

WAY ШЛЯХ

Official Publication of the Ukrainian Catholic Archeparchy of Philadelphia

VOL. 81 - No. 7

APRIL 12, 2020

ENGLISH

EASTER PASTORAL OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A.

**TO OUR CLERGY, HIEROMONKS AND
BROTHERS, RELIGIOUS SISTERS,
SEMINARIANS AND BELOVED
FAITHFUL**

*Christ is Risen!
Truly He is Risen!*

Beloved Brothers and Sisters in Christ,

This Easter greeting resounds in a new and, for us, unfamiliar situation. We find ourselves celebrating, not in brightly decorated churches filled with joyful parishioners, with bells loudly ringing, but in the midst of a solitude and emptiness, that has enveloped our world due to the emergence of a virus that remains frightfully confusing for the average person, the virus known as COVID-19.

Especially now, it is so important for us to hear these words of hope and joy: "Christ is risen from the dead, trampling down death by death, and to those in the tombs giving life!" He also grants life to us—who live here and now, in the midst of a quiet world, that seems to have suddenly come to a standstill.

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EASTER PASTORAL OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A.

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Pascha is the greatest and most joyful feast in the Christian calendar, a feast of overflowing happiness. It is interesting to note, however, that the Feast of Pascha begins with sorrow and emptiness.

The Evangelists, in their telling of the story of Easter, begin, not with the joy of the Resurrection, but with the sadness of the empty tomb. Mary Magdalene and the other women come, lamenting and

sorrowful, early in the morning, to the grave of Jesus in order to anoint the body of their beloved teacher. Instead of Jesus' body, however, they discover an empty tomb. Horrified, they think that someone has inexplicably stolen the body! Only then do they hear the angel's announcement of Christ's Resurrection: "He is not here for he has risen, as he said he would. Come and see the place where he lay" (Mt. 28:6). Only then do they encounter the risen Christ and embrace him: "And suddenly, coming to meet them was Jesus... and the women came up to him and, clasping his feet, did him homage" (Mt. 28:9). Only then, do they receive their commission from Jesus: "Do not be afraid; go and tell my brothers that they must leave for Galilee; there they will see me" (Mt. 28:10).

First comes emptiness, then comes fulfillment. First comes sorrow, then comes joy. First comes death, then comes life. Pascha begins with nothing and ends with everything!

When we think about it,

we can say that there is a tiny reflection of the Paschal story in each of our lives. Just as Pascha begins with emptiness, so do our lives begin with emptiness. Before we take our first breath, we are called to leave the comfort of our mother's womb. And throughout our entire life, every time we take a step forward, we are called to empty ourselves and leave something behind. Before we make a commitment to our spouse in marriage, we are called to let go of our independence. Before we respond to a vocation call or make a career choice, we are called to let go of other equally attractive opportunities. At every step of life, in order to receive new life, we are called to empty ourselves in some way.

The same applies to our spiritual life. Emptiness is part of the human experience, and over these past weeks in the midst of a global pandemic, it is an experience being shared by all humankind. Emptiness can bring emotional pain, yet at the same time, it can

also be received as a spiritual gift. We all need that emptiness within ourselves: that space that makes room for something new, that space that can be opened to God.

This is why during the time of Great Lent, the Church in her wisdom, traditionally asks us to empty ourselves of the sins, temptations and daily preoccupations that clutter up our lives. Why? In order to make room for Christ, who rises triumphantly from the tomb today. He fills our spiritual emptiness with the promise that Resurrection brings—the promise of eternal life! Our prayerful wish for each of us today on this glorious Feast of Pascha is that our hearts and souls be filled with the indescribable and incomparable joy of Our Lord's Resurrection from the tomb. May this joy fill every emptiness within us, wipe away all pain and fear, conquer every doubt and temptation, and remain with us forever!

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EASTER PASTORAL OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A.

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Let us follow the example of the holy women who visited the tomb at dawn on that first Easter morning—distressed with the empty tomb they received the fullness of joy. Let us embrace the Risen Christ who comes to fill our emptiness, especially in this time of global crisis. Let us with

confidence and in the sureness of our faith, in word and deed, spread the Good News of his Resurrection throughout the world!

Christ is Risen! Truly he is Risen!

+Borys
Archbishop

Philadelphia
Ukrainians
Metropolitan
Ukrainian Catholics
in the United States

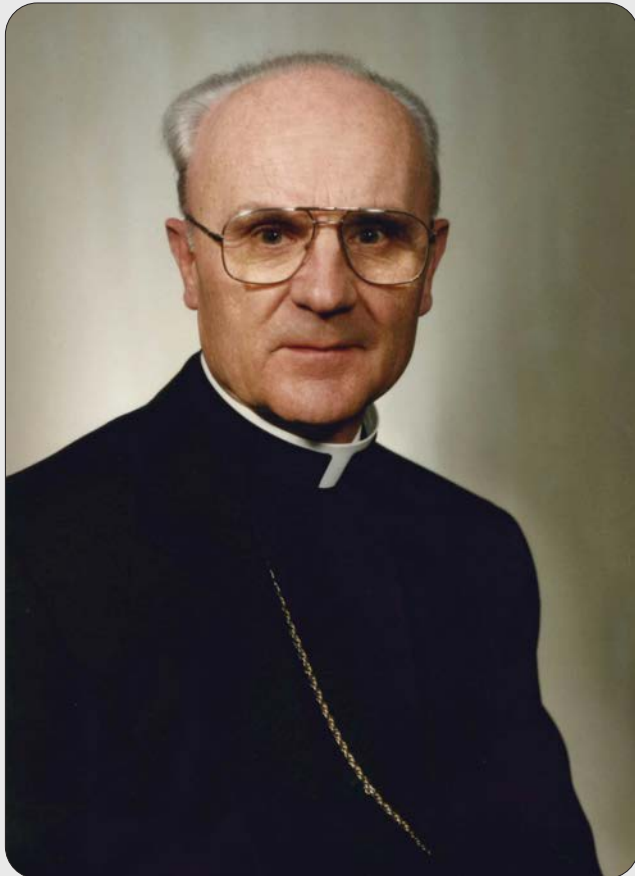
+Paul (author)
Eparch of Stamford

+Benedict
Eparch of St. Nicholas in
of Chicago

for +Bohdan
Eparch of St. Josaphat in
of Parma
+Andriy
Auxiliary Bishop of
Philadelphia

Easter 2020

Metropolitan Stephen Sulyk has fallen asleep in the Lord on April 6, 2020



Funeral of +Metropolitan Stephen Sulyk will be on Monday, April 13. He will be buried in the Cathedral's crypt next to +Bishop Soter Ortynsky, +Bishop Constantine Bohachevsky and +Metropolitan Ambrose Senyshyn.

There will be a very limited number of present at the funeral due to the coronavirus epidemic. You may watch the funeral live streamed on Facebook page of the Archeparchy of Philadelphia at 10 AM. (It will be available on the internet in recorded form.)

Please pray for the blessed repose of +Archbishop Stephen Sulyk! May his memory be eternal!

*Vichnaya Pamyat!
Eternal Memory!*

Metropolitan-Archbishop Emeritus Stephen Sulyk

Born into life—October 2, 1924
Born into Eternal Life—April 6, 2020

On Monday, April 6, Metropolitan-Archbishop Emeritus Stephen Sulyk while a patient at Virtua Voorhees Hospital, Voorhees NJ was called home to the Lord. Archbishop Sulyk, 95, served as Archbishop of the Ukrainian Catholic Archeparchy of Philadelphia and Metropolitan of the Ukrainian Catholic Church in the United States.

He was appointed Metropolitan-Archbishop of Philadelphia by St. John Paul II on December 29, 1980 and was consecrated bishop in Rome on March 1, 1981. The principal Consecrator was His Beatitude Josyf Cardinal Slipyj, and the Principal Co-Consecrators were Bishop Basil H. Losten, Bishop of Stamford and Bishop Nilus Nicholas Savaryn, O.S.B.M. Bishop of Edmonton.

Upon reaching the canonical age for retirement, St. John Paul II accepted his resignation on November 29, 2000.

Stephen Sulyk was born to Michael and Mary Denys Sulyk on October

2, 1924 in Balnycia, a village in the Lemko District of the Carpathian mountains in Western Ukraine. In 1944, he graduated from high school in Sambir. After graduation, the events of World War II forced him to leave his native land and share the experience of a refugee.

He entered the Ukrainian Catholic Seminary of the Holy Spirit in Hirschberg, Germany. In 1948, he migrated to the United States and continued his priestly studies at Saint Josaphat's Seminary and The Catholic University of America in Washington, D.C.

In 1952, he received his S.T.L. degree from the Catholic University of America and was ordained to the priesthood on June 14, 1952 at the Immaculate Conception Cathedral in Philadelphia.

After ordination, he served as assistant pastor in Omaha, Nebraska; Brooklyn, N.Y; St. Nicholas parish in Minersville,, Pa., and Youngstown, Ohio. He received his first pastoral assignment in 1955 in

Phoenixville, Pa. with the additional responsibilities as Chancery Secretary.

From July 1, 1957 until October 5, 1961 he was pastor of St. Michael's Church in Frackville, Pa. During his short tenure of four years, he built, furnished and paid for a new church and parish social hall. Annual gross income rose from \$10,000 in 1957 to \$60,000 in what was considered a financially depressed area.

After a short stay at St. Nicholas parish in Philadelphia, on March 22, 1962, he was appointed pastor of Assumption Church, Perth Amboy, N.J. Within a year, he completed a new elementary school. During his pastorate, he converted the rectory into a convent for nuns, built a new rectory, purchased and landscaped additional parish grounds and renovated the parish church. He also compiled and printed a series of bi-lingual texts for use in liturgical services. On May 31, 1968, His Holiness Pope Paul VI granted him the dignity of Papal Chaplain with

the title of Monsignor.

On December 29, 1980 he was appointed Metropolitan-Archbishop of Philadelphia by Pope John Paul II. He was consecrated bishop in Rome on March 1, 1981.

He supervised the construction of a new chancery center and bishop's residence and cathedral rectory. He renovated the sanctuary of the Immaculate Conception Cathedral and landscaped the adjoining grounds. He established the Seminary Endowment Fund to finance the education of seminarians and to provide income for St. Josaphat's Seminary.

At the request of the Vatican, he was involved in sensitive diplomatic talks with members of the Orthodox Church in Ukraine at the time the Soviet Union was collapsing, Ukraine was becoming an independent nation and the Ukrainian Catholic Church was emerging from its existence as a persecuted catacomb church under atheistic

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Metropolitan-Archbishop Emeritus Stephen Sulyk

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communism of the Soviets.

He has served on various committees of the United States Conference of Catholic Bishops and the Synod of Bishops of the Ukrainian Catholic Church..

June 14, 2002 was the fiftieth anniversary of his ordination to the Holy Priesthood and his Golden Jubilee was observed with the celebration of a hierarchical Divine Liturgy and a testimonial

banquet on June 23, 2002.

October 1, 2019, he was honored by the Archeparchy on the occasion of his 95th birthday.

During his retirement years, he lived in Cherry Hill, N.J.

He was predeceased by his parents and the following siblings: Ivan, Vasyl, Dmytro, Anna Nicholas and Ivan, Jr.

In addition to several

nieces and nephews, he is survived by the following cousins: Frank Stec (Christine), Steve Boyduy, Lidia Devonshire, Theresa Nord (Tim), Donna Sauchak (Greg), Stephen Stec (Tonya), Kristin Magar (Steve), Lauren Stec and Jordan Stec.

Private funeral services for the late Metropolitan-Archbishop Stephen will be conducted on Bright Monday, April 13, 2020 by Metropolitan-Archbishop Borys Gudziak with interment in

the crypt of the Ukrainian Catholic Cathedral of the Immaculate Conception, Philadelphia, Pa.



Memorandum of the Bishops of the Ukrainian Catholic Church in the United States of America Regarding Palm Sunday, Holy Week, and Easter celebrations during the COVID-19 pandemic

Dear beloved clergy, religious, and faithful!

Christ is among us!

In order to help curb the spread of the Coronavirus the civil and health authorities in our country have extended the “Stay at Home Order” until the end of April 2020. Out of deep concern for the spiritual and physical well-being of all persons—we the bishops of

the Ukrainian Catholic Church in America urge you at this crucial time to enter more deeply into the very heart of our Christian faith while following the directives of civil authorities. We ask you to celebrate the great mysteries of our salvation in Christ’s Death and Resurrection at home. Together with you, we recognize the sacrifice we are all called to make by being physically distanced

from the Holy Week and Pascha services in church and from one another. Trusting in the graces flowing from the celebration of the Passion, Death and Resurrection of Our Lord, we remain mindful that paschal joy has its source in a personal encounter with the Risen Christ. What did it take for Mary Magdalene’s tears to give way to Easter joy? Nothing less than meeting the risen

Christ! The Easter Gospel is not only about Christ’s passage from death to life, but also about the encounter Mary has with the Lord. Jesus meets us – calls us by name, opens our eyes, and invites us to see him and be with and in Him in the Resurrection. No matter where we are or what may be happening in our lives, precisely in the midst of a deathly

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Memorandum of the Bishops of the Ukrainian Catholic Church in the United States of America Regarding Palm Sunday, Holy Week, and Easter celebrations during the COVID-19 pandemic

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crisis such as the present pandemic, we are called to spiritual joy through the love of God who conquers death by death and gives eternal life.

We encourage you to participate as fully as you can in Holy Week and Pascha services by way of radio, television or live-streamed broadcasts.

We encourage all the faithful to turn to the Church's treasury of prayer, praying individually or as a family in the domestic church. Christ is truly among us!

We request the clergy to continue Holy Week and Pascha services without the physical presence of the body of the faithful:

1. The faithful can participate in the celebration of Divine Liturgies and the Blessing of Wil-lows and Easter Baskets via live-streamed services. The blessing pronounced in our churches will extend to the respective items in our homes. The prayer of blessing is the key element in these sacramental rituals. The faithful who have holy water in their homes may sprinkle it on these

items while participating in the prayer via internet or by saying the prayers of blessing alone or together as a family or household.

2. The Great Friday Vespers with the placement of the Holy Shroud and Resurrection Matins services ought to take place within the church with no processions. The

procession with the Holy Shroud can take place around the holy altar, and the opening rituals of Resurrection Matins can be conducted in front of the royal doors of the iconostasis instead of at the outside church doors.

3. The faithful can continue to approach the Sacrament of R e c o n c i l i a t i o n / Confession on an individual basis. Priests should indicate to parishioners when and where they are available for confessions maintaining the prescribed safe distance between priest and penitent. When confession is not possible, faithful are encouraged to make Acts of Perfect

Contrition, when a penitent sincerely regrets his or her sins, not merely out of fear of God's just punishment, but because of having offended our Loving Lord. This year, the canonical obligation of going to confession in the season of Easter can be fulfilled in the time period extending to the feast of Pentecost.

Our beloved faithful, one day soon, an announcement will be made that we can celebrate the Divine Liturgy and other services all together again. We look forward to that joyous day. We will appreciate seeing each other more than ever, giving thanks for God's gift of communion in the Church, the Body of Christ of which we are members!

Our fervent prayer is that our Resurrected and Living Lord may bestow his peace and grace upon you and your loved ones, upon our community, our nation and the world! Please join us in praying for all who are suffering from the Coronavirus, for all health care workers and

first responders, and for an easing of the anxiety and tension caused by this pandemic. Relying on the care of the Mother of God and the Mother of us all, we unite our sufferings to those of Our Lord Jesus Christ, and we place our hope and trust in His glorious Resurrection.

The blessing of the Lord be upon you!

+ Borys
Archbishop of Philadelphia for Ukrainians
Metropolitan of Ukrainian Catholics in the United States

+ Paul
Eparch of Stamford

+ Benedict
Eparch of St. Nicholas in Chicago

+ Bohdan
Eparch of St. Josaphat in Parma

+ Andriy
Auxiliary Bishop of Philadelphia

Given on April 1, 2020
Cathedral of Immaculate Conception in Philadelphia, PA

Schedule of Livestreaming Services in the Ukrainian Catholic Archeparchy of Philadelphia

Holy Thursday, April 9

- 8:30 a.m. Vespers Divine Liturgy of St. Basil the Great Berwick
- 9:00 a.m. Vespers Divine Liturgy of St. Basil the Great Ukr. Newark
- 10:00 a.m. Vespers Hierarchical Divine Liturgy of St. Basil the Great Cathedral
- 3:00 p.m. Matins with the Reading of the Twelve Gospels. Christ the King, Phila.
- 5:00 p.m. Vespers Divine Liturgy of St. Basil the Great Eng. Olyphant
- 6:00 p.m. Matins with the Reading of the Twelve Gospels. "Strasti" Cathedral
- 6:00 p.m. Matins with the Reading of the Twelve Gospels. Bilingual Newark
- 6:00 p.m. Matins with the Reading of the Twelve Gospels. "Strasti" Berwick
- 7:00 p.m. Vespers Divine Liturgy of St. Basil the Great Bilingual Washington, DC
- 7:00 p.m. Matins with the Reading of the Twelve Gospels Whippany
- 7:00 p.m. Matins with the Reading of the Twelve Gospels Minersville

Good Friday, April 10

- 8:30 a.m. Royal Hours Berwick
- 9:00 a.m. Vespers with Procession of the Holy Shroud Bilingual Newark
- 12 noon Vespers with Procession of the Holy Shroud Christ the King, Phila.
- 3:00 p.m. Vespers with Procession and Exposition of the Holy Shroud Cathedral
- 3:00 p.m. Good Friday Vespers Eng. Olyphant
- 4:00 p.m. Vespers with with procession of the Plaschanitsa/Shroud Minersville
- 5:00 p.m. Vespers with with procession of the Plaschanitsa/Shroud Whippany
- 5:00 p.m. Vespers with with procession of the Plaschanitsa/Shroud Berwick
- 6:00 p.m. Jerusalem Matins Ukr. Newark
- 7:00 p.m. Vespers, Placing of the Shroud Plaschanytsya) Bilingual Washington, DC
- 7:00 p.m. Jerusalem Matins in front of the Tomb of Our Lord Jesus Christ Cathedral
- 8:00 p.m. Jerusalem Matins Whippany
- 8:00 p.m. Jerusalem Matins Berwick

Holy Saturday, April 11

- 8:30 a.m. Vespers Divine Liturgy of St. Basil the Great Berwick
- 10:00 a.m. Vespers Divine Liturgy of St. Basil the Great Ukr. Newark
- 11:00 a.m. Vespers Hierarchical Divine Liturgy of St. Basil the Great Cathedral
- 5:00 p.m. Vespers Divine Liturgy of St. Basil the Great Eng. Olyphant
- 5:30 p.m. Blessing of Easter Food Whippany
- 6:00 p.m. Vespers Divine Liturgy of St. Basil the Great Middleport
- 6:30 p.m. Nadhrobne (Service at the Tomb) and Divine Liturgy English Whippany
- 7:00 p.m. Vespers Divine Liturgy of St. Basil the Great Bilingual followed by Blessing of Paschal foods Washington, DC

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Schedule of Livestreaming Services in the Ukrainian Catholic Archeparchy of Philadelphia

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Pascha Sunday, April 12

- 7:30 a.m. Resurrection Matins Eng. Newark
- 8:00 a.m. Prayers at the Tomb (Nadhrobne) and Resurrection Matins Cathedral
- 8:00 a.m. Resurrection Matins Eng. Olyphant
- 8:00 a.m. Resurrection Matins Whippany
- 8:30 a.m. Divine Liturgy Eng.Ukr.Whippany
- 8:30 a.m. Divine Liturgy Eng. Newark
- 9:00 a.m. Resurrection Matins, Divine Liturgy Blessing of Paschal foods Berwick
- 9:00 a.m. Resurrection Matins, Divine Liturgy Blessing of Paschal foods Minersville
- 9:00 a.m. Resurrection Matins Bilingual Washington, DC
- 9:00 a.m. Hierarchical Divine Liturgy followed by Blessing of Paschal foods Cathedral
- 9:00 a.m. Divine Liturgy Bilingual Perth Amboy
- 9:00 a.m. Divine Liturgy Eng. Olyphant
- 10:00 a.m. Divine Liturgy Bilingual followed by Blessing of Paschal foods Washington, DC
- 10:00 a.m. Prayers at the Tomb, Resurrection Matins Divine Liturgy Christ the King, Phila.
- 10:00 a.m. Divine Liturgy Bridgeport
- 10:00 a.m. Divine Liturgy Eng. Northampton
- 10:00 a.m. Resurrection Matins Ukr. Newark
- 11:00 a.m. Divine Liturgy Ukr. Newark

Bright Monday, April 13

- 9:00 a.m. Divine Liturgy Berwick
- 9:00 a.m. Divine Liturgy Eng. Olyphant
- 10:00 a.m. Divine Liturgy Christ the King, Phila.
- 7:00 p.m. Divine Liturgy Bilingual Washington, DC

Bright Tuesday, April 14 (Emmaus Tuesday)

- 9:00 a.m. Divine Liturgy Berwick
- 9:00 a.m. Divine Liturgy Eng. Olyphant
- 10:00 a.m. Divine Liturgy Christ the King, Phila.



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Schedule of Livestreaming Services in the Ukrainian Catholic Archeparchy of Philadelphia (continued from previous page)

Parish Facebook Links

Cathedral of the Immaculate Conception, Philadelphia, Pa.

Facebook Link: <https://www.facebook.com/Philadelphia-Ukrainian-Catholic-Cathedral-of-the-Immaculate-Conception-139284692765626/>

Ukrainian National Shrine of the Holy Family, Washington, D.C.

Facebook Link: <https://www.facebook.com/holyfamilyshrine/>

St. John the Baptist, Newark, NJ

Facebook link: <https://www.facebook.com/St.JohnUkrainianCatholicChurchNewarkNJ>

Assumption of the Blessed Virgin Mary, Perth Amboy, NJ

Facebook link: <https://www.facebook.com/ivan.turyk>

St. John the Baptist, Whippany, NJ

Facebook link: <https://www.facebook.com/St-John-the-Baptist-Ukrainian-Catholic-Church-112583470375669/>

Ss. Cyril and Methodius, Berwick, Pa.

Facebook link: <https://www.facebook.com/Ss-Cyril-Methodius-Ukrainian-Catholic-Church-1521830254764142/>

Youtube: https://www.youtube.com/channel/UCLZfcRfsr6D_b7DLmD2V9sA

Ss. Peter and Paul, Bridgeport, Pa.

You can also click on this link to go to Father Ron's YouTube Channel.
For more information visit parish website at www.sspeterpaulukrchurch.us

St. Nicholas Church, Minersville, Pa.

Facebook link: <https://www.facebook.com/StNicksChurchMinersvillePA>

St. John the Baptist, Northampton, Pa.

Facebook link: <https://www.facebook.com/st.johnthebaptistnorthampton/>

Ss. Cyril and Methodius, Olyphant, Pa.

Facebook link: https://www.facebook.com/PATRICKMARCINKOIII?fref=search&__tn__=%2Cd%2CP-R&eid=ARAJdEfSt-2q4I9ENpwj955asc33ZTHZRsxwi45w1jNyXKQqRtbfooWuRBk3-3PI1MK4FktAXIjvolce
Link to parish website: <https://stcyrils.weconnect.com>

Christ the King, Philadelphia, Pa.

Facebook link: <https://www.facebook.com/yaroslav.kurpel>

St. Anne Warrington, Pa.

Facebook link: <https://www.facebook.com/pages/St-Annes-Ukrainian-Catholic-Church/111686432200568>

Palm Sunday at the Cathedral in Philadelphia



Blessing of Palms and Pussy Willows at the Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia, PA on Palm Sunday, April 5, 2020 with Archbishop Borys Gudziak, Bishop Andriy Rabyi, Very Rev. Roman Pitula, Rev. Evhen Moniuk, Brother Eumir Bautista, and Deacon Volodymyr Radko (not pictured) (Photo: Teresa Siwak)

Watch the video from Palm Sunday at the Cathedral on our YouTube Channel at:
<https://youtu.be/OkIJnroH3k0>



Palm Sunday Service at the Cathedral was featured on Front Page of Philadelphia Inquirer

"The Philadelphia Inquirer" and "The Daily News" both had articles on the front page of their papers about LiveStreaming the Palm Sunday Service at the Cathedral due to the Coronavirus Pandemic.

You can read the article on "The Philadelphia Inquirer" website at:

<https://www.inquirer.com/health/coronavirus/coronavirus-covid-palm-sunday-holy-week-pandemic-plague-prayer-easter-archdiocese-livestream-facebook-20200405.html>

Weekly Offerings to Support Your Parish



METROPOLITAN ARCHEPARCHY OF PHILADELPHIA

Ukrainian Catholic
810 North Franklin Street
Philadelphia, Pennsylvania 19123-2097
Phone (215) 627-0143 Fax (215) 627-0377
vicargeneral@ukrcap.org

No. 236/2020 O

This Number Should be Prefixed to Your Reply

Office of the Auxiliary Bishop
Most Reverend Andriy Rabyi

March 26, 2020

Слава Ісусу Христу!
Glory be to Jesus Christ!

The rich person is not one who is in possession of much, but one who gives much.
-- St. John Chrysostom

Dear Brothers and Sisters in Christ,

In our Philadelphia Archeparchy, most of our church communities are small in the number of parishioners but overflowing with generosity, love of God, and a spirit of sacrifice.

During the present pandemic you witness concern for family and friends, love of God and neighbor, and mutual sacrifice. Each of you is to be commended for your care and cooperation during this unprecedented situation. Together we are all listening to what the Lord is communicating to us. It is clear that this crisis is a spiritual wake-up call.

The nation and the world are following the lead of our highest government and church authorities to safeguard each and every one of you in body and soul. With the precautionary cancellation of public services, our clergy, religious, and faithful have responded with understanding. We all experience the loss of coming together as a parish family for the celebration of the Divine Liturgy.

Although public services are not being held, liturgical prayer in church for your intentions continues. Our priests continue to celebrate Divine Liturgies and other services. The clergy are intensifying their outreach in creative and caring ways.

Weekly Offerings to Support Your Parish

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While you are not able to come to church, our parishes must continue to pay their bills. It is common knowledge that many of our parishes rely solely on the weekly collections and fundraisers to meet their expenses. Presently, there are no weekly collections, and fundraisers have been cancelled. As you can imagine, our parishes need your financial support now, more than ever. None of us will avoid financial difficulties completely. Some of you already are experiencing great challenges personally and in your families. To get through these hard times we will all need to make sacrifices.

We appeal to you to please mail your weekly offerings to your parishes until public services are resumed. Your sacrificial giving is needed to help your parish meet its financial obligations in order to maintain pastoral stability.

In doing so, let us recall the words of St. Paul: "whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each must do as already determined, without sadness or compulsion, for God loves a cheerful giver."

Thank you for your generous offerings and may the blessings of Our Lord be upon you and your families, now and always.

Very sincerely, Yours in Christ,

+Borys (Gudziak)

Archbishop-Metropolitan of Philadelphia for Ukrainian Catholics in the United States
Head, Department of External Church Relations, Ukrainian Greek Catholic Church
President, Ukrainian Catholic University, Lviv

Most Rev. Andriy Rabiw

Auxiliary Bishop for the Archeparchy of Philadelphia

PLEASE REMEMBER TO SUPPORT YOUR PARISH

DURING THIS UNPRECEDENTED TIME, EVERYONE IS ENDURING HARDSHIPS.



PARISHES, WITH NO WEEKLY COLLECTIONS AND CANCELLED FUNDRAISERS, ARE ALSO EXPERIENCING FINANCIAL HARDSHIPS AND HAVE A DESPERATE NEED OF FUNDS TO PAY THEIR REGULAR BILLS AND MEET THEIR PARISH EXPENSES.

PLEASE SUPPORT YOUR CHURCH BY MAILING YOUR WEEKLY OFFERINGS TO YOUR LOCAL PARISH UNTIL PUBLIC LITURGICAL SERVICES RESUME.

Holy Week

Palm Sunday in Ukraine is known as Verbna Nedilia, Willow Sunday. Since palms were not unavailable in Ukraine, the faithful would bring pussy willow branches to church in place of palms. They would take home the blessed willow branches and are often behind icons throughout the year.

Holy Thursday is commemorated by the celebration of the Liturgy of St. Basil the Great to recall the Last Supper and later with Matins of the Passion and the reading of the 12 Gospel passages recalling Christ's Passion.

Good Friday is marked by the Great Vespers of the Entombment, when a plaschanitsia, a body-sized cloth icon of the dead Christ in burial shroud is processed three times usually outside the church. It is then brought inside to be venerated. The veneration continues on Holy Saturday.

Holy Saturday and the blessing of Easter baskets. From the late afternoon to even past dark, the streets in Lviv are full of people carrying a wicker basket of Pascha foods to church to be blessed. The baskets, covered in a rushnyk, a special embroidered cloth with the words "Christ is risen". The blessing may take place outside near the church. The baskets typically contain an Easter bread called paska, some ham, kovbasy and/or lamb, cheese, a beet with horseradish relish, and pysanky, intricately designed Easter eggs. Members of the family stand behind the baskets. A candle is placed in the middle of the paska and lit for the blessing. The priest offers prayers over the food, and sprinkles holy water on the baskets and the faithful. This is an integral part of the Ukrainian celebration of Easter.

Pascha – the Resurrection. In the darkness of the eve before Pascha, the faithful gather to again venerate the burial cloth of Christ, plaschanitsia. The service at the tomb is called a nadhrobne. People bow and venerate the holy shroud as they arrive. The choir chants psalms and other prayers. The priest takes the plaschanitsia and then places it on the altar. The celebrating clergy change their vestments from red for mourning to white for joyous celebration. Resurrection Matins are then celebrated. The priest announces "Christ is risen!" A procession is done around the church three times. An icon of the risen Christ is carried along with lit candles symbolizing Christ, the Light of the world. A processional cross and embroidered religious banners are carried by the faithful. When the procession returns to the front of the church, the priest knocks on the closed door, proclaiming three times, "Christ is risen!" The faithful respond each time, "Indeed He is risen!" The priest and faithful reenter the church to continue singing Resurrection Matins and celebrate the Divine Liturgy. The blessed food is taken home and eaten Easter morning and throughout Bright Week. The faithful continue to greet one another "Christ is risen!" for forty days, until Ascension Thursday.

Adapted from <https://www.catholicsandcultures.org/ukraine-blessing-easter-baskets-highlight-holy-week>



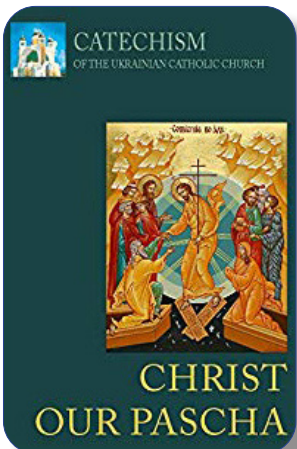
Bishop Andriy Rabiychuk offers the homily on Palm Sunday at the Ukrainian Catholic Cathedral of the Immaculate Conception on April 5, 2020

The Resurrection

232 In the liturgical sticheras, the Church sings of the tomb of Christ, sealed and guarded by the soldiers, as a treasury into which was placed the true treasure—Christ. Christ, the Sun of Righteousness, went down into the tomb in order to come forth from it—to rise up. Just as Christ in the Incarnation came forth from the womb of Mary, so also in the Resurrection he came forth from the womb of the earth. He went down into the earth like Adam—dust of the earth; but he came forth from it, for as the incorruptible One to dust he returned not. “The tomb received him, but could not hold the Word captive.” And so, the sign of death became the fountain of Resurrection. What was once death-bearing now becomes life-bearing. “As man he was laid in the sepulchre, and as God he destroyed Hades and set free the souls. As man he was sealed in the sepulchre, and as God he went forth, leaving the seals unbroken.” The empty tomb announces the Good News of the Resurrection: “Tell us, unbelievers, where is he whom you had placed in the grave and sealed with a stone? Gives us his body, O deniers of life. Give us the buried one or else believe in the Resurrection!”

233 Angels announced to the myrrh-bearing women: “Why do you look for the living among the dead? He is not here, but has risen” (Lk 24:5-6). The Resurrection from the dead is the victory over bodily corruption: “Christ, being raised from the dead, will never die again; death no longer has dominion over him” (Rom 6:9). In the Resurrection, the body of Christ is new and glorified, free from earthly limitations of time and space. Precisely because of this, the Resurrection of Christ is the revelation of God’s new creation. On Sunday, the first day after the Sabbath, the Church celebrates the Resurrection of Christ as the first day of the new creation.

Catechism of the
Ukrainian Catholic
Church: Christ Our
Pascha, #232-233



KIDS of THE WAY ШЛЯХ

Official Publication of the Ukrainian Catholic Archeparchy of Philadelphia



Catechism of the Ukrainian Catholic Church: Christ Our Pascha



We have all heard the word "mystery" before. Maybe you like to read *mystery* stories. These stories contain a puzzle that you have to try to figure out. Maybe a crime has been committed, and you have to figure out who did it. Maybe you might be interested in the *mysteries* of outer space, or the *mysteries* of the Egyptian pyramids.

In Eastern Christianity the word "mystery" has a very special meaning. It may be used to describe something we cannot ever really understand, like the *mystery* of the Holy Trinity. Basically, however, it is used to explain the *mystery* of Christ's presence among us. The *Mystery* is Christ—and all He did and continues to do for us.

We can begin reading about the *Seven Mysteries* in our Catechism on page 138. After Our Lord ascended into heaven, He also still remained with us, with His Church. The Church is His presence among us, it is where He meets us, His people. We meet Christ in the Seven Holy Mysteries. God shows us His Love and gives us His Grace. God's grace is His very life within us. We must respond to this gift of God with love and thanksgiving. Our friends in the Latin Rite call these Seven Mysteries, the Seven Sacraments. The Seven Mysteries and the Seven Sacraments are the same thing. The Seven Mysteries fall into one of three categories.

The Mysteries of Christian Initiation

1. Baptism,
2. Chrismation
3. Eucharist

The Mysteries of Healing

4. Repentance
5. Anointing of the Sick

The Mysteries of Service

6. Holy Orders
7. Marriage

Today, we are going to see what the Catechism has to say about the Holy Mysteries of Healing. Let's turn to page 153 to learn about these two Mysteries.

We remember the story of Adam and Eve and the sin they committed in the Garden. This "fall" affects all of us. We see the sad results that entered the world in the form of sin, sickness, suffering and death. God did not abandon us after this fall but sent His Son into the

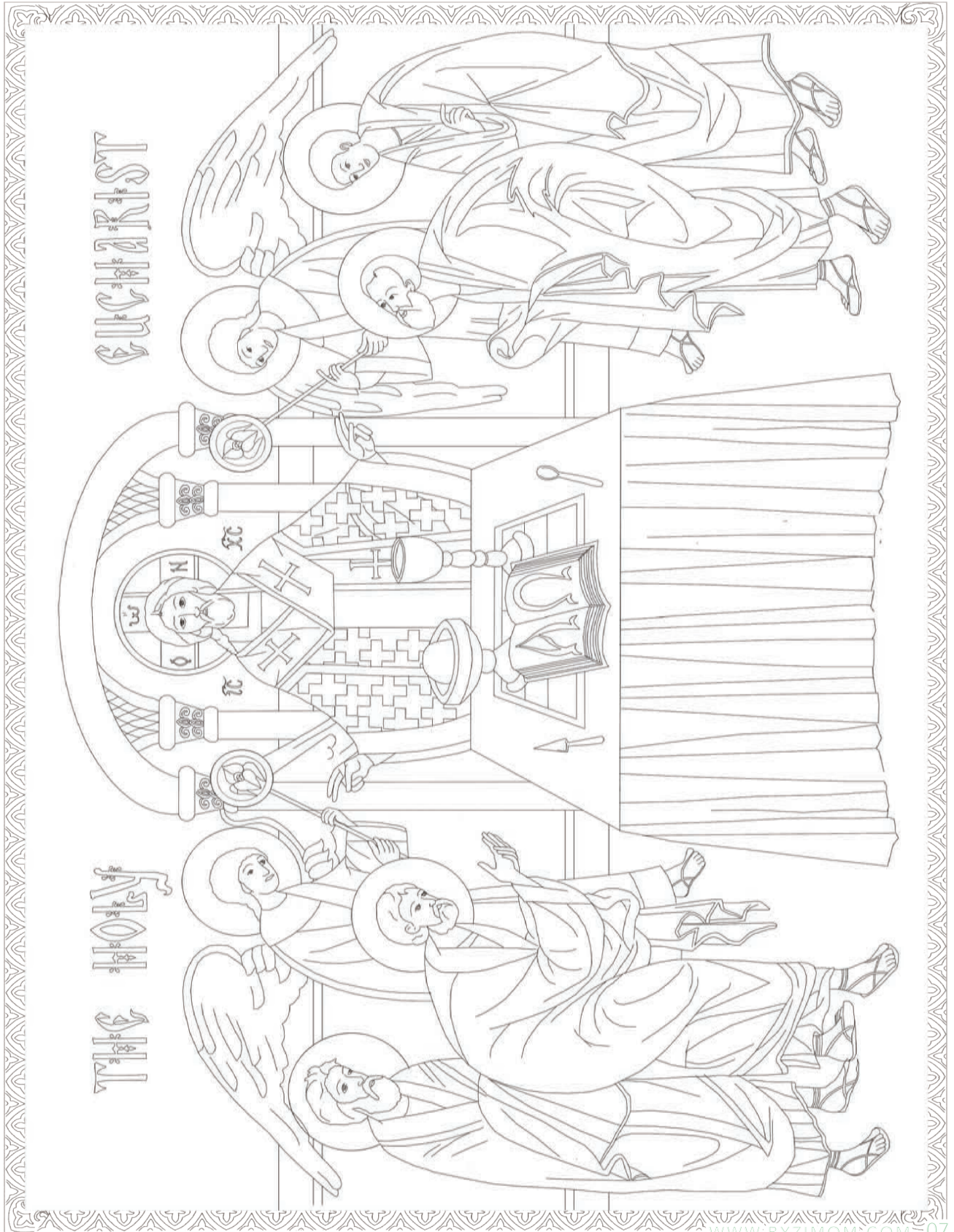
world to heal and save us. When Our Lord was on earth He loved to forgive sins and heal the people who came to Him. He still continues to do this today in His Church in the two Mysteries of Healing, the Mystery of Repentance and the Mystery of the Anointing of the Sick.

The *Mystery of Repentance* is sometimes called Confession. *Repentance* means to know our sins, be sorry for them and confess them. No matter how bad our sins are, God loves to forgive us when we are sorry and confess our sins. Every priest has this special power to grant us God's forgiveness. Sorrow for sin is called *contrition*. When we are sorry for our sins, have contrition, confess them to a priest, and make up our mind not to sin again, God always forgives us. Going to confession frequently helps us to resist temptation and stay strong.

The *Anointing of the Sick* is the other Mystery of Healing. When Jesus lived on earth, people came to Him for healing and forgiveness. In the early days of the Church, the Apostles were often called to pray and heal those who were sick. Today, the church continues to do this for those who are sick or dying. Sometimes this Mystery takes place in church but not always. You might have seen someone in your family get very sick. A parent might have called a priest to their bedside to anoint them with holy oil and give them this comforting Mystery. This would have given the sick person many graces and may have cured them of their sickness. But maybe they did not get better!!! So, what happened???

This Holy Mystery *always* grants us healing and grace but sometimes a person's physical sickness is not healed. But, something just as wonderful does happen. This mystery gives a spiritual healing that helps the person see their suffering in the light of God's love, mercy and Divine Providence. They are given the grace to unite their suffering to Our Lord's own suffering and life-giving death on the cross. Our sufferings now have a new meaning. This is a great comfort to good people who have been given great sufferings in this life. This mystery will help to strengthen our faith in God's victory over death. These sufferings offered to God with love become a path to salvation for ourselves **and for others!**

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I SPY IN MY LITTLE "I"CON

HEALING THE BLIND MAN

In this icon we see a depiction of Jesus healing a blind man that is found in **John 9:1-7**

As he passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Silo'am" (which means Sent). So he went and washed and came back seeing.



THEOPHAN THE CRETAN
EARLY 16TH CENTURY

Medieval artists did not represent time the way we generally do today. Most paintings you see today are illustrations of a single moment in time, such as the Annunciation. In contrast, this icon includes more than one moment of time.

Can you point out both events?

We see Jesus heal the blind man and we see the man washing in the pool, depicted in same picture. Notice how the colour of the mountains is used to help us see the two different moments.

Do you remember what we learned previously about mountains?

They reach up to Heaven and are the closest to God. They are let us know were the event is taking place.

Which disciples do you think are standing behind Jesus?

Some are old and some are young.

The Gospel reading doesn't tell us which disciples were speaking with Jesus.

How do you think the blind man felt after he was healed by Jesus?

How do you think his parents felt when suddenly their son could see?

Long ago, during the time of Christ, people often thought that those who were sick or could not have children had sinned and that God was punishing them.

What does Jesus say about this?

This icon show us that all God's children are loved and that suffering can be used to show God's Glory and to bring us to holiness.

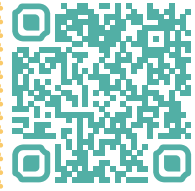


BYZIKIDS//calendar



2020
APRIL

SUN	MON	TUE	WED	THU	FRI	SAT
4 + + PALM (FLOWERY) SUNDAY	5 + + + GREAT AND HOLY MONDAY	6 + + + + GREAT AND HOLY TUESDAY	7 + GREAT AND HOLY WEDNESDAY	8 + VENERABLE FATHER TITUS THE WONDERWORKER	9 + VENERABLE FATHER MARY OF EGYPT	10 + + + LAZARUS SATURDAY
11 + + PASCHA	12 + + + GREAT AND HOLY MONDAY	13 + + + + GREAT AND HOLY TUESDAY	14 + GREAT AND HOLY WEDNESDAY	15 + GREAT AND HOLY THURSDAY	16 + VENERABLE FATHER & CONFESSOR NICETAS	17 + + + GREAT AND HOLY SATURDAY
18 + THOMAS SUNDAY	19 + + + VENERABLE FATHER THEODORE TRICHINAS	20 + + + + PRIEST MARTYR JANUARIUS & COMPANIONS	21 + + + VENERABLE FATHER THEODORE SYKEOT	22 + + + GREAT MARTYR & WONDERWORKER GEORGE	23 + + + GREAT MARTYR SABBAS THE GOTH	24 + + + HOLY APOSTLE & EVANGELIST MARK
25 + + + SUNDAY OF THE MYRRH-BEARERS	26 + + + PRIEST MARTYR SIMEON, COUSIN OF THE LORD	27 + + + + HOLY APOSTLES JASON & SOSIPATER	28 + + + 9 HOLY MARTYRS OF CYZICE	29 + + + HOLY APOSTLE JAMES, THE GREATER	30 + + + HOLY APOSTLE JAMES, THE GREATER	31 + + + SCAN ME TO FIND OUR ONLINE ACTIVITIES! (PASS:MYSTERIES)



BLUE: FASTING DAYS ★ : ACTIVITY FOUND ONLINE + : HOLY DAY

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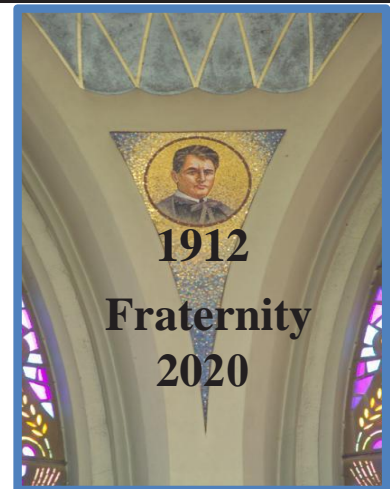
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EASTER PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV

Most Reverend
Archbishops and
Bishops,

Very Reverend and
Reverend Fathers,

Venerable Brothers and
Sisters in Monastic and
Religious Life,

Dearly Beloved Laity in
Christ of the Ukrainian
Greek-Catholic Church



Christ is Risen!

*When those bound
by chains in the realm
of Hades, Saw Your
boundless mercy, They
hastened to the light with
joy, O Christ, Praising
the eternal Pascha. Ode
5, Paschal Canon*

Beloved in Christ!

This year we are celebrating Christ's Pascha in particular circumstances. Many of us spent the season of Great Lent at home, isolated from others, physically distant from our churches and parish communities. Yet even in such challenging conditions, no one has the power to prevent the joyful movement of people everywhere towards the Light, in order that, with faith in Christ's resurrection, with

APRIL 12, 2020

hope in God's victory and with the love of the community of God's children, we might greet one another with a jubilant and resounding "Christ is risen!"

Over three thousand years ago the Lord heard and received the cry and lament of the sons and daughters of Israel, languishing in captivity in Egypt. On the night of Passover, by the blood of the Paschal lamb, the Lord protected his people from the angel of death and led them from the house of slavery. Subsequently, the escape from Egypt under the leadership of Moses brought another danger at the shore of the sea—deep waters ahead, the pharaoh with horses and chariots behind. And the sea parted before them! Thus, for the people of God,

the Passover came to be associated with salvation from death. Every Israelite, having lived through the liberation from Egypt, experienced his God as a Deliverer: I escaped death! All those who were saved came to see themselves as one people: we were together in slavery, together we survived death, we share one and the same God—a Saviour and Liberator. We are the People of God!

In the risen Christ the passage from death to life transcends all boundaries of human history. The Pascha-Passover of the Old Testament was limited to the salvation of a limited circle of people from a danger that was limited in time. Our Pascha, the Pascha of our Lord, the Eternal Pascha,

as we sing in our Paschal Matins, is not only salvation from the temporary danger of a physical illness and mere bodily death. Today Christ grants salvation from the very cause of death—to all people, of all times and nations. We aren't speaking here merely of salvation from an emerging sickness or protection from the sword, even an angelic one, as it was in the case of the Israelites in Egypt. Having gone from suffering and death to the resurrection, Christ, in the words of the Apostle Paul, destroyed deadly sin and crucified it on the cross along with its hellish power to enslave. The Eternal Pascha is a victory and a mockery over the very sting of death, as the Apostle

(continued on next page)

THE WAY

EASTER PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV

(continued from previous page)

proclaims today: "Death is swallowed up in victory. O death, where is your victory? O death, where is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ." (1 Cor. 15:54-57). In his resurrection, Christ removed our enslaving chains of fear before death, and transformed that fear, by granting us paschal entrance into a new life. With the resurrection, we have opened before us a door that leads us from that which passes away to that which lasts forever. The Pascha of our Lord opens for us the door to joyful eternity. We were together in the chains of death—today, as the united People of God of the New Testament, we share in the common experience of joy in the resurrection.

When those bound by chains in the realm of Hades saw Your boundless mercy... In the face of the global pandemic, we suddenly recognized that as humans we are weak and mortal. The coronavirus brought a deadly danger to the rich

and poor, to all people, with no regard for place of residence around the globe, for race or religious persuasion. Possibly, for the first time, we came to understand that we are all equally vulnerable and in need, but we have also come to see ourselves as one human family: that, which affected people in one corner of the planet—carried over to and impacted people on the other side of the world—it personally affected each one of us.

The entire world has found itself as if bound together by the chains of Hades. The fear of becoming ill and dying, the pain of losing family members, friends and acquaintances, the darkness of loneliness and despair in circumstances of enforced isolation, the ruin of new methods of communication and the collapse of world economic systems have become our common universal chains. As shackles restrict a slave, so have the strict rules of quarantine—the only possible way to fight this deadly disease—suddenly restricted all humanity: airports have ceased to operate, trains

have stopped running, borders between nations, having almost receded from our consciousness, once again have been reasserted as impenetrable iron gates. In the midst of this darkness of fear and captivity for contemporary humankind, we have a unique opportunity to grasp anew what it means to be a Christian. As Christians, we are those, who in the Mystery of Baptism, have already died to this world and have risen together with our Saviour! We are the heirs of the apostles, who saw the Risen One with their own eyes and with their own hands touched his glorified Body, the Body that went from death on the cross to eternal life. In these circumstances, which temporarily deprived us of the possibility of fully participating in the liturgical life of our churches and communities, we rediscovered the importance of spiritual life in our Christian families, traditionally called domestic churches. Unintentionally, many of us have found ourselves thinking of the time when we celebrated Easter in the underground,

how we, not having the possibility of coming together in church, were joined with the Eucharistic Christ at Divine Liturgy being broadcasted on the Vatican, and we held our Easter baskets before our radio receivers to be blessed. No one and nothing can deprive Christians of the joy of Christ's Resurrection! Families, in which Christians consciously and maturely confront today's challenges, in a special way, demonstrate their character as domestic churches, becoming for its members homes of profoundly intense prayer, blessing, sacrifice and spiritual growth, places of encounter with the living Christ. At the same time, we are discovering new methods of spiritual unity, over which no restrictive measures have any power, for that which unites us is the one spiritual body of the Church, that is, one hope that belongs to our call—"one Lord, one faith, one baptism" (see Eph. 4:4-5). It is, indeed, in this spirit of hope that today we celebrate Pascha and pray for its fulfilment

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EASTER PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV

(continued from previous page)

in the restoration and renewal of ecclesial and spiritual life.

In response to the darkness of separation and the fear one has of the other, as a possible carrier of the virus of death, on this night we encounter the living risen Christ, who passes through all closed quarantine doors, in order to encounter us, his disciples: "On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you!'" (John 20:19). Fear before all that might be touched by a person's hand in a time of epidemic, gives way to the hand of the living God—the risen Christ, which carrying the wounds of the nails reaches out to us and reveals to us God's limitless mercy! All of our sins and illnesses, pandemics and fears are conquered by God's love. The physical chains of the present time have no power before the spiritual freedom of faith and spirit, before eternal life, given to us in Christ Jesus. In good time He will break down the doors of quarantine,

take away the fear that lies ready to pounce on us behind these doors, and He will call on us to proclaim to the world, as once did the apostles, "Christ is risen!"

They hastened to the light with joy, O Christ, praising the eternal Pascha.

In celebrating Pascha, we believe and already see that the present pandemic will surely end, and humanity will emerge the better for it, with a sense of solidarity and unity among us, with a deeper understanding of the meaning and calling of human life. On this feast, Christ gives us the Light of hope, open to all people without exception. No quarantine, no social distancing, can block our path to him. On the contrary, all of us together, those alive today, and those who have departed into eternity, as one People of God, celebrate the joy of victory over death. In our affliction and pain, we receive hope and comfort. We have been given eternal liberation from our spiritual chains. Therefore, let us praise the eternal Pascha!

Dear Brothers and Sisters

in Christ! On this bright, joyful day I hasten to each of your homes, in order to share with you the joy of deliverance given us in the Resurrection. To all of you, in Ukraine and throughout the world, I send you my sincere prayers and heartfelt greeting. I bless you all: the well and the sick, the strong and the weak, the young and the old, parents and children.

I hasten also to all hospitals and care centres, in order to share with you the joyful and life-giving news and to encourage you to carry your suffering in faith, with a spirit of self-sacrifice. I especially greet and bless our doctors and medical staff—all who heroically care for the sick and those needing assistance in these extraordinary circumstances. I unite myself spiritually to all the soldiers at the front lines and their families, to the wounded, to all refugees and to those who remain in the occupied territories, to all captives and prisoners for the sake of their conscience. All of you who are alone or far from your loved ones, I embrace you with fatherly love.

May the risen Christ

transform this moment of weeping and pain, universally experienced by all humankind, into the paschal joy of victory over illness and death, just as this morning he transformed the weeping of the Myrrh-bearing women into joy! May he grant us in every moment the gift of victory over sin, and a rebirth of love and hope through an increase in our lives of the divine gift of eternal life, which we all received in Baptism! I sincerely wish each of you a blessed Easter feast, a tasty sharing of our traditional blessed egg, and a Paschal joy that is full of light.

The grace of our Risen Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all.

Christ is risen! – Truly, He is risen!

+ SVIATOSLAV

Given in Kyiv at the Patriarchal Cathedral of the Resurrection of Christ, on the day of Saint Cyril, Archbishop of Jerusalem, March 31 (18), 2020 A.D.

PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV TO YOUTH ON PALM SUNDAY

Beloved in Christ Youth in Ukraine and abroad!

Palm Sunday, the day of Christ's triumphant entry in Jerusalem, is traditionally for me and the entire leadership of our Church an opportunity to address you with a special letter. I always cherish this opportunity because I consider it a special privilege to reflect together and with you seek answers to questions and needs, which I have heard expressed at various encounters and conversations with you throughout the year.

This year, in spite of the unique life circumstances in which we find ourselves, you, young people, without going to church due to the restrictions that have been placed on us, can listen to or read this appeal of ours. The Church comes to you, wherever you may be: we hope that the voice which will be heard on screens of various sizes and formats, will resonate in your hearts, lift up and inspire each one of you.

It's a wonderful thing to be young, but also not easy. Being a youth

means having an open heart, an inquisitive mind, and a rebellious character that reacts sharply to all forms of injustice, every distortion, any wrong, which adults have learned to ignore or even exploit. For a young person today the challenge increases with the fast pace and virtualization of the global world, the economic crisis and pandemic. For young Ukrainians there is the additional factor of an unjust war of invasion in the east of the country, a war in which for the seventh year now, sons and daughters of our Fatherland continue to die, while defending peace and the future.

Uncertainty and fear have enveloped the world. Motivational speakers will probably earn millions talking on the topic of "How to live in a time of incertitude." High-school graduates worry about how they will do their SATs and apply to places of higher learning, while university and college graduates wonder whether they will find a job in a world that seems to heading rapidly towards economic crisis. Proprietors of small coffee shops are anxious

about whether they will be able to reopen once the quarantine is over, programmers—whether orders from large international companies will be cancelled, as the financial stability of their businesses depend on them. One has the impression that today there isn't a single young person who does not worry about the uncertainty that hangs over us.

Pope Francis in his address, "Urbi et orbi" (To the City of Rome and the World), which was recently given on the occasion of Special Prayer for an end to the coronavirus pandemic, compares the current situation to a storm on the sea. The entire world is afraid, disoriented and lost, as if sitting in a single boat tossed by waves. In this storm we sense our fragility, our mortality, possibly our inexperience and arrogance.

At the same time, we, Christians, know that in this boat on a turbulent sea God Himself is with us. He became Man and died on the cross, so that we "may have life and have it abundantly" (Jn 10:10). Remembering the

Resurrection keeps us from falling into despair, and helps us to continue rowing and, with trust in the Lord, overcome the waves.

The road to the Resurrection begins with the triumphant entry into Jerusalem.

The entry into Jerusalem is the beginning of a new era. In his passion, death on the cross and Resurrection our Lord established a New Covenant with all humanity. This new pact no longer involves just one people, is no longer limited to a particular land or culture, but embraces all—each and every one of you. At the Last Supper, which we will prayerfully commemorate this week, Christ gave to his disciples the Mystery of the Eucharist—the Mystery of his Body and Blood, by which this Covenant is established and sealed. He clearly stated that the Blood of the New Covenant is poured out "for you and for many" (see Mt 26:28, Mk 14:24, Lk 22:20). This is our security guarantee in unsure times—He

(continued on next page)

PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV TO YOUTH ON PALM SUNDAY

(continued from previous page)

redeemed us, made us his people, has poured out and is pouring out his Blood for us.

In greeting the Saviour who entered Jerusalem with new tree shoots, the new branches of humanity—the children of Israel—became bearers and heralds of a new time, a new era, a social paradigm, that changed the world. The history of humanity, especially the history of Europe in the second millennium, demonstrates that after dark times, after tragedies of plague and cholera, human society transforms itself, opening a new age in the development of civilization. Many understand that this is precisely what is happening before our very eyes, and that we will be witnesses to such “tectonic movements” that will change the foundations of modern states, economic systems, and methods of organizing a common world community.

The future fate of country-states, systems, and all of global society will depend, above all, on whether the “global

Jerusalem” of today will open its doors for God, who in Christ the Saviour brings peace, wisdom and hope. No less important—that into this “global Jerusalem” being restored by God, the youth enter not with empty hands, as mere passive spectators or simply a “human resource.” Young people must, just as at the entry of Christ into Jerusalem, express themselves, take on as a foundation authentic values that make a person human, and thus, as if with green branches, welcome the Saviour-Messiah. Only then, when the youth of today sing to him “Hosanna” will this new world become a world of and for humanity, where a culture of life, not death, will be built—a world where human life, the value of which we have rediscovered in a time of epidemic, will become the cornerstone for democracy, international law, and new global economic relations. If this does not happen and no one picks up these young “palm branches,” then the emergence of new deadly viruses is only a matter of time. However, instead of trembling



before invisible enemies, all of us, especially you, the youth, must united in faith and solidarity of action. Let us remember the words of Pope Francis: “Prayer and quiet service: these are our victorious weapons.” Therefore, we stand before the next change of an age. We do not know what the new age will be like. However, we clearly understand, that you, in fact, are its people. Be heralds of a new social justice, of a new paradigm of mercy, of new relations of openness and service. We approach this year’s Easter celebrations in one of the most difficult periods of humanity in a new era of globalization. Over the years we have enjoyed the benefits of networking and

connectedness, and now we find ourselves in the midst of a global quarantine. This new challenge requires from us careful creativity and a developed system of service. And in this we need the assistance and support of a creative and inventive youth. You are the true experts! Many a grandson or granddaughter helped their baba follow the Liturgy online, taught their dido how to use the internet, gifted them their old computer, showed them how to pay for services online and insisted that they stay at home, while personally providing them with their necessities. How many charitable social

(continued on next page)

PASTORAL LETTER OF HIS BEATITUDE SVIATOSLAV TO YOUTH ON PALM SUNDAY

(continued from previous page)

initiatives have appeared in various corners of Ukraine to help those who are the most vulnerable!

On behalf of our elderly today, the Church says to you: "Thank you, sincerely!" Keep doing what you do and develop your service, taking due care for your own personal safety; direct your energy towards those who need it. It's been a while since many of us have spent so much time at home—a chance to listen to all the family stories! As you find yourselves under one roof and wait out this quarantine thrust upon us, relate to one another, do things together with your loved ones. This is another chance to discover the gift of the person that is next to you! Let us not

doubt that in this you will be successful.

This epidemic that our generation is experiencing is like a smack across the side of the head for an arrogant humanity—in order to separate the grain from the chaff and to become aware once again of what's most important. We understand that the economic crisis now emerging will hit the most vulnerable the hardest—our families, the elderly, and the young. Its negative effect will be felt by all. At the same time, we are also profoundly convinced that this crisis is a test for mercy, an occasion for good and service. We would especially like for you, young people, to know that your Mother-Church will undergo these challenges together with

you, embracing you and accompanying you and your loved ones with her ceaseless prayer.

We stand at the threshold of a new world. What it will be like—depends on all of us.

Today, more than ever, is the time for your boldest dreams: to tame the universe, to find a cure for cancer, to conquer epidemics, to build a just economic system, to protect the sick and helpless, to seek out alternate sources of energy, to construct means of transportation that don't harm the planet, etc. Dare to dream! Dream big! Desire greatness!

Invite Christ into your dreams! Be certain that he will help. Jesus Christ has already conquered

our greatest fear and given us himself as a limitless source of hope and life. On this day of our Lord's Entry into Jerusalem, open to Him the full expanse of your heart. In receiving our Saviour into your personal life, follow his lead into that unknown "tomorrow" which he himself will create for us, through his glorious and joyful Resurrection!

The blessing of the Lord be upon you!

† SVIATOSLAV

Given in Kyiv, at the Patriarchal Cathedral of the Resurrection of Christ, on the day of Venerable St. James, the Confessor, Bishop of Catania, April 3 (March 21), 2020 A.D.

His Beatitude Sviatoslav - how can we serve those who are in greatest need

We are facing difficult times and now we need to think about how we can serve those who are in greatest need

Sunday, 05 April 2020

Many families who
APRIL 12, 2020

cannot work today simply do not have the means to live. We are facing difficult times of great economic hardship and of our state building. The Father and the Head of the Ukrainian Greek Catholic Church said

this during his sermon to the faithful at the Patriarchal Cathedral of the Resurrection in Kyiv.

The Primate explained that to be a Christian means to "drink the cup of the Lord," to be

partakers of the eternal life He is presenting to us even now in this Divine Liturgy. But to drink the cup of the Lord means to participate in the same ministry that our Savior

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THE WAY

His Beatitude Sviatoslav - how can we serve those who are in greatest need

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does every day.

The preacher believes that one cannot be a partaker of His cup without being a partaker of His ministry for those who need it.

To serve is the highest and only privilege that true Christians seek in this earthly life. Now, in these circumstances of the global pandemic, the humankind is drinking a bitter cup. Today, we Christians must ask ourselves, to what mission, to which ministry is God calling us today?" asks the Head of the Church.

He believes that everyone should find the answer to

this question because to each of us the Lord gives a special kind of mission of how to serve others.

"We see that the world economy has stopped. One of the consequences of this test will be a truly difficult life for many Ukrainians in our native land... We know that the biggest investors in the economy of Ukraine were our migrant workers, many of whom are no longer able to serve their families and their homeland today," said the Primate.

We, as a Church, should think what we, the Christians of Ukraine, can do to serve the most vulnerable people in our

country. "For tomorrow, there will be many who will not have money for their daily bread. And now we have to think about how we can serve those who will be in the greatest difficulty and need," says the Archbishop.

He expressed his gratitude to the laity who, even in the quarantine circumstances, have found different ways of performing social service and sharing money online.

To drink the cup of the Lord means for everyone to feel responsible not only for health, but also for the lives of those most in need near us.

"We have to serve and, if necessary, give back what we have, what we know, and ultimately who we are. Only then we will fulfill that mission that Christ Himself is going to accomplish for each of us today," called on the Head of the UGCC.

The UGCC Department for Information

http://news.ugcc.ua/en/news/head_of_the_ugcc_we_are_facing_difficult_times_and_now_we_need_to_think_about_how_we_can_serve_those_who_are_in_greatest_need_89221.html

Pope at Urbi et orbi

Pope Francis meditated on the calming of the storm from the Gospel of Mark during the prayer service over which he presided on the steps of St Peter's Basilica on Friday evening, March 27, 2020.

Here is the full text.

"When evening had come" (Mk 4:35). The Gospel passage we have just heard begins

like this. For weeks now it has been evening. Thick darkness has gathered over our squares, our streets and our cities; it has taken over our lives, filling everything with a deafening silence and a distressing void, that stops everything as it passes by; we feel it in the air, we notice in people's gestures, their glances give them away. We find ourselves afraid

and lost. Like the disciples in the Gospel we were caught off guard by an unexpected, turbulent storm. We have realized that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other. On this boat... are all of us. Just like those disciples,

who spoke anxiously with one voice, saying "We are perishing" (v. 38), so we too have realized that we cannot go on thinking of ourselves, but only together can we do this.

It is easy to recognize ourselves in this story. What is harder to understand is Jesus' attitude. While his

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Pope at Urbi et orbi

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disciples are quite naturally alarmed and desperate, he stands in the stern, in the part of the boat that sinks first. And what does he do? In spite of the tempest, he sleeps on soundly, trusting in the Father; this is the only time in the Gospels we see Jesus sleeping. When he wakes up, after calming the wind and the waters, he turns to the disciples in a reproaching voice: "Why are you afraid? Have you no faith?" (v. 40).

Let us try to understand. In what does the lack of the disciples' faith consist, as contrasted with Jesus' trust? They had not stopped believing in him; in fact, they called on him. But we see how they call on him: "Teacher, do you not care if we perish?" (v. 38). Do you not care: they think that Jesus is not interested in them, does not care about them. One of the things that hurts us and our families most when we hear it said is: "Do you not care about me?" It is a phrase that wounds and unleashes storms in our hearts. It would have shaken Jesus too. Because he, more than anyone, cares about us.

Indeed, once they have called on him, he saves his disciples from their discouragement.

The storm exposes our vulnerability and uncovers those false and superfluous certainties around which we have constructed our daily schedules, our projects, our habits and priorities. It shows us how we have allowed to become dull and feeble the very things that nourish, sustain and strengthen our lives and our communities. The tempest lays bare all our prepackaged ideas and forgetfulness of what nourishes our people's souls; all those attempts that anesthetize us with ways of thinking and acting that supposedly "save" us, but instead prove incapable of putting us in touch with our roots and keeping alive the memory of those who have gone before us. We deprive ourselves of the antibodies we need to confront adversity.

In this storm, the facade of those stereotypes with which we camouflaged our egos, always worrying about our image, has fallen away, uncovering once more that (blessed) common

belonging, of which we cannot be deprived: our belonging as brothers and sisters.

"Why are you afraid? Have you no faith?" Lord, your word this evening strikes us and regards us, all of us. In this world, that you love more than we do, we have gone ahead at breakneck speed, feeling powerful and able to do anything. Greedy for profit, we let ourselves get caught up in things, and lured away by haste. We did not stop at your reproach to us, we were not shaken awake by wars or injustice across the world, nor did we listen to the cry of the poor or of our ailing planet. We carried on regardless, thinking we would stay healthy in a world that was sick. Now that we are in a stormy sea, we implore you: "Wake up, Lord!".

"Why are you afraid? Have you no faith?" Lord, you are calling to us, calling us to faith. Which is not so much believing that you exist, but coming to you and trusting in you. This Lent your call reverberates urgently: "Be converted!", "Return to me with all your

heart" (Joel 2:12). You are calling on us to seize this time of trial as a time of choosing. It is not the time of your judgement, but of our judgement: a time to choose what matters and what passes away, a time to separate what is necessary from what is not. It is a time to get our lives back on track with regard to you, Lord, and to others. We can look to so many exemplary companions for the journey, who, even though fearful, have reacted by giving their lives. This is the force of the Spirit poured out and fashioned in courageous and generous self-denial. It is the life in the Spirit that can redeem, value and demonstrate how our lives are woven together and sustained by ordinary people – often forgotten people – who do not appear in newspaper and magazine headlines nor on the grand catwalks of the latest show, but who without any doubt are in these very days writing the decisive events of our time: doctors, nurses, supermarket employees, cleaners, caregivers, providers

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of transport, law and order forces, volunteers, priests, religious men and women and so very many others who have understood that no one reaches salvation by themselves. In the face of so much suffering, where the authentic development of our peoples is assessed, we experience the priestly prayer of Jesus: "That they may all be one" (Jn 17:21). How many people every day are exercising patience and offering hope, taking care to sow not panic but a shared responsibility. How many fathers, mothers, grandparents and teachers are showing our children, in small everyday gestures, how to face up to and navigate a crisis by adjusting their routines, lifting their gaze and fostering prayer. How many are praying, offering and interceding for the good of all. Prayer and quiet service: these are our victorious weapons.

"Why are you afraid? Have you no faith?" Faith begins when we realise we are in need of salvation. We are not self-sufficient; by ourselves we flounder: we need the Lord, like ancient

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navigators needed the stars. Let us invite Jesus into the boats of our lives. Let us hand over our fears to him so that he can conquer them. Like the disciples, we will experience that with him on board there will be no shipwreck. Because this is God's strength: turning to the good everything that happens to us, even the bad things. He brings serenity into our storms, because with God life never dies.

The Lord asks us and, in the midst of our tempest, invites us to reawaken and put into practice that solidarity and hope capable of giving strength, support and

meaning to these hours when everything seems to be floundering. The Lord awakens so as to reawaken and revive our Easter faith. We have an anchor: by his cross we have been saved. We have a rudder: by his cross we have been redeemed. We have a hope: by his cross we have been healed and embraced so that nothing and no one can separate us from his redeeming love. In the midst of isolation when we are suffering from a lack of tenderness and chances to meet up, and we experience the loss of so many things, let us once again listen to the proclamation that

saves us: he is risen and is living by our side. The Lord asks us from his cross to rediscover the life that awaits us, to look towards those who look to us, to strengthen, recognize and foster the grace that lives within us. Let us not quench the wavering flame (cf. Is 42:3) that never falters, and let us allow hope to be rekindled.

Embracing his cross means finding the courage to embrace all the hardships of the present time, abandoning for a moment our eagerness for power

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and possessions in order to make room for the creativity that only the Spirit is capable of inspiring. It means finding the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity. By his cross we have been saved in order to embrace hope and let it strengthen and sustain all measures and all possible avenues

for helping us protect ourselves and others. Embracing the Lord in order to embrace hope: that is the strength of faith, which frees us from fear and gives us hope.

“Why are you afraid? Have you no faith”? Dear brothers and sisters, from this place that tells of Peter’s rock-solid faith, I would like this evening to entrust all of you to the Lord, through the intercession of Mary,

Health of the People and Star of the stormy Sea. From this colonnade that embraces Rome and the whole world, may God’s blessing come down upon you as a consoling embrace. Lord, may you bless the world, give health to our bodies and comfort our hearts. You ask us not to be afraid. Yet our faith is weak and we are fearful. But you, Lord, will not leave us at the mercy of the storm. Tell us again: “Do not

be afraid” (Mt 28:5). And we, together with Peter, “cast all our anxieties onto you, for you care about us” (cf. 1 Pet 5:7).

http://www.vatican.va/content/francesco/en/messages/urbi/documents/papa-francesco_20200327_urbi-et-orbi-epidemia.html

Parma Eparchy posts links to Prayers for Holy Week and Coloring Pages for Children on their website

Please share them with your faithful.

Prayer for the Blessing of Foods

<http://stjosaphateparchy.com/prayer-for-the-blessing-of-foods-чин-благословення-пасок/>

Богослуження від суботи святого і праведного Лазаря Пасхи

<http://stjosaphateparchy.com/богослужіння-страсної-і-світлої-седм/>

Office of the Holy and Salvific Passion of Our Lord Jesus Christ

<http://stjosaphateparchy.com/holy-and-great-friday-passion-matins-in-english/>

Vespers with the Placement of the Holy Shroud

<http://stjosaphateparchy.com/vespers-with-the-placement-of-the-holy-shroud-in-english/>

Jerusalem Matins

<http://stjosaphateparchy.com/jerusalem-matins/>

Resurrection Matins

<http://stjosaphateparchy.com/resurrection-matins/>

Coloring Pages

<http://stjosaphateparchy.com/activities-for-children-holy-week-and-easter-coloring-pages/>

Prayer for the Blessing of Foods

BOOK OF NEEDS (EUKHOLOHION-TREBNIK)

Translated from the Ukrainian

PRAYER FOR THE BLESSING OF FOODS ON THE HOLY AND GREAT SUNDAY OF PASCHA

The foods to be blessed are brought to the church courtyard, church vestibule or some other place, but not into the church itself:

The Priest begins: Glory be to the holy, consubstantial, life-giving and undivided Trinity: (+) Father, Son and Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Priest sings: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

The Faithful sing: Christ is risen from the dead, trampling death by death, and to those in the tombs giving life.

The Priest sings: Christ is risen from the dead, trampling death by death, ...

The Faithful sing:

... and to those in the tombs giving life.

Afterwards the priest chants these prayers:

PRAYER AT THE BLESSING OF BREAD.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Holy Master, Father and Ruler of the Universe, Pre-aeon God, may it be your good will to sanctify this bread with your spiritual blessings, so that it may be for all who partake of it, for the salvation of their souls, for bodily health and protection

against all sickness and the various manipulations of the evil one. Through the grace and mercies and loving-kindness of Your Only-Begotten Son, with Whom You are blessed, together with Your (+) Most-holy, good and life-giving Spirit, now and ever and unto the ages of ages.

Choir: Amen.

PRAYER AT THE BLESSING OF THE PASCHAL LAMBS AND OTHER NOURISHMENTS OF FLESHMEAT.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Lord Jesus Christ, our God, look down upon this fleshmeat, and sanctify it, as You did sanctify the ram which the faithful Abraham brought unto You, and as You did sanctify the lamb which Abel offered unto You as a whole-burnt offering; likewise also as the fatted calf which You did command to be slain for Your prodigal son when he returned again to You, so that - as he was counted worthy to delight in Your good things, so also - we may be counted worthy of delighting in those things that are sanctified and blessed by You for the nourishment of us all. For You are the true Nourishment, and the Giver of good things, and unto You do we send up glory, together with Your Father Who is without beginning, and Your (+) Most-holy, good and life-giving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

PRAYER AT THE BLESSING OF DAIRY PRODUCTS (CHEESE, EGGS) AND ALL OTHER NOURISHMENTS.

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Prayer for the Blessing of Foods

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Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest chants this prayer:

O Master, Lord our God, Author and Creator of all things: Bless the "curdled milk" (*cheese*) and with this also the eggs, and preserve us in Your goodness, that, as we partake of them, we may be filled with Your ungrudgingly bestowed gifts and with Your unspeakable goodness. For Yours is the might, and Yours is the Kingdom, and the power, and the glory, of the (+) Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The priest sprinkles Holy Water, proclaiming:

All of these forms of nourishment are blessed and sanctified [by the descent and grace of the Holy Spirit, which is signified] in the sprinkling with this Holy Water, in the name of the (+) Father, and of the Son, and of the Holy Spirit. Amen.

The priest gives the dismissal according to the day-Sunday of Pascha:

Deacon: Wisdom!

Choir: Shine, Shine! O New Jerusalem! * For the glory of the Lord has risen upon you. * Exult now and be glad, O Sion.* And you, O chaste "Theotokos" (*Mother of God*), * take delight in the Resurrection of your Son. * Lord, have mercy; Lord, have mercy; Lord, have mercy; * [In the name of the Lord,] "Master" (*Father*), give the blessing!

Priest: Christ, our true God, risen from the dead, trampling death by death, and to those in the tombs giving life, through the prayers of His "Most-Pure" (*immaculate*) Mother, and of all the saints, will have mercy and save us, for He is Good and Loves Mankind.

Choir: Amen.

Thrice, the Priest says: Christ is Risen!

And at each time the faithful respond:

Indeed He is Risen!

The Priest sings: Christ is risen from the dead. trampling death by death, and to those in the tombs giving life.

The Faithful sing:

Christ is risen from the dead. trampling death by death, and to those in the tombs giving life.

The Priest sings: Christ is risen from the dead. trampling death by death, ...

The Faithful sing:

... and to those in the tombs giving life.

The Priest sings:

... and to those in the tombs giving life.

The Faithful sing:

... and to us He has granted life eternal; we bow down before His Resurrection on the third day.



RESURRECTION



Editorial and Business Office:

810 N. Franklin St.
Philadelphia, PA 19123

Telephone: (215) 627-0143

E-mail: theway@ukrcap.org



Established 1939

Online: <http://www.ukrarcheparchy.us>

Blog: <http://www.thewayukrainian.blogspot.com>

Facebook: <https://www.facebook.com/archeparchyphilly/>

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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

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.

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