



Great Lent 2023



2023 LENTEN SCHEDULE

February

Saturday 25th	6:00 PM	Vespers
Sunday 26th	9:30 AM	Divine Liturgy - Forgiveness Sunday/Rite of Forgiveness
Monday 27th	6:00 PM	Great Canon of St. Andrew of Crete
Tuesday 28th	6:00 PM	Great Canon of St. Andrew of Crete

March

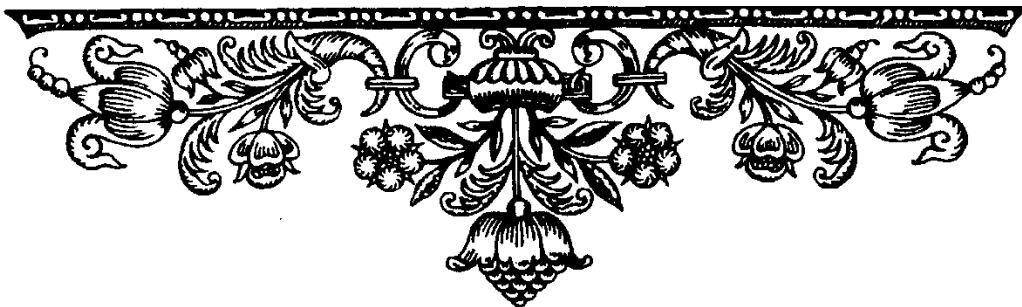
Wednesday 1st	6:00 PM	Great Canon of St. Andrew of Crete
Thursday 2nd	6:00 PM	Great Canon of St. Andrew of Crete
Friday 3rd	9:30 AM	Presanctified Liturgy
Saturday 4th	6:00 PM	Vespers
Sunday 5th	9:30 AM	Divine Liturgy - Sunday of Orthodoxy with Icon Procession
	4:30 PM	Sunday of Orthodoxy St. George Antiochian Cathedral - Pitt
Wednesday 8th	6:00 PM	Presanctified Liturgy - Pot Luck dinner
Friday 10th	9:30 AM	Presanctified Liturgy
Saturday 11th	6:00 PM	Vespers (Panahyda for Soul Saturday afterward)
Sunday 12th	9:30 AM	Divine Liturgy - Sunday of St Gregory Palamas
Wednesday 15th	6:00 PM	Presanctified Liturgy - Pot Luck Dinner
Friday 17th	9:30 AM	Presanctified Liturgy
Saturday 18th	10:00 AM	UOL Lenten Retreat – OH
		NO VESPERS
Sunday 19th	9:30 AM	Divine Liturgy - Veneration of the Holy Cross
Wednesday 22nd	6:00 PM	Presanctified Liturgy - Pot Luck Dinner
Friday 24th	9:30 AM	Presanctified Liturgy
Saturday 25th	6:00 PM	Vespers (Panahyda for Soul Saturday afterward)
Sunday 26th	9:30 AM	Divine Liturgy - St John of the Ladder
Wednesday 29th	6:00 PM	Canon of St Andrew of Crete
Friday 31st	9:30 AM	Presanctified Liturgy

April

Saturday 1st	9:30 AM	Pantanassa Akathist - Confessions
	6:00 PM	Vespers
Sunday 2nd	8:30 AM	Divine Liturgy - St Mary of Egypt, Pysanky Sale
Wednesday 5th	6:00 PM	Presanctified Liturgy - Pot Luck Dinner
Thursday 6th	6:00 PM	Great Vespers - Annunciation
Friday 7th	9:30 AM	Divine Liturgy - Annunciation
Saturday 8th	9:30 AM	Divine Liturgy - Lazarus Saturday
	6:00 PM	Vespers
Sunday 9th	9:30 AM	Divine Liturgy - Palm Sunday
Monday 10th	6:00 PM	Bridegroom Matins
Tuesday 11th	6:00 PM	Bridegroom Matins
Wednesday 12th	6:00 PM	Holy Wednesday – Uncion (Sacrament of Healing)
Thursday 13th	9:30 AM	Commemoration of first Divine Liturgy
	6:00 PM	Holy Thursday - Passion Gospels
Friday 14th	9:30 AM	Royal Hours
	6:00 PM	Holy Friday, Vespers, Procession & Burial
Saturday 15th	9:30 AM	Holy Saturday - Anticipation Liturgy (Baskets Blessed)
	9:00 PM	Reading of the Acts of the Apostles
	9:30 PM	Resurrection Services: Nocturnes, Paschal Matins, & Divine Liturgy (Paschal Blessing of Baskets & Agape Feast)
Sunday 16th	11:00 AM	Agape Vespers (Blessing of Baskets)
Monday 17th	9:30 AM	Bright Monday - Divine Liturgy
Friday 21st	9:30 AM	Bright Friday - Divine Liturgy
Saturday 22nd	6:00 PM	Vespers
Sunday 23rd	9:30 AM	Divine Liturgy - St. Thomas Sunday (Provody)
		St. Thomas Day Dinner and Grave Blessing

Great Lent is a wonderful time to get spiritually refreshed and confession is an important step on the journey. Fr. John is available for confession by appointment and prior to as well as after all services. On Sunday, Fr. John will stop hearing confessions at 9:20 so that Liturgy may begin on time. Please plan accordingly. If there is something keeping you from confession or communion, please contact Fr. John so that he may assist and accommodate you so that you're able to experience the fullness of the faith.

Frjohn.charest@aol.com 847-910-7120



Lenten Readings

February

- 27 Gen. 1:1-13, Is. 1:1-20, Prov. 1:1-20
28 Gen. 1:14-23, Is. 1:19-31, Prov. 1:20-33

March

- 1 Gen. 1:24-31, 2:1-3, Is. 2:3-17, Prov. 2:1-22
2 Gen. 2:4-19, Is. 2:11-21, Prov. 3:1-19
3 Gen. 2:20-3:20, Is. 3:1-14, Prov. 3:19-34
4 2 Tim. 2:1-10, Jn. 15:17-16:2
5 Heb. 11:24-26, 32-40, Jn 1:44-52
6 Gen 3:21-4:7, Is 4:1-6, 5:1-7, Prov 3:34-4:21
7 Gen 4:8-15, Is 5:2-16, Prov 5:1-15
8 Gen 4:16-26, Is 5:16-25, Prov 5:15-22
9 Gen 5:1-24, Is 6:1-12, Prov 6:1-20
10 Gen 5:32-6:8, Is 7:1-14, Prov 6:20-7:1
11 Heb 3:12-16, Mk 1:35-44
12 Heb 1:10-2:3, Mk 2:1-12
13 Gen 6:9-22, Is 8:12-22,9:7, Prov 8:1-21
14 Gen 7:1-5, Is 9:9-21, Prov 20:1-16
15 Gen 7:6-9, Is 10:12-20, Prov 9:12-18
16 Gen 7:11-8:3, Is 11:10-16, 12:1-3, Prov 10:1-22
17 Gen 8:4-21, Is 13:2-13, Prov 10:31-11:12
18 Heb 10:32-38, Mk 14-17
19 Heb 4:14-5:6, Mk 8:34-9:1, Heb 2:11-1, Lk 1:24-38
20 Gen 8:22, 9:1-17, Is 14:24-32, Prov 11:19-12:6
21 Gen 9:8-17, Is 25:1-9, Prov 12:8-22
22 Gen 9:18-10:1, Is 26:21-27:9, Prov 12:23-13:9
23 Gen 10:32-11:9, Is 28:14-22, Prov 13:20-14:9
24 Gen 12:1-7, Is 29:13-24, Prov 14:15-26
25 Heb 6:9-12, Mk 7:31-37
26 Heb 6:13-20, Mk 9:17-31
27 Gen 8:21-22. 9:1-7, Is 37:33-38, 38:1-6,
Prov 11:19-31, 12:1-6
28 Gen 15:1-15, Is 40:18-31, Prov 15:17-19
29 Gen 17:1-8, Is 41:1-14, Prov 15:20-16:9
30 Gen 18:20-33, Is 42:5-16Prov 16:13-17

- 31 Gen 22:1-18, Is 45:11-17, Prov 17:17-18:5

April

- 1 Heb 9:1-7, Lk 1:39-56
2 Heb 9:11-14, Mk 10:32-45
3 Gen 27:1-41, Is 48:17-22, 48:1-5, Prov 19:16-25
4 Gen 31:3-16, Is 49:5-10, Prov 21:3-21
5 Gen 43:26-31, Is 58:1-11, Prov 17:17-18:5
6 Gen 46:1-7, Is 65:8-16, Prov 23:15-24:5
7 Gen 49:22-50:26, Is 66:10-24, Prov 31:8-31
8 Heb 12:28-13:8, Jn 11:1-45
9 Phil 4:4-9, Jn 12:-8
10 Mt 21:18-43, Mt 24:3-43
11 Mt 22:15-23:39, Mt 24: 36 – 26:2
12 John 12: 17-50 Mt 26: 6 -16
13 Lk 22:1-45, 1Cor 11:23-32, Mt 26:2-27:2, Jn 13:1-17
14 1Cor 1:18-2:2, Mt 27:1-61, Lk 23:34-43, Jn 19:31-43
15 1 Cor 5 : 6-8, Gal 3:13-14, Mt 27:62-66, Rom 6 : 3 – 11





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!

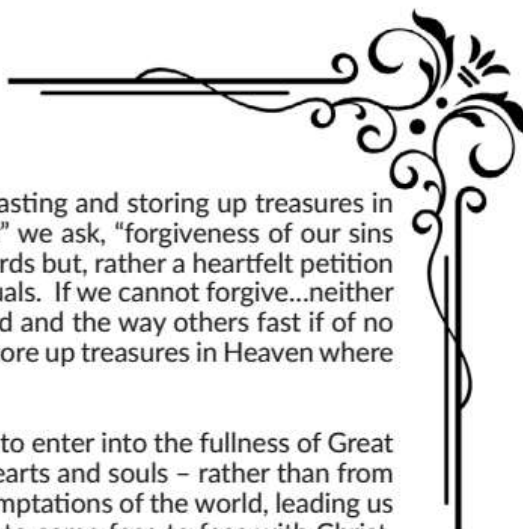
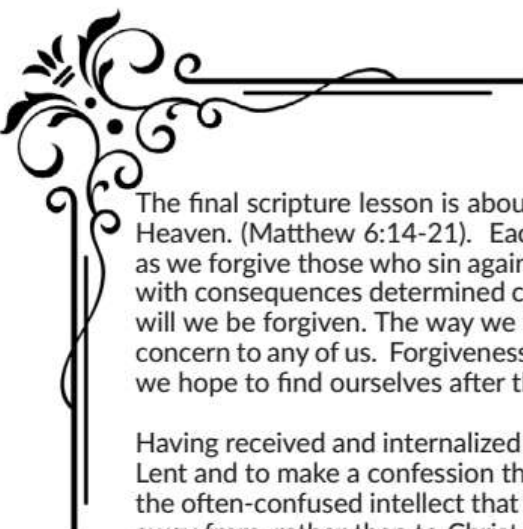
As we enter the blessed Great Lenten journey in preparation for the celebration of the FEAST of ALL FEASTS – PASCHA or the RESURRECTION OF OUR LORD – it behooves us to contemplate the necessary temporal and spiritual conditions for the successful completion of that journey and the fullness of Joy, Peace 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

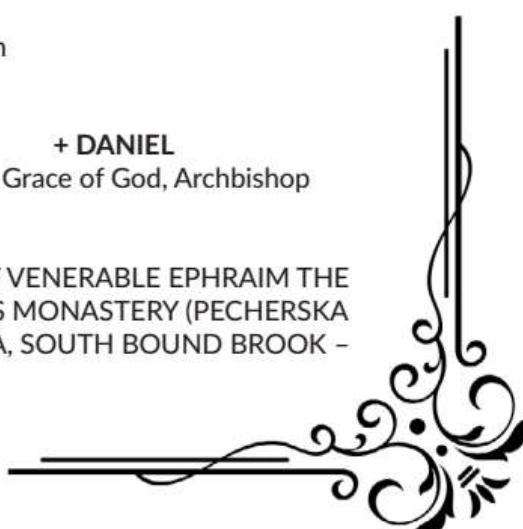
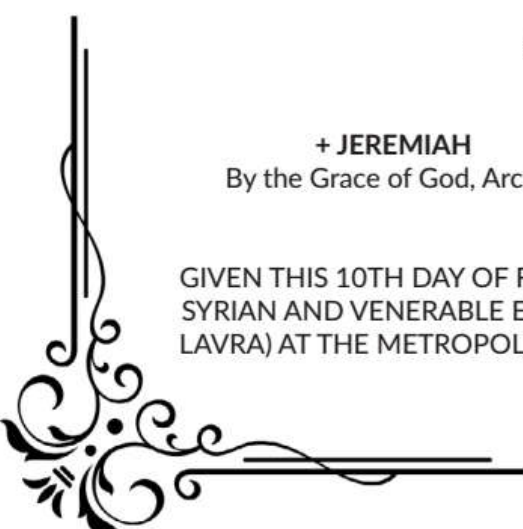
+ JEREMIAH

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
ЄПИСКОПІВ 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/злодієм, 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 Вітварем, 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 архіереї, 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 невинуватне 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

+ ДАНИЇЛ

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.

The Way Home

[Hieromonk Gabriel](#)

My brothers and sisters, we have reached today the threshold of Great Lent; tomorrow the “gates of repentance” will once again be opened to us, in answer to our solemn prayers during the Sunday Matins services of



the past month. This Sunday has three names. The first is “Cheesefare Sunday,” since it is the last day on which we will eat dairy until the night of the Lord’s Pascha. It is also called “Forgiveness Sunday,” since tonight we will all gather in church to fulfill the commandment of the Lord which we have just heard in [today’s Gospel](#): “if ye forgive men their trespasses, your heavenly Father will also forgive you.” But the third and final name of this Sunday is the “Commemoration of the Expulsion of Adam from Paradise.”

Last Sunday, the “Sunday of the Dread Judgment,” the Holy Church commanded us to meditate on the ultimate things and the end of time, when all of us must at long last come face to face with God. And today, the Church commands us to meditate on the first things and the beginning of time, when our First Parents Adam and Eve fled from before the face of God. Hieromonk Seraphim (Rose) believed that to truly understand man’s existence, to truly comprehend how we ought to live our lives in this world, it is first of all necessary “to know the beginning and end of all things.” And as we ourselves prepare to enter into the arena of battle with our own sins and passions, as we begin the struggle to turn away from this fallen world and back toward the Kingdom of God, we must strive to understand how exactly it was that we first lost Paradise, and how our human nature suffered its first fall from grace.

Of course, the story is doubtless well known to all of us. But all too often our familiarity with Scripture actually hinders us from truly understanding it. Perhaps when we hear the priest or deacon begin to read the Gospel lesson, immediately our mind says: “Ah yes, it is this parable that we will hear today,” and then begins to idly think about absolutely anything else. Or perhaps we are able to pay attention, but because we have heard it so many times before we unconsciously assume that we already know all about it, that it is somehow not necessary to pray fervently to God to allow us to hear and understand it more deeply, so that it will truly begin to penetrate the hardness of our hearts. Therefore on this Sunday, let us beseech God to help us worthily receive this final and supremely important lesson which the Holy Church is giving us at the outset of the Great Fast.

So how exactly did Adam and Eve lose Paradise? Yes, they chose obedience to the Devil and disobedience to the Lord, they broke the fast ordained by God and ate of the forbidden fruit, the one thing in all of Creation which was not freely given to them from the beginning. But, my brothers and sisters, let us note well: though from that moment “the eyes of them both were opened, and they knew that they were naked” (Gen. 3:7), nevertheless they remained yet in Paradise. And though they “hid themselves from the presence of the LORD God amongst the trees of the garden” (Gen. 3:8), nevertheless when God called them into His presence He did not immediately cast them out, nor did He even show forth any wrath or fiery indignation! No, He rather came to them as a loving father comes to his injured children, gently calling them by name and asking them how such an injury had befallen them. And it was perhaps only then that the final and complete Fall of Man occurred: for instead of humbly acknowledging their fault and begging for the forgiveness which God would certainly have not withheld, they instead began to justify themselves,

even to the point of blaming God Himself for their sin! And so perhaps it is not too bold to say that while it was through disobedience that mankind first fell, it was through self-justification that mankind truly lost Paradise.

And even till this day, self-justification remains just as much a complete and inviolable barrier between a Christian and the Kingdom of God. Even our most grievous sins are no obstacle to our Christianity (as St. Herman of Alaska witnesses); there is no sin which God cannot forgive, there is no possible transgression which can drive God's ineffable love and mercy away from us. But if we ourselves stubbornly cling to our sin, if we obstinately refuse to allow God to offer us His forgiveness, then He will not force us to receive it in violation of our free will. This is why the Holy Fathers tell us that the only unforgivable sin is the unrepented sin. And what is self-justification, other than the stubborn insistence that we have no need of repentance?

But alas, just as mankind has continued to hide from the face of God ever since that fateful day in Eden, so too we have persisted in placing the blame for our countless troubles, misfortunes, and sorrows absolutely anywhere other than on our own shoulders. Indeed, humanity's cries of accusation, fault-finding and blame have perhaps never reached such a fever pitch as they have now in our own day. From behind the safety and anonymity of our electronic screens, we eagerly heap scorn, indignation, hatred, vitriol and disgust upon one another in a worldwide frenzy that cannot possibly be called anything other than demonic. We immediately and insistently call to account other people, other parties, and other nations for every real and imagined fault under the sun; moreover, we are convinced that such mercilessness is itself the true path to justice, that somehow it is only through the proper assigning of blame that paradise can return once again to this earth. And in the blindness of such folly, when tragedy strikes or when disaster befalls almost never does it even occur to us to think: "Perhaps I too had a hand in this. Perhaps my own sins have been a cause of this." And so an untold multitude of the sins and transgressions of mankind remain unrepented and unhealed.

How many countless centuries of unspeakable human misery could have been prevented, had our First Parents Adam and Eve simply accepted responsibility and asked for forgiveness! But I do not by any means say this to lay it all at their feet, for every single one of us has also played our own part in this tragedy; every single one of us has also refused, over and over again, to accept responsibility and to ask for forgiveness.

My brothers and sisters, let it no longer be so among us. Though it is all but certain that, despite our best efforts and intentions, we will still fall into many sins and passions during the season of the Great Fast, let us nevertheless at least resolve one thing during Lent: never to speak a single word of self-justification or blame. Let us begin, here and now, to at long last accept responsibility for ourselves, and to show the same mercy and forbearance to others that we desire God to show to us.

This is a difficult challenge, and perhaps we will fail in this too. But even if we do — even if we fail throughout Great Lent and throughout all our lives, at countless times in countless ways — God has promised us that He will always offer us a way back: and that way is simply to forgive, and to ask forgiveness.

The way back home to Paradise is, as it turns out, precisely the same way by which we left it. We justified ourselves, and we blamed one another, and so we lost Paradise and found ourselves here among the thorns and thistles of this life. But the grace of Christ has taken away the fiery sword that guarded the gates of Eden, and the entrance has been flung open for all the sons and daughters of Adam and Eve who wish to finally go back home. And the voice of Christ calls out in today's Gospel, for all to hear, that all we need to do in order to get there is to forgive, and to ask forgiveness.

So, my beloved brothers and sisters, from the bottom of my heart I beg you to forgive me, a sinner, all my countless sins, offenses, and failures! Through His grace, may God forgive and have mercy on us all. Amen.



LENTEN PROCLAMATION
of Ecumenical Patriarch Bartholomew

ВЕЛИКОПОСНЕ ПОСЛАННЯ
Вселенського Патріарха Варфоломія

By God's mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch

To the Plenitude of the Church

Most honorable brother Hierarchs and blessed children in the Lord,

By the goodwill and grace of the all-merciful and all-benevolent God, already living in the blessed and reverent period of the Triodion, tomorrow we enter Holy and Great Lent, the arena of fasting and “venerable abstinence” that eliminate the passions, during which the depth and wealth of our Orthodox Tradition and the vigilant care of the Church for the spiritual progress of its children are revealed. As we are reminded by the Holy and Great Council of Crete (June, 2016), “the Orthodox Church, in strict conformity with the apostolic precepts, the synodal canons, and the patristic tradition as a whole, has always proclaimed the great significance of fasting for our spiritual life and salvation” (*The Importance of Fasting and its Observance Today*, para. 1).

In the life of the Church, all matters have a solid theological foundation and soteriological reference. Orthodox Christians share the “common struggle” of ascesis and fasting “giving thanks in everything” (Thess. 5.18). The Church invites its children to run the race of ascetic exercises as a journey toward Holy Pascha. It is a central experience of the life in Christ that genuine asceticism is never despondent, since it is imbued with the expectation of resurrectional delight. Our hymnology speaks of the “spring of fasting.”

In this sense, far from the trappings of Neoplatonist dualism and the alienating efforts to “mortify the body,” genuine asceticism cannot conceivably aim at the eradication of an “evil body” for the sake of the spirit or the liberation of the soul from the torment of its shackles. As emphasized, “in its authentic expression, ascesis is not directed against the body but against the passions, whose root is spiritual because the intellect is the first to fall to passion. Thus, the body is hardly the great opponent of the ascetic.”

The ascetic endeavor pursues the transcendence of egocentrism, for the sake of love that “does not seek its own” and without which we remain enslaved within ourselves, in the “insatiable ego” and its unquenchable desires. Being self-centred, we shrink and lose our creativity, as has been said: “Whatever we give is multiplied; and whatever we retain for ourselves is lost.” For this reason, the wisdom of the Fathers and the experience of the Church associate the period of fasting with the “showering of mercy,” with good deeds and philanthropy, which are the evidence of surpassing self-love and acquiring existential fullness.

Such wholeness is at all times the characteristic of life in the Church. The liturgical life, ascesis and spirituality, pastoral care and good witness in the world, are expressions of the truth of our faith, interconnected and mutually complementary elements of our Christian identity, which share the eschatological Kingdom as a point of reference and orientation, as well as the completeness and fulfilment of the divine Economy. While church life in all its expressions reflects and depicts the coming Kingdom of the Father, Son and Holy Spirit, it is the mystery of the Divine Eucharist that above all, as underlined by the late

Metropolitan John of Pergamon, recently of blessed memory, “expresses the Church in its fullness” (*The Image of the Heavenly Kingdom*, Megara 2013, p. 59). “Pure communion,” the rendering of our existence into that of the church, as participation in the Holy Eucharist, is the “end” of fasting, the “crown” and “prize” of ascetical struggles (see John Chrysostom, *Homilies on Isaiah VI: On the Seraphim*, PG 56.139).

Today, in an age of desacralization of life, when humankind “attributes great importance to entirely insignificant things,” our Christian mission is the practical elevation of the existential depth of our Orthodox “tritych of spirituality,” as the inseparable unity of liturgical life, ascetic ethos and solidarity, the essence of the revolution of values in the fields of ethos and civilization constituted by faith in Christ and the divinely-granted freedom of the children of God. We consider it of paramount importance that we should live Holy and Great Lent as a revelation and experience of the true meaning of freedom “for which Christ has set us free” (Gal. 5.1).

With these thoughts and sentiments of love and honor, we wish you, our most honorable brothers in Christ and spiritual children of our Mother Church throughout the world, a smooth course in the arena of fasting, invoking on all of you the grace and mercy of Christ our God, who always delights in the ascetic struggles of His people. To Him belongs the blessed and glorified power of the Kingdom, now and always, and to the ages of ages. Amen.

Holy and Great Lent 2023

+ BARTHOLOMEW of Constantinople

Your fervent supplicant for all before God

ОГЛАСИТЕЛЬНОЕ СЛОВО Перед Початком Святого і Великого Посту + ВАРФОЛОМІЙ

*Милістю Божою Архiepіскоп Константинопольський - Нового Риму і
Вселенський Патріарх*

Усій Повноті Церкви.

Всечесні браття Ієрархи та благословенні чада у Господі,

З волі і благодаті Всемилоствого і Всеблагого Бога, живучи вже в благословенному і благоговійному часі Тріоді, завтра ми вступаємо в Святий і Великий піст, арену посту і «чесної стриманості», що усувають пристрасті, під час якого розкривається глибина і багатство нашої Православної Традиції та пильна турбота Церкви про духовний розвиток своїх дітей. Як нагадує Святий і Великий Собор на Криті (червень 2016 р.), «Православна Церква, неухильно дотримуючись приписами святих Апостолів, правилам Соборів і святоотцівським переказам в цілому, завжди вказувала на високе значення посту для духовного життя людини і її спасіння» (*Важливість посту та його дотримання сьогодні*, параграф 1).

У житті Церкви всі справи мають міцну богословську основу та сотеріологічну характеристику. Православні християни поділяють «спільну боротьбу» аскези та посту, «дякуючи за все» (Сол. 5,18). Церква запрошує своїх дітей пробігти до аскетичної вправи як подорож до Святої Пасхи. Центральним досвідом життя у Христі є те, що справжній аскетизм ніколи не зневіряється, оскільки він пройнятий очікуванням воскресної насолоди. Наша гімнографія говорить про «весну посту».

У цьому сенсі, далекий від атрибутів неоплатонічного дуалізму та відчужених зусиль «умертвити тіло», справжній аскетизм не може бути спрямований на викорінення «злого тіла» заради духу чи звільнення душі від муки своїх кайданів. Як наголошується, «у своєму автентичному вираженні аскеза спрямована не проти тіла, а проти пристрастей, коріння яких є духовним, тому що інтелект першим піддається пристрастям. Отже, тіло навряд чи є великим противником аскета».

Аскетичний подвиг має на меті подолання егоцентризму заради любові, яка «не шукає свого» і без якої ми залишаємося поневолені в собі, у «ненаситному его» та його невгамовних бажаннях. Будучи егоцентричними, ми зменшуємося і втрачаємо свою творчість, як було сказано: «Все, що ми віддаємо, примножується; і все, що ми зберігаємо для себе, втрачається». Тому мудрість Отців і досвід Церкви пов'язують період посту з «злиттям милосердя», з добрими ділами та людинолюбством, які є свідченням перевищення самолюбства та набуття екзистенційної повноти.

Така цілісність завжди є характерною рисою життя в Церкві. Літургійне життя, аскеза та духовність, душпастирство та добре свідчення у світі є вираженням істини нашої віри, взаємопов'язаними та взаємодоповнюючими елементами нашої християнської ідентичності, які поділяють есхатологічне Царство як точку відліку та орієнтир, як а також повнота і виконання Божественної Ікономії. У той час як церковне життя в усіх своїх проявах відображає і зображує прийдешнє Царство Отця, Сина і Святого Духа, таємниця Божественної Євхаристії є перш за все, як підкреслив нещодавно блаженної пам'яті покійний митрополит Пергамський Йоан, «виражає Церкву в її повноті» (*Віддзеркалення Царства Божого*, Мегара, 2013, с. 59, грецькою мовою). «Чисте причастя», воцерковлення нашого існування, як участь у Божественній Євхаристії, є «кінцем» посту, «вінцем» і «нагородою» аскетичних змагань (див. Йоан Золотоустий, *Проповіді на Ісаї VI, Про серафимів*, PG 56, 139).

Сьогодні, в епоху десакралізації життя, коли людство «надає великого значення зовсім незначним речам», наша християнська місія полягає в практичному піднесенні екзистенційної глибини нашого православного «триптиху духовності», як нерозривної єдності літургійного життя, аскетичного етосу і солідарності, сутність революції цінностей у сфері етосу та цивілізації, сформованих вірою в Христа та божественно дарованою свободою дітей Божих. Вважаємо надзвичайно важливим, щоб ми пережили Святий і Великий Піст як одкровення і досвід справжнього значення свободи, «для якої Христос нас визволив» (Гал. 5,1).

З цими думками та почуттями любові та шани ми бажаємо вам, нашим найчеснішим братам у Христі та духовним чадам нашої Матері-Церкви в усьому світі, легкого ходу на арені посту, благаючи на всіх вас благодать і милосердя Христа Бога нашого, що завжди тішиться подвигами Свого народу, і якого держава Царства нехай буде благословенна і прославлена, нині, і повсякчас, і на віки віків. Амінь.

Святий і Великий Піст 2023 р.

+ ВАРФОЛОМІЙ Константинопольський,
Палкий молитвенник перед Богом за всіх вас.

Ukrainian Orthodox League of the USA
**2023 Annual WPa/Ohio
Lenten retreat**
*Creating a "Clean Heart" and
a "Right Spirit"*
Discernment vs. Judgment
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SUNDAY, MARCH 5, 2023



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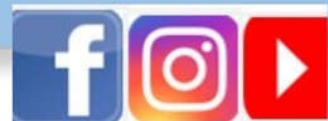
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JOURNEY TO PASCHA

Ukrainian Orthodox Church of the USA

DATE	WEEKLY THEME/READINGS	PARTICIPATION
JANUARY 29 Normal Fasting Week	 <p>ZACCHAEUS SUNDAY EPISTLE: 1 TIM. 4:9-15 GOSPEL: LUKE 19:1-10</p>	Like Zacchaeus, make a personal effort to see Christ. Participate in Divine Liturgy. If you have been dishonest - fix it like Zacchaeus did. <i>"See" Christ is all those around you (not as easy as it sounds).</i>
FEBRUARY 5 Fast-free Week	 <p>PUBLICAN AND PHARISEE EPISTLE: 2 TIM. 3:10-15 GOSPEL: LUKE 18:10-14</p>	Do not think too highly of yourself. Realize your own sinfulness, asking the Lord for forgiveness and strength to overcome your shortcomings. <i>Do a good deed in secret, telling nobody (not boasting).</i>
FEBRUARY 12 Normal Fasting Week (Final Week for meat)	 <p>PRODIGAL SON RETURNS EPISTLE: 1 COR. 6:12-20 GOSPEL: LUKE 15:11-32</p>	God awaits our awakening to our mistakes and welcomes us with open arms. Partake in the Eucharist. <i>Commit to breaking a bad habit (watch less TV, spend less time on Social Media, spend more time with family...)</i> Final week to enjoy meat products
FEBRUARY 19 Meatfare Sunday (Final Day of meat)	 <p>THE LAST JUDGMENT EPISTLE: 1 COR. 8:8-9:2 GOSPEL: MATTHEW 25:31-46</p>	Contemplate the Parable of the Sheep and the Goats (Matthew 25:31-46) - when were you like a "goat" and when were you like a "sheep"? <i>Buy someone lunch (homeless person, bring a meal to a shutin, or pay it forward at a Drive-thru)</i> Final week to enjoy cheese products and dairy
FEBRUARY 26 Cheesefare Sunday (Great Lent begins tomorrow)	 <p>EXPULSION OF ADAM/EVE FROM PARADISE EPISTLE: ROMANS 13:11-14:4 GOSPEL: MATTHEW 6:14-21</p>	<p>FORGIVENESS SUNDAY Ask each other for forgiveness, and forgive them (and mean it). Go to Confession/Communion. <i>Each day this week make an effort to ask forgiveness of others (at work, school, and home).</i> Final day for cheese/dairy. Lent begins tonight at 6 PM</p>
MARCH 5	 <p>TRIUMPH OF ORTHODOXY EPISTLE: HEB. 11:24-26, 32-12:2 GOSPEL: JOHN 1:43-51</p>	Bring an icon to church with you. Clean your icon corner at home. <i>You are a living icon of Christ - make an effort to show Christ to the world around you this week. Be patient, kind, smile, and point others towards God and salvation.</i>
MARCH 12	 <p>ST. GREGORY PALAMAS EPISTLE: HEBREWS 1:10-2:3 GOSPEL: MARK 2:1-12</p>	St. Gregory Palamas advocated for constant prayer, use a prayer rope to remind you to pray and help you focus. <i>Nurture silence (don't listen to music, talk less) so you can better focus on God.</i> <i>Every day, as often as you can, pray the Jesus Prayer. "Lord Jesus Christ, Son of God, have mercy on me, a sinner."</i>
MARCH 19 (Half way to Pascha)	 <p>ADORATION OF THE CROSS EPISTLE: HEBREWS 4:14-5:6 GOSPEL: MARK 8:34-9:1</p>	Place a cross in the center of your icon corner. <i>Visibly wear your cross all week.</i> <i>Each morning and evening this week pray: "Before Your Cross we bow down in worship, O Master, and Your holy Resurrection we glorify."</i>
MARCH 26	 <p>ST. JOHN CLIMACUS (OF THE LADDER) EPISTLE: HEBREWS 6:13-20 GOSPEL: MARK 9:17-31</p>	We constantly climb a ladder through our lives as we work to reach Christ. Often we fall and start over...again and again. Never stop climbing. <i>Spend time with family - preparing and enjoying meals. Tell each other of an issue you encountered in your day and how you turned a negative into a positive.</i>
APRIL 2	 <p>ST. MARY OF EGYPT EPISTLE: HEBREWS 9:11-14 GOSPEL: MARK 10:32-45</p>	Saint Mary of Egypt became a saint only after realizing her sinfulness. <i>Contemplate which qualities you like/dislike in others, and then do a self-assessment. Would you like yourself? Do you think God is happy with you?</i>
APRIL 8	 <p>LAZARUS SATURDAY EPISTLE: HEBREWS 12:28-13:8 GOSPEL: JOHN 11:1-45</p>	By resurrecting an unquestionably dead Lazarus, Christ reaffirmed that all things are possible with God. Out of compassion the Lord wept. <i>When you encounter someone who is having a hard day, or is sad, comfort them.</i>
APRIL 9 (Great Week begins)	 <p>ENTRY OF THE LORD INTO JERUSALEM (PALM SUNDAY) EPISTLE: PHILIPPIANS 4:4-9 GOSPEL: JOHN 12:1-18</p>	Bring Palms (Pussy Willows) to church to be blessed, and then take them home and place them in your icon corner. When the Lord entered Jerusalem the people yelled out, "Hosanna in the highest" which is more than praise and adoration, but is used when crying out for help and means "save us". These same people later cried out "Crucify Him!" <i>Take care not to use the Lord's name in vain.</i>
APRIL 12 (Presanctified Liturgy)	 <p>GREAT WEDNESDAY (ANOINTING/UNCTION SERVICE) GOSPEL: MATTHEW 26:6-16</p>	The sinful woman anointed the Lord's feet with expensive oil, and wiped them with her hair. <i>As you comb your hair today, realize the great love the Lord has for you, in that he knows the exact count of hairs upon your head. Show your love for God by helping someone - open a door, carry a burden, give a lift, feed them...</i>
APRIL 13	 <p>GREAT THURSDAY (MYSTICAL SUPPER) (WASHING OF FEET) <small>LIT: 1 Cor.11:23-32; Mt.26:1-20; Jn.13:3-17; Mt.26:21-39; Lk.22:43-45; Mt.26:40-27:2; Mt.26:6-16 RITE OF THE WASHING OF FEET: Jn. 13:1-11 Jn. 13:12-17</small></p>	After the Mystical Supper, the Lord washed the feet of the Disciples to show them how they are to treat each other - with humility, compassion and love. <i>They were to serve, and not wait to be served. We are to serve and not be served. Without grumbling - make dinner, wash the dishes, sweep the floors, and pray for others.</i>
APRIL 14 (STRICT Fast day)	 <p>GREAT FRIDAY (CHRIST IS CRUCIFIED) ROYAL HOURS AND VESPERS</p>	The Lord suffered, was tortured, and NAILED TO THE CROSS TODAY. <i>Abstain from joviality. No TV. No music, singing, dancing. It is a STRICT fast day. Try to abstain from food until after veneration of the Holy Shroud.</i>
APRIL 15 (Liturgy of St. Basil)	 <p>GREAT SATURDAY (HARROWING OF HADES) EPISTLE: ROMANS 6:3-11 GOSPEL: MATTHEW 28:1-20</p>	Christ's Body rests in the tomb, as He frees the righteous souls in Hades. <i>Nurture peace. No loud music. No TV. No arguing. Prepare Paschal meal. Color eggs.</i>
APRIL 16	 <p>PASCHA CHRIST IS RISEN! EPISTLE: ACTS: 1:1-8 GOSPEL: JOHN 20:19-25</p>	<p>CHRIST IS RISEN! <i>Put all worldly cares aside and rejoice!</i></p>



ДАТА	ЩОТИЖНЕВА ТЕМА/ЧИТАННЯ	УЧАСТЬ
29 СІЧНЯ <i>Тиждень звичайного посту</i>	 НЕДІЛЯ ПРО ЗАКХЕЯ Апостол: 1 Тим. 4:9-15 Євангеліє: Лк. 19:1-10	Подібно до Закхея, докладіть зусиль, щоб побачити Христа. Беріть участь у Божественній Літургії. Якщо ви були нечесними - виправте це, як це зробив Закхея. «Вбачайте» Христа в усіх навколо вас (це не так просто, як це звучить).
5 ЛЮТОГО <i>Тиждень без посту</i>	 НЕДІЛЯ ПРО МИТАРЯ ТА ФАРИСЕЯ Апостол: 2 Тим. 3:10-15 Євангеліє: Лк. 18:10-14	Не будьте високопирними. Усвідомте власну гріховність, попросивши у Господа прощення і сили подолати свої недоліки. Робіть добру справу таємно, нікому про це не розповідаючи (не вихваляючись).
12 ЛЮТОГО <i>Тиждень звичайного посту (Останній тиждень для споживання м'ясних продуктів.)</i>	 НЕДІЛЯ ПРО БЛУДНОГО СИНА Апостол: 1 Кор. 6:12-20 Євангеліє: Лк. 15:11-32	Бог чекає, коли ми усвідомимо свої помилки, щоб прийняти нас з розкритими обіймами. Причащайтесь. Намагайтеся позбутися поганої звички (менше дивіться телевізор, витрачайте менше часу на соціальні мережі, проводьте більше часу з сім'єю...) Останній тиждень для споживання м'ясних продуктів.
19 ЛЮТОГО <i>Неділя М'ясопуста (Останній день для споживання м'ясних продуктів.)</i>	 ПРО СТРАШНИЙ СУД Апостол: 1 Кор. 8:8-9:2 Євангеліє: Мт. 25:31-46	Поміркуйте над притчею про овець і козлів (Матвія 25:31-46) - коли ви були схожі на "козла" та чим вам подобається "овечка"? Купіть комусь обід (беззатяченку, принесіть знедоленим чи заплатіть за чиюсь їжу). Останній тиждень для споживання сиричних та молочних продуктів.
26 ЛЮТОГО <i>Неділя Сиропуста. Прощена (Завтра починається Великий Піст)</i>	 СПОМИН ПРО ВИГНАННЯ АДАМА З РАЮ Апостол: Рим. 13:11-14:4 Євангеліє: Мт. 6:14-21	НЕДІЛЯ ПРОЩЕННЯ Попросіть один в одного прощення і пробачте інших (від щирого серця). Підійть до Сповіді/Причаща. Кожного дня цього тижня намагайтеся просити пробачення в інших (на роботі, у школі, вдома). Останній день для споживання сиричних/молочних продуктів. Сьогодні о 18:00 починається Великий Піст.
5 БЕРЕЗНЯ	 ТОРЖЕСТВО ПРАВОСЛАВ'Я Апостол: Євр. 11:24-26, 32-12:2 Євангеліє: Ін. 1:43-51	Візьміть з собою ікону до церкви. Приберіть вдома свій Молитовний Куточок. А Ви - це живе ікона Христа - намагайтеся цього тижня показати Христа світу навколо вас. Будьте терплячими, добрими, посміхайтесь та еказуйте іншим шлях до Бога і спасіння.
12 БЕРЕЗНЯ	 СВТ. ГРИГОРІЯ ПАЛАМИ Апостол: Євр. 1:10-2:3 Євангеліє: Мр. 2:1-12	Св. Григорій Палама навчав постійній молитві. Використовуйте чотки, щоб нагадувати собі молитися і допомогти вам зосередитися. Практикуйте тишу (не слухайте музику, менше розмовляйте), щоб ви могли краще зосередитися на Богові. Кожен день, якомога частіше молитесь Ісусову молитву. «Господи Ісусе Христе, Сину Божий, помилуй мене грішного.»
19 БЕРЕЗНЯ <i>(Половина шляху до Пасхи)</i>	 ХРЕСТОПОКЛОННА Апостол: Євр. 4:14-5:6 Євангеліє: Мр. 8:34-9:1	Розмістіть хрест в центрі вашого Молитовного Куточка. Носіть свій хрест на видноті весь тиждень. Кожного ранку і ввечері цього тижня помоліться: «Хресту Твоєму поклоняємось, Владико, і святе Воскресіння Твоє слаavimo.»
26 БЕРЕЗНЯ	 ПРП. ІОАНА ЛІСТВИЧНИКА Апостол: Євр. 6:13-20 Євангеліє: Мр. 9:17-31	Ми постійно піднімаємося по драбині протязом нашого життя, намагаючись досягти Христа. Часто ми падаємо і починаємо знову... знову і знову. Ніколи не припиняйте йти по цій драбині. Проводьте час із родиною, готуючи та разом споживаючи їжу. Розкажіть один одному про проблему з якою ви стикнулись протягом дня, і про те, як ви перетворили негатив на позитив.
2 КВІТНЯ	 ПРП. МАРІЇ ЄГИПЕТСЬКОЇ Апостол: Євр. 9:11-14 Євангеліє: Мр. 10:32-45	Преподобна Марія Єгипетська стала святою, лише усвідомивши свою гріховність. Поміркуйте, які якості вам подобаються/не подобаються в інших, а потім проведіть власну самооцінку. Чи подобається ви самі собі? Як ви думаєте, Бог радіє вам?
8 КВІТНЯ	 ЛАЗАРЕВА СУБОТА Апостол: Євр. 12:28-13:8 Євангеліє: Ін. 11:1-45	Воскресивши безсумнівно мертвого Лазаря, Христос ще раз підтвердив, що для Бога все можливо. Зі співчуття Господь заплакав. Коли зустрічаєте людину з сумом на обличчі, чи в когось видався тяжкий день - розрадіть їх.
9 КВІТНЯ <i>(Початок Страсного тижня)</i>	 ВЕРБНА НЕДІЛЯ ВХІД ГОСПОДНІЙ В ЄРУСАЛИМ Апостол: Флп. 4:4-9 Євангеліє: Ін. 12:1-18	Принесіть вітати до церкви, щоб їх освятити, а потім візьміть їх додому та покладіть у свій Молитовний Куточок. Коли Господь увійшов до Єрусалиму, люди вигукували: «Осана на висоті», вихваляючи та обожнюючи Христа, водночас просячи Христа про допомогу - «спаси нас», Ці самі люди пізніше кричали: «Розігни Його!» Стережіться, щоб не еказати ім'я Господа даремно.
12 КВІТНЯ <i>(Літургія Ранішосвячених Дарів)</i>	 ВЕЛИКА СЕРЕДА (СЛУЖБА МИРОПОМАЗАННЯ) Євангеліє: Мт. 26:6-16	Грішниця помазала ноги Господа дорогою олією і витерла їх своїм волоссям. Розміркуйте своє волосся сьогодні, пам'ятайте про велику любов Господа до вас, адже Він єдиний знає точну кількість волосся на вашій голові. Проявіть її свою любов до Бога, допомагаючи комусь відчинити двері, допоможіть піднести щось тяжке, підвезіть, нагодуйте...
13 КВІТНЯ	 ВЕЛИКИЙ ЧЕТВЕР (СПОМИН ТАЙНОЇ ВЕЧЕРІ) (МИТЯ НІІ) <small>Лп.: 1 Кор. 11:23-32; Мт. 26:1-20; Ін. 13:8-17; Мт. 26:21-39; Лк. 22:43-45; Мт. 26:40 - 27:2; 1:26:6-16; На вшарпання нег: Ін. 13:1-11; Ін. 13:12-17</small>	Після Тайної Вечері Господь вмив ноги учням, щоб показати їм, як вони повинні поводитися один з одним - зі смиренням, співчуттям і любов'ю. Вони повинні були служити, а не чекати, коли їм послужать. Ми повинні служити, а не чекати, коли нам послужать. Без нарікань приготуйте вечерю, помійте посуд, підметіть підлогу і помоліться за інших.
14 КВІТНЯ <i>(СТРОГИЙ ПІСТ)</i>	 ВЕЛИКА П'ЯТНИЦЯ (ХРИСТА РОЗПІНУЛИ) ЦАРСЬКІ ЧАСИ І ВЕЧІРНЯ	Сьогодні Господь страждав, був катований і ПРИБЛИТИ ДО ХРЕСТА. Утримуйтеся від веселощів, без телевізора, без музики, без снігів та танців. Це день СТРОГОГО посту. Намагайтеся утримуватися від їжі до того як приклонитесь до Святої Плащаниці.
15 КВІТНЯ <i>(Літургія Свт. Василя Великого)</i>	 ВЕЛИКА СУБОТА (БОРОНУВАННЯ ПЕКЛА) Апостол: Рим. 6:3-11 Євангеліє: Мт. 28:1-20	Тіло Христа поховане в гробниці. у той час коли Він звільняє праведні душі з Пекла. Плекайте мир. Ніякої гучної музики. Без телевізора. Без суперечок. Приготуйте насхальну трапезу. Розфарбуйте яйця.
16 КВІТНЯ	 СВІТЛЕ ХРИСТОВЕ ВОСКРЕСІННЯ ПАСХА ХРИСТОВА! Апостол: Діян. 1:1-8 Євангеліє: Ін. 1:1-17	ХРИСТОС ВОСКРЕС! Відкладіть усілякі земні пількування і радійте!



THE EASTERN DIOCESES MINISTRY COUNCIL OF THE
ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE

INVITES ALL TO
**SAVE
THE
DATE**

ANNUAL SPRING RETREAT

March 17-19, 2023

Antiochian Village Conference & Retreat Center
Bolivar, PA

Featuring:

- Pilgrimage to St. Raphael's resting place
- Organizational Meetings & Events
- Youth Activities with Fr. Joshua Makoul from St. George Orthodox Cathedral in Pittsburgh and Fr. Chris Shadid & the Antiochian Village Camp staff
- Book signing with our Keynote Speaker

Key Note Speaker

The Very Rev. Archpriest Andrew Stephen Damick



*Learn more about Father Andrew
by clicking here!*

The Very Rev. Archpriest Andrew Stephen Damick is Chief Content Officer of Ancient Faith Ministries, the former pastor of St. Paul Antiochian Orthodox Church of Emmaus, Pennsylvania, and author of *Arise, O God, Orthodoxy and Heterodoxy*, *An Introduction to God*, and *Bearing God*, all from Ancient Faith Publishing.

He has been podcasting since 2007 and is co-host of *The Lord of Spirits*, *Amon Sûl*, and *The Areopagus* podcasts and host of *Orthodox Engagement*, *Orthodoxy and Heterodoxy* and *Roads from Emmaus*. He speaks frequently at lectures and retreats both in parishes and in other settings, and his work is well-known throughout the English-speaking Orthodox world not only for his books and podcasts, but also via documentaries and online video. His work has been translated into Romanian, Spanish, Mandarin Chinese, Lithuanian and Russian.

REGISTRATION INFO TO FOLLOW

*The American Carpatho-Russian Orthodox Diocese,
the Greek Orthodox Metropolis of Pittsburgh Y2AM and
the Ukrainian Orthodox Church USA present...*

2023 Young Adult Spring Retreat

at Camp Nazareth

Open to those 18-35 from all jurisdictions!

March 17-19, 2023

Plants Made Before the Sun and
a Tired God who Rested:
A Spiritual Reading of Genesis 1-2

With Keynote Speaker:

Rev. Dr. Radu Bordeianu

Register: tinyurl.com/23YASpringRetreat

55th Annual Ukrainian Easter Egg Sale



**Sunday, April 2, 2023
11:00 am – 4:00 pm**

**Over 1,200 Ukrainian Pysanky (Easter Eggs)
Over 300 Specialty Eggs (Goose, Ostrich, wooden and more)**

**Folk Arts & Crafts from Ukraine
Basket Raffles, Door Prizes**

**Ukrainian foods from our kitchen: Take-out, indoor/outdoor dining.
Kielbasa, Pyrohy/Pierogie, Holupchy/Stuffed Cabbage,
Halushki, Homemade Easter Paska Bread, Baked Goods**

Church tour and talk at 12:00, 1:00 and 2:00 pm with Fr. John Charest

**Sts. Peter & Paul
Ukrainian Orthodox Church
220 Mansfield Blvd.,
Carnegie, PA 15106**

*For info call: 412-527-5359, or 412-279-2111
www.orthodoxcarnegie.org
<https://www.facebook.com/OrthodoxCarnegie/>*



Ukrainian Easter Egg Workshop **Saturday, March 25**

**Session one 9:00 am – 12:00
Session two 1:30 -4:30 pm**

**Come make a traditional Ukrainian Easter Egg using beeswax and dyes.
Regular Workshop fee: \$30. Open to ages 8 and above.
Advanced Workshop fee: \$30. Open to ages 13 and above.**

**Place: Sts. Peter & Paul Ukrainian Orthodox Church, 220 Mansfield Blvd.,
Carnegie 15106**

Reservations and Info: Michael at 412-527-5359, www.orthodoxcarnegie.org



FASTING

The fast for the forty days of Lent is indicated below, though many are not able to hold to the strict fast. We offer the following guidelines to be considered prayerfully with the guidance of your spiritual father and in consideration of any medical condition or dietary requirements.

STRICT FAST

No Meat, Fish, Milk, Dairy Products, Oil, or Oil Products

PALM SUNDAY

Fish, Oil & Wine permitted

FEAST OF THE ANNUNCIATION

Fish, Oil & Wine Permitted

Shellfish are permitted throughout Great Lent

Resource:

The Orthodox Daily Planner and Resource Guide published by the Department of Youth and Young Adult Ministries provides daily guidance in fasting, scripture, feast days and more.

St. John Chrysostom on Fasting

Do you fast? Give me proof of it by your works.

If you see a poor man, take pity on him.

If you see a friend being honored, do not envy him.

Do not let only your mouth fast, but also the eye and the ear and the feet and the hands and all the members of our bodies.

Let the hands fast, by being free of avarice.

Let the feet fast, by ceasing to run after sin.

Let the eyes fast, by disciplining them not to glare at that which is sinful.

Let the ear fast, by not listening to evil talk and gossip.

Let the mouth fast from foul words and unjust criticism.

For what good is it if we abstain from birds and fishes,
but bite and devour our brothers?

May He who came to the world to save sinners strengthen us to complete the fast with humility, have mercy on us and save us.

Jesus' Instructions on Fasting

"Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly."

Gospel of Matthew Chapter 6:16-18

REPENTANCE & CONFESSION

Repentance has its roots in the apostles. In the Book of Acts the Apostle Peter says, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit."(Acts 2:37-38)

When we fall away from God, we have removed ourselves from His communion – with Him and with other Christians. We have excommunicated ourselves. To re-enter communion with God is the on-going activity of all Christians. We fall away daily in some way or another. No one is exempt.

Often, when children play in competitive games, one will call out "that's a do over!" Haven't we all wished for that chance to undo the past and start over? Repentance offers us this new

beginning.

We are telling God that we have changed our mind about our past direction and want to be back in communion with him. The Greek work for repentance, metanoia, implies a very deep change in the way we see ourselves, our world, and our relationship to God. To change our mind in repentance is the starting point in our Lenten journey. We leave behind regret as we move toward hope. Repentance is not a single action but an attitude, a frame of mind.

Think back over your life of things which you regret having said or done – hurtful, inconsiderate, selfish, deceitful. Think also of those things which you have done which may not have directly affected others, but which you know to be wrong according to the teachings of the Church. Bring them to mind as if they were occurring right now. Think of how it would have been if you had acted differently. Take this regret and turn it into repentance. Acknowledge that you have offended another person or the Church, and in doing so you have offended God.

If we are to be forgiven by God, He requires of us that we also forgive one another. For many of us, this is the most difficult aspect of repentance and confession. Yet we say it each time we pray the Lord's Prayer, "forgive us our trespasses as we forgive those who trespass against us."

Just as God's love for us is personal, so must ours be for Him. As the Christian grows from child to adult, his or her personal response to God becomes crucial. This personal response is the act of confession.

PRAYER

Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Jesus Christ.

-St. Paul's letter to the Philippians

One key to a more fulfilling life is prayer. For Orthodox Christians, the aim of prayer is to enter into conversation with God. Prayer is sometimes referred to as dialogue with God. Often it is a waiting on God in silence. In the church it is defined as the lifting of the mind and heart to God, and also as walking in the presence of God. We turn our mind and thoughts toward Him. We mentally gaze at Him and speak with Him in reverence, fear, and hope. At times we speak to Him with words and at other times we stand in reverent silence, saying nothing, but being aware of His presence. In this dialogue with God we praise Him and thank Him. We ask Him for what we need. Our mind and our heart are opened to Him. Prayer is not only repeating words, it is trust in God that he hears and directs us in His Way involving spiritual growth and development.

The Prayer of St. Ephraim the Syrian

Read each week-day during Great Lent

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.

Prayer to the Holy Spirit

Heavenly King, Comforter, the Spirit of Truth,
present in all places and filling all things,
the treasury of blessings and Giver of life:
come and abide in us.

Cleanse us from all impurity, and save our souls,
O Gracious Lord.

Alms Giving Opportunities

IOCC- International Orthodox Christian Charities

Mission- IOCC. In the spirit of Christ's love, offers emergency relief and development programs to those in need worldwide, without discrimination, and strengthens the capacity of the Orthodox Church to so respond. IOCC will respond without discrimination, to those who are suffering and in need, to enable them to continue to improve their own lives and communities and to have means to live with dignity, respect and hope.

Donate at: www.iocc.org or send donation to IOCC, 110 West Road, Suite 360 Baltimore, MD 21204 or by phone 877-803-4622



OCMC- Orthodox Christian Mission Center

Mission- To help fulfill the Great Commission of Christ(Matthew 28:16); the Orthodox Christian Mission Center(OCMC) strives to establish vibrant Eucharistic communities throughout the world, to develop and support indigenous church leaders, and to strengthen the infrastructure of their churches. OCMC carries out this work primarily, though not solely, in countries where Christianity is in the minority and where the Gospel message has not been proclaimed. OCMC will recruit, train, send, and support Orthodox missionaries to preach, teach, baptize, construct, and minister to the spiritual and physical needs of those being served and saved.



Donate at: www.ocmc.org or send donation to: OCMC, 220 Manatee Way, St. Augustine, FL 32086

Neighborhood Resilience Project

Creating resilient healing and healthy communities. One block at a time. Rooted in the Gospel and teaching of the Orthodox Church, inspired by the Civil Rights Movement (American 1950s-1960s), the mission of the Neighborhood Resilience Project is to support the transformation of neighborhoods from Trauma Affected Communities to Resilient Healing and Healthy Communities through Trauma Informed Community Development.



Our Vision

To inspire a movement in which suffering people are raised up from the ashes of trauma in unconditional love to become empowered healers, community builders, and positive change makers.

Neighborhood Resilience Project and the Orthodox Church

The Neighborhood Resilience Project has a faith-based affiliation with the Orthodox Christian Church through a relationship with Saint Moses the Black Orthodox Church in the Hill District. The church provides pastoral support and spiritual direction as well as limited legal oversight.

Donate at: <https://neighborhoodresilience.org/>

ZOE for Life

Many women are fortunate to have the love and support structure to lead them to marriage, children, and a meaningful life. Others, however, are not as fortunate. They find themselves in a crisis pregnancy. They have made the wrong choices and are in turmoil. They're not thinking, they're panicking.

ZOE serves as a conduit, guiding women to a wider range of support organizations, providing them with a more attractive set of options and hopefully a more promising outlook on their situation. For example, there is counseling, housing assistance, medical assistance, prenatal care, adoption and other services available that are usually unknown to most women in crisis pregnancies. It is ZOE's goal to offer more options to women in distress to empower them to make life saving decisions for their babies as well as themselves.



ZOE for Life!™ is a pan-Orthodox outreach of Orthodox Christians. It is funded privately, and has received 501(c)(3) status from the Internal Revenue Service. All gifts are tax-deductible as specified by law.

Donate at <https://zoeforlife.org/> or
3352 Mayfield Road , Cleveland Heights, Ohio 44118

ZOE for Life- Pittsburgh An Orthodox Christian Initiative

Providing accommodation, care, and support to mothers facing an unexpected pregnancy

ZOE for Life! – Pittsburgh ® intends to be a Christian ministry that affirms the value of all life by providing a home to women facing an unexpected pregnancy and in need of shelter, and who may have another child or children already. (See *The Need*.) Clients will be referred by local pregnancy medical centers, such as Choices Pregnancy Services or Women's Choice Network, or the Women's Clinic, and from other social service agencies. Provided space is available, they will be admitted following an interview and an assessment of their needs.

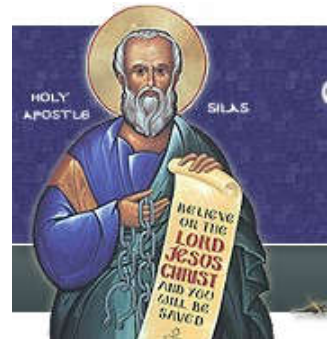
At this point (Fall 2020) we are organizing for the purchase and renovation of a property in the Pittsburgh area that will allow us to provide accommodation for 3 or 4 women and their very young children.

Donate at <https://zoeforlife.org/>

OCPM – Orthodox Christian Prison Ministry

Mission - The goal of OCPM is to bring the love of Christ to those who are in prison by providing encouragement, material support, transition and reintegration services, Christian education, spiritual guidance and the sacramental life of the Church.

Donate at: <https://theoocpm.org/> or send donation to :
Orthodox Christian Prison Ministry (OCPM)
P.O. Box 1597
New York, NY 10025



St Andrew's Society

Saint Andrew's Ukrainian Orthodox Society was founded in 1990 by the faithful of the Ukrainian Orthodox Church of the USA as a religious and charitable organization.

As an integral ministry of the Church, the Society's philanthropic mission focuses on providing humanitarian assistance to the needy and supporting church-related projects in Ukraine. Since its founding, the Society has raised over 1.3 million dollars towards the support of religious, educational and humanitarian projects.

Saint Andrew's Society Mission supports:

- the Christian spiritual rebirth of the Ukrainian people and reverse the consequences of Soviet militant atheism;
- the efforts of the Ukrainian Orthodox Church in re-establishing the universal principle of humanity, justice, charity and tolerance;
- the rebirth of the persecuted and devastated Church in the former Soviet Union.

- humanitarian aid to the needy, the orphans, the elderly, and the refugees in Ukraine;
- financial and logistical assistance to seminaries in Ukraine and scholarships for theological students to study abroad;
- publications of religious literature, assistance towards medical projects and church restorations.



Donations may be forwarded to:

St. Andrew's Society
Ukrainian Orthodox Church of the USA
PO Box 495
So. Bound Brook, NJ 08880

There are many other worthwhile charities, causes and monasteries one can donate to during this Lenten season. Here are several links where additional information can be found.

www.uocofusa.org

www.assemblyofbishops.org

Internet Lenten Resources

ANCIENT FAITH MINISTRIES

<http://www.ancientfaith.com/>

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE

<http://www.antiochian.org/lent>

GREEK ORTHODOX ARCHDIOCESE

<https://www.goarch.org/triodion> <https://www.goarch.org/lent>

MYSTAGOGY: GREAT LENT RESOURCE PAGE

<http://www.johnsanidopoulos.com/2011/03/great-lent-resource-page.html>

My Beautiful Lent

<https://mybeautifulent.com/>

ORTHODOX CHRISTIAN NETWORK

<http://myocn.net/>



All Saints Camp

110 All Saints Road
Emlenton, PA 16373

(724) 867-5811
allsaintscamp.org
@allsaintscamp



We are *1 month* away from the first **ASC Work Weekend!** Friends of all ages and skill-sets are invited to participate in light labor and beautification projects around campus - no experience is necessary. Volunteers will stay on campus and meals will be provided. Here is the schedule of projects we will accomplish this spring...

☐ **March 25-26:** Cutting logs with wood splitter, preparing fence materials for installation

✍ ☐ **April 29-30:** Painting Washhouses

☐ **June 10-11:** Cabin/campus prep (cleaning cabins/buildings, assembling sports equipment, etc.)

We kindly ask that all interested volunteers register ahead of time - simply [email](mailto:allsaintscamp.org) or call (724) 867-5811

Join the #ASC2023 Team!

We are currently hiring for a number of positions around campus...

All Ages (14+)

All Interests: **Program** (counselors), **Food Service** (multiple roles for varying skill-sets), **Lifeguarding**

Paid+Volunteer Opportunities Available

For detailed job descriptions + to apply online: <https://www.uocyouth.org/staffopportunities>

The above link also provides additional information about the staffing needs specific to each program. Even if you can't join us for an incredible summer in Emlenton, please consider sharing these opportunities with those who may be interested. Thanks!

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

ALL SAINTS CAMP

Ukrainian Orthodox Church of the USA Camping Ministry

Serve Christ this Summer



**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
josho@allsaintscamp.org



FAST from discouragement and FEAST on hope.

FAST from lethargy and FEAST on enthusiasm.

FAST from suspicion and FEAST on truth.

FAST from thoughts that weaken and FEAST on promises that inspire.

FAST from shadows of sorrow and FEAST on the sunlight of serenity.

FAST from idle gossip and FEAST on purposeful silence.

FAST from problems that overwhelm you and FEAST on prayer that sustains.

FAST from criticism and FEAST on praise.

FAST from self-pity and FEAST on joy.

FAST from ill-temper and FEAST on peace.

FAST from resentment and FEAST on contentment.

FAST from jealousy and FEAST on love.

FAST from pride and FEAST on humility.

FAST from selfishness and FEAST on service

FAST from self-concern and FEAST on compassion for other.

Abbot Tryphon of All-merciful Savior Orthodox Monastery

SS. Peter & Paul
Ukrainian Orthodox Church
PO Box 835
Carnegie, PA 15106

RETURN SERVICE REQUESTED