



Great Lent 2021



2021 LENTEN SCHEDULE

March

Sunday 14 th	9:30 am	Divine Liturgy, Forgiveness Sunday / Rite of Forgiveness (Turn in your updated memorial books at this time)
Monday 15 th	6:00 pm	Great Canon of St. Andrew of Crete, Poklony,
Tuesday 16 th	6:00 pm	Great Canon of St. Andrew of Crete, Poklony
Wednesday 17 th	6:00 pm	Great Canon of St. Andrew of Crete, Poklony
Thursday 18 th	6:00 pm	Great Canon of St. Andrew of Crete, Poklony
Friday 19 th	6:00 pm	Presanctified Liturgy
Saturday 20 th	6:00 pm	Vespers
Sunday 21 st	9:30 am	Divine Liturgy, Sunday of Orthodoxy/ Icon Procession
Wednesday 24 th	9:30 am	Presanctified Liturgy,
Friday 26 th	6:00 pm	Presanctified Liturgy
Saturday 27 th	1:00 pm	Akathist to Sts. Julian & Christina for Youth followed by confessions for the youth.
	6:00 pm	Vespers
Sunday 28 th	8:30 am	Divine Liturgy, Sunday of St Gregory Palamas, Pysanky Sale
Wednesday 31 st	9:30am	Presanctified Liturgy

APRIL

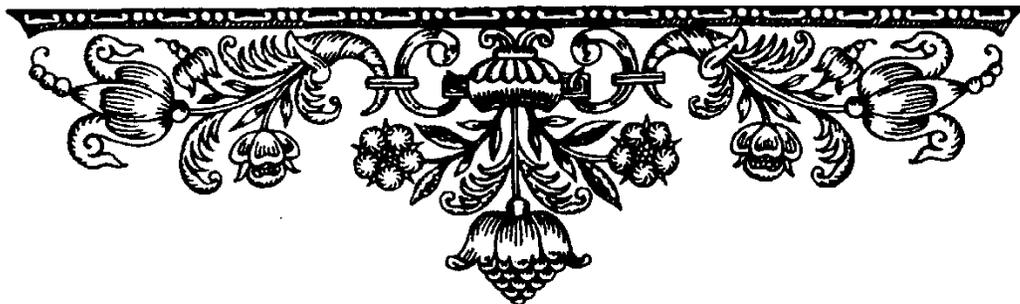
Friday 2 nd	6:00 pm	Presanctified Liturgy
Saturday 3 rd	9:30 am	Divine Liturgy, Memorial Saturday
	6:00 pm	Vespers
Sunday 4 th	9:30 am	Divine Liturgy, Veneration of the Holy Cross
Tuesday 6 th	6:00 pm	Great Vespers, Annunciation
Wednesday 7 th	9:30 am	Divine Liturgy, Annunciation
Friday 9 th	6:00 pm	Presanctified Liturgy
Saturday 10 th	9:30 am	Divine Liturgy, Memorial Saturday
	6:00 pm	Vespers
Sunday 11 th	9:30 am	Divine Liturgy, St John of the Ladder
Wednesday 14 th	6:00 pm	Canon of St. Andrew of Crete
Friday 16 th	6:00 pm	Presanctified Liturgy
Saturday 17 th	1:00 pm	Mother of God, Akathist Saturday/ Missions/Confessions
	6:00 pm	Vespers

Sunday 18th	9:30 am	Divine Liturgy, St Mary of Egypt,
Wednesday 21st	9:30 am	Presanctified Liturgy
Friday 23rd	6:00 pm	Presanctified Liturgy
Saturday 24th	9:30 am	Divine Liturgy, Lazarus Saturday, Children Participation
	6:00 pm	Children Participation/ Parish grounds clean-up
		Vespers
Sunday 25th	9:30 am	Divine Liturgy, Palm Sunday.
Monday 26th	6:00 pm	Bridegroom Matins
Tuesday 27th	6:00 pm	Bridegroom Matins
Wednesday 28th	6:00 pm	Holy Wednesday, Sacrament of Healing
Thursday 29th	9:30 am	Commemoration of first Divine Liturgy
	6:00 pm	Holy Thursday, Passion Gospels
Friday 30th	9:30 am	Royal Hours
	6:00 pm	Holy Friday, Vespers, Procession & Burial

MAY

Saturday 1st	9:30 am	Holy Saturday, Anticipation Liturgy, Baskets Blessed
	9:00 pm	Reading of the Acts of the Apostles
	9:30 pm	Resurrection Services:
		Nocturnes, Paschal Matins & Divine Liturgy
		Paschal Blessing of Baskets & Agape Feast
Sunday 2nd	11:00 am	Pascha, Agape Vespers
		Blessing of Baskets
Monday 3rd	9:30 am	Bright Monday, Divine Liturgy
Tuesday 4th	9:30 am	Bright Tuesday, Divine Liturgy
Saturday 8th	6:00 pm	Vespers
Sunday 9th	9:30 am	Divine Liturgy, St. Thomas Sunday
		Provody, Grave Blessing

Great Lent is a wonderful time to get spiritually refreshed and confession is an important step on that journey. Fr. John is available for confession by appointment and prior to as well as after all services. On Sundays, Fr. John will stop hearing confessions at 9:20 so that Liturgy may begin on time. Please plan accordingly. If you'd like to confess in Ukrainian please let Fr. John know and he will arrange for a Ukrainian speaking priest to come to a Saturday Vespers.



Lenten Readings

March

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

April

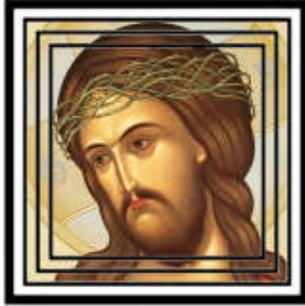
- 1 Gen 7:11-8:3, Is 11:10-16, 12:1-3, Prov 10:1-22
2 Gen 8:4-21, Is 13:2-13, Prov 10:31-11:12
2 Heb 10:32-38, Mk14-17
4 Heb 4:14-5:6, Mk 8:34-9:1, Heb 2:11-1, Lk 1:24-38
5 Gen 8:22, 9:1-17, Is 14:24-32, Prov 11:19-12:6
6 Gen 9:8-17, Is 25:1-9, Prov 12:8-22
7 Gen 9:18-10:1, Is 26:21-27:9, Prov 12:23-13:9
8 Gen 10:32-11:9, Is 28:14-22, Prov 13:20-14:9
9 Gen 12:1-7, Is 29:13-24, Prov 14:15-26
10 Heb 6:9-12, Mk 7:31-37
11 Heb 6:13-20, Mk 9:17-31
12 Gen 8:21-22. 9:1-7, Is 37:33-38, 38:1-6,
Prov 11:19-31, 12:1-6
13 Gen 15:1-15, Is 40:18-31, Prov 15:17-19
14 Gen 17:1-8, Is 41:1-14, Prov 15:20-16:9
15 Gen 18:20-33, Is 42:5-16Prov 16:13-17

- 16 Gen 22:1-18, Is 45:11-17, Prov 17:17-18:5
17 Heb 9:1-7, Lk 1:39-56
18 Heb 9:11-14, Mk 10:32-45
19 Gen 27:1-41, Is 48:17-22, 48:1-5, Prov 19:16-25
20 Gen 31:3-16, Is 49:5-10, Prov 21:3-21
21 Gen 43:26-31, Is 58:1-11, Prov 17:17-18:5
22 Gen 46:1-7, Is 65:8-16, Prov 23:15-24:5
23 Gen 49:22-50:26, Is 66:10-24, Prov 31:8-31
24 Heb 12:28-13:8, Jn 11:1-45
25 Phil 4:4-9, Jn 12:8
26 Mt 21:18-43, Mt 24:3-43
27 Mt 22:15-23:39, Mt 24: 36 – 26:2
28 John 12: 17-50 Mt 26: 6 -16
29 Lk 22:1-45, 1Cor 11:23-32, Mt 26:2-27:2 , Jn 13:1-17
30 1Cor 1:18-2:2, Mt 27:1-61, Lk 23:34-43, Jn 19:31-43

May

- 1 1 Cor 5 : 6-8, Gal 3:13-14, Mt 27:62-66, Rom 6 : 3 – 11





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

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

Once again, we are entering into the Sacred Season of the Holy and Great Lent.

In the First Gospel, our Lord and Savior Jesus Christ calls Matthew with a simple expression “*Follow me.*” Upon hearing the call, the tax collector “*got up and followed him.*” The Greek translation of “got up” is *anastas*, the word used also to describe the Resurrection (*anastasis*) of our Lord from the dead. Choosing to follow Him is also a kind of resurrection from the dead, since it involves the rising up from a “lower” path of life to a “higher” one, from a preoccupation with the temporal world to an ultimate immersion in the Divinity of God.

The call of Christ Jesus addresses the mind, but it is meant to move through the mind into the body, and through the body into the whole of one’s life, into action and decision. “Follow me” has the sense of “walk as I walk, think as I think and choose as I choose.” Discipleship – being a follower – requires an entire reworking of the self, according to the example set by our Savior.

Follow me... Turn away from sin and be faithful to the Gospel!

The Lenten season is an invitation to a sincere review of our life in the Light of the Gospel. Any illusion of self-sufficiency we may have held should have been dispelled by these past 12 months in which we have faced a global medical crisis, economic hardship, social unrest, and partisan divisiveness. Perhaps, when we emerge on the far side of COVID-19 pandemic, we would have learned to be a bit more humble — that, despite all our vast technology, we are not the masters of our destinies as we sometimes tend to believe.

The events of the past year have caused much suffering for many people and suffering does not usually exalt us. It can and does embitter us, and we can be and are tempted to self-pity, becoming completely self-centered. A faithful observance of the Holy and Great Lent can help us grow in humility - which is not “thinking less of ourselves” (as some erroneously believe) but rather, “thinking of ourselves less”. Great Lent, therefore, is a summons to reach out to others in their need so that we, having experienced mercy from God, might learn how to be ourselves merciful.

And, certainly, this past year has been very disruptive of our lives. We yearn for “normality” - whatever the “new” normal might be. And so, while we face the future with humility, we must also embrace the present with a strong dose of patience. Patience is the spiritual vaccine we all need during these days of

pandemic, economic stress, social unrest, and political divisiveness and, therefore, a great virtue for us to work on this Great and Holy Lent of 2021. St. Peter says: *“Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble. Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing. For, “Whoever would love life and see good days must keep their tongue from evil and their lips from deceitful speech. They must turn from evil and do good; they must seek peace and pursue it. For the eye of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil.”* (1 Peter 3:8-12)

If you are patient, you do not answer that angry email with an angrier one. You wait and perhaps you will not say or write something you cannot take back. Patience helps you de-escalate tense situations. Patience gives birth to humility and brings us closer to holiness. Holy and Great Lent calls us to recommit ourselves to the search for holiness, which is what “life in Christ” means for all Orthodox Christians.

Through prayer, repentance, fasting and simple daily kindness, we lead ourselves and our loved ones to a renewed faith in the power of God’s Love for us, a Love that is stronger than sin, death, and the devil. Through repentance in the Holy Mystery of Confession, we seek to overcome the influence of sin which has wounded our capacity to live in fellowship with others and union with God. In the Fourth Prayer – of St. Simeon the Translator – before receiving the Holy Eucharist – Communion, we pray: *“The multitude of Your Loving-Kindness is immeasurable and the mercy of Your Goodness and Forbearance beyond description and there is no sin, which overcomes Your Love for all mankind.”* Thus, we see that there is great hope always that we can be victorious over sin – turning away from sin and toward a Loving God, always ready to embrace us in His LOVE.

Let us all journey through this Sacred Season with a sense of repentance, with a renewed desire to love, to serve, to be present for one other; so that we can all proclaim to the world around us – **WE ARE THE PEOPLE OF LOVE! WE ARE THE PEOPLE OF THE GOSPEL! WE ARE THE PEOPLE OF PASCHA!**

Blessed Lenten Journey to all!

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
ЄПИСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ

Улюблені у Христі: духовенство, брати і сестри!

Ось і знову ми вступаємо у Священну Пору Святого та Великого Посту.

В Першому Євангелії, Господь наш і Спаситель Ісус Христос кличе Матвія простим зверненням *“Йди за Мною”*. Почувши заклик, митар *“встав і пішов за ним”*. Грецький переклад слова *“встав”* - *анастас*, також вживається для опису події Воскресіння (*анастасіс*) Господа нашого Ісуса Христа з мертвих. Вибір наслідувати Христа, свого роду є також воскресінням з мертвих, оскільки він включає в себе піднесення від *“нижчого”* шляху життя до *“вищого”*, від тимчасових турбот світу цього до основного занурення в Божество.

Заклик Ісуса Христа звернений до розуму, але він повинен пройти через наш розум у тіло, а через тіло — у все життя, дії та рішення. *“Йди за мною”* означає *“ходи, як Я ходжу, думай, як Я думаю, та вибирай, як Я вибираю”*. Бути учнем, означає бути послідовником, і вимагає повністю перевиховати себе, згідно прикладу, показаного нашим Спасителем.

Йди за мною ... Відвернись від гріха і будь вірним Євангелії!

Час Великого Посту - це запрошення до щирого огляду нашого життя у світлі Євангелії. Будь-яка ілюзія самозабезпеченості, яку ми можливо мали, повинна була б розвіятись за останні 12 місяців, з часу, коли ми зіткнулися з світовою медичною кризою, економічними труднощами, громадськими заворушеннями та партійною роздільністю. Можливо, переживши пандемію COVID-19, ми навчимося бути дещо покірнішими - усвідомивши, що незважаючи на неймовірні можливості сьогоденної технології, наша доля все одно не є в наших руках, як ми часто думаємо.

Події минулого року завдали великих страждань багатьом людям, а страждання зазвичай не підносять нас. Вони можуть, а часто і роблять нас озлобленими, і тоді ми впадаємо у спокусу жалю над собою, стаючи повністю егоцентричними. Правильне дотримання Святого і Великого Посту може допомогти нам зрости у смиренні - що не означає, що ми будемо *“менше задумуватись над собою”* (як дехто помилково вважає), а швидше, *“менше думати про себе”*. Отож, Великий Піст це заклик звернутися до тих, хто в потребі, щоб ми, отримавши милосердя від Бога, навчилися бути милосердними.

Звичайно, минулий рік був дуже руйнівним для нашого життя. Ми всі прагнемо *“нормальності”* — якою б *“нова”* норма не була. Тому, дивлячись у майбутнє з смиренням, ми повинні сприймати

сьогодення з терпінням. Терпіння — це духовна вакцина, яка усім нам необхідна в ці дні пандемії, економічного стресу, громадських заворушень та політичного розколу, а також велика чеснота над якою нам потрібно працювати у цей Великий і Святий Піст 2021 року. Святий Апостол Петро повчає: *“Нарешті ж, будьте всі єдиномисльними, спочутливими, братолюбними, милосердними, покірливими. Не платіть злом за зло, або лайкою за лайку, навпаки, благословляйте, знаючи, що на це вас покликано, щоб ви впадали благословення. Бо хто хоче любити життя та бачити добрі дні, нехай здержить свого язика від лихого та уста свої від говорення підступу. Ухиляйся від злого та добре чини, шукай миру й женися за ним! Бо очі Господні до праведних, а вуха Його до їхніх прохань, а Господнє лице проти тих, хто чинить лихе!”* (1Петра 3: 8-12)

Якщо Ви терплячі, Ви не відповісте на роздратований електронний лист ще гнівнішим листом. Ви почекаєте, і, можливо, не скажете чи напишете того, чого Ви не зможете забрати назад. Терпіння допомагає зняти напругу з ситуації. Терпіння породжує смирення і зближує нас із святістю. Святий і Великий Піст закликає нас шукати святості, що для всіх Православних Християн означає “життя у Христі”.

Через молитву, покаяння, піст та простоту щоденної доброти ми приводимо себе та своїх близьких до оновленої віри в силу Божої Любові до нас, Любові, яка є сильнішою за гріх, смерть та диявола. Через покаяння у Святий Тайні Сповіді, ми прагнемо подолати вплив гріха, який вражає нашу здатність жити у мирі з іншими та єднанні з Богом. У 4-й Молитві св. Симеона Метафраста перед Святою Євхаристією/Причастям, ми молимося: *“Безмірне множество щедрот Твоїх і милість невимовна незлостивої Твоєї благодаті, і немає гріха, щоб переміг Твою Любов до людства”*. Отже, ми бачимо, що завжди є велика надія на те, що ми можемо бути переможцями над гріхом — відвернувшись від нього та повернувшись до Люблячого Бога, який завжди готового обняти нас у Своїй ЛЮБОВІ.

Давайте, усі разом, подорожувати цією Священною Порою з почуттям покаяння, відновленим бажанням любити, служити та бути поруч один для одного; щоб ми могли проголосити світу навколо нас те, що - **МИ ЛЮДИ ЛЮБОВІ! МИ ЛЮДИ ЄВАНГЕЛІЇ! МИ ЛЮДИ ПАСХИ!**

Благословенної Вам Мандрівки Великим Постом!

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

+ ДАНИІЛ - Архієпископ

Української Православної Церкви США та Діаспори

+ ІЛАРІОН - Єпископ

Української Православної Церкви в Канаді

+ АНДРІЙ - Єпископ

Української Православної Церкви в Канаді

Each day of Great Lent post an image that illustrates your understanding of the word for that day.

You do not have to be a great photographer. This project is more about the practice of paying attention and being intentional. Just share them on your Facebook page and tag us, or post them on our Facebook wall, in the comment section for each day.



Photo-A-Day

CHALLENGE

Let's visually share our Lenten Journey!

MARCH

14. Faith
15. Prayer
16. Light
17. Remember
18. Celebrate
19. Walk
20. Humility
21. Everlasting
22. Call
23. Bless
24. Rise
25. Celebrate
26. Mercy
27. Words
28. Steadfast
29. Labor
30. Rested
31. Honor

APRIL

1. Celebrate
2. Thanks
3. Endures
4. Gathered
5. Joy
6. Delivered
7. Wonderful
8. Celebrate
9. Days
10. Grace
11. New
12. House
13. Write
14. Teach
15. Celebrate
16. Charity
17. Forgiveness
18. Weary
19. Rebirth
20. Grief
21. Life

22. Entrance
23. Greed
24. Life
25. Entrance
26. Greed
27. Friend
28. Betrayal
29. Mystical
30. Death

MAY

1. Victory
2. Love



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

#myphotoLent

Great Lent Photo-a-Day 2021

Do you generally give something up during Lent?

Would you consider adding in a new practice to your daily routine? A new challenge?

Great Lent, the season of our Church Year that is typically observed as a time of repentance, simple living, prayer and fasting leading up to PASCHA the Resurrection of our Lord and Savior Jesus Christ, and it begins this year on Forgiveness Sunday (March 14, 2021). But what is Great Lent REALLY about?

Many spend the time in self-examination and reflection as modeled by our Savior in the Gospel according to St. Matthew 4: 1-11 where the Lord prayed and fasted for 40 days before beginning his ministry.

What is supposed to happen with us during these 40 days of fasting and praying in the wilderness of our life? Maybe we need some time with God to sort through the major changes happening in our personal way of life. Maybe we need to take a break from the regular routine in order to see God in our lives more clearly. Maybe we need more time with God for reevaluation of our relationship with Him and the world around us... Maybe we need to ask ourselves from time to time: "Who am I called to be?"

So, we are invited into this time of introspection. Will you join this photo-a-day challenge and share with the community how you perceive each word of the day? No explanation needed. After all, a picture is worth a thousand words. Tag us on your Facebook page with [#myphotoLent](#).

You don't have to be a great photographer. This project is more about the practice of paying attention and being intentional. We would love for you to share your photos. Just share them on your Facebook page and tag us, or post them on our Facebook wall, in the comment section for each day.

Let's start this 40-day spiritual journey together, sharing glimpses of our lives with one another. Let this be an intentional time, even for a few minutes a day, to pause, to repent, to remember and reflect.

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

FAST from discouragement and FEAST on hope.

FAST from lethargy and FEAST on enthusiasm.

FAST from suspicion and FEAST on truth.

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

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

FAST from idle gossip and FEAST on purposeful silence.

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

FAST from criticism and FEAST on praise.

FAST from self-pity and FEAST on joy.

FAST from ill-temper and FEAST on peace.

FAST from resentment and FEAST on contentment.

FAST from jealousy and FEAST on love.

FAST from pride and FEAST on humility.

FAST from selfishness and FEAST on service.



MISSION SUNDAY

MARCH 14TH, 2021

The Orthodox Christian Mission Center (OCMC) is the official mission and evangelization agency for all Orthodox Churches in the United States. **OCMC annually supports Orthodox missionaries, mission clergy and mission projects, and sends mission teams, worldwide.** Please support, and pray for, these life-transforming ministries. Visit <http://www.ocmc.org> to learn ways you could get involved with OCMC.



1-877-463-6784
WWW.OCMC.ORG
MISSIONS@OCMC.ORG



ASSEMBLY OF CANONICAL
ORTHODOX BISHOPS
OF THE UNITED STATES OF AMERICA

Mission Sunday, March 14, 2021

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

Greetings in our Lord and Savior Jesus Christ! Despite the anxieties, disruption, loss and grief imposed by the pandemic of these past, long months, we know that in our Savior and Healer we have no need to fear. Indeed, proclaiming this Good News is as important, if not more important, now than ever. The Hierarchs of the Assembly of Canonical Orthodox Bishops in the United States are committed to this mission, and one means we do so beyond our borders is our support of the Orthodox Christian Mission Center (OCMC) on which we specially focus on Mission Sunday, March 14 of this year.

Our world faces great tempests, the pandemic being but one. Yet we are called to courageously face these storms in the great hope of our deliverance through and in our Lord, just as when He walks on the water to his fearful disciples cowering in their boat during a fierce storm (Matthew 14). He calls to them, "Take courage, it is I, fear not." While Peter kept his focus on Christ, he was able to walk on water, but when he focused on the storm he started to sink. We must keep an unwavering focus on Christ and His Church, the means of our rescue and protection from the storms that rage around us. Others will see our faith and turn to Christ. Like the disciples who watched Peter walk on the water, they will proclaim Jesus Christ is the Son of God, and they too will be saved.

This is the holy work that OCMC accomplishes on your behalf and with your support. By praying for OCMC, financially supporting its ministries, serving as a missionary, or volunteering for a short-term mission team, you are helping reach the more than one billion people worldwide who have never heard the Gospel and hunger and thirst for salvation in Jesus Christ. You are also impacting our local communities by being shining beacons of Christ's Good News. Visit ocmc.org to learn more about the ministry of our Mission Center and support the work that they accomplish throughout the world.

We pray that you have a blessed Lenten journey with your gaze constantly fixed on Christ Jesus to rise above life's storms. And may your life in the Resurrected Christ be freely offered to strengthen your sisters and brothers during these challenging times.

With Blessings in Christ,

Bishop DEMETRIOS
Episcopal Liaison to OCMC

OUR JOURNEY TO PASCHA! 2021

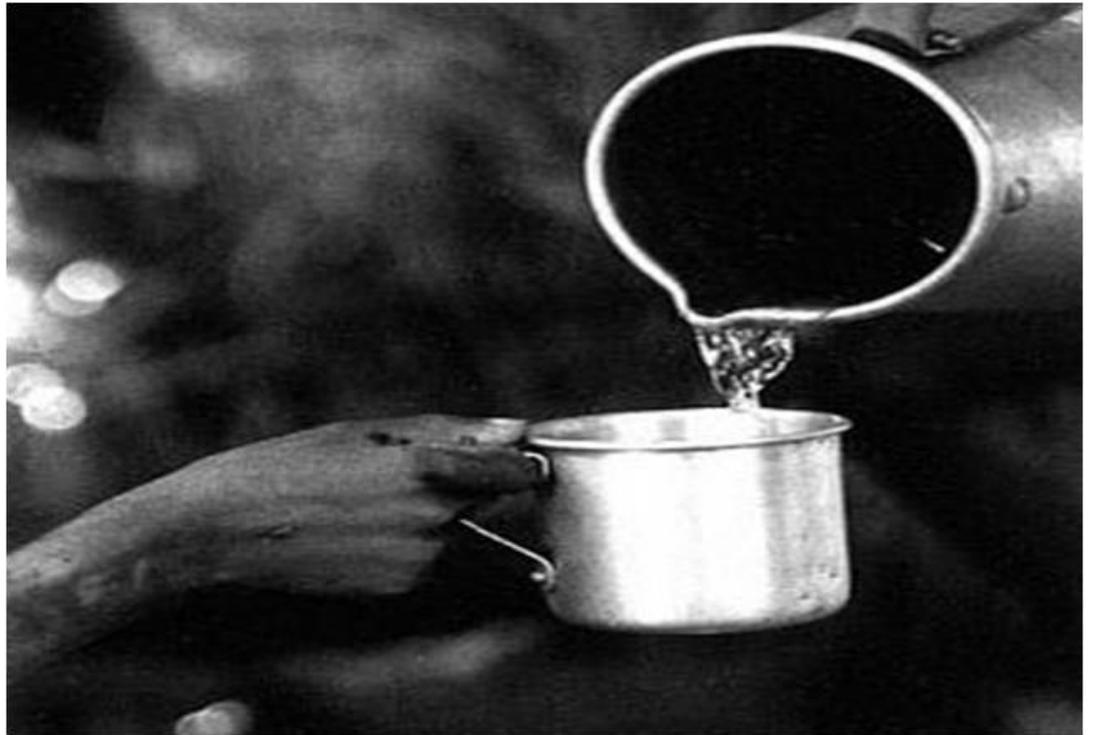
Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 21st	 <i>TRIODION WEEKS</i> Publican and the Pharisee Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 28th	 The Prodigal Son Returns! Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare MARCH 7th FAREWELL TO MEAT TODAY	 The Last Judgement Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare MARCH 14th FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 21st	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 28th	 ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent APRIL 4th	 VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent APRIL 11th	 ST JOHN of the LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 18th	 ST MARY of EGYPT Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! APRIL 25th GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 30th	 GREAT AND HOLY FRIDAY <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! MAY 2nd NO FASTING!	 <i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

Forgiveness – Give an Enemy a Cup of Cold Water

[Fr. Stephen Freeman](#)

There is a story related in Dostoevsky's *The Brothers Karamazov* about an old woman who was quite wicked. She dies and goes to hell to the great distress of her guardian angel. The angel searches for any possible good deed to plead on her behalf and finds a rotten onion – something the old woman had given to a beggar. The angel takes the onion and, with it, begins to pull the old woman out of hell. The end of the story is less than successful, but its power lies in the importance and significance given to even the smallest act of kindness.



Christ gives a similar significance to a seemingly trivial action – giving a cup of cold water:

“And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.” (Matthew 10:42)

This small action, for me, offers a hint towards a way forward in the forgiveness of enemies (those who have caused us harm). Few things are more painful than the injuries we gather over the years. I find that most people do not have “enemies” in any classical sense. Rather, we have people with whom we’ve had painful encounters. Bitter words and actions, anger and insults, never seem to disappear on their own. If they go away, it is often because we find ways to emotionally *block* their remembrance. Reminders often bring a fresh or renewed sense of injury. It is thus rarely our “enemies” that give us difficulties so much as their remembrance. They become “psychic” enemies, collections of bitterness harbored in parts of the brain that, for some reason, seem to be primarily concerned with such things.

I have written about the importance of forgiveness over the years, including “forgiving everyone for everything.” It is invariably a subject that gets a bit of “push-back.” For some, the remembrance of an injury is part of the boundary that keeps them at a healthy distance. Thus, forgiveness feels “unsafe.” That kind of forgiveness for certain enemies might well be unsafe. Boundaries exist for a reason and they are not part of what forgiveness entails.

I want to offer two thoughts on the forgiveness of enemies. Both have been of use to me. The first is a prayer that I use myself, and have offered to others, when there is difficulty forgiving someone. It runs thus:

O Lord, on the day of judgment, do not hold this sin against them on my account.

It is a prayer of “postponed” forgiveness – something that feels emotionally safe and which places vengeance where it belongs – with God. On the day of judgment, we ourselves will want forgiveness for all we have done. As we are taught in Christ’s parables, we should do the same. I have had any number of conversations with people who have found this approach to be of use when everything felt “stuck,” and immovable.

The second thought is more immediate to the heart.

It is very difficult to do a “negative” thing. It is why when we struggle to quit an addiction, we find it difficult. It creates an absence that longs to be filled. The same is true of intrusive thoughts. Trying “not to think” something is nearly impossible. Again, it creates a negative which begs to be filled and the thought returns again and again. So, my second thought on forgiveness involves *positive* action. Positive action has life, beauty, truth, and being. It is strong and brings the might of reality to bear on the unreality of darkness.

In the struggle to forgive, if possible, find something (anything) from the offending person for which you can give thanks. It is to go, like their guardian angel, looking for an onion, even a miserable, *rotten* onion given as a small act of kindness. It is the cup of cold water in their life. It does not matter how small the matter was, how insignificant or trivial. It takes something from their life for which *you* can make the offering of thanksgiving to God. This doesn't entail speaking to them, or renewing an unsafe relationship. It entails the difficulty of our own inner torment created by the pain of what remains unforgiven.



Finding such an action we pray: O God, I give you thanks for the kindness I received.

My experience with this approach is that it can make a profound change in the heart. Something softens that before was hard. While even this is not always possible, it is an effective balm of the soul when it is. We too often underestimate the power in very small things. That power, I believe, is the work of grace.

In the gospels, there are people to whom Christ says, “Your faith has made you well.” That “faith” seems to be His description of certain minor actions. The woman with an issue of blood simply touched the hem of his garment. We’re not told that she sold everything she had and gave it to the poor or that she made some profound profession of faith. She simply *touch*ed Him.

The tenth leper came to Christ and thanked him for the cleansing miracle. Christ told him his faith had made him whole. His act of thanksgiving was received as a “faith” that made him complete in a way unknown to the nine who gave no thanks.

The sinful woman who washed the feet of Jesus was told that her faith had “saved” her. He forgave her sins. It was a dramatic action, no doubt, one that would have required her to bear the shame of drawing attention to herself in a very public setting, but was, still, no more than a difficult evening. Even the Wise Thief, who spoke with kindness to Christ during their crucifixion, found that his faith brought him paradise “in a single moment” (as we sing in his hymn).

The grace that comes in such moments is always present for us as well. It makes sense for us to find small things of a good nature that we can offer as we wage war against the darkness that haunts our soul. A word of thanksgiving for even a small “cup of water” (or other random kindness) done by an “enemy” can set in motion the grace that made others whole. It may even allow us to enter paradise, in a single moment.

Elder Aimilianos: Fasting and Prayer as a Longing for God

"Longing for God is expressed with fasting, with an empty stomach... Fasting has a unique meaning by expressing the longing for God... The same occurs for prayer. If prayer to myself had meaning, then my prayer life would be a human endeavor, a tendency and revival, it wouldn't be God. My prayer has meaning because it exactly expresses my longing: 'Come and abide in us...', the: 'Where are you, my God?'

"With fasting, vigil, and prayer, chaos and malaise are shown to be our rags before God, as the poor man shows his rags to his fellow man in order for him to have pity on him to help him, or like the blind man cried out to Christ to give him light. Thus, we show our poverty and he ask that He open our eyes in order to understand that we are sinners, that we might repent and so He can forgive us...

"The approach therefore is an uncreated energy, a true projection of His being. Because of this, my life as well is a true communion with the true God. While God acts, I commune with Him. While God is unapproachable, I partake of Him...

"Only the: 'Where are you, my God?', can make visible the invisible presence of God...We give Him our consent, our being, and He directs everything, He kneads us..."



Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us and save us! Amen!

<http://full-of-grace-and-truth.blogspot.com/2019/03/elder-aimilianos-fasting-and-prayer-as.html>



Kontakion of St. Romanos: "On Adam's Lament"

The Guide of wisdom, Leader of prudence, Chastener of the senseless, and the Defender of the poor: fortify, grant understanding to my heart, O Master. Give me a word, O Word of the Father, for behold, I do not hold back my lips from crying out to You: O Merciful, have mercy on the fallen.

Adam sat and wept across from the delight of Paradise, and beating his eyes with his hands, he said: "O Merciful, have mercy on the fallen."

When Adam beheld the Angel turning him back, and closing the gate of the divine garden, he groaned greatly, and said: "O Merciful, have mercy on the fallen."

O Paradise, bear pain together with your master, who has been impoverished of you, and through the sound of your leaves, entreat the Fashioner to not close you. "O Merciful, have mercy on the fallen."

O Paradise full of virtue, all-holy, all-joyous, which was planted for Adam and was shut from Eve, entreat God for the fallen. "O Merciful, have mercy on the fallen."

-Excerpt from the Kontakion of St. Romanos: "On Adam's Lament", read on Forgiveness Sunday

Forgive me, and may God grant us all forgiveness, repentance, and a blessed Lent!

FASTING

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

STRICT FAST

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

PALM SUNDAY

Fish, Oil & Wine permitted

FEAST OF THE ANNUNCIATION

Fish, Oil & Wine Permitted

Shellfish are permitted throughout Great Lent

Resource:

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

St. John Chrysostom on Fasting

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

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

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

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

Let the hands fast, by being free of avarice.

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

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

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

Let the mouth fast from foul words and unjust criticism.

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

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

Jesus' Instructions on Fasting

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

Gospel of Matthew Chapter 6:16-18

REPENTANCE & CONFESSION

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

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

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

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

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

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

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

PRAYER

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

-St. Paul’s letter to the Philippians

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

The Prayer of St. Ephraim the Syrian

Read each week-day during Great Lent

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

Prayer to the Holy Spirit

Heavenly King, Comforter, the Spirit of Truth,
present in all places and filling all things,
the treasury of blessings and Giver of life:
come and abide in us.
Cleanse us from all impurity, and save our souls,
O Gracious Lord.

<https://www.goarch.org/documents/32058/2576299/lenten-journey.pdf/28d2eee7-764c-4470-82a3-5c1de210be1d>

A MEDITATION ON ALMSGIVING

By Fr. Thomas Hopko

Christ commanded his disciples to give alms. To “give alms” means literally “to do” or “to make merciful deeds” or “acts of mercy.” According to the Scriptures, the Lord is compassionate and merciful, longsuffering, full of mercy, faithful and true. He is the one who does merciful deeds (see Psalm 103). Acts of mercy are an “imitation of God” who ceaselessly executes mercy for all, without exception, condition or qualification. He is kind to the ungrateful and the wicked.

Mercy is a sign of love. God is Love. A deed of merciful love is the most Godlike act a human being can do. “Being perfect” in Matthew’s Gospel corresponds to “being merciful” in Luke’s Gospel. “Perfection” and “being merciful” are the same thing.

To love as Christ loves, with the love of God who is Love, is the chief commandment for human beings according to Christianity. It can only be accomplished by God’s grace, by faith. It is not humanly possible. It is done by the indwelling of the Holy Spirit.

Acts of mercy must be concrete, physical actions. They cannot be “in word and speech, but in deed and truth” (First letter of John and letter of James). Acts of mercy are acts done to Christ himself who was hungry, thirsty, naked, homeless, in prison and sick in the form of being wounded for our transgressions on the cross, taking up our wounds, and dying our death.

Christian acts of mercy must be sacrificial. By this, we understand that we must not simply give to others what is left over. We have to be sharing our possessions with others in ways that limit our-selves in some way (The Widow’s Mite). And, acts of mercy should be done without qualification or condition to everyone, no matter who, what or how they are (Parable of the Good Samaritan)





The rose does not speak, but puts forth a strong fragrance. We too, should put forth fragrance, pour forth spiritual fragrance, the fragrance of Christ. The fragrance of our deeds should be heard from far around: good, pure, and righteous deeds, full of love. Only thus can the Kingdom of God appear within our hearts, appearing not through words, but with power.

Amen.

-St. Luke of Simferopol

Alms Giving Opportunities

IOCC- International Orthodox Christian Charities

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

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



OCMC- Orthodox Christian Mission Center

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



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

Neighborhood Resilience Project

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



Our Vision

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

Neighborhood Resilience Project and the Orthodox Church

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

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

ZOE for Life

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

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



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

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

ZOE for Life- Pittsburgh An Orthodox Christian Initiative

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

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

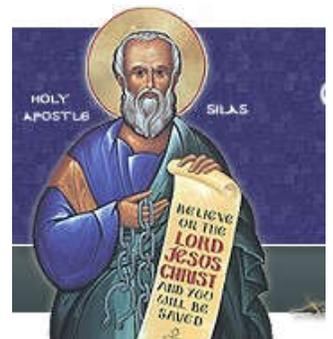
At this point (Fall 2020) we are organizing for the purchase and renovation of a property in the Pittsburgh area that will allow us to provide accommodation for 3 or 4 women and their very young children.

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

OCPM – Orthodox Christian Prison Ministry

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

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



St Andrew's Society

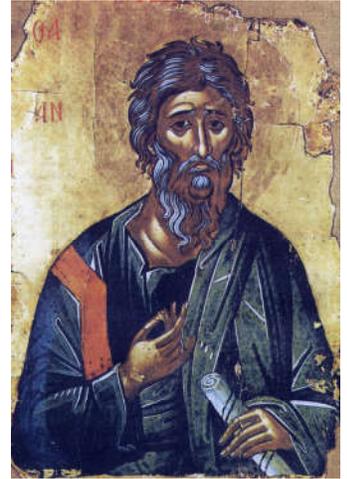
Saint Andrew's Ukrainian Orthodox Society was founded in 1990 by the faithful of the Ukrainian Orthodox Church of the USA as a religious and charitable organization.

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

Saint Andrew's Society Mission supports:

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

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



Donations may be forwarded to:

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

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

www.uocofusa.org

www.assemblyofbishops.org

Internet Lenten Resources

ANCIENT FAITH MINISTRIES

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

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE

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

GREEK ORTHODOX ARCHDIOCESE

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

MYSTAGOGY: GREAT LENT RESOURCE PAGE

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

My Beautiful Lent

<https://mybeautifullent.com/>

ORTHODOX CHRISTIAN NETWORK

<http://myocn.net/>



The Great Lent Giveaway is sponsored by Consistory Office of Youth & Young Adult Ministry and the Jr. Ukrainian Orthodox League

Great Lent Giveaway 2021

Serve in YOUR Community!

"As for me and my house, we will serve the Lord" Joshua 24:15



Great Lent Giveaway 2021

The Office of Youth Ministry & Jr Ukainian Orthodox League are pleased to announce that the Great Lent Giveaway 2021 will take place. This year's recipient is YOUR LOCAL OUTREACH. Building on the theme, "As for me and my house, we will serve the Lord," the GLG is asking for youth groups to choose a local charity or project to support this year.

Ukrainian Orthodox Church of the USA

JOURNALING THROUGH THE FEASTS & FASTS

A Year Long Project with the OYM Team

Join the Team at the Consistory Office of Youth & Young Adult Ministry as we journal through the feasts and fast of the church. We will create journals for all ages of you from pre-school to young adults. Videos will be posted regularly on our social media, as we share our journaling experience with you!

Lord, now let your servant depart in peace

Christ Is Risen!

Resources will be shared through our website and google classroom. For more information visit www.uocyouth.org

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

RETURN SERVICE REQUESTED