



# WAY



# ШЛЯХ

Official Publication of the Ukrainian Catholic Archeparchy of Philadelphia

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MAY 8, 2011

ENGLISH VERSION

## Metropolitan-Archbishop Stefan Soroka celebrated Holy Thursday in Perth Amboy, NJ



(Continued on page 6)



### MOTHER'S DAY GREETING

On the occasion of Mother's Day, the Staff of "The Way" wishes all our readers who are mothers good health, long life, and the Lord's choicest blessings. May the Holy Spirit guide you throughout your lifetime. May the Holy Mother of God guard and protect you from all evil.

**MANY HAPPY & BLESSED YEARS!**

# Easter Sunday - April 24, 2011

## Cathedral, Philadelphia, PA



Deacon Michael Waak, Metropolitan-Archbishop Stefan Soroka, and Rev. Ivan Demkiv.



Basket Blessing



Watch Videos from Easter on our blog.  
[www.thewayukrainian.blogspot.com](http://www.thewayukrainian.blogspot.com)

## Holy Saturday

### Cathedral, Philadelphia

Venerating the Replica of the Shroud of Turin



May 8, 2011

# Holy Saturday - Basket Blessing - April 23, 2011 Cathedral, Philadelphia, PA



Watch a video on our blog at  
[www.thewayukrainian.blogspot.com](http://www.thewayukrainian.blogspot.com)



**Rev. Ivan Demkiv**



May 8, 2011

# Ukrainian fasting comes to an end with the blessing of Paschal foods

BY JOHN E. USALIS  
<http://republicanherald.com>

**FRACKVILLE, PA** - The parish hall of St. Michael Ukrainian Catholic Church smelled of ham and smoked kielbasi Saturday as traditional Easter food was set out to be blessed.

The traditional blessing of the foods was held immediately after Vespers and the Divine Liturgy of St. Basil the Great on the Vigil of the Great and Holy Pascha, or Easter.

The Very Rev. Archpriest John M. Fields welcomed parishioners and visitors during the homily using the traditional Ukrainian greeting for the Easter season: "Khrestos Voskres! Voyistinnu Voskres!" The Easter greeting, which means "Christ is Risen! Indeed He is Risen!" declares that Jesus Christ has risen from the dead.

After the Divine Liturgy, many people moved to the hall, where all types of foods were spread atop tables to be blessed. Many baskets were covered by embroidered linens with Ukrainian designs.

The foods are many that are abstained from during the Great Fast, or Lent: eggs, meat, butter, rich breads and more. They are

prepared ahead of time and are traditionally eaten on Holy Pascha, thereby keeping cooking on the holy day to a minimum.

Each family lights a candle, which symbolizes the radiance of the Resurrected Christ, prior to the prayers, incensing and blessing of the foods with holy water. As Fields sprinkled the holy water, family members kissed a cross he held in his other hand.

The foods have the following meanings:

- Paska - A rich, decorated bread, it represents Christ, as the true bread of life and the living bread. Traditionally, the candle is placed in the center of the bread, though many use a separate candleholder.

- Babka - A sweet bread, usually with raisins, represents Mary, the mother of God (Theotokos).

- Pysanky - Decorated eggs with intricate designs and colors represent hope and are likened to Christ, who rose from the dead, since eggs, which look dead, bring forth new life.

- Krashanky - Plain, dyed eggs in a variety of colors, which also symbolize life.



**The Very Rev. Archpriest John M. Fields**  
(Photo by: **David McKeown**)

Traditionally, there is a red egg to represent salvation through the blood of Christ.

- Salt - A small amount represents the Christians' call to be the "salt of the earth" and their duty to others.

- Butter - Usually in the form of a lamb, representing Christ as the lamb of God and the paschal lamb. The butter also represents the goodness of Christ.

- Cheese - Cheese, along with all dairy products, is related to the prophecies that told of the prosperity and peace of the Messianic times and are symbolic of the special gifts given by God.

- Horseradish - The bitterness of horseradish is a reminder of Christ's bitter suffering.

- Beets - The red of the beets tells of Christ's Passion and the blood he shed.

- Vinegar - A reminder of the gall Jesus was offered on the cross.

- Sugar - A reminder that Christ's sufferings are seen in the light of the Resurrection.

- Ham, roasted lamb, sausage, kielbasi, bacon - These rich meats are reminders of the richness and joy of the Resurrection. They also are symbols of God's overabundance and limitless mercy and generosity.

It is important not to waste any of the blessed food. The crumbs, bones, etc. are buried so that the earth receives blessing from the Resurrection.

As the blessing ceremony came to a close, Fields said the fast is officially over.

"Now that you have attended the Paschal services and that your Paschal foods are blessed, you can scurry home, take out the knife and fork, and dig in. The fast is over. Happy Pascha," Fields told his congregation.

**republicanherald.com**

**Good Friday - April 22, 2011**  
**Ss. Peter & Paul Ukrainian Catholic Church,**  
**Williamstown, NJ**



Rev. Ruslan Romanyuk  
reads the Holy Gospel



***Watch a video on our blog at [www.thewayukrainian.blogspot.com](http://www.thewayukrainian.blogspot.com)***



# Holy Thursday - April 21, 2011

## Assumption Ukrainian Catholic Church, Perth Amboy, NJ



See more photos from Holy Thursday on <http://www.assumptioncatholicchurch.net>



Metropolitan-Archbishop Stefan Soroka washes the feet of 12 priests.



Students from Assumption Ukrainian Catholic School

Father Ivan Turyk and The Ukrainian Catholic Church  
of the Assumption of the Blessed Virgin Mary parish family  
Present the 2nd Annual



# Spring Ukrainian Dance & Music Program



**Musical Performances by:**  
**Anna Lawrence & Iryna Borsa**  
**Oksana & Christina Sorochan**

**"UAS Dance Group"**

**FREE ADMISSION**

***Come for the Holy Name Society Breakfast Buffet***  
***"All You Can Eat"***

**9:00 am to 1:00 pm Adults \$10 Teens (12-17) \$5 Under 12 Free**

***Stay for the Music & Dance***

**May 15, 2011 at 1:00 pm**  
**Ukrainian Assumption School Auditorium**  
**Meredith & Jacques Streets, Perth Amboy, NJ**

*for information call the Rectory at 732-826-0767*

## Lenten Spiritual Journey to Christ's Passion & Resurrection

The first gathering of the catechetical program Generations of Faith was held on Sunday, April 3, 2011 at Assumption Ukrainian Catholic Church in Perth Amboy, N.J.

The day began with one Divine Liturgy at 10:00 am sung by the Boyan Choir under the direction of Mrs. Alla Korostil in Ukrainian and parts in English sung by the congregation.

After the Divine Liturgy, on a crisp, sunny Sunday afternoon when parishioners could have enjoyed many different outings, over 100 adults and 28 children and teenagers gathered in the school auditorium for the first presentation of the parish catechetical program, Generations of Faith.

The tables were beautifully decorated in Lenten deep purple with fresh potted plants of purple and white pansies all donated and prepared by Olga Yurechko.

Father Ivan Turyk welcomed all present then blessed the luncheon foods for all to share that were coordinated by Eleanor Kataryniak and Wasyl Kiczula and borscht prepared by Marika Huna. Father Ivan invoked

a prayer to the Holy Spirit to guide and inspire all present.

After lunch, the two speakers from the parish, Mrs. Helen Cheloc in English and Mr. Andrew Wowk in Ukrainian began the presentation "Lent – Commission/Omission"

In order to keep some of the children under 5 occupied during the presentation, Joan Zaleski had graciously provided Lenten Coloring Books and crayons for them.

Following the presentation, three groups left the gathering to assemble in their own groups. The children, ages 4 to 7 were taken by Sister Maria Kelly, MSMG; the second group, ages 8 to 12 was led by Sister Yosaphata Litvenczuk, MSMG; and the third group, 13-17 was led by Mr. Anton Massopust. Meanwhile; each table was assigned a facilitator, accordingly in English or Ukrainian. The facilitator was given a set of questions that were to serve as guides for discussion. The discussions about Lent and spiritual life sparked active participation by all. Following the discussion, each facilitator presented a few observations and comments as to the

discussion at his or her respective table. The students then returned to the auditorium to present their discussion with first the teenagers, followed by the intermediate group and finally the youngest members who brought a smile to every attendee's face with their animated song.

The day had been planned for weeks by a dedicated and enthusiastic committee that included, Father Ivan Turyk, Deacon Paul Makar, Sister Yosaphata, MSMG Sister Maria, MSMG, Maria Alvarez, Glenys Bilohowski, Robert and Helen Cheloc, Tom Dochych, Melanie Fedynyshyn, Ronald and Ana Mascenik, Anton and Marcella Massopust, and Joan Zaleski.

To further promote the evangelization in the parish, each participant was given a folder with printed material, generously



provided by John Baginsky, as well as a special crucifix and a prayer card with the prayer of St. Ephrem. Those present were asked to recite the prayer as a family once a week at a specified time, continuing the theme of spiritual growth of the family and of the parish family. Attendees were also asked to share the printed material about the Eastern Church with their other family or friends.

The first Generation of Faith program brought together parishioners of all ages to learn, to share and to grow spiritually by gaining a deeper understanding of the Lenten Journey that leads to the Glorious Resurrection of Christ, the center of our faith.







## ***Monasticism – Life of Struggle, Life of Holiness (Part 1)***

Often, the answer of a call to religious life seems to be radically counter cultural. After all, who in this day and age would be crazy enough to give up an awesome job opportunity, to make money, to live a good life, get married, and have a family? Yet, “mysteriously” it seems, there are those who give all of this up, leaving everything behind to spend a lifetime in prayer, fasting, and doing good works, either in solitude or living in community.

Monastic life, for both men and women, is something that is in itself a mystery. It is mysterious primarily because it is a special calling from God to an individual soul to abandon their former way of life and become more perfectly united to God by offering up their lives as a prayer. Prayer is what defines and shapes the monk or nun in everything that they do, 24 hours a day, 7 days a week, 365 days a year. This is the common thread of religious life, no matter if the monk is a contemplative who shuns the world to fast, pray, and be more closely united with God, or the active sister who spends her time engaged in works of charity. They all offer their lives up in service and in prayer, so that not only they may achieve sanctification and holiness, but also that the world may achieve sanctification and holiness through the examples they set for us in the world.

Father Paul Makar

*Perhaps you feel that God may be calling you to service in His Church?*

If you would like to discuss God's call to a vocation in your life, do not hesitate to contact:

Rev. Paul J. Makar  
Director of Vocations  
Ukrainian Catholic Archeparchy of Philadelphia  
827 North Franklin Street  
Philadelphia, PA 19123-2097

Phone: 1-215-627-0143  
Fax: 1-215-627-0377

E-mail: [ukrvocations@catholic.org](mailto:ukrvocations@catholic.org)



*Come and Get to Know Your Clergy And Religious Men and Women!*



Rev. Ivan Turyk

Pastor of Assumption of the Blessed Virgin Mary  
Ukrainian Catholic Church

Perth Amboy, NJ

## "Sviachene"

On Sunday, May 1, more than 100 parishioners of Annunciation of the BVM Church in Melrose Park were welcomed to the church hall by their pastor, the Rev. Ihor Royik, for the annual "Sviachene". Children of the parish performed a musical program, and the raffle of a beautiful torte donated for the occasion raised nearly \$200 in addition to the proceeds from the event, all of which will go toward church needs.

submitted by Russell Cooke



## LUC Meeting – Sunday, June 5, 2011

North Anthracite Council - League of Ukrainian Catholics will meet on Sunday, June 5, 2011 at St. Vladimir Ukrainian Greek Catholic Church, 430 North Seventh Avenue, Scranton, PA. Prayer Service begins at 2:00 pm in church, with general session and fellowship social to follow in the Parish Center next door. Everyone is welcome - members are invited to bring along a new member. A special invitation is extended to former members and members who have not attended in a while.

For additional information contact Dorothy Jamula, President at 570 822-5354





The Catechism class of Holy Ghost Ukrainian Catholic Church, located in West Easton PA, learned how to make Pysanky and decorated their own Paska's during The Great Fast. The children watched attentively and were eager to try what they had just learned. Fr. Petro Zvarych also attended the demonstration.



## Eastern Catholic Bishops meet in St. Louis

The bishops of the Eastern Catholic Churches in the U.S.A. met at the Maronite Pastoral Center in St. Louis, MO, April 13 and 14. They met as the Eastern Catholic Associates, an organization formed 40 years ago, and as the relatively recent Region XV of the U.S. Conference of Catholic Bishops.

Two new members, Bishop Yousif Habash of the Syriac Eparchy and Bishop Eusebius of the S y r o - M a l a n k a r a Exarchate, were formally welcomed. Father Peter Kochera represented Bishop Eusebius who was unable to attend because of his *ad limina* visit to the Holy Father. Father Eugene Yackanich represented the Archeparchy of Pittsburgh, of which he is the administrator *sede vacante*.

In addition to opportunities to pray together, to share concerns and to strengthen fraternal bonds, a number of issues were addressed.

New by-laws for the E.C.A. were approved, adjusting terminology to conform to that of the Code of Canons of the Eastern Churches and conforming to modifications in practice that were introduced since the first by-laws were created. Among these,

terms of office were extended from one year to 3 years.

The following were elected to office: President, Bishop John Kudrick; Vice-president, Archbishop Stefan Soroka; Secretary, Bishop John Michael Botean; and Treasurer, Bishop Robert Shaheen.

### Encounter 2012 approved

Father Gregory Noga, Dr. Barbara Lutz and Bishop Nicholas Samra reported on the progress of the Eastern Catholic Eparchial Directors of Religious Education and *God With Us Publications*. They also reported on the planning and preparation for Encounter 2012, of which they were given responsibility.

The final version of a statement of the Eastern Catholic bishops on stewardship was approved for distribution.

### Vocations Fair 2012 approved

A presentation on the Eastern Catholic Vocations Fair was given by Archbishop Soroka. This program of prayer services, exhibits and conversation is scheduled for the weekend of the March for Life in Washington, DC. Vocation directors of many of the eparchies and religious



communities will participate.

Short discussions covered various topics, including grants from the Home Mission Collection; outreaches to Eastern Catholics from Catholic University of America, Walsh University and SS. Cyril & Methodius Seminary; an update on the *Charter for the Protection of Children and Young People*; ways to assist Eastern Catholics in the Middle East, especially by supporting the Catholic Arabic TV station Telemuiere/Noursat; and the 2012 international Synod of Bishops on the New Evangelization.

As Region XV of the U.S.C.C.B., the bishops heard a report from Mr. James Dubois, one of the Region's 2 representatives on the conference's National Advisory Council.

He and Ms. Helen Kennedy have served as the Region XV's first representatives. They will end their well-served and well-appreciated term of office this year.

The bishops elected Bishop John Kudrick as chairman of the Region. Various bishops were recognized for their participation on the various conference committees.

Preparations were begun for the first corporate visit *ad limina* of the Eastern Catholic bishops to the Holy See in 2012. Previously, the bishops each joined their neighboring Latin Church counterparts.

The annual meeting ended by joining the Maronite Church for their Lenten weekday worship.

# Philadelphia commemorates 25<sup>th</sup> anniversary of Chernobyl

Teresa Siwak, "The Way"

(Photos: Tanya Bilyj)

The Ukrainian community of the Greater Philadelphia area, in solidarity with and support from the local Japanese community, commemorated the 25th anniversary of the Chernobyl nuclear catastrophe on Tuesday, April 26, 2011 at 7:00 pm at the Ukrainian Catholic Cathedral of the Immaculate Conception located at 830 North Franklin Street, Philadelphia PA 19123.

All proceeds raised during the commemorative concert that featured Ukrainian choirs and a performance by the Japanese-American community were designated for victims of the earthquake and tsunami in Japan.

The evening began with a wreath-laying ceremony followed by the lighting of a memorial candle for the victims of the nuclear tragedies.

Welcoming remarks were delivered by Metropolitan-Archbishop Stefan Soroka followed by a prayer service for the souls of the victims of the nuclear tragedies in Ukraine and in Japan.



Wreath-laying ceremony



Lighting of a memorial candle

Among the speakers of the evening included Tomoko Torii, Executive Director and President of the "Harmony for Peace Foundation." Tomoko Torii spoke about the tragic bond that is shared between Japan and Ukraine, she said, "No people in the world have suffered the effects of nuclear disaster and radioactive contamination more directly and with greater consequence." She also expressed her sincere thanks to everyone attending and performing that evening for their compassionate decision to donate the proceeds from this anniversary gathering to aid the victims of Japan. She said, "Having the generous support of everyone here tonight, you who 25 years later still hold the horror of 1986 close to your hearts touches us deeply."

Other speakers of the evening included Ulana Mazurkevych, Mariya Vengrenyuk, Andriy Mikitov, and Kostyantyn Vorona.

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Metropolitan-Archbishop Stefan Soroka

# Philadelphia commemorates 25<sup>th</sup> anniversary of Chernobyl

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*(Photos: Tanya Bilyj)*

The groups who performed during the program included: Men's Choir of the First Ukrainian Evangelical Baptist Church; "Prometheus" Ukrainian Male Chorus; Bell Choir of the First Ukrainian Evangelical Baptist Church; "Accolada" Chamber Choir; a musical presentation on the keyboard by Wataru Niimori; and a Japanese Fan Dance.

The evening ended with the singing of the Easter hymn *Khrystos Voskres "Christ is Risen"* and a reception in the church hall.

**Watch videos from the  
Commemoration on our blog at  
[www.thewayukrainian.blogspot.com](http://www.thewayukrainian.blogspot.com)**



Prayer Service



Men's Choir, First Ukrainian Evangelical Baptist Church



Tomoko Torii



Wataru Niimori

*(Continued on  
next page)*

# Philadelphia commemorates 25<sup>th</sup> anniversary of Chernobyl

(continued from previous page)

(Photos: Tanya Bilyi)



Japanese Fan Dance



"Prometheus"



Bell Choir, First Ukrainian Evangelical Baptist Church



"Accolada"



(Group Photo: Leo Iwaskiw, "America")

**Watch videos from the  
Commemoration on our  
blog at**

**[www.thewayukrainian.  
blogspot.com](http://www.thewayukrainian.blogspot.com)**

# Philadelphia commemorates 25<sup>th</sup> anniversary of Chernobyl

Welcoming remarks by Metropolitan-Archbishop Stefan Soroka on April 26, 2011.

## 25<sup>th</sup> Anniversary of Chernobyl

Христос Воскрес!  
Christ is Risen!

Twenty-five years ago a tragic nuclear accident occurred in Chernobyl, Ukraine. Unit 4 of the Chernobyl power generating complex exploded at 1:23 am on April 26<sup>th</sup>, 1986. Disbelief guided the actions of Alexander Akimov, a panicked nuclear engineer who saw the reactor go out of control. He tried to lower the control rods into the reactor, but they jammed. He sent two colleagues to lower the rods by hand. They returned, faces turning brown from lethal doses of radiation. They reported that there were no control rods. And there was no reactor. Mr. Akimov did not believe them. For hours, he and his bosses told Moscow that the reactor was intact. From the moment of the world's worst nuclear accident, denial and misinformation were the rule. The people of Ukraine and the surrounding nations were not given warning so that they could take

preventative actions. Many people died. Many survivors developed cancer or have weakened immune systems.

Twenty-five years later, the people of north eastern Japan suffer a worse catastrophe. A nuclear power plant suffered major damage following a severe earthquake and a powerful tsunami. Best efforts to contain the leakage of radiation have been minimally successful so far. The Japanese people and the people of neighboring nations have also suffered from a lack of information being given to them. It is feared that the health of many Japanese people may have been seriously affected by the radiation exposure in the air and water. Many have died from the earthquake and the subsequent tsunami.

Today, the Ukrainian American and the Japanese American communities gather together in this holy shrine to commemorate these horrific tragedies. My heartfelt welcome to representatives of both communities gathered here today. Our

respective communities attempt to generously help our brothers and sisters in our native lands in times of tragedy. I congratulate and thank the Ukrainian community represented by the Ukrainian Educational and Cultural Center of Philadelphia for their initiative in organizing this commemorative observance this evening. Thank you for dedicating the free will offerings of those in attendance for the assistance of Japanese victims of the nuclear accident. Most of all, we thank you for gathering to pray together in this holy shrine dedicated to our Blessed Mother who nurtures the suffering.

We will begin with a brief prayer service for the souls of the victims of the nuclear tragedies in Ukraine and in Japan. This is Bright Week, the week of Easter Sunday, when we celebrate the resurrection of our Lord and Savior, Jesus Christ. It is a very special time to offer prayers for the souls of the departed. You will notice in front of you the royal doors of the iconostas are wide open. Normally, they are closed except during the Liturgies. All of

this week, these royal doors remain open signifying that the gates of heaven are wide open. Souls of those who die this week immediately enter the heavenly kingdom. I believe that our prayers offered today for the souls of the departed of the nuclear accidents in Ukraine and in Japan will also be immediately received by our loving and merciful Lord Jesus Christ.

A commemorative program will follow the prayer service. We welcome everyone to visit with one another in a light reception to be held following this evening's program, in the church hall located beside the parking area just to your left.

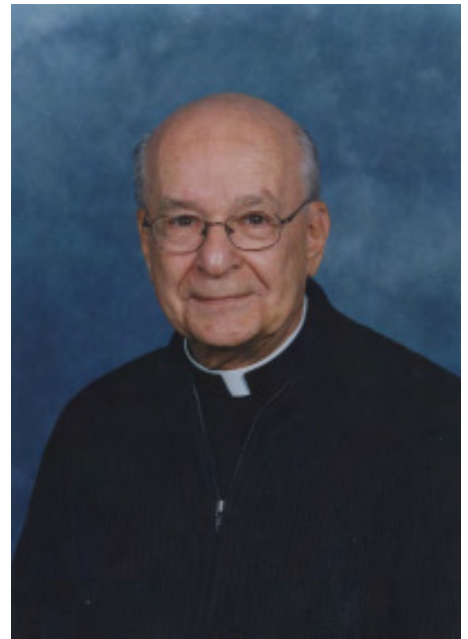
Christ is Risen!  
Христос Воскрес!





# OBITUARY OF THE RIGHT REVEREND MONSIGNOR MICHAEL FEDOROWICH

**JANUARY 19, 1930-APRIL 25, 2011**



The Right Reverend Monsignor Michael Fedorowich, fell asleep in the Lord, Bright Monday afternoon, April 25, 2011. He served God and the faithful of the Ukrainian Catholic Church as a priest incardinated in the Ukrainian Catholic Archeparchy of Philadelphia for over 50 years, until his retirement from the active ministry as pastor of Transfiguration of Our Lord Church in Shamokin due to ill health in 2006. For the past two years, he had been a resident of Maria Joseph Manor, Danville, Pa.

Monsignor Fedorowich, one of seven children, was born to the late Michael and Anastasia Wolos Fedorowich in Mahanoy Plane, PA on January 19, 1930.

He attended St. Basil Preparatory School in Stamford CT, where he graduated as class valedictorian in 1947.

He then enrolled in St. Basil's College Seminary, Stamford, CT, and earned a Bachelor of Arts Degree with a major in Philosophy in 1951.

As a major seminarian at St. Josaphat Ukrainian Catholic Seminary, Washington, D.C., he matriculated at The Catholic University of America, Washington, D.C., where he completed his theological studies required for priestly ordination in 1955 and earned his Licentiate in Sacred Theology.

He was ordained to the holy priesthood on June 11, 1955 by the late Archbishop Constantine Bohachevsky in the old Cathedral of the Immaculate Conception, Philadelphia, PA.

The newly-ordained Father Michael celebrated his Divine Liturgy of Thanksgiving in his home parish, St. John the Baptist Ukrainian Catholic Church, Maizeville, PA.

He served as assistant pastor of the following parishes: Ss. Peter and Paul, Ansonia, CT; St. Michael the Archangel, Hartford, CT; St. Nicholas, Philadelphia, PA.

He served as pastor of St. Piux X Church, Houston, TX, where he was founding

pastor; Protection of the BVM Church, Bristol, PA; Assumption of the BVM Church, Perth Amboy, NJ; Annunciation of the BVM Church, Melrose Park, PA; St. Josaphat Church, Parma, OH, where he provided the leadership for the construction of the cathedral of the Parma Eparchy of St. Josaphat; and Transfiguration of Our Lord Church, Shamokin, PA.

From 1962 to 1974 and from 1983 to 1993, he served as rector of the Immaculate Conception Cathedral in Philadelphia and during his tenure as rector the new cathedral was constructed in the 1960's.

Because of his administrative talents and organizational skills, Msgr. Fedorowich also served the Archeparchy of Philadelphia as vicar general, a member of the college of consultors and member of the archieparchial corporation; director of

the Office of Religious Education; member of the board of the Catholic Apostolate; editor of The Way; member of the Tribunal; member of the seminary advisory board.

He also served as Protopresbyter of the South Anthracite Deanery and Spiritual Director of the South Anthracite Deanery Holy Name Society.

On May 31, 1968, Pope Paul VI elevated him to the rank of papal chamberlain with the title of Very Reverend Monsignor. He received another papal ecclesiastical honor when Pope John Paul II elevated him to the rank of domestic prelate with the title of Right Reverend.

Besides his parents, he was preceded in death by

**(Continued on next page)**

# OBITUARY OF THE RIGHT REVEREND MONSIGNOR MICHAEL FEDOROWICH

a sister, Anna Maclean, and brothers Peter, Walter, John and Raymond Fedorowich.

Msgr. Michael is survived by a sister, Olga Cleary, North Miami, FL and nieces and nephews.

His funeral Divine Liturgy was celebrated, Tuesday, May 3 at 10 a.m. in St.

John the Baptist Ukrainian Catholic Church, Maizeville, Pa. by Metropolitan-Archbishop Stefan Soroka, Bishop Basil H. Losten, and his brother priests.

Interment was in Nativity of the Blessed Virgin Mary Ukrainian Catholic Cemetery, Cumru Township, Reading, PA.

It was Msgr. Fedorowich's desire that those wishing to do so, may offer contributions in his memory for: The Poor and Hungry in Ukraine, c/o Ukrainian Catholic Archeparchy of Philadelphia, 827 North Franklin Street, Philadelphia, Pa. 19123-2097.



## SAINTS CYRIL AND METHODIUS (May 11)



*Jesus said: "I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. "I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep. "I am the good shepherd; I know my sheep and my sheep know me—just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd". (Jn. 10, 9-16)*

These brothers, natives of Thessalonika, are venerated as the apostles of the Southern Slavs and the fathers of Slavonic literary culture. Cyril, the younger of them, was baptized Constantine and assumed the name by which he is usually known only shortly before his

death, when he received the habit of a monk. At an early age he was sent to Constantinople, where he studied at the imperial university under Leo the Grammarian and Photius. Here he learned all the profane sciences but no theology; however he was ordained deacon (priest

probably not til later) and in due course took over the chair of Photius, gaining for himself a great reputation, evidenced by the epithet "the Philosopher". For a time he retired to a religious house, but in 861 he was sent by the emperor, Michael III, on a religio-

political mission to the ruler of the judaized Khazars between the Dnieper and the Volga. This he carried out with success, though the number of converts he made to Christianity among the Khazars has doubtless been much

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## SAINTS CYRIL AND METHODIUS (May 11)

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exaggerated. The elder brother, Methodius, who, after being governor of one of the Slav colonies in the Opsikion province, had become a monk, took part in the mission to the Khazars, and on his return to Greece was elected abbot of an important monastery.

In 862 there arrived in Constantinople an ambassador charged by Rostislav, prince of Moravia, to ask that the emperor would send him missionaries capable of teaching his people in their own language. Behind this request was the desire of Rostislav to draw nearer to Byzantium as an insurance against the powerful German neighbours on his west, and this was a good opportunity for the Eastern emperor to counterbalance the influence of the Western emperor in those parts, where German missionaries were already active. It favoured too the ecclesiastical politics of Photius, now patriarch of Constantinople, who decided that Cyril and Methodius were most suitable for the work: for they were learned men, who knew Slavonic, and the first requirement was the provision of characters in which the Slav tongue

might be written. The characters now called "cyrillic", from which are derived the present Russian, Serbian and Bulgarian letters, were invented from the Greek capitals, perhaps by the followers of St. Cyril; the "glagolitic" alphabet, formerly wrongly attributed to St. Jerome, in which the Slav-Roman liturgical books of certain Yugoslav Catholics are printed, may that prepared for this occasion by Cyril himself, or, according to the legend, directly revealed by God.

In 862 the two brothers set out with a number of assistants and came to the court of Rostislav; they were well received and at once got to work. But the position was very difficult. The new missionaries made free use of the vernacular in their preaching and ministrations, and this made immediate appeal to the local people. To the German clergy this was objectionable, and their opposition was strengthened when the Emperor Louis the German forced Rostislav to take an oath of fealty to him. The Byzantine missionaries, armed with their pericopes from the Scriptures and liturgical hymns in Slavonic, pursued their way with

much success, but were soon handicapped by their lack of a bishop to ordain more priests. The German prelate, the bishop of Passau, would not do it, and Cyril therefore determined to seek help elsewhere, presumably from Constantinople whence he came.

On their way the brothers arrived in Venice. It was at a bad moment. Photius at Constantinople had incurred excommunication; the East was under suspicion; the proteges of the Eastern emperor and their liturgical use of a new tongue were vehemently criticized. One source says that the pope, St. Nicholas I, sent for the strangers. In any case to Rome they came, bringing with them the alleged relics of Pope St. Clement, which St. Cyril had recovered when in the Crimea on his way back from the Khazars. Pope Nicholas in the meantime had died, but his successor, Adrian II, warmly welcomed the bearers of so great a gift. He examined their cause, and he gave judgement: Cyril and Methodius were to receive episcopal consecration, their neophytes were to be ordained, the use of the liturgy in Slavonic was approved.

Although in the

office of the Western church both brothers are referred to as bishops, it is far from certain that Cyril was in fact consecrated. For while still in Rome he died, on February 14, 869. The "Italian legend" of the saints says that on Cyril's death Methodius went to Pope Adrian and told him, "When we left our father's house for the country in which, with God's help, we have laboured, the last wish of our mother was that, should either of us die, the other would bring back the body for decent burial in our monastery. I ask the help of your Holiness for me to do this." The pope was willing; but it was represented to him that "It is not fitting that we should allow the body of so distinguished a man to be taken away, one who has enriched our church and city with relics, who by God's power has attracted distant nations towards us, who has been called to his reward from this place. So famous a man should be buried in a famous place in so famous a city." And so it was done. St. Cyril was buried with great pomp in the church of San Clemente on the Coelian, wherein the relics of St. Clement had been enshrined.

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## SAINTS CYRIL AND METHODIUS (May 11)

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St. Methodius now took up his brother's leadership. Having been consecrated, he returned, bearing a letter from the Holy See recommending him as a man of "exact understanding and orthodoxy". Kosel, prince of Pannonia, having asked that the ancient archdiocese of Sirmium (now Mitrovitsa) be revived, Methodius was made metropolitan and the boundaries of his charge extended to the borders of Bulgaria. But the papal approval and decided actions did not intimidate the Western clergy there, and the situation in Moravia had now changed. Rostislav's nephew, Svatopluk, had allied himself with Carloman of Bavaria and driven his uncle out. In 870 Methodius found himself haled before a synod of German bishops and interned in a leaking cell. Only after two years could the pope, now John VIII, get him released; and then John judged it prudent to withdraw the permission to use Slavonic ("a barbarous language", he called it), except for the purpose of preaching. At the same time he reminded the Germans that Pannonia and the disposition of sees throughout Illyricum

belonged of old to the Holy See.

During the following years St. Methodius continued his work of evangelization in Moravia, but he made an enemy of Svatopluk, whom he rebuked for the wickedness of his life. Accordingly in 878 the archbishop was deposed to the Holy See both for continuing to conduct divine worship in Slavonic and for heresy, in that he omitted the words "and the Son" from the creed (at that time these words had not been introduced everywhere in the West, and not in Rome). John VIII summoned him to Rome. Methodius was able to convince the pope both of his orthodoxy and of the desirability of the Slavonic liturgy, and John again conceded it, with certain reservations, for God, "who made the three principal languages, Hebrew, Greek and Latin, made others also for his honour and glory". Unfortunately, in accordance with the wishes of Svatopluk, the pope also nominated to the see of Nitra, which as suffragan to Sirmium, a German priest called Wiching, an implacable opponent of Methodius. This unscrupulous prelate

continued to persecute his metropolitan, even to the extent of forging pontifical documents. After his death, Wiching obtained the archepiscopal see, banished the chief disciples of his predecessor, and undid much of his work in Moravia.

During the last four years of his life, according to the "Pannonian legend", St. Methodius completed the Slavonic translation of the Bible (except the books of Machabees) and also of the Nomokanon, a compilation of Byzantine ecclesiastical and civil law. This suggests that circumstances were preventing him from devoting all his time to missionary and episcopal concerns; in other words, he was fighting a losing battle with the German influence. He died, probably at Stare Mesto (Velehrad), worn out by his apostolic labours and the opposition of those who thought them misdirected, on April 6, 884. His funeral service was carried out in Greek, Slavonic and Latin: "The people, carrying tapers, came together in huge numbers; men and women, big and little, rich and poor, free men and slaves, widows and orphans, natives and foreigners, sick and well -

all were there. For Methodius had been all things to all men that he might lead them all to Heaven."

The feast of SS. Cyril and Methodius, always observed in the land of their mission, was extended to the whole Western church in 1880 by Pope Leo XIII. As orientals who worked in close co-operation with Rome they are regarded as particularly suitable patrons of church unity and of works to further the reunion of the dissident Slav churches; they are venerated alike by Catholic Czechs and Slovaks and Croats and Orthodox Serbs and Bulgars. According to Slavonic usage they are named in the preparation of the Byzantine Mass.

*Butler's "Lives of the Saints"*

# Beatification events highlight Blessed John Paul's courage, faith

By Cindy Wooden  
Catholic News Service



Pope John Paul II was a true believer, a courageous voice of truth and a man whose witness to the faith grew more eloquent as his ability to speak declined, Pope Benedict XVI and others who worked closely with the late pope said at events for his beatification.

"John Paul II is blessed because of his faith - a strong, generous and apostolic faith," Pope Benedict said May 1 just minutes after formally beatifying his predecessor.

In the beatification proclamation, Pope Benedict said that after a consultation with many bishops and faithful and a study by the Congregation for Saints' Causes, he had decided that "the venerable servant of God, John Paul II, pope, henceforth will be called blessed" and his feast will be Oct. 22, the anniversary of the inauguration of his pontificate in 1978.

Italian police said that for the beatification Mass more than 1 million people were gathered in and around the Vatican and in front of large video screens in several parts of

Rome. The next morning 60,000 people gathered in St. Peter's Square for a Mass in thanksgiving for the beatification.

The official celebrations began with a nighttime prayer vigil April 30 at the Circus Maximus, the site of ancient Roman racetrack.

The vigil crowd - estimated at about 200,000 people - cheered French Sister Marie Simon-Pierre, whose cure from Parkinson's disease was accepted as the miracle that paved the way for Pope John Paul's beatification. The nun beamed as she recounted her unexpected healing.

She said when she was diagnosed with Parkinson's in 2001 at the age of 40, she found it difficult to watch Pope John Paul, who suffered from the same disease. "I saw in him the image of my illness. But I admired his strength and courage," she said.

Two months after the pope died, her condition worsened. Then, after prayers to the late pope, she awoke early one morning feeling well rested.

"I felt something had changed in me, and I was healed," she said. The crowd in the Circus Maximus erupted in applause.

Many others in the crowds for the events also had personal stories about Pope John Paul. Likewise, Pope Benedict ended his homily at the beatification Mass sharing his own personal story.

"I would like to thank God for the gift of having worked for many years with Blessed Pope John Paul II," he said.

As prefect of the Congregation for the Doctrine of the Faith from 1982 until his election in 2005, Pope Benedict said he worked at the pope's side "and came to revere him."

"His example of prayer continually impressed and edified me: he remained deeply united to God even amid the many demands of his ministry," the pope said.

Pope Benedict said that

even at the moment of his death people "perceived the fragrance of his sanctity and in any number of ways God's people showed their veneration for him. For this reason, with all due respect for the Church's canonical norms, I wanted his cause of beatification to move forward with reasonable haste."

After the Mass, Pope Benedict went into St. Peter's Basilica and knelt in prayer for four minutes before Blessed John Paul's casket, which was set in front of the main altar. After the pope left, the concelebrating cardinals filed up to the wooden casket, touching it lightly and kissing it.

Later, the Vatican opened the basilica to the general public and kept it open until 3 a.m. Vatican police said 250,000 people filed past the casket or knelt in prayer near it in those first 13 hours. The basilica was

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# Beatification events highlight Blessed John Paul's courage, faith

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opened again after the thanksgiving Mass May 2 so more people could pay their respects.

Presiding at the Mass of thanksgiving May 2, Cardinal Tarcisio Bertone, Vatican secretary of state, thanked God for "having given us a pope able to give the Catholic Church not only a universal reach and a moral authority on a global level like never before," but also one who helped Catholics be "more spiritual, more biblical and more centered on the word of God."

"Finally, we thank the Lord for having given us a saint like him," Cardinal Bertone said.

Polish Cardinal Stanislaw Dziwisz of Krakow, who was Pope John Paul's personal secretary for nearly 40 years, spoke at the beginning of the thanksgiving Mass, noting that the late pope was declared blessed in the same square where almost 30 years ago a Turkish gunman tried to assassinate him.

"We can never forget that 30 years ago, in this very square, he gave his blood for the cause of Christ,"

Cardinal Dziwisz said.

The assassination attempt took place May 13, 1981, while the pope was riding through the square during his weekly general audience.

During the beatification Mass May 1, a silver reliquary containing a vial of Blessed John Paul's blood was carried up to the altar by Polish Sister Tobiana Sobodka, who ran Pope John Paul's household, and by Sister Marie Simon-Pierre, who was cured of Parkinson's disease.

The reliquary, a sculpture of olive branches, also was carried in procession to the altar at the thanksgiving Mass.

While the biggest groups of pilgrims at the beatification events came from Italy and Poland, more than 80 countries sent official delegations and most of them had at least a few pilgrims present as well...

*(Contributing to this story were John Thavis and Carol Glatz at the Vatican.)*

[www.catholicstandard.org](http://www.catholicstandard.org)



St. Peter's Square (Photo: [www.ugcc.org.ua](http://www.ugcc.org.ua))



Major Archbishop Sviatoslav Shevchuk attended the Beatification. (Photo: [www.ugcc.org.ua](http://www.ugcc.org.ua))



Blessed John Paul's Casket (Photo: [www.ugcc.org.ua](http://www.ugcc.org.ua))

## Remembering the Pope's Visit to the Cathedral

Pope John Paul II visited the Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia, PA on October 4, 1979. This historic visit continues to be a cherished memory of the clergy, religious and faithful of the Ukrainian Catholic Archeparchy of Philadelphia.

On that historic day in 1979, the Cathedral was decorated with gold and white mums, a kingly-red carpet and was adorned with papal banners. When the Holy Father greeted all present with "Slava Isusu Kristu" in Ukrainian, applause rose from the worshippers bringing a warm smile to the Pontiff's face. The Pope underscored the importance of the Ukrainian Church in the Universal Catholic Church. In a matter of forty minutes the Pope had come and gone. He spoke to thousands gathered at the Cathedral but touched the hearts of millions of Ukrainians with an embrace that will never be forgotten.



## Blessed John Paul, Pray For Us!



A memorial of the Pope's visit is visible to the left of the entrance to the Cathedral.

# PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV

## TO ALL CLERGY AND CLERICS OF THE UKRAINIAN GREEK CATHOLIC CHURCH ON HOLY THURSDAY

Dear brothers in Christ's priesthood!

On Holy Thursday, when our Savior gathered His disciples at the Last Supper, before His Passion, I too, wish to gather all of you around me by means of this pastoral letter.

At the Mystical Supper with His apostles, Jesus Christ established the Mystery of the Holy Priesthood. He has also chosen and called all of us, to also participate in this great mystery; and has made this service the purpose of our lives and our earthly mission. On this festive day, I sincerely wish to greet all of you who have become participants of the eternal Priesthood of our Savior Himself; and together with you, to reflect upon its content, and the responsibilities we must fulfill within our Church and among our people.

Look upon Christ today, who once again joins us and presides at His Mystical Supper. How shall we see

him? What does He say to us and what is He doing for us? Of all the mystical actions of Christ taking place at this Supper, I would like to draw to your attention only the following three: the washing of disciples' feet, the gift of His Body and Blood under the appearance of bread and wine to be received and to be eaten, and the Prayer to the Father for all of us.

The first action or gesture, which is reenacted in our cathedral churches with the rite of foot-washing on Holy Thursday itself, Christ in a visible and moving way, humbles Himself before His disciples and shows them, that He is among them as a servant. Explaining His action to His disciples, who are surprised and taken aback, the Saviour says to them: *"Do you know what I have done for you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought*

*to wash one another's feet" (John 13:12-14).*

Thus the Savior teaches us that His Priesthood is not a premise for human dominion, power, or privilege. To be a priest - means to be a servant for all, to daily wash and purify humans made unclean, to serve ones neighbor by the example given by the Lord. *"A servant is not greater than his master; now is he who is sent greater than he who sent him,"* - says Christ (John 13:16). To be a priest - means to a servant of cleansing for human beings, so that every person might be able to participate in the pure life of Christ Himself.

How important it is for all of us, especially in these days of the Great Fast when for hours we hear the confessions of the faithful, to be ourselves cleansed and washed by Christ is this "bath" of the soul, which we refer to as the Mystery of Holy Repentance! And so, let us turn to this mystery of God's mercy often; allow Christ to serve us; and permit Him to make us capable in the service of others. *"If I do not wash you" - says Christ to Peter and also to each of us - "You have no part in Me" (John 13:8).*

The second important point in our reflection and the culmination of Christ's Mystical Supper is the institution of the mystery of

the Most Holy Eucharist. Opening up to His disciples the possibility of receiving in communion His Body and Blood prior to His own death on the cross, Jesus Christ makes them members of His own Body and His Blood: He enters into their lives and makes them His Church, which is His Body (see 1 Cor 12:27). Receiving the Eucharistic Gifts, the apostles themselves are received by Christ! By taking, they themselves are taken. By partaking of His Body and Blood in Holy Communion, they partake in His Life, enabling them to enter into His death and resurrection, to drink of His chalice - and in this way, to be transformed to become participants in His eternal Priesthood, according to the order of Melchizedek (Ps 109:4). In the letter to the Hebrews, we find significant emphasis on this unity between the new and eternal Priesthood of Christ and the eternal New Covenant which has been sealed by His Blood. Having been permeated by the Body and Blood of Christ, the apostles at the Mystical Supper became participants not of a human priesthood, but of a Divine Priesthood - a Priesthood of the Divine Person of Jesus Christ. Jesus Christ is the eternal High Priest, according to the order of

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Photo: [www.ugcc.org.ua](http://www.ugcc.org.ua)



# PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV

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Melchizedek; through Him we have access to the perfect salvation and communion with God (Heb 7:11-28).

The Holy Mysteries of the Eucharist and the Priesthood were instituted on the same day, by one divine action of Christ. And so, we can say that the priestly life is a Eucharistic life. The priest of Christ serves the Divine Liturgy every day, in order to lead his faithful into communion with the Body and Blood of the Lord, by means of his pastoral service and care of souls, and by the proclamation of God's Word. It is from the Eucharist that the priest draws his strength and zeal; in the Eucharist he renews his consecration to God and discovers his own identity. Being essentially Eucharistic, the life of priest is an offering for the People of God: a sacrifice for the people and a way to God. Only by living such a life, can a pastor of souls come to know God ever more deeply; be immersed into the understanding of the Word of His Divine Gospel; and proclaim the Word to His People in the power of the Holy Spirit.

The third important action of Christ, who dines together with us at His Mystical Supper, is His prayer. Together with His disciples, Jesus sings praises to the Father and offers His priestly prayer for them

(John 17). Christ prays to the Father not only in the presence of His disciples: He prays for them and in them, from the depths of their very being. This unity between the prayer of Christ and the apostles is made complete by the power and action of the Holy Spirit through the Mystery of the Priesthood, just as Christ is united in the Mystery of the Eucharist to His Church as its Head. That is why St. Augustine teaches: "When we turn to God in prayer, we should not detach from Him His Son; and when the Body of the Son prays, then it is not detached from its Head. In this way, the same Person, the only Saviour of the Body, our Lord Jesus Christ, the Son of God, is the One Who prays in us, for us, and is the One to whom we pray" (St. Augustine, commentary on Psalm 85).

The prayerful service of the priest in Christ's Church flows from this perspective and understanding of Christ's Service. Daily prayer from the Divine Praises – our prayer rule – is one of the essential responsibilities of our life and an inseparable part of our priestly vocation. When a priest daily prays Matins, the Hours, Vespers and other parts of the liturgical rule of the day, then even if he is alone, he prays always in the Church, with the Church and for the Church! How important it is

for every parish and for every monastic community to have such men and women of prayer, so that by power of the Holy Spirit and by the intercession of Christ Himself – the High Priest, our Church may life in the fullness of the Divine Life!

Gazing upon our Savior today, at His Mystical Supper, we see that in all His features, His words and actions the important, yet veiled truth about His priestly service: Christ's priest is he, who generously gives of himself. In imitation of Christ, the priest gives to the people not only what he has: time, knowledge, strength and gifts (either personal or of his family). He also gives himself completely to his people as a servant; that by the power of the Holy Spirit in the Mystery of the Priesthood, he may bring every human being to Christ, and through Him, to unity with the Father - the Source of eternal life.

On this most solemn day, I extend my sincerest gratitude to all my brothers in Christ's Priesthood, who with zeal and with sacrifice, serve God and His Church. All the good things happening in our Church today, are taking place, thanks to God's grace and your untiring service.

With deep respect, I bow my head before hundreds of priestly families, who have given of their own

means, and have sacrificed temporal conveniences; and today they are in places that are most difficult and where we (as a Church) are most needed. Thank you, for sharing with our faithful without complaining the deficiencies and hardships of current socio-economic circumstances, and for bringing to them the Word of God and the example of true Christian marriage. Your witness and your sacrifice is a most-precious treasure, upon which our Church continues to grow and develop.

I sincerely pray for those priests who today feel lost, disillusioned, wounded, or who suffer from trials and temptations. May the Lord this day strengthen you and your families; may He bathe you in His Divine Love and heal your wounds with His Body and Blood; may He speak from your inmost being the Word of eternal life! Drinking to the bottom the chalice of the Lord's suffering servant, let us courageously follow Him to His glorious third-day resurrection!

+SVIATOSLAV

## CALENDAR OF EVENTS

**May 5-8, 2011:** Carnival, St. Nicholas Ukrainian Catholic School, 223 President St, Passaic, NJ

**May 14 & 28, 2011:** Pre-Cana Marriage Class at Annunciation Church, Melrose Park, 215-635-1627.

**May 15, 2011:** "Sviachene" Easter Dinner after 9 AM Liturgy at the Cathedral, 830 N. Franklin Street, Philadelphia, PA.

**May 15, 2011:** Icon Lecture Series, 2-5pm, BASILIAN SPIRITUALITY CENTER, 710 Fox Chase Road, Fox Chase Manor, PA 19046.

**May 15, 2011:** 57<sup>th</sup> Annual Pilgrimage to the Mother of God of Zarvanytsya at 12:30pm, Christ the King Ukrainian Catholic Church, 1629 W. Cayuga St., Philadelphia, PA 19140

**May 15, 2011:** Spring Ukrainian Dance and Music Program, Assumption School, Perth Amboy, NJ, 1pm.

**May 22, 2011:** Easter Dinner "Sviachene", St. Vladimir Ukrainian Greek Catholic Church, 428 N. Seventh Ave, Scranton, PA at 1pm. For information call 570-346-2414. Reservation deadline is May 15th.

**May 23-25, 2011:** Spring Clergy Conference in Hershey, PA.

**June 5, 2011:** The Archeparchial Office of Religious Education will hold the 1st Annual Festival of Children's Religious songs, at the Cathedral in Philadelphia, PA. Please contact Fr. Volodymyr Popyk at 215-627-0143 or Ukrainian Catholic Priests.

**June 5, 2011:** LUC Meeting, St. Vladimir Ukrainian Greek Catholic Church, Scranton, PA, 2pm

**June 18, 2011:** Centennial Open House - Basilian Motherhouse

**June 26, 2011:** 12 to 6 pm - Ukrainian Festival and Dinner at St. Anne's Ukrainian Catholic Church - 1545 Easton Road - Warrington, PA 18976

**August 13-14, 2011:** Sister Servants of Mary Immaculate's Holy Dormition Pilgrimage, Sloatsburg, NY.

**September 26-29, 2011:** Clergy Retreat in Long Branch, NJ.

**October 2, 2011:** Centennial Pilgrimage - Sisters of St. Basil the Great

**November 6, 2011:** Sisters of the Order of St. Basil the Great celebrate their Centennial with a Liturgy at the Cathedral, Philadelphia, PA.

### Good Friday at the Cathedral

(photo: Lisa Oprysk)



May 8, 2011

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