Special Prayer Services in Honor of Bishop Soter Stephen Ortynsky held at Cathedral in Philadelphia

Philadelphia, PA
- A Moleben to the Mother of God and a Panakhyda honoring Bishop Soter Stephen Ortynsky, OSBM, was held on October 30, 2016 at the Ukrainian Catholic Cathedral of the Immaculate Conception, Philadelphia, PA.

Bishop Soter Stephen Ortynsky (1866-1916) was the first Bishop of all Eastern Catholics in the United States.

This year, 2016, the Ukrainian Catholic Church observes the 150th anniversary of his birth in 1866 and the centennial anniversary of his death in 1916.

Metropolitan-Archbishop Stefan Soroka incenses during the Panakhyda in honor of Bishop Soter Stephen Ortynsky on October 30, 2016.

Highlights inside this issue:

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Bishop Ortynsky’s body is buried in the crypt of the Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia, Pa.

The service honoring Bishop Ortynsky began with a welcome by Metropolitan-Archbishop Stefan Soroka followed by a Moleben to the Mother of God.

Concelebrating Bishops for the services were Bishop John Bura, Auxiliary Bishop of Philadelphia, Bishop Paul Chomnycky, OSBM, Stamford Eparchy, Bishop-emeritus Basil Losten, Stamford Eparchy and Bishop-emeritus John Kudrick of the Byzantine Catholic Eparchy of Parma.

The homilist for the services was Rev. Dr. Ivan Kaszczak. Father Kaszczak recently authored a book Bishop Soter Stephen Ortynsky: Genesis of the Eastern Catholic Churches in America, which recounts the struggles Bishop Ortynsky experienced as the first hierarch for Eastern Catholics in

(continued on next page)
the United States in the early twentieth century, before the canonical establishment of separate jurisdictions for Ukrainian Catholic and Byzantine Catholic Churches in the United States.

After the Moleben, a Prayer for the Beatification of Bishop Soter Stephen Ortynsky, OSBM, was recited by the faithful.

A Panakhyda concluded the Prayer Services.

Several pictures of the life of Bishop Soter Ortynsky were on display in the Cathedral. Also on display on the Tetrapod was the Miter worn by Bishop Ortynsky.

Photos: Teresa Siwak, "The Way"

Watch videos from the Service on our YouTube Channel. https://www.youtube.com/user/thewayukrainian/videos

Pray for the Beatification of Bishop Soter Stephen Ortynsky, OSBM

Lord, Jesus Christ, from Your first calling of Your disciples, You have blessed the faithful with pious and dedicated shepherds to guide and lead Your church throughout the ages. With gratitude and joy, we thank you for blessing our church with its first shepherd, Bishop Soter Stephen Ortynsky. Like Abraham in the Old Testament, who left his homeland, Bishop Soter Stephen Ortynsky left his homeland of Ukraine and came to the land of America to serve our faithful, where he became the spiritual father and first bishop for all Eastern Catholics in the United States. We pray that as an exemplar of holiness and humility, Bishop Soter Ortynsky may become an intercessor for our needs, afflictions and petitions in the Heavenly Kingdom, and that through our prayers, he may be deemed worthy of the honor of beatification for being an outstanding faithful servant in Your vineyard on earth. Amen.

Молитва за беатифікацію Владика Сотера Ортинського, ЧСВВ

Господи, Ісус Христі, від часу Твоєї першої командини Твоїх апостолів, Ти благословила вірних побоюваних і посвячених пастирями проводити Твоя Церкву через віки. З еднаністю та радістю ми докладаємо Тобі за благословення нашої Церкви першим епископом Сотером Стефаном Ортинським. Подібно Ааренові з Старого Заповіту, який залишив свою землю, Владика Сотер Стефан Ортинський залишив свою батьківщину Україну і прийшов в землю американську, щоб служити вірним і стати духовним провідником, батьком і першим епископом для всіх східних католиків у Сполучених Штатах. Ми молимось, щоб Владика Сотер Ортинський, як варіець світості та покори, став зразком для нас у наших потребах, хворобах та проханнях в Царстві Небесному перед Господом Богом, і щоб нашими молитвами, він удосконаляє слугу із славного як вірний слуга у Твоєму винограднику на землі. Амінь.
“Princes of the heavenly hosts, we, though unworthy, beg you to encircle us through your prayers under the shelter of the wings of your spiritual glory. Guard us as we come to you and sincerely cry: Deliver us from dangers, O princes of the powers on high!”

Troparion

St. Michael is the leader of the good angels, thus the title “Archangel.” The angels were created by God. They are spirits and have no bodies and therefore invisible to the human eye. The angels are messengers of God, guardians of persons, and constantly sing praise to God.

God out of love created the angels and wanted to test them if they too really loved Him. God gave them a command to follow. The good angels readily and gladly obeyed. But some refused to obey and were cast out of heaven to live no longer with Him. Suffering and torment were theirs. The bad angels, also called “evil spirits, demons, or devils”, tempt us, the children of God, to do evil – not listen to God nor to do the good God calls us to do.

St. Michael is often depicted as a warrior or defender of God. He may be depicted as holding a sword in his hand, fighting for the truth and against all evil. He protects us from all evil. In the mosaic of St. Michael at our first Ukrainian Greek Catholic Church in America, Shenandoah, Pa., the Archangel is shown holding a script, saying: “I am the general of God, bearing the sword, those who enter here with fear, I shall watch, defend, fight for and shelter.”

Many of our churches here in America and in Ukraine have been dedicated to this saintly warrior and defender. Our people have a special veneration to St. Michael and call upon him for help and pray for his protection. Many a child has been christened with the name “Michael,” meaning “one who is like God.”

May we be resolved in our love for God and in pursuit to achieve the good as was St. Michael the Archangel.
TIME TO REFLECT ON WHY WE ARE HERE IN THIS WORLD

With the commemoration of St. Philip on November 14th (Gregorian Calendar) or November 27th (Julian Calendar), we begin the customary fast or preparation for the Feast of the Nativity of the Birth of Our Lord and Savior, Jesus Christ. It coincides with the hectic season of pre-Christmas preparations, shopping for gifts for others, and invitations to participate in many social festive events. It truly becomes a challenge for us to withdraw ourselves from our earthly appetites, as we attempt to facilitate more time for prayer and meditation. When we become overwhelmed by such preparations, many of us step back and wonder whether all these things really add to our happiness and our feelings of contentment. We reflect on why we are here in this world.

Pope Francis, in the Apostolic Exhortation, “Joy of the Gospel”, says that you and I are “a mission on this earth”, and that is the reason why you and I are here in this world. We are called to live as missionaries who feel genuine happiness in seeking the good of others, in desiring their happiness. It is who we are. The Holy Father calls us to draw nearer to others and to seek their welfare. In turn, our hearts are opened wide to the Lord’s greatest and most beautiful gifts. “Whenever our eyes are opened to acknowledge the other, we grow in the light of faith and knowledge of God”.

The recent beatification of Saint Teresa of Calcutta reminds us of a life dedicated “to give until it hurts”. Mother Teresa gave of herself until it hurt, as she continued to give of her understanding, compassion, care and devotion. She revealed to us that every person is worthy of our giving. Pope Francis reminds us that “every human being is the object of God’s infinite tenderness, and He himself is present in their lives. Every person is immensely holy and deserves our love”. Why are you here in this world? Pope Francis tells us so beautifully,
that “if I can help at least one person to have a better life, that already justifies the offering of my life. We achieve fulfillment when we break down walls and our heart is filled with faces and names!”

Herein lies our challenge during “Pylypivka” or Advent. Be still, calm yourself and hear the voice of Jesus in your life in prayer and meditation. Go about your daily life energized with the closeness of the Lord in your heart. Let Jesus be the source of your energy and that which you need for daily life. Choose to draw nearer to others seeking their betterment in small ways. Open your eyes to become more aware of others and their challenges in life. Listen. Observe. Share of yourself in increased attentiveness to others. Share from your abundance. Pope Francis observes that “we do not live better when we flee, hide, refuse to share, stop giving and lock ourselves up in our own comforts. Such a life is nothing less than slow suicide”.

You will come to know that “it is more blessed to give than to receive” (Acts 20:35). You will be able to “give until it hurts” because it will not hurt. Jesus will not ask more of you than you can handle. You will do it with His joy and peace overtaking you. And, you will have come to understand why you are here in this world as you prepare to celebrate the Feast of the Nativity of Our Lord and Savior, Jesus Christ!

God bless you in ways only He can as you journey through “Pylypivka” or Advent in anticipation of the birth of Jesus in the cave at Bethlehem.

+Stefan Soroka (author)
Archbishop of Philadelphia for Ukrainians
Metropolitan of Ukrainian Catholics in the United States

+Paul Chomnycky, OSBM
Eparch of Stamford

+ Bohdan Danylo
Eparch of St. Josaphat in Parma

+John Bura
Auxiliary Bishop of Philadelphia

November, 2016
Please listen to this homily by Father John Lankeit, rector of Ss. Simon and Jude Cathedral in Phoenix, Ariz.

https://m.youtube.com/watch?v=881aDDE5qFY

Metropolitan-Archbishop Stefan Soroka
Ukrainian Catholic Archeparchy of Philadelphia
Dear Archbishop Stefan!

Rejoice, for this is the day that God made you! We wish you a very Happy and Blessed 65th Birthday. May Our Lord abundantly bestow upon you His Grace and inspiration as you continue your work in His vineyard.

We thank God for the gift of your life which you have so generously dedicated to the Church, especially the faithful of the Archeparchy, the needy, the poor, the suffering, and all who come to you for advice, help or comfort. As our good Shepherd, you lead the flock of Christ with passion and zeal to the gates of Heaven along the path of faith, charity, unity, and peace.

May God continue to bless you with good health and fill your life with deep joy. May our Blessed Mother, Mary, ever intercede for you and protect you as you rejoice in the gift of life and the many blessings which you have enjoyed throughout the years. May the will of God be always and fully realized in your life, which is, holiness! Mnohaya Lita!

With prayer, gratitude and love,

clergy, religious and the faithful of the Archeparchy of Philadelphia.

Metropolitan Stefan with his parents, Anna and Iwan, and his twin brother, Joseph.
The Sisters Servants of Mary Immaculate invite all
to the Closing of the Holy Door of St. Mary’s Chapel
November 20th
3:00 PM

The Sisters Servants have been blessed with the gift of being stewards of the Holy Door of Mercy at St. Mary’s Chapel since February. We have welcomed and prayed with hundreds of pilgrims who have received the plenary indulgence, and some who have shared with us the blessings, graces and miracles they have received.

November 20th is also a special day for the Sisters Servants as it is Blessed Josaphata day, the day she was born and the date St. Pope John Paul II designated as her feast day when he proclaimed her "Blessed" in June 2001. Come and join us as we pray for the canonization of Blessed Josaphata, our Ukrainian Saint of today.

Bishop Paul Chomnycky, Eparch of Stamford, will be the celebrant for the service, along with the attending clergy. The closing ceremony will include sections of the moleben to the Merciful Christ and sections from the moleben to Blessed Josaphata as well as each person will have the opportunity for a special anointing.

Finger foods will be served following the service.

We hope that you can join us for this special time of prayer and fellowship. Please call, e-mail or write Sr. Kathleen by Nov. 14th if you plan to attend.

Phone: 845-753-2840 E-mail: srkath25@gmail.com
150 Sisters Servants Ln, P.O. Box 9, Sloatsburg, NY 10974

Now is the time to get our "Count Your Blessings" raffle tickets to support St. Joseph’s Adult Care Home. If you would like to buy tickets please contact 845-753-2555 or come visit us.

$5.00 a book of 6 tickets. What a bargain! The winner will be announced on Thanksgiving Day!

Sr. Kathleen Hutsko, SSMI
Front Royal, VA – Do you have family, friends, or know parishioners who have relocated to northwestern Virginia?

If you do, tell them there is one of “our” churches for them to join. Front Royal Ukrainian Catholic Mission celebrated its inaugural Divine Liturgy on Saturday, September 12, 2015 at 4:00 p.m. and is now one year old. It continues to grow and attract families.

The Archeparchy’s newest mission community and Front Royal’s newest Catholic Church observed its first anniversary on Saturday, September 24, 2016. This new and vibrant community gathers to worship and celebrate the Divine Liturgy every Saturday at 4:00 p.m. at the chapel of Human Life International, 4 Family Life Lane, Front Royal, Virginia, 22630.

The idea for a new mission came about when an email, sent on August 24, 2014, was received by Fr. Andriy Rabi, shared with Archbishop Stefan Soroka, and then forwarded to Fr. Robert Hitchens, dean of the Washington Protopresbytery. Soon after, a preliminary meeting with interested families was held at the home of Bob Wiesner and the search for a place to begin celebrating the Liturgy began. After a year of looking for a location and making contact with many people, a home for the mission was found.

Parishioners line up to receive Holy Communion.

(continued on next page)
was found at Human Life International’s chapel.

The mission is served by the priests of St. Josaphat Seminary, Washington, DC. Every Saturday, taking turns throughout the year, Fr. Robert Hitchens, rector, and Fr. Wasyl Kharuk, spiritual director, begin the trip to Front Royal at 1:00 p.m. After a two hour trip, the priests are rewarded by having the honor to serve and minister to a new community made up of Ukrainian Catholics, Byzantine Catholics, Melkite Catholics, and other Eastern Catholics and even some Roman Catholics who have fallen in love with our Ukrainian Catholic Church and its liturgy and spirituality. During the year, there is an average of 60 – 70 people who regularly come to worship; the majority of those in attendance are all under the age of 21. At one of the most recent Saturday liturgies, with not even a special occasion, there were 105 people who came to church.

Front Royal Mission is a Christian community that is on its way to become a parish in the future and to hopefully have its own church building and priest. But right now, it is in its early life, just a little older than a year, vibrant and eager to work for a future full of hope.

Not too long ago, Archbishop Stefan Soroka challenged everyone of this Archeparchy to, “Let’s just do it!” The faithful of Front Royal Mission have heard him and are being, in the words of His Beatitude Sviatoslav, “The Vibrant Parish: a place to encounter the living Christ.” The mission has already celebrated two baptisms and the first marriage will take place in late December.

So, if you are visiting the Skyline Drive or Shenandoah River; come join us! We gather every Saturday at 4:00 p.m. The Divine Liturgy is celebrated and sung in English. More information is available on our webpage at wwwfrmucc.org or please email us at frontroyalmission@gmail.com.

Fr. Robert and Fr. Wasyl enjoy the company of the parishioners as everyone enjoys a potluck supper to celebrate the mission’s first anniversary.

Fr. Robert prepares to baptize the second parishioner to be born in the mission, Andrew Stephen Gerard Germain.

Fr. Robert baptizes the first child born into the mission, Avemaria Mercy Rada Fedoryka.
On Sunday, October 23, 2016, Scranton’s St. Vladimir parish conducted a midafternoon Moleben to the Mother of God and hosted a meeting of the North Anthracite Council of the League of Ukrainian Catholics. Celebrants of the Moleben were host pastor Father Myron Myronyuk and Father John Seniw, pastor of SS. Cyril and Methodius Church of Berwick. Father Paul Wolensky, Council Spiritual Director led the congregational singing.

Immediately after the Prayer Service, Council President Dorothy Jamula opened the Council meeting held in the parish center with the reading of minutes of the previous meeting held in Berwick. Various reports were given: financial by Anna Wolensky, publicity by Paul Ewasko, activities by Michael Trusz and spiritual events by John Naradko. Members were especially pleased that all five pastors of the Northeastern Pennsylvania Deanery were in attendance at the day’s events including Father Nestor Iwasiw of Olyphant’s SS. Cyril and Methodius Church and Father Walter Pasicznyk of Hanover’s Holy Transfiguration Church and Plymouth’s SS. Peter and Paul Church. Their participation clearly demonstrated their interest and support of the LUC.

Discussion focused on preparing for the October 2017 National Convention which will be held in Wilkes-Barre and hosted by the North Anthracite Council. Regular planning meetings will be scheduled in the near future to draw up schedules for the three-day Convention including liturgical services and social events, menus, registration form, etc.

PHOTO: (First row l to r:) Janina “Yanka” Everett, Kathleen Izak, Andrew Jamula, Helen Ewasko, Father Walter Pasicznyk, Sophie Soniak and Hanya Savatteri (Second row:) Mark Bogusky, Macrina Bogusky, Helen Pagnotti, Dorothy Jamula, Anna Wolensky, Mary Ezzyk, Helen Lipowski, Gerry Adamchak, Dr. Michael Labuda (Back row:) Paul Ewasko, John Fedorko, Lisa Placek, John Naradko, Patrick McLaughlin, Michael Trusz, Gina McLaughlin, Father Myron Myronyuk, Father John Seniw, Father Paul Wolensky, Alice Starr, Dr. Helen Chandoha, Peter Slota, Shirley Nidoh (Photo by Jean Pedley)
Council members were thanked by Father Myronyuk for their joining the parishioners of St. Vladimir Church in providing support to the orphaned children of two institutions in Ukraine. Jean Pedley reported on a recent group trip to Ukraine and placing funds directly into the hands of administrators of the orphanages. Needless to say the generous monetary gifts were very deeply appreciated.

A bountiful buffet was then served by Maria Black, Mark Izak, Dorothy Kowalchick and Stella Patrick for the fellowship accompanying every Council meeting.

Father Myronyuk thanked everyone for attending today’s events sponsored by St. Vladimir parish and wished all a safe trip home.

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**St. John’s, Northampton, PA, Religious Education Program sends care packages to US Soldiers serving overseas.**

St John’s collected food, clothing and personal hygiene items to send to US Troops serving in Kuwait and Saudi Arabia. We included a letter in each box informing the soldiers that this was a Parish Project from St John’s in Northampton PA. Individual notes were also written by the students and included in each box.

Returning to help box the care packages on October 18, 2016 was Nicholas Naylor who attended St John’s Religious Education Program and now proudly services with the USAF. Nicholas spoke to the children on September 27 about this project and his experiences with the USAF. The children and our parish made great contributions to make this project very successful!

Father David Clooney’s encouragement and support was warmly received by the children, teachers and parents and helped make this project a great success!
PLEASE HELP US PLAN
FOR SUMMER 2017!
Are you interested in a camp for your teen?
If so, let us know!
Planning a Youth Camp for ages 13-15
also Children’s Camp ages 8-12
both from August 14-18, 2017
Let us know by January 21, 2017 if you are interested.
E-mail: basilcenter@stbasils.com
Please include name, address and telephone number and age of your child in email.
Organized by the Sisters of the Order of St. Basil the Great
and the St. Sophia Association
To be held at the Basilian Spiritual Center
720 Fox Chase Road
Fox Chase Manor, PA, 19116
(215)780-1227

Annual Harvest Dinner - Scranton, PA
Sponsored by St. Vladimir Ukrainian Greek Catholic Church.

Sunday, November 20, 2016 - 12:30pm
St. Vladimir Parish Center - 428 North Seventh Avenue, Scranton, PA.

Roast beef, mashed potatoes, gravy, hot vegetables, dinner rolls, dessert, coffee, tea and beverages. Adults $13.00; Students 6 to 12 years $8.00; no charge for children age 5 and under. Advance reservations close Sunday, November 13 - no tickets sold at the door. Take-outs available - must pick up promptly between 11:30am and 12:00 noon. Tickets will be available for a Basket of Cheer raffle and a 50/50 drawing. For reservations contact Dorothy F. at 570 346-4164.

Divine Liturgy: Saturdays 4:00pm; Sundays 10:30am

Presentation of Our Lord
Ukrainian Catholic Church

SUNDAY, NOVEMBER 6TH

Fall Basket Bingo

Tickets: $20 in advance $25 at the door

Doors open at Noon Games begin at 1 PM

Presentation of Our Lord 1564 Allentown Road Lansdale, PA

For Tickets and Information: Please call Alicia at 215-852-3463
The Jubilee Year of Mercy will end shortly. So what do we do now?

We put into practice all the insights and graces we have gained during the past twelve months. It is Saint Paul himself, in his letter to the early church at Ephesus, who tells us how simple—and necessary—this is.

“Be kind to one another, compassionate and mutually forgiving,” he wrote, “just as God has forgiven you in Christ.” (Ephesians 4:32)

But how difficult is this guidance! Because it’s up to us as individuals to swing the pendulum in the direction of love and respect for others. Will you hold the door open for unappreciative people behind? Let arrogant drivers cut in front of you? Greet strangers with a smile as you go about your day?

Saint Teresa of Avila offers this advice: “Our Lord asks only two things of us: love for him and for our neighbor. If we practice these perfectly, we shall be doing his will and so shall be united with him.” (Interior Castle: V, 3)

Our prayer today: Merciful Lord of us all, help us wrap our thoughts, words and actions within the embrace of your loving kindness, so that we are pleasing to you this day and always.

Adapted from an article by Mr. Peter Yaremko.
The 2016 Rummage Sale at SS. Cyril and Methodius Ukrainian Catholic was a success with help from so many!!!!

St. Cyril’s 6th Annual Rummage Sale, held in the School Gym, was very successful this year and beyond our expectations (NET Profit of $19,026.78). The merchandise started to arrive in April 2016 and then continuous for months, from yard sales, church sales and the community who called to have items picked up or dropped off. The items were priced to sell, starting at 25 cents to a china cabinet at $125.00 and it was a true Rummage Sale.

The residents of the local towns were so generous in donating about 90% of the merchandise.

We thank our parishioners, past parishioners, family and friends of St. Cyrils who had made this fundraiser a very, very successful event. We had to have over 18,000 items that were all marked and merchandised. (Over the past 6 years a net profit of approximately $68,000.00 for St. Cyrils). To all of our volunteers, we could not have done all this without your help and dedication to our church.

We are just grateful to everyone: all the rummage sale donations, raffle donations, the kitchen staff, from setting up the tables, opening boxes, marking and organizing over 18,000+ items to volunteering their time, cleaning up and working as a team to make this Fundraiser event for the Church so successful. You are never too young or too old to volunteer and we look forward to the Rummage Sale 2017.

(Photo) Volunteers at the St. Cyril Rummage Sale; Left to Right Glenda Marcinko, Marie Martin and Rev. Nestor Iwasiw, Pastor.

Adapted from an article submitted by Lauren Telep.

"Don't Under-Estimate the Power of the Pierogie!"

“Don’t Under-Estimate the Power of the Pierogie!” - The Holidays Are Fast Approaching, Order Yours Now!.

The word is out! The Holidays are fast approaching. Freshly-made Potato/Cheese filled Pierogies are still available at Holy Myrrh-Bearers Parish and you can get them for only $8.00 per dozen.

Please place your order by calling our parish office at (610) 544-1215 or send us an email at HMBChurch@verizon.net. Please leave your name, phone #, and # of dozen requested. All pickups are made in the Parish Hall located at 900 Fairview Road in Swarthmore/Ridley Township.
Saint Stephen Ukrainian Catholic Church in Toms River, NJ, Celebrates Pastor Popyk’s Birthday

On Sunday, October 16, 2016, and exuberant group of over 120 people attended a birthday celebration for new Pastor Rev. Volodymyr Popyk. Hosted by Father Popyk’s spouse, Natalia Popyk, the Church hall was beautifully decorated in a Fall theme, and a plethora of delicious, homemade delicacies including borshch, holuptsi, varenyky, chicken, kovbasa, sausage and peppers, canopies, etc., and with special Ukrainian desserts featuring pampushky, pastries, and other baked goodies, etc. A specially Ukrainian decorated sheet cake with embroidered designs and red poppies served as Rev. Popyk’s birthday cake for all to share.

Besides the parishioners and other guests coming together to celebrate with Father Popyk, also participating were Father’s mother and mother-in-law, and son, Marion.

Speaking on behalf of the entire congregation, spokesperson Gerry Tchir congratulated Rev. Popyk on his birthday, and recent arrival to the Saint Stephen parish. Gerry thanked Mrs. Natalya Popyk for the elaborate and abundant birthday reception, and then asked the congregation to stand and sing Happy Birthday and Mnohaya Lita to Rev. Popyk.

It was a wonderful and cheerful parish event enjoyed by all.
Saint Stephen Ukrainian Catholic Church in Toms River, NJ, Launches New Pyrohy Campaign

An enthusiastic group of over 25 parishioner volunteers met on Friday, 10/20/16, and Saturday, 10/21/16, to revive the pyrohy-making parish tradition which originally started with the opening of the Church in 1993. This newly formed dedicated group of men and women, led by Rev. Volodymyr Popyk and his wife, Natalia, participated in this productive and socially-enjoyable endeavor. They worked together to peel potatoes, grate cheese, knead dough and pinch pockets to make over four hundred dozens of pyrohy. The pyrohy-making event was a fun, social opportunity, with singing, chatting, and warm sharing tips on how best to make pyrohy, and fond memories of Ukrainian life together. The event turned out to be a great fund-raising event with many parishioners and neighborhood customers pre-ordering their home-made pyrohy! These sales greatly benefit Saint Stephen Church. Rev. Popyk was very pleased and encouraged with the number and enthusiasm of the parish volunteers, and is scheduling continuation of this pyrohy-making project on a regular monthly basis. Plans are to make hundreds of dozens more!! Anyone interested in buying these home-made Ukrainian pyrohy should contact Pyrohy Hotline at (732) 505-6293 or at (732) 505-6053 and leaving a message. Alternatively, an email may be sent to pyrohy@ststephenchurch.us.
Saint Stephen Ukrainian Catholic Church in Toms River, NJ offers SATURDAY UKRAINIAN SCHOOL

New Ukrainian classes for all children ages 5-15, takes place every Saturday, 9 am to 12:30 pm. At St. Stephen Ukrainian Catholic Church in Toms River N.J. Teacher Maria Ivanus leads the classes. Children are developing new knowledge about our Ukrainian heritage and culture, in addition to reading, writing and singing in Ukrainian! They are sharing in a very enriching opportunity to form new friendships and appreciate their heritage! All are welcome! Anyone interested in attending these classes please call teacher Maria I. at 732-267-3655 or pastor Rev. Popyk at 732-505-6053.

SAINT STEPHEN UKRAINIAN CATHOLIC CHURCH, TOMS RIVER, N.J., OFFERS UKRAINIAN DANCE CLASSES

New to the St. Stephen parish community in Toms River, NJ, is the addition of Ukrainian “NADIYA DANCE SCHOOL.” Ukrainian dance classes are provided by choreographer, Nadiya Lemega, and offered every Thursday evening at 6:30 PM in the church hall. The enthusiastic children arrive full of energy to take part in these dance instructions! Everyone has fun and friendships are formed. Their heritage and culture are enhanced by learning and practicing the beautiful aesthetics of the Ukrainian dances! At present, ages range from toddlers to teenagers! These classes are open to everyone in Ocean and Monmouth counties in New Jersey. Anyone interested in attending should call Nadiya L at 732-778-9367 or pastor Rev. Popyk at 732-505-6053.
Helping St. Nicholas Bring Joy to the children of Ukraine.

While it may seem too early to be thinking about the holidays, the students here at Assumption Catholic School in Perth Amboy, NJ are doing just that. They have taken on the role of being helpers to Saint Nicholas. Although his special day does not get here until December, donation of school supplies, books, and warm clothing items have been collected now so that they may reach the children of Ukraine that have been left parentless, homeless, or both, due to the continued war between Russia and Ukraine. The Class of 2017 has taken on this effort as a class service project to coordinate the collection of these items to pass on to the Ukrainian American Youth Association. The U.A.Y.A. in turn will be sure that all donations make it in time for Saint Nicholas to make his deliveries of joy to the children. Hopefully, there will be many happy children when Saint Nicholas arrives in Ukraine with these wonderful gifts.

SIGNIFICANT EVENTS IN UKRAINIAN CATHOLIC ARCHEPARCHY OF PHILADELPHIA

For your information, we are listing the dates of some major upcoming events.

November 6th, 2016
Celebrating 95th Anniversary of St. John the Baptist Ukrainian Catholic Church and 10th Anniversary of Ukrainian American Cultural Center of New Jersey, Whippany, NJ.

November 9, 10, 2016
Archeparchial Clergy Conference, Washington, D.C.
Celebrating 75th Anniversary of Founding of our St. Josaphat Ukrainian Catholic Seminary.
Conference Program involving academic program shared with The Catholic University of America.

November 13th, 2016
Hierarchical Divine Liturgy at Ukrainian Catholic National Shrine of the Holy Family in Washington, D.C.
Celebrating with gratitude the 75th Anniversary of Saint Josaphat Ukrainian Catholic Seminary, Washington, DC

December 9th, 2016
Feast of Conception of St. Anne. Annual Divine Liturgy of Thanksgiving for all Benefactors of Ukrainian Catholic Archeparchy of Philadelphia, 9:00 am at Ukrainian Catholic Cathedral of the Immaculate Conception, Philadelphia, PA.
SUNDAY, NOVEMBER 20, 2016 10 AM TILL 4 PM

UKRAINIAN CHRISTMAS BAZAAR & FOOD FAIR

Immaculate Conception Cathedral Hall
Corner of Franklin & Brown Streets,
Northern Liberties, Philadelphia, PA
(North of Spring Garden St., South of Girard Ave.)

Homemade Ukrainian foods & pastries,
gifts, vendors, crafts, music,
Flea Market
Cathedral Tours every hour.

Door Prize: Free turkey drawing every hour on the hour.
Fresh homemade Pyrohy (varenyky) available for takeout by a dozen.
To order, please call at 215-829-4350

ADMISSION:
ADULTS $1.00
STUDENTS 6-13: $.50

Come to our Annual Christmas Bazaar!
A Great and Fun Christmas Shopping Experience!
**Christmas Bingo**

**Date Change**

Sunday, November 13th, 2016

Doors open at 12 noon

Early Bird at 1:15 pm

Bingo starts at 1:30 pm

Admission $25.00

Enjoy the sights, sounds, smells, and warmth of the upcoming holiday season.

Christmas Spectacular prizes include: Pfaltzgraff Winterberry dinnerware & serving sets, illuminated lawn decorations, nativity set, Waterford crystal bowls, trees and stemware, lighted Christmas trees, holiday baking and cookware, giftwrap/stationary essentials, lights & trim, Lenox votives, figurines and florals. Door Prizes!

*All Players must purchase an admission ticket*

*Advanced ticket holders will be entered in a drawing for Christmas item .

* Special Raffle - Bring non-perishable food or paper products to get a chance for a special raffle - one chance per item

St. Michael’s Church Hall
300 W Oak St, Shenandoah, PA

**Sts Peter & Paul Ukrainian Catholic Church**

301 Fairview Street, Phoenixville

www.sspeterandpaulukr.com

**HOLIDAY EVENT**

4th Annual Cookie Walk & Steaming Soups

HOMEMADE

Cookies, Soup, & Baked Goods

Plus Attic Treasures

Visit with Santa 12 – 1 pm

Saturday, December 10, 2016

11 am – 2 pm

Variety of Delicious Hot Soups

Perogies and Filled Cabbages are available – TAKE OUT ONLY

For additional information, please contact Lisa Dries (484) 429-4787

Donations of gloves & socks for Ukrainian soldiers will be greatly appreciated

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Вождь і Покровитель

Святий Архангел Михаїл

Церковний Войн – Покровитель.

Він військо демонів зборов,

У небі Всім Він Вседержитель.

Його ім’я славетеся скрізь,

На суші і на морі.

Рятує Він у немочах усіх,

Спасе теж усіх у горою.

Які б не були злидні в нас,

Він вызволить і радо порятує.

Лише звернім молитву до стіп Його,

І Михаїл Святий від душів злих врятує.

Не біймось відкрити серце від душі,

Бо Він з Отцем на троні і престолі.

Він Вождь – Володар Всіх Царів

Від пекла вічна загорода.

О. Євген Монюк

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Єдине стадко Йосафата

Нехай лунае пісня до Святого Йосафата,

Нехай несутся молитви, благоговіння від душі.

А Святий мученик за віру українського народу,

Випросує благословення для людей усіх.

Його свята любов і віра,

Також кровова жертва за народ,

Благаймо Бога у сучасних злиднях,

Щоби лукавий ворог Україну не зборов.

Молимося за Церкву в цілім світі,

Бо злий чуває і не спить.

Нехай рятує Священномученик безсмертні душі,

Най буде одне стадо, один Пастир для усіх.

О. Євген Монюк
Don’t scatter cremated ashes or keep them at home, Vatican says

26 October 2016

The Roman Catholic Church prefers burial over cremation and wants ashes of the dead to be kept in “sacred places”, not at home, divided among family members or scattered to the wind, the Vatican said on Tuesday, informs Reuters.

A two-page instruction issuing new rules on cremation also said that there were even some cases where a Christian funeral could be denied to those who request that ashes be scattered. “The conservation of the ashes of the departed in a domestic residence is not permitted,” the instruction from the Vatican’s department on doctrine said, except in “grave and exceptional cases” to be decided by the local bishop.

For centuries, the Catholic Church prohibited cremation because it clashed with teachings about the resurrection of the body in the Last Judgment at the end of the world.

It started allowing cremation in 1963, but has always frowned on the practice.

“The Church insistently recommends that the bodies of the deceased be buried in cemeteries or other sacred places,” because it showed the dignity and respect for the human body, said the document approved by Pope Francis.

If cremation is chosen, “the ashes of the faithful must be laid to rest in a sacred place, that is, in a cemetery or, in certain cases, in a church or an area which has been set aside for this purpose,” it said.

“It is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects,” the document said.

The Church could not permit or condone attitudes such as considering death as the “definitive annihilation of the person, or the moment of fusion with Mother Nature or the universe, or as a stage in the cycle of regeneration.”

A Christian funeral could be denied if a person requests scattering of ashes as a means to mock the faith, the document added. http://risu.org.ua/en/index/all_news/culture/religious_ceremonies/64902

Pope: 'the only solution to the migration crisis is solidarity'

26/10/2016

(Vatican Radio) Pope Francis on Wednesday called for solidarity with migrants and refugees.

Speaking to the crowd gathered in St. Peter’s Square for the weekly General Audience, the Pope reflected on two particular corporal works of mercy - welcoming the stranger and clothing the naked – and said that the growing numbers of refugees fleeing war, famine and dire poverty calls us to welcome and care for these brothers and sisters.

Pope Francis reflected on the many stories of migration that are to be found in the Bible and on how, through the centuries, so many committed Christians have found generous ways of meeting the needs of people fleeing violence and injustice.

“Today – he said – the current economic crisis unfortunately fosters attitudes of closure instead of welcome”. (continued on next page)
Pope: 'the only solution to the migration crisis is solidarity'

(continued from previous page)

“In some parts of the world, walls and barriers are being built. It appears that the silent work of men and women who, in different ways, do what they can to help and assist refugees and migrants, is being drowned out by the noise made by those who give voice to an instinctive egoism” he said.

And saying that closure is never a solution, the Pope said it actually ends up favoring criminal trafficking. The only solution, he said, is solidarity: “Solidarity with the migrant, solidarity with the foreigner…” Pope Francis reiterated that this is a commitment that we must all make: “no one excluded”.

“Dioceses, parishes, religious institutes, organizations and individual Christians: we are all called to welcome our brothers and sisters who are fleeing war, hunger, violence and cruel conditions of life” he said.

And setting aside his text, Pope Francis told the story of a lady who was approached by a refugee asking directions for the Holy Door. The man, the Pope said, was dirty and barefoot but wanted to go to St. Peter’s Basilica to cross the holy threshold. The woman took stock of his bare feet and called a taxi, but the taxi driver initially didn’t want him on board because he was ‘smelly’. The taxi driver ended up boarding the woman and the man who, during the drive, told his story of pain, war, hunger and migration.

Upon destination, Pope Francis recounted that the taxi driver, the same man who initially didn’t want the refugee to board his taxi because he was ‘smelly’, refused to accept payment for his service from the woman because he said: “It is I who should pay you because thanks to you, I have listened to a story that has changed my heart”.

The Pope continued saying that the woman was well aware of the pain of a migrant because she had Armenian blood and knew the suffering of her people.

“When we do something like that initially there is some discomfort – ‘a smell’ – but at the end, a story like this brings fragrance to our soul, and changes us. Think about this story and think what you can do for refugees” he said.

So too, ‘clothing the naked’ he said, increasingly means caring for those whose dignity has been stripped from them, and working to ensure that it is upheld and safeguarded.

And this, he explained, means literally giving clothes to those who have none, but it also means thinking of women whose bodies are exploited by human traffickers and of the many other ways people – even minors – are used as a form of merchandise.

“Having no job, no home, no just salary is also a form of nakedness, as is suffering discrimination because of race or faith. These are all forms of ‘nakedness’ that we Christians are called to act upon” he said.

As followers of Christ, Pope Francis concluded, may we never close our hearts to those in need. By being open to others, our lives are enriched, our societies can enjoy peace and all people can live in a way befitting their dignity.

(Linda Bordoni)

http://en.radiovaticana.va/news/2016/10/26/pope_the_only_solution_to_the_migration_crisis_is_solidari/1267874
Head of UGCC: “Ukraine needs an educational reform to democratize an education itself”

Saturday, 29 October 2016

An educational reform is one of the reforms Ukraine is of a great need. First of all, we need it in order to democratize an education. Besides, it is vital for improving conditions of activity, especially when it comes to Catholic schools. Such position was adopted by the Father and Head of our Ukrainian Greek Catholic Church, His Beatitude Sviatoslav, He spoke on October 28, 2016 during the 88th General Assembly of the European Committee for Catholic Education in Ukraine.

Discussing a development of private education in Ukraine, the Head of our Church mentioned that within Ukrainian law practice, there are two forms of property – state and private. Private was being entirely financed by the holder. That is why an amount of private (especially the ones found by religious organizations) education institutions makes only one percent out of its general amount (number of students there is equal to general number), private kindergartens, respectively, 1 and 8 percent (number of children under school age – one percent out of general number).

According to the Major Archbishop, after a long-term cooperation between different Churches and Ukrainian deputies (present Minister of education, Lilia Hrynevych In particular). Finally in 2015, it succeeded to implement a law of Ukraine “About making amendments to some laws of Ukraine regarding an establishment of educational institutions by religious organizations”, which gave religious organizations a right to establish educational institutions of different levels.

“A special feature of establishing Christian education in Ukraine was that this process would become a ground of appearing as a fruitful inter-confessional dialogue in our country. A necessity to establish appropriate conditions for a Christian youth’s upbringing has united Ukrainian Christian confessions with a common aim. His Beatitude Sviatoslav avers that this aim has activated a dialogue between Church and state, indicating areas where Church and state have common interests and a perspective of cooperation”. His Beatitude said that the leading role in this process of forming an inter-confessional dialogue and system of state-church relationships in modern Ukraine involves All-Ukrainian Council of Churches and Religious Organizations.

The UGCC Department of Information

Friday, 28 October 2016, 12:09

Post-synodal Pastoral Letter Synod of Bishops of the Ukrainian Greek-Catholic Church
To the Clergy, Religious and Laity

As you did it to one of the least of these my brothers, you did it to me (Mt 25:40).

Very Reverend and Reverend Fathers!
Venerable Brothers and Sisters in monastic life!
Dear Brothers and Sisters in Christ!

Having gathered at our Holy Synod in Briukhovychi near Lviv, September 4-11 in the 2016th year of our Lord, we, the bishops of the UGCC, centred our particular attention on a most important aspect of Christian life, that is, on serving one’s neighbour – diakonia – in other words, on the social mission of the Church. This ministry of service flows from our nature as children of God and for every disciple of Christ it finds expression on all levels of Christian life: in personal and family life, in the parish community, in every eparchy, and in the Church as a whole. In the present context of war and forced migration of many of our co-nationals from Crimea and the Donbas, the theme of serving one’s neighbour is especially relevant. Thus, in this post-synodal pastoral letter we would like to share a few thoughts for deeper reflection and indicate several directives for serving one’s neighbour in our Church.

Each and every one of us from our first moment of becoming Christian received a special mandate to serve our neighbour, even if most of us do not remember that moment, because we were infants. In fact, towards the end of the Baptismal Service the priest handed us a lighted candle, saying these words: “Take this lighted candle, and strive throughout your entire lifetime to shine brightly with the light of faith and of good deeds, so that when the Lord will come, you may go forth in radiance to meet Him together with all the Saints, and may enter unhindered into the court of His heavenly glory and reign with Him throughout eternity. Amen.” These “good deeds,” with which we are called to brightly shine, are works of mercy through which we grant our neighbour in need the possibility of experiencing the presence of the merciful God in their lives. Presently, as we conclude the Jubilee Year of Divine Mercy, we have a wonderful opportunity to remind ourselves, that the merciful Lord hurries to help others using our feet, supports the sick and frail with our hands, listens to those who have been wronged with our ears, consoles those who are sad with our mouths, carries the weak with our shoulders, brings others close to Himself with our hearts. In other words, the vocation of every Christian is to be an icon of God’s goodness and love in the world. And the promise given to us in the Mystery of Baptism, to reign with the Lord throughout eternity, presumes that already here on earth we recognize our “royal” responsibility for diakonia.

Already on the pages of the Old Testament we find many words and appeals in which our Creator demands special care for the poor, for those who are deprived of the basic material resources necessary for life, for the foreigner, widows and orphans: “For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing” (Dt 10: 17-18). The Lord gives clear instructions to the Chosen People regarding the treatment of the poor: “For there will never cease to be poor in the land. Therefore I command you, ‘You shall open wide your hand to your brother, to the needy and to the poor, in your land’ “ (Dt 15:11).

The Lord desires that a godly people be sensitive to the needs of their destitute brothers and sisters, and that He be given praise through sacrifice and charity to those in need. In the Book of Tobit, we read: “Give alms from your possessions to all who live uprightly, and do not let your eye begrudge the gift when you make it. Do not turn your face away from any poor man, and the face of God will not be turned away from you” (4: 7-8). In the Book of the Prophet Isaiah works of mercy are already described as a light which illuminates the soul and surroundings of the benefactor: “If you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the sky, and your gloom be as the noonday” (Is 58: 7-8). In the Book of Tobit, we read: “Give alms from your possessions to all who live uprightly, and do not let your eye begrudge the gift when you make it. Do not turn your face away from any poor man, and the face of God will not be turned away from you” (4: 7-8). In the Book of the Prophet Isaiah works of mercy are already described as a light which illuminates the soul and surroundings of the benefactor: “If you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the sky, and your gloom be as the noonday” (Is 58: 7-8).
darkness and your gloom be as the noonday” (Is 58:10). And in Proverbs we read: “Whoever is generous to the poor lends to the Lord, and he will repay him for his deed” (Prov 19:17).

In the New Testament, a good part of the signs and wonders of our Lord are acts of divine mercy. When the disciples of John the Baptist ask Jesus whether he is the Messiah, the answer they receive is: “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the dead are raised up, and the poor have good news preached to them” (Mt 11:4-5). This Christ allows other to recognize who he is through his works, and he calls upon his apostles to do the same: “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father” (Jn 14:12).

Therefore, the Lord commands all of us to engage those who need our help: “Give to the one who begs from you, and do not refuse the one who would borrow from you” (Mt 5:42). He indicates to us that every work of mercy done to our neighbour is as if it is done to Him: “Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me” (Mt 25:40). At the same time, he cautions us that in performing works of mercy we not pursue vainglory or honours: “Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven. Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. And your Father who sees in secret will reward you” (Mt 6:1-4).

Charity was an integral part of the life of the Church in apostolic times. In the Acts of the Apostles, we read of Tabitha who “was full of good works and acts of charity” (Acts 9:36), and of the centurion, Cornelius, who “gave alms generously to the people, and prayed continually to God” (Acts 10:2). Saint Paul encouraged the Churches in Corinth and Galatia to support their brethren in need: “Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem” (1 Cor 16:1-3). Elsewhere St. Paul wrote: “Whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver” (2 Cor. 9:6-7).

The New Testament in a special way brings together the two greatest commandments: love of God, and love of neighbour. As St. John the Theologian writes: “If anyone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from him: whoever loves God must also love his brother” (1 Jn 4:20-21). If we wish to love God, then we must show this love through a proper attitude towards and concern for our neighbour. If in church we learn to love God, listen to His Word, are sanctified through the Holy Mysteries, receive our Lord’s love, then this is so that, in exiting the church, we give back that which we have received: celebrated “the liturgy after the Liturgy” by performing acts of mercy.

We will never be fully Christian if we only receive, take something from God. Our vocation to love is expressed in serving God by ministering to the person in need. Christian life as bearing witness to selfless love and care towards another person must become our daily style of life, and not merely occasional benevolence which doesn’t give rise to authentic responsibility.

The experience and teaching of the Church from her beginnings to our day bear witness to the indispensability and importance of diakonia in the life of disciples of Christ. Thus, in his First Epistle to the Corinthians, Pope St. Clement (+99) teaches
SERVING ONE’S NEIGHBOUR – DIAKONIA IN THE LIFE OF THE UGCC

(continued from previous page)

about the salvation that is given through faith in Jesus Christ does not absolve one from good works: “What shall we do, then, brethren? Shall we become slothful in well-doing, and cease from the practice of love? God forbid that any such course should be followed by us! But rather let us hasten with all energy and readiness of mind to perform every good work” (33:1).

In a particular way St. John Chrysostom (349-407) called upon wealthy Christians of the capital city of Constantinople to engage in diakonia: “Would you do honour to Christ’s body? Neglect Him not when He is naked; while here (in church) you honour Him with silken garments, do not neglect Him perishing outside of cold and nakedness” (On the Gospel of Matthew, Homily 50:4).

In our times, Roman Pontiffs continuously remind us of the special mission of the Church to serve our neighbour. Especially eloquent is the teaching of the present Bishop of Rome, Pope Francis, who calls upon the Church to go to the outermost fringes of society, in order to carry forth the light of God’s love and God’s mercy wherever people experience suffering, sadness, and misfortune: How many uncertain and painful situations there are in the world today! How many are the wounds borne by the flesh of those who have no voice because their cry is muffled and drowned out by the indifference of the rich! During this Jubilee, the Church will be called even more to heal these wounds, to assuage them with the oil of consolation, to bind them with mercy and cure them with solidarity and vigilant care. Let us not fall into humiliating indifference or a monotonous routine that prevents us from discovering what is new! Let us ward off destructive cynicism! Let us open our eyes and see the misery of the world, the wounds of our brothers and sisters who are denied their dignity, and let us recognize that we are compelled to heed their cry for help! May we reach out to them and support them so they can feel the warmth of our presence, our friendship, and our fraternity! (The Face of Mercy, Papal Bull of Indiction of the Extraordinary Jubilee Year of Mercy).

The Holy Father, Pope Francis, as an authentic teacher of faith, not only calls to sensitivity in regards to the poor. He is the first to provide an example of sacrificial service to the poor and destitute, especially in the way he treats the Ukrainian people. This is borne witness by donations which were collected throughout all the parishes of Europe, which together with the personal gift of the Holy Father constitute the core of the humanitarian action, “the Pope for Ukraine.” This unprecedented gesture of mercy and compassion, shown us by Pope Francis, compels us to deep gratitude, and at the same time to generosity and sacrifice in regards to those who are subjected to injustice and hurt.

The Ukrainian Greek-Catholic Church throughout her thousand-year history has constantly provided an example of sacrificial service to her own people, especially in dark times of repression, statelessness, and enslavement by different adverse powers, as well as in periods of internal political and social crisis. We do well to remember the social ministry of the Metropolitan of Halych, in particular, Josyf Sembratobych (1821-1900), who through his action essentially eradicated the illness of alcoholism among the people of Halychyna. Noteworthy is the fact that his Pastoral Letter, dedicated to confront drunkenness and alcoholism, the Metropolitan titled “On the Dignity of Man,” emphasized that any disordered passion or dependency destroys human dignity and self-respect, and that the renewal of physical and moral health restores a person’s original dignity and beauty.

The social ministry of the Church was particularly developed under Metropolitan Andrey Sheptytsky. The clergy played leadership roles in the cooperative movement in villages and towns, sisters-nuns established education and care centres for children. The Metropolitan himself made great efforts in the renewal of Ukrainian culture and art, and with his prophetic word he instilled among the faithful and healthy way of life, defended the institution of the family, fostered the education of youth in the spirit of evangelical patriotism and love for neighbour.

Throughout the many years (continued on next page)
of his episcopal ministry the Venerable Andrey Sheptytsky often directed his attention towards the indispensability of acts of mercy as an expression of living faith and love: “One must demonstrate Christian love through works! All talk is empty, if it is not followed be deeds!” (Pastoral Letter “The Greatest Commandment,” 1901). In his words, “there is no surer way to earn divine mercy than by mercy towards one’s neighbour” (Pastoral Letter for Great Lent, 1929). Metropolitan Andrey understood that through works of mercy the Gospel becomes visible, and our faith acquires a salvific specificity.

In the times of the communist regime, when on its homeland our Church was persecuted, we felt the great solidarity and generous support of our faithful abroad. There Ukrainians, gathered around their pastors under the leadership of Confessor of Faith, Patriarch Josyf, established not only ecclesial life, but also social service: primary and secondary schools, centres of higher learning, female and youth organizations, senior centres, etc. Our parishes became places of very active community life fostering in the hearts of the faithful a love of God and of their suffering people.

Having emerged from the underground, our Church in Ukraine began rebuilding her structures—parishes, monasteries, educational centres—and immediately took on an active role in community building by which she gained moral authority not only among her own faithful, but among all people of good will in Ukraine. Protection of the unborn, the sobriety movement, pastoral programs to eradicate the sickness of corruption, support of family values, constant appeals for honesty and accountability in the political process, chaplaincy ministries for the military, in prisons, in hospitals, pastoral guidance in peaceful efforts of the people for their rights and freedoms—this is a far from a complete listing of areas where the Church raised her voice in defence of human dignity and the harmonious development of broader society on the foundation of divine law.

Special note must be made of the current sufferings that have been caused by the war in Ukraine. Difficult challenges which have befallen us have also revealed the incredible generosity and selflessness of our people in Ukraine and abroad. We thank God for these noble expressions of the Ukrainian spirit that we are witnessing over the past three years of struggle for a better future for our people. Yet thousands of those killed, tens of thousands of the gravely wounded, millions of exiles and refugees will continue to appeal for mercy, solidarity, and love in action for a long time. We do not have a right to grow accustomed to their sufferings, to become deaf to their cries, to ignore their misfortune. On the contrary, let our living faith find expression in an even greater solidarity with the victims of war, and may this solidarity take on a practical aspect, in response to the needs of concrete families or individuals, and according to the capabilities of the parish community.

The Ukrainian Greek-Catholic Church is called to engage in diakonia both at the level of her individual members, as well as at the level of those communities to which we belong: Christian families, fraternities, sisterhoods, parishes, monasteries and religious congregations, eparchies, metropolias, and our Church as a whole. The important thing is that each one of us recognize a personal vocation to service his or her neighbour and thus allow them to experience the love of God in their own life. The Holy Spirit speaks to us in many different ways: He may call some to help those in need who live close by, while others he invites to joint action in order to help brothers and sister who live far away.

Frequently the prerequisite for coordinated service is found in the existence of established organizations. In Ukraine, we have successfully established “Caritas” centres, at national and eparchial levels, an organization that works under the patronage of the Church hierarchy and with its support, and which, by systematically witnessing the faith and addressing the real needs of the suffering, has earned the respect and trust not only of the Church faithful, but also of many in the broader society.

However, we do not have a right to pass on this responsibility to serve solely to particular structures: the state, social

(continued on next page)
services, or even the afore-mentioned church organization. All members of the Church without exception are called to do works of mercy: bishop, priest, layperson, man and woman, the elderly, and the young. Service to our neighbour is not the privilege of the wealthier among us, but a task given to each one of us as we can always find someone who is in a situation that is worse than ours.

At the same time, it is important to sacrifice with a proper spirit, that is, with a sense of love for each human being, created in the image and likeness of God. In performing charitable activity, ecclesial charitable organizations and groups should not limit themselves to collecting and distributing funds and materials or goods, but they should always pay particular attention to the person who has found themselves in need, and fulfil in the Christian community a particularly valuable formational function, fostering the growth of a sense of social responsibility, a readiness to share, respect, love, and mercy in the spirit of Christ’s Gospel. The benevolence of the Church, on whatever level it may find expression, cannot simply become another form of organized social assistance. Works of mercy are a gesture of love and sincere attention directed towards those who need our help. It is an opportunity to grant others the possibility of encountering the living Christ.

As part of the “Vibrant Parish” program we call upon every parish community this year to direct particular attention to diakonia as “an encounter with the living Christ.” In parishes there are many concrete ways to engage in this ministry: visiting the sick, assisting to the poor, feeding the hungry, protecting orphans, supporting victims of injustice, working for peace, comforting the sorrowful, defending the unborn, etc. We should remember that, firstly, we are responsible for those in need who live in our midst. And then, as much as possible, the parish should support the charitable activity of the Church on a regional, national, and international level.

If this has not been done already, every parish should create a charitable group or parish “Caritas” centre, which would have as its goal the involvement of the faithful in witnessing to God’s merciful love, be it towards members of the parish community, be it “in the world.” With the support of eparchial “Caritas” organizations, such a parish centre would be responsible for preparing the entire parish community to fulfill its responsibility of translating its faith into concrete works of mercy. It should also train persons and groups which can work in the Church in charitable activity.

In this, we need not go far to show mercy and love to our neighbour. Frequently those who thirst for our attention, kindness, support, understanding, and love are next to us: in a neighbouring building, in the same apartment, a building or house, or even the family: “But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever” (1 Tim 5:8). On the other hand, a family where there is a spirit of mutual love and support becomes a source of mercy that nourishes by its streams of love many people, near and far. Indeed, it is towards this that the grace given to a couple in marriage on its day of crowning is directed, having established a Christian family as a domestic Church—a community of divine love and mutual service. This ministry of service, which begins in the family, extends far beyond its boundaries. This is wonderfully expressed in prayer at the Order of Crowning: “And grant them of the dew of heavens above and of the abundance of the earth, fill their homes with wheat, wine and oil, and with all good things, so that they may give to the needy.”

The faithful of the UGCC are also called to participate in various benevolent and volunteer initiatives of which many have emerged in the this time of military strife. Any good initiative can become a concrete response to the cry of a brother or sister suffering

(continued on next page)
The editors of THE WAY, especially the Rev. D. George Worschak and Rev. Andriy Koriyak, are focusing on the importance of serving others and the role of the Church in this service. They invite readers to join them in remembering St. Venerable Parasceva of Ternovo and her contributions to the life of the UGCC.

The editors also encourage readers to reflect on the Gospel parable of the Good Samaritan and to think about how we can be like the Good Samaritan in our own lives. They invite readers to consider what actions we can take to show God's love and mercy to those in need.

The editors end by thanking the Synod of Bishops of the Ukrainian Greek-Catholic Church for their support and by asking for the reader's prayers for the Synod and the Church.

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THE WAY Staff
Ms. Teresa Siwak, Editor;
Rev. D. George Worschak, Assistant Editor;
Very Rev. Archpriest John Fields, Director of Communication

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