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MARCH 15, 2020

ENGLISH VERSION

Procession of the Holy Icons on the First Sunday of the Great Fast at the Cathedral



On Sunday, March 1, 2020 towards the conclusion of the Divine Liturgy, youth of the parish participated in a Procession of Icons on the First Sunday of Great Lent (Sunday of Orthodoxy). This day is dedicated to commemorating the memory of the final defeat of iconoclasm and the restoration of icons to the churches. Bishop Andriy Raby was the Main Celebrant and Homilist during the Divine Liturgy and Concelebrants were Fr. Roman Pitula and Fr. Evhen Moniuk at the Ukrainian Catholic Cathedral of the Immaculate Conception, Philadelphia, PA.

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Procession of the Holy Icons on the First Sunday of the Great Fast at the Cathedral

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The Procession went around the inside of the church stopping in each of the four corners as the Apolytikion of the Sunday of Orthodoxy was sung leading up to each stop. The clergy then offered an Ektenia at each stop. Afterwards the faithful venerated the icons.



Apolytikion of the Sunday of Orthodoxy

Your pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Your own will You did ascend the Cross in Your body, to save Your creatures from the bondage of the enemy. You have truly filled all with joy, since You did come, O our Savior, to save the world.

Children of Northampton Parish Participate in Procession of Icons

St John's Ukrainian Catholic Church in Northampton, PA with their pastor Fr. John Seniw celebrated the Sunday of Orthodoxy with the children of the parish at the beginning of the Liturgy with a procession around the interior of the church, bearing their icons of Jesus Christ, His Mother and His Saints. Reminding us that our Savior is present with us during our Lenten Journey guiding and strengthening us, as we cleanse "our inner self so that the inner beauty with which we were created can be seen".

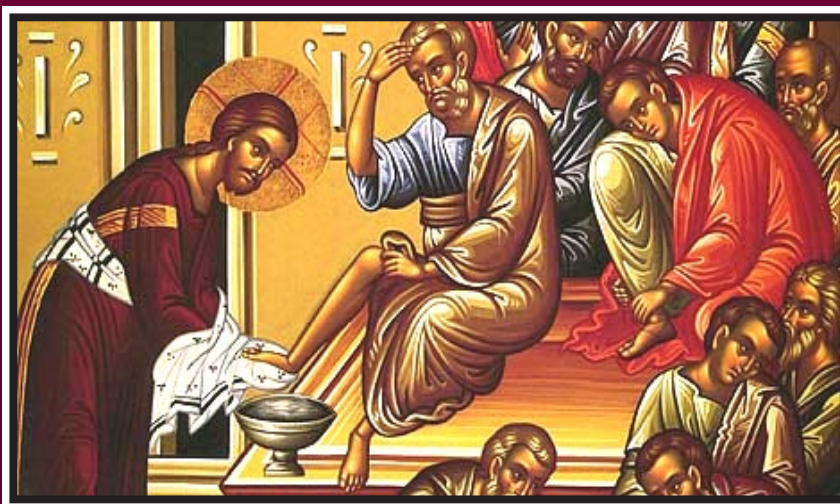


Holy Thursday Service to be held April 9th at Cathedral in Philadelphia

Holy Thursday Services including the Traditional Washing of the Feet of Twelve Priests by Archbishop Borys will be held April 9, at 10:30 AM in the Ukrainian Catholic Cathedral of the Immaculate Conception Philadelphia, Pa.; All the Faithful from the Archeparchy are Invited to Attend

On Holy Thursday April 9, the traditional foot washing of twelve priests by Archbishop Borys will be part of the Holy Thursday services that will be held beginning at 10:30 a.m. in the Ukrainian Catholic Cathedral of the Immaculate Conception, Philadelphia, Pa. This custom commemorates Our Lord washing the feet of his disciples as recounted in the Gospel of John. This Divine Liturgy also commemorates the institution of the Holy Eucharist and the Priesthood. All the faithful from throughout the archeparchy are invited and encouraged to attend this Divine Liturgy on Holy Thursday in the Philadelphia Cathedral.

**ALL ARE INVITED TO ATTEND THE
HOLY THURSDAY
VESPERS WITH DIVINE LITURGY
CELEBRATED BY METROPOLITAN BORYS,
BISHOP ANDRIY AND CLERGY**



HOLY THURSDAY, APRIL 9, 2020 10:30 AM

**UKRAINIAN CATHOLIC CATHEDRAL OF THE
IMMACULATE CONCEPTION
830 NORTH FRANKLIN STREET
PHILADELPHIA, PENNSYLVANIA**

***THIS SERVICE COMMEMORATES THE INSTITUTION OF THE
MOST HOLY EUCHARIST, THE HOLY PRIESTHOOD AND THE
WASHING OF THE DISCIPLES' FEET BY OUR LORD***

Assumption Catholic School in Perth Amboy participates in “Sharing Lunches” Program during Lent

The ACS Class of 2020 had a short lesson in history and social awareness when they helped prepare 100 lunches alongside our friends from Perth Amboy Catholic, the University of Notre Dame NJ Alumni Group, and NJ Troopers. The program is called “Sharing Lunches”. It benefits the Hogar Crea Treatment Center and the Center for Support and Success, both located in Perth Amboy.

They experienced first hand the assembly line way of working. While they assembled sandwiches and filled the “Sharing Lunches” lunch bags, the class discussed what it must have been like to work doing the same job for 12 hours a day at the turn of the 20th Century.



Students also talked about the value of helping those in our community that may be in need of extra support. We are called to serve God by serving others; so, today the Class of 2020 worked together to hopefully make someone’s day just a little easier and happier. During this season of Lent what better way to give of ourselves than to do work of charity!

E-mail “The Way” about news and events in your parish

“The Way” would like to increase coverage of parish life by including more articles of events that occur in parishes in the Archeparchy of Philadelphia.

Kindly submit articles together with a photo or two on a regular basis of events and activities happening in your parishes to: **theway@ukrcap.org**

Subscribe to “The Way” by e-mail!

If you or someone you know would like to receive “The Way” by e-mail and currently are not on our e-mail list, please send your e-mail address to: **theway@ukrcap.org**



“The Way” appreciates your support! Thank you!

Scranton's St. Vladimir Parish Pyrohy Project



On Saturday, February 29, 2020, Father Myron Myronyuk along with parishioners and friends of St. Vladimir (St. Volodymyr) parish produced over 500 dozens of fresh pyrohy to fill the preorders of both regular customers as well as several new ones. The handmade pyrohy at St. Vladimir's enjoy a first-class reputation with an ever-increasing number of orders for each session often including a "wait list". There are currently six sessions per year.

The next production date is set for Saturday, March 21. Due to the high volume of requests received to date, this session is already a sellout for which we are grateful and appreciative of our loyal patrons for their support of our parish.

Photo: Marcia Bolesky



METROPOLITAN ARCHEPARCHY OF PHILADELPHIA

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No. 222/2020 O

This Number Should be Prefixed to Your Reply

Office of the Auxiliary Bishop
Most Reverend Andriy Rabiy

TO: Faithful of the Archeparchy of Philadelphia
FROM: Bishop Andriy Rabiy *+ Andriy*
DATE: March 12, 2020

MEMORANDUM

Effective immediately, and until further notice, Bishop Rabiy in union with the Bishops of Pennsylvania, has dispensed the faithful of the Archeparchy of Philadelphia from the obligation to attend Sunday Divine Liturgy.

Despite the suspension of the obligation to attend Sunday Divine Liturgy, all regularly scheduled Liturgies will remain open to the public for those who wish to attend.

ДО: вірні Філадельфійської Архиепархії
ВІД: Владика Андрій Рабій
ДАТА: 12 березня 2020 р.

МЕМОРАНДУМ

Від сьогодні та до окремого відкликання, Владика Андрій разом з іншими єпископами Пенсильванії, надає диспенсацію (звільнення) вірним Філадельфійської Архиепархії від обов'язку приймати участь у недільних Божественних Літургіях.

Незважаючи на зняття обов'язку приймати участь у недільних Божественних Літургіях, всі звичайно заплановані Літургії у парафіях будуть далі відкриті для усіх хто хоче прийти і прийняти участь.

A Letter from Bishop Andriy Rabiychuk regarding Coronavirus

March 10, 2020

Dear Fathers, Deacons and Faithful of the Archeparchy of Philadelphia,

As you are well aware, the entire world watches the spreading of COVID-19 (also known as coronavirus) with much fear, anxiety and worry. It already affected many countries as they struggle to control the virus and heal the infected with a great success rate. And while we mourn the loss of many lives and extend our sympathies to the bereaving families, we will remain steadfast in our hope and with unshaken faith in our Lord and God, the Provider of every good thing and Healer of the infirmed.

In addition to our continued prayers for the infected and curbing the virus, we also should contribute to the general effort by closely following these recommendations:

1. If you notice any flulike symptoms, please limit your interaction with other people to a minimum, do not attend church services and see your doctor at the earliest convenience;
2. While you are in church (especially now in the time of Great Fast), concentrate more on spiritual union with the Lord. Venerate the icons, relics and objects of piety but not necessarily touching them physically (for example, kissing);
3. Make sure that you will not touch the golden spoon at the time of receiving the Holy Communion but patiently await when the priest drops the Precious Body and Blood of Jesus Christ into your mouth;
4. Observe the already known rules of personal hygiene and washing your hands more frequently especially after being in public spaces;
5. Do not share any information that may cause further anxiety, worry and panic.

Pastors are also asked:

1. Make sure that surfaces of icons, religious articles and pews are disinfected in our churches;
2. Remove or cover containers with Holy Water usually found at the entrance doors;
3. Put a clear plastic cover over the window in confessionals (from the side of a confessing priest) in order to prevent a direct physical contact with a penitent.

We need to take every precaution to ensure that the virus does not spread in our communities and bring grave consequences. For more and most updated information, please visit the Center for Disease Control and Prevention (CDC) website: www.cdc.gov and World Health Organization (WHO): www.who.int.

With prayers for your health, physical and spiritual well-being during this blessed Lent,

Most Rev. Andriy Rabiychuk
Auxiliary Bishop for the Archeparchy of Philadelphia
Protosyncellus



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Most Reverend Andriy Rabiychuk

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Spiritual Regulations for the Great Fast

The church provides special norms and guidelines to assist the faithful during their spiritual journey throughout the Great Fast. These spiritual aids are to be considered helpful practices for spiritual enrichment that the faithful should warmly embrace during Great Lent and Holy Week, which precede the glorious Feast of the Resurrection of Our Lord, Pascha. May our Lord bestow His grace and blessing upon you during this holy season as you journey through the Great Fast.

Spiritual Regulations for the Great Fast

Although our Church traditionally prescribed abstention from meat and dairy products in days gone by for the entire duration of the Great Fast, the following are the minimal Lenten regulations today:

Abstinence from meat and all dairy products on the First Day of the Great Fast and on Good Friday.

Abstinence from meat only on all Fridays of the Great Fast as well as Holy Saturday. It is also traditional to abstain from meat on Wednesdays during the Great Fast.

Everyone should receive the Holy Mysteries of Reconciliation and Holy Eucharist during the period from the onset of Great Fast to the Wednesday before Ascension Thursday.

The Fasting and Abstinence regulations are not binding on persons 60 or older, the very poor, sick, nursing or pregnant women, children below the age of 14, and those who engage in physically very hard labor. However, all are urged, if able to do so, to observe the fasting and abstinence regulations.

All the faithful are urged to attend the Lenten services such as the Presanctified Liturgy, Stations of the Cross, Akafist of the Passion and the Commemoration of the Deceased (Sorokousty).

Such good deeds as almsgiving, visitation of the sick, Bible reading and praying for vocations to the priesthood and religious life are most earnestly recommended to all the Faithful. This year, families are especially urged to pray together in the mornings and evenings.

Great Fast Liturgical Guidelines

The weekdays of the Great Fast are aliturgical. No Divine Liturgy, even for funerals, should be celebrated. Funeral Divine Liturgies are permitted on the liturgical day of Saturday. On Wednesdays and Fridays of the Great Fast, the Liturgy of the Presanctified Gifts is to be celebrated. Typika may be used the other days. The Divine Liturgy of St. Basil the Great is to be celebrated for Sunday Liturgies during this time.

During Holy Week, the Liturgy of the Presanctified Gifts is to be celebrated Monday, Tuesday and Wednesday. There is no Divine Liturgy celebrated on Good Friday and Holy Saturday. On Holy Thursday evening, Vespers with Divine Liturgy of St. Basil the Great should be celebrated. On Holy Saturday evening, Vespers with the Divine Liturgy of St. Basil the Great is to be celebrated.



Pastoral Letter by Bishop Benedict - The Vocation to Priesthood and Marriage

УКРАЇНСЬКА КАТОЛИЦЬКА ЄПАРХІЯ
СВЯТОГО МИКОЛАЯ



UKRAINIAN CATHOLIC EPARCHY OF
SAINT NICHOLAS

2245 WEST RICE STREET • CHICAGO, IL 60622 • TEL.: 773.276.5080 • FAX: 773.276.6799 • ESNUCC.ORG

January 27, 2020

OUT-2020-5ENG

How to read this pastoral letter:

1. Do not limit yourself to a one-time casual reading, as this will not produce any results.
2. You must reserve a separate hour and read the message carefully. Then allow 10-15 minutes to meditate on its contents. Afterwards read it one more time, thinking how it could be applied in real life. It would be very good to write down what you would like to do.
3. It would be optimal to read it through 3-5 times, then it will bring beneficial results.

PASTORAL LETTER

The Vocation to Priesthood and Marriage

Tell your wife that you love her more than your own life, because this present life is nothing, and that your only hope is that the two of you pass through this life in such a way that in the world to come you will be united in perfect love. Say to her: "Then we will be perfectly one both with Christ and each other, and our pleasure will know no bounds." (*St. John Chrysostom – Homily 20, on Ephesians 5:22-23*)

Dear Fathers and Dobrodiyky,

These words of St. John Chrysostom prompt us to consider the fact that the marriage of a priest embodies a unique trait in that - in Holy Matrimony, man and woman become one flesh and the woman, whose husband receives the sacramental laying on of hands in priestly or diaconal ordination, becomes a participant in her husband's ministry. From this, flows the grace related to this ministry, as well as the crosses and responsibilities that come with it. It is no wonder then, that some theologians who educate future clergy, remind their students that they must choose as their dobrodiyky, a woman who also has a calling to this ministry, which she would share with her future husband. For a well-formed priestly couple lives in a way that epitomizes the above quote of St. John Chrysostom. These words are addressed to all married couples, but even more so to the families of priests and deacons, in whom others seek an example of the kind of love that not only blossoms in the present life, but one that leads to eternal shared happiness in Christ.

Pastoral Letter by Bishop Benedict - The Vocation to Priesthood and Marriage

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Perhaps in earlier times of well-established traditions, it was simpler for candidates to the priesthood to meet a woman who would be a good priest's wife, for they knew that in one or another clergy family, they were likely to meet a young woman (the daughter) who was deeply familiar with the unique life of a clergy family. She would more easily understand a dobrodiyka's vocation and be able to embody it in her future marriage. Even today, especially in Ukraine, some dobrodiyky come from clergy families, though this happens much less frequently than in past centuries. Unfortunately, today, it is not in every priestly marriage that husband and wife easily join in sharing a single vocation. It is necessary for all of us to work hard on this, not because it is convenient for the Church when the priest and his dobrodiyka are of one mind - this may not even be the case. It is necessary, because of the possibilities that open up for the couple to experience deep happiness in their current life of common ministry, as well as eternal joy in the Kingdom of the High Priest, Jesus Christ. This is why I am sending this appeal to you, because I so deeply desire that you experience this supernatural joy and love in your families today and forever.

We must frankly and sincerely admit that at first glance, the married priest or deacon must deal with two quite different states – the horizontal and the vertical. It's as if marriage and priesthood seem to be aimed in different directions and, at times, these two may even resist, or be in conflict with, each other. It appears each state requires a person to be specially devoted to it in order for that person to function well, because with each of these vocations come many different responsibilities that demand a large amount of the clergyman's time and his total commitment. Everyone knows from personal experience, that often a decision made for the sake of one state harms the other. A priest's special concern and care for the family increases with the birth and nurturing of his children.

Then a natural question arises - how and where does he seek strength, inspiration and understanding of how to balance his priestly duties with married life in perfect harmony? How can he live a priestly and married life in love and peace (finally in holiness) despite human imperfection?

Yes, married life, especially with children, demands time and sacrifice if it is to function well (for its own benefit and holiness). Parishioners, being greater in number, require of the priest not less, but rather even more time and effort if he is to care for each of his flock with love while attending to their spiritual, emotional and sometimes even their material needs. A sacrifice of time is necessary in visiting the sick, bringing mysteries to the infirm, simply talking with people and, if there is need, even helping them financially and so forth.

I am convinced that there are certain fundamental principles that form the basis of a perfect priestly and married life. Just as a car needs to be filled with fuel in order to function, so the priest needs to fill himself with the Holy Spirit. He needs to live and function in the Holy Spirit, because the Holy Spirit is the very source of our being – spiritual, emotional and material. First of all the transfiguration and theosis of the priest himself needs to be going on, since only then can he become the bearer of peace and love and be a witness of the Heavenly Kingdom. Only this kind of life in the Lord will give the priest an understanding of how to best manage the affairs of both parish and family.

We frequently experience problems and crises in the human sense, but with God we can resolve everything. Only when the priest lives with the Lord and walks in the Holy Spirit will he know how to harmoniously combine his priestly and married ministries. **For out of His love, the Lord God gave the priest these two vocations, which are both important for his sanctification and**

Pastoral Letter by Bishop Benedict - The Vocation to Priesthood and Marriage

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salvation. The Lord is certain that the married priest is capable of thoroughly fulfilling both ministries.

Without wishing to offend anyone, we need to acknowledge that problems and tensions arise when the priest leads a superficial spiritual life. Functioning for the most part on a material level inevitably brings confusion and time and again makes it more difficult for a priest to understand how he can fulfill both vocations in their fullness and without contradiction. Often it is precisely crises in the priest's life that serve as an indicator that his relationship with God is not where it should be. Because, as St. Augustine put it, if the Lord is first, then everything else is in its proper place.

Two things are of primary importance for the priest if he is to live in the Lord and act in Him: prayer (both personal and communal) and virtues (acting and living virtuously). Communal prayer not only includes liturgical prayer with parishioners, but also the prayer life of the family in the "Domestic Church". One cannot imagine a priest or deacon's married life to be healthy if he doesn't pray with his wife. The same is true of their prayer with children. After all, where are children supposed to learn to pray if not through a prayer life with their parents?

It is my understanding that virtues are manifestations in real life, of that which we carry inside of us - most of all of our love. And love according to John the Theologian is God. Thus, through the way that we live and the way we act we reveal and essentially "give" the Lord to people. It is precisely thus that God works through us. To tell the truth, only the Lord can give us the virtue of love because it comes from Him. We are not capable of fostering these virtues by ourselves, though we may mistakenly think so. Yes, we can develop a rule of conduct for ourselves, a particular etiquette. However, in complicated or stressful situations this self-created rule of conduct falls apart and our real self is revealed.

Therefore, in reality only these two things, prayer and virtues (the revelation of God who is love in real life) fill us with the Holy Spirit. Then everything in life, our thoughts, our relationships, our desires and emotions as well as deeds, are filled with the Holy Spirit. Nevertheless, we are sinners and our sins distance us from God. Even though God is always in us and continues to love us (even while we are sinning), it is a fact that we sinners have departed from Him and have hidden ourselves from Him. This is similar to the sun, which always gives light and warmth, but we do not always see the light or feel its warmth, because clouds get in the way. If I want the rays of the sun to shine on me in order to feel its warmth, I need to stand where there is no barrier between me, and the sun. Just as the sun always shines (though clouds occasionally block the rays) so the rays of God's love always shine on us. As St. Augustine said, He has already done everything for us and for our salvation.

God always loves and cares for us, and yet we close ourselves off to God's grace, not allowing it to be active in us. That is why prayer and all of our actions are so important: how we behave, what we think, feel, and do. All of this determines whether the Holy Spirit is permitted to act in us, or whether we distance ourselves from Him. Similarly, we sit near a fire to be warmed by it, and when we move away from it we lose that warmth. Prayer fills us with the Holy Spirit and we become rooted in God. That is why it is so crucial for priests to do what my patron saint, St. Benedict said: *Ora et Labora* (pray and work). That is why we members of ordained clergy must find time to be with the Lord in prayer. When we pray, we become open to Him and His light enlightens us. Then we will know with certainty what we must do and how we must act, both in the family and in the parish.

Pastoral Letter by Bishop Benedict - The Vocation to Priesthood and Marriage

(continued from previous page)

All virtues come from God, yet we must work at them. Blessed is the man who has a wife who helps him with this. No one fully knows himself, because we humans are prone to self-deception. Another person, who loves us and is able to lovingly correct us when we go “off track”, is truly a precious gift. Who, but a priest’s wife can say to him: “You seem nervous. When was the last time you went to Confession?” Who, but his wife can say to the priest: “I know you are drained from all the services of Holy Week, but come with me and let’s pray quietly”. Similarly, the priest or deacon can say to his wife: “I see someone has thrown you off balance – perhaps the children, or parishioners or maybe it’s me? Tell me about it. Forgive me. Let me give you a hug! Lets hand this over to the Lord, so that He may grant us the wisdom and strength to get through this and maybe even set things aright somehow.” Who, but a priest’s children can lovingly say to their father: “Daddy, today your sermon was *very* long.”

Spouses are mutually both a joy and a cross for each other. Within all Christian marriages, but especially in a clergy marriage – everything happens for our salvation. God grants special graces to clergy families, because their life in today’s world, especially in our materialistic, North American society, is anything but simple. A family with many children may face complicated financial challenges. In a small parish with limited stipends, a priest may take on additional responsibilities as a hospital chaplain or teacher, in order to support his family. Often, as soon as children are a bit older, the priest’s wife might seek employment, since contemporary women are well educated, and many have careers of their own. It sometimes happens that children in clergy families cannot participate in certain activities with their friends, for lack of funds. These same children are often helping at church, serving at the altar or singing the services when no one else is available. Meanwhile, other children are involved in sports and other favorite activities. Not all parishes are located in the best of neighborhoods. Not all rectories are modern and comfortable. This is why a priest’s life is, as it should be, a life of self-sacrifice – and for a married priest, this same sacrifice can be expected of the wife and children. Without deep mutual love and common closeness of the family with the Lord, such a life could become extremely complicated.

A priest must always be filled with, and act in, the Holy Spirit. Through him, thanks to prayer and lived virtues, the Holy Spirit will dwell in the family and parish community. It is crucial to emphasize that the Holy Mysteries (especially for the priest) are the greatest source of sanctification. They are always and constantly active, yet all is dependent on how much the priest allows himself to be sanctified by them. The priest’s prayer, his virtuous life, his righteous way of being, and his understanding and awareness of the activity of the Holy Mysteries, will continue to open his heart and mind to their grace-filled action.

The sanctification and upbringing of his family and his spiritual flock is a priest’s major task. It is through work on himself and his own sanctification that the priest becomes the best instrument and source for the sanctification of his family and the faithful in the parish. However, we are well aware from our own experience, that when we devote our time and attention to a variety of daily responsibilities and affairs, this often leads to scattering and confusion. The priest’s family, as well as the parish, have a variety of needs that require his care and his dedication. A priest can often find himself backed into a corner wondering how to combine the two realities of finding time for both family and parishioners. How can he ensure that his wife and children as well as parishioners live in love and peace as they work towards perfection? Again, and again, the question arises: How does one reconcile and bring together those demands which (especially at first glance) may look like opposites and in our own opinion not possible to combine? Where and how can one find the guiding principle that unites, sanctifies, and sets a right?

Pastoral Letter by Bishop Benedict - The Vocation to Priesthood and Marriage

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From a human point of view, it is difficult and practically impossible. This is the positive truth, which, according to our limited experience and understanding seems to be impossible to achieve. However, we have our Lord, Jesus Christ, who is able to help us accomplish perfectly that, which may seem impossible to us. This is clearly visible in the lives of many saints, especially in the example of the life of Blessed Emilian (Kowch), who was named the patron saint of priests in our Church some 10 years ago. He was a married priest with a large family. This holy man is an excellent example for all of us on how to unite the two vocations of priesthood and marriage.

There have been in the past, are today and hopefully will continue to be, many such examples. We must simply look around us. All that is needed is our personal desire and effort, so that the Lord can act in us and through us. The priest must thirst for the Lord to unite and heal his entire life and that this divinely ordered wholeness might fill him in every moment of his life. It is necessary for him to live and act in the Lord at all times, because this connects the person with the Father, and in turn, unites, "ties together" and sanctifies the person both internally and externally.

We live in a modern world where the rhythm and pace life can become quite neurotic. Situations in our lives often cause tension, stress and feeling divided against oneself, causing depression and discouragement. These, among other difficulties and problems, will not exert control over the person who is rooted in the Lord. When the priest abides in the Lord, the passions and emotions that are part of his experiences, will not affect him as strongly. Life in the Holy Spirit provides the priest with a foundation and understanding of how he should act and what he should do in every situation. It grants an understanding of how to maintain peace and joy in any kind of situation and the ability to become sanctified and ever closer to the Lord through all these experiences in life.

Thus, it is imperative that the priest, along with his wife and children, always keep growing in holiness. Only then will priesthood and marriage work together as do two arms of one body: they will work together, help each other and complement each other for their mutual benefit. It is, of course, desirable for clergy couples to meet and share their common experience discussing the practical difficulties and successes of their ministerial and married lives. Such meetings can take on various formats: whole families coming together, couples only, in larger or smaller groups, clergy and dobrodiyky in separate groups. Where we are scattered over large territories, as we find ourselves in the diaspora, it is difficult to arrange spiritual exercises or retreats for clergy wives, where these exceptional women could receive the well-deserved, ongoing nourishment for the fulfillment of their challenging vocation. But we have no right to give-up. We must find new ways of communication, taking advantage of available technologies, so that our dobrodiyky may share their joys and their challenges; so they may find mutual support among the small number of women who, together with their husbands, carry the great mystery of married priesthood and diaconate. It is essential that we give serious consideration to how our Church can support children of priests and deacons, as these children often live lives very different from the world around them and deserve our attention to their needs.

Those who know life in a clergy family would agree, that out of all members of the family, it is simplest for the priest. People pray for him, express their gratitude for his spiritual care in difficult circumstances. They share with him their joys and often invite him to special celebrations. The dobrodiyka's life is often more complicated. If she conscientiously becomes involved in parish life, some will say "she is sticking her nose into everything". If she is careful not to take on too many responsibilities and give others a chance to lead, then "she isn't doing anything". If her baby cries in church, she's given "the look". If she teaches her child a poem for the parish feast day celebration, because other parents didn't think it important to bring their

Pastoral Letter by Bishop Benedict - The Vocation to Priesthood and Marriage

(continued from previous page)

children to church on this occasion, then “she is shoving her own children to the forefront”. If she has her own career, then she is this “*grande dame* who has no time for us”. But, if she quietly works at home and in the parish, she “hasn’t achieved anything”. Thank God, this is not the case in all parishes, but when it is, it is very painful for *dobrodiyka*. This is why married priests need to be especially attentive to their wives: respect, support, protect and love them, not only with their weak human love, but with the Lord’s perfect love as well.

The pastor should be the protector of his parishioners and serve them, but at the same time he must protect his own family from various negative influences. Sometimes he must protect his children from parishioners who demand that they be perfect angels, when they are just being normal children. Most importantly, the clergy couple must take great care that their children do not hear them complaining about difficult parishioners, other priests or the hierarchy, for this can have a very negative effect on the children and eventually turn them away from their Church and faith. But how easy it is to speak out carelessly in front of the children! At times, parishioners feel very “comfortable” in the parish house, (especially if the parish office is located there) forgetting that this is the family home in which the family has a right to privacy and should feel safe. Occasions may arise when the priest and father of his children, must delicately but unambiguously remind parishioners of this, for it is his duty as the protector of his family.

It has never been easy to be a good priest, because we are weak and sinful people. But being a good husband and father at the same time is even more difficult. However, our Lord loves his priests and is forever ready to help us, if only we allow Him to. The Most Holy Mother of God holds clergy and their families under her protective mantle, because she has a Son, who is the one true Priest, and we are all partakers of His priesthood.

I am certain, that our priestly and diaconal couples have a unique calling from the Lord: to be a model, a beautiful and good example of a holy and righteous life for all parishioners and their families. These exceptional couples attain salvation in their marriages and with their example, lead others to salvation.

I entreat you, Fathers, to not only read and reflect on this pastoral letter yourself, but also to read it and pray over it together with your wives with whom you share the great Mystery of Priesthood.

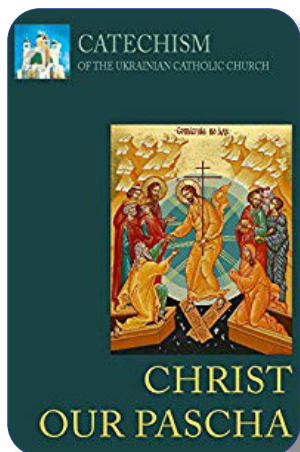
The Blessing of the Lord be upon you!



Most Reverend Benedict
Bishop of St. Nicholas Eparchy

The Veneration of Holy Icons

589 In the Incarnation of the Son of God, people “saw the one inaccessible as God become a man accessible to all.” The Old Covenant forbade the making of an idol or even the representation of God, in order to protect the people from idolatry: “You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth” (Ex 20:4).

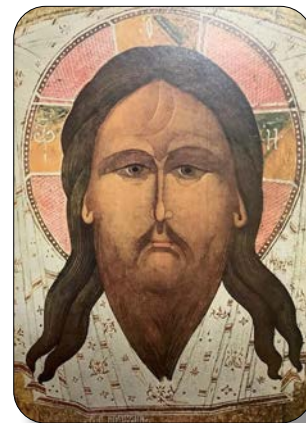


In the New Covenant, the incarnate God, Jesus Christ, became accessible to our sight, hearing, and touch (see 1 Jn 1:1). Therefore it became possible to depict him.

590 According to Christian tradition, the oldest icons are the Saviour Not-Made-by-Hands—the face of Christ miraculously copied to a cloth—and the icon of the Mother of God, which, according to tradition, was written by the apostle and evangelist Luke. Such a tradition witnesses to the conviction that icons and icon veneration accord with the apostolic faith.

591 One of the first Fathers who elaborated a theological foundation for icon veneration was Saint John of Damascus.

He teaches: “I venerate the icon of Christ the incarnate God... because the honor that we render unto the image belongs to the Prototype.” In the icon, we venerate not the image but the imaged person, whom we prayerfully contemplate. This is because the icon raises our mind from the image to the Prototype. The Seventh Ecumenical Council of 787 condemned Iconoclasm and confirmed the veneration of icons of the Lord Jesus Christ, the most holy Mother of God, and the angels and saints. Along with this, the Council distinguished between adoration, which is due exclusively to God (in Greek, *latreia*), and veneration (in Greek, *proskynesis*), which we render unto icons, the Gospel Book, the cross,



and the relics of saints. We venerate icons by kissing and censing them, and lighting candles and lamps before them. The icon is also the Church’s teaching expressed in images. Therefore it should be written not arbitrarily but only according to iconographic canons which ensure that the faces of Christ, the Mother of God, and of the saints are recognizable in all instances.

(Catechism of the Ukrainian Catholic Church: Christ Our Pascha, #589-591)

Holidays/Feast Day

“We bow before Your cross, O Lord, and we glorify Your holy resurrection.”

The Great Fast (Lent) is a spiritual journey, a time of more intense prayer and fasting, to help prepare us to celebrate the Feast of Feasts, the Holy Resurrection, the victory of Christ over the forces

of death, sin, and evil. Through Christ’s death and resurrection, we have been redeemed, set free from the grasp that Satan had over us ever since the fall of Adam and Eve in the Garden

of Eden, Paradise.

The Eastern Church places before the faithful the Cross of our Lord, God and Savior, Jesus Christ in the midst of the Great Fast (Lent) so as to

strengthen us and inspire us to continue our daily offerings of sacrifice to the Lord God. Just as our Savior in the spirit of extreme humility

(continued on next page)

"We bow before Your cross, O Lord, and we glorify Your holy resurrection."

(continued from previous page)

overcame the forces of sin and death by His glorious Resurrection, so too we in the spirit of humble patient endurance keep our eyes fixed heavenward. For we know that after our death, there is eternal life in Heaven, if we but remain faithful to Christ and His Gospel message of Love and Truth.

"No greater love can a man have than to lay down his life for his friends." Christ was the Suffering Servant of the Lord that the prophet Isaiah who prophesied the coming of the Messiah centuries prior (about 700 years). Chapter 53) Therein we read: "He was spurned and avoided by men, a man of suffering, knowing pain, Like one from whom you turn your face, spurned, and we held him in no esteem. Yet it was our pain that he bore, our sufferings he endured. We thought of him as stricken, struck down by God* and afflicted, But he was pierced for our sins, crushed for our iniquity. He bore the punishment that makes us whole, by his wounds

we were healed. He was spurned and avoided by men, a man of suffering, knowing pain, Like one from whom you turn your face, spurned, and we held him in no esteem. Yet it was our pain that he bore, our sufferings he endured. We thought of him as stricken, struck down by God and afflicted, But he was pierced for our sins, crushed for our iniquity. He bore the punishment that makes us whole, by his wounds we were healed." (53:3-5)

We Christians attest to this spirit of extreme humility and total self-sacrificial love that Jesus Our Lord had shown before God and before men. In the Philipian hymn, we are called upon to have the this same spirit as did Our Lord: "Have among yourselves the same attitude that is also yours in Christ Jesus, Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave (servant), coming in human likeness; and found human in appearance,

he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name that is above every name, Othat at the name of Jesus every knee should bend,* of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord,* to the glory of God the Father." (Phil. 2:5-11)

The CROSS is central to our Christian belief. However, we need to view the cross and resurrection together. For it is the resurrection that gives meaning to the suffering, passion and death of Our Lord - the dimension of life-giving. The gates to Heaven are opened wide, enabling us if deemed worthy by the Lord to enter for all eternity. We all have been saved, redeemed by the "Blood of the Lamb," The Totally Innocent One was led away to slaughter as a spotless Lamb.

The Lord has given each of us an example to follow. We

are called to love God, our Heavenly Father, above all else and to love our neighbor without exception, even the one who hates us or causes us suffering and pain. We are called to help those in need, those less fortunate than us, the "least" of our brethren (Not least in the eyes of God, but in the eyes of sinful mankind). May we tirelessly practice the spiritual and corporal works of mercy.

Let all that we do be done for the greater glory of God, the good of our Church and for the salvation of souls. And let us bow before the Holy Cross of Christ and glorify His Holy Resurrection.

KIDS of THE WAY ШЛЯХ

Official Publication of the Ukrainian Catholic Archeparchy of Philadelphia



Catechism of the Ukrainian Catholic Church: Christ Our Pascha

The Annunciation

Each Sunday, during Divine Liturgy, we say the Nicene Creed. One of the many things we think about when we say this creed is the Nativity or the Birth of Our Lord Jesus Christ on Christmas. In the creed we say:

by the power of the Holy Spirit, he was born of the Virgin Mary, and became man.

We all know about Christmas, the day Jesus was born, but what is the Annunciation? When we celebrate the Annunciation, we celebrate the day the Angel Gabriel **announced** to Mary that she was to become the Mother of Jesus. At the very moment that Mary gave her consent to this, the Second Person of the Holy Trinity became man in the womb of the Virgin Mary. A womb is a special place in a woman's body where a baby can grow until it is big enough to be born.

So, let's do some catechism math. (Oh no, the dreaded math word problem!) If we celebrate Christmas each year on December 25, and it takes a baby nine months to grow inside his mother before it is born, then can you figure the exact date that we celebrate the Annunciation? Good job! That would be March 25, the day we celebrate this great mystery of our Faith.

Since we are talking about a topic connected with the Creed, we can guess that we can learn more about this in **Part 1** of our Catechism, **The Faith of the Church**. We see this in the Table of Contents in Part 1, section III. See if you can find it.

We read in paragraph 159 that after the fall of Adam and Eve, God did not abandon us. He promised to send us a savior. He promised Adam and Eve that the son (Jesus) of a woman (Mary) would conquer evil and death. God's love for us was stronger than our human weakness. This was

really, really "Good News"

for Adam and Eve. This was the first time the "Good News" of the Gospel was ever given to us. We have a fancy word for that first good news to Adam and Eve, we call it the **Protoevangelium**.

Let's go back to the story of the Annunciation. We read about this story in our Catechism in paragraph 184. We read that, of all women in the whole world, God chose Mary, a humble girl from Nazareth, to be His mother. God sent the Angel Gabriel to Mary to announce this to her. God did not force this on Mary, he waited for her to give her consent — her "yes" to God's plan for her. She used these words to give her "yes" answer.

I am the handmaid of the Lord; let it be done to me according to your word.

Read this quote in the Catechism. Look at what is written right after the quote. It says "Lk 1:38." This tells us where in the Bible we can read this quote. There is something very special about reading this story from a Bible. See if you can find it there too and read it again in the Gospel of Luke, Chapter 1.

After Mary spoke those words, at that very moment, through the power of the Holy Spirit the Second Person of the Holy Trinity took on our human nature and became a tiny baby in the womb of Mary. This is called the **Incarnation**. The word "incarnate" means that God took on a human body and became a man while He was still God.

We should always imitate Mary and always say "yes" to whatever God wants for us. Sometimes we have joy and sometimes sufferings but no matter what, we should always accept everything from God with love the way Mary did.

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I SPY IN MY LITTLE "I" CON

THE ANNUNCIATION OF OUR LORD

This month we celebrate the feast of the Annunciation on March 25th. It is celebrated this day because it is exactly 9 months before the Feast of the Nativity. The story comes from the extra biblical book, the protoevangelium of James.



ANNUNCIATION BY FR. VLADIMIR LYSAK

Do you know what a mandorla is?

It is the blue circles and the dove at the top center of the icon. A mandorla demonstrates an invisible spiritual reality. No one can actually see the dove, but Mary conceived by the power of the holy spirit.

What details do you notice in this icon that are different than others?

In some versions of this icon Mary has dropped her spinning because she is so surprised to see the angel. The Annunciation can be considered the greatest moment for women in the history of the world. It is the moment that a woman became the Mother of God.

See the red cloth hanging between the two buldings?

This shows that this event took place inside.

-Written by Kim Bombak

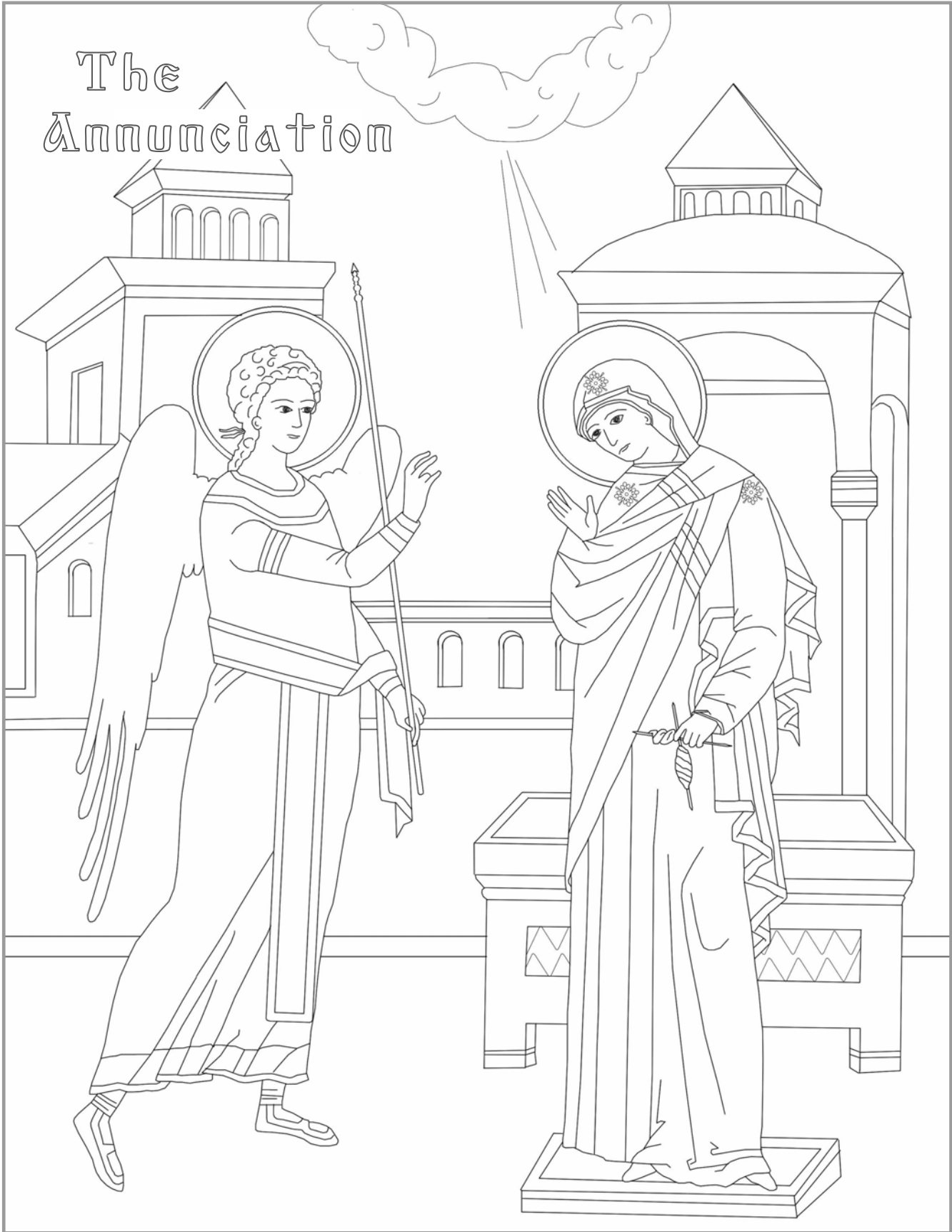
- The Angel Gabriel is usually standing with one foot forward as if he has been hurrying to make this announcement to Mary. In some icons it looks like he was running to announce this Good News.
- The Angel is holding his right hand out to show that he is speaking. Mary also holds her arm out to show that she is responding. Sometimes we might see Mary with her hand up to show that she has accepted God's plan for her.
 - Sometimes the angel holds a staff to show that he is a messenger.
- Sometimes we see the Theotokos sitting on a chair that is raised up. Sometimes she is standing but standing on some

kind of platform to show that she is higher and greater than the angel.

- We usually see three stars on Mary's garments showing us that she is a virgin before, during and after the birth of Jesus.
- At the top of the icon we see a semi-circle representing heaven and we see rays coming from heaven upon Our Lady. In some icons we might see a dove representing the Holy Spirit, although that is sometimes saved for the icon of Theophany. Sometimes we even see Our Lord in the semi-circle.
- Mary is holding a spindle of bright red since she was making the curtain for the Temple in Jerusalem.

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The Annunciation



08 BYZI KIDS // MAR 2020

ARTWORK BY JULIE LUCKEY © 2019



HELP ARCHANGEL
GABRIEL ANNOUNCE
THE CONCEPTION
OF CHRIST TO
THEOTOKOS!

START

FINISH

06 Byzi Kids // MAR 2020

40 SKYLARKS FOR THE 40 MARTYRS



A CUTE SKYLARK BUN!

The Prologue of Ohrid is a wonderful book!

Have you ever seen it? Each day it chronicles the life of the martyr commemorated on that day and gives a meditation, a prayer, or poem to consider for meditation. On March 9th it tells us of forty soldiers who were sentenced to sit in the middle of a shallow lake when they had refused to deny Christ. As the frost came and froze the water all around them and hypothermia began to set in, the guards maliciously set up a steaming hot tub on the shore of the icy waters in the hopes of enticing the men to change their minds. One poor soul decided the torment was too great and sadly, he came ashore. Just then, a miracle occurred.

Thirty nine wreaths of greenery appeared in the sky and landed upon the men who remained in the lake, and the water in the lake began to warm, just like a bath! One of the pagan guards was so touched by the miracle that he too wanted to believe in such a God and he jumped into the lake with the others in the hopes of being accepted to their number. As he did, another wreath appeared and crowned him as well.

The men spent the entire night swimming in this warm bath until the next day when the judges saw that they were still alive and ordered their legs be broken and for them to be thrown back into the lake to drown, and that their bodies were not to be recovered. This is when the souls of the forty martyrs of Sebaste flew happily up to God.

However, it was not God's will that the bodies of these great men be dishonored in this way. The next night, when their fellow believers went to the lake to pray for their departed friends, they saw that the bones of the men had begun to float to the surface, glowing brightly in the night so that every last one of them could be recovered and properly and honorably buried.

- *Written by Lynne Wardach*

>*Recipe on Next Page.*

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Because this feast occurs during the Great Fast, we will make a simple Lenten bread dough today in order to make our little skylarks. You can opt to enjoy them as a savory roll with your dinner, or glaze them with a light powdered sugar icing and eat them as a sweet roll for breakfast or after supper.

SKYLARK BUN

Ingredients

- 2 tsp active dry yeast
- 2 Tbsp sugar
- 3 cups warm water
- 2 Tbsp salt
- 8 cups flour (we usually use whole wheat flour... and we may use a little more or less to get the dough to just the right texture)

Directions

Combine the yeast, sugar and warm water (about 100 degrees) in a large mixing bowl and allow the yeast to proof. Once bubbles begin to form, add the salt and the flour, mixing as you add, until the dough just begins to come away from the sides of the bowl completely. Knead for 10 minutes, adding a little flour if needed as the dough becomes very elastic and soft, but not at all sticky. Cover the bowl with a damp tea-towel and rest in a warm place until doubled in bulk (about an hour). After the dough has risen, turn it out onto a floured surface and begin to make 40 pieces, first cutting the dough in half, then in half again, and rolling 10 equal pieces from each quarter of the dough. Roll each portion between the palms of your hands to form a rope. Then tie a knot in each piece, making the end left on top to be the head of your bird, and the end on the bottom to be the tail. Place each bird onto a parchment-lined baking sheet, and using a fork, press the tail end flat. Then shape the beak from the top end and use a toothpick or other skewer to form the eyes of your birds.

Be sure there are 40 going into the oven! One for each holy martyr!

Bake these at 375 degrees for about 20 minutes until they are a light golden brown.

04 Byzi Kids // MAR 2020

MEANWHILE...

CORPUS JURIS CIVILIS

Emperor Justinian left a lasting gift to the world when he decided that the old Roman law needed a renovation.



For more than a thousand years, Roman officials had been writing new laws and ruling on legal matters without ensuring legal consistency. By the time Justinian became emperor the law contained 1,500 books. Most of those laws contradicted other laws and no one could get justice because by keeping one law you were usually breaking another. So if you had an enemy, he could easily convict you of a crime.

Emperor Justinian commanded his brilliant nobleman, Tribonian, to reform everything -- which he completed with rapid speed -- just 14 months! He pitched all those legal books in the garbage pail and gave the Eastern Roman Empire a legal code with only 50 books instead. He made sure these books were clear so everyone could understand the law without confusion. Justinian approved of the new laws and declared the old laws obsolete.

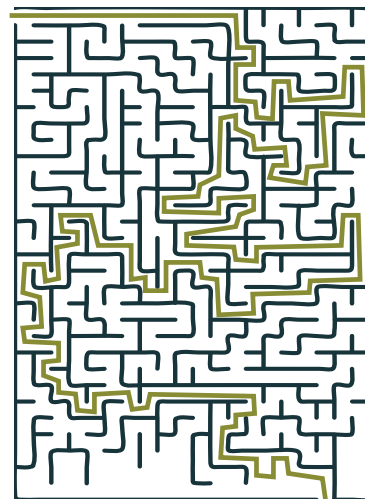
These laws made life better for the average citizen, especially women, slaves and children.

Then Tribonian wrote a textbook for lawyers and judges to learn the new laws. This was called the Corpus Juris Civilis. Hundreds of years later, this text would become the basis for many legal systems throughout the world and had a huge influence on European law.

-Written by Judith Jolma

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ANSWER KEY TO MAZE (UPSIDE DOWN)



Upcoming Events in our Parishes

Fridays from March 13-April 3: Fish Dinner Fridays, Whippany, NJ (5:30 pm - 8 pm)

March 22: Spring Fundraiser; Designer Bag Bingo/Tricky Tray, Whippany, NJ (12 pm, games begin 1 pm)

March 27-29: Lenten Retreat sponsored by League of Ukrainian Catholics held in Sloatsburg, NY.

March 29: 37th Annual Pysanka Workshop and Easter Bazaar, 4250 Harewood Road, NE, Washington, DC (Easter Bazaar 10:30am - 4pm)

March 29: Flea market at St Stephen Ukrainian Catholic Church, Toms River, NJ 09755 from 9 am to 3 pm.

April 3: Baked Haddock Fish Dinner, Olyphant, PA (5 pm - 7 pm)

April 4: Ukrainian Food and Easter Egg-Stravaganza, Reading, PA (10 am-4 pm)

April 5: Easter Bazaar, Whippany, NJ (10 am - 2 pm)

April 9: Holy Thursday Service, Washing of the Feet Ceremony, will be held at the Cathedral in Philadelphia at 10:30 am

April 19: Easter Egg Hunt for parish children of Ukrainian Catholic National Shrine of the Holy Family after the 10:30 am Divine Liturgy and Sviachene, Washington, DC

April 26: Annual Pascha Dinner, St. Josaphat Church, Bethlehem, PA. Tickets must be purchased by April 19th. (See a Tryzub or Auxiliary Member.)

April 26: Annual Easter Egg Hunt for the children of St. Josaphat Church, Bethlehem, PA. Sign up sheet in the vestibule of the church by April 19, 2020.

May 16: Springtime Bus Trip, North Anthracite Council of League of Ukrainian Catholics, (Advertised by Edwardsville/Scranton Parishes) (Pickup from Edwardsville at 8 am; from Scranton at 8:45 am)

October 1-4: SingCon in Philadelphia

October 11-21: Holy Land Trip with Bishop Rabi, Fr. Dudkevych and Fr. Demkiv (Advertised by Passaic Parish)

Nativity of BVM Ukrainian Catholic Church
THE UKRAINIAN FOOD & Easter EGGstravaganza

SATURDAY, APRIL 4, 2020
 10am - 4pm at 211 Grace Street Reading PA 19611






Homemade Ukrainian Foods
 Pierogi - Halushki - Stuffed Cabbage - Nut roll
 Egg Art - Pysanky Eggs - Woodwork - Jewelry - Crafts

Ukrainian American Cultural Center of New Jersey
 60 N. Jefferson Road, Whippany NJ
SPRING FUNDRAISER
 Supporting our Center, our Home, Our Future!



Tricky Tray with Grand Prizes (Electronics, TV, and more...)
50/50

Sunday, March 22, 2020

Entry Ticket: \$35.00 Includes: 10 Bingo Cards and Bingo Marker
 (Entry Ticket must be purchased in Advance)
 *Reserve seating for 8 or more by 3/18 *

Doors Open 12:00 pm – Games begin 1:00 pm

* Additional Bingo Cards and tickets for Tricky Tray with Grand Prizes sold at door *
 * 50/50 sold during event *

*** Food available for purchase ***

To purchase Entry Tickets:
 Credit cards/PayPal: visit UACCNJ.org

Checks: Make payable to: St. John-UACCNJ ACE (include your name, address, and phone number on check)
Mail to: Spring Fundraiser UACCNJ - 60 North Jefferson Rd - Whippany, NJ 07981
 For any questions please email or call: ACEUACCNJ@gmail.com 973-590-8028

Regulations concerning tiebreakers: N.J.A.C. 13:47-7.6 states: "When more than one player is found to be the winner on the call of the same number in the same game, the designated prize shall be divided as equally as possible; and when division is not possible, substitute prizes, whose aggregate value shall not exceed that of the designated prize, shall be awarded, but such substitute prizes shall be of equal value to each other." NO person under 18 years of age will be permitted to play bingo.

No outside alcohol permitted

Fish Dinner Days



Fridays at UACCNJ
 March 13th – April 3rd
 5:30 pm – 8:00 pm

Fish Dinner- reservations requested
 Adults - \$15 per person (\$20 at the door)
 Children (12 & under) - \$12 per person

Proceeds to support the Building Fund for
 St. John the Baptist Ukrainian Catholic Church
 60 North Jefferson, Whippany NJ



Payment by cash or check made out to: St. John the Baptist Ukrainian Catholic Church
 Questions: 973-585-7175 or hooveriasocialclub@gmail.com

2020 LENTEN RETREAT

The League of Ukrainian Catholics of America will be celebrating their Retreat at St. Mary's Villa in Sloatsburg, NY on March 27, 28 and 29th, Msgr. Martin Canavan will be the Retreat Director.

St. Mary's Villa Retreat House

Sister Servants Road, Sloatsburg, NY

A stunning spiritual oasis nestled in the foothills of the Ramapo Mountains. Your retreat, lodging and meals will be in the stately, comfortable 52 room mansion. Surrounded by nature to enhance and deepen your spiritual experience.



Retreat Master: Msgr. Martin Canavan

Director of Spiritual Formation,
at St. Basil Seminary, Stamford, CT



Standing at the
Cross with the
Mother of God



Lenten Spiritual Retreat

March 27 - 29th 2020

Sponsored by the League of Ukrainian Catholics

Fee: \$180 includes meals, room, program

Contact: Marion Hrubec: 201-843-3960 or mchrubec@optimum.net

Visit us on Facebook

<https://www.facebook.com/LUCofAmerica/>

St. Nicholas Ukrainian Catholic Church
In the Footsteps of Jesus
Pilgrimage to the
HOLY LAND

with Fr. Andriy Dudkevych, Spiritual Director
Special Guest: Most Rev. Andriy Rabi, Auxiliary Bishop for Ukrainian Catholic Archeparchy of Philadelphia and Fr. Ivan Demkiv, Group Leader

11 Days
October 11-21, 2020



SELECT International

We share your faith

For More Information Contact:

Select International Tours

800-842-4842 jane@select-intl.com

selectinternationaltours.com

Holy Land Trip

(continued from previous page)

WHAT'S THE COST?

Land and Air
\$3395.00

Land Only
\$2495.00

Solo Traveler
(Additional Cost)
\$795.00

Prices are valid only if the deposit is received no later than June 26, 2020

Final payment due August 10, 2020



● = Start City ● = End City

This active program

covers a good amount
of ground each day.

You need to be able to
walk for 60 minutes

straight and on
uneven surfaces.

Some stairs will be
encountered.

This itinerary was created taking into account the "Holy Land Pilgrimage Guidelines" of the United States Conference of Catholic Bishops (USCCB).

ITINERARY

† Sunday, October 11, Day 1: DEPART U.S.A

- Depart from on an overnight flight to Tel Aviv via JFK International airport. Dinner and breakfast are served on the plane.

† Monday, October 12, Day 2: ARRIVAL in TEL AVIV – NAZARETH

- We meet our Christian tour guide and transfer to the hotel in Nazareth
- Relaxing dinner and a good night's rest.

† Tuesday, October 13, Day 3: : MT. TABOR – CANA – NAZARETH

- Open buffet breakfast
- This morning travel Mt. Tabor where we visit the Church of Transfiguration and have Divine Liturgy
- We visit Cana of Galilee and the Wedding Church, where couples can renew their vows.
- Depart for Nazareth
- Lunch on our own
- Visit the Church of the Annunciation, including the archeological museum next door to the church.
- We then walk a short distance to Mary's Well, where Angel Gabriel appeared to the Virgin Mary and the Annunciation Greek Orthodox Church.
- Open buffet dinner and overnight in Nazareth.

† Wednesday, October 14, Day 4: SEA OF GALILEE

- Open buffet breakfast at the hotel
- Start the day with a boat ride on the Sea of Galilee.
- Continue to visit Jesus' hometown Capernaum
- Visit the Greek Orthodox Church of the Holy Apostles
- Visit Mt of Beatitudes Then we visit the Church of Multiplication of Fish and Loaves and Peters Primacy (John 21)
- Lunch – of St Peter Fish (Included)
- Return to your hotel
- Open buffet dinner and overnight in Nazareth.

† Thursday, October 15, Day 5: NABLUS – MT. GERAZIM – BETHLEHEM

- Open buffet breakfast
- Check out of the hotel and depart for Nablus to visit the Melkite Church in Nablus and see Jacob's well. Then we start the ascent to Mt. Gerazim, meeting the Samaritan community living on this mountain for almost 2500 years.
- Check into our hotel
- Open buffet dinner at hotel and overnight in Bethlehem

† Friday, October 16, Day 6: BETHLEHEM – SHEPHERD'S FIELD – ST. SABA MONASTERY

- Open buffet breakfast
- This morning we start the day with a visit to the Church of the Nativity to see the place where Our Lord Jesus Christ was born and to walk through the door of Humility
- We see the relics of the Holy Crib recently donated to the Christians of the Holy Land by the Vatican
- Stop at Shepherd's Field – Greek Catholic Church of Shepherd Field for Divine Liturgy
- Lunch on our own
- This afternoon we have time for a visit to St. Saba's Monastery followed by shopping in a Christian store
- Open buffet dinner at hotel and overnight in Bethlehem

† Saturday, October 17, DAY 7: MT. OF OLIVES & MT. ZION

- Open buffet breakfast
- Visit the Ascension Chapel; then, we drive by Bethpage, where Jesus started his Palm Sunday walk.
- Our next stop is the Church of Pater Noster where Jesus taught the Lord's Prayer – today we see the prayer in over 160 languages,
- Continue for a panoramic view from the Mt of Olives – seeing the eternal golden city –

SINGCON 2020

October 1–4, 2020
Thursday to Sunday
Philadelphia, Pa

Save the date



The inaugural and first annual Ukrainian Greek Catholic Church Singing Conference (“UGCCSingCon”), for cantors, singers, choir directors, clergy, and all those interested in church singing, was held in Parma, Ohio, from Friday, October 5, to Sunday, October 7, 2018, at Pokrova Ukrainian Greek Catholic Church and St. Josaphat Ukrainian Greek Catholic Cathedral.

The second annual Ukrainian Greek Catholic Church Singing Conference, “SingCon,” was held from Thursday, September 26, to Sunday, September 29, 2019 at St. Basil’s Seminary in Stamford, Connecticut.

This year “SingCon,” will be held in Philadelphia, PA, it is a weekend of prayer, learning, and fellowship being held from October 1 to 4th, 2020. Save the Date!

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37TH ANNUAL PYSANKA WORKSHOP & EASTER BAZAAR

Sunday, March 29th, 2020

ADVANCED PYSANKA WORKSHOP

Saturday, March 28th, 2020



Pysanka Workshop

Learn to decorate Easter Eggs the traditional Ukrainian way. Detailed A/V presentation, personalized instruction, materials & supplies included.

Workshop Fee: Adults: \$20; Children under 12: \$12

Sunday 2 pm - 5 pm (limited to 60 seats)

Advanced Pysanka Workshop

Saturday 2 pm - 5 pm (limited to 10 adults Fee: \$30)

BUFFET LUNCHEON: "Traditional Ukrainian" – 10:30 a.m. until the food is gone.

EASTER BAZAAR: 10:30 am - 4 pm. Traditional Ukrainian arts and crafts, pysanka kits, how-to books, videos, traditional foods & baked goods, and smoked & other meats.

UKRAINIAN CATHOLIC NATIONAL SHRINE

4250 Harewood Road, NE, Washington, DC 20017

(across from the Catholic University of America)

<http://www.ucns-holyfamily.org> Nearest Metro Station: Brookland/CUA on the Red Line

Sunday Divine Liturgies: 9:00 a.m. English | 11:30 a.m. Ukrainian

Springtime Bus Trip

The North Anthracite Council of the League of Ukrainian Catholics is sponsoring a bus trip to New York City on Saturday, May 16, 2020. The itinerary includes the 44th Annual Ukrainian Street Festival sponsored by St. George Ukrainian Greek Catholic parish and the 14th Annual Multi-Ethnic Parade and Dance Festival both on the Lower East Side plus a ride on the Staten Island Ferry. Participants are free to do their own thing in the City for all or part of the day if they so wish. Bus will pick up at Edwardsville's St. Vladimir Church, 70 Zerby Avenue at 8:00am and at Scranton's St. Vladimir Church, 428 North Seventh Avenue at 8:45am. Departure for home will be at 8:00pm. Cost is \$45.00 per person. Full nonrefundable advance payment reserves a seat. For further information and reservations call Paul at 570 563-2275 or Dorothy at 570 822-5354. Early reservations are recommended as this is a very popular trip and the 55 passenger bus is expected to fill quickly.

Meatless Meal for LENT

**"BAKED HADDOCK"
FISH DINNER**

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

FRIDAY April 3, 2020

5:00 p.m. – 7:00 p.m.

At the **REGAL ROOM** (Ballroom/side entrance)

216 Lackawanna Avenue

Olyphant, Pa.

Sit Down or Take Out!!

(pre-sold) **\$13.00 per ticket/dinner**

Baked haddock, potato, vegetable, roll and dessert

Call 570-383-9487 for Reservations

***Deadline for pre-sold Tickets Monday, March 30, 2020**

***LIMITED amount of Dinners will be available at the Door**

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PALM SUNDAY –APRIL 5, 2020

10:00 am to 2:00 pm

SPONSORED BY

St. JOHN THE BAPTIST

UKRAINIAN CATHOLIC CHURCH

(Bazaar held inside the Ukrainian American Cultural Center)

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Whippany, NJ



Featuring Ukrainian crafts, pysanky, jewelry and much more!

Many vendors to choose from!

For more information call 973-476-1970



Come and join us – Homemade Ukrainian food and many baked goods will be available for purchase

Swarthmore, PA "2020 PIEROGIE SALE SCHEDULE"

Home Made - \$10.00 a dozen
 Pierogie Hotline (610) 544-1216
 Pick-up Dates (Thurs. & Fri.)
 March 19, 20
 April 02, 03
 April 30, May01
 May 14, 15
 June 25, 26
 July 23, 24
 August 20, 21
 September 24, 25

October 08, 09
 October 22, 23
 November 05, 06
 November 19, 20
 December 10, 11
 Please place your order no later than the preceding Sunday.

Holy Myrrh-Bearers Parish
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**SETON HALL UNIVERSITY'S
CATHOLIC STUDIES PROGRAM**
presents

**Freedom and Dialogue:
The Trajectory of the Ukrainian Church**

After centuries of struggle, the Ukrainian Church has reached an inflection point. As a newly-recognized autocephalous Orthodox Church, it is poised to push ecumenical dialogue to the next level—both locally and globally. As an Eastern Catholic Church, legal in Ukraine since 1990, it has made inroads in Eastern Europe right up to the Russian border.

At an accelerated rate in the 20th and early 21st centuries, the political situation of Ukraine and the Ukrainian diaspora have shaped the history and development of this Church. Will political decisions regarding freedom of religion and the supremacy of individual conscience continue to exert a strong influence on the trajectory of the Ukrainian Church? Is there reason or optimism about the future of ecumenism as it pertains to this Church? Will the Church continue to grow or will it be stifled by forces from the East, i.e. Russia?



Wednesday March 25, 2020 at 1:00 p.m.
Chancellor's Suite, University Center (Lower floor)



Rev. Dr. Ivan Kaszczak
Pastor: Holy Trinity Ukrainian Catholic Church

“The concept: Freedom of Religion in Ukraine, Russia and the United States” An Historical Perspective of the Ukrainian Church and Freedom.



Anatolii Babynskyi
**Research Fellow: Sheptytsky Institute of St. Michael College,
University of Toronto**

“Ukrainian Autocephaly: New Opportunities and Challenges”



CATHOLIC STUDIES
SETON HALL UNIVERSITY

For more information, please contact the Program of Catholic Studies at (973) 275-2808 or at Gloria.Aronco@shu.edu. Should you require additional assistance from Disability Support Services, please call (973) 313-6003 prior to the event.

New God With Us Online website created

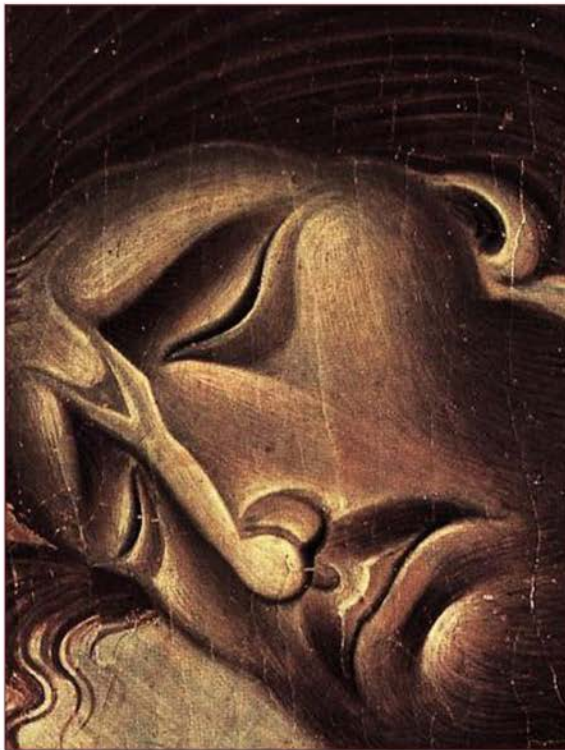
The Eastern Catholic Eparchial Directors of Religious Education is pleased to announce that the new God With Us Online website is now up and running at both EasternCatholic.org and GodWithUsOnline.org. At this website you can access recordings of previous God With Us online webinars as well as find further study resources, the Byzantine Gospel reflections, make donations and sign up for upcoming events and webinars. It will be a valuable religious education resource.

God With Us ✦ ONLINE ✦

— presents —

The SACRIFICE of GOD

The Mystery of the Cross in the Eastern Christian Tradition



LIVE WEBINAR

Wednesday, April 1
8:00 - 9:00 p.m. ET

Presented by Rev. Stephen Freeman

"... hung upon the cross, He who suspended the Earth amid the waters... He, who wrapped the heavens in clouds is clothed with the purpose of mockery. He was transfixed with nails, who is the Bridegroom of the Church... We worship your passion, O Christ. Show us also your glorious resurrection." - *Vespers of Great Friday*



REGISTER @
EASTERNCATHOLIC.ORG

GOD WITH US ONLINE is an outreach project of the Eparchial Directors of Religious Education (ECED) and the Eastern Catholic Associates (ECA) and is dedicated to the catechetical renewal of Eastern Catholics in the United States in accord with the Church's call for a new evangelization. *All programs are offered free of charge.*

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(215) 379-3998, ext. 17
www.StBasils.com

ESSENTIAL TOPICS

- Wills and Trusts
- Powers of Attorney
- Advance Health Directives
- Retirement Accounts
- Life Insurance
- Guardianships
- Tax Considerations
- Charitable Giving



THURSDAY, MARCH 26, 2020

6:00 - 7:00 PM Drinks + Appetizers
7:00 - 8:30 PM Seminar
8:30 - 9:00 PM Dessert + Coffee

SPEAKERS

Tara Walsh, Esq., Partner at Stradley Ronon Law Firm, concentrates her practice in the areas of estate, tax and business planning, as well as estate and trust administration. She represents and advises individuals, business owners, fiduciaries, and nonprofit entities. Her practice involves designing and implementing a wide range of estate plans; handling all aspects of estate and trust administrations; advising clients on estate, gift and transfer tax issues; and counseling clients on planned gifts, charitable giving, life insurance and retirement plan issues.

Robert DeLambily, CLU, ChFC is the founder of Planned Financial Programs, a financial services firm that focuses on retirement, financial, estate, tax and college planning. He holds the Chartered Financial Consultant and Chartered Life Underwriter designations, and insurance, annuities and securities licenses. Mr. DeLambily proudly represents The Providence Association of Ukrainian Catholics in America, a fraternal benefit and life insurance society.

MODERATORS

John F. Kurey, Esq., MBA, is a graduate of the University of Michigan Law School and the University of Chicago Graduate School of Business. He serves as Development Director and Provincial Advisor for the Sisters of Saint Basil the Great. He is also an advisor to several Catholic Bishops and a member of multiple boards of Catholic and charitable institutions.

Sister Dorothy Ann Busowski, OSBM, is the Provincial Superior of the Sisters of the Order of Saint Basil the Great, Jesus Lover of Humanity Province.



Pope Francis met with His Beatitude Sviatoslav in the Vatican

Saturday, 29 February 2020

On February 29th, Pope Francis met with His Beatitude Sviatoslav. The meeting was held at St. Martha's House in the Vatican, in the Holy Father's private office.

His Beatitude Sviatoslav informed the Holy Father Francis about the preparation for the Patriarchal Sobor of the UGCC on the subject of emigration, settlement, and global unity of the UGCC. He also told the Pope about the implementation of the decisions of last year's Synod of the UGCC, which took place in Rome

from September 1 to 10 last year, and about the steps in developing a new pastoral plan for the next ten years. "The focus of this pastoral plan is on the human person, his/her wounds and hopes," said His Beatitude Sviatoslav.

Pope Francis expressed his full support for the pastoral initiatives of the UGCC and stressed the need for effective support from the Mother Church of her children, who are scattered around the world. The Eastern Catholic Churches, in accordance with their own traditions and needs, are called to contribute to the search



for the best pastoral methods.

At the conclusion of the audience, His Beatitude Sviatoslav presented to Pope Francis the icon of the Blessed Virgin, who embraces the Ukrainian land. The icon is painted on a piece of a weapons crate and is a symbol of the suffering of the Ukrainian people as a result of the war in the East. "This icon is the voice of Ukraine's pain and a prayer for peace in our country," said the Head of the UGCC, giving the icon to the Roman Bishop.

His Holiness assured His Beatitude Sviatoslav of his constant attention to events in Ukraine and prayers for true peace for it. "It is not a temporary truce, but a genuine desire for understanding and dialogue that can bring peace to Ukraine," said Pope Francis.

Reference

The icon of the Blessed Virgin Mary, presented to Pope Francis, belongs to a collection of Passion icons painted on weapons crates to mark the fifth year of the beginning of the Russian-Ukrainian war in the Donbas. Brought from the war zone, the weapons boxes returned to the peaceful life as icons in prayer for peace. The proceeds from the sale of the icons go to the needs of the First Volunteer Mobile Hospital named after Mykola Pyrohov, the largest non-governmental hospital in the Donbas, where wounded soldiers are treated.

Secretariat of the Head of the UGCC in Rome

http://news.ugcc.ua/en/news/the_pope_francois_met_with_his_beatitude_sviatoslav_in_the_vatican_88839.html



His Beatitude Sviatoslav speaks of how a person is called to be an icon of the Creator

His Beatitude Sviatoslav: A person is called to be an icon of the Creator, a governor of the created world to enhance its balanced development

Friday, February 28, 2020

February 27, 2020 an All-Ukrainian scientific-practical conference with an international participation "Raising spirituality in a personality in the context of attaining goals for a sustainable development of Ukraine" was held in Kyiv.

Participants of the conference received a greeting letter written by His Beatitude Sviatoslav, Head and Father of the UGCC.

"You put a noble aim before you", he mentioned - to discuss achievements of sustainable development regarding Ukrainian society. An analysis you wish to conduct, you link to important questions of spirituality and ecological directions in education and upbringing. An event you called is also important concerning the process of reforms, which are being conducted in different spheres of life and function of our country, particularly in the world. Precisely, values of good, beauty and truth will manage to encourage the flow of reforms into a constitutive and fruitful direction. I hope that your scientific work will facilitate it".

Head of the UGCC also mentioned: "The Lord created a man as the crown of His creation. In His creation he is called to be an icon of the Creator, the governor of the created world so to ensure its balanced development. Besides existence of people and the number of people on the planet, a way of life and predatory look of a modern civilization make a man a cause and, simultaneously, a victim of current ecological crisis, which is taking on globally".

Head of the UGCC wished participants of the conference rich collaboration and sharing ideas with appropriate attitudes and practices. "May your propositions and resolutions become an accurate guide for ensuring rights and liberties based on democracy for a worthy life of every Ukrainian citizen as children of God", wrote His Beatitude Sviatoslav.

The participants of the conference are representatives of educational institutes and scientific edifices, authorities, religious and public organizations, mass media.

Organizers: Ministry of energy and environment protection of Ukraine, National Academy of Educational Sciences of Ukraine, State Ecological Academy of Postgraduate Education and Management.

The UGCC Department of Information

http://news.ugcc.ua/en/news/his_beatitude_sviatoslav_a_person_is_called_to_be_an_icon_of_the_creator_a_governor_of_the_created_world_to_enhance_its_balanced_development_88840.html

Bishop Bohdan Dziurakh speaks of remembering His Beatitude Lubomyr Cardinal Husar

Bishop Bohdan Dziurakh: The greatest act performed by His Beatitude Lubomyr is ascetic, enduring, monastic prayer

Thursday, 27 February 2020

Bishop Bohdan Dziurakh, Secretary of the Synod of Bishops of the UGCC, in the crypt of the Patriarchal Cathedral of the Resurrection of Christ on February 26, 2020 noted: "In ancient times the Romans called the cemetery a necropolis, the city of the dead. We are now in the crypt under the Patriarchal Cathedral. However, it is not the city of the dead, it is the city of the living. Today we have an evening of living memory of our father,

our shepherd, the great man who teaches us to be human, to be honest citizens of our country," said the bishop.

The bishop explained that this memory lives throughout the year through the activities of the small community "Lubomyr's Generation", which has the obligation of daily prayer "for" and "to" His Beatitude Lubomyr. Community members cherish the memory of the Bishop.

The secretary of the Synod of Bishops of the UGCC said that in the village of Knyazychi, in the house where His Beatitude Lubomyr Husar lived for a long time, they plan to equip his memory room. According to the preacher, "After crossing

the threshold of that house, many people notice that the spirit of His Beatitude Lubomyr is felt in those rooms. The memory of him is alive."

Reflecting on the life of Lubomyr Husar, Bishop Bohdan noted that the greatest deed performed by His Beatitude was the ascetic, enduring, monastic prayer. "Prayer for our people, our Church and for those who asked him for prayer," he stressed.

Then the bishop remembered some of his phrases concerning death. "In an interview, His Beatitude said, 'I'm not a hero, but I'm not afraid of death.' He was not afraid to die because he knew that after death he would be in the hands

of Jesus."

In concluding his speech, Bishop Bohdan added: "He is now enveloping each of us with his parental gaze. He loves us, he hears us, and most importantly, he prays for us. May each of us be able to sense his presence and respond with his life to his teaching, so that we will maintain God's memory of him, of His Beatitude Lubomyr."

Press Service of Kyiv Archeparchy

http://news.ugcc.ua/en/news/bishop_bohdan_dziurakh_the_greatest_act_performed_by_his_beatitude_lubomyr_is_ascetic_enduring_monastic_prayer_88814.html

Date and Place of the Episcopal Consecration of Bishop-Elect Mykola Bychok

January 25, 2020

The episcopal consecration of Father Mykola Bychok to the ruling bishop of the diocese of the Holy Apostles Peter and Paul in Melbourne (Australia) will take place on April 26, 2020, at the Main Cathedral of St. George **MARCH 15, 2020**

in Lviv. The Divine Liturgy begins at 11: 00.

The Liturgy will be led by the Head of the Ukrainian Greek Catholic Church, His Beatitude Sviatoslav, the Primate. The concelebrators were Archbishop Igor Voznyak of Lviv, Metropolitan of Lviv of the UGCC, and

Bishop Petro Stasiuk, eparch of the Eparchy of Saints Peter and Paul in Melbourne.

The rite of bishop nomination will be held on April 25, 2020, at 18.00 in the Church of the Holy Hieromartyr Josaphat (Lviv, Zamarstynovskaya, 134a). This is reported by

the UGCC Information Department.

https://risu.org.ua/en/index/all_news/catholics/ugcc/78657/

Pope at Audience: Every human person has a thirst for God

Pope Francis' General Audience for 11 March 2020 was livestreamed from the Apostolic Library

March 11, 2020

At his General Audience on Wednesday, Pope Francis thanks all those working to respond to the coronavirus emergency. In his catechesis, the Pope explains the fourth beatitude: Blessed are those who hunger and thirst for justice, for they shall be satisfied".

By Christopher Wells

Pope Francis on Wednesday held his first General Audience since sweeping measures were imposed throughout Italy to contain the coronavirus epidemic. The Audience was livestreamed from the Library of the Apostolic Palace, to avoid the large gatherings of people that typically fill St Peter's Square to hear the Holy Father.

An inner longing for God

In his catechesis, the Holy Father reflected on the fourth beatitude, "Blessed are those who hunger and thirst for justice, for they shall be satisfied". The words "hunger and

thirst" speak to "crucial, daily needs"; while the term "justice" refers to "a thirst in the heart of human beings, an inner thirst, an inner hunger, an inner restlessness for God".

This longing is found even "in those who are most corrupt, and furthest from goodness", even if it is hidden "under the ruins of deception and error". It is the Holy Spirit, Pope Francis said, that keeps up this longing within us: "He is the living water" that shaped the dust from which we were made; the "creating breath that has given us life".

Humanity needs the Good News of Jesus

And it is for this reason that the Church was commissioned to proclaim God's Word: because the Gospel of Jesus Christ is the greatest justice that can

be offered to the heart of humanity, which has a vital need for it", even if humanity does not always realize it.

"Every person", the Pope said, "is called to rediscover what really matters, what they truly need, what allows them to live well", and, on the contrary, "what is of secondary importance, and what they can safely do without".

In this beatitude, "Jesus proclaims... that there is a thirst that cannot be disappointed; a thirst that, if indulged, will be satisfied and will always succeed, because it corresponds to the very heart of God", Pope Francis said.

Following his catechesis, Pope Francis offered words of closeness and consolation to those afflicted by Covid-19, but

also to those suffering from other ailments. He thanked all those who are assisting them, especially Christians "and men and women of goodwill, who are praying - united together, no matter the religious tradition to which they belong".

But, he added, "I would not want this suffering, this very serious epidemic, to make us forget the poor Syrian people, who are suffering on the border between Greece and Turkey: a people who have suffered for years... Let us not forget our brothers and sisters, including so many children, who are suffering there."

<https://www.vaticannews.va/en/pope/news/2020-03/pope-at-audience-every-human-person-has-a-thirst-for-god.html>



(ANSA)

Zhyve TV launches a project about unique UGCC parishes around the world

March 5, 2020

On Thursday, March 5, 2020, at 19.00 Zhyve TV started showing films about special parishes of the UGCC, filmed in different parts of the world. The films were created as part of the "Vibrant Parish" series. This Thursday, you can watch a film about the parish of the Introduction of the Blessed Virgin Mary to the Church in the city of North Port, in Florida (USA). This is reported by the UGCC Information Department.

The Greek Catholic parish in the city of North Port, Florida, is mainly composed of parishioners who are 70-90 years old, but it is one of the most "vibrant" parishes of the UGCC. Bishop Bogdan Daniel, the eparch of the Diocese of Parma, is fascinated by the activity of these people.

The rector of the parish, Father Vasyl Petrov, notes that he likes working with such parishioners very much because their previous life experience gives him the opportunity to learn a lot.

Most of all, they want the parish to grow and develop.

You can watch the live broadcast on <https://www.youtube.com/user/pressugcc/> or <https://www.facebook.com/Zhyve.tv/>

It is important to note that live parishes will be shown every Thursday. Next week, you can watch a film about the parish of St. Barbara in Vienna.

https://risu.org.ua/en/index/all_news/ukraine_and_world/ukrainians_outside_of_Ukraine/79146

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Very Rev. Archpriest John Fields, Director of Communication

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.