

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIANS ORTHODOX WORD

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



GREAT LENT

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UKRAINIAN ORTHODOX WORD
УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

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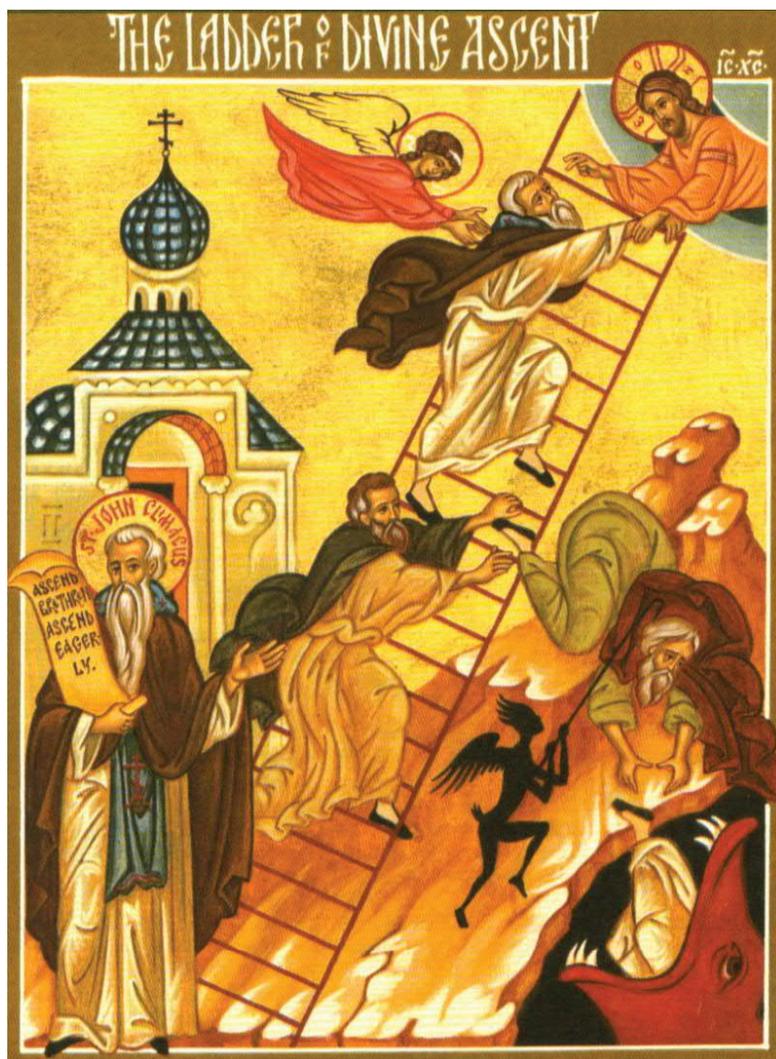
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THE LADDER OF DIVINE ASCENT

"The Ladder to Heaven" is the iconographic image of St. John Climacus book called "The Ladder of Divine Ascent". St. John describes thirty stages of spiritual development in his book. He likens the stages to thirty steps upward on a ladder. The steps lead to theosis, the ultimate goal of the spiritual striver.

At the left side of the scene is shown a monastery building. Standing outside its door is St. John Climacus. His hand points at the ladder as he holds a scroll on which is written: "Ascend, ascend, Brethren."

In the corner is an angel with strong wings, assisting the person ascending the ladder towards Christ who reaches out to grasp the arm of the monk at the top and help him to Heaven, while He blesses the efforts of all who are climbing the ladder with His right hand.

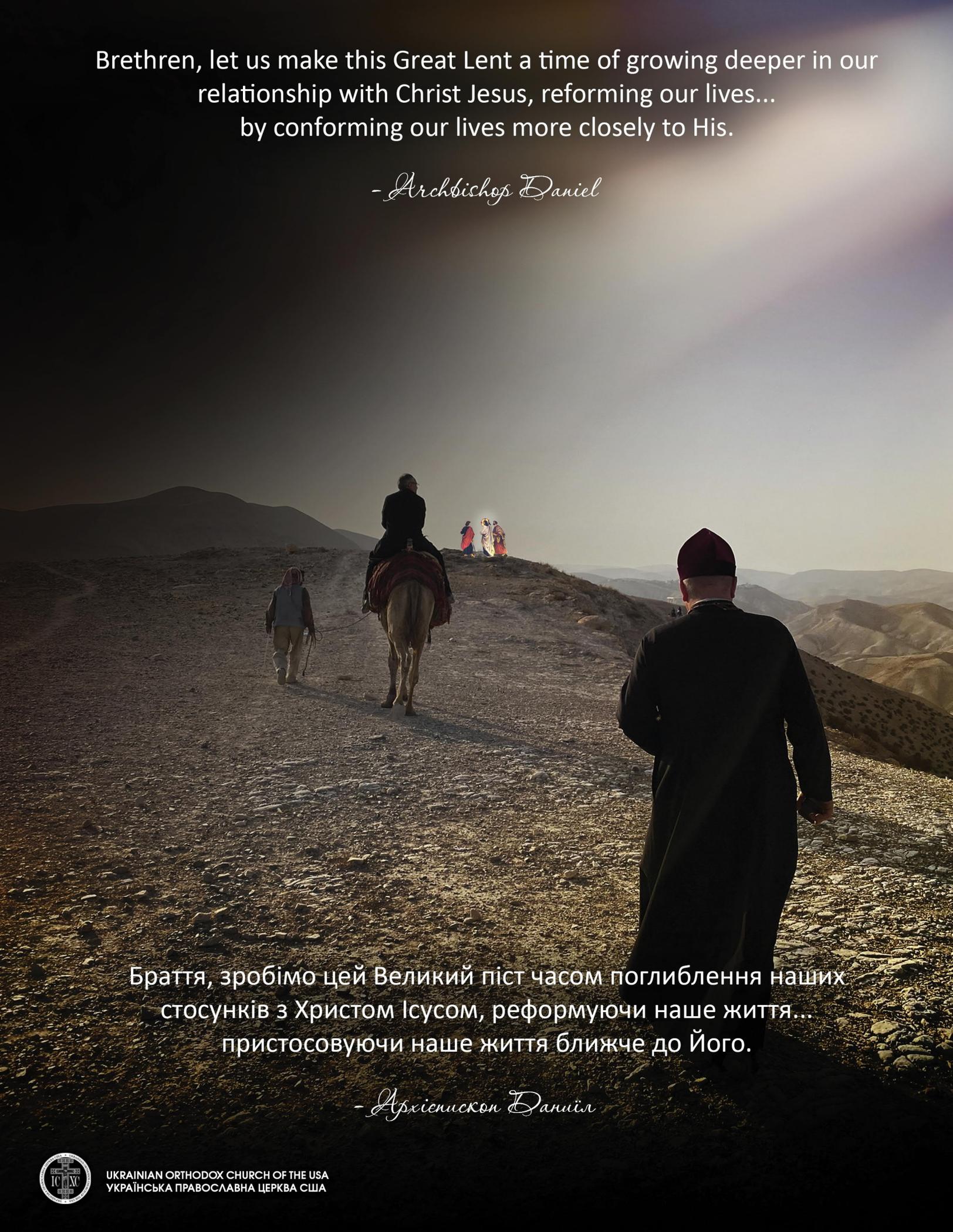
The monks are seen ascending the ladder, some just starting, some reaching the top, while others have been knocked off by demons, and are swallowed below by a dragon, which represents Hell.

Just as St. John's book, the icon stands as a witness to the violent effort needed for entrance into God's Kingdom. The spiritual struggle of 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" (Ephesians 6:12).

It should be noted that the ladder of salvation does not pertain only to the monastics, but also to all the Christians in the world, whether married or not; and that those who fall may still come around and start the ascent once again with renewed effort. Only those who give up, are eaten by the dragon.

Brethren, let us make this Great Lent a time of growing deeper in our relationship with Christ Jesus, reforming our lives...
by conforming our lives more closely to His.

- Archbishop Daniel



Браття, зробімо цей Великий піст часом поглиблення наших стосунків з Христом Ісусом, реформуючи наше життя...
пристосовуючи наше життя ближче до Його.

- Архієпископ Даниїл





**GATECHETICAL HOMILY
AT THE OPENING OF HOLY AND GREAT LENT**

TO THE PLENITUDE OF THE CHURCH,

MAY THE GRACE AND PEACE OF OUR LORD AND SAVIOR JESUS CHRIST,

TOGETHER WITH OUR PRAYER, BLESSING AND FORGIVENESS BE WITH YOU ALL

We offer hymns of thanks to the God of love as once again we enter Holy and Great Lent, the arena of ascetic struggle, fasting and abstinence, of vigilance and spiritual awareness, of guarding our senses and prayer, of humility and self-knowledge. We are commencing a new and blessed pilgrimage toward Holy Pascha, which has “opened for us the gates of paradise.” In Church and as Church, as we behold the Risen Lord of glory, we all journey together along the way of deification by grace that leads to the heavenly goods “prepared by God for those who love Him” (1 Cor. 2:9).

In the Church, where “the eternal mystery” of divine Economy is realized, all things have their unwavering theological foundation and pure soteriological reference. The incarnation of God and the deification of man are the pillars of the Orthodox faith. We move toward our eternal destination in the love of Christ. Our God, Who is “always for us,” can never be reduced to some “higher power” enclosed in transcendence and the grandeur of almightiness or its holiness. Instead, He is the pre-eternal Word of God, Who “assumed our form” in order to invite humankind to the communion of His holiness, of the genuine freedom. Man, who from the beginning “has been honored with freedom,” is invited to freely accept this divine gift. In the divine-human mystery of salvation, our synergy also functions as a witness in the world of the blessing that we have experienced—“what do you have that you did not receive?” (1 Cor. 4:7)—through the love for the ‘brother.’

Holy and Great Lent is par excellence a period of experiencing this freedom bestowed by Christ. Fasting and asceticism do not comprise a discipline imposed externally, but a voluntary respect of ecclesiastical practice, obedience to Church Tradition that is not a sterile letter but a living and life-giving presence, a permanent expression of the unity, sanctity, catholicity and apostolicity of the Church. The language of theology and hymnography speaks of “joyful sorrow” and “the spring of fasting.” This is because authentic asceticism is always joyful, springful and bright. It knows no dualism or division; it does not undermine life or the world. “Depressive asceticism” that leads to an “aridity of human nature” has nothing to do with the spirit of Orthodoxy, where the ascetic life and spirituality are nurtured by resurrectional joy. In this sense, fasting and asceticism contain an alternative proposal for life before the promised false paradise of eudemonism and nihilistic pessimism.

Another essential element of Orthodox ascetic spirituality is its social character. The God of our faith is “the most social God,” “a God of relations.” It has rightly been said that the Holy Trinity is “the negation of loneliness.” The individualization of salvation and piety, the transformation of asceticism into an individual achievement, overlook the Trinity-centered essence of the ecclesial event. When

we fast for ourselves and according to our whim, then fasting does not express the spirit of the Orthodox tradition. Spirituality is the life-giving presence of the Holy Spirit, Which is always “a spirit of communion.” The genuine Orthodox spiritual life always refers to the ecclesial dimension of our existence and not to some “spiritual self-realization.”

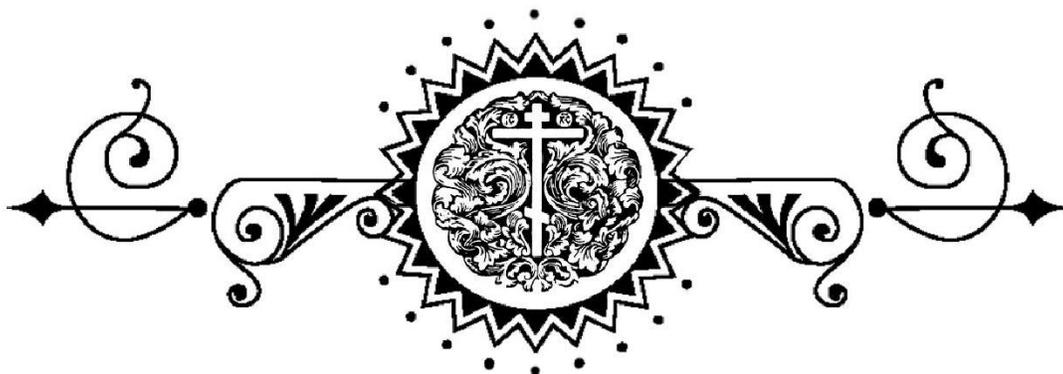
In adhering to the dedication of this year by the Holy Great Church of Christ to “the pastoral renewal and due concern for our youth,” we call upon our Orthodox young men and women to participate in the spiritual struggle of Great Lent in order to experience its anthropological depth and liberating spirit, to understand that Orthodox asceticism is a way of freedom and existential fulfilment in the context of the blessed life in the Church, whose core is to “speak the truth in love.” Our Orthodox youth is called to discover the holistic character of fasting, which is praised in the Triodion as “the commencement of spiritual struggles,” as “food for the soul,” as “mother of all good things and all virtues.” It is not simply an abstinence from certain foods, but a struggle against self-love and self-sufficiency, a sensitivity toward our suffering neighbor, and a tangible response of support. It is a Eucharistic use of creation, existential fulfilment, communion of life and solidarity. Asceticism, fasting, prayer and humility convey the fragrance and light of the Resurrection, from which they receive meaning and direction. As the quintessence of ecclesial life and its eschatological orientation, the Resurrection inseparably links the ascetic life with the Divine Eucharist, the sacrament of foretaste of the ineffable joy of the Kingdom of the Father, and of the Son, and of the Holy Spirit. The fact that the Divine Eucharist is preserved as the center of the life in the Orthodox Church is associated with the fact that the Resurrection is the foundation of our faith and the bright horizon of our ascetic spirituality as well as of our good witness in the world.

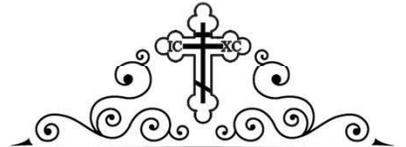
With these thoughts, we humbly invoke upon all of you the mercy and blessing of the God of love, so that we may pursue the race of Holy and Great Lent with devout heart, reach the saving Passion of Christ our God and, glorifying His ineffable forbearance, shine brightly for the feast of His splendid Resurrection that leads us from death to endless life.

Holy and Great Lent 2020

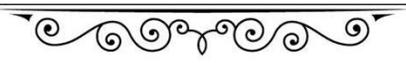
+ BARTHOLOMEW of Constantinople

Fervent supplicant for all before God





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



Beloved in the Lord: clergy, brothers and sisters in the Lord!

Once again, that time has come in our Orthodox Church calendar when we embark on a spiritual journey of Great Lent. Monday, March 2, 2020 marks the beginning of this sacred season, and it is known as Clean Monday. If you reflect on it, we all need cleanliness – need to be cleaned both inwardly and outwardly, and the time of Great Lent provides us an opportunity to clean. Fortunately, scientific technology has given us many ways of achieving cleanliness, of keeping our bodies clean. However, we require spiritual cleanliness as well. Are our bodies truly entirely clean?

There is a great need in our times to understand our existence in “supernatural” or “heavenly” terms. We live in a society run by mechanisms and technologies, and our thinking tends to become earthbound, determined by what we can see and sense, confined to material things.

But human life is so much more. There is a natural world and also a spiritual world that is “above.” The earthly is open to the heavenly, the visible to the invisible.

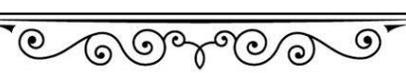
In these 40 days of Lent, as spiritual fathers of the Church we call upon you - ourselves first of all - to deepen our sense of the mystery of our lives in Christ. We call upon you to try to go deeper in your personal conversion, deeper into the heart of the Gospels and the New Testament writings.

We are living in times when many people have lost their “why.” They no longer know the answer to basic questions. Why do we get up in the morning? What purpose are we living for?

There is a crisis of meaning that has been spreading slowly over many years across our society. It expresses itself in many unlikely ways - from rising suicide and abortion rates to epidemics of drug addiction to the growing numbers of people who say they feel alone and isolated.

This is the sad irony that lies at the heart of our secular, technological society. People are thirsting for God even as our worldly leaders - politicians and judges, scientists, entertainers, artists and educators - all insist that we can build a progressive and prosperous society by living as if God does not exist and as if the human soul does not desire things that transcend material entertainments.

For us, Orthodox Christians, the question of “why” comes down to a question of “who.” We cannot answer why we are here or what we are living for unless we know who we are and what we are made for. That is the one answer that our science, technology and politics - all those things in our society that substitute for religion - cannot give. Of course, God is the great “who” and holiness is the great “why.”



We need to recover this awareness that we are created by the holy and living God and that He creates us to be holy as He is holy and to love as He loves.

And this begins with understanding that holiness is the ordinary measure of what it means to follow Christ the Savior.

The point is that holiness, to be a saint, is what God created us for.

This simple, beautiful fact should be at the center of everything in the Church - our parochial liturgical activities and preaching, our schools and religious education for the youth and adults, our work for justice, our sharing of the living Gospel with our neighbors.

This is the good news that we are called to proclaim in our times - that we are made to be saints. That is the same thing as saying we were made for love.

This is a discovery all of us need to renew, as we continue to follow our Savior, making our ordinary lives "our place of holiness."

We cannot change the world or change our lives in the simple period of 40 days, but we can make a good beginning! So, let us make this time of Great Lent a time of growing deeper in our friendship with Jesus Christ, by cleansing ourselves, by reforming and conforming our lives more closely to His.

In conclusion, remember that holiness is not only our work but God's work in us. So, this Great and Holy Lent, let us allow Him to do His work, by opening our hearts to Him through our prayer, fasting and almsgiving - asking the Lord to create in us a new heart, and a new desire to want to love and to live out the sacred calling of holiness.

May the Birth-Giver of God through her Protection help us to follow the living God with living faith and to know that we are called to be saints.

May our All-Merciful and Almighty Lord assist us on our travel through this Great Fast with humility and reverence so that we may be worthy to greet the glorious Resurrection of our Lord and Savior Jesus Christ!

With Archpastoral blessings,

+ YURIJ – Metropolitan

Ukrainian Orthodox Church of Canada

+ ANTONY – Metropolitan

Ukrainian Orthodox Church of the USA, South America and Diaspora

+ JEREMIAH – Archbishop

Ukrainian Orthodox Eparchy of South America

+ DANIEL – Archbishop

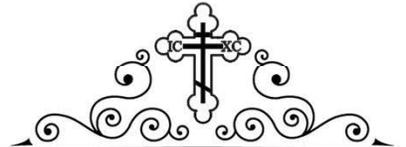
Ukrainian Orthodox Church of the USA and Diaspora

+ ILARION – Bishop

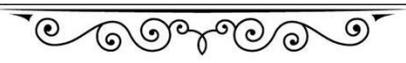
Ukrainian Orthodox Church of Canada

+ ANDRIY – Bishop

Ukrainian Orthodox Church of Canada



ВЕЛИКОПОСНЕ ПОСЛАННЯ ПОСТІЙНОЇ КОНФЕРЕНЦІЇ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПІСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ



Возлюблене духовенство, брати і сестри у Христі!

Черговий раз, настає час у нашому Православному Церковному календарі, коли ми починаємо духовну подорож Великого Посту. Понеділок, 2 березня 2020 року, є днем початку цього натхненного періоду, і знаний він, як Чистий Понеділок. Якщо задуматись над цим, всім нам потрібне очищення - потрібно очиститися із середини, і ззовні, а час Великого посту надає нам можливість це зробити. Наукові модерні технології подають нам багато способів досягнення чистоти, щоб наші тіла були чистими. Однак ми також вимагаємо духовної чистоти. Проте, чи наші тіла є справді чистими?

У наш час існує велика потреба зрозуміти наше існування у “надприродних” або “небесних” термінах. Ми живемо в суспільстві, керованому механізмами та технологіями, і наше мислення має тенденцію до земного, визначається тим, що ми можемо бачити і відчувати, будучи обмеженими матеріальними речами.

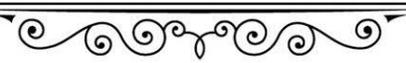
Але людське життя набагато більше. Існує природний світ, але також і духовний світ, який знаходиться “вище”. Земне відкрите - до небесного, видиме - до невидимого.

У ці 40 днів Великого Посту, як духовні наставники Церкви, ми закликаємо вас - насамперед самих себе - поглибити свої відчуття в таємниці нашого життя у Христі. Ми закликаємо вас спробувати заглибитись у своє особисте навернення, глибше заглянути у серце Євангелії та Новозавітніх Писань.

Ми живемо у часі, коли багато людей втратили значення “чому”. Вони більше не знають відповіді на основні питання. Чому ми встаємо вранці? Яка мета нашого життя?

Існує криза сенсу, яка повільно поширюється протягом багатьох років у нашому суспільстві. Це виражається багатьма неприпустимими способами - у зростанні рівня самогубств та абортів, до епідемії наркоманії, до зростаючої кількості людей, які кажуть, що відчувають себе самотніми та ізольованими в житті.

Це сумна іронія, яка лежить в основі нашого секуляризованого, технологічного суспільства. Людині не вистачає Бога, так як наші світові лідери - політики та судді, вчені, артисти та педагоги - всі наполягають на тому, що ми можемо будувати прогресивне та процвітаюче суспільство, живучи так, ніби Бога не існує, і так ніби людська душа не має бажати речей, які перевершують матеріальні розваги.



Для нас, Православних Християн, питання “чому” зводиться до питання “хто”. Ми не можемо відповісти, чому ми тут є або для чого ми живемо, якщо не знаємо, хто ми і для чого створені. Це єдине питання, на яке наша наука, техніка та політика - всі ті речі в нашому суспільстві, які замінюють релігію - не можуть дати відповіді. Отже, Бог є великим “Хто”, а святість - це велике “чому”.

Нам потрібно відновити це усвідомлення, що ми є створені святим і живим Богом; що Він створив нас бути святими, так як Він є святим та любити, так як Він любить. Все розпочинається з нашого усвідомлення чим є святість - звичайним ступенем того, що означає йти за Христом Спасителем.

Справа в тому, що святість - або бути святим - це є саме те, для чого створив нас Бог. Ця проста і прекрасна істина повинна знаходитися в центрі всього, що відбувається в Церкві – в наших богослуженнях та проповідях, наших школах та в релігійному вихованні молоді і дорослих, в справедливості, в нашому розповсюдженні святого Євангелія до ближнього. Це є благою вісткою, яку ми покликані проголошувати в наш час - що ми створені бути святими. А це є те саме, що говорити, що ми створені для любові.

Це відкриття, яке нам усім потрібно відновити, продовжуючи йти за своїм Спасителем, роблячи наше звичайне життя “нашим місцем святості”.

Ми не можемо змінити світ або змінити своє життя за 40 днів, але можемо зробити добрий початок! Отже, давайте зробимо цей час Великого Посту часом глибшої дружби з Господом, очистивши себе, перемінюючи і наближаючи своє життя до Його.

На завершення пам'ятайте, що святість - це не тільки наша праця, але праця Божа в нас. Отже, у цей Великий і Святий Піст, дозвольмо Йому робити Свою справу, відкривши для нього своє серце через молитву, піст і милостиню - благаючи Господа утворити в нас нове серце і нове бажання хотіти любити і жити покликком святості.

Нехай Богородиця, через її Заступництво, допоможе нам наслідувати живого Бога з живою вірою і розуміти, що ми покликані бути святими.

Нехай наш Всемиловитий та Всемогутній Господь допоможе нам на дорозі Великого Посту із смиренням та благоговінням, щоб ми були гідними вітати славне Воскресіння нашого Господа і Спасителя Ісуса Христа!

З Архіпастирським благословенням,

+ **Юрій** – Митрополит Української Православної Церкви в Канаді

+ **Антоній** – Митрополит Української Православної Церкви США,
Південної Америки та Діаспори

+ **Єремія** – Архієпископ Української Православної Єпархії в Південній Америці

+ **Даниїл** – Архієпископ Української Православної Церкви США та Діаспори

+ **Іларіон** – Єпископ Української Православної Церкви в Канаді

+ **Андрій** – Єпископ Української Православної Церкви в Канаді

TEN WAYS TO DEEPEN OUR RELATIONSHIP WITH GOD DURING GREAT LENT

1. OPEN YOUR HEART AND LISTEN TO HIM

"Blessed rather are those who hear the word of God and obey it." (Luke 11:28)

2. CULTIVATE SILENCE

"The Lord will fight for you, and you have only to be silent." (Exodus 14:14)

3. SEEK HUMILITY

"Some suffer much from poverty and sickness, but are not humbled, and so they suffer without profit. But one who is humbled will be happy in all circumstances, because the Lord is his riches and joy, and all people will wonder at the beauty of his soul." (St. Silouan the Athonite)

4. CULTIVATE HONESTY

"The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity." (Proverbs 11:3)

5. SEEK TO BE HOLY

"Therefore, since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God." (2 Corinth. 7:1)



6. PRAY

“Rejoice always, pray continually, give thanks in all circumstances; for this is God’s will for you in Christ Jesus.” (1 Thessalonians 5:16-18)

7. READ

“The person who loves God values knowledge of God more than anything created by God, and pursues such knowledge ardently and ceaselessly.”” (St. Maximos the Confessor)

8. BELIEVE AND ACT

“One evil receives strength from another. In the same way, good deeds also sprout one from another, and the one in whom they are found grows larger.” (St. Mark the Ascetic)

9. RELY ON OTHERS ON YOUR PATH OF LIFE AND SHARE

“Communicate with those who possess humility, and you will learn morals from them. A man who follows one who loves God becomes rich in the mysteries of God.” (St. Isaac the Syrian)

10. TENTH AND FINALLY, NOTHING IS MORE POWERFUL THAN THE HOLY MYSTERIES OF REPENTANCE AND EUCHARIST IN LEADING US TO THE GOD WE SEEK

“The Lord greatly loves the repenting sinner and mercifully presses him to His bosom: “Where were you, My child? I was waiting a long time for you.” The Lord calles all to Himself with the voice of the Gospel, and his voice is heard in all the world: “Come to me, my sheep. I created you, and I love you. My love for you brought Me to earth, and I suffered all things for the sake of your salvation, and I want you all to know my love, and to say, like the apostles on Tabor: Lord, it is good for us to be with You.” (St. Silouan the Athonite)



НЕДІЛЯ 1-ША ВЕЛИКОГО ПОСТУ

ТОРЖЕСТВО ПРАВОСЛАВ'Я

В ім'я Отця і Сина і Святого Духа!

Слава Ісусу Христу !

Дорогі Брати і Сестри в Христі!

Свята, Православна, Соборна і Апостольська Церква святкує сьогодні день свого торжества. Церква за весь період свого існування піддавалася великим гонінням, і ці гоніння тривають і до нині. Але, найбільші гоніння випали на перші століття християнства, на період розколів і ересей. На семи Вселенських Соборах святі отці і вчителі Церкви відстоювали святість і єдність Церкви. Весь цей період закінчився перемогою Православ'я над ересями, і у 842 р. за візантійського імператора Михаїла і його матері Феодори, коли Константинопольським Патріархом був святитель Мефодій, встановлено свято «Торжества Православ'я».

Раз і назавжди Вселенський Собор затвердив вчення про шанування святих ікон і молитовне поклоніння їм. У постанові святих отців говорить, що честь, яку ми віддаємо святим іконам, відноситься не до самої матерії, а до зображеного на ньому святого лику, що молитовне поклоніння належить самому первообразу, тобто, поклоняючись святій іконі, ми поклоняємося тому небесному покровителю і молитвенику, котрий зображений на ній. Вчення про святі ікони було завершенням формулювання православних християнських вірувань, заснованих на божественному одкровенні,

на вченні апостолів, на переданні святих отців. Ікона об'являє нам Бога. Першою іконою, котра з Божої волі з'явилася серед людей, було Воплочене Слово, Ісус Христос, Син Божий, образ слави Предвічного Отця. В Христі Бог об'явив себе найповніше. Це ж сам Ісус сказав до Филипа: «Хто бачив Мене, той бачив Отця». Шануючи ікони, ми шануємо зображених на них святих, підносячись думкою до неба, і до того угодника Божого, нашого молитвеника й заступника, що живе там.

Ми православні вклоняємося і служимо не самим іконам, а тільки перед іконами. Ми молимося і покладаємо надію не на ікони, а на Бога, Який на них зображений. Сьогоднішній день, перша постова неділя, знаменує для нас триумф тієї справжньої Церкви, яка зуміла не скоритися і вести всіх нас до спасіння.

Питаймо себе щоденно: наскільки мій спосіб мислення є згідний з тим, що говорить щодня Слово Боже, наскільки мій погляд є поглядом Отця і поглядом Христа, котрий лікує, помагає і милосердиться, наскільки люди пізнають по мені, що Бог є і що Він є найвищою і найціннішою вартістю в житті дочасному і вічному. Ціллю Великого Посту є допомогти нам побачити жалюгідний стан, в якому перебуває ця внутрішня наша ікона і відновити її через покаяння, сповідь, молитву і євхаристію.

Заклик Ісуса Христа: "Іди за Мною!" звернений до усіх, хто його чує. Час

Великого Посту – це час слідування за Ісусом, який готував Себе на діло спасіння роду людського. Він і сьогодні кличе нас іти за Ним, через Святий Піст слідувати за Ним, бо це час не тільки молитви, посту, але й одночасно час добрих вчинків, закликає нас поглянути у глибину нашої душі, викинути із серця все, що лукаве, стрясти гріховний пил та через покаяння очистити нашу душу і воскреснути до нового життя з Богом, щоб ви вміло користали з цієї Божої присутності в іконах, а відтак робили крок за кроком до того Божого обличчя, яке для всіх нас приготоване у вічності. Постараймося: молитвою, покаянням і умертвінням наших тілесних пристрастей, очистити нашу душу і серце, щоб наша подібність до Всевишнього засяла чистим Божественним світлом. Примирившись із Господом у таїнстві покаяння і прийнявши Його в пречистих таїнствах, почнімо труд свого життя, який урешті допровадить нас до світла й до повноти духовних благ, які свідчать, що Господь перебуває в нас, а ми — в Ньому.

Нехай же Дух Святий, Утішитель і Скарбник усього доброго, просвітить наш розум, щоб ми достойно провели цей Священний Піст з користю для нашого тіла і на спасіння душі нашої!

Амінь! Слава Ісусу Христу !

Настоятель Святотроїцького храму м.Чіктовага, Нью-Йорк

отець Юрій Касьянов

THE FIRST SUNDAY OF THE GREAT LENT

The liturgical celebration of the First Sunday of the Great Fast, like all the other Sundays of the Great Fast, has gone through an evolution over the course of time. Originally it was a commemoration of the Old Testament prophets and their prophecies concerning our Lord based on the Gospel account wherein Philip tells Nathaniel, "We have found the one about whom Moses wrote in the Law, and also the prophets," (John 1:45). The Apostolic Reading from Hebrews also speaks about the prophets and their sufferings and concludes, "therefore, since we for our part are surrounded by this cloud of witnesses, let us lay aside every encumbrance of sin which clings to us and persevere in running the race which lies ahead; let us keep our eyes fixed on Jesus, the leader and perfecter of faith." (Hebrews 12:1-2) Additionally the Alleluia verses also uphold this theme: Moses and Aaron were among His priests, and Samuel among those who called upon His Name. They called upon the Lord, and He answered them. (Psalm 98:6)

The major emphasis of this Sunday now is the Triumph of Orthodoxy, a triumph that is not only about the restoration of the Holy Icons, but the final defense against centuries-long struggle to correctly define the revealed teachings about the Incarnation of the Only-Begotten Son of God. The defense of the Holy Images was not a struggle over art, but of the reality of the Incarnation of the Son of God. The teaching of the Church is not that it is permissible to have Christ, the Birthgiver-of-God and saints depicted in images, but rather that it is essential

that Orthodox believers do so. It is not an option, but an obligation. Failure to do so reflects an incomplete understanding and acceptance of the Incarnation, that the Son and Word of God became fully human. Because this theme is also reiterated by the Church every October on the Sunday that falls between October 11-17 when we commemorate the Holy Fathers of the Seventh Ecumenical Council, I think it is more important to concentrate on the original theme of this First Sunday of the Great Fast which still is present, even if subliminally, in the designated Readings for the Sunday.

So, stripped of all the pageantry of icon processions and proclamations of our Orthodoxy faithfulness and unity in the faith if not in outward manifestation, what was the original message of the Church on this first Sunday of the Great Fast for fasting Orthodox Christians? Apparently, a rather straight-forward message that we are called to be followers of Christ. Just as Philip, Nathaniel and all the early disciples of Christ "obtained what had been promised as part of God's better plan, a plan which included us" (Hebrews 11:39-40), so everything that has been perfected throughout the ages has been perfected through the death and resurrection of Jesus Christ. The perfection we seek as Christians is like the Old Testament patriarchs and prophets who preceded us preparing the way for us. It is like the holy martyrs, fathers and mothers of the Church who were perfected by suffering and surrendering of themselves to our Lord, God and Savior Jesus Christ. We are part of the Divine Plan which unites

us to all the holy and righteous ones who have preceded us. In being the fulfillment of the promises, Jesus Christ enables us to perceive the opened heavens ascending and descending on the Him like the heavenly angels. (John 1:51). This ladder is an allusion to an episode recounted in the Book of Genesis in which the Old Testament Patriarch Jacob saw the sky opened and the angels of God ascending and descending on it. (28:12).

Our Lenten struggles are undertaken with the idea that we are in a cataclysmic struggle with Evil and the evil inclinations within each and every one of us. Yet, just as the fulfillment of all the Law and the Prophets can come from an insignificant place like Nazareth, so we can encounter God in even the most mundane of places through this ascetic struggle. Jacob encountered God in a desolate place at an unexpected time. Often that is where we encounter God. The Ointment-Bearing Women encountered the Risen Christ in the mundane task of going to His grave to anoint His Body. The struggle is not a one-time event, but rather a life-long challenge. A person who is convinced he or she is already saved is suffering from a dangerous delusion. Our Lord Himself in His human weakness encountered and overcame sinful inclinations even on the Cross itself. How can we expect our struggle to be any less?

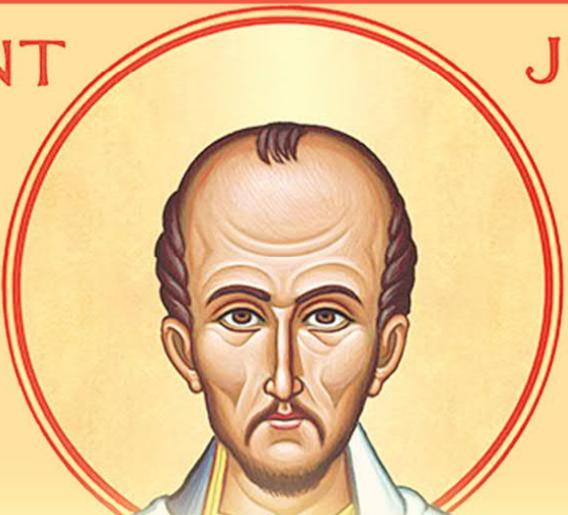
So how does this fit in with the Holy Images? The Church maintained the fundamental teaching of the Church expressed through the appointed readings because the relationship of

the spiritual struggle with the Holy Images is an obvious one: Just as we were made in the image and likeness of God, our Lenten struggles are our attempt to cooperate with the grace of God to restore that likeness which was distorted by sin. We can aspire to that which is heavenly because the Infinite One has borne our lowliness and enables us to descend and ascend to and from the heavens on Him. The angel who wrestled with the Patriarch Jacob told Jacob his name was now Israel which means "One who struggles or contends with God." Orthodox Christians do not contend with God, but our sinful inclinations often put us at odds with Him when trying to accept the Divine Plan and God's Will which, more often than not, does not coincide with our personal agenda. Our struggle is discerning faithfully God's Will in our lives, and being faithful to it.

May our Good and Gracious God continue to grace us through our Lenten struggle. We struggle not with angels, but with the inner demons which continually strive to subdue our souls lead us astray.

Rev. Dennis Kristof

SAINT
JOHN



I have said these things, not that we may disparage fasting, but that we may honor fasting; for the honor of fasting consists not in abstinence from food, but in withdrawing from sinful practices; since he who limits his fasting only to an abstinence from meats, is one who especially disparages it.

Dost thou fast? Give me proof of it by thy works!

Is it said by what kind of works?
 If thou seest a poor man, take pity on him!
 If thou seest in enemy, be reconciled to him!
 If thou seest a friend gaining honor, envy him not!
 If thou seest a handsome woman, pass her by!
 For let not the mouth only 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 pure from rapine and avarice.
 Let the feet fast, by ceasing from running to the unlawful spectacles.
 Let the eyes fast, being taught never to fix themselves rudely upon handsome countenances, or to busy themselves with strange beauties.


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PREPARE YOURSELVES FOR SPIRITUAL COMBAT

Once again, God, in His great mercy, has brought us to the threshold of another Great Lent. Once again, we hear the words “Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat. Let us purify our soul and cleanse our body. As we fast from food, let us abstain also from every passion.” How do we respond?

For many of us, perhaps, living in modern American culture of the 21st century, the words “joy” and “Fast” are two that we would never pair up together. We have become accustomed to indulging in every pleasure, gratifying every urge – we internalize the attitude that the world exists for me and for my needs, that “my” money can be spent however I please, that “my” time can, and should, be spent only in the pursuit of my enjoyment – the idea of limits, of self-control, of abstinence, even of sharing – is something that we find distasteful, if not downright dangerous and even physically and psychologically unhealthy. Certainly not joyful.

For many of us, perhaps, Great Lent is seen as an outside obligation imposed upon us by the Church, something that temporarily interrupts the rhythm of our lives, without really being integrated into our identity. If we live with this attitude, the next 40 days of Great Lent and then Holy Week will certainly NOT be a time of joy. Yet, if we can perceive this time for what it is – a blessed opportunity given to us for us to follow the example of the Prodigal Son – for us to come to our senses and return to the Father, then we will experience the real joy the

hymnographer wrote about. Great Lent is chance for us to “recalculate”, in the words of the GPS units we so often rely upon, and get ourselves headed back in the right direction.

This implies, of course, that we must admit we have been going in the wrong direction. We must have the moral and spiritual maturity to look ourselves in the mirror and acknowledge that our choices and decisions have drawn us away from God, and that we need to change direction. Quite simply, we must REPENT. We must lay aside our excuses and self-justifications, and realize, hopefully aided and inspired by our attendance at the Great Canon services this week, that we are sinners. We need to confess our mistakes and sins, our missed opportunities, and begin anew. We need to experience the joy of God’s forgiveness, and offer forgiveness to those close to us. And then to aid and encourage us during this Great Lent, we have the three great nutrients of spiritual growth and renewal: prayer, fasting and almsgiving.

Prayer is certainly a chief feature of Great Lent. Think about it – don’t we all want to spend time with the ones we love? That’s what prayer is – spending time with The One we love, and Who loves us. There will be so many opportunities for us to gather together in corporate prayer and worship in our Parishes as faithful sons and daughters of our Holy Orthodox Church – the Great Canon services this first week, which set before us the myriad Scriptural examples of repentant sinners; the beautiful Liturgies of the Presanctified Gifts which nourish our souls while our bodies fast; the poignant poetry of Akathists to the Passion of Christ or to the Most-Holy Birthgiver of God; and, the Soul Saturdays, which give us the opportunity to remember in prayer the souls of our loved ones who have gone before us. Let’s make the effort to attend, and not just as an afterthought, but let each day’s service be the priority – let’s arrange the rest of our day around it, to assure we have the time and physical and mental



energy to actively participate. And yet we cannot neglect private prayer, either. The supreme Lenten prayer is, of course, the Prayer of St. Ephraim, and we can incorporate this into our daily prayer rule (or if, as part of our Lenten introspection, we realize we don't have a daily prayer rule, we can develop one, with the guidance of our Spiritual Father). We can pray waiting at the bus stop, we can pray sitting at a red light (but never while driving!), we can pray waiting in line at the supermarket, and what we just might find out, is that we don't want to stop when Great Lent is over! Glory to God!

For many of us fasting is the main feature of Great Lent; and yet, do we have the proper understanding of fasting? Too often, we fixate on ingredients. Simply put, the fasting guidelines of our Orthodox Faith call for a vegan lifestyle during the Great Lent – no meat or meat by-products, no dairy, eggs, or fish which have bones or scales while alive. Maybe, this sounds intimidating. Quite frankly, it is easier now (and even trendier now) to keep this kind of fast than ever before, given the food options available to us. (Sorry folks, there is no “senior citizen” exemption in Orthodoxy.) There may be of, course mitigating medical factors and in such situations one should consult with his or her Spiritual Father. And yet many will correctly question, how can simply changing our diet benefit us spiritually? It can't. If our fasting becomes a cause of pride, it becomes a sin. Along with monitoring what we are eating, we must struggle to maintain the correct internal attitude. Otherwise, Great Lent is just a 40-day diet. As we limit and simplify our physical intake of food, we are called to live in humility, with a greater awareness of our dependence

on God; we are reminded that “man shall not live by bread alone, but by every word that proceeds from the mouth of God”. We remember that Adam's original transgression against God, which resulted in corruption and death entering in to the perfection of God's creation, came about as a result of eating something which was not permitted, because Adam lost humility and decided to overrule God Himself. And, while we humble ourselves through fasting, through simplifying our menus, this frees up resources which can be put to better use.

This brings us to the third component of a responsible observance of Great Lent: almsgiving. The 40 days of Great Lent are approximately one-tenth of the year- a tithe; we know that God has always called His faithful sons and daughters to offer back a portion of the gifts He has entrusted to us. We can use these days to offer back to the Lord the money we save through fasting and limiting frivolous expenditures– to His Church through our Parishes, through our Orthodox charitable agencies such as IOCC, FOCUS, OCMC, OCPM, Zoe for Life, the St. Andrew's Society; even through secular charities if they have values compatible with our Faith. Last Sunday we were reminded of the crucial importance of feeding the poor, clothing the naked, caring for the sick, and visiting the imprisoned. We can do this indirectly through financial support (the “easy” way), or directly, by offering our time. Let's make the effort to turn off the television, step away from the computer and social media, and use that time to visit a nursing home, or home-bound parishioners, to volunteer at a soup kitchen or shelter,

to share God's love and mercy with the world around us. This way, we add responsible stewardship of our treasures and time into our Lenten equation.

While we refer to today as Cheesefare Sunday and Forgiveness Sunday, a more subtle Liturgical theme for this day is the casting out of Adam (and Eve!) from Paradise. The Church calls on us to realize that as children of Adam and Eve, we are living outside of where we are meant to be – the existence we experience as normal is, in fact, abnormal. God did not create us to live out of Paradise. We are exiles. Great Lent is a blessed opportunity for us to return home to the overflowing love and mercy of the Father's embrace. Through prayer, fasting, almsgiving and the Grace of God, we can return. If we can accept this as our calling, we really will be filled with joy as we journey through this Great Lent.

A blessed Great Lent to you all.

Fr. Michael Kochis



FIRST DAYS OF HOLY AND GREAT LENT: THE CANON OF SAINT ANDREW OF CRETE

For the first four days of Holy and Great Lent, the Holy Orthodox Church conducts the Great Canon of Saint Andrew of Crete at the Orthodox parishes across the country and throughout the world. It is one of the most spiritually uplifting and inspiring in the Holy Tradition of our Church.

With the blessing of His Eminence Metropolitan Antony, Vladyka Daniel presides over the Reading of the Canon of St. Andrew of Crete and the Liturgies of Presanctified Gifts during the First Week of Great Lent at St. Andrew Ukrainian Orthodox Memorial Church and Three Holy Hierarchs Chapel of St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook/Somerset, NJ. Concelebrating with the Archbishop the services of the First Week of Lenten journey are Very Rev. Fr. Yuriy Siwko, Very Rev. Fr. John Lyszyk, Very Rev. Fr. Hary Linsinbigler, Rev. Fr. Vasyl Pasakas, Rev. Fr. Vasyl Shak, Rev. Fr. Yurii Bobko, rev. Fr. Sviatoslav Hot and the student body of St. Sophia Ukrainian Orthodox Theological Seminary.

The Great Canon of Saint Andrew, Bishop of Crete, is the longest Canon in all of our divine services, and is associated with Great and Holy Lent, since the only times it is appointed to be read in church are the first four nights of Holy and Great Fast through Clean Thursday, at Great Compline when it is serialized and at Matins for Thursday of the Fifth Week of Holy and Great Lent, when it is read in its entirety (in the latter service, the entire life of Saint Mary of Egypt is also read).

There is no other sacred hymn which compares with this monumental work, which Saint Andrew of Crete wrote for his personal meditations. Nothing else has it extensive typology and mystical explanation of the Holy Scripture, from both the Old Testament and the New Testament. One can almost say that this solemn hymn of the Church is an exposition of the Old Testament. Its other distinctive features are a spirit of solemn humility, hope in God's mercy, and exquisite Trinitarian Doxologies and hymns to the Mother of God in every Ode.

The holy Canon is a "dialogue between St. Andrew and his soul." The ongoing theme is an urgent exhortation to change one's life or in other words to repent. Saint Andrew always mentions his own sinfulness placed side by side to God's mercy, and uses literally hundreds of references to good and bad examples from the Old Testament and the New Testament to "persuade himself" to repent.

A Canon is an ancient liturgical hymn, with a very strict format.

In his remarks, following the chanting of the Canon, Archbishop Daniel stated: "Saint Andrew wrote the Canon to challenge the faithful spiritually. For Orthodox Christians, all spiritual exercises are designated to heighten our perception of basic reality: Sin is much more serious than we think, and God's forgiveness is much more vast than we think. Left to ourselves, we go around with Playskool impressions of what is at stake. So the goal of all spiritual disciplines are to cultivate charmolypito-use a Greek term coined by the 6th century abbot of the monastery on Mt. Sinai, Saint John Climacus (of the Ladder). Charmolypimeans the kind of penitence that flips into joyous gratitude, "joy-making sorrow," repentance shot through with gold.

There is a tone of awe and mystery that runs throughout its expression--a sense of seriousness and urgency for the restoration from the Old Adam to the New Adam based on the incarnation. The great Canon provides the faithful with the tools not only to approach God but more importantly, to unite with Him. Its main theme is:



repentance, the return from sin or the unity of the cosmos and the human race--as one creation united in love--to its Creator. The great Canon invites the faithful to utilize all aspects of their existence including all their senses to communicate with their Creator, in order to live with Life itself."

Vladyka Daniel further reflected upon the General Themes of the Great Canon:

- How we should think about ourselves
- Where shall I begin to lament the deeds of my wretched life? What first-fruit shall I offer, O Christ, for my present lamentation? But in Thy compassion grant me release from my falls.
- Desire to change--dialogue with the my soul
- Come, wretched soul, with your flesh, confess to the Creator of All. In the future refrain from your former brutishness, and offer to the Almighty God tears of repentance and contrition.
- Recognizing the inevitable Reality
- The end is drawing near, my soul, is drawing near! But you neither care nor prepare. The time is growing short. Rise! The Judge is at the very doors. Like a dream, like a flower, the time of this life passes. Why do we bustle about in vain?
- How to pray - Laments and Supplications to God
- Thou art the Good Shepherd; seek me, Thy lamb, and neglect not me who have gone astray.
- Old Testament and New Testament examples of righteousness and unrighteousness, for the purpose of emulation or avoidance.

- Do not be a pillar of salt, my soul, by turning back; but let the example of the Sodomites frighten you, and take refuge up in Zoar. (Genesis 19:26)
- I have reviewed all the people of the Old Testament as examples for you, my soul. Imitate the God-loving deeds of the righteous and shun the sins of the wicked.

The most important thing to know about the Great Canon:

The Great Canon was written by a Saint of the Church to teach himself the orthodox way to live. We cannot benefit from it unless we make it a priority to stand in prayer, in the church, and listen to it, with a great desire and expectation for God's grace to teach us and heal us. Our Orthodox Christian theology is first and foremost--experienced and prayed, and not only "studied."

THE LIFE OF SAINT ANDREW OF CRETE

Born in Damascus of Christian parents, he was dumb until the age of seven. When his parents took him to church for Holy Communion, the power of speech was given to him. Such is the divine power of Holy Communion. He went to Jerusalem at the age of fourteen and was tonsured in the Monastery of Saint Savva the Sanctified. In his understanding and asceticism, he surpassed many of the older monks and was an example to all. The Patriarch took him as his secretary. When the Monothelite heresy, which taught that the Lord Christ had no human will but only a Divine one, began to rage, the Sixth Ecumenical Council met in Constantinople in 681 AD, in the reign of Constantine IV. Theodore, Patriarch of Jerusalem, was not able to be present at the Council, and sent Andrew, then a deacon, as his representative. At the Council, St. Andrew showed his great gifts: his

articulatness, his zeal for the Faith and his rare prudence. Being instrumental in confirming the Orthodox faith, St. Andrew returned to his work in Jerusalem. He was later chosen and enthroned as Archbishop of the Greek island of Crete. As Archbishop, he was greatly beloved by the people. He was filled with zeal for Orthodoxy and strongly withstood all heresy. He worked miracles through his prayers, driving the Saracens from the island of Crete by means of them. He wrote many learned books, poems, and canons, of which the best-known is The Great Canon of Repentance which is read in full on the Thursday of the Fifth Week of the Holy and Great Fast. Such was his outward appearance that, 'looking at this face and listening to the words that flowed like honey from his lips, each man was touched and renewed.' Returning from Constantinople on one occasion, he foretold his death before reaching Crete. And so it happened. As the ship approached the island of Mitylene, this light of the Church finished his earthly course and his soul went to the Kingdom of Christ, in about the year 740 A.D. [Source: The Prologue from Ochrid]

Please note: We as Orthodox Christians have an enormous spiritual Christian wealth that for some is still undiscovered. There is also a great liturgical tradition that has existed for centuries to serve the Orthodox Christian faithful to prepare spiritually and to be edified by it throughout the ecclesiastical year. There is much more than the Divine Liturgy of St. John Chrysostom conducted on most Sundays of the year.

If one is interested to learn more about the Faith there are many sources, books, etc. that are available to you today. The best way of course is attending and participating in the divine services of our Holy Church.

ARCHBISHOP DANIEL OFFERS PRAYERS ON MEATFARE SATURDAY AT ST. VOLODYMYR UKRAINIAN ORTHODOX CATHEDRAL IN CHICAGO, IL

On Saturday before Meat-fare Sunday, the calendar of the Holy Orthodox Church commemorates of all those who, from ages past, have piously fallen asleep, in the hope of resurrection unto life eternal.

His Eminence Archbishop Daniel, while on his archpastoral visit to St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL presided over the liturgical service of the Saturday of Souls at the main cathedral of the Western Eparchy of the Ukrainian Orthodox Church of the USA.

Very Rev. Fr. Ivan Lymar served the Eucharistic Divine Liturgy, during which the hierarch and numerous faithful of the community partook in the Holy Mystery of Eucharist.

Following the conclusion of the Liturgy, Archbishop Daniel served Memorial Service for all reposed from ages past, especially the victims of the Revolution of Dignity in Ukraine – the Heavenly Hundred, whose memory was honored on February 20th, as the 6th anniversary of the tragic slaughter of innocent young men and women took place on the main street of Kyiv, Ukraine.

Archbishop Daniel also offered prayers for the reposed clergy (hierarchs, priests and deacons) of the Church; faithful Orthodox Christians who reposed in the Lord, victims of the Terrorist Attack of 9/11; victims of Chernobyl Nuclear Disaster; Ukrainian Genocidal Famine of 1932-1933; men and women of the Armed Forces of the United States of America and Ukraine that offered their lives in the service

of their nations; victims of abortion and the most recent victims of Corona virus that lives of thousands of people throughout the planet.

In his remarks, following the Memorial service, Vladyka Daniel spoke of the importance to pray for the deceased loved ones and the deep history of the Holy Orthodox Church – Ukrainian Orthodox Church of the USA – to pray for all those who, from ages past, have piously fallen asleep, in the hope of resurrection unto life eternal.

Archbishop stated: “At every Divine Service, the Holy Orthodox Church offers up prayers for her departed children. Special prayers and Troparia are read at Compline (Night Service) and Midnight Service, and at Vespers and Matins the departed are remembered in the Litany of Fervent Supplication. At the Divine Liturgy the departed are commemorated at the Proskomedie, in the Litany following the Gospel and when It is truly meet...

is sung. In addition, it is customary to have a Service for the departed on Saturdays, unless this coincides with a feast on that day.

The Third Day

On the third day after death, it is customary to commemorate the departed, since they had been baptized in the Name of the Holy Trinity-Father, Son and Holy Spirit and had kept the Orthodox Faith they received at Holy Baptism. In addition, as the Apostolic Constitutions point out: Let the third day of the departed be celebrated with psalms and lessons, and prayers, on account of Him Who arose within the space of three days (Bk. 8, Ch. 42], that is, in honor of the Third-Day Resurrection of our Lord Jesus Christ.

The Ninth Day

On the ninth day after death, the Orthodox Church offers prayers for the departed both in remembrance



of the living [Apost. Const.] and that the departed soul be counted worthy to be numbered among the choir of the saints, through the prayers and intercessions of the nine ranks of angels.

The Fortieth Day

From earliest times the Church had commanded that the departed be commemorated during the course of forty days and on the fortieth day itself, for so did the people lament Moses after his death [Apost. Const.]. This is also done in remembrance of the victory of Christ over Satan after He had spent forty days in fasting and prayer. The Church also commemorates the departed on the yearly anniversary of death and, in some places, on the twentieth day, and the third, sixth and ninth months, as well. It is also customary to commemorate the departed on their birthdays and patronal saint's days.

Koliva (grain or rice, cooked with honey or sugar, sometimes mixed with plums, raisins and other sweets) is often offered on these days of commemoration. The grain and fruit signify that the dead will again rise from the grave by God's might, for both the grain (sown in the ground) and the fruit (which falls on the ground) decay first and then afterwards bring forth abundant, ripe and whole fruit. Sugar and honey signify that after the Resurrection of the righteous, there will come a joyful and blessed life in the Kingdom of Heaven, rather than one bitter and sorrowful.

As St. Simeon of Thessalonica says:

"The [Third Day Service] is celebrated for the reason that [the departed one] received his being through the Trinity and having passed to a state of good being and being changed he shall [at the Resurrection] appear in his original state or one superior. The [Ninth Day] is celebrated that his spirit dwell together with the holy spirits the

angels being immaterial and naturally similar to them for these spirits are nine in number and by them [the orders] they triply proclaim and praise the God in Trinity and so that he may be united with the holy spirits of the Saints. The [Fortieth Day] is celebrated because of the Savior's Ascension which came to pass after so many days after His Resurrection in the sense that [the reposed], as it were, having also risen and having ascended...being caught away in the clouds, shall meet the Judge and thus being united with Him, he should ever be with the Lord (1 Thess. 4:17)."

Now the third, sixth and ninth months are also celebrated as proclaiming the Trinity, the God of all, and to His glory in behalf of the deceased, for by the Trinity a man is fashioned, and when loosed from the body he returns to Him, and by the Trinity he hopes to receive resurrection. But the end of the year is celebrated because it is the consummation, and our God, the Trinity, is the Life of all and the Cause of being, and shall be the Restoration of all and the Renewal of human nature.

In general, the custom of observing prayers for the dead has been held by the Orthodox Church since earliest times. The Divine Liturgy has always

been celebrated in memory of the departed and, on these days, many have increased and continue to increase their offerings in the Church, assisting the poor and needy brethren out of love for their departed loved ones.

In addition to these personal days for remembrance of the departed, the Church has also set aside a number of universal days of commemoration. These are:

Meatfare Sunday

This Saturday falls during Meatfare Week, which is the last week for eating meat before the start of the Great Fast. On the following day, Meatfare Sunday, the Church commemorates the Dread Judgment of Christ, and for this reason, on the Saturday before she prays for all who have departed in faith and hope of Resurrection, that Christ show mercy to them at the Universal Judgment. This commemoration dates from very ancient times and here the Church especially prays for those who have met untimely deaths and have been left without a proper funeral. This is evident from the hymns of that day, including the following from the Matins Canon:



Second, Third and Fourth Saturdays of Great Lent

Since the usual Divine Liturgy of St. John Chrysostom is not celebrated on the weekdays of Great Lent, but rather the Liturgy of the Presanctified Gifts, it is the accepted custom of the Church to commemorate the dead on these three Saturdays (the other Saturdays being dedicated to special celebrations: St. Theodore on the 1st Saturday, the Akathist to the Theotokos on the 5th, and the Resurrection of Lazarus on the 6th), so that the dead not be deprived of the Church's saving intercession.

Tuesday of St. Thomas Week

According to pious custom, a commemoration of the dead is made so that, having celebrated the bright festival of Christ's Resurrection, the joy of the Paschal feast be shared with those that have departed in the hope of their own Resurrection. Thus this day bears the name, Day of Rejoicing.

Trinity Saturday

On this day (the Saturday before Holy Pentecost) the Church asks that the saving grace of the Holy Spirit wash away the sins from the souls of all our forefathers, fathers and brethren that have reposed from all the ages, asking that they all be united in the Kingdom of Heaven."

At the end of the service traditional Kolyvo was blessed and distributed among the faithful.

Later in the day, Archbishop Daniel visited the cathedral's School of Religion and Ukrainian Language, where the formal rehearsal took place for the concert dedicated to the 70th anniversary of the school's ministry in the greater Chicago Metropolitan area.

Photos by Subdeacon Mykola Zomchak





ВІДЗНАЧЕННЯ 70-ТИ ЛІТТЯ ШКОЛИ УКРАЇНОЗНАВСТВА ТА РЕЛІГІЇ В ЧІКАГО

ST. VOLODYMYR CATHEDRAL'S SCHOOL OF RELIGION AND UKRAINIAN LANGUAGE IN CHICAGO MARKS 70TH ANNIVERSARY

Учітеся, брати мої, думайте, читайте (Т. Г. Шевченко) протодиякон Андрій Фрончак.

Разом з заснуванням та будівництвом Православних Церков, українці часто засновували при парафіях Школи Українознавства де мали змогу навчати наступне покоління української мови, культури, релігії та традицій українського народу. Саме в таких школах українці прив'язували своїм дітям любов до всього українського, особливо до притаманного українському народу Християнства та Української мови. В таких школах діти мали змогу вивчати українську культуру, звичаї та традиції. Також, саме там була змога навчитись українських танців та співу.

Чудову можливість навчатись в одній з таких шкіл мають майже 80 українських дітей в Чикаго, будучи студентами суботньої Школи Українознавства і Релігії при парафії Св. Володимира Української Православної Церкви в США в Чикаго. 23 лютого 2020 року саме ця школа Українознавства та Релігії відзначала 70-ччя з часу свого заснування.

На ювілей були запрошені багато гостей, зокрема Високопреосвященніший Архієпископ Даниїл, який цього недільного ранку очолив святкову архієрейську літургію в катедрі Св. Володимира, щоб саме під час літургії піднести молитви до Господа за тих хто навчається, навчає та підтримує Парафіяльну Школу Українознавства та Релігії. Саме з таким проханням звернулись до Архієпископа і настоятель катедрі, і голова парафії, і діти, зустрічаючи владику з квітами та короваем. Його Високопреосвященству співслужив настоятель катедрі от. Іван Лимар та

Під час богослужіння молились також за усіх тих хто віддали своє життя під час Революції Гідності в Україні, панахиду за котрими сам Архієпископ Даниїл звершив напередодні оскільки саме в ці дні увесь український народ вшанує їхню пам'ять.

Професійних хор катедрі прикрасив богослужіння своїми чарівними молитовними творами. Його Високопреосвященство під час проповіді звернувся до парафіян зі словами повчання, приводячи в приклад проблеми сьогодення у світі навколо нас.

Архієпископ Даниїл під час прохальної ектенії додав прохання саме за молодь, помолившись над дітьми парафії.

Після закінчення святкової літургії усі зібрались у церковній залі де Адміністрація Школи разом з вчителями та за підтримки парафії організували святковий обід. Діти Школи Українознавства та Релігії разом з вчителями виступили перед парафіянами, батьками та гістьми зі святковим концертом присвяченим 70-річчю з часу заснування їхньої школи. Діти розпочали свій концерт разом проспівавши молитву «Отче наш» під диригуванням директора школи добродійки Лілії Лимар.

Архієпископ Даниїл благословив їжу та привітав Адміністрацію Школи, дітей, батьків, парафіян та зокрема вчителів, наголосивши на тому що саме вчителі, це ті люди завдяки яким ми здобуємо знання в цьому світі. Владика підкреслив, що саме завдяки їхнім добрим серцям школа має можливість функціонувати.

Ведучі концертної програми розповіли цікаву історію школи з часу її заснування. Діти підготували гарні українські пісні та чарівні музичні твори які вони виконали перед усіма присутніми.

Багато гостей привітали Школу з її «днем народження», бажаючи їй процвітання. Зі словами привітання та вдячності виступили консул України в Чикаго, представники різних організацій та спілок, священнослужителі сусідніх парафій УПЦ США, колишні вчителі та випускники школи різних років. Представники різноманітних громадських організацій привітали школу презентувавши грошові подарунки для її розвитку. Директор школи, добродійка Лілія Лимар у своїй промові розповіла про деталі функціонування школи, звернувшись до всіх хто тим чи іншим способом є причетним до навчального закладу з подякою за підтримку та наголосила на неймовірній важливості її існування.

Отець Василь Сендега у своєму слові, звертаючись до представників школи зазначив що святкуючи 70-ття її існування, усі святкують не лише минуле, але теперішнє і майбутнє. Бо й справді, маючи таку школу та навчаючи дітей української мови, засад християнської віри, української культури та інших предметів, парафіяни дарують своїм дітям безцінний скарб – знання, прив'язуючи любов до Бога та рідної батьківщини України.

Text by Subdeacon Mykola Zomchak

Photos by Olena Lymar and Subdeacon Mykola Zomchak

FORGIVENESS SUNDAY AT STS PETER AND PAUL UKRAINIAN ORTHODOX PARISH IN LYNDORA, PA

For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. 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. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. (Mt. 6: 14-21, Gospel reading for Forgiveness Sunday Liturgy)

His Eminence Archbishop Daniel, the Ruling Hierarchy of the Western Eparchy of the UOC of the USA joined by Rev. Fr. Yurii Bobko and parishioners of Saints Peter and Paul Ukrainian Orthodox parish community presided over the Eucharistic Liturgical Services of the Cheese-fare/ Forgiveness Sunday for the beginning of Great and Holy Lent on Sunday, 1 March, 2020.

Being on the administrative archpastoral visit to the parish, His Eminence met with the Parish Board of Administration and discussed the appointment of a new pastor for the parish community in the person of the recent graduate of Saint Sophia Ukrainian Orthodox Theological Seminary - Rev. Fr. Yurii Bobko.

In his sermon, Vladyka stated: "... in a few short moments we shall enter the Great Fast, the Church in her wisdom calls us to reflect on the essential elements of a truly Lenten effort. Prayer is a part of every Orthodox Christian's life — it almost goes without saying. That prayer becomes the foundation of everything else we do during Great Lent. Besides our personal prayer, the Church calls us to more corporate worship, giving us the Most Holy Eucharist as many as four times a week to strengthen us in our efforts.

But the Lord brings our attention to the other great tools of true spiritual effort. First, fasting. The true fast does not find fruits in following mere "rules." "What can I eat? Does this have any milk in the ingredients? When can we have fish, wine or oil?" Those rules are there as guidance and not as ends in themselves. We can feel so proud that we have "followed the rules." But the self-denial of fasting also leads to peace, calm, a new look at the things we too often see as important. In our consumer society, we never deny ourselves anything at any time. We have truly come to believe that man does "live by bread alone." The lengthy, and sometimes grueling, fast strips us of the superfluous and leaves only the essential. We learn to eat to live, and not live to eat.

The Lord also brings our attention to treasure. Almsgiving — the act of giving to those less fortunate — is an essential part of the fast. Knowing that we have more than enough and that God calls us to divest ourselves of some of that treasure as a "letting go" to realign our hearts to the true Treasure is an essential part of fasting. St. John Chrysostom reminds that the wealthy (which most of us are in comparison to much of the world) hold their riches in trust for the poor.

Finally, we are called to forgive, for forgiveness—true, sincere forgiveness, holding nothing in our hearts against anyone — is the concrete action that makes us reflect God more than any other action.

Our world has become a nearly incomprehensible entanglement of offensive behavior. Everyone has become a victim of one sort or another. "It's not my fault I'm addicted, someone must have caused me to be that way." "It's not my fault I did that illegal act, I was forced into it by a society that does not care about me." No one accepts responsibility for their mistakes, and no one can offend me because it will make me feel bad. That kind of a world has no understanding of true forgiveness. For them, the only forgiveness that matters is the one that proves I was right and you were wrong and that is why you ask me for forgiveness. I am therefore justified in my actions and you just proved it!..

Forgiveness - is also perhaps the most difficult task that the Lord demands of us. Being offended so easily in our world of social media and instantaneous actions and reactions is perhaps the greatest temptation that we must fight. If our hearts are destroyed by holding onto the "wrong" treasure, what destruction is being wrought when we feel justified in holding anything dark or evil in our hearts about another? We examine ourselves and confess our sins, expecting forgiveness from God, but often feel completely justified in hatred and anger against one of God's creatures for "slights" and "insults," when our very actions are a slight and insult to God Himself. Brothers and Sisters, let it not be so!

Let us bow down before each other and seek (and grant) forgiveness as we enter into this tithe of the year. Let us pray personally, and corporately, with a

sincere and humble heart. Let us place our treasures where they belong. May we fast in order to create a space for the One who is going to His Passion and Resurrection for us. I wish for all my faithful parishes and each and every one of you a most fruitful and joyous Fast. May we all rejoice in the celebration of the Lord's Resurrection at the end of these most holy days..."

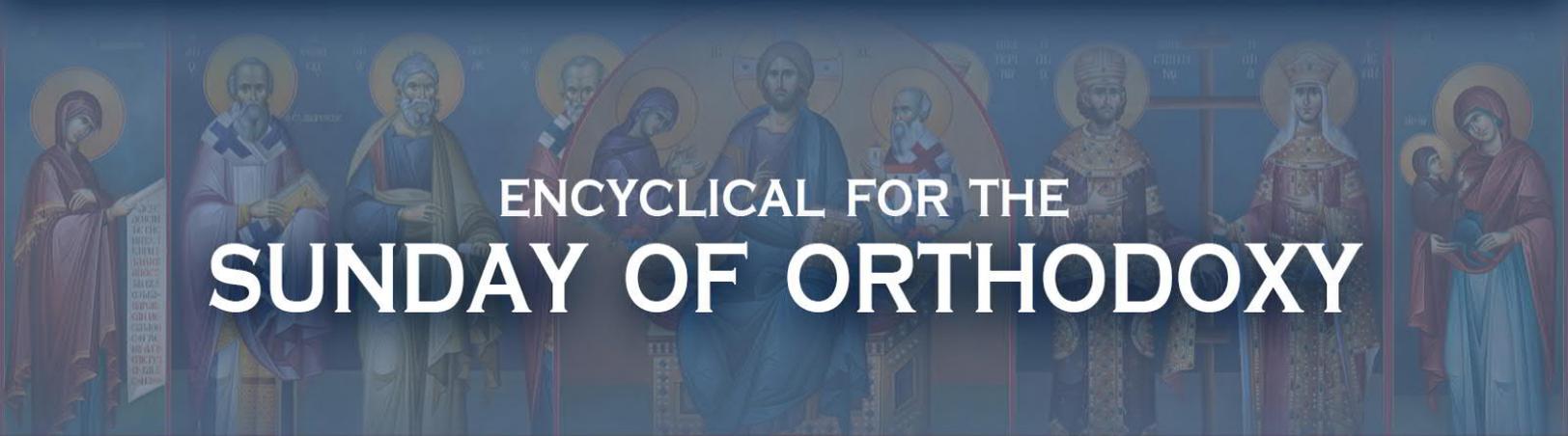
Archbishop Daniel's message had touched many of those participating in the service and had set a tone of forgiveness and acceptance into their Great Lent journey. The service concluded with the entire parish asking for forgiveness from the hierarch, pastor and each other so they could better prepare for the upcoming Feasts of Feasts, Holy Pascha.

As the liturgical day came to close, Vladyka Daniel's visit concluded with the luncheon, prepared by the parishioners of the parish community, during which the parishioners and visitors to the parish had a chance to speak to the hierarchs and ask his spiritual guidance. The president of the parish board of administration Robert Prokopchak welcomed Vladyka Daniel in the midst of his flock and presented him with the traditional Ukrainian bread and salt.

A positive event in the life of our parish, and specifically the community gathered around the bishop and the Sacred Liturgy - demonstrated our relationship with the greater Holy Orthodox Church. The bishop's visit indicated his support and vision for our parish's place in the eparchy and the greater Holy Ukrainian Orthodox Church of the USA.

Photos by Seminarians Subdeacon Yaroslav Bilohan and Pavlo Vysotkyi





ENCYCLICAL FOR THE SUNDAY OF ORTHODOXY

“Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of Man” (John 1:51)

Beloved Brothers and Sisters in Christ, Greetings and blessings to all of you on this bright feast of the Sunday of Orthodoxy!

We hear in the Holy Gospel, Our Lord proclaiming that the heavens are opened through the union of the human and divine, the created and uncreated, in His Person. This central kerygma of our Faith was upheld by the Holy Fathers of the Seventh Ecumenical Council and finally restored on this day by the God-crowned Empress Theodora when the veneration of the icons triumphantly returned to the Church.

While we process with the icons in our churches, our celebration should not be merely a remembrance of a past event with significance only for those who inherited it as a cultural tradition. We must remember that the valiant martyrs and confessors that struggled in defense of the icons did not do so to defend an esoteric theological formula but to proclaim the Faith that “established the

universe.” They recognized that those struggling against the veneration of the icons were confining God in the heavens instead of recognizing the sanctification of creation ushered in by the incarnation of Christ.

The Holy Patriarch Tikhon, when he was the Archbishop of San Francisco, mournfully spoke on the Sunday of Orthodoxy in 1903 of “many who were born, raised and glorified by the Lord in the Orthodox faith, yet who deny their faith, pay no attention to the teachings of the Church, do not keep its injunctions, do not listen to their spiritual pastors, and remain cold towards the divine service and the Church of God.” God has given so much to American Orthodoxy since 1903 – parishes, monasteries, seminaries, ministries, and programs – but have we grown in the spiritual sense that St. Tikhon longed for?

We are tempted by the secularism of our contemporary society to confine Christ into the heavens in a new type of iconoclasm. We are pressured to accept the Church as one more ethnic-religious organization vying for influence with the powers of this world to make a muted influence in our society instead of living up to our calling to sanctify creation and bring

it into communion with the God-Man, our Great God and Savior, Jesus Christ. During this season of abstinence and repentance, we as your shepherds commit ourselves to the building up of not just administrative aspects of our Church but its holiness. We ask you to join us in the holy labors of prayer, fasting, and service that God will restore His pure image in each of us in order to offer that image to a world in need of seeing that pristine beauty with each and every human person has been created.

We also ask your fervent prayers for us as we work to overcome every obstacle standing in way of the unity of the Holy Orthodox Church here and in the world. As we look forward to commemorating the Life-Giving and Saving Passion and Glorious Third-day Resurrection of Christ, let us strive to attain the image of that love and unity that He shares with His Father for which He prayed fervently in the garden.

With fervent prayers and great love in the Lord, and on behalf of my brothers making up the Assembly,

† Archbishop ELPIDOPHOROS of America
Chairman

May the Birth-Giver of God be with us in these weeks of Lenten Journey as we seek the virtuous life that we are made for and called to, the new life that we will celebrate on Pascha.

- Archbishop Daniel



Нехай же Пресвята Богородиця буде з нами в ці тижні Великого Посту - часу, в який ми працюватимемо над удосконаленнями самих себе - того духовного призначення для якого ми створені та покликані - нового життя, сповнення якого святкуватимемо у Пасхальну ніч.



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

- Архієпископ Даніїл



This Great Lent, remain attentive to the presence of God in your life.

- Archbishop Daniel

В час Великого Посту, будьмо уважними до присутності Бога у нашому житті.

- Архієпископ Даніїл



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

CORONAVIRUS КОРОНАВІРУС

The outbreak of the coronavirus is an invitation to continue our prayers for the people in China and others infected by the virus. As Chinese health and political officials struggle to contain the virus, please pray that they see in the response of the global community a solidarity rooted in Christian charity. May God grant wisdom and healing as the countries of the world work to prevent a global epidemic. Most Holy Birth-Giver of God, pray for us.

- Archdeacon Daniel

Спалах коронавірусу - для нас, Християн, є відповідальністю молитися за людей у Китаї та країнах, де люди живуть із наслідками захворювання. Поки китайські медичні та політичні чиновники намагаються стримувати вірус, будь ласка, моліться, щоб вони побачили у відповіді світової спільноти солідарність, що ґрунтується на християнській доброчинності. Нехай Бог дарує мудрість і зцілення, коли країни світу працюють над запобіганням глобальної епідемії. Пресвята Богородице, спаси нас.

- Ukrainian Daniel



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



CORONAVIRUS COVID-19 THREAT

MESSAGE FROM OUR HIERARCHS

COUNCIL OF BISHOPS OF THE
UKRAINIAN ORTHODOX CHURCH OF
THE USA: CORONAVIRUS OR COVID-19
THREAT

**ЗВЕРНЕННЯ СОБОРУ ЄПІСКОПІВ
УПЦ США ЩОДО КОРОНАВІРУСУ**

CORONAVIRUS or COVID-19 THREAT

2 March, 2020

Feast of St. Leo the Great, Pope of
Rome and St. Flavian, Patriarch of
Constantinople

TO: THE BELOVED CLERGY AND
FAITHFUL OF OUR HOLY UKRAINIAN
ORTHODOX CHURCH OF THE USA
RE: THE ONSET OF A NEW VIRUS
STRAIN CALLED CORONAVIRUS OR
COVID-19

Dear Brothers and Sister in our Lord,

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

The words of this traditional greeting
and response between Orthodox

Christians are a powerful proclamation
of our firm belief that the Son of God,
the Second Person of the Holy Trinity
remains with us at all times and in all
places, in particular having received
His Most Holy Body and Blood in the
Eucharist on a regular basis. We can be
assured of this regardless of anything
we face during this earthly pilgrimage,
whether it is something that brings us
overwhelming joy or something that
poses a threat to us, like the deadly
virus spreading throughout the world
as we type these words.

One faithful member of our Church
contacted us recently and the first
words out of her mouth were: "Here
we go again!" She was not making
light of the real threat that the
coronavirus is. Rather, she is stating a
fact that mankind has been faced with
horrific plagues and communicable
diseases throughout its existence.
She enumerated the likes of the
Black plague, the Bubonic plague,
the West Nile virus, the BIRD flu, the
Ebola virus and the Swine flu among
other instances and she expressed her

sincere hope that people will not look
at this new threat of the coronavirus
with a "no big deal" attitude. We
join her in that hope and we urge all
of our clergy and faithful to diligently
take all measures in their personal and
communal lives to protect themselves
and others from the spread of this
deadly virus.

AS YOUR HIERARCHS, WE DO NOT
PRETEND TO HAVE THE ABILITY TO
INSTRUCT YOU REGARDING THE
NECESSARY PRECAUTIONS YOU ALL
SHOULD TAKE IN THE DAYS AND WEEKS
AHEAD TO PROTECT YOURSELVES
AND YOUR FAMILIES, ALONG WITH
THE HUMAN COMMUNITY AS A
WHOLE. FOR SUCH INSTRUCTIONS
WE URGE YOU TO GO TO THE OFFICIAL
WEBSITE OF THE CENTER FOR DISEASE
CONTROL – www.cdc.gov SO THAT
YOU CAN EDUCATE YOURSELVES THE
STEPS YOU SHOULD TAKE IN YOUR
DAILY LIVES. PLEASE DO NOT HESITATE
IN DOING THIS.

With regard to Liturgical Worship
in our Churches, we pray that you

do not excuse yourselves based on fear from the absolutely necessary common worship – together as the sons and daughters of Christ – to pray along with the Mother of God for His protection during this crisis and to be prepared as parish families in Christ to reach out to the particular agencies in your local area that are providing care and necessities for those who are afflicted with this virus. We believe that our common prayer, in particular during this Great Lenten season, will offer a profound witness to God about our faith in His Power to eradicate this threat to mankind.

As we gather in our local churches for worship, we believe it might be wise to limit physical contact with the traditional liturgical expressions of faith in reality – our holy Icons – unless provision is made to clean them before and after each veneration – other than just a dry cloth. During this time of uncertainty, it will be altogether proper to bow or prostrate ourselves before the Icons to express our love for the Lord and the Saints who provide the example for the way we should live our lives. We have always found great spiritual comfort during our visits to the Holy Land and the churches there, when we witnessed faithful Christians venerating Icons and waving from the Icons toward themselves (a “come here” type of wave) seeking to pull the Grace and faithfulness of the Saints being venerated into themselves so that they might emulate them in all their words and deeds.

We feel an urgent need to comment most specifically on the Holy Eucharist – receiving the Holy Body and Blood of Christ our Lord – in Holy Communion. We must during times like the present, never doubt in the power of the Chalice,

dear brothers and sisters. It contains true LIFE and true LOVE by which no harm could ever enter our lives. When the common spoon of communion is dipped into the Chalice following the communion of one individual, it is cleansed by the Blood of our Lord beyond our broadest comprehension of what “cleansing” is in human terms. Throughout all the history of our more than two millennium Church, we can recall no thread of witness or even a shadow of one, indicating that any disease has ever been spread through the Chalice containing the Precious Body and Blood of our Lord. Perhaps the most convincing fact here is that if the Chalice did, indeed, spread disease, we would certainly be praying regularly for the repose of the souls of tens of thousands or more deacons and priests who, throughout the past 2000 years have consumed the full Chalices following communion of the faithful during hundreds of thousands of Divine Liturgies throughout our history. This is our faith, dearly beloved, and if we lose that faith, we are in grave danger far beyond the physical danger of a virus.

We have confidence that just as the previous viruses and other threats to mankind have finally been defeated, we will witness the same today. Let us be exemplary examples of faith and action to one another – not only throughout the duration of the present threat - but throughout our lives. We can work miracles by that faith and in the resulting joy, draw others in to Christ’s Vineyard. You all are in our prayers daily and we ask for yours for ourselves. St. James states clearly: “Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing Psalms. Is anyone among you sick? Let him call for the elders of the Church,

and let them pray over him, anointing him with oil in the Name of the Lord. AND THE PRAYER OF FAITH WILL SAVE THE SICK, AND THE LORD WILL RAISE HIM UP.” (James 5:13-15)

CHRIST IS, INDEED AMONGST US! HE IS AND ALWAYS SHALL BE!

+ ANTONY

By the Grace of God, Metropolitan

+ DANIEL

By the Grace of God, Archbishop

+ JEREMIAH

By the Grace of God, Archbishop of South American Eparchy



Eggplant Caviar

(MAMA'S BAKLAZHANNAYA IKRA)

- 2 large eggplants, peeled and cubed
- 2 medium onions, chopped
- 2 carrots, shredded
- 1 large (or 2 small) red bell peppers
- $\frac{3}{4}$ cup tomato paste OR 2 tomatoes, diced
- $\frac{1}{4}$ cup ketchup
- 1 Tbsp sugar
- 1 Tbsp white vinegar
- $\frac{1}{4}$ tsp red pepper flakes (or to taste)
- 4 cloves of garlic, minced
- $\frac{1}{4}$ tsp salt
- Ground pepper, pinch
- Vegetable oil (for cooking)
- 2 Tbsp minced parsley and/or cilantro, plus more to garnish

Heat oil in a large pot over medium heat.

Add the peeled and chopped eggplant, onions, carrots, tomatoes, and bell peppers and cook, stirring occasionally, 15 minutes or until vegetables are soft.

In a small bowl blend ketchup, sugar, vinegar, red pepper flakes, and minced garlic.

Add the mixture to the pot, stirring well to combine. Reduce heat, cover and cook for 10 minutes. Add salt and pepper (to taste).

Once all the vegetables are soft and well cooked, turn off the flame and allow the mixture to cool.

Place the mixture, plus the fresh parsley and/or cilantro, in a food processor and pulse until smooth, but still chunky.

Serve the eggplant caviar cold, as a spread, dip, sauce, or side dish.

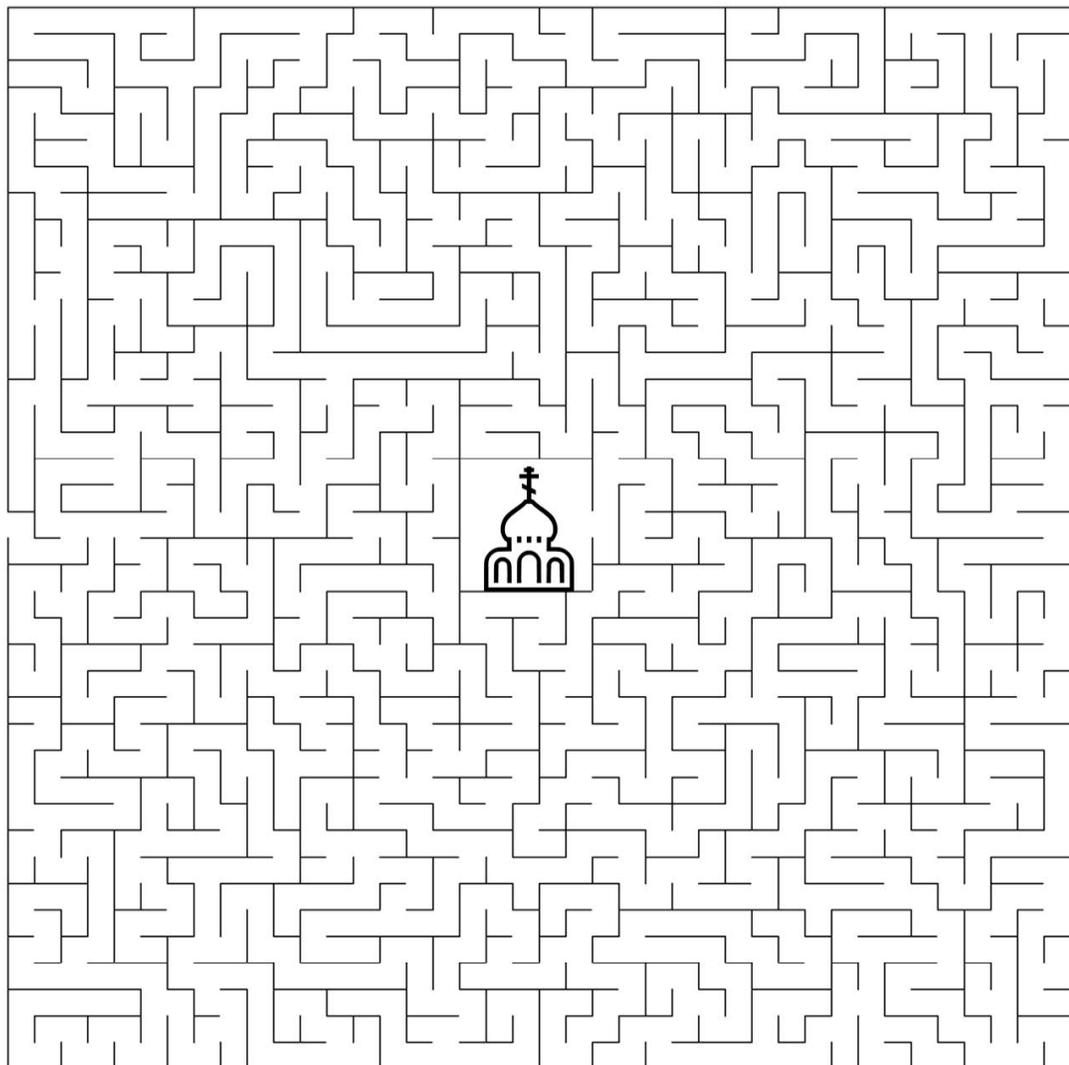


1. HOW MANY DAYS LONG IS GREAT LENT?

2. WHAT OTHER BIBLICAL EVENT LASTED THAT MANY DAYS?

3. DURING GREAT LENT JESUS WANTS US TO BE THE BEST WE CAN BE - DO THE BEST WE CAN. NAME A FEW SPECIAL THINGS YOU WILL BE DOING DURING GREAT LENT.

HELP THE FAMILY FIND THEIR WAY TO GREAT LENT SERVICES AT CHURCH



CAN YOU SPOT
THE
5 Differences?



**ON THE SUNDAY OF ORTHODOXY
THE CHILDREN CAME TO
CHURCH WITH THEIR
FAVORITE ICONS.**

**WHICH ICON IN YOUR HOME
IS YOUR FAVORITE?**

ICON MAKING CRAFT

(Sunday of Orthodoxy)

SUPPLIES:

Aluminum Foil

Gold cardstock

Wood board/cardboard 5" x 7"

Ruler

Scissors

Glue Stick

Pen

Self-stick Gems

Template (available on next page)

Cut out the image of the Theotokos with Christ Child, and the two round halos.

Trace the halos onto the gold cardstock and cut them out.

Wrap the board with aluminum foil, shiny side out, and tape the back to keep the foil tight.

Before glueing, place the cutout of the Theotokos on the board (similar to the example shown in the white section of the template).

Position the large gold halo behind the Mother of God's head, and Christ's halo behind His head, tucking it behind the Theotokos.

With a ballpoint pen trace the halos, and remove the paper cutouts.

Place glue on the backside of the large halo and glue in place; and then rub the glue stick on the back of the small halo and glue to the board.

Glue the cutout of the Theotokos overtop of the haloes.

Using the ballpoint pen, draw a pattern into the aluminum foil around the icon.

Attach gems.







JOURNEYING TOGETHER THROUGH

GREAT LENT ROAD TO PASCHA

While it is good to avoid places of temptation, it is better to **seek places of inspiration**. While it is good to avoid individuals, who may lead you to sin, it is better to **seek out individuals who will lead you to virtue**. While it is good to shun those things which tend to control us, it is better to **seek self-control over things which have no power over us unless we give them that power**.

3. MARCH 22

VENERATION OF THE CROSS

"The Most High planted in the middle of Paradise the thrice blessed wood, the gift of life for us, in order that, in approaching it, Adam might find eternal and immortal life, But he did not strive earnestly to know this life, and he failed to attain it, and revealed death. However, the robber, seeing how the plant in Eden had been beautifully transplanted in Golgotha, recognized the life in it and said to himself:

'This is what my father lost formerly in Paradise.'"

St Romanos the Melodist - On the Adoration at the Cross

1. MARCH 8

SUNDAY OF ORTHODOXY

Bring your favorite icon to church with you.

Take some time to stop and venerate each icon in your home.

FIRST WEEK

Focus on PRAYER Life

Monday - Canon of St. Andrew of Crete

Tuesday - Canon of St. Andrew of Crete

Wednesday - Presanctified Liturgy

Canon of St. Andrew of Crete

Thursday - Canon of St. Andrew

Friday - Presanctified Liturgy

MARCH

2 First Day of 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.

- St. Ephrem the Syrian

APRIL 1

PALM SUNDAY

"Hosanna! Blessings on the name of the Lord"

THIRD WEEK

Focus on OTHERS

Pack a box of clothes. Purchase non-perishable food and donate to local food bank. Stop when you see a person on the corner. Give them food, attention, and love. Sacrifice something of your own to someone else - your lunch, your time, your place in line, your seat.



"No act of virtue can be great if it is not followed by advantage for others. So, no matter how much time you spend fasting, no matter how much you sleep on a hard floor and eat ashes and sigh continually, if you do no good to others, you do nothing great."

- St. John Chrysostom

2
Y
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rd!"

HOLY WEEK

Focus on FASTING

Stay silent all week

- Fast strictly
- No TV, music or games
- Meditate on Pascha
- Attend Holy Week Services

- Wednesday: Holy Unction
- Thursday: Mystical Supper & Washing of feet
- Reading of 12 Passion Gospels
- Friday: Crucifixion and burial of Christ
- Saturday: Harrowing of Hades

PASCHA RESURRECTION OF THE LORD

*Christ is Risen!
Indeed He is Risen!*



APRIL 19

ERS

nes to donate
ishable food
al food pantry.
e a homeless
ner and give
on, & prayer.
g of yours
such as
our
ne, or
eat.



5. APRIL 5

ST. MARY OF EGYPT

"True fasting lies in rejecting evil, holding one's tongue, suppressing hatred, and banishing one's lust, evil words, lying, and betrayal of vows."

-St. Zosimus

FIFTH WEEK Focus on GOD

- Take time to thank God throughout the day
- Read the daily Gospel
- Read the Church Fathers
- Make a list of things & people for which you are grateful.
- Serve God... by serving someone else.

4. MARCH 29

ST. JOHN OF THE LADDER

"Humility is the only virtue that no devil can imitate. if pride made demons out of angels, there is no doubt that humility could make angels out of demons."

- St. John Climacus

FOURTH WEEK Focus on HUMILITY

- Do not gossip this week.
- Do not speak about anyone to others.
- Walk away, or change the subject when others gossip
- Greet everyone you meet this week with a smile - teacher, priest, friend, family member, custodian, bus driver...
- Get on your knees when you pray and humbly ask for God's help.

2. MARCH 15

ST. GREGORY PALAMAS

"Give something, however small, to the one in need. For it is not small to one who has nothing; Neither is it small to God, if we have given what we could."

- St. Gregory Palamas

SECOND WEEK Focus on FAMILY

- Spend QUALITY time with your family.
- Put down the phones, & look at them.
- Prepare and eat dinner together.
- Pray the Evening Prayers together.
- Surprise a family member with a kind deed.
- Each day tell a family member what you like about them.

- MEMORIAL SATURDAYS** - March 14, 21, 28
- AKAFIST SATURDAY** (Birth-giver of God) - April 4
- PRESANCTIFIED LITURGY** - Wednesdays and Fridays



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UOCOFUSA.ORG



Barth, John Thomas baptized and chrismated on January 19, 2020 in Sts. Peter & Paul Church, Carnegie, PA. Child of Thomas Michael Barth and Ruth Ann Miller. Sponsors: and . Celebrated by Rev. John Charest.

Bowser, Eric Anthony baptized and chrismated on December 23, 2019 in Sts. Cyril & Methodius Mission Church, Madison, WI. Child of Andrew Maurice and Maria Barragan. Sponsors: and . Celebrated by Fr. Gregory Jensen.

Chekhovych, Emily baptized and chrismated on October 27, 2019 in St. Andrew UOC Church, Cumming, GA. Child of Serhiy Chekhovych and Inna Vasyliiv. Sponsors: Andriy Khlysta and Marta Chekhovych. Celebrated by Rev. Bohdan Maruszak.

Domaratzky, Matthew Oleg baptized and chrismated on November 15, 1992 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Daniel Domaratzky and Ann Marie Wynn. Sponsors: Bohdan Domaratzky and Elizabeth Lipner. Celebrated by Fr. Artem Selepyna.

Fulham, Matthew Angelo Gregory baptized and chrismated on February 15, 2014 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Matthew Thomas Fulham and Maria Christina Leonow. Sponsors: Gregory Vladimir Leonow and Barbara Ann Ballo. Celebrated by V. Rev. Yuriy Siwko.

Fulham, Christina Camille Maria baptized and chrismated on November 29, 2015 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Matthew Thomas Fulham and Maria Christina Leonow. Sponsors: Michael Fulham and Harriet Sideris. Celebrated by V. Rev. Yuriy Siwko.

Graham, Madelyn Rose baptized and chrismated on December 21, 2019 in St. John the Baptist UOC Church, Johnson City, NY. Child of Daniel Graham and Jaclyn Onysko. Sponsors: Seth Itumphy and Laurel Shivk. Celebrated by Fr. Ivan Synevskyy & Fr. Myron Oryhon.

Hlyva, Anastasia baptized and chrismated on February 2, 2020 in St. Andrew UOC Church, Cumming, GA. Child of Oleksandr Hlyvyy and Maryana Hlyva. Sponsors: Valentyna Malanchuk and Yevheniy Petryshyn. Celebrated by Rev. Bohdan Maruszak.

Khomula, Victor Vasyl baptized and chrismated on February 8, 2020 in St. Michael's Church, San Francisco, CA. Child of Ievgen Khomula and Marianna Terzian. Sponsors: Rostyslav Buchko and Oksana Andriutsa. Celebrated by V. Rev. Georgiy Tyapko.

Marchenko, Ivanna baptized and chrismated on January 16, 2020 in St. Michael's Church, San Francisco, CA. Child of Andriy Marchenko and Olga Meleshko. Sponsors: Eduard Dunec and Katherine Gorbachevskaya. Celebrated by V. Rev. Georgiy Tyapko.

Mathis, Maxim Craig baptized and chrismated on February 16, 2020 in Holy Trinity UOC Church, Cheektowaga, NY. Child of Craig David Mathis and Katerina Shchepetova. Sponsors: Kirk Andrusz and Svetlana Eckert. Celebrated by Fr. Yuriy Kasyanov.

Sukennik, Stephanie Eileen baptized and chrismated on in St. Andrew UOC Church, Boston, MA. Child of Leonid Sukennik and Tatyana Sukennik. Sponsors: Alexander Ivashenko and Katerina Soldatova. Celebrated by Fr. Andriy Partakewych.

Sutfin, Caden Matthew baptized and chrismated on November 24, 2019 in Sts. Cyril & Methodius Mission Church, Madison, WI. Child of Ty Brandon Sutfin and Jennifer Anastasia Brey. Sponsors: Chad Sutfin and Tanya Vobelsang. Celebrated by Fr. Gregory Jensen.

Tomchuk, Alex baptized and chrismated on February 9, 2020 in St. Andrew UOC Church, Cumming, GA. Child of Igor Smelyansky and Nataliya Tomchuk. Sponsors: Tigran Sinanian and Alena Zhernosek. Celebrated by Rev. Bohdan Maruszak.

Tomchuk, Anthony baptized and chrismated on February 9, 2020 in St. Andrew UOC Church, Cumming, GA. Child of Igor Smelyansky and Nataliya Tomchuk. Sponsors: Andrey Khomenko and Nona Sinanian. Celebrated by Rev. Bohdan Maruszak.

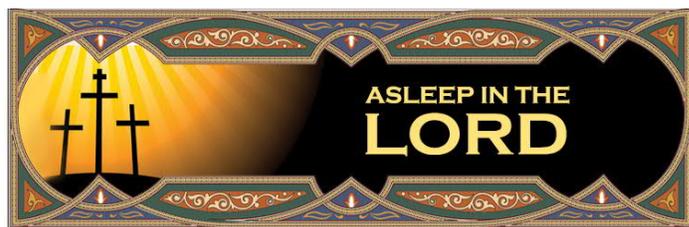
Vogelsang, Brice Basil baptized and chrismated on October 6, 2019 in Sts. Cyril & Methodius Mission Church, Madison, WI. Child of Brent Vogelsang and Tanya Brey. Sponsors: Aaron Vogelsang and Jennifer Sutfin. Celebrated by Fr. Gregory Jensen.

Vuoristo, Anthony Kalevi baptized and chrismated on December 22, 2019 in St. Andrew UOC Church, Atlanta, GA. Child of Tuomas Kalevi Vuoristo and Anna Ivaniuk. Sponsors: Sergii Chornorhuk and Rimma Vaynshteyn. Celebrated by Fr. Bohdan Maruszak.



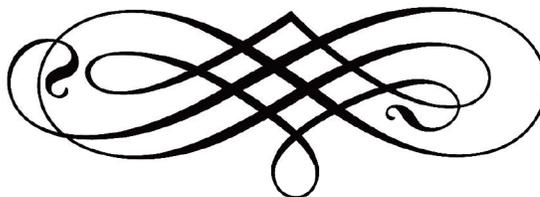
Justin Mcfeeters and Eleni Karas in St. Mary Dormition Parish, Jones City, OK, on September 14, 2019, witnessed by Jacob & Diana Angelo and . Celebrant: Archimandrite Raphael (Moore).

Terrance Lee Rooney and Debra Ann Naab in St. Vladimir Cathedral Parish, Parma, OH, on January 25, 2020, witnessed by Wayne Habel and Mary Pavlyshyn. Celebrant: V. Rev. John Nakonachny.



Berzonsky, Susan of Smithmill, PA on January 23, 2020 at the age of 99 years, officiating clergy Fr. Paul Bigelow & Fr. George Hnapko of St. Johns Parish, Dixonville, PA 15734.

Ward, Olga Katherine of Downtintown, PA on February 7, 2020 at the age of 93 years, officiating clergy Fr. Nicholas Dilendorf of Holy Ghost Parish, Coatesville, PA 19320.





MAY GOD GRANT TO THEM MANY HAPPY AND BLESSED YEARS!

V. Rev. George Bazylevsky	March 8, 2003
Rev. Vasyl Shak	March 12, 2016
Rev. Bohdan Maruszczak	March 15, 1998
Rev. Walter Hvoshtik	March 19, 1995
V. Rev. Gregory Czumak	March 24, 2001
V. Rev. Michael Kochis	March 27, 1995
Dn. Theodore Brinegar	March 29, 2009

In these 40 days of Lent, as Spiritual Fathers of the Church we call upon the faithful - ourselves first of all - to deepen our sensitivity to the mystery of our lives in Christ. We call upon you to try to go deeper in your personal conversion, deeper into the heart of the Gospels and the New Testament writings.

(Metropolitan Antony and Archbishop Daniel)



У ці 40 днів Великого Посту, як духовні наставники Церкви, ми закликаємо віруючих - насамперед самих себе - поглибити свої відчуття в таємниці нашого життя у Христі. Ми закликаємо вас спробувати заглибитись у своє особисте навернення, глибше заглянути у серце Євангелії та Новозавітніх Писань.

(Митрополит Антоній та Архієпископ Даниїл)

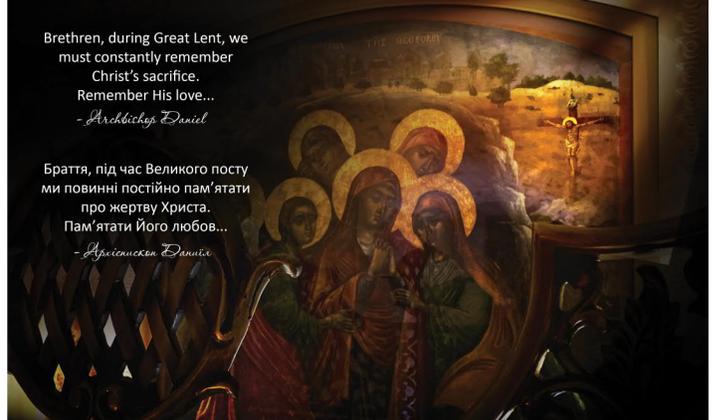
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Brethren, during Great Lent, we must constantly remember Christ's sacrifice. Remember His love...

- Archbishop Daniel

Браття, під час Великого посту ми повинні постійно пам'ятати про жертву Христа. Пам'ятати Його любов...

- Архієпископ Даниїл



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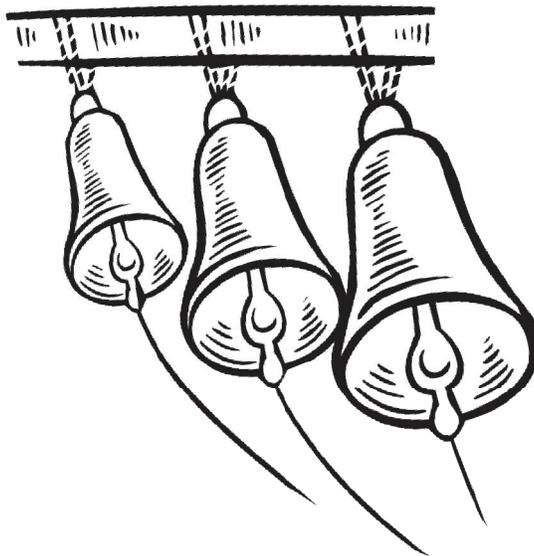
MEMORY ETERNAL!

ВІЧНА ПАМ'ЯТЬ!



MARCH

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





73rd Annual UOL Convention

*Hosted by: St. Vladimir Jr. & Sr. Chapters
of Philadelphia, Pa*

July 22nd-26th, 2020

Crowne Plaza Hotel of King of Prussia



"For we walk by faith, not by sight" - 2 Corinthians 5:7

COME AND SHARE IN THE LIGHT, GRACE AND GOSPEL OF THE RISEN LORD WITH OTHERS!

ST. THOMAS & SUNDAY

May the souls of our beloved
find rest among the saints,
and their memory be eternal!

25-26 APRIL
2020

ST. THOMAS WEEKEND PILGRIMAGE SCHEDULE

BRIGHT SATURDAY – 25 April, 2020

Ukrainian food, crafts and youth activities throughout the day

10:00 AM - Divine Liturgy St. Andrew Memorial Church

3:00 PM - Picnic at St. Sophia Seminary

6:00 PM - Vespers and Confessions - Seminary Chapel

MIDNIGHT – Eucharistic Divine Liturgy and Memorial Service, served by Archbishop Daniel and clergy, commemorating the 34th Anniversary of Chernobyl Nuclear Disaster (26 April, 1986)

BRIGHT SUNDAY – 26 April, 2020

Ukrainian food, crafts and youth activities throughout the day

10:00 AM - Eucharistic Liturgy, celebrated by the hierarchs and clergy of local and distant parish communities.

11:30 AM - Procession and Memorial Service in front of the Memorial Cross at St. Andrew Cemetery, commemorating all departed hierarchs, clergy and faithful of our Holy UOC of the USA, along with the victims of Genocidal Famine of 1932-33, the victims of the Chernobyl disaster, those who sacrificed their lives for the freedom and independence of Ukraine and the USA.

3:00 PM - Youth Activity at the Lecture Hall of the Cultural Center

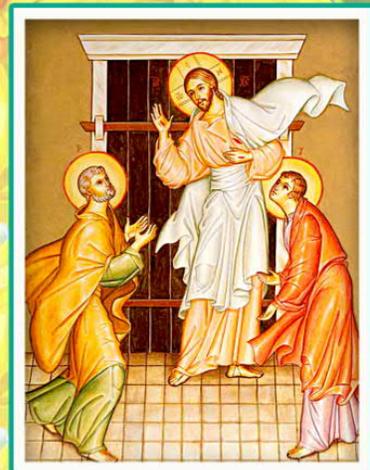
PLEASE NOTE: MEMORIAL SERVICES ARE NOT PERMITTED DURING BRIGHT WEEK – MONDAY TO FRIDAY (20-24 April, 2020). THESE DAYS ARE RESERVED FOR GRAVE CLEANING AND CEMETERY PREPARATION FOR ST. THOMAS SUNDAY.

PARKING REGULATIONS AND INSTRUCTIONS

As directed by the Consistory, all parking on Memorial Church and Cemetery grounds is strictly prohibited on Saturday, 25 April and Sunday, April 26. Parking is permitted only on the Consistory grounds located at 135 Davidson Avenue, Somerset, NJ. Round trip transportation of pilgrims to the Memorial Church and Cemetery will be provided. Cultural exhibits and all commerce will take place on Saturday, from Noon to 6 PM and Sunday, from Noon to 6 PM in the main auditorium of the Cultural Center. Permits for sales must be obtained from the Consistory. No business will be transacted during the Liturgy and Panakhya. Any individuals conducting unauthorized sales will be removed from the property.

The Council of Bishops of the Ukrainian Orthodox Church of the U.S.A, the clergy and the Office of Youth Ministry encourage children and youth of our Holy Metropolia to enrich their lives by participating with their parents and family members in the various liturgical services, especially the Holy Mystery of Confession and the Holy Eucharist during this year's Holy Pilgrimage. Youth activities scheduled for Sunday; April 26th will emphasize a relationship based on our relationship to Christ.

All other Panakhya (Memorial Services) are permitted only after the conclusion of the general Panakhya.



ПРИЙДІТЬ РОЗДІЛИТИ СВІТЛО, РАДІСТЬ І БЛАГОВІСТЬ ВОСКРЕСЛОГО ХРИСТА!

ФОМИНА ПРОВІДНА Надія

Нехай душі наших
улюблених зі святыми
спочивають, а пам'ять про
них буде з роду в рід!

25-26 КВІТНЯ
2020

РОЗКЛАД ПОДІЙ

СВІТЛА СУБОТА – 25 КВІТНЯ, 2020

Українська кухня та сувеніри, та події для молоді після обіду в Культурному Центрі

10:00 год. Ранку - Літургія в Церкві-Пам'ятнику св. Андрія

3:00 год. після обіду - Пікнік при семінарії Святої Софії

6:00 год. Вечора - Вечірня і сповідь у каплиці семінарії

ПІВНІЧ – Нічна Божественна Літургія та Панахида в 34-ту річницю
Чорнобильської Трагедії у спіслужінні Архієпископа Даниїла та духовенства

НЕДІЛЯ – 26 КВІТНЯ, 2020

Українська кухня та сувеніри, та події для молоді після
обіду в Культурному Центрі

10:00 год. ранку - Божественна Літургія, очолена
Високопреосвященнішим Митрополитом Антонієм
та Архієпископом Даниїлом у співслужінні
місцевого та приїжджого духовенства.

11:30 год. ранку - Після Літургії відбудеться
Панахида перед головним Пам'ятним
Хрестом цвинтаря св. Андрія за спокій
всіх спочилих ієрархів, священиків і вірних
УПЦеркви, а також за спокій душ
жертв ґеноциду - Голодомору 1932-33 р.р.,
Чорнобильської трагедії, всіх тих, що
життя своє поклали в боротьбі за волю й
незалежність України і США

3:00 год. дня - Події для молоді в Лекційному
залі Культурного Центру

**УВАГА! НА ПРОТЯЗІ СВІТЛОГО ТИЖНЯ ВІД ПОНЕДІЛКА ДО П'ЯТНИЦІ ВКЛЮЧНО
ВІДПРАВЛЯТИ ПАНАХИДИ НА ЦВИНТАРІ НЕ ДОЗВОЛЕНО. ЦІ ДНІ ЗАРЕЗЕРВОВАНО
НА ВПОРЯДКУВАННЯ МОГИЛ ДО ПРОВІДІВ.**

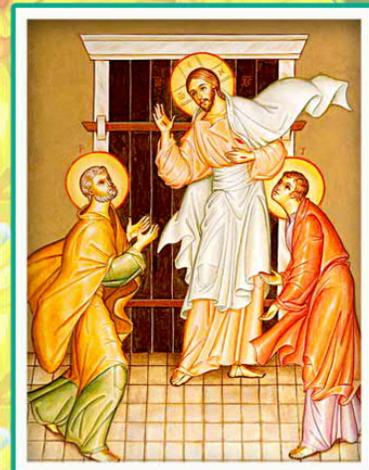
ЗАГАЛЬНІ ПРАВИЛА

Консигорія повідомляє, що паркування авт в суботу 25 квітня та неділю 26 квітня
2020 року буде тільки на площі Консигорії при 135 Davidson Ave, Somerset, NJ.
Для транспортації бажаних паркувальною площею і щіщц Церквою-Пам'ятником/цвинтарем щопівгодини ходитимуть спеціальні авта
(Consistory vans). Паркування авт біля Церкви-Пам'ятника і на цвинтарі суворо
заборонене!

Виставки і продаж різноманітних товарів відбуватимуться в суботу і неділю від 12
год. до 6 год. вечора в головному залі Культурного Центру, за попередньо
отриманими від Консигорії дозволами. Ті, хто будуть пробувати торгувати без
дозволу, будуть позбавлені права торгівлі. Продаж товарів не дозволяється
проводити під час Св. Літургії та Панахиди.

Собор Єпископів УПЦ США, духовенство та Відділ Праці з Молоддю закликає
дітей і молодь нашої Митрополії збагатити цього року своє життя участю, разом з
членами своєї родини, у різних Богослужіннях, особливо в Таїнствах св. Сповіді і
св. Причастя. Молодіжні заходи, заплановані на неділю, підкреслять стосунки
базовані на наших стосунках з Христом.

Приватні Панахиди можна служити тільки після закінчення загальної Панахиди.

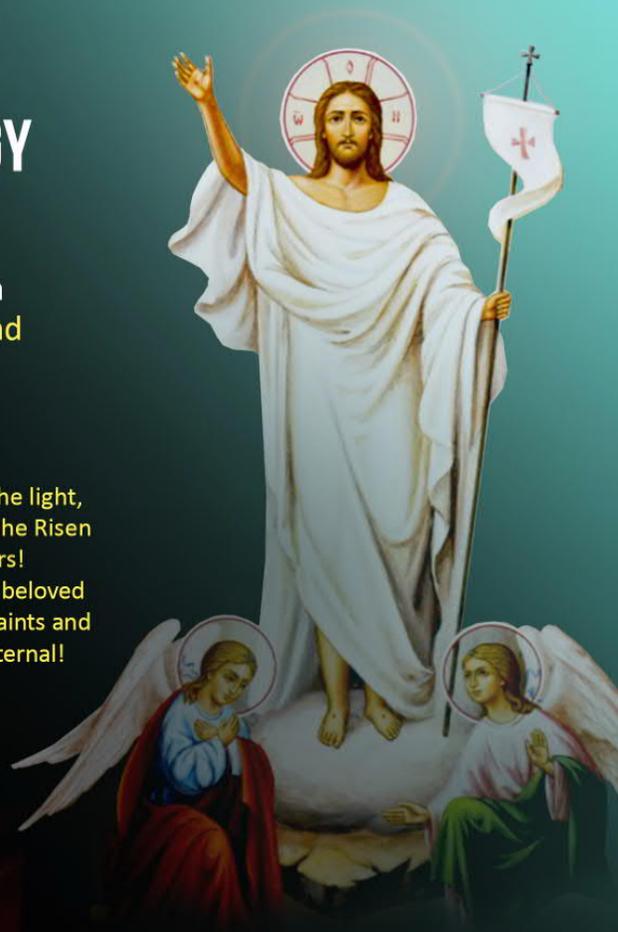
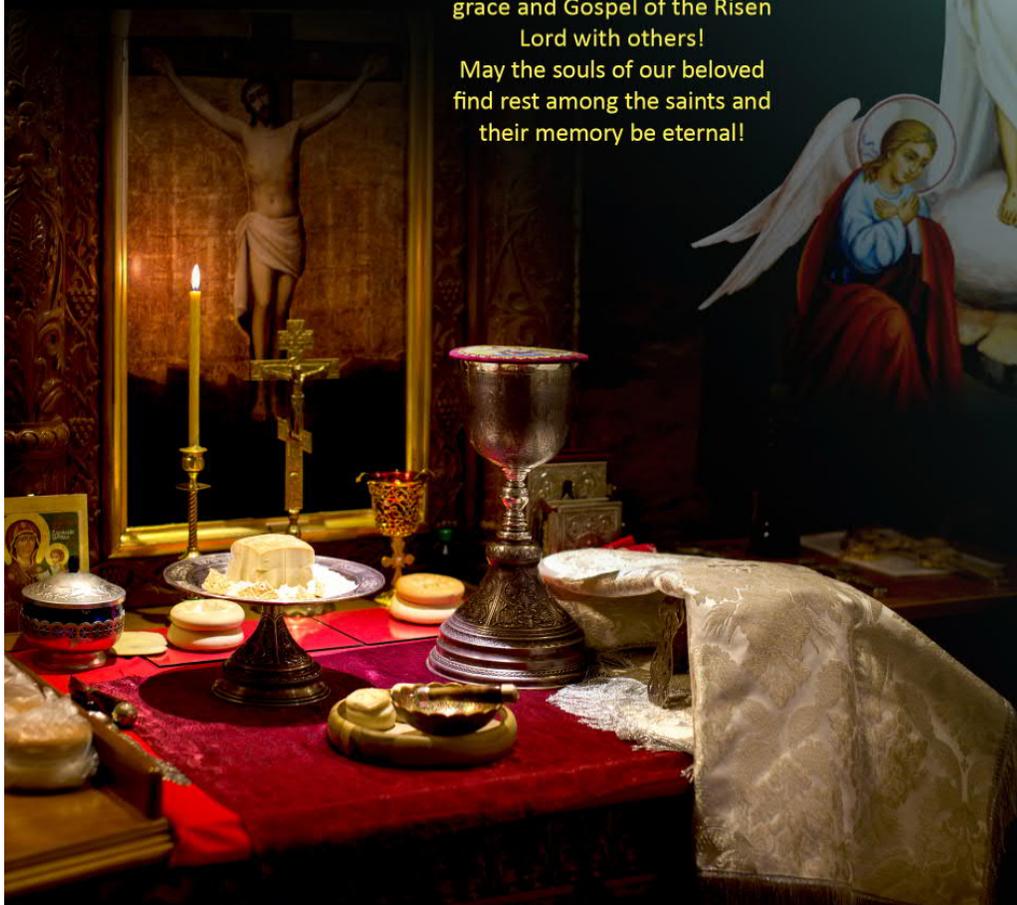


MIDNIGHT EUCCHARISTIC DIVINE LITURGY & MEMORIAL SERVICE

at St. Andrew Memorial Church
served by Archbishop Daniel and
clergy, commemorating
the 34th Anniversary of the
Chornobyl Nuclear Disaster

Come and share in the light,
grace and Gospel of the Risen
Lord with others!

May the souls of our beloved
find rest among the saints and
their memory be eternal!



ПІВНІЧНА БОЖЕСТВЕННА ЛІТУРГІЯ

& ПАНАХИДА

в Церкві-Пам'ятнику св. Андрія
в 34-ту річницю
Чорнобильської Трагедії
у спіслужінні Архієпископа Даниїла
та духовенства

Прийдіть розділити світло, радість і благовість Воскреслого Христа!
Нехай душі наших улюблених зі святыми спочивають, а пам'ять про
них буде з роду в рід!



26 APRIL
2020

26 КВІТНЯ



Ukrainian Orthodox Church
Camping Ministry



All Saints Camp 2020

#ASC2020

June 13-16

St. Nicholas Special Needs Family Camp (All Ages)

June 21 - July 3

Diocesan Church School Camp (Ages 9-13)

July 5-18

Teenage Conference (Ages 13-18)

July 27-31

Mommy/Daddy + Me (Ages 4-8 + Parent/s)

August 23-27
Clergy Family Retreat

September 4-6

Family Fest (All Ages)

Join the Team!

All Ages(14+)

Availabilities(Weekly, Weekends)

Interests(Program, Facilities, Food Service)

Paid + Volunteer

For information on programming,
job opportunities and registration:

www.uocyouth.org

www.allsaintscamp.org

Follow us on Facebook:

UOC Office of Youth Ministry

All Saints Camp



APRIL CELEBRATIONS У КВІТНІ СВЯТКУЄМО

4 APRIL - КВІТНЯ

AKATHIST SATURDAY - THE BIRTH-GIVER OF GOD
СУБОТА АКАФІСТНА - БОГОРОДИЦІ

5 APRIL - КВІТНЯ

FIFTH SUNDAY OF THE GREAT LENT
- VENERABLE MARY OF EGYPT
5-ТА НЕДІЛЯ ВЕЛИКОГО ПОСТУ
- ПРП. МАРІЇ ЄГИПЕТСЬКОЇ

7 APRIL - КВІТНЯ

THE ANNUNCIATION OF THE THEOTOKOS
БЛАГОВІЩЕННЯ ПРЕСВЯТОЇ БОГОРОДИЦІ

11 APRIL - КВІТНЯ

LAZARUS SATURDAY
ЛАЗАРЕВА СУБОТА

12 APRIL - КВІТНЯ

THE ENTRANCE OF OUR LORD IN TO JERUSALEM
ВХІД ГОСПОДНІЙ В ЄРУСАЛИМ

13-18 APRIL - КВІТНЯ

PASSION WEEK
СТРАСНИЙ ТИЖДЕНЬ

19 APRIL - КВІТНЯ

PASCHA - RESURRECTION OF OUR LORD, GOD
AND SAVIOR, JESUS CHRIST
ПАСХА - ВОСКРЕСІННЯ ГОСПОДА БОГА І СПАСА
НАШОГО ІСУСА ХРИСТА

20-25 APRIL - КВІТНЯ

BRIGHT WEEK - FAST-FREE WEEK
СВІТЛИЙ ТИЖДЕНЬ - ВСЕЇДНА СЕДМИЦЯ



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



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!

Memorial
Saturdays

March 14, 21, 28

ALL SAINTS CAMP

JUNE 13-16: St. Nicholas Special Needs Family Camp
JUNE 21-JULY 3: Diocesan Church School Camp (9-13)
JULY 5-18: Tannage Conference (Ages 13-18)
JULY 27-31: Mommy/Daddy + Me (Ages 4-8 + parent/s)
AUGUST 23-27: Clergy Family Retreat
SEPTEMBER 4-6: Family Fest (all ages)

Palm
Sunday

April 12

73rd UOL
Convention

July 22-26, 2020
Philadelphia, PA

PASCHA

April 19, 2020

HOLY LAND
Pilgrimage

November 8-22, 2020

ST. THOMAS
Weekend

April 25-26, 2020
South Bound Brook, NJ

UOCofUSA

uocofusa.org