

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIAN ORTHODOX WORD



ОФІЦІЙНЕ ВИДАННЯ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В США THE OFFICIAL PUBLICATION OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA



GREAT LENT ВЕЛИКИЙ ПІСТ

VOL LXXIII ISSUE III
MARCH 2023

РІК LXXIII ЧИС III
БЕРЕЗЕНЬ 2023

UKRAINIAN ORTHODOX WORD
УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

Founded in Ukrainian
as “Українське Православне Слово” in 1950

Founded in English
as "Ukrainian Orthodox Word" in 1952

Editor-in-Chief
Elizabeth Symonenko
esymonenko@uocusa.net

Editorial Office:
UOW
PO Box 495
South Bound Brook, NJ 08880
Tel.: (732) 356-0090
Fax: (732) 356-5556
E-mail: fr.i.synevskyy@uocusa.net

The Ukrainian Orthodox Word
is published monthly
by the Office of Public Relations
of the Ukrainian Orthodox Church of the USA.

All articles submitted for publication, typed no longer than two pages double spaced, should be e-mailed as an attachment to the Editor-in-Chief. Photos become the property of the UOW and are not returned. Comments, opinions and articles are welcomed but must include the author's full name and address. Articles are published at the discretion of the Editorial Staff, which reserves the right to edit, and may not necessarily reflect the views of the Editorial Board and/or the UOC of USA.

The deadline for each issue is the 1st of the month prior to the publication date.

Please send address changes to:
Ukrainian Orthodox Word
PO Box 495
South Bound Brook, NJ 08880



LENTEN PRAYER OF ST. EPHREM

O Lord and Master of my life, take from me the spirit of
sloth, despair, lust of power, and idle talk.
But give rather the spirit of chastity, humility, patience,
and love to Thy servant.
Yea, O Lord and King, grant me to see my own
transgressions, and not to judge my brother,
for blessed art Thou, unto ages of ages. Amen.

МОЛИТВА СВ. ЄФРЕМА

Господи і Владико життя мого! Духа лінивства,
недбайливости, властолюб'я і пустомовства
віджени від мене. (Доземний поклін).
Духа чистоти, покори, терпеливості й любові Даруй
мені, слугі твоєму. (Доземний поклін).
Так, Господи, Царю! Дай мені бачити гріхи мої і не
осуджувати брата мого, бо ти благословенний
на віки вічні. Амінь. (Доземний поклін).

- 2 Lenten Prayer of St. Ephrem
- 4 Great Lent Epistle
- 8 Про Чесноту Стриманості
- 10 Великий піст: що варто їсти, чого не радять робити, кому можна не постити
- 11 Great Lent: what should be eaten, what should we abstain from, who should fast
- 12 Holy Week in the Orthodox Church
- 19 Lenten Wisdom
- 21 Hierarchs of the UOC of the USA Met with His All-Holiness Ecumenical Patriarch Bartholomew
- 22 Archbishop Daniel Addresses the Assembly of the New Jersey Diocese of the Episcopal Church
- 24 Share the Light of Heat Project
- 25 UOC of the USA Continues to Provide Life Supporting Means to the People of Ukraine
- 26 Food, Logistical Supplies and Kindness Offered and Delivered to Ukraine
- 28 Medical Ambulances Donated, Delivered, and Dedicated to Serve the People of Ukraine
- 29 Five Huge Pots of 5 Different Kinds of Soup, and 8 Generous Hearts
- 31 Ukrainian Orthodox Community of Ingolstadt, Germany
- 35 Ukrainian Orthodox Parish in Bavaria
- 37 Recipe: Lentil Bolognese
- 38 Kids Corner
- 39 Church Statistics: Baptisms, Deaths
- 41 Clergy Ordinations
- 42 Clergy Necrology





THE GREAT LENT EPISTLE
OF THE PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX
BISHOPS BEYOND THE BORDERS OF UKRAINE

*To the Clergy, Monastics and Faithful of the Ukrainian Orthodox Church
of the United States of America, our Eparchy of Western Europe,
of our Eparchy of Australia and New Zealand, and our Eparchy in South America*

Dearly beloved Spiritual Fathers, Sisters and Brothers of the FAITH,

CHRIST IS AMONGST US! IS AND ALWAYS SHALL BE!

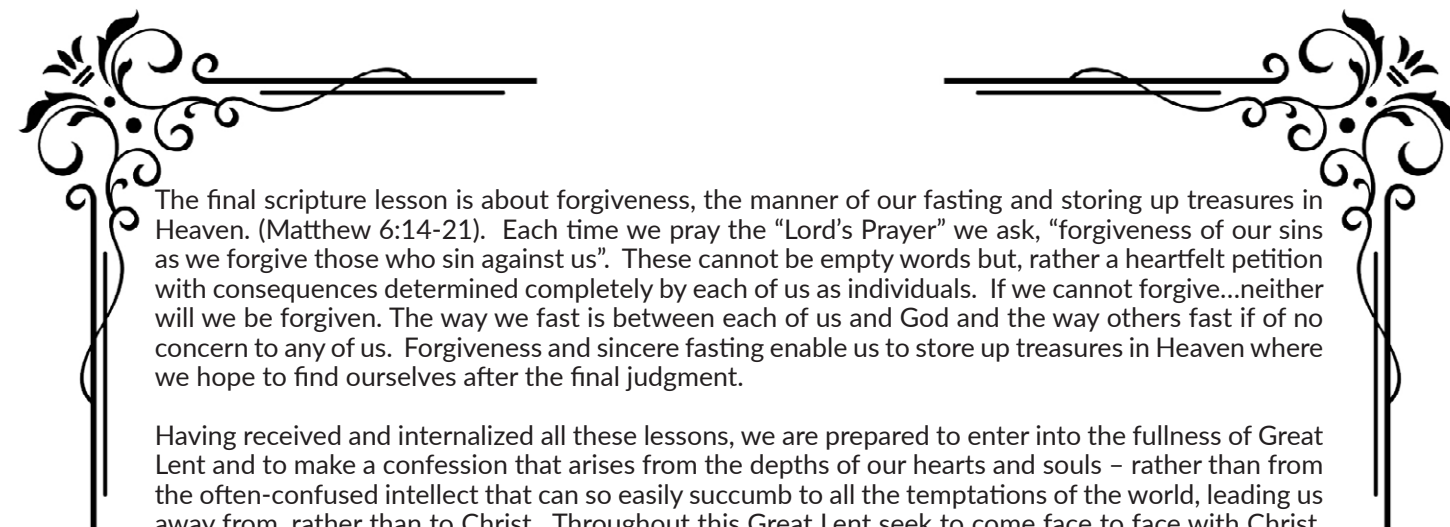
As we enter the blessed Great Lenten journey in preparation for the celebration of the FEAST of ALL FEASTS – PASCHA or the RESURRECTION OF OUR LORD – it behooves us to contemplate the necessary temporal and spiritual conditions for the successful completion of that journey and the fullness of Joy, Peace and Love of PASCHA. What are these preparations? Through the five weeks in anticipation before Great Lent we are provided with Scriptural lessons that manifest them clearly.

We begin with the story of Zacchaeus (Luke 19:1-10) who was a tax collector/thief, who had such a desire to be with Christ that he faced ridicule by people for climbing a sycamore tree to come face to face with our Lord, Who responded by speaking directly to Zacchaeus, indicating that He knew Zacchaeus and would stay at his home. Zacchaeus responded to criticism that our Lord would stay at the home of a sinner, declaring that he would make amends to all who he had cheated and give half his wealth to the poor. The Lord responded that “salvation has come to this home today...because the Son of Man has come to see and to save that, which was lost.”

The lesson about the Publican (also a tax collector) and the Pharisee (Luke 18:10-14) – a religious leader – depicts the Pharisee standing in the front of the Holy Altar proclaiming his “righteousness” and adherence to the Law and how great he was in comparison to the Publican. The Publican stood simply at the rear of the temple, head bowed low and beating his chest and beseeching: “God have mercy on me a sinner” and he alone, through his sincere humility returned to his home “justified”.

Next, we heard the lesson about the Prodigal Son (Luke 15:11-32), who demanded what would be his inheritance from his father, received it and rapidly squandered it in a foreign land, finally ending up in the fields feeding swine. Finally, he “came to himself (схаменувся)” and returned to his father declaring: “Father, I have sinned against Heaven and before you and I am no longer worthy to be called your son. Make me like one of your hired servants.”

The Last Judgment (Matthew 25:31-46) is the next lesson, presented by our Lord with a clarity that does not leave any room for us to misunderstand. The choices we make in relating to ALL our neighbors and ALL mankind will determine whether we will be judged to be lambs or goats. The way we respond to the two Great Commandments: “You shall love the Lord your God with all your heart, and with all your soul and with all your mind and with all your strength. This is the first and great commandment. And the second is like unto it – You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets.” (Matthew 22:37-40)



The final scripture lesson is about forgiveness, the manner of our fasting and storing up treasures in Heaven. (Matthew 6:14-21). Each time we pray the “Lord’s Prayer” we ask, “forgiveness of our sins as we forgive those who sin against us”. These cannot be empty words but, rather a heartfelt petition with consequences determined completely by each of us as individuals. If we cannot forgive...neither will we be forgiven. The way we fast is between each of us and God and the way others fast if of no concern to any of us. Forgiveness and sincere fasting enable us to store up treasures in Heaven where we hope to find ourselves after the final judgment.

Having received and internalized all these lessons, we are prepared to enter into the fullness of Great Lent and to make a confession that arises from the depths of our hearts and souls – rather than from the often-confused intellect that can so easily succumb to all the temptations of the world, leading us away from, rather than to Christ. Throughout this Great Lent seek to come face to face with Christ, Who, you will discover, knows you intimately from the moment of your cleansing Baptism and the Seal of your Chrismation. Seek to make amends to those you have wronged; seeking forgiveness from those you have offended and offering forgiveness to those who have offended you; approach God with a humility that does not offer excuses or reasons for bad behavior and sinfulness; “come to yourself” in the recognition that you have squandered God’s gifts to you – your talents, your ability to love, your ability to share yourself and your treasures. Search for the ways that you can minister - to your neighbor, to the homeless, to the naked, to the thirsty, to the sick, to those imprisoned (physically, mentally or emotionally) and search for the ways you have failed to minister to all.

As we enter the Great Lenten Season, we, your hierarchs, successors to the Holy Apostles, humbly beseech your forgiveness for any way we may have hurt you, not been present to you, misled you or have been, in any way, responsible for spiritual confusion or even pain of any nature. We promise to strive for improvement in the future under the Grace and Guidance of the Holy Spirit. In turn, we express, from the depth of our hearts, minds and souls the same forgiveness to you on both the spiritual and temporal level. We love you all without reserve and assure you of our prayers for you daily, beseeching your prayers also for us.

Finally – as the one-year anniversary of the invasion approaches, we request that throughout this Great Lent and Paschal Seasons you dedicate your prayers, fasting and hope for the welfare of our brothers and sisters suffering through another genocide. This unjustifiable invasion of Ukraine is inspired by an all-consuming hatred in the minds and souls of those who would eradicate Ukraine and her ethnic distinction as a people. Pray fervently for an end to the suffering through deliberate targeting of civilians and non-military infrastructure. Further, pray fervently for the repose of the souls of all those who have perished during the aggressive insanity. May our Loving Lord hear our petitions and bring an end to this horror forever.

In our Lord’s All-Encompassing Joy, Peace and Love,

+ ANTONY

By the Grace of God, Metropolitan

+ JEREMIAH

By the Grace of God, Archbishop

+ DANIEL

By the Grace of God, Archbishop

GIVEN THIS 10TH DAY OF FEBRUARY 2023 - THE FEAST OF VENERABLE EPHRAIM THE SYRIAN AND VENERABLE EPHRIAM OF THE KYIVAN CAVES MONASTERY (PECHERSKA LAVRA) AT THE METROPOLIA CENTER OF THE UOC OF USA, SOUTH BOUND BROOK – SOMERSET, NJ



ВЕЛИКОПОСНЕ ПОСЛАННЯ ПОСТІЙНОЇ КОНФЕРЕНЦІЇ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЕПІСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ

*До Духовенства, Монашества та Вірних Української Православної Церкви
Сполучених Штатів Америки, нашої Єпархії Західної Європи,
нашої Єпархії Австралії та Нової Зеландії та нашої Єпархії в Південній Америці*

Улюблені Духовні Отці, Сестри та Брати у Христі,

ХРИСТОС ПОСЕРЕД НАС! Є І ЗАВЖДИ БУДЕ!

Розпочинаючи благословенну подорож Великого посту в приготуванні до святкування СВЯТА НАД УСІМА СВЯТАМИ – ПАСХИ - ВОСКРЕСІННЯ ГОСПОДНЬОГО – нам варто заручитися усіма необхідними матеріальними та духовними аспектами для успішного завершення цієї подорожі та задля повноти Радості, Миру і Любові ПАСХИ. Чим саме є це приготування? Впродовж п'яти тижнів перед Великим Постом саме Євангельські читання чітко допомагають нам його зрозуміти.

Розпочинаємо ми з історії про Закхея (Луки 19:1-10), котрий був збирачем податків/зłodієм, але маючи велике бажання бути з Христом, попри глузування людей, виліз на дерево, щоб зустрітися віч-на-віч з нашим Господом, Який звернувся безпосередньо до Закхея, наголошуючи що знає Його, та сказав що Йому потрібно бути в його домі. Незважаючи на критику людей, що Господь увійде до дому грішника, Закхей заявив, що він загладить провину перед усіма, кого він скривдив, і віддасть половину свого майна бідним. Тоді Господь сказав, що «сьогодні на дім цей спасіння прийшло ... бо Син Людський прийшов, щоб знайти та спасти, що загинуло».

Повчання про Митаря (також збирача податків) та Фарисея (Луки 18:10-14) – релігійного лідера – зображує Фарисея, котрий стояв перед Святим Вівтарем, проголошуючи свою «праведність» та дотримання Закону, а також свою величність у порівнянні з Митарем. Митар, у той час, просто стояв біля задньої частини храму, низько схиливши голову, б'ючи себе в груди, благав: «Боже, помилуй мене грішного» - єдиний через своє щире смирення повернувся до свого дому «виправданим».

Далі ми чули повчання про Блудного Сина (Луки 15:11-32), котрий вимагав свій спадок від батька, та отримавши його і швидко розтративши все на чужині, опинився на полі серед свиней. Та нарешті, він «схаменувся» та повернувся до свого батька, сказавши: «Прогрішився я, отче, против неба та супроти тебе, і недостойний вже зватися сином твоїм... прийми ж мене, як одного зі своїх наймитів...».

Страшний Суд (Матвія 25:31-46) є наступним повчанням, котре подає нам Сам Господь, не залишаючи місця для будь-якого непорозуміння. Вибір, який ми робимо стосовно УСІХ наших ближніх та ВСЬОГО людства визначить, чи будемо ми ягнятами, чи козлами. Якою була наша відповідь на дві Великі Заповіді: «Люби Господа Бога свого всім серцем своїм, і всією душею

своєю, і всією своєю думкою. Це найбільша й найперша заповідь. А друга подібна до неї: Люби свого ближнього, як самого себе. На двох оцих заповідях увесь Закон і Пророки стоять». (Матвія 22:37-40)

Останнє повчання зі Святого Письма стосується прощення, дотримання посту та збирання скарбів на Небі. (Матвія 6:14-21). Кожного разу, коли ми молимося «Господню молитву», ми просимо «прощення наших гріхів, як і ми прощаємо винуватцям нашим». Це не пусті слова, а сердечне прохання, кожного з нас як особистості. Якщо ми не можемо пробачити... ми теж не будемо прощені. Те, як ми дотримуємося посту є між нами та Богом, а те, як постять інші, абсолютно не повинно стосуватися нас. Прощення і щирий піст дають нам можливість збирати скарби на Небі, - там, де ми сподіваємося опинитися після Страшного Суду.

Почувши та засвоївши усі ці повчання, ми готові розпочати Великий Піст і прийти до сповіді, яка повинна виникнути з глибини серця і душі, а не розуму, який легко піддається всім спокусам світу, відводячи нас від Христа, а не наближаючи до Нього. Протягом цього Великого Посту намагайтеся зустрітися віч-на-віч з Христом, Котрий добре знає вас з моменту вашого Хрещення та Миропомазання. Прагніть загладити провини перед тими, кого ви образили; шукайте прощення у тих, кого ви скривдили та простіть тим, хто образив вас, наближайтеся до Бога зі смиренням, не виправдовуючи причини для поганої поведінки та гріховності; «схаменіться», визнавши те, що ви змарнували Божі дари дані вам – ваші таланти, вашу здатність любити, вашу здатність ділитися собою та своїми скарбами. Шукайте шляхи, якими ви можете служити - своєму ближньому, бездомним, нагим, спраглим, хворим, ув'язненим (фізично, розумово або емоційно) та шукайте способи бути корисними тим, кому раніше не послужили.

Входячи у Час Великого Посту, ми, ваші архієреї, наступники святих апостолів, смиренно благаємо у вас прощення за усе, чим образили вас, не будучи з вами, ввели вас в оману або якимсь чином заплутали вас у духовному житті чи спричинили якийсь біль. Ми обіцяємо прагнути до вдосконалення в майбутньому під Благодаттю та Проводом Святого Духа. У свою чергу, ми з глибини наших сердець, розумів і душ прощаємо вам як духовні, так і світські провини. Ми беззастережно любимо вас усіх і запевняємо вас у наших щоденних молитвах за вас, благаючи ваших молитов і за нас.

Зрештою – оскільки наближається річниця з початку повномасштабного вторгнення в Україну, ми просимо, щоб ви протягом усього цього Великого посту і Пасхи присвятили свої молитви, піст і надію на благополуччя наших братів і сестер, які страждають через черговий геноцид. Це невинуватене вторгнення в Україну спричинене всепоглинаючою ненавистю в головах і душах тих, хто хоче викоринити Україну та її етнічну особливість як народу. Моліться щиро, щоб припинилися страждання через навмисне вбивство мирних жителів та знищення цивільної інфраструктури. Продовжуйте й надалі ревно молитися за упокій душ усіх, хто загинув під час агресивного божевілля. Нехай наш Люблячий Господь почує наші прохання і покладе край цьому жаху назавжди.

У Всеосяжній Радості, Мирі та Любові нашого Господа,

+ АНТОНІЙ
З Благодаті Божої, Митрополит

+ ЄРЕМІЯ
З Благодаті Божої, Архієпископ

+ ДАНИІЛ
З Благодаті Божої, Архієпископ

10 ЛЮТОГО 2023 РОКУ - СВЯТО ПРЕПОДОБНОГО ЄФРЕМА СІРИНА І ПРЕПОДОБНОГО ЄФРЕМА КИЄВО-ПЕЧЕРСЬКОГО МОНАСТІРЯ (ПЕЧЕРСЬКА ЛАВРА). ЦЕНТР МИТРОПОЛІЇ УПЦ США, САУТ БАУНД БРУК – СОМЕРСЕТ, НЬЮ-ДЖЕРСІ.



«Догодження тілу не обертайте в похоті»
(Рим. 13, 14).

Дорогі брати і сестри! Такими словами апостол Павло вказує нам на чесноту стриманості. Ця чеснота була заповідана першим людям ще в раю, та вони не зберегли її. Коли наші праотці згрішили, порушивши заповідь Божу, то добрі властивості людини перемінилися і перетворилися на пристрасті. Щоб підтримати сили людини, було надано їй їжу й сон, а після гріхопадіння вони перетворилися на сластолюбство. Дано було злопам'ятство, але тільки на ворогів душі нашої - демонів, а воно почало вживатися проти ближніх. Є в душі бажання слави, але тільки небесної, а не земної. Дана була ревність набувати чесноти, а перетворилася вона на запал до пороків. Всяке відправлення тіла і душі перемінилось і поневолилося пристрастям. Такі наслідки гріхопадіння!

Душа людини почала спілкуватися з дияволом через пристрасті. Для того, щоб здобути чистоту серця, віруючій людині треба вернутися до свого первісного стану чистоти. Дійовим засобом для цього є стриманість. Що ж таке стриманість? «Справжня стриманість, - говорить св. Василій Великий, - є віддалення від зла, здержливість язика, вгамування в собі гніву, відлучення від похотей,

ПРО ЧЕСНОТУ СТРИМАНОСТІ

лихослів'я, брехні, клятвopушення». Язик наш охоче повертається на осуд, марнослів'я, блюзнірство, балачки, що розпалюють хтивість і уяву, багато на що інше не гідну, тож її слід всіляко стримувати від цього. Очі наші прагнуть побачити непотрібне, спокусливе й шкідливе для душі. Слух бажає втішатися марними й сміхотворними розмовами, слухати непристойні пісні. Розум наш часто водиться скрізь і всюди сластолюбними, марнославними, гнівними та іншими помислами і забуває про Бога. Воля спрямовує свої сили на здійснення намірів гріховних, а не на виконання заповідей. Божих.

Нам треба бути уважними до самих себе і від самої появи припиняти гріховні порухи і не давати їм здійснитися. Для успішності боротьби з ними нам потрібні тверда надія на Бога і смиренна молитва. І якщо ми завжди будемо протидіяти пристрастям, то вони, не маючи підкріплення, поступово завмиратимуть, а душа очищатиметься.

Яскравий приклад цього нам подає угодник Божий преподобний Микола Святоша, прославлений Церквою. В світі він був князем чернігівським, мав багатство і славу. Але, побачивши, що все земне суєтне й минує, він покинув князювання, багатство, славу та владу і в 1106 році пішов у Печерський монастир. Ставши монахом, преподобний відкидав бажання гріховні і насаджував добрі. Він ніс найрізноманітніші послухи, впокорявся перед усіма і ніколи не був бездільним. На устах у нього була постійна молитва. Швидко дозрівав і міцнів у християнських чеснотах Преподобний і сподобився від Господа благодатних дарів прозріння і чудотворення.

Дорогі брати і сестри! Не тільки подвижники й святі покликані до святого життя і стримування. Сам Господь закликає: «Святі будьте, бо святий Я, Господь Бог ваш» (Лев. 19, 2), а також: «Будьте ви довершені, як довершений Отець ваш Небесний» (Мф. 5, 48). За молитвами святих Своїх угодників нехай допоможе нам Господь покласти початок добрий на шляху до спасіння!

Ігумен Інокентій



**THE LORD SPREAD HIS ARMS
UPON THE CROSS AND
EMBRACED THE WORLD.**

**On this Third Sunday of Great Lent,
as we honor the Holy and
Life-Giving Cross will you return
the gesture?**

- Archbishop Daniel

**ГОСПОДЬ РОЗПРОСТЕР РУКИ
НА ХРЕСТІ Й ОБІЙНЯВ СВІТ.**

**У цю третю неділю Великого
посту, коли ми вшановуємо
Чесний і Животворчий Хрест, чи
ви повернете цей жест?**

- Архієпископ Даниїл



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

Великий піст: що варто їсти, чого не радять робити, кому можна не постити

У ЧОМУ СУТЬ ВЕЛИКОГО ПОСТУ

Загалом Великий піст завжди триває сім тижнів. Складається він з Чотиридесятиниці та Страсної седмиці. Остання — це тиждень напередодні Великодня. Чотиридесятиницю встановили на честь сорокаденного посту, якого дотримувався Спаситель. А Страсна седмиця вшановує пам'ять останніх семи днів Ісуса Христа перед розп'яттям на хресті.

Церква наголошує, що піст — це не лише дотримання обмежень в їжі. Також віряни повинні проводити ці дні в молитвах, роздумувати про своє життя та покаятися в гріхах.

Великий піст потрібен для того, щоб підготувати тіло і душу до святкування Великодня, зустріти світле Воскресіння Христове без гріха. Піст сприяє духовному вихованню і наближає нас до Бога.

ЩО МОЖНА І НЕ МОЖНА РОБИТИ У ВЕЛИКИЙ ПІСТ

У Великий піст можна і потрібно:

- проводити час в молитві
- відвідувати храм
- допомагати близьким і тим, хто потребує допомоги
- покаятися в гріхах
- попросити вибачення за неправильні вчинки
- пробачити близьких

Існує кілька строгих моральних заборон на час Великоного посту:

- Не можна лягати матом, сваритися з рідними, засуджувати людей і заздрити.
- Не можна пити алкоголь (крім вина в деякі дні) і курити, і в цілому піддаватися поганим звичкам.
- Під час посту недоречні розваги та вечірки.
- Категорично заборонено одружуватися і вінчатися під час посту.
- Подружжю на час посту не можна мати інтимну близькість.
- На час посту кожен віруючий крім загальних заборон також повинен відмовитися від тих речей, які шкодять особисто йому, наприклад, азартних ігор або залежності від соцмереж.

Що можна їсти у Великий піст:

- всілякі овочі: свіжі, мариновані, квашені, солоні;

- будь-які фрукти та ягоди, зелень;
- каші на воді (рис, гречка, вівсянка);
- макаронні вироби та бобові (квасоля, горох);
- житній хліб;
- продукти із сої;
- різні сухофрукти, горіхи, насіння;
- гриби;
- солодоші: мед, мармелад, халва, чорний шоколад (гіркий), пісний зефір, варення.
- напої: чай, компот, квас, кисіль.

Взагалі на Великий піст можна експериментувати. Головне — виключити з меню всі продукти тваринного походження. Можете без проблем вживати макарони, різні крупи, овочі та фрукти, сухофрукти й зелень, домашні заготовки та овочеву консервацію.

Що не можна їсти у Великий піст:

Під час Великоного посту під заборонаю споживання м'яса, риби, а також інших продуктів тваринного походження.

Під час усього Великоного посту не можна їсти: м'ясо;

- рибу та морепродукти (окрім Вербної неділі);
- молоко та молочні продукти;
- яйця.
- Також потрібно відмовитися від фастфуду, солодошів, кави та всіляких солодких напоїв. Великий піст означає і відмову від куріння, вживання алкоголю.

Хто може не постити:

Деяким категоріям віруючих дозволено не дотримуватися харчових обмежень у піст. До їх числа належать:

- діти до 14 років;
- вагітні жінки і мами, що годують грудьми;
- люди з хронічними хворобами, яким може нашкодити піст;
- люди у важкій життєвій ситуації, наприклад, у прифронтових територіях;
- військовослужбовці.

Якщо людина не може відмовитися від не пісної їжі через важкі життєві обставини, або піст шкодить її здоров'ю - це не буде гріхом. Священники стверджують, що піст має допомагати нам, а не шкодити.

Однак всім віруючим потрібно дотримуватися духовних і моральних обмежень, які діють у піст.

GREAT LENT: WHAT SHOULD BE EATEN, WHAT SHOULD WE ABSTAIN FROM, WHO SHOULD FAST

WHAT IS THE ESSENCE OF LENT?

In total, Lent always lasts seven weeks. It consists of 40 days and Holy Week. The forty days are in honor of the forty-day fast observed by the Savior. Holy Week commemorates the last seven days of Jesus Christ before His crucifixion.

The Church emphasizes that fasting is not only observing food restrictions. The faithful should also spend these days in prayer, self-reflection, and repentance of their sins.

Lent is necessary in order to prepare the body and soul for the celebration of Pascha, to meet the bright Resurrection of Christ without sin. Fasting promotes spiritual education and brings us closer to God.

WHAT CAN AND CANNOT BE DONE DURING LENT

During Great Lent, you can and should:

- spend time in prayer
- attend church services
- help loved ones and all who are in need
- repent of sins
- apologize for wrongdoings
- forgive others

There are several strict moral prohibitions during Lent:

- Do not swear, quarrel, condemn people, or be jealous.
- Do not drink alcohol (except wine on certain days) and smoke, and in general give in to bad habits.
- Inappropriate entertainment and parties during Lent are prohibited.
- It is strictly forbidden to get engaged or married during fasting periods.
- Spouses cannot have intimacy during fasting.
- During fasting, every believer, in addition to general prohibitions, must also give up those things that harm him personally, for example, gambling or addiction to social networks.

What can you eat during Lent?

- all kinds of vegetables: fresh, pickled, salted;
- any fruits and berries, greens;
- porridge cooked with water (rice, buckwheat, oatmeal);

- pasta and legumes (beans, peas);
- Rye bread;
- soy products;
- various dried fruits, nuts, seeds;
- mushrooms;
- sweets: honey, marmalade, halva, dark chocolate (bitter), marshmallow, jam.
- drinks: tea, compote, kvass, jelly.

In general, you can experiment during Great Lent. The main thing is to exclude all products of animal origin from the menu. You can easily use pasta, various cereals, vegetables and fruits, dried fruits and herbs, home preparations and vegetable preservation.

What cannot be eaten during Lent:

During Great Lent, the consumption of meat, fish, and other products of animal origin is prohibited.

During the entire Great Lent, you cannot eat:

- meat;
- fish and seafood (except on the Annunciation and Palm Sunday);
- milk and dairy products;
- eggs
- You also need to give up fast food, sweets, coffee and all kinds of sweet drinks. Lent also means giving up smoking and drinking alcohol.

Who should not fast:

Some categories of believers are allowed not to observe dietary restrictions during fasting. Among them are:

- children up to 14 years old;
- pregnant women and nursing mothers;
- people with chronic diseases who may be harmed by fasting;
- people in a difficult life situation, for example, in front-line territories;
- military.

If a person cannot refuse non-fasting food due to difficult life circumstances, or fasting harms his health, it will not be a sin. We are taught that fasting should help us, not harm us.

However, all believers need to observe the spiritual and moral restrictions that apply during fasting.

HOLY WEEK IN THE ORTHODOX CHURCH

A DAILY ACCOUNT OF THE SERVICES DURING HOLY WEEK

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve; after that, He was seen of above five thousand brethren at once.”

1 Cor. 15:3-6

Approach to Holy Week

Holy Week in the Eastern Orthodox Church institutes the sanctity of the whole calendar year of the Church. Its center of commemorations and inspiration is Easter, wherein the glorified Resurrection of Jesus Christ is celebrated. Every Sunday is dedicated in the Eastern Orthodox Church to the Resurrection of the Lord. One hundred days also are dedicated to Easter, 50 before it for preparation, and another 50 after it for commemorating the glorification of the Lord. Easter is considered the “Feast of Feasts.”

The 50 days before Easter, known as a part of the period of Triodion¹ (“three” + “odes”), are the period for strengthening faith in the Lord. The means are well-known to people of spiritual experience. They are repentance, which means to change from indifference to full devotion; prayer, which is considered the soul of faith, and through which faith emerges from theory into life; and self-control, which governs our relationships with our fellowman. These means are practical indicators of our vivid faith in God. With this preparation, we are invited to enter the sanctuary of Holy Week, not as spectators, but as participants in the commemoration and enactment of the divine Acts that changed the world. A Christian must always be well-trained and well-armed to fight against those who try to corrupt his spirit and take away his freedom. The Christian must keep his own spiritual kingdom intact and his freedom of religion and uprightness vivid in order to be a part of the Kingdom of God, where the compassion of the Lord and His Resurrection will be experienced. There is no other place where the Kingdom of God can be expanded except the heart of man; and there is no other gate whereby we can enter the Kingdom but that of “repentance.” This was the proclamation of the new era of Jesus Christ, who said, *“Repent, for the kingdom of heaven is at hand!”* (Matthew 3:2)

The 50 days which follow Easter are signified by the Pentecostarion² (Gr. Pentikonta 50). They are dedicated to the spiritual enjoyment of the participants in the deep belief that Almighty God is our Companion in our everyday life and thoughts. It starts with the celebration of the Lord’s Resurrection. During this period, the Church of Christ, which is His Mystical Body, was instituted and strengthened. His disciples and Apostles were the witnesses of the appearances of the Risen Lord; they were the recipients of the Holy Spirit, Who changed completely their attitude of fear, Who made the Apostles into piercing heralds and ambassadors of the New Message of salvation in the name of Christ, the Savior. This was an experience, teaching, and inspiration they handed down as the treasure of the Christian Faith. Christians are called to commemorate the same divine Events and to enact them in their hearts and minds, based on the realization that *“Christ is Risen.”*

The entire Christian confession is contained in the words “Christ is Risen.” St. Paul, referring to this fact, clearly and emphatically says: *“If Christ has not been raised, then our preaching is in vain and your faith is in vain.”* (I Corinthians 15:14) This is the reason why, from the beginning, the Church of Christ set forth as the center of its worship and faith the Resurrection of its Lord. From the earliest days after Pentecost, the Apostles designated “the first of the Sabbath” of each week for the remembrance of the Resurrection of our Lord. This day was called the “Lord’s Day” in the Revelation of John, who said: “I was in the Spirit on the Lord’s day...” (1:10) It was this tradition which the writers and hymnologists of the Orthodox Church had in mind when they wrote hymns and odes for eight consecutive Sundays (Lord’s days) having for their subject the Resurrection of Christ as the basic belief of redemption and of worship. The fifth article of the Ecumenical Creed of Faith, the Nicene Creed, refers to this belief as well.

The Resurrection of Christ, in relation to the Crucifixion, constitutes the essence of the Christian Easter, which is the center of the celebrations of worship of God in the Orthodox Church. Herein will be presented the events and services of the Passion Week, recorded in the New Testament, as they exist in the Eastern Orthodox Church today. The Passion Week, from the triumphant entrance of our Lord into Jerusalem until His Resurrection, contains a series of events in the life of Christ the Savior that link prophecy with its fulfillment.

DAILY OBSERVANCES OF HOLY WEEK

Saturday Morning of St. Lazarus

”In Remembrance of a Pledge of Resurrection”

(Saturday before Palm Sunday; the service consists of Matins [Morning Prayers] and the Divine Liturgy.)

On this day, the rising from the dead of St. Lazarus, the righteous friend of Christ, is celebrated. Holy Week begins with the phrase: “Six days before the Passover, Jesus came to Bethany...” (John 12:1) His arrival coincided with the Jewish Passover. It started on the 15th of the month of Nissan in commemoration of the freeing of the Hebrew people, under the leadership of Moses, from the slavery of the Egyptians by the miraculous act of God. The Church relates preparation and redemption to the events of this week.

Six days before the Passover, a feast was given for Christ in Bethany of Judea, where Christ had stopped on His way to Jerusalem. Lazarus, His friend, and his sisters were present. A short time earlier, Christ had raised Lazarus from the dead, thereby gaining the respect and faith of the people, but also the hatred of the fanatics. The Church names this day the “Saturday of Lazarus” in remembrance of the resurrection of Lazarus and its promise of universal resurrection for all men. The Church connects this celebration, by anticipation, with the Entrance of Christ into Jerusalem: “We carry the Symbols of victory and cry Hosanna in the highest.”

The readings are Hebrews 12:28-13:8 and John 11:1-45.

Palm Sunday Morning

“Blessed is He that cometh in the Name of the Lord...”

(Palm Sunday service is held in the morning and consists of Matins [Morning Prayers] and the Divine Liturgy.)

Palm Sunday celebrates the glorious and brilliant feast of the Entrance of Jesus into Jerusalem. Zechariah had prophesied the entrance of the Messiah into Jerusalem, saying: *“Rejoice greatly...O daughter of Jerusalem; behold, the King comes unto Thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”* (Zech. 9:9) The contemporary Jews associated this prophecy with the expected Messiah. This action of Christ testifies to His nature as Savior, but with the definite declaration that His Kingdom was not of this world. The news that Christ was in Bethany provoked a general enthusiasm of acceptance, but also of indignation among the High Priests, who had decided to kill Christ. The main road leading to Jerusalem was covered with palm trees. The multitudes, with palm branches in their hands, spread their cloaks on the road

as a show of respect, crying out, *“Hosanna to the Son of David, blessed is He that comes in the name of the Lord.”* All the actions and words of the people and of Christ had a Messianic meaning readily recognized by the Jews of that time. As usual, Christ went immediately to the Temple, where He prayed and taught. That evening He departed for Bethany.

A custom of distributing branches of palms to the people in the Church prevails to this day, commemorating the victory of Christ against the evil powers.

The Epistle reading is Phil. 4:4-9, and the Gospel reading is John 12:1-18.

“Behold the Bridegroom Cometh in the Midst of the Night...”

(The service is MATINS³ [Morning Prayers] of Great Monday and is sung by anticipation on Palm Sunday evening.)

Monday of Holy Week (sung by anticipation, now on Palm Sunday Evening) commemorates the blessed and noble Joseph and the fig tree which was cursed and withered by the Lord. The withering of the fig tree was a miracle of special symbolism, since the tree had leaves, but no fruit. It is symbolic of the many people who claim ethical and religious identity, but who in reality have empty lives that yield no fruit. This was also the case with some of the Pharisees of that period. Jesus cursed the tree: *“May no fruit ever come from you again!”* (Matt. 21:19) The reference to the story of the virtuous Joseph of the Old Testament (Genesis 37-41) is made only for contrast, since the life of Joseph was a model of propriety and sincere observance of ethical principles.

On this evening, we begin with the Hymn of the Bridegroom, “Behold the Bridegroom comes in the midst of the night...beware, therefore, O my soul, lest thou be borne down in sleep...and lest thou be shut out from the Kingdom...” The canticle hymn also has a symbolic exhortation: “I see thy bridal hall adorned, O my Savior, and I have no wedding garment...O giver of Light, make radiant the vesture of my soul and save me.” At this time, the solemn procession of the Icon of Christ-Bridegroom takes place around the church. The people, anticipating the sufferings of Christ, sing: “Thy sublime sufferings, on this day, shine upon the world as a light of salvation.”

The Gospel reading during this service is Matthew 21:18-43. It mentions that “the chief priests and the elders of the people came up to him as he was teaching, and said, ‘By what authority are you doing

these things, and who gave you this authority?” (v. 23) They sought to have Christ accuse Himself in answering this question.

Great Holy and Monday Morning

“Both watch and pray...”

(The service is Matins of Tuesday morning sung by anticipation on Monday evening.)

Tuesday of Holy Week (sung by anticipation, now on Monday evening) commemorates the parable of the Ten Virgins, Matt. 25:1-13. Ethical preparation and wakefulness are the foundations of vivid faith. The parable of the Ten Virgins is developed around the theme of the Bridegroom: “Why are Thou heedless, O my soul?...Work most diligently with the talent which has been confided to thee; both watch and pray.” The hymnologist reminds us, “I do not possess a torch aflame with virtue, and the foolish virgin I imitate when it is the time for action”; and “Into the splendor of thy saints, how can I, who am unholy, enter?” The exhortation is given: “Come, Ye faithful, let us work earnestly for the Master...increase our talent of grace...Wisdom through good works.”

The Gospel is Matthew 22:15-23 through 23:39; 24:26 through 26:2.

Great Holy Tuesday Evening

“When he came to himself...he came to his father...”

(The service is Matins of Wednesday morning sung by anticipation on Tuesday evening.)

On Wednesday of Holy Week (sung by anticipation, now on Tuesday evening), it has been ordained by the Holy Fathers of the Church that commemoration should be made of the anointing of Christ with myrrh by the woman in the house of Simon, the leper, in Bethany. Repentance was the mission of the prophets. It would be an apt one-word title for the Bible, because “repentance” was the mission of our Lord. This woman who demonstrated her repentance and her warm faith toward our Lord still presents to us the aroma of her virtue for imitation today.

On this evening is sung the beautiful “Hymn of Cassiane,” probably a work of Patriarch Photius. It begins: “The woman who had fallen into many sins recognized thy Godhead, O Lord; Woe to me, saith she; receive the sources of my tears, O Thou who doth gather into clouds the water of the sea. Who can trace out the multitude of my sins and the abysses of my misdeeds? “O Thou whose mercy is unbounded.”

The Gospel reading is John 12:17-50.

Great Holy and Wednesday Morning

“The light of Christ shineth for all...”

(The Divine Liturgy of Presanctified Gifts)

The Liturgy of the Presanctified Gifts is celebrated on this day for the last time during Lent. This very ancient Liturgy is a Vesper Service, with the Holy Gifts presanctified in the Liturgy on the previous Sunday. This Liturgy is offered every Wednesday and Friday during Lent so that the people may receive Holy Communion. This Liturgy is solemn and reflects the grandeur and simplicity of the early Church. During Lent, no other Liturgy is held except on Saturday, Sunday, and March 25, when the Liturgies of St. Basil (on Sundays) and St. Chrysostom are officiated.

Great Holy Wednesday Evening

“Anointing him sick with oil in the name of the Lord...”

(The Mysterion of Unction)

The sacred ceremony of the Mysterion of the Holy Unction takes place on this Wednesday evening, following an old custom. It is the evening of repentance, confession, and the remission of sins by the Lord, preparing the faithful to receive Holy Communion, usually the next day, Holy Thursday morning. Holy Unction is the Mysterion for cleansing sins and renewing the body and the spirit of the faithful. Holy Unction is one of the seven Sacraments of the Church, and it has its origin in the practice of the early Church as recorded in the Epistle of James (5:14-15). At the end of the service, the priest anoints the people with Holy Oil, the visible carrier of the Grace of God.

Great Holy Wednesday Evening

“Let no fear separate you from Me...”

(The service is Matins of Thursday morning sung by anticipation, on Wednesday evening.)

The Orthros of Thursday morning is sung by anticipation, on Wednesday evening. In many Orthodox churches, however, this service is sung at its designated Thursday morning time, before the Vespers and Divine Liturgy. “On Thursday in Holy Week (now Wednesday evening or Thursday morning) the Holy Fathers, who had well-ordained things, handed down to us successively from the Holy Apostles and the Sacred Gospels to celebrate four Events: the washing of the disciples’ feet, the institution of the Holy Eucharist, the Marvelous Prayer, the betrayal.”

The Gospel reading is St. Luke 22:1-39.

Great Holy Thursday Morning

“Do this in remembrance of Me...”

(The service is the Vespers and Divine Liturgy of Thursday evening which is sung in the morning by anticipation.)

Jesus drew His last breath of freedom on this Thursday night. Christ knew all the incidents which were about to take place and called to Him His Apostles in order to institute the Holy Eucharist for them and for the Church forever. At the end of March, with the full moon as a brilliant lantern in the sky and the weather mild, the people in Jerusalem enjoyed the beginning of spring. In this atmosphere, Christ presented Bread and Wine as the Elements of His Very Body and His Very Blood; they are the Precious Gifts which have been left as His perpetual Presence in the Church. The institution of the Holy Eucharist and its re-enactment through the centuries, both as a sacrifice and sacred ceremony (Mysterion), is the life-giving remembrance which, along with the Crucifixion and Resurrection of Christ, constitutes the basis of salvation for the Christian.

Then followed the incidents of the dramatic closing moments of Christ’s life. After the washing of His Apostles’ feet, He pointed out the betrayer, inaugurated the Eucharist, and pronounced the new commandment of love for one another. He spoke to them words of comfort, promising the descent of the Holy Spirit to complete man’s union with Christ. His departure, Christ said, would bring to them and the world joy. Christ took His Apostles out in the mild night where He could see face-to-face His co-workers in the bright light of the full moon. In this spiritual mood and physical setting, Jesus withdrew to pray. After this agony of the “bloody sweat” came the kiss of Judas and His arrest. He thus became the source of spiritual and physical freedom for mankind.

The Divine Liturgy of St. Basil is officiated on this day. The readings are: 2 Cor. 11:23-32; Matt. 26:2-28; John 13:3-17; Matt. 26:21-39; Luke 22:43-44; Matt. 26:40-75; Matt. 27:1-2. During this Liturgy, the priest prepares the “Amnos,” the Holy Communion, which is kept throughout the whole year to be given the faithful in times of sickness. The Body and Blood of Christ is present in the Church during the entire year and throughout the ages. On this day, with greater feeling than ever, Christians come for Holy Communion singing: “Receive me Today, O Son of God, as a partaker of Thy Mystic Feast; for I will not speak of the Mystery to Thine enemies, I will not kiss Thee as did Judas, but as the thief I will confess Thee. Lord, remember me when I comest to Thy Kingdom.”

Great Holy Thursday Evening

“We worship Thy passion, O Christ...”

(The service of the HOLY PASSION of our Lord Jesus Christ. The service is Matins of Friday morning sung by anticipation, on Thursday evening.)

Good Friday celebrates the holy, saving, and awesome Passion of Christ. To take away our sins, Christ willingly endured spitting, scourging, buffeting, scorn, mocking, and purple robe; the reed, sponge, vinegar, nails, spear, and above all, the Cross and Death. The confession from the cross of the penitent thief, crucified with Christ, is celebrated. This service is long, but its content is dramatic and deeply moving for the devout Christian. Participation in the prayers and the historical sequence of the events, as related in the Gospels and hymns, provides a vivid foundation for the great events yet to come. Following are the references of the “Twelve Gospel” readings of this service

1. St. John 13:31 thru Ch. 18:1
2. St. John 18:1-29
3. St. Matthew 26:57-75
4. St. John 18:28 thru Ch. 19:16
5. St. Matthew 27:3-32
6. St. Mark 15:16-32
7. St. Matthew 27:33-54
8. St. Luke 23:32-49
9. St. John 19:38-42
10. St. Mark 15:43-47
11. St. John 19:38-42
12. St. Matthew 27:62-66

These readings relate the last instructions of Christ to His disciples, the prophecy of the drama of the Cross, the dramatic prayer of Christ and His new commandment. The day should be devoted to reading the “Gospel of the Testament” of Christ which He left for all men. The Church services during Holy Week re-enact the events of this Gospel.

After the reading of the fifth Gospel comes the procession with the Crucifix around the church, while the priest chants the 15th antiphon: “Today is hung upon the Tree, He Who did hang the land in the midst of the waters. A Crown of thorns crowns Him Who is King of Angels. He is wrapped about with the purple of mockery Who wrapped the Heavens with clouds. He received buffetings Who freed Adam in Jordan. He was transfixed with nails Who is the Bridegroom of the Church. He was pierced with a spear Who is the Son of the Virgin. We worship Thy Passion, O Christ. Show also unto us thy glorious Resurrection.”

During the Procession, the faithful Christian kneels and prays for his spiritual welfare, imitating the thief on the Cross who confessed his faith and devotion to Christ. He then approaches and reverently kisses the Crucifix.

Great Friday Morning

“They cast lots upon my vesture...”

According to the Hebrew custom, the “Royal Hours,” four in number, are read at this time. These services consist of hymns, psalms, and readings from the Old and New Testaments, all related prophetically and ethically to the Person of Christ. In some churches, the “Hours” are read in the afternoon, before the Vesper services.

Great Friday Morning

“Father, forgive them for they know not what they do...”

(The service is Vespers sung on Friday afternoon.)

The Vespers of Friday afternoon are a continuation of the Royal Hours. During this service, the removal of the Body of Christ from the Cross is commemorated with a sense of mourning for the terrible events which took place. Once more, excerpts from the Old Testament are read together with hymns, and again the entire story is related, followed by the removal from the Cross and the wrapping of the Body of Christ with a white sheet as did Joseph of Arimathea. Apostle Paul, interpreting the dreadful event, exhorts the Church: “For the word

of the cross is folly to those who are perishing, but to us who are being saved it is the power of God...we preach Christ crucified...the power of God and the wisdom of God.” (1 Cor. 1: 18f.)

As the priest reads the Gospel, “and taking the body, Joseph wrapped it in a white cloth,” he removes the Body of Christ from the Cross, wraps It in a white cloth, and takes It to the altar. The priest then chants a mourning hymn: “When Joseph of Arimathea took Thee, the life of all, down from the Tree dead, he buried Thee with myrrh and fine linen...rejoicing. Glory to Thy humiliation, O Master, who clothest Thyself with light as it were with a garment.” The priest then carries the cloth on which the Body of Christ is painted or embroidered around the church before placing It inside the Sepulcher, a carved bier which symbolizes the Tomb of Christ. We are reminded that during Christ’s entombment, He descends into Hades to free the dead of the ages before His Incarnation.

The Gospel readings which relate these events are: Matt. 27:1-38; Luke 23:29-43; Matt. 27:29-54; John 19:31-37; Matt. 27:55-61. Good Friday is the only day in the year on which the Divine Liturgy is not officiated.



Today, the devoted Christian ponders in his heart the deep meaning of the Seven Last Words of Christ uttered on the Cross, the first Divine Pulpit of Christianity.

Good Friday Evening - The Lamentation

“Do not weep for me, but weep for yourselves...”

(The service is Matins of Saturday morning sung by anticipation, on Friday evening.)

It consists of psalms, hymns, and readings dealing with the death of Christ, in contrast to His divinity, and in expectation of His Resurrection. One of the hymns relates: “He who holds all things is raised up on the Cross and all creation laments to see Him hang naked on the Tree.” The thoughtful and well-written Odes, sung by the choir, compare the Compassion of God and the cruelty of man, the Might of God and the moral weakness of man. The Odes picture all Creation trembling when witnessing its Creator hung by His own creatures: “Creation was moved...with intense astonishment when it beheld Thee hung in Golgotha.” The Odes remind us of the vision of Isaiah, who saw Christ, “the unwaning light of the manifestation,” and cried aloud, “The dead indeed shall arise and all those on earth shall rejoice.” During this service, the Body of Christ is carried in procession around the church. In some parishes, the entire flower-bedecked Sepulcher, symbolizing the Tomb, is carried in the procession.

The entire congregation joins in singing the three parts of the “Hymns of Praise” (there are approximately 300 hymns, but only a few are sung). After these hymns are sung, the priest sprinkles the Sepulcher and the whole congregation with fragrant water. There is a simultaneous praise of both the Crucifixion and Resurrection of Christ with their purpose of the redemption of man. We no longer lament the sufferings of the Crucified One; we now lament chiefly for our own sins because we are far from God. So these services should have a rather personal meaning of repentance and of strong faith in God.

Christians observe Good Friday with fasting, prayer, cleanliness, self-examination, confession, and good works, in humility and repentance so that the Grace of the Cross might descend upon them.

The Gospel reading is Matthew 27:62-66.

Great Holy Saturday Morning

“Arise, O God, and judge Thou the earth...”

(The service is Vespers and Divine Liturgy of Saturday evening sung by anticipation, on Saturday morning.)

Psalms are read and Resurrection hymns are sung which tell of Christ’s descent into Hades. “Today Hades cried out groaning” is the hymn’s description of the resurrection of Adam and the conquering of death. Thus this day’s celebration is called “First Resurrection.” Most of the readings of this day are from the Old Testament on the prophecies and promise of the conquering of death. On this day, the Divine Liturgy of St. Basil is officiated. Apostle Paul exhorts the faithful: “We were buried, therefore, with him by baptism unto death, so we, too, might walk in newness of life.” (Romans 6:4)

After the reading of the Epistle, the priest follows the custom of tossing of laurel, saying: “Arise, O God, and judge Thou the earth: for Thou shall take all heathen to Thine inheritance.” The Cherubic hymn of this day is: “Let all mortal flesh keep silence and stand with fear and trembling...”, a thoughtful hymn of adoration and exaltation. The Divine Liturgy ends with the Communion Hymn: “So the Lord awaked as one out of sleep, and He is risen to save us.”

The readings are from Romans 6:3-11 and Matthew 28:1-20.



The Holy Sunday of Easter

(The service is Matins and Divine Liturgy of Sunday morning sung Saturday midnight. With this service, the Pentecostarion starts (50 days services).

On Easter Sunday (Saturday midnight), the life-giving Resurrection of our Lord and Savior Jesus Christ is celebrated. Before midnight, the Odes of Lamentation of the previous day are repeated. The Orthros of the Resurrection begins in complete darkness. The priest takes light from the vigil light and gives it to the faithful, who are holding candles. The priest sings: “Come ye and receive light from the unwaning life, and glorify Christ, who arose from the dead,” and all the people join him in singing this hymn again and again. From this moment, every Christian holds the Easter candle as a symbol of his vivid, deep faith in the Resurrection of Jesus Christ as Savior. In many churches, the priest leads the people outside the church, where he reads the Gospel which refers to the Angel’s statement: “*He is Risen; He is not here.*” (Mark 16:1-8)

Then comes the breathless moment as the people wait for the priest to start the hymn of Resurrection, which they join him in singing, repeatedly: “Christ has Risen from the dead, by death trampling upon Death, and has bestowed life upon those in the tombs.” From this moment, the entire service takes on a joyous Easter atmosphere. The hymns of the Odes and Praises of Resurrection which follow are of superb meaning and expression. The people confess, “It is the Day of Resurrection, let us be glorious, let us embrace one another and speak to those that hate us; let us forgive all things and so let us cry, Christ has arisen from the dead.” By this hymn, they admit that love of one’s fellowman is the solid foundation of the faith in the Resurrection of Christ.

The Divine Liturgy of St. John Chrysostom is then officiated. At the end of the Liturgy, a part of the marvelous festival sermon of St. Chrysostom is read, which calls upon the people to “Take part in this fair and radiant festival. Let no one be fearful of death, for the death of the Savior has set us free...O Death, where is thy sting? O Hades, where is Thy victory? Christ is Risen and Thou art overthrown. To Him be glory and power from all ages to all ages.”

The readings are Acts 1:1-8 and John 1: 1-17.

Easter Sunday Afternoon Vespers

“Peace be unto you...”

Easter Sunday afternoon, the faithful gather once more for prayer with lighted candles. All sing the hymn, “*Christ is Risen from the Dead.*” The people greet one another joyously, saying: “*Christ is Risen,*” the Easter salutation which is answered, “*Truly He is Risen.*” They sing, “*The dark shadows of the Law have passed away by the coming of grace,*” and standing in exaltation, they exclaim, “*Who is so great a God as our God?*”

The Gospel according to John (20:19-25) is read in various languages, proclaiming the Good News of Resurrection all over the universe without discrimination. The fruit of faith in the Resurrection of the Lord is love in His Name; therefore, this day is called “Sunday of Agape” (love feast), a day dedicated to Christian principles, especially to forgiveness and charity. At this time, Christians seek to end misunderstanding and arguments among those with whom they may be at odds. Apostle Paul firmly interprets the Resurrection of Christ, saying: “If Christ has not been raised, then our preaching is in vain and your faith is in vain.” (1 Cor. 15:14) The Church also states in its Creed, “*The Third day He rose again.*”

A Living Faith

Remembrance of the events of the last week in the life of Jesus Christ has a practical appeal to the heart of the Christian believer. One’s beliefs constitute his being; the more our beliefs are true and firm, the more purposeful meaning life has. The Resurrection of Christ strengthens and illuminates our beliefs; this is our being. It is not only a belief in a historical fact which took place in a certain place and time, but it is marvelous in its nature. The Resurrection of Christ in relation to His Crucifixion and Mystic Supper continue to be present in the mind of the believer as a fact, as well as the source of “the power from above,” for which the believer prays. Assurance of a personal participation in the enactment of the same events in the life of Christ becomes an unfaded happiness for the Christian.

This is the divine inheritance that the Church of Christ keeps as its treasure and solid foundation. The goal of a member of the Church is to keep his faith living and working in his everyday life and relations with others. The Christian will be recognized and identified as the friend and disciple of Jesus Christ. His beliefs will be like the flag which flies from the top of the centermost of his own ship, sailing to its divine destiny. The flag’s inscription bears the assurance that “Christ is Risen, Indeed.”

- Rev. George Mastrantonis



“Now, therefore,” says the LORD, “Turn to me with all your heart, with fasting, with weeping, and with mourning.”

Joel 2:12



“The Church as the Body of Christ”

Now the Church consists of both her earthly and heavenly parts, for the Son of God came to earth and became man that He might lead man into heaven and make him once again a citizen of Paradise, returning to him his original state of sinlessness and wholeness and uniting him unto Himself.

This is accomplished by the action of Divine grace granted through the Church, but man’s effort is also required. God saves His fallen creature by His own love for him, but man’s love for his Creator is also necessary; without it he cannot be saved. Striving towards God and cleaving unto the Lord by its humble love, the human soul obtains power to cleanse itself from sin and to strengthen itself for the struggle to complete victory over sin.

St. John the Wonderworker of Shanghai and San Francisco

Lenten Wisdom from St. John of Damascus

“These eight passions should be destroyed as follows: gluttony by self-control; unchastity by desire for God and longing for the blessings held in store; avarice by compassion for the poor; anger by goodwill and love for all men; worldly dejection by spiritual joy; listlessness by patience, perseverance and offering thanks to God; self-esteem by doing good in secret and by praying constantly with a contrite heart; and pride by not judging or despising anyone in the manner of the boastful Pharisee (cf. Luke 18 : 11-12), and by considering oneself the least of all men.

When the intellect has been freed in this way from the passions we have described and been raised up to God, it will henceforth live the life of blessedness, receiving the pledge of the Holy Spirit (cf. 2 Cor. 1 : 22). And when it departs this life, dispassionate and full of true knowledge, it will stand before the light of the Holy Trinity and with the divine angels will shine in glory through all eternity.

St. John Damascene, “On the Virtues and the Vices” from The Philokalia: The Complete Text (Vol. 2)”



This is what St. John meant:

Passions are the energies and drives we feel on the inside that we have to purify and cleanse in order to appropriate and experience the salvation God offers us.

In order to defeat the passions do these things:

- Defeat gluttony by practicing self-control.
- Defeat unchastity by cultivating a desire for God and keep you eyes on the good to come if you persevere.
- Defeat greed and avarice by giving to the poor.
- Defeat anger by doing good for other people.
- Defeat feelings of defeat by cultivating joy (count your blessings, open your eyes to the beauty and good around you).
- Defeat smugness and self-esteem by praying with a contrite heart (requires self-honesty).
- Defeat pride by not judging other people and realizing that you are no better than anyone else.

When we practice these virtues our minds are freed to receive the wisdom of God given to us by the Holy Spirit (2 Corinthians 1:22). And when we practice these things and acquire the wisdom and knowledge of God (yes, this is possible), then in the final day the the light of God will shine through us as it does the angels for eternity.



While in Constantinople (Istanbul), Turkey, the hierarchs of the Ukrainian Orthodox Church of the USA and Diaspora met with His All-Holiness Ecumenical Patriarch Bartholomew at the Patriarchal offices of the Phanar.

Greeting the Ukrainian Orthodox Bishops from the United States of America and Diaspora, the Ecumenical Patriarch reiterated his paternal love and care for the spiritual flock of the Orthodox Church of Ukraine and the faithful of the UOC of the USA and Diaspora throughout the world in the most difficult time of Russian aggression against the people and nation of Ukraine.

In the presence of Elder Metropolitan of Chalcedon Emmanuel, the hierarchs of the UOC of the USA discussed with the Patriarch the pastoral needs of the faithful in the United States of America, Western Europe, Australia and South America. Metropolitan Antony informed His All-Holiness about the charitable Humanitarian Aid campaign that the UOC of the USA and parishes across the UOC in Diaspora have initiated, trying to offer basic assistance to the millions of people in different regions of Ukraine, but especially the refugees in Western Europe and the US. Archbishop Daniel is scheduled to travel to Munich, Germany in order to visit the parishes of the Church and to coordinate further Humanitarian Aid as it is being prepared for shipment to Ukraine.

His Eminence Metropolitan Antony presented the Patriarch with the honorary spiritual award of the UOC of the USA “For the Love of the Church and the

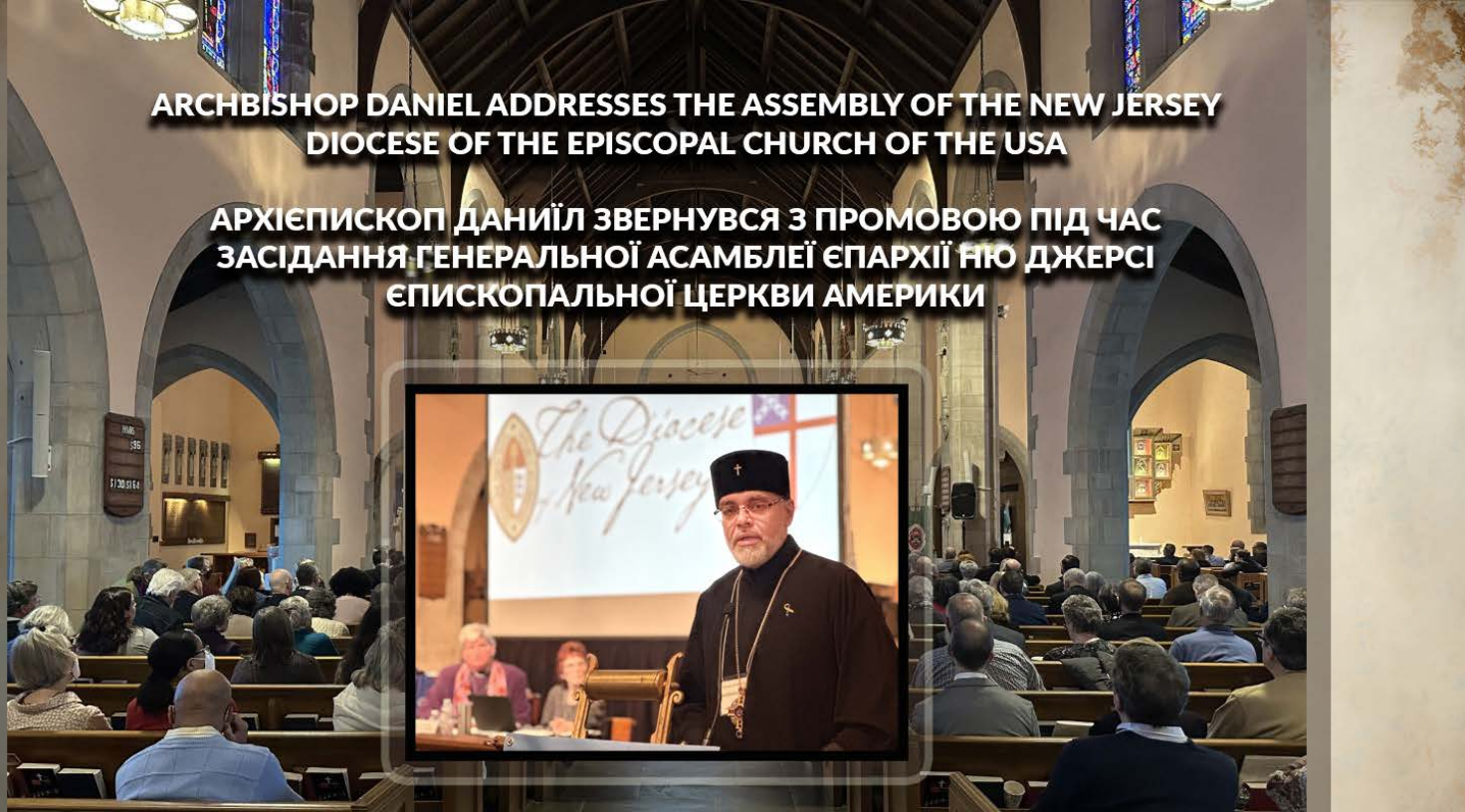
People of Ukraine” – a gesture of gratitude for His All-Holiness’s resilient support of the ecclesiastical unity and justice in Ukraine.

As a token of love and respect, Vladyka Daniel presented Patriarch Bartholomew with a painting by an artist from his hometown of Buchach, Ternopil region of Ukraine: “The Flame That the Lord Lit - No Darkness Can Extinguish.”

“When outside the darkness devours the city in its eternal abyss and it seems that all hopes have already died out, a bright star appears in the sky, which informs everyone that someone has come into the world who can light an unquenchable flame in the heart of each of us . And then our task is to preserve this holy spark and pass it on to everyone who needs it.... A little girl carries a symbol of love, kindness and faith in her hands through a cold, dark city, but she is not afraid at all, because she knows that in her hands is an eternal flame that no evil can extinguish.”

Archbishop Daniel stated that he had an opportunity to buy this painting at an auction - 100% of the proceeds from the sale were given to Buchach volunteers for the needs of the Ukrainian Armed Forces. Now, the painting has found a home in the heart of world Orthodoxy - under the care of His All-Holiness Ecumenical Patriarch Bartholomew!

His Eminence Metropolitan Antony is scheduled to return to the United States of America on Tuesday, March 21, 2023, while archbishop Daniel embarks on a week-long visit of the Ukrainian Orthodox communities in Bavaria, Germany.



**ARCHBISHOP DANIEL ADDRESSES THE ASSEMBLY OF THE NEW JERSEY
DIOCESE OF THE EPISCOPAL CHURCH OF THE USA**

**АРХІЄПІСКОП ДАНИІЛ ЗВЕРНУВСЯ З ПРОМОВОЮ ПІД ЧАС
ЗАСІДАННЯ ГЕНЕРАЛЬНОЇ АСАМБЛЕЇ ЄПАРХІЇ НЮ ДЖЕРСІ
ЄПІСКОПАЛЬНОЇ ЦЕРКВИ АМЕРИКИ**



Upon the invitation of Bishop William Stokes of the Diocese of New Jersey of the Episcopal Church, His Eminence Archbishop Daniel attended the proceedings of the 239th General Assembly at the Trinity Episcopal Cathedral in Trenton, NJ.

Following the formal welcome by Bishop Stokes, Archbishop Daniel presented a reflection about the struggle of the people of Ukraine in the time of aggression by Russian Federation.

"...I am here this morning to share the pain and blessings of the people and nation of Ukraine, as they struggle to preserve and defend their freedom, while standing up to the barbaric attacks of Russian government..."

...By all accounts, the Russian aggression war in Ukraine is the largest war on the European continent since the end of World War II. But just how TRAGIC the conflict has been in human terms, those killed and wounded in the first year of the invasion perpetrated by the Russian Federation, remains unknown.

JUST THINK OF IT:
365 days of war
365 days of murder
365 days of terror

Please, allow me to share with you some statistical information:

- 14 million Ukrainians forced to flee their homes
- 8 million refugees have fled to neighboring nations and beyond

- 5.9 million refugees internally displaced
- 350 churches bombed
- 760 hospitals bombed
- 3,139 schools bombed
- 1.7 billion people worldwide facing food insecurity
- 58,000 war crimes – killings, kidnappings (tens of thousands of children forcefully taken to Russia), bombings, assaults
- 365 days of war
- 365 days of terror
- 365 days of resistance
- 365 days of PRAYER

This ALL adds to nothing less than GENOCIDE... MAY THE HISTORY PAGES REMEMBER THIS as Genocide (another one!) against the people of Ukraine!

The United Nations International Children's Emergency Fund (UNICEF) was established in 1946, in the aftermath of World War II. Their mandate was clear: to help children and young people whose lives and futures were at risk.

At least 972 children in Ukraine have been killed or injured by violence since the war escalated 12 months ago. And these are just the figures the UN has been able to verify. We believe the true number to be much higher.

The use of explosive weapons has caused most of the childhood casualties. These weapons do not discriminate between civilian and military, especially when used in populated areas as has been the case in Ukraine cities like Mariupol, Luhansk, Kremenchuk, Bahmut, Irpin, Bucha, Kherson and Vinnytsia. The list goes on and on and on.

Once again, as in all wars, the reckless decisions of adults are putting children at extreme risk. There are no armed operations of this kind that do not result in children being harmed.

Meanwhile, beyond the horror of children being killed or physically hurt in attacks, almost every child in Ukraine has been exposed to deeply distressing events, and those fleeing violence are at significant risk of family separation, violence, abuse, sexual exploitation, and trafficking.

When I hear the terminology of the NUCLEAR WEAPONS threat in the 21st century, I think of the irresponsibility of those who make the threats; I think of the vulnerability of our society, which bases human interaction on TRUST!

We all must stand firm in the ongoing battle in Ukraine, which really tests our ability to promote and protect peace and God's gift of LIFE!

The Assembly solemnly received the remarks of the archbishop of the UOC of the USA, while offering prayers for the faithful of the Church and the most recent refugees that arrived the United States of America in the past year.

+ + + + +

The Diocese of New Jersey was founded in 1785, and is the second oldest diocese in the Episcopal Church, after the Diocese of Connecticut.

New Jersey ranks sixth out of 100 domestic dioceses in the Episcopal Church in the number of parishes. The diocese is 14th in number of baptized persons. The diocese originally covered the entire state; due to the growth of the church in the mid-1800s, the northern third was split off in 1874 to become the Diocese of Northern New Jersey, known today as the Diocese of Newark.

There are 144 congregations in this diocese, including seasonal, collegiate and institutional chapels. The oldest congregation in the diocese is Saint Peter's Church in Perth Amboy, where services began in 1685. The oldest extant church building is St. Mary's in Burlington, built in 1703 and enlarged several times. There are more than 15 colonial-era parishes in this diocese. The Diocese has a reputation for broad ethnic, liturgical and socio-economic diversity.

Photos by Fr. Ivan Tchopko





On March 3, 2023, His Eminence Archbishop Daniel of the Ukrainian Orthodox Church of the USA, visited the students and faculty of MacAfee Road School in Franklin Township, New Jersey. Archbishop Daniel visited the school, as a sign of gratitude for the school's efforts to support the people of Ukraine who are suffering from the Russian invasion of Ukraine. MacAfee Road School is a relatively small elementary school with little over 400 kids, but who have big hearts. Over the past few months, the students fundraised and collected school supplies for the orphans that the UOC of USA supports. In addition, they also collected approximately \$1,500 to sponsor two powerful generators for Ukrainian families who live in dark, cold, and inhumane conditions under the constant shelling by Russian forces.

With the approval and support of the school principal - Ms. Karen Adams, two teachers at MacAfee Road Elementary, Mrs. Marisa Saucedo and Ms. Nadine Bent, started a project called "Share the Love of Heat" in February 2023. Mrs. Saucedo and Ms. Bent teach their students to love, care, treat and share with those who are in need. Over 150 kids, faculty, and school employees participated in this project of love. In solidarity with the Ukrainian families who are suffering, they painted blue and yellow (the colors of the Ukrainian National Flag) handprints on the walls of the gym. With this awareness they were able to fundraise to purchase generators. This beautiful gesture shows that this unprovoked invasion of Ukraine and the struggle of the Ukrainian nation has touched the hearts of all people around the world.

During his visit to the school, Archbishop Daniel presented the MacAfee Road School an award pin for raising a significant amount of money to Help Ukraine Fund. He also distributed to the faculty and staff Ukrainian blue and yellow peace pins.

We continue to pray. We continue to hope. We continue to stand with UKRAINE.

Photos by Fr. Vasyl Pasakas



On March 2, 2023, with the blessing of Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, Archbishop Daniel, Ruling Hierarch of Western Eparchy and President of the Consistory of the UOC of the USA, though the generous donations of the faithful of the Church, made it possible to purchase and deliver three additional logistical and medical vehicles to the front lines of battle in Ukraine.

Archbishop Agapit of Vyshorod, of the St. Michael Golden-Domed Monastery, with the blessing of Metropolitan Epiphaniy of Kyiv and All Ukraine of the Orthodox Church of Ukraine, blessed the vehicles, asking the Lord's protection of the men and women who defend Ukraine from invasion. Additionally, he blessed the soldiers who had arrived to accept the vehicles and deliver them to the front lines, asking Christ to keep them safe, grant them endurance, and a strong spirit as they defend their homeland.

The ambulances will be delivered to the Military Units A4219 and A7272 which are in the combat zone, where they will be instrumental in saving lives.

Gratitude was expressed to the hierarchs, clergy, and faithful of the Ukrainian Orthodox Church of the USA for their generous donations and support of Ukraine.

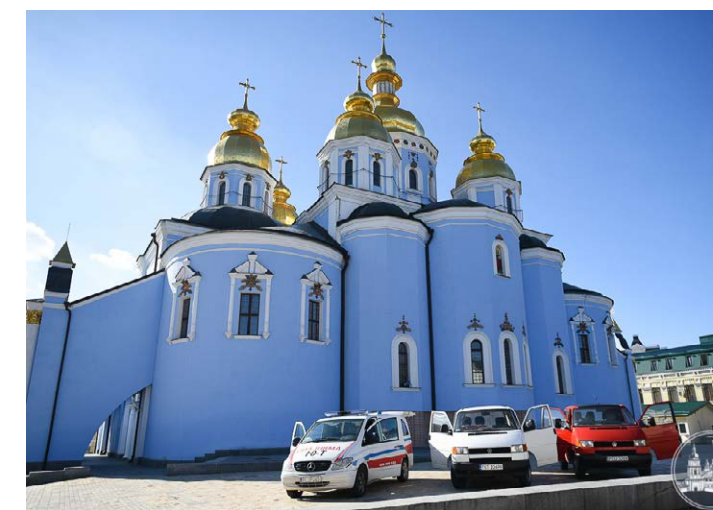
2 березня 2023 року, з благословення Митрополита Антонія, Первоієрарха Української Православної Церкви США та Діаспори, Архієпископ Даниїл, Правлячий Архієреєй Західної Єпархії та Голова

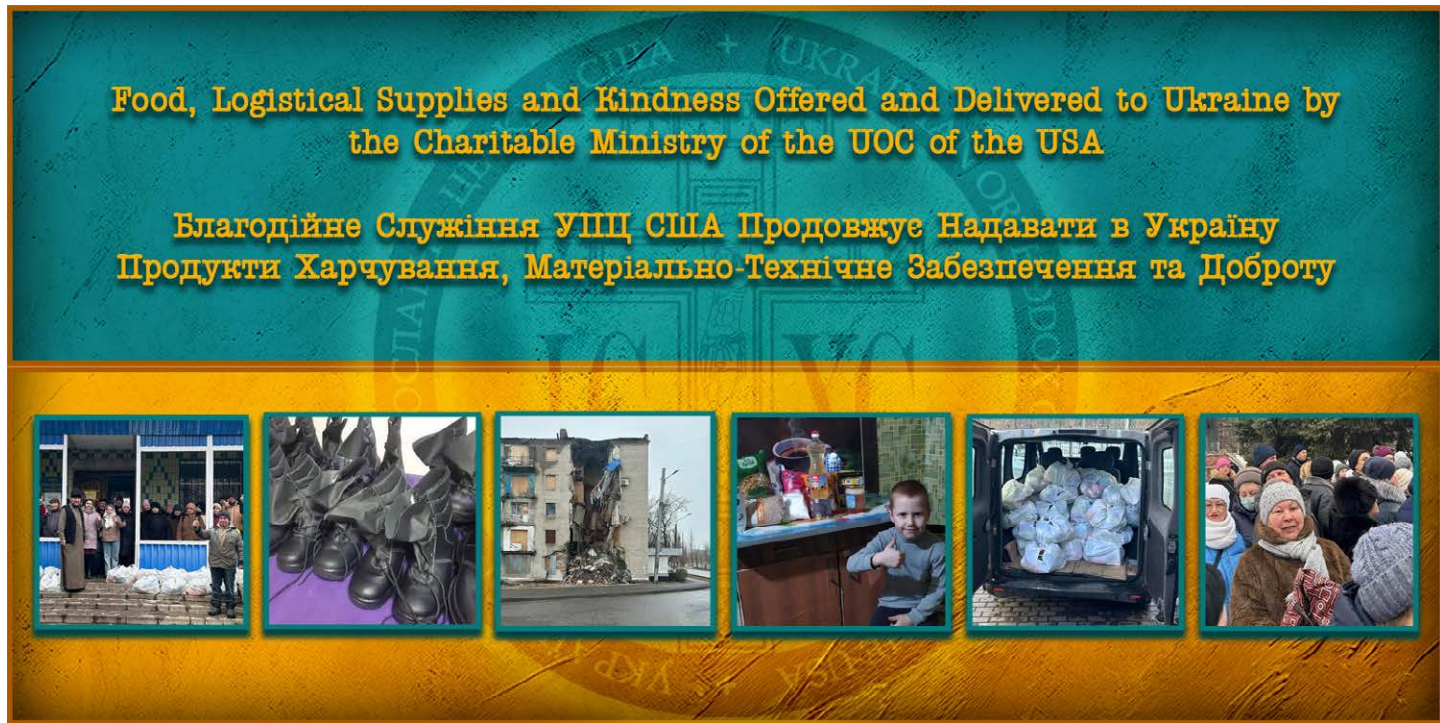
Консисторії УПЦ США, завдяки щедрим пожертвам вірних Церкви, придбав та доставив на передову в Україні три додаткові матеріально-технічні та медичні машини.

З благословення Блаженнішого Митрополита Епіфанія, намісник Свято-Михайлівського Золотоверхого монастиря архієпископ Вишгородський Агапіт на території монастиря освятив та передав захисникам Батьківщини автомобілі, придбані за сприяння Української Православної Церкви США.

Автомобілі передані в зону бойових дій військовим частинам А4219 і А7272.

Владика-намісник благословив оборонців України і побажав їм стійкості, наснаги та міцності духу.





The 376th day of unprovoked and unjustifiable attempt to conquer Ukraine by the Russian Federation's political regime brings new physical, moral and spiritual challenges to the people of Ukraine and the worldwide global community.

Since the offset of the military aggression on February 24, 2022 – the Ukrainian Orthodox Church of the USA via the Consistory Offices of Ministry, Central Church Organizations and local parish communities, responded with a resolve to offer immediate spiritual, material and emotional support to the effected and destroyed cities, villages and areas where thousands of people continue to live, while experiencing psychological, material and spiritual devastation.

The past 13 months of attempted invasion challenged the Charitable institutions of the UOC of the USA to look for new ways of delivering Humanitarian Aid and support to the wounded civilians and military personnel.

Lately, most of the charitable ministry has been centered around the small towns/villages of Kostyantynivka (which is only 20 miles away from Bahmut), Avdiivka, Sloviansk of Donbas region of Ukraine. Through the daily ministry of Very Rev. Fr. Kostyantyn Kuznetsov and his wife Natalia, pastor of the Ukrainian Orthodox parish in Kostyantynivka, the UOC of the USA is able to reach out the most remote and severely affected and destroyed towns and villages in the closest proximity to the front line.

The local Kostyantynivka Society of the People with Limited Eyesight became the most recent recipients of nutritional supplies. Bags of fresh produce, dairy and household supplies were purchased and brought to the center in order to facilitate the needs of people with physical limitations.

Clothing, winter jackets and boots as well as food supplies regularly obtained and delivered to the men and women of Ukrainian armed forces that are protecting the city boundaries of Kostyantynivka and suburban villages.

The residents of the recently liberated city of Sloviansk (which is once again being threatened by the Russian military) – have received substantial assistance with the most necessary hygiene supplies, baby formula, toys, etc.



Washing machines for the refugees and displaced people in the town of Avdiivka were obtained by the monetary donations to the Metropolia of the UOC of the USA.

His Eminence Archbishop Daniel, recently speaking with the donors of the Spiritual Center of the Ukrainian Orthodox Church of the USA, stated: "... once you look at the images of the destroyed towns, villages and most importantly lives of people - you realize how precious human life and freedom are – the notions which the Lord often addresses in His teachings, instructing us to care for the heavenly treasures over the earthly where the thief and enemy can steal and destroy.

One must remember, the physical structures that have been destroyed can be rebuild, but the freedom loving right to live cannot and must NEVER be violated by political, secular, and military attempts of invaders and those who harbor evil intentions against humanity in general."

You too can help save the lives of innocent Ukrainians who suffer the brutality of war at the hands of the Russian military by donating to the Ukrainian Humanitarian Relief Fund of the UOC of the USA.

Photos by Fr. Kostyantyn Kuznetsov, Fr. Evhen Shuvar and Deacon Andrii Sydor





The ongoing invasion of Ukraine by the Russian Federation has left the once vibrant and colorful landscape, dull and dark. The majestic trees, stately buildings, tall apartment complexes, and homes with colorful shutters upon their windows have all been reduced to rubble. However, the nation continues to fight for its liberty and for the freedom of the entire world.

On frontlines, the defenders of Ukraine take position in trenches, woods, and muddy fields, giving their last ounces of strength to protect their homeland, their families, and the desire to be free. Russian missiles continually fly overhead and pound the earth, making it shake and tremble in pain from the assault. With so many bombs exploding, missiles hitting, and bullets flying, the wounded are often quickly triaged on the lines of battle and only evacuated when possible.

It is difficult to get aid to those who are bleeding, injured, punctured, torn apart by Russian bombs, because the terrain is tough, pockmarked with bomb craters, peppered with mines, all of which often damage the transport vehicles which arrive to evacuate the injured. It is a hostile environment not only for human lives, but for the mechanical functioning of the numerous vehicles which enter the danger zone. Often more vehicles are in the repair shops than are actively out saving lives.

To help ease this imbalance, with the blessing of Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the UOC of the USA and Consistory President, traveled to Germany in order to procure additional vehicles to ease the burden of those who actively work to rescue and bring aid to the injured defenders of Ukraine. The vehicles were purchased by the charitable donations of

the parishes of the Ukrainian Orthodox Church of the USA and the Ukrainian Orthodox parish community of Holy Archangel Michael, Genk, Belgium.

Having inspected the ambulances and transport vans, Archbishop Daniel blessed them, praying that they would quickly travel to those in need, be invisible to the enemy, and save countless lives. Having ensured the vehicles were loaded with necessary supplies, His Eminence handed them over to the drivers who arrived to pick them up and deliver them to Ukraine.

Arriving in Kyiv, the capital of Ukraine, the medical vehicles were delivered to the St. Michael Golden-domed monastery, where Metropolitan Epiphany took charge of them, also blessing them before handing them over to Roman Kholodov, head of the Department of Social Services of the Kyiv Metropolia "Paravolan", which cares for the injured and those in need under the auspices of the Orthodox Church in Ukraine.

The "Paravolan" team consists of students and graduates of theological educational institutions under the OCU, and is instrumental in evacuating wounded soldiers from active combat zones. There are currently nine crews who have already successfully evacuated over 6,000 wounded defenders.

The specialized tactical vans were purchased through the generous donations of the faithful of the UOC of the USA and Diaspora, and area already heading towards the front lines to save the lives of those who are giving their all to save the lives behind them.

Please consider donating to the Ukrainian Humanitarian Relief Fund of the Ukrainian Orthodox Church of the USA, and help to save the lives of those who are fighting for freedom.

Photos by Deacon Andrii Sydor



The Seminarians of St. Sophia's Seminary held their own Souper Bowl Sunday on March 5th, not on the football field, but on the front steps of St. Andrew Ukrainian Orthodox Memorial Church of the Spiritual Center of the Ukrainian Orthodox Church of the USA. Five different soups were available for the parishioners and guests as they left the church following the Divine Liturgy. Although the soup was given out freely by the seminarians, the faithful graciously shared their appreciation and support by offering donations that will go towards the aid of Ukraine as well as future projects of the seminary.

In the weeks leading up to Great Lent, we heard in Scripture what we are called to do and what reveals that we are truly Christians. Our Lord calls us to care and reach out to our neighbor who is fashioned in His image. On Sunday, March 5th, the seminarians graciously fed those who were hungry and those who were thirsty, and now, by God's grace, they will be able to continue to share the Light of Christ with those suffering in Ukraine.

The Seminarians of St. Sophia are grateful for the outpouring of love and support that was received during this event. As we continue along the journey of Great Lent, let us work together as one unified body in Christ by sharing His love and His light with those among our own communities.

П'ять ВЕЛИКИХ кастрюль різних видів супу та 8 ЩИРИХ сердець... Семінарійний відділ УПЛіги організував благодійний обід із збіркою коштів

для потреб потребуючих в період Російської агресії проти народу України...

5 березня, не на футбольному полі, про те на сходинах Української Православної Церкви-Пам'ятника св. Андрія Первозванного в Духовному Осередку УПЦ США, Семінаристи Свято-Софіївської семінарії, провели подію - неділю Souper Bowl.



Після Божественної Літургії п'ять різних супів чекали на парафіян і гостей. Незважаючи на те, що семінаристи безкоштовно роздали супи, вірні люб'язно поділилися своєю вдячністю та підтримкою, пропонуючи пожертви, які підуть на допомогу Україні, а також на майбутні проекти семінарії.

Протягом підготовчого періоду до Великого посту ми чули зі слів Святого Письма, до чого ми покликані і про те що саме є показником того що виділяє нас як справжніх християн. Наш Господь закликає нас дбати про ближнього, створеного за Його образом, і допомагати йому.

У неділю, 5 березня, семінаристи щедро нагодували голодних і спраглих, а тепер, з Божої ласки, зможуть і надалі ділитися Світлом Христовим зі стражденими в Україні. Семінаристи Святої Софії вдячні за вилив любові та підтримку віруючих, під час цієї події.

Продовжуючи шлях Великого посту, давайте працювати разом, як єдине тіло Христове, ділячись Його любов'ю та світлом з людьми в наших громадах, та усьому світі.



The clergy of the Western European Eparchy of the Ukrainian Orthodox Church in Diaspora gathered in Ingolstadt, Germany for a prayerful celebration of the Fourth Saturday of Great Lent at the Protection of the Birth-Giver of God Ukrainian Orthodox parish under the pastoral leadership of Rev. Fr. Alexander Smoktunowitch.

With the blessing of His Eminence Metropolitan Antony, Archbishop Daniel (in his capacity as eparchial bishop of the Western-European Eparchy) lead the celebration of the Divine Liturgy in the church temple, where the Ukrainian Orthodox Christians have been praying since 1940s.

The children, teachers and parents of the parochial School of Ukrainian language and Religion welcomed the hierarchy to the temple, introducing him to the youth of the parish that has joined the parish community since the beginning of the ongoing aggression of Russian Federation against the people and nation of Ukraine.

Reciting the poetry, the children welcomed Vladyka Daniel with the lyrics that brought not only the bishop but the hundreds of people in attendance to tears: "...as the children of Ukraine, who have been forced to leave our motherland, we welcome you, as our bishop, into our lives while offering you our wounded hearts with the request for prayerful consolation and healing... pray for us, as we miss our relatives and friends in Ukraine, yet establishing new relationships with the people in our community and greater

Western European Ukrainian Orthodox family..." With the expressions of parental love and care, while receiving flowers from the children, Archbishop Daniel embraced each child of the parish family, presenting them with candy, as a token of his archpastoral love and care.

Upon the entrance to the temple, thirty clergy in unison greeted the hierarchy with the prayers, presenting him with a hand cross for veneration. Receiving the sacred image of the cross from the hands of the pastor, Vladyka Daniel reflected upon his first historic visit to the parish community, to a place, where numerous hierarchs and clergy in the past have preceded him in the spiritual service of the Ukrainian Orthodox Christians in Bavaria, Germany.

The Liturgy was prayerfully served with over 150 people in attendance, many of whom approached the Holy Mysteries of Repentance and Eucharist. During the Liturgy, the prayers were offered for the wounded soldiers and civilians of the Ukrainian Armed Forces. A special Memorial Prayer was chanted for the newly-reposed servant of God soldier Ihor – the father of Dobrodiyka Ilona Dovgan (wife of Fr. Vasyl Dovgan of Troy, NY), who was recently killed, fulfilling his military duty while protecting the peace and freedom of Ukraine.

The archbishop's sermon concentrated on the importance of our Christian expressions of love and kindness in the sacred time of the Great and Holy Lent. Vladyka Daniel concluded stating: "...Ask not what Christ Jesus can do for you, but what you can do for Christ..."

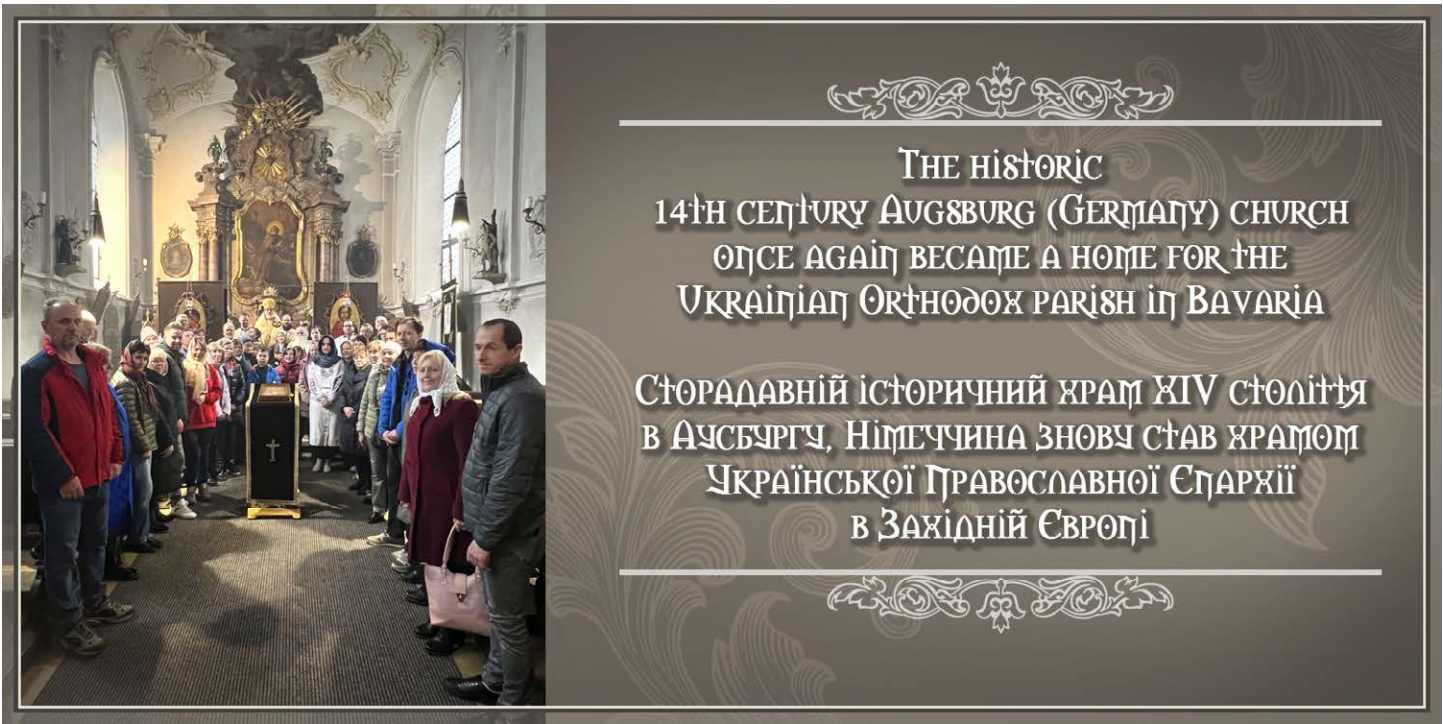
In conclusion of the Divine Liturgy, the clergy and faithful in attendance partook in a Lenten luncheon prepared by the parish family.

The meeting of the eparchial clergy took place in the parish temple, following a short break, which enabled people to meet the hierarch and to receive his spiritual parental blessing.

The agenda of the clergy meeting touched upon logistical pastoral questions and guidance as it pertains to liturgical services, practical aspects of Church administration, the Church calendar and the growing need to offer adequate spiritual and educational guidance and care for the refugees that arrived from Ukraine to France, Belgium and Germany.

The meeting concluded with a blessing and presentation of Eparchial liturgical vestments to all clergy and deacons in attendance. With the blessing of Metropolitan Antony, Vladyka Daniel presented Fr. Alexander Smoktunowitch with a church award ““For the Love of the Church and the People of Ukraine”, honoring Fr. Alexander’s devotion and assistance offered to the Ukrainian Orthodox Church of the USA in obtaining and shipping medical and logistical vehicles to Ukraine in the time of Russian aggression against the nation of Ukraine.

On behalf of St. Andrew’s Ukrainian Orthodox Society (charitable organizations of the UOC of the USA), Archbishop Daniel presented the clergy in attendance with the financial charitable assistance, thus attending to the needs of the Ukrainian Orthodox Christians in Germany.



Ukrainian Orthodox Christians settled in Augsburg, Germany in 1946, establishing a parish community under the spiritual leadership of Fr. Ivan Kulchytskyi. Throughout the years, the parish community lived through numerous challenges and changes, moving to different church buildings, working closely with the local Christian communities, always seeking a permanent location for the pious Ukrainian Orthodox community. The Russian aggression in Ukraine sparked a new wave of immigrants that arrived in Germany, seeking safety and peace. The 77-year-old community became invigorated by the new membership of faithful that seek comfort in a spiritual way of life, praying for the peace and stability of their ancestral homeland.

The Ukrainian Orthodox Eparchy of Western Europe of the Ukrainian Orthodox Church in Diaspora, since the beginning of the World War II, and even before the start of the war, has always nurtured the spiritual mindset of the people of Ukrainian descent in Europe. Generations of Ukrainian Orthodox Christians journeyed through Germany, Belgium, France and other European countries, often finding homes in the United States of America, Canada, South America, Australia and New Zealand. Generations of clergy have served the Ukrainian Orthodox Church of Diaspora, establishing lasting connections between Ukrainian Orthodox Christians throughout the world. In 1995, the hierarchs, clergy and faithful of the UOC in Diaspora – under the spiritual leadership of the Ecumenical Patriarchate of Constantinople, renewed their efforts caring for the spiritual health and wellbeing of a new generation of Ukrainian

Orthodox Christians that found themselves outside of their ancestral homeland.

On the Fourth Sunday of Great and Holy Lent (March 26, 2023), His Eminence Archbishop Daniel visited the invigorated 77 year-old Holy Great-Martyr Barbara Ukrainian Orthodox parish family in Augsburg, Bavaria, served by Very Rev. Fr. Victor Mandziuk.

The children of the parish family greeted Vladyka Daniel with the traditional German apple-bread, thus welcoming the hierarchs with their smiles and the spiritual flavor of sweetness of their Faith journey. Entering the XIV century old church building (which now belongs to the city of Augsburg under the name of St. Anthony), Archbishop Daniel reflected on the spiritual legacy of the forefathers that prayed in the city since 1940s, entreating the Lord for the protection of the people and nation of Ukraine.

The clergy in attendance, Very Rev. Fr. Ivan Kubushyn, Very Rev. Fr. Victor Mandziuk, Very Rev. Fr. Volodymyr Soroka, Rev. Fr. Alexander Smoktunowicz, Hierodeacon Macedony – welcomed the hierarch into the temple, presenting him with a hand-cross for veneration and beseeching his prayers for the parishioners in attendance and the greater Ukrainian Orthodox family throughout the world.

Vladyka Daniel presided over the celebration of the Divine Liturgy, reflecting in his sermon: “...Some say that “time is an excellent teacher”. What is one good lesson you have learned in the past year or in the past 77 years as a parish family?

The biggest lesson I have learned last year and continued to learn it up to this very moment is this. I STILL HAVE A LOT OF GROWING TO DO IN MY FAITH!

At this point in my life, I think that I am capable of realizing Who God is in my life... YET, at the same time, I often catch myself thinking about my spiritual shortcomings. Does that sound like a contradiction to you?

Well, consider the statement made by the man in today's text. He said to Christ Jesus, "I believe, (but) help my unbelief!" Does that make sense to you? If you know the Lord, and if you think about it, it makes a lot of sense.

I am absolutely fascinated by the statement that this man made to Jesus. Whether he knew the Lord or not, it is hard to say. Yet he did manage to summarize in one sentence, what is probably the greatest obstacle to spiritual growth in the Christian life; that is, faltering faith. You see, this man was saying, in essence, that although he believed in what Jesus was able to do, he still had doubts. He was facing up to his faltering faith. And because he faced up to his lack of faith, he experienced a great blessing.

...You can talk all day long about your faith in God, but if the doubts are there, you're not fooling anybody but yourself! SO! BE HONEST ABOUT IT!

Here is a lesson for us - WE NEED TO BE ACUTELY AWARE OF OUR DOUBTS.

Which is the greater sin? Faltering in our faith, or faking our faith? FAKING! Listen, even the best Christians have times of doubt. We likewise have lapses in our faith. "Is it true God? Are you real? Do you really care about me? Will you really take care of me?" "If you care about me, why did you let this happen to me!" We don't always WANT to exercise faith.

...If we are to grow in Christ we have to realize that it is quite possible that we do not trust the Lord as much as we would like to think we do. The best thing we could possibly do is stand before the Lord and say from the bottom of our hearts, "I believe Lord, but please help me with my unbelief"

Throughout the service, the clergy offered the opportunity for the faithful to partake in the Holy Mystery of Repentance; thus, dozens of people received the grace of the Holy Spirit and approached the Sacred Chalice for Communion.



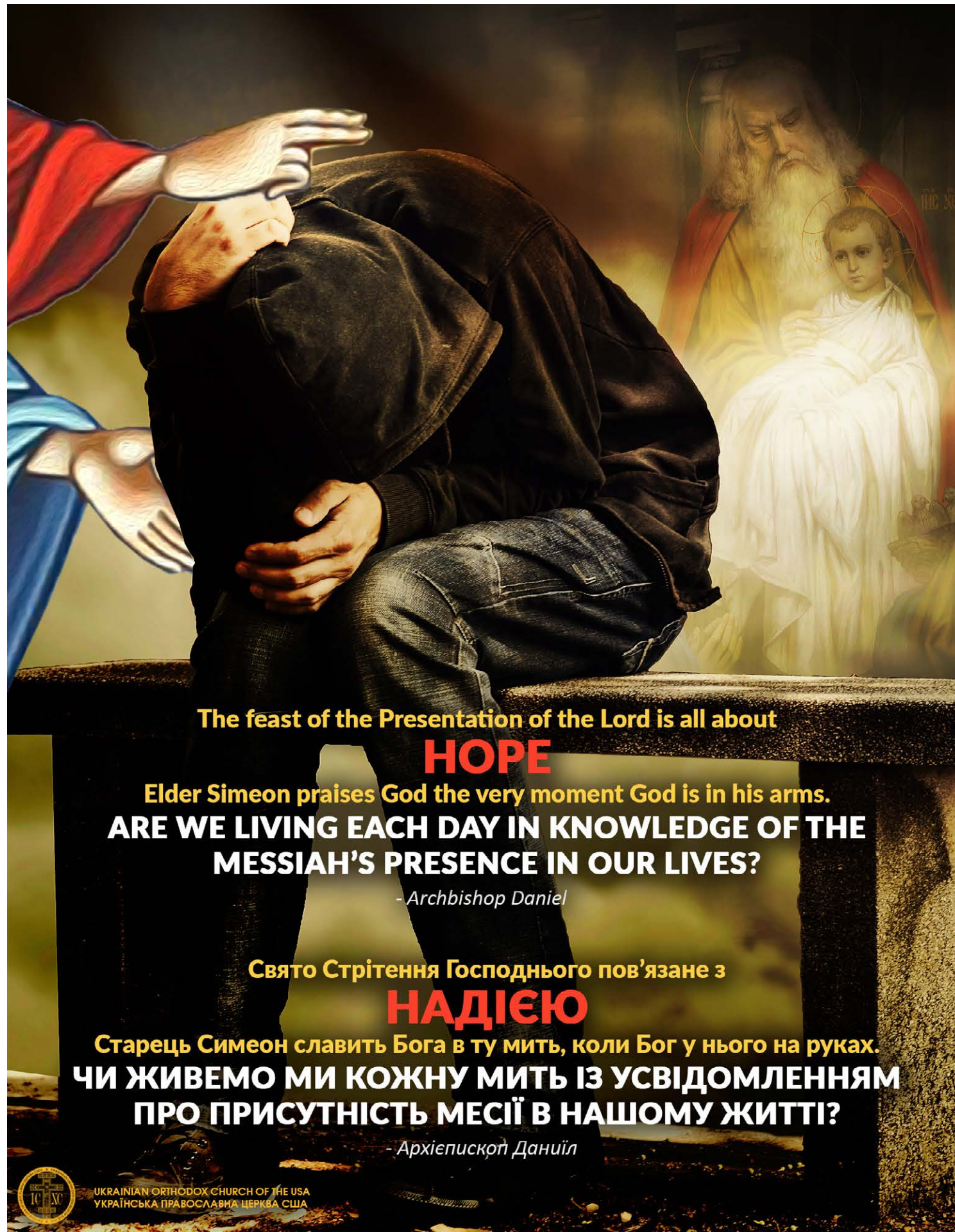
Prayers for Ukraine and the family members of the faithful in attendance were offered, beseeching the Lord for the safety of those in the Armed Force of Ukraine, protecting the sovereign borders of Ukraine and freedom to live in a country free of slaughter and persecution by those who pledge their allegiance to the notions of destruction and death.

Following the chanting of the traditional hymn "God, Great and Almighty, Protect our Ukraine...", Fr. Victor offered words of welcome to the archbishop, expressing gratitude to the hierarchs of the Church for the love and care they provide for the Ukrainian Orthodox Christians under their spiritual omophorion in Diaspora.

The parish community organized a Lenten potluck, during which Vladyka Daniel had an opportunity to meet with over 150 parishioners in attendance, answering their questions and providing guidance as it pertains to their spiritual life, often touching upon the social and moral issues of the society.

The day concluded with the archpastoral visit to the Augsburg Medical Hospital, where three Ukrainian soldiers undergoing major medical treatments, in some cases fighting for their survival. Speaking to the wounded soldier Ivan, Vladyka witnessed his medical limitations and yet the determination to serve the freedom needs of the God-loving people of Ukraine. Offering prayers and blessing each soldier, the archbishop thanked them for their service and wished them speedy recovery and the ability to reunite with their families and battle-buddies, with whom they share comradery and love for life.





The feast of the Presentation of the Lord is all about
HOPE
Elder Simeon praises God the very moment God is in his arms.
ARE WE LIVING EACH DAY IN KNOWLEDGE OF THE
MESSIAH'S PRESENCE IN OUR LIVES?
- Archbishop Daniel

Свято Стрітєння Господнього пов'язане з
НАДІЄЮ
Старець Симеон славить Бога в ту мить, коли Бог у нього на руках.
ЧИ ЖИВЕМО МИ КОЖНУ МИТЬ ІЗ УСВІДОМЛЕННЯМ
ПРО ПРИСУТНІСТЬ МЕСІЇ В НАШОМУ ЖИТТІ?
- Архієпископ Даниїл

 UKRAINIAN ORTHODOX CHURCH OF THE USA
 УКРАЇНЬСЬКА ПРАВОСЛАВНА ЦЕРКВА США



Lentil Bolognese

Rich and robust, this plant-based Lentil Bolognese is hearty, “meaty” and full of depth of flavor. Toss it with your favorite pasta, or spoon it over creamy polenta- either way, this simple nourishing vegan meal is one the whole family will enjoy.

INGREDIENTS

- 2 tablespoons olive oil
- 1 large onion, diced
- 1 1/2 cup carrots, small diced
- 1 1/2 cups celery diced
- 4-6 cloves garlic, rough chopped
- 1 1/2 teaspoon salt
- 1/2 teaspoon pepper
- 1/4 teaspoon chili flakes- optional
- 1 tablespoon fresh oregano or thyme (or 2 teaspoons dried Italian herbs)
- 1/3 cup tomato paste
- Generous splash red wine (optional) (1/4 cup-ish)
- 1 1/4 cup black caviar lentils (or other small lentils- see notes)
- 3 medium tomatoes, diced with juices (or sub a 14-ounce can of diced tomatoes or crushed tomatoes)
- 3 1/2 cups veggie stock or broth (or sub water plus 2-3 bouillon cubes)
- 3/4 cup hemp seeds, or crushed toasted walnuts or pecans
- 2 teaspoons balsamic vinegar

INSTRUCTIONS

Heat oil in a large pot or Dutch oven over medium-high heat. Add the onion and sauté for 2-3 minutes stirring until fragrant. Lower heat to medium, then add the carrots, celery, garlic, salt, pepper, chili flakes, and herbs. Sauté 7-8 minutes, stirring.

Add the tomato paste, browning it just a bit in the pan (this will deepen the flavor), then deglaze with wine if you want, scraping up any brown bits. Once most of the wine has cooked off add the tomatoes and their juices, cook them down for just a few minutes.

Add the lentils, veggie stock and hemp seeds or walnuts. Bring to a boil, cover tightly, lower heat to low, and simmer gently 20-25 minutes, or until the lentils are tender. Uncover. Continue cooking uncovered until most of the liquid has cooked off. Stir in the balsamic vinegar, taste, and adjust salt, pepper, vinegar and chili flakes to your liking. Keep in mind, you want this just slightly salty if tossing with pasta.

Serve this tossed with your favorite pasta or serve it over this creamy polenta.

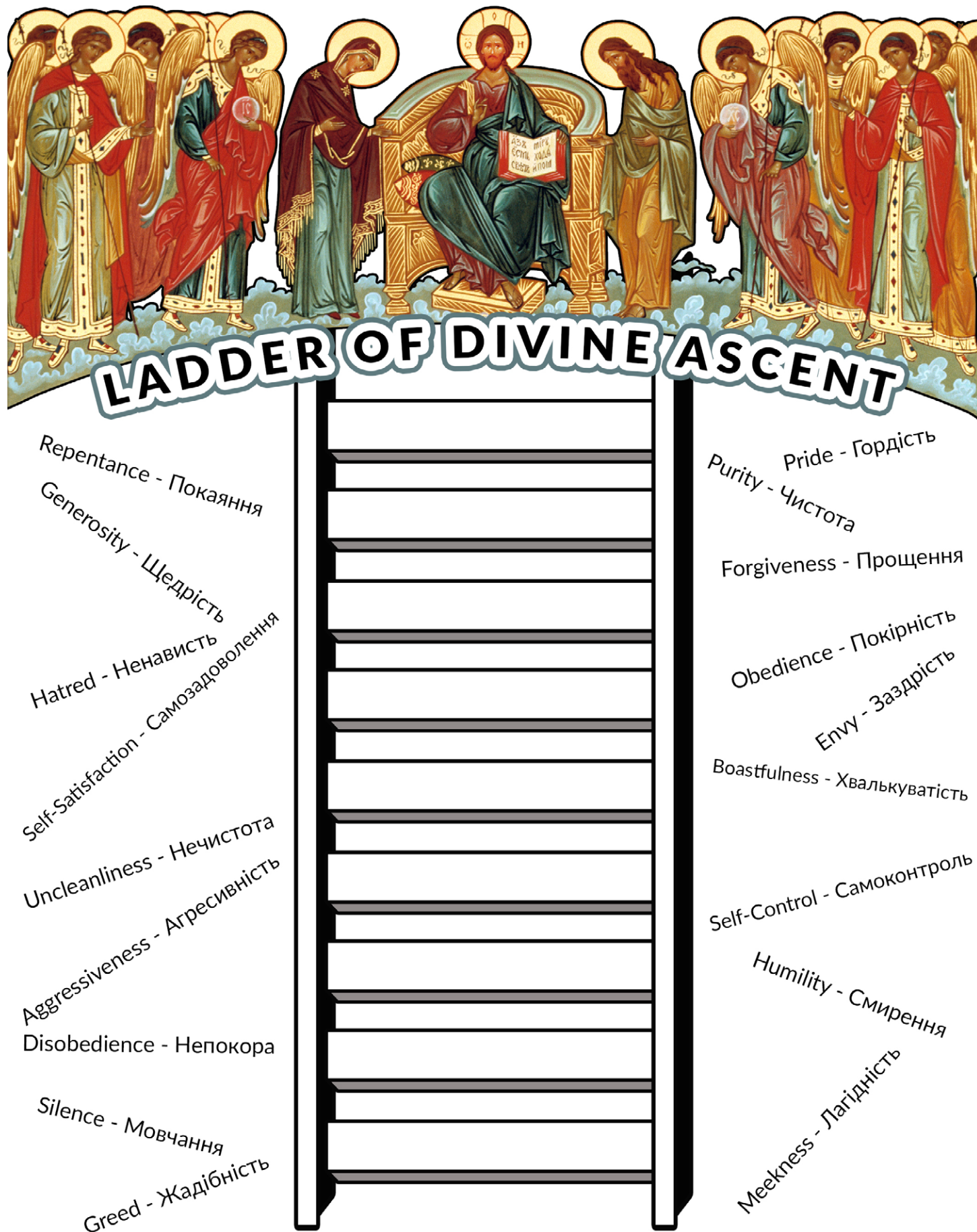
NOTES

If your veggie broth is bland or your bolognese is bland, you can intensify the depth here by adding a tiny splash of soy sauce, or miso paste mixed with a little water, or a little veggie stock bouillon paste.

Feel free to sub-French Green Lentils or Split Red lentils.

This can be made ahead and will keep up to 4 days in the fridge.

Sylvia Fountaine



WRITE THE VIRTUES ON THE RUNGS OF THE LADDER THAT WILL LEAD YOU UPWARD TOWARD CHRIST

Enter the correct letter which corresponds to the statement.

- _____ Never being happy with enough and always wanting more.
- _____ Doing things that you enjoy and not thinking of others.
- _____ Not listening to your parents, teachers, or others in authority.
- _____ Always telling everyone how wonderful you are, that you are always right, and you are the best.
- _____ Thinking of others before ourselves and acknowledging our mistakes.
- _____ Thinking you are better than others.
- _____ Not loving people.
- _____ Having a messy room, not showering, not behaving properly dirtying your soul.
- _____ Adopting a positive attitude toward authority figures and being quick to listen to them.
- _____ Being sorry for our mistakes and doing what is right to make up for them.
- _____ Keeping our mind, body, and soul clean.
- _____ Being jealous of what others have instead of being happy with what you have.
- _____ Constantly arguing and being angry.
- _____ Letting go of our bad feelings for someone who did something wrong to us.
- _____ Joyfully sharing what we have.
- _____ Talking only when it is useful.
- _____ Staying calm and pleasant even when things don't go our way.
- _____ Refraining from hurtful behaviors by thinking through consequences before speaking or acting.
- _____ Keeping the fasts.

VIRTUE- ЧЕСНОТА

- A. Obedience - Покірність
- B. Repentance - Покаяння
- C. Forgiveness - Прощення
- D. Silence - Мовчання
- E. Self-Control - Самоконтроль
- F. Purity - Чистота
- G. Generosity - Щедрість
- H. Meekness - Ладність
- I. Humility - Смирення

PASSION - ПРИСТРАСТЬ

- J. Self-Satisfaction - Самозадоволення
- K. Hatred - Ненависть
- L. Pride - Гордість
- M. Uncleanliness - Нечистота
- N. Envy - Заздрість
- O. Aggressiveness - Агресивність
- P. Greed - Жадібність
- Q. Boastfulness - Хвалькуватість
- R. Disobedience - Непокора





Bilenkis, Miroslava Milana baptized and chrismated on March 4, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Michael Bilenkis and Tatyana Ravinova. Sponsors: Max Ravinov and Irina Volfson. Celebrated by Rev. Vasyl Shak.

Crovak, Violet Mary baptized and chrismated on February 25, 2023 in St. John the Baptist Church, Clymer, PA. Child of Nicholas Crovak and Gretchen Crovak. Sponsors: Brian Sell and Hanna Crovak. Celebrated by Rev. Ihor Protsak.

Doroshenko, Liya Maksym baptized and chrismated on January 21, 2023 in St. Michael Church, San Francisco, CA. Child of Maksym Doroshenko and Aleksandra Belousova. Sponsors: Artem Kevorkov / Mariya Vdovychenko and Anthony Doroshenko / Kateryna Doroshenko. Celebrated by V. Rev. Georgiy Tyapko.

Dronyk, Maya Maria baptized and chrismated on February 26, 2023 in Holy Trinity Church, Trenton, NJ. Child of Ihor Dronyk and Nataliya Poberezhnyk. Sponsors: Dmytro Karman and Oksana Poberezhnyk. Celebrated by Fr. Zinoviy Zharsky.

Lehkyy, Nikita baptized and chrismated on March 12, 2023 in St. Panteleimon Parish Church, Brooklyn, NY. Child of Oleksandr Lehkyy and Yuliia Lehka. Sponsors: Vasyl Bodnar and Marina Momot. Celebrated by Rev. Vasyl Shak.

Petryna, Marko Bohdan baptized and chrismated on March 5, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Volodymyr Petryna and Mariana Ivaniuk. Sponsors: Volodymyr Golovchak and Olga Petryna. Celebrated by Archbishop Daniel Zelinsky.

Sas, Nicole baptized and chrismated on January 28, 2023 in St. Vladimir Cathedral Church, Parma, OH. Child of Mykola Sas and Ludmila Kushnir. Sponsors: Vitalii Zelinka and Halyna Dutka. Celebrated by Fr. Michael Hontaruk.

Sednev, Peter baptized and chrismated on February 11, 2023 in St. Michael Church, San Francisco, CA. Child of Alexey Sednev and Olga A Tarlykova. Sponsors: Gene Halavanau and Daria Borets. Celebrated by V. Rev. Georgiy Tyapko.

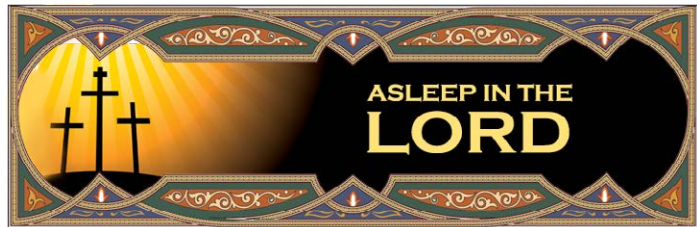
Sipe, Jacob Ryan baptized and chrismated on January 31, 2022 in Sts. Cyril & Methodius Mission Church, Madison, WI. Child of Christopher Jon Sipe and Michelle Wood. Sponsors: Dusan Kovac and . Celebrated by V. Rev. Gregory Jensen.

Sofilkanych, Sofia baptized and chrismated on February 4, 2023 in St. Michael Church, San Francisco, CA. Child of Victor Sofilkanych and Nadiia Hoiko. Sponsors: Michael D. Bobroff and Jennifer L. Bobroff. Celebrated by V. Rev. Georgiy Tyapko.

Tkachuk, Tymofii baptized and chrismated on February 12, 2023 in St. Andrew Church, Boston, MA. Child of Dmytro Tkachuk and Oksana Krailo. Sponsors: Viktor Ivankevych and Ustyna Denice. Celebrated by V. Rev. Roman Tarnavsky.

Woloschak, Damien Hunter baptized and chrismated on February 19, 2023 in Sts. Peter & Paul Church, Youngstown, OH. Child of Matthew Woloschak and Meggein Peters. Sponsors: Michael Woloschak and Summer Licek. Celebrated by Fr. Mykola Zomchak.

Woloschak, Katelynn Sophia baptized and chrismated on February 19, 2023 in Sts. Peter & Paul Church, Youngstown, OH. Child of Matthew Woloschak and Nicole Casey. Sponsors: Adam Marsh and Stephanie Rimedio. Celebrated by Fr. Mykola Zomchak.



Dygon, Julia of Rochester, NY on November 3, 2022 at the age of 84 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Protectress Parish, Rochester, NY.

Homyrda, Paraskevia of Heidelberg, PA on February 13, 2023 at the age of 97 years, officiating clergy Fr. John Charest of Sts. Peter & Paul Parish, Garnegie, PA 15106.

Kolosova, Ekaterina of East Amherst, NY on February 10, 2023 at the age of 36 years, officiating clergy Fr. Yuriy Kasyanov of Holy Trinity Parish, Cheektowaga, NY 14227.

LaManna, Eric of Rochester, NY on June 25, 2022 at the age of 34 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Protectress Parish, Rochester, NY.

Light, Carol Ann of Clifton Park, NY on January 19, 2023 at the age of 77 years, officiating clergy Fr. Vasyl Dovgan of St. Nicholas Parish, Troy, NY 12180.

Navarette, Donna H. of Troy, NY on February 27, 2023 at the age of 64 years, officiating clergy Fr. Vasyl Dovgan of St. Nicholas Parish, Troy, NY 12180.

Stone, Nicholas of , on December 3, 2023 at the age of 54 years, officiating clergy Fr. John Charest of Sts. Peter & Paul Parish, Garnegie, PA 15106.

Wansha, Barbara of Rochester, NY on July 26, 2022 at the age of 90 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Protectress Parish, Rochester, NY.



ORDINATIONS

MAY GOD GRANT TO THEM MANY HAPPY AND BLESSED YEARS!

Rev. Michael Abrahamson	3/4/2022
V. Rev. George Bazylevsky	3/8/2003
Rev. Vasyl Shak	3/12/2016
Rev. Bohdan Maruszczak	3/15/1998
Rev. Walter Hvostik	3/19/1995
V. Rev. Gregory Czumak	3/24/2001
V. Rev. Michael Kochis	3/26/1995
V. Rev. Mykola Krywonos	3/28/1981
Dn. Adrian Mazur	3/6/2016
Dn. Theodore Brinegar	3/29/2009





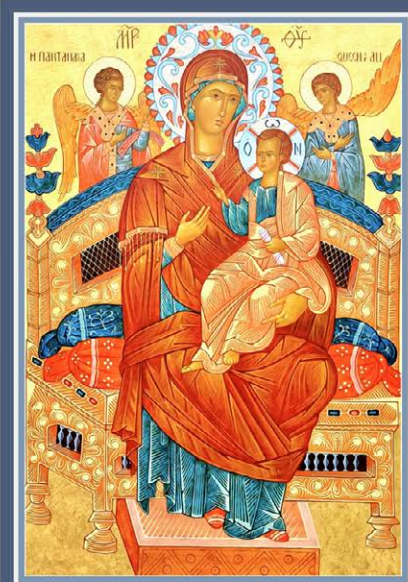
MEMORY ETERNAL!

ВІЧНА ПАМ'ЯТЬ!

MARCH

- 19th 1954 - PROTOPRIEST IVAN LECHICKYJ
- 31st 1965 - MITRED PROTOPRIEST VOLODYMYR SOKOLOWSKY
- 6th 1968 - PROTOPRIEST VOLODYMYR PYLYPEC
- 5th 1970 - PROTOPRIEST MICHAEL MOSTENSKY
- 5th 1970 - PROTOPRIEST PETRO OPARENKO
- 14th 1970 - MITRED PROTOPRIEST LEONID DOLYNSKYJ
- 15th 1970 - MITRED PROTOPRIEST EVHEN KOROLYSHYN
- 18th 1982 - PROTOPRESBYTER WILLIAM OLYNYK
- 23rd 1986 - DEACON PETER WESELOWSKY
- 25th 1989 - PROTOPRESBYTER OREST KULICK
- 8th 1993 - PROTOPRIEST ANATOLIJ BULAWKA
- 14th 1993 - PRIEST DR. MYKOLA STEPANENKO
- 4th 1996 - PRIEST WILLIAM WOJCIECHOWSKI
- 31st 2004 - PROTOPRESBYTER WILLIAM CZEKALUK
- 13th 2008 - MITRED PROTOPRIEST IVAN MIRONKO
- 2nd 2009 - PROTOPRESBYTER MICHAEL PETLAK
- 1st 2010 - PROTODEACON VOLODYMYR POLISCHUK





JOIN US AT A MONTHLY LIVE STREAMED CELEBRATION OF AN AKAPHIST TO
ПРИЄДНУЙТЕСЯ ДО ЩОМІСЯЧНОЇ ПРЯМОЇ
ТРАНСЛЯЦІЇ СЛУЖІННЯ АКАФІСТА

**THE MOTHER OF GOD - QUEEN OF ALL
БОГОРОДИЦІ ВСЕЦАРИЦЯ**

BESEECHING HER INTERCESSION FOR THE HEALING OF
ALL THOSE SUFFERING FROM CANCER AND OTHER DISEASES
МОЛЯЧИ ЇЇ ЗАСТУПНИЦТВА ДЛЯ ЗЦІЛЕННЯ
ВІД РАКУ ТА ІНШИХ ХВОРОБ

First Thursday of each month -- beginning on
April 6, 2023 at 7:00pm
Перший четвер кожного місяця -- починаючи з
6 квітня 2023 року о 19:00 год
Please submit the names of those you wish
to pray for to: uocofusa@aol.com
with the subject - PRAYERS



HOLY LAND

PILGRIMAGE WITH ARCHBISHOP DANIEL

ПАЛОМНИЦЬКА ПОДОРОЖ НА
СВЯТУ ЗЕМЛЮ
ІЗ АРХІЄПІСКОПОМ ДАНИЇЛОМ

**MAY 22 - JUNE 3
2023**

22 ТРАВНЯ - 3 ЧЕРВНЯ



Summer Programs at All Saints Camp

Літні Табори на Оселі Всіх Святих



- JUNE 21-24
- JUNE 25-JULY 1
- JULY 2-15
- JULY 23-27
- AUGUST 13-19
- AUGUST 20-26
- AUGUST 26-30
- SEPTEMBER 1-4

- ST. NICHOLAS PROGRAM
- DIOCESAN CHURCH SCHOOL
- TEENAGE CONFERENCE
- MOMMY/DADDY & ME
- SACRED ARTS WEEK
- CLERGY FAMILY RETREAT
- ASC FOR ADULTS
- FAMILY FEST

2023

uocoyouth.org



TAKE NOTE! MARK YOUR CALENDAR!

Thursday, July 27, 2023
UOL Hospitality Night!

Fun! Food!
Friends!

Enjoy a relaxing
evening at
our hotel!



Friday, July 28, 2023
"Ukie Bowl"

Games & Fun for all ages at
an offsite venue!



Saturday, July 29, 2023
**76th UOL Grand
Banquet & Ball**

Enjoy an
elegant
evening at
our hotel
location!



Sunday, July 30, 2023
**Divine Liturgy & Farwell
Brunch**

St. Michael's
Ukrainian
Orthodox
Church

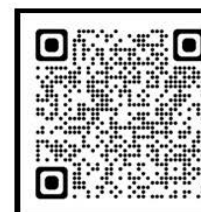


www.uolofusa.org/76thuolconvention



76th UOL ANNUAL CONVENTION
JULY 27-30, 2023

Hosted by: UOL National Executive Board
uol.orthodoxws.com/76thuolconvention
Email: 76thuol@uolofusa.org



Hotel Information

Holiday Inn Wilkes Barre-East
Mountain an IHG Hotel
600 Wildflower Dr.
Wilkes-Barre, PA 18702

[Family Hotels in Wilkes Barre, PA](#)
[| Holiday Inn Wilkes Barre - East
Mountain \(ihg.com\)](#)

Book Your Hotel Room!
Call NOW!
Only \$129.00 a night!

Hotel: 570.822.1011
The booking code for phone
reservations is UOL

4-star hotel, free wi-fi,
free parking

The booking link for online reservations is:
<https://tinyurl.com/UkrainianOrthodoxLeague>



UKRAINIAN ORTHODOX CHURCH OF THE USA
CONSISTORY OFFICE OF YOUTH & YOUNG ADULT MINISTRY



SEARCHING FOR FAITHFUL OF ALL AGES FROM 14 THROUGH ADULTS

Opportunities range from one day specialty
event to full summer employment

POSITIONS INCLUDE: PROGRAM STAFF, CABIN STAFF,
PROPERTY/KITCHEN STAFF.

FOR A FULL LISTING OF AVAILABLE POSITIONS VISIT UOCYOUTH.ORG

BEGINNING JUNE 2023 THROUGH AUGUST

INFORMATION OR TO APPLY WWW.UOCYOUTH.ORG
Questions uocyouth@aol.com or
josh@allsaintscamp.org



УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США
КОНСИСТОРІЙНИЙ ВІДДІЛ ПРАЦІ З МОЛОДДЮ

Послужки Христу цього літа



У ПОШУКАХ ВІРНИХ РІЗНОГО ВІКУ З 14-ТИ РОКІВ І ВИЩЕ

ПОТРЕБА У ПРАЦІВНИКАХ ЯК ДЛЯ ОКРЕМИХ ЗАХОДІВ ТАК І
НА ПОВНЕ ЛІТНЄ ВЛАШТУВАННЯ

ПОСАДИ ВКЛЮЧАЮТЬ: ШЕФ-КУХАР, ВОЖАТІ, ПЕРСОНАЛ ДЛЯ
ВИКОНАННЯ РОБІТ НА ТЕРИТОРІЇ ТАБОРУ ТА НА КУХНІ,
ПЕРСОНАЛ ДЛЯ ЗДІЙСНЕННЯ ПРОГРАМ.

ЩОБ ОТРИМАТИ ПОВНИЙ ПЕРЕЛІК ВАКАНТНИХ ПОСАД,
ПЕРЕХОДЬТЕ НА UOCYOUTH.ORG

З ЧЕРВНЯ ПО СЕРПЕНЬ 2023 РОКУ

ЗА ІНФОРМАЦІЄЮ ЧИ ДЛЯ ТОГО ЩОБ ПОДАТИ ЗАЯВУ
WWW.UOCYOUTH.ORG
З ПИТАННЯМИ - UOCYOUTH@AOL.COM OR JOSH@ALLSAINTSCAMP.ORG





Online and In-Person
Education Programs



Folk arts workshops and talks
History and genealogy
Blog posts and video podcasts

www.UkrHEC.org/calendar
www.UkrHEC.org/stories

Ukrainian History and Education Center
135 Davidson Ave
Somerset, NJ 08873
(732) 356-0132
info@UkrHEC.org



UHEC folk art programming is made possible by funds from the Somerset County Cultural & Heritage Commission, a partner of the New Jersey State Council on the Arts.

ПАЛОМНИЦТВО ФОМИНОЇ НЕДІЛІ

СВІТЛА СУБОТА

22 КВІТНЯ, 2023

10:00 - Літургія

в Церкві-Пам'ятнику св. Андрія

11:30 - Панахида

на могилі митрополита Іоана Теодоровича

15:00 - Пікнік

при Семінарії Святої Софії

18:00 - Вечірня і сповідь

у каплиці семінарії

ФОМИНА НЕДІЛЯ

23 КВІТНЯ, 2023

10:00 - Божественна Літургія

в Церкві-Пам'ятнику св. Андрія, очолена
Високопреосвященнішим Митрополитом Антонієм та Архієпископом
Даниїлом

11:30 - Панахида перед Церквою-Пам'ятником св. Андрія
Первозванного

за спокій душ слуг Божих: світолі пам'яті Патріарха Мстислава,
Митрополита Іоана, Митрополита Константина та всіх спочилих єпископів,
священиків і вірних УПЦеркви, а також за спокій душ жертв Геноциду -
Голодомору 1932-33 р.р., Чорнобильської трагедії, всіх тих, що життя своє
поклали в боротьбі за волю й незалежність України і США, та всіх загиблих
воїнів, особливо за душі героїв що полягли під час Українського Майдану
Гідності – Небесної Сотні та усіх хто загинув у теперішній війні з Російською
Федерацією.

15:00 - Морозиво для дітей та молоді у Семінарії Св. Софії.

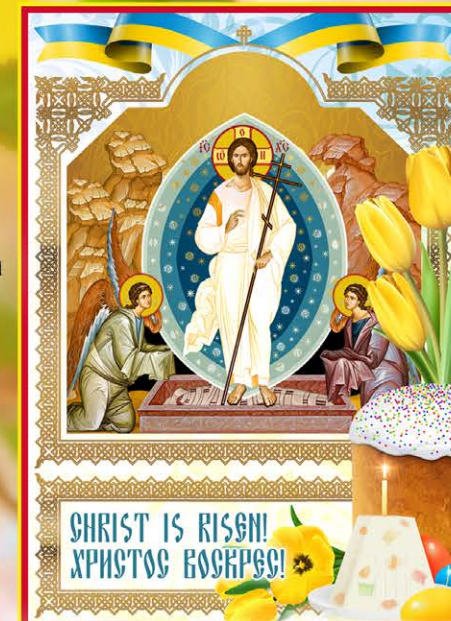
(Спонсорує Відділ Праці з Молоддю УПЦ США)

УВАГА! : НА ПРОТЯЗІ СВІТЛОГО ТИЖНЯ ВІД ПОНЕДІЛКА ДО П'ЯТНИЦІ
ВКЛЮЧНО, 17-21 КВІТНЯ, 2023 р. ВІДПРАВЛЯТИ ПАНАХИДИ НА ЦВИНТАРІ
НЕ ДОЗВОЛЕНО. ЦІ ДНІ ЗАРЕЗЕРВОВАНО НА ВПОРЯДКУВАННЯ МОГИЛ
ДО ПРОВІДІВ.

ЗАГАЛЬНІ ПРАВИЛА: Консисторія повідомляє, що паркування
автомобілів в суботу 22 квітня та неділю 23 квітня 2023 року буде тільки на
площі Консисторії при 135 Davidson Ave, Somerset, NJ 08873. Паркування
автомобілів біля Церкви-Пам'ятника і на цвинтарі суворо заборонене!

Приватні Панахиди можна служити тільки після закінчення

ЇЖА, ВИСТАВКИ І ПРОДАЖ
РІЗНОМАНІТНИХ ТОВАРІВ



ST. THOMAS WEEKEND PILGRIMAGE

BRIGHT SATURDAY

APRIL 22, 2023

10:00 AM Divine Liturgy

St. Andrew Memorial Church

11:30 AM Memorial Service

at the Grave site of Metropolitan John

3:00 PM - Picnic

at St. Sophia Seminary

6:00 PM Vespers/Confessions

at the Seminary Chapel

ST. THOMAS SUNDAY

APRIL 23, 2023

10:00 AM Divine Liturgy

St. Andrew Memorial Church, celebrated by
His Eminence Metropolitan Antony and Archbishop Daniel

11:30 AM Memorial Service in front of St. Andrew Memorial Church

Commemorating the departed servants of God: Patriarch Mstyslav, Metropolitan John, Metropolitan Constantine, and all departed hierarchs, clergy and faithful of our Holy Ukrainian Orthodox Church of the U.S.A, along with the victims of the Genocidal Famine in Ukraine of 1932-33, the victims of the Chernobyl disaster, those who sacrificed their lives for the freedom and independence of Ukraine and the U.S.A, as well as our fallen soldiers throughout the world, especially the fallen heroes of the Ukrainian Revolution of Dignity – the Heavenly Hundred, and those who have died in the present war with the Russian Federation.

3:00 PM Ice Cream Social - St. Sophia Seminary

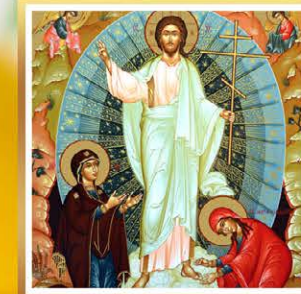
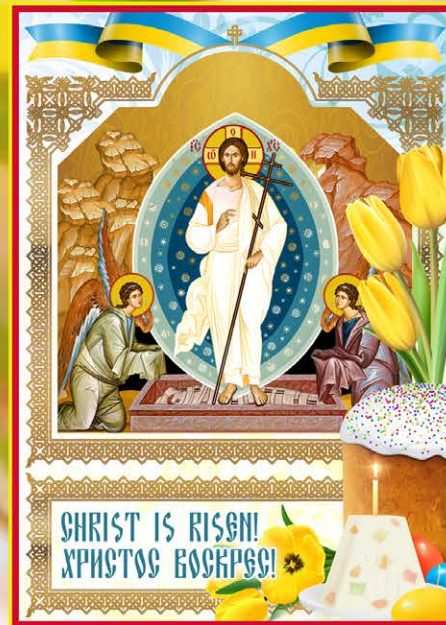
(Sponsored by the Office of Youth Ministry)

PLEASE NOTE: MEMORIAL SERVICES ARE NOT PERMITTED DURING BRIGHT WEEK – MONDAY TO FRIDAY (APRIL 17-21). THESE DAYS ARE RESERVED FOR GRAVE CLEANING AND CEMETERY PREPARATION FOR ST. THOMAS SUNDAY.

PARKING REGULATIONS AND INSTRUCTIONS: As directed by the Consistory, all parking on Memorial Church and Cemetery grounds is strictly prohibited on Saturday, April 22 and Sunday, April 23. Parking is permitted only on the Consistory grounds located at 135 Davidson Avenue, Somerset, NJ 08873.

All Panakhydas (Memorial Services) are permitted only after the conclusion of the general Panakhyda.

**FOOD AND
ARTS & CRAFTS SALES
WILL TAKE PLACE**



UKRAINIAN ORTHODOX CHURCH OF THE USA

APRIL CELEBRATIONS У КВІТНІ СВЯТКУЄМО

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



1

GLORIFICATION OF THE BIRTH-GIVER OF GOD (AKATHIST SATURDAY)

ПОХВАЛА ПРЕСВЯТОЇ БОГОРОДИЦІ
(СУБОТА АКАФІСТА)

2

**5TH SUNDAY OF GREAT LENT:
VENERABLE MARY OF EGYPT**

5-ТА НЕДІЛЯ ВЕЛИКОГО ПОСТУ:
ПРП. МАРІЇ ЄГИПЕТЬСЬКОЇ

7

**THE ANNUNCIATION OF THE THEOTOKOS
БЛАГОВІЩЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ**

8

**LAZARUS SATURDAY
ЛАЗАРЕВА СУБОТА**

9

**PALM SUNDAY:
ENTRY OF THE LORD INTO JERUSALEM**

ВЕРБНА НЕДІЛЯ:
ВХІД ГОСПОДНІЙ В ЄРУСАЛИМ

12

**GREAT WEDNESDAY
ВЕЛИКА СЕРЕДА**

13

GREAT THURSDAY: MYSTICAL SUPPER

ВЕЛИКИЙ ЧЕТВЕР: СПОМИН ТАЙНОЇ ВЕЧЕРІ

14

GREAT FRIDAY

СТРАШНА П'ЯТНИЦЯ

15

GREAT SATURDAY

ВЕЛИКА СУБОТА

16

PASCHA: THE RESURRECTION OF CHRIST

ПАСХА: ВОСКРЕСІННЯ ХРИСТОВЕ

17

BRIGHT MONDAY (FAST-FREE WEEK)

СВІТЛИЙ ПОНЕДІЛОК (ВСЕЇДНА СЕДМИЦЯ)

23

ANTIPASCHA: ST. THOMAS SUNDAY

АНТИПАСХА: НЕДІЛЯ СВ. АП. ФОМИ

30

SUNDAY OF THE MYRRH-BEARING WOMEN

НЕДІЛЯ ЖІНОК-МИРОНОСИЦЬ





УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
UKRAINIAN ORTHODOX WORD

P.O. Box 495
South Bound Brook, NJ 08880

LIKE US ON
FACEBOOK
uocofusa



CALENDAR OF EVENTS

Get involved in the life of your Church!

The success of all Church sponsored events depends upon your active participation!

Akathist to the Queen of All

April 6

ALL SAINTS CAMP

June 22-24	St. Nicholas Program
June 25-July 1	Diocesan Church School
July 2-15	Teenage Conference
July 23-27	Mommy/Daddy & Me
August 13-19	Sacred Arts Week
August 20-26	Clergy Family Retreat
August 26-30	ASC for Adults
September 1-4	Family Fest

5th Sunday of Great Lent

St. Mary of Egypt

April 2

Palm Sunday

April 9

UOL Convention

June 27-30

PASCHA

Resurrection of Christ

March 19

UOCofUSA

uocofusa.org

HOLY LAND PILGRIMAGE

May 22 - June 3

Mailing address: PO Box 495
South Bound Brook, NJ 08880

Shipping address: 135 Davidson Ave.
Somerset, NJ 08873

Tel: (732) 356-0090