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ENGLISH VERSION

Over 150 Sacred Relics Venerated at Hillside, NJ Ukrainian Catholic Church

Hillside, NJ – On Sunday, July 15, 2012, approximately 300 people gathered at Immaculate Conception Ukrainian Catholic Church to venerate over 150 sacred relics. Father Carlos Martins, a Roman Catholic priest of the Companions of the Cross order, is the steward of this collection which is one of the largest compiling of sacred relics available for public veneration in the world. Father Carlos travelled from Ontario, Canada to bring his special ministry to this parish in Union County, NJ.

At 1:00pm, Fr. Joseph Szupa, pastor of Immaculate Conception, opened the exposition in the church nave by welcoming Fr. Carlos. Fr Szupa and Tom Dochych, Hillside parish choir director, led the



Over 150 sacred relics were available for veneration in the Hillside, NJ church hall.



Fr. Joseph Szupa (first row on left) and faithful listen intently to Fr. Carlos.

faithful in singing “Immaculate Mary” and “Levadov Dolynov”. Fr. Carlos provided insights regarding veneration of relics – including stories about the men and women the Church recognized as Saints. Additionally, he explained the technical aspects of documenting a relic’s authenticity and the following types of relics:

- * First Class Relic – the body or fragment of the body of a Saint

- * Second Class Relic – an item a Saint personally owned (e.g. piece of clothing or a book)

- * Third Class Relic – an item a Saint touched or that has been touched to a first, second or third class relic of a Saint.

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Over 150 Sacred Relics Venerated at Hillside, NJ Ukrainian Catholic Church

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Fr. Carlos personally challenged each attendee to “find their Saint” amongst the over 150 relics available for veneration. He referred to the veneration as a “Walk with the Saints”. Several of the participants later stated that they indeed connected with a particular Saint and experienced a healing or grace through the intercession of that particular Saint subsequent to the exposition.

A sampling of the first and second class relics that were available for veneration in the parish hall included:

- * Huge fragment from the True Cross over 2000 years old
- * Portion of the Veil of our Blessed Mother
- * Relics of St. Nicholas, St. Josaphat, Padre Pio, the Twelve Apostles, St. Peter, Pope Pius IX, St. Peregrine, St. Thomas Aquinas, St. Bernadette

The following relics have special connections to Ukrainian Catholics:

- * St. Josaphat – a Ukrainian Catholic martyr and the first Eastern Saint canonized by Rome (1876). He worked intently for the reunion of the Orthodox Church with the Church of Rome.
- * Blessed Josaphata Hordashewska – was the first member of the Sister Servants of Mary Immaculate.
- * Blessed Tarsykia Matskiw – was a martyr shot, at the age of 25, during the communists’ liquidation of the Ukrainian Catholic Church in 1944.

Amazingly, Fr. Carlos announced a very special connection that he has with the Ukrainian Catholic Church. Fr. Carlos mentioned that he converted to Catholicism in a school chapel at Mount Mary Immaculate in Ancaster, Ontario which is run by the Ukrainian Catholic Sister Servants of Mary Immaculate. Previously, despite having attended 12 years of Catholic school, Fr. Carlos considered himself an atheist. At the urging of some friends, Fr. Carlos attended a retreat at Mount Mary Immaculate and had a conversion of faith in that Ukrainian Catholic school chapel.

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Relic of the True Cross. This relic was given as a gift by the bishop of Limoges (France) to the bishop of Marseilles (France) at his Episcopal consecration.



This piece of the veil of the Blessed Virgin Mary was encased within the theca at the Vatican.



Faithful venerate the sacred relics.

Over 150 Sacred Relics Venerated at Hillside, NJ Ukrainian Catholic Church

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The attendees of the exposition on July 15th all seemed very spiritually moved. Many cried, expressed joy in “finding their special saint”, and experienced a “special feeling” that they struggled to fully describe.

Fr. Vasyl Vladyka, Parochial Vicar at Immaculate Conception, summed up his impression during the Sunday sermon the following week. Fr. Vasyl told the congregation: “It is hard to describe the specialness of what we experienced on July 15th. I never imagined that I would have this opportunity to venerate over 150 sacred

relics. In our lifetime, we are blessed if we have the privilege to venerate 2 or 3 sacred relics. To have the blessing to venerate over 150 sacred relics is almost indescribable. It is an experience that I will never forget”.



Fr. Carlos presents insights regarding relics and the stories of selected Saints in the Hillside, NJ church nave.



Fr. Carlos

Fr. Vasyl also commented that it was an honor to have the following religious from the Roman Catholic and Ukrainian Catholic Churches at the exposition: Fr. Joseph Szupa (Pastor of Immaculate Conception Ukrainian Catholic Church, Hillside, NJ), Monsignor Venantius Fernando (Pastor of Christ the King Roman Catholic Church in Hillside, NJ), Fr. Carlos Martins, Deacon Paul Makar Jr (Assumption of the Blessed Virgin Mary Ukrainian Catholic Church in Perth Amboy, NJ) and Fr. Vasyl Vladyka.

Fr. Vasyl also thanked the Immaculate Conception parish Religious Education ministry for arranging this exposition of sacred relics. He commented that the Hillside parish Religious Education program has a very special mission of providing religious instruction to the children and youth of the parish (classes are held for those age 3 years old through Senior year of High School) as well as to the adults and families of the parish and beyond (e.g. Questions of the Month posted on the parish website, religious pilgrimages, and special guests and events focused on religious education).

Additional photos from the exposition can be found on the Photo Gallery of the parish website www.byzcath.org/ImmaculateConception

Metropolitan Stefan's Schedule September/October 2012

September 8 – 17 September 20	SYNOD of Ukrainian Catholic Bishops, Winnipeg, Canada Board of Governors Meeting, Pennsylvania Catholic Conference of Bishops, Hershey, PA
September 23	100 th Anniversary Celebration, Transfiguration of Our Lord Ukrainian Catholic Church, Nanticoke, PA
September 24-27 September 30	Clergy Retreat, St. Alfonso Retreat Center, Long Branch, NJ Archieparchial Pilgrimage at Ukrainian Catholic Sisters of Order of St. Basil the Great, Fox Chase, PA
October 1-2	Meeting of Catholic Home Missions hosted by Ukrainian Catholic Archeparchy of Philadelphia in Bishop Ortynsky Evangelization Center, Philadelphia, PA
October 12-14 October 21	Encounter of Eastern Catholic Churches in USA, Hillsborough, NJ 100 th Anniversary celebration of the Providence Association of Ukrainian Catholics, at Ukrainian Catholic Cathedral of Immaculate Conception, Philadelphia, PA
October 28	50 th Anniversary of Annunciation of Blessed Virgin Mary Ukrainian Catholic Church, Melrose Park, PA
October 29	Meeting of Religious Leaders Council of Philadelphia, PA

The Sisters of St. Basil the Great in Fox Chase Manor, PA invite all to their ***Annual Pilgrimage*** to the Mother of God to be held on Sunday, September 30. The theme of this year's Pilgrimage is *"A Time To Encounter Christ."* The day will begin with the Mystery of Reconciliation (11:00 a.m. to 12:30 p.m.). Divine Liturgy will be celebrated at 1:00 p.m. by Archbishop Stefan Soroka and accompanying hierarchy and clergy. Lunch will be available, featuring traditional Ukrainian food. The day will conclude with Moleben to the Mother of God with Veneration of Relics at 4:00 p.m. in the Grotto. For further information, please visit the Sisters' website at www.stbasils.com.



The Call of the Knights of Columbus

Metropolitan-Archbishop Stefan Soroka is seen in procession for the celebration of the Holy Mass on the occasion of the opening of the 130th Supreme Convention of the Knights of Columbus held in Anaheim, California August 5th to 9th, 2012. The convention theme, "Proclaim Liberty throughout the Land" was energetically emphasized throughout the convention program of prayer, meetings and celebrations. Delegates from various parts of the world participated including USA, Canada, Mexico, the Philippines and Poland. The Order has begun developing Councils in Ukraine in response to the invitation of our past Patriarch Lubomyr Cardinal Husar and our new Patriarch Sviatoslav Shevchuk.



It is very inspiring to hear of the vast number of volunteer hours joyously given by Knights of Columbus and their families in accomplishing significant charitable work. In addition to the assistance offered in parishes, the Knights of Columbus commonly facilitate homes and activities for the handicapped, the mentally challenged, AIDS hospices, sport programs for children and youth, assistance for the elderly and infirm and so many other programs. Knights of Columbus are at the forefront in supporting pro-life activities and support for vocations to the priesthood and religious life. Knights of Columbus do it joyously out of their love for God and for His Church. Knights of Columbus serve everyone and are not selective in whom they serve. They give inspiring example for others to love and serve God.

Our Ukrainian Catholic Archeparchy of Philadelphia has been the beneficiary of the generosity of the Knights of Columbus. We are small in number when it comes to membership. Yet, the Pennsylvania Knights of Columbus generously assist us with grants for pro-life and vocation efforts. The Supreme Directors paid for the travel of all of our Ukrainian Catholic bishops from throughout the world when they participated in the meeting of Synod of Ukrainian Catholic Bishops in Philadelphia in 2007. Knights of Columbus have shown themselves to be most generous to us!

What most impresses me about the Knights of Columbus is the manner in which their zeal and ideals inspire men to be active in their Church. For many men, the Knights of Columbus have engendered solid fraternity and friendships for them and their families. I invite men of our Ukrainian Catholic Church to seek out membership in your local Knights of Columbus Councils. I hope that one day we will witness the formation of Ukrainian Catholic Councils. In the Ukrainian Catholic Archeparchy of Winnipeg, there are seven Ukrainian Catholic Councils actively working together for the benefit of their Church. Sometimes I hear the rationale that the Knights of Columbus are of the Latin Church. Does charity and good works and love for God and for His Church have limitations? Is it perhaps a rationale not to do what we are called to be? Please stretch yourself as a Ukrainian Catholic man. Challenge yourself to become an active Knights of Columbus and become the Catholic man you are called to be.

+Metropolitan-Archbishop Stefan Soroka

58th Holy Dormition Pilgrimage in Sloatsburg, NY

Over 3,500 pilgrims attended the 58th Annual Dormition Pilgrimage in Sloatsburg, NY. The workshops on Saturday, August 11th, focused on the “Vibrant Parish- a place to encounter the Living Christ.” On Sunday, August 12, 2012, the Pontifical Divine Liturgy was celebrated at 10:00 am for the 58th Holy Dormition Pilgrimage hosted by the Sisters Servants of Mary Immaculate in Sloatsburg, NY. The main celebrant was Most Rev. Stefan Soroka, Metropolitan for Ukrainian Catholics in the U.S.A. Celebrating Bishops were: Most Rev. Paul Chomnycky, OSBM, Most Reverend Richard Seminack homilist, and Most Rev. Basil Losten.



Sister Kathleen Hutsko, SSMI, Provincial Superior welcomes everyone to the Holy Dormition Pilgrimage. (Photos: <http://ssmi-us.org>)



For more information on the Sisters Servants of Mary Immaculate please visit their website <http://ssmi-us.org>



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58th Holy Dormition Pilgrimage in Sloatsburg, NY

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See more photos on the Sisters Servants of Mary Immaculate website at <http://ssmi-us.org>



Blessing of Flowers.

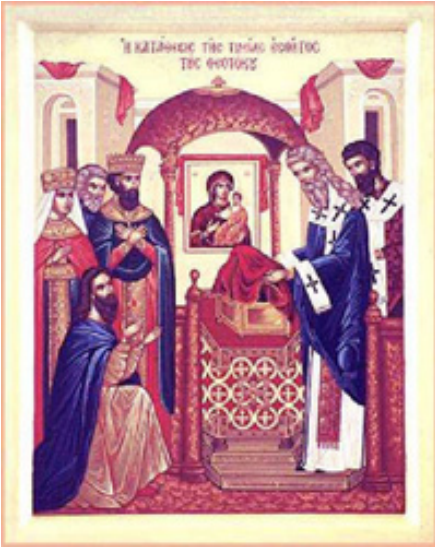


Procession from Moleben on Saturday, August 11, 2012.



Panahyda on Saturday, August 11, 2012 at St. Mary's Villa Chapel for deceased pilgrims.

Deposition of the Cincture of the Theotokos (August 31)



As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!" "Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her." As Jesus was saying these things, a woman in the crowd called out, "Blessed is the mother who gave you birth and nursed you." He replied, "Blessed rather are those who hear the word of God and obey it." (Lk. 10: 38-42; 11: 27-28)

According to Sacred Tradition ... the Most Holy Theotokos, three days after she reposed, she rose from the dead and ascended bodily to the heavens. During her ascension, she gave her Holy Belt to the Apostle Thomas. Thomas, along with the rest of the Holy Apostles, opened up her grave and didn't find the body of the Theotokos. In this way the Holy Belt is proof ... of her Resurrection and bodily ascension to the heavens ...

The Holy Belt, according to tradition, was made by the Blessed Virgin Mary herself with camel hair. Originally it was kept in Jerusalem and later in Constantinople. During the reign of Emperor Arcadius (395-408), the precious Belt of the Mother of God was brought from Zela of Cappadocia to Constantinople, and placed in the Church of the Theotokos in the section of Chalcoopratia. In 458 it was transferred by the Emperor Leo VI the Wise to the Blachernae church. The Empress Zoe, wife of Leo VI the Wise, out of gratitude for a miraculous cure, embroidered the Belt with gold thread, as it is found today, but divided it in three pieces. During the 12th century under Manuel I Komnenos (1143-1180) an official holiday for the Belt was established on August 31st; previously it had shared the Feast of the Vesture of the Virgin on 1 July.

In the 12th century, when, in the course of a defeat of Isaacius by the Bulgar King Asan (1185), the Holy Belt was stolen and taken to Bulgaria, and from there it later came into the hands of the Serbs. It was presented to Vatopaidi by the Serbian Prince Lazarus I (1372-1389), together with a large piece of the True Cross. Since then it has been kept in the sanctuary of the katholikon.

Under Turkish rule, the brethren of the Monastery took it on journeys to Crete, Macedonia, Thrace, Constantinople and Asia Minor, to distribute its blessing, to strengthen the morale of the enslaved Greeks and to bring freedom from infectious diseases.

Numerous are the miracles that have taken place up to today with the Holy Belt. Its value is priceless because it's associated to the Blessed Virgin Mary. She has the grace and to her the miraculous power is attributed, which in many ways she transmits to the faithful.

The Holy Belt maintains unaltered the grace of the Most Holy Theotokos, because it became connected with her person and her life and because saints are Spirit-carriers during not only their life, but also after their death. The same phenomenon is mentioned in the Holy Scriptures when objects that the Prophet Elijah and the Holy Apostles wore actually performed miracles, because they had the grace of the saints. For this reason the Church attributes it honorary worship (veneration), as it does to the Holy Wood of the Cross of the Lord.

<http://www.angelfire.com>

Catholic University Looks East

Ukrainian Father Mark Morozowich is the first Eastern Catholic to lead CUA's School of Theology.

by JOHN BURGER 08/13/2012 of the **National Catholic Register**

There was a time in the history of the Church in America that Eastern-rite Catholics were regarded with some suspicion by the dominant Latin-rite Catholic Church. They were forbidden to continue their tradition of allowing married men to be ordained to the priesthood, and Eastern-rite churches were expected to follow certain liturgical norms, including the installation of kneelers. (Traditionally, Eastern-rite Catholics stand during a good part of the liturgy, even during the consecration).

The demands led many Eastern Catholics in the United States to leave for the Orthodox Church.

But one of the documents of the Second Vatican Council, *Orientalium Ecclesiarum*, called upon Eastern Catholics to rediscover their authentic traditions, and Eastern Catholic Churches, though still relatively small, are thriving in the United States and elsewhere.

Now, an Eastern Catholic priest, Father Mark

Morozowich, has been appointed head of one of the United States' premiere Catholic schools of theology.

Father Morozowich, associate professor in the School of Theology and Religious Studies of The Catholic University of America, was appointed its dean July 1.

"It gives me great pleasure to appoint Father Mark Morozowich as dean of the School of Theology and Religious Studies," said John Garvey, CUA president, in a statement. "Father Morozowich has the skills and the experience to lead our university's oldest school and to address the challenge of leadership in the Church's intellectual life. Father Morozowich is the first Eastern Catholic to head the school. Symbolically, this demonstrates The Catholic University of America's commitment to Blessed John Paul II's vision of the Church 'breathing with two lungs' — both Eastern and Western rites."

Father Morozowich joined the theology and religious studies faculty in 2003 as an assistant professor of liturgical studies and

sacramental theology. He studied with Jesuit Father Robert Taft, a leading expert in Eastern Christian studies, at the Oriental Institute in Rome and earned a doctorate in Eastern Christian studies there, with a specialization in liturgy. He served as associate dean for seminary and ministerial programs from July 2006 to June 2011 and as acting dean of the school since July 2011.

Father Morozowich researches the historical development of the liturgical year in Byzantine tradition with a concentration on Holy Week, as well as themes of sacramental theology in the patristic period and its relationship with liturgical history. He has written on pastoral implications of liturgical studies and their effect on Eastern Churches today.

A Western Pennsylvania native, Father Morozowich pursued a vocation to the priesthood in the Ukrainian Catholic Eparchy of St. Josaphat in Parma, Ohio. He studied at St. Basil's Ukrainian Catholic Seminary in Stamford, Conn., and CUA, and



Father Mark Morozowich
— Courtesy of Catholic University of America

served in parishes in Pittsburgh and in Butler, Pa.

He spoke recently with Register news editor John Burger.

Catholic University is touting the fact that you are the first Eastern Catholic to lead the School of Theology and Religious Studies. Tell me about that. What is the significance?

When we begin to think about the Catholic Church, it's really an amalgamation of Churches. ... So, we have various different Eastern Churches with their own liturgical, canonical, theological, spiritual traditions. It's hard, so many times, because the Latin Church is just so large, especially in this country, that when we look at the Eastern Churches, we

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don't always understand that they are just as Catholic as the Latin ritual tradition is.

So, when we think, then, about the theological world, we are taken back to the time of Constantine, when there was one Church, both East and West. And this lasted, as we all know, through the centuries, with various schisms, certainly, but until 1054, when there was the great divide between the Patriarchate of Constantinople and the Patriarchate of Rome.

However, the theological inheritance, the idea that Nicaea happened in the East, the Councils of Constantinople were considered as *ecumenical* councils. So the theological basis for many of these discussions, some might say, is just purely Eastern; but certainly the Catholic Church holds to the ecumenical councils as being representative of the true teaching of the Church. So when we try to expand the understanding of the word "Catholic," we see that it's universal, so this is sort of a further development, a sort of realization of that, to say that it's not just a medieval, theological tradition, but that when we look at the *whole* tradition

of the Church, we understand that as being the whole 2,000-year lived tradition of the Church. And as it also said in the press release, following Pope John Paul II, the Church breathing with two lungs, both Eastern and Western.

So you would certainly bring that perspective to the theological field and the School of Theology.

Yes, so when we look at the theological tradition, the tradition of the Church is the whole 2,000-year tradition; and that when we try to understand, we certainly need to base ourselves in what we have said throughout the centuries. We can even look at liturgical developments: The *Sanctus* in the liturgy was a Syriac hymn that was interpolated later into the liturgy. Even in the Latin Church today, we still have the *Kyrie eleison, Christe eleison*, which is clearly Greek terminology that came into the Latin liturgy as well. So I think this is really helping to accentuate that sense of an interdependency of the Church and all of its various manifestations and traditions.

Did this play a role in CUA's decision to appoint you to this position?

I don't know. Certainly it's something that enriches the school and that my colleagues have said that they're very excited about this, and many of them have been involved in this type of work already. And looking at Eastern liturgical and historical and theological traditions already. So it just further helps to amplify it and, if you will, put a face on all of it.

As far as you know, would you also be the first Eastern Catholic priest to lead a theological school in this country?

I would think so. As a historian, I'm always loath to make those sort of claims without real empirical data. But to the best of my knowledge, I know of no other Eastern Catholic priest for certain that has been the leader of a Catholic theological school in this country.

Aside from Ukrainian seminaries?

We don't have a separate theologate in this country. Our theology is done at

Catholic University; that's where I studied as a seminarian. There's certainly a Byzantine seminary in Pittsburgh that had its own theologate, but that's not a university. Another way to look at it is: Has there been a university-based theology program that's had an Eastern Catholic in charge of it? Well, no, as far as I know.

How far back do your Ukrainian roots go?

My grandparents immigrated to this country in the 19-teens or the early '20s. My parents were both born here.

How much of that Ukrainian heritage has been in your consciousness, and what was that like growing up? There must have been a lot of stories passed down from Ukrainian villages and Catholic village life and that sort of thing.

Sure, the importance of the liturgical life, the importance of prayer, the importance as well of the family life, the family traditions — say, Christmas traditional dinner, Easter

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with the traditional celebrations in church and the traditional foods at home, with the kielbasa, the Easter eggs and the whole experience. Having been born and raised in the Ukrainian Catholic Church, the whole sense of an awareness of a Church that was persecuted, that had no legal standing when I was growing up. It was only 1989, when I was already in the theology department at Catholic University, where the Church in Ukraine was finally allowed to become free.

So, growing up and knowing that we had relatives who were certainly persecuted and the Church that was totally operating in the underground, that had a huge impact upon me. And being able to understand that things aren't quite what they seem — and we can't take for granted all of these issues.

Did you know your grandparents? Were they still alive when you were growing up?

My grandmothers were both still alive when I was born.

They had left Ukraine as young people, in search

of a new tomorrow. Initially, they had planned to make money here and return home, as most people would. But with the world war and what not, that became an impossibility for them. So they made their lives here and were surrounded by their family and their children and grandchildren, and that became the center of their reality, then.

What was it that led you to the priesthood?

Well, I remember having a guy from my parish who was ordained, and his liturgy of thanksgiving was during the Eastertide, and the whole Church was singing out this Easter hymn that we always sing: "Christ is risen from the dead, conquering death by death and to those in the tombs bestowing life." And they were singing it, and I just had a impression of God and an impression of: Well, maybe this whole thing — there is something to it after all. And I just felt uplifted, and that was sort of my first real inclination — this is when I was a freshman in high school — that there's something more here, and maybe I should think again about this. And, as I like to say, I keep deciding to be a

priest every day. It's a continual commitment and a continual falling deeper and deeper in love with God.

And what was it about theology that led you to specialize in that science?

Going back to liturgical experience, I always loved Holy Week, and I was just very much in love with our services, in love with the prayers, and just meditating upon what that relationship with Jesus and his own life and his own sacrifice and his resurrection. And that sort of imbued me with a deeper respect and a profound love of liturgical traditions. And as I was in Stamford and then in Washington, learning more about the liturgy, I began to fall more and more in love with it and wanted to learn more about this liturgy. I had always expressed my interest to the bishop about going on for theological studies, for knowing more, for understanding more, for developing that side of my faith life, the intellectual side. And he presented the opportunity to all the clergy to study liturgy, and I sent in the letter, and off I went.

What was it like studying with Father Robert Taft?

It was a wonderful experience. Father Taft is one of the most intelligent, most resourceful theologians, liturgists that I'll ever know. His stories, his ability to deal with specific facts and at the same time to begin to paint a broad picture, to understand this activity of Jesus Christ in this liturgy operative today, that saving reality; really, it was just wonderful.

And I began to have the opportunity as well to befriend him, and we have traveled together and have been in Ukraine together and have had some wonderful experiences. He's just a great, great man; he's funny and at times irreverent, but he just has a heart of gold.

Read the entire article on : <http://www.ncregister.com/daily-news/catholic-university-looks-east>

Excerpt from article reprinted in "The Way" with permission.

What Child Homelessness Is Costing Us

Every night in Pennsylvania thousands of children sleep in homeless shelters. Can we measure what the awful experience of being homeless can do to a child? Perhaps not, but we can see what it is costing us in dollars, which is quite a bit more than it would cost to simply provide housing.

The People's Emergency Center examined 13 cost categories associated with child homelessness, including physical and mental health, social services and housing, early development and education, and costs associated with high school dropout. For the 9,027 children in Pennsylvania who slept at least one night in a shelter in 2011, these were more than costly problems; these categories are the grim reality they face.

The most basic of these categories is health. Most parents wonder, "Is my child healthy?" Homeless children are more likely than their peers to suffer from certain chronic health conditions such as asthma, anemia, chronic ear infections, and lead toxicity. Mental health issues arise from homelessness that could span a lifetime. Medical bills could add up to a

few thousand dollars per child.

Homeless children are also more likely to need early intervention services and special education, which increases the cost of education. Plus, homeless students are at a much greater risk of dropping out of high school. Lost wages, social services, and the increased likelihood of incarceration contribute to more costs.

If we add it all together, we come up with an average annual cost per child of \$40,079 and a total annual marginal cost of child homelessness of \$363,205,374 in Pennsylvania. If we compare this to the \$6,419 average cost of a child who is not homeless, one cannot help but wonder why ending homelessness is not a more desired outcome of our society.

The state's Homeless Assistance Program and Human Services Development Fund (HSDF) support emergency housing and homeless prevention programs, but funding is far from adequate. This year the allocation was cut again.

The People's Emergency Center in Philadelphia and the Interfaith Shelter for Homeless Families,

operated by Catholic Charities and located in Harrisburg, are two organizations attempting to help but are constricted by funding problems. "As funding continues to dry up, it becomes an even bigger challenge to locate additional financial resources, and the fear of these cuts eventually impacting the continuation of services is of great concern", said Hilary Hoover, the program director for Interfaith Shelter for Homeless Families.

Joe Willard of the People's Emergency Center expressed similar concerns, saying that the resources used by centers are actually very good, but the lack of funding is limiting.

Willard said that "child homelessness in Pennsylvania is not just a problem, it's a crisis."

Child homelessness grows each year; for the first time in U.S. history the number of homeless children nationwide has exceeded 1 million. Willard said that this is not just a concern for large cities like Philadelphia; although with one of the highest poverty rates in the country Philadelphia has severe child homelessness problems. The problem

exists across the state with homeless families reportedly living under bridges, in camps, and in state parks.

Despite the potential financial challenges, Hoover said, "As for the Interfaith Shelter, we will continue to serve children and families who are homeless. We will continue to carry out the mission to help the poor, and will trust that God will continue to provide for our financial needs despite the devastating cuts ahead." In these difficult economic times, the taxpayers must make tough decisions about which programs to support, but the facts speak for themselves: we cannot afford child homelessness.

*August 2012.
This article was written by Diana Hamlin, 2012 summer*

intern at the Pennsylvania Catholic Conference – the public affairs arm of Pennsylvania's Catholic bishops and the Catholic dioceses of Pennsylvania. Stay up-to-date with Catholic news and issues at www.pacatholic.org, www.facebook.com/pacatholic, and www.twitter.com/pacatholic.





EASTERN CATHOLIC CHURCHES

Encounter 2012

“TOGETHER IN CHRIST”

Glory to Jesus Christ!

Dear Devoted Eastern Catholic,

The Eastern Catholic Bishops of the United States are sponsoring and inviting you and all interested in the Eastern Catholic Church to **ENCOUNTER 2012**. This Conference, which will be held in three locations in the United States, is unique in that it embraces the entire Church family--- bishops, clergy, religious and laity---who, through baptism, ‘share in the priestly, prophetic and royal office of Christ.’

The theme of the conference is *“Together in Christ”* and thus as Eastern Catholics of various jurisdictions with particular traditions we will come together – “Meeting one another, getting to know one another, working together” as encouraged by Blessed John Paul II in his Apostolic Letter *“Orientale Lumen”* (*Light of the East*). Blessed John Paul II also declared that “Christ cries out but man finds it hard to hear His voice because we fail to speak with one accord.”

ENCOUNTER 2012, is an opportunity to ‘speak with one accord’

One theme: *“Together in Christ,”*

One Purpose: *“Together in the vineyard of Christ... “Unity in Mission; Diversity in Ministry,”* exploring our call to discipleship and spirituality of discipleship.

One Voice: *“Encountering Christ Together in Prayer”* through the sacred-uniqueness of the various faith traditions.

Please respond to ‘your call’ to discipleship and **promote ENCOUNTER 2012**. Share the ‘good news’ of the Conference, extend personal invitations to those in your parish and neighboring parishes, including Latin and Orthodox, of this spiritual ‘coming together,’ provide information, assist with registration, lodging and transportation.

Visit the website: www.ENCOUNTER2012EasternCatholicChurches.org for complete information and online registration. There are downloadable files—the Encounter invitation and brochure, posters specific to each location and hyperlinks to the hotels with directions. Recruit additional Promoters—this letter is online and available for printing. Please explore the “About the Eastern Churches” button for videos, online readings and information on the Churches.

For further information, please contact Dr. Barbara Y. Lutz
contact@encounter2012easterncatholicchurches.org phone: 570-294-2910.

Thank you and may God bless you. *Christ is among us!*

The **ENCOUNTER2012** Committee

Kazka Ukrainian Folk Ensemble Celebrates 25 Years of Song and Dance

Twenty five years ago, four young friends with a love of all things Ukrainian banded together to form the Kazka Ukrainian Folk Ensemble. Incorporated in Schuylkill County in 1987 Kazka (which means folktale in Ukrainian) is dedicated to the preservation and performance of the songs and folk dances brought to the anthracite coal regions by the Ukrainian immigrants in the late 19th and early 20th century. The founding members include the vocal quartet of Joseph Zucofski, Michael Duda, Sandra Minarchik Duda and Paula Duda Holoviak. Kazka's vocal and instrumental repertoire encompasses traditional folk songs and modern Ukrainian composers as well as folk carols and liturgical selections.

The ensemble also currently has over twenty young dancers who perform choreography from the Hutsul, Transcarpathian, Lemko, Boyko, and Poltava regions of Ukraine.

Kazka looks forward to many more years of song and dance. Dance rehearsals are held throughout the summer months on Wednesdays at 6:30 at the Ukrainian Homestead. New dancers are always welcome. Come and join the tradition. For more information visit www.kazkaensemble.org



Kazka singing at Ukrainian Seminary Day 2012
Michael Duda, Sandra Duda, Paula Holoviak,
Joseph Zucofski (left to right). *Photo credit:*
Kathleen Park.



Kazka performing at Ukrainian Seminary Day
in Minersville, July 29, 2012. *Photo credit:* Kathleen Park.

Catechetical Sunday Aims at “New Evangelization”

Every year as schools resume sessions, our Church responds with what has come to be known as “Catechetical Sunday.” Encouraged by the United States Conference of Catholic Bishops (USCCB), a theme is provided and the attention of the faithful is directed toward implementing its goals.

As in the past several years, ECED, which is the publishing arm of ECA (The Eastern Catholic Associates)—the Eastern Bishops of USCCB, has produced a poster, prayers and informative material for this event.

Directors of Religious Education of each of the eighteen eparchies or archeparchies have recently received a CD with downloadable documents to enable them to supply the parishes and schools with what is needed for the local observance of Catechetical Sunday.

The very special presence of so many expressions of Catholic Traditions cannot easily be depicted or addressed in a material way. Yet the call for each to become aware of and a participant in “new evangelization” cannot be overlooked.

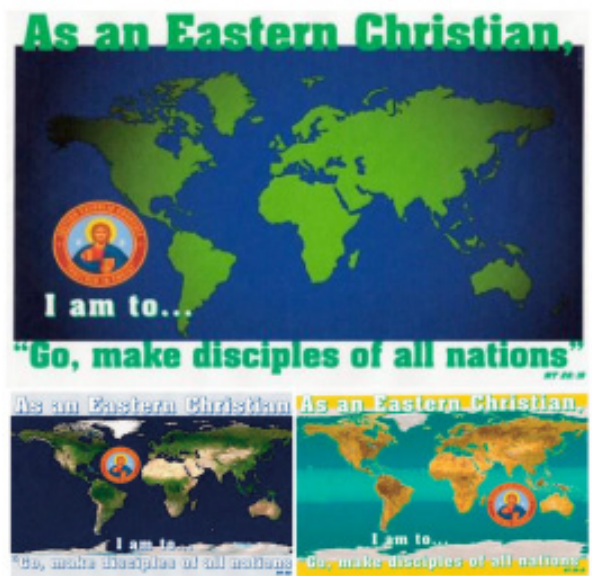
For a poster, ECED has chosen to show the global impact of the Churches of the Church using an icon of the ever-abiding presence of Christ as the clear object of our prayer life.

Clearly stated, too, is rationale for our own baptism—reflected in the Gospel message “Go, make disciples of all nations” (MT 28-19). That is emphasized by realizing that “as an Eastern Christian, I am to...” do just that.

Helping us to be ambassadors of the Heavenly Kingdom, the structured classroom activities are geared to make us aware of what it is our Faith entails. As an adjunct tool, there has been developed an interactive activity for each student—tracing the steps personally taken to put this commission into practice. A generic lesson plan suggests how at every grade level, age-appropriate activities can be integrated into the curriculum, not just for “knowledge” of the faith, but for some practical application. Additional versions of the poster are provided as a way of tracking the progress made in the student’s real life attempt to show the Gospel to others by their words and actions outside the classroom.

The “new evangelization” is not a task that requires external missionary activity, but an exercise in everyday Christian living. The end product is caught up in rethinking a familiar axiom: “Keep the Faith”. By being faithful to the calling as a Christian, our motto can be: “Don’t ‘keep the Faith’—spread it!”

CAPTION: The ECED poster for Catechetical Sunday 2012 re-uses the logo of ENCOUNTER 2012 to foster awareness of our connectedness to one another through Jesus Christ, Head of the Church. The ALTERNATE copies are designed to be used as part of an on-going interactive “progress report” for each student/learner.





**(FORMER) ST. NICHOLAS UKRAINIAN
CATHOLIC ELEMENTARY SCHOOL,
PHILADELPHIA, PA, GRAND REUNION
GRAND REUNION - Saturday, October 6, 2012**

11 am - Divine Liturgy in memory of all who have passed at
St. Nicholas Ukrainian Catholic Church - 24th & Poplar Streets -
Philadelphia, PA 19130

12 to 4 pm - Reunion Reception at Ukrainian League of Philadelphia -
800 North 23rd Street - Philadelphia, PA 19130

We are trying to arrange tours of the 1913 Green Street and
24th & Poplar school buildings - more info to follow.

***Please pass along the information to all former
STUDENTS, PARENTS, & TEACHERS***

**If you want to attend, please RSVP by
September 23, 2012 to:**

St.Nicholas.Skola.Reunion@gmail.com

For more info or to join the organizing committee please contact:
Helene Zadworniak Michalko at halamich56@aol.com OR
Marc Zaharchuk at marczaharchuk@juno.com



*St. Nicholas Ukrainian Catholic Church,
Philadelphia, PA*

(Photos: <http://ukrcathedral.com/stnicholas.html>)

Reminder – LUC Convention

The National Convention of the League of Ukrainian Catholics is fast approaching. It will take place on the weekend of October 12 thru 14, 2012 at the Ramada Inn, Wilkes-Barre, Pennsylvania.

Hosted by the North Anthracite Council, all League members, parishioners and friends are cordially invited to attend what promises to be a rich experience spiritually and socially.

The 3day schedule includes general session, workshops, religious services, meals, entertainment, sightseeing, etc. Registration deadline is September 15, 2012. For detailed information contact Ann Beshada at 570 829-4202 or via email at luc2012wb@gmail.com.





THE GOOD SHEPHERD

Icon Workshop
led by
Marylyn Barone

THURSDAY-SUNDAY
SEPTEMBER 6-9
2012

This workshop will be at the beginner level for adults. Each student will write an 10"x12" icon of Jesus Christ, the Good Shepherd, using a prepared prototype, learning techniques for faces, garments, 23k gold-leaf gilding, and background. All supplies are included.

Marylyn will also present the theology of icons, focusing on Jesus and the Theotokos (Mary).

Cost: \$200 includes supplies and Friday & Saturday midday meals.

Housing and other meals available at additional charge (room & board \$50 per night shared room, \$75/night private room (shared bath)).

Contact: Fr Jerome at holydormition@gmail.com; 570-788-1212 ext 402.

Payment: Holy Dormition Friary, Attn: Good Shepherd Icon Retreat, PO Box 270, Sybertsville, PA 18251

* You must be able to attend all classes Thursday-Sunday in order to have a completed icon. Those who must work on Friday may request an evening time. The workshop schedule will allow you to attend Divine Liturgy and other services.

Holy Dormition Friary, home of the Byzantine Franciscans, is located on Pennsylvania Highway 93 at Main Street in Sybertsville, PA 18251.

Thursday 6:30-9:30pm

Friday and Saturday 9:30am-4:30pm*

Sunday noon-4pm

Having studied under Phil Zimmerman, Marylyn has written icons since 1997. She gives workshops in parishes across Pennsylvania and New Jersey. Able to teach people of all ages and abilities, Marylyn has written icons for many parishes and individuals.

Patriarch Sviatoslav Calls on Faithful in His Address on Anniversary of Independence to Build Ukrainian World

21 August 2012

In his address on the 21st anniversary of the independence of Ukraine, the head of the Ukrainian Greek Catholic Church (UGCC) calls on the faithful to assume responsibility for the gift of independence of the Ukrainian nation, to work diligently and pray zealously for Ukraine.

“We must now adopt the high ideals of state-creation which drove the heroes of the struggle for state independence and freedom of the church and people. As we celebrate that day, let us feel that the Lord, our Creator and Liberator, is with us,” reads the **address** of the head of UGCC published by the Information Department of the UGCC.



The Primate stressed that the church always was with its people: “She was its mother and teacher, adviser and protector. Often, only the voice of her hierarchs, Metropolitan Andrey, Patriarch Josyf was raised to defend hundreds of thousands of people who were killed, deported, imprisoned and tortured.”

“The church taught to love Ukraine truly in the vortex of hatred and to avoid any evil. The church remains with its people today,” noted the patriarch.

He called on all the faithful of the church and all people of good will to love their Motherland and develop the Ukrainian world both in their own state and outside it.

“We build our national and cultural space when we counteract any attempts of assimilation, when we help our fellow-countrymen in any need, when we foster our national consciousness, culture and language, when we respect our cultural and religious traditions,” reads the address of Patriarch Sviatoslav.

http://risu.org.ua/en/index/all_news/state/national_religious_question/49270/



Major-Archbishop Sviatoslav Shevchuk's address on the 21st anniversary of the independence of Ukraine is on the next page.

ЛИСТ-ПРИВІТАННЯ БЛАЖЕННІШОГО СВЯТОСЛАВА ДО ВІРНИХ УГКЦ ІЗ НАГОДИ 21-ї РІЧНИЦІ НЕЗАЛЕЖНОСТІ УКРАЇНИ

Високопреосвященним і Преосвященним Владикам, всесвітлішим, всечаснішим і преподобним отцям, преподобним ченцям і черницям, дорогим у Христі мирянам Української Греко-Католицької Церкви

«І народом великим тебе Я вчиню, і поблагословлю Я тебе, і звеличу ймення твоє, і будеш ти благословенням».

Бут. 12, 2

Дорогі в Христі!

Цього року ми знову маємо нагоду святкувати День Незалежності України. Це святкування вкотре спонукає нас, віруючих християн, подякувати Господеві, нашому Визволителеві, за дар свободи для нашого народу. Адже це один з найбільших дарів, який був даний кожному з нас нашим Творцем у момент створення людини на Божий образ і подобу, та становить беззаперечне право кожної особи.

У суспільному вимірі покликання до свободи виявляється у природному праві кожного народу на самовизначення та збереження своєї мовної й культурної ідентичності за допомогою власної держави. Державна незалежність України, вимріяна мільйонами наших попередників, окроплена кров'ю багатьох поколінь у

боротьбі за здійснення цього споконвічного прагнення найкращих синів і дочок України, була вручена Господом Богом саме нам, їхнім нащадкам, 21 рік тому.

Позбавлений власної державності, український народ упродовж століть перебував під загрозою втрати власної існування через асиміляторську політику чужоземних правителів із їхніми заборонами читати, писати і навіть молитися рідною мовою. Мільйонами людських жертв довелося заплатити українцям у кривавому ХХ столітті за спроби утвердження химерних ідей нацистського «нового порядку» та більшовицької «диктатури світового пролетаріату», які нехтували правами цілих народів, рас, релігійних спільнот, суспільних верств і самою гідністю людської особи. Гіркі плоди панування цих

безбожних режимів та їхніх антигуманних ідеологій ми пожинаємо й досі.

У ці буремні роки наша Церква завжди перебувала зі своїм народом. Вона була його матір'ю та вчителькою, порадицею та берегинею. Часто на захист сотень тисяч вбитих і депортованих, ув'язнених та катованих звучав лише голос її ієрархів – Митрополита Андрея, Патріарха Йосифа. Саме ця Церква - мучениця готувала своїх дітей до сприйняття Божого дару Незалежності, картаючи за помилки та гріхи, навчаючи любити Бога і ближнього, незалежно від його етнічного походження чи релігійної приналежності, допомагала кривди терпеливо зносити, а образу з усього серця прощати. Саме Церква вчила у вирі ненависті істинно любити, – любити Україну та уникати всякого зла.

Зі своїм народом наша Церква є і сьогодні. Ми закликаємо наших синів і дочок, а також усіх людей доброї волі любити свою Вітчизну та р о з б у д о в у в а т и український світ – як у рідній державі, так і поза її межами. Цей наш національно-культурний простір ми будуємо тоді, коли протидіємо будь-яким спробам асиміляції, коли допомагаємо своїм співвітчизникам у всякій потребі, коли плекаємо власну національну свідомість, культуру та мову, коли шануємо свої культурні й релігійні традиції. Так ми наповнюємо поняття у к р а ї н с ь к о г о державництва та патріотизму сучасним реальним змістом.

Здобутою 24 серпня 1991 року Незалежністю ми сьогодні живемо, тому покликані її зберегти, примножити та розвинути в ім'я майбутнього

(Продовження на ст. 20)

ЛИСТ-ПРИВІТАННЯ

(продовження з попередньої сторінки)

нашого народу. На жаль, ми часто не усвідомлюємо, що кожний дар повинен бути належно сприйнятим тим, хто його вистоївся. Разом із даром свободи й незалежності ми отримали й відповідальність за нього. Христос пригадає нам сьогодні, що «від усякого, кому дано багато, багато від нього й вимагатимуть; а кому повірено багато, від того

більше зажадають» (Лк. 12, 48).

Дорогі в Христі брати й сестри! У цей святковий День Незалежності нашої Батьківщини прийміть від мене сердечні вітання та молитву. Закликаю всіх вас сьогодні взяти на себе особисту відповідальність за цей дар Незалежності для нашого народу, для неї з посвятою працювати та

за неї гаряче молитися. Переймімо сьогодні та зробимо особистими ті високі ідеали державотворення, якими горіли герої боротьби за державну незалежність та волю Церкви і народу. Святкуючи цей день, відчуймо, що Господь, наш Творець і Визволитель, є з нами. Станьмо відповідальними за кожен отриманий нами Божий дар з вірою в те, що «коли Бог за

нас, хто проти нас?» (Рим. 8, 31).

**Благословення
Господне на вас!**

† СВЯТОСЛАВ

*Дано в Києві, при
Патріаршому соборі
Воскресіння Христового,
14 серпня, у день
Святих сімох мучеників
Макавеїв,
і матері їх Соломонії, і
старця Єлезара*

Patriarch Sviatoslav Calls Greek Catholics To Comply With Catechism

16 August 2012

“Please note that from today, the texts of daily prayers and catechisms truths in all our prayer books and catechetical textbooks and, primarily, in the catechetical training and prayer practice should comply with the wording of the catechism of UGCC “Christ is Our Pascha” of 2012 (Addendum 1). This step will be an expression of unity,” reads the letter of the Head of the Ukrainian Greek Catholic Church, Patriarch Sviatoslav (Shevchuk) to bishops, clergymen, catechites, directors of publishing houses and laymen of 14 August, 2012.

The Primate, in particular, instructed “Persons who prepare for the print and publish prayerbooks and catechetical textbooks to comply with the established wording of daily prayers and catechism truths contained in the Catechism of UGCC “Christ is Our Pascha” (edition of 2012); all the Church committees, monasteries, parishes using the texts of daily prayers and catechism truths to comply with the approved wording of the texts; the clergy to use this text in all prayers; catechites and educators to teach the truths of the Faith and prayers according to the approved text of daily prayers and catechism truths; all the faithful of the Church to know the approved texts of prayers, truths of the Holy Faith and “Social guide of the believers.”

Adapted from the article on <http://risu.org.ua>



25 Thousand People Attend Consecration of Main UGCC Cathedral in Kolomyia

20 August 2012

On August 19, 2012, in the town of Kolomyia of Ivano-Frankivsk Oblast, the main shrine of the Kolomyia-Chernivtsi Eparchy of Ukrainian Greek Catholic Church (UGCC), the Cathedral of Transfiguration of Christ was consecrated.

The consecration and celebratory liturgy was led by Patriarch Sviatoslav (Shevchuk) in concelebration with bishops of the UGCC.

The celebratory events were attended by Apostolic Nuncio in Ukraine, Archbishop Edward Thomas Gullickson, bishops of the Roman Catholic Church in Ukraine, a large number of clergymen of the Kolomyia and Chernivtsi Eparchy and priests from other eparchies and Bishop Ivan (Boichuk) of Kolomyia and Kosiv of the Ukrainian Orthodox Church-Kyivan Patriarchate.

The liturgy began with the Rite of Consecration of the church and altar where the relics of the holy great martyr Mykolai Charnetskyi, who was born in the eparchy, were embedded.

In his sermon on the occasion of the consecration, Patriarch Sviatoslav spoke about the profound meaning of the event of transfiguration of Christ. In the end of the liturgy, the Apostolic Nuncio read out a greeting address from Pope Benedict XVI to the faithful of the eparchy on the occasion of the consecration of the main shrine.



Bishop Mykola (Simkailo), Eparch of Kolomyia and Chernivtsi, thanked all the people of good will who have donated and prayed for the development of the cathedral complex.

Bishop Ivan (Boichuk) of the UOC-KP read out a greeting from Patriarch Filaret.

In the end, the head of the UGCC greeted the residents and guests of Kolomyia on the occasion of the Day of the Town, the Information Department of UGCC reported.

<http://risu.org.ua>



Vatican Program of Year of Faith Includes Events of All-Ukrainian Pilgrimage to Rome

13 August 2012

The updated calendar of events dedicated to the Year of the Faith beginning from October 11, 2012, published by the Pontifical Council for Promoting the New Evangelization includes some events to be held as part of the All-Ukrainian Pilgrimage to Rome organized by the Ukrainian Greek Catholic Church (UGCC) on the 120th anniversary of the of Blessed Patriarch Josyf Slipyj and consecration of the renewed cathedral of the Holy Sophia in Rome.

At the website www.annusfidei.va, in the section dealing with the chronology of the events planned, one can read about a celebratory Vespers and consecration of the restored church to be held on October 13, 2012, as well as a celebratory liturgy in the Cathedral of the Holy Sophia to be celebrated on the next morning and a concert of Ukrainian sacral music in honor of Pope Benedict XVI and the fathers of the Synod on the new evangelization.

The Apostolic Visitor for Ukrainian Greek Catholics in Italy and Spain, Bishop Dionisii Lyakhovych, addressed the hierarchy, clergy, monastics and laity of the UGCC with an invitation to come to Rome to represent the Church, "pray together with the Head and Father of UGCC, Patriarch Sviatoslav, greet the Universal Pontiff, Pope Benedict XVI and support in prayer Ukrainian migrant workers in Italy."

The address includes information that a special website, <http://santa-sofia.org>, was developed for the organization of the pilgrimage containing detailed information about it and a registration form. After making a nominal payment, each registered participant will receive a pilgrim bag containing a prayer book, a handkerchief with the pilgrimage logo, a program and ticket to a concert of the leading Ukrainian choirs to be held in the Hall of Pope Paul VI in the Vatican as well as a coupon entitling the holder to a ration of food for lunch on October 14, Radio Vatican reported.

<http://risu.org.ua>



PICNIC

28TH ANNUAL PICNIC
ST. NICHOLAS UKRAINIAN
CATHOLIC CHURCH

Sunday, September 9, 12 noon – 8 p.m.

Sponsored by
St. Nicholas Ukrainian Catholic Church
217 President St., Passaic, NJ 07055
973-471-9727
www.stnicholasucc.org

Ukrainian Food and Beverages,
Live Music, Vendors,
50/50 Drawing, Concert Program
Ukrainian Dancers will perform

Admission: \$3.00
per person

AUGUST 29

Commemoration of the Beheading of the Holy and Glorious Prophet, Forerunner and Baptist John



The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Isaiah 40:3; Mal. 3: 1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them with the fear of God, teaching them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Savior; and finally, after he had pointed out to the people the very Savior, and said, "Behold the Lamb of God, Which taketh away the sin of the world" (Luke 3:2-18; John 1: 29-36), after all this, John sealed with his own blood the truth of his words and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the Tetrarch of Galilee, the son of Herod the Great. This man had a lawful wife, the daughter of Arethas (or Aretas), the King of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32. Without any cause, and against every commandment of the Law, he put her away and took to himself Herodias, the wife of his deceased brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, "It is not lawful for thee to have thy brother's wife" (Mark 6: 18).

Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias' daughter, had danced in order to please him and those who were supping with him, he promised her — with an oath more foolish than any foolishness — that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger.

Hence this transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother. As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6: 21 - 29). The findings of his holy head are commemorated on February 24 and May 25. <http://www.iconograms.org/sig.php?eid=182>

SEPTEMBER 1

BEGINNING OF NEW CHURCH YEAR



Jesus went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, "Today this scripture is fulfilled in your hearing." All spoke well of him and were amazed at the gracious words that came from his lips. "Isn't this Joseph's son?" they asked. (Lk. 4, 16 – 22)

The Eastern churches celebrate the beginning of the church year (indiction) in September: on 1 September according to the Gregorian calendar and on 14 September according to the Julian calendar. The full religious year lasts from 14 (1) September to 13 September (31 August).

The date of the new church year was adopted by the fathers of the Ecumenical Council in Nicea in 325. The Eastern churches still live according to that decree. As for the Roman Catholic Church, it begins the liturgical year on the first Sunday of Advent, the Christmas fast.

The indiction by which the fathers of the Council in Nicea established the date of the celebration of the beginning of the church year is called "Byzantine," "Constantinople" or Constantine's. In the beginning the indiction was obligatory for the whole Roman Empire, except Egypt. Emperor Justinian I decreed that all official documents should be dated after the indict. The Roman Church under Pope Pelagius II approved the indict for its use for the dates of documents and ceased to fulfill that resolution only in 1097.

The day of the beginning of the church year became a church holiday. It is not known exactly when the beginning of the indiction became a church holiday but it was already in existence in the 8th century.

Fr. Yulian (Katrii) in his book "Know your rite," notes: "the church liturgical year is a powerful hymn of honor and glory to God in which the triple church participates: the Church Triumphant in Heaven, the Church Militant on Earth and the Church Suffering in purgatory." "The whole content of our Holy Faith finds its best description in it," the author adds. (www.risu.ua.com)

SEPTEMBER 8

Feast of the Nativity of the Most Holy Mother of God, the Theotokos and Ever-Virgin Mary

The Feast of the Nativity of the Most Holy Mother of God, the Theotokos and Ever-Virgin Mary is celebrated on September 8 each year. The Feast commemorates the birth of the Mother of Jesus Christ, our Lord.

Background

The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Book of James or Protevangelion.

According to the story found in this book, Mary's parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest who chastised him for his lack of children. To hide his shame, Joachim retreated to the hill country to live among the shepherds and their flocks.

As Joachim was praying, his wife Anna was praying at the same time at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary.

Icon of the Feast

The icon of the Nativity of the Theotokos presents to us the central figures of Saints Joachim and Anna, Mary's parents, and the Mother of our Lord as an infant. Saint Anna is in the middle of the icon with her right hand extended toward her daughter. Likewise, Saint Joachim, Mary's father, is gazing upon the young child with his right hand extended toward her. Anna is surrounded by attendants who have assisted with the birth.

The icon directs attention to Mary as the central figure in this feast. It also acknowledges the joy that was felt by Joachim and Anna as new parents with a child received through a promise from God. The liturgical texts of the feast acknowledge this joy and confirm the special role of Mary as the Mother of the Incarnate God, Jesus Christ. In this event, another step is made in sacred history in preparation for the entrance of Christ into the world.

The icon and the feast also acknowledge a transition from barrenness to life. This was but another foreshadowing of what would be offered through Christ, the transformation from death to eternal life.

Adapted from the article on http://www.goarch.org/special/listen_learn_share/vmnativity



September 2012 - Вересня 2012

Happy Birthday! З Днем народження!

September 11: Rev. Volodymyr Kostyuk
September 12: Rev. Gregory Maslak
September 13: Very Rev. Archpr. Mitrat
Roman Mirchuk
September 15: Rev. Msgr. Myron Grabowsky
September 25: Rev. Vasyl Putera
September 29: Rev. Wasyl Kharuk

**May the Good Lord Continue
to Guide You and Shower
You with His Great Blessings.
Многая Літа!**

**Нехай Добрий Господь
Тримає Вас у Своїй Опіці
та Щедро Благословить Вас.
Многая Літа!**



Congratulations on your Anniversary of Priesthood! Вітаємо з Річницею Священства!

September 20: Rev. Ruslan Romanyuk
(3rd Anniversary)
September 20: Rev. Joseph Szupa
(20th Anniversary)
September 21: Rev. Andriy Dudkevych
(17th Anniversary)
September 22: Rev. Andriy Manko, C.S.s.R.
(17th Anniversary)
September 23: Rev. Petro Zvarych
(12th Anniversary)

**May God Grant You Many Happy
and Blessed Years of Service in
the Vineyard of
Our Lord!**

**Нехай Бог Обдарує Багатьма
Благословенними Роками
Служіння в Господньому
Винограднику!**

"Shop for the Holidays Craft Sale"

Saturday, October 20th, 9 am to 3 pm

SS Cyril & Methodius Ukrainian Catholic
Church
706 Warren Street, Berwick PA

Variety of items for every occasion.

Lunch will be served at 11am:
Ethnic foods and baked goods.

Vendors/crafters: please contact Janina
after 5pm for details.
570-759-2824 or via email:
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