

**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-АРХИЄПИСКОП 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*

**CATHEDRAL IS OPEN FOR VISITS:**  
Wednesdays: 11:30 am - 3:00 pm  
Saturdays: 2:00 pm - 4:30 pm

**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*

**КАТЕДРА ВІДКРИТА ДЛЯ ВІДВІДУВАНЬ**  
В середу з 11:30 ранку до 3:00 пополудні  
В суботу з 2:00 пополудні до 4:30 попол.

**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](mailto:supplies@ukrarcheparchy.us)  
215-627-3389 Treasury of Faith Museum  
E-mail: [tofmuseum@ukrcap.org](mailto:tofmuseum@ukrcap.org)  
215-627-7808 Convent—Missionary Sisters  
of The Mother of God (MSMG)  
E-mail: [msmg@ukrcap.org](mailto: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.



<b>SCHEDULE OF SERVICES</b> <b>РОЗПОРЯДОК БОГОСЛУЖЕНЬ</b>		
5/16 SATURDAY	4:30 p.m. CATHEDRAL	<b>Sunday's</b> Divine Liturgy in English. +Wolodymyr Wasylaschuk (Katherine, Christine & Walter Wasylaschuk)
<b>SUNDAY OF THE FATHERS</b> <b>OF THE 1st ECUMENICAL COUNCIL.</b> <b>НЕДІЛЯ ОТЦІВ ПЕРШОГО ВСЕЛЕНЬСЬКОГО</b> <b>СОБОРУ.</b> Epistle: Acts 20;16-18 & 28-38. Gospel: Jn.17;1-13.		
5/17 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 God's blessing for children who are receiving the Sacraments of First Confession and Solemn Holy Communion
5/18 MONDAY	8:00 a.m. CHAPEL	Special Intention (Luba Cyhan)
5/19 TUESDAY	8:00 a.m. CHAPEL	+Eva Salo (Eva Fediuk & Family)
	8:00 a.m. CHAPEL	+All deceased in Oprysk Family (Maria Oprysk)
5/20 WEDNESDAY	6:30 p.m. CHAPEL at ASCENTION MANOR#1	Moleben in honor of Blessed Virgin Mary. МАЇВКА.
5/21 THURSDAY	8:00 a.m. CHAPEL	+Olena Pawluk (Pyrohy Ladies)
5/22 FRIDAY	8:00 a.m. CHAPEL	+Sophia Czajka (Joseph Kulka)
5/23 SATURDAY	4:30 p.m. CATHEDRAL	<b>Sunday's</b> Divine Liturgy in English. +Sophie Leshak (Christine Reichold)
<b>PENTECOST SUNDAY</b> <b>Зіслання Святого Духа</b> Epistle: Acts.2;1-11. Gospel: John: 7: 37-52 & 8;12.		
5/24 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. +Wasył Hruszanyk (26th anniv.) (Helen Hruszanyk & Family)
	1:30 p.m. ST. MARY'S CEMETERY	Panakhuda for Fallen Ukrainian Heroes. Панахида за полеглих Борців за Волю України.

**Pentecost Sunday, May 24, 2015, 1:30 PM at St. Mary's Cemetery**  
**Panakhuda for Fallen Ukrainian Heroes.**  
**Панахида за полеглих Борців за Волю України.**

## CATHEDRAL ANNOUNCEMENTS

**PLEASE COME TO OUR CAFETERIA FOR DELICIOUS UKRAINIAN FOOD**

**PYROHY & KITCHEN: May 4 - May 10: \$605**

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

**KITCHEN DONATIONS:** Anna Maxymiuk, Mary Fedorin



**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, Peggy Konzerowski, Herbert T. Ellis

**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:** May 9-10: \$1,744; Candles \$247; **Bingo:** \$1,750.

**Donations:** \$100 - given by Paul Karaba;

\$100 - given by Michael Karaba;

\$100 - given by Maria Karaba;

\$120 - given by Peter Iwaniw toward a new shelves in the Hall

**Thank You for generosity.**

## SPONSOR A CANDLE ( \$5 for a week)

**Sanctuary Lamp** is lit in memory of +Walter and +Judy Wasyluk (by Family)

**One candle in front of iconostas** is lit in memory of +William Malinowski (by Rita Malinowski)

**One candle in front of iconostas** is lit in memory of +Wolodymyr Wasylaschuk (by wife & children)

**One candle in front of iconostas** is lit in memory of +Myroslaw Soltys (by wife & children)

**One candle in front of iconostas** is lit in memory of +George and +Mary Markol (by Patricia Myr & Family)

**Two candles on the tetrapod** are lit in memory of +Semen & +Eleanor T. Cicinsky (by Eleanor M. Cicinsky)

**Memorial Day, May 25, 2015, 10:00 AM at St. Mary's Cemetery**

**Panakhya** for those who -- *because they so cherished peace* --  
chose to live as warriors.

We honor warriors by not forgetting them.



**Congratulations on your Solemn Holy Communion and First Confession.**

Best wishes are extended to **Emily Ann Halt, Peter Roman Bilyj, Jr.,**

**Nicholas John Kostiuk, Gregory Peter Rudnytzky, Michael John Rudnytzky, Oleksandr Zholob** who received their Solemn Holy Communion and

First Confession at the Cathedral today, May 17th, 2015.

God bless you and your families on this important day.

May Our Lord Jesus Christ guide you always and be close by your sides.

**Pentecost Sunday, May 24, 2015, 1:30 PM at St. Mary's Cemetery**

**Panakhya for Fallen Ukrainian Heroes.**

**Панахида за полеглих Борців за Волю України.**

**PENTECOST COLLECTION FOR MISSIONS**

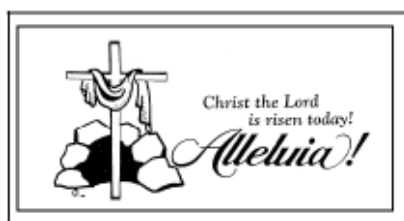
“Go and Make Disciples of All Nations” (Mt. 28:19)

Our Ukrainian Catholic Church is responding to Christ's command to “go and make disciples of all nations”.(Mt28:19) Patriarch Sviatoslav and the Bishops of our Church endeavor to provide ministry to people residing in developing missions in eastern Ukraine, in Europe, in areas of the Middle East and Africa, and North America. Your generous assistance is needed to support clergy and religious to serve these missions and to aid in the development of these new missions. An annual collection will be taken at Pentecost for this purpose. Please use the specially prepared envelopes provided for this purpose in your parish. You may also send your gift to the Ukrainian Catholic Archeparchy of Philadelphia, 827 N Franklin Street, Philadelphia, PA 19123. Tax receipts will be issued. God bless all who generously care for the souls of others!

**ЗБІРКА НА МІСІЇ В ЧАСІ П'ЯТИДЕСЯТНИЦІ**

“Ідіть і зробіть учнями всі народи...” (Мт. 28, 19)

Наша Українська Католицька Церква відповідає на настанову Христа: “Ідіть і зробіть учнями всі народи...” (Мт. 28, 19). Патріарх Святослав та Єпископи нашої Церкви стараються запровадити служіння нашим людям, які належать до місій в Східній Україні, в Європі, в певних місцевостях на Середньому Сході та в Африці, в Північній Америці. Ваша щедра пожертва потрібна, щоб підтримувати духовенство та монашество, яке служить в цих місіях, і посприяти їх розвитку. Відповідна щорічна збірка на ці потреби буде проведена на неділю П'ятидесятниці. Просимо вживати спеціально приготовлені для цього і передані у парафії конверти. Ви також можете надіслати ваш дар до Канцелярії Української Католицької Архиепархії Філадельфії, 827 N. Franklin Street, Philadelphia, PA 19123. На пожертву буде надана довідка. Нехай Господь благословить усіх, хто щедро опікується душами своїх ближніх!



**Why did Jesus fold the linen burial cloth after His Resurrection?"**

The Gospel of St. John (20:7) tells us that the napkin, which was placed over the face of Jesus, was not just thrown aside like the grave clothes. The Bible takes an entire verse to tell us that the napkin was neatly fold-ed, and was placed at the head of that stony coffin. Early Sunday morn-ing, while it was still dark, Mary Magdalene came to the tomb and found that the stone had been rolled away from the entrance. She ran and found Simon Peter and the other disciple, the one whom Jesus loved. She said, 'They have taken the Lord's body out of the tomb, and I don't know where they have put him!' Peter and the other disciple ran to the tomb to see. The other disciple out ran Peter and got there first. He stooped and looked in and saw the linen cloth lying there, but he didn't go in. Then Simon Peter arrived and went inside. He also noticed the linen wrappings lying there, while the cloth that had covered Jesus' head was folded up and lying to the side\* Is that important? Absolutely! Is it really significant? Yes! In order to understand the significance of the folded napkin, you have to understand a little bit about Hebrew tradition of that day.

The folded napkin had to do with the Master and Servant, and every Jewish boy knew this tradition. When the servant set the dinner table for the master, he made sure that it was exactly the way the master wanted it. The table was furnished perfectly, and then the servant would wait, just out of sight, until the master had finished eating, and the serv-ant would not dare touch that table, until the master was finished. Now if the master was done eating, he would rise from the table, wipe his fin-gers, his mouth, and clean his beard, and would wad up that napkin and toss it onto the table. The servant would then know to clear the table. For in those days, the wadded napkin meant, 'I'm done'. But if the master got up from the table, and folded his napkin, and laid it beside his plate, the servant would not dare touch the table, because The folded napkin meant, 'I'm coming back!'

He (the master, Jesus) is coming back! Hallelujah!

### **Sunday of the Holy Fathers of the First Ecumenical Council**

Today we celebrate the memory of the three hundred and eighteen Bishops who attended the first Ecumenical Council of Nicaea (325), in which the Catholic doctrine of the Holy Trinity was defined. These bishops came from East and West. Why did all the Bishops of the world gather in this first Ecumenical Council? There was a priest from Egypt, called Arius, who taught that the Son of God is not equal to God, that he was created by God, and that the Holy Spirit is not God, but is created by the Son. So according to him, God the Father created the Son and the Son created the Holy Spirit. That was his conception of the Holy Trinity. This is not the true faith. We read in the Gospel of St. John: "*In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh (that means, a human being) and lived among us, and we have seen, the glory as the Father's only Son, full of grace and truth.*" (Jn 1:1,14).

This Ecumenical Council defined the doctrine of the Trinity in the Nicene Creed, which all the Christians recite, and which expresses the true faith concerning the Son of God. The Creed comprises 6 parts: 1) God the Father the Creator; 2) Jesus Christ the Son of God; 3) The Holy Spirit; 4) The Church; 5) The Baptism; 6) The life of the world to come.

The three first parts concern God's action in the world: 1) God as Father Creator; 2) God as Savior; 3) God as sanctifier. The second part is the result of God's action: By God's action, 1) the Church is constituted; 2) the baptism is the mystery of entering in the Church and being incorporated in the Body of Christ; 3) the eternal life is the final goal of every human being and the final step of the salvation.

In the Anaphora of the Liturgy of St. John Chrysostom, when the priest says: "*Let us stand well, let us stand with fear; let us be attentive to offering in peace the holy oblation*", we answer: "*The mercy of peace, the sacrifice of praise*". The first part of the Creed is "*The mercy of peace*": it is God's action in the world. The second part is "*The sacrifice of praise*": it is our action as Christian to thank God for his deeds.

The part concerning Jesus Christ is the most developed because Arius denied the divinity of Christ and at the same time denied salvation. If Christ is not the Son of God, we are not saved. If he is only a human being, we can not be saved, because no man can save other men. Since all men are slaves of the sin, a man must come who is without sin to liberate men from the slavery of sin. This man is Jesus Christ the Son of God, who "*for us and for our salvation*", as we say in the Creed, "*came down from heaven...*"

The passage of the Gospel we read today is called the priestly prayer of Jesus. In this prayer Jesus expresses his relation to God the Father, and the purpose of his mission: He has been sent by the Father to give eternal life to all men and woman. This is salvation. He said: "*Eternal life is this: to know you, the only true God, and him whom you have sent, Jesus Christ*". We know the true God through Jesus Christ: "*No one has ever seen God. It is God the Only Son, ever at the Father's side, who has revealed Him*" (Jn 1:18). That is why when Philip asked Jesus: "*Show us the Father and we will be satisfied*", Jesus replied: "*after I have been with you all this time, you still do not know me? Whoever has seen me has seen the Father*" (Jn 14: 8-9).

The knowledge spoken of here is not speculative but practical, not theoretical but experimental, not intellectual but spiritual, not inactive but saving. Salvation consists in knowing, living on, having communion with, and enjoying endless satisfaction in God through his Son Jesus Christ and his Holy Spirit. This is salvation and this is spiritual or eternal life. The only true God is the God revealed to us through Jesus Christ. If there is a God, He cannot be but the God revealed to us in Jesus Christ. In that sense, Jesus is the *Mediator* of our knowledge and of our salvation.

Then Jesus goes on: "*I have given you glory on earth, by finishing the work you gave me to do*". The glory is the manifestation of the deity of God outside the Trinity. God was glorified in that sense by the miracles of Jesus, by his words, by his holy life, and finally by his death. Jesus will be glorified by His Resurrection, and his Ascension into heaven. This is the meaning of the following verse. "*So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed*". Then Jesus prays for the living disciples and for their preservation from evil. "*I have made your name known to those you gave me out of the world*": To make known the Father's name was to reveal Him, to manifest His character, and display His perfections. "*I entrusted to them the message you entrusted to me, and they received it. They have known that in truth I came from you, they have believed it was you who sent me*".