



The Way Newsletter

April 30, 2021

Bishop Andriy's condition has stabilized.

We are thrilled to report that Bishop Andriy has been moved out of the ICU to a Step-down/Covid unit. His condition is improving daily. He is moving towards a full recovery and we all hope to see him soon! We thank the Lord for His mercy!

Let us continue to pray for Bishop Andriy, Bishop Dionisiy Lachowicz, Sister Luiza Ciupa (hospitalized in Rome), and all our COVID patients, medical staff, first responders, and police.

+Borys

Easter according to Julian calendar

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!

*Bearing torches let us meet the bridegroom, Christ,
As He comes forth from His tomb,
And let us greet, with joyful song, the saving Pascha of God.
Ode 5, Paschal Canon*

Beloved in Christ!

Today the heart is jubilant, the soul rejoices, feet rush to church, arms stretch out to the Lord, resounding song comes from our mouths, for this day is truly the feast of feasts and solemnity of solemnities: “Christ is risen from the dead, trampling down death by death, and to those in the tombs bestowing life!” As smoke which is blown away by the wind, and as wax which disappears in fire (see. Ps 67:2-3), so today all our anguish, worries, doubts, and fears dissipate and lose their power over us: “This is the day that the Lord has made, let us rejoice and be glad in it” (Ps 117:24).

Let us meet... Christ, as He comes forth from His tomb...

We go to encounter the One, who emerges from the grave, having undergone horrific torture, suffering, and death. In rising, Christ passes from death to life. He emerges from

the confines of a limited and narrow tomb, with the entrance closed by a stone and signed with a seal. Christ passes by the guard, placed there at Pilate's command. The glorified body of the Saviour cannot be held, neither by time, nor by the space of earthly human existence, as we pray in the Anaphora of the Liturgy of St. Basil the Great: "He loosed the pangs of death, rising on the third day and making a way for all flesh to the resurrection of the dead – for it was not possible for the Prince of life to be mastered by corruption."

Christ opened a new Pascha of God, for not Moses, but the God-Man leads humankind – not from Egyptian captivity, but from death to life, and from earth to the heavens. The paschal matins service depicts this paschal movement, this exodus of the New Covenant as that of a Bridegroom emerging from the wedding chamber., This image is familiar to us! Already, during Passion Week, the Church prepared us for the coming of Christ the Bridegroom: "O faithful, let us be on fire with love for the Bridegroom, and with lamps burning, let us go out to meet Him. May the light of our virtues shine brightly, and may our faith be radiant. With the wise virgins, let us prepare to enter the banquet hall of the Lord; for the divine Spouse offers us the crown of immortality." (Great Tuesday, Matins, Lenten Sessional Hymns). And lo, the grave is transformed into a chamber, with Christ's Resurrection funeral services are transformed into the joy of encountering the Bridegroom, who dispels sorrow, fulfills the time of expectation, and invites us to the paschal feast of the Heavenly Kingdom. With Christ's Resurrection, we become partakers of eternal life—not observers, but real participants in the life of God's children.

Bearing torches let us meet the Bridegroom!

This past year we have lived as if in a tomb "behind the locked doors" of quarantine restrictions that periodically intensified. Our churches and monasteries in some parts of the world were truly inaccessible to worshipping faithful, out of concern for the safety and health of both clergy and religious, as well as the laity. However, today Paschal Matins help us accept these restrictions as a form of expectation—of the exodus and of the risen Bridegroom-Christ, whose arrival is awaited vigilantly in the night by the wedding guests (see Mt 25:1-13). And here we sense that this time is approaching. The Bridegroom draws near, announcing to us that the exodus has begun. The light of hope shines through, that with God's help we will be able to emerge from this global "incarceration," to return from the virtual world to the expanse of our churches and communities, in order to pray together "with one heart and one voice" in God's assembly. But for this to happen, is it especially important that the torch of the Resurrection—the light of faith, hope, and love—not be extinguished.

In going out to meet the risen Christ this paschal night we carry our torches of faith! Even in circumstances of strict quarantine we've learned to practice our faith, to differentiate between its substance and its forms of expression. We may have had to change our practices and customs, but we did not weaken our relationship of faith with our Lord God, a faith that filled our life with light through prayer and daily reflection on the Word of God, through participation in the Divine Liturgy in a different way, through a heartfelt desire to receive the Body and Blood of our Saviour. The torch of faith in us did not go out.

We carry today the torches of our hope! Drawing strength from our faith, we have fostered expectations that we will overcome and survive these complex times. Christian

hope gave us strength to continue living, to adapt to a culture of preserving a healthy life in these new circumstances. We shone our torches of faith and hope in the resurrection even as we mourned our dead. When the world became disoriented and lost its bearings, the torch of Christian hope helped us find an exit-exodus, move towards an encounter with the Bridegroom, who today joyfully and victoriously emerges from the tomb!

We are encountering the risen Christ, carrying our torches of love in action—of God and neighbour. As the wise virgins of the Gospel parable (see Mt 25:1-13), this pandemic night of waiting for the coming of the Bridegroom filled our lamps with works of mercy and service to our neighbour. We understood that we will find our way out of these complex circumstances of life only if we create authentic and vibrant Christian communities, built on mutual assistance and sacrificial service to one another. The torch of love for neighbour in us did not die out, and on this paschal night it allows us to go out to meet the risen Christ!

And let us greet, with joyful song, the saving Pascha of God.

We joyfully praise Christ, who emerges from the tomb, as a spring bird, who, with the thaw, begins to sing louder and more cheerfully, and does not cease, even when it senses that the branch on which it is perched is swaying—for it knows that it has wings of faith, hope, and love! Let us gaze upon the body of Christ, covered in wounds from brutal scourging, without breath or life. A body crucified and buried, it would seem, irrevocably and forever. And yet, the Spirit of God revives this broken human body, which in the brightness of Divine glory comes out to meet us and lay a path for us to eternity. This is the salvation of which we sing today: “O Son of God, who are the giver of life to the whole world, for this the whole world glorifies You.”

Therefore, if we are under the impression that humanity has become like a body tortured unto death by the pandemic—and our people suffer this evil in the midst of the horrors of war, which continue now for the eighth year—let us gaze towards the Bridegroom, who emerges from the tomb fully alive and surrounded by light, and let us not doubt even for a moment, that a light-filled resurrection also awaits us, that we too are true partakers of the Resurrection which we celebrate today by the power and action of the Holy Spirit!

Beloved brothers and sisters in Christ! On this bright, joyful day I greet all of you with the Pascha of our Lord. Especially in this Year of St. Joseph the Betrothed I greet all our husbands-fathers. My wish for you is that you be a light of faith, hope, and love for your families, models and icons of God’s love, fidelity, courage, creativity, industriousness, patience, openness—for your beloved spouses and children. Christ is the only icon of God the Father, but children, as they grow up, develop an image of Him on the basis of their family experience and the example of their dad.

I greet those who in this pandemic feel lonely and abandoned. Remember: when you pray, the risen Lord is always with you, and by the power of Christian prayer you are united with the entire community of His Church. You are not alone!

I greet all the sick and frail, as well as medical professionals and your family and friends, who care for you. On this feast of victory over death I ask you: cherish the gift of life, and embrace bodily suffering as sacrifice in prayer, for this is “a spiritual fragrance” pleasing to the Lord.

To our soldiers and to those who remain in occupied territories and in Crimea, I send you my sincere paschal greeting and assure you of my prayers, that the risen Lord strengthen you and keep you alive and healthy.

I embrace with a fatherly love all the clergy, religious, and faithful in Ukraine and throughout the world, and sincerely wish you all 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 our Venerable Father and Confessor Theophanes of Sigriana,
Our Holy Father Gregory the Dialogist, Pope of Rome
and Blessed Priest-Martyr Omelian Kovch
March 25 (12), 2021 A.D.

Easter Pastoral Of The Ukrainian Catholic Hierarchy of the USA



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!
Indeed He is Risen!

“Let us rise at early dawn and bring to our Master a hymn instead of myrrh,
and we shall see Christ the Sun of righteousness Who enlightens the life of all”
Ode 5, Paschal Matins

Christ is the fulfillment of Pascha. He performed the ultimate passage from death into life, and He opens and invites us to participate in this journey into a new life, life with the Risen Lord. The darkness of Great Friday, the day of Christ's Passion is ultimately overshadowed by the great light and joy of Christ's resurrection.

This Lenten season we all experienced darkness. We all have been living in the shadows of the deep darkness of the Covid-19 pandemic. We all struggled with an extended time of darkness that has impacted each of us – our families, our communities, our church, our nation, and the world. This experience gives us a deeper understanding of God's love in living through the darkness of the death of Christ that reveals to us the saving death for our salvation – the life-giving death. But Christ's death is not the final event! As we joyfully sing on Easter morning: “Christ is risen from the dead. By death He conquered death”. Death is overcome by life; we live with the Risen Christ! From now on Paschal joy illuminates our lives. The Risen Christ enlightens the life of all. This meaning of Christ's Resurrection, this great joy, always was, and today is the central theme of Christianity. On Easter morning what we celebrate is that Christ has overcome sin and evil and death. There is forgiveness and hope and new life even from the very rock bottom of suffering and despair.

With the darkness of the pandemic upon us it is easy for us to understand why we are terrified, afraid, and uncertain. We are afraid of getting hurt. We are afraid of losing

control. We are afraid of what we do not understand. The women and disciples on this early morning of Pascha were afraid as well!

This joy of Resurrection starts from a personal encounter with the Risen Christ. What does it take for Mary Magdalene's tears to give way to Easter joy? Nothing less than meeting the risen Christ. Meeting the risen Savior Himself! Even this is not so straightforward. Jesus appears to her, but Mary does not recognize Him. And then, Jesus calls her name – Mary. She turns, and now when she looks, her world is transformed. Before her there is no gardener, but the resurrected Christ, alive and free from death. Around her there is no tomb of lifeless rock, but the living Savior who calls her out of darkness into a marvelous light. After encountering the risen Jesus, Mary Magdalene obeys the Lord's command to tell the "Good News" of the resurrection to the disciples.

The risen Christ wants us to experience the joy of encountering Him and living for Christ and not for self—the joy of being liberated from the sins which trap us in self-centeredness and discover the blessing of Christ's self-giving love. No matter what may be happening in our lives, we can still experience spiritual joy through the love of God and living the way God made us to live, which is for self-giving love.

The Easter gospel is not just about new life, but new life that comes to us. Not just Christ raised from the dead, but the risen Christ meeting us and calling our names. Easter is an encounter, a call and a summons – Go and tell what you have seen and heard. Christ is alive, and more than that He has sought us out and called us by name. Whatever our doubts and our fears, whatever our failures and betrayals, whatever the wounds we try to protect – today is the new day. We are all to become witnesses of the Resurrection of Jesus. We are called to bring that ray of the light of the Resurrection into the various human situations: into those happy ones, rendering them more beautiful, and into those sorrowful situations, bringing serenity and hope. Let us experience this Easter morning joy and let us radiate this joy in our lives. Let the Mercy of Christ shine in our lives and deeds!

Our fervent prayer is that our Resurrected and Living Lord may bestow His peace and grace upon you and your loved ones, upon all our brothers and sisters scattered throughout the world!

Christ is Risen! Indeed He is Risen!

+Borys Gudziak,
Archbishop of Philadelphia
Metropolitan of Ukrainian Catholics in the United States
+Paul Chomnycky, OSBM
Eparch of Stamford
+Benedict Aleksiychuk
Eparch of St. Nicholas in Chicago
+Bohdan J. Danylo (author)
Eparch of St. Josaphat in Parma
+Andriy Rabiychuk
Auxiliary Bishop of Philadelphia

Pastoral Letter of His Beatitude Sviatoslav To the Clergy

Dearly Beloved Brothers in the Priesthood of Christ!



This year, as we experience the profound mystery of Holy Thursday, we hear the special invitation of our Lord Jesus Christ to once again sit down with Him at the mystical banquet of the Last Supper. Our spiritual eyes are directed towards the only and eternal Celebrant of the Divine Liturgy—our Saviour and Teacher, who leans down towards contemporary humanity, wounded by the current pandemic, and scourged by new types of loneliness, poverty, suffering, and despair. This Servant-Minister rises from His place of honour at table, disrobes and, taking a washbasin, gets down on His knees before present-day humanity in order to wash its feet.

In order to fulfill this ministry today and make it accessible for all people, He calls on us, His priests, to reimagine in a new way the content and tasks of our priestly ministry. It is in us and through us that He wishes to get on His knees in order to lean down towards the world. It is with our hands that He longs to wash the wounds of contemporary societies. It is us whom He made partakers of His Divine Priesthood and to us He handed over His Holy Mysteries as medicine, capable of healing these wounds by the power and action of the Holy Spirit. Gazing at this ineffable divine ministry in contemporary circumstances and events, on the occasion of the day in which the Holy Mystery of the New Testament Priesthood was established, we ask ourselves: what does it mean today to be a priest of Christ “after the order of Melchisedek” and how should we act, in order to be faithful to our vocation and to the will of our Lord?

In pandemic conditions the Lord speaks to His disciples and to the world, compels us to reflect on how we should “be Church” in this time of “social distancing and isolation,” on the lasting impact this time will have on the life of Christians. The Saviour calls us to learn to differentiate between that which is substantive and a priority for the Church at this

time—without which we cannot be authentic disciples of Christ—and that which is less important and can be disregarded; what decisions need to be made in this testing time in order to reorient the spiritual life of the people.

In the course of the past year, we have learned, as never before, to use contemporary social media communication technologies in a new way. Indeed, in many cases, online broadcasts of liturgical services were the only means available to our faithful to satisfy their spiritual needs. However, Pope Francis, understanding well that the path to a full restoration of the normal rhythm of life will take time, insistently encourages all the faithful to accept this time as a temporary phenomenon, in the midst of extraordinary and forced circumstances, for the ideal of the Church was and will always remain—to gather together the people, be with them and bring them together in the Holy Mysteries. “For where two or three are gathered in my name, there am I among them” (Mt. 18:20) – says the Lord. For this reason the Holy Father cautions against an abstract connection between God and the community, saying: “This closeness to Christ without community, without the Eucharist, without the people of God assembled together and without the sacraments is dangerous.” We can pray together with the assistance of live broadcasts, we can listen to the Word of God and preach the Gospel of Christ, but in this manner we cannot administer the Holy Mysteries, without which the fullness of Christian life simply does not exist.

When the contemporary world speaks ever increasingly of economic and social crises and even about the danger of a famine of biblical proportions for contemporary humanity as a result of the pandemic, our faithful begin to call out to the conscience of their pastors, attesting to their eucharistic famine. Speaking to His Apostles, Jesus said: “They need not go away; you give them something to eat” (Mt. 14:16), telling them to give of what they had in the desert, thus making them capable of feeding five thousand people with five loaves and two fishes. Today, He says the same to His priests, having in mind not only the need for earthly bread, but also hunger and thirst for the Heavenly Bread. Our people love work enough to be able to provide daily bread for themselves, but only a priest of Christ can feed them with Heavenly Bread. Let us heed this cry that expresses the Eucharistic hunger and spiritual thirst of our people!

Even though the circumstances in which humanity has found itself because of the pandemic continue to influence our church life, yet even when strict quarantine measures are introduced, such external factors cannot paralyze us in our ministry and church life, cannot prevent us, as Church, from continuing to care for human souls. However, it is necessary to reflect on the style and new forms of pastoral ministry during and, especially, after the coronavirus pandemic. I am certain that this crisis is an occasion for pastoral conversion, as Pope Francis says in his Apostolic Exhortation “*Gaudium evangelii*” (par. 27). Today, at the level of the Universal Church it is said that possibly the most effective

method of fulfilling spiritual care is through accompaniment. This method can help keep the clergy from returning to the pre-pandemic “old normal,” and make radical changes for the better, beginning with the building of healthy interpersonal relationships. This includes the need to rethink and modify the form of our pastoral ministry, seeking to be next to a person, guiding him or her on the path of life. In order to be present in the life of our parishioners, in order to know them and be able to listen to them, we must find a way to them through relationships. To be close to a human being, connect with him or her and guide them in the living circumstances of today—this is something more than merely being concerned about the good of our parishioners.

During the pandemic we thank God for many good priests, who not just passively stand by their parishioners, but through preaching the Word of God, celebrating the Divine Mysteries, and performing works of mercy make our Lord God visible and present to each person, especially in the dramatic moments of their lives. They personally accompany their faithful, give of themselves fully in their service, take unto themselves their difficulties and pain, show them compassion in their suffering, and find happiness in their joys. The pledge to successful conversion, of which the Holy Father speaks, is to change the manner in which we stand with our people, the manner in which we as priests, relate to civil authority, society as a whole, the youth and our parishioners., This is a difficult but important task!

And so, in the circumstances of today, a priest is called to build a new Christian culture of relationship. Loneliness without community may lead to escape, to isolation, and even to deep depression. Most probably, we have realized more than once that life in community, where people live in fraternal love, makes a greater impact than impressive and splendid edifices. This is why we are called to not only create and adorn the church built by human hands, but above all to foster the beauty and grandeur of the temple that is not built by human hands—a human being, and to build the Church as a living community, as the mystical Body of Christ.

In times of quarantine, we rediscovered for ourselves the importance of interpersonal relations and the value of human solidarity, and also—that not one of us is saved alone, as Pope Francis frequently reminds us. We’ve understood that the ability to relate in person, to listen and speak, is more precious than all our modern technologies, which, even though they support our lives, helping us take part in the Eucharistic service through social media, but can never be able to guarantee for us a real encounter, one person with another, and with the living God in common prayer. We can meet online, but to teach and love only online—that’s difficult, if not effectively impossible. Therefore, there is always a need for healthy, complete, and authentic human relations.

This important building up of a new type of interpersonal relations, founded on the Gospel leaven of merciful and compassionate love, must begin from our immediate surroundings—our community, with our bishop and among ourselves. I assume that all of you are already convinced of the importance of vibrant contacts and a sincere relationship within the priestly community.

On the day of our ordination, we became members of the presbyteral order. And so, especially today, it is important to realize that this order is not something akin to an elite club with special clergy privileges. This is a living brotherly community of the Christ's closest disciples and sharers in His priesthood. Sustained by the Holy Spirit, today it should become for our clergy a place for mutual listening and support, solidarity and assistance, a sharing of hurts and joys, failures and successes—a place of maturing in the priesthood of Christ. "Look, how they love one another"—is what pagan society would say with admiration, observing the life of early Christians. May these same words express the admiration of today's world, in response to seeing the authentic Christian solidarity of our communities. One of the effective ways of fostering such priestly communion is the presence of priestly fraternities, which I continue to encourage you to establish and join.

Dear Fathers, Hieromonks, Deacons and Brother-seminarians! This day, when we celebrate the Institution of the Holy Mystery of the Priesthood, I long to greet all of you as we remember this great gift that God has bestowed on us. I thank you from my heart that at a certain time you responded to this calling from the Lord and, having received the Holy Mystery of the Priesthood, you do not neglect this gift, but live it, grow in it, and bear fruit. This day the entire Church together with her Head—Jesus Christ, prays for you! May the grace of the Holy Spirit strengthen you in this ministry, endow you with creativity and sensitivity in the search for new forms and methods in its realization, so that we might help the person of today increasingly experience within our church communities a healing and saving encounter with the living Christ.

Entering this Paschal time, I wish you the heavenly joy that comes from fulfilling the task, that we are able to offer the Risen Lord according to His word: "'We are unworthy servants; we have only done what was our duty'" (Lk. 17:10).

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 the Holy Martyr Eupsichius, April 22, 2021 A.D.

Archbishop Borys with Ukrainian American Community Leaders in Meeting with Biden Administration

Two Biden Administration members, Chris Smith of the National Security Council and William McIntee, Associate Director for Public Engagement, held an online meeting with Ukrainian American community leaders. Among community leaders in attendance were His Excellency Borys Gudziak of the Ukrainian Catholic Church's Archeparchy of Philadelphia, His Excellency Daniel Zelinsky of the Ukrainian Orthodox Church of the U.S.A., Andriy Futey of the UCCA, Michael Sawkiw of the UNIS and U.S. Holodomor Committee, and Walter Zaryckyj of the Center for U.S.-Ukraine Relations. The event was organized by Ulana Mazurkevich.

Chris Smith has been the NSC's director for Ukraine, Moldova, Belarus, and the Caucasus since February. Prior to this he served as INL director at the U.S. Embassy in Kyiv from 2014 to 2018 where he helped establish anticorruption institutions and worked on police reform. "I bring these experiences with me to work every day," Smith said during the Zoom call. He also noted that President Biden knows a lot about Ukraine and has a deep history of commitment to the country dating back to 2009 when he began visiting while Vice President of the Obama Administration.

The Biden Administration's strategic goals regarding Ukraine are revitalizing U.S.-Ukraine bilateral relations, helping Ukraine in a challenging struggle against Russian aggression, as well as helping in the war against corruption.

"If Ukraine can succeed—can integrate with the West, can strengthen its institutions, can deliver on prosperity, can deliver on the aspirations that were voiced at Maidan and every day since and before—that would solidify and secure democracy and Western values not only in Eastern Europe but also in Central Europe," said the NSC representative. He believes Ukraine's success holds prospects for many people in Russia who seek to build a better nation.

U.S. strategy in Ukraine focuses on three major lines of effort: standing up to Russian aggression; structural anticorruption reform, which is an area where the U.S. can extend assistance in action-oriented results; and the economy—namely energy infrastructure.

Archbishop Borys Gudziak expressed gratitude to the President's Administration and Consular General in Kyiv for the recent breakthrough in issuing visas to Ukrainian Catholic clergy ready to serve in the United States. Ukrainian Catholicism in the U.S. has been crippled by a clergy shortage, and efforts to meet the needs of the faithful were only exacerbated by the pandemic. "Having good clergy here will help address diverse social

needs and will save a lot of taxpayer dollars if we can do some preventive medicine in the social context,” explained the Archbishop.

He also expressed thanks for the support given to the Ukrainian Catholic University in Lviv, where he serves as president, as well as for attention paid to the dire humanitarian situation in Ukraine. The Metropolitan stressed the importance of media support in this respect. “Russia is waging informational warfare, and we ask that there be continuing official explanations on many fronts—to the American public, American political leaders, and to the international community about exactly what is going on. The good offices of different information agencies of the U.S. are highly appreciated, and I hope that they continue their efforts.”

By Mariana Karapinka

Metropolitan Borys meets with Apostolic Nuncio, Archbishop Christophe Pierre on Wednesday, April 28 presenting the materials of our Archeparchial Sobors 2019-2021



Metropolitan Borys Meets with New Ukrainian Ambassador to United States

On Wednesday, April 28, Metropolitan Borys, along with Bishop-Emeritus John Bura and Rector of Saint Josaphat Seminary, Father Robert Hitchens, visited the new Ukrainian Ambassador to the United States for the first time.

After exchanging greetings, Ambassador Oksana Markarova and the Metropolitan discussed the life of the Ukrainian community in the United States and possibilities for how the Embassy could best meet the needs of Ukrainians residing here. It is noteworthy that this meeting with our Metropolitan is among the first held by the new Ambassador, who was appointed by President Zelensky on February 25, 2021 and only arrived in the United States on April 19.



First Holy Confession and Holy Communion at St. Josaphat's Church in Trenton, NJ

On Sunday, April 24 five children from St Josaphat Parish, Trenton, NJ, received their First Holy Confession and Holy Communion.



From left to right: Alexander Krupa, Dennis Chopyk, Daniel Zynych, Very Rev. Taras Lonchyna, pastor, Mariia Chaikovska and Talia Stetka.

Photo by: Stephen Fartuszok

Church News

The Head of the UGCC had a meeting with President Zelensky

On April 28, 2021, His Beatitude Sviatoslav, Father and Head of the Ukrainian Greek Catholic Church, met with President of Ukraine Volodymyr Zelensky and discussed several important issues for Ukraine.



The meeting with the Head of State was also attended by Metropolitan Epiphaniy, Primate of the Orthodox Church of Ukraine, and Metropolitan Onufriy, Primate of the Ukrainian Orthodox Church.

Mr. President informed the church leaders that a tripartite contact group was meeting at the same time regarding the resumption of the ceasefire and the exchange of hostages before Easter. The President asked the Primates, for their part, to support these initiatives.

His Beatitude Sviatoslav, on behalf of the UGCC and the AUCCRO, expressed absolute support for the ceasefire. The Primate recalled that the Council of Churches issued an appeal for the Easter armistice, in which it addressed all those with power and competence to stop the shelling.

The second topic was the celebration of Easter during the pandemic. According to Mr. Zelensky, despite a declining trend, there are fears that the fourth wave of the pandemic may occur after the holidays. Therefore, everything must be done so that the celebrations do not cause an outbreak of the disease.

His Beatitude Sviatoslav noted that he had already [addressed](#) the faithful, asking them to work together to make this Easter joyful and not to worsen the epidemiological situation, so that no one would mourn their relatives later.

The Head of the UGCC added that people need holidays. "Pastoral care is not only the sprinkling of some objects with holy water, but also the accompaniment of people, helping them to survive these dramatic moments. That's why people need holidays, and we will try our best to make them safe," the Primate emphasized.

The third topic of the meeting was vaccination. The President asked Church leaders to support the process and explain to people the need for vaccination.

The parties further discussed the preparations for the 30th anniversary of Independence Day. Mr. Zelensky expressed hope that a joint prayer with the All-Ukrainian Council of Churches and Religious Organizations would be held at St. Sophia Sobor. Ecumenical Patriarch Bartholomew is also invited to the celebration.

At the end of the meeting, the spiritual leader of the UGCC wished the President happy Easter.

Pope at Audience: Meditating is a way of encountering Jesus

Continuing his catechesis on Christian prayer during the weekly General Audience, Pope Francis explains the importance of meditation, highlighting that it is a means of prayer that helps us encounter Jesus and find ourselves.

By Fr. Benedict Mayaki, SJ

For a Christian, Pope Francis said at the General Audience, "to 'meditate' is to seek meaning; it implies placing oneself before the great page of Revelation in order to try to make it our own, taking it in completely."

Therefore, having welcomed the Word of God, a Christian does not keep it closed up inside, because that Word must meet with "another book," which the Catechism calls "the book of life." This, the Pope affirmed, "is what we attempt to do every time we meditate on the Word."

The Holy Father dedicated his catechesis on Wednesday to meditation as a form of prayer.

Meditation is a need for everyone

The Pope highlighted that the practice of meditation has received great attention in recent times by almost all the religions of the world, including Christianity, and is even widespread among people who do not have a religious vision of life.

"We all need to meditate, to reflect, to find ourselves," he said. "Especially in the voracious Western world, people seek meditation because it represents a high barrier against the daily stress and emptiness that is everywhere."

He further added that it is a phenomenon to be welcomed, because we possess an interior life that cannot always be neglected.

Prayer is an encounter

The Word, "once accepted in a Christian context, takes on a specificity that must not be erased," the Pope explained. Here, Jesus Christ is "the great door through which the prayer of a baptized person passes" and the practice of meditation also follows this path.

When a Christian prays, Pope Francis explained, they do not aspire to full self-transparency nor seek the deepest core of their ego. Rather, the prayer of a Christian is, first of all, an encounter with the 'Other.'

Therefore, "if an experience of prayer gives us inner peace, or self-mastery, or clarity about the path to take, these results are, one might say, side effects of the grace of Christian prayer which is the encounter with Jesus," he said.

Methods of Christian meditation

Pope Francis went on to note that the term “meditation” has had different meanings throughout history, including within Christianity where it refers to different spiritual experiences. However, the Catechism of the Catholic Church helps to trace some common lines by highlighting that “there are as many and varied methods of meditation as there are spiritual masters... But a method is only a guide; the important thing is to advance, with the Holy Spirit, along the one way of prayer: Christ Jesus.” In this regard, he highlighted the many methods of Christian meditation: “some are very sober, others more articulate; some accentuate the intellectual dimension of the person, others rather the affective and emotional,” he pointed out.

However, “all of them important and worthy of practice, inasmuch as they can help the experience of faith to become a total act of the person” because people do not only pray with their minds or their feelings.

The method is a road, not a goal

Further illustrating his message, Pope Francis recalled that the ancients used to say that “the organ of prayer is the heart” to explain that it is the whole person, starting from his or her center – not only some of their faculties - who enters into a relationship with God.

At the same time, “we must always remember that the method is a road, not a goal,” he stressed. “Any method of prayer, if it is to be Christian, is part of that *sequela Christi* [following Christ] which is the essence of our faith.”

Citing the Catechism of the Church, Pope Francis noted that “meditation engages thought, imagination, emotion, and desire. This mobilization of faculties is necessary in order to deepen our convictions of faith, prompt the conversion of our heart, and strengthen our will to follow Christ. Christian prayer tries above all to meditate on the mysteries of Christ.”

Christ is not far away

The grace of Christian prayer is that “Christ is not far away but is always in relationship with us,” Pope Francis affirmed.

This is because “there is no aspect of the divine-human person that cannot become for us, a place of salvation and happiness,” he said. Thus, “every moment of Jesus’ earthly life, through the grace of prayer, can become contemporary with us” and there is no page in the Gospels in which there is no place for us.

In this manner, thanks to the Holy Spirit, we too are present at the river Jordan when Jesus is baptized, we are diners at the wedding feast of Cana when Jesus gives the best wine for the happiness of the couple, we too witness in amazement the thousands of healings performed by Our Lord. At the same time, “we are the cleansed leper, the blind Bartimaeus who regains his sight and Lazarus who comes out of the tomb.”

For us Christians, the Pope concluded, “meditating is a way of encountering Jesus. And in this way, only in this way, can we find ourselves.”

Pope at Regina Coeli: Jesus defends, knows and loves

Speaking on the fourth Sunday of Easter, Pope Francis tells the faithful gathered in St Peter's Square for the recitation of the Regina Coeli that Jesus, the good shepherd, defends, knows and loves each person individually.

Vatican News staff writer

Pope Francis on Sunday greeted the faithful gathered in St Peter's Square for the recitation of the Regina Coeli prayer.

The Pope reflected on the Gospel according to John in which Jesus is presented to us at the true shepherd who *defends*, *knows* and *loves* his sheep.

Jesus defends

The “mercenary”, he said, is His opposite, as he only works for money and does not truly care for the sheep. When a wolf arrives, the Pope explained, he flees and abandons them. “Instead, Jesus, the true shepherd, *defends* us and saves us from so many difficult, dangerous situations through the light of his word and the strength of his presence that we experience especially in the Sacraments”, said the Pope.

Jesus knows

Jesus also *knows* his sheep and the sheep know Him, said the Pope. To Jesus, he continued, “we are not a ‘mass’ or a ‘multitude’” but “unique individuals”. Each one of us, has been “created and redeemed by Christ”. He knows us as no other and “in Him, the image the prophets provided of the shepherd of the People of God is completely fulfilled: he is concerned about his sheep, he gathers them, he binds their wounds, he heals their ailments”, said the Pope.

Jesus loves

The Pope then went on to say that “above all” Jesus “*loves* his sheep”. This is why He gives his life for them, explained the Pope: “Love for his sheep, that is, for each one of us, would lead him to die on the cross”, and Christ’s love is not selective; it embraces everyone. “Jesus wants everyone to be able to receive the Father’s love and to have life”, he said.

Christ's universal mission

Bringing his catechesis to a close, Pope Francis noted that the Church is called to carry on this universal mission of Christ. “Beyond those who participate in our communities there are many people

who do so only at particular moments or never. But this does not mean they are not God's children, whom the Father entrusts to Christ the Good Shepherd", said the Pope.

Finally, the Pope stressed, once again: Brothers and sisters, Jesus *defends, knows* and *loves* each of his sheep.

The Head of the UGCC advised how to be a patriot of Ukraine while living abroad

Love your homeland, even if you live in another country. Think and pray for it. Your love will tell you what needs to be done specifically for Ukraine. His Beatitude Sviatoslav, Father and Head of the UGCC, said this during the Open Church program on Zhyve Television, answering questions from a Ukrainian woman from Germany. Then he gave some practical advice. The guest of the Head of the Church was Yevhen Nyschuk, a Ukrainian actor of theater and cinema.



The Head of the Church shared some specific advice on how to be a patriot of Ukraine while living abroad, for example, in Germany: "First of all, tell the truth. Make posts in German on social networks. Tell your family and friends the truth about the situation in Ukraine."

"You must be witnesses of the truth, and the truth has its power. Feel free to talk about the war in Ukraine," he added.

The Father and the Head of the UGCC also recommended taking concrete actions to help Ukraine. "I know that many of our diaspora support a particular soldier or someone who needs treatment. Such issues are coordinated by our communities in different parts of Germany and other countries. Such assistance is very important," the Primate stressed.

His Beatitude Sviatoslav also called to speak to the heart of the German government, because Germany today is an important partner of Ukraine.

And Yevhen Nyschuk noted that during the last seven years of the war in eastern Ukraine, volunteers from the Ukrainian diaspora in different countries of the world have done a lot, thus showing their love for Ukraine. "Even a small Easter egg or a picture with the words 'We are with you!' will be enough," he added.

The UGCC Department for Information

Spirituality

Gospel of the Samaritan woman (John 4,5-42)

I remember when I was a young boy, my sister and I would stroll and run with my father in the forest near the town of Sokal, Ukraine. He dreamt that one day I would become a famous athlete, and he strongly encouraged healthy living to us. My father loved to find small springs hidden in the forest and clean them up. Tired and thirsty from our journey, he would take off his hat and extend his palms to scoop up cold water from the spring for both of us. It was the tastiest water I have ever drank in my life.

In the story of the Samaritan woman, we encounter Jesus on the way to Galilee. He becomes thirsty as he passes through Samaria—not a friendly land for the Jews. In fact, the two peoples rejected one another despite sharing common ancestors, not least of all Moses! Centuries before this Gospel moment, the Samaritans had erected their own temple on Mount Gerizim. They also had their own version of scripture (they claimed their copy of the Pentateuch was the only original one).

Jesus approaches a well in a town called Sychar, near the field that Jacob had given to his son Joseph. Weary from the journey, he rests as a local woman comes to draw water. “Will you give me a drink?” he asks, thus initiating a conversation with a member of this enemy people. As the conversation progresses, Jesus reveals the truth about the woman’s disordered past. Yet he does not condemn her, rather, Jesus accepts her and extends His mercy.

“Will you give me a drink?”, a simple request turns into the act of giving “the living water” to the Samaritan woman and those from the town of Sychar. Jesus reveals himself at that well—that he is the Messiah. Jesus went against customs, violating her privacy and her choice (using modern terms). He took the risk of being accused and rejected even by his own disciples. In spite of all possible consequences, Jesus moved forward and showed a good example of “pastoral conversion” for us clergy, religious, and laity.

“God is spirit, and those who worship him must worship in spirit and truth.” (John 4,24) Jesus knows about our past and our present. We may be locked in the dramatic events of our past, our wounds might be still bleeding, we may deny the truth. However, Jesus stands by the well, offering his jar of living and curing water, professing the truth, offering forgiveness and love while asking us for heartfelt contrition.

“Go therefore and make disciples of all nations.” (Math. 28,19) The woman accepted Jesus as her Savior and Messiah. She did not waste time but instead ran to the folks of her town to testify to him. “Many Samaritans from that town believed in him because of the woman’s

testimony.” (John 4, 39) They asked Jesus to stay with them and preach for two days because “faith comes from hearing, and hearing by the word of Christ.” (Rom 10:17)

Are you ready to talk to a stranger or neighbor about your faith? Are you ready to reach out? Are you willing to talk to your children about Jesus, who may have stopped going to Church long ago for various reasons? Are you ready to forgive and be forgiven? Are you ready to accept and be accepted?

Let us embark on this exciting journey with Jesus, remembering that he is the bread of life and whoever comes to him will never be hungry and that whoever believes in him will never be thirsty. (John 6:35)

Rev Roman Oliinyk

‘But whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life.’

The Samaritan woman, hearing these words of Our Lord, quickly asks for this water which forever quenches one’s thirst. The Word of God is spiritual food, nourishment for the body and soul. The Lord is the Physician of soul and body and can offer total, complete healing. The spring of water welling up to eternal life cleanses and heals us. Our Lord today is not only present to us in His Word, but also in the Sacrament, the Sacred Mystery of the Holy Eucharist. On the night before He handed Himself over for the life of the world, for the salvation of souls, Our Lord at the Last Supper gave His Body and Blood to the Apostles as spiritual nourishment for the journey to the Heavenly Kingdom.



Our Heavenly Father sent His Only-Begotten Son into the world to save mankind from sin. Our Lord came to serve and to save even the worst of sinners if only he/she would

repent and amend one's life and turn away from sin and to God Himself in all things. For repentance is the way to salvation. And a contrite and humble heart God will not spurn.

The conversation, the dialogue between the Samaritan woman and the Lord is lengthy. The Samaritan woman is surprised that Jesus, a man, and a Jew, would talk to her, a woman and a Samaritan. Jesus shows us His love and concern for each and every one of us. He breaks down the barriers of prejudice. He calls us to love God above all else and to love our neighbor as ourselves without any exception.

First and foremost, God is Love. He calls all, especially the wayward sinner to return home to the open embrace of Our Heavenly Father. If we too would have an open heart to receive the Lord as did the Samaritan woman, then the Lord would grant us much healing, spiritual healing, a healing of attitudes and priorities.

The spiritual nourishment coming from the Lord enables us to face the challenges of each new day and withstand the cunningness and temptations of the evil one, the devil. If we but recognize that we all are weak and that the Lord God is the Almighty. His grace enables us to be true to our calling that is uniquely given to each of us.

God alone is perfect. But we can attain a level of holiness as did the saints throughout the ages. The Lord God is for us and wants that us be one with Him. Let us be true, authentic followers of Christ and strive to live in accord with His teaching and walk in His footsteps.

Father George Worschak

IN THE MONTH OF MAY, WE HONOR THE HOLY MOTHER OF GOD



Our Ukrainian Greek Catholic Church honors the Most Blessed Virgin Mary in a special way during the month of May. We offer prayers to our Spiritual Mother not only during each Divine Liturgy celebrated but also in special prayer services as Moleben and Akafist in Her honor.

Mary was the most perfect follower of Her Son, Our Lord, Jesus Christ. Her advice to the waiter (server) at the Marriage at Cana is the same for each and every one of us: “Do whatever He tells you.” At the Cross, Mary became our Spiritual Mother, and we, along with the beloved disciple John, Her children.

Let us seek Her Heavenly intercession before Her Son and sing: “O Most Holy of God, save us and protect us from all evil.”

Father George Worschak

Patriarch Sviatoslav: “Freedom is the ability to do good”

In the framework of the special project [“University of the XXI century”](#) of the media source *The Ukrainians* and Ukrainian Catholic University, Patriarch Sviatoslav spoke on the role of the contemporary university, and we offer you some of his main ideas:

If we imagine a state, society as a body, then the university should be its brain that develops specific guidelines by perceiving, exploring, and analyzing the surrounding world.

Universities must perceive the modern world's data, its components, tendencies, and tell where we, as a society, are in our development, what are our risks and dangers. And the most important – where should we head.

University should be progressive and not reactionary. Like a brain, it has to push the “body” forward. If the university does not answer what to do tomorrow but only reacts to the things, where it itself does not play the role of a protagonist, leader, or promoter – it will always fall behind.

We still do not have a clear state policy on the development of universities, but there is a positive effort to introduce the so-called university autonomy. It is crucial that the ministry wouldn't be a total controller but would instead enable higher education institutions to form their agenda, educational process and become a part of particular needs of society, not just fulfill orders. In my opinion, this reform launches the real separation of soviet heritage in Ukrainian education.

The year 2020 highlighted many weak spots of contemporary society and societies in general. It demonstrated that the biggest weakness of a modern person is his or her ability or inability to create interpersonal relations. Obviously, we can be in contact with hundreds of people, but the online work regime causes burnout. In natural communication, we can only build real human relations with a limited number of people, and now it seems like we are required to broaden those numbers to hundreds of people. It exhausts our ability to build full-blooded, deep relationships.

Freedom is the ability to do good and do it not only because someone forces me but also because I understand it's the right thing to do. It is quite immature to force someone to do something or to forbid something to someone. A mature person is someone who consciously chooses from many different possibilities what is good, useful, and helps my neighbor and me to become better.

A modern young person in Ukraine lacks somebody, who would be interested in him or her, who would be concerned about his or her endeavours, interests or pains. This person lacks a community that would wish him or her all the best professionally, in a modern way, progressively, and where they would help make the next step.

Prior to the pandemic, we sometimes underestimated or devalued meetings with people, or, even sitting around the table, we would stare at the gadgets and ignore the presence of someone close by. I hope that the circumstances of the pandemic, which caused the transition to online learning, would provoke a particular thirst in students and professors, the need to meet in person and not through the flat screen.

Today every student needs a teacher, who wouldn't block the road, but lead to the original sources. As for the relations between the students, they should form a community of those seeking the truth together, cooperate, and share experiences for the sake of mutual growth. The rector of today's higher education institution must be a true creative leader of the intellectual, academic environment. This is a certain vocation, charisma – the ability to lead.

He must also be a good educator, a father who, on the one hand, watches over the whole community of the university, and on the other hand, really feels the students who are the addressees of the work of this academic community.

Translated by Kylyna Kurochka

About the project:

The special project “University of the XXI century” of the media outlet The Ukrainians and Ukrainian Catholic University, in which experts from various spheres speak about problems, challenges, and tasks of the contemporary university and offer their ideas how the higher education should look.

Announcements

“Community Flea Market/Craft Fair and Slavic Food Festival” – Saturday, June 12th

Summer is right around the corner and now is a good time to plan getting that “extra stuff” out of or for your living area. To help you, everyone is invited to **Holy Myrrh-Bearers Church**, 900 Fairview Road, in Swarthmore (Ridley Township) to a community-wide Flea Market/Craft Fair and Slavic Food festival on **Saturday June 12th** from **9:00 am. thru 3:00 pm.**

If you or your family have non-food items to sell or if you are a non-food vendor, spaces are now being offered for only \$20.00.

Call (610) 544-1215 email us at HMBChurch@verizon.net to reserve your space **by June 1st.**

Event is rain or shine.

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ESD offers **4 ECTS** credits for participation at the school's online events and homework.

Working language – English!

Goals of the School:

- to study key political, social and religious processes occurring in Ukraine and throughout the region;
- to introduce various aspects of the ongoing conflict in Ukraine (geopolitical, ethnic, religious, ideological);
- to investigate the inter-denominational experience of the 2014 Maidan Revolution (The Revolution of Dignity) and its impact on the dialogue and cooperation within broader society;
- to study the ecumenical situation in Ukraine, marked by the challenges of the Catholic-Orthodox dialogue;
- to study the implications of the creation of the Orthodox Church of Ukraine, the reaction of the Russian Orthodox church to it, and the implications for the inter-Orthodox unity;
- to evaluate Eastern Christian contributions to the field of ecumenism and peacebuilding;
- to discuss creative proposals in order to deal with the situation of conflicts and wars, and cultivate an atmosphere of trust between the Churches, societies and states;
- to foster an understanding of Ukraine and its neighbours, in order to understand Europe better, by engaging with the insider perspectives.



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