

DIVINE LITURGIES FOR THIS WEEK

Palm Sunday, April 2, 2023

9:00 AM - Lit. For God's Blessings on Our Parishioners
Blessing of Willows

11:30 AM - Lit. + Peter Baralecki Jr. r/by Family
Blessing of Willows

EASTER EGG HUNT after Sunday Liturgies

Holy Monday, April 3, 2023

6:30 PM - Liturgy of the Pre-Sanctified Gifts

Holy Tuesday, April 4, 2023

6:30 PM - Liturgy of the Pre-Sanctified Gifts

Holy Wednesday, April 5, 2023

6:30 PM - Stations of the Cross for Peace in Ukraine

Holy Thursday, April 6, 2023

6:30 PM - Matins, Reading of the Twelve Passion Gospels

Good Friday, April 7, 2023

9:00 AM - Vespers and Procession,
Exposition of the Holy Shroud
(School children and Choir Boyan will sing)

7:00 PM - Jerusalem Matins

Holy Saturday, April 8, 2023

1:00 - 4:00 PM - confessions in church

6:30 PM - Nadhrobne (Prayer at the Tomb)

7:00 PM - Procession & Resurrection Matins

**Easter Sunday, Resurrection of Our Lord, Pascha
April 9, 2023**

Epistle - Acts 1:1-8; Gospel - Jn 1:1-17

9:00 AM - Lit. For God's Blessings on Our Parishioners

11:30 AM - Lit. Special Intention of the Sisters Servants of
the Lord and the Virgin of Matara.

Bread Sale

St Ann Society will sponsor a Paska Sale on Thursday April 6th. Please sign up on the order sheet in the vestibule or call the rectory at 732-826-0767. Pickup between 5:00 pm and 8:00 pm on the 6th and Good Friday after Vespers. Paska \$15, Small braided loaf \$7. Pre-orders only, last day to order is Sunday April 2nd. Any questions please email Colette at Ketrn@comcast.net

St. Ann Society Meeting.

The monthly meeting of St. Ann Society will be held today, April 2, after the 11:30 Divine Liturgy. Topics for discussion include the paska sale, the Sviachene, and the Women's Evening of Prayer. Lunch will be served at the meeting.

Sviachene - Easter Dinner

We are happy to announce that our annual Parish Easter Dinner/Sviachene will be held in the school hall on Sunday, April 23, 2023 following a 10:00 AM Divine Liturgy. As in the past, only one liturgy will be held that Sunday. The dinner will consist of traditional Easter food, such as ham, kobasa, eggs, paska, cold salads, beets with horseradish, etc. Tickets will be available for the next couple of weeks in the church vestibule and at coffee hour. The cost is minimal, \$15 per adult, children \$10, complimentary under 5 years old.

Pussy Willow Branches

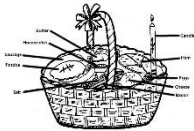
We thank the Putykewycz/Zakanycz Family for donating the beautiful pussy willow branches for Palm Sunday in memory of:
+ PETER & MARGARET ZAKANYCZ and
+ STEPHAN & OLGA PUTYKEWYCZ.

Church Grounds Work Day.

Thank you to all the volunteers who delivered and helped spread mulch around our beautiful church grounds on Wednesday. The work went quickly and the best part of the day was the good fellowship enjoyed between the workers. Thanks to Joseph & Rozalia, Ron & Irene, Ralph, Father, Vasyla and Wasyl.

Stuffed Cabbage Sale - Pre-Order ONLY

Branch 135 of UNWLA is making Ukrainian Stuffed Cabbage. Price \$3 each. Sign up sheet is in the church vestibule. Pick up - Thursday, April 6, 5-8 pm, in the church basement



Blessing of Easter Food Baskets

Baskets will be blessed in the school hall on Holy Saturday at 2:00 and 4:00 PM as well as outside the church (weather permitting) at 5:00 PM. On Easter Sunday baskets will be blessed following the 9:00 AM Divine Liturgy, outdoors, weather permitting, or in the church hall.

TODAY: Palm Sunday (Kvitna Nedilya)

The beginning of Holy Week

Preparation for Easter starts one week before the holiday (a week called "Holy Week") and begins with "Willow Sunday". Unlike people of other countries, who call this celebration of Christ's entry into Jerusalem "Palm Sunday," Ukrainians use the branches of the willow tree (called loza) instead of palm fronds. These are blessed in the church on this Sunday and given to the faithful to decorate their homes. This change is due to the willow's symbolic meaning in the pre-Christian pagan culture as well as lack of local palm trees. The willows (used in place of palms) also represent the scourging of Christ, and give rise to a practice among Ukrainians to tap each other with the willows and say:

- "Лоза б'є, Я не б'ю, від нині за тиждень, буде Великдень"
- The willow is hitting, I'm not hitting, one week from today, it will be Easter"

Great & Holy Week and Paschal Service.

These services provide us with an opportunity to spiritually enter into the saving events of Christ's Passion, Death, and Resurrection. There are services offered each day this week. Without these services, our week will be "ordinary and secular". Don't do this to yourself. Make the week "Great and Holy" by putting God first.

Vigil at the Lord's Grave

Attention Holy Name and St. Ann members:

We have a sign up sheet for the traditional Vigil at the Lord's Grave. We are asking for two people for each hour, one a member of Holy Name Society and one a member of St. Ann's Society. Please sign the list in the vestibule.

Donations to Church

In her love of her parish and the Ukrainian Catholic Church, the late Olga M. Yurechko bequeathed the following:

- \$8,857.64 - Assumption Church
- \$5,000.00 - ACS Scholarship Fund
- \$1,000.00 - St. Ann Society
- \$1,000.00 - Holy Name Society
- \$1,000.00 - Rev. Ivan Turyk, for Divine Liturgies

Women's Evening of Prayer - Mark Your Calendar

On Tuesday evening, May 9, 2023 at 6:30 p.m., the ladies from St. Ann Society invite all ladies from our parish to participate in a Moleben to the Blessed Mother of God. The homilist will be Rev. Archpriest Michael Hutsko. The theme of the homily will be "Mary: Mother, Intercessor, Protector". Mark your calendar and be sure to attend this event of spiritual renewal. It is our hope that you will join us not only in these prayerful devotions, but also in fellowship afterwards in our church hall as guests for refreshments.

World Youth Day.

Lisbon, Portugal - August 1-6, 2023

Ukrainian Catholic Archeparchy of Philadelphia and Archbishop Borys invite all youth and young adults - in fact, every person age 16 to 35 in the United States - to join them on the trip. The cost of the trip is \$4,300 and it will be covered by the Archdiocese, parish and a delegate.

If you are interested, please call Fr. Ivan Turyk 732-826-0767 or 202-368-2408.

Sincere Sympathies

Our most sincere sympathies are extended to the family and friends of + JAMES MELNYK who was recently called to his eternal reward.

Парафіяльний Вісник ОГОЛОШЕННЯ, ПОДІЇ, НОВИНИ

Вітаємо і Пригадуємо

Нагадуємо нашим гостям, що ми заохочуємо всіх до участі у Св. Літургії в нашій Церкві. ми сподіваємося, що Ви зможете не лише помолитися тут, але й стати членом нашої громади. Якщо Ви хочете отримати якусь додаткову інформацію про Католицьку віру, чи, зокрема, про нашу парафію, звертайтеся, будь ласка, до отця пароха Івана Турика. Лише католики мають право отримати Євхаристію (Святе Причастя) у нашій церкві. Перед тим, як прийняти Святе Причастя, дуже важливо ретельно осмислити гріхи і порушення, які було вчинено проти Бога, нас самих та інших і помолитися за їх відпущення і обов'язково прийти на святу сповідь.

Ті, хто причащається, повинні за 1 годину перед прийняттям Святого Причастя, припинити вживання всякої їжі і напоїв. Ті хто спізнівся на Божественну Літургію (прийшов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до Святого Причастя. Немовлята та діти, які є охрещені і належать до Католицької можуть отримувати і заохочуються приймати Святе Причастя.

Дякуємо за те, що Ви прийшли помолитися з нами сьогодні у церкві Успіння Божої Матері. Не забуваймо нашу церкву, ходіть з наснагою до неї, любіть її, і молимося один за одного. Господь сказав такі слова до працівників у Божому виноградникові " Прийдіть до Мене всі струджені і зморені і Я заспокою вас " (Мф. 11,28). Отож все мине, а Бог все пам'ятає.

Продаж Пасок і Хліба

Паска \$15 – Хліб \$7

Будь ласка, запишіться на листі при вході до Церкви. Свіжо випечені пасочки та хліб можна буде підібрати у Четвер 6 Квітня з 5-8 вечора і у Пятницю 7 Квітня з 11 ранку у церковному залі. Поспішайте записатися у формі і придбати!

Пасхальний Обід “Свячене”

Цього року наш Великодній Обід – Свячене відбудеться у Неділю, 23 Квітня після однієї Літургії о 10:00 год зранку. Обід буде у шкільному залі буде складатися з традиційних страв паска, шинка, ковбаса, яйця, салати, вино, солодке і т. д. Квитки можна придбати після Літургії на каві або телефонуйте до офісу 732-826-0767. Квитки для дорослих \$15, для дітей 12 років - \$10, діти до 5 років безкоштовно. ПРИДБАЙТЕ КВИТКИ СЬОГОДНІ.

Вечір Молитви для Жінок.

У парафії Успіння Пресвятої Діви Марії у Вівторок 9 Травня, 2023 о 6:30 - година вечора. Парафія та Сестрицтво Святої Анни запрошує усіх жінок, взяти участь у Молебні до Пресвятої Богородиці, під час якого Всечесніший отець Михайло Гатско виголосить проповідь на тему "Пресвята Богородиця - Мати, Заступниця, Посередниця". Усі запрошені на молитву і перекуску після відправи у зал під церквою.

Запитання до Священика!

- **Майже кожную неділю ходжу на Службу Божу і кожен раз доводиться помічати, що коли священик виходить з кадилом і починає кадити, одні хрестяться, а інші ні. Як робити в цьому випадку правильно?**

Зважаючи на ваше запитання, хочу згадати слова св. Василія Великого, який писав: “В церкві все благовидно і по чину мусить бути”. Так само, коли ми говоримо про кадиння в храмі, маємо розуміти, що все, що відбувається під час Богослужіння, має свою символіку і певні приписи щодо виконання. Кадіння священних предметів та ікон означає наше шанування Бога та святих, а також ревні прохання до них про заступництво. Якщо служитель кадить людей, то це означає любов і благословення Боже до нас. У цьому випадку на кадиння прийнято схилити голову і христитись при цьому НЕ ПОТРІБНО! Маємо розуміти, що кадиння приготує нас до молитви, налаштує на правильний молитовний настрій. Так само, як дим кадила підноситься вгору, так і наші молитви підносяться до самого Бога. Тож нехай і символ запаленого кадила з пахучим ладаном, завжди нагадує нам про потребу власного духовного росту, роблячи наше духовне життя більш повним та свідомим.

- **Скажіть, будь-ласка, як правильно себе поводити біля Плящаниці. Просто мене ще змалечку вчили, що до Плящаниці потрібно повзти на колінах зробивши перед цим поклони і так іти на колінах і цілувати рани Христа.**

Робіть так як вас учили. Плящаниця є іконою погребення Ісуса Христа, тому при її вшануванні доцільно дотримуватися загальних правил почитання ікон у нашому обряді: підходячи, двічі хрестимось із поклонами, цілуємо (не в обличчя) і, відходячи, ще раз хрестимось і вклоняємось. Однак, у нашій традиції виробилось багато благочестивих звичаїв щодо вшанування плящаниці, яких можна дотримуватись, якщо вони є у душі здорової побожності.

- **Скажіть, будь ласка, що означають слова під час переміни Святих Дарів: "Твоє від Твоїх Тобі приносимо, за всіх і за все"? Завжди задумуюся над цими словами, але добре їх не розумію.**

Христос на Тайній вечері, коли встановив Тайну Пресвятої Євхаристії, залишив своїм апостолам та їх престолонаслідникам таке доручення: "Це чиніть на мій спомин". І коли священик проказує слова: "Твоє (що Ти нам залишив) від Твоїх послідовників, Тобі Богу приносимо (за Твоїм дорученням, на Твій спомин), приносимо за всіх .

Розклад Богослужіння у Страсний Тиждень і Пасхальні Свята, 2023



Великий Понеділок, 3 Квітня

6:30 веч – Літургія Ранішосвячених Дарів

Великий Вівторок, 4 Квітня

6:30 веч – Літургія Ранішосвячених Дарів

Велика Середа, 5 Квітня

6:30 веч – Хресна Дорога

Великий Четвер, 6 Квітня

6:30 веч – Утрєня Страстей (Читання 12 Євангелій)

Велика П'ятниця, 7 Квітня

9:00 рано - Вечірня з Виложенням Плящаниці

7:00 веч. - Єрусалимська Утрєня—співає хор Боян.

ХРАМ БУДЕ ВІДКРИТИЙ ДЛЯ ПОКЛОНІННЯ
ПЛЯЩАНИЦІ ДО 12-ГОД НОЧІ

Велика Субота, 8 Квітня

1:00 - 4:00 - год. СПОВІДЬ У ЦЕРКВІ

2:00 - год Свячення Пасок у Шкільному Залі

4:00 - год Свячення Пасок у Шкільному Залі

5:00 - год Свячення Пасок на вулиці біля церкви

6:30 веч. Надгробне

7:00 веч. Воскрєсна Утрєня, обхід навколо храму

ВЕЛИКДЕНЬ - ПАСХА, 9 Квітня

9:00 рано - Св. Літургія (укр.)

Свячення Пасок після Літургії на вулиці біля церкви.

11:30 рано – Св. Літургія (анг.)



Розклад Богослужіння на Великдень (за Юліанським Календарем)

Велика Субота, 15 Квітня

3:00 по пол. Свячення Пасок

Шкільному Залі

ВЕЛИКДЕНЬ - ПАСХА, 16 Квітня

9:00 рано - Св. Літургія (укр.)

Свячення Пасок після Літургії

на вулиці біля церкви.

ЧИ ВАРТО МОЛИТИСЯ, ЯКЩО Я ЖИВУ В ТЯЖКОМУ ГРІХУ? ЧИ БОГ ЧУЄ ТОДІ МОЮ МОЛИТВУ?

Я бачив багато осіб, які моляться далі живучи в грісі, і навіть грісі важкому. Якось по-своєму намагаються Бога все ж триматися. Моляться вервицю, хоч і не ставлять за мету позбутися того чи іншого гріха. Продовжують пити, палити, брехати, чужоложити. І що предивно – якщо вони моляться, Бог обдаровує їх своїми ласками. Навіть у такий спосіб, що те, про що просять, – отримують, Бог їх чує. Бог любить тебе, навіть якщо ти тяжко грішиш. І вислуховує твої молитви. Більше того, плодом цих молитов є особлива підтримка Господа у тому, щоби покаятись і вийти зі стану гріха. Здавалось би недосконала молитва, не пов'язана із постановою виправитись, але має неймовірну силу змінювати людину. Тому хочу дати тобі надію і підбадьорення – якщо ти важко грішиш, не переставай молитися. Йди на Службу Божу. Може ще не сьогодні ти готовий піти до Сповіді. Але не відмовляйся від молитви. Бог любить кожного грішника і чекає на нього. Твоя молитва – це крок до виправлення ситуації, виходу із гріха. Бог намагається достукатись до серця того, хто грішить, щоби показати, що гріх – це хворобливе утворення на тілі і серці його улюбленої дитини.



THE THEOLOGY OF GREAT AND HOLY WEEK.

We now enter the most sacred week of the year. It starts with the feast of the Entry of our Lord into Jerusalem, also know as Palm Sunday. The joy of the raising of Lazarus who was four-days-dead, is coupled with the harrowing humiliations which are to follow.

The Monday, Tuesday and Wednesday of Great and Holy Week are a preparation for the Passion. They already have a strongly accented character of mourning and repentance. The Thursday, Friday and Saturday of the Great and Holy Week belong to the paschal solemnities - each one of these days reveals to us a special aspect of the mystery of Pascha. One could even say that this mystery has three aspects, each of which corresponds to a day: Thursday, Friday and Saturday. One could also say that each of these three aspects corresponds to a place: the Upper Room, Golgotha, the Holy Sepulcher.

Great and Holy Thursday commemorates the mystery of the Upper Room, Great and Holy Friday the mystery of Golgotha, and Great and Holy Saturday the mystery of the tomb of Christ. On the Thursday, in the Upper Room, Jesus, through a sacramental action, both announces and represents, consecrates and offers what is to take place in the following days.

On Friday, at Golgotha, Jesus, by His death on the Cross, accomplishes our redemption.

On the Saturday, Jesus rests in the tomb; but the church already looking ahead to the feast of Resurrection Sunday, speaks to us of the victory over death that our Savior has won. This anticipation of the Resurrection on Great and Holy Saturday allows us to say that the mystery of Christ's Resurrection, triumphantly celebrated on Pascha, already belongs, although incompletely, to the Great and Holy Week.

And so, this week constitutes a summary of the whole economy of salvation. It would be a great mistake to want to concentrate on one of the aspects of the paschal mystery by separating it from the others. The word "Passover," in the traditional language of the church, does not only designate the Sunday of the Resurrection, It also covers the mystery of the Eucharist (Thursday), the mystery of the Cross (Friday) and the mystery of the Tomb (Saturday).

The Sunday of Pascha, completes the one and unique paschal mystery. This whole unity is the Christian transposition of what the Jews called "the Passover," that is to say, the passage. The elements of the Jewish mystery correspond to those of our paschal mystery. For them, there was the feast in which the lamb was eaten. There was the blood of the lamb - the sign of salvation for those houses whose doors were painted with it and whom the angel of death would spare. There is the crossing of the Red Sea - the departure from the land of Egypt and slavery - the miraculously divided waters and the passage across on dry ground and, at last, the arrival on the other side, the side of freedom and hope. The Great and Holy Week will only have its true meaning for us when we see it as a "passover," a passage from death to life.



THE SHROUD OF CHRIST *Adapted from Wikipedia.org*

The Shroud (Greek: Επιτάφιος, epitaphios; Slavonic: Плащаниця) is an icon, today most often found as a large cloth, embroidered and often richly adorned, which is used during the services of Great Friday and Holy Saturday. It also exists in painted form, on walls or panels. The icon depicts Christ after He has been removed from the cross, lying supine, as His body is being prepared for burial. The scene is taken from the Gospel of St. John 19:38-42. Shown around Him, and mourning His death, may be His mother, John the beloved disciple, Joseph of Arimathea, and Mary Magdalene, as well as angels. Nicodemus and others may also be depicted. Sometimes, the body of Christ appears alone, except for angels, as if lying in state. Usually, the following hymn is embroidered around the edges of the icon: The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb. The Shroud is used on Holy Friday and Holy Saturday, as part of the ceremonies marking the death and resurrection of Christ. At the Vespers served on Holy Friday, following the reading of the last Passion Gospel, the Shroud is brought to the center of the church for veneration by the faithful. In the Paschal Midnight service, the clergy dramatically raise the Shroud (which represents the dead body of Christ) from the bier and carry it into the sanctuary, laying it upon the Holy Table.

During Bright Week, the Royal Doors of the sanctuary remain open as a symbol of the empty tomb of Christ. The Shroud is clearly visible through the open doors, and thus symbolizes the winding sheet left in the tomb after the resurrection (Jn 20:5). At the end of Bright Week, the Holy Doors are closed, but the Shroud remains on the Holy Table for 40 days, as a reminder of Jesus' physical appearances to His disciples before His Ascension into heaven.

Questions About Our Faith.

• **Why Catholics don't eat meat on Fridays during Lent?**
First of all we must ask the question, "why Friday?" Catholic peoples from time immemorial have set apart Friday for special penitential observance by which they gladly suffer with Christ that they may one day be glorified with Him. This is the heart of the tradition of abstinence from meat on Friday where that tradition has been observed in the holy Catholic Church. Since it is believed Jesus Christ suffered and died on the cross on a Friday, Christians from the very beginning have set aside that day to unite their sufferings to Jesus. This led the Church to recognize every Friday as a "Good Friday" where Christians can remember Christ's passion by offering up a specific type of penance. For much of the Church's history meat was singled out as a worthy sacrifice on account of its association with feasts and celebrations. In most ancient cultures meat was considered a delicacy and the "fattened calf" was not slaughtered unless there was something to celebrate. Since Fridays were thought of as a day of penance and mortification, eating meat on a Friday to "celebrate" the death of Christ didn't seem right. (As an aside, some bishops have chosen to lift the ban when Saint Patrick's Day falls on a Friday during Lent, as it is considered a "solemnity" for many Irish Catholics.)

• **But why is fish not considered "meat"?**
The laws of the Church classify the abstinence from "land animals." Abstinence laws consider that meat comes only from animals such as chickens, cows, sheep or pigs – all of which live on land. Birds are also considered meat. Fish, on the other hand, are not in that same classification. Fish are a different category of animal. Salt and freshwater species of fish, amphibians, reptiles (cold-blooded animals) and shellfish are permitted. In Latin the word used to describe what kind of "meat" is not permitted on Fridays is *carnis*, and specifically relates to "animal flesh" and never included fish as part of the definition. Additionally, fish in these cultures was not considered a "celebratory" meal and was more of a penance to eat. Our current culture is much different as meat is generally considered the cheaper option on the menu and no longer has the cultural connection to celebrations. This is why many people are confused about the regulations, especially those who love to eat fish and do not consider it a penance. In the end, the Church's intention is to encourage the faithful to offer up a sacrifice to God that comes from the heart and unites one's suffering to that of Christ on the cross. Meat is given as the very basic penance, while the purpose of the regulation should always be kept in mind. For example, it does not necessarily give a person the license to eat a lobster dinner every Friday in Lent. The whole point is to make a sacrifice that draws a person closer to Christ, who out of love for us made the ultimate sacrifice a person can make.

The Great & Holy Week of our Holy Church.



On this Palm Sunday we find ourselves together with Christ, poised on the outskirts of Jerusalem. We are ALL called to be active participants in this celebration. Today, we are not simply commemorating an event which took place in the past – rather, we are called to open our hearts and our souls and joyfully welcome and praise God shouting: "Hosanna! Blessed is He who comes in the name of the Lord!"

But Palm Sunday will come to an end: The moment, as all moments, must pass. We must now attend to the road ahead. Christ passes into Jerusalem and prepares Himself for His journey to the cross, and through death will transcend death. So too, our journey must begin here, outside of the gates of Jerusalem. Our journey will also lead us to the cross, experiencing the reality of sin and death, and ultimately life. Our journey is that of the Great and Holy Week...will you join Christ on this journey?

Throughout the Great and Holy Week, we remember and celebrate the salvific events of Our Lord Jesus Christ. Evidently, the structure and content of Great Week is fixed on Christ Our Savior, who was betrayed, crucified and buried; and who rose on the third day.

From His triumphant entry into Jerusalem to His time on the Cross, some choose to believe in Him and follow Him, while others choose to reject Him and His Divine message. Unfortunately, even with the Gospel accounts, the writings of the Fathers, and the all-encompassing Tradition of our Holy Church, some still choose to neglect their calling to take up their cross and follow.

This year for Great and Holy Week, choose to follow Christ through the Passion of His betrayal, His Crucifixion, and His burial and into the radiant light of His glorious Resurrection on the third day!



METROPOLITAN ARCHEPARCHY OF PHILADELPHIA

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No. 178/2019 O

This Number Should be Prefixed to Your Reply

March 26, 2019

Give from the Heart for the Inauguration of Ministry of Archbishop Borys Gudziak

Glory to Jesus Christ!

The Ukrainian Catholic community in the United States is rejoicing at the news that Pope Francis has appointed a new Metropolitan-Archbishop for the Archeparchy of Philadelphia on February 18, 2019.

A native of Syracuse, NY, Bishop Borys Gudziak, will be formally enthroned on Tuesday, June 4, 2019 in the Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia, PA. You are cordially invited to join us for this moment of prayer, communion and outreach, uniting bishops, clergy, religious and faithful as brothers and sisters in Christ.

I am writing to you today to ask you to help us raise money for the start of Archbishop Borys's ministry. An eight-day period of events is planned for his enthronement in thanksgiving to God for providing our Archeparchy with a new spiritual shepherd. This program named "Heart to Heart" will take place in Philadelphia, PA and in Washington, DC from June 2nd to 9th. It should spiritually encourage participants in an enduring way and be capacity building for the archeparchy:

- Praying for the Descent of the Holy Spirit to foster our relationship with God and our neighbor— "Heart to Heart";
- Promoting and nurturing relations within the Archeparchy and Metropolia, with the Archdiocese in Philadelphia, the city's Ukrainian-Americans and with the local community at large, with our brothers and sisters from other eparchies, countries, rites, and Churches;
- Engaging the youth "heart to heart," putting young people at the center of the Church's mission. Recognizing the rich legacy of our ancestors and handing it on, enhanced, to a new generation.

We are hoping to have the June 4th enthronement Liturgy televised on EWTN. How wonderful will it be to share this historic event with people and youth around the world! By having this recorded and broadcasted, we hope to evangelize by sharing the word of God through the symbolism and richness of the Byzantine rite.

Another event planned is a Youth Day on Saturday, June 8th at the Ukrainian Catholic Cathedral in Philadelphia. We are asking youth from the Philadelphia Archeparchy as well as those in neighboring eparchies to come join us for a day of prayer and fun!

The enthronement, the Youth Day, and the other community-building activities all have costs associated with them. Please find it in your heart to give generously to the Archeparchy of Philadelphia for the inauguration of ministry of Archbishop Borys Gudziak.

•Please click on the link to donate online for the purpose of the "Heart to Heart" program: Donate by credit card or PayPal: www.ukrarcheparchy.us/donate.

•Or you can send a check payable to "Ukrainian Catholic Archeparchy of Philadelphia", and mail to Archeparchy of Philadelphia, 810 N. Franklin Street, Philadelphia, PA 19123 (attn.: Enthronement).

Your donation will help us make this historic moment of celebration a start of a new and exciting journey of the Ukrainian Catholic Church in America.

From the bottom of my heart, thank you in advance for your donation.

May God bless you on this day and always!

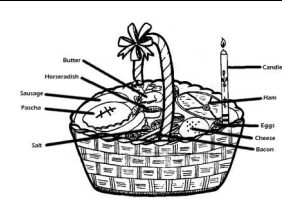
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+Andriy Rabiw

Apostolic Administrator for the Archeparchy of Philadelphia

Coordinator of Preparations for the Enthronement - "Heart to Heart" Program

P.S. Anyone who plans to attend the Enthronement is asked to register on our dedicated site through www.coradcor.us.



How to Put Together a Traditional Pascha (Easter) Basket

Following The Resurrection Matins and Liturgy it is traditional among Slavic peoples to have their "Easter baskets" blessed. The gathered faithful place their baskets in a designated place in the parish hall and place lighted candles in the baskets. After the crowd has quieted down, the priest will begin the opening chant: "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit." The congregation replies with Amen!", and the foods are blessed, in three different groups with three different blessings. The bread products are blessed first, then the dairy products, and finally the meat products.

Following is a list of foods commonly included in the basket. It is not necessary to include every item, nor are Pascha baskets restricted to the items listed below. The general rule is place in the basket foods from which one has abstained during the recent Great Lent and Holy Week.

PASCHA: a beautiful, golden loaf of wheaten bread made with eggs, butter and milk. The loaf of bread is symbolic of Christ Himself, He Who is our Bread of life. It is usually baked as a round loaf with a golden crust decorated with some symbol indicative of Christ, such as a braided cross, a lamb or something similar. Sometimes a cross of dough is placed on top, and the entire loaf rimmed with a braided plait of dough giving it a crowned effect. Sometimes the abbreviation XB is used (in Cyrillic writing - XB are the initials for "Christos Voskrese!" - "Christ is Risen!").

HAM (Shyn'-ka): The flesh meat popular among Slavs as the main dish for several reasons: a) the richness of its meat is symbolic of the great joy and abundance of Easter and b) of the richness of the joy in Christ we ought to have, and c) our freedom from the Old Law, now that all things have been made clean in Christ (as indicated to the apostle Saint Peter in the dream on the rooftop at Joppa [Acts 10:9-16]). Being freed from the Old Law and from the curse of death, which is the wage of sin, all things are now permissible to eat - and ham, the most forbidden of all the "unclean" foods is now symbolic of our total redemption. Many of the faithful will include meats like roasted veal, roast beef, and other foods prepared well ahead of time - foods which can be enjoyed without a lot of last-minute preparation. Those who have been preparing all week are already exhausted, but, being filled with joy at Our Lord's Resurrection from the dead, are looking forward to sitting down to a celebratory feast.

SAUSAGE (kovbasa): A spicy, garlicky sausage of pork, veal, beef and other products. This is indicative of God's favor and generosity to us sinners.

CHEESE (Hrutka or Sir): A custard-type cheese shaped into a ball which has a rather bland but sweet taste, and is intended to indicate the moderation that Christians should have in all things. Also, creamed cheese is sometimes placed in a small dish and decorated with initials or patterns by placing peppercorns or cloves in appropriate patterns. The cheese remind us of the Promised Land where milk and honey flow which signifies the spiritual wealth of God's kingdom.

EGGS (Py-san'-ky): These are highly decorated eggs with symbols and markings made with colored dyes and beeswax. Covered with extremely complicated and intricate designs, some of these eggs take a full week to complete. The word "pysanky" derives from the verb "pysat," meaning "to write." A pysanka, then, is an egg which has been written (drawn) upon. Eggs represent the new life and Resurrection. There are some fascinating pious legends concerning the origin of these pysanky. Eggs are the great symbol of the Resurrection of Christ who emerged from the tomb like the new life of a chick breaking forth from an egg.

BUTTER (Mas'-lo): The butter is usually shaped into a figure of a lamb or of a three-barred cross and decorated in much the same fashion as the sirets (cheese) above. Butter is to remind us of the goodness of Christ that we are to demonstrate to all men by our lives in Him.

HORSERADISH (Hrin): Horseradish is commonly mixed with grated red beets to give this a rich, "blood red" hue. This is symbolic of the Christ's Passion which is still in the minds of the faithful, but which is now sweetened with some sugar because of the Resurrection. A bittersweet red-colored mixture which reminds us of the blood and suffering of Christ, at which great price was purchased the astonishing gift of our Redemption.

SALT (Sil): A condiment necessary for flavor reminding Christians of our duties toward others to "flavor" the world". Salt reminds us that the faithful are to be the scriptural "salt of the earth".

LINEN COVER - All the food articles are placed in a wicker basket, and a ribbon or bow is tied to the handle. A decorated candle is placed in the basket at the time of the basket blessing. A linen cover, normally quite intricately embroidered with various Resurrection themes and symbols of Christ, or simply an intricate multicolored border and the words "CHRISTOS VOSKRESE" or "CHRIST IS RISEN," is placed over the food when it is brought to the church. During the blessing of the foods, the cover is taken off the basket to display the foods and a white candle is lit as a symbol of the Light of Christ.



Чому не можуть приступати до Причастя розлучені, котрі вступили в новий цивільний шлюб?

Практика Католицької Церкви, заснована на Святому Письмі, така: до євхаристійного Причастя не допускаються розлучені люди, які вступили в новий шлюб. Це правило закріплене в апостольському повчанні Івана Павла II «Familiaris consortio». Воно не є тільки дисциплінарним, але відображає об'єктивну ситуацію, в якій неможливо уділення Святих Таїн. Іншими словами, не Церква виключає з Причастя цих віруючих, а вони самі. Вони не можуть приступати до Причастя, оскільки їх статус і життєва ситуація об'єктивно суперечить тій єдності любові між Христом і Церквою, яка позначає й актуалізує Євхаристія (читаємо про це в тому ж «Familiaris consortio», 84 параграф). Євхаристія зміцнює подружню любов і взаємну жертву подружжя, так само, як Христос пожертвував своїм життям за Церкву. У тому випадку, коли один з подружжя, розлучившись, з'єднує своє життя з іншою людиною, в той час як він пов'язаний церковним Таїнством шлюбу зі своїм чоловіком/дружиною, він об'єктивно суперечить цьому смислу Євхаристії. Крім того, причащення розлучених, які вступили в новий шлюб, суперечить науці Церкви про нерозривність шлюбу.

Якщо ж розлучені розходяться з новим співжителем або живуть з ним як брат і сестра, то вони можуть бути допущені до Таїнств.

Для того, щоб розлучені люди, які вступили в другий шлюб, змогли приступати до Таїнства Покаяння і Сповіді, яке відкриває шлях до Причастя, вони повинні бути готовими змінити свою життєву ситуацію, щоб вона не була в контрасті з нерозривністю шлюбу. Це означає, що вони повинні покаятися у скоєному - тобто в укладенні нового шлюбу за наявності нерозривного шлюбу з колишнім чоловіком/дружиною (адже розлучення, про яке ми говоримо, може існувати тільки на цивільному рівні, таким чином, перед Богом і Церквою людина в будь-якому випадку залишається пов'язана шлюбними узами, навіть якщо розлучилася в РАГСі).

Щоб отримати відпущення гріхів і можливість приймати Причастя, розлучені, що вступили в новий шлюб, повинні покаятися в порушенні шлюбної вірності і розлучитися з тим, хто не є чоловіком/дружиною перед Богом. Якщо з серйозних причин це неможливо - наприклад, через виховання спільних дітей, - то співжителі можуть жити спільно, але в повній стриманості від інтимних стосунків. За допомогою благодаті, на яку повинен сподіватися кожен віруючий, і за допомогою їх особистих зусиль відносини між співжителями повинні перетворитися у відносини дружби, взаємної поваги та взаємної допомоги. Таким чином, розлучені, що вступили в новий шлюб, які щиро розкаялися і розлучилися, або ж живуть як брат і сестра, можуть отримати відпущення гріхів і причащатися.

