

**UKRAINIAN CATHOLIC CATHEDRAL OF THE IMMACULATE CONCEPTION
УКРАЇНСЬКА КАТОЛИЦЬКА КАТЕДРА НЕПОРОЧНОГО ЗАЧАТТЯ**

CATHEDRAL PARISH FOUNDED 1886 OLD CATHEDRAL PURCHASED 1909 NEW CATHEDRAL BUILT 1963-1966

THE MOST REVEREND STEFAN SOROKA
METROPOLITAN-ARCHBISHOP OF PHILADELPHIA FOR UKRAINIAN CATHOLICS
ПРЕОСВЯЩЕННИЙ ВЛАДИКА СТЕФАН СОРОКА
МИТРОПОЛИТ-АРХИЄПІСКОП ФІЛАДЕЛЬФІЇ ДЛЯ УКРАЇНЦІВ-КАТОЛІКІВ

REV. IVAN DEMKIV
CATHEDRAL RECTOR
О. ІВАН ДЕМКІВ
ПАРОХ КАТЕДРИ

REV. DEACON
CHARLES SCHULTZ
О. Диякон Чарльз Шульц

REV. DEACON
MICHAEL WAAK
О. Диякон Михайло Вак

CATHEDRAL LITURGY TIMES

Saturday afternoon at 4:30 p.m.
Divine Liturgy for Sunday in English

Sunday morning Liturgies
9:00 a.m. in Ukrainian
11:00 a.m. in English

Daily Liturgies:
please see schedule on next page

ЧАСИ ЛІТУРГІЙ В КАТЕДРІ

У суботу вечером о 4:30 год.
Літургія за неділю по-англійськи

Літургії в неділю ранком:
9:00 год по-українськи
11:00 год по-англійськи

Щоденні Літургії:
розпорядок на наступній сторінці

Mailing address / Поштова адреса:

Cathedral Rectory Office
833 North Franklin Street
Philadelphia, PA 19123-2097

Cathedral Phones / Катедральні телефони:

215-922-2845 Rectory Office
215-922-4635 Fax
215-829-4350 Cathedral Hall/Pyrohy
215-962-5830 St. Mary's Cemetery

Other phones/інші телефони:

215-627-0143 Archeparchy of Philadelphia
215-627-0660 Byzantine Church Supplies
E-mail: supplies@ukrarcheparchy.us
215-627-3389 Treasury of Faith Museum
E-mail: tofmuseum@ukrcap.org
215-627-7808 Convent—Missionary Sisters
of The Mother of God (MSMG)
E-mail: msmg@ukrcap.org

Cathedral E-mail / Катедральна е-пошта:

CATHEDRALONFRANKLIN@COMCAST.NET
OUR WEB-SITE:
WWW.UKRCATHEDRAL.COM

WELCOME!

To all who are tired and need rest, to all who mourn and need comfort, to all who are friendless and need friendship, to all who are discouraged and need hope, to all who are hopeless and need sheltering love, to all who sin and need a Savior, this church opens wide its doors in the name of the Lord Jesus Christ.



SCHEDULE OF SERVICES РОЗПОРЯДОК БОГОСЛУЖЕНЬ		
3/28 SATURDAY	4:30 p.m. CATHEDRAL	Sunday's Divine Liturgy in English. +Selena Siomko <i>(Alex Siomko)</i>
PALM SUNDAY КВІТНА НЕДІЛЯ Epistle: Phil. 4;4-9. Gospel: Jn.12;1-18.		
3/29 SUNDAY	9:00 a.m. CATHEDRAL	Служба Божа по-українськи. За всіх парафіян. For all parishioners.
	11:00 a.m. CATHEDRAL	Divine Liturgy in English. +Ronald Maxymiuk, Jr. <i>(Ronald Maxymiuk, Sr.)</i>
3/30 HOLY MONDAY	6:30 p.m. CATHEDRAL	Liturgy of the Presanctified Gifts.
3/31 HOLY TUESDAY	6:30 p.m. CATHEDRAL	Liturgy of the Presanctified Gifts.
APRIL/01 HOLY WEDNESDAY	6:30 p.m. CATHEDRAL	Liturgy of the Presanctified Gifts. Healing Service.
4/02 HOLY THURSDAY	6:30 p.m. CATHEDRAL	Matins of the Passion (12 Gospels) "Strasti".
4/03 GOOD FRIDAY	4:00 p.m. CATHEDRAL	Vespers. Procession. Exposition of the Holy Shroud. Вечірня. Процесія. Виставлення Плащениці.
1:00 p.m. 3:00 p.m. 5:00 p.m. Blessing of Easter Food - Cathedral Lower Hall Confessions - Cathedral		
4/04 HOLY SATURDAY	5:30 p.m. CATHEDRAL	Vespers with the Divine Liturgy of St. Basil the Great. Служба Божа св. Василя Великого з Вечірнею
EASTER SUNDAY. ВЕЛИКДЕНЬ. Epistle: Acts 1;1-8. Gospel: Jn.1;1-17.		
4/05 EASTER SUNDAY	8:00 a.m. CATHEDRAL	Procession. Resurrection Matins. Процесія. Воскресна Утреня.
	9:00 a.m. CATHEDRAL	Hierarchical Easter Divine Liturgy. Blessing of Easter Food. Архиєрейська Великодна Служба Божа. Свячення Пасок
	11:30 a.m. CATHEDRAL	Easter Divine Liturgy in English +Ivan Hucaluk <i>(Anna Hucaluk & Family)</i>

SPONSOR A CANDLE (\$5 for a week)	
Sanctuary Lamp is lit in memory of +Walter and +Judy Wasyluk <i>(by Family)</i>	
One candle in front of iconostas is lit in memory of +William Malinowski <i>(by Rita Malinowski)</i>	
One candle in front of iconostas is lit in memory of +Wolodymyr Wasylaschuk <i>(by wife & children)</i>	

CATHEDRAL ANNOUNCEMENTS

PLEASE COME TO OUR CAFETERIA FOR DELICIOUS UKRAINIAN FOOD

PYROHY & KITCHEN: March 16-22: \$1,736.00

VOLUNTEERS: Anna Kyndus, Anna Slotwinski, Sr. Martin MSMG, Anna Maxymiuk, Anne Krawchuk, Luba Cyhan, Vera Sawchyn, Myroslav Shpylchak, Ivan Shpylchak, Petro Iwaniw, Katherine Dewedoff, Otilia Karpin, Anna Laluk.

KITCHEN DONATIONS: Anna Maxymiuk, Irena Otulak.



PRAY for the sick parishioners: Rev. Ruslan Romaniuk, Rev. Deacon Charles Schultz, Rozalia Zaharko, Rosalie Senick, John Chytruk, Maria Jackiw, Anna Kyndus, Julia Maksymchuk, Maria Plekan, Frank Thompson.

If you are admitted to a hospital or at home and would like a member of the clergy to visit you, please call the Parish Office: 215-922-2845 to request visitation of the sick. In case of emergency please call: 267-243-7472

Cathedral Collections: March 21-22: \$2,010; Candles \$874; **Bingo:** \$600.

Collection during Moleben to the Blessed Mykola Charnetsky: \$1,860

Donations in memory of +Oksana Babych:

Bohdan & Christina Senyk - \$100; Borys & Nila Pawluk - \$50; Stefania Switenko - \$20;
Zenovia & Eugene Brozyna - \$50; Olga Jakubowska - \$25.

Thank you for generosity.

Вічна їй пам'ять

You are Invited to Our Sviachene!

Our annual parish **Easter Dinner Sviachene** will take place this year

on Sunday, April 19, following the 9 a.m. Divine Liturgy.

There will be only one Divine Liturgy at 9 a.m.

All parishioners and guests are cordially invited to join us.

Cost: \$15.00 per adult and \$7.00 per student (children of 4 years old and under are free).

Запрошуємо на Свячене

Щорічний Парафіяльний обід "Свячене" відбудеться в неділю **19 - го квітня після Служби Божої. Буде тільки одна Служба Божа о 9-й годині.**

Радо запрошуємо всіх парафіян і гостей.

Вступ: \$15.00 від дорослих, \$7.00 від студентів,

безплатно для дітей 4-х років і менше.

Palm Sunday: The Feast of the Entrance of Jesus Christ into Jerusalem

On the Sunday before the Feast of Great and Holy Pascha and at the beginning of Holy Week, the Church celebrates one of its most joyous feasts of the year. Flowery Palm Sunday is the commemoration of the Entrance of our Lord into Jerusalem following His glorious miracle of raising Lazarus from the dead. Having anticipated His arrival and having heard of the miracle, the people went out to meet the Lord and welcomed Him with displays of honor and shouts of praise. On this day, we receive and worship Christ in this same manner, acknowledging Him as our King and Lord.

Palm Sunday summons us to accept both the rule and the kingdom of God as the goal and content of our Christian life. We draw our identity from Christ and His kingdom. The kingdom is Christ - His indescribable power, boundless mercy and incomprehensible abundance given freely to man. The kingdom does not lie at some point or place in the distant future. In the words of the Scripture, the kingdom of God is not only at hand (Matthew 3:2; 4:17), it is within us (Luke 17:21). The kingdom is a present reality as well as a future realization (Matthew 6:10).

How To Put Together a Traditional Easter Basket?

The Easter basket is the pride and joy of the family. Among the Slavs the custom of bringing an Easter Basket to Church on Easter Sunday is an age old tradition. It stems from the desire of the Christian community to ask God's blessing on the foods that will break the Great Lent and from which they have abstained from during this period. Remember, the basket should contain only a sampling of the foods you are going to eat at Easter time not the entire contents of the refrigerator. The Easter basket should contain:

PASKA – a sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread.

CHEESE - a custard-type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things.

HAM - the flesh meat popular with Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter.

SAUSAGE - a spicy, garlicky sausage of pork products, indicative of God's favor and generosity.

BUTTER - this favorite dairy product reminds us of the goodness of Christ that we should have toward all things.

SALT - a condiment necessary for flavor reminding the Christian of his duty to others.

HORSERADISH - mixed with grated red beets. Symbolic of the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter - sweet red colored mixture reminds us of the sufferings of Christ.

CANDLE is inserted into the basket to represent Christ, the Light of the World.

A LINEN COVER - usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the foods when brought to the church.

Як правильно скласти Пасхальний Кошик

Великодний кошик - гордість і радість родини. Люди судять господиню дому відповідно до вигляду її Великоднього кошика, що він містить і як прикрашений. Треба пам'ятати, що кошик повинен містити тільки ті продукти які Ви збираєтеся їсти в свято, а не весь вміст холодильника. Великодний кошик повинен містити:

Паска – символ Царства Небесного, хліб вічного життя.

Сир і масло – дари природи, символ жертвності та ніжності Бога.

Яйце – це земля, а жовток – це сонце.; писанка символізує життя, достаток, вічний рух.

Крашанка – побажання усякого добра, основаного на Христовому воскресінні.

Шинка-ковбаса – душевна радість (коли повернувся блудний син, добрий батько звелів заколоти вгодоване теля).

Хрін – символ терпіння Христа. Хрін робить людину міцнішою, як міцнішає християнин, який приймає таїнство Сповіді під час посту.

Сіль – символ мудрості та достатку. У Біблії сіль - символічний засіб зв'язку між Богом і його народом. Христос називає своїх учнів "сіллю землі".

Рушничок – багатство ниток, сплетених любов'ю і розумом, символ життя, а також вічності, бо плетіння нитки – процес, який можна продовжувати безконечно.

Свічка – світло, яке виносять назовні між людей так, як жертва Ісуса на хресті спричинила відновлення внутрішнього світу людини.



St. Thomas Sunday — Graves blessings at the cemetery.

Благословення гробів на Цвинтарі св. Марії в Фокс Чейс відбудеться в Неділю 12-го Квітня в 1-й годині пополудні. Священики та вірні зберуться коло Хреста в 1-й годині для загальної панахиди, а опісля буде благословення поодиноких гробів.

The blessing of graves at St. Mary's Cemetery, Fox Chase, will take place this year on **Sunday, April 12, at 1:00 p.m.** for ALL parishes of the Philadelphia Ukrainian Catholic Deanery. The clergy and faithful will gather **at 1:00 p.m. at the main Cross for Panakhyda.** Afterward there will be prayers at individual request.

Great and Holy Thursday

On Thursday of Holy Week four events are commemorated: the washing of the disciples' feet, the institution of the Sacrament of the Holy Eucharist at the Last Supper, the agony in the garden of Gethsemane, and the betrayal of Christ by Judas.

The Institution of the Eucharist

At the Mystical Supper in the Upper Room Jesus gave a radically new meaning to the food and drink of the sacred meal. He identified Himself with the bread and wine: "Take, eat; this is my Body. Drink of it all of you; for this is my Blood of the New Covenant" (Matthew 26:26-28).

We have learned to equate food with life because it sustains our earthly existence. In the Eucharist the distinctively unique human food - bread and wine - becomes our gift of life. Consecrated and sanctified, the bread and wine become the Body and Blood of Christ. This change is not physical but mystical and sacramental. While the qualities of the bread and wine remain, we partake of the true Body and Blood of Christ. In the eucharistic meal God enters into such a communion of life that He feeds humanity with His own being, while still remaining distinct. In the words of St. Maximos the Confessor, Christ, "transmits to us divine life, making Himself eatable." The Author of life shatters the limitations of our createdness. Christ acts so that "we might become sharers of divine nature" (2 Peter 1:4).

The Eucharist is at the center of the Church's life. It is her most profound prayer and principal activity. It is at one and the same time both the source and the summit of her life. In the Eucharist the Church manifests her true nature and is continuously changed from a human community into the Body of Christ, the Temple of the Holy Spirit, and the People of God. The Eucharist is the pre-eminent sacrament. It completes all the others and recapitulates the entire economy of salvation. Our new life in Christ is constantly renewed and increased by the Eucharist. The Eucharist imparts life and the life it gives is the life of God.

In the Eucharist the Church remembers and enacts sacramentally the redemptive event of the Cross and participates in its saving grace. This does not suggest that the Eucharist attempts to reclaim a past event. The Eucharist does not repeat what cannot be repeated. Christ is not slain anew and repeatedly. Rather the eucharistic food is changed concretely and really into the Body and Blood of the Lamb of God, "Who gave Himself up for the life of the world." Christ, the Theanthropos, continually offers Himself to the faithful through the consecrated Gifts, i.e., His very own risen and deified Body, which for our sake died once and now lives (Hebrews 10:2; Revelation 1:18). Hence, the faithful come to Church week by week not only to worship God and to hear His word. They come, first of all, to experience over and over the mystery of salvation and to be united intimately to the Passion and Resurrection of the Lord Jesus Christ.

In the Eucharist we receive and partake of the resurrected Christ. We share in His sacrificed, risen and deified Body, "for the forgiveness of sins and life eternal" (Divine Liturgy). In the Eucharist Christ pours into us - as a permanent and constant gift - the Holy Spirit, "Who bears witness with our spirit that we are children of God - and if children - then heirs with Christ (Romans 8:16-17).

Great and Holy Friday

On this day we commemorate the sufferings of Christ: the mockery, the crown of thorns, the scourging, the nails, the thirst, the vinegar and gall, the cry of desolation, and all the Savior endured on the Cross.

The day of Christ's death is the day of sin. The sin which polluted God's creation from the breaking dawn of time reached its frightful climax on the hill of Golgotha. There, sin and evil, destruction and death came into their own. Ungodly men had Him nailed to the Cross, in order to destroy Him. However, His death condemned irrevocably the fallen world by revealing its true and abnormal nature.

In Christ, who is the New Adam, there is no sin. And, therefore, there is no death. He accepted death because He assumed the whole tragedy of our life. He chose to pour His life into death, in order to destroy it; and in order to break the hold of evil. His death is the final and ultimate revelation of His perfect obedience and love. He suffered for us the excruciating pain of absolute solitude and alienation - "My God, my God, why hast Thou forsaken Me!" (Mark 15:34). Then, He accepted the ultimate horror of death with the agonizing cry, "It is finished" (John 19:30). His cry was at one and the same time an indication that He was in control of His death and that His work of redemption was accomplished, finished, fulfilled. How strange! While our death is radical unfulfillment, His is total fulfillment.

The day of Christ's death has become our true birthday. "Within the mystery of Christ dead and resurrected, death acquires positive value. Even if physical, biological death still appears to reign, it is no longer the final stage in a long destructive process. It has become the indispensable doorway, as well as the sure sign of our ultimate Pascha, our passage from death to life, rather than from life to death.

Great Friday and Saturday direct our attention to the trial, crucifixion, death and burial of Christ. We are placed within the awesome mystery of the extreme humility of our suffering God. Therefore, these days are at once days of deep gloom as well as watchful expectation. The Author of life is at work transforming death into life: "Come, let us see our Life lying in the tomb, that he may give life to those that in their tombs lie dead"

Liturgically, the profound and awesome event of the death and burial of God in the flesh is marked by a particular kind of silence, i.e. by the absence of a eucharistic celebration. Great Friday and Great Saturday are the only two days of the year when no Eucharistic assembly is held, until the Vigil Liturgy of Pascha on Holy Saturday afternoon or evening