

Letter from His Beatitude Sviatoslav to the Beloved Mothers of Priests serving in the Ukrainian Greek-Catholic Church throughout the world.

Dearly Beloved Mothers,

Christ is Risen!

During my life as a layman, priest and bishop, I've come to realize that perhaps the most solemn and awe-inspiring moment that can be experienced by a faithful member of our Church is to have the privilege of being present at the ordination to the Holy Priesthood of a young man, and to receive his first priestly blessing at the conclusion of the Holy Rite of Ordination. Truly, it is difficult to imagine an event that is more joyous for the Church! The hearts

of everyone present: bishop, con-celebrating priests, parents, family, friends and faithful, are invariably filled with unspeakable happiness and awe as they witness the solemn transforming action of the Holy Spirit upon one who has been chosen and taken from among themselves and consecrated to a life of service.

There is normally one person present, however, whose joy is incomparably greater than anyone else's, whose heart is literally bursting with pride and love, whose eyes spill over with tears of joy, whose lips burn



with sentiments of praise and thanks to the Lord. This person is the mother of the priest, and she feels these sentiments so much more deeply than

anyone else, because she is closer to the new priest than perhaps any other human being. In

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Mother's Day Greeting

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

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fact we can say that she, in a very real way, takes responsibility more than anyone, for the new shining knight in the army of Christ that stands before the congregation of the day of his ordination. Perhaps in the soul of each mother at this moment is born the same feeling that the Mother of the Great Priest of our Church – Metropolitan Andrew had, in her memoirs about the First Divine Liturgy of her son in their native Prylbychi she writes: “You cannot express with words the beauty of this Divine Liturgy, his blessing and spiritual uplifting of all present...when he blessed laying his hands on our heads we kissed them, those hands sanctified by the Lord’s Sacrifice...” Perhaps as for each believing mother, for Sophia Fredro-Sheptytsky the vocation of her child, “to serve at Christ’s altar”, using her words became “the most precious among the blessing of the Lord”.

Today is Mother’s Day, the day in which we express our love for our earthly mothers in a special way, and offer

our prayers for their health and blessings if they are still with us, and pray for the repose of their souls if the Lord has already taken them to Himself. And today I bow my head in humble gratitude before every mother of every priest. With special love I would like to embrace today my mother who always has been watching over me since the first moment of my life. With her heart she feels all of my joys and tribulations, she dedicates, on behalf of me, her health and her prayers, she is a companion in my priestly service on all of the paths of God’s Providence.

I thank the mother of every priest for everything she is, for all the sacrifices she makes, but primarily, for her faith, a lived faith, a loving faith, which she has taken and lovingly grafted onto the heart of her son, who has become a priest. The vocation to the priestly and religious life is a gift of God and, at the same time, a mystery. The Holy Spirit “blows where it wills” (Jn. 3:8) and no one knows for certain where or when or upon whom it will descend.

But certainly the seed of God’s call sprouts more quickly in soil that is fertile and watered. The voice of God is heard more clearly and accepted more readily in a heart of a young boy whose mother, since the time he was a small baby, has lovingly cupped his little hands in hers and traced the sign of the Cross on his breast each morning and evening. The voice of God is heard more readily by the boy who, at his mother’s knee, has been taught the prayers to God, the Blessed Virgin and the Saints, and who, at every opportunity, has been led by her to the parish church where he has often taken a burning candle from her hand to place before the icon and has kneeled down beside her to pray beneath it. The voice of the God is heard more readily in the heart of a young boy, who, following the example of his mother, has frequently approached the Holy Mysteries of Reconciliation and the Holy Eucharist for the cleansing and rejuvenation of his soul. For your faith as the mother of the priest, I thank you.

I also thank the mother of every priest today for her constant prayers for her son, who has become a priest. A mother always prays for her children. The prophet Isaiah asks: “Can a mother forget her infant, be without tenderness for the child of her womb?” (Is. 49:15) The answer, of course, is ‘no’. No matter what happens, the heart of a mother remains true. She can never forget her child, from the moment she feels it stirring for the first time in her womb, until the day, surrounded by her children, she closes eyes for the last time in this world. Nothing is stronger or more insistent or more efficacious than the prayer of a mother for her children.

Because of your prayer, the prayer of a mother, your son has not only heard the call of God in his heart, but has had the courage walk against the current of modern society and answer this call. Because of your prayers he has withstood the temptation of the Evil One to abandon this call, to rationalize it as something not meant for

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him, but for some else. Because of your prayers he has been persistent in his pursuit of knowledge and holiness of life; because of your prayers he has come to know that the service of God and one's neighbour is the most exalted goal for which one can strive in this life. And because of your prayers he is supported and sustained in all the joys and consolations, and through all the sorrows, hardships and temptations he will experience in his priestly life and service. For your prayers for all your children and especially for your son who is a priest, I thank you.

Today, as we concentrate our thoughts and prayers in thanksgiving to all the mothers of priests, we know that Mary, the Mother of God stands near us, praying with us. She is the supreme image of priestly motherhood and each mother of a priest is a reflection of her motherhood. Who better than she, the mother of Christ the Divine Priest, understands the joys and consolations as well as the sufferings and sacrifices that comes with being the mother of

a priest? Who, more than she, is the model of faith and prayer for every mother of a priest?

Think of the faith in God she displayed on the day of the Annunciation. Standing before a mystery that cannot be understood by human thought, in total faith and love she said 'yes' to the Father. Yes, she said. I agree to become the mother of the Messiah in a manner that passes all understanding. "May it be done to me according to your word." (Lk 1:38) Think of the intensity of her prayer for the safety of her child, when her 12-year old son, Jesus, was lost for three days in Jerusalem, where she and Joseph had brought him for the Feast of Passover. Think of the depth of her sorrow, when, standing at a distance, she watched helplessly as her beloved Son was scourged, spat upon, and nailed upon the Cross by sinful men, to die a horrible, painful death. And think of the joy that filled her heart when the angel appeared to her, telling her of His Resurrection from the dead, as we sing in the triumphant

Paschal hymn: 'Ангел звістив'.

My dear beloved mothers! Each one of you, each and every mother of a priest has shared in some way, in the joys, the sorrows, the prayer and the faith of the Most Holy Mother of God. Each one of you, on your life's journey as the mother of a priest, have had the occasion along with Mary, to "ponder all these things her heart". (Lk 2:51) Each one of you, as Mary was, has been a willing instrument of God in the mystery of the priestly vocation of your son.

In a very real sense, the priest does not belong to himself. He does not even belong to his mother. The priest belongs to everyone, because he serves everyone. The priest belongs to God, because he serves God. Every priest can rightly say along with the prophet Isaiah: "the Lord called me from birth, from my mother's womb he gave me my name." (Is 49:1) What a privilege it is, to be the mother of a priest! What a noble vocation it is, to share in God's work for

the salvation of the world by being the mother of a priest!

Let this realization be a consolation for you during those times, when perhaps, the priest, your son, is far from you, or seems to have forgotten about you amidst the obligations of his priestly service. Remember that he prays for you, remember that the bishop prays for you, the entire Church prays for you in humble gratitude for the gift of your son in the service of the Lord. May God bless you and keep you in good health and happiness!

Bowing my head before you with thanksgiving and deep reverence I call upon you and all of your relatives the blessing of Almighty God Father, Son and Holy Spirit.

+SVIATOSLAV

Given on the 26th day of April 2013 A.D. in the City of Kyiv, at the Patriarchal Cathedral of the Resurrection of Christ

May, 2013

Metropolitan Stefan's Reflection on Mothers' Day

Today, we give thanks to our mothers for their gift of life and nurture by remembering them especially in our prayers, and with acts of affection and goodness. We fondly and gratefully recall their living as bearers of light in our earthly life. Mothers give special witness as active bearers of the light of faith to their children, to their spouse, and to the entire family.

Jesus said that a person does not light a candle and then put it under a basket for no one to see. The gift of our faith, the light of our faith is meant to shine brightly. It is meant to be a source of rekindling the faith in others around us who may be struggling. Mothers seem to be blessed with a compelling grace to actively teach and model their life-giving faith to their children and to others. They plant the early seeds of faith in Jesus Christ and nurture it throughout their lifetime. They do not surrender to being passive in the celebration of their faith for which all of us are so grateful. They are steadfast in their faith as witnessed by their steadfast participation in the Church.

The best testimony you and I can give to the gift of our mothers is to ourselves become bright bearers of the light of faith. Choose to nurture the seed of faith planted within you by your mother by learning more about your faith, your Church. Choose to actively share your faith with those whom you have been given to love and nurture in your life. Celebrate your faith energetically and enthusiastically, and without reservation, in imitation of your mother's gift to you. Choose to put aside your passivity! It only limits and constrains the gift so freely given to us by our mother.

The Blessed Mother of God gave her passionate and unconditional 'yes' to celebrate God's plan through her. It led to a gift for all of us beyond our comprehension – God's saving plan for all of us in Jesus Christ, our Savior. The love and unconditional commitment of our earthly mother has given you and me opportunity to celebrate life and all its wonders as recipients of God's love. In testimony to our loving mothers, let us live as bright bearers of light!

God bless all of our mothers in ways only He can for many blessed and happy years! May the souls of our loving departed mothers be granted eternal peace with Jesus Christ!

+ Stefan Soroka
Metropolitan-Archbishop



Lancaster Mission Parish

A Divine Liturgy of St. John Chrysostom will be celebrated at St. John Neumann Roman Catholic Church (601 East Delp Road, Lancaster, PA) every Sunday at 1:30PM. Officiating celebrant – Very Rev. Andriy Rabi, pastor of Nativity of Blessed Virgin Mary Ukrainian Catholic Church in Reading. The services are bilingual, in Ukrainian and English. For more information, please call 610.376.0586, send email nativitybvmucc@mail.com, or find us on FACEBOOK, <https://www.facebook.com/ukrainianmissionlancasterpa>

Bethlehem Man to be Ordained Deacon

Philadelphia – What do you get when you mix together an interest in vintage cars, ice hockey, and chemical engineering? Your first answer would probably not be the Archeparchy's newest deacon, but any other answer would be incorrect. Some two thousand years ago, Jesus, the son of a carpenter, born in Bethlehem of Judea, first called some fishermen to follow him. Today, he has called a chemical engineer from Bethlehem of Pennsylvania, to follow after him, and it is now time for Walter Pasicznyk to take the next step on his journey toward becoming a priest.



Subdeacon Walter Pasicznyk

The Ukrainian Catholic Archeparchy of Philadelphia is happy to announce that Subdeacon Walter Pasicznyk will be ordained a deacon on Pentecost Sunday, May 19, 2013 at 10:00 a.m. in St. Josaphat Ukrainian Catholic Church, Bethlehem, Pa. The Most Reverend Stefan Soroka will celebrate the Divine Liturgy and with the laying on of his hands upon Subdeacon Pasicznyk, he will ordain him to the Order of Deacon.

Subdeacon Pasicznyk, 47, is the son of Ihor and Olympia Pasicznyk of St. Anne's Parish in Warrington, Pa. He has 4 sisters and 1 brother. An additional sister died at birth. He is a graduate of Central Bucks High School East, and the Pennsylvania State University with a BS in Chemistry. He had also attended Boston University where he played varsity ice hockey for two years.

Subdeacon Pasicznyk will begin his final semesters of studies at St. Josaphat Seminary and The Catholic University of America, Washington, DC, in the fall of 2013. He is pursuing a Master of Divinity degree in its School of Theology and Religious Studies. During the summer hiatus, he will continue his seminary formation by completing a 400 hour clinical internship in the Pastoral Care Department of Lehigh Valley Hospital in Allentown, Pa. In addition to his interest in ice hockey, he is also an avid collector and restorer of vintage cars and trucks. At one time, he was tinkering with almost 15 vehicles before he decided to answer his call to ministry and the priesthood.



**St. Josaphat
Ukrainian Catholic
Church, Bethlehem,
Pennsylvania (USA)**

Sunday of the Holy Fathers of the First Ecumenical Council

May 12, 2013



After Jesus said this, he looked toward heaven and prayed: "Father, the time has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by completing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began. "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. Now they know that everything you have given me comes from you. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me. I pray for them. I am not praying for the world, but for those you have given me, for they are yours. All I have is yours, and all you have is mine. And glory has come to me through them. I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by

the power of your name—the name you gave me—so that they may be one as we are one. While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. "I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. (Jn. 17, 1-13)

The Sunday before Pentecost is called on our church calendar the Sunday of the Holy Fathers. On this day each year we are asked to remember what our fathers did: specifically the 318 Church Fathers who came together in 325 AD in Nicea to form the First Ecumenical Council. The Emperor Constantine had just put an end to the bloody, three hundred-year persecution of the Church, during which 11 million Christians gave their lives for Christ. Christians now began coming out of the catacombs to worship in churches. These 318 bishops came together to define the teachings of Christ which were being challenged by false teachers. They gave us, among other things, the Nicene Creed, the summary of our faith, which is still read at every Divine Liturgy. Our Church is often called the Church of the Fathers because she maintains a living connection with these early Church fathers. We are not a Church that was instituted a few years ago, or even a few centuries ago. As Ukrainian Christians, we have inherited all the experience of 21 centuries of Christian living and thinking and believing. We have behind us hundreds of believing men and women of every culture and tongue who witnesses to the truth of the Gospel, often dying for it in order to hand it down to us. That is why when we Eastern Christians pick up the Bible to read it, we do not act as if these 20 centuries of church history did not exist. We read the Bible and we gain a better understanding of it because we consider how the Holy Spirit has guided the Church Fathers in the past to interpret certain difficult passages in Scripture. This is what we mean by Sacred Tradition.

We do not mean a slavish attachment to the past. By Sacred Tradition we mean A LIVING CONNECTION WITH THE ENTIRE PAST EXPERIENCE OF THE CHURCH, 21 centuries of it during which the Holy Spirit has been acting and speaking through the Church. Our churches have a great sense of community. You will

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Sunday of the Holy Fathers of the First Ecumenical Council

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notice that the Eastern Christian regardless of ethnic background never prays alone. We pray together with all the saints who have passed on. We pray not as individuals but as members of the body of Christ, THE CHURCH. We pray with the Theotokos, the Mother of God, the apostles, the martyrs and the saints of all the ages. They are present at every liturgy as depicted in the iconography of our Churches. We, Christians do not stand alone. Behind us stands a cloud of witnesses. Behind us, for example stand those 318 Church Fathers who came to that First Ecumenical Council. They came, bearing the scars of martyrdom, of a persecuted community. Some with only one eye and some with one arm. Two came without legs and some with disfigured faces. They came with twisted and paralyzed limbs. They came from all over the Empire to bear witness with their whole personality to the truth they believed: that Jesus Christ is Lord.

So every year, on the Sunday before Pentecost we are called to remember those who stand behind us. Those who have already received the Holy Spirit. Remember the Apostles, the martyrs, the saints. Remember what they suffered to make the Holy Spirit available to us next Sunday. And too, we must remember that like they, we must pass on to others this same Holy Spirit by our words and deeds. So that in the words of the Apostle James: "THE WORLD MAY SEE YOUR GOOD WORKS AND GLORIFY YOUR FATHER WHO IS IN HEAVEN."

MOLEBEN TO THE MOTHER OF GOD

The Sisters of St Basil of Fox Chase Manor have set the theme of Accepting the Cross: Martyrs of the Ukrainian Catholic Church for their Pilgrimage October 6, 2013 in Fox Chase. Special emphasis will be centered on Blessed Vasyl Velychkovsky CSsR whose life & relics will be honored during the Pilgrimage.

To honor the 26 martyrs of the Ukrainian Greek Catholic Church proclaimed Blessed by Pope John Paul II, Moleben to the Mother of God will be celebrated at the grotto dedicated to our Lady of Pochaiv in Fox Chase at 12:15PM every Sunday until the pilgrimage. Prayers for a miracle, and the veneration of the relic of Blessed Vasyl Velychokvsky will be celebrated at the conclusion of each Moleben. During inclement weather the Moleben will be celebrated in the Sisters Chapel.



**Blessed Vasyl
Velychkovsky CSsR**



We invite the priests, parishioners, Religious societies to join with us at 12:15PM in our prayers to the Mother of God, for a miracle. A miracle which will declare our martyrs, Saints of the Catholic Church. The faithful of the Archeparchy are invited and encouraged to come & join with us in prayer, for healing, for honor and for God's glory through those who have given the ultimate sacrifice of their lives for their faith.

Sisters of the Order of St. Basil the Great
710 Fox Chase Road
Fox Chase Manor, PA 19046

Grotto
MAY 12, 2013

A Special Easter Sviachene in Southern Jersey

On Sunday, April 21st, 2013, St. Michael's Ukrainian Catholic Church in Cherry Hill, New Jersey, celebrated their annual Easter Dinner/Sviachene. This was a special day for the parishioners of St. Michael's as Metropolitan Stefan Soroka arrived for a Canonical Visitation. Metropolitan Stefan presided at the Divine Liturgy of St. John Chrysostom and celebrated the Liturgy with Metropolitan-Emeritus Steven Sulyk, Rev. Paul Labinsky (ret.), and Rev. Paul Makar (pastor of St. Michael's). The Liturgy was well attended, and afterwards, the parishioners retired to the parish hall for the traditional Easter Dinner, the Sviachene. The children of the parish, along with the men of St. Michael's Finance Council,

greeted Metropolitan Stefan with the traditional bread, salt, and flowers. After enjoying a traditional Ukrainian Easter dinner, the children of the parish took part in the annual St. Michael's Easter Egg hunt on the church grounds in the gorgeous sunny weather. It was a blessed day to remember for all present!



Metropolitan Stefan's homily during his Canonical Visit to St. Michael's Ukrainian Catholic Church, Cherry Hill, NJ on Sunday, 21 April 2013. Father Paul Labinsky (ret.) looks on from the sanctuary.



The children of St. Michael's Ukrainian Catholic Church, Cherry Hill, eagerly await Metropolitan Stefan's arrival.



Metropolitan Stefan blesses the children of St. Michael's Ukrainian Catholic Church, Cherry Hill, NJ, while Father Paul Makar, Pastor of St. Michael's, assists.

Our Eastern Brothers - An interview with Archbishop Stefan Soroka about Eastern Catholicism, Orthodoxy and traditions

by Alton J. Pelowski

May 1, 2013

A number of Eastern-rite bishops were among the nearly 200 members of the hierarchy who gathered to concelebrate the opening Mass of the Order's 126th Supreme Convention Aug. 5, 2008, in Quebec City.

Since Roman Catholics comprise the vast majority of the world's more than 1 billion Catholics, most people today think the Catholic Church and the Roman Catholic Church are synonymous terms. However, there are some 22 Eastern Catholic Churches, which have their own ancient traditions and customs. In the early centuries of Christianity, disagreements and controversies regarding authority, traditions and theological nuances began to grow between the Greek-speaking East, centered in Constantinople, and the Latin-speaking West, centered in Rome. This eventually resulted in the East-West Schism, also called the Great Schism, of 1054. Because the Eastern Catholic Churches were once associated with the Eastern Orthodox Church, they

share common elements with Orthodoxy in things like language, liturgy and artistic traditions. Nonetheless, they remain in full communion with Rome.

In recent decades, Pope John Paul II and Pope Benedict XVI have encouraged a greater appreciation of Eastern traditions among Latin-rite Catholics and have also sought to improve dialogue with Eastern Orthodox leaders. With this in mind Columbia's managing editor, Alton Pelowski, interviewed Archbishop Stefan Soroka of the Ukrainian Greek Catholic Eparchy of Philadelphia. Archbishop Soroka is a native of Winnipeg, Manitoba, and a member of Bishop Stephen Soter Ortynsky Council 14088 in Philadelphia.

Columbia: What is the distinction between Eastern and Western Catholicism?

Archbishop Soroka: Essentially, the faith that Eastern Catholics proclaim is the same as that of the larger Catholic Church, but we convey

our faith, our spirituality, in a different way. For example, there are differences in the way our liturgy is celebrated and in our liturgical vestments. There are differences in the architectural style of the churches.

When our church, the Ukrainian Catholic Church, came back under the Holy Father in 1596, there was a provision in the agreement which stated that the Ukrainian Catholic Church's rites and traditions would be respected.

Columbia: How does Eastern Orthodoxy differ from Eastern Catholicism?

Archbishop Soroka: The major issue pertains to the role of Peter, the Petrine tradition and how the bishop recognizes the primacy of the pope of Rome. There are also minor theological differences. For example, Orthodox don't look at purgatory in the same way that Catholics do. Beyond that, the faith that we proclaim is essentially the same.

In fact, the Eastern



**Metropolitan-
Archbishop
Stefan Soroka**

Ukrainian Catholic Church meets annually with the Ukrainian Orthodox Church for a few days. Theologians focus on what we have in common as opposed to where we're different. It's amazing how our perceptions are perhaps more of a blockade than any real differences.

Columbia: What are some of the more common Eastern Catholic Churches, particularly in North America?

Archbishop Soroka: Interestingly, America is quite unique in the world. We have 18 of the 22 Eastern Catholic

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Churches, which come from different traditions. Most have bishops, and some of them serve as bishop of all of America, even Canada. Others have a number of eparchies, or dioceses, within the United States. The largest tradition is the Byzantine tradition. There are also the Syro-Malankar and the Syro-Malabar Churches from India, and different smaller churches. We gather annually at the U.S. Conference of Catholic Bishops and now have a separate region. We also gather annually for a meeting in April at the Maronite Center in St. Louis.

Columbia: You are currently serving as Ukrainian Catholic archbishop of Philadelphia. Unlike a Roman Catholic diocese, your archeparchy spans a much larger area. How does that work?

Archbishop Soroka: As archbishop, I cover a territory from Eastern Pennsylvania down to Virginia. I'm also the metropolitan for the U.S.A. We have four eparchies. I have 70 parishes spread over

six states, so it is more difficult to build a sense of community. Our communities are also dispersing. With the new immigration that has been coming from Eastern Europe, people have tended to settle in different areas where we often don't have parishes. We're developing some new mission parishes, which is exciting, but we are also seeing that our membership is slowly decreasing in some population centers.

Columbia: Iconography is prominent amid Eastern Christianity's rich liturgical and artistic traditions. What exactly are icons?

Archbishop Soroka: In today's sense of the computer world, everybody knows what an icon is, right? You click on it, and it's a portal to something else. I like to use that imagery even for religious icons, in the sense that they are a portal to the heavenly kingdom, a peek into the divine, a window into heaven. Icons very much invite us, as we sit and meditate and pray before them, to see through them, to see

what they're portraying to us. They are teaching images, too. They may portray something from Scripture, a feast or a saint — teaching and evangelizing through the symbolism they depict, while at the same time taking us to the other world, in a sense.

Columbia: The Blessed Virgin Mary seems to play a prominent role in iconography. Are there differences between the portrayal of Mary in the East and West?

Archbishop Soroka: There are some differences, such as the colors that are used to represent Our Lady. In Eastern icons, Mary is usually wearing a blue garment and is covered with a red cape — the blue representing humanity and the red representing divinity. If you look at icons of Christ, he is wearing red, the divinity, and he puts on the blue cape, which represents the humanity that he takes on. In the East, in particular, the Mother of God is portrayed holding Christ Jesus in a way that her arms become the seat of wisdom. In Latin traditions, you will

often see her portrayed by herself. In the Eastern churches, however, she almost always has Christ in her arms, and she is always looking to him as he looks to us, to the world. We always see Mary as the Theotokos, the bearer of God.

The tradition to venerate Mary in a special way during the month of May is very much a Latin tradition. Our churches have taken on that tradition, but Mary is always part of the entire journey throughout the liturgical year. If you walk into any (Eastern) church, you see that Mary is predominant in all of the imagery and icons. In the liturgy, after the words of consecration, for example, the first prayer is commemorating the Mother of God.

Columbia: Are there other notable differences of emphasis in Eastern iconography and traditions?

Archbishop Soroka: The art of the Latin Church, it might be said, stresses the humanity of Jesus, whereas we stress

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the divinity of Jesus; it comes across differently.

Even in the feasts, there is a slightly different emphasis. Eastern churches celebrate the Annunciation of the Mother of God, putting emphasis on who is receiving the message. The Latin Church refers to the Annunciation of Our Lord. Similarly, we have the feast of the Conception by St. Anne on Dec. 9, as opposed to the feast of the Immaculate Conception on Dec. 8.

There are some cultural differences even among the Eastern churches. In Eastern Europe, for example, we use gold more often as the background of the icons, stressing the heavenly light of Christ. In the Middle East, on the other hand, you have more use of the color green, which is a sacred color of that area.

Columbia: Pope John Paul II emphasized that the Church must breathe with “two lungs.” What did he mean by this statement?

Archbishop Soroka: I
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think what Blessed John Paul was trying to get across was the idea that the Eastern and Western traditions are dependent on each other. The Church is richer for it; we have something to offer one another in our spirituality, our prayer and our journey to come closer to our Lord. It's important for Eastern Catholics to take on our duty to inform the Latin Church more, and for the Latin Church to become more aware of this other “lung” of the Church. This would also then help us ecumenically with the Orthodox world. Many Latin-rite Catholics do not know that, in certain situations, according to the Code of Canon Law, they can receive sacraments from the Orthodox Church. The fact that Catholics are allowed to do this says so much about what we have in common.

Columbia: How have recent popes emphasized dialogue and ecumenism with Eastern Orthodox Churches that are not in communion with Rome?

Archbishop Soroka: I think John Paul introduced much of

that dialogue to create mutual understanding and respect between the churches, and Pope Benedict very much encouraged it. As a result, we have come to understand one another better, and have come to understand that our misperceptions are perhaps greater than the real differences.

Pope Francis, during his ministry as cardinal in Buenos Aires, certainly conveyed openness to the Eastern churches. They say that when he was a young student, he would make a point of getting up and serving as an acolyte for a Ukrainian Catholic priest. He learned our tradition, our rite, at a young age. Eventually, he was appointed the bishop for all the Eastern churches in Argentina until, in some cases, their respective bishops were assigned. He is very aware of the Eastern churches, and that's tremendous.

The presence of Ecumenical Patriarch Bartholomew of Constantinople, who is called “first among equals” in the Eastern Orthodox churches, at

Pope Francis' installation Mass was a very hopeful sign. This never happened since the split in 1054. Nearly 1,000 years! And actions sometimes speak a lot louder than words. I think it was a loud proclamation expressing openness to ecumenical dialogue with the Holy Father and with that whole journey that John Paul and Benedict initiated and supported.

Columbia: What has been your involvement with the Knights of Columbus, especially in relation to Eastern Catholics?

Archbishop Soroka: I'm from Canada, and there we had tremendous involvement with Knights. The service they render to the Church is amazing. It has been a little bit more of a challenge for me to persuade Ukrainian Catholics and clergy here about the value of the Order, but I'm making headway on it.

The Knights have been a tremendous support for me and for pro-life programs and vocations. Even when our synod was

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held here in Philadelphia in 2007, welcoming Ukrainian Catholic bishops from around the world, the Knights came forward and helped. It was the first synod outside of Ukraine, and the Knights assisted all of the bishops who were challenged to pay the airfare, bringing them here for that meeting. They stepped forward far beyond what one could expect.

I have been a state chaplain and very much

value the work of the Knights. I don't think they ask much of us, and frankly I don't think we give them enough love and support for what they do.

And I'm very pleased about how receptive Knights have been to know more about Eastern traditions. Even at the state convention once, there was provision for our liturgy in English to be celebrated as a state liturgy. That kind of openness is so inspiring.

It speaks of breathing with two lungs.

Columbia: Do you plan to be involved with the next World Meeting of Families, which will be in Philadelphia in 2015?

Archbishop Soroka: Very much so. I've written to the cardinal in charge of that gathering and have also met with Archbishop [Charles J.] Chaput. We are very much committed to being fully involved and anticipate walking away

from that gathering with even more energy and resourcefulness.

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Holy Father Acknowledges Letter from His Beatitude Sviatoslav

26.04.13

His Beatitude Sviatoslav (Shevchuk), Head of Ukrainian Greek-Catholic Church received a letter from Holy Father Francis. The letter states: "I thank you sincerely for the greetings which you sent me in the name of the entire Ukrainian Greek-Catholic Church on my selection for Peter's throne.

I had the opportunity to meet the Ukrainian Greek-Catholic community in Argentina and remember with great pleasure our meetings in Buenos Aires and Your zealously in the pastoral care of your flock.

I entrust Your entire Church to the care of the Blessed Virgin Mary and ask you to pray for me and for the service to which God has commissioned me. I grant an Apostolic Blessing to You, the whole Synod of Bishops, priests, religious servants, and the entire Ukrainian Greek-Catholic Church."

Date of letter: April 17, 2013

UGCC Department of Information
Adapted from the article on <http://www.ugcc.org.ua>



Pope Francis

Assumption Catholic School, Perth Amboy receives a letter from the Vatican

After sending a letter of congratulations to the new Holy Father, the school received an answer from the Vatican.

Letter of Congratulations to Holy Father from Assumption Catholic School:

Your Holiness Pope Francis!

On behalf of the students, faculty, and staff of Assumption Catholic School and the parishioners of the Ukrainian Catholic Church of the Assumption of the Virgin Mary in Perth Amboy, NJ, we ask God for His Blessings as you begin shepherding the faithful of the One, Holy, Catholic and Apostolic Church.

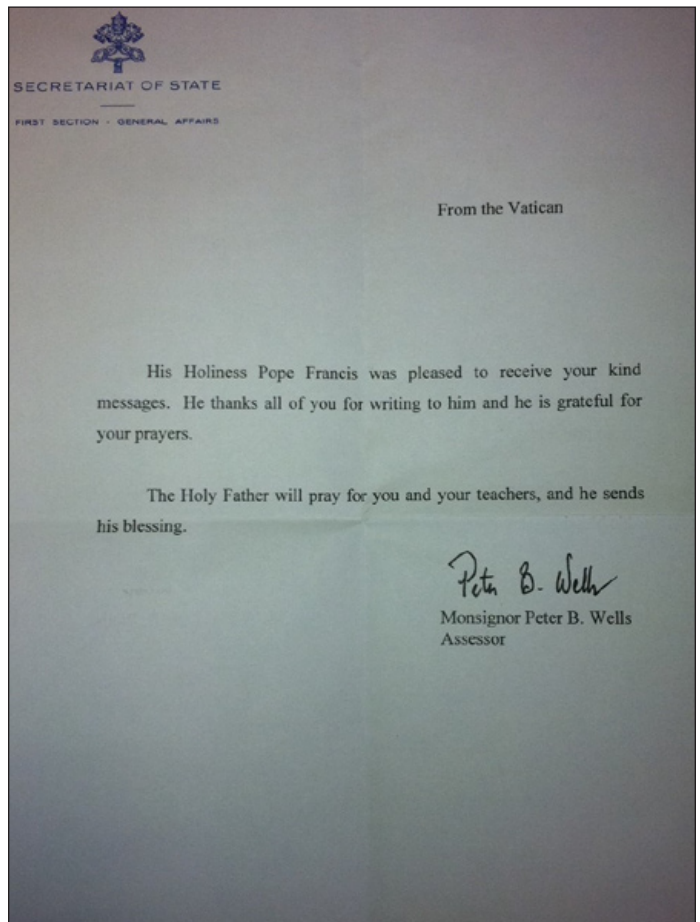
Our diverse enrollment was very excited to hear of the choice of a Latin American bishop to ascend to Peter's throne. Many of our students are of Hispanic descent. As a parish and school that practices our faith in the Eastern rites and traditions, we are blessed in having a truly diverse population. This has enabled us all to better understand the universality of the Church.

Your Holiness, we beseech you to continue to pray for the well-being of the Catholic schools in the United States so that we may continue to educate our youth in our Catholic values.

May the Good Lord Bless You!

The Faithful of the Assumption Catholic School
Community

The Letter that was received by Assumption Catholic School from the Vatican:



Job Openings at Ascension Manor



Social Services Coordinator

Ascension Manor Apartments is searching for a full-time Coordinator who will be responsible for coordinating social related services to the residents of Ascension Manor's I & II. Qualifications include a degree in social work or psychology or other undergraduate degree with a specialization in Gerontology. At least 2 years of supervised social work experience is required with the ability to relate to and work with, disabled and elderly residents. Ability to speak and write in either Ukrainian, Spanish or Cantonese is highly desirable. Pre-Employment background and drug testing is

required. For immediate consideration, please fax your Resume with Cover Letter and Salary Requirements to (215)922-3735. E.O.E.

Assistant Site Manager

Ascension Manor Apartments is searching for a full-time Assistant Manager who will be responsible for assisting the Site Manager in the day-to-day operation of the property, including, but not limited to, the general administration, leasing, maintenance; budget preparation and control, and direction and control of all personnel and resources of the property. The ideal candidate will have two (2) plus years of prior property management experience in Affordable Housing, Excellent written and oral communication skills, knowledge of financial matters and must be able to take direction. Ability to speak and write in either Ukrainian, Spanish or Cantonese is highly desirable. Pre-Employment background and drug testing is required. For immediate consideration, please fax your Resume with Cover Letter and Salary Requirements to (215)922-3735. E.O.E.

Part Time Office Assistant

Ascension Manor Apartments is searching for a Part Time Office Assistant who will be responsible for answering the phone, filing, greeting visitors, handing out applications, preparing mailings, distributing notices to tenants, updating records and other duties that are assigned by the property management staff. Candidate must be proficient in Microsoft office – Excel and Word. Ability to speak and write in either Ukrainian, Spanish or Cantonese is highly desirable. Pre-Employment background and drug testing is required. For immediate consideration, please fax your Resume with Cover Letter and Salary Requirements to (215)922-3735. E.O.E.



Bishops of the Eastern Catholic churches meet to discuss challenges facing their churches

By Deacon Michael Lee

ST. LOUIS — In the atmosphere of prayer, fraternity and excellent hospitality from Bishop Robert Shaheen, the bishops of the Eastern Catholic churches in the United States held their annual meeting April 10-11 as the Eastern Catholic Associates (ECA) at the pastoral center of the Maronite Eparchy of Our Lady of Lebanon.



Led by its president Bishop John Kudrick (Eparchy of Parma, Ohio), the bishops of the ECA confronted a diverse agenda over the course of the day and one half meeting. A topic that came up in several contexts was the plight of Christians in the middle East. Bishop Yousif Habash (Syriac Eparchy of Our Lady of Deliverance) and Bishop Mikael Mouradian (Armenian Eparchy of Our Lady of Nareg) in particular told heartbreaking stories of recent atrocities suffered by members of their own churches, particularly in Iraq and Syria.

The bishops received reports from Dr. Barbara Lutz, Father Gregory

Eastern Catholic bishops attend their annual meeting in St. Louis. Pictured from left are: Bishop Yousif Habash (Syriac Eparchy of Our Lady of Deliverance), Bishop Basil Losten (Ukrainian Eparchy Stamford), Bishop Richard Seminack (Ukrainian Eparchy of St. Nicholas), Metropolitan-Archbishop Stefan Soroka (Ukrainian Archeparchy of Philadelphia), Bishop Gerald Dino (Byzantine Eparchy of the Holy Protection of Mary), Bishop John Michael Botean (Romanian Eparchy of St. George), Bishop John Kudrick (Byzantine Eparchy of Parma), Bishop Mikael Mouradian (Armenian Eparchy of Our Lady of Nareg), Bishop Robert Shaheen (Maronite Eparchy of Our Lady of Lebanon), Bishop Nicholas Samra (Melkite Eparchy of Newton), Bishop William Skurla (Byzantine Archeparchy of Pittsburgh), Bishop Gregory Mansour (Maronite Eparchy of St. Maron), Bishop Jacob Angadiath (Syro-Malabar Eparchy of St. Thomas), Bishop Thomas Mar Eusebius (Syro-Malankara Exarchate), Father Edward Cimbala (Byzantine Eparchy of Passiac). (Photo by Mary Denny)

Noga and Bishop Samra describing the great success enjoyed by the Encounters of the Eastern Catholic Churches in 2012. This was a series of conferences held in Cleveland; Hillsborough, N.J.; and El Segundo, Calif. The title of the Encounters was "Together In Christ." The

theme was "Spirituality of Discipleship: A Call to Holiness," reflecting the discussions and presentations on the role of the laity in the Eastern Catholic churches. Bishop Samra announced that, at the initiative of the Eastern Catholic laity of the southern part of the United States,

a fourth session of the Encounter will be planned for Orlando, Fla., in connection with the Byzantine liturgical feast of the Encounter (Presentation of the Lord) Jan. 31-Feb. 2, 2014.

Dr. Lutz and Father
(continued on next page)

Bishops of the Eastern Catholic churches meet to discuss challenges facing their churches

(continued from previous page)

Noga reported on the recent successes enjoyed by the ECED (Eastern Catholic Eparchial Directors of Religious Education) and especially its publication arm, God With Us Publications. Dr. Lutz indicated that one of her goals was to make its website (www.godwithusbooks.org) not only a place for the purchasing and downloading of publications, including a number of free titles, but also a clearinghouse for information concerning Eastern Catholic churches in America. Eventually, this website is intended to become a "one stop shop" with links

to everything Eastern Catholic. The successes of both the Encounters and educational organizations present positive signs regarding the strong interest and enthusiasm of the laity of the churches in this Year of Faith.

Presentations by Michael Brough of the National Leadership Roundtable on Church Management (NLRCM) and Mary MencariniCampbell of the United States Conference of Catholic Bishops (USCCB) committee on the Home Missions educated the bishops about, and encouraged them to make full use of,

the resources of these organizations for their ministries.

In further discussion, the bishops agreed to support Bishop Mikael Mouradian in his approach to the USCCB on the matter of the commemoration of the 100th anniversary of the Armenian Genocide by the Catholic Church in the United States on April 24, 2015.

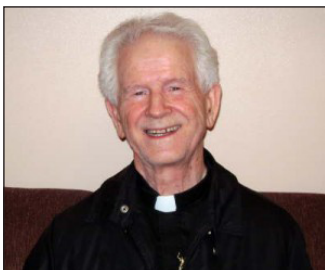
Reflection on their experience of their joint visit to the Holy See in May 2012 developed to a view to offering these reflections to the U.S. hierarchy in the form

of a document on the experience of communion in the Catholic Church.

The next meeting was set for April 29-May 1, 2014, tentatively in St. Louis.

The Eastern Catholic Associates (ECA) is an organization of archbishops and bishops of the Eastern Catholic archdioceses and dioceses in the United States to promote the interests of the Eastern Catholic churches and their institutions. The same bishops form Region XV of the USCCB.

+Father Joseph Denischuk, C.Ss.R., 92, fell asleep in the Lord on Wednesday, May 1, 2013



+Father Denischuk, together with +Father Shawel, C.Ss.R., was instrumental in the 1970's and 1980's in providing the impetus and leadership for the construction of the Holy Family National Shrine in Washington, D.C.

Funeral services for +Father Joseph were held May 5 and May 6 in Yorkton, SK with Bishop Bryan. On May 8, services were held in St. Joseph's Church in Winnipeg.

Funeral services for +Father Joseph were held in Washington, D.C. with interment in the Ukrainian National Cemetery in Washington, D.C.

May our Lord grant to his servant +Father Joseph rest in the bosom of Abraham, number him among the saints and we pray that his memory may be eternal. Christ Is Risen!

Generation of Faith/Sviachene

PERTH AMBOY - On Sunday, April 14, 2013 the Ukrainian Catholic Church of the Assumption of the Blessed Virgin Mary held its 5th Generation of Faith Program. Marcella Massopust gave the presentation in English while Alla Korostil gave the presentation translated in Ukrainian.



The topic of discussion was the Resurrection of Christ. Marcella Massopust has been a Gifted and Talented Art Teacher for over forty years. Her presentation: The Resurrection of Jesus in Christian Art included five different Renaissance Paintings which portrayed the events after Christ's Resurrection. Each artist showed a different interpretation of these events.

Each table had copies of the paintings for the parishioners to see. Mrs. Massopust gave a brief explanation of the significance each painting.

Also included in the presentation was an explanation of what foods and items which are traditionally blessed on Holy Saturday and the symbolism behind each.

This unique program in the Generation of Faith was enjoyed by the Parish. The Sviachene also took place at the same time, celebrating the Resurrection of Christ together as a Parish Family during the Easter season.



Marcella Massopust and Alla Korostil



Hahilky & Easter Egg Hunt at Hillside, NJ parish

Hillside, NJ - On Sunday, April 7, 2013, the children of Immaculate Conception Ukrainian Catholic Church learned and performed various Hahilky under the direction of Odarka Polanskyj Stockert and Christine Bohacz. Parochial Vicar Rev. Vasyl Vladyka joined the children in the singing and dancing of Hahilky.

The children were also treated to an Easter Egg Hunt on the grounds of this Union County, NJ parish.



Assumption Catholic School, Perth Amboy, NJ Learns about the Path to Citizenship

On a recent afternoon, the eighth grade class waited patiently for Fr. Ivan Turyk to arrive at their classroom. He was coming to discuss their progress in their religion lessons. They were ready, yet a little nervous. Once Father Ivan asked the first question, everyone relaxed and the class showed Father how well they knew their faith lessons. Upon finishing their religion discussion, Fr. Ivan announced that he was going to give the class a test. This time it was about social studies. The class then took a sample test as if they were going to become a citizen of the United States. Then Fr. Ivan shared his personal journey to become a United States citizen. The class was surprised on how much you need to know and how long the journey takes. At the end of the day, the Class of 2013 went home with the memory of a great afternoon spent with our pastor and school administrator Fr. Ivan.



GROWING GREENER TREE PLANTING PROJECT

Earth Day 2013 was marked by the Sisters of the Order of Saint Basil the Great, Fox Chase Manor, PA, as a day-long activity of tree planting.

The Sisters, students and staff members of Manor College and St. Basil Academy, members of the Basilian Associate Program, Motherhouse chaplain and staff members gathered Monday, April 22, in Macrina Park, a wooded one acre plot between St. Basil's Faculty House and Manor College's Basilead Library, to plant trees under the direction of Susan Harris of the Montgomery County Conservation District. Representatives from the Cheltenham Environmental Advisory



Council (David Shultz), Abington Environmental Advisory Council (Jenn Sherwood), and Tookany/Tacony - Frankford Watershed Partnership (Alix Howard & Molly Finch) were also there.

Thanks to a Growing Greener Grant awarded to the Sisters under the Environmental Stewardship and Watershed Protection Project, a variety of 85 young, individually- protected trees was planted to enable their root systems to minimize soil erosion in that area.

Spurred on by personal and communal concerns for God's Planet Earth, the volunteers braved cool, gusty winds to complete a significant step in a two-phase project of Woodland Restoration and Wetland Enhancement.



With the Growing Greener Grant, obtained with the assistance of the Montgomery County Conservation District, the Sisters of the Order St. Basil the Great hope to utilize Best Management Practices for stormwater and erosion improvements of their property with long term benefits to the local environment as well.

During their 2010 Provincial Chapter, Sr. Dorothy Ann Busowski, Provincial Superior, her Council and all the Sisters of the Province pledged as one of their goals to recognize the sacredness of God's creation. A committee has been established to ensure the implementation of this goal, for as Pope Francis stated in his inaugural homily, "Everything has been entrusted to our protection and all of us are responsible for it."

**Sister Maria Rozmarynowycz,
OSBM planting a tree.**

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The PA Catholic Conference is the public policy agency of Pennsylvania's Catholic Bishops.



North Anthracite Council LUC Meeting June 2, 2013

North Anthracite Council - League of Ukrainian Catholics will hold a general meeting on Sunday, June 2, 2013 at 2:30pm at SS. Peter and Paul Ukrainian Greek Catholic Church, 20 Nottingham Street, Plymouth, PA. Clergy and guests are warmly invited and all members are sincerely asked to attend. For additional information contact: Dorothy Jamula, President at 570 822-5354 or any LUC member of the parish.

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Східно-Український Католицький Університет

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For young women ages 19-40

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SISTER CARLA HERNANDEZ HONORED

Sister Carla Hernandez, OSBM, was honored Sunday, April 28, 2013, at the Motherhouse of the Sisters of the Order of St. Basil the Great, for thirty years of service as principal and teacher at St. Basil Academy, Fox Chase Manor, PA.

Sisters, Academy alumnae and Parents Club members, family and friends gathered in Holy Trinity Chapel for the special 11:00 a.m. Divine Liturgy during which convent chaplain, Rev. Daniel Troyan, spoke of Sister Carla's commitment, like the Women of the Resurrection, to spread the Good News of the Living Gospel among those entrusted to her care. For twenty-six years Sister Carla, an administrator known for her mild, but firm, manner and her ability to recognize a student's or teacher's academic potential, lived that message that would help confirm St. Basil Academy's reputation for providing quality education in a safe, happy and spiritual environment.

At the reception that followed, Sister Dorothy Ann Busowski, Provincial Superior and herself a

former SBA principal, spoke of Sr. Carla's own Academy days as a young student from Honduras who applied herself well to her studies and excelled in basketball and who eventually entered the community of the Sisters who taught her. Sister Carla went on to teach Spanish and business courses, becoming principal in 1986, for a total of thirty years spent at SBA. "Sister Carla is St. Basil Academy," said Sister Dorothy Ann, describing the gentle and caring Sister who once served as her assistant principal.

Good wishes were then extended to Sister Carla by Sister Lydia Anna Sawka, the present principal of St. Basil Academy, who expressed her initial hesitation in following in the footsteps of her able predecessor, but who then found it her good fortune to assume an office left in order by one so competent. Sister Lydia Anna encouraged all present to continue their support for SBA to ensure its growth and prosperity.

In her response to her well-wishers, Sister Carla spoke of her gratitude to all who had loyally

supported her and St. Basil Academy enabling her, the Sisters, the faculty and staff to accomplish so many worthy goals. Sister stated that the oft-repeated remark of the students that makes her most happy is that "St. Basil Academy feels like home."

An added highlight of the day's festivities was

the presence of Sister Carla's mother, Mrs. Alexis Hernandez, who will shortly celebrate her one hundredth birthday.

The special tribute to Sister Carla was jointly arranged by the Sisters of St. Basil the Great, the Administration of St. Basil Academy and the SBA Alumnae Office, Susan Bilotta, Director.



Mrs. Alexis Hernandez, Sister Carla Hernandez, Sister Dorothy Ann Busowski.



Sister Carla Hernandez surrounded by former classmates and St. Basil Academy Principal. (L-R) Marianne Fay Vardaman, Sister Emellia Prokopik, OSBM, Sister Carla Hernandez, Frances De Vincent, Marie Hanusey.

SS. Cyril and Methodius Ukrainian Catholic Church, Olyphant, Pa will observe Pentecost Sunday, May 19, 2013 at the Chapel at Ss. Cyril's Cemetery.

Pentecost represents 50 Days after the Resurrection of Christ at Easter. Pentecost commemorates the descent of the Holy Spirit upon the Apostles gathered in the "Upper Room".

As tradition continues for over 100 years, known as "Green Sunday" The Divine Liturgy will be held at the Ss. Cyril's Cemetery Chapel on Main Street/Gino Merli Drive in Peckville, Pa. (up from the Mid-Valley Hospital) at 11:30 a.m. The Divine Liturgy will be in sung in Church Slavonic under the direction of Patrick Marckino III.



Cemetery Chapel

Parishioners past and present and many out of towners will observe the Divine Liturgy at the monuments of their deceased family members. All are invited to attend. Panakhyda at the cemetery, will be held immediately after the Divine Liturgy starting at 12:45p.m. www.stcyrils.maslar-online.com

South Anthracite Deanery Vibrant Parish Workshop

Clergy, Religious and Faithful of the South Anthracite Deanery gathered together on Sunday, April 21, 2013 at St. Michael's Hall in Frackville, PA. The representatives from the deanery gathered together to review the Pastoral Letter: *The Vibrant Parish -- A Place to Encounter the Living Christ*. The presentation and discussion was chaired by Rev. Stepan Bilyk who is the Director of Religious Education at the Ukrainian Catholic Archeparchy of Philadelphia. (Photos submitted by : T. Meridionale)



Pope Francis: God loves us and always forgives us

(Vatican Radio) Pope Francis on Wednesday called on the faithful to recognize God's love for us and to share it with our brothers and sisters.

The Pope was addressing crowds of pilgrims gathered in St. Peter's Square for the General Audience.

Dear brothers and sisters, good day.

The season of Easter that we are living with joy, guided by the liturgy of the Church, is par excellence the time of the Holy Spirit, given to us "not by measure" (cf. John 3:34) by the crucified and risen Jesus. This time of grace ends with the feast of Pentecost, when the Church relives the outpouring of the Spirit upon Mary and the Apostles gathered in prayer in the Upper Room.

But who is the Holy Spirit? In the Creed we profess with faith: "I believe in the Holy Spirit, the Lord and giver of life." The first truth to which we adhere in the Creed is that the Holy Spirit is Kyrios, Lord. This means that He is truly God as are the Father and the Son, on our part object of the same act of worship and glorification that we direct to the Father and the Son. The Holy Spirit, in fact, is the third Person of the Blessed Trinity; the

Holy Spirit is the great gift of the Risen Christ who opens our minds and our hearts to faith in Jesus as the Son sent by the Father, and who leads us to friendship, to communion with God

But I would like to focus on the fact that the Holy Spirit is the inexhaustible source of God's life in us. In all times and in all places man has yearned for a full and beautiful life, a just and good one, a life that is not threatened by death, but that can mature and grow to its fullest. Man is like a traveler who, crossing the deserts of life, has a thirst for living water, gushing and fresh, capable of quenching his deep desire for light, love, beauty and peace. We all feel this desire! And Jesus gives us this living water: it is the Holy Spirit, who proceeds from the Father and who Jesus pours into our hearts. Jesus tells us that "I came that they may have life and have it more abundantly" (John 10, 10).

Jesus promised the Samaritan woman that he would donate an eternally abundant "living water" to all those who recognize him as the Son sent by the Father to save us (John 4: 5-26; 3:17). Jesus came to give us this "living water" that is the Holy Spirit, so that our life may be guided by God, may be animated by God, may be nourished by God. When we say that

a Christian is a spiritual man, this is what we mean: a Christian is a person who thinks and acts according to God, according to the Holy Spirit. And do we believe in God? Do we act according to God? Or do we let ourselves be guided by so many other things that are not God?

At this point we can ask ourselves: how can this water quench our deep thirst? We know that water is essential for life; without water we die; it quenches our thirst, it cleanses, it renders the earth fertile. In the Epistle to the Romans we find this sentence: "God's love has been poured into our hearts through the Holy Spirit who was given to us" (5:5). The "living water," the Holy Spirit, the Gift of the Risen One who comes to dwell in us, cleanses us, enlightens us, renews us, transforms us because rendering us partakers of the very life of God who is Love. This is why the Apostle Paul says that the Christian's life is animated by the Spirit and by its fruits, which are "love, joy, peace, generosity, kindness, goodness, faithfulness, gentleness, self-control" (Gal 5:22 -23). The Holy Spirit leads us to divine life as "children of the Only Son." In another passage from the Letter to the Romans, which we have mentioned several times, St. Paul sums it up in these words: "All who are led by the Spirit of God

are sons of God. And you... have you received the Spirit who renders us adoptive children, and thanks to whom we cry out, "Abba! Father. "The Spirit itself, together with our own spirit, attests that we are children of God. And if we are His children, we are also His heirs, heirs of God and fellow heirs with Christ, provided we take part in his suffering so we can participate in his glory" (8, 14-17). This is the precious gift that the Holy Spirit brings into our hearts: the very life of God, the life of true children, a relationship of familiarity, freedom and trust in the love and mercy of God, which as an effect has also a new vision of others, near and far, seen always as brothers and sisters in Jesus to be respected and loved. The Holy Spirit teaches us to look with the eyes of Christ, to live life as Christ lived, to understand life as Christ did. That's why the living water that is the Holy Spirit quenches our lives because it tells us that we are loved by God as His children, that we can love God as his children, and that by his grace we can live as children of God, as did Jesus. And us? Do we listen to the Holy Spirit who tells us: God loves you? Do we really love God and others as Jesus did?

Text from page <http://en.radiovaticana.va>

The Divine Liturgy at the beach: Ukrainian liturgy 'travels' from St. Nicholas in Wilmington to St. Edmond's in Rehoboth Beach for several weeks in summer

August 3rd, 2012

By Mike Lang

WILMINGTON — Since arriving at St. Nicholas Ukrainian Catholic Church in Wilmington over six years ago, Father Volodymyr Klanichka has been a man on the move.

He is the pastor of the church on Lea Boulevard, the round one near the Home Depot that is visible from I-95. That parish includes St. Basil's, a mission church in Chesapeake City, Md. Father Klanichka also spends a few days a week as a chaplain at Christiana Hospital.

A few years ago, a former parishioner who had moved to Rehoboth Beach asked if it was possible that the Divine Liturgy of St. John Chrysostom could be brought to Sussex County, and since then, Father Klanichka has added monthly visits to St. Edmond's Church to celebrate Mass in the Byzantine Rite in June, July and August.

The Divine Liturgy is the proper name for the

Mass in the Byzantine rite in the Eastern Catholic Church.

Part of the preparation for the service includes making some changes at St. Edmond's.

"We bring our major icon, the icon of the Blessed Mother. We have to have this," Father Klanichka said.

Mass in the Ukrainian Catholic church differs from the Roman Catholic version. The Ukrainian priest faces the altar, not the congregation. There is no recitation, only singing of the liturgy, and the service tends to take a bit longer. Incense also plays a prominent role, as do icons.

The "iconostas" is an altar screen that separates the sanctuary from the nave. It has three openings — the royal doors in the middle and two smaller deacon doors on either side — and features icons of Christ and the Mother of God, the four evangelists and 23 major church feasts. Other icons include those of St. Nicholas, St. Josaphat and the martyrs of the church.



Father Volodymyr Klanichka celebrates the Divine Liturgy of St. John Chrysostom at St. Nicholas Ukrainian Catholic Church in Wilmington. *The Dialog*/www.DonBlakePhotography.com

The tabernacle is always in the center of the altar, not to the side. The priest celebrates the liturgy behind the open royal doors.

The Eucharist is distributed under both forms, but the bread is leavened and is placed in a person's mouth with a gold spoon, which never touches the lips.

Relics are also important. St. Nicholas parish has a tiny relic of St. Josaphat inside a cross.

"Without that we cannot celebrate the liturgy. We have to have this here someplace," Father Klanichka said.

The sign of the cross also differs in the Ukrainian church. When Ukrainian Catholics bless themselves, as they do often during the liturgy, they bring the index and middle finger to the thumb to represent the Trinity. The last two fingers are folded into the palm as a reminder of Jesus' human and divine nature. The hand is also brought from the right to the left shoulder, the opposite of Latin church practice. This signifies that Christ is "enthroned at the right hand of the Father," according to literature at St. Nicholas.

(continued on next page)

The Divine Liturgy at the beach

(continued from previous page)

About 150 families are registered at St. Nicholas, which was founded in 1903 by Ukrainians who had begun to settle in Wilmington in the 1890s. The original church was on South Heald Street; the current church opened in 1969. The congregation at St. Basil's in Chesapeake City is about 25 families.

One major difference between the Latin and Eastern churches is that Ukrainian Catholic priests can be married prior to their ordination. Outside their regions

of origin, Eastern Catholic churches may not admit married men to priesthood without a dispensation from the Vatican.

Father Klanichka, who was a civil engineer before he entered the seminary, and his wife, Natalia, came to America from the Ukraine shortly after his ordination to the priesthood in 2001. Father Klanichka had won a green card to immigrate.

"Really, I won that," said the priest. "That's how we came 10 years ago to the United States."

The couple, who became American citizens over six years ago, are the parents of twins, Mark and Deanna.

Compared to their move from the Ukraine to Wilkes-Barre, Pa. — Father Klanichka's first assignment in the U.S. — the trek to Rehoboth

Beach some Sundays during the summer must seem like a leisurely Sunday drive.

Adapted from the article that originally appeared in "The Dialog."

<http://thediialog.org/?p=6537>

Rev. Volodymyr Klanichka will celebrate Divine Liturgy of St. John Chrysostom at St. Edmund's Roman Catholic Church, Rehoboth Beach, DE, at 6:00 PM on Sundays: June 30, July 28 and August 25, 2013. (Last Sunday of the month during June, July, and August.) St. Edmund's Roman Catholic Church is located on the Intersection of King Charles Avenue and Laurel Street, Rehoboth Beach, DE 19971

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Ms. Teresa Siwak, Editor;

Rev. Ihor Royik, Assistant Editor

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.