Enthronement of Bishop Benedict As Fifth Eparch of St Nicholas

Woven into the liturgical fullness of the Feast of the Prime Apostles SS Peter and Paul, His Grace BENEe@C (Alek-siychuk) became the fifth eparch of St Nicholas Ukrainian Catholic Eparchy in Chicago, June 29, 2017.

Vespers on the eve of the feast were celebrated by hierarchs, priests, deacons and monastics gathered from North America and Europe joined by throngs of faithful from near and far to fill the massive cathedral to near-capacity.

The morning of the feast itself was met with the prayer of the Church—matins. The services combined to focus attention on the work of the Church through the lens of the teachings and witness of these two pillars of our apostolic faith.

Long-standing tradition prescribes such events occur on a feast day of an apostle, or on a Sunday. As well, among the congregation now overflowing the cathedral were hierarchs, clergy and faithful of other churches sui iuris of the one, holy, catholic and apostolic Church, East and West.

All were able to participate with the complete text of the services provided in bi-lingual booklets available to facilitate the flow and cadence, whether singing in English or Ukrainian—along with a smattering of Greek to reflect the ancient origins of the Byzantine liturgical family to which the Ukrainian Church belongs.

Just before noon, a procession of the ranks of clergy was joined by altar servers and representatives of parishes and societies down Rice Street in Chicago’s Ukrainian Village to the Bishop’s Chancery where His Beatitude SVIeATeSLSLAV (Shevchuk) and His Excellency Archbishop Christophe Pierre, apostolic nuncio to the United States, were waiting to escort Bishop Benedict across the street to his cathedral.

With the pealing of bells the entourage ascended the steps to the cathedral church. The Divine Liturgy began, and as the Small Entrance concluded, a slight departure from the service began.

Archbishop Pierre addressed Bishop Benedict and the assembled congregation to announce to one and all the news they came to hear.

In an English-language translation of the Latin document sent from Pope Francis, dated April 20, 2017, all were informed of the appointment of Bishop Benedict to the see of Chicago, in accord with the selection made by the Permanent Synod of Bishops of the Ukrainian Greek Catholic Church in September, 2016 and forwarded to His Holiness for acceptance and promulgation.

A decree was also read by Very Rev Richard Janowicz, who had been the administrator of St Nicholas continued on page 2

Does your parish have special prayers of thanksgiving and petition on Independence Day? Bombard heaven with prayers, not fireworks that flash and fade away!
continued from page 1

Eparchy since the death of Bishop RICHARD (Semenack) last August until now. A Ukrainian translation was read by Very Reverend Mykhailo Kuzma.

His Eminence Metropolitan-Archbishop STEFAN (Soroka) of the Ukrainian Catholic Archeparchy of Philadelphia began the ceremony of enthronement, calling forth His Beatitude Sviatoslav to impart the insignia of the episcopal office, and escort Bishop Benedict to the cathedra (chair) in place in the main church of the eparchy and declare him worthy of his new office, proclaiming Αξιός! (Axios). After a resounding affirmation by the clergy and congregation, Bishop Benedict sat in his chair to receive the clergy of the eparchy over which he is the overseer.

Led into the Holy Place, Bishop Benedict joined the concelebrating hierarchs to continue the Divine Liturgy, the conclusion of which was accompanied by the prayerful petition that God grant His servant, Bishop Benedict “many years!”

Concluding the liturgical celebration, a meal was prepared at the Ukrainian Cultural Center of Ss Volodymyr and Olha Parish.

Bishop Visits Two Parishes

On the weekend prior to his enthronement, Bishop Benedict visited two nearby parishes. His Grace celebrated the Divine Liturgy at St Michael’s in South Side Chicago at 9:30.

That same day, Nativity of the BVM Parish in Palos Park was having their annual parish picnic, beginning at noon.

Both occasions allowed time for parishioners at each parish a chance to meet our new bishop.

Parishioners at St Michael’s Church approached for the Antidoron. At Nativity of the BVM, our bishop congratulated dance troupe members.

Bishop Benedict: A Ukrainian Successor of the Apostles

From the earliest days of the Church, it was important that the leaders of the Church be successors of the Apostles. As Tertullian wrote around the year 200: “[The apostles] founded churches in every city, from which all the other churches, one after another, derived the tradition of the faith, and the seeds of doctrine, and are every day deriving them, that they may become churches. Indeed, it is on this account only that they will be able to deem themselves apostolic, as being the offspring of apostolic churches. Every sort of thing must necessarily revert to its original for its classification. Therefore the churches, although they are so many and so great, comprise but the one primitive Church, [founded] by the apostles, from the earlist days of the church, it was impor -
which they all [spring]. In this way, all are primitive, and all are apostolic, while they are all proved to be one in unity” (*Against the Heretics*) This is the beginning of what we call today “Apostolic Succession”.

Apostolic Succession includes three different elements: 1) a direct line of the imposition of hands from the Apostles; 2) right doctrine, or as Tertullian calls it, “derived the tradition of faith and the seeds of doctrine,” and: 3) full communion in the one primitive Church founded by the apostles.

This great concern of the Church is based on the need to assure the salvation of the faithful. Apostolic succession guarantees that the imposition of hands, the passing on of the gift of ordination, is apostolic, making the person ordained a descendant of the line of the apostles. So as our Lord breathed on the Apostles saying “who sins you forgive”...is passed down to the present generation through the imposition of hands.

The faithful can be sure that the teaching they receive is the faith that was handed on to the Apostles and that as the Apostles were in communion with one another, our bishops are in communion with each other and we are in communion with our bishop through the Mystery of Chrismation and the anointing with Chrism.

The Ukrainian Greek Catholic Church traditionally holds that St Andrew the First-Called selected the first bishops. This Church originally had close ties with the Patriarch of Constantinople which valued apostolic succession and kept the apostolic line. Patriarch Jeremias II consecrated Mychajlo (Rohozav) in Vilnius as Metropolitan of Kiev in August, 1589. Archbishop Rohozav was instrumental in the Union of Brest, which brought the Church of Kiev into communion with the Church of Rome on October 8, 1596.

As the Metropolitan Archbishop, he brought his line of Apostolic succession into Catholicism. So the consecration of Archbishop Hipacy (Ipatij) Potij in 1593 put Potij in the line of Jeremias II and upon his signing of the Union of Brest reaffirmed this as a Catholic line. In 1613 long after the Union, Potij consecrated Josyf Veliamyn (Rutski) archbishop of Kyiv-Halyč. Thus we have a firmly-established Catholic line of succession.

Not wanting to bore you, the reader, with a list of names. I will just list some of the notable names in this line, which has expanded outside of Ukraine and then back into Ukraine. There is Gyorgy (Bizantsiy), titular bishop of Armenia and Ioan Innocentu (Klein) in Romania, who also happened to be a Basilian. The Basilians brought the line to Palestine with the consecration of Vasiliie (Bosicskovich). It was brought back to Ukraine when Ioan (Lemeni) of Fagaras in Romania consecrated Archbishop Spyrydon (Litinowicz) as Archbishop of Lviv. In Lviv the line continues with Josyf (Sembratovyc), Sylvester (Sembratovyc), Julian (Kuiloynskyi), Andrii (Sheptytsky), Josyf (Slypyj), Lubomyr (Husar) and Ihor (Vozniak), who consecrated Benedict (Aleksiychuk) on September 5, 2010. To further guarantee the apostolic succession just in case there is a question of the episcopal lineage of the principal consecrator and to be symbolic of the work of the Holy Trinity, there are usually two other consecrators.

In the case of Bishop Benedict, they were: Bishop Julian (Voronovsky), who is of the same line of succession up to Cardinal Slipyj who consecrated Archbishop Sterniuk, who consecrated Bishop Voronovsky, and Bishop Paul (Chomnycky) who was consecrated by Lubomyr (Cardinal Husar). [Note: The spellings of the above names are not the traditional Ukrainian transliteration into English. You can see the whole list at http://www.catholic-hierarchy.org/bishop/balek.html. Spelling on this list is probably based upon the Latin transliterations.]

Looking at these lines can be interesting. There is a Ukrainian connection for Pope St John Paul II who was consecrated a bishop by Archbishop Eugeniusz Baziak, of Lviv of the Latins.

All this means is that Bishop Benedict is a successor of the apostles through the imposition of hands that we can document back to Archbishop Mychajlo (Rohozav) making him a not only a child of Ukraine being born in Borschchivka but also a true Ukrainian successor to the Apostles.

Fr Jonathan Morse
Joseph Absi Elected Melkite Patriarch—Аѯіосъ !:
Patriarch Joseph was born on June 20, 1946 in Damascus, Syria and later obtained Lebanese nationality.

In 1973, he was ordained a priest and became the chaplain of the Missionary Society of Saint Paul. On June 22, 2001, he was appointed titular Archbishop of Tarsus of the Greek Melkite Church and Auxiliary Bishop in the Melkite Patriarchate.

On September 2, 2001 he received episcopal ordination from Patriarch Gregory III (Laham) with co-consecrators Archbishop Jean (Mansour), titular archbishop of Apamea in Syria, and Archbishop Joseph (Kallas), Archeparch of Beirut and Jbeil.

Since 2007 he has served as Patriarchal Vicar in the Archdiocese of Damascus.

Pope Francis Sends Well-Wishes to Patriarch Bartholomew for Name Day: Pope Francis has sent a handwritten message to Patriarch Bartholomew I of Constantinople, full of well-wishes for his name day.

The feast day of the apostle St. Bartholomew is celebrated in the oriental churches on June 11.

"May Catholics and Orthodox continue on the path towards full communion, working together to promote peace, cooperation, and dialogue at all levels," the Pope wrote.

Recalling their recent trip to Egypt, Pope Francis wrote of their shared "conviction that the witness offered by Christians of their ever-greater fraternal bonds will be a sign of hope and consolation for the whole world".

Addressing the Patriarch as his "dear brother in Christ", the Pope recalled the words of the tropar: "To the Church you have appeared as a great daystar; with your teachings as your rays and beams of awesome miracles, you have enlightened those praising you, the Lord's Apostle, O sacred Bartholomew."

 MPs Ask President to Stop Illegal Construction Near Patriarchal Cathedral of the UGCC: More than 80 MPs signed an appeal to the President of Ukraine concerning illegal building at the Patriarchal Cathedral of the UGCC...

This was reported by MP of the Petro Poroshenko Bloc Natalia Novak during her speech in Parliament, Ukrinform reports.

"More than 80 MPs signed an appeal to the President of Ukraine concerning illegal building at the Patriarchal Cathedral of the UGCC... This is an appeal to the President regarding gross disregard of the Constitution and laws of Ukraine," said Novak.

She added that the Kyiv City Council illegally changed the purpose of land near the Patriarchal Cathedral of the UGCC. "The decision of the city council illegally changed its intended purpose. And the master plan— they were amended with no justification. That is why now these lands are lands of the water fund," the MP said.

Novak said that today, despite the fact that the UGCC, the Ministry of Environment and the community won two trials, which revoked the decision of the Kyiv City Council to decrease the water-retaining zones of the Dnieper, the construction continues.

"Therefore, we appeal to the President of Ukraine to stop illegal construction, and the termination of the illegal construction on the left bank is an example of restoring a lawful state of affairs. More than 80 MPs put their signatures," she said.

RISU

Conflict Between Greek Catholics and Orthodox of the Moscow Patriarchate in Kolomyia:

On June 4, a conflict erupted between the faithful of the Ukrainian Greek Catholic Church and the Ukrainian Orthodox Church of Moscow Patriarchate around the building of a church in Kolomyia.

According to IRres, which is citing a local television station STC, it is at the 17th century wooden Church of the Annunciation. The activists of the UGCC came to the church building and organized a meeting in which they claimed the rights to it. Allegedly, only Greek Catholics were there, but in the Soviet times the church was passed to the Orthodox.

The local community and the priests tried to convince the faithful of the UOC to leave the Moscow Patriarchate. Those, in turn, expressed outrage to this proposal.

As a result, priests of the UOC MP allowed the UGCC representatives to enter the church and celebrate the Liturgy there.

RISU

Don’t Miss an Issue of New Star: Instead of relying on memory to check out New Star. enter your e-mail address for a subscription and have it every month just as each issue is ready!
Why?/Why:

If we are all “made in the image and likeness of God” why are there different races?

Asking this question reveals a desire to understand a very basic concept concerning our relationship to God and our fellow human beings.

Answering this question might mean exploring the depths of thought that take those eight words you quoted from a very succinct surface-level catch phrase to a realization of the profoundness of truth expressed. We can agree that God is pure spirit; God is: “Is”—without limits of time or place—always being, who told Moses “I am Who am.”

From the Book of Genesis, in Chapter 1, we read: “Then God said: ‘Let us make mankind in our image, after our likeness...’ God created mankind in his image; in the image of God he created them; male and female he created them.” Herein are statements both explicit and implicit. Humans have elements shared and diverse. Quite clearly “Let Us make human beings in Our image” brings to the fore the very tenet you mention. Here, the God of revealed Truth attests to the point that as a human, you are made in God’s image. The “us” and the “our” are not necessarily usages of the “royal ‘we’” but rather an affirmation of the Trinity—Father, Son, Holy Spirit—as the epitome of being, and being human. Recounted for us in the profession of our apostolic faith are the words of the Niceo-Constantinopolitan Creed. This Symbol of Faith ushered us into the Church at our enlightenment, or initiation at Baptism, constantly reinforced with our every repetition of the words at the Liturgy we celebrate in the church.

From our constant exposure to these references we are reminded that the One God is three distinct Persons in a unity of being—Creator, Redeemer and Sanctifier. As a matter of inference, we also say “God is love”. We, God’s highest creature, are recipients of this awesome quality, and share it with every other human being.

Looking at another part of the Genesis quote, perhaps another phrase can help clarify something. Acknowledging that humans are made in the image and likeness of God, the words “male and female he created them” might easily instruct us. They are not meant as a contradiction of the idea that a person is made in God’s image and likeness exact in every physical detail, but an assertion that that likeness is not confined to accidental qualities of gender, size, coloration of hair, eyes, or skin, but graced with rationality, free will and other attributes that distinguish us all from creatures that act solely on instinct.

Perhaps this simple overview can alleviate your quandary. The real test to living knowing all are made in “the image and likeness” of God comes into our lived-out faith. It might take some effort to develop a better awareness of the perfect example of common unity as found in the Trinity. If this profound reality is to be actually what we possess as mirrors of that Image, might it not seem necessary to act in the same way as our model?

Can we really overcome prejudice, jealousy, greed, fear or other less-than-godlike attributes by distinguishing, judging and discounting others who are also made in this exalted image and likeness of God in favor of selfishness, pride or arrogance based upon externals? Are not the “internals” the same “image and likeness”? Should the unity of the one God in three divine persons not shine forth from us? Should we more consciously utter the words of the creed rather than let them fall from our lips as a matter of rote?

Maybe it helps to consider that “made in the image and likeness of God” applies not only to unique individuals, but to the whole of humanity as well—as the sum of every single entity. Imagine if the 7,500,000,000 inhabitants of Earth could enjoy the unity that exists in the Trinity, the God of love! Could it be up to us to show them?

Your question is a good one, it got you to think. You asked it out of sincerity. Little things that distract us by noticing differences far less noeworthy than the greatness that flows from the one race we all share: the human race—made in the “image and likeness of God”. A goal could always be to emulate the oneness of the God in Whose image we are created: Father, Son, Holy Spirit—equal yet distinct, none more “God” than the Other. It might be a good start to recall the advice of St Paul’s second Letter to the Corinthians: to “live by faith: although we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight.” (5:6-7) In faith we can override sight’s imperfections and really “see” humanity.

Thanks for asking.

send questions to:
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NewStarWhyWhy@aol.com
or: 2245 W Rice St
Chicago, IL 60622
include name, and parish
(not published, but for verification if necessary).

Correction:

The June issue of New Star, posted June 2 had an error that was found and corrected on June 4.

In the article about the clergy conference in Detroit, the presenter was incorrectly identified as “Donna Dobrowolsky, PhD”. Dr Dobrowolsky is a medical doctor, and the text has been corrected to read “Donna Dobrowolsky, M.D.”

As has happened in the past, corrected versions are posted when necessary. The corrected versions are not re-sent to every subscriber, but are subsequently available to you as noted below.

Any corrected versions may be read by accessing the eparchial web site at: esnucc.org, and clicking either the “New Star” tab or the New Star logo, or by using this link: esnucc.org/new-star

Our apologies to her and our readers.
**Revolving-Door Bishops**

The calendar tells us that it is July. Perhaps it is because I am no longer in Chicago, but it is hard for me to believe that my good friend Bishop Richard has been gone for almost a year already; I trust that God will reward him for all the sufferings which he endured at our hands! June saw more turns in the revolving door: the beginning of the month saw us mourning the newly-departed “sage” of our Church, His Beatitude Lubomyr (Husar), while the end of the month found us rejoicing at the installation of Bishop Benedict as the fifth bishop of the Chicago-based St. Nicholas Eparchy.

My head is spinning—and not just because of the quantities of rocket fuel consumed during my recent trip to Ukraine! (As Bishop Richard loved to say: “Noblesse oblige!”) In light of these events, I reflect upon what these three men had in common: the episcopacy. I can think of no better way to do this than by considering the distinctive liturgical vestments worn by a bishop.

First, there is the omophor: a long, narrow piece of cloth worn over the shoulders and hanging down in front and in back. Despite its distinctive appearance, the omophor is basically a stole, which is the sign of ministerial ordination; it is thus the one vestment which the bishop shares with priests and deacons (each with its own configuration), reminding him that he is not isolated from them, but rather is called forth to leadership from among their number.

When it comes to the bishop's large outer liturgical garment, the bishop does not generally wear a felon like those worn by priests; rather, he wears a sakkos—much like the dalmatic (brocade stichar) worn by deacons. In this diaconal garb, he finds a reminder that he, like deacons, is to be of service.

Protruding from an opening in the right side of his dalmatic is the epigonation: a stiff, diamond-shaped piece of cloth. Originally, dignitaries within the Byzantine empire were honored with a ceremonial sword along with a thigh shield to protect their leg from the sharp blade. Since a sword is dangerous when it comes to intricate liturgical choreography—and perhaps tempting when confronted with unruly clergy or laity—we are left with the thigh guard in its current form; this does not mean, however, that the bishop is deprived of his “sword”—i.e., of everything necessary to protect the people of God from whatever threat may arise.

Following in this same vein, the bishop is crowned with a miter, the sign of his authority. He is, as George W. Bush used to call himself, “the decider”; as Harry S Truman might have said of him, “the buck stops here”.

The bishop carries a crozier with which to walk. This is much more than a crutch to help an old man get around; it is also a guard against pride, reminding him of his own weaknesses and of his own dependence upon others and ultimately upon Christ whose Cross stands atop the staff. Moreover, snakes wrap themselves around the top of the crozier as if to threaten the Cross, but this is not their intent: rather, they seem reminiscent of the caduceus which serves as a doctor's emblem, thus reminding the bishop that he is to be a healer.

Whereas Byzantine priests wear a pectoral cross, a bishop wears a panagia, an icon of the All-Holy Mother of God, around his neck. My own interpretation: as the Mother of God shows us Christ, so does the bishop. In addition to being the pastor of the cathedral, he is the official preacher of the eparchy, and all authority and ministry derive from that conferred upon him—whence the fact that only those ministers approved by him may function within his jurisdiction. By his embrace of each parish, the bishop is implicitly present at every liturgy celebrated within his eparchy—whence the presence on each altar of an antimension signed by him, along with the fact that each sanctuary should have a bishop's throne reserved for his exclusive use. As St. Ignatius of Antioch tells us, *Ubi episcopus, ibi ecclesia*: where the bishop is, there is the Church.

But the bishop is not a Lone Ranger: his local Church is joined in an embrace of love with so many other Churches to form the great communion which is the multi-partite Catholic Church. Through the bishop, the parishes of the eparchy are joined to the other bishops, to the metropolitan, to the primate of our Ukrainian Catholic particular Church, and ultimately to the Pope. It is with the Pope, the ultimate sign of our unity, that we are linked to all the other Churches making up the Catholic Communion.

Henceforth, Bishop Benedict's name takes its place among the hierarchical commemorations. During the anaphora—the Eucharistic Prayer—we pray: “For the sake of Your holy Churches, grant that they may live in peace, safety, honor, and health for many years, rightly imparting the Word of Your Truth.” From our lips to God's ears!

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**Correction:**

In last month’s article describing the episcopal throne, a proofreading lapse identified *cathedra* as a term borrowed from Latin. In fact, the word comes from Greek, καθέδρα, and Latin as stated. Our apologies for this oversight. This information has *not* been re-posted.

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**God’s Light and (Our) Mortality**

Many saints were aware of their own mortality because death became a constant in their thoughts as a motivating factor to strive for perfection in life. In Latin, “*memento mori*” (remember death) was used by the Church—particularly in the West—for centuries to remind humanity that life here on earth is brief and mortals remain uncertain when Christ will call them to their eternal home.

Pope Francis wrote that it is spiritually beneficial to meditate upon our own death...
Fr Taras Miles Gives Retreat in North Dakota

Fr Taras Miles, a retired priest of the St Nicholas Eparchy, gave a weekend retreat at Assumption Abbey in Richardton, North Dakota to the oblates (lay associates) of the abbey from Bright Friday through Thomas Sunday (April 21-23).

About 30 attended, including Fr Deacon Leonard and LaVerne Kordonowy of St John the Baptist and St Demetrius parishes in Belfield, North Dakota.

The theme of the retreat was “Reading and Praying with Icons”. Fr Taras chose icons of several major feast days of the Byzantine liturgical year to understand the meaning of each feast. He used Scripture and the liturgical texts to explain and interpret the icons.

The feasts studied were the Dormition of the Mother of God; the Conception of St Ann; the Nativity of Our Lord; the Baptism of Christ; the Hospitality of Abraham (the so-called “Old Testament Trinity”); the Transfiguration of Our Lord and the Descent of Christ into Hades.

To help the retreatants realize the depth of each icon, Fr Taras proposed that each attendee ask two questions: 1: What do you see?; 2: What does it mean? Why, for instance, does Mary turn her face away from her newborn child in many icons of the Nativity? The answer is found in the Book of Exodus (23: 20) “You cannot see My face’ God said, ‘for man cannot see Me and live.’

Thus, Mary turning her face from her Child is an affirmation of the divinity of the Christ child.

Or again, why, in icons of the Dormition does Mary appear three times? Once she is on her death bed; next in swaddling clothes in the arms of her Son standing behind the bier; then in the concentric circles of the mandorla (nimbus) at the top of the icon. The icon portrays her falling asleep; being taken —body and soul—into heaven in an exalted form.

He also asked the retreatants to discover the common element of the icons of the Hospitality of Abraham, the Baptism of Christ in the Jordan and the Transfiguration. Each is a manifestation of the Holy Trinity: the three angels who informed Abraham and Sarah that even in their old age they would continue on page 6
receive and give birth to a child; the presence of Jesus in the water, a ray of light indicates the Father’s voice and the Spirit appears in the form of a hovering dove; and in the presence of Moses and Elias the prophets, and Peter, James and John the apostles, the same vocal message was heard as Christ’s body shone brightly, accompanied by a brilliant cloud. (Mt 17:5; Mk: 9-7).

The Conception of St Ann is iconographically portrayed with Joachim and Anna embracing, standing before a bed. Physical and spiritual realities are intertwined, as indicated by the complete title of the Feast: The Conception of Anna, when She Conceived the Most Holy Mother of God. This icon is the official artistic logo of the Byzantine Marriage Encounter.

The retreatants were able to glean a much better understanding and appreciation of icons as more than “religious art” but as a means of conveying theological concepts, by their very nature and use in liturgical settings.

Ten students of St. Nicholas Cathedral School received their diplomas for successfully completing their elementary education at our Cathedral School.

This year has been yet another year of exceptional growth for our school not just in enrollment, but a technological growth. With computers, standard and interactive smart boards, additional iPads and the necessary furnishings to support the equipment.

At Christmas break, the “old school” building was transformed into the Middle School for the 5th-, 6th-, 7th- and 8th-grade students. Even with all these changes, one more came into effect this spring; our students now have the opportunity to learn to play musical instruments such as guitar, violin and saxophone. Our faculty continues to dedicate themselves to making every student shine!

As a result of their dedication, their students have been accepted into some of the best high schools in Chicago.

He named the Most Reverend Milan (Lach, S.J.), currently Auxiliary Bishop of Prešov, Slovakia, Apostolic Administrator of the Eparchy of Parma. Bishop Milan was born November 18, 1973 in Kežmarok, in the Prešov Archdiocese of the Byzantines.

From 1992 to 1995 he attended the Greek Catholic Theological Faculty in Prešov and entered the novitiate of the Jesuits in Trnava. After theological studies at the Theological Faculty of the University of Trnava (1997-2001), he was ordained priest in 2001 in Košice.

From 2001 to 2003 he worked in the Michael Lacko East-West Spirituality Center, Košice.

In 2009 he graduated from Oriental Ecclesiastical Sciences at the Pontifical Oriental Institute in Rome. Since 2011 he has been Vice-Dean for Foreign Relations and Development at the Theological Faculty of the University of Trnava.

On April 19, 2013, he became auxiliary bishop of Prešov.
Marriage in Christ

This article is a continuation of my series on the Holy Mysteries as they are presented in the UGCC Catechism *Christ Our Pascha*.

Marriage is under attack from many different sources today. Who would have imagined that so-called same sex “marriage” would be approved by the U.S. government and those who oppose it on moral grounds would be fined or arrested? There have been incidents where business owners were forced to pay a substantial amount of money for refusing to bake cakes or deliver flowers for wedding receptions of same-sex couples. A county clerk in Kentucky was fired for not issuing a marriage license to two men who wished to be married in that state. Our society seems to have lost all concepts of morality related to these events. In fact, some Catholic priests and bishops have even welcomed same-sex couples. A county clerk in Kentucky was fired for not issuing a marriage license to two men who wished to be married in that state. Our society seems to have lost all concepts of morality related to these events. In fact, some Catholic priests and bishops have even welcomed same-sex couples.

What then is the Church’s teaching on marriage? Sections 471-484 of *Christ Our Pascha* give an excellent teaching on this Holy Mystery. From the book of Genesis we learn that God created man as male and female with the goal of increasing and multiplying the earth. The catechism states that “Marriage is a Holy Mystery (Sacrament) in which by the grace of the Holy Spirit a man and a woman are united into one body and create a domestic church.” This family unit is an icon (image) of the relationships of the persons in the Holy Trinity. It goes on to state that “In their gender differentiation, a man and woman complete one another, creating an indissoluble union on one body.” This is not possible between two persons of the same sex.

The uniqueness of this relationship between a man and a woman with Christ and His Church is demonstrated by the Byzantine Christian marriage ceremony. I have been a witness to two weddings in the Byzantine Catholic Church that I attend and found them to be grace-filled occasions for the couple and congregation. Popular movies, such as My Big Fat Greek Wedding, The Deerhunter, and My Life (where the wedding scene was filled in our own St. Nicholas Cathedral) have given the viewing public a sense of the solemnity of this event, which is much different from a Latin Catholic ceremony.

It is significant that the Mystery of Matrimony in the Byzantine Churches is called “The Rite of Crowning.” *Christ Our Pascha* gives a detailed explanation of this (477-482). The betrothal usually takes place in the narthex of the church prior to the wedding. In the early Church this was a civil ceremony. The priest then leads the engaged couple down the aisle while Psalm 127, “Blessed are those who fear the Lord,” is chanted. Contrast this with a Roman Catholic wedding, where the bride to be is escorted by her father. Wedding icons are used to bless the couple and placed on the tetrapod. The couple places their hands upon the Gospel book and promise their love and fidelity to each other. These “vows” demonstrate that the marriage union is more than a consent of the couple, but involves the power of God in their relationship. Unlike Roman Catholic theology, the couple does not administer the sacrament to themselves. A priest is necessary for the validity of this sacrament in Eastern Catholic churches, including our Greek Catholic Church, since he, as a representative of the Church, imparts a blessing in the name of the Trinity.

The most solemn moment of the wedding service is the crowning, and is probably the most uniquely visible aspect. Crowns (or wreaths) are placed on the heads of the couple and the priest prays “Lord our God, crown them with glory and honor” (480). This passage from Psalm 8 reveals the dignity of man and woman, who were created to be king and queen of the kingdom of heaven on earth. They also symbolize the crowns of martyrdom that demands faithfulness to Christ’s love unto death. The ceremony concludes with a blessing of the couple and the singing of “(God grant them) Many Years.”

In April of 2016, Pope Francis published his exhortation *Amoris laetitia* (The Joy of Love). Its purpose was to help as many as possible to rediscover the beauty of marital love. Chapter 4 of this document goes into great detail to explain ways that couples can live their marriages with Christ at the center. In Part one, he presents a detailed commentary on 1 Cor 13:4-7. This text should be familiar to all as it lists some of the features of true love; Love is patient, love is kind, love is not jealous, *et c.* Part two offers his reflections on growing in charity toward each other. It would be beneficial for all married couples to read and discuss this document.

Henry J. Peresie, CECs, Ph. D.
St Michael’s, Mishawaka Celebrates 100 Years and Cultural Heritage Award

St. Michael’s Parish, in northern Indiana, formally celebrated its 100th anniversary last year. The anniversary of its founding in 1916 was capped-off with a gala banquet in October. However, the celebration of the parish has continued this spring with its selection as the winner of the 2017 Cultural Heritage Award for St. Joseph County, Indiana. This award is given annually by the local Historic Preservation Commission and was bestowed on the parish at the city council meeting April 24, 2017. St. Michael’s was recognized for both its contributions to the community, and for the architecture and decoration of the church itself.

The parish is in the town immediately east of South Bend and Notre Dame, a thriving community which includes recent Ukrainian immigrants, second- and third-generation Eastern Europeans, Ukrainian visitors who come to Notre Dame, mostly from UCU (Ukrainian Catholic University) to study or teach, and many people of every ethnicity who are attracted to the solemnity and beauty of the church.

Numerous parishioners attended the awarding of the Cultural Heritage Award to the parish at the Mishawaka City Council meeting. Fr Yuri Kuzara, pastor of St. Michael’s, accepted the award on behalf of the entire community.

The parish would like to thank the many fine pastors who have served it in the recent past including Frs Leonard Korchinski, Jim Karepin OP, Thomas Dobrowolski, Mykajlo Kuzma, Richard Kirouac, Peter Galazda, and Simeon Hromis.

In attendance at the award ceremony was Elsie Baldoni, (nee Kopsea/Kopcha) who was born to Galician parents in 1923. Mrs. Baldoni is the oldest-surviving member of the parish and a direct link to the founders. Her parents, Charles and Anna, were among the small group who worked to construct the brick church.

Many of the founders were attracted to Mishawaka to work in the Ball Band Rubber Factory on the St. Joseph River in the heart of downtown Mishawaka. Although the factory is gone, Mishawaka is experiencing a renaissance, with increasing activity along its historic central business district and river front parkland. The neighborhood of St. Michael’s, walking distance from those manufacturing jobs along the river, was once home to many Eastern Europeans. Today, the parochial community is more dispersed but the vibrancy of the parish family continues. St. Michael’s is well-known for the food laid out for its feast day celebrations, but even its regular Sunday post-liturgy brunches, overseen by Joan and Richard Brown, longtime parishioners, are instrumental in binding the community together.

Joan Krostenko, Ph.D.

What’s the Angle on Angels?

English-language words have many derivations, taken from other languages which have sometimes lost some meaning in the translation.

For example “angel” derives from Greek, (angelos) and means “messenger.” As an announcer of news, angels figure greatly in the Good News of the Gospel—and other writings of scripture. Studying scripture helps us to know that angels are spirits—intelligent “bodiless powers” mentioned in the Creed as part of God’s unseen creation; named in nine ranks in the Liturgy of St Basil the Great; continually praise God; manifesting God’s presence to the world—announcing to humanity the will of God.

On occasion these messengers are described in the Bible as appearing in human form: guarding the gates of Paradise, sharing the “hospitality of Abraham”; being present at the annunciation to Mary, the birth of Christ, Christ’s baptism, the stirring of waters in the pool at Bethsaida, announcing Christ’s resurrection to the Myrrh-bearers and other events.

Yet people often conjure images of angels using other attributes that in a way exemplify the quality of love, caring, sharing and goodness and grace. Cherubim are often seed as cuddly; Seraphim as six-winged, many-eyed attendants to God’s throne; angels and archangels as announcers. In the Liturgy we mystically represent the Cherubim, join the choirs of angels to sing “Holy, Holy, Holy” and as an anaphora prayer of St Basil reminds us—acknowledge our own guardian angel.

Angels, it seems, are not self-announcers, but important beings totally at the service of God. Very few are even identified by name, mentioned in the Bible simply as “an angel of God”. or nearly discounted, being recognized only in a human form, or stirring water, even appearing in dreams.

With this in mind, it is good to consider a request from Nativity of the Blessed Virgin Mary parish in Palos Park, Illinois to include an essay about one of its parishioners viewed by many as “an angel”. You’ll find it on the next page.
Angels in the Parish

Every parish has people, regular, ordinary people. Some are good at one skill, others do something else well, together they work to band the congregation together.

Every once in a while someone’s ordinary-ness stands apart from the rest, in any manner of ways, using any number of talents or qualities.

No exception to this is the Nativity of the BVM in Palos Park, Illinois.

Recently one “ordinary” parishioner was feted with a special recognition on the occasion of her birthday.

Parishioners gathered to recognize a long-time member of the parish—Patricia Kuzmak. With a simple gesture of gratitude and thanksgiving, and prayers wishing “many years”, this woman who thinks of herself as just ordinary was honored by a number of parishioners who had asked: “How would you feel about meeting an angel in real life?”

Sounds a bit unrealistic, but in fact it is not. There is one angel that by some superior will of God has decided to plant itself among people and guard us while living alongside. This angel is Patricia Kuzmak. Pat has devoted her entire life to serving the community and being useful to others.

A native of Denison, Iowa, Pat comes from a humble German-Irish middle class family. But, in July, 1971 Patricia met a very special man, Wally, who became her husband less than a year later. Wally was nine years older than Pat and was the love of her life. He was of Ukrainian origin, deeply involved in Ukrainian matters in general and the Ukrainian Catholic Church in particular.

His parish in Chicago was looking for a new home in the early 1990s. Wally helped design the construction plans to build the church and assisted with finding the right architect. The construction of Nativity of the Blessed Virgin Mary Ukrainian Catholic Church was finished in 1993—a true attraction of the southern suburb of Palos Park. Wally was elected an honorable member of the Church Council and Pat—a teacher of catechism class at the church.

When Wally died in February, 2009, it was the greatest shock and loss of Pat’s life. The parishioners of Nativity of the BVM Ukrainian Catholic Church were very supportive in helping Pat overcome her tragedy. She will be forever grateful for this.

With time, Mrs Kuzmak sold her big house in Oak Lawn and moved into a smaller condominium in Palos Heights to be closer to Nativity Church.

During one of the tea gatherings in February, 2016, Pat heard about a wounded Ukrainian hero, Volodymyr Hera who had rescued 400 servicemen defending Luhansk airport on August 31, 2014 in the war zone in east Ukraine. As a result became paralyzed. He happened to be on rehabilitation in Chicago and was in need of a place to live. Pat thought for a brief moment about the minimum requirements one had to meet in order to shelter Volodymyr: (one floor, no stairs, extra bathroom, extra bedroom) and realized she met each of them, immediately volunteered to take him in. Volodymyr and his father Jaroslav spent half a year living in Pat’s condo and very quickly became a part of her family. After Volodymyr completed the therapy treatment they keep in touch and talk on Skype every weekend. As a matter of fact, Pat is planning a trip to Ukraine to visit Volodymyr and his family in August.

When asked if she would host a wounded soldier from Ukraine ever again, Mrs Kuzmak responds “Yes!” without any hesitation.

And indeed she means it!

In May, 2017 Pat volunteered to shelter a paralyzed hero, Roman Havrylchak from Lviv, Ukraine, who was severely injured on February 12, 2015, as a result of massive shelling of Russia-backed separatists in Debaltseve in east Ukraine. The soldier came to the U.S. in a wheelchair accompanied by his mother, Kateryna, and is currently undergoing intensive therapy treatment in Willow Springs, Illinois. Mrs Kuzmak is thrilled to have her new guests over and is grateful for the opportunity to be able to serve them.

Pat supports Ukrainian wounded heroes because she is convinced that the duty of each human being is to help those who are in need.

“All I do is what a good Christian should be doing, nothing else”.

She has some health problems but you would never hear her complain; instead she is always cheerful and all smiles. Her integrity and charisma are mesmerizing. Mrs Kuzmak is very selfless and humble. She lives to serve others. She is regarded as a living angel. After all, angels are deliverers and sharers of God’s message.

Many friends among the laity and clergy in the Chicago area give testimony of Pat’s dedication to her mission as a Christian.

From material submitted by Nataliya Serafym

Ukrainians Built One of the Biggest Churches in Brazil

On June 4, the rite of consecration of the Holy Trinity Church for the Ukrainian community was held in the Brazilian municipality of Sao Jose dos Pinhais (Parana), Marcelino settlement. Local Ukrainians have been striving to do this for almost a century.

Built next to the old church, the Church of the Holy Trinity represents a traditional Ukrainian architecture of temples. This building, according to SvitUA which cites Gazeta DO Povo, is one of the largest churches in Brazil.

The area of the temple is about 8,000 square feet, its height is...
105 feet. The premises of the temple can simultaneously contain up to 500 people.

The construction of the temple, as noted by the chief architect Leopoldo Guimarães, lasted nine years. The church was built on the donations of the faithful.

“Almost 60 percent of domestic iconography is ready. The icons were made by a craftsman, Sister Veronica Nogas, who worked on them together with Ukrainian youth,” Leopoldo Guimarães.

For your reference:

Pilgrimage of Greek Catholic Church to Rome

The Ukrainian Greek Catholic Church held a national pilgrimage to Rome on June 25, 2017, on the occasion of the 150th anniversary of the Canonization of Saint Josaphat (1584-1623), bishop and martyr.

The first saint of the Ukrainian Greek Catholic Church, his mortal remains repose in Saint Peter’s Basilica. To celebrate this anniversary, Pope Francis has granted the pilgrimage’s participants the privilege to celebrate the Divine Liturgy.

Upon the altar of the Chair of Saint Peter in the Vatican Basilica, reported the Italian Catholic Agency SIR two weeks earlier.

The event began on June 24 in the Church of Saint Sophia in the Eternal City, with the papal vespers prayer presided over by Patriarch Sviatoslav (Shevchuk), Major Archbishop of Kiev, of the Greek Catholic Church of Ukraine. Then a concert of sacred music took place with the choir of seminarians of the Theological Seminary of Ivano-Frankivsk.

On Sunday, June 25, in addition to the Liturgy, the pilgrims were at the Angelus with Pope Francis at noon in St. Peter’s Square. According to SIR, the organizing committee invited Ukrainians residing in the country and elsewhere “to take part in the pilgrimage to the relics of Saint Josaphat, martyr for the unity of the Church and of the people.”

Patron Saint of Ukrainian Catholics, Josaphat, Bishop of Polotsk, devoted himself to unity between Catholic and Orthodox. Killed by opponents of the unity, he was canonized in 1867 by Pope Pius IX.

The Ukrainian Autocephalous Orthodox Priests to Elect Bishop of Ternopil

On June 8, a regular meeting of the Council of Bishops of the UAOC and the Patriarchal Council was held at the Church of Nativity at the UAOC Patriarchy in Kyiv. The meeting in particular discussed the appointment of the ruling bishop of the Diocese of Ternopil of the UAOC.

According to the minutes of the meeting, a candidate for the ruling bishop of the Diocese of Ternopil will be determined at the diocesan clergy meeting to be held in Ternopil. In particular, according to the official website of the Ukrainian Autocephalous Orthodox Church, the priests will elect at the assembly a candidate out of two persons nominated by the Council of Bishops, or propose a candidate from among the clergy of Ternopil Diocese.

As reported, after removal of Archbishop Mstislav (Huk) through his misconduct, the Diocese of Ternopil of the UAOC was led by Metropolitan Andriy (Abramchuk) of Ivano-Frankivsk, then the diocese was led by Bishop Victor (Bed) of Mukachevo and Carpathia.

According to RISU, on May 4, 2017, the Council of Bishops of the UAOC dismissed Bishop Victor from the office of the ruling bishop of Ternopil diocese. The Primate of the Ukrainian Autocephalous Orthodox Church explained this decision, “Bishop Victor interfered in the affairs of the entire Church, for which he is punished. But if he repents and writes a statement to no longer do so ... then obviously the punishment will be withdrawn, but he will not be returned to Ternopil.”

The Ukrainian community in Brazil is one of the largest in the world. Ethnic Ukrainians in the country account for about 500,000 people. Most of them, about 400,000 people live in the state of Parana.

The city, which can be called a Ukrainian Prudentópolis is inhabited by 75 percent of ethnic Ukrainian population.

The first Ukrainian immigrants arrived in Brazil over 125 years ago.

RISU

"I have a biometric passport, too. So Do Not Be Afraid"+Sviatoslav

Since Ukraine introduced a visa-free policy with EU countries, some "good people" have launched an old "scary story" about biometric passports as the "sign of Satan." His Beatitude Sviatoslav, spoke of the attitude of the Church to biometric passports: "there is not any religious implication. So don't be afraid!" he said.

"This just an attempt to keep Ukrainians in constant fear because someone can open the door for us to Europe, to the free world. I also have a biometric passport from the Vatican. So do not be afraid!" he noted.
“A New Page of the History of the Catholic Church in Ukraine,”

Patriarch Sviatoslav at the Ordination of Edward Kava

The Patriarch of the UGCC took part in the episcopal ordination of a bishop of the RCC in Ukraine Edward Kava, June 21, at the Latin Metropolitan Basilica in Lviv. His Beatitude noted the importance of the event and called it the opening of a new page of the Roman Catholic Church in Ukraine.

The 39-year-old Edward Kava became the youngest Catholic bishop in the world.

During the solemn Mass, Archbishop Mecislaw Mokszycki, Metropolitan of Lviv, and Archbishop Claudio Gugerotti, Apostolic Nuncio in Ukraine, and Bishop Stanislav Shirokoradyuk, Ordinary of the Diocese of Kharkiv and Zaporizhzhya of the RCC, became the chief consecrating hierarch. His Beatitude Patriarch Sviatoslav took part in the Mass celebrated in Polish, Ukrainian and Latin languages.

Bishops and priests from Ukraine, Poland, Slovakia, Hungary and Italy arrived at the solemn procession. Franciscans arrived from different cities, served by the Provincial of the Krakow Province of Franciscan Convents and others.

Patriarch Sviatoslav remarked: “I think that the entire Catholic Church in Ukraine feels beloved today. This event, which is taking place in Lviv today, ... makes us feel that a new page in the history of the Catholic Church in Ukraine has opened. The page that will be marked with love. Love is not only God to us, but brotherly love between us, between the two lungs of the Church—the Eastern and Western ones”.

Addressing Bishop Edward Kava, His Beatitude stressed the importance of the episcopal ministry and recalled the words that the Lord had spoken to Moses. “When the Lord God chooses His servant from among us, His bishop, He seems to be willing to tell us the same thing that He once said to Moses near the Burning Bush: “The voice of crying of My people has reached My ears, so I have chosen you and called you.”

“Dear Vladyka, You are the beloved of God. Today, He shows how He loves you and had loved you already before the creation of the world,” said the patriarch.

“We are accepting you today to the collegium of the apostles’ followers, our community of Catholic bishops of Ukraine with great joy, hope and love ... We will be with you. Today we accompany you with prayer, but we are just beginning to do this and will walk with you together side by side together,” Patriarch Sviatoslav (Shevchuk) assured.

Pope’s Warning to Nigeria’s Diocese of Ahiara Who for Ethnic Reasons Has Been Protesting

Elected Bishop: “If You Don’t Obey Your Pope and Accept Your Bishop, You Are Suspended a Divinis”

Pope Francis has warned the Nigerian Diocese of Ahiara that if they do not accept their bishop, they will be suspended a divinis.

In Pope Francis’ remarks, he noted that their meeting together was “a consolation” because he is “deeply saddened by the events of the Church in Ahiara.”

“I know very well the events that have been dragging on for years,” he said, stressing, “and I am thankful for the attitude of great patience of the Bishop, indeed the holy patience demonstrated by him.

“I listened and reflected much, even about the possibility of suppressing the diocese, but then I thought that the Church is a mother and cannot abandon her many children.”

Then the Holy Father made a request. “Therefore,” he said, “I ask that every priest or ecclesiastic incardinated in the Diocese of Ahiara, whether he resides there or works elsewhere, even abroad, write a letter addressed to me in which he asks for forgiveness; all must write individually and personally. We all must share this common sorrow. In the letter, one must clearly manifest total obedience to the Pope, and whoever writes must be willing to accept the Bishop whom the Pope sends and has appointed.”

The letter, Francis explained, must be sent within 30 days, from that day—July 9th, 2017. “Whoever does not do this,” the Pope warned, “will be ipso facto suspended a divinis and will lose his current office. This seems very hard, but why must the Pope do this? Because the people of God are scandalized,” the Pope said.
“Bulletin Board” wants to tell you your Vibrant Parish became such. All parishes have a special person or people who evangelize in a unique way, and take the time to send an article to New Star, not for praise or embarrassment, but to show how a “vibrant” faith is practiced. See this edition from several eparchial parishes whose people share faith. Spread the word on what you do: send it to NewStarNews@aol.com subject line: “Vibrant.”

My Personal Story As a Catholic Conscientious Objector

As I was trying to discern what God wanted me to write about, I walked into my 16-year-old son’s bedroom to discover a military calendar hanging on the wall. It highlighted young men and women in combat fatigues, fighter jets, an aircraft carrier battle group and plenty of American flags.

I knew from personal experience and deep soul-searching that hidden behind this calendar of military glitter was centuries of death and destruction. And as I removed this calendar, I knew exactly what God wanted me to write on.

Many years ago as young man in my 20s I found myself in the midst of U.S. military basic combat training at Fort Dix, New Jersey.

While firing my M-16 weapon at life-like pop-up targets, it occurred to me the army was not training me to hit pop-up targets, but was training me to kill some poor guy like me in a far-off country who got caught up in the propaganda of his own country’s war machine. I came to realize this was all wrong. And I knew that in my desire to imitate the nonviolent Jesus, I could kill no one.

I spoke to my drill sergeant about these deep anti-war feelings I had and my desire to apply for conscientious objector status. He urged me to wait until I completed basic training and apply for CO status when I arrived at Fort Benjamin Harrison, Indianapolis, for Advanced Individual Training.

At Fort Harrison I was being trained as a broadcaster for Armed Forces Radio in Germany. But that inviting future did not deter me. My broadcast instructors tried to convince me that the chances of my having to shoot someone from a radio station were extremely remote. And although they were technically correct, I knew my role as a military journalist and radio disc jockey would be to boost the morale of those who would be pulling the triggers and dropping the bombs. And I knew that I could have nothing to do with this unholy enterprise.

In my appeal for discharge as a conscientious objector, I had to write a research paper stating my position from the perspective of Catholic teaching on war.

Unfortunately, since the Catholic Church for the last 1,700 years has not been a totally traditional peace church—renouncing all war—as the Amish, Mennonites and Church of the Brethren—it made my case much more difficult. However, since total active nonviolence is at least a part of Catholic doctrine, as clearly exemplified by the first 300 years of its history, I was able to make my case.

After undergoing cross examinations by a military officer and psychiatrist, being interviewed by three army chaplains, and having my appeal go up and down the chain of command several times, it was finally ascertained that I was a sincere conscientious objector, and I was granted an honorable discharge.

My experience in appealing for conscientious objector status was relatively painless. But many Christians have suffered harsh prison sentences like the late Catholic American Ben Salmon (see: www.bensalmon.org). And some COs have even been executed, like Austrian Blessed Franz Jagerstatter (see: www.franzjagerstatter.com), rather than take lives of others.

For a deeply-inspiring testimony of nonviolent Christian witness and heroic conscientious objection in the early Catholic Church, read the authentic ancient Roman trial of St Maximilian (see: http://www.catholic.org/saints/saint.php? saint_id=5018).

Tony Magliano is an internationally syndicated social justice and peace columnist.
On June 3, a solemn procession was held through the streets of Lviv. Tens of thousands of Lviv residents accompanied the coffin with the body of Lubomyr (Husar) from the Cathedral of St. George to the Church of St Michael the Archangel.

His Beatitude Patriarch Sviatoslav compared the last travel of Lubomyr on the streets of Lviv with the funeral of the Righteous Andrey Sheptytsky.

The funeral procession started at about noon after the Divine Liturgy at St George’s Cathedral of Lviv. Clergymen carried the coffin onto the square to the monument to Andrey Sheptytsky. At the same time, the big screen near the temple displayed a video with His Beatitude where he gave instructions about the Church and faith.

People had a last opportunity to be together with their pastor and to hear his words. Many believers who came to bid farewell to His Beatitude knew him personally, talked with him and received his spiritual guidance.

Subsequent to the applause of people who until then filled the entire space near the cathedral, the coffin with the body was placed on an artillery gun carriage. Young people marched ahead of the procession, they carried the cross and banners, followed by seminary students, monks and nuns from different congregations of the Church. Greek Catholic hierarchs led by His Beatitude Patriarch Sviatoslav (Shevchuk) followed the car with the coffin.

Participating in the funeral procession were representatives of the authorities, religious communities from different cities and villages in Galicia. Many young people came to pay the last tribute. They prayed during the procession. Sometimes the procession stopped and clergymen read the Gospel. Near the monument of Shevchenko a military brass band was waiting for the procession. When the car with the coffin neared the orchestra, the musicians performed mourning melodies.

The procession lasted for two hours.

At the Church of St Michael the Archangel, Patriarch Sviatoslav appealed to all present on behalf of His Beatitude Lubomyr. He spoke to the seminarians of Lviv seminary, students and teachers of the Ukrainian Catholic University, thanked the soldiers and the authorities. He called the today’s procession a historic event and compared it with the funeral of the Righteous Metropolitan Sheptytsky.

“This day will go down in history,” he said. “You will be proud to tell your children and grandchildren that you participated in this event ... Today, His Beatitude is saying goodbye. In some time, he will leave for Kyiv in order to go to eternal rest at our baptistry font of the Dnieper-Slavuta. He will be laid to rest where our Kyivan Church was born.”

His Beatitude Lubomyr (Husar) died to this world on May 31, 2017, in his 85th year, after a serious illness. On Thursday, the coffin with his body was brought to St George’s Cathedral of Lviv. The church was open during this time. To bid farewell to His Beatitude, people had to stand in long queues for an hour or two. A large screen was installed for the believers in front of St
As well, a six-part documentary (in Ukrainian) is presented in hour-long segments which give an insight into the life of His Beatitude Lubomyr Husar, a man, his times, his Church, as shown in 2016 on Живе Телебачення.

Part 2 - "Любомир. Бути людиною" (2 серія): https://www.youtube.com/watch?v=405cL0DwhL0&t=1s
Part 3 - "Любомир. Бути людиною" (3 серія): https://www.youtube.com/watch?v=9YLTHoAc26g&t=1s
Part 4 - "Любомир. Бути людиною" (4 серія): https://www.youtube.com/watch?v=5TuG0FvKGo0&t=1s
Part 5 - "Любомир. Бути людиною" (5 серія): https://www.youtube.com/watch?v=Q6kgZCylpOQ
Part 6 - "Любомир. Бути людиною" (6 серія): https://www.youtube.com/watch?v=hFxAeE2CNdI&t=1s

Many of those present held photographs of His Beatitude.

All but one photo on pages 15 and 16 are screen saves from YouTube.