

THE WAY ШЛЯХ

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ENGLISH VERSION

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

CHRIST IS RISEN! INDEED HE IS RISEN!

It is hard to know even how to address you at this season; we are, after all, in very different places. Of course, we Christians are all at different places on our individual spiritual journeys; however, especially this year, Ukrainian Catholics are also at very different places on the journey which is the liturgical year.

Doubtless you are aware that, due to different criteria for determining the date of Easter, there is a five-week difference between the Gregorian and Julian celebrations of that Feast of Feasts. This means that, while some of the faithful are celebrating Pascha according to the Gregorian calendar, others who follow the Julian calendar are just



This photo is taken of the iconostas at the Chapel of the Missionary Sisters of the Mother of God Convent in Philadelphia, PA

settling into the Great Fast.

To complicate matters even more, we need to realize that the great paschal feasts do not

stand on their own, but rather are part of a whole spiritual trajectory which begins with the Sunday of Zacchaeus and goes through the Great Fast and Paschaltide to the

Ascension and Pentecost; to short-circuit this process by focusing on one date to the exclusion of the other, or by emphasizing

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EASTER PASTORAL

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one single feast to the exclusion of the entire season of grace, is to deprive people of the abundant richness available through our Byzantine spiritual tradition. How can we, your bishops, even begin to unlock all of this for you?

It would perhaps be easier during the Christmas season, where the Nativity icon weaves into one unified tapestry a number of events taking place in different places at different times. The angels sing in heaven, while on earth the shepherds hearken, the midwives go about their business, and Joseph is tempted to doubt. The wise men are shown too, following the star in the sky, even though it was literally impossible for them to have arrived at the same time as the shepherds. The physical layout of the icon is very important: these disparate vignettes are at the periphery, unified only by the Christ Child Who is in the very center of it all. Time is relativized: more important than a chronological listing of events is the Eternal Christ Who is born into the span of a human life, for He destroys the

stranglehold which time has upon mortals who live in the face of death; more important than one particular date is an entire life made vibrant and vital by Christ. The same phenomenon can be found in the Paschal mystery, but this is unfortunately not usually represented iconographically or even liturgically, since each of the great mysteries has its own feast and corresponding icon. Perhaps this is due to the fact that, dull-witted as we earthbound creatures prove to be when it comes to supernatural realities, we need to break the mystery up into bite-sized morsels in order to have any hope of deriving any nourishment from it. The Liturgy, which allows us to celebrate and to live the mystery upon which we depend but which we can neither grasp nor control, does nonetheless provide us with two helps to getting beyond our time-bound lives.

The first of these helps is found in a prayer offered by priests and bishops who celebrate the Divine Liturgy of St. John Chrysostom, a prayer called the anamnesis – that is, the remembering. The clergy

prays, “Remembering, therefore, all that was done for us: the Cross, the tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the Right Hand, and the Second and Glorious Coming”. Just as in the Nativity icon, these discrete events are grouped together even though they span the realms of time and space – and beyond! Time is once again relativized, shown to be subject – as indeed is every other creature – to the eternal sway of the Kingdom of God ushered in by Christ.

The second of these helps is found in the Gospel prescribed for the Divine Liturgy of Easter Sunday, the Prologue of the Gospel according to St. John. In this Gospel, we hear the following immortal words proclaimed – usually in as many languages as possible or practicable:

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things came into being through Him, and apart from Him nothing came into

being that has come into being. ⁴In Him was life, and the life was the Light of men. ⁵The Light shines in the darkness, and the darkness did not comprehend it (John 1: 1-5).

Obviously, the One we see here is more than just the time-bound Jesus Who lived at a certain time and in a certain place: this is no longer just the carpenter from Nazareth, the wandering preacher Who criss-crossed Judea and Samaria at the time of the Caesars; rather, this is the Eternal Christ Who dwells in splendor, as the Germans would say, von Ewigkeit zu Ewigkeit – from eternity to eternity.

Moreover, incarnate in Jesus, the Eternal Christ breaks through the time barrier, bringing eternity to the mortals who stand on the threshold, waiting to be released from the tyranny of time-imposed limits. This is what is happening in the last part of the Easter Gospel, where we hear:

... ¹⁴And the Word became flesh, and dwelt among us, and

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EASTER PASTORAL

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we saw His glory, glory as of the only begotten from the Father, full of grace and truth... ¹⁶For of His fullness we have all received, and grace upon grace. ¹⁷For the Law was given through Moses; grace and truth were realized through Jesus Christ (John 1: 14, 16-17).

Isn't it also what is happening in the Resurrection icon, as Christ descends to the abode of the dead to raise Adam and Eve from their tombs – and

us with them?

The Resurrection of Christ is not just limited to an event which took place two thousand years ago in Jerusalem, nor is it limited to a particular date fixed by capricious calendars. Rather, Christ seeks to bring His Resurrection wherever death lurks – that is, right into the midst of our world, of our daily lives.

May we be given eyes of faith so as to recognize Him whenever and wherever He chooses to reveal His Resurrection to us! Having recognized Him, may we proclaim

with the Church: "Christ is risen from the tomb, conquering death by death, and to those in the tombs He granted life."

May the joys of this glorious feast permeate the hearts of our faithful and may the abundance of the Risen Lord's light make its abode within us.

**CHRIST IS RISEN!
INDEED HE IS RISEN!**

+Stefan Soroka
Metropolitan-Archbishop
of Philadelphia

+Richard Seminack
(author)
Eparch of St. Nicholas in
Chicago

+Paul Chomnycky,
OSBM
Eparch of Stamford

+John Bura
Apostolic Administrator
of St. Josaphat in Parma

Easter, 2013

Gospel for the Feast of the Resurrection of Our Lord



"In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light, so that through him all men might believe. He himself was not the light; he came only as a witness to the light. The true light that gives light to every man was coming into the world. He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become children of God – children born not of natural descent, nor of human decision or a husband's will, but born of God. The Word became flesh and made his dwelling among us. We have seen his glory,

the glory of the One and Only, who came from the Father, full of grace and truth. John testifies concerning him. He cries out, saying, 'This was he of whom I said, 'He who comes after me has surpassed me because he was before me.' 'From the fullness of his grace we have all received one blessing after another. For the law was given through Moses; grace and truth came through Jesus Christ" (Jn. 1, 1-17).

The Icon of the Resurrection of Christ

This icon is also called the “Descent into Hades.” Notice that Jesus is standing on the Cross. It is through the power of “the Cross” that Jesus was raised from the dead. Satan is bound in chains, but Adam and Eve are being raised. (Jesus Christ is the New Adam, accomplishing for humanity what Adam failed to do.) Notice also, the mandorla, the ovoid shaped outline surrounding Christ. His glory is evident through the power of His Resurrection.

Who are the other people? John the Baptist and Forerunner

is prominent because he preceded Jesus into Hades too, and announced the Good News there! The prophet, King David is also there because he foretold of the coming of Christ and said that Christ would not leave him in Hades. King Solomon is shown by David, because he was the son and successor of David and knew and believed his father’s message. Who is the young man to



the right of Christ? The righteous Abel, dressed as a shepherd, who was killed by his brother Cain and was the first person to experience death. The

other personages from the Old Testament are usually Elijah and Moses, who represent the Law and the Prophets.

The Paschal Artos

The term Artos (Greek: “leavened loaf”) refers to a loaf of leavened bread that is blessed during services in the

Eastern Orthodox and Eastern Catholic Churches. A large Artos is baked especially for use at Pascha (Easter).

Near the end of the Paschal Vigil, after the Prayer behind the Ambo, a single large loaf of bread, the Artos, is brought to the priest. Depicted on the top of the Artos is either the symbol of Christ’s victory over death—the Cross, surmounted by a crown of thorns—or the Resurrection of Christ. The Artos symbolizes the physical presence of the resurrected Christ among the disciples. The priest blesses the Artos, while it is on the altar,

with a special prayer and sprinkles it with Holy Water. The Artos is then placed on a small table before the Iconostasis where it remains throughout Bright Week. It is customary, whenever the faithful enter the Temple, for them to kiss the Artos as a way of greeting the Risen Christ.

The significance of the Artos is that it serves to remind all Christians of the events connected with the Resurrection of

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The Paschal Artos

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Our Lord Jesus Christ. While still living on earth, the Lord called Himself the Bread of Life, saying: I am the bread of life; he who comes to Me shall not hunger, and He who believes in Me shall never thirst (John 6:35). After His Resurrection, more than once Jesus appeared to His disciples, ate before them and blessed their own food. For example, as evening fell on the first day of His Resurrection, He was recognized in Emmaus by two of His disciples as He blessed

and broke bread (Luke 24:13-35).

On the 40th day after His Resurrection, the Lord ascended into heaven, and His disciples and followers found comfort in their memories of the Lord: they recalled His every word, His every step and His every action. When they met for common prayer, they would partake of the Body and Blood of Christ, remembering the Last Supper. When they sat down to an ordinary

meal, they would leave a place at the head of the table empty for the invisibly present Lord and would lay bread on that place.

Remembering this custom of the Apostles, the Fathers of the Church made it their custom to put out the Artos at the Paschal Feast in memory of the appearances of the Risen Lord to His disciples, and also in memory of the fact that the Lord Who suffered and was resurrected for

our justification has made Himself the true Bread of Life and is invisibly present in His church always, to the close of the age (Matthew 28:20).

On Bright Saturday, after the Divine Liturgy, the priest says another prayer over the Artos and it is then broken and distributed among the whole congregation at the Divine Liturgy on Thomas Sunday.

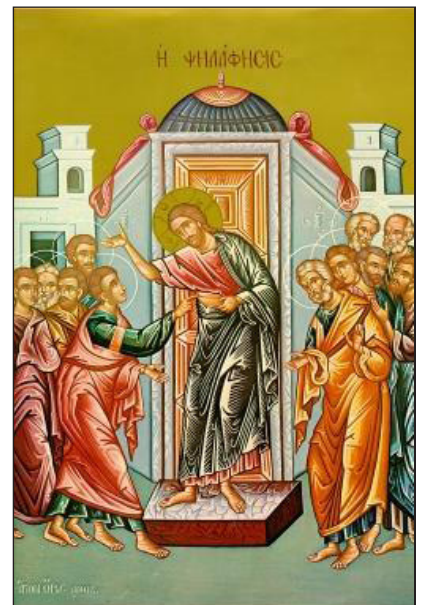
*On the occasion of the Feast of Feasts - the Resurrection of Our Lord, the Staff of "The Way," wishes Metropolitan Stefan, all the clergy, religious, and all the faithful a Blessed Easter.
Christ is Risen! Indeed He Is Risen!*

Sunday of Saint Thomas - April 7, 2013

The Eastern Church observes the Sunday of Thomas one week following the celebration of the Sunday of Holy Pascha. The day commemorates the appearance of Christ to His disciples on the evening of the Sunday following Passover. It also commemorates the appearance of the Lord to His disciples eight days later when Thomas was present and proclaimed "My Lord and my God" upon seeing the hands and side of Christ.

This Sunday is also called Antipascha (meaning "in the stead of Pascha," not "in opposition to Pascha") because with this day, the first Sunday after Pascha, the Church consecrates every Sunday of the year to the commemoration of Pascha, that is, the Resurrection.

Saint Thomas the Apostle is commemorated by the Church on October 6.



Pope Francis: Holy Mass for Inauguration of Petrine Ministry

On Tuesday 19th of March the day the Church remembers Saint Joseph, less than a week after his election as 265th Successor of Peter, Pope Francis was back in Saint Peter's Square.

It was 9.30 on the dot and a glorious sunny day and this first Jesuit and first Latin American Pope was there amid crowds, thousand strong, to celebrate the liturgical rite of inauguration of his Petrine Ministry.

The Sacred College of Cardinals to elect him to the papacy – formed a crown around him - eager to present him to the Universal Church as the Chief Shepherd. And it with them in procession – to the sound of the singing of the Litany of the Saints that Pope Francis emerged from the great door of Saint Peter's Basilica.

Wearing white vestments he made his way to the altar – removing the two pointed mitre symbolising the old and new testaments and putting down the pastoral staff he was carrying.

Despite the crowds there was prayerful silence in Saint Peter's Square

Christians and non-Christians alike had come eager to witness the rite in which the Bishop of Rome was to receive the two liturgical symbols of his Petrine Ministry: the fisherman's ring in gold-plated silver representing the Apostle Peter and the keys. And the pallium, a narrow stole of white wool made out of lamb's wool and sheep wool and embroidered with five red silk crosses symbolizing the five wounds of Christ, held in place by three pins representing the three nails of Christ.

The celebration began with the pallium being placed on the pope's shoulders by the proto-deacon Cardinal Jean Louis Tauran, representing the culminating moment of this inauguration. It had been symbolically laid out over the tomb of Saint Peter overnight – as a sign of the continuity of the papacy.

It was there by the tomb of Saint Peter that Pope Francis had gone before appearing in the square accompanied by the Patriarchs of the Oriental Churches. It was to be a moment of private prayer by the tomb of the first Pope in history.



The gesture of the placing of the pallium was followed by the placing of the fisherman's ring on the Pope's finger by the dean of the College of Cardinals, Angelo Sodano

And when it came to the homily Pope Francis began by pointing to the Feast of Saint Joseph, remarking on that continuity with his predecessor the See of Peter of whom it is the name day.

He then greeted all present mentioning in a special way the representatives of the other Churches and ecclesial communities as well as representatives of the Jewish community and the other religious communities.

Pope Francis then highlighted the role of Saint Joseph as protector: "Joseph is a "protector"

because he is able to hear God's voice and be guided by his will... In him dear friends we learn how to respond to God's call, readily and willingly, but we also see the core of the Christian vocation which is Christ! Let us protect Christ in our lives, so that we can protect others, so that we can protect creation! The vocation of being a "protector", however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone. It means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as Saint Francis of Assisi showed us. It means respecting each of God's creatures and respecting the environment in which we

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Pope Francis: Holy Mass for Inauguration of Petrine Ministry

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live. It means protecting people, showing loving concern for each and every person, especially children, the elderly, those in need, who are often the last we think about. It means caring for one another in our families: husbands and wives first protect one another, and then, as parents, they care for their children, and children themselves, in time, protect their parents. It means building sincere friendships in which we protect one another in trust, respect, and goodness. In the end, everything has been entrusted to our protection, and all of us are responsible for it. Be protectors of God's gifts!

Whenever human beings, Pope Francis prompted, fail to live up to this responsibility, whenever we fail to care for creation and for our brothers and sisters, the way is opened to destruction and hearts are hardened. Tragically, in every period of history there are "Herods" who plot death, wreak havoc, and mar the countenance of men and women."

Please, he pleaded: "I would like to ask all those who have positions

of responsibility in economic, political and social life, and all men and women of goodwill: let us be "protectors" of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment. Let us not allow omens of destruction and death to accompany the advance of this world! But to be "protectors", we also have to keep watch over ourselves! Let us not forget that hatred, envy and pride defile our lives! Being protectors, then, also means keeping watch over our emotions, over our hearts, because they are the seat of good and evil intentions: intentions that build up and tear down! We must not be afraid of goodness or even tenderness!"

Pope Francis then remarked how his ministry as Bishop of Rome, as Successor of Peter began with this inauguration mass on the Feast of Saint Joseph. A role which he elaborated also involves a certain power: "Certainly, Jesus Christ conferred power upon Peter, but what sort of power was it? Jesus' three questions to Peter about love are followed

by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison Only those who serve with love are able to protect!"

Pope Francis then pointed to the current world context: "Today too, amid so much darkness, we need to see the light of hope and to be men and women who bring hope to others. To protect creation, to protect every man and every woman, to look upon them with tenderness and love, is to open up a horizon of hope; it is to let a shaft

of light break through the heavy clouds; it is to bring the warmth of hope! For believers, for us Christians, like Abraham, like Saint Joseph, the hope that we bring is set against the horizon of God, which has opened up before us in Christ. It is a hope built on the rock which is God."

Finally he outlined for all present the service the Bishop of Rome is called to carry out: "To protect Jesus with Mary, to protect the whole of creation, to protect each person, especially the poorest, to protect ourselves.."

A service he added, to which all of us are called, so that the star of hope will shine brightly. Let us protect with love all that God has given us!"

Pope Francis' homily on the day of the inauguration of his Petrine ministry ended with a specific request: "Pray for me, he said, that the Holy Spirit may accompany my Petrine ministry."

http://en.radiovaticana.va/news/2013/03/19/pope_francis:_holy_mass_for_inauguration_of_petrine_ministry_/en1-674777

During Pope Francis's Inaugural Mass, the Gospel was read in Greek by a Ukrainian Greek Catholic deacon from the U.S.A.

During the Inaugural Mass, concelebrated by the Holy Father Francis at St. Peter's Square on Tuesday, March 19, 2013, the Holy Gospel was read only in Greek. The Ukrainian Greek Catholic deacon of the Diocese of Stamford in U.S. who studies at the Pontifical Greek College of St. Athanasius in Rome was honored to read it.

The newspaper "Sower" of the Stamford Eparchy, states that Deacon Valter Volochen was born in Brazil, in Prudentopolis,

in the southern state of Parana. He belongs to the third generation of Ukrainians in Brazil. He came to the U.S. in 2003 and completed his philosophical studies at the Seminary of St. Basil the Great in Stamford, and from 2007, with the blessing of Bishop Paul Chomnycky OSBM, he has been studying in Rome - first at the Pontifical University of St. Thomas Aquinas, and the Alphonsian Academy, a Graduate Institute of Moral Theology, residing at the Pontifical



Deacon Valter Volochen

Greek College of St. Athanasius. In October 2011, on the feast of the Protection of the Blessed Virgin Mary, Most Rev. Paul Chomnycky, OSBM, Bishop of Stamford,

ordained him a deacon.

Translated from an article that appeared in Ukrainian from: <http://catholicnews.org.ua>.

Pope Francis's Coat of Arms

(Vatican Radio) Pope Francis has chosen the motto "Miserando atque eligendo", meaning lowly but chosen; literally in Latin 'by having mercy, by choosing him'.

The motto is one the Pope had already chosen as Bishop. It is taken from the homilies of the Venerable Bede on Saint Matthew's Gospel relating to his vocation: "Jesus saw the tax collector and by having mercy chose him as an Apostle saying to him : Follow me."

This homily, which focuses on divine mercy and is reproduced in the Liturgy of the Hours on the Feast of Saint Matthew, has taken on special significance in the Pope's life and spiritual journey.

In fact it was on the Feast of Saint Matthew in 1953 that a young seventeen year-old Jorge Bergoglio was touched by the mercy of God and felt the call to religious life in the footsteps of Saint Ignatius of Loyola.

Beyond the motto, the

coat of arms has a blue field and is surmounted by the mitre and the papal keys. On the crest itself at the centre is the symbol of the Jesuits, a flaming sun with the three letters recalling the name and the salvific mission of Jesus. Underneath we have two more symbols: to the right the star representing Mary and to the left the nard flower representing Joseph.



http://en.radiovaticana.va/news/2013/03/18/pope_francois_miserando_atque_eligendo.../en1-674605



What has the Catholic Church done to effectively respond to sexual abuse by church personnel?

The Catholic Church has worked hard to protect children. Much has been done but more needs to be done. Until child sexual abuse is no longer a part of society, the Church will continue its efforts to stop it. The Catholic Church has done more to protect children than almost any other organization in the United States. Consider:

- Safe Environment training is taking place in 193 dioceses of the country. Over 2 million adults have been trained to recognize the behavior of offenders and what to do about it.
- Over 5 million children have been equipped with the skills to help them protect themselves from abuse.
- Background checks are conducted on Church personnel who have contact with children. Over 2 million volunteers and employees; 52,000 clerics; 6,205 candidates for ordination have had their backgrounds evaluated.
- All dioceses/eparchies have Codes of Conduct spelling out what is acceptable behavior. This serves to let people know what can and cannot be done as well as letting others know what behavior can be expected. It encourages the reporting of suspicious behavior.
- All dioceses/eparchies have Victim Assistance Coordinators, assuring victims that they will be heard. In 2011, \$6,142,810 was spent on therapy for the victims of clergy sexual abuse.
- In addition at least \$30,129,584 was spent for child protection efforts such as training programs and background checks.
- All dioceses/eparchies have Safe Environment Coordinators who assure the ongoing compliance to the *Charter for the Protection of Children and Young People*.
- Bishops are meeting with victims.
- Dioceses/eparchies have Healing Masses, retreats for victim/survivors and other reconciliation events.
- There is a Zero Tolerance policy on abusers since 2002. When even a single act of sexual abuse by a priest or deacon is admitted or is established after an appropriate process in accord with canon law, the offending priest or deacon will be removed permanently from ecclesiastical ministry.
- Dioceses/eparchies require intensive background screening as well as psychological testing for those wishing to enter the seminary.

"APRIL – NATIONAL CHILD ABUSE PREVENTION MONTH"

Our Archieparchial office of the Youth Protection and Sexual Abuse Prevention, 827 North Franklin Street; Philadelphia PA 19123, phone: (215) 627-0143; hotline (215) 873-6162; email: ukrchildprotection@catholic.org , Rev. Andriy Rabi

Major Archbishop says authenticity, simplicity mark his mentor, Pope Francis

ROME (CNS) -- For the head of the Ukrainian Catholic Church, "authenticity and simplicity" characterize the man who mentored him as a young bishop and who has just been elected Pope Francis. Major Archbishop Sviatoslav Shevchuk said Pope Francis' simplicity and commitment to a new form of evangelization was exemplified when he came out onto the balcony of St. Peter's Basilica for the first time March 13 and bowed as he asked people to pray for him and ask God to bless him. "He spontaneously rejected the kingship of the papacy," the Major Archbishop said. "This is the way of the very ancient church," Major Archbishop Shevchuk said, and it is something still seen today in the Byzantine ordinations of priests and bishops. The candidate is first presented to the people who must proclaim him "axios" or "worthy." The gesture, he said, was vintage Cardinal Jorge Mario Bergoglio. Some people were surprised when the pope said March 16 that he wanted a church that was poor and was with the poor. "I can assure you, that was not simply PR (public relations). That is how he is -- as a person, as a pastor, as a celebrant, as a bishop, as the pope," the Major Archbishop said.

Read the entire article on the CNS website at:

<http://www.catholicnews.com/data/stories/cns/1301258.htm>.

Pope Francis Calls on Representatives of Different Churches and Religions to Defend Human Dignity and Build Peace

21 March 2013

The meeting was held on March 20, 2013, in the Clementine Hall of the Apostolic Palace. Greeting the representatives of other Christian churches that participated in the inaugural Mass, the pope said that he will further pray for unity among believers.

"For my part, I wish to assure, in the wake of my predecessors, the firm wish to continue on the path of ecumenical dialogue, and I thank you, the Pontifical Council for the Promotion of Christian Unity, for the help it continues to offer in my name,

for this noble cause. I ask you, dear brothers and sisters, to bring my cordial greetings to the Churches and Christian communities who are represented here. And I ask you for a special prayer for me so that I can be a pastor according to the heart of Christ," said Pope Francis.

Then Pope Francis greeted the representatives of other religions: "I really appreciate your presence, and in it I see a tangible sign of the wish to grow in reciprocal trust and in cooperation for the common good of humanity."

The pope stressed that "the Catholic Church

is aware of the importance of the promotion of friendship and respect between men and women of different religious traditions,"

as evidenced by "the valuable work undertaken by the Pontifical Council for Interreligious Dialogue.

The church, according to the pope, also understands "the responsibility that each of us bring towards our world, and to the whole of creation, that we must love and protect. And we can do a lot for the good of the less fortunate, for those who



are weak and suffering, to promote justice, to promote reconciliation, to build peace."

The Holy Father also urged all the representatives of different religions, despite their religious beliefs, to seek together truth, goodness and beauty to defend human dignity, for peaceful coexistence among peoples, the Vatican Radio reports.

<http://risu.org.ua/>

Pysanky Workshop held at SS. Cyril and Methodius Ukrainian Catholic Church in Olyphant, Pa.

The third Annual Pysanky Workshop was held at SS. Cyril and Methodius Ukrainian Catholic Church in Olyphant, Pa. Eighty five adults and children attended the 4 Sunday workshops. For more information on SS. Cyril and Methodius Church please visit their website at <http://www.stcyrils.maslar-online.com>



Rev. Nestor Iwasiw, Pastor of SS. Cyril and Methodius Ukrainian Catholic Church welcomes Natalia and Veronika Popyk, wife and daughter of Rev. Voldymyr Popyk, Pastor of the Transfiguration of Our Lord Ukrainian Catholic Church Nanticoke, Pa. They are holding their finished Ukrainian pysanky eggs taught by Tammy Maslar Budnovitch, the Instructor.



Pysanky Eggs and Pysanky Egg Christmas Ornaments done by Tammy Maslar Budnovitch. Photos by Lauren Telep

St. Mary's Spring Fling & Svyachene Dinner Dance

Sunday, April 21, 2013

1 PM until 5 PM

\$25.00 per person

BYOB

at

2026 Bath Rd., Bristol, PA 19007

Featuring

"DENNY'O AND HIS POLKA BAND"



Includes: Full Ukrainian luncheon, set ups, beverages and desserts.
And of course good food, good company, toe tapping dancing pleasure, and fun!

For ticket information please call Joan Kravchak at 215-946-1214 or Linda Buchanan 215-945-6661

EASTER DINNER "SVIACHENE" CELEBRATION



Father Myron Myronyuk and his Parish Family of Saint Vladimir Ukrainian Greek Catholic Church of Scranton will hold their annual traditional Ukrainian Easter Dinner "Sviachene" celebration on Sunday, April 21, 2013, beginning at 12 noon in the Parish Center at 428 North Seventh Avenue. Takeouts available from 11:00 am to 11:45 am.

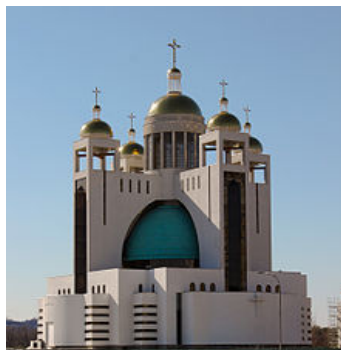
Admission: \$13.00 adults; \$6.00 children age 6-12; age 5 and under free.

For reservations or information, contact Kathleen Izak at 570 346-2414. Advance reservations only - no tickets at the door. Reservation deadline is Tuesday, April 16.

Everyone is welcome at our table!

LUC Meeting **April 7, 2013**

North Anthracite Council - League of Ukrainian Catholics will hold a general meeting on St. Thomas Sunday, April 7, 2013 at 2:00pm at Holy Transfiguration Parish, Hanover Section of Nanticoke PA. Clergy and guests are warmly invited and all members are sincerely asked to attend. This will be the first meeting since early December - members are reminded to renew memberships for the current year. For additional information contact: Dorothy Jamula, President at 570 822-5354.



Tours to Ukraine **for the blessing in Kyiv of the** **Patriarchal Cathedral of** **the Resurrection of Christ**

Under the spiritual guidance of Metropolitan Archbishop Stefan Soroka and the Ukrainian Catholic Bishops of USA

Tour A: August 13 - 29, 2013 17 days \$3500 Twin (land tour) + \$1285 (airfare)

Kyiv, Poltava, Lviv, Yaremche, Kamianets Podilsky, Iv. Frankivsk, Bukovel, Chernivtsi, Sanok, Peremyshl, Krakow.
Special Highlights: Blessing of the Patriarchal Cathedral and concert in Kyiv; Sorochnytsky Yarmarok (Poltava); Zarvanytsia (Ternopil) and Ukraine's Independence Day Celebrations in Lviv

Tour B: August 13 - 26, 2013 14 days \$2850 Twin (land tour) + \$1385 (airfare)

Kyiv, Poltava, Lviv, Yaremche, Kamianets Podilsky, Iv. Frankivsk, Bukovel, Chernivtsi
Special Highlights: Blessing of the Patriarchal Cathedral and concert in Kyiv; Sorochnytsky Yarmarok (Poltava); Zarvanytsia (Ternopil) and Ukraine's Independence Day Celebrations in Lviv

Tour C: August 14 - 25, 2013 12 days \$1750 Twin (land tour)

Kyiv and Lviv: **Special Highlights:** Blessing of the Patriarchal Cathedral and concert in Kyiv + Zarvanytsia

Registration and deposit deadline April 15, 2013

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METROPOLITAN STEFAN'S SCHEDULE

MARCH 2013

- 1 HOSTING VISIT OF IGOR SYBIGA, CONSUL GENERAL OF UKRAINE IN NEW YORK CITY, AND KOSTYANTYN VORONA, VICE-CONSUL.
- 4 MEETING OF SELECTED ASCENSION MANOR BOARD AND STAFF.
- 5 MEETING OF DIACONATE RECRUITMENT AND FORMATION ADVISORS.
- 7 MEETING WITH REPRESENTATIVES OF PROVIDENCE ASSOCIATION OF AMERICA.
- 8 MEETING REGARDING EVANGELIZATION INITIATIVE (DVD ON CREED).
- 11 VISIT TO POTENTIAL SITE FOR CHURCH IN SOUTH-WEST PHILADELPHIA.
- 12 MEETING OF HUMAN LIFE MINISTRY COMMITTEE.
- 13 ARCHIEPARCHIAL FINANCE COMMITTEE MEETING.
- 16 MEETING WITH DEACONS OF ARCHEPARCHY.
- 17 PRAYER, HOMILY, GATHERING OF "MOTHERS IN PRAYER" OF PHILADELPHIA AND NEW YORK CITY, ST. MICHAEL THE ARCHANGEL PARISH, JENKINTOWN, PA.
- 18 NATURALIZATION CEREMONY – A UNITED STATES CITIZEN!
LUNCHEON MEETING WITH MOST REV. CHARLES CHAPUT, ARCHBISHOP OF ARCHDIOCESE OF PHILADELPHIA.
- 19 MEETING OF UKRAINIAN CATHOLIC BISHOPS OF U.S.A.
- 21 MEETING WITH REV. IHOR KOLISNYK, CSsR, PROVINCIAL OF UKRAINIAN REDEMPTORIST FATHERS, LVIV, UKRAINE.
- 24 DIVINE LITURGY AT STs. PETER AND PAUL UKRAINIAN CATHOLIC CHURCH, BRIDGEPORT, PA.
PARTICIPATION IN CHILDREN'S PROGRAM FOR PALM SUNDAY.
Afternoon: VISIT TO NEW MISSION PARISH/DIVINE LITURGY AT LANCASTER, PA., REV. ANDRIY RABYI.
- 28 VESPERS AND LITURGY OF ST. BASIL THE GREAT WITH BLESSING OF HOLY CHRISM AND WASHING OF FEET, STs. CYRIL AND METHODIUS UKRAINIAN CATHOLIC CHURCH IN OLYPHANT, PA.
READING OF PASSION GOSPELS AT UKRAINIAN CATHOLIC CATHEDRAL OF IMMACULATE CONCEPTION, PHILADELPHIA.
- 29 VESPERS WITH LAYING OF HOLY SHROUD AT UKRAINIAN CATHOLIC CATHEDRAL OF IMMACULATE CONCEPTION, PHILADELPHIA.
- 30 LITURGY OF ST. BASIL THE GREAT AT UKRAINIAN CATHOLIC CATHEDRAL OF IMMMACULATE CONCEPTION, PHILADELPHIA.
- 31ST EASTER HIERARCHICAL DIVINE LITURGY AT UKRAINIAN CATHOLIC CATHEDRAL OF IMMACULATE CONCEPTION, PHILADELPHIA.



The Chancery staff celebrated Metropolitan Stefan becoming a United States Citizen with a cake his secretary, Olga Kuzewycz decorated like an American Flag.

Metropolitan Stefan's Homily to the "Mothers in Prayer" Group at St. Michael the Archangel Ukrainian Catholic Church, Jenkintown, PA

March 17, 2013

Glory to Jesus Christ!

I am pleased to share in this special gathering of prayer organized by the "Mothers Prayer Group". It is so uplifting and encouraging to be among people who desire to pray for the needs of all in the Church, and particularly for families, youth and children. It is heartwarming to hear of your hope to establish prayer groups dedicated to the martyrs of the Ukrainian Catholic Church. The Blessed martyrs want to intercede for our needs. They wait for our asking for their intercession for us in prayer.

On June 27th, 2001, Pope John Paul II, during his visit to Ukraine, beatified twenty-seven Ukrainian martyrs: bishops, priests, nuns, and one layman who suffered and died for Christ and His Vicar under the communist scourge.

One of those 27 martyrs is Blessed Vasyl Velychkovsky. He was a bishop-priest martyr who suffered great persecution in Ukraine



during communist rule. He was released in exile from his native Ukraine to Canada in 1973. He visited many places in Canada and in the USA, including our Cathedral. Bishop Vasyl died one year after his release. He was buried in a simply marked grave in a cemetery north of the City of Winnipeg.

For thirty years, the remains of this saintly and holy man rested peacefully at the cemetery, only visited occasionally by clergy and faithful. He was little known outside Ukraine. With his elevation to the status of a martyr, people became more aware of the significance of this holy man, Blessed Bishop Vasyl. They learned of how he endured torture, persecution and hostility because he would not

renounce the faith. Bishop Vasyl remained faithful in his love for Jesus Christ and for his Church. His body was raised from that simple tomb and placed in an especially prepared shrine where people come by busloads to pray for his intercession. Many miracles have occurred for people who have prayed to Blessed Bishop Vasyl. An eskimo in northern Canada told his Redemptorist priest that he was healed of a serious illness by an elderly man who came to visit him. He did not know who this elderly man was. One day when the eskimo man was at the church office, he saw a picture of Bishop Vasyl on the wall and he identified him as the elderly man who had come to heal him. It was a parish run by

the Redemptorist Fathers who have shared the story of Blessed Bishop Vasyl in all the areas they serve. Many visitors to the shrine have reported having received blessings through Blessed Bishop Vasyl's intervention.

Did the miracles begin because Bishop Vasyl was proclaimed as a martyr? Or did we fail to recognize his saintly power and miss out on thirty years of intercessory power? Pope John Paul proclaimed a reality which was already there. This is true of the other twenty six martyrs. They wait for our coming to them with our prayers. They cannot help us if we fail to recognize their intercessory power. We need to pray to the Blessed Martyrs with faith.

(continued on next page)

Metropolitan Stefan's Homily to the "Mothers in Prayer" Group

(continued from previous page)

The theme selected by the organizers for the transferring of Blessed Bishop Vasyl's earthly remains was "Fully Alive". You and I are called to be fully alive in our faith. We become fully alive through our perseverance in our commitments in our life, in good times and in difficult times. We become fully alive by being faithful in our promises made to God and to others. We become fully alive by living in communion with God and with those whom He gives us to love and to nurture. We are called to be fully alive with our family, with our children, with our husband or wife in holy marriage, and as a single person. Recall when Jesus told his disciples that He came to give them life, and life to the full! Jesus wants each of us to be fully alive. He wants each of us to be fully alive in our living daily life. God wants us to live in a life of constant grace which He so generously gives us.

Our Blessed Mother revealed what being fully alive meant in one's life. Recall how Mary, the mother of Jesus,

asked Jesus to change the water into wine at a wedding feast. She was nurturing her son, Jesus in a way only a mother can often accomplish. Mary understood the power within her son, Jesus. She lovingly was calling forth from within him to proceed forward to do God's will. Mary understood that there was a special plan for Jesus in God's plan. Mary was giving her motherly encouragement to go forth. This is a strong aspect of nurture which mothers give their children.

Is this not what you and the Mothers Prayer Group is all about? You organize yourself and gather for prayer. You strengthen and support one another in your earthly journey. You pray for your families, for your children, for the Church. You show by example that we do not journey alone in life. We need the intercessory power of the martyrs and of the saints to help us. We need the strength of gathering together in worship and in prayer. We need to shout out to our brothers and sisters in Christ to be fully alive in their faith.

I gratefully and with much joy approve and support your planned gathering of the Mothers Prayers groups on April 13th in New York. I encourage you to be well organized in presenting your material to the priests and to the bishops. It will help greatly in engendering support. I also endorse your consecrating the different groups to a particular Ukrainian martyr. Please consult on this, and take the extra time to ensure that you assign them wisely given the character of various parishes, and the origins of the various martyrs. You don't want to offend anyone by not respecting the heritage of the martyr. I am also very encouraged by your plans to encourage the formation of youth groups within our Church. The vitality and motherly nurture of a woman gives its own energy and blessings of life to such endeavors. I thank you for this holy initiative. In your good endeavors, always try to be inclusive of everyone, regardless of language abilities, and whether born here or elsewhere. I am confident that the Blessed martyrs will intercede strongly in

ensuring your success in your endeavors for the youth of our Church.

Please pray for our priests and for our parishes that they become fully alive as God's home to all. Let us grow in our love for one another and in our knowing of God's love for us. God has a special mission for each of us. I believe that mission is to be a life-giving source of spiritual nurture through the power of prayer. The saints and the Blessed martyrs will intercede for us. We do not journey alone. Thank you for fulfilling your mission as mothers and as women in calling our faithful and our Church to be fully alive in faith and in prayer.

My heartfelt thanks to Fr. Volodymyr Kostyuk and to the parishioners of St. Michael the Archangel Ukrainian Catholic Church for the welcoming and warm hospitality they show to everyone.

God bless you richly in ways only He can, (+) in the Name of the Father, and of the Son, and of the Holy Spirit, Amen.

Glory to Jesus Christ!

SISTERS OF THE ORDER OF SAINT BASIL THE GREAT

"Come and See Weekend"

During the weekend of March 2-3, 2013 two young women joined the Sisters of the Order of St. Basil the Great Jesus Lover of Humanity Province at Fox Chase Manor, PA to experience the monastic life of the Sisters. Lisa Hamilton from Washington, DC and Tina Morotti from Vineland, NJ responded to the invitation to "Come and See" where we live, how we live and much more. This weekend was designed for young women who may feel inclined to live as religious women. Sisters Joann Sosler, OSBM and Ann Laszok, OSBM facilitated the weekend sessions for reflection, sharing and participation in the Divine Office, Divine Liturgy and fellowship in the Eastern monastic tradition. Both Tina and Lisa expressed gratitude for this life-enriching experience.



Photo: Lisa Hamilton, Sister Ann Laszok, OSBM, Tina Morotti, Sister Joann Sosler, OSBM

After 100 years of service to the Ukrainian Catholic Church the sisters of the Order of St. Basil the Great continue the mission of our Lord, Jesus Christ for His people and serve Him as His praying, healing, life-giving presence. You, too, can join in this mission. For additional information go to vocations@stbasils.com.

Rev. Dr. Oleh Kindiy Speaks at Workshop

On Saturday, March 16, 2013, the Sisters of St. Basil the Great were pleased to host speaker Rev. Dr. Oleh Kindiy, a visiting priest from L'viv, at their Basilian Spirituality Center, Fox Chase Manor, PA,

of his day, then centered on the "Theological and Catechetical Teaching in St. Basil's Anaphora", the prayer that served as an inspirational guide to the writing of the Catechism of the Ukrainian Greek Catholic Church Christ Our Pascha.

encompassing Eucharistic prayer covering creation to Redemption and interspersed with thanksgiving and praise to God.

Catholic University, is at present a Fulbright Scholar at Aquinas College conducting extensive research on the relationship between humanity and the environment in light of the wisdom of philosophers and theologians in the early Byzantine and medieval ages. Father resides with his wife Ivanka and their two children, Lev and Daria, in Grand Rapids, MI.

Father's presentation began with a profile of St. Basil the Great an outstanding spiritual, social and cultural leader

In his talk, Father Kindiy explored in depth the anaphora of St. Basil's Liturgy, an all-

Father Kindiy also updated the audience on the progress of translating the Ukrainian edition of the Catechism into English and other languages, a process expected to take at least an additional year.



Rev. Dr. Oleh Kindiy

MARCH 31, 2013

A field trip to see the Replica of the Shroud of Turin in Wilmington, DE.

St. Nicholas Ukrainian Catholic Church, Wilmington, DE, and pastor Rev. Volodymyr Klanichka, hosted the Replica of the Shroud of Turin Exhibit at their parish from March 10-23, 2013. "The Way" received a link to a blog post that was written by a tourist who went on a field trip with a group to see the Exhibition at St. Nicholas Ukrainian Catholic Church, Wilmington, DE.



Here is a quote from the blog post about their trip to see the exhibition, "It

was a blessing of many facets to be able to see and touch an *exact* replica...one of only 9 in the world... approved by the Vatican and *touched to the actual*... of The Shroud of Turin! A local, Ukrainian Catholic Church hosted the event and our Pastor asked if the homeschoolers would like to join him on a tour and visit. The turnout was great and their hospitality was like a warm embrace amidst their sumptuous gold and jewel-toned soaked Church. The highlight, of course, was learning so much about this incredible object; but each of us also felt delighted to meet the fine pastor of the Ukrainian Catholic Church and learn about their Mass (Liturgy). We plan to pray the Mass with our new friends one Sunday... Thank you, St. Nicholas Ukrainian Catholic Church for a day we'll not soon forget."



Photos were taken by Allison Giron and used with permission. You can see more pictures from their trip to St. Nicholas Ukrainian Catholic Church at <http://totustuusfamily.blogspot.com/2013/03/the-shroud-of-turin-replica-field-trip.html>

Pussy willows and palms blessed for Flowery Sunday at St. Michael's Church in Shenandoah

BY JOHN E. USALIS (STAFF WRITER jusalis@republicanherald)

Published: March 24, 2013

SHENANDOAH, PA - A tradition from Ukraine and other parts of eastern Europe continued this weekend as the blessing of pussy willow branches was held in Eastern Rite Catholic churches throughout the region for Flowery Sunday, also known as Palm or Passion Sunday in western Christian churches.

At St. Michael Ukrainian Catholic Church in Shenandoah, Monsignor Myron Grabowsky, pastor, blessed the pussy willow branches at the conclusion of Saturday's Divine Liturgy on March 23, and did the same at Sunday's Divine Liturgies in Shenandoah and at St. Nicholas Ukrainian Catholic Church in Saint Clair, his other pastorate.

Grabowsky also blessed palm branches for parishioners who would like to take both to their homes.

"You need to understand what is really occurring, that you journey with our Lord this coming week," Grabowsky said before the Divine Liturgy began.

According to the church bulletin, "In Ukraine, Palm Sunday is called Flower(y)

Sunday (Kvitna/Tsvitna Nedilya), or Willow Sunday (Verbna Nedilya), because in Ukraine, flowering willow branches are blessed in place of palm fronds. At the end of the Liturgy, when people come for the anointing, they take blessed willow branches and candles. After the service, they bring them to their homes and use as sacramentals. There is a tradition to tap each other with willow branches wishing good health, wealth and happiness, saying one of the following verses: 'The willow hits, not I; A week from now will be the Great Day, Pascha.' or 'Be as big as the will, healthy as water, rich as the earth.' This ritual dates back to pagan times.

Since ancient times the willow tree is considered to be a holy tree and symbolizes resurrection, eternal life, heavens and the whole universe. It is the first tree to show signs of life after long winter. It was believed to have mysterious protective, medicinal and energizing powers drawn from the sun and people tapped each other with branches believing that the energy from the tree will be transmitted to them. Willow is famous for its medicinal properties and for ages was used to treat many illnesses."



Monsignor Myron Grabowsky blesses the branches and palms March 23 during Divine Liturgy at St. Michael Ukrainian Catholic Church, Shenandoah, Pa. (Photo: John E. Usalis)

Grabowsky focused on the bringing of Lazarus back to life by Jesus, including the grumbling of the people that Jesus had arrived four days after Lazarus had died, apparently too late to save his good friend. After raising Lazarus from the dead, those who were complaining about Jesus became followers, at least for a time.

"Can you picture yourself putting willow branches and palm branches down as Jesus rode by or threw your cloaks on the ground with the branches?" Grabowsky said.

At the conclusion of the Divine Liturgy, Grabowsky prayed the blessing over the branches as altar

servers Liam and Aden Wolfe stood nearby. After the blessing, people came to the front of the church and were handed either pussy willow or palm branches or both.

After the Divine Liturgy, Grabowsky explained why he blesses the willow and palm branches.

"We never know if we have enough pussy willows," he said. "We have both because even in the book we use for the blessing, it says 'palms and branches.' In Ukraine, they couldn't get the palms, so in the spring using the old calendar, the pussy willows were always out, and they're the first harbinger of spring."

April 2013 - Квітня 2013

Happy Birthday!

З Днем народження!

April 1: Rev. Deacon Mr. Theophil Staruch
April 7: Rev. Petro Zvarych
April 7: Rev. Deacon Mr. Paul Spotts
April 14: Rev. Taras Svirchuk, C.S.s.R.
April 28: Rev. Ihor Royik

May the Good Lord Continue to Guide You and Shower You with His Great Blessings. Mnohaya Lita!

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

Congratulations on your Anniversary of Priesthood!

Вітаємо з Річницею Священства!

April 3: Rev. Msgr. Stephen Hrynuck (75th Anniversary)
April 7: Rev. Taras Svirchuk, C.S.s.R. (7th Anniversary)
April 10: Rev. Roman Dubitsky (48th Anniversary)
April 10: Rev. Edward Levandusky (48th Anniversary)
April 10: Rev. Uriy Markewych (48th Anniversary)
April 14: Rev. Volodymyr Klanichka (12th Anniversary)
April 14: Rev. T. Frank Patrylak (51st Anniversary)
April 19: Rev. Evhen Moniuk (21st Anniversary)
April 27: Rev. Wasyl Bunik (20th 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!



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Articles and photos proposed for publication should be in the Editor's office at least two weeks before requested date of publication. For advance notice of the upcoming events, kindly send one month in advance. All articles must be submitted in both English and Ukrainian languages, THE WAY will not translate proposed articles. All materials submitted to THE WAY become the property of THE WAY.