

# THE WAY ШЛЯХ

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FEBRUARY 03, 2013

ENGLISH VERSION

## Festival of Ukrainian Christmas Carols



Combined Choir Finale (Photo: Stephen Fartuszok)

**Sunday, January 13, 2013**

**Ukrainian Catholic Cathedral of the Immaculate Conception Philadelphia, PA**

**Watch videos from the Festival on our YouTube Channel at  
<http://www.youtube.com/user/thewayukrainian>**

**More Videos from the Festival:**

Picture Slideshow by Stephen Fartuszok at <http://youtu.be/Volxs8FfzOw>  
Video of entire concert posted by Yaroslav Kovaliv at <http://youtu.be/n1RTJhyNEtQ>

# Festival of Ukrainian Christmas Carols

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Yaroslav and Natalia Kovaliv - Festival Greeters  
(Photo: Teresa Siwak)



Cathedral Choir & St. Josaphat's Choir  
Philadelphia, PA (Photo: Stephen Fartuszok)



Annunciation of the BVM parish  
Melrose Park, PA (Photo: Teresa Siwak)



St. Josaphat parish  
Trenton, NJ (Photo: Teresa Siwak)



Alexander Koshetz Choir of St. Volodymyr's Ukrainian  
Orthodox Cathedral (Photo: Teresa Siwak)



Chamber Choir "Accolade"  
Philadelphia, PA (Photo: Teresa Siwak)

# Festival of Ukrainian Christmas Carols

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Choir of St. Basil Academy  
Jenkintown, PA (Photo: Teresa Siwak)



Bells of St. Basil Academy  
Jenkintown, PA (Photo: Stephen Fartuszok)



Leopoldus Consort of The Ukrainian Music Institute of  
America, New York (Photo: Stephen Fartuszok)



"Prometheus" Choir  
Philadelphia, PA (Photo: Teresa Siwak)



Assumption of the BVM parish  
Perth Amboy, NJ (Photo: Teresa Siwak)



Holy Ghost parish  
Brooklyn, NY (Photo: Teresa Siwak)

# Festival of Ukrainian Christmas Carols

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Vira, Stepan, Dmitry Kinach  
Philadelphia, PA (Photo: Tanya Bilyj)



Valeri Nagrudny  
Philadelphia, PA (Photo: Tanya Bilyj)



St. Michael parish  
Jenkintown, PA (Photo: Tanya Bilyj)



St. Nicholas parish  
Passaic, NJ (Photo: Tanya Bilyj)



"Dzvin"  
Philadelphia, PA (Photo: Tanya Bilyj)



Ss. Peter and Paul parish  
Phoenixville, PA (Photo: Tanya Bilyj)

# Festival of Ukrainian Christmas Carols

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“Living - SONG”  
Washington, DC (Photo: Tanya Bilyj)



Metropolitan-Archbishop Stefan Soroka  
(Photo: Stephen Fartuszok)

## Words of Gratitude – Festival of Carols 2013 Metropolitan Stefan Soroka

Christ is Born!

I believe that I express the heartfelt feeling of all of us present today in this magnificent Cathedral of how fortunate we are to be Ukrainian! What an immensely gifted blessing you and I have been endowed with almighty God. The blessing has included the beautiful tradition of gathering with others to tell the story of our faith. Our traditional carols tell the story of the birth of Jesus Christ! Every heart is raised in joy and spirit when hearing our meaningful Ukrainian carols. Every person celebrating in the singing of carols lifts their own

spirit. You also serve to teach and to inspire others in their faith.

The heartfelt gratitude of everyone present today is offered to the various caroling groups who have participated this day. You have told the Christmas story in heavenly ways! You have expressed the mystery of God’s entering humanity in singing the traditional carols. Thank you for valuing who you are as a Ukrainian. Thank you for celebrating your giftedness of faith. Thank you for your life giving testimony to the importance of living our traditions in such vibrant ways.

We cannot help but marvel at how our Ukrainian traditions gather us as a people. Catholics, Orthodox, Baptists and others gather to proclaim the Christmas mystery. God is truly among us! Thank you to all of the choirs who have gathered today. A special thanks to your choir leaders who inspire and lead you. We are grateful to Yaroslav and Natalia Kovaliv for their serving as M.C.’s for this Festival of Carols. You were marvelous! We are also grateful to the Pastor of the Cathedral, Very Rev. Ivan Demkiv, for his dedication and work in organizing this annual Festival of Carols.

We appreciate his warm hospitality shown to all of our participants and to all who have participated and attended today.

The final two carols sung by all the choirs assembled together will leave us breathless! You and I will hear God’s presence being proclaimed dynamically amidst us! God is amidst us as we gather and cherish our beautiful Ukrainian traditions. God bless you with much good health, happiness and joy. May this New Year be filled with many special blessings upon all of you.

Christ is Born!

## Encounter of our Lord in the Temple - February 2nd



*When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord (as it is written in the Law of the Lord, "Every firstborn male is to be consecrated to the Lord"), and to offer a sacrifice in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons." Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ. Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, Simeon took him in his arms and praised God, saying: "Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel." The child's father and mother marveled at what was said about him. Then Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to*

*be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too." There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, 37 and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem. When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth. And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him. (Lk. 2, 22-40)*

The final feast in the Christmas cycle brings us back to the days after the Nativity of Christ, when Jesus was 40 days old. This feast, the Meeting of Our Lord, is celebrated 40 days after the feast of the Nativity. According to the Byzantine Liturgical cycle, this holy day represents a transitional feast whereby the two great festive moods of Christmas and Easter are symbolically united.

After the birth of Jesus, the Most Pure Virgin Mary and Saint Joseph had to present the Christ Child in the temple at Jerusalem and consecrate Him to the prescriptions of the Mosaic Law: "Every male child that opens the womb shall be called holy to the Lord" (Lk 2:33).

There was at Jerusalem at that time a righteous and devout man named Simeon, to whom it had been revealed by the

Holy Spirit that he would not die before he had seen Christ, the promised Savior. A certain prophetess named Anna, who never left the temple but continually fasted and prayed, also awaited the coming of the Messiah.

When the Holy Family arrived at the Temple, they were going to offer up in sacrifice the oblation of the poor, which consisted of a pair of turtle doves or two

young pigeons, as was prescribed by the Law of Moses. Holy Simeon who was inspired by the Holy Spirit to come to the temple, took the Child Jesus into his hands and blessed God for permitting him to live to that moment to see the Savior. Anna also came and praised the Lord and began to prophesy about the Child. With this feast the Church

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# Encounter of our Lord in the Temple - February 2nd

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closed all connections with the childhood of Christ during which commemorations were made of His nativity, the coming of the Magi and His circumcision. When Simeon confessed the Lord and delivered the inspired message to Mary, he foretold: "Behold this child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. And your own soul a sword shall pierce, that the thoughts of many hearts may be revealed" (Lk 2:34-35).

Both Simeon and Anna in prophesying of what

would happen to the Child Jesus in the future already directs attention to the sufferings and passion of Christ and His culminating Death and Resurrection. This is commemorated in the feast of feasts — Easter — signifying our redemption from sin. Thus, it is readily seen how this feast connects the concluding elements of our Lord's nativity with the future incidents of His life.

It was on this occasion of Jesus' consecration to the Father in the temple that the Most Holy Mother of God rejoiced at the wonderful things

spoken by Simeon and Anna concerning the Child. However, she was aware of the grief and hardships that were destined to befall Jesus as He fulfilled the mission for which He was born.

From the beginnings of this feast, we see that our Lord came as a son to His own people. Therefore, He respected the religious traditions of the times, fulfilling the requirements of the Law. We, too, continue this practice when we bring our newborn child to the church for the rite of "Churching", or Baptism as we call it.

Why do you have your child baptized? Is it not because you want him/her to share the new life of Christ and the new life of the Christian community? The Christian community is more than just an organization. Saint Paul teaches us that the Church is the body of Christ. So when we become a member of the church we become a member and part of the Body of Christ.

## Announcing the 2013 Women's Day of Prayer: *Church Alive!* An Invitation to Women to Evangelize

On Saturday, March 9, 2013, the Ukrainian Catholic Archeparchy of Philadelphia, in partnership with the Sisters of the Order of St. Basil the Great, the Sisters Servants of Mary Immaculate, and the Missionary Sisters of the Mother of God, will sponsor *Church Alive! An Invitation to Women to Evangelize*. This Day of prayer, ritual, guided spiritual reflection and group discussion will be held at the Parish Hall of the Ukrainian Catholic Cathedral of the Immaculate Conception, corner of Franklin and Brown Streets in Philadelphia. Registration begins at 9:00 a.m., and the Day's closing ritual concludes at 4:00 p.m.

We cordially invite you to participate in *Church Alive!* to reawaken, reflect upon and delight in the joy which is the gift of the true faith! Because participation is expected to be significant, pre-registration is highly encouraged. To pre-register, please contact Sister Dorothy Ann Busowski, OSBM at 215.663.9153. The pre-registration fee for the Day is \$25 (\$30 at the door) and includes lunch and parking. Bring a friend!



## METROPOLITAN ARCHEPARCHY OF PHILADELPHIA

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No. 82/2013 O

*This Number Should be Prefixed to Your Reply*

*Office of the Metropolitan*

### GREAT FAST PASTORAL OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A.

To our Reverend Clergy, Reverend Religious, Seminarians and Faithful,

Glory Be to Jesus Christ!

This Pastoral Message for the Great Fast is written on the day which honors Martin Luther King, a great civil rights advocate in the United States of America. His well-known proclamation beginning "I have a dream" inspired a nation to respect the dignity of every person. Despite hardships and challenges, he sought to raise people to greater heights in their treatment of one another. We, your hierarchs of our Ukrainian Catholic Church in the United States of America, also have a dream. We hope for greater joy and optimism amidst us in our relations between one another. We dream of a time when we will put aside perceived differences, as for example, between successive generations of Ukrainians, immigrant and non-immigrant. Our dream is to realize greater unity and solidarity amidst us. We dream of a time when our Church will energetically embrace the evangelization of all people by sharing the gifts and talents we so richly have been blessed with by God. Our Liturgies are rich in mystery and spirituality. They are often the best kept secret we keep from others, and even for some amidst us. We dream of the day when we will joyfully and generously share these gifts amidst ourselves and beyond ourselves. We pray for the full participation of all in the holy liturgies for the salvation of souls.

We need to ask God to forgive us of our sadness and negativity. We are called to be joyful people of God. Blessed Mother Teresa of Calcutta often said that "one filled with joy preached without preaching!" You will recall the account of the wedding feast at Cana, where Jesus transformed the water into wine. He responded to His mother's observation that there was no more wine. Jesus at first shows reluctance to do anything saying, "My hour has not yet come" (Jn 2:4). What changed His mind? Jesus' first miracle was performed for the sake of joy. How much room do we have in our lives for joy? Do our parish communities reflect the joy of Our Lord, Jesus Christ?

Repeatedly throughout the Gospels, we are reminded of the significance of joy in the life of a Christian. The parables of the lost sheep, the lost coin and the Prodigal Son all conclude with the call to rejoice and to celebrate when that which was lost was found. The seventy-two disciples returned in jubilation saying, "Master, even the demons are subject to Your name" (Lk 10:17). Zacchaeus welcomed Jesus joyfully into his home. Jesus comes down from the mountain after choosing His twelve disciples and teaches, "Blessed are you who are weeping; you shall laugh" (Lk 6:21). St. Paul

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# Great Fast Pastoral

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tells the Thessalonians to “Rejoice always, never cease praying, render constant thanks; such is God’s will for you in Christ Jesus” (5:16-18).

As we enter the Great Fast, let us ask God to forgive us of any sadness and negativity which we may be harboring. Dedicate your conversion efforts to choosing to live a life filled with joy and gratitude. You and I are placed here to joyfully express God’s love for His creation. There is a special joyful reason for which you have been called to be a part of the Ukrainian Catholic Church. Seek it enthusiastically as if your life counted on it, for your salvation and for the salvation of others. Choose to celebrate your daily life with the joyful practice of your faith. Cast aside all that takes away from your resolve to joyfully celebrate your faith. Choose optimism over pessimism. Celebrate being a hope-filled people. Foster the joyful and meaningful expression of faith with your loved ones and with all whom you are blessed to meet in this earthly journey. Those who feel called to the priesthood, diaconate, or religious life as a sister or monk are asked to yield to that joyful call. Say ‘yes’ to God’s invitation in you to rejoice as His servant for His Church.

Why especially in this period of the Great Fast and always? Jesus sums it up so beautifully saying, “All this I tell you that My joy may be yours and your joy may be complete. This is My commandment: love one another as I have loved you” (Jn 15:11-12). In a prayer offered just before the dismissal at every Divine Liturgy, we ask Jesus Christ to “fill our hearts with joy and gladness”. Let His will be done!

We pray for your joyful renewal in this sacred time of conversion to joy in Jesus Christ!

+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

Great Fast, 2013

FEBRUARY 03, 2013

# A Brief History of the Development of the Great Fast (Lent)

Lent is one of the oldest observations on the Christian calendar. Its purpose has always been the same: self-examination and penitence, demonstrated by self-denial, in preparation for the Feast of the Resurrection. The early church father Irenaeus of Lyons (c.130-c.200) wrote of such a season in the earliest days of the church, but the fast was only two or three days, not the 40 observed today.

In 325, the Council of Nicea discussed a 40-day Lenten season of fasting and it was a period of preparation for new Christians preparing for Baptism, but it soon encompassed the whole Church.

How exactly the churches counted those 40 days varied depending on location. At one time, both the churches in the East and the churches of the West, began Lent on the evening of the same Sunday. It concluded before Holy Saturday, when baptisms occurred at the Easter Vigil liturgy on Holy Saturday.

Gradually, in the East, the baptism of catechumens was moved to the Saturday before Palm Sunday, known as Lazarus Saturday. Accordingly, since Lent, or the Great Fast now ended on the Friday before Lazarus Saturday, the church moved the beginning of Lent a week earlier. In the East, one only fasted on weekdays, that is Mondays

through Fridays. Saturdays and Sundays were not included as fast days. Since the Great Fast concluded on the Friday before Lazarus Saturday, Saturdays and Sundays were included in the calculation of the number "40" but only weekdays were days of fasting. Holy Week was not part of the period of Lent, but was a special time of prayer and fasting.

Lent in the western church at this time, began on Sunday, a week after the Lenten fast began in the Eastern Church, and included Saturdays as days of fasting. But in both places, the observance was both strict and serious. Only one meal was taken a day, near the evening. There was to be no meat, fish, or animal products eaten.

Until the 600s, in the west, Lent began on the evening of Quadragesima (Fortieth) Sunday. However Gregory the Great (c.540-604) established a new date for the beginning of Lent. He moved the beginning of Lent to the Wednesday before the original Sunday, by adding four days. With this change, by beginning on Wednesday, now called Ash Wednesday, Pope Gregory the Great for the western church secured the exact number of 40 days in Lent—not counting Sundays, since Sundays were always feast days when the Resurrection was celebrated. Gregory, who

is regarded as the father of the medieval papacy, is also credited with the ceremony that gives the day its name. As western Christians came to the church for forgiveness, Gregory marked their foreheads with ashes reminding them of the biblical symbol of repentance (sackcloth and ashes) and mortality: "You are dust, and to dust you will return" (Gen 3:19).

By the 800s, some Lenten practices were already becoming more relaxed. First, Christians were allowed to eat after 3 p.m. By the 1400s, it was noon. Eventually, various foods (like fish) were allowed, and in 1966 the Roman Catholic church, after the Second Council only restricted fast days to Ash Wednesday and Good Friday. It should be noted, however, that stricter fasting regulations remain in the Eastern churches.

In the Eastern churches during the Great Fast, weekdays are considered aliturgical, days when it is not appropriate to celebrate the Divine Liturgy. Why? Because the joyful celebration of the Divine Liturgy is a contradiction of the spirit of penitence and fasting and hence it is not appropriate for celebration on days of fasting. However, after fasting all day, when the physical needs of the faithful are deemphasized and the spiritual needs are highlighted, the churches in



the East have an evening service with the distribution of the Eucharist which was consecrated on the prior Sunday. Hence this service is known as a "presanctified" liturgy."

Finally, one ascetical practice of the church that is but a memory for most Catholics is the practice of abstinence on Fridays throughout the year. This practice of fasting was related to Sunday. Since Sundays are the celebration of the resurrection throughout the year, it was only natural to commemorate the crucifixion on Fridays throughout the year. Unfortunately, the faithful and perhaps clergy only were taught that you must not eat meat on Fridays, but were never taught the reason for this spiritual practice. Only when one associates every Friday with Good Friday and every Sunday throughout the year as a little Easter, then the practice of the Friday fast, in preparation for the celebration of the Resurrection on Sunday, becomes meaningful to the faithful.



**METROPOLITAN ARCHEPARCHY OF PHILADELPHIA**  
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**No. 80/2013 O**

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**Office of the Metropolitan**

January 24, 2013

My Brother Clergy and Faithful of our Archeparchy,

Praise Be Jesus Christ!

Soon, the Great Fast will begin. I ask the clergy and faithful of our Ukrainian Catholic Church to participate in celebrating **forgiveness** during the Sunday Divine Liturgies on Cheese-Fare Sunday, the night before the Great Fast begins. This Forgiveness Service is part of our spiritual heritage and tradition. While this is normally done during the evening Vespers Service, I ask that the entire Church celebrate it during the Divine Liturgy immediately following the Homily. The pastor is asked to give a reflection of sincere forgiveness in his homily, and then proceed with the prayers for forgiveness in the language of the Divine Liturgy. It is important to invite all of the faithful to participate by offering the prayers in a calm and meaningful manner.

We all stand in need of forgiveness from God and from one another. It is uncomfortable to admit our sinfulness to ourselves and to others. Heartfelt participation in the forgiveness service during the Divine Liturgy allows us to humble ourselves. We face one another with sorrow, admitting our failings with one another, and asking forgiveness. Any delusions of superiority are challenged as we humble ourselves before one another, priest to his faithful, faithful to the priest and to one another. Healing comes not only to the person who says the painful words, "I'm sorry", but also to the one who receives them. Healing comes not only to the one who hears the words, "I forgive you", but also to the one who offers them. We prepare ourselves to enter the Great Fast. I too beg the forgiveness of my brother hierarchs, clergy, religious and faithful for my failings. I forgive and pray for all who have failed or offended me.

I thank the reverend clergy and faithful for your anticipated heartfelt embracing of this forgiveness service within the Divine Liturgy. It is a time when the entire parish family gathers. The entire parish family is encouraged to participate in mutual forgiveness for the benefit of our spiritual growth and well-being.

God bless you!

+Stefan Soroka  
Metropolitan-Archbishop of Philadelphia

## The Forgiveness Service

After the homily, the priest, facing the people says:

Priest: My brothers and sisters, at this time let us try to remember all of our sins which we have committed throughout the course of our life, and with which we have offended God.

All: Lord, we have sinned against You in thought, word and action. We have been wrong and we have done wrong. Forgive us.

Priest: Let us try to remember if we harbor any ill-feelings towards God for anything that happened in our life.

All: Lord, help us to accept your will in our lives, to try to understand your ways, and not to feel angry with You or blame You for anything that might happen to us or go wrong for us in our lives.

Priest: Let us try to remember all of those people who have offended us, hurt us, angered us; all those people against whom, for whatever reason, we bear grudges, feel hatred, and whom we find hard to forgive.

All: From the bottom of my heart, I truly and sincerely forgive those who hate me, who have offended or hurt me, and against whom I carry a grudge or nourish ill-feelings.

Priest: Let us try to remember all of those people whom we ourselves have hurt or offended, knowingly or unknowingly, in word or in deed; and all those whom we, for whatever reason, hate and who bear grudges against us.

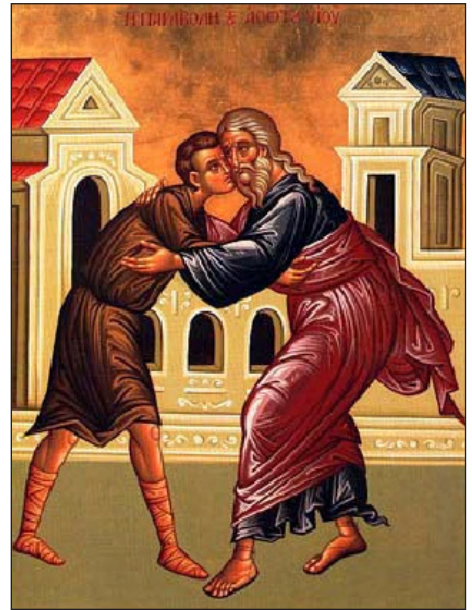
All: From the bottom of my heart, I truly and sincerely ask forgiveness and pardon of all those whom I hate, whom I have offended and hurt, and who hold a grudge against me because of this.

Priest: My brothers and sisters, if I have sinned against you, hurt you, or offended you in thought, word or action, knowingly or unknowingly, in any possible way, please forgive me, a sinner, and pray to God for me.

All: May God Himself forgive you and pardon your sins and transgressions, and we also forgive and pardon you. Father, bless us and forgive us our sins and offenses and transgressions, committed voluntarily or perhaps unwittingly, against you.

Priest: May the Lord God, through His grace and loving kindness, forgive you. And I also pardon and forgive you.

And now, let us ask forgiveness of one another by saying: Forgive me my brother/sister. And let the other answer: May God forgive you, and I also forgive you.



# The Forgiveness Service on Cheesefare Sunday

*(This year on Cheesefare Sunday, all the clergy and faithful have been asked to conduct the Forgiveness Service after the homily during the Divine Liturgy. While this service has been traditionally part of Forgiveness Vespers on Sunday evening, by observing this rite of humility and love at the Divine Liturgy, more of the faithful will experience this moving service as the Christian community prepares to begin the journey through the Great Fast. The following article, written by Protopresbyter Alexander Schmemmann, explains the significance of the services of Cheesefare Sunday.)*

## **Forgiveness Service on Cheesefare Sunday**

In the Orthodox (and Eastern Catholic) Church, the last Sunday before Great Lent – the day on which, at Vespers, Lent is liturgically announced and inaugurated – is called Forgiveness Sunday. On the morning of that Sunday, (also known as Cheesefare Sunday, at the Divine Liturgy, we hear the words of Christ: “If you forgive men their trespasses, your heavenly Father will also forgive you, but if you forgive

not men their trespasses, neither will your Father forgive your trespasses...” (Mark 6:14-15)

Then after Lenten Vespers – after hearing the announcement of Lent in the Great Prokeimen: “Turn not away Thy face from Thy child for I am afflicted! Hear me speedily! Draw near unto my soul and deliver it!”, after making our entrance into Lenten worship, with its special memories, with the prayer of St. Ephraim the Syrian, with its prostrations – we ask forgiveness from each other, we perform the rite of forgiveness and reconciliation. And as we approach each other with words of reconciliation, the choir intones the Paschal hymns, filling the church with the anticipation of Paschal joy.

What is the meaning of this rite? Why is it that the Church wants us to begin the Lenten season with forgiveness and reconciliation? These questions are in order because for too many people Lent means primarily, and almost exclusively, a change of diet, the compliance with ecclesiastical regulations concerning fasting. They understand fasting as an

end in itself, as a “good deed” required by God and carrying in itself its merit and its reward. But, the Church spares no effort in revealing to us that fasting is but a means, one among many, towards a higher goal: the spiritual renewal of man, his return to God, true repentance and, therefore, true reconciliation. The Church spares no effort in warning us against a hypocritical and pharisaic fasting, against the reduction of religion to mere external obligations. As a Lenten hymn says:

In vain do you rejoice in no eating, O soul! For you abstain from food, But from passions you are not purified. If you persevere in sin, you will perform a useless fast.

Now, forgiveness stands at the very center of Christian faith and of Christian life because Christianity itself is, above all, the religion of forgiveness. God forgives us, and His forgiveness is in Christ, His Son, Whom He sends to us, so that by sharing in His humanity we may share in His love and be truly reconciled with God. Indeed, Christianity has no other content but love. And it is primarily the renewal of

that love, a return to it, a growth in it, that we seek in Great Lent, in fasting and prayer, in the entire spirit and the entire effort of that season. Thus, truly forgiveness is both the beginning of, and the proper condition for the Lenten season.

One may ask, however: Why should I perform this rite when I have no “enemies”? Why should I ask forgiveness from people who have done nothing to me, and whom I hardly know? To ask these questions, is to misunderstand the Church teaching concerning forgiveness. It is true, that open enmity, personal hatred, real animosity may be absent from our life, though if we experience them, it may be easier for us to repent, for these feelings openly contradict Divine commandments. But, the Church reveals to us that there are much subtler ways of offending Divine Love. These are indifference, selfishness, lack of interest in other people, of any real concern for them -- in short, that wall which we usually erect around ourselves, thinking that by being “polite” and “friendly” we fulfill God’s

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# The Forgiveness Service on Cheesefare Sunday

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commandments. The rite of forgiveness is so important precisely because it makes us realize – be it only for one minute – that our entire relationship to other men is wrong, makes us experience that encounter of one child of God with another, of one person created by God with another, makes us feel that mutual “recognition” which is so terribly lacking in our cold and dehumanized world.

On that unique evening, listening to the joyful Paschal hymns we are called to make a spiritual discovery: to taste of another mode of life and relationship with people, of life whose essence is love. We can discover that always and everywhere Christ, the Divine Love Himself, stands in the midst of us, transforming our mutual alienation into brotherhood. As I advance towards the other, as the other comes to me – we begin to realize that it is Christ Who brings us together by His love for both of us.

And because we make this discovery – and because this discovery is that of the Kingdom of God itself: the Kingdom of Peace and Love, of

reconciliation with God and, in Him, with all that exists – we hear the hymns of that Feast, which once a year, “opens to us the doors of Paradise.”

We know why we shall fast and pray, what we shall seek during the long Lenten pilgrimage. Forgiveness Sunday: the day on which we acquire

the power to make our fasting – true fasting; our effort – true effort; our reconciliation with God – true reconciliation.

## SHROUD EXHIBITION

UKRAINIAN CATHOLIC ARCHDIOCESE OF PHILADELPHIA

### SHROUD OF TURIN 2013

The Ukrainian Catholic Archdiocese is pleased to announce the 2013 Schedule for the Exhibition of the Replica of The Shroud of Turin in select parishes of the Archdiocese.

The replica of the Shroud of Turin was acquired by Archbishop Stefan Soroka for the Ukrainian Archdiocese of Philadelphia in 2010. It is permanently on display at the Immaculate Conception Cathedral in Philadelphia. During the year the exhibit travels to various parishes in the Archdiocese as a means of promoting the Gospel message of Jesus through evangelization of the many pilgrims who come seeking to understand and encounter Jesus through the message of the Shroud of Turin.



The Shroud exhibit allows many people who would not be able to travel to Turin Italy to view the Shroud a chance to experience that opportunity. Many thousands of people have already viewed the Shroud Exhibit which reverently displays The Shroud for people to touch, venerate, and gather information about Jesus and His Gospel.

#### UKRAINIAN CATHOLIC CHURCH OF

St. Michael's, Cherry Hill NJ  
 St. Michael's, Shenandoah PA  
 St. Nicholas, Wilmington DE  
 St. Mary's, Bristol PA  
 St. Michael's Jenkintown PA

#### EXHIBITION DATES

February 10-23, 2013 : Cherry Hill NJ  
 February 24-March 9, Shenandoah PA  
 March 10-23, 2013 Wilmington DE  
 March 24—April 6 Bristol PA  
 April 7—21, 2013 Jenkintown PA

### FOR MORE INFORMATION CONTACT

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Fr. Paul Makar Cherry Hill NJ	Wilmington DE	Jenkintown PA
856-482-0938	302-762-5511	215-576-5827
Msgr. Myron Grabowsky: Shenandoah PA	Fr. Gregory Maslak, Bristol PA	Rev. Archpriest Daniel Troyan
570-462-0809	215-788-7117	717-554-2994

# National Catholic Schools Week

By Metropolitan-Archbishop Stefan Soroka

National Catholic Schools Week will be observed from January 27 to February 2nd at St. Nicholas Ukrainian Catholic School in Minersville, PA, St. Nicholas Ukrainian Catholic School in Passaic, NJ, Assumption of Blessed Virgin Mary Ukrainian Catholic School in Perth Amboy, NJ and St. Basil Academy in Fox Chase, PA.

This year's theme "Catholic Schools Raise the Standards" celebrates who every person involved in a Catholic School is called to be. Jesus, the Good Shepherd "came that they might have life and have it to the full" (Jn 10:10). We are invited to an abundant life in Jesus Christ. When we fully live and breathe this faith, we live in His abundance. It cannot help but raise the standard of all of life around us.

Our heartfelt gratitude is offered to all who are part of the family of our four schools. We acknowledge and thank the clergy, religious Sisters, the administrators, teachers, and all of the support

staff for their sharing of this giftedness in their skills through their person. This enables each school to reflect abundant life in Jesus Christ.

Special thanks to the parents who seek the best for their children and offer their love and support for the school staff and students. You do it because of your living out your inspired desire for abundant life. We

admire your tremendous personal and financial sacrifices to ensure a high standard of education and religious formation for your children.

Uppermost are our admiration and best wishes for every student in each school family. The highest ideals of a Catholic school can only encourage each student to strive to be their best in the pursuit of the abundant life offered to all by Our Lord and Savior, Jesus Christ. We pray for each student as each grows in the skills and understanding of achieving the best in your Catholic School family. May all grow in closeness with Jesus as we strive to be fully who we are called to



be as a faithful student of a valued Ukrainian Catholic school.

We are particularly grateful for the meaningful example of excellence each school provides for the Church and for the community of which they are a part. The striving for high standards in Catholic education positively encourages others to excel in who they are and in how they live within the community. A Catholic School which raises its standard is fulfilling its mission of inspiring others to excellence, and thereby living the abundant life in Jesus Christ.

Especially helpful are the individual organizations and businesses who

offer financial help to our Ukrainian Catholic schools. Donations by persons and groups who desire to support the high standard of education and religious formation in our schools are enablers. Such valued donors truly breathe Jesus Christ's call to abundant life. Can there be a better way to share one's wealth and blessings than with children growing in knowledge and faith? Choose to financially help our Ukrainian Catholic schools to fulfill their sacred mission to teach and prepare our children with high standards and ideals.

**Saint Valentines Day**

# Zabava

Sponsored by Ukrainian Assumption Church  
**Saturday, February 09, 2013 at 8:00 p.m.**  
 Assumption Catholic School Auditorium  
 380 Meredith St., Perth Amboy, NJ 08861

Music by  
**“OBEREHY”**

Delicious, Bountiful Buffet Dinner  
 served at 8:00 p.m. and available all evening

Tickets \$55.00 in Advance,  
 \$60.00 After February 3rd

For Tickets & Information call  
**732-826-0767**

**No refunds - No tickets at the door**

## PORK AND KAPUSTA DINNER

Father Myron Myronyuk and his Parish Family of St. Vladimir Ukrainian Greek Catholic Church, **Scranton PA**, cordially invite you to join us for our Pre-Lenten PORK & KAPUSTA FAMILY DINNER on Sunday, February 10, 2013, 12 noon at St. Vladimir Parish Center, 428 North Seventh Avenue, between West Lackawanna Avenue and West Linden Street.

Adults \$13.00; Students \$6.00 (age 6-12); Age 5 and under free. Advance reservations: Kathleen at 570 346-2414 (please do not call the church).

Takeouts: between 11:00 a.m. and 11:45 p.m. Menu: Slow roasted pork loin, homemade pan gravy, Ukrainian kapusta (sweet and sour cabbage), real mashed potatoes, vegetable medley, applesauce, rolls, butter, dessert, coffee, tea, beverages. Welcome to our table!

### Meatless Meal for LENT “BAKED HADDOCK” FISH DINNER

Sponsored by Ss. Cyril & Methodius  
 Ukrainian Catholic Church, Olyphant, Pa.

**FRIDAY MARCH 22, 2013**  
 5:00 – 7:00 p.m

At the REGAL ROOM (Ballroom/side entrance)  
 216 Lackawanna Avenue, Olyphant, Pa.

Sit Down or Take Out!!

(pre-sold) \$12.00 per ticket/dinner

Baked haddock, potato, vegetable,  
 cole slaw, roll and dessert

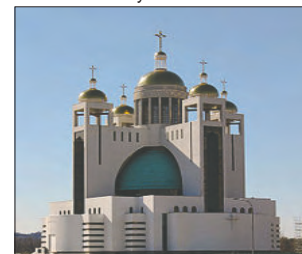
Call 570-489-4348 for Reservations

*Deadline for pre-sold Tickets is  
 Monday, March 18, 2013*

### The Ukrainian Catholic Metropolia in USA under the spiritual guidance of Metropolitan Archbishop Stefan Soroka and the Ukrainian Catholic Bishops of USA

invite you to renew your spiritual and cultural roots in a Pilgrimage celebrating the "Year of Faith" and 1025 years of Christianity in Ukraine

## UKRAINIAN FAITH & HERITAGE TOURS



**Tour A: August 13 - 29, 2013. 17 days \$3500 Twin (land tour)**  
 Kyiv, Poltava, Lviv, Yaremche, Kamianets Podilsky, Iv. Frankivsk, Bukovel, Chernivtsi, Sanok, Peremyshl, Krakow. *Special Highlights:* Pilgrimage to Holy Resurrection Sobor in Kyiv and Mother of God Sobor in Zarvanytsia near Ternopil; Sorochynsky Yarmarok; Ukraine's Independence Day Celebrations in Lviv

**Tour B: August 13 - 26, 2013. 14 days \$2850 Twin (land tour)**  
 Kyiv, Poltava, Lviv, Yaremche, Kamianets Podilsky, Iv. Frankivsk, Bukovel, Chernivtsi. *Special Highlights:* Pilgrimage Holy Resurrection Sobor in Kyiv and Mother of God Sobor in Zarvanytsia near Ternopil; Sorochynsky Yarmarok; Ukraine's Independence Day Celebrations in Lviv

**Tour C: August 14 - 22, 2013. 9 days \$2200 Twin (land tour)**  
 Kyiv and Lviv: Includes Celebrations of the 1025th Anniversary of Christianity in Kyiv

**Registration and deposit deadline is March 01, 2013**

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## Pope establishes Holy Family Eparchy for Ukrainians in Great Britain

Pope Benedict XVI has raised the church jurisdiction for Ukrainian Catholics in Great Britain to the level of an eparchy, or diocese, and named the U.S. bishop who had been its exarch to be the eparchial bishop, The Catholic Register informs.

The new diocese will be known as the Eparchy of the Holy Family of London, the Vatican announced Jan. 18. Bishop Hlib Lonchyna, 58, a native of Steubenville, Ohio, who had served as apostolic exarch for Ukrainian Catholics in Great Britain since 2011 continues, but with a new title, the Vatican said.

According to Vatican statistics, there are just over 10,000 Ukrainian Catholics in Great

Britain, and they are served by 12 diocesan priests. The elevation of the jurisdiction to an eparchy or diocese usually indicates a growth in the stability of a Catholic population and of priests and religious to serve them.

In an email response to questions, Bishop Lonchyna said, "An exarchate is a temporary structure and may be suppressed if there is no need for it," for example, if most of the people have died or moved away.

"But an eparchy, like a diocese, is permanent; it may not be suppressed. If, however, there no longer are any faithful, it becomes a titular see," which are the dioceses assigned

to auxiliary bishops.

As for the name of the new eparchy, the bishop said it is taken from the name of the Ukrainians' cathedral church in London, Holy Family.

At the age of 22, Bishop Lonchyna professed his vows as a member of the Studite Monks in Grottaferrata, Italy, in 1976. He was ordained to the priesthood in 1977. He holds a license in biblical theology from the Pontifical Urbanian University and a degree in Eastern liturgical theology from the Pontifical Oriental Institute in Rome. After serving as the spiritual director of the major seminary in Lviv, Ukraine, and teaching at the theological academy there, he was



consecrated an auxiliary bishop of Lviv in 2002.

A year later, he was appointed apostolic visitor for Ukrainian Catholics in Italy; in 2004 he also was given responsibility for the pastoral care of Ukrainian Catholics in Spain and Ireland.

He moved to London in 2009 as apostolic administrator of the Ukrainian exarchate.

<http://risu.org.ua>

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## New Eparchy for Ukrainian Greek-Catholics in France

Paris, 19 January 2013 – On the feast of Theophany according to the Julian calendar, Pope Benedict XVI elevated the Apostolic Exarchate for Ukrainian Greek-Catholics residing in France to the status of an Eparchy, with the title of Saint Volodymyr the Great (Eparchie de

Saint-Vladimir le Grand). With this, Bishop Borys (Gudziak) is transferred from the titular see of Carcacia and named the first bishop of the Eparchy of Saint Volodymyr the Great.

Archbishop Luigi Ventura, Apostolic Nuncio to France, made the official

announcement after the Hierarchical Divine Liturgy at the Cathedral of Saint Volodymyr in Paris, presided by Bishop Borys.

The Ukrainian Greek-Catholic Church has been officially present in France since 1937, when the Holy See, in consultation with

Metropolitan Andrey (Sheptytsky), granted it the official status of "Mission of the Ukrainian Greek-Catholic Church in France." In 1939, Ukrainian Greek-Catholics received their first Apostolic Visitor, Bishop Ivan (Buchko).

**(continued on next page)**

# New Eparchy for Ukrainian Greek-Catholics in France

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Bishop Volodymyr (Malanchuk) became Exarch in 1961, followed by Bishop Mykhail (Hrynchyshyn) in 1983. On 2 December 2013, Bishop Borys (Gudziak) was enthroned as Exarch at Notre Dame Basilica. The Eparchy currently has 16 priests serving faithful in two republics and three monarchies over a total territory of approximately 792,785 km<sup>2</sup>. Bishop Borys hopes that the status of Eparchy will allow the Church to grow in order to meet the needs of its faithful in Western Europe.

“At the onset of a new

millennium, after a century of ferocious persecution, Ukrainian Greek-Catholics have been dispersed globally by divine Providence not without a spiritual and ecclesial purpose,” said Bishop Borys in an interview in advance of the announcement. “We hope that in secularized Europe the children of the martyrs can witness creatively and compellingly to that everlasting truth of the Gospel of Jesus Christ. We are grateful to the Holy Father, Benedict, Pope of Rome, to His Beatitude Sviatoslav, Father and Head of the

Ukrainian Greek-Catholic Church, and to the Synod of the Ukrainian Greek-Catholic Church for the trust they place in the clergy, religious, and faithful of this new Eparchy.” Speaking of the place of the new Eparchy within the Church in Europe, Bishop Borys said, “I dare to think that from the Lord’s perspective, the Church in Europe is still very young. I hope that the creation of our new Eparchy will contribute to its growth and vitality over the coming centuries and millennia.” The Eparchy bears the name of Saint Volodymyr,



Grand Prince of Kyivan-Rus’, who brought Christianity to present-day Ukraine and baptized his subjects in the year 988. For his work in evangelizing his people, Saint Volodymyr is called “Equal-to-the-Apostles” according to Byzantine tradition. Saint Volodymyr is also the patron saint of the Eparchy’s cathedral in Paris.

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

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## Patriarch Sviatoslav States in Vatican That Church Identity of Emigrants Should Be Preserved

25 January 2013

On January 23-24, in the Vatican, a regular meeting of the XIII Ordinary General Assembly of the Synod of Bishops of the Catholic Church under the chairmanship of H.E. MSGR. Nikola Eterovic was held. The head of the Ukrainian Greek Catholic Church, Patriarch Sviatoslav (Shevchuk), represented the Eastern Catholic Churches as a member of the assembly.

The participants

elaborated the text of a new address of the Pope on new evangelization. As a representative of the Eastern theology, Patriarch Sviatoslav made a contribution in a number of theological, pastoral and canonical themes reflecting the tradition, service experience and pastoral challenges of the Eastern Catholic Churches.

In particular, the patriarch stressed on the necessity to foster their own spiritual heritage

and pastoral care for emigrants who belong to the Eastern Catholic Churches of their own rite. The head of UGCC said that the testimony of their living faith is an important component of the new evangelization in their new countries of residence.

At the same time, he drew the attention of the participants to the fact that the efforts of the local Catholic Churches to assist the emigrants to integrate into the life of

the local Church should not imply their assimilation into the Latin environment by any means. Instead, the support of the emigrants representing the Eastern Catholic Churches should imply the preservation of their identity, pastoral care by priests of their mother church and fostering of connections with it, the Information Department of UGCC reported.

<http://risu.org.ua>

## His Eminence Metropolitan Antony Enthroned as the 4th Metropolitan of the UOC of the USA

28 January 2013

Metropolitan Antony was enthroned on January 26, 2013, as the fourth Metropolitan of the Ukrainian Orthodox Church of the USA. The Enthronement services were attended by more than 500 faithful and about 70 clergymen of the Metropolia and many visitors from across the country from various Orthodox and Catholic jurisdictions.

“Since the day of my election during our Special Sobor on 6 October at our Metropolia Center in New Jersey and the official announcement on 31 October at the Patriarchal Seminary in Halki by His All-Holiness Ecumenical Patriarch Bartholomew in behalf of the Holy Synod of Constantinople of my election, most of you have already expressed your warm personal greetings and

more importantly, have not forgotten me in your prayers as I prepared for this day. I have felt the consequences of those prayers in the form of a peace and comfort – in more than a common way – as the initial trepidation and horror of the prospects of entering into this office have melted away into the certain knowledge that you possess such a desire to walk this path at my side”, said

the metropolitan in his speech to all people present on the ceremony.

On Sunday, January 27, 2013, His Eminence Metropolitan Antony, assisted by His Grace Bishop Daniel and the Clergy of Metropolia, presided over the Divine Liturgy, for the first time as Metropolitan of the Ukrainian Orthodox Church of the USA.

<http://risu.org.ua>

## Metropolitan-Archbishop Stefan Soroka's Greeting at the Installation of Metropolitan Antony of the Ukrainian Orthodox Church on January 26th

Christ is Born!

On behalf of our His Beatitude Sviatoslav Shevchuk, Patriarch of the Ukrainian Greek-Catholic Church, and on behalf of all of the Bishops, reverend clergy, religious, and faithful of the Ukrainian Catholic Church in USA, I congratulate you, Your Eminence Metropolitan Antony, on the occasion of your enthronement as the Prime Hierarchy of the Ukrainian Orthodox Church of the USA. This

(continued on next page)



**Bishop Paul Chomnycky, OSBM, Metropolitan-Archbishop Stefan Soroka, newly installed Metropolitan Antony of the Ukrainian Orthodox Church, and Bishop-emeritus Basil Losten at St. Andrew's Ukrainian Orthodox Cathedral in Silver Springs, MD.**

# Metropolitan-Archbishop Stefan Soroka's Greeting at the Installation of Metropolitan Antony of the Ukrainian Orthodox Church on January 26th

(continued from previous page)

is a special and joyous occasion. Today marks a very significant and festive day for the life of the Ukrainian Orthodox Church in the USA.

The Ukrainian Catholic and the Ukrainian Orthodox Church in the USA and Canada celebrate a genuine fraternity amidst us. We gather annually for meetings at which we discuss issues and needs common to both of our Churches. We have also discussed that which separates us, theological differences in understandings. What is vitally important to all of the Bishops who gather together is growing in our close collaboration. We have chosen to focus on growing in mutual understanding and in common prayer. We want to celebrate that which unites Ukrainians in faith and to provide life-giving example to our brothers and sisters in Christ. It is uplifting to stand together in prayer to almighty God at various liturgical services which we have celebrated together.



**Metropolitan Antony at the entrance to St. Andrew's Ukrainian Orthodox Cathedral in Silver Springs, MD, on Saturday, January 26th.** (Photo submitted by Bishop Paul Chomnycky, OSBM)

We hold a special place in our hearts and prayers for the late Metropolitan Constantine of Pittsburgh. We are grateful for the brotherly love and mutual respect he showed with such enthusiasm. We appreciate the significant contributions he made to the foundation of fraternity which we enjoy today amidst the Ukrainian Orthodox and Ukrainian Catholic Churches.

The kind and genuine heart of our newly enthroned Metropolitan Antony is already

revealed to all who have shared in the journey of faith with him. He is held in high esteem by many. I personally value his friendship and his counsel. I look forward to our continued close collaboration. Metropolitan Antony – know of our prayers offered for your health, for success in all your endeavors, and for a rewarding response of love and collaboration from all whom you endeavor to serve. The rest is in the hands of God who will not be lacking in

providing you all that is needed as you continue to love and serve in the footsteps of our Lord and Savior, Jesus Christ. May the omophor of the Blessed Mother surround you with much love and affection, as she offers you her motherly guidance and protection in your journey of faith with her Son, Jesus Christ.

God bless you richly in ways only He can, my brother in Christ, Metropolitan Antony!

Christ is Born!

## Conception: A Health Condition With A 20% Mortality Rate

By Joelle Shea

January 14, 2013

According to a recent report from the Pennsylvania Department of Health, 36,280 lives were lost in our Commonwealth because of abortion in 2011. It is a sobering number— we've legally allowed 36,280 citizens to be killed, and 36,280 mothers are left with an irreversible scar.

If the numbers from the Department of Health are looked at further, we can find an even more telling statistic. There were 139,542 births and 36,280 abortions in Pennsylvania in 2011. That means that over 20% percent of pregnancies in Pennsylvania ended in abortion.

We would decry any other health condition that had a 20% death rate. But in Pennsylvania, being conceived carries with it a 20% mortality rate.

Further, nearly 1 in 3 women in America will have an abortion by age 45 (Source: Guttmacher Institute). These women have faced the most

difficult, unimaginable decision and instead of meeting them with love and support so that they might choose life, our society tells them that violence towards their children is the answer to the problem.

Certainly, there are signs of hope: the numbers released by the Department of Health show a slight decrease in abortions over the previous year (1.4%, or 498, more abortions were performed the prior year). The current number is also a 44.8% decrease from the highest annual number of abortions – 65,777 in 1980 - ever recorded. But these numbers should serve as a call to action. There are several ways pro-life Pennsylvanians can work to promote a culture of life in our Commonwealth. You can reach out to your local pro-life office to see how you can help women in need in your area. You can click here to send a message in support of pro life legislation and sign up to become a member of the Catholic Advocacy

Network. Legislators need to hear from their pro-life constituents.

Later this month, thousands of Pennsylvanians will travel to Washington DC to participate in the annual March for Life. This year marks the 40th anniversary of the Roe v. Wade decision and many parishes and dioceses organize bus transportation for interested parishioners.

Accepting that 20% of the pregnancies in our state end in abortion or that 1 in 3 women will

have an abortion by age 45 impacts not only the mother and the child. Mother Teresa reminds us of this, "Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want. This is why the greatest destroyer of love and peace is abortion."

*Joelle Shea is the Director of Outreach for the Pennsylvania Catholic Conference – the public affairs agency of Pennsylvania's Catholic bishops and the Catholic dioceses of Pennsylvania.*



Come and see  
Weekend

The Basilian Sisters' Motherhouse  
710 Fox Chase Road, Jenkintown, PA 19046

March, 2-3  
2013

Would you like to spend a time with the Sisters to experience the "powerhouse of prayer" and Monasticism?

You are welcome. Get to know who we are and what we do to build up the kingdom of God. Come and bring a friend.

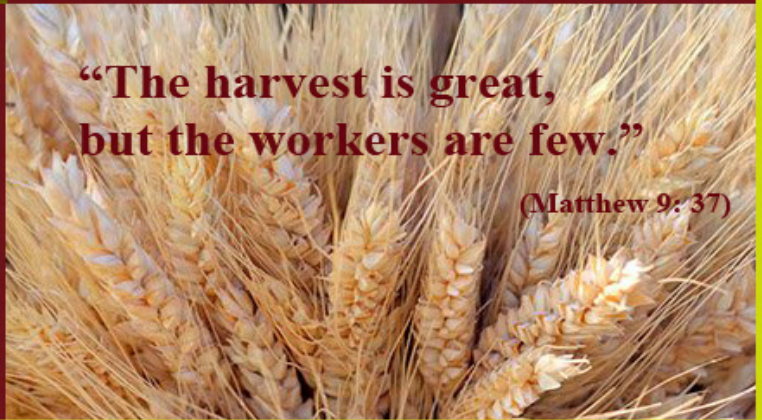
**Call, e-mail, or write us at:**

710 Fox Chase Road, Jenkintown, PA 19046  
Sister Ann (412.260.1607 — sramnl@aol.com)  
Sister Joann (215.379.3998 — vickis@stbasils.com)

"Monasticism has always been the very soul of the Eastern Churches ... The monastery is the prophetic place where creation becomes praise of God, and the precept of concretely lived charity becomes the ideal of human coexistence, becoming a reference point for all people ... It is a powerhouse of prayer, enabling God's grace to flow like a spring of living water to all Christians, to the Church, and into a desperate world."  
(Orientate Lumen)

"The harvest is great,  
but the workers are few."

(Matthew 9: 37)



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