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ENGLISH VERSION

EASTER PASTORAL OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A. TO OUR CLERGY, HIEROMONKS AND BROTHERS, RELIGIOUS SISTERS, SEMINARIANS AND BELOVED FAITHFUL

Christ is Risen!

The hierarchs of the Ukrainian Catholic Church greet all brothers and sisters in Christ with the joyful news, "Christ is Risen!" The angel at the tomb announced to the women who ran to the tomb that first Easter morning: "Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here.... He is going before you to Galilee; there you will see him, as he told you."

The Jesus, who suffered, died and was buried, is now *alive!* He is our victorious Christ, the one who goes ahead of us to show us the way to live. In the Resurrection, God the Father accepts the sacrifice of Jesus. He raises Jesus to *life!*

The meaning of the Resurrection is life. The



This photo is taken of the iconostas that was donated from Saints Peter and Paul Ukrainian Catholic Church, Plymouth, PA, that is on display at the **Treasury of Faith Museum**, Philadelphia, PA. For more information on the Museum please call 215-627-3389 or e-mail tofmuseum@catholic.org.

same Christ who humbled Himself by freely accepting to suffer and die on the cross now lives in the fullness of human life. St. Paul speaks of Jesus living for God! His human nature is radiant with life.

St. Paul goes further. He tells us that there is an *intimate connection between Christ's life and ours*. You and I are called to participate in Christ's victory over sin and death. We are called to be alive like Christ. We are called to be like Him, to live in the fullness of life. Saint Paul tells us "*to think ourselves as being dead to sin and living for God in Christ Jesus.*"

Our reflection and celebration of the Resurrection of Jesus Christ, the living Christ, helps us to understand *the great value of Christ's*

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EASTER PASTORAL OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A. TO OUR CLERGY, HIEROMONKS AND BROTHERS, RELIGIOUS SISTERS, SEMINARIANS AND BELOVED FAITHFUL

(continued from previous page)

human life – the human life that Christ received from His Mother Mary, the human life that He offered to His Father on the cross, the human life that His Father gave back to Him on Easter Sunday.

Celebrating the Resurrection of Jesus Christ, we cannot help but reflect on the *value of all human life*. We are drawn to the importance of our own life and the life of all those who, like us, share humanity with Jesus, the Son of God. The Resurrection is the exaltation of all human life. It underlines our call to live in peace and harmony with all people. It reminds of our call *to respect, protect, love and serve life!* We come to understand the need for you and for me to reject whatever wounds,

weakens, or destroys human life.

Your challenge and my challenge today and every day *is to be alive in Christ*, and to use our human life *to serve life in all our brothers and sisters in Christ!* You and I are *Easter people*. We are a *people of life*, striving to understand everything that God is asking of us in the protection, defense and service of every life. We are also called to help others to reach eternal life in heaven.

Our Blessed Mother witnessed to this so beautifully and so fully. Mary showed immense strength and courage at the foot of the cross, a grace given to her by God Himself. And she was filled with joy at the Resurrection

of her Son, Jesus Christ on Easter morning. Our Blessed Mother helps us carry the crosses in our life, asking the heavenly Father to lighten our load. More importantly, she deepens our sense of hope, leading us on the road to eternal life with the Risen Christ. Our role – yours and mine – is to work with God and with one another *to lighten the hardships of life* of those who are burdened, and to deepen their hope. We do this by being *Easter people*, people of hope! Jesus Christ says to you and to me today in our hearts: “Peace be with you! Do not be afraid!”

We pray for you and for all of our people that we may live joyful and meaningful lives as followers of the Risen Christ. May you enjoy a most

joyful Easter celebration, filled with much happiness, inner peace, heartfelt love shared with your family and neighbors whether near or far. The richest and choicest Easter blessings upon all of you, for Christ is Risen!

+Stefan Soroka (author)
Metropolitan-Archbishop
of Philadelphia

+Richard Seminack
Eparch of St. Nicholas in
Chicago

+Paul Chomnycky,
OSBM
Eparch of Stamford

+John Bura
Apostolic Administrator
of St. Josaphat in Parma

Easter, 2012

**CHRIST IS RISEN!
INDEED HE IS RISEN!** **ХРИСТОС ВОСКРЕС!
ВОІСТИННУ ВОСКРЕС!**

On the occasion of the Feast of Feasts - the Resurrection of Our Lord, the Staff of “The Way,” wishes Metropolitan Stefan, all the clergy, religious, and all the faithful a Blessed Easter.



View of the Holy Cross on the Tetrapod for veneration during the 4th Week of the Great Fast, St. Vladimir Ukrainian Catholic Church, Scranton, PA

Fully Catholic . . .

A recent advertisement published in the *New York Times* exhorting liberal and nominal Catholics to leave the Holy Church seems to have stirred up some interesting comments on Catholic blog sites. Some actually thank the Freedom from Religion Foundation for helping to shake out those who stubbornly refuse to obey the Church's precepts and teachings. To a spiteful article filled with half-truths and lies, it is an interesting reaction, one that particularly hits home.

As Catholic Christians, we are all called by God to be open to His direction and to be obedient to those in Church authority. Jesus Himself admonishes His apostles to ". . . practice and observe whatever they tell you . . ." (Mt 23:3) Hence, whenever we pray during the Divine Liturgy, we acknowledge our assent to what has been laid down for us to obey. When we say "Amen" in prayer, or recite the Nicene Creed during our Sunday worship, we loudly proclaim that we accept every one of the Church's teachings and that we will apply them in everything in our lives. If we say these things and demand to have access to all the sacraments while opposing the teachings of the Church, we are living a lie, living a false life, living as a "Catholic In Name Only."

We live in a time where interest in the faith is waning and secular society is hostile to our faith. We are called to accept all of the doctrines of the faith, including those that are diametrically opposed to current popular opinion (like the Church's teachings on homosexuality, abortion, etc.), and to defend our values that rest on these doctrines. We are all called to truly accept and cherish what the Church teaches us and to fearlessly live these values, including at the risk of our reputations and lives, much like the Christians who vigorously defended their faith against various hostile attacks and persecutions over the Centuries.

Rev. Paul J. 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:

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 Ukrainian Catholic Archeparchy of Philadelphia
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Come and Get to Know Your Clergy And Religious Men and Women!



Rev. Roman Petryshak

Pastor of Transfiguration of Our Lord Ukrainian Catholic Church, Nanticoke, PA and Sts. Peter and Paul Ukrainian Catholic Church, Plymouth, PA

Great experience on “Follow Me” weekend in Sloatsburg, NY Sisters Servants of Mary Immaculate

The SSMI “Follow Me, Wherever You Are” Recollection Weekend was held on March 9 – 11 at St. Mary’s Villa in Sloatsburg, NY. Nine young women participated in what proved to be a blessed weekend not only for the participants but also for the sisters who shared in the experience. Sr. Cecelia Sworin, SSMI and Sr. Eliane Ilnitski, SSMI organized the weekend and provided various opportunities of prayer, meditation, reflection, sharing and presentations for the women. The 4:00 p.m. Divine Liturgy celebrated by Rev. Marcel Szabo, pastor of St. Michael’s Byzantine Catholic Church in Passaic, NJ expressed over and over that if you take up your cross to follow Christ, he will be with you every step of the way. The women enjoyed meeting and socializing with other women who had the same desire to follow Jesus more closely wherever they are being called.



Sr. Kathleen Hutsko, SSMI
Provincial Superior



They share with us their experience.

“Every one of us has a special vocation, it maybe religious life, health care, teaching, etc. God has placed people in our path for support and encouragement. It’s up to us to live the call. In Proverbs, 3, 6 we are reminded “all your ways acknowledge Him; and He will make your paths straight.” Millicent O. – Sloatsburg, NY

“The “Follow Me” weekend was a very meaningful experience. It provided the time and resources I needed to deepen my relationship with God. Through the conferences

and services led by the Sisters, I developed a stronger sense of my current position in life. The retreat allowed me to be self-reflective and grow closer to God.” Cecelia P. – Mahwah, NJ

The “Follow Me” weekend was a wonderful opportunity to meet nice women, to reflect on my relationship with God and it gave me hope in our future young woman. I see they are strong in their faith. I felt this experience

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Great experience on "Follow Me" weekend in Sloatsburg, NY

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will also allow me to be a better mother. We need to take advantage of every opportunity to allow us to be closer to God and that is what this weekend accomplished for me." Toni H. – Minersville, PA

"No matter how many books I read, how many chamomile teas I drink, nothing gives me more understanding and peacefulness as prayers do. Being here brought me closer to God and showed me that no matter how many responsibilities you have, there's always a place and time for God." Anonymous



"A retreat (recollection) in St. Mary's Villa with the Sisters Servants of Mary Immaculate is a unforgettable experience. Here you'll find kindness, peace, love, silence and joy. I strongly recommend these recollections to everyone." Anna G., Bronx, NY

"I want others to know that God loves everyone. I would recommend others to spend the weekend with the Sisters Servants, because not only will they be welcomed warmly, but they will gain the peace and a glimpse of what Religious Life is like and what the Sisters do." Anonymous

"The "Follow Me" weekend provided me with the opportunity to work on my relationship with God. Too often I worry about my future, what path to take, everyday problems, etc. and I let that worrying distract me from praying, talking to, and putting my trust in God. I have neglected my faith for a long time, but this weekend strengthened it and I feel like I am on the track again." Veronica P. – Mahwah, NJ

"Being closer to God means to be closer to people who are clean of heart and also closer to people who are distant from God helping them to open their hearts to Him. First of all, with some individuals we can learn how to be a child of God and with others we need to be strong like Mary and have enduring and irresistible faith. Fear is a change which we ourselves create and separates us from God, leaving us with tribulation and problems. A person is like a battery which needs to be charged. Each individual is charged differently. Some are charged by prayers, some by their good deeds and others through people to whom God speaks." Anonymous

"A vocation is a call from God. Each vocation is a vital part of the Body of Christ. Therefore it is important to respect and affirm each person's vocation. As one of the vocation director, I aim to journey-along-with and encourage others as they respond to God's personal invitation for each one of them, whether they are in the process of deciding or whether they are continuing along the journey in their vocation...in however they are discerning the Truth of Christ's invitation to follow Him in spreading the reign of God's kingdom on earth. It has been both a privilege and a personal enrichment to have helped facilitate the "Come, Follow Me - Wherever You Are" recollection weekend at Saint Mary's Villa. I am awed by how lavishly God blessed each one of us during this weekend retreat. I hope that more women will come aside for a recollection weekend, so as to journey into a deeper and more intimate relationship with Christ, while following Him in their lives." Sr. Cecelia Sworin, SSMI

Visit the Sister Servant's website for more information and pictures. <http://ssmi-us.org/>

Patriarch Sviatoslav presents dynamics of UGCC development to pope

On March 16, Patriarch Sviatoslav (Shevchuk), head of the Ukrainian Greek Catholic Church, met in a private audience with Pope Benedict XVI in the Apostolic Palace at the Vatican.



During the meeting, the head of the UGCC presented to the Most Holy Father the dynamics of his church's development for the last year.

Patriarch Sviatoslav spoke about his pastoral visits to Ukrainian eparchies and exarchates in the North and South Americas, Western Europe and Ukraine.

In his presentation, he stressed the global character of the UGCC as a church preaching God's word today in various cultural contexts, informed the pope about the approved strategy of development of the church, "Living Parish as the Place of Meeting with the Living Christ," for the period until 2020.

Pope Benedict XVI showed special interest in the new Catechism of UGCC Christ is Our Pascha, which was presented by Patriarch Sviatoslav. According to the pope, it is a very important achievement of the UGCC and a necessary tool for the implementation of the mentioned strategy.



The Most Holy Father also inquired about the sociopolitical situation in Ukraine, the state of the judiciary and freedom of speech, development of the ecumenical dialogue and interchurch relations in Ukraine. Much attention was paid to the development of pastoral care for Ukrainian immigrants in Western Europe and Greek Catholics in Russia.

In the end, the Most Holy Father expressed his satisfaction with the dynamics of the development of the Ukrainian Greek Catholic Church and his support for the joint efforts of the UGCC and Roman Catholic Church in Ukraine to protect the lives of unborn children and dignity of the family as well as his respect for the Ukrainian nation and state. He also assured Patriarch Sviatoslav of his prayer for the Ukrainian people.

UGCC Information Department

<http://www.ugcc.org.ua/>



On the occasion of the first anniversary of His Beatitude's installation as Major-Archbishop of the Ukrainian Greek Catholic Church on March 27th; His Grace, Metropolitan-Archbishop Stefan Soroka, the entire clergy and faithful of the Ukrainian Catholic Archeparchy of Philadelphia offer our joyous wishes to His Beatitude, Major-Archbishop Sviatoslav Shevchuk as he continues his journey of service to our Lord and to all of our people.

Many Happy and Blessed Years! Na Mnohaya i Blahaya Lita!

Sisters of the Order of St. Basil the Great Come and See Weekend - Jenkintown, PA

Come and See By: Tamara S. Cornelison

At my niece's wedding, my sister, the mother of the bride, introduced me to a young woman she had taught at one time. The young woman had never met a nun in her life and wanted to be speak to me. I was surprised at first and then realized that there are probably a lot of people in this X Generation who have never seen (much less known) a nun. – Sr. Ann Laszok, OSBM

Once upon a time, there were thousands upon thousands of young children who learned reading, writing, and arithmetic in Catholic parish schools (along with geography and a whole lot of other things people don't seem to teach these days). These schools were run and staffed by nuns; here and there the religious faculty was supplemented by a lay teacher or two. The Sisters were busy in other spheres as well—working at hospitals, serving as support staff in chanceries, and actively engaging in numerous spiritual labors that made them a very visible presence in the community at large.

Things have changed. Over the last couple of decades, for example, the phenomenon of Sisters teaching in parish schools has dwindled. One reason for this is that fewer young women

are entering religious life; another reason is that parish schools are suffering from the general malaise of a sluggish economy—many are closing their doors for good or merging with other schools. Similar economic constraints are affecting parents who are now opting to send their children to public schools, mostly because their budgets can't accommodate paying tuition for a Catholic school. Some Catholic schools continue to thrive in spite of these economic factors, but the ratio of lay teachers has dramatically increased whereas the

number of teaching Sisters has plummeted. As a result, nuns have become *rara avis* . . . rarely seen, seldom heard, semi-mythical creatures that once roamed the Earth in great number.

Among the religious orders affected by these changes is the Order of St. Basil the Great, the order of the Sisters of the Jesus, Lover of Humanity Province, who have been serving the Ukrainian Catholic



(Photo: www.stbasils.com)



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Come and See Weekend - Jenkintown, PA

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Church in America since 1911. The Sisters who first came to this country from Ukraine started with nothing but an iron will bolstered by unflinching courage and absolute faith that their Creator would help them overcome all obstacles and achieve all goals. They established and staffed a vast school system; they ran orphanages; they ministered to the Ukrainian Catholic clergy and laity in countless ways. Surviving and thriving through hard times, they built and expanded with an eye to the future instead of an eye on impediments, always adapting to changing times and changing needs.



Their successors, the Sisters who continue to carry on the work begun a hundred years ago, have inherited these same qualities—tackling challenges head on, often by thinking out of the box. One recent out-of-the-box initiative relates to the quotes that appear at the beginning of this story. For Sister Ann Laszok, OSBM, the strange encounter with the young woman at the wedding was something of an “Aha!” moment that boiled down to the realization that “They don’t know anything about us! So let’s fix this.”

Soon after, Sister Ann approached Provincial Superior Dorothy Ann Busowski, OSBM, with a plan—to organize and host a “Come and See” weekend. And soon after that, an invitation was posted on the Sisters’ Website, in newspapers, church bulletins colleges and Facebook. Brief and to the point, it read:

Have you ever wondered what nuns are all about? The Sisters of St. Basil are planning a “Come and See” weekend on March 16 - 18, 2012, at the Basilian Motherhouse in Jenkintown, Pa. Come and visit. You are welcome to spend time with the Sisters in prayer, community, and ministry. Get to know who we are and what we do to build up the kingdom of God. All we ask is that you let us know if you are coming so we can prepare for your visit. Call or email Sr. Ann (412-260-1607 or srannl@aol.com) or Sr. Joann (215-379-3998 or vickis@stbasils.com). Looking forward to meeting or talking to you soon.



The **“Come and See”** weekend, designed for women who might be interested in religious life, began on Friday afternoon, March 16, with Sister Joann and Sister Ann welcoming guests Samantha, Christine, Stephanie, and Janelle with warm smiles. After mutual introductions and an exchange of pleasantries, everyone walked to the Holy Trinity Chapel for a Presanctified Liturgy celebrated by Fr. Daniel Troyan. This was followed by dinner and a movie—“Women of Spirit” a documentary about Jesus, Lover of Humanity Province. Filmed by Mykola and Oksana Yaremko and produced by Sister Ann Laszok, OSBM, the film was an integral part of the Sisters’ centennial

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Come and See Weekend - Jenkintown, PA

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celebrations, a testament to 100 years of faithful service in the work of the Lord.

Saturday began with Liturgy and Matins celebrated in English, followed by reflections by Sr. Joann. The four young women then shared lunch with the Sisters, after which Sister Dia and Sister Elizabeta, both from Ukraine, shared stories of how they had entered religious life. The guests were intrigued by both stories: Sister Dia had entered the monastery in secret, when the Ukrainian Catholic Church was forced to exist as an underground institution banned by communist authorities; Sister Elizabeta had entered the convent in 1992, a year after Ukraine declared independence and a time when the long-suppressed church was beginning to emerge from the shadows and openly rebuild itself.



After Vespers, there was a communal dinner and a tour of Philadelphia. On Sunday, the girls and their hosts prayed Matins, attended Liturgy, and shared a peaceful period of reflection. That afternoon, the young women bid farewell to the Sisters, all agreeing that it had been a wonderful weekend, that they would happily experience another, that they wanted more.

When asked what could have been changed in the schedule, all four young women responded that they would have enjoyed spending some time with the Sisters in their ministry . . . an opportunity to see and perhaps share in some aspect of the Sisters' work with the faithful. When asked what blessing they had received, they responded by citing the hospitality of the Sisters, the inspiration of hearing the stories of the Sisters from Ukraine, and feeling the Sisters' calm and joy. Samantha, Christine, Stephanie, and Janelle all noted that they would recommend the "Come and See" weekend to others, that they had thought of others who would have enjoyed the experience as much as they had.



And so, the second hundred years begins . . . stay tuned for new chapters to come.

Visit the Sisters of the Order of St. Basil the Great website for more information and pictures. <http://www.stbasils.com>

A SPECIAL VISIT BY OSBM GENERAL SUPERIOR

On March 21st, 2012, Very Rev. Sister Miriam Claire Kowal, OSBM, General Superior of the Sisters of the Order of Saint Basil the Great worldwide visited at length with His Grace, Metropolitan-Archbishop Stefan Soroka in Philadelphia. Sister Miriam Claire Kowal is a member of Jesus, Lover of Humanity Province of the Basilian Sisters here in Philadelphia. The Provincial, Very Rev. Sister Dorothy Ann Busowski, OSBM accompanied the General Superior. Metropolitan Stefan's personal secretary, Sister Lydia Anna Sawka, a Basilian Sister of Jesus, Lover of Humanity Province, joined the group for the picture.

The visit facilitated a review of the ministry of the Basilian Sisters in the Archeparchy in these past years, and a look at the hopes and plans for continued ministry in the coming years. The Jesus, Lover of Humanity Province of the Basilian Sisters celebrated their 100th anniversary of ministry in the USA in 2011. Their dedication and ministry has been significant and is admired and valued. Their ministry as consecrated religious women is critical to the continued success of many necessary and valued ministries within our Church. Their leadership and efforts inspire clergy and laity to serve our Lord and Savior, Jesus Christ. Please pray for the Sisters for their continued success and for an increase in vocations to religious life.



(Photo: Sr. Miriam Claire Kowal, OSBM, General Superior, Metropolitan-Archbishop Stefan Soroka, Sr. Dorothy Ann Busowski, OSBM, Provincial, and Sr. Lydia Anna Sawka, OSBM.)

METROPOLITAN STEFAN'S MEDITATION FOR PALM SUNDAY

We share in the joy of the people greeting Jesus into Jerusalem with palms. We receive blessed pussy willows as a sign of rebirth and new life in Jesus Christ. Our churches typically enjoy their best attendance on Palm Sunday. Will we be in Church on Good Friday to pray the words of the penitent thief asking Jesus to remember us when He comes into His kingdom? Will we prepare ourselves by taking advantage of extra time dedicated by our priests to offer us an opportunity for a good confession? A forgiven heart reconciled with the Lord is so receptive to God's love and grace! And then will we run like the women and the apostles on that first Easter morning to meet the Resurrected Jesus Christ? You bet you and I will because our life depends on it! Our eternal life depends on it! Come and meet the Risen Lord Jesus Christ on Easter Sunday to enjoy a foretaste of eternal life with Him! Then truly we will have a Blessed Easter! We will live as Easter people blessed with unending joy and peace given to us by the Risen Christ!



Lazarus Saturday



Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. (This Mary, whose brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair.) So the sisters sent word to Jesus, "Lord, the one you love is sick." When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." Now Jesus loved Martha and her sister and Lazarus. So when he heard that Lazarus was sick, he stayed where he was two more days, and then he said to his disciples, "Let us go back to Judea." "But Rabbi," they said, "a short while ago the Jews there tried to stone you, and yet you are going back?" Jesus answered, "Are there not twelve hours of daylight? Anyone who walks in the daytime will not stumble, for they see by this world's light. It is when a person walks at night that they stumble, for they have no light." After he had said this, he went on to tell them, "Our friend Lazarus has fallen asleep; but I am going there to wake him up." His disciples replied, "Lord, if he sleeps, he will get better." Jesus had been speaking of his death, but his disciples thought he meant natural sleep. So then he told them plainly, "Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him." Then Thomas (also known as Didymus) said to the rest of the disciples, "Let us also go, that we may die with him." On his arrival, Jesus found that Lazarus had already been in the tomb for four days. Now Bethany was less than two miles from Jerusalem, and many Jews had come to Martha and Mary to comfort them in the loss of their brother. When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home. "Lord," Martha said to Jesus, "if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask." Jesus said to her, "Your brother will rise again." Martha answered, "I know he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?" "Yes, Lord," she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world." After she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." When Mary heard this, she got up quickly and went to him. Now Jesus had not yet entered the village, but was still at the place where Martha had met him. When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there. When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. "Where have you laid him?" he asked. "Come and see, Lord," they replied. Jesus wept. Then the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. "Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days." Then Jesus said, "Did I not tell you that if you believe, you will see the glory of God?" So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me." When he had said this, Jesus called in a loud voice, "Lazarus, come out!" The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go." Therefore many of the Jews who had come to visit Mary, and had seen what Jesus did, believed in him. (Jn. 11, 1-45)

Lazarus Saturday

The joy that permeates and enlightens the service of Lazarus Saturday stresses one major theme: the forthcoming victory of Christ over Hades. "Hades" is the Biblical term for Death and its universal power, for inescapable darkness that swallows all life and with its shadow poisons the whole world. But now — with Lazarus' resurrection — "death begins to tremble." A decisive duel between Life and Death begins giving us the key to the entire liturgical mystery of Pascha. Already in the fourth century Lazarus' Saturday was called the "announcement of Pascha." For, indeed, it announces and anticipates the wonderful light and peace of the next — The Great — Saturday, the day of life-giving Tomb.



Lazarus, the friend of Jesus, personifies the whole of mankind and also each man, as Bethany — the home of Lazarus, — stands for the whole world — the home of man. For each man was created as a friend of God and was called to this friendship: the knowledge of God, the communion with Him, the sharing of life with Him: "in Him was Life and the Life was the light of men" (John 1:4). And yet this Friend, whom Jesus loves, whom He has created in love, is destroyed, annihilated by a power which God has not created: death. In His own world, the fruit of His love, wisdom and beauty, God encounters a power that destroys His work and annihilates His design. The world is but lamentation and sorrow, complaint and revolt. How is this possible? How did this happen? These are the questions implied in John's slow and detailed narrative of Jesus' progression towards the grave of His friend. And once there, Jesus wept, says the Gospel (John 11:35). Why did He weep if He knew that moments later He would call Lazarus back to life? Byzantine hymnographers fail to grasp the true meaning of these tears. "As man Thou weepst, and as God Thou raisest the one in the grave..." They arrange the actions of Christ according to His two natures: the Divine and the human. But our Church teaches that all the actions of Christ are both Divine and human, are actions of the one and same person, the Incarnate Son of God. He who weeps is not only man but also God, and He who calls Lazarus out of the grave is not God alone but also man. And He weeps because He contemplates the miserable state of the world, created by God, and the miserable state of man, the king of creation... "It stinketh," say the Jews trying to prevent Jesus from approaching the corpse, and this "it stinketh" can be applied to the whole of creation. God is Life and He called the man into this Divine reality of life and "he stinketh." At the grave of Lazarus Jesus encounters Death — the power of sin and destruction, of hatred and despair. He meets the enemy of God. And we who follow Him are now introduced into the very heart of this hour of Jesus, the hour, which He so often mentioned. The forthcoming darkness of the Cross, its necessity, its universal meaning, all this is given in the shortest verse of the Gospel — "and Jesus wept."

We understand now that it is because He wept, i.e., loved His friend Lazarus and had pity on him, that He had the power of restoring life to him. The power of Resurrection is not a Divine "power in itself," but the power of love, or rather, love as power. God is Love, and it is love that creates life; it is love that weeps at the grave and it is, therefore, love that restores life... This is the meaning of these Divine tears. They are tears of love and, therefore, in them is the power of life. Love, which is the foundation of life and its source, is at work again recreating, redeeming, restoring the darkened life of man: "Lazarus, come forth!" And this is why Lazarus Saturday is the real beginning of both: the Cross, as the supreme sacrifice of love, and the Common Resurrection, as the ultimate triumph of love.

"Christ — the Joy, Truth, Light and the Life of all and the resurrection of the world, in His love appeared to those on earth and was the image of Resurrection, granting to all Divine forgiveness."

Archpriest Alexander Schmemmann



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NEWS RELEASE

Coverage would be appreciated.

For more information contact Rev. John M. Fields, phone 570-874-1101, email: ibah@aol.com

(Service begins at 10:00 a.m.; foot washing ceremony occurs near end of services, approximately 11:00 a.m.)

SPIRITUAL LEADER OF THE UKRAINIAN CATHOLIC CHURCH IN THE U.S. TO CELEBRATE HOLY THURSDAY SERVICE IN FRACKVILLE CHURCH;
LITURGICAL RITES, WHICH COMMEMORATES THE INSTITUTION OF THE EUCHARIST AND THE PRIESTHOOD AT THE LAST SUPPER, WILL INCLUDE THE WASHING OF THE FEET OF TWELVE PRIESTS

FRACKVILLE, PA—On Holy Thursday, April 5, the spiritual leader of the Ukrainian Catholic Church in the United States will be the main celebrant during religious services at St. Michael Ukrainian Catholic Church, West Oak Street, Frackville (Schuylkill County), Pa.

Metropolitan-Archbishop Stefan Soroka will celebrate the Vespereal Divine Liturgy of St. Basil the Great together with priests of the Philadelphia Archeparchy. The services begin at 10:00 a.m. and the faithful are invited to attend.

The Holy Thursday service commemorates the institution of the Holy Eucharist and the priesthood of Jesus Christ at the Last Supper. During the service, Metropolitan Stefan will consecrate the Holy Myron (Chrism) and will also perform the traditional Washing of the Feet of 12 priests reenacting the washing of the feet of His apostles by Jesus as recounted in the Gospel of John. He will also be the homilist.

The Frackville parish is one of the 12 parishes that comprise the South Anthracite Deanery of the Ukrainian Catholic Archeparchy of Philadelphia. The pastor is Rev. Archpriest John M. Fields, who also serves as Protopresbyter (Dean) of the South Anthracite Deanery.

Metropolitan Soroka has served as Metropolitan-Archbishop of the Philadelphia Archeparchy since his installation on February 27, 2001. He was named to be the spiritual leader of the Ukrainian Catholic Church in the United States by His Holiness Pope John Paul II on November 29, 2000 upon the recommendation of the Synod of Bishops of the Ukrainian Catholic Church.

Since he became Metropolitan-Archbishop, Archbishop Stefan has conducted these Holy Thursday services in various deaneries of his expansive archdiocese, which covers eastern Pennsylvania, New Jersey, Maryland, Virginia, Delaware, and the District of Columbia.

Why (in some years) Easter Is Celebrated on Different Dates

In determining the day to celebrate Easter, early Christians faced a dilemma. It was known that Christ was crucified after Passover and therefore the date for Easter should fall after Passover. The date for Passover is the fourteenth day of Nisan (the first month of the Jewish ecclesiastical year, about the time of the vernal equinox), a fixed date in the Jewish lunar calendar. This date, translated to the old Julian or solar calendar that Christians used, became a floating date that fell any time in a week, and therefore made the date and day for Easter change yearly. To add to the confusion, early Christians felt that Easter should always fall on a Sunday. This was resolved at the Council at Nicaea in 325 A.D. when the date for Easter was set as the Sunday that fell after both the fourteenth of Nisan and the vernal equinox.

Further controversy in the date of Easter began in 1582 A.D. with the introduction of the Gregorian calendar. This calendar was not accepted by all countries, and even today, there are many churches that still use the old Julian calendar.

Currently, churches on the Gregorian calendar calculate Easter as the first Sunday after the full moon that comes on or after the vernal equinox (March 21). This means that Easter can fall within a 35-day period between March 22 and April 25, inclusive. Churches that still use the old Julian calendar occasionally have Easter on the same Sunday as those on the Gregorian calendar, but through the different methods of calculation may celebrate Easter anywhere from one to five weeks later. This is due to a combination of factors including the thirteen-day lag behind the Gregorian calendar and the tradition that Easter must necessarily follow the Jewish Passover but must never precede or coincide with it.

<http://www.brama.com/art/easter.html>

PYSANKY - EASTER EGGS

Easter egg, *pysanka*, decorating is one of the most interesting expressions of Ukrainian folk art. This tradition is very old and its beginnings reach back to antiquity, when in attempting to understand creation, ancient people developed myths in which the egg was perceived as the source of life, the sun and the universe. Although such similar myths are found in many cultures of the world, Ukrainians today are one of the few groups of people who still strongly adhere to many of the ancient traditions associated with the egg.

The Ukrainian *pysanka* (from the word *pysaty*, to write) was believed to possess an enormous power not only in the egg itself, which harbored the nucleus of life, but also in the symbolic designs and colors which were drawn upon the egg in a specific manner, according to prescribed rituals. The intricately colored eggs were used for various social and religious occasions and were considered to be a talisman, a protector against evil, as well as harbingers of good.

The symbolic ornamentation of the *pysanky* consists of geometric motifs, with some animal and plant elements. The most important motif is the stylized symbol of the sun, which is seen as a broken cross, triangle, an eight point rosette or a star. Other popular motifs are endless lines, stylized flowers, leaves, the tree of life and also some animal figures such as stags, horses or birds. The Christian influence brought elements such as the cross, the church and fish.



The most popular method of decorating *pysanky* is the use of the wax resist method or batik. A specialized instrument called the *kistka* or *ryl'tse* is used to write the design with hot wax. The dyes used in the process also had a symbolic meaning. Red symbolized the sun, life, joy; yellow stood for wealth and fertility; green was the symbol of spring and plant life. In the not too distant past artisans prepared their own dyes using natural products such as the bark of oak or ash trees, twigs of sour apple trees, saffron or willow tree leaves. Today, chemical dyes are used.

<http://www.ukrainianmuseum.org/pysanky.html>

Taras Shevchenko Anniversary Commemorated in Washington D.C.



Near the monument of Taras Shevchenko

On March 13th, 2012, on the occasion of the 198th Anniversary of Taras Shevchenko's Birthday, Ambassador of Ukraine to the United States Olexander Motsyk laid flowers to the Statue of Taras Shevchenko in Washington D.C. The ceremony was attended by the representatives of the Ukrainian-American community as well as Ukrainian diplomats.

At the beginning of the event, a solemn requiem service was performed by the clergy of Ukrainian Churches in Washington D.C.

Addressing the audience, Ambassador Motsyk emphasized a significant role played by Taras Shevchenko in re-establishment of the Ukrainian statehood and maintaining national identity of Ukrainians all over the world. The Ambassador also underlined the Great Kobzar's contribution into the world cultural heritage.



Ambassador of Ukraine to the USA Olexander Motsyk at the ceremony of laying flowers to Taras Shevchenko's monument.

Embassy of Ukraine

<http://www.mfa.gov.ua/usa/en/news/detail/77627.htm>

April 1, 2012

METROPOLITAN ARCHDIOCESE OF PHILADELPHIA

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193-2012 EVAN

No.

This Number Should be Prefixed to Your Reply

Dear Reverend Fathers ,
Praised be Jesus Christ!

The Office for Evangelization is sponsoring a Liturgical Music Workshop , covering the **COMPLINE & MATINS, focusing on Christmas/Jordan Compline and Passion Gospel-Jerusalem Matins** in the Ukrainian Catholic Church, on **May 4-6, 2012.**

It will be held at the **Bishop Ortynsky Spirituality Center**, 830 N. Franklin Street in Philadelphia PA. The workshop will begin with Registration at 3:00-4:00PM Friday, May 4, 2012 and end on Sunday, May 6, 2012 .

Please publish this information in your parish bulletin and announce it in your churches; encouraging all your faithful who are interested to attend.

Bulletin Insert:

LITURGICAL MUSIC WORKSHOP

Professor Joseph Roll will be offering a Liturgical Music workshop on the **COMPLINE & MATINS, focusing on Christmas/Jordan Compline and Passion Gospel-Jerusalem Matins**

May 4,5,6, 2012 at the **Bishop Ortynsky Spirituality Center** in Philadelphia.

Cost for the workshop is \$150.00 which includes meals, books, and classes.

To register please contact Fr. Daniel Troyan at 215-922-2917 ; or email the information to dan.troyan@yahoo.com or complete the registration form below and mail it to:

Archbishops Chancery 827 N Franklin Street, Philadelphia PA 19123

NAME _____ Date _____

Address _____

Parish _____

Email _____ Phone _____

Discounted overnight accommodations are available at the Ortynsky Center, but rooms are limited so please reserve them early.

DEADLINE FOR WORKSHOP REGISTRATION IS April 28, 2012

All checks should be made payable to : **Archeparchy of Philadelphia: Music Workshop.**

To you God's grace and peace,

Fr. Dan Troyan

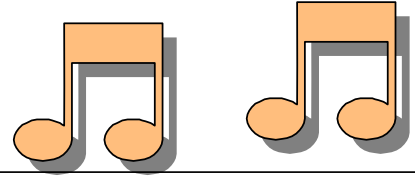
Rev. Archpriest Daniel Troyan

Director: Office for Evangelization

LITURGICAL MUSIC WORKSHOP

Archeparchy of Philadelphia

**Presents:
LITURGICAL MUSIC WORKSHOP**



Professor Joseph Roll, B.A., M.A., M.A.

Professor Joseph Roll has dedicated much of his life to the spiritual and liturgical music life for our Ukrainian Catholic Church. He has published many manuscripts for liturgical services, folk music, hymnals and choral arrangements. He has been the Director for the Ukrainian Catholic Cantor's Institutes held annually in the United States and Canada.

Bachelors of Arts: Catholic University of USA
Graduate Studies: Philosophy: University of Toronto
Master of Arts: Theology: John XXIII Institute NY
Master of Arts: Philosophy: Fordham University, NY

Come experience a great opportunity to grow in faith and experience the joy of music.

Prof. Joseph Roll is offering a Workshop on

COMPLINE & MATINS,

focusing on Christmas/Jordan Compline and Passion Gospel-Jerusalem Matins

at Bishop Ortynsky Spirituality Center

830 N FRANKLIN STREET PHILADELPHIA

MAY 4-5-6, 2012



**CALL FR. DAN TROYAN
TO REGISTER
AT 215-922-2917
DEADLINE FOR REGISTRATION
APRIL 28, 2012**

Price \$150.00 for 3-day workshop
Includes meals, music, and workbooks.
Friday : 3:00PM-9:00PM
Saturday: 8:00AM-9:00PM
Sunday :8:00AM-3:30PM

TO REGISTER ONLINE SEND THE FOLLOWING INFORMATION TO **DAN.TROYAN@YAHOO.COM**
Name _____ Date _____

Address _____

Phone/Cell _____ Email _____

Parish _____

Please make checks payable to *Archbishops Chancery: Cantors Workshop 827 N Franklin Street Philadelphia PA 19123*

Overnight accommodations available at discount (\$30 per night) at Ortynsky Center.

Limited number of rooms so please make reservations early.

OPEN TO EVERYONE!

SCHEDULE OF SERVICES FOR HOLY WEEK AND EASTER 2012 AT THE CATHEDRAL OF THE IMMACULATE CONCEPTION.

Holy Thursday, April 5

6:30 p.m. CATHEDRAL. Matins of the Passion (12 Gospels) "Strasti" (UKR/ENG)

Good Friday, April 6

4:00 p.m. CATHEDRAL. Vespers, Procession, Entombment of Jesus Christ (UKR/ENG)

Holy Saturday, April 7

1:00 p.m. Blessing of Easter Food - CATHEDRAL HALL
Confession - CATHEDRAL

3:00 p.m. Blessing of Easter Food - CATHEDRAL HALL
Confession - CATHEDRAL

5:00 p.m. Blessing of Easter Food - CATHEDRAL HALL
Confession - CATHEDRAL

5.30 p.m. CATHEDRAL. Service at the Grave. Nadhrobne. (UKR/ENG)

Easter Sunday, April 8

8:00 a.m. CATHEDRAL. Procession, Resurrection Matins

9:00 a.m. CATHEDRAL. Hierarchical Easter Divine Liturgy (UKR)
Blessing of Easter Food - in Church.

11:30 a.m. CATHEDRAL. Easter Divine Liturgy (ENG)



Popcorn and a Movie Coming Soon to a Parish Near You

One of the most poignant highlights of the Basilian Centennial Banquet was *Women of Spirit*, a documentary that chronicles the Basilian Sisters' 100 years of ministry in the United States. Early in 2012, the Sisters of St. Basil the Great of the Jesus, Lover of Humanity Province, decided to take ***Women of Spirit*** on the road to parishes so that more people could become familiar with the work of the Sisters. Sisters Ann Laszok and Joann Sosler, OSBM have been visiting parishes with "**Popcorn and a Movie**".



The documentary has been featured in parish halls in several parishes already. The "theaters" may look a little different from those most moviegoers are accustomed to, but the hot-buttered popcorn and a riveting story has been attracting lots of attention and participation. ***Women of Spirit*** has already enthralled audiences at St. Josaphat Church in Bethlehem, PA; St. John the Baptist Church in Lorain, OH; St. Michael in Tucson, AZ; and Epiphany of Our Lord in St. Petersburg, FL. By popular demand, two screenings have been scheduled at St. John the Baptist Ukrainian Catholic Church in Pittsburgh, PA (March 31 and April 1), and the documentary will be playing soon in a parish hall near you.

Women of Spirit, the documentary relates the Sisters' Coming to America; Heeding the Call; Ground Breaking; Focus on Life-giving Healing Ministries; Rebirth of Ukraine; and Catechesis, Collaboration, and Church. The documentary includes archival photos and videos that underscore the influence the Sisters had on the Ukrainian Catholic Church in the United States and the world, as well as the crucial role the Sisters played in the rebirth of the Ukrainian Catholic Church in Ukraine.

We know you'll enjoy the movie and the popcorn so to schedule "Popcorn and a Movie" in your parish contact Sister Ann Laszok at srannl@aol.com or call 412-260-1607.

CALENDAR OF EVENTS

April 15, 2012: Annual Easter Brunch "Sviachene" after 9AM Liturgy, Annunciation of the BVM Church, 1204 Valley Road, Melrose Park, PA. For information call 215-635-1627 or email A.B.V.M@comcast.net

April 22, 2012: "Sviachene" Easter Dinner after 9AM Liturgy at the Cathedral, 830 N. Franklin Street, Philadelphia, PA.

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