

The Way Newsletter

January 6, 2022

Feast of Theophany



THEOPHANY (January 6th, 19th)

The Feast of the Theophany is celebrated on January 6th on the Gregorian calendar and on January 19th on the Julian calendar. We commemorate the Baptism of Our Lord in the Jordan River by John the Baptist. John identifies Jesus as “The Lamb of God Who takes away the sin of the world. (Jn. 1:29)

At the Baptism of the Lord in the Jordan River, the Most Holy Trinity is made manifest. The word “Theophany” comes from the Greek, meaning “appearance or manifestation of God.” At the Baptism of Jesus, God is revealed as Three Divine Persons in the one Godhead. From the Heavens, we hear the voice of God the Father, saying: “This is My Beloved Son in Whom I am well pleased. The Second Person of the Blessed Triity is Jesus, the One Who is being baptized. The Third Divine Person is the Holy Trinity Who appears in the form of a dove, confirming the reality of the Word of God.

In both the Nativity of Our Lord and the Theophany, God appears. In the preceding Feast, Christmas, we see God as a babe and in the present Feast, Theophany, we encounter Jesus as perfect God in human form, fully grown (no longer a babe). At the Nativity, the “Sun of Righteousness” rose and now in the Theophany it shines forth. That is why the Feast of Theophany is also called the Feast of the Illumination. The liturgical propers, the sticheras of the Feast of the Theophany, elucidate this bond between the Nativity and the Theophany.

Jesus is the Second Divine Person of the Holy Trinity and thus “has no need to be baptized. For in Him, there is no wrong, no sin and therefore no need for cleansing. Nonetheless, He gives us an example of how we can receive the Holy Spirit, Who bestows upon us regeneration. In our own baptism, we die to sin and rise to new life.

Christ has brought regeneration to all mankind. The waters of the River Jordan provide cleansing, rebirth, and a life of grace proceeding from the Holy Spirit. The waters of the River Jordan become the waters of “healing.”

By His Baptism, immersion into the water, Christ washes away Adam’s sin of disobedience. All creation is made anew. Our human nature grown old through sin is made anew. The healing waters of the Jordan have become a source of incorruption. With the sanctification of the human being, man, begins the sanctification and eschatological transfiguring of all creation.

In our sacred tradition of commemorating the Baptism of Christ, we connect this event in the life of Christ with the Baptism of Ukraine (Kyivan Rus’). The River Dniro has been called “the Ukrainian Jordan.” On the Feast of Theophany in Ukraine, an ice cross is erected as a sign and memorial of Christ’s baptism as well as the Baptism of Rus-Ukraine in 988.

The blessed water is kept in Church and in one’s homes as a source of divine help and healing in times of difficulty and illnesses.

Rev. D. George Worschak

Explanation of the icon of the Theophany



The word Theophany originates from two Greek words, *Theos* – God, and *Phainein* – showing. Therefore, it literally means a “revelation of God” in Greek (Θεοφάνεια). This event is the first revelation of the Trinity in the life of Christ. Jesus Christ; God become a man; the Messiah is central to the icon. The semi-circle at the top of the Icon symbolizes heaven from which comes the voice of God the Father. The Father expresses His pleasure in His Son: *This is my Son, the Beloved, with whom I am well pleased.* Mt 3:17. From the Father comes forth the Spirit of God which *descends like a dove and alights upon Him.* Mt 3:16.

There is a significance to the mountains in the background. We know from the Old Testament that mountains are a place of encounter with God (Abraham, Moses etc.). Here the mountains witness to a divine encounter at this moment. It is as if they are reaching toward the centre of

the icon where the Trinity is revealed. Through this, we understand that all of the creation bows down to God.

Jesus, the Messiah is easily identifiable by the nimbus (halo) surrounding the His head bearing a cruciform containing the Greek letters *omikron, omega, nu* – “I am He who is” the name of God in Ex 3:14. Outside the nimbus (halo) are the Greek letters IC XC – the Christogram. In icons of the Theophany, Christ is depicted either completely naked or minimally clothed. He is the second Adam (1 Cor 15). In shame, the first Adam hid from God in his nakedness. Christ, who is both God and man, is unashamed. In Him we see the beauty of undefiled humanity. As He submits to John’s baptism, it is the Messiah that in actuality sanctifying the world. Note that His hand is in a sign of blessing. Unlike our baptism where the waters cleanse us of our sins, here, it is Christ Who cleanses and sanctifies the waters. All of creation is baptized at this moment.

In this event is a meeting of heaven and earth as evidenced by the opening of heaven and the presence of the angels. Christ in the middle is that bridge between the two. We are reminded that icons reveal not simply the physical but the spiritual reality. The angels are not mentioned in the accounts of this event, but we know that they are there, ready to attend to Him. Their hands are veiled, depicting their reverence for Him whom they serve. They are in awe that He has condescended to submit to this Baptism. We read about this in the hymnography of the feast: *The angels, beholding Him, were afraid: heaven was filled with wonder and the earth shook.* (Sessional Hymn, Kathisma 3 & Small Litany)



Although this particular icon does not show them, at the bottom of many Theophany Icons, there are small creatures which appear to be fleeing from Christ. They represent the Jordan river and the Red sea as we read in Scripture: *The sea saw and fled, the Jordan turned back* Ps114:3.

Christ God, the creator of all that is, stands in His creation and creation recognizes Him as reflected in the Psalms: *You divided the sea by your might; you broke the heads of the dragons in the waters.* Ps 74:13.

When the waters saw you, O God, when the waters saw you, they were afraid; the very deep trembled. Ps 77:16

It is significant that John stands at the right hand of Christ where the prophet Elijah stands in the icon of the transfiguration on Mount Tabor. This links the first great theophany in the life of Christ to that which occurs in the transfiguration. As do all the prophets, the lives of both Elijah and John ultimately point us to Christ. John bows to Jesus, the one who he is baptizing but who, in reality, baptizes the whole world. In many icons of the Theophany John's gaze is directed in awe toward the revelation of the Triune God. He recognizes who stands before him. Jesus the Christ, one in the Holy Trinity.

We recall that it was the Jordan river that, enabled by God, the People of God crossed, moving from East to West. Thus, they entered into the promised land and God's covenant with His people was fulfilled. In the icon, John stands on the west side of the river (earth) and the angels on the east (heaven). In this event, Christ initiates a movement from the west to the east; from the old covenant to the new; from the old, promised land to the new, promised land.

There is a tree below John which bears an ax. This reflects what John has been teaching. *Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.* Mt. 3:10. All the baptized are continually called to repentance and to bear fruit for the Kingdom of God. As part of the new covenant, the faithful are not made sons and daughters of God by their ancestral heritage but by their response to God's calling and the fulfillment of their baptismal promises. Therefore, this feast reminds us of our own baptismal promises and urges us not to become spiritually lazy but to work to fulfill them.

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Archeprarchy News



Christmas Appeal for the Archeprarchy of Philadelphia

“For your sake our Lord Jesus Christ became poor although he was rich, so that by his poverty you might become rich. It is appropriate for you who began not only to act but to act willingly last year: complete it now. Your surplus at the present time should supply their needs, so that their surplus may also supply your needs.”

2 Cor. 8: 9-11, 13.

December 2021

Dear Brothers and Sisters in Christ,

Glory to Jesus Christ!

I thank you for your faithfulness in the arduous pandemic circumstances. I thank you because you reach out to each other. You keep community prayer going. You welcome each other, and me, warmly in our parishes and schools. You show how the Lord *continues* to encounter us. God comes to meet us in our real-life joys and hardships. This is particularly true in Christmas and in the family celebrations and challenges that are before us.

All of humanity has suffered. Millions have died. Covid continues to rage in many counties, especially Ukraine. Here in America, during the first year of the pandemic, our Metropolia lost 22 of approximately 300 clergy and religious (not all from the coronavirus) — a mortality rate of 7% over twelve months during which we had no new ordinations nor vocations to our religious orders.

Last year’s Christmas letter identified the severe clergy shortage as the single greatest obstacle to our ministry. We all need and want priests to be in our parishes sharing our joys and be compassionately present in our pain. Many of our priests have had little or no time off for years. We shared the hope of bringing new clergy from Ukraine to address this dire need.

Thank God, in the spring and summer, eight new missionaries — six priests, a subdeacon and a lay woman — arrived to begin serving in the Archeprarchy, the culmination of almost two years of preparatory work. They are open to God’s call and have an impressive range of talents. By now, many of you have met at least one of them. They bolster our parishes and ministries, gladly facing the challenges of new circumstances. Their presence is a blessing and a joy!

Fathers Ruslan Borovyi, Andriy Chornopysky, Ihor Kolisnyk (CSsR), Yaroslav Lukavenko, Ostap Mykytchyn, and Roman Oliinyk have served in over a dozen parishes throughout the Archeprarchy substituting for pastors wherever needed. Some have

already embraced long-term assignments. Five of the six missionary priests are husbands and fathers, and their families take active roles alongside them. Mariana Karapinka, along with the married team of Halyna Vasylytsia and Deacon Andrii Rubel, work to transform and develop the Archeparchial Communications Office. Their professional output is prodigious. It is recognized by many of you but also outside of our community, especially by our Roman Catholic brothers and sisters. I hope you enjoy following news from various parishes and communities as much as I do. They are showing the personal and human side of the Archeparchy, especially through the top-notch videos!

A key development of the last months has been our Archeparchial Planning, part of the Pastoral Plan of the global Ukrainian Catholic Church. The four Sobors (councils) conducted in 2019 and 2020 served to collect your input on topics like communion and unity, catechesis, liturgy and prayer, and service to those in need.

They became the foundation of our first formal planning meetings in August 2021 and led to the creation of four teams of more than 50 laity, religious, and priests who will ensure the implementation of financial, social, and ministerial strategies. These four teams are responsible for making “the rubber hits the road.” These intentions will not remain on paper. With the active involvement of our clergy, religious, and laity, the carefully recorded desires expressed by representatives of our parishes during the Sobors are leading to action.

All aspects of our Pastoral Plan are animated by *your voices*. The Archeparchy is yours. As Paul teaches, based on the example of Jesus himself, my vocation as Metropolitan is to be a servant of servants, not an ecclesial or secular CEO: “For we do not preach ourselves but Jesus Christ as Lord, and ourselves as your slaves for the sake of Jesus” (2 Cor. 4:5). In this ministry, I need your help and you deserve to be informed. Transparency and frequent communication are top priorities. The Sobors, the Archeparchial Planning, *The Way* are all conduits between the pews and the Chancery. I am asking that you follow our progress, especially by reading *The Way*, and participate in every way possible. (If you are not on the electronic mailing list and would like to receive *The Way*, please write to theway@ukrcap.org or call our chancery in Philadelphia (215) 627-0143)

Allow me to share with you a special request. **Would you consider giving generously to our Christmas Appeal to support the ministry of our new priests and lay workers? Your Christmas donation will be doubled! A generous anonymous donor has extended his pledge made in February to match every donation for the new missionary project.**

The work of the new missionaries is only a part of the Archeparchy’s activity. Our dedicated experienced priests, with your help, have kept our parishes running despite formidable obstacles. We have established a growing food pantry and social ministry bringing the light of Christ to the darkest corners of Philadelphia. Our new Commission for Youth Ministry is headed by a wonderful laywoman from Philadelphia, Sofia Zacharczuk, who at 28 became my new chief-of-staff and coordinator of the Archeparchy’s pastoral planning. We have a new head of the Vocations Office in deacon Volodymyr Radko, who will be ordained a priest in February. We have a new

seminarian from our Northampton parish, with two others already in formation, and 11 more candidates from Ukraine who have begun a year-long virtual preparation program to come to our Archeparchy. Please pray for them all!

God draws souls to Himself especially in troubling times. New life is proof of this. A newborn child in the harshest of circumstances gives us perspective and hope. Mary gave birth to Jesus in a den for animals, not in a sparkling and sterile maternity ward. The manger, our Lord's crib, was a trough for livestock. The challenges only mounted! Herod sought to kill the infant Jesus. The Holy Family became homeless refugees in Egypt. The life of the Lord on earth began in dearth, dung, and danger...but He is the Son of God who brings hope and salvation to the world!

Soon we will celebrate God's closeness in the Nativity. We will greet one another exclaiming *CHRIST IS BORN!* God's love never shies away from our hardships. Let us extend and multiply that divine gesture and continue to reach out to each other. Please help the Archeparchy develop new missions serving those in need by giving to the Christmas Appeal that this year will be generously matched one for one. I sincerely thank you for your prayers, for your spiritual and material support.

May the peace of the Lord and the joy of the Savior's Nativity be with you and your loved ones this Christmas and throughout the New Year.

Христос раждається! Славіте Його!

Christ is born! Glorify Him!

Gratefully yours in the Newborn Savior,

+Borys

Christmas at Our Parishes







Bishop Visits Assumption Parish in Perth Amboy

The Most. Rev. Andriy Rabiyy, Auxiliary Bishop of the Ukrainian Catholic Archeparchy of Philadelphia, visited Assumption Parish in Perth Amboy, NJ where he celebrated four Christmas Liturgies.

In his homilies the Bishop spoke about the many blessings of the Christmas season and encouraged all not to reject the only person who can guarantee our future—Jesus born on Christmas in the manger.



On December 26, the head of the National Council of Ukraine on Television and Radio Broadcasting, journalist Olha Herasymyuk, visited Philadelphia. She visited the Cathedral of the Immaculate Conception, the Treasures of Faith Museum and held the meeting at the Metropolitan's residence.

From the Archives
Metropolitan Constantine Bohachevsky
(June 17, 1884 - January 6, 1961)

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FOR THE WAY, and the truth,
and the life — John 14:6

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In Memoriam



† **Constantine Bohachevsky**
Archbishop Metropolitan Of Philadelphia Archeparchy

June 17, 1884 - January 6, 1961

God Grant Him Eternal Rest!

Parish News



A Christmas retreat was held at St. Michael's Parish in Jenkintown on January 2-5, 2022. Fr. Ihor Kolisnyk, CSsR directed the retreat. The faithful had opportunities for Confession over several days.

Fr. Kolisnyk arrived in May 2021 to serve in the United States along with the larger team of missionaries. He

entered the Congregation of the Most Holy Redeemer ("Redemptorists") at the age of seventeen. Fr. Kolisnyk has rich experience in missionary work at the parish level in Ukraine and elsewhere, including New Zealand, Austria, Germany, and Canada.



On Tuesday, January 4th, 2022 Olyphant, re-elected officers were sworn in by Judge Julia Munley of Lackawanna County Court of Common Pleas,, at the Olyphant Borough Building. The Very Rev. Nestor Iwasiw, Pastor of Ss. Cyril and Methodius Ukrainian Catholic Church, Olyphant opened and closed the session with a prayer.

On Sunday, January 2, 2022, religious education students at Patronage of the Mother of God Church in Hillside, NJ, discussed the Epiphany in their classes. The Feast of the Epiphany, also known as the Theophany, is on January 6. The children also took an active role in the Solemn Blessing of Water with Fr. Vasyl Vladyka.

Students compared how the Roman Church and Eastern Catholic Churches celebrate the Epiphany. The children were amazed that Armenian Christians celebrate Christmas (i.e. the Nativity of Our Lord) and Epiphany together on January 6. This was a standard practice for all Christians before the 4th century but one that gradually declined. Today only the Armenians continue this tradition.

After Liturgy parishioners took Holy Water home to be used throughout the upcoming year.



Father Volodymyr Popyk, of St Stephen UCC in Toms River, NJ, celebrates the anniversary of his priestly ordination.

On Wednesday, January 5, 2022 Father celebrated the 25th anniversary of his ordination to the priesthood. Since 2005 Father served in the following parishes in our Archeparchy: Trenton, NJ; Nanticoke, PA; Plymouth, PA; and Toms River, NJ (where he currently serve). *The parish councils along with all parishioners of St. Stephen Ukrainian Catholic Church in Toms River are sending a warm congratulations and many happy years to Father!*

On Thursday, December 23, the last day before Christmas break, the faculty and student body of St. Nicholas School in Passaic attended an Advent Prayer Service led by the pastor, Father Andriy Dudkevych, and Sr. Cecelia, SSMI.



Following the service, eighth grade students, along with Fr. Andriy, Sr. Kathleen, SSMI, and Mrs. Sonia Lechicky, delivered food items that students had collected during Advent to the food pantry at St. Michael's Byzantine Catholic Church which is also located in Passaic. Fr. Jack Custer, pastor of St. Michael's, was grateful and amazed at the amount donated by the school community.

"We thank Fr. Andriy Dudkevych, Sr. Kathleen Hutsko, and the eighth grade class of St. Nicholas Ukrainian Greek Catholic School for their Pylypivka Food Drive to benefit St. Michael's Food Pantry. We commend St. Nicholas School for the fine young people they are forming and for their tenacity in remaining the *only* Catholic parochial school in the city of Passaic. May God grant them many blessed years in health and happiness!" He gave these remarks from the Byzantine Cathedral of St. Michael the Archangel in Passaic.



Fr. Michael Hutsko celebrated Divine Liturgy on New Year's Eve at Ss. Peter and Paul Church in Mount Carmel, PA.

Church News

2021 with Pope Francis: Journeys, reforms, and the challenge of Covid

Pope Francis' year has been intense, with three international Apostolic Journeys, eight Motu Proprios on various reforms, the opening of the Synodal path, appeals concerning issues of global importance, and a successful surgery at the Gemelli hospital.

By Salvatore Cernuzio



Pope Francis prays the Angelus from the Apostolic Library

Three international Apostolic Journeys, from war-ravaged Iraq to the peripheries of Slovakia and the suffering of refugees in Lesbos. Eight Motu Proprios, on issues as diverse as ministries for women, changes to the Vatican judicial system, and the regulation of the older form of the Mass. The start of an unprecedented synodal path that will involve all the dioceses throughout the world. Encounters and audiences, as well as international events inside and outside Rome. And, in the midst of a busy year, the Pope underwent an operation on his colon at Rome's Gemelli Hospital.

The past year with Pope Francis deserves to be reviewed in its entirety, considering the mass of appointments and commitments that have seen the Pope as protagonist – a fact that should not be taken for granted in a year filled with uncertainties and restrictions caused by the Covid emergency; and taking into account the health conditions of the 85-year-old Pontiff, who began the year with sciatica problems that prevented him from presiding over the Te Deum on 31 December and the Mass on 1 January.

A vaccine for the body, a vaccine for the heart

The year that is now drawing to a close opened with the Pope still “caged” (borrowing his own expression) in the Apostolic Library for the Sunday Angelus and General Audiences, in order to avoid crowds and contagion. From the Vatican Apostolic Palace,

streamed live worldwide, as the world faced 2021 bearing the wounds of the pandemic, Pope Francis began the year with these words:

“While we hope for new beginnings and new cures, let us not neglect care. Together with a vaccine for our bodies, we need a vaccine for our hearts. That vaccine is care. This will be a good year if we take care of others...”

Pilgrimage to Iraq

The Argentine Pope’s “cure” took the form of three international trips to different parts of the world wounded by war, poverty, and migration. First and foremost – and not just chronologically – was the 5-8 March visit to Iraq: *the* trip of the pontificate, the first by a Pope in the Middle Eastern region devastated by extremist violence and jihadist profanations. The decision, announced in December 2020, was seen by many as hazardous and risky, due not only to the danger of contagion but also for security reasons. The Pope, however, wanted to go through with visit, so as not to disappoint the people who, twenty years earlier, had been unable to embrace John Paul II.

Among the suffering people who welcomed him in the dusty neighbourhoods of Baghdad or the dirt roads of Qaraqosh, Pope Francis made himself present as a “pilgrim,” also meeting Ayatollah Ali al-Sistani, a pivotal figure in Shiite Islam. And from Mosul, the scene of torture and executions in the past, he raised a cry to the heavens against all forms of violence carried out in the name of God.



Prayer for victims of war in Iraq

Among the poor in Slovakia and migrants in Lesbos

This cry came to the fore once again during his trip to Slovakia (12-15 September): from the Shoah memorial in Bratislava, Pope Francis spoke of “blasphemy” when the name of God is used to destroy human dignity; and in the Roma ghetto of Luník IX, he stigmatised racism and discrimination.

His cry became an appeal and then a condemnation of that “shipwreck of civilisation” that takes the form of barbed wires and migrant shacks – sweltering in summer and freezing in winter – where thousands of migrants live in inhuman conditions in the Reception and Identification Centre of Lesbos, which the Pope visited at the end of the trip to Cyprus and Greece (2-6 December).

From this limbo at the gates of Europe, after having “looked into the eyes” of the wounded flesh of men, women, and children, Pope Francis’ voice resounded forcefully: “*Let us not allow our sea (mare nostrum) be transformed into a desolate sea of death (mare mortuum).*”



Pope Francis at the Reception and Identification Centre of Mytilene

Reforms

While travelling around the world, but with his eyes fixed on the reforms that will take shape in the next apostolic constitution *Praedicate Evangelium*, Pope Francis published eight Motu proprios from January to November, which introduced changes and innovations in the pastoral, financial, and judicial spheres.

The first, *Spiritus Domini* (11 January), established that the lay ministries of Lector and Acolyte may be entrusted to women. Then came the Motu proprio of 16 February which updated the Vatican’s criminal justice code, followed by the Apostolic Constitution *Pascite gregem Dei*, signed on 23 May, promulgating the new Book VI of the Code of Canon Law which contains regulations on canonical criminal sanctions in the Church. On 24 March, considering the deficit that had characterised the Holy See’s economic management for years and the worsening circumstances caused by the pandemic, the Pope decided to cut the salaries of cardinals, superiors and religious. In the same vein, on 29 April, he introduced an anti-corruption clampdown, stipulating that senior managers would have to sign a declaration stating that they had no criminal

convictions and were not under investigation for terrorism, money laundering, or tax evasion; and stipulating that they could not have assets in tax havens. The following day, 30 April, the decision was made that the Vatican tribunal would also be competent for criminal trials involving cardinals and bishops. On 11 May, Pope Francis published *Antiquum ministerium*, establishing the ministry of catechist. In the middle of summer, on 16 July, he promulgated *Traditionis custodes*, which redefined the procedures regulating the use of the older form of the Roman Missal. The document received generally positive reactions, but also provoked several *dubia* that were answered by the Congregation for Divine Worship on 18 December. The final Motu proprio was issued on 26 November to set up a Pontifical Commission to verify and apply Mitis Iudex Dominus Iesus (in force for six years) on matrimonial nullity processes in the Italian Church.

Trials before the Vatican Tribunal

On the subject of trials, 2021 was also the year of the two significant legal proceedings at the Vatican Tribunal: one for alleged sexual abuse in the Saint Pius X Preseminary, which began on 14 October 2020 and ended on 6 October 2021 with the acquittal of the two defendants; and the ongoing trial for alleged financial wrongdoing concerning funds from the Secretariat of State. Begun on 27 July, the trial, now in its fifth hearing and still stuck in procedural skirmishes, will resume on 25 January.

Surgical operation at Gemelli

In the history of the pontificate, the year that is about to end will also be remembered for the news about the Pope's health. Starting with sciatica, then the Pfizer vaccine which the Pontiff received on 13 January (with subsequent booster shots), and finally the admission to Gemelli, on 4 July, for a pre-planned operation for diverticular stenosis which saw him stay for ten days in the so-called “third Vatican.”

From the tenth floor of the Roman hospital, the Pope appeared for the Angelus recitation, with some children from the oncology ward beside him, calling for good health care to be “accessible” to all. The operation offered the occasion for speculation about the possibility of the Holy Father resigning. He himself spoke to the issue in a long interview with the Spanish radio station COPE, stating that such a decision had never crossed his mind.

An unprecedented synodal path

The year 2021 was also the year in which Pope Francis introduced one of the most important novelties from an ecclesial point of view: the opening of a three-year-long synodal path, which will commence “from below,” that is, from the faithful – but also from every part of the world, and which will culminate in 2023 with a great assembly in the Vatican. The three phases of this new itinerary were announced in May: the synodal path opened with a Mass in St Peter's on 10 October, and will be followed by diocesan, continental, and universal phases.

The Synod should not become “a Church convention, a study group or a political gathering, a parliament, but rather a grace-filled event, a process of healing guided by the Spirit.”

Vaccines, the climate, peace, the poor

Numerous appeals have marked these twelve months, begin with those in favour of Covid vaccines. On the one hand, the Pope called for equitable distribution and rapid access to the vaccines, especially in the poorest areas of the world.

“May everyone, without exclusion, be given the opportunity to be protected by the vaccine as soon as possible”, said the Pope as he presided over a Rosary for the end of the pandemic in the Vatican Gardens on 31 May. Pope Francis also encouraged people not to give in to scepticism, fake news, and ideologies; and to receive vaccination, because doing so “is an act of love” – a position reinforced by the Holy See, which on 22 December introduced new provisions for entry into Vatican City.



Pope Francis speaks at the encounter at the Colosseum

The Pope also made appeals for the earth and the safeguarding of our common home – a plea eloquently expressed in *Laudato sí* and renewed in *Fratelli tutti*. On the very day of the latter encyclical’s first anniversary, Pope Francis gathered scientists and leaders of different religions at the Vatican for an encounter ahead of the COP26 Meeting in Glasgow (which he was unable to attend). The Vatican gathering concluded with the signing of a joint document calling for zero net carbon emissions. Two months earlier, on 7 September, with the Patriarch of Constantinople, Bartholomew, and the Archbishop of Canterbury, Justin Welby, the Pope had signed an appeal on the urgency of environmental sustainability and the importance of global cooperation.

With equal vigour, Pope Francis has kept the focus on issues of peace and disarmament. One cannot forget the words he spoke on 7 October at the Colosseum for the meeting, organised by the Sant'Egidio Community, with representatives of the various religions. The Bishop of Rome made an appeal to “demilitarise hearts... lay down arms... reduce military spending... [and] convert instruments of death into instruments of life,” investing in education and health.

Without forgetting the poor

Among the many meetings – despite the pandemic – with Heads of State and Government (including US President Joe Biden, French President Emmanuel Macron, the President of the European Commission, Ursula von der Leyen, and the last one with outgoing Italian President Sergio Mattarella), political leaders or civil society, Francis did not forget the poor: those for whom he chose the name of the Poverello of Assisi at the Conclave that elected him in 2013.

It was in the hometown of the Umbrian saint, on 12 November, that the Pontiff brought together more than 500 people living in poverty and hardship from Italy and Europe. The private visit was his only journey within Italy this year. Amidst moving testimonies, songs and prayers in the Basilica of Santa Maria degli Angeli, the Pope pointed out the new forms of poverty, such as women treated as bargaining chips; children enslaved, starving, shipwrecked; families suffering social inequalities; and the unemployed; and called for the poor to be “given back” their voice and dignity. He called for the cancellation of the debt of poor countries, a ban on arms, an end to aggression and sanctions, and the liberalisation of patents so that everyone has access to vaccines. Pope Francis also relaunched two proposals to be implemented immediately: a minimum wage and a reduction in the working day.

Looking ahead to 2022

Two important events are planned for the new year: on 27 February, the meeting organised by the Italian Bishops' Conference in Florence with the bishops and one hundred mayors of the countries bordering the Mediterranean; and on 22-26 June, the tenth World Meeting of Families in Rome on the theme “Family love: A vocation and path to holiness.”

As far as international trips are concerned, a visit to Canada has been announced (dates are not yet official), in the context of the reconciliation process between the episcopate and indigenous peoples, disrupted by the discovery of mass graves at the former residential schools that had been entrusted by the government, to various Christian Churches, including the Catholic Church.

In various interviews, Pope Francis has also expressed a desire to visit Congo, Papua New Guinea, East Timor, and Hungary in the future – the latter would be a quick stop in September for the conclusion of the International Eucharistic Congress in Budapest.

The desire for a pilgrimage to Lebanon, in the grip of a serious humanitarian, political and economic crisis, a country for which he prayed with the heads of the Eastern Churches on a day of ecumenical prayer on 1 July in St Peter's, has never faded. Nor has the desire to visit South Sudan with the Anglican Archbishop of Canterbury Justin Welby. Recently, the Secretary for Relations with States, Archbishop Paul Richard Gallagher, went to prepare the way for the Pope's arrival “probably already next year.”

Finally, on the return flight from Athens, the Pope said he was “always willing to go to Moscow” to meet again, after the 2016 meeting in Cuba, with Kirill, the Orthodox Patriarch of Moscow and All Russia.

These dates remind us of themes of eternity, - His Beatitude Sviatoslav recalled three significant events of 2021



Today I would like to three significant events of 2021: the 75th anniversary of the Lviv Pseudo-Council, the 425th anniversary of the Brest Union and the 10th anniversary of the three metropolitans of the UGCC. These dates show a certain coordinate system in which we move and grow.

They remind us of themes of eternity which return with these anniversaries, and which we seek to comprehend.

Father and Head of the UGCC His

Beatitude Sviatoslav announced on live TV at the end of the year, in which the Major Archbishop summarizes the results of the past year and shares his expectations for the upcoming one.

“Recalling the 75th anniversary of the notorious Lviv Pseudo-Council of 1946, during which our Church was officially liquidated and driven underground, it was finally revealed and documented that this Lviv Pseudo-Council was not a church event, but a completely modeled by the repressive machine of the USSR”, recalled His Beatitude Sviatoslav and added that distressfully we also saw many priests of our Church recruited by KGB agents who took part in that council.

However, thanks to all studies, the event of the Lviv Pseudo-Council was reconsidered in the academic environment.

The second anniversary we celebrated this year is the 425th anniversary of the Brest Union.

Recalling this event, the Head of the Church explained that the anniversary of the union prompted us to redefine very deep questions of church circles, in particular, whether church unity is something to look for, or rather leave it in the past and say we no longer need it.

“Indeed, the UGCC is trying to modernize its ecumenical concept - the attitude towards our Orthodox brothers, Protestants and representatives of other religions. The UGCC has a certain mission - to watch over the search for the lost unity among Christians, which is part of the identity of every Eastern Church, in particular, the UGCC”, the Head of the UGCC highlighted.

Thus, the third significant event that His Beatitude Sviatoslav drew attention to was the decade of creating three new metropolises in Ukraine: Lviv, Ivano-Frankivsk and Ternopil-Zboriv.

“Our metropolises have different faces. This is our chance for development, which gives everyone the opportunity to maintain their identity and at the same time create unity on other grounds”, he added.

“Hence, reflecting on all these events we gained experience in how to be a Church in a new way, in accordance with new social, historical, cultural and even epidemiological circumstances. But we exist, we develop, work, serve our people, no matter where they are”, the spiritual leader of Ukrainians summarized.

The UGCC Department for Information

His Beatitude Sviatoslav greeted Ukrainians on New Year

The Father and Head of the UGCC His Beatitude Sviatoslav, congratulated Ukrainians on the New Year 2022 and wished first of all peace from God, as well as the power of His love and mercy to change for the better and build the space of love and respect for a person around us.

In a video greeting, His Beatitude Sviatoslav noted that 2021 was full of various experience, he brought us joys and sorrows, achievements and losses.



Summing up this year, the Head of the Church encouraged all people of good will to thank the Lord for being near and allowing us to live this time, and now introduces us to this New Year.

In the New Year 2022, the Head of the UGCC wished Ukrainians all-embracing faith in God, faith in the fact that the Lord himself, the Creator and Savior travels with us throughout our earthly life.

I wish you, first of all, God's peace and the power of his love and mercy. May Jesus, the Prince of Peace who is coming to be born among us, be our light of hope, strength and energy that will allow us to change ourselves for the better and build a space of love and respect for a man around us.

The UGCC Department for Information

Pope's World Day of Sick message: Nearness, charity for those who suffer



Pope Francis releases his message for the 30th World Day of the Sick, and urges Catholics and Church-run institutions to continue efforts to heal and soothe the wounds of those suffering illness.

By Devin Watkins

“Be merciful, even as your Father is merciful” (Lk 6:36): Standing beside those who suffer on a path of charity.”

Those words formed the theme of Pope Francis’ message for the World Day of the Sick—scheduled for 11 February—which was released on Tuesday.

The Pope noted that this year’s occurrence marks 30 years since Pope St. John Paul II instituted the World Day to encourage all members of the Church to “be increasingly attentive to the sick and to those who care for them.”

He also expressed his gratitude for the great advances in healthcare and pastoral care of the sick in the intervening three decades, while recalling that many people still live in areas that are poorly served by healthcare systems and pastoral outreach.

He noted that the annual celebration of the World Day of the Sick is taking place in St. Peter’s Basilica, rather than in Arequipa, Peru, as originally planned, due to the ongoing health crisis.

Pope Francis’ message comes a few short months after his own brief hospital stay at Rome’s Gemelli Hospital following a scheduled surgery on his colon.

‘Merciful like the Father’

In his message, Pope Francis reflected on various aspects of “mercy,” starting with the mercy of the Father.

He said God’s mercy is part of His very nature and combines “strength and tenderness.”

“God cares for us with the strength of a father and the tenderness of a mother. He unceasingly desires to give us new life in the Holy Spirit.”

‘Jesus, the mercy of the Father’

The Pope said that Jesus offers the best witness to the Father’s merciful love for the sick.

In His earthly life, Jesus healed all manner of disease and illness, and made it an important part of His missionary mandate to the apostles, who were sent to “proclaim the Gospel and to heal the sick.”

Pope Francis drew on a consideration by French philosopher Emmanuel Levinas to explore why ministering to the sick is such an important part of the Christian mission.

“Pain isolates in an absolute way,” said Mr. Levinas, “and absolute isolation gives rise to the need to appeal to the other, to call out to the other.”

The Pope said acute experiences of our human frailty urge us to seek out those near to us, and it is the Church’s job to respond with concrete signs of God’s charity.

“When individuals experience frailty and suffering in their own flesh as a result of illness, their hearts become heavy, fear spreads, uncertainties multiply, and questions about the meaning of what is happening in their lives become all the more urgent.”

‘To touch the suffering flesh of Christ’

Pope Francis went on to consider the many healthcare workers who daily minister to “the suffering flesh of Christ.”

He thanked all healthcare professionals and volunteers for dedicating their lives to helping those who suffer.

“Dear healthcare workers, your service alongside the sick, carried out with love and competence, transcends the bounds of your profession and becomes a mission. Your hands, which touch the suffering flesh of Christ, can be a sign of the merciful hands of the Father. Be mindful of the great dignity of your profession, as well as the responsibility that it entails.”

At the same time, the Pope praised the technological and therapeutic advances made in the field of medicine.

Yet no advancement, he added, can allow us to “forget the uniqueness of each patient, his or her dignity and frailties.” Patients, he said, “are always more important than their diseases.”

‘Centres of care as “houses of mercy”’

The Pope said the World Day of the Sick allows the Church to take stock of her long-running dedication to providing healthcare to the poor and marginalized by opening hospitals and clinics in poverty-stricken areas.

He reaffirmed the work of Catholic healthcare institutions, calling them “a precious treasure to be protected and preserved” since they offer “the gift of charity”.

“At a time in which the culture of waste is widespread and life is not always acknowledged as worthy of being welcomed and lived, these structures, like ‘houses of mercy’, can be exemplary in protecting and caring for all life, even the most fragile, from its beginning until its natural end.”

‘Pastoral mercy: presence and proximity’

Pope Francis then expressed his appreciation for those who carry out pastoral care among the sick.

Those who act on Christ’s invitation include professionals like hospital chaplains, as well as ordinary Catholics who take the time to visit their ailing neighbors.

“If the worst discrimination suffered by the poor – including the sick, who are poor in health – is the lack of spiritual attention, we cannot fail to offer them God’s closeness, His

blessing, and His word, as well as the celebration of the sacraments and the opportunity for a journey of growth and maturation in faith.”

United to Christ in our suffering

The Pope wrapped up his message for the 30th World Day of the Sick by entrusting all the sick and their families to the intercession of Mary, Health of the infirm.

“United with Christ, who bears the pain of the world, may they find meaning, consolation and trust,” he concluded. “I pray for healthcare workers everywhere, that, rich in mercy, they may offer patients, together with suitable care, their fraternal closeness.”

Celebrating Christmas is to experience fullness and fruitfulness of relationship with God, - Head of UGCC on Sunday before Christmas

Celebrating Christmas means to experience together with Abraham, Isaac and Jacob the



peak of the fruitfulness of our faith in Christ, who is coming to be born in our life. To celebrate Christmas is to join and continue the genealogy of Jesus Christ in modern society, in his joys and sorrows, customs and intellectual pursuits, culture and art. His Beatitude Sviatoslav, the Father and Head of the UGCC said in his homily on the Sunday before Christmas.

In his homily the Head of the UGCC noted that the Sunday of the Holy Fathers is the last before the Nativity

of the Lord. This Sunday's Bible Readings proclaim the end of waiting time and the arrival of the completeness of time.

He assumes that one line in the apostolic reading which opens in the dynamics of the growing relationship between God and a man.

“The maturity in relationship makes the genealogy of Jesus Christ fruitful. The fullness of the maturity in relationship between a man and God, the preacher says, is the goal to which the Lord has directed all mankind through fruitfulness in the faith taken from the fathers of Old Testament.

“Interestingly, the same dynamics of attitudes toward God and His promises are revealed today in the story of Joseph the Betrothed as a direct context of the preparation for Christmas. Righteous Joseph walked the same path of maturity and fruitfulness in the faith that we hear about today in the example of the fathers of the Old Testament”, mentioned the Head of the UGCC.

His Beatitude Sviatoslav emphasized that we have been preparing for Christmas for so long because as human beings we need the fulfillment of time - the fullness of time of maturity, from alienation and skepticism to listening and trust, from self-centeredness to openness to God and his word.

This is we who need to mature in order to be united with our God and Savior in the Holy Sacraments of Confession and Eucharist. We need full time for prayer and fasting to hear the voice of the Holy Spirit who will open our eyes and enable us to see the Creator, the Source of Wisdom among ignorant shepherds, the Almighty in the helpless newborn baby, the Eternal God.

The UGCC Department for Information

Pope's January prayer intention: For those who suffer religious persecution

Pope Francis dedicates his first prayer message of 2022 to combatting religious discrimination and persecution, reminding us that religious freedom is not limited to freedom of worship, but is tied to fraternity.

By Vatican News staff reporter

“How can we allow that in this society, which is so civilized, there are people who are persecuted simply because they publicly profess their faith?” asks Pope Francis in the video for his monthly prayer intention for January 2022.

“How is it possible that many religious minorities currently suffer discrimination or persecution?”

The January prayer intention marks the beginning of the seventh year of the Pope Video, a ministry of the Pope's Worldwide Prayer Network.

In his message released on Tuesday, the Holy Father says that persecuting people simply because they publicly profess their faith is “inhuman” and “insane.”

A worldwide phenomenon

Catholic charity Aid to the Church in Need, which is supporting this month's message, notes in its annual “Religious Freedom in the World” report that worldwide, religious freedom is violated in one out of every three countries, comprising around two-thirds of the total world population.

More than 646 million Christians, ACN reports, live in countries that do not respect religious freedom.

Recognising others as brothers and sisters

Pope Francis emphasizes that “religious freedom is not limited to freedom of worship,” but “makes us appreciate others in their differences and recognise them as true brothers and sisters.”

Even substantial differences, such as religious differences, should “not obscure the great unity of being brothers and sisters.”

“Let us choose the path of fraternity. Because either we are brothers and sisters, or we all lose.”

During this first month of 2022, Pope Francis invites us to pray “that those who suffer discrimination and suffer religious persecution, may find in the societies in which they live the rights and dignity that comes from being brothers and sisters.”

Recommendation

The Christmas mission of the youngest: how Ukrainian scouts bring Peace Light to soldiers on the front-line

Members of Plast, the National scout organization of Ukraine, bring Peace Light of Bethlehem to Mykhailivskyi cathedral which is the main cathedral of the independent Ukrainian Orthodox church that was created in 2018.

2019/12/31

Edited by: Yuri Zoria

Every year before Christmas, *Plastoons* or *Plastuns* (Ukrainian scouts) disseminate the Peace Light of Bethlehem all over Ukraine. The fire is the symbol of peace, love, and unity. They bring the Light to city communities, hospitals, schools, government agencies throughout Ukraine. With the onset of the Russo-Ukrainian War, they have been delivering the Peace Light as a Christmas gift to Ukrainian defenders in the war zone in the east of Ukraine, conveying gratitude and support from the Ukrainian people.

The Peace Light of Bethlehem is the symbolic fire inflamed at the birthplace of Jesus Christ. Then scouts disseminate it worldwide, although mainly in Europe and the USA. The Austrian television and radio company ORF inaugurated the program in 1986 to support handicapped children and people in need at Christmas time.

Since 1998, Ukrainian scouts take part in the action each year. Plast, as the biggest and the oldest Ukrainian scout organization, conveys this mission. Since 2007, members of Plast participate in the ceremony at the Vienna Cathedral, from where the fire is transferred to neighboring countries. From hand to hand, from one scout cell to another, the Bethlehem Fire overcomes many borders and reaches everyone who waits for the light of warmth.

Why it is Plast among other scout organizations on this mission

There are many small scout organizations in Ukraine. However, only Plast has a history of 107 years and is internationally represented in 9 countries where numerous Ukrainian diaspora support it.

Plast as a part of the scout movement that emerged in Ukraine in 1911. On 12 April 1912, a group of Ukrainian scouts took the first Plast oath. The founders of Plast were Oleksandr Tysovskyi, Ivan Chmola, and Petro Franko.

At that time, the youth in Plast was trained to shoot from a rifle and revolver, to make distant military marches with backpacks, to signal, to make bandages and so on. In modern Plast, some of these still relevant skills are taught. However, much more attention is paid to psychological, intellectual and emotional training of youth as well as humanitarian service:

“The main principles of the Plast method are voluntary membership in the organization, education through games and work, gradual engagements and tests, group system of self-organization, knowledge of environment through living in nature, support for special hobbies, interests, and abilities of young people.”

Although Plast was founded in Western Ukraine and restored mainly there after 1991, today the movement expands more and more to the eastern part of the country. In 2018, some 700 volunteers contributed to raise 1.3 million UAH (US\$53,000) of charitable funds for the development of the Plast movement in the east of Ukraine. It was the greatest sum of money ever collected on the Ukrainian crowdfunding platform Biggidea. As a result of constant work, today Plast is represented in 22 out of 24 Ukrainian regions.

Currently, there are 137 local cells of Plast throughout Ukraine. As of 2013, seven Plast cells uniting about 150 members operated in Donetsk Oblast, three more cells existed in Luhansk Oblast. In 2014, one cell in Luhansk and one more in Donetsk ended up in the occupation zone while others remained in the government-controlled territory, in the cities of Kramatorsk, Sloviansk, Mariupol, Avdiivka, Svatove, Severodonetsk.

Peace Light to the front-line

In Ukraine, the mission of Plast became yet more important after 2014. Many adult members of the organization, who used to train youth, themselves fought in the war against Russian militants and regulars.

“I was raised in the organization Plast and swore in “loyalty to God and Ukraine.” And these are not empty words. The usual duty is always to be as helpful as possible in your post. And no pathos,” says Taras Hryvul about his and other *Plastoons’* motivation to join the armed forces of Ukraine.

However, he is also critical about the Ukrainian army as compared to Plast:

I translate the issue of the participation of Plastoons in this army into the question of reforming the modern army... Plast is an organization that is elite to some extent. We must admit that, on one hand, precious personnel cannot be scattered [by assigning them] to ordinary positions. But we have to change the general attitude towards the army.

While some adult members of the organization are fighting, the support of younger members, especially by the Peace Light, is always important.



Soldiers in the frontline received Peace Light of Bethlehem. Source: Plast’s Facebook

This year, the Plastoons brought the Peace Light to the front-line town of Bakhmut, from where it was disseminated across various detachments.

“We want our defenders, who perform combat missions on the line of contact, to feel the celebration of Christmas. This fire should warm the hearts and souls of our warriors in trenches. We hope that soon the war will end with our victory and we will live in peace,” said a member of Plast who brought the Light to Bakhmut this year.



Soldiers receiving the Light. Source: Facebook of the Operation of Joint Forces.

Peace Light of Bethlehem in the Parliament

On 17 December members of Plast brought the Light to the Ukrainian parliament and to President Volodymyr Zelenskyy.



President Zelenskyy receiving the fire. Source: censot.net

It has already become an annual Ukrainian tradition before Christmas. However, this year was special for Plast: on the day when the Peace Light arrived in the Parliament, the people's deputies finally adopted the law that recognizes the contribution of Plast to the struggle for Ukrainian independence and allows to provide the state support for the organization.

Previously, President Zelenskyy vetoed the law in September claiming that it favored Plast over other scout organizations of Ukraine by providing state funding for a specific NGO. In the new amended version of the law, the scout movement in general can obtain state and municipal support. At the same time, Plast and its contribution to Ukrainian statehood are separately recognized in the law:

This Law recognizes the historical contribution of the Plast movement to the civic education of children and young people, the acquisition and establishment of Ukrainian statehood, and launches the state policy for promoting the development of the Plast, scouting movement; honors the hundreds of platoon and scouts who died in fight to win and defend Ukraine's independence.

In the official statement, Plast states that the main point of the law is the recognition of the contribution of the organization, *"Because it is recognition, first of all, of the unique experience of civic education and national-patriotic upbringing of young people, honoring the Platoon who did not break their oaths, often giving their lives for the better future of their people and state..."*

Plast leadership was grateful to the initiators of the law who proposed to secure public funding of the organization that would allow increasing the number of centers to attract even more adult volunteers to work with children. But in the context of the debate that started, the organization called on Parliament on 5 December to adopt amendments to the law by removing the obligation of direct public funding. Currently, Plast is funded by small membership fees and donations.

Tale End: A Feast Of Feasts On Tilghman Island

October 2021 by Dr. Ron Popivchak



Striped bass (aka, rockfish) call it home.

Situated in the center of the Mid-Atlantic Coastal Plane is the longest and certainly the largest riverine estuary in America. Prehistorically, the mighty Susquehanna River carved its way southward all the way from the PA-NY border to the Atlantic Ocean. In its journey, the river eroded mountains and hills, while gaining the flow of about twenty other rivers and forming an inland sea. Today we call this watery creation the Chesapeake Bay. Fishermen call it "heaven."

The ad in the *Pittsburgh Press* was irresistible: “Southern Hospitality, Shore Dinners, Shoals of Rockfish; The Elms, Tilghman Island, Maryland.” Irresistible that is, to my dad Pete, and his two fishing friends Jim and Ralph. So that August Friday, Dad packed his gear, including his 16-year-old son Ronny, picked up his two buddies and turned his Oldsmobile eastbound on the PA Pike for the Eastern Shore of Maryland.

Leona Harrison, owner and operator of the Elms Fishing Resort, greeted us with a smile as big as the Chesapeake Bay. She showed us to our rooms and told us that Friday’s dinner would be served at 7 p.m. And what a dinner it was! Crab bisque soup, cherry-stone clams on a half shell, baked rockfish, strawberry pie ala mode. I still remember Miss Leona’s words that evening: “Eat up, boys, for you’ll need all your strength to fight all those rockfish tomorrow.” Right there and then, the Chesapeake Bay stole my boyish heart for good.

Saturday dawned clear and calm, as Capt. Buddy Harrison glided his 36’ bay boat through Knapps Narrows and into the Bay. The trolling rods were dressed smartly with shimmering silver spoons. In a matter of minutes one rod danced and then another before bowing to the hilt with hefty rockfish. We hauled fish for an hour or two before they scattered to safety. Capt. Buddy then pointed out a dark cloud in the distance, quickly gunning the Detroit diesel to full throttle. He explained that the “cloud” was an immense flock of gulls diving on a school of bait, small alewives, which were driven to the surface by rockfish.

After several hours of chasing and catching the hungry fish all over the Bay, we informed the captain that all four of us had come down with “Rockish Elbow” and had enough. Buddy just smiled knowingly and turned the bow east and headed home. It was a day on the water that we will never forget! After a quick shower and another glorious dinner with all the fixings, we headed for the bunkroom as tired and happy as the proverbial clam.

Sunday morning we forced ourselves awake, packed up our belongings for the long drive home, and made our way downstairs to say “goodbye” to Miss Lona. She asked us if we might stay for breakfast in the dining hall. Dad thought it a good idea and said “yes” for himself and son Ronny. But Jim and Ralph demurred, being of the parsimonious spirit, and asked simply for a free cup of joe.

They sat beside me and Dad sat across the table, as the wait staff began to serve us. Bacon and eggs, Virginia ham, home fries, pancakes and syrup, coffee, tea, and homemade muffins – all came across the table. I noticed Jim starrng lovingly at my bacon/eggs platter, while Ralph was fixated on the ham and home fries. I soldiered on pretending not to notice. Finally, we all rose from the table, thanked the Good Lord for this feast of a breakfast and headed for the door to pay the breakfast tab. Miss Leona thanked us for coming and called out in her unforgettable alto voice: “Boys, breakfast is on the house.”

Well now, Ralph got dizzy and swooned into the closest chair, while Jim turned pale and kept babbling to himself words that sounded like: “free, all free food...” Leona quickly called the waiters for help who slowly got the two gents back into some semblance of

sanity, and packed them into the back seat of Dad's Oldsmobile. With a wave and all-knowing wink, Miss Leona bid us a safe trip home to Pittsburgh.

The final stop on the Island was the Harrison Icehouse to pick up our iced and boxed fish. When we told the head iceman Johnny that we aimed to collect our catch, he looked puzzled. He said that four fellows from Pittsburgh came an hour ago and he must have given them our fish as well as their own. With more shock than awe, Dad quickly dialed up Leona and reported our fishless story. She asked to speak to iceman Johnny and gave him some instructions that the whole Island could hear! The now-red-faced Iceman apologized profusely and ordered his helpers to fill out trunk with a bushel of freshly caught blue claw crabs and another of clams. We all shook hands, turned onto the hard road and headed west.

Jim and Ralph sat in the back, scouring the landscape for a diner to satiate their growling bellies. But Dad smiled behind the wheel, and lit up his first El Producto of the day, happily contemplating the Sunday night crab and clam feast awaiting us some 400 hundred miles away.

Announcements



Glory be to Jesus Christ!

Ukrainian Catholic Archeparchial Cathedral of the Immaculate Conception in Philadelphia will hold Festival of Ukrainian Christmas Carols on Sunday, January 16th 2022. To participate in a concert please fill out and return included application indicating 2 (two) Christmas carols, which you plan to perform, and also at the end of the concert to sing “Nova Radist Stala” and “Boh Predvichnyj” with all performers. Please keep in mind the theme of this successful annual event, namely Festival of Ukrainian Christmas Carols. Your performance should reflect this theme in either Ukrainian or English languages. We encourage the creative participation of new performers.

All applications must be returned by Monday, January 10, 2022, sent by mail to: Ukrainian Catholic Cathedral of the Immaculate Conception, 819 N. Franklin

Street, Philadelphia, PA, 19123 or e-mailed to: cathedralonfranklin@comcast.net. No applications will be accepted after the deadline date nor on the day of the Festival of Ukrainian Christmas Carols.

All applicants will be notified if you or your group will be included in January 16th, 2022 Program. The selection of performers will endeavor to encourage variety in the Annual Program and to allow for different performers to be included. We appreciate your anticipated understanding.

With respect,

Very Rev. Fr. Roman Pitula

UKRAINIAN CATHOLIC
METROPOLITAN CATHEDRAL
OF THE IMMACULATE CONCEPTION
Philadelphia Archdiocese



УКРАЇНСЬКА КАТОЛИЧКА
АРХІКАТЕДРАЛЬНА СОБОР
НЕПОРОЧНОГО ЗАЧАТТЯ
Філадельфія

**APPLICATION FOR PARTICIPATION AS PERFORMER
AT FESTIVAL OF UKRAINIAN CHRISTMAS CAROLS**

UKRAINIAN CATHOLIC ARCHDIOCESEAL CATHEDRAL
OF THE IMMACULATE CONCEPTION, Philadelphia, PA

SUNDAY, JANUARY 16th, 2021, at 3:00 PM

Name of Performing Group/Individual:

Please describe the nature of performance (choir, instrumental - adult, children).

Number of anticipated participants:

Time (length of performance):

Proposed Performances (list name of carol/instrumental rendition to be sung/performed;
please keep this order #1 and #2 during your performance, as it will be listed in program):

(1) _____

(2) _____

There is a maximum of 2 (two) performances per group - NO EXCEPTIONS.
This respects the people attending and does not overextend the program.

CONTACT INFORMATION:

Name: _____

Mailing address: _____

E-mail: _____ Phone: _____

837 North 46th Street • Philadelphia, PA • 19123
Phone: (215) 922-2845; fax: (215) 922-4633; e-mail: cathedralofus@immac.com
Web site: www.ukmarched.com

**UKRAINE'S FREEDOM, SOVEREIGNTY AND UNITY
A DAY OF DEDICATION AND COMMEMORATION**



"From this day forth, the Ukrainian National Republic becomes independent, subject to no one, a Free, Sovereign State of the Ukrainian People."
Act of Independence, Jan. 22, 1918

"The territory of Ukraine, divided over the centuries ... will now become a great united Ukraine. The Dreams, for which the best sons of Ukraine fought and died, have come true."
Act of Unity, Jan. 22, 1919

PROGRAM OF THE DAY: Saturday, January 22, 2022

11:00 AM - "Panakhyda" Requiem Service and Commemoration Ceremony
St. Mary's Ukrainian Catholic Cemetery, Cedar Rd., Elkins Park/Jenkintown, PA

Following the Service – Greetings and Words of Commemoration:
His Grace Archbishop Metropolitan Borys Gudziak,
Her Excellency Oksana Markarova, Ukraine's Ambassador to the USA,
& Other Guests and Dignitaries.



6 Days before Battle of Kruty

UKRAINE'S FREEDOM, SOVEREIGNTY AND UNITY: A DAY OF DEDICATION AND COMMEMORATION

"From this day forth, the Ukrainian National Republic becomes independent, subject to no one, a Free, Sovereign State of the Ukrainian People." Act of Independence (Jan. 22, 1918)

"The territory of Ukraine, divided over the centuries ... will now become a great united Ukraine. The Dreams, for which the best sons of Ukraine fought and died, have come true." Act of Unity (Jan. 22, 1919)

The Ukrainian Congress Committee of America UCCA – Philadelphia Area Branch invites you to a commemoration of the anniversaries of Ukraine's Acts of Independence and of Unity, which occurred on the

historical dates of January 22, 1918 and 1919 and of the Battle of Kruty (Jan. 29, 1918).

The Program that will take place at 11:00 A.M., on Saturday, January 22, 2022, at Mary's Ukrainian Catholic Cemetery, Cedar Road, Elkins Park, PA (down the road from the Ukrainian Educational and Cultural Center). A Panakhyda Requiem Service and Commemoration Ceremony at the Monument to the Fallen Freedom Fighters of the Ukrainian National Republic, which Memorial also marks the Tomb of the Unknown Ukrainian Soldier, will be followed by greetings and words of commemoration by His Grace Archbishop Metropolitan Borys Gudziak, Her Excellency the Honorable Oksana Markarova, Ambassador of Ukraine in the USA, and other distinguished guests and dignitaries.

Let us all gather to remember, to show our respect and to pray ...



Volunteers Are Needed!

Our Good Samaritan Pantry needs volunteers. You can contact the Pantry by phone number (215) 429-0560 or by email goodsamaritan@ukrcap.org

You can also find more information by visiting [Good Samaritan Food Pantry Facebook Page](#)