



## **The Way Newsletter**

**October 8, 2021**



### **Planning in the Archeparchy Of Philadelphia: the Preparatory Phase**

Over the next year, with prayer, mutual listening and discussion, the global Ukrainian Greek Catholic Church is elaborating a general pastoral plan that should serve as a framework for the long-term pastoral plans of individual eparchies. At the same time the eparchies are engaging in their own discernment regarding where the Lord is leading them. The Preparatory Phase of the Archeparchy's planning process anticipates certain important concrete steps that need to be taken immediately. In this phase the Archeparchy will already incorporate many elements expected to be proposed by the Pastoral Council of the UGCC by the end of 2022.

As the members of the Philadelphia Archeparchy continue to share the news about our salvation in Christ, we focus on bringing the Paschal proclamation to the suffering world around us: "Christ is risen from the dead, conquering death by death, and to those in the tombs giving life." We will best witness to this joyful and liberating message if we live it in personal relationships that reflect the love of the Triune God—Father, Son and Holy Spirit. That is the heart of the Church's pastoral vision. We also need to address practical issues that are necessary for the Church to flourish.

The goal of this preparatory phase is to position the Archeparchy for long-term pastoral planning by December 2022 while strengthening existing evangelization and pastoral initiatives and developing new ones. At the end of the preparatory phase, our Philadelphia Archeparchy should be better prepared to fulfill its mission "to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mt. 28, 19).

# Archeparchy News

## Sisters of the Order of St. Basil the Great hold 90th Pilgrimage at Fox Chase

The 90th Annual Pilgrimage to the Mother of God, organized by the Sisters of St. Basil the Great's Jesus, Lover of Humanity Province, was held at the Motherhouse in Jenkintown, PA on Sunday, October 3. This year's theme was "Heart to Heart: Love and Unity of the Holy Family." Metropolitan Borys Gudziak celebrated the Pontifical Divine Liturgy outdoors due to COVID restrictions.



In his sermon, Metropolitan Borys focused on a passage from the Gospel of Luke often read during Marian feasts, which includes our Lord's words about true blessedness, "blessed are those who hear and obey God's word." (Lk 11:28) He posed several questions to those present to bring the passage alive.

"What does it mean to hear the Word of God? What are we called to hear? God speaks to us through the Holy Scriptures, through the teachings of the Church, through the beauty of nature. What is the Lord trying to tell us? The Lord wants us to know that He loves us. We need to be strengthened in gratitude and freedom. This pilgrimage should help us return to our homes and to our places of work with peace and confidence of who we are—God's beloved children whom He has dreamed of, whom He guides and blesses."

Archbishop Borys urged pilgrims to share with others what they themselves have heard. "We have a special responsibility to share God's Word. The strongest sermon consists in our lives and attitudes. The purpose of this pilgrimage is for us to come back

home in peace and share this peace with those who were not here today. The pandemic continues. There will be losses and pain, but we will not be afraid if we know that God loves us and has given his Son so that we can be with Him in eternity.”

He thanked God for “this beautiful day, for the hospitality of our dear Sisters, and for the fact that we were able to come here to be united in faith, peace, and love.”

After the liturgy and lunch, there were two spiritual programs. The first, held in the Basilian Spirituality Center, was a presentation on St. Joseph given by Manor College President Jonathan Peri. The second was a presentation by Deacon Volodymyr Radko on the Holy Family given at the Grotto.

The pilgrimage concluded with Moleben to the Blessed Virgin. The Sisters of St. Basil the Great expressed profound joy and thanks for the occasion and especially to all those who made the journey to Fox Chase.

## **US Bishops To Elect Several New Committee Heads At November Meeting**

The U.S. Conference of Catholic Bishops has announced the slate of candidates for five committee chair positions to be filled this fall, as well as candidates for the position of treasurer-elect.

The bishops will elect new committee chairs at their fall general assembly in Baltimore, which will be held from Nov. 15-18. The meeting marks the first in-person meeting of the conference in two years.

Archeparch Borys Gudziak of the Ukrainian Catholic Archeparchy of Philadelphia and Bishop Thomas Paprocki of Springfield in Illinois will be considered for the position of chairman-elect for the Committee on Domestic Justice and Human Development.

The bishops will also be voting to approve the final draft of a teaching document on the Eucharist, an item that received considerable attention and debate during their spring meeting.

## **Metropolitan Borys Gudziak Meets Stamford Eparchy Priests**

Metropolitan Borys Gudziak participated in the Stamford Eparchy’s Clergy Days October 5-7, which were held at the Soyuzivka Heritage Center, a Ukrainian cultural center located in the hamlet of Kerhonkson, Ulster County, NY. On October 6 he shared with the priests the vision that the bishops of the Ukrainian Catholic Church have accepted as the general guidelines for the next decade.



Archbishop Borys believes that the pastoral conversion of which Pope Francis speaks often and which His Beatitude Sviatoslav mentioned in his message celebrating the 10<sup>th</sup> anniversary of his enthronement as the head of the Ukrainian Catholic Church lies at the heart of the plan.

Sharing his intuitions and concerns

about the present challenges the Ukrainian Catholic Church faces globally, Metropolitan Borys proposed that the Stamford clergy look at the very heart of Christian faith. “It is important for us to come back to the central faith of our Church, to our identity—we have been baptized into Christ, we have put on Christ. It is not a metaphor, or idea, or coping mechanism, but a metaphysical, theological personal truth—we are unified in Christ. If we believe that we are part of the body of Christ and we can live freely giving to others, we have nothing to fear.”

The Archbishop quoted some disturbing statistics. For every newly baptized Roman Catholic in the US, six stop practicing. It seems we will lose up to 80% of the US Catholic population in the in the next 20 years. “We, Ukrainian Catholics, breathe the same air as our Roman Catholic brothers and sisters and we are going to have more or less the same sociological issues,” he stressed.

“We need to understand what is happening. Can we look at this realistically? And how are we going to confront it? Let’s look at the realities and think where God is calling us. Let’s look with the eyes of Jesus trying to be close, to touch and heal.”

“Our hope is in the Lord who came into our life. He showed us how to be with people in a very simple way. I think that if He was incarnated into the Ukrainian Catholic Church in the US at the end of the 20<sup>th</sup> and the beginning of the 21<sup>st</sup>centuries, He would come to Soyuzivka.”

After the talk Archbishop Borys answered the questions of the clergy. He encouraged them to be active in a global Ukrainian Catholic Church discussion. “We need your voice to be heard in the whole Church,” he stressed.

## **Archbishop Borys Gudziak Take Part in Seventeenth Session of Permanent Synod**

The Seventeenth (68<sup>th</sup>) Session of the Permanent Synod of the Ukrainian Greek Catholic Church, led by His Beatitude Sviatoslav, took place online October 5-7, 2021.

Metropolitan Borys, who is a member of the Permanent Synod, took part in the session along with Yevhen Popovych, Archbishop and Metropolitan of Przemyśl-Warszawa; Bohdan Danylo, Bishop of Parma; and Teodor Martyniuk, Auxiliary Bishop of the Ternopil-Zboriv Archeparchy.



The bishops discussed the next steps to implement decisions of the Synod of Bishops of the UGCC. The text of the Post-Synodal Message about the Pastoral strategic planning of the global Ukrainian Greek Catholic Church, prepared by the Synodal Group headed by Bishop Bohdan Danylo, was finalized. The bishops started preparing the next Synod of Bishops to be held in 2022: “Synodality and Catholicity: The Experience of the UGCC.”

## Clergy Appreciation Month celebrated in New Jersey deanery

October 3th, League of Ukrainian Catholics in New Jersey honored local pastors. The faithful of St. Nicholas Ukrainian Catholic Church in Passaic, gathered this past Sunday to pray the Akafist in honor of our Blessed Mother in celebration of the Feast of Pokrov and to bless water. Co-celebrants at the service were Fr. Andriy Dudkevych, pastor of St. Nicholas, Fr. Ivan Turyk from Perth Amboy, Fr. Ihor Kolisnik, Cs.S.R., Fr. Taras Svirchuk, Cs.S.R, from Newark, and Fr. Vasyl Chorniy from Ukraine.



Afterwards all were invited to a reception in the church hall prepared by the St. Nicholas Chapter of the League of Ukrainian Catholics. The League members took the opportunity to acknowledge and express the gratitude to the clergy for their dedication to their vocation and the Ukrainian Catholic diaspora. Special thanks were extended to Fr. Andriy, for his pastoral leadership in bringing together the faithful in prayer and celebration.

# Appointments



Father Ruslan Borovyi is appointed as administrator of Saint Nicholas Parish in Philadelphia, Pa. starting October 7, 2021

Ms Sofia Zacharchuck is appointed as head of the Archeparchial Commission for Youth Ministry



Deacon Volodymyr Radko is appointed as head of the Archeparchial Vocations Commission

Ms Mariana Karapinka is appointed as head of Archeparchial Communications Office



Father Roman Oliynuk is appointed as chaplain for the prayer community "Mothers in Prayer" on the Archeparchial level.

## Parish News



On Thursday, October 7, a group of Ukrainian entrepreneurs came to the St. Nicholas Parish in Philadelphia to pray the Vespers with the newly appointed parish administrator, Fr. Ruslan Borovyv. Forty entrepreneurs arrived in the United States to participate in the charity folk ball « Perelaz » in support of the Ukrainian Catholic University, which will take place on Saturday at Mykhailivka in Jenkintown.

After the Vespers, the guests arrived at the Metropolitan Borys' residence, where they had the opportunity to visit an exhibition of icons. The exhibition is organized by the Philadelphia Archeparchy and the Gallery of Sacred Arts ICONART, which is located in Lviv on Virmenska Street.

Finally, during the dinner, the entrepreneurs had the opportunity to meet and get to know the priests who had recently arrived in the United States with their families. They also had a chance to talk to Myroslav Marynovych, who also came to participate in the Perelaz as part of his book tour in the USA.

## Church News

### Pope prays for victims following report on clerical sexual abuse in France



Following the release on Tuesday of an independent report commissioned by the French Bishops and religious on sexual abuse in the Church, the Director of the Holy See Press Office says that Pope Francis's thoughts and prayers go "first to the victims" who have suffered and have had the courage to speak out.

**By Lisa Zengarini**

An independent commission established by French Catholic Bishops and religious has revealed that an estimated total of 330,000 people in France have been victims of sexual abuse within Church as children, and that between 2,900 and 3,200 priests and religious committed these crimes over a period of seventy years.

The Independent Commission on Sexual Abuse in the Church (CIASE) published its findings on Tuesday in a 2,500-page report after a two-and-a half-year investigation.

*Sorrow for the victims and gratitude for their courage*

Pope Francis learned "with pain" and sorrow of the report's contents during the recent "ad limina" visit of the French bishops to Rome, the Director of the Holy See Press Office, Matteo Bruni, said following its release.

Speaking to journalists, Bruni emphasized that the Holy Father's thoughts and prayers "go first of all to the victims" and their "wounds". He added that the Pope Francis is grateful to them for "their courage to speak out" and for "turning to the Church of France, so that, having become aware of this appalling reality and united to the suffering of the Lord for her most vulnerable children, she may take the path of redemption."

"By his prayers the Pope entrusts the People of God who are in France, especially the victims, to the Lord so that He may grant them comfort and consolation and the miracle of healing, with justice," Bruni concluded.

*Enquiring into a number of historic sexual abuse claims*

The CIASE was set up by the Bishops' Conference of France (CEF) and the Conference of Religious Men and Women of France (CORREF) in 2018, in response to a growing number of historical sexual abuse claims.

Its task was to establish the facts regarding cases of paedophilia within the Catholic Church in France between 1950 al 2020, to understand why and how they occurred

and how they were dealt with, to examine the Church's action against paedophilia, and to make recommendations.

The Commission is presided by Jean-Marc Sauvé, a high ranking French official and former vice-president of the Council of State, who submitted the report on Tuesday to Archbishop Éric de Moulins-Beaufort of Rennes, Chairman of the CEF, and to Sister Véronique Margron, President of CORREF. A press conference, which was broadcast live by the French Catholic channel KTO on Tuesday morning, was also attended by representatives of the associations of victims.

### *The hearings*

Mr Sauvé briefly introduced the conference referring to a letter from a victim acknowledging that the intense work carried out by the 21 members of the CIASE could be at times “destabilizing and discouraging”, but that it gave hope for a new start.

A member of the Commission, Alice Casagrande, a specialist in child protection issues, recounted the highly emotional atmosphere during the hearings, saying the members of the Commission were listeners rather than experts.

Speaking on behalf of survivors, François Devaux, an abuse victim of former parish priest, Bernard Preynat of Lyon, and co-founder of the association “La Parole Libérée” (“The Freed Word”), expressed his sense of “betrayal” in the face of the culture of silence and the “systemic dysfunctions” he faced in his struggle. He called for radical reforms in the Church, while thanking the Commission for its precious work.

### *330,000 estimated victims*

While acknowledging that the report cannot be exhaustive, Mr Sauvé presented its contents, offering precise data which have been collected across different fields: including theology, medicine, sociology, anthropology, psychiatry or civil and canon law.

Most importantly, he said, the investigation helped establish contact with thousands of victims. CIASE has reported between 2,900 and 3,200 child sex predators holding positions within the Church since the 1950s.

However, according to the Commission, estimates are by default, as population surveys show an estimated total of 216,000 (with a margin of error of 50,000) people currently living in France who have been sexually assaulted by Catholic priests and religious, a third of whom have been raped. Adding assaults committed by lay people (especially in schools), this estimate rises to 330,000.

### *Urgent need for “vigorous actions”*

Mr Sauvé said that overall, five and a half million people (14.5% of women and 6.4% of men) have been sexually assaulted before the age of 18 in France.

Close family and friends still remain the contexts with the highest prevalence of sexual violence, but they are immediately followed by the Catholic Church where most abuses (80%) concern boys.

CIASE’s chairman therefore called on the Church to pursue “vigorous actions”, by acknowledging past shortcomings (including the “law of silence”) and improving

formation and vocational discernment as a way to prevent the phenomenon. He also warned against what he called an excessive “sacralisation” of priests.

#### *45 Recommendations*

The CIASE report presents 45 specific recommendations, including stronger internal control mechanisms, a clearer definition of the role of the bishop so to ensure an impartial examination of the cases and enhancing involvement of laypeople in Church governance.

Calling for a "work of truth, forgiveness and reconciliation", Mr Sauvé undercored that the Catholic Church is "an essential component of society" and that it must work to "re-establish an alliance" with it.

"The Church can and must do everything to restore what has been damaged and rebuild what has been broken," he concluded.

#### *"Absolute shame"*

Following Mr Sauvé's presentation, Archbishop de Moulins-Beaufort recognized the "appalling" scale of sexual abuse in the Church in France, and thanked the victims assuring his determination "to act with them", and to change the attitudes of the Church authorities.

The CEF President promised that France's Bishops would take the time to study the report and draw their conclusion during their plenary assembly in November.

For her part, the president of the Conference of Religious of France, Sister Véronique Margron, expressed her "infinite sorrow" and her "absolute shame" in the face of what she called "crimes against humanity."

She noted that the 45 Recommendations represent a "demanding sign of confidence in the Church", which will have to work with the other institutions.

## **A monument to the Blessed Omelian Kovch solemnly unveiled and consecrated in Lublin**

On October 4, 2021 in Lublin (Poland) His Beatitude Sviatoslav, the Father and Head of the UGCC solemnly unveils and consecrates a monument to the Blessed Omelian Kovch, erected next to a former “Majdanek” concentration camp. Ceremony of awarding the honours of the Blessed Omelyan Kovch takes place later that day.



The celebration program starts with the Divine Liturgy celebrated by His Beatitude Sviatoslav in Lublin Cathedral.

The program also includes a ceremony of lighting candles at Mausoleum, a press conference, consecration and grand opening of the monument to the Blessed Omelian Kovch with the Award Ceremony after.

*The UGCC Department for Information*

## **Pope at Angelus: The Lord holds us like a Father does his child**

Pope Francis addresses the faithful gathered in St Peter's Square and urges them to accept being small in order to grow big.

### **By Francesca Merlo**

Reflecting on the day's liturgy, as he addressed the faithful gathered in St Peter's Square for the Sunday Angelus, Pope Francis noted that Jesus is unusually indignant in the Gospel reading. What is most surprising about His indignation, continued the Pope, is that it "is not caused by the Pharisees who test Him with questions about the legality of divorce, but by His disciples who, in order to protect Him from the crowd of people, scold some children who are brought to Jesus". The Pope asked, Why does the Lord gets angry with those who take the children away from Him rather than with those who argue with Him?

#### *The little are in need*

The Pope recalled that Jesus teaches that "it is precisely the little ones, that is, those who depend on others, who are in need and cannot give back, who are to be served first". Those who seek God find Him there, in the little ones, in those in need, explained the Pope.

Today the Lord takes up this teaching and completes it, adding "whoever does not receive the kingdom of God as a child receives it will not enter it" (Mk 10:15). The Pope explained that the novelty lies here: "The disciple must not only serve the little ones, but recognise himself as a little one". Knowing oneself to be small is indispensable for welcoming the Lord, added the Pope.

The Pope went on to say that it is in recognising oneself as small that we then become big. Not so much in success, he continued, "but above all in moments of struggle and fragility". The mask of superficiality is falling and our radical fragility is re-emerging, continued Pope Francis, describing it as "our treasure" because "with God fragility is not an obstacle, but an opportunity".

#### *Fragility means care*

In fact, it is precisely in fragility that we discover how much God cares for us, continued the Pope. "Contradictions, situations that reveal our fragility are privileged occasions to experience his love", said the Pope, adding that "those who pray with perseverance know it well: in moments of darkness or loneliness, God's tenderness towards us becomes - so to speak - even more present". It gives us peace, added the Pope, bringing his discourse to an end. "It makes us grow", he said. Finally, Pope Francis stressed that in prayer, "the Lord holds us close to Himself, like a father with his child", and this, he concluded, "is how we become great".

## Pope: Religions reaffirm mission of integral education

Speaking at a meeting on “Religions and Education,” Pope Francis repeated the commitment of the various religious traditions of educating the “head, hands, heart, and soul” of each individual.

**By Christopher Wells**



Pope Francis joined other leaders of world religions on Tuesday for a meeting on “Religions and Education: Towards a Global Compact on Education.” According to a press release from the Vatican’s Congregation for Catholic Education, participants engaged “in a fraternal dialogue on the major challenges for education today.”

### Shaping the future

In his **address** at the meeting, Pope Francis recalled his appeal, in 2019, to all those engaged in education to dialogue on “how we are shaping the future of our planet,” noting that change requires “an educational process aimed at developing a new universal solidarity and a more welcoming society.”

This, he said, is the reason for his call for a “broad educational alliance” to restore relationships in order to build a more fraternal humanity.

“If we desire a more fraternal world,” he said, “we need to educate young people ‘to acknowledge, appreciate, and love each person,’ regardless of our differences. He explained that education must be established not only on the “fundamental principle ‘Know yourself,’ but also on other “essential principles”: knowing one’s brothers and sisters; knowing creation; and knowing the transcendent “in order to educate in the great mystery of life.”

The Pope added, “We cannot fail to speak to young people about the truths that give meaning to life.”

### Religions and education

Emphasizing the close relationship between religions and education, Pope Francis said that, “as in the past, so also in our day, with the wisdom and humanity of our religious traditions, we want to be a stimulus for a renewed educational activity that can advance universal fraternity in our world.”

The Pope acknowledged harmful practices that, at times, may have disfigured religious education, including conflict between different religions; discrimination against minorities; disrespect for the rights of women, children and the most vulnerable; and tolerance of exploitation of creation.

In contrast, he said we are now committed to peaceful coexistence; defense of the dignity of all, and of the rights of all; and love and care for all of creation.

## Reaffirming the mission

Today, Pope Francis said, “we want to state that our religious traditions, which have always played a leading role in schooling, from teaching literacy to higher education, reaffirm their mission of integrally educating each individual: head, hands, heart and soul.”

He explained, “Let one think what one feels and does; let one feel what one thinks and does; let one do what one feels and thinks: the harmony of human integrity, that is, all its beauty of this harmony.”

The Holy Father concluded his address by inviting participants to pray silently, “asking God to enlighten our minds so that our dialogue will bear fruit and help us courageously to pursue the paths of new educational horizons.”

## Nurturing the common good: Ecumenical Social Week starts in Lviv

Author: [Maria Orynychak](#)



On October 5, the annual International Forum "Ecumenical Social Week" (ESW) starts in Lviv. For five days, representatives of the clergy of various faiths, businesses, government agencies, teachers and public activists will reflect on the sustainable development of society. Conversations will be held in the format of conferences, discussions, round tables,

presentations, seminars, sessions and lectures. You will be able to join all Social Week events online.

The international forum is organized by the Institute of Ecumenical Studies (IEC), the Ukrainian Catholic University, the Konrad Adenauer Foundation in Ukraine and the Lviv City Council. The general media partner of the Ecumenical Social Week is the [Religious Information Service of Ukraine](#).

“The forum is a unique opportunity to obtain in 5 days an incredible experience of communicating with people from various fields who are concerned about the topic of sustainable development. During the discussions, we will share our thoughts on what challenges different sectors face today in achieving the goals, how religious social teaching can contribute to achieving the Sustainable Development Goals, what the Church is doing to create a just world, and many other related topics. It is important that you can join the work in an online format from anywhere in the world,” Iryna Kitura, coordinator of the Ecumenical Social Week, said during a press conference.

Among the forum speakers are [Cardinal Michael Czerny](#), Deputy Secretary of the Department of Migrants and Refugees of the Holy See Dicastery for promoting holistic

human development; Johan de Tavernir, dean of the Faculty of Theology and religious sciences of the Catholic University of Leuven; Dafina Gercheva, permanent representative of UNDP in Ukraine and many others.

The forum program with the central theme “cherishing the common good: together towards sustainable development of society” includes 16 events, including meetings of the Ukrainian Christian Academic Society. The reporter at the first session will be French historian and theologian Antoine Arzhakovsky, founder of the IEC and the first ESW. Participants of the session will discuss the ecumenism of martyrs. The second session will focus on joint testimony during the Soviet persecution for the faith, in particular on the experience of Orthodox, Catholics and Protestants. Christian scholars will discuss the ecumenism of righteousness in defense of justice, human rights, freedom and the environment during the third session.

“During the meetings, we will talk about martyria as martyrdom and righteousness. We are often used to thinking of monks as just sitting in their cells. At the sessions of the Ukrainian Christian academic society, we want to see how holiness can be understood as service,” said Pavlo Smitsnyuk, director of the Institute of Ecumenical Studies of UCU.

The international public forum “Ecumenical Social Week” is a project that includes academic, cultural, artistic, educational and practical events. For 14 years in a row, the Forum has brought together people from all over Ukraine and the world. Among the participants are representatives of the public sector, the business environment, government agencies, youth organizations, educational institutions, religious institutions and churches of different faiths, who come together to create synergy, new ideas and success stories.

## **"There is no real dialogue without respect for the other and their identity," - Cardinal Michael Czerny at social ecumenical week**

Author: [Maria Orynychak](#)



On October 5, the annual forum "Ecumenical Social Week" started in Lviv. Cardinal Michael Czerny, deputy secretary of the Department of Migrants and Refugees of the Holy See Dicastery for the promotion of holistic human development, shared his views on migration, fraternity and development at the International Conference "nurturing the common good: together towards sustainable society". Yesterday marked the second anniversary of his appointment as cardinal.

"We see development and migration as intertwined because it is sustainable development that drives migration. They are often driven by a desire to find a better place to provide for themselves and their children. Unfortunately, the local population, thinking that they have nothing to do with migrants and, perhaps, feeling threatened, may be tempted to turn away from migrants," the cardinal said in the introductory part.

Michael Czerny named the main factors that affect the current migration processes in Ukraine. He referred, in particular, to the war in the Donbas, the annexation of Crimea and the economic downturn that they caused. Among the reasons are fundamental reforms at the state level: if they are not implemented properly, they risk becoming a factor in displacing certain groups of citizens. It should also be taken into account that a third of labor migrants are young people under the age of 35. This factor can affect national security and growth in the medium term.

"Migrants are the backbone of the Ukrainian economy. Private money transfers sent to Ukraine allow Ukrainian families to meet basic needs, including food, housing, education and healthcare. Exclusively from an economic point of view, Ukraine gets more advantages than disadvantages from migration. However, do not lose sight of the fact that the absence of parents working abroad - in most cases, the mother - can cause significant harm to the social and psychological development of children. Abandoned children are particularly vulnerable and need to be treated separately by public policy. Another touchy aspect is that women who return to Ukraine after completing their work abroad are often rejected by their families and left alone, often without means of subsistence and assistance," the cardinal said.

Development, according to Michael Czerny, is best measured by its impact on the common good, in which all components of society participate fairly. From Pope Francis' point of view, development can also be appreciated by how it embodies the all-encompassing ideal of human brotherhood and sisterhood. To be sustainable and holistic, development must include people in need, not only as beneficiaries but also as active participants or actors.

"The paradigm of fraternity, with its inclusivity, stability and comprehensive human development of the whole person, should be promoted at every level throughout the development process. The theme of human brotherhood is one of the main subjects that filigree pass through the entire teaching of Pope Francis. It began with his words immediately after the election: "Let us pray for the whole world that there will be a great spirit of brotherhood," the cardinal said.

The relationship between sustainable development and migration is also discussed in the pope's encyclical "Fratelli tutti". ("All people are brothers"). Its main message and formal point of view see "us together" as a guide to building human fraternity for world peace and living together.

"In order to save humanity and its ideals, in order to implement God's creative plan, Pope Francis constantly invites everyone to spread and promote a culture of meeting, because solidarity and brotherhood are what makes our society truly human. To start building together, you need to slow down, be patient and careful in your comparisons, and invite those who are usually out of our sight to the table. Dialogue and contention

in decision-making are becoming increasingly uncomfortable tools of the consumer economy," the cardinal said.

Politics is fundamental to the realization of universal brotherhood and social friendship. A separate section is devoted to it in the encyclical. The pursuit of peace, protection and acceptance of victims of aggression and persecution, and the promotion of justice and sustainable development must be central to those responsible for the future of countries in conflict. The vocation of politics is to serve and protect the common good, so trends of corruption and abuse of power should be avoided. Dialogue is the basis for building a fraternal society. The lack of truthful dialogue and readiness for friendship, according to Pope Francis, always has harmful consequences, and only increases the conflict and exacerbates internal tension.

"Dialogue is often confused with a frenzied "exchange" of thoughts, which does not involve true knowledge of the other, but remains a fruitless strengthening of one's own positions. This is a style that has become dominant not only in the web, where aggressiveness and hatred find refuge in the faceless communication offered by social media but also in political debates, where the ability to dominate the enemy has become more important than the ideas one wants to express. There is no real dialogue without respect for the other, his identity and recognition of the legitimacy of a different way of thinking," the cardinal stressed.

According to Archbishop Michael Czerny, in the context of Ukraine it is important to be aware of the significant potential of the Ukrainian Diaspora – emigrants are an expressive resource for Ukrainian society and the national economy, so they should be taken into account properly by both politicians and all religious, social and academic forums. The first priority is to develop effective proposals for effective policies throughout the country for the reintegration of returnees. It is also important to take into account the interests and needs of Internally displaced persons, who are also awaiting integration and participation.

"The main contribution made by the Pope to our current topic is to teach us to cooperate without jealousy, without any frustrations or divisions, in order to build a fraternal society in which no one is excluded. Enriched by the diversity of each individual's gifts, we can connect our community with bridges, rather than separating them with walls, where "we can turn borders into a privileged meeting place and where 'we' in a broad sense will become a reality," the cardinal concluded.

This year, Ecumenical Social Week brings together the representatives of the clergy of different faiths, businesses, government agencies, teachers and public activists around the topic of sustainable development.

# Spirituality and reading suggestion

## “Young man, I tell you, arise!”

“Do not weep.”

“Young man, I tell you, arise!”



In the Gospel we hear of the Lord’s divine supernatural power – to restore to life a young man, the only son of a widow. Indeed, the gospel relates the sad occurrence. The

mother’s support during her elderly years is suddenly taken away. What grieving, dismay and sorrow filled the hearts of the widowed mother and of all those who had come to Nain to express condolences and participate in the burial rite.

Jesus suddenly appears at the gates to the town. He sees the funeral procession and comforts the grieving mother with the words: “Do not weep.” Jesus then turns toward the deceased young man being carried out for burial and says: “Young man, I tell you, arise.” The sorrow now turns to joy. The widowed mother receives back her son and is overjoyed. She and all those present were in awe in seeing such divine, miraculous power.

This is for those in attendance and for us today a sign, a manifestation of God’s desire for us not to perish, but to live and to live forever with Him in Heaven. His Resurrection on the third day attests to this. In the Creed which we recite during the Divine Liturgy, we profess our belief in the life to come, that is, eternal life in Heaven.

The Lord God’s love is infinite, ever-ready to comfort and support, ready to help us in our hour of need. Man was created not to die, but to live. Death occurred as a consequence of sin, the fall of Adam and Eve. The sin of disobedience had brought disharmony, pain, suffering and working by the sweat of the brow besides. God did not abandon the work of His creation, but promised to one day send a Messiah to save mankind from sin. In the fullness of time, God sent His Only-Begotten Son to redeem us, to open wide the gates to the Kingdom of Heaven. Jesus took upon Himself the sin of the world to make atonement for sin.

As with a word God created the world and all that’s contained therein, also with a word “Arise” Jesus restores to life the son of a widow in the town of Nain. And we look forward to the day when we would hear the words of our Lord on Judgment Day: “Come, you who are blessed by My Father. Inherit the kingdom prepared for you from the foundation (creation) of the world.” (Matthew 25:34) What a joyous day it will be for all the faithful servants of the Lord God.

Fr. George Worschak

## The Pontifical Council for Culture

Vatican News continues with its inside look at the history, objectives and “mission budgets” of the various Vatican offices assisting the Pope in his pastoral ministry. Here featured is the Pontifical Council for Culture with an interview with its President, Cardinal Gianfranco Ravasi.

**By Alessandro De Carolis – Vatican City**

This dicastery is a bridge between the two shores of Christianity and the secular world. “Culture”, understood in the broadest sense, is the road that connects these two shores, the place where they meet. After almost 40 years of existence – and another 17 years of “gestation” as the Secretariat for Non-believers – the Pontifical Council for Culture has built a dense network of contacts and collaborations with international institutions, becoming a constant presence at major events – Expos, the *Biennale* in Venice, book fairs – or their own events, such as the Courtyard of the Gentiles.

Its mission is funded through a budget that makes up a portion of the 21 million Euro spread across 30 Vatican Dicasteries and institutions. It is also a mission, explains its president, Cardinal Gianfranco Ravasi, that is different from the other more traditional missions of other Dicasteries.

Q: The Pontifical Council that you preside over – in the wake of the Secretariat for Non-believers established by Pope Paul VI in 1965 as a response to the Second Vatican Council – nurtures an open and creative dialogue with the variegated world of contemporary culture. What is the style and the goals of the Council?

The Secretariat for Non-believers was the last of a series of Vatican bodies meant to be in dialogue, through which Paul VI wanted to theoretically embrace all of humanity: the Churches and the Christian communities, believers from other religions, and, finally, all those people of good will who did not belong to a specific religion. In the context of the Cold War, however, dialogue with non-believers was often strongly conditioned by the presence of regimes where materialistic ideologies reigned. The Secretariat was, therefore, directed toward culture as the field where dialogue with non-believers could take place.

Elected in 1978, Pope John Paul II brought with him an interest for anthropology and culture; and so, he established the Pontifical Council for Culture in 1982. Later, after the fall of the Berlin Wall, the Secretariat for Non-believers was absorbed into the Pontifical Council for Culture. Its goal was to propose the Gospel message to culture, and to promote the inculturation of the Gospel in the societies of our day, even in secularized societies, so that, expressed in a qualified form, the Christian message could be understandable and meaningful.

The style was and is that of dialogue, represented by the image of the proverbial bridge that connects two different shores, and allows both the voice of the Church and of Christianity to be heard in the cultural sphere, as well as the voice of contemporary society with its multiple variations to be heard in the heart of the Church.

Q: The encounter between the Gospel and culture fosters friendly and collaborative relationships with representatives of science, literature, the arts, sports, seen as

companions on the journey and authentic seekers of what is true, good and beautiful. What is the meaning of these experiences, at a time that is strongly characterized by secularism and religious indifference?

Over the decades, the Council has been able to weave a network of contacts, primarily with “secular” and non-Catholic institutions which allow us to carry out many different types of initiatives. This has been possible because our presence doesn’t come from on high or from a separate reality. It is, rather, a type of drawing near that has its own proper identity, one that walks alongside contemporary men and women, sharing their questions and expectations, their joys and hopes, their sufferings and anxieties. It is a discrete, but incisive, presence. Think, for example, about the meaning of the Holy See’s pavilion at an Expo, like the one in Milan in 2015, or the horticultural exhibit at Beijing in 2019, or even the one now in Dubai. The Holy See’s pavilion has always been one of the most highly visited, despite its small size and the fact that gadgets or promotional products are not handed out. The same can be said about the Holy See’s Pavilions within the *Biennale* in Venice (both Art and Architecture), which is extraordinarily effective, even from a popular perspective, as was the case with the ten chapels on the island of St George designed by famous architects from different countries, styles and faiths. Research conducted in the fields of technology, science and the digital culture also has a great impact. Even in highly secularized areas, a window toward the transcendent can be opened through art, science, reflection. This approach does not substitute direct evangelization, but develops the fertile ground for dialogue and serene exchange, without severity or radical clashes due to preconceptions.

Q: Cultural interests and economic administration seem to be two seemingly distant, if not irreconcilable, fields. What criteria are used to manage the Dicastery’s activity and how does the “balance sheet” and the “mission budget” go hand in hand?



Unlike other Holy See Dicasteries, whose work is strictly pastoral, administrative and legislative, directed toward within the ecclesial world, the Council is one of the entities that is projected *ad extra*. It carries out its activity through multiple initiatives, in collaboration with other entities and institutions in the “secular” realm. The creativity

expressed by our Dicastery is, then, accompanied by an activity in seeking partners and sponsors, even from the economic/financial sectors – correctly, transparently and soberly. Thanks to these partnerships, the Dicastery is able to carry out most of its many initiatives at no administrative cost to the Holy See. In this regard, those tasks dedicated to digital culture and its application are most relevant, as are those directed to scientific matters such as genetics, neuroscience and artificial intelligence, through conferences at an international level which receive organizational and economic support from outside institutions that collaborate with the Dicastery.

Q: The “Courtyard of the Gentiles”, promoted by the Pontifical Council to foster an encounter and dialogue between believers and non-believers, is celebrating its tenth birthday. What has it achieved so far and what are its future prospects regarding the major issues facing contemporary society?

Pope Benedict XVI proposed the idea of the “Courtyard of the Gentiles” in a famous 2009 Christmas discourse to the Roman Curia. His intuition was welcomed as an indication for our Dicastery which – as was said – already had the task to dialogue with non-believers, thus giving it a new thrust. From that time, the “Courtyard” has been transformed into a Foundation that keeps alive that spirit through a number of dialogic initiatives. There have been dozens and dozens of “courtyards” that have already taken place or are being planned that foster dialogue, events and works on the grand themes of human existence, or even on specific aspects of culture: from the economy to politics, from diplomacy to science, from prisons to justice, from fashion to journalism, and so forth. Some events promote a high level of discussion, especially in the scientific and philosophic areas, others are more popular and take place in many capitals on various continents. This is the structure that absolutely allows the Dicastery to enter into greater contact with “far distant” horizons and it does so with unceasing creativity and through multiple initiatives. It also avails itself of a Scientific Counsel that includes high-profile personalities in various scientific and technical fields, with an impressive organization of events and the production of analytical texts and socio-cultural research.

Q: The celebration of the 700th anniversary of Dante Alighieri’s death is an important opportunity to rediscover the universality of a message that still challenges today’s culture, even non-Catholic. At the end of the day, is Dante truly relevant and what does he still have to say to the people of our time?

Dante’s work is still universal and is one of the highest examples of the interconnection between faith and art, between theology, poetry and narrative, in the spirit of the *via pulchritudinis* (way of beauty). Beauty is, in fact, the third fundamental cultural category, along with the true and the good. There is a Dante Commission in the Dicastery that has organized a series of events connected with the 700th anniversary of the death of the Poet, and the Apostolic Letter *Candor lucis aeternae*: there will be readings of Dante’s works by famous actors in the Catacombs of Saint Callisto and an international congress on the eschatology of the *Divine Comedy*, in addition to presentations in the context of official Dante celebrations.

Q: Your Dicastery has chosen to avail itself of the collaboration of a Women’s Consultation Group, which includes high-profile figures – even non-Catholics – and even a Youth Forum. What “exchanges” are taking place with these two lively groups?

The Women’s Consultation Group was established first and came out of the observation that in our Dicastery, and more generally in the Roman Curia, there are not many qualified feminine voices who can offer their point of view on issues that are the object of our concern. It is not, therefore, a structure dedicated to feminine questions, but rather, of seeking the feminine perspective on every aspect of our work. The more recent Youth Forum began out of a similar presupposition: it is not a committee of experts who can write guides, or carry out analysis regarding the younger generation,

but which, on the contrary, is an invitation extended to a group of young people from different backgrounds, believers and non-believers, to offer their perspective, even if it is still imperfect or still being formed, but creative and original, on the great existential issues that are the most important nucleus of every human experience: the mystery of life and death, the meaning of existence, beauty, work, love and friendship, and so forth. This is also a way to understand first-hand their culture, their sensibilities, (for example, in the area of music). Managing these groups is not always easy, but it is a positive risk if you really want to have an opinion, an external and objective evaluation of our activities.

Q: Sports also comes under culture. Its language is perhaps one of the most universal and shared today. *Vatican Athletics* is being developed precisely within the Pontifical Council. It was established recently with the goal of promoting an authentic athletic culture as a “bridge” for peace and collaboration among men and women. Can you outline an initial assessment of this experience and indicate its future prospects?

Sports is one of the most characteristic phenomena of our culture. Major sporting events are huge rituals, quasi liturgies around which crowds gather and in which they can experience a sort of chorality and festiveness. Sports has also been a source of epic and inspiring models for society. In this sense, not only a pastoral, but also a cultural and ethical approach was necessary regarding the phenomenon of sports.

This has been translated into numerous initiatives and we avail ourselves of relationships with international athletic institutions. *Vatican Athletics*, then, was founded under the auspices of our Dicastery, even if it is now an independent organization: it is the first strictly athletic society in the Vatican, obviously not to win athletic medals and trophies, but to be a concrete, simple presence of those values and life styles embraced by this small reality that is the Vatican but which – through the Pope’s voice – has universal importance. The extraordinary way in which it has been received indicates the necessity of new ways of playing sports, with greater attention to values and to the educational, cultural and spiritual dimension rather than to the economic dimension of profit, thus combatting the dark side that lurks about in the world of sports.

# Announcements



**On Saturday, November 27th**, the Ukrainian American community will commemorate **the 88th anniversary of Ukraine's Holodomor Famine-Genocide of 1932-1933 with a solemn requiem service in New York City.** The ecumenical prayer service to remember and honor the millions of innocent victims of one of the worst tragedies that befell the Ukrainian nation, will be concelebrated by the Ukrainian Orthodox and Ukrainian Catholic religious hierarchies **at 1:00PM at St. Patrick's Cathedral - 5th Avenue between 50th & 51st Streets.**

**UKRAINIAN INDEPENDENCE FOLK FESTIVAL**  
*Celebrating the 30th Anniversary of Ukraine's Independence*  
**CANCELLED - SUNDAY, OCTOBER 17, 2021 - CANCELLED**  
**UKRAINIAN-AMERICAN SPORT CENTER - "TRYZUB"**

**UKRAINIAN INDEPENDENCE FOLK FESTIVAL 2021 IS**  
**CANCELLED**

With a heavy heart, UASC Tryzub announces the cancellation of this year's UKRAINIAN FOLK FESTIVAL. Our commitment to safeguarding the precious health and safety of our guests, members, families, volunteers and the general public, coupled with unexpected technical programming difficulties beyond our control, compel us to take this measure.

**MARK YOUR CALENDARS FOR NEXT YEAR'S FESTIVAL**



Next Year's Ukrainian Independence Folk Festival will take place on **Sun., Aug. 28, 2022**. We intend to re-engage the same line-up of performers as was scheduled for this year. We will be posting details, as they become available. **We invite your suggestions for our 2022 celebration of Ukraine's freedom.**



**County Line & Lower State Roads, Horsham, PA**  
**[www.tryzub.org](http://www.tryzub.org) – 267-664-3857 – [info@tryzub.org](mailto:info@tryzub.org)**

**2021 Pierogie Sales**  
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October 7-8

21-22

November 4-5

18-19

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16-17

**PICK UP TIMES**

Thursdays 1:00-3:00PM

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***Order no later than the preceding Sunday***

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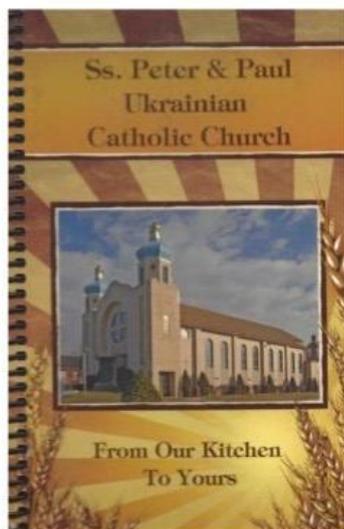
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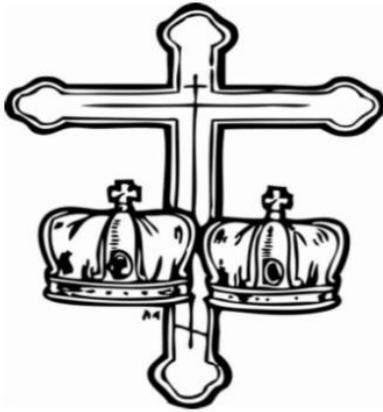
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In conjunction with the Malanka at Sea cruise, UECC is sponsoring a summer fundraising raffle. Enter to win some great prizes by calling the UECC office and requesting your tickets. Each raffle ticket is \$10. All prizes listed below.

 <p><b>UECC MALANKA CRUISE RAFFLE</b></p> <p><b>1st Prize: Balcony Cabin for two on Malanka Cruise</b> Donated by Benevolent Friends of the UECC</p> <p>2nd Prize: \$1000   Donated by Founding Benefactors</p> <p>3rd Prize: \$500   Donated by the UECC Svitlychka</p> <p>4th Prize: \$500   Donated by Natalia Bukala IMO Rich Shaffer</p> <p><b>Prizes to be drawn Sept. 25, 2021</b> <b>at the UECC Vyshyvani Vechornyci Zabava</b></p> <p><small>Need not be present to win</small></p> <p><b>0001</b>      <b>Permit 21-1602   Ticket price \$10</b></p>	<p>Name: _____</p> <p>Phone: _____</p> <p>Address: _____</p> <p>City: _____</p> <p>State: _____</p> <p>Permit 21-1602   Ticket price \$10</p> <p><b>0001</b></p>
	

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**BYZANTINE MARRIAGE:**  
**An Eastern Christian Sacrament:**  
**For the Life of the World**

**October 30, 2021**  
**Holy Myrrhbearers**  
**Ukrainian Catholic Church**  
**900 Fairview Rd ,Swarthmore PA 19081**

*A presentation by Carl Krauthaser Jr on the spirituality of marriage as found in the marriage ceremony of the Byzantine Church. What it means to be "Bridegroom and Bride" especially in relation to the Domestic Church. Examining the destructive forces which undermine marriage and family in today's secular society.*

**9:00AM Registration**

**10:00AM Marriage in the Byzantine Tradition**  
**Discussion**

**11:30AM Lunch**

**1:00PM Examination of the difficulties facing Marriage and Family in**  
**today's secular world.**

**Discussion**

**2:30PM Akathist to the Mother of God**

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Please register online by emailing your information to [HMBChurch@verizon.net](mailto:HMBChurch@verizon.net)  
Or mailing in your registration form by October 10,2021

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**Biography:**

*Carl Krauthauser Jr was born and raised Roman Catholic, Carl & his family officially changed ritual churches to the Ukrainian Catholic Church in 1995. He has a deep love for the domestic and universal church. He has served in various parishes as cantor and acolyte. A member of Holy Myrrhbearers, he and his wife Denise, call Wilmington home. He has his Masters Degree in Theology from St.Charles Borromeo.*

Office for Ministry with Young Adults (OMYA)

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Please RSVP:



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*Followed by outdoor firepit social (weather permitting).  
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