

## Metropolitan Borys Gudziak Opens and Blesses "Good Samaritan Food Pantry"



**Photo: Metropolitan Borys Gudziak, Very Rev. Roman Pitula, Deacon Volodymyr Radko, Sr. Teodora Kopyn, OSBM and an altar server at the Blessing of the Good Samaritan Food Pantry in Philadelphia on Sunday, November 15, 2020.**

## Metropolitan Borys Gudziak Opens and Blesses “Good Samaritan Food Pantry”

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On November 15, 2020 the “Good Samaritan Food Pantry” located across the street from the Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia, PA was blessed by Metropolitan Borys Gudziak after the 10:30 am Divine Liturgy.

During his homily, Metropolitan Borys Gudziak spoke about how today is the “World Day of the Poor” as proclaimed by Pope Francis. He said all of us are asked to be mindful and active in helping people in need.

Metropolitan Borys posed the question during his homily, “What am I supposed to do to inherit eternal life?” In return he responded that we will never do the wrong thing if we help the poor. Metropolitan Borys spoke about how



**Photo: Sr. Teodora Kopyn, OSBM, Director of the Good Samaritan Food Pantry, poses for a picture with volunteers on the opening day of the Good Samaritan Food Pantry on Tuesday, November 17, 2020.**

the Samaritan is the hero in Jesus’ parable about the Good Samaritan because he helped the man who was lying in the gutter.

Metropolitan Borys also referenced how yesterday was the Feast of St. Philip and how

there are 40 days until Christmas. He asked all of us to do three things during this time: 1) pray, 2) fast, 3) do works of mercy beginning with this Sunday the “World Day of the Poor.”

At the conclusion of the Divine Liturgy, a procession led by a Cross-bearer followed by Rapidia-bearers, Altar Servers, Deacon Volodymyr Radko, Very Rev. Roman Pitula, Metropolitan Borys Gudziak and the faithful walked from the Cathedral to the newly formed “Good

Samaritan Food Pantry.” Metropolitan Borys prayed at the entrance of the building and blessed it with holy water. He then went inside and blessed the room itself where there are already some food goods stored on the shelves of the Food Pantry. Afterwards, Sister Teodora Kopyn who is the Director of the “Good Samaritan Food Pantry” spoke about how the Food Pantry in Philadelphia will be open on Tuesdays from 10 am to 12 pm to help those in need.



## Very Rev. Archpriest John M. Fields, Communications and Religious Education Director, Enters Eternity

I regret to inform our bishops, priests, religious, and faithful that Father John Fields has passed away in his home. The cause of death is yet to be determined. Father John was born in 1950 and this year in February celebrated his 70th birthday.

Among the numerous services that Father John rendered to the Church was ministry as long-time pastor and, in recent years, Religious Education and Communications Director of our Archeparchy.

Father John had many assignments in different parishes and various capacities throughout our Archeparchy.

A lawyer by first profession, Father John had a bright and inquisitive mind. He was a builder of churches, an avid conversationalist,

a communicator. Animated, quick-witted, and with an incisive sense of humor Father John kept us alert. He loved to share news and was adept at doing so.

Father John was an ardent American patriot and a proud carrier of the legacy of his Pennsylvania coal mining homeland. There is nothing that he loved more than sharing stories of the people, parishes, and past of our Anthracite region.

He remained hopeful about the future, that of the Church, the country, and his own ability to make a contribution.

In our last conversation before Thanksgiving Father John was in good spirits and seemingly improving in his health.

I express my heartfelt condolences to Father



**Father John Fields**

John's family and friends.

As Father John professed and preached, our hope is in the Lord and His Resurrection.

At this time the funeral arrangements have not been finalized.

Let us remember him in our grateful prayers.

May his memory be eternal.

**Вічна пам'ять!**

+Borys

### Word from the Metropolitan

Thanksgiving is the quintessentially American feast. Inspired by the legend of the seventeenth century Americans come together as families, as a nation, as those who are grateful to God for His many gifts.

For the rich harvest and the promise to survive through the coming winter as did the Pilgrims, for health in times of global pandemic and spiritual peace amidst the turmoil. For the school children, for the

good sunny weather, and for the fact that there is no traffic jam on the way to the grocery store. For authentic prayer and for the gift of faith, for our dear ones both alive and departed. For the relations we

cherish and the wounds that have been healed. For the mundane and extraordinary.

'Gratitude is the most pleasing exercise of the

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## Word from the Metropolitan

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mind', Joseph Addison wrote. I loved that saying so much that I acquired Jacques Hnizdovskyy's woodcut for my Lviv house. The English essayist, poet, and dramatist centuries ago came to the insight now confirmed by psychologists and researchers: gratitude does make our lives and mental health better. Studies show that gratitude is associated with greater happiness. It helps people "feel more positive emotions, relish good experiences, improve their health, deal with adversity, and build strong relationships."

Simply put, gratitude should be a part of our healthy diet and should be practiced regularly.

This season is for me a special time to give thanks to the Lord: for

the gift of life and for the gift of priesthood. I was born on November 24 1960 and on November 26 1998 received my priestly ordination in Saint George's cathedral in Lviv. I am grateful to the Lord, to my parents and family, to my friends and students, to priests, religious and faithful here in the Philadelphia Archeparchy, back in Paris and Rome, in Lviv and Warsaw. For every prayer we said together, for every meal we shared, and all the love and support I receive from God through you.

Our gratitude has both earthly and celestial dimensions. Most of us do not realize that the Greek word Eucharistia means gratitude, thanksgiving. "And he took bread, gave thanks and broke it, and gave it to them ... " (Luke 22:19)



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. In Greek, "he gave thanks" is "ευχαριστει." The Son thanks the Father and gives Himself to us, teaching us true Thanksgiving.

Thanksgiving is at the core of our Christian faith. It is not an abstract feeling or state of mind but an act of choosing. As Saint Paul wrote to Philippians. "Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ

Jesus." (Phil 4,4-7).

How encouraging these words read today! Normally at Thanksgiving America is on the move. Families and friends come together, people drive and fly thousand miles to spend time with people they love. This year probably there were some solitary Thanksgivings, not without loneliness, fear, or anxiety. However, Paul says: Rejoice in the Lord always. Be thankful. This is the best advice in uncertain times. I wish you all true joy, peace, and gratitude as we prepare ourselves to the coming of the Lord as a newborn Child. To save the world. Not with the power but with tenderness.

# Metropolitan-Archbishop Borys Gudziak Celebrates 60th Birthday with Chancery Staff at a Divine Liturgy at the Cathedral on November 24th



Reception



## Chancery Staff Helps Feed Those in Need for Thanksgiving Holiday



The Chancery Staff donated food and prepared ten food baskets to feed families in need for Thanksgiving.

The baskets were blessed by Metropolitan Borys Gudziak



## Metropolitan-Archbishop Borys Gudziak Chairs Philadelphia Deanery Virtual Sobor Saturday, November 14, 2020



The Philadelphia Deanery of the Ukrainian Catholic Archeparchy of Philadelphia held a Virtual ZOOM Session III of the Archieparchial Sobor on Saturday morning, November 14, 2020. Clergy, religious and laity participated.

Metropolitan Archbishop Borys Gudziak who chaired the 2 hour 45 minute session, led the opening prayer and presented introductory remarks.

Father Andriy Onuferko,

vicar-general of the Ukrainian Catholic Eparchy of Toronto reviewed the statistics on baptisms, weddings and funerals in the Philadelphia Deanery parishes for the 10 year period 2010-2019.

Break-out groups in Session One prioritized 20 resolutions concerning the church on the worldwide, metropolia, archieparchial and parish levels. These resolutions were developed from concerns presented at two previous Sobors

held in October and December 2019. Two resolutions in each group considered the most important will be forwarded to the Patriarchal Assembly of the Ukrainian Greek Catholic Church for consideration in 2021.

Session Two of the break-out groups discussed the topic: "The Impact of COVID-19 on the Mission and Unity of Our Church." Each break-out group formulated a resolution based upon the COVID-19

experience in 2020 which they wished to share with the entire Ukrainian Greek Catholic Church.

After a general discussion, Metropolitan Borys thanked all those involved in the planning of the Virtual Deanery Sobor and led the participants in a closing prayer.

## Bishop Andriy Rabyi Blesses New Dome in Swarthmore, PA



Bishop Andriy Rabyi blessed the dome and cross of Holy Myrrh-Bearers, Swarthmore, PA on November 15, 2020. Special thanks to Aiden Burrows , Eagle Scout nominee for his hard work and dedication to the Cross Garden!







*On the occasion of the Feast of St. Andrew the First-Called, we warmly greet and wish Most Rev. Andriy Rabi, Auxiliary Bishop of Philadelphia God's manifold blessings, good health and salvation of soul. May the Mother of God guard and protect you! Many happy and blessed years!*

## St. Sophia Association Sponsors Virtual Poetry Recital Contest Honoring Serhiy Zhadan at St. Basil Academy

On Tuesday, November 17, 2020, students of St. Basil Academy in Jenkintown, PA participated in the virtual poetry recital contest honoring Ukrainian poet Serhiy Zhadan, organized by the St. Sophia Religious Association of Ukrainian Catholics, Inc., and co-sponsored by Ukrainian Selfreliance Federal Credit Union in Philadelphia.

The Judges: Iryna Ivankovych, President of the St. Sophia Religious Association, and Alexandra Penkalskyj, Vice-Principal of St. Basil Academy, graded each performance on the fluency of the recital, clarity of pronunciation, intonation, artistic performance, and expression.



The winners of the contest were: 1st place – Anastasiya Bloschynska (Gr 12); 2nd place – Natalie Hrytsay (Gr. 11); 3rd place – Madeline Zetick (Gr. 12).

Participants were congratulated on their excellent performance.

All contestants were awarded commemorative certificates and gifts. The sponsors of the event presented the winners with prizes. This is the fifth poetry recital contest organized by the St. Sophia Association for the students of the St. Basil Academy.

St. Sophia Religious Association Press-Bureau Picture (from the St. Sophia archives): Winners of the contest.

## St. Andrew the First Called

In our Eastern Church, we often refer to St. Andrew, whose feast is November 30th, as the "First-Called." This is because when St. John the Forerunner pointed out to his followers that Jesus was the Christ, Andrew, along with John the Theologian, left him immediately and began to follow Jesus instead. Later, Andrew would be so inspired that he would introduce his brother, Peter, to Jesus. These two brothers who had been fishermen on the Sea of Galilee would become leaders of the Church, Peter of the West, and Andrew of the East.

After the ascension, when Christ directed the disciples to go forth and make disciples of all nations, Andrew journeyed through Asia Minor, along the Danube and Dnieper rivers, to what would eventually become Kyiv in Ukraine. He prophetically declared to those traveling with him that God would build up many churches upon the city's hills. Before traveling on, he blessed the hills and erected a cross there.

Next, he visited the Slavic villages in Novgorod and continued to what would become Byzantium in Turkey. There, he established the first Byzantine church, appointing St. Stachys as its Bishop. Along the way, St. Andrew worked many miracles, converted many to Christ, and supplied these new congregations with churches. His mission ended in 62 AD, in Patra, where he had succeeded in performing spectacular miracles and converting nearly all of the city to Christ. A certain prefect named Aegeatos was an outspoken opponent to Christianity and the primary target for St. Andrew's preaching.

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With Christian love and compassion, the saint repeatedly appealed to the prefect, urging him to consider giving his life to Christ. When Aegeatos could withstand no more, he ordered that St. Andrew be crucified. To his surprise, Andrew accepted his fate with joy, willingly going to execution and placing himself upon his X-shaped cross. Enraged by this, Aegeatos ordered that he not be nailed, but rather only tied to the cross to lengthen his sufferings. For two days, the saint preached happily from the cross to his Christian congregation, who gathered there to support him. Fearing a riot would ensue, Aegeatos ordered him to be released, only to find that St. Andrew refused! He prayed aloud to Christ that he be allowed to die as He had done. When soldiers approached him to loosen his bonds, a brilliant light paralyzed and repelled them, and when it subsided half-an-hour later, they found that Andrew was already dead. The governor's wife, Maximilla, who was one of those cured by St. Andrew, took possession of the body, burying it lovingly with honor. His relics are maintained in Constantinople, Rome, and Moscow.

In the Gospel of John, chapter 6, there is an account of St. Andrew introducing a young boy to Jesus who wanted to share his five loaves of bread and two fish with the hungry crowd of 5,000 who had gathered to hear Jesus preach. We can take some loaves and fishes of our own and make ourselves some tuna sandwiches for lunch today. While we eat them, we can remember how this little boy, who wanted to offer his gifts to Jesus, went through St. Andrew to do it.

We can talk about how brave he was to travel so far to convert souls to Christ, who may have never heard of Him, were it not for St. Andrew's efforts. We can also marvel at how he was so willing to suffer death rather than deny Christ and talk about his X-shaped cross.

Written by Lynne Wardach

ANSWER KEY TO PUZZLES

NOVEMBER  
CROSSWORD  
PUZZLE

ANSWERS:

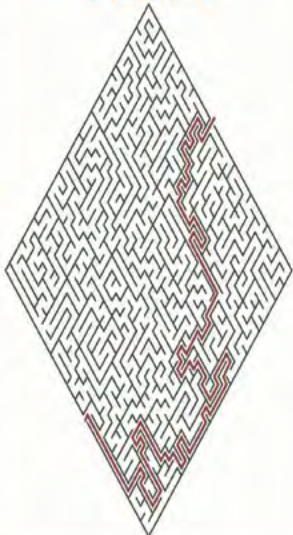
8. COSMAS  
7. CLEMENT  
4. ALEXANDRIA  
3. PHILIP  
2. MICHAEL  
1. JERUSALEM

DOWN

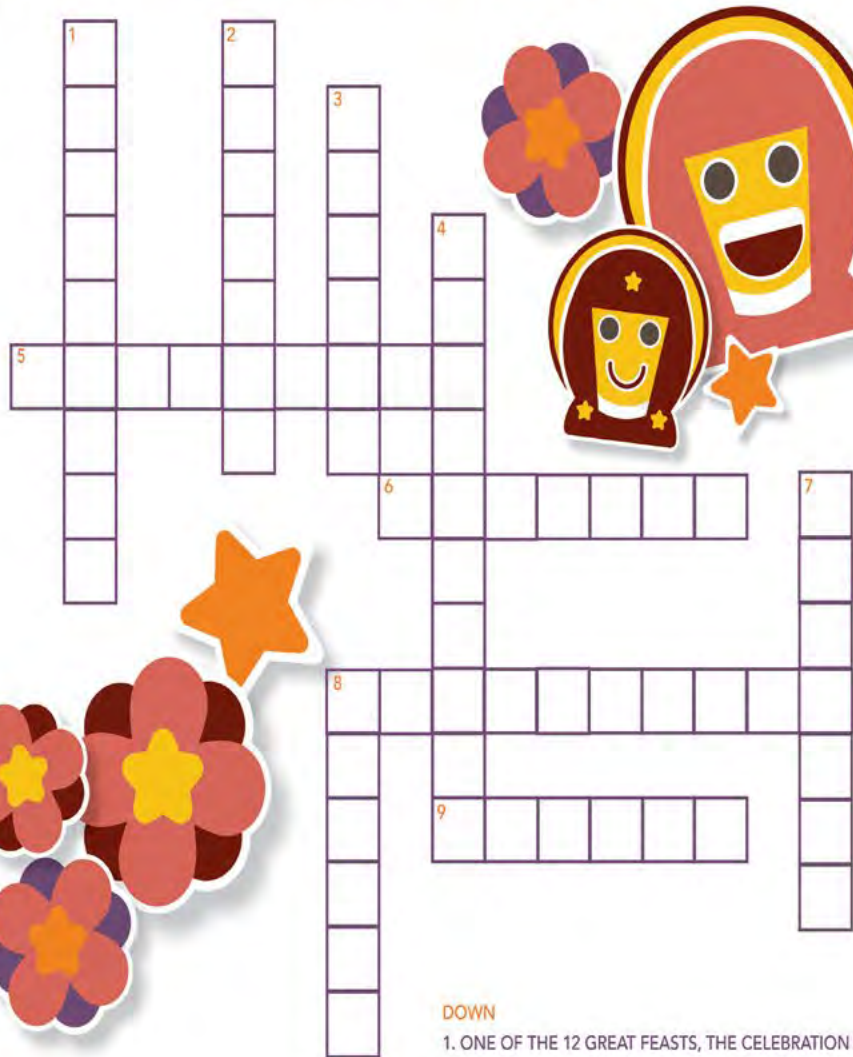
9. ANDREW  
8. CHRYSOSTOM  
6. MATTHEW  
5. CATHERINE

ACROSS

UPSIDE DOWN



# November Saints Crossword puzzle



ACROSS

5. HOLY GREAT-MARTYR OF ALEXANDRIA, RENOWNED FOR HER INTELLIGENCE AND LEARNING.  
6. APOSTLE AND EVANGELIST WHO WAS ALSO KNOWN AS 'LEVI.'  
8. ST. JOHN, ONE OF THE THREE HOLY HIERARCHS, IS CALLED THIS, WHICH MEANS, 'GOLDEN-MOUTHED.'  
9. APOSTLE, THE 'FIRST CALLED,' WHO WAS THE BROTHER OF ST. PETER.

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DOWN

1. ONE OF THE 12 GREAT FEASTS, THE CELEBRATION OF THE ENTRANCE OF THE THEOTOKOS AS A CHILD INTO THE TEMPLE AT \_\_\_\_\_.  
2. CELEBRATION IN NOVEMBER WHICH COMMEMORATES ALL THE ANGELS, ALONG WITH THIS ARCHANGEL.  
3. ONE OF THE TWELVE APOSTLES, WHO INTRODUCED ST. NATHANIEL (ALSO KNOWN AS BARTHOLOMEW) TO THE LORD.  
4. ST. JOHN THE ALMONER, ALSO KNOWN AS JOHN THE MERCIFUL, WAS PATRIARCH OF \_\_\_\_\_.  
7. HIEROMARTYR WHO WAS POPE OF ROME; THE THIRD BISHOP OF ROME AFTER ST. PETER.  
8. THE HOLY UNMERCENARY PHYSICIANS, ST. \_\_\_\_ AND HIS BROTHER ST. DAMIAN, OF MESOPOTAMIA, WHOSE MOTHER WAS ST. THEODOTA.



## KNOW YOUR FAITH

The Holy Mysteries of Service

*Over the past several months, we have been studying The Seven Holy Mysteries. We learned about the Holy Mysteries*

of Initiation, do you remember those three mysteries? They are **Baptism**, **Chrismation**, and the **Holy Eucharist**. We also learned about The Holy Mysteries of Healing. Do you remember them? They are the Holy Mystery of Anointing and the Holy Mystery of Repentance.

*This month we are going to learn about the Holy Mysteries of Service.*

When God created mankind, He created two types of people: male and female. There were reasons for this. Firstly, Adam did not find among the animals one that he really could call his equal, someone that he could confide in, and that could be a helpmate. So from Adam's rib, God fashioned one like himself, coming from his own body, yet somewhat different that he was. He made Eve. This was the other half of mankind--woman.

Another reason that God created woman, was so that man and woman could unite in order to raise children and continue the human race. But while the union of man and woman in a permanent relationship is a natural occurrence, Jesus raised this natural union to a mystery. Through The **Holy Mystery of Crowning**, the man and woman express their permanent love for each other publicly and receive the special help of God's grace to be able to always love each other and the grace to raise the children God gives them.

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In the Mystery of Crowning, the crowns are placed on the heads of the man and woman show their great dignity. God has created them, *"a little less than the angels."*

It also shows them that they will have the strength to accept martyrdom if necessary. Men and women want to get married when they *fall in love* with each other, But marriage is a serious commitment. Love is not an emotion, as we hear in modern songs. **Love an act of the will.** Among the many symbols that the crowns present, one of them is Christ's love for the couple, which is intense and infinite. The spouses are expected to mirror this love until death separates them.

The other Mystery of Service is the **Holy Mystery of Orders**. It is through this mystery that we get the Holy Priesthood. It is through the priesthood that we also receive the other mysteries, because they must be administered by a priest.

The priest is called to preach and to sanctify. He must go through years of education in order to learn theology and spirituality in order to pass this on to the people under his care. The sanctification comes through the administering of the holy mysteries, and especially through the Holy Eucharist which the priest brings about at the Divine Liturgy. It is in the **Holy Mysteries**, *brought to us by the priest, that the fruits of Christ's life, death and resurrection are distributed to us;* Thus raising us up to be able to be more in the likeness of God.

As you grow older, you will start to think about and pray about your place in the world. Many of you will get married and raise beautiful, wonderful children. You will teach them about God and start them on the road to heaven. There will be some boys who might be called by God to serve Him as a priest. As well as some boys and girls who are called to monasticism. Well, where do you think you might fit in?

-Written By Dr. William R. Luckey



AID ST. MICHAEL  
THE ARCHANGEL  
IN DEFEATING THE  
DRAGON.

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## ST. NICHOLAS THE WONDERWORKER DECEMBER 6th

St. Nicholas was born during the second half of the third century (@ 270 AD) in Patara, in the province of Lycia in Asia Minor. It was part of the Roman Empire at the time of his birth. His parents, Theophan and Nonna, were devout Christians. After his parents' death, Nicholas distributed his inherited wealth with the poor.

In his youth, Nicholas went on a pilgrimage to Egypt and Palestine. Shortly after his return,



Nicholas was named Bishop of Myra. During the persecution of Christians under Emperor Diocletian, Nicholas was imprisoned. However, after Constantine was named Emperor, Nicholas was released. In 313 AD, Emperor Constantine had issued the Edict of Milan, granting religious freedom to Christians. The Edict spoke of treating Christians benevolently within the Roman Empire.

In 325 AD Bishop Nicholas attended the Council of Nicaea. He and the other bishops from the East defended the Christian faith from the error of Arianism. Arius denied that Jesus was coeternal with the Father.

St. Nicholas even to this day is known for his personality trait of gift-giving. Nicholas had

rescued three daughters from a life of loose living. The father could not afford a dowry for any of the three daughters. Each night for three nights, Nicholas dropped a sack of gold through the window – one sack each night for each of the three daughters.

Other accounts about the saintly bishop was that he rescued three innocent men from an impending wrongful execution. Also, the saintly Nicholas had calmed a storm at sea. While travelling aboard ship to the Holy Land, the ship nearly was destroyed during a violent storm. The saintly Nicholas was able to rebuke the waves and calm the sea. The storm subsided.

Shortly after his death, the faithful venerated the saintly bishop. Churches were built in his honor

and many parents named their sons "Nicholas." In the Eastern Churches, almost every Thursday at the Divine Liturgy we read a tropar and kondak dedicated to St. Nicholas and all the Apostles. The icon of St. Nicholas is often found on the iconostasis. There he is depicted as an Eastern bishop, wearing an omophor and mitre. Many of our parishes have a program near his Feast Day during which St. Nicholas visits the children and greets them and distributes fruit, candy and small gifts, while those attending sing a special hymn in honor of St. Nicholas praising him for loving and serving us. We ask the saintly Nicholas to always help us in our time of need.

**Fr. D. George Worschak, Assistant Editor**

## The Conception by St. Anna of the Most Holy Theotokos December 9th

The parents of Mary, Joachim and Anna were barren (without child) even in their old age. Nonetheless, they besought the Almighty God to grant them a child. For the Hebrews at that time regarded birth-giving and children as a gift from God. They

promised God that they would offer their offspring to Him as a gift. The Almighty answered their call with the birth of Mary.

In the Tropar for the Feast, we sing that "Against all hope, the bonds of barrenness are loosed today. For,

God has hearkened unto Joachim and Anna clearly promising that they would bear a godly maiden. He who commanded the angel to cry out to her, "Hail, full of grace, the Lord is with you," will be born of her, the infinite One Himself, becoming man."

The Kondak for the Feast speaks about the world rejoicing today in the conception of Anna, wrought by God. For she bore the One who beyond comprehension conceived the Logos (the Word of God).

## FAITH AND REVELATION IN THE PASTORAL LETTER "TRUE FAITH"

As bishop of the Stanislav Eparchy (today Ivano-Frankivsk), the Venerable Servant of God Andrey Sheptytsky sought to quench, the desire of his faithful to hear the Word of God. In the pastoral letter "True Faith," Bishop Andrey summons the faithful in Bukovina to apostolic work. The year is 1900 and Western Ukraine (Galicia or Halychyna) is under the Austrian-Hungarian Empire. The majority of Ukrainians were peasants and were illiterate, unable to read or write.

Due to an insufficient number of Greek Catholic clergy and church communities in Bukovina, many people experienced the sorrowful fate of never hearing the Word of God preached. Since Bishop Andrew was unable to visit and preach in each and every village, he summoned the faithful to disperse the Word of God. "I am looking for sincere-hearted people among you, who can read...Let him take this pamphlet (pastoral letter) and let him read it to others... Read it to your neighbors out loud, slowly and with attention." Only when Bishop Andrew would find but one sincere

Christian soul to do this in every village, then would his intense sorrow for the fate of those people (who never heard the Word of God) diminish.

The purpose of this pastoral letter was to explain to its readers that the Catholic Church alone possesses the true faith. Knowing this, the people would then be able to strengthen their own faith and set an example of good Christian living, which others could follow. Much of the teaching contained in the pastoral letter was that of Vatican I and Pope Leo XII. The major themes embodied in "True Faith" are: the lay apostolate, the Catholic Church as the one, true Church of Christ and the primacy of the Pope. Although his teaching is based primarily upon Vatican I and conciliar decrees of his time, it is not a mere repetition of these beliefs. Rather his style is convincing and illustrative. Besides quotes from Sacred Scripture, the Fathers of the Church and Church teachings, Bishop Andrew employed examples of everyday life situations to elucidate the given points.

In the pastoral letter Bishop Andrey speaks of Christ founding

the Church to continue His mission of salvation of souls. The Lord chose Peter, the "Rock", to lead the one, holy, catholic and apostolic Church. The Catholic Church is the one, true Church of Christ. Bishop Sheptytsky explains the teaching of the primacy of Peter and all the Popes, successors of St. Peter. Bishop Andrey writes about the various bishops of the Church who sought papal advice, especially regarding a troublesome matter. Testimony of this can be found in the early Church Fathers, such as Dionysius of Alexandria, Polycarp, Basil the Great, John Chrysostom, Theodoret, Eustathius (of Antioch) and Athanasius the Great.

The Pope is the visible Head of the Church, the Vicar of Christ. As Bishop of Rome, he was one with the other bishops of the Christian faith. He was accorded a certain "primacy" even in the early Church. Some of the pope's unique powers were: (1) to summon Ecumenical Councils and (2) to preside over the Councils personally or through papal legates; (3) to confirm or reject the decrees of the Synod (Council); (4) to confirm the appointment of bishops;



and (5) to establish new sees.

Our Lord promised to be with the Apostles and the whole Church for all times (Matthew 28:20). The Church of Christ can withstand all storms, because Jesus sent the Holy Spirit, the Spirit of Truth, Who will guide you (and the Church) into all the truth" (John 16:13). The Church as a whole possesses the gift of infallibility, when commonly deliberating over the Holy Faith and its understanding. It is only in light of this promise that Jesus could say: "He who hears you hears Me, and he who rejects you rejects Me, rejects Him Who sent Me." (Luke 10:16).

### What is the True Faith?

Faith is a guide to holiness. Since man himself did not know how

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## FAITH AND REVELATION IN THE PASTORAL LETTER "TRUE FAITH"

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to live, it was necessary that someone show mankind the road to salvation. Besides a person's intellect and will, a third guide, the holy faith was given to mankind in order to enlighten his intellect.

The true faith is exactly and fully identical with the teaching Christ had deposited to the Apostles, to the Church. Although the Church can not alter Her organization or teaching or the Holy Sacraments. She can and "does develop and occasionally explains more fundamentally this Divine Revelation and applies it to life situations." This teaching, the truths of the Faith, contain difficult matters which ought to be read attentively and several times.

Bishop Andrey compares the Church with an old oak tree, in regard to the Church's development. "Just as a century-old oak tree does not entirely stop being the same oak tree, even if Her growth was great. Even when the oak tree became deeply-rooted and widely extended its branches, in like manner is the Church: The Church developed in the world in an extraordinary manner throughout the course of

nineteen centuries.

The Catholic Church is therefore both a cosmopolitan (universal) and national institution. She is universal, since She embraces all people and all nations and of all times. However, with regard to purely human matters, the Church adapts Herself to the people. She is a national institution, a mother for all people and in all cases. As Bishop Andrew writes, the Catholic Church is "so native, so Ukrainian, that we almost forget this is the universal, Catholic Church, spread throughout the world.

### Faith is lived

The individual does not merely know the faith, but lives it. The Christian recognizes the true faith by means of his intellect and heart. With his intellect, the Christian learns well what the faith teaches; with his heart, he loves and lives according to Her laws. "Whoever does not know his faith is a Christian only in name and not before God." The Christian is one who distinctly acknowledges with his intellect as true all that Christ has revealed and all that the

Holy Church offers for salvation of soul.

The Christian personally and continuously lives the faith. For him, the Word of God is always near him, a part of him – "at work, at home, while travelling... in the village and in the city, day and night... in every thought and word." Any faith, which is not lived, is a dead faith. Bishop Sheptytsky cites James 2:15-17 as an example of dead faith, of a faith without works. (See also James 2:26) For the Christian who possesses a lived faith becomes an example for others to follow.

The value of a lived faith

The value of a lived faith is priceless. It is more valuable than gold and silver. For so sweet has the person's faith become that he is willing, if need be, to surrender his life (die) in order to not lose his faith. Two good examples of a strong faith and desire to protect this faith are: (1) the early Christian martyrs, who shed their life for the Holy Faith and (2) the saints during the Old Testament times, who lived in the hope of the Savior's Coming

and gave up their life for the truth, i.e. the mother and seven sons in II Maccabees 7.

The Venerable Servant of God Andrey's love for God and his faithful, the People of God was indeed great and sincere. He desired that the faithful would hear the Word of God and act upon it, put the holy faith into practice in their daily lives. One's faith is to be dynamic, vibrant. Today's concept and understanding of a "vibrant faith", a "vibrant parish" is what we Ukrainian Greek Catholics have been seeking to implement in all our parish communities. This has been done under the direction and spiritual guidance of His Beatitude Sviatoslav and the Holy Synod of Bishops. For in so doing this, we bear witness to others that we are "true-believers", authentic Christians. We become "beacons of light" for others to go and do likewise as we prepare for the second and glorious coming of Christ and to be "deemed worthy" of entry into the eternal Kingdom of God, Heaven. Amen.

**Fr. D. George  
Worschak**



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Christian understandings of the means and the content of salvation. Emphasis will be placed on apophatic and antinomic tools for articulating an understanding of Christ the Saviour that operates coherently within the complex of the elements of Holy Tradition (Scripture, Fathers, Councils, Creeds, Liturgy, Iconography, Hagiography, etc.)

### Byzantine Christian Sacraments

**Instructor:** Galadza, Daniel  
**Course Code:** SMT2141HF L9101  
**Schedule:** Tuesday, 14:00-16:00

An overview of the history, theology and current practice of the Holy Mysteries (Sacraments) of the Byzantine Churches, both Catholic and Orthodox, with a view to examining and assessing their centrality in contemporary Christian life and ministry. In this course, the student will examine themes such as the world's sacramentality, the cosmic and personal transformation enacted in the Byzantine Christian Mysteries, and the Trinitarian foundation of all sacramental life. S/he will be able to list and identify many of the sacramental rites and texts and discuss and assess the works of several key Eastern Christian authors, both classical and modern. The student will be able to describe the evolution of these rites, and debate their possible reform today; and will be able to apply the theological vision emanating from these rites to contemporary situations.

## WINTER 2021

### Explorations in Eastern Christian Spirituality

**Instructor:** Argondizza-Moberg, Sean  
**Course Code:** SMP2271HS  
**Schedule:** Tuesday, 17:00-19:00

This course serves as a broad survey of the ascetic-mystical theology (Spirituality) of the Eastern Churches, as represented by a multiplicity of authors and texts (using both secondary and primary texts in English translation). Through required readings, lectures, student class presentations and class discussions as well as a reflection paper, summative exercise and oral exam, both ancient and modern authors will be studied in this intensive course, with a view to examining the unifying characteristics that underlie the various

## FALL 2020

### General Introduction to the Eastern Churches

**Instructor:** Laschuk, Alexander  
**Course Code:** SMJ1610HF L9101  
**Schedule:** Wednesday, 17:00-19:00

The course aims at a general introduction to the four families of Eastern Churches: Eastern Orthodox, Oriental Orthodox, Eastern Catholic and the Assyrian Church of the East. After reviewing the history of the Eastern Churches and the critical moments that shaped their development (including schisms, attempts at re-union and the impact of Islam), the course will give particular attention to the history and culture of the Assyrian Church of the East, the Coptic and Armenian Orthodox Churches, the Orthodox Churches of Ukraine, Greece and Russia, the Maronite, Melkite and Ukrainian Greco-Catholic Churches. Subsequently, the course will briefly survey the East's distinctive approaches to liturgy, art, architecture, music, spiritual life, monasticism, social service, hagiography, mission and theology. The course ends with an assessment of the current state of these Churches in North America and their approaches to inter-Christian and inter-religious relations.

### Christ the Saviour: Eastern Christian Perspectives

**Instructor:** Argondizza-Moberg, Sean  
**Course Code:** SMT2210HF L9101  
**Schedule:** Thursday, 11:00-13:00

A survey of both patristic and contemporary approaches to Christological questions (how the divinity and humanity of Christ come together in one person). Soteriological questions will also be addressed (what is salvation, how Jesus saves, from what and for what He saves). This will also necessitate some examination of Theological Anthropology (from creation according to the Divine Image to the fulfillment of likeness to God in Theosis/Divinization) and the human condition that requires an Incarnate Saviour. Comparisons will be made among ancient Christological approaches (Alexandria, Antioch, Rome), as well as between Eastern and Western



# 2020-2021 Eastern Christian Studies

## Course Calendar



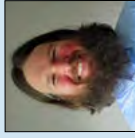
[sheptytskyinstitute.ca](http://sheptytskyinstitute.ca)

(continued on next page)

# Register now for enriching courses at the Sheptytsky Institute of Eastern Christian Studies.

For information on the programs, contact: [sheptytsky@utoronto.ca](mailto:sheptytsky@utoronto.ca).

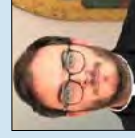
## Instructors for 2020-2021



**Dr. Sean Argondizza-Moberg** has joined MASI on a one-year Contractually Limited Term Appointment as an Assistant Professor in Greek Patristics. Specializing in Christian asceticism in late antiquity, Dr. Argondizza-Moberg earned his doctorate at Catholic University of America's Center for the Study of Early Christianity. The position, located within the Sheptytsky Institute, is renewable to a maximum of three years. Dr. Argondizza-Moberg is currently working on a book on monasticism and classical culture.



**Dr. Daniel Galadza** was assistant professor at the Chair of Liturgical Studies and Sacramental Theology of the Catholic Theology Faculty in the University of Vienna from 2013 to 2018. He is currently international research partner at the Austrian Academy of Sciences and a member of the Patriarchal Liturgical Commission in Kyiv. Dr. Galadza's research focuses on the historical development of liturgy, particularly the Byzantine Rite, as well as modern and contemporary Orthodox and Eastern Catholic worship and church singing.



**Fr. Alexander M. Laschuk** JCD, PhD is a priest of the Ukrainian Catholic Eparchy of Toronto and previously Acting Director of the Sheptytsky Institute. He currently works full time as Judicial Vicar of the Toronto Regional Tribunal in addition to helping adjudicate clergy discipline cases across North America. He is also parochial vicar at St Nicholas Ukrainian Catholic Church (Toronto). A member of the Canon Law Society of America's Eastern Churches Committee and the North American Orthodox Catholic Theological Consultation, his research interests focus on ecclesiology, history of canon law, penal law, and sacramental law.

## Are you interested in any of these courses?

Academic courses in Eastern Christian Studies in the Faculty of Theology are open to registered students at the Toronto School of Theology at the basic degree (MTS/MDiv) or Advanced Degree (MA, ThM, PhD) levels. While the Faculty of Theology at the University of St Michael's College offers concentrations in Eastern Christian Studies, there is also a seven-credit certificate open to any TST student which is concurrent to their current program of study. There are some limited possibilities for auditing these courses or taking them on letter of permission to transfer the credits to another institution.

### Tuition Fees

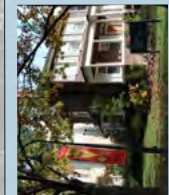
Tuition fees are approximately \$1000 CDN for domestic students and \$2200 for international students, per course. Some financial assistance may be available to qualifying students.

### Want More Information?

For more information on the University of St Michael's College and the Toronto School of Theology and its programs, please visit: [www.tst.edu](http://www.tst.edu) and <https://stmikes.utoronto.ca/>

For general information on our programs, please contact [sheptytsky@utoronto.ca](mailto:sheptytsky@utoronto.ca)

To apply to our programs or to register for a course, please contact [usmc.theology.registrar@utoronto.ca](mailto:usmc.theology.registrar@utoronto.ca)



All fall courses will be held online. The location of winter courses is TBD. We look forward to welcoming you back to Windle House as soon as we are able!

spiritual traditions, as well as those elements that distinguish various trends, themes, regional emphases and personal particularities of individual authors. Connections will be made to Eastern Christian doctrinal emphases where appropriate, and historical contexts will be taken into account. In addition to work done together as a group, students will have the opportunity to choose from a list of authors/texts for individual study.

### Byzantine and Slavic Church History

**Instructor: Argondizza-Moberg, Sean**  
**Course Code: SMH3427HS/SMH6427HS**  
**(Advanced degree students enrol in SMH6427HS)**  
**Schedule: Tuesday, 11:00-13:00**

The Eastern Roman Empire, known today as the Byzantine Empire, survived until 1453, having spread Christianity among the Slavs in the Balkans and Eastern Europe. Among the topics of Byzantine history surveyed here are the seven Ecumenical Councils and their theological and political implications, iconoclasm and Byzantine art, Byzantine relations with the West (especially during the Crusades) as well as with the Slavs — culminating in various attempts to bring them into both the orbit of Greek Christianity and the Empire. This leads to the study of the Christianization of Kievan Rus'. For the Slavic Churches, the course provides an overview of: Kievan Rus' Christianity (988-1240) and its decline; the Unions of Florence (1439-1442) and Brest (1596) and their aftermath; the rise of the Church of Moscow, under Patriarch and Synod; the Church in Orthodox Russia and Catholic Austria; and Orthodox and Eastern Catholic Churches under totalitarian and post-totalitarian rule, especially in Ukraine. Simultaneously with these Slavic developments, the course will look at the East-West Schism, attempts to heal it, and the struggles and eventual collapse of the Byzantine Empire. The rise of hesychasm and monasticism in both Greek and Slavic Churches will also be examined, delving into theological and political aspects.

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- Cooking oil, salad dressings
- Peanut butter, jelly, honey, nuts
- Snack items: fruit snacks, granola bars, lunch sized chips or cookie packs
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Please call ahead: (215) 429-0560  
GoodSamaritan@ukrcap.org



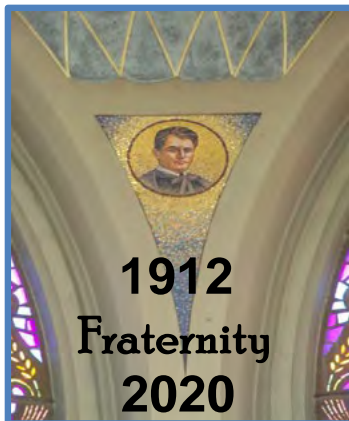
Personal care items are also desirable: combs, deodorant, shampoo and soap, toothbrushes and toothpaste....

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# "The Way" Holiday Schedule



The next issue of "The Way" will be on  
**December 20, 2020.**

The first 2021 issue of "The Way" will be  
**January 10, 2021.**

Visit our website for any  
news or updates.

[www.ukrarcheparchy.us](http://www.ukrarcheparchy.us)

**Ascension Manor** is an affordable residential housing complex for seniors 62 years of age and older sponsored by the Ukrainian Catholic Archeparchy of Philadelphia. Located in the Northern Liberties section of Philadelphia, at 911 North Franklin Street, Philadelphia, Pa. 19123, one block from the Ukrainian Catholic Cathedral of the Immaculate Conception, Ascension Manor consists to two residential towers with 279 apartments and is presently home to 307 residents. If you would like more information, please contact Ascension Manor, Inc. by phone at 215-922-1116 or email at: [info@ascensionmanor.org](mailto:info@ascensionmanor.org).

The website address of Ascension Manor is:  
<http://www.ascensionmanor.org/>



## Good Samaritan Food Pantry

Distribution of food is on  
Tuesday, November 17, from 10AM to 12PM.

Visit the Facebook page of the Good Samaritan Food Pantry

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



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<https://byzantinechurchsupplies.com/>

**COMECE, the Commission of the Bishops' Conferences of the European Union, calls for solidarity and hope on path towards better future**

## **EU Bishops call for solidarity and hope on path towards better future**

November 18, 2020

The Bishops Conferences of Europe highlight the values of solidarity, fraternity and unity as keystones to guiding the continent's path to a better society.

By Vatican News staff writer

The Bishops of Europe have addressed a message of hope and a call to solidarity to European Institutions and Member states amid the health crisis that has overwhelmed the world these past months.

In a message released on Wednesday under their umbrella body, COMECE, they reiterated their commitment to the construction of Europe and to its founding values of "solidarity, freedom, inviolability of the human dignity, democracy, rule of law, equality and defence and promotion of human rights."

Inspired by Christian faith, which "is the ultimate foundation of our hope and universal brotherhood," the Bishops also reaffirm

their will to strive, together with other sister Churches and ecclesial communities, to "build a universal fraternity that leaves no one out."

### **The Covid-19 pandemic**

Highlighting some of the wide-ranging effects of the Covid-19 health crisis, they noted that the pandemic has shaken many "previous securities and has revealed our vulnerability and our interconnectedness."

Many, the Bishops noted, were worried that the EU itself "as an economic, political, social and cultural project, was at risk."

However, propelled by the realization that everyone is in the same boat and we can only save ourselves by staying together, the EU is demonstrating its capacity to rediscover the spirit of the Founding Fathers and is beginning to respond in a united manner. This spirit, the Bishops hope, will be reflected in the Covid-19 recovery instrument and

the reinforced EU budget for 2021 – 2027.

### **A new mindset**

The future of the European Union does not depend only on economy and finance, but also on a common spirit and a new mindset, the Bishops stressed.

In this regard, efforts should not be simply devoted to returning to the "old normal." Instead, the continent must take advantage of the crisis to bring about a "radical change for the better" by rethinking the present models of globalization, guaranteeing respect for the environment, openness to life, social equality, protecting the dignity of workers and the rights of future generations.

The Bishops also pointed out that Pope Francis' Encyclicals *Laudato si* and *Fratelli tutti* can be a source of inspiration for shaping a new civilization. In *Fratelli tutti*, the Bishops note, Pope Francis "calls on the whole of humanity to universal brotherhood and social friendship, not

forgetting those on the margins, wounded and suffering". At the same time, the principles of Catholic Social Teaching, with their emphasis on human dignity, solidarity, preferential option for the poor and sustainability, can guide the path to building a different economic model in a post-pandemic society.

### **Solidarity**

COMECE stressed the importance of solidarity as a fundamental principle of the Social Doctrine of the Church as well as being at the core of the European Integration process. Solidarity, the Bishops said, "is to be understood in terms of 'doing together' and as 'being open to integrate everyone'," including those on the margins.

In this light, the Bishops appealed for the Covid-19 vaccine, when it becomes available, to be accessible to all, especially to the poor. They also called for increased humanitarian aid and development

**(continued on next page)**

## EU Bishops call for solidarity and hope on path towards better future

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cooperation, and for military spending to be redirected towards health and social services.

### Care for Migrants and refugees

The European Bishops noted that solidarity towards refugees should not only involve funding but extended to include "opening up the borders of the European Union proportionally by each Member State."

They proposed that the Pact on Migration and Asylum presented by the EU can be a step toward establishing a common and just policy on migration. However, they said, it must also be carefully evaluated. Besides, certain principles and international legal

obligations have to be respected "regardless of the persons involved."

On this issue, the Bishops recommend collaboration with Church institutions and private associations already working in this field.

They further stressed the respect for the freedom of religion of believers, in particular, "the freedom to gather together to exercise their freedom of worship, in full respect of sanitary requirements" during the pandemic.

### Post-pandemic society

During these months of pandemic, the Bishops note that they have witnessed "so many signs that open us up

to hope," from the work of health personnel, to caregivers for the elderly and the gestures of ecclesial communities - notwithstanding the difficult moments, including times of suffering, loneliness and sometimes, death.

The Bishops recalled Pope Francis' Urbi et Orbi message on Easter Sunday when he noted that Europe was able to rise again and overcome the rivalries of the past after the Second World War. For the Pope, they noted, it is important that "these rivalries do not regain force, but that all recognize themselves as part of a single family and support one another."

Therefore, whether the

world will be better or worse after the crisis, or whether we will come out strengthened in solidarity or not, the depends on us, the Bishops stressed.

Concluding, the European Bishops expressed their hope that Europe can come out from this crisis "stronger, wiser, more united, exercising more solidarity, caring more for our common home, being a continent that pushes the whole world forward towards greater fraternity, justice, peace and equality."

<https://www.vaticannews.va/en/church/news/2020-11/comece-solidarity-coronavirus-eu-hope-europe.html>

## His Beatitude Sviatoslav on the consequences of conversion: change of life through repentance, Baptism, and new life in Christ

November 11, 2020

To be a Christian means not only to have a religious conviction, but first of all to be born again in the risen Christ. Then, having been baptized, we live a new life and see the

NOVEMBER 29, 2020

world in a new way. This was emphasized by His Beatitude Sviatoslav, Father and Head of the UGCC, in the 26th Saturday video catechesis on faith and its consequences for the believer.

First of all, in the catechesis, the Head of the Church explained where faith comes from. He referred to the apostle Paul's statement that faith comes from hearing. "Faith is born of the proclamation of truth, of the preaching of

the Gospel of Christ. It is then that the moment of our encounter with the living Christ takes place. And the consequence - a new reality that is beginning in our life," he said.

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**THE WAY**

## His Beatitude Sviatoslav on the consequences of conversion: change of life through repentance, Baptism, and new life in Christ

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According to His Beatitude Sviatoslav, to accept the Word of God does not mean only to hear some news or a series of messages circulating in the information space. He who preaches the Word of God not only informs about God but transmits the power of God that enters our personal lives. To better understand the content and power of the Gospel sermon, the Head of the Church made a relevant and eloquent comparison.

"Today, humanity expects to invent a cure for coronavirus. Everyone says that when there is a vaccine, then the course of the pandemic will change. Suppose such a vaccine was invented. And here someone comes to you and brings good news, saying: 'You know, there is already a vaccine against this deadly and incurable disease.' Such news can not only amuse but also upset. After all, we think, 'Well, someone will get this vaccine, maybe some rich man or some privileged group of people. But I don't know if I'll live until I have access

to it.' In this case, only information, an opinion, etc. is transmitted."

However, the apostolic sermon, he said, is the moment when the one who announces the invention of the vaccine also brings the vaccine with him.

The Primate recalled the sermon of Peter described in the Acts of the Apostles immediately after the outpouring of the Holy Spirit. At its heart was the news of the death and resurrection of Jesus Christ, and that it is the cure for death and eternal destruction. In response to this sermon, the people were heartbroken and asked Peter and the other apostles what to do. Peter answered that they should repent and be baptized in the name of Jesus Christ for the remission of sins, then they would be able to receive the gift of the Holy Spirit.

"Therefore, when a person believes in God, he first of all knows his illness, his sinfulness. So everyone who sees who he really is has a question: Lord, what should I do

now? The first element is repentance and a change of life," said the Father and Head of the UGCC.

By believing, a person recovers from evil, sin, misconceptions about himself, the world, and God. Then a person is born again in the Holy Sacrament of Baptism.

"Baptism is the sacrament of the new birth of a person and the moment when he receives the grace of the Holy Spirit and is born of the risen Christ," explained His Beatitude Sviatoslav.

"Therefore, the consequence of faith is a new birth, a new life," concluded His Beatitude Sviatoslav, recalling an inscription he saw in one of the Italian ports: in order to open a new world, one does not need to sail to the other side of the sea but must look at the world with new eyes – with the eyes of faith.

We remind you that the video project of Zhyve Television "His Beatitude Sviatoslav: #clearly\_about\_complicated"

started on May 16, 2020. In short videos, the Head of the UGCC explains important Christian truths in an accessible way. The latest issue is dedicated to the topic of faith. You can watch new issues of His Beatitude Sviatoslav's catechesis on the Zhyve TV channel on YouTube or on the Zhyve TV Facebook page every Saturday at 9 p.m.

The UGCC Department for Information

[http://news.ugcc.ua/en/articles/his\\_beatitude\\_sviatoslav\\_on\\_the\\_consequences\\_of\\_conversion\\_change\\_of\\_life\\_through\\_repentance\\_baptism\\_and\\_new\\_life\\_in\\_christ\\_91395.html](http://news.ugcc.ua/en/articles/his_beatitude_sviatoslav_on_the_consequences_of_conversion_change_of_life_through_repentance_baptism_and_new_life_in_christ_91395.html)

## Let's reveal our ability to do good works! - His Beatitude Sviatoslav on the World Day of the Poor

November 16, 2020

Today, listening to the words about liberation, true freedom and dignity of the sons of God, we ask in prayer that God will help us understand the words of the great Metropolitan Andrey Sheptytsky: "At the moment of your death you will have only what you gave to the poor." His Beatitude Sviatoslav, Father and Head of the UGCC, emphasized this during a sermon in the Patriarchal Cathedral of the Resurrection of Christ on the 23rd Sunday after the Descent of the Holy Spirit.

Commenting on a passage from today's Gospel about the meeting of Christ with the demon, the Primate said, "this man was deprived of his liberty and was under the power of an unclean spirit. He was naked i.e. stripped of his dignity. Moreover, the man did not live in the house, but in the

graves. Such a horrible description shows that evil is a destructive force that takes away a person's dignity and freedom. Everyone who does evil becomes its slave. Evil always humiliates a person."

According to His Beatitude Sviatoslav, the dignity of the person is manifested precisely when we do good. Human freedom is a person's ability to do good.

In his sermon, the Father and Head of the UGCC reminded that today the Church around the world marks the Day of the Poor. His Beatitude Sviatoslav also noted that in the modern world man often lives as if there is no God, or the needy.

"Modern man, having a mind enslaved by the illusory world of television or social networks, thinks that there is no sorrow and trouble. He lives as if there is no human

poverty and pain. As a result, a person becomes insensitive to the plight of another," said the Primate of the UGCC.

Poverty, as the bishop noted, has many faces. In addition to ordinary poverty, there is cultural, spiritual poverty, and loneliness.

"Usually, when we hear about the poor, we think of a person who has no goods or resources for a decent life. However, this is only one of the faces of poverty. We have a great plague of cultural poverty today. Lots of people do not have access to education. Those who have full pockets, very often in their way of treating others, demonstrate big spiritual poverty," said His Beatitude Sviatoslav.

The Head of the UGCC said that today, on the World Day of the Poor, the Ukrainian Greek Catholic Church in

Ukraine and in different parts of the world launches a campaign "Feeding the hungry."

"There is no one among us who is so needy and poor that he could not help others," said His Beatitude Sviatoslav, urging, "so let us discover in ourselves our own dignity and ability to do good!"

"May this day help not only those in need, but also each of us. May this day be the moment when good will reign in our souls, and, like that ray of light, will eliminate all darkness," the spiritual leader of Ukrainians wished in conclusion.

The UGCC Department for Information

[http://news.ugcc.ua/en/photo/let\\_s\\_reveal\\_our\\_ability\\_to\\_do\\_good\\_works\\_\\_his\\_beatitude\\_sviatoslav\\_on\\_the\\_world\\_day\\_of\\_the\\_poor\\_91439.html](http://news.ugcc.ua/en/photo/let_s_reveal_our_ability_to_do_good_works__his_beatitude_sviatoslav_on_the_world_day_of_the_poor_91439.html)

## Pope at Audience: Mary a woman of prayer and model for our prayer

November 18, 2020

Pope Francis reflects on prayer and on how the Virgin Mary, who entrusted herself to God

with docility, is a model for our own lives.

By Vatican News staff writer

Pope Francis greeted the faithful on Wednesday morning, saying: "Today we meet the Virgin Mary as the prayerful woman."

Continuing his catechesis on prayer during the weekly General Audience, which is

(continued on next page)



## Pope at Audience: Mary a woman of prayer and model for our prayer

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currently streamed live from the Apostolic Library, the Pope upheld Mary as a model for our own life and prayer.

### Humble of heart

He recalled her in her youth, “the young girl of Nazareth wrapped in silence, in dialogue with God, who would soon entrust her with a mission.”

Although she was already full of grace and immaculate from the moment she was conceived, the Pope said, she knew nothing “of her surprising and extraordinary vocation and the stormy sea she will have to cross.”

“One thing is certain,” he said. “Mary belongs to a great host of the humble of heart whom the official historians never include in their books, but whom God used to prepare for the coming of His Son.”

### Waiting for God’s will

Pope Francis went on to describe how Mary waited for God to take the reins of her path and guide her, and how she prepared, with great docility, “the grand events in which God takes part in the world.”

The Catechism, he said, recalls her constant and caring presence in the benevolent design of the Father throughout the course of Jesus’s life.

Mary was praying, Pope Francis recalled, when the Archangel Gabriel brought his message to her in Nazareth: “Her small yet immense ‘Here I am,’ made all of creation jump for joy at that moment”. He said that trusting obedience was preceded throughout salvation history by many other trusting obediences, by so many people who were open to God’s will.

### An attitude of openness

Pope Francis said there is no better way to pray than to place oneself in an attitude of openness: “Lord, what You want, when You want, and how You want”.

He said that this attitude allows many believers to face reality without getting upset when their days are filled with problems, “knowing that in humble love offered in each situation, we become instruments of God’s grace.”

Prayer, the Pope said,

“knows how to calm restlessness, knows how to transform it into availability.”

### Prayerful acceptance

He recalled the many moments of tremendous trial endured by the Virgin Mary and of how she was accompanied by prayer in every moment of her life, and in every moment of Jesus’ life, right up to His death and resurrection.

“If in prayer we understand that each day given by God is a call, our hearts will then widen and we will accept everything. We will learn how to say: ‘What You want, Lord. Promise me only that You will be present every step of my way,’” he said.

### Mother of God and Mother of the Church

Mary, the Pope said, prayerfully accompanied the newborn Church and through her openness to the power of the Holy Spirit, the Mother of God thus became the Mother of the Church.

“In the Virgin Mary, natural feminine intuition is exalted by her most singular union with God in prayer. This is why,

reading the Gospel, we note that she seems to disappear at times, only to reappear for crucial moments: it was God’s voice that guided her heart and her steps where her presence was needed,” he said.

### A splendid pearl

Saint Luke tells us that Mary “treasured all these things and pondered them in her heart,” he continued, explaining, “Everything ends up in her heart so that it might pass through the sieve of prayer and be transfigured by it.”

The Mother keeps everything and brings it to her dialogue with God, Pope Francis concluded: “Someone has compared Mary’s heart to a pearl of incomparable splendour, formed and smoothed by patient acceptance of God’s will through the mysteries of Jesus meditated on in prayer. How beautiful it would be if we too could be a bit like our Mother!”

<https://www.vaticannews.va/en/pope/news/2020-11/pope-general-audience-catechesis-prayer-mary.html>

## December 2020 - Грудня 2020

### Happy Birthday!

#### З Днем народження!

December 7: Rev. Stepan Bilyk  
December 17: Rev. Mykola Ivanov  
December 21: Rev. Orest Kunderevych

**May the Good Lord Continue to Guide You  
and Shower You with His Great Blessings.  
Многая Літа!**

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Многая Літа!**



### Congratulations on your Anniversary of Priesthood!

#### Вітаємо з Річницею Священства!

December 6: Rev. Volodymyr Kostyuk  
(22nd Anniversary)  
December 10: Rev. D. George Worschak  
(42nd Anniversary)  
December 11: Rev. Ihor Royik  
(28th Anniversary)  
December 19: Bishop Andriy Rabiy  
(19th Anniversary of Priesthood)  
December 20: Rev. Ihor Bloschynsky  
(17th Anniversary)

**May God Grant You Many Happy and  
Blessed Years of Service in the Vineyard  
of Our Lord!**

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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.