

# GREAT LENT ВЕЛИКИЙ ПІСТ

*"When  
HE HAD FASTED  
FOR FORTY DAYS AND  
FORTY NIGHTS,  
and afterwards was hungry, He gave an opportunity  
to the devil to draw near, so that He might teach us  
through this encounter how we are to overcome  
and defeat him. This a wrestler also does. For in  
order to teach his pupils how to win he himself  
engages in contests with others, demonstrating on  
the actual bodies of others that they may learn how  
to gain the mastery. This is what took place here.  
For, desiring to draw the devil into contest, He  
made His hunger known to him. He met him as he  
approached, and meeting him, with the skill which  
He alone possessed, He once, twice, and a third  
time, threw His enemy to the ground."*

*- St. John Chrysostom  
The Sunday Sermons of the Great Fathers*

PRAY  
FAST  
GIVE ALMS



## 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

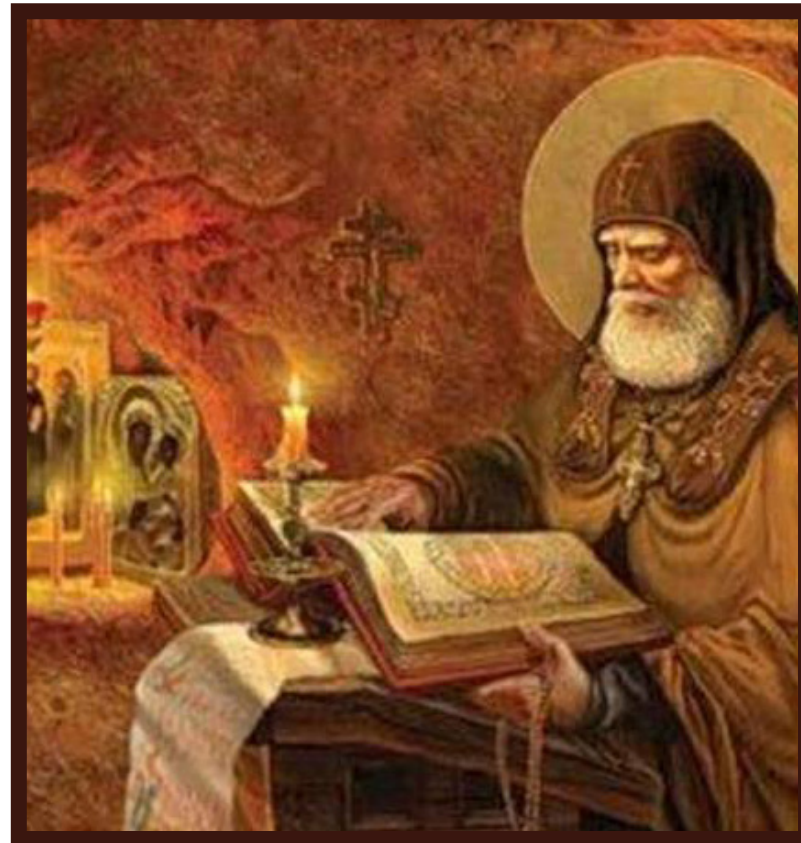
Editorial Office:  
UOW  
PO Box 495  
South Bound Brook, NJ 08880  
Tel.: (732) 356-0090  
Fax: (732) 356-5556  
E-mail: fr.i.synevskyy@uocusa.net

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 in-  
clude 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 Editori-  
al 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 THE SYRIAN

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.

### ПОКАЯННА МОЛИТВА СВЯТОГО ЄФРЕМА СИРІЙСЬКОГО

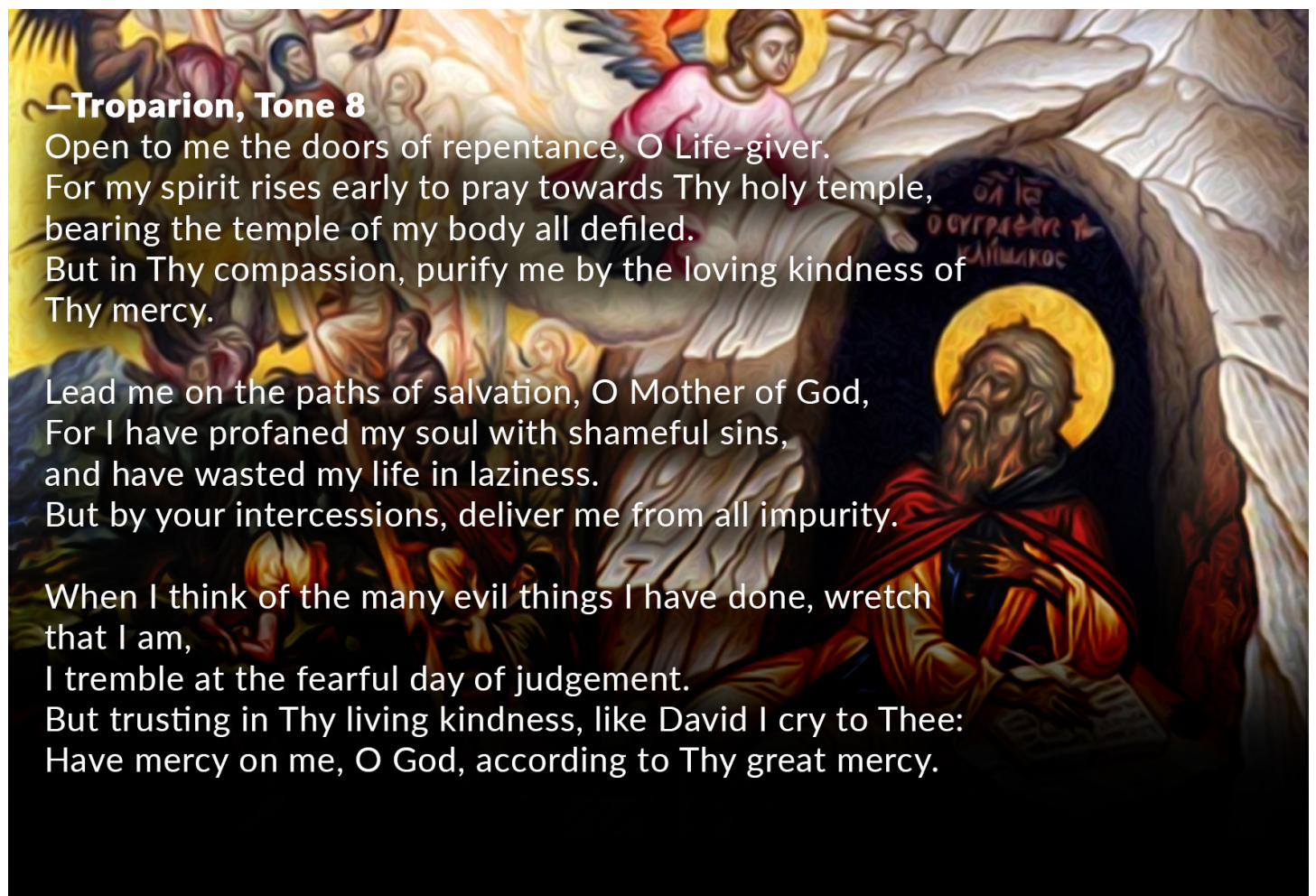
Господи і Владико життя мого!

Духа неробства, нидіння, владолюбства і пустослів'я  
віджени від мене.

Духа доброчесності, смиренномудрія, терпеливості й  
любові даруй мені, слугі твого.

Так, Господи, Царю! Дай мені бачити гріхи мої і не  
осуджувати брата мого, бо ти благословенний на  
віки вічні. Амінь.

- 2 Lenten Prayer of St. Ephrem the Syrian
- 4 Lenten Proclamation of Patriarch Bartholomew
- 8 Great Lent Epistle of the Council of Bishops of UOC of the USA and Diaspora
- 12 Stewardship of the Faith – Great Lent
- 15 Great Lent – a Time of Preparation
- 18 Sundays of Great Lent
- 20 St. Sophia Seminarians Donate Blood
- 21 UOC of the USA Continue to Provide Assistance to Ukraine
- 24 Hierarchs of the UOC of the USA of One Mind with the All Ukrainian Council of Churches and Religious Organizations
- 25 UOC of the USA Welcomes the Primate of the Ukrainian Greek Catholic Church
- 26 OCMC Mission Sunday
- 28 In Memoriam – Olga Lisewych
- 29 Monthly Recipe – Lentil Soup
- 30 Lenten Challenge
- 32 Children's Section
- 34 Church Statistics – Baptisms, Marriages, Deaths
- 36 Clergy Statistics – Ordinations and Necrology
- 38 Monthly Calendars



### —Troparion, Tone 8

Open to me the doors of repentance, O Life-giver.  
For my spirit rises early to pray towards Thy holy temple,  
bearing the temple of my body all defiled.  
But in Thy compassion, purify me by the loving kindness of  
Thy mercy.

Lead me on the paths of salvation, O Mother of God,  
For I have profaned my soul with shameful sins,  
and have wasted my life in laziness.  
But by your intercessions, deliver me from all impurity.

When I think of the many evil things I have done, wretch  
that I am,  
I tremble at the fearful day of judgement.  
But trusting in Thy living kindness, like David I cry to Thee:  
Have mercy on me, O God, according to Thy great mercy.



**MAY THE GRACE AND PEACE OF OUR LORD AND SAVIOR JESUS CHRIST,  
TOGETHER WITH OUR PRAYER, BLESSING AND FORGIVENESS BE WITH ALL**

Most honorable brother Hierarchs and blessed children in the Lord,

The grace of our God of love has once again vouchsafed for us to enter the soul-benefiting period of the Lenten Triodion and arrive at Holy and Great Lent, namely to the arena of ascetic struggle replete with gifts from above and the joy of the Cross and Resurrection. During this blessed period, the spiritual treasure and dynamism of the ecclesiastical life as well as the soteriological reference of all its expressions are revealed with clarity.

We have already learned much from the impasse and self-righteous arrogance of the Pharisee, from the barren moralism and hard-heartedness of the elder son in the Parable of the Prodigal Son, and from the callousness and condemnation on the Day of Judgment of those who proved indifferent to the “least of our brothers” that were hungry, thirsty, foreigners, naked, ill, and imprisoned. Moreover, the value and power of humility and repentance, of forgiveness and mercy were revealed to us as attitudes that the Church emphatically calls us to nurture in the period that opens up before us.

Holy and Great Lent is a welcome time of spiritual, inner and physical purification and discipline, which—as we just heard in the Gospel passage that was read—traverses through fasting, which should not be practiced “so that others may see,” and through forgiveness of our brothers and sisters: “For if you forgive men their trespasses, your heavenly Father also will forgive you” (Mt. 6.14). After all, this is what we confess each day with the Lord’s Prayer, when we say: “as we forgive the sins of our debtors” (Mt. 6.12).

Yesterday, on Cheesefare Saturday, the Church honored the memory of the saintly men and women who shone in ascetic life. Saints are not only models for the faithful in the good fight of life in Christ and according to Christ. They are also our fellow travelers, friends and supporters in the ascetic journey of fasting, repentance, and humility. We are not alone in our effort, but we have God, who encourages and blesses us, as well as the Saints and Martyrs, who stand beside us, and above all the First among the Saints and Mother of God, who intercedes

for us all to the Lord. Sanctity is proof of the power of divine grace and the human synergy in the Church, which takes place through participation in the holy sacraments and fulfilment of the divine commandments. There is no “gratuitous piety” or “easy Christianity,” just as there is no “wide gate” or “spacious way” that leads to the heavenly Kingdom (cf. Mt. 7.13–14).

The Church constantly reminds us that salvation is not an individual, but an ecclesiastical event, a common discipline. During the God-guarded Holy and Great Lent, what becomes apparent for the spiritual life of the faithful is the definitive meaning of participation in the life of the community—that is to say, in the Christian family and parish, or else in the monastic coenobium. We would like to highlight the function of the Christian family as a community of life for the experience of Great Lent’s spirituality. Our predecessor among the Saints, John Chrysostom, described the family as “a small Church.”[1] Indeed, it is in the family that occurs the rendering of our existence into that of the church; it is there that the sense of the social and communal character of human life and the life in Christ as well as the love, mutual respect and solidarity are developed; and it is there that the life and joy of cohabitation are experienced as a divine gift.

The joint endeavor to apply the ecclesiastical rule and ethos of fasting in the context of the family manifests the charismatic dimension of ascetic life and, more broadly, the conviction that whatever is true, honorable, and rightful in our life comes to us from above; that despite our own cooperation and contribution, in the end they transcend whatever is humanly achievable and accessible. After all, the communal aspect of life, the love for one another that does not seek its own, and the virtue of forgiveness, do not allow room for human rights-ism and complacency. An expression of such a spirit of “common freedom” and eucharistic asceticism is precisely the inseparable connection between fasting, charity, and participation in the parish and liturgical life of the Church. Living out this “Lenten spirit” within a Christian family leads us to the depth of truth in the ecclesiastical experience and constitutes the birthplace and source of Christian witness in our secularized contemporary world.

Brothers and children, pray that we may all travel with godly zeal along the way of Holy and Great Lent with fasting and repentance, in prayer and contrition, making peace within ourselves and with one another, sharing in life and showing ourselves to be “neighbors” to those in need through charitable works, forgiving one another and glorifying in all circumstances the God of mercy’s name, which is above the heavens, beseeching Him to deem us worthy of reaching Holy and Great Week with purified minds and of worshipping with joy and delight His splendid Resurrection.

Holy and Great Lent 2024

**+ BARTHOLOMEW of Constantinople**

Fervent supplicant for all before God

[1] Commentary on the Letter to the Ephesians 20, PG 62.143.





## LENTEN PROCLAMATION of Ecumenical Patriarch Bartholomew

## ВЕЛИКОПОСНЕ ПОСЛАННЯ Вселенського Патріарха Варфоломія



**НЕХАЙ БЛАГОДАТЬ І МИР ВІД ГОСПОДА І СПАСА НАШОГО ІСУСА ХРИСТА, РАЗОМ  
З НАШОЮ МОЛИТВОЮ, БЛАГОСЛОВІННЯМ І ПРОЩЕННЯМ БУДЕ З УСІМА ВАМИ.**

Всечесні браття Ієрархи та благословенні чада у Господі,

Благодать нашого Бога любові знову сподобила нас увійти в потрібний для душі час Пісної Тріоди і дійти до Святого і Великого посту, до арени подвижницької боротьби, сповненої вишніми дарами і радістю Хреста і Воскресіння. У цей благословенний період, духовний скарб і динамізм церковного життя, а також сотеріологічна довідка всіх його проявів, розкриваються з ясністю.

Ми вже багато чому навчилися з безвихідної та самовдоволеної зарозумілості фарисея, з безплідного моралізаторства та жорстокості старшого сина в притчі про блудного сина, а також з бездушності й осуду в день суду тих, хто виявилися байдужими до «найменших наших братів», які були голодними, спраглими, чужинцями, голими, хворими та ув'язненими. Крім того, цінність і сила смирення та покаєння, прощення та милосердя були відкриті нам як погляди, які Церква чітко закликає нас плекати в період, що відкривається перед нами.

Святий і Великий Піст – це бажаний час духовного, внутрішнього і фізичного очищення і дисципліни, який, як ми щойно почули в прочитаному Євангельському уривку, проходить через піст, який не слід практикувати, «щоб інші бачили», а через прощення наших братів і сестер: «Бо коли ви будете людям прощати їхні провини, то й Отець ваш Небесний простить вам» (Мт 6,14). Адже це ми сповідуємо кожного дня молитвою Господньою, коли говоримо: «як і ми прощаємо провини винуватцям нашим» (Мт 6,12).

Учора, у Сиропусну суботу, Церква шанувала пам'ять святих чоловіків і жінок, які просіяли в подвижницькому житті. Святі є не лише взірцем для вірних у добрій боротьбі життя у Христі та за Христом. Вони також є нашими попутниками, друзями та прихильниками в подвижницькій дорозі посту, покаєння та смирення. Ми не самотні в наших зусиллях, але ми маємо Бога, який підбадьорює і благословляє нас, а також святих і мучеників, які стоять поруч з нами, і перш за все Першу серед святих і Матір Божу, яка заступається за всіх нас до Господа. Святість є доказом сили Божої благодаті та людської синергії в Церкві, яка здійснюється

через участь у Святих Таїнствах і виконання Божих Заповідей. Немає «даремної побожності» чи «легкого християнства», як немає «широких воріт» чи «просторої дороги», що веде до Небесного Царства (пор. Мт 7,13-14).

Церква постійно нагадує нам, що спасіння – це не індивідуальна, а церковна подія, загальна дисципліна. Під час Богом-береженого Святого і Великого посту, те, що стає очевидним для духовного життя вірних – остаточний сенс участі в житті громади – в християнській сім'ї та парафії, або у монастирській спільноті. Хочемо підкреслити функцію християнської сім'ї як спільноти життя для переживання духовності Великого посту. Наш попередник серед святих, святитель Йоан Золотоустий, описав сім'ю як «малу Церкву»[1]. Дійсно, саме в сім'ї відбувається перетворення нашого існування в церковне; саме там розвивається відчуття соціального та спільнотного характеру людського життя та життя у Христі, а також любов, взаємоповага та солідарність; і саме там життя і радість співжиття відчуються як божественний дар.

Спільне прагнення застосувати церковне правило та етос посту в контексті сім'ї виявляє харизматичний вимір аскетичного життя і переконання, що все, що є правдивим, чесним і правильним у нашому житті, приходить до нас з висоти; що незважаючи на нашу власну співпрацю та внесок, вони перевершують усе, що є досяжним і доступним людиною. Зрештою, спільнотний аспект життя, любов один до одного, яка не шукає свого, і чеснота прощення не дають місця правозахиснику та самовдоволенню. Виразом такого духу «загальної свободи» та євхаристійного подвижництва є саме нерозривний зв'язок між постом, милосердям та участю в парафіальному та літургійному житті Церкви. Переживання цього «духа Великого посту» в християнській родині веде нас до глибини істини в церковному досвіді та становить місце народження та джерело християнського свідчення в нашому секуляризованому сучасному світі.

Браття і чада, моліться, щоб усі ми з побожною ревністю пройшли дорогу Святої і Великої чотиридесятниці постом і покаєнням, у молитві й каятті, шукаючи мир у собі й між собою, ділячись у щоденному житті та виявляючи себе «ближніми» кожному, хто потребує через милосердя, прощаючи один одному і прославляючи ім'я Бога милосердя, що над небесами, в будь-яких обставинах, благаючи Його, щоб Він удостоїв нас досягти Святої і Великої седмиці з очищеним розумом і прославити з радістю і втіхою Його преславне Воскресіння.

Святий і Великий Піст 2024 року

**+ ВАРФОЛОМІЙ Константинопольський,**

Палкий молитвенник перед Богом за всіх вас.

[1] Пояснення Послання до Ефесян 20, РГ 62,143.





**THE GREAT LENT EPISTLE**  
OF THE COUNCIL OF BISHOPS OF THE  
UKRAINIAN ORTHODOX CHURCH OF THE USA AND DIASPORA



*“Let us observe a fast acceptable and pleasing to the Lord.”*

Dearly Beloved Brothers and Sisters – Clergy and Laity - Faithful of our Holy Ukrainian Orthodox Church throughout the World,

**CHRIST IS AMONGST US! IS AND ALWAYS SHALL BE!**

As we embark on the sacred journey of Eastern Orthodox Great Lent, let us fast not only from food but from sin and everything that leads us into sinful behavior, belief and deeds; let us fast with love and humility as a means to an end and not an end in itself; let us reflect on the purpose of fasting, as a foundation of our spiritual growth and the desire to become one with God. Drawing inspiration from the Holy Fathers, who remind us of the transformative power of repentance, and Holy Scripture, which guides us on the path of humility, may this Lenten season be a time of profound self-reflection, prayer, and adherence to the teachings of our Holy Orthodox Tradition.

In the words of Saint John Chrysostom, “Lent is a healing therapy for the soul,” urging us to purify our hearts and draw nearer to the Divine. Let us heed the call of Saint Isaac the Syrian, who implores us to “make space for God within us.” Through fasting, prayer, and almsgiving, we strive to emulate Christ’s humility and seek a deeper connection with our Creator. The second Secretary General, Dag Hammarskjold, of the newly created United Nations once expressed a profound thought – “The longest journey is the journey inwards, of him (or her) who has started upon a quest for the source of his (her) being.” As Orthodox Christians we are blessed daily in knowing the “Source of our being” through the Scriptural exposition of creation and God’s unending efforts to express His Love for us, even allowing the sacrifice of His Only-Begotten Son as a ransom for our salvation.

May the wisdom of the Holy Fathers and the guidance of Holy Scripture illuminate our Lenten journey, fostering spiritual renewal, repentance, and a profound sense of gratitude for that sacrifice of our Lord. As we walk this path together, let our collective

prayers and endeavors strengthen our faith, bringing us closer to the Resurrection and the eternal joy that awaits. Each of us must enter Great Lent with the intention to begin the journey inwards with more intensity than ever before in our lives.

Yes, let us honestly fast from food with the goal of physical, mental, and emotional effect as the first step in this journey inward. The effect should be hunger and comprehension of just how much our Loving God has provided for us. Then the fast must expand to include change of behavior – reading Holy Scripture, worshipping at all the Lenten liturgical services, and putting aside the things that will, without doubt, distract us from the inward journey: our mobile phones, tablets, all forms of social media, all forms of visual entertainment that will not deepen our journey inwards to unity with the Divine.

Is the Lenten journey inwards easy? NO! Our salvation, however, demands that we embark upon it to have any hope at all to experience God’s energies. We cannot experience His Essence, but we can, having become one with Him at the core of our being, experience His uncreated and eternal energies or manifestations of His Divinity – as the Apostles Peter, James and John experienced His Divine Light – uncreated and pure – at the Transfiguration. May we all understand completely that the experience of the Apostles on Mt. Tabor is possible for each of us if our journey inwards is real, sincere, and filled with love for God and for each other.

We shall be praying fervently for all of you throughout this Great Lenten Fast-Journey and we beseech your prayers for us, your Spiritual Fathers...

In our Lord’s All-Encompassing Love,

**+ ANTONY**

*By the Grace of God, Metropolitan – UOC of USA and Diaspora*

**+ JEREMIAH**

*By the Grace of God, Archbishop  
Eparchy of South America*

**+ DANIEL**

*By the Grace of God, Archbishop  
UOC of USA and Diaspora*

Given this 17th Day of March 2024 – Forgiveness Sunday  
South Bound Brook, NJ





**ВЕЛИКОПОСНЕ ПОСЛАННЯ**  
СОБОР ЄПІСКОПІВ  
УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ США ТА ДІАСПОРИ



*«Дотримуймося посту, прийняттого й угодного Господу.»*

Дорогі Брати і Сестри – Духовенство та Миряни – Вірні нашої Святої Української Православної Церкви по всьому Світі,

**ХРИСТОС ПОСЕРЕД НАС! Є І ЗАВЖДИ БУДЕ!**

Ступаючи на священну подорож Східно-Православного Великого Посту, ми постимо не лише від їжі, але й від гріха і всього, що веде нас до гріховної поведінки, вірування та вчинків. Давайте постити з любов'ю та смиренням, де основною ціллю не виступає саме дотримання посту, а є радше засобом для досягнення вищої духовної мети; давайте помірковано над метою посту, як основою нашого духовного зростання та прагнення з'єднатися з Богом. Черпаючи натхнення у Святих Отців, які нагадують нам про рушійну силу покаяння, і Святого Письма, яке веде нас на шляху смирення, нехай цей період Великого Посту буде часом глибокого переосмислення, молитви та дотримання вчення нашої Святої Православної Традиції.

За словами святого Іоана Золотоустого, «Великий піст — це цілюща терапія для душі», яка спонукає нас до очищення наших сердець і наближення до Божественного. Прислухаймося до заклику святого Ісаака Сиріна, який благає нас «звільнити місце для Бога всередині нас». Через піст, молитву та милостиню ми прагнемо наслідувати Христове смирення та прагнемо тіснішого зв'язку з нашим Творцем. Другий Генеральний Секретар новоствореної Організації Об'єднаних Націй Даг Хаммаршельд одного разу висловив глибоку думку: «Найдовша подорож — це внутрішня подорож, того (тої), хто розпочав пошуки джерела свого буття.» Як православні християни, ми щодня є благословенними пізнавши «Джерело нашого буття» через

Біблійний виклад творіння та безкінечні Божі намагання проявити Свою любов до нас, навіть допустивши жертву Свого Єдиного Сина, як викуп за наше спасіння.

Нехай мудрість Святих Отців і настанови Святого Письма освітлюють нашу Великопосну подорож, сприяючи духовній віднові, покаянню та глибокому почуттю вдячності за жертву нашого Господа. Йдучи цим шляхом разом, нехай наші спільні молитви та зусилля зміцнюють нашу віру, наближаючи нас до Воскресіння та вічної радості, яка на нас чекає. Кожен із нас повинен увійти у Великий Піст з наміром розпочати свою внутрішню подорож, приклавши більше зусиль, ніж будь-коли раніше у своєму житті.

Так, давайте чесно постити від їжі задля фізичної, розумової та емоційної користі, будучи першим кроком на шляху нашої внутрішньої подорожі. Результатом цього має бути голод і розуміння того, як багато дав нам наш Люблячий Бог. Тоді Піст має розширитися, залучаючи зміни у нашій поведінці – читання Святого Письма, відвідування всіх Богослужінь під час Великого посту та відкидання тих речей, які, безсумнівно, відволікатимуть нас від внутрішньої подорожі: наші мобільні телефони, планшети, усі форми соціального спілкування, медіа, всі види телевізійних розваг, які не поглиблюють нашу внутрішню подорож до єдності з Божественним.

Чи легка ця внутрішня подорож під час Великого Посту? Ні! Проте, наше спасіння вимагає від нас приступити до неї, щоб мати хоч якусь надію відчувти Божу енергію. Ми не можемо відчувти Його Сутність, але ми можемо, ставши одним з Ним у глибині нашого ества, відчувти Його нетварні та вічні енергії або прояви Його Божественності – як апостоли Петро, Яків та Іван відчували Його Божественне Світло – несотворене та чисте – під час Преображення Господнього. Нехай цілковите розуміння того, що відчуття та досвід апостолів на горі Фавор є можливі для кожного з нас, якщо наша внутрішня подорож буде справжньою, щирою та сповненою любові до Бога та один до одного.

Ми будемо усердно молитися за всіх вас протягом цієї Великої Постової Подорожі і благаємо ваших молитов за нас, ваших Духовних Отців...

У Всеохоплючій Любові нашого Господа,

**+ АНТОНІЙ**

*Митрополит УПЦ США та Діаспори*

**+ ЄРЕМІЯ**

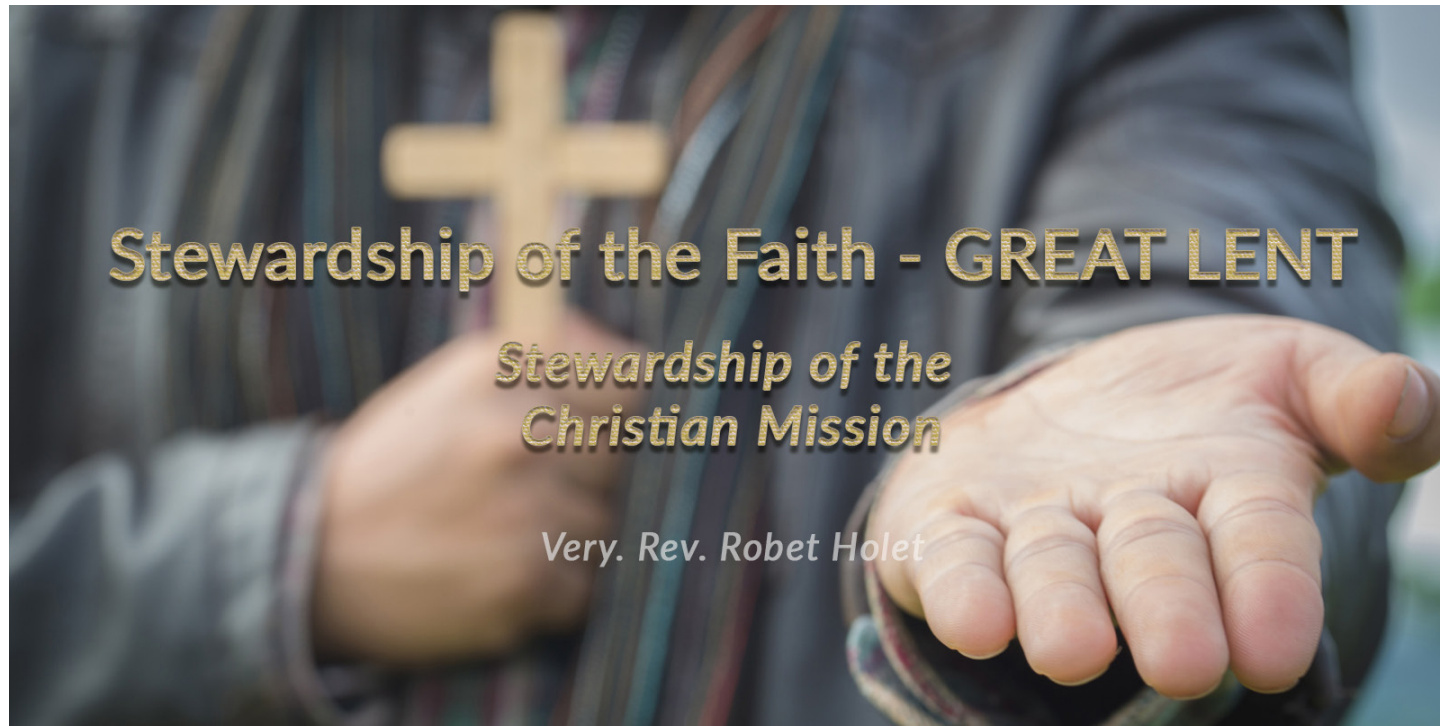
*Архієпископ Південно-Американської  
Єпархії УПЦ США*

**+ ДАНИІЛ**

*Архієпископ УПЦ США та Діаспори*

17 березня 2024 року – Неділя Прощення  
Саут-Баунд-Брук, Нью-Джерсі





## Stewardship of the Faith - GREAT LENT

### Stewardship of the Christian Mission

Very. Rev. Robet Holet

I regularly meet with non-Orthodox Christian friends, whose company I enjoy and greatly benefit from. One guy, I'll call him Jim, comes from a Christian tradition where infant baptism is not practiced. We've spent much time and burned up the Internet wires with emails discussing the pros and cons of this practice of baptizing infants. On the one hand, we can see this presumed baptism of children in the New Testament (i.e. Acts 16:15, 33), in the baptism of 'households' in the early Church. Infant baptism is explicitly attested to by Church fathers in the second century. Today, infants are baptized routinely in the Orthodox Church, with the presumption that they will be raised as Orthodox Christians.

Yet my friend Jim insists that real Christian faith is personal and must be accepted in the heart as one's own personal life stance on the subject – saying, 'I believe in Jesus, and stand with Him as my Lord.' You may have friends who believe the same. Many Orthodox Christians have never been explicitly led to make such a statement directly. But those that do sometimes experience an infusion of a renewed faith in Jesus. Some might actually leave the Orthodox Church for a Protestant congregation that speaks of Christianity in this way. Even in the Roman Catholic Church there seems to be a moment of choice which teens are taught to make when they are confirmed.

#### So what's going on?

Well, actually, the Moment of Choice is upon us, every moment of every day. We can choose to follow Christ in faith, or not. Many people don't think of such a choice as 'following Christ' or not, but in more generic terms like doing 'right' or 'wrong'. But in Orthodoxy *there really is a time* for adults to get serious about Jesus and choosing to live for Him. It's called Great Lent – it's about my conversion to Christ.

Great Lent mirrors the process whereby the early Church brought people into the Christian Faith through Baptism. Orthodoxy still retains all of the practices and even the wording of the Baptism ritual for receiving a convert into the Church, which is identical to the baptism of an infant. Now here's the key to it – the process of preparation of people for Baptism took place during the forty days prior to the celebration of the Resurrection (Pascha), which we now call Great Lent. Great Lent is built upon the template of Christian conversion – the catechumenate,<sup>1</sup> wherein people came to make their *choice to live for Christ*, and submit themselves to Him, and receive the forgiveness of sins in Baptism, the seal of the Holy Spirit in Chrismation and then, union with Him in Holy Communion.

#### Every Great Lent becomes the Moment when an Orthodox Christian is invited to commit Himself to Jesus.

The early Christians desired to renew their commitment and zeal for Christ in the Church. The forty days became an opportunity to revisit their 'first love' in coming to know and love the Lord as a Christian. They would walk through this time listening to the exhortations of the Bishop or priests to those yet unbaptized, and they would be moved to renew their personal faith in Him. They would not be re-baptized<sup>2</sup> but would walk with those they sponsored for baptism leading them to Christ. This became a cycle of spiritual faith renewal, every year, mirroring that initial adult conversion to Christ as a catechumen.

#### Learning from the Ancient Church

What are some of these elements of this Christian conversion? The ancient Baptismal ritual points out what's necessary. First, the unbaptized person must struggle against the Devil. They are shown that, on their own, they cannot win this battle with sin and temptation. So, the Church, through exorcism, casts out the Devil to 'sweep the house' of the soul clean. (Mt. 12:43f)

A catechumen, before baptism, stood outside the Church and said aloud 'I renounce Satan, his works, his pomps and all service to Him.' He is instructed to do so by the priest while facing West – the place of darkness – speaking out against Satan. How freeing that must be!

But every Christian must still renounce Satan.<sup>3</sup> But what of the person who has already been baptized? **Great Lent is the time we renounce Satan again!** We examine ourselves again and again daily to **fight** against the sins that plague us and the Evil One who provokes us to sin. We engage in spiritual exercises like fasting and prostrations, which the monastics show us are

efficacious in combatting the devil.<sup>4</sup>

The ancient Church had a practice of 'scrutiny' whereby a person who wanted to live the Christian life had to be examined and answer questions about his/her life and lifestyle and whether it reflected an honest attempt to live in a Christian moral manner or live like a godless person in a worldly way. During Great Lent, the Orthodox person undergoes *scrutiny*, examining her life and the times when she has chased after worldly pleasures rather than accepted the cross of Christ. The Examination of Conscience before Confession is our scrutiny, and traditionally, the priest asked the penitent many specific questions how they were living their lives.<sup>5</sup> Our Confession is our renouncing of Satan and re-turning to Christ. It is Christ who empowers us to say 'No' to Satan and evil works.

This 'turning toward' Christ for the unbaptized person is literal. After renouncing Satan, he turns toward the altar, the East, the Rising Sun, who is Christ. As baptized Christians, we are to turn to Christ as well – again and again – and we do so explicitly every time we enter the doors of the Church, which is frequently during Great Lent. The decision to come to Church for Lenten services can be an explicit decision to 'turn to Christ' if we so choose it.<sup>6</sup> This is akin to the Protestant folks when they say, 'I'm turning my life over to Christ.' It's what we're doing as well.

The catechumen then, after affirming his faith is directed to 'Bow down and worship Christ'. This is the first time that, free of the bonds of the Evil One, he can do what Christians can do and are implored to do, 'Come, let us worship and bow down before Christ.' These are the words of the 'Little Entrance' in the Divine Liturgy, which really encapsulates what the Orthodox Christian life is about; we are privileged to become worshippers of the one true God. The catechumen then professes the Nicene Creed, as they have been taught it's meaning – it becomes their personal statement of Faith as it is ours.<sup>7</sup> In Great Lent, the Sunday of Orthodoxy<sup>8</sup> serves

<sup>2</sup> We profess one, and only one, Baptism. Penance is the means of restoring our Baptismal purity. Lent is about Penance.

<sup>3</sup> In the baptismal ritual, the catechumen literally turns around to face the West and says, 'I do renounce Satan'.

<sup>4</sup> Reading the spiritual ascetic Fathers and Mothers teachings show us how we must be heroic in our struggle against sin and strengthened by prayer, fasting and almsgiving during Lent.

<sup>5</sup> These questions can still be asked, but usually are not because of time constraints. It is a good idea to schedule a time for confession with your priest outside of 'regular' confession time where the real issues of life can be hashed out, and healed.

<sup>6</sup> A monk told me once how important it is to enter Church mindfully, with purpose, so as to explicitly seek Christ, rather than casually or out of mere habit. It is so easy to make 'going to church' something we just 'do' because Mom or Baba would be mad if we didn't.

<sup>7</sup> In the baptism of infants, the adult sponsor recites the Creed on behalf of the unbaptized Child. That child will be taught to say the Creed in faith at the Holy Liturgy. And we profess our personal faith in Christ at every Liturgy and in private prayers.

<sup>8</sup> The Sunday of Orthodoxy is celebrated the First Sunday of Lent. The Faith we are renewed in is the Orthodox Faith, the fullness and nothing less. There is an explicit renunciation of those belief systems that are heretical or incomplete or in error in some way, including certain Protestant beliefs.

<sup>1</sup> A catechumen is a person who is seeking to become a Christian and be baptized.

as our touchstone to the fullness of the Nicene Faith as it has been proclaimed and lived over two millennia.

After a final prayer the catechumen is led into the Church for Baptism, Chrismation and Holy Communion – the fullness of the life in Christ. There is a subtle, but important aspect to this. Sometimes, those against infant baptism insist that everyone must accept Christ individually and that no sponsor can ‘accept Christ’ for someone else. While there’s some truth to this, it overlooks something that the ritual makes clear. The catechumen is *led into the Church*. No one ‘walks into the Church’ on his own to become a Christian and becomes a true worshipper of God. *Everyone who has been made a Christian has been led there, first by God’s grace, then through the instrumentality of through others.* We, especially Americans, in our penchant for individualism, can be tempted in pride to make even our acceptance of Christ something very much our own doing. The Orthodox view is that it is solely the grace of God, which leads us to His Church through which our adherence to the process of conversion, commitment, renewal and Communion with Christ that makes us ‘true worshippers’<sup>9</sup> of Him.

### Stewardship and Faith – Great Lent

So, what does stewardship have to do with this? I would offer two brief thoughts. First, Great Lent invites each of us to take stock of our personal *stewardship of the Gift of Faith* in our own lives. This time of Lent is a time to rediscover what we must do to again be worthy

<sup>9</sup> See Jn 4 – the story of the Samaritan woman, where Christ leads her to the Truth, and following Him.  
<sup>10</sup> Almsgiving is profoundly tied to stewardship, but will need to be discussed at another time.



stewards of this great calling we have all received to follow Christ in the Church. To take Great Lent seriously means to be a steward of our Orthodox Faith personally and make our own *personal commitment to live for Jesus*. All of our efforts, prayer, fasting, almsgiving<sup>10</sup> have this goal – to live more fully for Jesus, to effectively steward the Gift of Faith in our souls personally.

Secondly, in the spirit of the paragraph above, when we realize that every person is led into a personal faith relationship in Jesus Christ by *someone else*, we can now realize that the stewardship of the Mission of Christ is entrusted to us – to lead other people to Christ. Whether it’s as a godparent carrying an infant into the presence of Christ in the Church, or a teen talking about her joyful experience of faith at Camp, or a young man inviting his girlfriend who’s never been in an Orthodox Church to come with him to a service, or in the countless scenarios where adults can invite co-workers, neighbors, in-laws, or those we’re serving to experience Christ in the Church. You and I can be the *stewards of faith* who invite other people to believe in Jesus. The Church, as a body and its ministers (priests and others) are all there to work with you and with God’s grace so that *the people you lead* will enter into the doors of the Church no longer as outsiders, but believers who are brothers and sisters. We all are, truly, stewards of this Gift of Faith.

Great Lent inspires, instructs and compels us to do no less if we love our neighbor and love the Lord, to steward our faith internally, and by sharing it with others. Ω



Great Lent marks the period of preparation leading up to the celebration of Christ’s Resurrection, serving as a profound reflection of humanity’s journey towards eventual resurrection alongside Christ. It is a season of spiritual rejuvenation, characterized by intensified devotion through **prayer, fasting, and acts of charity**. This time invites a deepened sense of repentance, prompting a genuine transformation of mind, heart, and conduct to align with Christ’s teachings and commandments centered on love for God and one another.

Contrary to any notion of gloom, Great Lent in the Orthodox Church embodies a spirit of joyfulness and purification. It calls for a renewal of both physical and spiritual cleanliness, echoing the sentiment expressed in its inaugural hymns:

*Let us begin the lenten time with delight ... let us fast from passions as we fast from food, taking pleasure in the good words of the Spirit, that we may be granted to see the holy passion of Christ our God and his holy Pascha, spiritually rejoicing.*

*Thy grace has arisen upon us, O Lord, the illumination of our souls has shown forth; behold, now is the acceptable time; behold, now is the time of repentance (Vesper Hymns).*

In this season, characterized by the illumination of our souls through divine grace, we recognize the present opportunity for repentance and transformation, not dwelling in mere remorse but rejoicing in the boundless mercy of God. Our fasting and self-denial are not

exercises in despair but rather affirmations of our anticipation of resurrection—both that of Christ and ourselves—ushering us into eternal life. Thus, Great Lent becomes a time of profound spiritual preparation for the celebration of Christ’s Resurrection and our own eventual resurrection.

### LENTEN SERVICES

The weekday services of Great Lent are characterized by special lenten melodies of a penitential character. The Royal Gates to the altar remain closed to signify man’s separation through sin from the Kingdom of God. The church vesting is of a somber color, usually purple. The daily troparia are also of an intercessory character, entreating God through his saints to have mercy on us sinners.

At the Matins the long Alleluia replaces the psalm: God is the Lord... The Psalmody is increased. The hymnology refers to the lenten effort. Scripture readings from Genesis and Proverbs are added to Vespers, and the Prophecy of Isaiah to the Sixth Hour. Each of these books is read nearly in its entirety during the lenten period. Epistle and Gospel readings are absent because there are no Divine Liturgies.

At all of the Lenten services the Prayer of St Ephraim of Syria is read (*refer to inside front cover*). It supplicates God for those virtues especially necessary to the Christian life.

The Vesper service which begins the Lenten season is called the Vespers of Forgiveness. It is customary at this



service for the faithful to ask forgiveness and to forgive each other. At the Compline services of the first week of Lent the Canon of St Andrew of Crete is read. This is a long series of penitential verses based on Biblical themes, to each of which the people respond: *Have mercy on me, O God, have mercy on me.*

On Friday evening of the fifth week, the Akathist Hymn to the Mother of God is sung; and the Saturday Divine Liturgy also honors the Theotokos.

The first Saturday of Great Lent is dedicated to the memory of St Theodore of Tyre. The second, third, and fourth Saturdays are called Memorial Saturdays since they are dedicated to the remembrance of the dead.

On Memorial Saturdays the liturgical hymns pray universally for all of the departed, and the Matins for the dead, popularly called the parastasis or panikhida, is served with specific mention of the deceased by name. Litanies and prayers are also added to the Divine Liturgy at which the scripture readings refer to the dead and their salvation by Christ.

Saturday, even during the non-lenten season, is the Church's day for remembering the dead. This is so because Saturday, the Sabbath Day, stands as the day which God blessed for life in this world. Because of sin, however, this day now symbolizes all of earthly life as naturally fulfilled in death. Even Christ the Lord lay dead on the Sabbath Day, "resting from all of his works" and "trampling down death by death." Thus, in the New Testament Church of Christ, Saturday becomes the proper day for remembering the dead and for offering prayers for their eternal salvation.

#### **LITURGY OF THE PRESANCTIFIED GIFTS**

As previously discussed, the Orthodox Church refrains from celebrating the eucharistic Divine Liturgy on weekdays during Lent. To support the faithful in their Lenten journey with participation in Holy Communion, the Liturgy of the Presanctified Gifts is conducted. This service holds ancient roots within Orthodox tradition, officially documented in seventh-century canons, although its origins likely date back much further.

*On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).*

This evening service combines solemn Lenten Vespers with the administration of Holy Communion. Notably,

there is no consecration of new Eucharistic Gifts during the Presanctified Liturgy. Instead, Holy Communion is distributed from elements consecrated during the previous Sunday's Divine Liturgy, hence its name "presanctified."

Typically held on Wednesday and Friday evenings, though some churches may opt for one of these days, the service follows a day of spiritual preparation and fasting. While some faithful may consume a light lenten meal early in the morning if unable to observe total fasting due to weakness or work obligations, a complete fast is preferable, if possible.

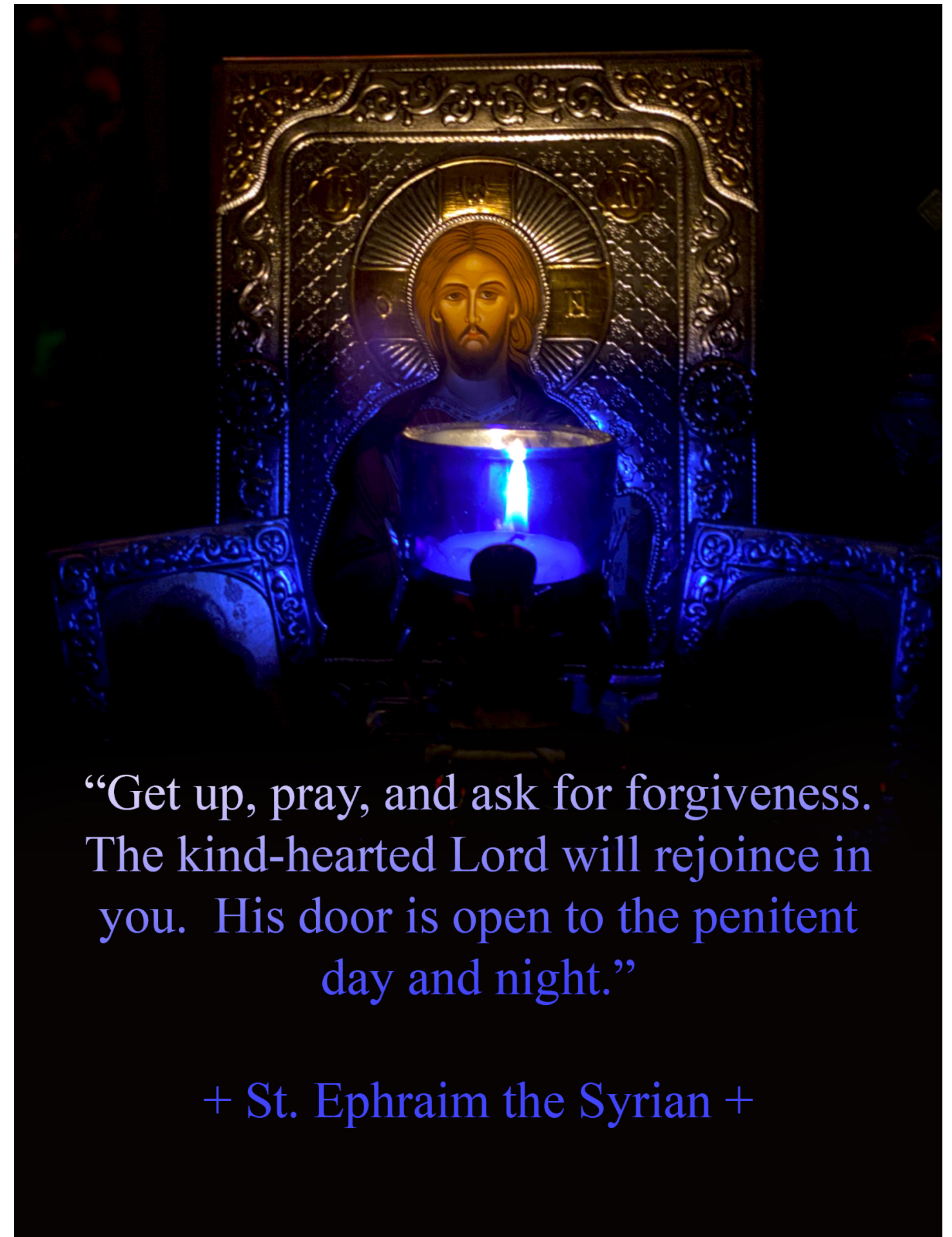
During Vespers, preparations for communion commence as the Presanctified Gifts are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of oblation. After the evening hymn, the Old Testament scriptures of Genesis and Proverbs are read, between which the priest blesses the kneeling congregation with a lighted candle and the words: "*The Light of Christ illumines all,*" indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens—those preparing to be baptized on Easter—who attended the service only to the time of the communion of the faithful.

After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion.

*Now the heavenly powers (i.e., the angels) do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in.*

*Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia.*

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: "O taste and see how good is the Lord. Alleluia." The post-communion hymns are sung and the faithful depart with a prayer to God who "has brought us to these all-holy days for the cleansing of carnal passions," that he will bless us "to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection" of Christ.



“Get up, pray, and ask for forgiveness. The kind-hearted Lord will rejoice in you. His door is open to the penitent day and night.”

+ St. Ephraim the Syrian +



**SUNDAY OF ORTHODOXY**

Each of the Sundays of Great Lent has its own special theme. The first Sunday is called the Feast of the Triumph of Orthodoxy. It is a historical feast commemorating the return of the icons to the churches in the year 843 after the heresy of iconoclasm was overcome. The spiritual theme of the day is first of all the victory of the True Faith. "This is the victory that overcomes the world, our faith" (1 Jn 5:4). Secondly, the icons of the saints bear witness that man, "created in the image and likeness of God" (Gen 1:26), becomes holy and godlike through the purification of himself as God's living image.



**COMMEMORATION OF ST. GREGORY PALAMAS**

The Second Sunday of Lent is the commemoration of St. Gregory Palamas. It was St. Gregory (d.1359) who bore living witness that men can become divine through the grace of God in the Holy Spirit; and that even in this life, by prayer and fasting, human beings can become participants of the uncreated light of God's divine glory.



**VENERATION OF THE CROSS**

The Third Sunday of Lent is that of the Veneration of the Cross. The cross stands in the midst of the church in the middle of the Lenten season not merely to remind men of Christ's redemption and to keep before them the goal of their efforts, but also to be venerated as that reality by which man must live to be saved. "He who does not take up his cross and follow me is not worthy of me" (Mt 10:38). For in the Cross of Christ Crucified lies both "the power of God and the wisdom of God" for those being saved (1 Cor 1:24).



**COMMEMORATION OF ST JOHN OF THE LADDER (CLIMACUS)**

The Fourth Sunday of Lent is dedicated to St. John of the Ladder (Climacus), the author of the work, The Ladder of Divine Ascent. The abbot of St. Catherine's Monastery on Mount Sinai (6th century) stands as a witness to the violent effort needed for entrance into God's Kingdom (Mt 10: 12). The spiritual struggle of the Christian life is a real one, "not against flesh and blood, but against... the rulers of the present darkness... the hosts of wickedness in heavenly places ..." (Eph 6:12). Saint John encourages the faithful in their efforts for, according to the Lord, only "he who endures to the end will be saved" (Mt 24:13).



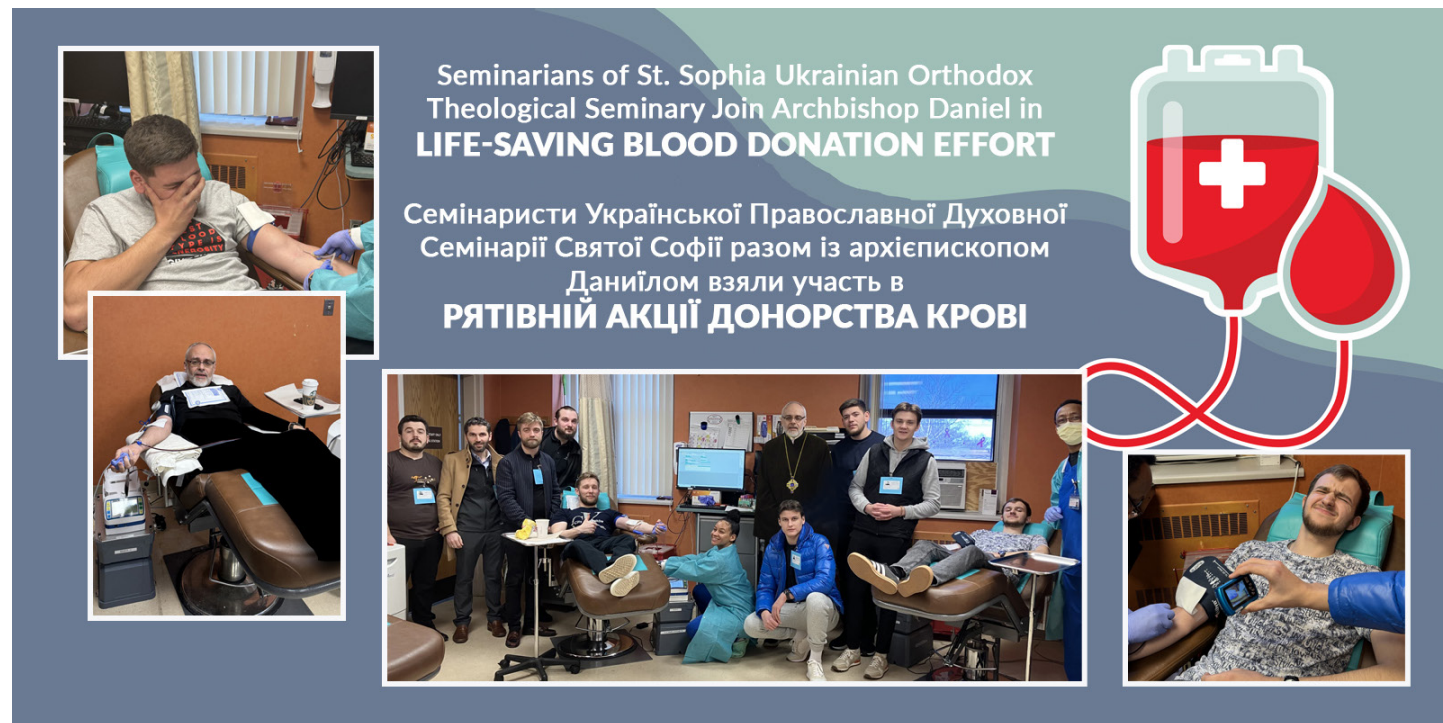
**COMMEMORATION OF ST MARY OF EGYPT**

The Fifth Sunday recalls the memory of Saint Mary of Egypt, the repentant harlot. Mary tells us, first of all, that no amount of sin and wickedness can keep a person from God if he truly repents. Christ himself has come "to call sinners to repentance" and to save them from their sins (Lk 5:32). In addition, Saint Mary tells us that it is never too late in life—or in Lent—to repent. Christ will gladly receive all who come to him even at the eleventh hour of their lives. But their coming must be in serious and sincere repentance.

From the series "The Orthodox Faith, Volume II - Worship" by Fr. Thomas Hopko.  
Copyright © 1981 Department of Religious Education - Orthodox Church in America.



UKRAINIAN ORTHODOX CHURCH OF THE USA  
УКРАЇНЬКА ПРАВОСЛАВНА ЦЕРКВА США



In a powerful demonstration of compassion and service, seminarians and recent graduates of St. Sophia Ukrainian Orthodox Theological Seminary of the Ukrainian Orthodox Church of the USA recently joined Archbishop Daniel, the Academic Dean of the Seminary, and Very Rev. Fr. Vasyl Pasakas (Dean of Students) in donating blood at the local Robert Wood Johnson University Hospital in Somerset, NJ. This act of altruism not only provided life-saving means but also exemplified the seminarians' commitment to embodying the teachings of their faith through tangible acts of kindness and solidarity with the community.

The initiative, organized in collaboration with the hospital, reflects the seminary's dedication to instilling values of compassion, empathy, and social responsibility within its student body. Under the guidance of Archbishop Daniel and Fr. Vasyl Pasakas, the seminarians embraced the opportunity to make a meaningful impact in the lives of others by giving the gift of life through blood donation.

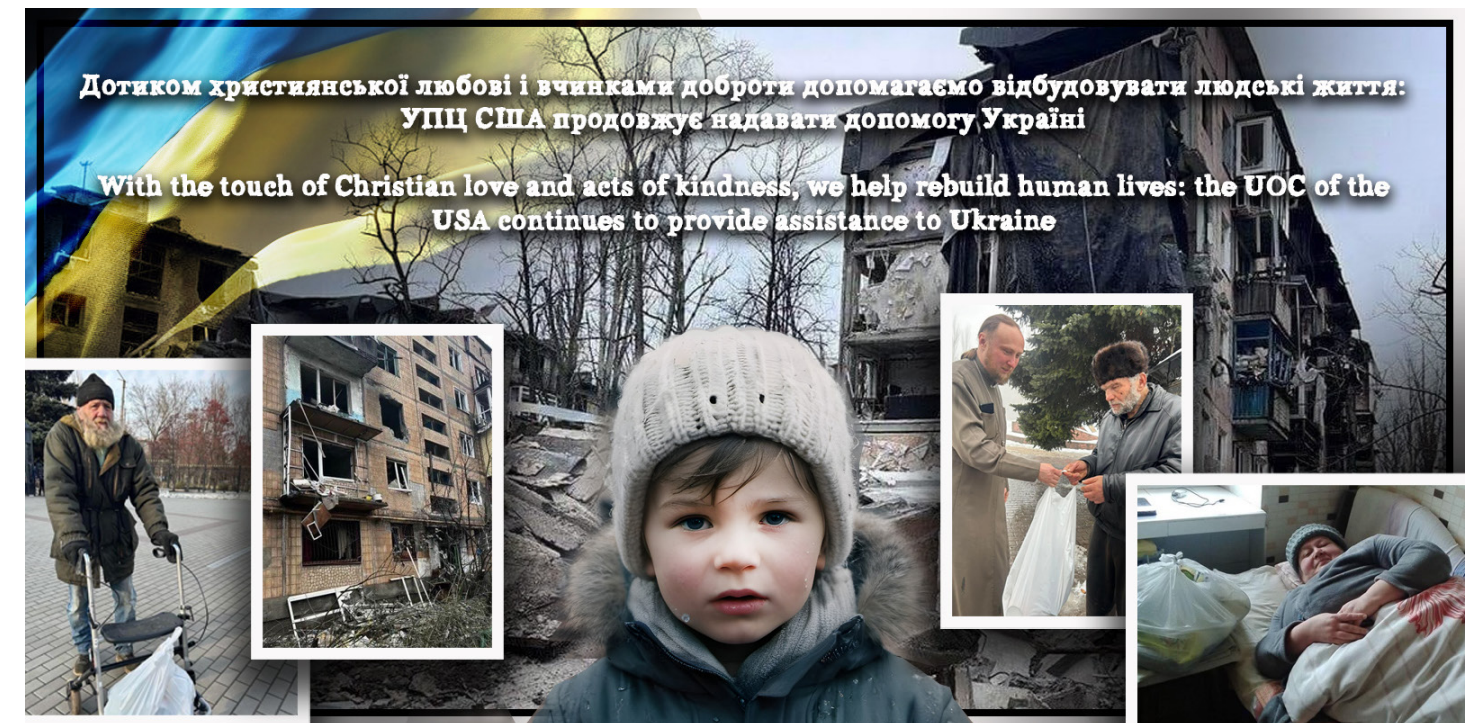
Vladyka Daniel, provided leadership and encouragement to the seminarians throughout the donation process. His presence underscored the significance of this act of service within the context of the Orthodox faith, which places a strong emphasis on caring for the physical and spiritual well-being of others. Fr. Vasyl Pasakas, played an integral role in organizing the blood donation effort.

His guidance and support helped facilitate the logistics of the initiative, ensuring that the seminarians could participate in a meaningful and efficient manner.

The seminarians, eager to contribute to the greater good, embraced the opportunity to donate blood with enthusiasm and gratitude. Their selfless actions not only provided life-saving assistance to those in need but also served as a testament to their commitment to living out the principles of their faith in practical ways.

As they rolled up their sleeves and donated blood, the seminarians embodied the spirit of Christian charity and compassion, following in the footsteps of Christ, who taught us to love our neighbors as ourselves. Their willingness to give of themselves for the benefit of others exemplifies the transformative power of faith in action and serves as an inspiration to their peers and the wider community.

Through their collective effort, Archbishop Daniel, Fr. Vasyl Pasakas, and the seminarians of St. Sophia Ukrainian Orthodox Theological Seminary have demonstrated the profound impact that individuals and communities can have when they come together in service to others. Their commitment to providing life-saving means through blood donation reflects the essence of Orthodox Christian values and serves as a beacon of hope and healing in a world that is often marked by division and strife.



As we near the second anniversary of the unprovoked full-scale Russian invasion of Ukraine, the nation suffers under renewed and intensified attacks. This week the Russian troops shelled residential areas in the Donetsk region, with over 13 separate attacks in a single day, utilizing drones, rockets, anti-aircraft missiles and artillery. In Kharkiv, families including children and elderly died horrifically, burned to death as their homes went up in flames. The missile attacks have targeted and destroyed residential housing, schools, hospitals and civilian infrastructure, making it nearly impossible for the residents in these areas to survive, to escape, or for assistance to reach them.

Even in these dire circumstances however, aid does reach them, and it plays a pivotal role in alleviating the immense suffering experienced by internally displaced persons (IDPs) and civilians who have been profoundly affected by the ongoing aggression. The crisis has forced many individuals and families to flee their homes, leaving behind not only their demolished residences but also their sense of security and stability. Humanitarian assistance has become a lifeline for these individuals who are grappling with the loss of loved ones, homes, and the disruption of their daily lives.

With the prayers and blessing of Metropolitan Antony 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, provided resources collected by the Church to aid Ukrainians in their hour of need. Funds are distributed in the Donetsk and Mariupol Eparchy (under

the leadership of Metropolitan Serhij), through the service of Rev. Fr. Kostyantyn Kuznetsov, who along with his wife Natalia, and team of volunteers, oversees the delivery of the donated food and logistical items to the refugees and the men and women of the Ukrainian Armed Forces, assuring the suffering people of Ukraine of continuing prayers on their behalf, and expressing love and concern through the provision of much needed supplies.

Recently, Fr. Kostyantyn, along with his wife Natalia, delivered aid to needy families in the cities of Pokrovsk, Myrnohrad, Kostyantynivka, and the surrounding areas near Bakhmut. The need is beyond words. Families are left devastated. No roof over their heads. No fresh water. No heat. No food. These people feel forgotten by the world. However, they are not forgotten by God, nor the Church and her faithful, who do God's work.

Fr. Kostyantyn and his team regularly travel to these remote areas, even under the threat of ongoing missile attacks, to deliver the much-needed aid. For civilians who have remained in the conflict zones or areas with limited access to resources, this humanitarian aid provides a glimmer of hope amid the devastation. There are no words to express the gratitude of these individuals. Elderly grandmothers wipe tears from their cheeks as they shakily accept handouts of food and hygiene items. Mothers are overjoyed as they are handed a package of diapers and formula for their infants, and small gifts of toys and candies to bring a bit of joy to distraught and traumatized children. Fresh fruit is a luxury, and the cold hands eagerly reach out for apples and oranges.

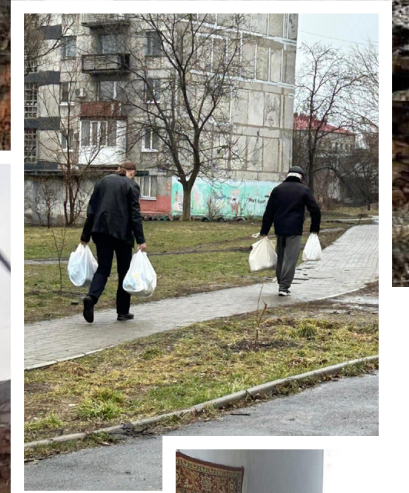
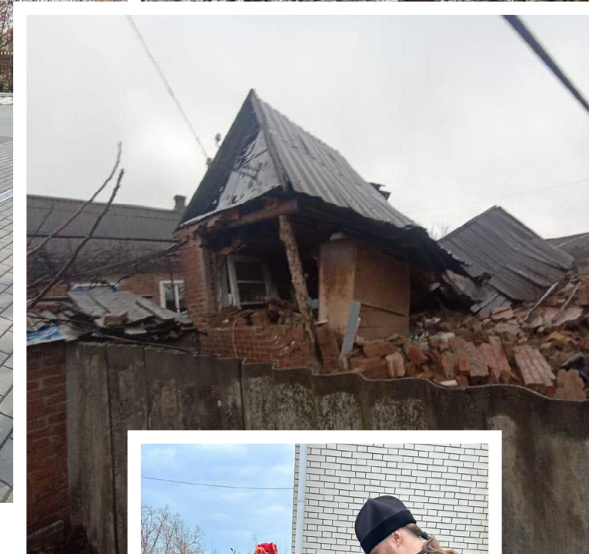
The elderly suffer in silence, left to fend for themselves. They shiver in their cold homes with windows blown out and roofs torn off. They no longer have access to their prescribed medicines, no hygiene products, and no fresh vegetables. They spend their days in prayer, praying for their children and grandchildren – those who are fighting on the front lines, and those who are fleeing for their lives. They praise the Lord when a knock on their door reveals a bag filled with pasta, rice, canned goods, pickled items, cookies, bread, and other food items delivered by the brave volunteers.

While fleeing for their lives many people from Bakhmut, Toretsk, Chasiv Yaru, Avdiivka, etc. have found themselves at the mercy of handouts and aid. They have no employment, and arrive with only the clothing on their backs, as they settle further from the war zone and try to rebuild their lives, giving their children some sense of normalcy. These individuals visit the Humanitarian Center in Kostyantynivka, arriving with various needs and requests. Nobody leaves empty handed. They receive medical supplies, hygiene products, heaters, water, food, and other items to help them in their daily lives.

In addition to helping the civilians suffering in Ukraine, funds are used to assist the military as they fight for the freedom of not only Ukraine, but, of all neighboring nations. Medical supplies, thermal clothing, boots, generators, and transport vehicles are purchased and delivered to the frontlines. These items are crucial in strengthening the men and women who are fighting, reminding them that they have the support and love of the people whom they defend.

As the aggression continues, as the destruction continues, as the terror continues, displacement and loss have become tragically commonplace in Ukraine, making international collaboration and sustained humanitarian efforts crucial. The provision of aid not only meets immediate needs but also lays the groundwork for long-term recovery and rebuilding of shattered lives. Humanitarian assistance serves as a testament to global solidarity, shared responsibility of the international community, and the practice of Christian responsibility towards others.

**Please consider being part of this global effort by donating to the Ukrainian Orthodox Church of the USA's Humanitarian Relief Fund.**





Ми, члени Всеукраїнської Ради Церков і релігійних організацій, чії вірні, які боронять сьогодні свободу і саме життя на передовій, змагаються за людську гідність і майбутнє вільного світу на фронті і в тилу, категорично заявляємо, що ніхто і ніколи не примусить наш народ капітулювати.

Україна стікає кров'ю, але стоїть за Правду, за право бути самою собою. Стоїть мужньо і непереможно. І якби вона капітулювала, то Європа, можливо увесь світ відразу відчули би це. Відчули би і здригнулися. Бо – це повторення злочинів Бучі й Ірпеня, це подальші руйнування міст і сіл, причому майже напевно – не лише українських, це діти, які назавжди залишилися дітьми, це ще десятки й сотні закатованих священників, які проповідують Божі заповіді, а не «Русській мір», це торжество зла на цілій планеті.

Ми щоденно молимося за мир. За повернення наших бійців з фронту, заручників з полону, біженців з чужини. За порозуміння між народами і зцілення ран, нанесених війною. Але, здатися на милість цього ворога - це не про мир. Це про перемогу рабства над свободою, мороку над світлом, про зверхність права сильного над силою права. Ми це гірко і неодноразово досвідчили впродовж минулих століть.

Капітулювати перед торжествуючим злом рівнозначно крахові загальнолюдського задуму про справедливість, зрадою фундаментальних настанов, заповіданих нам у великих духовних традиціях.

Тому ми благословляємо і благословлятимемо наших вірних на захист своєї країни, молитимемося за Перемогу над ворогом і справедливий мир, простягатимемо руку всім людям доброї волі, які підтримують Україну в цей вирішальний час. Ми віримо і знаємо, що ніколи не залишимося у цьому наодинці.

*«Бо Господь любить справедливий суд і вірних Йому не покине. Вони будуть збережені навіки» (Пс.36:28)*

We, members of the All-Ukrainian Council of Churches and religious organizations, whose faithful defend freedom and life itself on the front lines today, fight for human dignity and the future of the free world at the front and in the rear, categorically declare that no one will ever force our people to surrender.

Ukraine is bleeding, but it stands for the Truth, for the right to be itself. Stands bravely and irresistibly. And if it capitulated, then Europe, maybe the whole world would immediately feel it. They would feel it and shudder. Because this is a repetition of the crimes of Bucha and Irpen, this is the further destruction of cities and villages, and almost certainly not only Ukrainian ones, these are children who remained children forever, these are dozens and hundreds of tortured priests who preach God's commandments, not "Russian peace"; this is the triumph of evil on the whole planet.

We pray for peace every day. For the return of our soldiers from the front, hostages from captivity, refugees

*Continued on page 24...*



His Eminence Metropolitan Antony, the prime hierarch of the Ukrainian Orthodox Church of the USA joyously welcomed the primate of the Ukrainian Greek Catholic Church His Beatitude Archbishop Sviatoslav, along with the esteemed members of the Holy Synod of the Church at the Spiritual Center of the UOC of the USA in South Bound Brook/Somerset, NJ. This significant gathering marks a momentous occasion for both religious communities, fostering dialogue, understanding, and unity among Ukrainian Christians.

The visit of the Primate and the Holy Synod members of the UGCC to the Metropolia of the Ukrainian Orthodox Christians in the United States of America exemplifies the spirit of ecumenism and underscores the shared values and heritage between the Ukrainian Orthodox and Greek Catholic ecclesiastical bodies. It presents a unique opportunity for mutual respect, cooperation, and collaboration in serving the faithful and promoting peace and reconciliation.

The UOC of the USA embraces this visit as a symbol of solidarity and goodwill, recognizing the importance of building bridges and nurturing relationships within the broader Christian family. Through dialogue and engagement, both communities can strengthen their bonds and work together towards common goals, enriching the spiritual lives of their congregants and contributing to the greater good of society.

As the leaders of the Ukrainian Orthodox Church of the USA and the Ukrainian Greek Catholic Church come together in fellowship and mutual respect, they inspire hope and renewed commitment to the shared mission of spreading the message of love, compassion, and

reconciliation. Their meeting at St. Andrew Ukrainian Orthodox Memorial Church of the Spiritual Center in South Bound Brook/Somerset, NJ, serves as a powerful reminder of the transformative power of faith to transcend denominational differences and unite believers in a common journey towards spiritual growth and enlightenment.

In welcoming the esteemed guests, the UOC of the USA reaffirms its dedication to fostering interfaith dialogue, promoting understanding, and building bridges of cooperation across denominational lines. Together, Ukrainian Christians can continue to be a beacon of hope and unity, embodying the timeless values of faith, love, and service in a world that often seeks division and discord.

*Photos by Subdeacon Maksym Zhuravchyk*





Continued from Page 22...

from abroad. For understanding between peoples and healing the wounds caused by war. But surrendering to the mercy of this enemy is not about peace. It is about the victory of slavery over freedom, darkness over light, about the supremacy of the right of the strong over the force of law. We have experienced this bitterly and repeatedly over the past centuries.

To capitulate to triumphant evil is tantamount to the collapse of the universal idea of justice, a betrayal of the fundamental instructions bequeathed to us in the great spiritual traditions.

Therefore, we bless and will bless our faithful for the defense of our country, we will pray for Victory over the enemy and a just peace, we will extend our hand to all people of good will who support Ukraine at this crucial time. We believe and know that we will never be alone in this.

*"For the Lord loves a just judgment and will not abandon those who are faithful to Him. They will be preserved forever" (Ps. 36:28)*

Source: <https://vrciro.ua/ua>

"How beautiful are the feet of those who preach the gospel of peace. Who bring glad tidings of good things!" (Romans 10:15)

To the Reverend Clergy, Monastics, and Faithful of the Holy Orthodox Churches in the United States:

On Sunday, March 17<sup>th</sup>, just prior to Great Lent, Orthodox Christian churches throughout our nation will once again observe **Mission Sunday**, the day that reminds us of the importance of preaching Christ's "gospel of peace" and **offering our support** to those who bring these "glad tidings"! As St. Paul further reminds us: "How then shall they call on Him in whom they have not believed? And how shall they believe in Him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?" (Romans 10:14)

The Orthodox Christian Mission Center (OCMC) is the agency of the Assembly of Canonical Orthodox Bishops of the United States of America that coordinates our missionary efforts by:

- **Sending Missionaries** – Currently, 17 OCMC missionaries and their families have been sent to *preach the gospel of peace* in Albania, Brazil, Fiji, Guatemala, Mexico, Romania, and Tonga.
- **Supporting Mission Priests** – Almost 500 local priests, mostly in Africa, receive monthly financial assistance so that they might help their local people to *hear about Jesus Christ*.
- **Supporting seminaries and training Church Leaders and Clergy** – In Albania, Guatemala, Kenya, Madagascar, Southeast Asia, and elsewhere OCMC sends missionaries and/or funds to help train future clergy and church leaders who guide people who have heard the Good News, *to believe in Jesus Christ and call upon Him*.
- **Funding Missions Initiatives** – In 2023, just over \$1 million was sent around the world so that the Church could bring the *good things* that Christ promises to His creation – reaching unevangelized regions, establishing the Church, and tending to the physical, emotional, and spiritual needs of His people.

Therefore, on Mission Sunday, and every day, I pray that each of us will support the Holy Church's most critical mission by one or more of the following:

1. **Pray** for the missionaries and mission priests around the world who, like the apostles, preach the Lord's gospel of peace!
2. **Support** OCMC in its efforts to help more people call on the Lord.
3. **Engage** your communities and youth in this important work throughout Great Lent by ordering special missions Coin Boxes and Sunday School Lesson Plans to help spread glad tidings of good things offered by Christ Himself!

May your Lenten journey be blessed and may we all have the courage to preach Christ's gospel of peace and bring His glad tidings to the ends of the earth!

With Blessings in Christ,

+ Daniel  
Archbishop Daniel  
Episcopal Liaison to OCMC

## Olga Lisewych

20 November 1922 - 21 October 2022  
Wenatchee, WA



### A Ukrainian Journey of Hope and Courage

After a long and arduous life, my Mom, Olga Lisewych has passed away. This November, she would have been 100 years old.

Her story began in a small village in Western Ukraine. Until her marriage in 1942, she had never traveled more than a few kilometers from home. The German's had just taken control of the region from the Russians. My grandfather told her, "You must get married and leave home, the Russians will soon return and living will become much worse." He knew the impending horror of Communism, when they later collectivized his homestead, and sent him to a Siberian prison camp for seven years. In 1953, Stalin died, and many prisoners were released. My grandfather did not live long upon his return home.

Now, 80 years later, history is repeating itself with the horrible Russian invasion of Ukraine.

During WWII, my parents produced spam meat products for the German Army. Luckily Ansbach was never bombed. Born after WWII, at age three, one of my earliest memories was holding her hand as U.S. Army trucks took us to Hamburg, Germany, where she and my dad, Michael, journeyed by ship to America, and a new beginning in 1949.

Fast forward to many years of hard work in Pittsburgh, PA. I recall mom cleaning downtown banks at midnight, and dad at hard work as a butcher. Pittsburgh has a large Ukrainian diaspora. Fond weekends were filled with Ukrainian Orthodox Church holiday celebrations. And many Sundays with my godparents, the Olijnyk family, at their home, watching Ed Sullivan on TV.

Then a move to Hollywood, FL, where they owned and managed a hotel and small apartment complex. Thanksgivings were always a treat for guests and residents when mom and dad brought out the turkey along with Ukrainian borsch, varenike, and holubtsi. They were both wonderful cooks.

Upon my dad's passing in 1991, my mom moved to Wenatchee, WA, to be close to my family. Outgoing and social, she soon became good friends with the many kind folks in Wenatchee.

During her last days, Greg thoughtfully played traditional Ukrainian music on his iPhone. A longtime choir singer, she recalled some verses, and even managed to sing along.

A more detailed story of my mom's life is available in the April 2017 issue of "The Good Life" magazine. [https://issuu.com/genext/docs/february\\_2017\\_the\\_good\\_life](https://issuu.com/genext/docs/february_2017_the_good_life).

My mom is survived by me, her only child, Jerry Lisewych; my wife, Judy; and two outstanding grandsons: Nick and Greg. She also has nieces and nephews in Ukraine.

In memory of Olga Lisewych, her son Jerry Lisewych, donated \$100,000 to the Ukrainian Humanitarian Aid through the Ukrainian Orthodox Church of the USA. Donation will go to help people in Ukraine who suffered from the aggressor because of war.



recipetineats.com

#### INGREDIENTS

- 2 tbsp olive oil
- 1 onion, chopped (white, brown, yellow)
- 2 garlic cloves, minced
- 1 large carrot, chopped (about 1 1/4 cups)
- 2 celery ribs, chopped (about 1 1/4 cups)
- 2 cups /400g dried lentils, green or brown, rinsed
- 400g /14 oz crushed tomato
- 1.5 liters/1.5 quarts (6 cups) vegetable or chicken stock
- 1/2 tsp each cumin and coriander powder
- 1 1/2 tsp paprika powder
- 2 dried bay leaves
- 1 lemon (zest + juice)
- 1/4 tsp salt and pepper, each
- Chopped fresh parsley or dill, for garnish

#### INSTRUCTIONS

- Heat oil in a large pot over medium heat. Add garlic and onion, cook for 2 minutes.
- Add celery and carrot. Cook for 7 - 10 minutes or until softened and the onion is sweet. Don't rush this step, it is key to the flavor base of the soup.
- Add all remaining ingredients except the lemon and salt. Stir.
- Increase heat and bring to simmer. Scoop scum on the surface off and discard (do this again during cooking if required). Place lid on and turn heat down to medium low. Simmer for 35 - 40 minutes or until lentils are soft. Remove bay leaves.

Thicken Soup: Using a stick blender, do 2 or 3 quick whizzes to thicken the soup (see video below). Or transfer 2 cups to a blender, let it cool slightly, then hold lid with tea towel and blend then transfer back into pot.

Add a touch of water if you want to adjust the soup consistency. Season to taste with salt and pepper. Grate over the zest of the lemon then add a squeeze of lemon juice just before serving. Garnish with parsley or dill if desired and serve with warm crusty.

#### NOTES

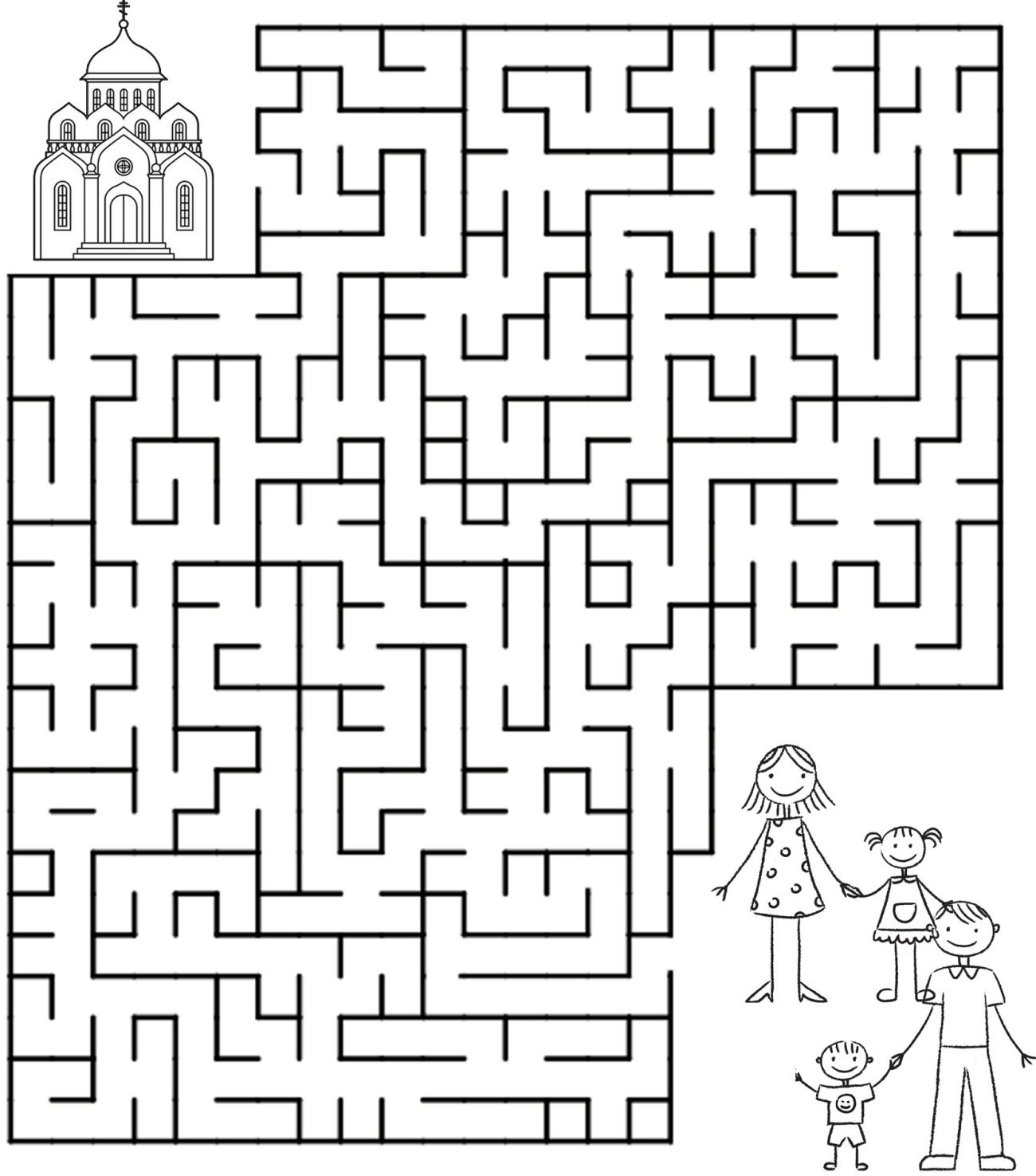
- Lentils:** This should work with any type of lentils except Puy Lentils (French lentils, small dark brown/black ones because they hold their shape). Red, yellow, brown, green. The color of the soup will just be a bit different. Cook times vary slightly as well so just start checking if the lentils are done at around 30 minutes. It is best to use dried lentils if you can. Better texture and flavor compared to canned. However, to make this with canned lentils, use 2 x 400g/14oz cans of lentils (drained and rinsed) and reduce the broth by 1 cup. Simmer liquid for 20 minutes before adding the lentils then cook with lentils for another 15 minutes (don't want to cook canned lentils for too long otherwise they will turn into mush).
- Storage:** This freezes extremely well! Or keep it in the fridge for 3 to 5 days.





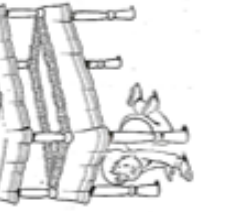








Help the family make it to church on time.



HOLY MONDAY	HOLY TUESDAY	HOLY WEDNESDAY	HOLY THURSDAY	HOLY FRIDAY	HOLY SATURDAY	PASCHA
<p>Today, the Church remembers Joseph, from the Old Testament who was so beloved by his father that his own brothers betrayed him out of jealousy. But he was led forth again with great glory and was honored as a king. He became lord over all Egypt and a provider of wheat for all the people. His life symbolizes the betrayal, Passion, death, and glorification of our Lord Jesus Christ.</p> 	<p>Today remember the parable of the 10 virgins, which Jesus told as He was coming close to His Passion. This story teaches us that we should not be careless in our lives, but should know Him, and be prepared for the end at every moment, like the wise virgins, so that we may meet our Bridegroom, lest He come suddenly and the doors of heaven be shut to us.</p> 	<p>Today, the Church services retell the act of the woman who anointed Jesus' head and feet with very precious myrrh, and wiped them with her hair to prepare Him for burial. We also remember the betrayal of Judas who was greedy for the cost of the myrrh and sold Jesus for 30 pieces of silver. This is why we fast on Wednesdays.</p> 	<p>Today, Christ blessed the bread and the wine, and gave us the Mystery of Holy Communion. He washed the feet of the disciples as an example of humility. After, Christ went to the Mount of Olives, in anguish to pray alone and was arrested by soldiers, spit upon, mocked and judged to death on the Cross. The disciples all scattered, and Peter denied Him three times.</p> 	<p>Jesus, wearing a crown of thorns carried His cross to Golgotha, where at the third hour, He was crucified with two thieves. One cried out, "Remember me, O Lord, when Thou comes in Thy Kingdom." Christ was pierced in the side and water and blood poured forth. A great earthquake shook and darkness covered the Earth. He was laid in tomb.</p> 	<p>Although the Jews had the tomb sealed, early in the morning, the women bearing spices went to anoint Christ. They found the tomb empty and an Angel cried out "He is not here. He is Risen! Go proclaim it to the disciples!" In His death He destroys the gates and bars of Hades, and made His light to shine where only darkness reigned!</p> 	<p>After Christ passed all of Saturday in the grave, He arose "while it was yet dark, very early in the morning" on Sunday, the third day, according to the Hebrew calculation, began after sunset on Saturday. We begin to celebrate at midnight that "Christ is Risen!" Every Sunday during the year is celebrated as the day of Resurrection For Orthodox Christians!</p> 



Acton, Brandon Brian baptized and chrismated on May 11, 2023 in St. Michael Church, San Francisco, CA. Child of Brian Acton and Maryna Gryn. Sponsors: Gary Steinberg and Susan Hoffman. Celebrated by V. Rev. Georgiy Tyapko.

Core, Leo Sames baptized and chrismated on February 3, 2024 in St. Michael Church, San Francisco, CA. Child of Sames Core and Kateryna Seledets. Sponsors: Blair Lalonde and Ganna Polishchuk. Celebrated by V. Rev. Georgiy Tyapko.

Kotlyar, Valentin baptized and chrismated on March 2, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Igor Kotlyar and Nataliya Kotlyar. Sponsors: Celebrated by V. Rev. Vasyl Shak.

Kuzmishchev, Kyrylo baptized and chrismated on February 24, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Yurii Kuzmishchev and Yuliia Polishchuk. Sponsors: Andrii Lyashenko and Yuliia Dereha. Celebrated by V. Rev. Michael Hontaruk.

Lapidus, Alexander baptized and chrismated on February 25, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Aleksandr Lapidus and Eugenia Obukh. Sponsors: Dmytro Korzh and Yelena Lapidus. Celebrated by V. Rev. Michael Hontaruk.

Lutsiv, Sofiia baptized and chrismated on February 3, 2024 in Sts. Peter & Paul Church, Carnegie, PA. Child of Igor Romanovych Lutsiv and Oksana Igorivna Galchenko. Sponsors: and Kathy Stasko. Celebrated by Rev. John Charest.

Maksymenko, Elizabeth Violetta baptized and chrismated on December 30, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Yevhen Maksymenko and Anastasiia Maksymenko. Sponsors: Volodymyr Plokykh and Yelena Kozay. Celebrated by V. Rev. Vasyl Shak.

Manu, Alessia baptized and chrismated on February 4, 2024 in Assumption of the Virgin Mary Parish Church, Northampton, PA. Child of Mircea Alexandru Manu and Iryna Manu. Sponsors: Tudor Mirel Manu and Olga Lugo. Celebrated by Rev. Oleg Kravchenko.

Markiw, Christina baptized and chrismated on January 18, 2024 in Sts. Peter & Paul Church, Carnegie, PA. Child of Anthony Paul Bazzano and Leslie Ann Friedman. Celebrated by Rev. John Charest.

Melnyk, Nicholas baptized and chrismated on October 30, 2021 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Oleksandr Melnyk and Marianna Popovych. Sponsors: Oleksandr Oksentiuk and Olena Okseniuk. Celebrated by V. Rev. Yuriy Siwko.

Melnyk, Daniel baptized and chrismated on January 13, 2024 in Holy Ascension Church, Maplewood, NJ. Child of Oleksandr Melnyk and Marianna Popovych. Sponsors: Volodymyr Datsko and Ivanna Tkach. Celebrated by Rev. Sviatoslav Hot.

Merola, Vincent Jon baptized and chrismated on January 28, 2024 in Sts. Peter & Paul Church, Carnegie, PA. Child of Joshua Merola and Katherine Mansfield. Sponsors: Daniel Mamula and Kate Busby. Celebrated by Rev. John Charest.

Ramirez, Valentin Mickel baptized and chrismated on January 14, 2024 in St. Michael Church, San Francisco, CA. Child of Deivis Ramirez Gonzalez and Dariya Bystra. Sponsor: Khatuna Sorcigli Celebrated by V. Rev. Georgiy Tyapko.

Sas, Alexander Ihor baptized and chrismated on February 18, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Vladimir Sas and Orysa Levytska. Sponsors: Anton Shtokalo and Iryna Hariton. Celebrated by V. Rev. Michael Hontaruk.

Semeniuk, Matey baptized and chrismated on March 2, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Volodymyr Semeniuk and Marta Semeniuk. Sponsors: Taras Shcherbiuk / Yaroslav Sishchuk / Andriy Dubin and Khrystyna Voliarchuk / Yana Pylypchuk / Anastasiia Babiak. Celebrated by V. Rev. Vasyl Shak.

Shepel, Oleksandra baptized and chrismated on February 10, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Oleksandr Shepel and Viktoriia Shepel. Sponsors: Vitalii Reva and Iryna Kulii. Celebrated by V. Rev. Vasyl Shak.

Sishchuk, Victoriya Nicole baptized and chrismated on December 16, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Yaroslav Sishchuk and Viktoriia Shtymiak. Sponsors: Oleh Chervak / Lesia Struk and Volodymyr Semeniuk. Celebrated by V. Rev. Vasyl Shak.

Sulyma, David baptized and chrismated on March 3, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Vasyl Sulyma and Yuliia Trishch. Sponsors: Roman Yatsuliak and Mariana Hutsul. Celebrated by V. Rev. Michael Hontaruk.

Tanasiichuk, Emilia baptized and chrismated on February 11, 2024 in Holy Ascension Church, Maplewood, NJ. Child of Viktor Tanasiichuk and Ulyana Semenyuk. Sponsors: Andriy Bushnyak and Yaroslava Nemish. Celebrated by Rev. Sviatoslav Hot.

Tharanilath, Basil Srivats baptized and chrismated on December 23, 2023 in Ss. Cyril & Methodius Church, Madison, WI. Child of Sujai Kumar Tharanilath and Sridevi Chennuru. Sponsors: Dn. Peter Kovacich and Sh. Stella Kovacich. Celebrated by V. Rev. Gregory Jensen.

Tkach, Dominik baptized and chrismated on February 20, 2016 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Sergii Tkach and Ivanna Tkach. Sponsors: Andrii Melnyk and Olha Kachan. Celebrated by Rev. Sviatoslav Hot.

Yankovsky, Yana baptized and chrismated on December 30, 2023 in St. Mary's Protection Church, New Haven, CT. Child of Victor Yankovsky and Nataliia Oparyk. Sponsors: Denys Blyzniuk and Ludmila Martzenyuk. Celebrated by V. Rev. Oleksandr Yatskiv.



Garent, Lynn Kathleen of Plantsville, CT on February 1, 2024 at the age of 75 years, officiating clergy V. Rev. Andrii Pokotylo of St. Mary's Parish, New Britain, CT 06051.

Honsinger, Stella of Troy, NY on November 30, 2023 at the age of 95 years, officiating clergy Rev. Vasyl Dovgan of St. Nicholas Parish, Troy, NY 12180.



Garent, Lynn Kathleen of Plantsville, CT on February 1, 2024 at the age of 75 years, officiating clergy V. Rev. Andrii Pokotylo of St. Mary's Parish, New Britain, CT 06051.

Honsinger, Stella of Troy, NY on November 30, 2023 at the age of 95 years, officiating clergy Rev. Vasyl Dovgan of St. Nicholas Parish, Troy, NY 12180.

# Introduction to Ancient Christian Worship

## A Study Series - Online (Zoom) and On Site

Meeting Schedule: 7:00pm - 8:15pm

March 19      March 26      April 2      April 9      April 16      April 23



*How, when and where did the early believers gather to worship God?*

*What was the 'Shape' of ancient Christian worship? Formed on what biblical basis?*

*What were the roles of clergy and laity in ancient worship?*

*How did worship adapt over the years and become what we call 'liturgy'?*

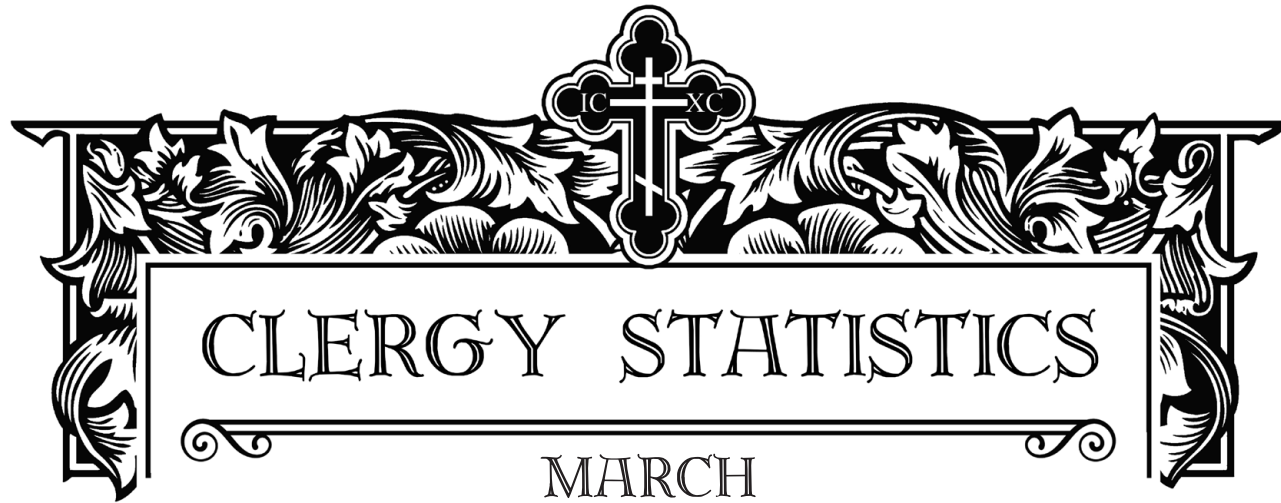
*How is worship in the Christian East similar to the Christian West? How is it different?*

Offered by: V. Rev. Robert Holet, a priest of the Ukrainian Orthodox Church of the USA

To Register for Online or On Site Participation, or for a course outline and more information:

Please contact Fr. Robert at: [fr.r.holet@uocofusa.org](mailto:fr.r.holet@uocofusa.org) Ph: 434-987-8170

**Everyone is Welcome! Bring a Friend, Bring your Questions!**



# CLERGY STATISTICS

## MARCH

### ORDINATIONS

*Many Years! Мнoгoлeтнiв!*

REV. MICHAEL ABRAHAMSON	3/5/22
V. REV. GEORGE BAZYLEVSKY	3/8/03
V. REV. VASYL SHAK	3/12/16
REV. BOHDAN MARUSZAK	3/15/98
REV. WALTER HVOSTIK	3/19/95
V. REV. GREGORY CZUMAK	3/24/01
V. REV. MICHAEL KOCHIS	3/26/95
V. REV. MYKOLA KRYWONOS	3/28/81
DN. ADRIAN MAZUR	3/6/16

### NECROLOGY

*Memory Eternal! + Вічна Пам'ять!*

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



### 2024 UOL Pan-Orthodox Annual Lenten Retreat



## Embracing Christ's Call

With Host Pastors Fr. Mykola Zomchak, Spiritual Advisor of the Senior UOL (Sts. Peter & Paul, Youngstown, Ohio) and Fr. John Charest, Spiritual Advisor of Jr. UOL (Sts. Peter & Paul, Carnegie, PA)

# Saturday, April 24, 2024

9:00 AM to 3:30 PM

### Saints Peter & Paul Ukrainian Orthodox Center

1025 N. Belle Vista, Youngstown, Ohio 44509 • Phone: 330-799-3830

(Celebrating our 100<sup>th</sup> Anniversary)

Registration by April 14, 2024

Fee: \$25.00

Fee: \$20.00 (Ages 19 – 25)

Registration after April 14, 2024

Fee: \$30.00

Fee: \$25.00 (Ages 19 – 25)

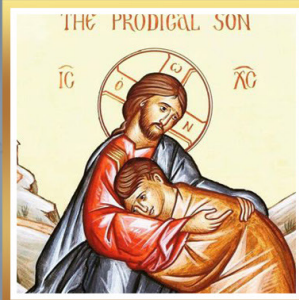
To register: e-mail [ms98carmack@gmail.com](mailto:ms98carmack@gmail.com) or text 412-565-9441 or visit the UOL of USA Website: <https://www.uolofusa.org/> to download the Registration Form or Register

*Join us for a day of prayer and worship, reflection, self-insight, and fellowship as we complete our Lenten Journey. The day includes Registration, Continental Breakfast, Morning Prayers, Lecture/Discussion, Lunch and Vespers.*

*Trust in the Lord with all your heart!*



Ukrainian Orthodox League of the USA  
Dedicate to our Church... Devoted to its Youth

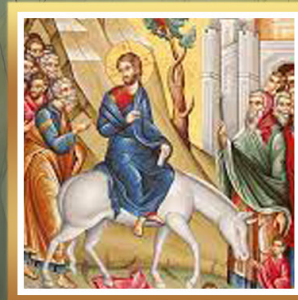


UKRAINIAN ORTHODOX CHURCH OF THE USA  
**MARCH CELEBRATIONS**  
**У БЕРЕЗЕНІ СВЯТКУЄМО**  
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



- 3**  
**SUNDAY OF PRODIGAL SON**  
 НЕДІЛЯ ПРО БЛУДНОГО СИНА
- 9**  
**MEMORIAL SATURDAY**  
 ПОМИНАЛЬНА СУБОТА
- 10**  
**MEATFARE SUNDAY, OF THE LAST JUDGMENT**  
 НЕДІЛЯ М'ЯСОПУСНА, ПРО СТРАШНИЙ СУД
- 17**  
**CHEESEFARE SUNDAY - OF FORGIVENESS (EXPULSION OF ADAM FROM THE PARADISE)**  
 НЕДІЛЯ СИРОПУСНА - ПРОЩЕНА (СПОМИН ПРО ВИГНАННЯ АДАМА З РАЮ)
- 18**  
**1ST WEEK OF THE GREAT LENT**  
 ПОЧАТОК ВЕЛИКОГО ПОСТУ

- 24**  
**1ST SUNDAY OF THE GREAT LENT: TRIUMPH OF ORTHODOXY**  
 НЕДІЛЯ 1-ША ВЕЛИКОГО ПОСТУ: ТОРЖЕСТВО ПРАВОСЛАВ'Я
- 30**  
**MEMORIAL SATURDAY**  
 ПОМИНАЛЬНА СУБОТА
- 31**  
**SECOND SUNDAY OF THE GREAT LENT: ST. GREGORY PALAMAS**  
 НЕДІЛЯ 2-ГА ВЕЛИКОГО ПОСТУ: СВТ. ГРИГОРІЯ ПАЛАМИ



UKRAINIAN ORTHODOX CHURCH OF THE USA  
**APRIL CELEBRATIONS**  
**У КВІТНІ СВЯТКУЄМО**  
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



- 6**  
**MEMORIAL SATURDAY**  
 ПОМИНАЛЬНА СУБОТА
- 7**  
**THE ANNUNCIATION OF THE THEOTOKOS**  
 БЛАГОВІЩЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ
- 3RD SUNDAY OF THE GREAT LENT: ADORATION OF CROSS**  
 НЕДІЛЯ 3-ТЯ ВЕЛИКОГО ПОСТУ: ХРЕСТОПОКЛОННА
- 13**  
**MEMORIAL SATURDAY**  
 ПОМИНАЛЬНА СУБОТА
- 14**  
**4TH SUNDAY OF THE GREAT LENT: VENERABLE JOHN CLIMACUS (LISTVYCHNYK)**  
 НЕДІЛЯ 4-ТЯ ВЕЛИКОГО ПОСТУ: ПРП. ІОАНА ЛІСТВИЧНИКА

- 20**  
**GLORIFICATION OF THE BIRTH-GIVER OF GOD (AKATHIST SATURDAY)**  
 ПОХВАЛА ПРЕСВЯТОЇ БОГОРОДИЦІ (СУБОТА АКАФІСТА)
- 21**  
**5TH SUNDAY OF GREAT LENT: VENERABLE MARY OF EGYPT**  
 5-ТА НЕДІЛЯ ВЕЛИКОГО ПОСТУ: ПРП. МАРІЇ ЄГИПЕТЬСЬКОЇ
- 27**  
**LAZARUS SATURDAY**  
 ЛАЗАРЕВА СУБОТА
- 28**  
**PALM SUNDAY: ENTRY OF THE LORD INTO JERUSALEM**  
 ВЕРБНА НЕДІЛЯ: ВХІД ГОСПОДНІЙ В ЄРУСАЛИМ





**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!

**Cheesefare Sunday**

**March 17**

**Pascha**

**May 5**

**Start of Great Lent**

**March 18**

**UOL Convention**

**July 24-28**

**Annunciation**

**April 7**

**UOCofUSA**  
**uocofusa.org**

**Palm Sunday**

**April 28**

**Mailing address: PO Box 495**  
**South Bound Brook, NJ 08880**  
**Shipping address: 135 Davidson Ave.**  
**Somerset, NJ 08873**

**Tel: (732) 356-0090**