



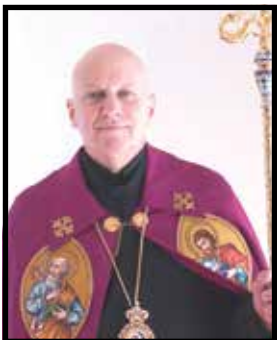
EASTERN CATHOLIC LIFE

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APRIL 2019

CHRIST IS RISEN! INDEED HE IS RISEN!



LET GOD ARISE, AND LET HIS ENEMIES BE SCATTERED

Bishop Kurt's Pastoral Message for Pascha



Imagine that we are in a time long ago, before large cities and technology. Each little village must protect itself as best it can when warriors show up from another community. Instead of modern weapons and computers, we would put our faith in the young and strong, and often the largest and bravest young men would be our hope for safety. Imagine our little community has one hero who has shown many times that he can beat any other fighter, and the other villages leave us alone because they are afraid of him. He is known and feared throughout the region. Early one morning, a band of warriors surprises our village. They don't see our

hero anywhere, and they think this is their chance. They will steal our food, kill our men, and make slaves out of our women and children. What happened to our hero? Last night he was drinking with his friends, and he's in a deep sleep out of sight. In all the running and screaming, he sleeps peacefully, until someone can wake him up. Finally, he is awake enough to realize the danger and he comes rushing out into the open. The enemy sees him and panics. They run as fast as they can, trying to out run their comrades.

No doubt you would find it disrespectful or even blasphemous to compare God to a young man sleeping through a battle because he drank too much. In the Bible, God is compared to exactly that! In Psalm 78,

there is a terrifying description of foreign invasion: "Fire consumed their young men, and their young women had no wedding songs; their priests were put to the sword, and their widows could not weep." The psalmist goes on to describe God exactly as the champion after drinking, "Then the Lord awoke as from sleep, as a warrior wakes from the stupor of wine. He beat back his enemies; he put them to everlasting shame." After such a terrible invasion, imagine the joy of the people when their champion wakes up and appears in the middle of the battle.

Although events nowadays are not as terrifying as described in Psalm 78, "fire consumed their young men, and their young women had no wedding songs,"

somewhere on earth, people are experiencing life in those terms. Maybe in the near future, our priests will be put to the sword. Even now in our culture, it seems metaphorically similar. Every year in Lent, we remember the times of sorrow in the past. The events leading up to the death of the Messiah were just as terrifying and disappointing to the ordinary people of the time. In a world of foreign invasion and loss, Jesus appeared walking among them. He didn't ride in a chariot. He didn't plunder their earthly treasures, and He didn't draft their men for soldiers. He didn't enslave. As Isaiah says, "He will not quarrel nor raise his voice, nor make his voice heard in the streets. A bruised reed He will not break and smoldering wick He will not quench." He cured their

illnesses without charge, He drove out their demons, He taught them that God loves them. In return for His generosity and His message of hope, the religious authorities and secular government arrested Jesus in the night, and in a rushed trial with no regard for the laws of God or man. Torturing Him both before and after the condemnation, He was executed and His body quickly buried. It must have seemed to the people that God had once again offered them hope, and the powerful people of this world destroyed it and hid the evidence. Among ordinary people, the chosen people saw him as the anointed Son of David, and the pagans saw him as the Son of God. It must have seemed once again that the powers of evil have absolute power in this world.

In Psalm 35, King David describes another losing battle, and he says, "Do not be far from me Lord. Awake! And rise to my defense!" There it is again—the Bible describes God as a sleeping warrior in the battle, and says, "Awake!" Like so many places in the scriptures, King David also observes, "Who is like you, Lord? You rescue the poor from those too strong for them, the poor and needy from those who rob them."

A different kind of trial is described in Psalm 73. The psalmist says that he almost lost his foothold because "I envied the arrogant when I saw the prosperity of the wicked." Have you ever felt that way when it seems like evil people get everything they want? He describes it in great detail, "They have no struggles. Their bodies

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LET GOD ARISE, AND LET HIS ENEMIES BE SCATTERED

Bishop Kurt’s Pastoral Message for Pascha
Continued from page 1

are sleek and strong. They are free from pain, and common ills.” Then he describes how the wicked vaunt themselves as superior, “They clothe themselves in violence... their evil imaginations have no limits. They scoff.” My favorite part is when he says, “their mouths lay claim to heaven, and their tongues take possession of the earth.” Then it seems like the mass of people follow the wicked, “people turn to them and drink up waters in abundance. They say, ‘How could God know? ... The wicked are free of care. They go on amassing wealth.’” The man who wrote this psalm is so despondent as he sees the world turned upside down... the wicked prosper and the virtuous pay the price, “until I entered the sanctuary of God. Then I understood their final destiny.” Finally, he remembers his true treasure is God himself, and he says, “Yet I am always with You. You hold me by my right hand. You guide me with Your counsel, and afterward You will receive me into glory.” Who needs this world when you have God? Speaking about the powerful of this world, he says, “When You arise, Lord, You will despise them as fantasies.” Notice again that the scriptures say, “arise, Lord.” The word for arise is the same word used for the Resurrection.

Jesus himself, dying on the cross, quoted from one of these great psalms of trial when He cried out “Eli, Eli, lama sabachthani.” “My God, my God, why have you forsaken me.” This great psalm even prophesies some of the physical details of the crucifixion: “they pierce my hands and feet; they number all my bones. They divide my clothes among themselves, and for my garments they cast lots.” The final victory of God and of His Christ are proclaimed at the end of this painful psalm, “The poor will eat and be filled, those who seek the Lord will exult in Him, and their hearts will live forever.” And then, concluding, “Posterity will serve him; future generations will hear about the Lord. They will announce His righteousness, declaring to a people yet to be born: He has done it!” Even this psalm that starts with “My God, my God, why have You forsaken me,” ends by prophesy-

ing the triumph of God and of His Christ.

God also describes Himself as a warrior in the prophecies of Isaiah. The prophet says, “The Lord will march out like a champion, like a warrior He will stir up His zeal. With a shout He will raise the battle cry.” And what is God’s battle cry? “For a long time I have kept silent, I have been quiet But now like a woman in childbirth, I cry out, I gasp and pant.” It might be surprising that the champion cry of God would sound like a woman in childbirth. Then God goes on to describe His plans to reshape creation. He says, “I will lay waste the mountains and hills, turn rivers into islands, and dry up the pools.” These prophecies foreshadow the writing of Saint Paul when he says, “We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.” Indeed when the terrifying events of Christ’s passion occurred, the earth itself groaned, the sun was darkened, tombs opened—all creation was convulsed! The earth took into itself the holy flesh of the Son of God, just as fertile field takes a seed, and on the third day the earth gave birth to the glorified incorruptible risen body of Christ. The earth shuddered again, not only at the death, but again at the resurrection, as Saint Matthew says: “And behold, there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat on it.”

Throughout the Holy Scriptures, the triumphant conquest of God is foretold and celebrated. In the Apocalypse, Saint John tells us that after the second woe and before the third woe, “the seventh angel blew his trumpet, and there were loud voices in heaven shouting, ‘The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.’” God accomplished His great conquest of the world, even His conquest of death and Hades, through the flesh of His Son, the flesh that He took from His virgin mother and sacrificed on the cross as both priest and sacrificial lamb. Jesus took for Himself the title Son of Man, that is, Son of Adam, to remind us of His kinship with

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We share your faith

us. Jesus Himself is the first fruit. In Colossians, He is called, “the image of the invisible God, the first fruit of all creation.” And in First Corinthians it says, “Now Christ has been raised from the dead, the first fruit of those who have fallen asleep.” The suffering of Christ in His mystical body, the Church, is not complete. And the groaning of all creation in childbirth is not over. In the Epistle to the Hebrews, the scriptures say, “Though commended for their faith, they did not receive what was promised, for God had a better plan so that they would not be made perfect without us.” And when Saint Paul talks about the groaning of the creation, he says, “We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only that, but we ourselves, who have the first-fruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies.”

At Easter, we remember with extreme joy the Resurrection of Jesus Christ 2000 years ago, and his conquest of death and Hades. We also look forward eagerly to our own falling asleep and our own resurrection. In all the present turmoil, in the stress of the contemporary world, in the pain and abandonment in our own lives, in hardship and discouragement, in upheaval and betrayal, we understand that the world is in the pains of giving birth, just as it shuddered and quaked two millennia ago at the crucifixion and resurrection of Jesus Christ. Remembering the Resurrection of Jesus Christ, we also remember his words from the Last Supper, “I go ahead of you to prepare a place for you.”

+Kurt Burnette

DIRECTIVES FOR THE GREAT FAST

From the Office of the Bishop

FASTING REGULATIONS

- +All who receive Communion in the Eparchy of Passaic are required to abstain from meat on Wednesdays and Fridays of the Great Fast.
- +All adults who receive Communion in the Eparchy of Passaic are required to abstain from meat, eggs, and milk products on the first day of Lent, Monday, March 4, and on Great and Holy Friday, April 19.
- +These are the minimum requirements; however, the faithful are encouraged to do more.

Dispensation

- +Pastors and Administrators may, for a just cause, grant to the individual faithful and to individual families, dispensations or commutations of the fasting rules into other pious practices.

LITURGICAL DIRECTIVES

Liturgy of the Presanctified Gifts

- +All Pastors and Administrators are encouraged to celebrate the Liturgy of the Presanctified Gifts on Wednesdays and Fridays of the Great Fast.
- +A liturgical service at which Holy Communion is distributed may be celebrated on the other weekdays of the Great Fast.

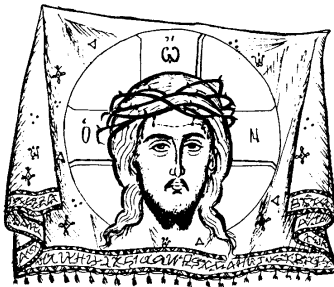
We ask you to pray for peace throughout the world, and for the victims of war. Please remember in your prayers all those in the military who are serving our country throughout the world.



FROM THE OFFICE OF THE BISHOP

EFFECTIVE MARCH 24, 2019:

- Rev. Michael Popson resigned as pastor of Saint Ann in Harrisburg.
- Rev. James Lane is appointed administrator of Saint Ann in Harrisburg.



LENTEN VESPERS SCHEDULE

Wyoming Valley Protopresbyterate

Sun., April 7, 2019 Saint Mary, Kingston

All Vespers will start at 3 PM and there will be light Lenten refreshments provided by the host parishes afterward.

Montgomery and Chester Counties in PA

Sun., April 7, 2019 Saints Peter & Paul Ukrainian, Phoenixville



SISTER MARTHA ELIZABETH MOYTA, OSBM CALLED HOME TO THE LORD

Sisters of Saint Basil in Uniontown on August 1, 1945, from Holy Ghost Byzantine Catholic Church on Pittsburgh's Northside. Sister Martha made her Final Profession of Vows on August 28, 1953, in the presence of the late Bishop Daniel Ivancho.

With her 26 years of teaching experience, she became a member of the organizing team for the Religious Education Office in the Pittsburgh Archeparchy. In this capacity, Sister Martha was a contributor to the *God With Us* Series for the Eastern Christian Formation program. Both working on the series and giving workshops were part of Sister Martha's expertise. After serving in the Pittsburgh Archeparchy, Sister Martha then took these same talents to the Eparchy of Parma where she served for six years before moving into Pastoral Ministry at Saint Therese Church in Saint Petersburg, FL. Following 17 years of ministry there, Sister Martha returned to the monastery where she was fondly referred to as "Mother Martha."

Even though her years of active ministry ended, Sister Martha was always ready to help in any way she could, and in this, she was a true Martha. Visitors to the gift shop, where she helped part-time, could be sure

of a warm welcome from her. Probably her best-loved ministry was to prepare and coordinate lodging on the grounds for the annual pilgrimage. For her, this was a labor of love and a way to honor Our Mother of Perpetual Help by graciously welcoming the pilgrims. Adding a touch of beauty to the simple accommodations was her hallmark, both there and in the monastery. In hearing about her passing, one of the Sisters noted, "heaven will now be decorated, cleaned, and rearranged."

In addition to all the ministries that were part of her religious life, Sister Martha added her own special ministry of keeping in touch. She was always thinking of others during her life, and the presence of so many relatives and friends at her funeral gave witness to this fact.

In his homily, Archbishop William referred to the Gospel about the raising of Lazarus, which Sister Martha requested be read at her funeral. One of the most powerful stories in the New Testament, and focusing first on Martha and Mary, it was evident why this was her choice. As noted in the Gospel, Martha was often busy about many things. However, in the end, she left her "busyness" and led Jesus to her brother's

grave, where she learned first-hand the truth of Jesus' proclamation, "I am the Resurrection and the Life . . ." As we celebrate Sister Martha's life, we know that she, too, has left her "busyness" and now enjoys first-hand the truth of the Resurrection.

Sister Martha was preceded in death by her parents and her brothers: Nicholas, John, Edward, and Daniel. In addition to her Sisters in community, she is survived by her devoted nieces and nephews and their families. Father Andrew Deskevich celebrated the Parastas on Friday, March 15. Concelebrants were Father Jerome Botsko, Monastery Chaplain; Archpriest John Kachuba, and Father Robert Karl. In attendance were Archpriest John Petro and Father Ronald Larko. The Funeral Divine Liturgy was celebrated on Saturday, March 16 by Archbishop William. Concelebrants were Father Jerome Botsko, Monastery Chaplain; Archpriest John Kachuba, and Father Robert Karl; Father Ronald Larko served as Master of Ceremonies. In attendance were Archpriest John Petro, and Fathers Robert Pipta, and Stephen Wahal.

May God grant to his handmaiden, Sister Martha Elizabeth, eternal memory and peaceful repose.

19TH ANNUAL SAINTS CYRIL AND METHODIUS LECTURE Sponsored by the Byzantine Catholic Seminary

Father Brian Daley, S.J. is slated to speak at the 19th annual Saints Cyril and Methodius Lecture of the Byzantine Catholic Seminary. With the lecture scheduled for Thursday, May 9 at 7:00 PM at Saint John Cathedral Center in Munhall, Pennsylvania, Father Daley has selected as his topic "*Breathing Unity: Orthodox-Catholic Dialogue Today and its Promise for the Eastern Catholic Churches.*"

The public is welcome to attend the lecture and hear about the ecumenical progress and cherished hopes of the Catholic-Orthodox Consultation of North America.

The annual lecture series is sponsored by the Byzantine Catholic Seminary of Ss. Cyril and Methodius, a community of mentors, teachers, and students forming leaders for the Church in an environment of Christian unity, integrity, and missionary spirit, with a commitment to ecumenism. Such a commitment identifies closely to our speaker's topic.

Father Daley, S.J., is the Catherine F. Huisling Professor of Theology at the University of Notre Dame (Indiana). A 1961 graduate of Fordham University (New York), he studied ancient history and philosophy at Merton College, Oxford University, as a Rhodes Scholar, from 1961 to 1964, then entered the Society of Jesus. After theological studies in Frankfurt, Germany, and ordination to the priesthood in 1970, he returned to Oxford to complete a D.Phil. in the Faculty of Theology from 1972 until 1978. He then taught historical theology for eighteen years at the Weston Jesuit School of Theology in Cambridge, MA, before moving to Notre Dame in 1996. He is the author of *The Hope of the Early Church* (Cambridge, 1991; Hendrickson, 2002); *Gregory of Nazianzus* (Routledge, 2006); and *God Visible: Patristic Christology Reconsidered* (Oxford, 2018), as well as many articles. He is also the translator of Hans Urs von Balthasar, *Cosmic Liturgy – The Universe according to Maximus the Confessor* (Ignatius, 2003), and of collections of Byzantine homilies on the Dormition of Mary and the Transfiguration of the Lord. (Saint Vladi-

mir's, 1998, 2013)) His critical edition of the works of the sixth-century theologian, Leontius of Byzantium, appeared in 2018. Father Daley is the executive secretary of the Catholic-Orthodox Consultation for North America. In the fall of 2012, he was awarded the Ratzinger Prize in Theology by Pope Benedict XVI. He is the first Jesuit and the first American to receive this award.

The seminary expects this year's lecture by Father Daley to be of great interest, and seating is limited. There will be time for questions and answers and a reception is to follow. There is no charge but registration is required by April 27, 2019. Please register online at www.bcs.edu, call 412-321-8383, or email office@bcs.edu. Saint John Cathedral Center is located at 210 Greentree Road in Munhall, PA.

Founded in 1950, the Byzantine Catholic Seminary is a free-standing, English speaking theological seminary, welcoming all those seeking the knowledge possessed by the Eastern ecclesial traditions. The Seminary is authorized to grant the Master of Arts in



Presenter Father Brian Daley, S.J.

Theology and Master of Divinity degrees by the Commonwealth of Pennsylvania and is accredited by the Commission on Accrediting of the Association of Theological Schools.

Announcements from the Orientale Lumen Foundation

"Light of the East" Ecumenical Pilgrimage

At the invitation of Patriarch Emeritus Gregorios of the Melkite Greek Catholic Church, the Orientale Lumen Foundation is sponsoring a "trip-of-a-lifetime" pilgrimage to the three holiest cities in Christianity – Jerusalem, Rome, and Constantinople. Organized by Jack Figel, the trip is scheduled from July 10-25, 2019, and will include prayer at religious sites, visits to cultural sites, and meetings with Church leaders. The cost is \$4495 per person, double occupancy, including airfare from Washington, DC, first class hotels, all local transportation, two meals per day, and all tours. For more details and a brochure, call 703-691-8862 or go online: <https://olfoundation.net/ecumenical-pilgrimage/>

Orientale Lumen XXIII Conference

The 23rd Orientale Lumen Conference is scheduled for June 17-20, 2019, at the Washington Retreat House near the Basilica of the Immaculate Conception in Washington, DC. The theme will be: "One City, One Bishop: Church Boundaries Past, Present and Future." Invited speakers include Cardinal Kurt Koch from the Vatican, Archbishop Job of Telmessos of the Ecumenical Patriarchate, Father Andriy Dudchenko of the Ukrainian Orthodox Church, Deacon Daniel Galadza of the Ukrainian Greek Catholic Church, Dr. Adam DeVille of the University of Saint Francis, and Dr. Anastacia Wooden, recent graduate of The Catholic University of America. Dr. Will Cohen of the University of Scranton will be the moderator. For more details call 703-691-8862 or go online: <https://olfoundation.net/conferences/ol-xxiii/>

OLTV Premium Website

Orientale Lumen TeleVision announces a new premium streaming video website of exclusive lectures by world-renowned educators Metropolitan Kallistos of Diokleia, lecturer emeritus of Oxford University, and Archimandrite Robert Taft, SJ, of blessed memory, professor emeritus of the Pontifical Oriental Institute in the Vatican. The site will contain up to 150 lectures on a wide range of topics including Christ, Mary, feasts, liturgy, theology, spirituality, the Fathers, and history of the Christian East. Over 50 lectures are available today. Unlimited viewing of the website is only \$9.99/month. To subscribe use the following link: <https://oltvpremium.uscreen.io>

JOINT PARISH FASHENGY IN TRENTON, NJ



On Sunday, March 3, 2019, nearly 160 parishioners from Saint Mary Parish in Trenton, NJ; Saint Nicholas in Roebling, NJ, and Our Lady of Perpetual Help (OLPH) in Levittown, PA, gathered together at the parish center in Trenton for their annual joint-parish Fashengy. Not even the predicted snowfall could dampen the spirits and enthusiasm of those in attendance!

Father Yuriy Oros and his wife, Pan'i Kateryna, and daughter, Margarite, hosted the event. Father Yuriy is the Administrator of

Saint Mary and Saint Nicholas Parishes. Father Vasyl Sokolovych, Parochial Vicar of OLPH, and his family, Pan'i Olena, and sons, Vasil and Andriy, joined the celebration. Father Edward J. Higgins, Administrator of OLPH, was unable to attend due to a scheduling conflict at his residential parish in Philadelphia, PA.

This pre-Lenten celebration had all the things you would expect at such a gathering: good food, great music, and wonderful entertainment! Those in attendance enjoyed cream of string bean soup with ham

and potatoes, chicken paprikas over buttered noodles, smoked kielbasa with sauerkraut, and fresh broccoli salad with raisins and bacon. The meal was topped off with a dessert of Trenton's own Artic ice cream, brownies and homemade kifli.

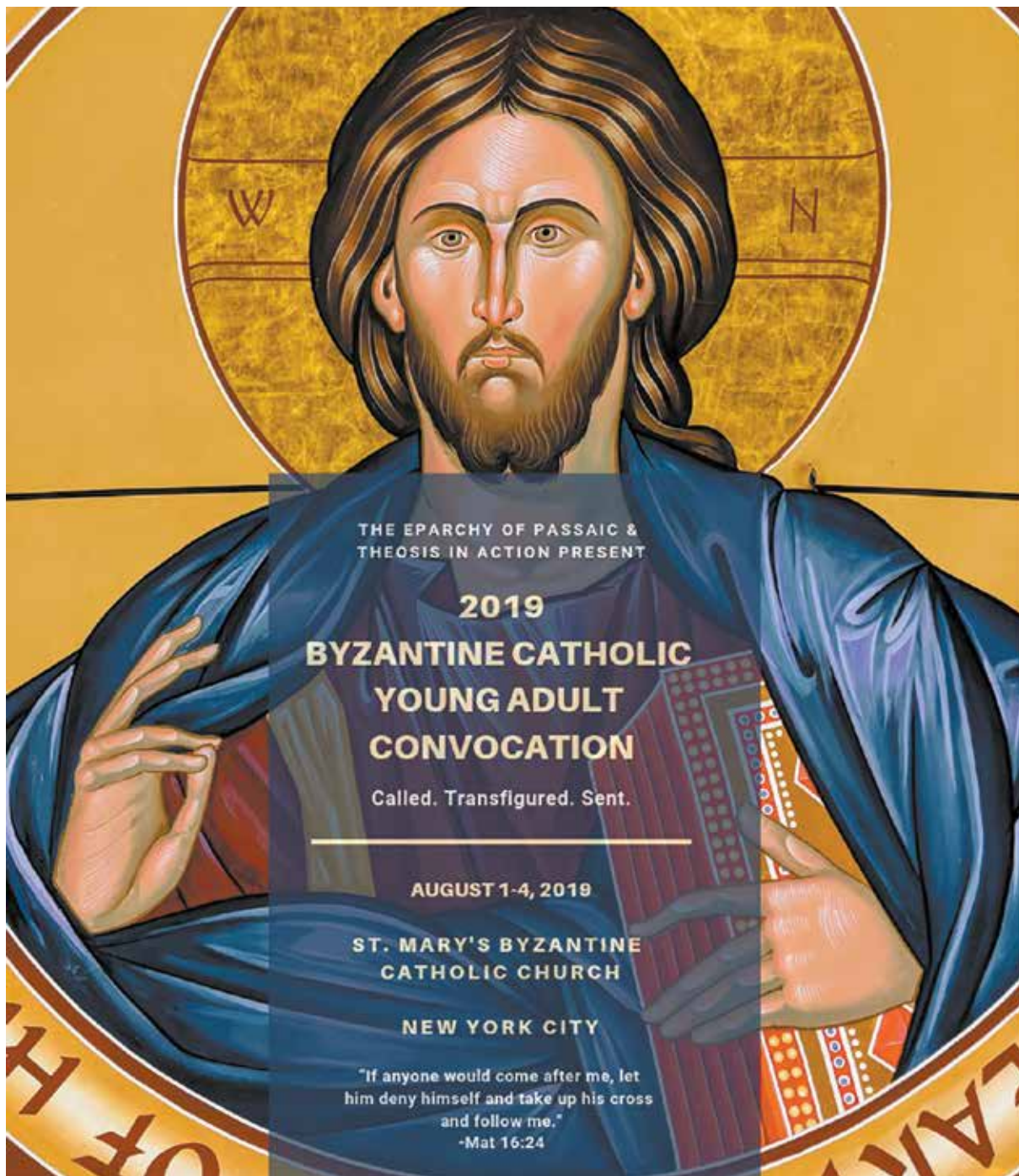
The food was delicious, and the atmosphere festive as cheerful Mardi Gras decorations and live music filled the hall. The crowd danced to The Continental Gypsies band who played a variety of Rusyn, Slovak, Polish, Hungarian, and other Eastern European tunes. Children and adults alike

were delighted, mystified, and entertained by the magician, Michael Dziubas.

After the feasting, dancing, entertainment, and celebration, everyone went to church to start the Lenten period with Forgiveness Vespers.

Indeed, it was a joyous and fun-filled event! Thank you to the cooks and bakers from all the churches who collaborated to plan, cook, bake, set-up, serve, and assisted with this joyous celebration.





**TOGETHER WE ARE:
CALLED TO
DISCIPLESHIP.
TRANSFIGURED
THROUGH A NEW LIFE
IN CHRIST.
SENT TO PROCLAIM
THE GOSPEL TO THE
WORLD.**

Hosted by the Eparchy of Passaic and Theosis in Action, the convocation is open to young adults between the ages of 18-35.

This event will coincide with the feast of the Transfiguration, and will challenge participants to recognize their own call to discipleship. Featured keynote speakers include Fr. Boniface Hicks, OSB; Mother Gabriella Houck of the Sisters of Christ the Bridegroom Monastery; and Katie Prejean McGrady.

Information about registration, events, and lodging options are available at theosisinaction.org

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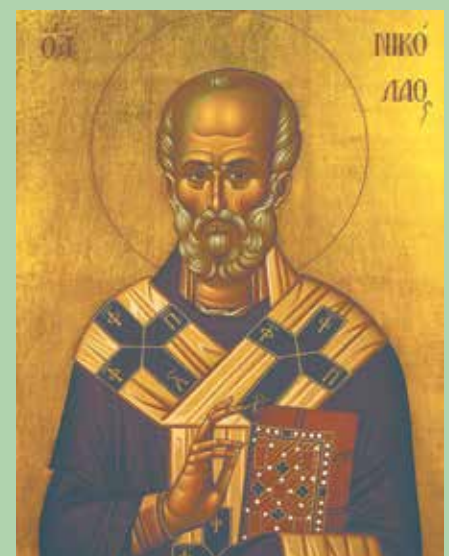
Divine Liturgy at The Villages in Summerfield, FL

**Holy Saturday,
April 20, 2019
at 3 PM**

Father Nebesnyk
and
Father Evancho will
celebrate the
Divine Liturgy

at St Mark Church
7081 SE Hwy 42,
Summerfield, FL
34491

Mark Your Calendars! for



The Saint Nicholas Pilgrimage

Carpathian
Village
Cresco, PA

August 4, 2019

WHAT’S COOKING FOR PASCHA?

By Georgia Zeedick

Slavic people everywhere will be taking baskets loaded with holiday foods to church for the traditional Paschal blessing which is a *must* prior to eating those exquisite foods.

Neatly arranged in the baskets will be *sunka* (ham), *slanina* (bacon), *chrin* (beets with horseradish), salt, *pascha*, *kolbassi*, *hrudka* (*sirets*), butter, *pysanki* (ornately decorated eggs for decoration), colored eggs for eating, and *kolachi*. Some people may add candy and a bottle of wine (or other items of Lenten sacrifice) to their baskets.

After the foods are placed in the basket, an embroidered cloth cover is placed over them and a blessed candle is fastened upright near the basket handle.

For the first-timers who have never put together a Paschal basket, let alone prepared foods for it, the whole process can be mystifying. Every cook has his or her favorite way of preparing these foods and of measuring the ingredients for them, and asking for recipes can result in confusion.

To take some of the mystery out of the preparation of the traditional foods, here are a few recipes gleaned from my own experience and a few Slavic cookbooks.

Hrudka (Sirets)

- 1 doz. eggs
- 1 or 2 tsp. vanilla
- 1 qt. milk
- ½ cup sugar

Combine all ingredients in a white enameled pan. Cook over medium to low heat, stirring constantly, until mixture curdles. Pour mixture into a colander that is lined with several thicknesses of cheesecloth. Once mixture is drained, pick it up, cheesecloth and all, and shape into a ball by twisting the top part of the cheesecloth. Tightly tie open end with string, placing string very close to top of ball. Caution: This will be hot. Hang over sink until cool. Remove cheesecloth when cool; wrap and refrigerate. (The whey from the *hrudka* can be saved and used when making *pascha*. To conserve the whey, place the colander over a large pot before pouring mixture into cheesecloth.)

Pascha

- 3 cups scalded milk, or enough scalded milk added to whey from *hrudka* to make 3 cups
- ½ tsp. salt
- 6 beaten eggs
- ½ cup lukewarm water

- ½ cup sugar
- 1 cup melted butter
- ½ large cake yeast or equivalent portion of dry yeast
- 12 to 14 cups flour.

In a large bowl, combine milk, sugar, with butter and cool to lukewarm. Save 2 tablespoons of the eggs and add the rest of the eggs to the milk mixture. In a separate bowl, crumble yeast in water and let stand for 10 minutes. Add to above mixture. Add flour, about 2 cups at a time, until the dough can be handled.

Knead on floured board for 15 minutes. Place dough in greased bowl, grease top and let rise in a warm place for about 1½ hours.

Punch down, and let rise a second time for about 45 minutes.

After second rising, shape into four balls and place into greased pans. Small, 1½ quart enameled saucepans can be used for baking. Let rise. Brush tops with 2 tablespoons eggs to which some milk has been added. To achieve that glazed appearance on the loaves, brush

Grind beets, using fine grinder attachment. The juice can be saved for soup. Add horseradish to beets; mix well, refrigerate. An empty horseradish jar (washed, label removed and dipped in boiling water to sterilize it) can be filled with the mixture and placed in the Easter basket. The jar’s cap can be disguised with aluminum foil, thus hiding any advertisement.

Kolachi (Nut and poppyseed)

- 8 egg yolks
- 8 cups flour
- ½ lb. butter
- 1 cake yeast
- 1 cup sugar
- 2 cups scalded milk
- 4 tbs. shortening

Beat eggs and sugar. Melt butter and shortening in hot milk, saving ½ cup for the yeast. Dissolve yeast in lukewarm milk and let stand for a few minutes. Combine both mixtures in large bowl.

Add flour and mix well with hands until dough leaves the hands. Re-

Combine sugar and nuts. Beat eggs and add to mixture, add honey and milk. Cook over medium heat, stirring constantly. Bring to boil, remove from stove; let cool. Roll out dough to ½-inch thick; brush with butter; place filling on dough and roll up. Bake.

Poppyseed Filling

- 1 lb. ground poppyseed
- ½ cup honey
- ½ cup sugar
- 2 Tsp. butter, melted
- ½ cup milk

Combine sugar with poppyseed. Add melted butter. Then add honey and milk. Cook over medium heat, stirring constantly until blended. Cool and spread over dough that has been rolled out to ½-inch thickness and brushed with butter. Roll up and bake.

Ham

The ham is decorated and baked according to your favorite recipe. How large a ham you buy and use depends on how many people you are serving. For a 20-pound ham: Cut it in half, decorate the halves, bake them and place one of them in the basket.

Kolbasi

Again, the amount of kolbasi purchased depends on how many eager eaters you are serving.

Place the kolbasi in a pan, cover with water and boil for about 45 minutes. Some cooks, after the kolbassi is boiled, place a few into a baking pan and sprinkle them with about 2 tablespoons of brown sugar and honey. This is then popped into the oven for about 15 minutes at 350 degrees. Cool before refrigerating.

Butter

If you prefer not to use already prepared butter for the Easter feasting, the butter can be made by whipping heavy cream. Use either one pint or one-half pint heavy whipping cream. Place in bowl and mix with hand beater until butter forms. Place sample of butter in a small fancy bowl and decorate for use in Easter basket.

(The above is a revised version of an article that originally appeared in the April 10, 1979, edition of the *Homestead, PA, Daily Messenger*.)



Photo by Bob Bruce.

tops several times prior to removing them from the oven. Bake at 325 degrees for about 1 hour.

Note: Before placing dough in pans, about 1 cup of the dough can be saved and shaped into designs (plaits, crosses, etc.) and placed on top of the unbaked *paschy*. These fancy shapes can be prevented from scorching in the oven by placing aluminum foil on top of the *pascha* during baking.

Hrin (Beets with Horseradish)

- 8 cans whole beets, drained
- 3 bottles horseradish (Do not use creamed horseradish.)

frigerate overnight. In the morning, divide the dough into eight balls and let rise for one hour. Roll out on floured board and spread with filling. Roll up gently, tucking in ends.

Bake at 350 degrees until brown, about 45 minutes.

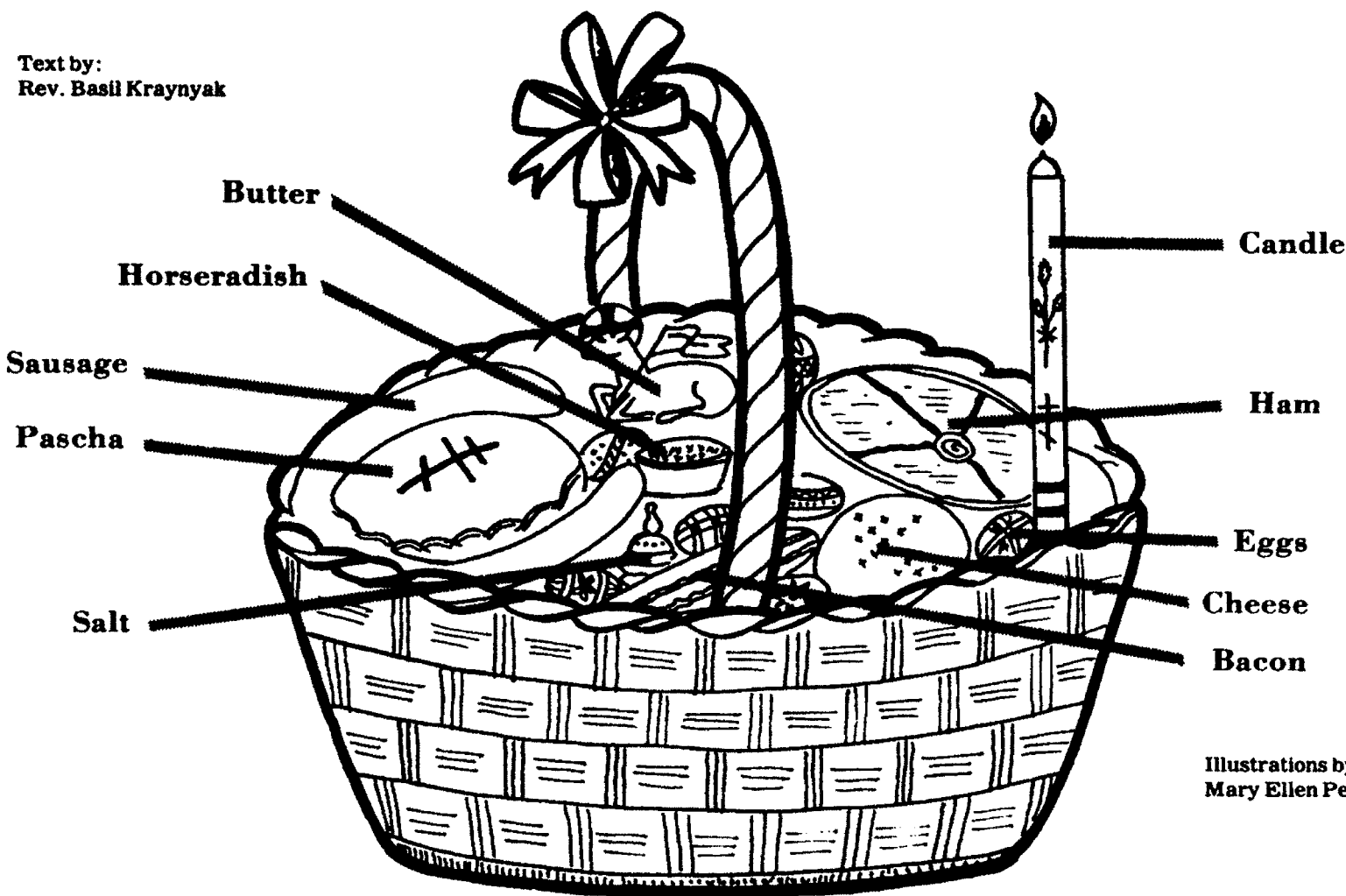
Brush tops of rolls, prior to putting into oven, with an egg-milk mixture. Doing so produces beautifully browned, shiny rolls.

Nut Filling

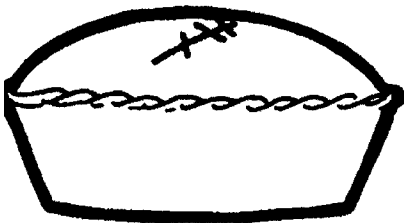
- 1 lb. ground walnuts
- 1 cup canned milk
- ½ cup sugar
- 2 eggs
- ½ cup honey (optional)

How to Put Together a Traditional Easter Basket

Text by:
Rev. Basil Kraynyak

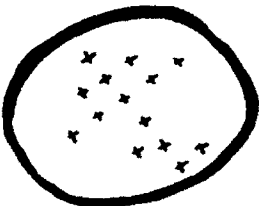


Illustrations by:
Mary Ellen Petro

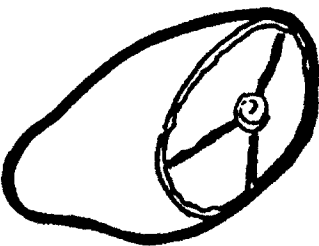


PASCHA - The Easter Bread (pron. pá-ska.) A sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually a round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (+) of dough is placed on top encircled by a plait giving it a crowned effect or Greek abbreviations for the name of Christ. The letters XB indicate the Slavonic for Christ is Risen.

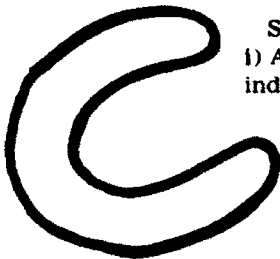
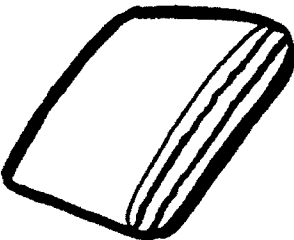
CHEESE (Slav. Hrudka or Sirets pron. hrood-ka or si-rets) A custard-type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also, creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



HAM (Slav. Šunka - pron. shoon-ka.) The flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so that the festivity of the day will not be burdened with preparation and all may enjoy the Feast.



BUTTER (Slav. Maslo pron. má-slo) This favorite dairy product is shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.



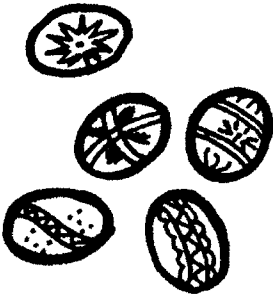
SAUSAGE (SLAV. Kolbasi - pron. kol-buś-i) A spicy, garlicky sausage of pork products, indicative of God's favor and generosity.

BACON (Slav. Slanina pron. sla-ní-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



SALT (Slav. Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.

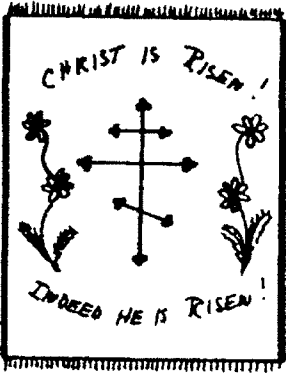
EGGS (Slav. Pisanki pron. pi-sún-ki) Hard-boiled eggs brightly decorated with symbols and markings made with beeswax. Indicative of new life and resurrection.



HORSERADISH (Slav. Chrin pron. khrin) 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.

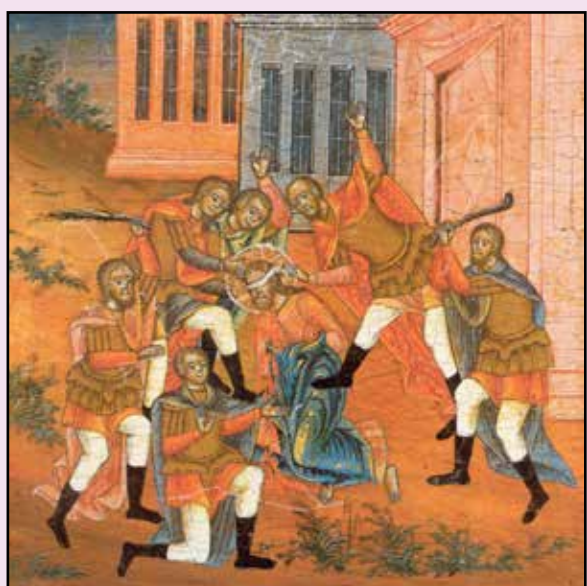
These articles are placed in a wicker basket and a ribbon or bow is tied to the handle. A decorated candle is placed in the basket and is lit at the time of blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church.

In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought.



CHRIST IS RISEN! INDEED HE IS RISEN!

A JOURNEY FROM HOLY WEEK TO THE RESURRECTION



Passion Week or Great Week

The Liturgical theme of Passion Week is the suffering and death of our Lord Jesus Christ. The services therefore reflect the terrible tragedy of Calvary. During the first three days, the Church invites us to pray in the words of the troparion: "Behold, the Bridegroom comes at midnight and blessed is the servant whom He shall find awake." Then, step by step, she leads us to every place which our Lord blessed by His presence at the end of His earthly life.

The triumphant entrance of our Lord to Jerusalem provoked the anger of the Jewish leaders to a point where they decided to put Him to death. This is why the liturgy on the evening of Palm Sunday asks us to hasten "from palm and branches to the fulfillment of the August and saving passion of Christ."

On Holy Thursday, three events are recalled in the liturgy: the institution of the Eucharist, the washing of the feet of the disciples, and the betrayal of Judas. Throughout the liturgy the following idea is repeated over and over again, as expressed in the troparion: "Receive me today, O Son of God, as a partaker of Your Mystical Supper, for I will not reveal the Mystery to Your enemies nor give You a kiss as did Judas, but like the repentant thief I will confess to You: Remember me, O Lord, in Your kingdom." "Let no one, O believers, fail to join in the Lord's Supper, let no one whatsoever approach the table, like Judas, with deceit."

The wickedness of Judas is expressed very realistically. Judas is called "law-breaker," "son of vipers," and the "murderer" who sets up for himself



the gallows of wealth and loses both temporal and divine life.

During the Liturgy of Saint Basil the Great, the bishop blesses the chrism and the antimensia. Then, before the dismissal, he washes the feet of twelve persons, usually clerics or persons with minor orders, symbolizing Christ's washing the feet of the twelve apostles. The particular ceremony is a very old one and is already mentioned by Saint Augustine (430 AD).

Good Friday

In the morning the Matins (Office of the Sufferings of our Lord Jesus Christ) is performed. The characteristic feature of this service is the reading of twelve Gospel passages selected from the four evangelists. These twelve readings describe in detail the passion of our Lord, beginning at the Mystical Supper where He conducted the holy and touching discourse with His apostles prior to His departure for Gethsemane. The entire service has its aim on stirring up in the hearts of the faithful sympathy and love for Jesus, who willingly laid down His life to reconcile man with His heavenly Father and, thus, to obtain eternal salvation for us all.

The day of our Lord's passion is universally regarded as a day of mourning and sadness. There is scarcely any other point on which such perfect agreement exists in all lands and in all periods of Christian history. In the Middle Ages, however, a discussion arose over the question as to why the days of saints' deaths were kept as feastdays, but Good Friday as a day of mourning. The answer is obvious. Christ, unlike the saints, attained a yet higher degree of glory through His resurrection. He died not for His own sake, but for our sake.

On Good Friday, the Church strives to express her mourning over the passion and death of Jesus in every possible way. She even goes so far as to forbid the Liturgy of the Presanctified Gifts. Because Matins have already been celebrated, the Daily Hours are altered. They are somewhat expanded with sticheras, and readings from the Old and New Testaments. They are called "Royal Hours" because usually the emperor (or king) attended them. During these, the Church asks us to read once again the history of Christ's sufferings and death as described by the four evangelists. During the Royal Hours, the psalms, readings and hymns refer to the passion of Christ.

In the evening, Solemn Vespers are performed. At the end of Vespers, the priest, vested in full priestly vestments, makes a procession around the church carrying the *plashchanitsa* and places it in the tomb made ready to receive it. The *plashchanitsa* is a winding sheet with a picture of Christ's body lying dead in the tomb. In English it may be called the "Holy Shroud." During the procession the people sing the following troparion: "The noble Joseph, having taken from the cross Your most pure body, wrapped it with pure linen and anointed it with fragrant scents, placed it in a new tomb."

As mentioned already, there is no Divine Liturgy on Good Friday. If, however, the feast of the

Annunciation should fall on the same day, then the Liturgy of Saint John Chrysostom is celebrated before the service just described.

Holy Saturday

Holy Saturday is dedicated to the memory of Our Savior's entombment and to His descent into Hades to save the souls of the just and to open for them the gates of Heaven. This, too, is a day of mourning. It is numbered among the fast days, although originally in the East, no Saturday was kept as a fast. But the sadness of the day is already lightened by the approaching Resurrection. This anticipation of Christ's victory is already evident in the Liturgy.

On Holy Saturday the Divine Liturgy of Saint Basil the Great is celebrated together with Vespers. Instead of the trisagion (since formerly on this occasion the catechumens used to be baptized) another hymn based on Galatians 3:27 is substituted: "All you who have been baptized into Christ have put on Christ. Alleluia."

The priest begins Vespers and the Divine Liturgy in dark vestments, but before the Gospel he changes into white vestments because in the Gospel of the day, Christ's resurrection is already mentioned. During the Divine Liturgy, instead of the Cherubic Hymn another hymn is sung: "Let all mortal flesh keep silence."

Having suffered t
Jesus Christ,
have mer

The Resurrection Period

For a long time, by many prayers, liturgical services and ceremonies, the Church has been preparing us for the glorious day of Christ's Resurrection, Pascha. Hoping that during Lent everybody had an opportunity to be cleansed from his personal sins, the Church now celebrates externally and with beautifully joyous ceremonies the final triumph and life-giving Resurrection of our Lord and Savior, Jesus Christ. After the long ages of darkness brought about by the Fall, after the seemingly endless expectation of the prophets, after the thirty hidden years and the three years of public life, after the frightful passion which had seemed to be the end of all hope, after the three days in the depth of the tomb, behold: Christ is risen! The time of weeping is over; now is the time for joy. Christ's resurrection is the greatest miracle. It is the most divine and the least human, for it took place when the Man-Christ was in the grave. We now know that Christ is God and we rejoice.

Resurrection

The festivities of Pascha begin with the Resurrection Matins. There is a procession around the church during which the people chant the

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troparion: “Your Resurrection, O Christ our Savior, the angels praise in Heaven. Grant us on earth with pure heart to glorify You.” Wherever it is not possible to have a procession outside of the church, it is held inside. This procession symbolizes the myrrh-bearing women who “very early in the morning, the first day of the week” came to the tomb to anoint the body of the Lord.

Following the procession, Resurrection Matins begin. Preceded by candle bearers and by bearers of the processional cross, church banners, an icon of the resurrection and the Gospel book, the priest goes to the main church doors and from outside, after incensing the closed doors, he intones: “Glory be to the holy, consubstantial and indivisible Trinity always, now and ever, and forever and ever.” After the people answer with “Amen,” the priest sings the glorious Paschal troparion: “Christ is risen from the dead, by death He conquered death, and to those in the graves, He granted life. After the celebrant finishes, the whole congregation bursts into a joyous, jubilant singing of the same troparion twice. But all this is only the beginning of the jubilation. The priest sings to the Risen Christ, “Let God arise and let His enemies be scattered, and let those who hate Him flee from before His face.” The congregation replies spontaneously: “Christ is risen from the dead - *Christos voskrese!*” “As smoke vanishes so let them vanish, as wax

the passion for us,
Son of God,
mercy on us!

melts before a fire,” the priest continues. Again a thundering *Christ is risen!* closes the priest’s intonation. “So let the wicked perish at the presence of God and let the righteous ones rejoice,” proclaims the celebrant. Another *Christ is risen!* Then, “This is the day which the Lord has made, let us be glad and rejoice in it.” Another *Christ is risen!* In conclusion the celebrant again sings, *Christ is risen!* As he reaches the words, “and to those in the graves He granted life,” he strikes the doors with the cross. They are then opened and he enters, followed by the entire congregation. The priest in front of the closed doors represents the angel announcing the joyful news of the resurrection. The people represent the myrrh-bearing women. The striking of the doors with the cross and their opening symbolize the fact that Christ by His death on the cross opened for us the gates of Heaven.

The priest then comes to the altar and, after singing the Great Litany, begins the Paschal Canon, the Canon of the Resurrection. This Canon, composed by Saint John Damascene (675-748 AD) is a series of hymns written according to certain rules, hence its name “canon (rule).” It is a type of liturgical poetry, especially interesting because of its specific form and content. Similar

hymns appeared in the East already around the middle of the seventh century. It replaced the kontakion, a type of liturgical poetry composed of 24 short odes or strophes with the purpose of conveying to the people a certain religious message.

The Canon of the Resurrection, as any other canon, is composed of nine odes, with the exception of the second one, each containing three or four troparia, the first of which is called an “irmos.” The first troparion or “irmos” contains the chief theme of the ode and serves as a model for other troparia of that particular ode. The Canon of the Resurrection is a hymn of victory, both an expression and a description of the joy and fruits of Christ’s victory as crowned by His glorious Resurrection. As the Jewish Passover was celebrated to commemorate the exodus of the Jews from Egyptian captivity, so also the Christian Pascha is an exodus “from death to life and from the earth to heaven.” A certain victorious atmosphere pervades the entire canon. Perhaps the third troparion of the first ode expresses this mood best: “Let the heavens rejoice, and let the earth exult. Let, moreover, the whole universe, both visible and invisible, celebrate; for Christ is risen, joy eternal.”

The prototype of the ninth ode is the song of the Mother of God, “My soul magnifies the Lord” and recalls the Angelic Salutation: “The angel exclaimed to her, full of grace: Rejoice, O pure Virgin! And again I say: rejoice! Your Son is risen from the grave on the third day and has raised the dead. O People, rejoice!” The angel brings the joy of the Resurrection to Mary also, and this joy is indeed a double one: Her Son is risen and by His resurrection has saved others. The words of the ninth ode are a response to words of the Mother of God, in which she expresses her humility in the yard of Zachary’s house: “He has regarded the lowliness of His handmaid; for, behold, henceforth all generations shall call me blessed; because He who is mighty has done great things for me.” (Luke 1 :48)

The Canon of the Resurrection ends with the hymns of Lauds, which exhort us “to sing hymns to Your (Christ’s) saving passion and glorify Your Resurrection.” Christ must be glorified on this day for “He has endured crucifixion, overthrown death and risen from the dead.” Today, “we praise Your divine condescension and sing hymns to You, O Christ! In order to save the world, You were born of a virgin without leaving the Father. You suffered as man and willingly endured crucifixion, and You rose from the tomb. O Lord, glory to You.”

The Divine Liturgy of Saint John Chrysostom has a slight deviation from its ordinary celebration. Immediately after the initial invocation, the celebrant sings the Paschal troparion in order to emphasize the joy and solemn happiness brought by the glorious Resurrection of Christ. The Gospel, taken from John 1:1-17, is divided into twelve verses. After reading each verse, the celebrant pauses and all the bells are rung. The Gospel is read in various languages, signifying that the redemptive work of Christ applies to



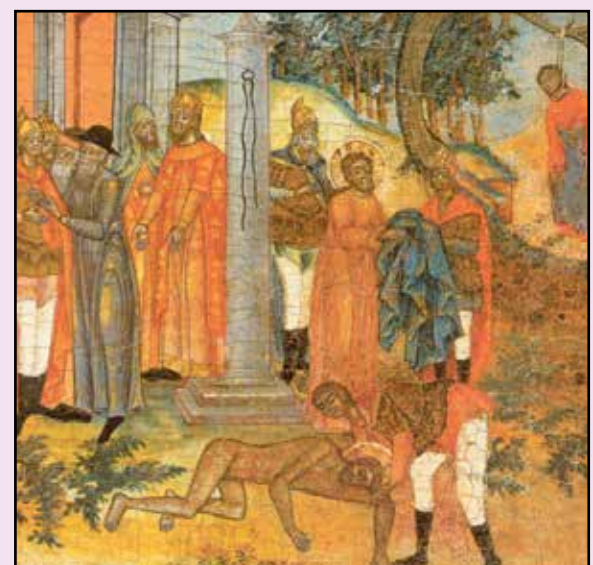
all peoples, to the whole world. During the Eucharistic commemorations, instead of the usual hymn in honor of the Mother of God, “It is truly proper to glorify you ...” the Angelic Salutation from the Resurrection Service with the irmos of the ninth ode is sung: “Shine, shine, O new Jerusalem...” After the Communion, all hymns are replaced by the Paschal troparion.

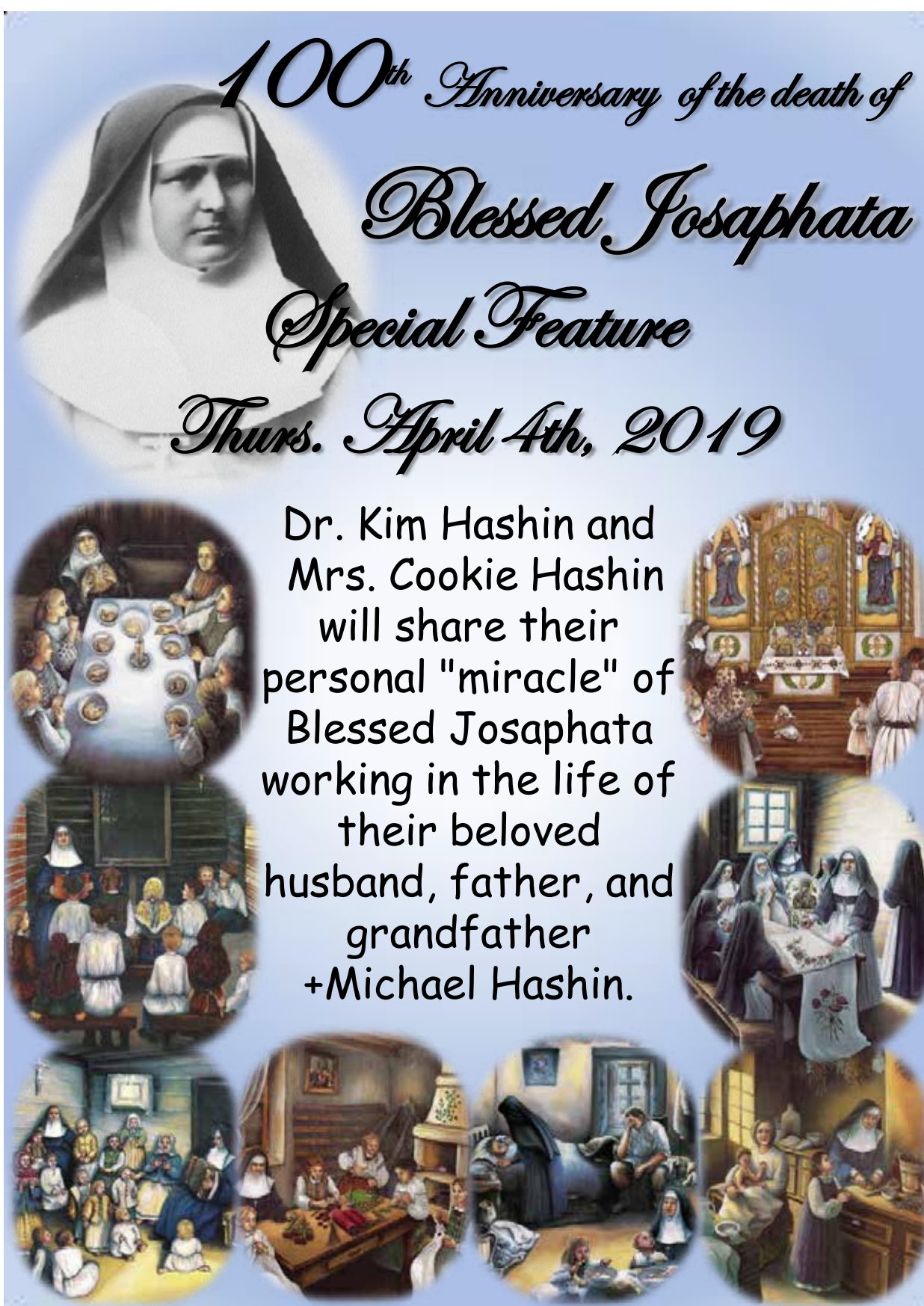
A special feature of Pascha is the blessing of the Paschal food. Cleansed in body and soul, it is only right that our food also should be blessed so that we may in every way enjoy our pasch - great, solemn and sanctified - the feast of Christ’s glorious and victorious Resurrection.

During Vespers, instead of the usual introductory prayers and Psalm 103, we repeat many times the Paschal troparion because the Resurrection of Christ is the crowning point of all the prophecies of the Old Testament. During the procession around the altar the priest carries the Gospel book and after the prokimenon reads the section which describes the apparition of the Risen Christ on the evening of the first Paschal Sunday and the doubting of Saint Thomas the Apostle. At the end of Vespers, the Paschal sticheras are sung while the people kiss the cross.

Pascha is celebrated publicly as a solemn feast for three days. Liturgically, it is observed for the whole week, called “Bright Week,” and its post-festive period lasts until the Ascension, that is, for 39 days.

(From: *The Liturgical Year of the Byzantine Rite* by Rev. Basil Shereghy, 1968, Seminary Press. Imprimatur: Most Reverend Stephen Kocisko, DD)





100th Anniversary of the death of
Blessed Josaphata
Special Feature
Thurs. April 4th, 2019

Dr. Kim Hashin and Mrs. Cookie Hashin will share their personal "miracle" of Blessed Josaphata working in the life of their beloved husband, father, and grandfather +Michael Hashin.

The Sisters Servants cordially invite the faithful to join us at Saint Mary's Villa in Sloatsburg, NY, 150 Sisters Servants Lane, Sloatsburg, NY 10974

Thursday, April 4th

Opening of the weekend with a 2:00 pm Moleben to Blessed Josaphata, presentation and sharing by Dr. Kim Hashin and Mrs. Cookie Hashin of Blessed Josaphata's intercession in their lives, and refreshments

Friday, April 5th

6:30 pm Akathist to Blessed Josaphata, followed by a presentation and refreshments

Saturday, April 6th 1:30

Chaplet to Blessed Josaphata followed by a video/narration - Q & A period, followed by refreshments

6:30 pm Moleben to Blessed Josaphata followed by a video/narration - Q & A period, followed by refreshments

Sunday, April 7th

Closing of the triduum weekend with 1:45 Welcome by Sr. Kathleen Hutsko and a 2:00 pm Pontifical Divine Liturgy, followed by festive dinner in the Gallery

PLEASE NOTE: In order to prepare accordingly for the honor of your presence, please RSVP by March 21st to 845-753-2840 or email to: srkath25@gmail.com

Announcements from the Orientale Lumen Foundation

Daily Email Prayer Service

To provide easy and convenient access to the texts of the Byzantine Daily Office, Eastern Christian Publications offers a free email subscription service that delivers Morning and Evening Prayer, the First, Third, Sixth and Ninth Hours, and Daily or Great Vespers for every day of the Byzantine Liturgical Year. The changeable parts, known as "propers," for each day are included where they are prescribed and follow the Typicon, or instructions, of the Byzantine Ruthenian Catholic Church. For Vespers, both a Reader service for lay persons and a Clergy version are also distributed. A voluntary monthly stipend is requested to cover the costs for compiling and distributing the prayer files. For more information or to subscribe, visit online:

<https://ecpubs.com/byzantine-daily-office-bdo/>

Smartphone APP

Eastern Christian Publications offers a free app for smartphones with several popular features. It is called ECPubs in both the Apple Store and on Google Play and has been installed by over 1800 persons over the last 12 months. It features prayers and the icons for the Saint of the Day, daily spiritual reflections by Marianne Sailus (Cappuccino with Christ) and Michael Haldas (Sacramental Living), the Hours and Vespers for each day including the changeable texts, the Sunday Bulletin cover for the week – an icon and text commentary, an ezine version of Theosis monthly magazine, a summary of the Book of the Month, and an educational Introduction to Byzantine Daily Prayer. The app is free to download, but ECP asks users to offer a voluntary monthly stipend to help cover the costs of compiling the contents and making daily updates, 365 days a year, at the following:

<https://ecpubs.com/product-category/stipend-payments/>

uscreen.io





Choral Divine Liturgies

at

St. Mary's Byzantine Catholic Church Manhattan

Sung By Theoria Chamber Choir

(a professional choir of 8 singers)
Andrew Skitko * Artistic Director/Conductor

Palm/Flowery Sunday, April 14 - 6:00 PM

The Divine Liturgy of St. John Chrysostom
with the Blessing and Distribution of Palms and Pussywillows
with music by Dmytro Bortniansky
(Celebrated in Church Slavonic and English)

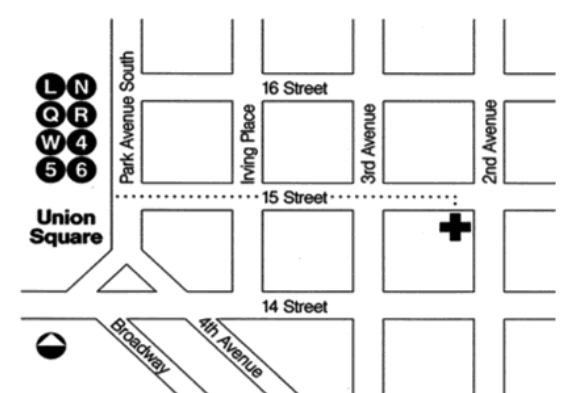
Sunday, June 2 - 6:00 PM

The Divine Liturgy of St. John Chrysostom
with music by Roman Hurko
(Celebrated in English)

Reception Following in Parish Social Hall

**246 East 15th Street
New York, New York
212-677-0516
stmarybccnyc.org**

Subway Station:
14th Street–Union Square





LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

GO OUT AND TELL

It had been an emotionally and physically exhausting week, and the start of a new one didn't hold much promise. Everything they'd known and come to expect for all these years had changed in a matter of days and was destroyed in the space of three hours atop a hill. Wisdom, healing, friendship, and miracles had been transformed into humiliation, violence and death. Loyal friends ran away in fear for their own lives. A weeping Mother walked every step and stayed to the bitter end, the sights and sounds of the spectacle piercing her heart like tiny swords. And they – they had been with Him for so long, following, supporting, caring for His needs. They followed from afar as the injustice played out: the trial, the scourging, the slow pilgrimage to the Place of the Skull. They cried with the Mother, sought the sole apostle for answers, for the next step – and they watched carefully where they took Him. They saw the massive stone rolled across the entrance, not considering how they would move it in three days; only promising that they would be back to do what was right by Him.

The long pilgrimage of the Fast is over, and for some of us it's flown by as if it had just started. For others, it's been a long journey of depravation that we're happy has ended. Whatever our personal experience of it we can all learn from how the Holy Myrrh-Bearing Women experienced the Fast, in a more intense and personally painful way than we who skip lattes and eat fish twice a week. The Women had been

with Jesus every day, ministering to His needs, paying for travel and supplies, listening to every word He preached and seeing every body and soul He healed. This had a tremendous impact on the Women, and it made them not simply loyal, but developed in them a depth of love that was reflected most poignantly in the final days of Jesus' life. What the Women saw for three years was the love of God made manifest in a man who taught them about repentance and forgiveness, love and gratitude, and showed them a respect that few others of that time did. The Women saw Jesus unjustly accused, heard the false testimonies, and His silent acceptance of a punishment He did not deserve. The Women watched Jesus' lonely walk carrying the cross, and finally looked on as *Mercy in the Flesh* was mercifully killed. The Women saw Him carried to the tomb and closed in forever. And yet, the Women knew they would return, that they could not leave Him alone, that they would not abandon Him.

The Paschal bells have rung, and the lilies are in bloom, making the past forty days a distant memory. Now is the time for rejoicing! But even among the chants of "Christ is Risen!" we should keep close in our memories what the Women saw in those days leading to the Crucifixion, because it's our reason for being at this place of joy. The good news of Pascha and the triumph of the Cross is our reason to remain vigilant against the lure of sin and the temptation to believe that we are invincible. Jesus Christ conquered death on the Cross

and made new life possible by His resurrection. But what does this mean for us, in concrete terms? The time for fasting is over and "giving in" once again takes the place of "giving up" for most of us. We return to "normal," and get used to sunshine, longer days and finally see our way clear to summer. Work is work, and the daily grind is punctuated by great and small events that take our attention. But what has *really changed* in us during the Fast? How has Pascha impacted our lives in a meaningful way? How did what the Women saw make a difference to them, and what can we learn from their response?

Although none of us were alive two millennia ago, and we did not sit before Jesus as He spoke on the Mount or walked through the streets touching and healing people, we have seen and experienced what the Women did in no less a real, tangible way. Every time we stand before the icon of Christ in Confession and speak our sins aloud to the priest, we are at His feet begging to touch the hem of His garment. Listening to His Word as the Gospel is proclaimed, we are there with the crowds who gathered spontaneously to hear Him preach. When we sing from our pew during the Liturgy, we're crying out to Him just as Zacchaeus did from the tree or the paralytic from the side of the pool. Each time we tip our heads back to be fed His Body and Blood from a spoon, like a child taking nutrition from the parent who loves them, we draw as close as John resting his head on Jesus' chest at the Last Supper. And when

we clean the house, pay our bills, punch the clock at work, sit with a sick friend; when we do any of the normal, *un-extraordinary* tasks of life, we do them as new creations, as adopted sons and daughters of God, saved by Him and being saved every day. If we aren't experiencing our life, both inside and outside of the Liturgy, as the Women did – in the presence of Jesus, ministering to Him, being instructed and healed by Him, mourning Him and rejoicing in Him – then we're doing it all wrong.

The Holy Myrrh-Bearing Women have a lot to teach us about being followers of Christ. Not all of us are meant to study the Faith with single-minded zeal to be teachers in the world. Jesus chose the Apostles for that specific work, to make His Gospel known and to minister to others just as He had, and even they weren't ready for it! The Holy Women are, in some ways, more accessible models of discipleship for us, because they remained ordinary, despite having witnessed extraordinary things. What the Women saw in three years, and three hours, and three days after everything seemed lost, changed how they lived and made them want to tell others how to be changed, too. The Fast is over and the Resurrection has been announced. What did you see that has changed you forever? How will this Pascha be different? How it be the one that makes you go out and tell everything you've seen and heard? **ECL**

Spring clean-up event at Carpathian Village

May 3-5, 2019

Come help out our eparchial retreat center and get it ready for the summer season! We have many jobs lined up that need to be completed!

Food will be provided!

Lodging is very limited! The dormitory is being reserved for children and teens as well as adults 18+ who have Safe Environment certification. This is due to the potential for churches to be bringing youth groups that must stay in the dorm together.

There will be evening activities for the children and teens, including a campfire with smores (weather permitting).

Please invite everyone you can to come and help out! We have plenty of work to go around!

Please RSVP to Jon Aponick at 717-991-5204 as soon as possible so we can get the best count for food and lodging.

Carpathian Village 802 Snow Hill RD, Canadensis, PA 18326

SPIRITUAL REFLECTIONS

Father Lewis Rabayda



RESURRECTION FOR ALL

We would not have heard about the followers of Christ today if it were not for the resurrection of Jesus Christ, because the resurrection confirms all of Jesus's teachings. The Apostles, as holy as they were, told Jesus that they would have died with Him, but during this greatest trial, all but one left Him in fear for their own lives. It seemed as if those closest to Jesus had completely lost their faith in Him and rejected everything He taught, leaving us with little hope for our own spiritual journey. However, just as Jesus had foretold, He raised from the dead on the third day. While the Apostles are hiding from the authorities for fear of being found out as Jesus' cohorts, they receive news of the empty tomb. Now, in this moment, the Apostles are relieved of their fear, fear of believing in someone who seemed to prove as false. Now, at news of the resurrection, is everything that Jesus taught confirmed as true, for never before and never since has someone been dead for three days and come back to life.

It is in this happy confirmation, this undeniable fact in which all of their faith is brought from hope to reality. The Apostles and disciples were already spreading the Good News about Jesus Christ to those they met while Jesus was still alive. But now, Jesus has specifically charged them to

go and preach to all the nations, and since He has risen, their assurance in His divinity is complete. The Apostles now desire to more urgently spread their experience of the savior of the world to everyone. And it is now at this time, after Jesus ascends into heaven, that He gives The Comforter to the Apostles to strengthen their faith even further and to supply the unbending courage they need to perform their sacred task. After receiving the Holy Spirit, the Apostles no longer exhibit confusion in Jesus's teachings but instead have complete comprehension. This comprehension and conviction led the Apostles to successfully spread that Good News of Jesus Christ and His glorious resurrection to many people, and eventually to us.

What the Apostles handed down to us is the Church of the resurrection. And we have been redeemed by Christ and have been granted entry into heaven because Christ has conquered death. Our sins have been forgiven, and now we have a direct line to God the Father, through His Son, in which we can communicate and be forgiven when we repent. This familiarity, this closeness and intimacy brings us great joy. We do not have a distant god who sits on his throne in heaven and cannot be bothered with the sorrows of his people, but

we have a God who wants to directly communicate with us, as well as through the ministers whom He has ordained through His Son Jesus, the new and final Great High Priest. But it is not only the Apostles who have been charged with spreading this good news of salvation and forgiveness, but it was the disciples as well.

Since we have this great hope, since we live in the Church of the resurrection, it should be each persons' joy to share this hope with others. Each one has his or her ministry, ordained and lay person alike, to bring this great news to all. Indeed, we have been charged by Christ to share not only the joy of His message, but to also share a very real experience of His love and glory which the resurrection has given us with the whole world. This season of joy should not be confined to those who participate in Holy Week and Pascha services but is appropriate for every living soul. It is our task, our duty, our charge from Christ, that we be God's messengers. As part of His Body, we are His hands, feet, mind, and mouth that proclaim His glory to the whole world, one person at a time. This Pascha, let us be overwhelmed with joy at experiencing the resurrection, that we spread that joy to everyone we meet. **ECL**



SEARCHING THE SCRIPTURES

Father Jack Custer, S.S.L., S.T.D.

JUDAS THE BETRAYER

As we journey through the services of Great and Holy Week, someone will often remark that we seem to spend a lot of time bashing Judas. In fact, we mention him in every Divine Liturgy: in the prayer of preparation for Holy Communion we promise never to betray the Lord with a kiss as Judas did (Luke 22:48).

The Gospels charge Judas with four sins: greed and theft, betrayal, and despair. When Mary poured expensive perfume on Jesus' feet as he dined with her, her sister Martha, and Lazarus, Judas' reaction revealed his love of money: "Why was this fragrant oil not sold for three hundred pieces of silver and given to the poor?" Saint John observes: "He said this, not that he cared for the poor, but because he was a thief. He held the common purse and used to help himself to what was put in it" (John 12:4-6). Ironically, Judas knows the price of everything and the value of nothing. He appraised the perfume to be ten times more precious than the Lord, whom he betrayed for a mere thirty pieces of silver (Matthew 26:14-16; Mark 14: 10; Luke 23:3-5) just as the prophet Zechariah (11:12-13) had foretold. According to Exodus 21:32, thirty pieces of silver is the price of a slave.

Even after he had made arrangements to betray Jesus to the Temple authorities, Judas took his place at table for the supper at which our Lord instituted the Holy Eucharist. As proof that He would sacrifice Himself willingly, Jesus announced at table that He would be betrayed and even exchanged a knowing word with Judas (Matthew 26:25; John 13:27-29). Saints Mark and John remind us that even this detail of betrayal at a meal had been predicted by

the Scriptures. Psalm 55:12-14 describes betrayal by a close companion (see Mark 14:18.20). Psalm 41:9 announces: "Even my own familiar friend in whom I trusted, who ate my bread, has raised his heel against me" (see John 13:18).

Judas regretted his decision once he saw that Jesus had been condemned to death (Matthew 27:3-10; Acts 1:18). He returned the silver pieces to the Temple authorities and then went off and hanged himself in despair. Judas' suicide is placed strategically in the Gospel narrative. He killed himself *before* Jesus' sacrificial death for the sins of all. He despaired *before* Jesus spoke the words that might have saved even Judas: "Father forgive them for they do not know what they are doing" (Luke 23:34).

Judas is not the only Apostle who betrayed Jesus that night. Despite all his protestations to the contrary, cowardly Peter denied Jesus three times (Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62;

John 18:15-27), just as Jesus had predicted (Matthew 26:34-35; Mark 14:29-31; Luke 22:33-34; John 13:37-38). Peter, however, did not despair. Rather, he repented and wept bitterly. These tears of repentance enabled Peter to face the Risen Lord and hear His forgiving greeting ("Peace") to all the Apostles who had abandoned Him in the Garden (Luke 24:36; John 20:19.21). And so the Gospels teach us that no sin is beyond the Lord's power to forgive if only we repent (like Peter) and do not despair (like Judas).

Why did Judas betray Jesus? The hymns of Holy Week blame greed, but the cheap price Judas got for Jesus must leave us wondering. Judas' second name, Iscariot, raises another possibility. It is usually understood to mean "a man from Kerioth," although it is not the normal way to identify someone's place of origin in Aramaic. Some modern scholars have argued that Iscariot is a local version of the Latin *sicarius*, a term for knife-wielding assassins who

tried to liberate Judea from Roman rule by violence. Jesus' triumphant entry into Jerusalem on Palm Sunday may have given Judas hope that Jesus would be such a political Messiah. When subsequent events made it clear that Jesus would not build an earthly kingdom (John 18:36), these scholars suggest, Judas became disillusioned and sought to be rid of Jesus, or he may have attempted to provoke a rebellion by having Jesus arrested (consider Mark 14:2).

All the Judas-bashing of Holy Week should pose some hard questions. How might I resemble this former disciple who walked out on the first Liturgy? Am I tempted to love money more than I love the Lord? Do my politics lead me to resent the Prince of Peace? Does pride keep me from confession and repentance? In the end, the most frightening thing about Judas is his despair of God's mercy. **ECL**

Saint Ann Byzantine Catholic Church

5408 Locust Lane, Harrisburg, PA

Parish Education Calendar 2019

Join the Saint Ann Parish family for these upcoming spiritual formation events

- "Being the Hands, Feet, and Heart of Jesus." Sister Ruth Plante, Provincial, Sisters of Saint Basil, Uniontown. Parish Formation Day Retreat: Sunday, May 19, 2019, following Divine Liturgy.

All programs take place at Saint Ann Byzantine Catholic Church, 5408 Locust Lane, Harrisburg, PA 17109. For more details on events, location, or speakers, please contact the parish office at 717-652-1415.



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CHURCH SLAVONIC DIVINE LITURGY

With Homily Ponašemu

Saint Mary's Byzantine Catholic Church
(Saint Mary's Ruthenian Greek Catholic Church, Inc.)

246 East 15th Street, New York, New York 10003

Telephone: 212-677-0516

Email: Fredcimbal@gmail.com

Father Edward G. Cimbala, D.Min.—Pastor

Beginning Sunday, December 16, 2018, at 8:00 AM, and every Sunday thereafter, Saint Mary Byzantine Catholic Church, 246 East 15th Street, New York, NY, will offer the Divine Liturgy celebrated in Church Slavonic with the homily preached ponašemu. The celebrant and homilist will be Father Gregory Lozinskyy, parochial vicar of Saint Mary Byzantine Catholic Church in Jersey City, NJ. This Divine Liturgy is being established as an outreach for people from Eastern Europe with the blessing of Bishop Kurt Burnette, Eparch of Passaic, NJ, at the request of Bishop Milan Šašik, Eparch of Mukachevo, Ukraine. Saint Mary Parish is located on the corner of East 15th Street and Second Avenue and is easily accessible by subway. The 14th Street-Union Square Subway stop is less than a ten-minute walk. Everyone is invited. For more information, please contact Father Gregory Lozinskyy at 201-333-2975.



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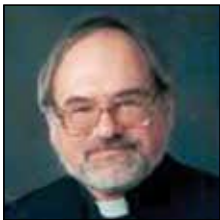
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Sunday Divine Liturgy

8:00 AM – Church Slavonic & Homily Ponašemu
(Beginning December 16, 2018)

10:00 AM

6:00 PM
(Beginning January 13, 2019)



THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

THE FIRST PART OF THE ANAPHORA

In the anaphora of Saint John Chrysostom, before we sing the Hymn of Victory, “Holy, holy, holy ...,” “and after we begin to speak to God as infinite and eternal, we enumerate the blessings that He has given to us. We tell the whole story of how God has loved us. This story, of course, has a past, a present, and a future. Therefore, we pray, “You brought us out of nonexistence into being.” This is the past, God has created us by his word, and we are here. Then, we say, “and again raised us up when we had fallen.” This is the present, because we did not receive well the gift of creation in Eden, and instead of following God’s loving plan for us, we disobeyed him and bent creation out of shape. Today, though, we live in the time of redemption, because for our sakes, God took on the human nature and by obedience on the Cross, brought it the gift of the forgiveness of sins, the wiping out of evil and life everlasting.

Then finally, we say: “and (You) left nothing undone until you brought us to heaven and gave us your kingdom to come.” This is the future, when God will renew all creation. Revelation, the New Testament book of prophecy, foretells this, “Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying,

‘Behold, God’s dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God.’” When we pray the Anaphora, we recognize that God is eternal, and that what He has promised for our future is, in reality, already a fact. The Anaphora, then, is a prayer of certain hope, that God, in his merciful loving kindness, is bringing into being all that is good for us.

Saint John then makes sure that we attribute everything to God: “we thank you ... for all that we know and that we do not know, for the manifest and hidden benefits bestowed on us.” This is actually one of the favorite themes of Chrysostom’s preaching, and he frequently cites 1 Cor 2:9 (from Isaiah 64:5 and 65:17), “What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him.” Chrysostom uses this phrase in a liturgical text in his homily from Constantinople *On Colossians* 10:2-3. Here, Saint John says, “We give you thanks for all your benefits bestowed upon us the unworthy, from the first day until the present, for what we know and what we do not know, for the seen, for the unseen, for those in deed, those in word, those with our wills, those against our wills, for all that have been bestowed upon the unworthy, even us. In this way, we acknowledge that God is the Alpha and the Omega, the beginning and the end, the giver of every good and perfect gift, and that everything

that we are and everything that we have comes from his loving care for us.

The first part of the Anaphora in the Divine Liturgy of Saint Basil differs from that of Chrysostom. Saint Basil does tell the whole story of God’s love for us in creation and redemption, but he does this in great detail after the Hymn of Victory. In the first part, he gives a theological address to God in the Holy Trinity, which is the center of Christian faith. The Anaphora of Saint Basil contains many allusions to Sacred Scripture, and so as we address God, he uses word and titles found in the apostolic writings and gospels. For the Christian there is truly one God, Who has revealed Himself to us as Father, Son, and Spirit. Just as the Son and the Spirit come forth from the Father, so too, in our prayer the Trinity unfolds in a series of subordinate clauses.

As in the Anaphora of Chrysostom, Saint Basil addresses the Father as “eternal, invisible, incomprehensible, boundless, and changeless.” He has revealed himself in the Son, who was to tell his disciples, “Whoever has seen me has seen the Father.” (John 14:9) Our Lord is everything for us: “he is our hope, eternal wisdom, life, sanctification, power, and the True Light.” These titles are from the letters of Saint Paul and the Gospel of Saint John. In the Gospel of John, we read that Jesus was “the true light, which enlightens everyone.”

(John 1:9) Saint Paul writes that “Christ the power of God and the wisdom of Godwho became for us wisdom from God, as well as righteousness, sanctification, and redemption.” (1 Corinthians 1:24-30) The Father is “revealed through him,” as the Letter to the Hebrews describes, “[God] spoke to us through a son, whom he made heir of all things and through whom he created the universe, who is the refulgence of his glory, the very imprint of his being, and who sustains all things by his mighty word. (Hebrews 1:2-3)” In this way we express our faith that our Lord is “True God.”

Through our Lord, “the Holy Spirit has been revealed.” Our prayer, then, follows God’s plan of our renewal. On the night He was arrested, Jesus told his followers, “I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you,” (John 16:7) and “when the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me. (John 15:26)” We begin the Liturgy by prayer to the Spirit, “Heavenly King, Comforter, Spirit of Truth,” we profess our faith in the Spirit, “And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father” (Creed), and we now pray in words from Scripture, that He is “the Spirit of truth, the Gift of filial adoption, the Pledge of our future inheritance, the First-fruits of eternal blessings, the Life-creating Power, the Wellspring of sanctification.” What all of this means is that when we pray the Anaphora, we are entering into the life of the Trinity. **ECL**

NEW BYZANTINE CATHOLIC COMMUNITY FORMING IN GREATER CHARLOTTE, NC, AREA

A Byzantine Catholic community is forming at Saint Philip Neri Church, 292 Munn Rd., Fort Mill, SC. Please join us as we grow our community and celebrate the Byzantine Divine Liturgy. Father Steven Galuschik of All Saints Byzantine Catholic Church in North Fort Myers, FL along with bi-ritual Deacon Ron Volek are now offering weekly Divine Liturgy in the area. This community will serve the northern part of South Carolina as well as Charlotte, NC. Please share this information with your friends and family – especially those who have moved “down South.” We will be celebrating the Byzantine Divine Liturgy on Saturdays at 4:00 PM. If you would like to participate in any way, or have questions please contact Ron Somich at 440.477.6389 or ron.somich@gmail.com. Please check the website for news, upcoming gatherings, and service times at <https://carolinabyzantine.com/>

April: 6, 13, 20, 27



Carpatho-Rusyn Society’s New Branches

The Carpatho-Rusyn Society has developed branches in Georgia (near Atlanta), Western NC (Asheville), Eastern NC (Charlotte), and mini-branches in the cities of Gainesville, Lakeland, Leesburg, Boca Raton and Nokomis in the state of Florida. Meetings are held two to three times a year to learn, share, and perpetuate the Carpatho-Rusyn culture. For more information visit the website at c-rs.org or contact Bonnie at bb@c-rs.org.

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You annulled the sentence of the tree of disobedience, O Savior, by being nailed willingly to the Tree of the Cross. And by descending into Hades, O Mighty One, as God You destroyed the bonds of death. Wherefore, we worship Your resurrection from the dead, while crying out to You: O Almighty Lord, glory be to You. –Vespers for Bright Tuesday

O Lord, when the grave had been sealed by the lawless ones, You came forth from the tomb in the same manner as You were born of the Theotokos. Your incorporeal angels did not know how You were incarnate; the soldiers who guarded You did not perceive when You arose: for both these things are sealed fast against the inquisitive, but the wonders are made manifest to those who worship the mystery of faith. Grant to us who praise it exceeding joy and great mercy. –Matins for Bright Thursday

We come once again to the season of great mysteries: The Mystery of the Cross

SEASONAL REFLECTIONS

Father Ronald Hatton



THE MYSTERY OF OUR SALVATION

and the Mystery of the Resurrection. All those who call themselves Christian contemplate these mysteries to one degree or another, struggling with why Christ had to suffer betrayal, arrest, desertion, public mockery, and condemnation to death, and a horrible death on the cross. They also struggle with how (and even if) the Resurrection occurred and all the attendant mysteries that happened after the Resurrection: the appearance to His disciples although the doors in the Upper Room were locked, His sudden appearance and disappearance to the disciples on the road to Emmaus, and yet the mystery of His appearance being a physical one. So much for our minds to take in and to process. We are called to belief, but in this day and age, what we are called to believe is, in worldly terms, beyond belief. And so, this season is also a time to reaffirm our faith and belief in the One Whom we follow. We must remember that even during His three-year ministry, lesser struggles confronted His disciples: how can this Man give us His flesh to eat (cf. John 6, especially verses 52 and 66)? They all ran away on the night He was arrested, and Peter denied he knew Him, even after professing, even boasting that, even if everyone else fainted away, he would never betray Him.

And so, I have chosen these two hymns for us to ponder. I cannot go too deeply into the mysteries here but maybe I

can offer food for serious thought. First is the cross. My favorite “theological” Christmas song is “I Wonder as I Wander.” “How Jesus the Savior did come for to die/For poor on’ry people like you and like I...” The first hymn above answers that for us in that, as one tree, in the Garden of Eden, led to sin and death through the first Adam, so the second tree led to the end of sin and death through the second Adam. As our Anaphora of Saint Basil the Great so beautifully puts it, “For since, through a man, sin entered the world, and through sin, death, so it pleased Your only-begotten Son... to condemn sin in His flesh, so that those who are dead in Adam might be brought to life in Him, Your Christ.” Why? “For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have eternal life.” (John 3:16).

We also contemplate His resurrection. Nothing is so controversial as the resurrection of Jesus Christ from the dead. How many people do not believe based on this one part of the Christian Faith? And yet it is central to the Faith. The Holy Apostle Paul says, “But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that He raised Christ, Whom He did not raise if it

is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are of all men most to be pitied” (I Cor. 15: 13-19). There are those who believe He never really died on the cross; others hold to the story that His disciples stole His body, in the same manner as is related in Matthew 28: 11-15. But we who believe are offered this mystery as it is presented in the second hymn above: in the same manner as Christ was born of the Virgin Mother without violating her virginity, so too was His rising from the dead. “[B]ut the wonders are made manifest to those who worship the mystery of faith.”

But we do hold to this faith. Again, going back to I Corinthians: “But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive” (vv. 20-22). Paul, and all the apostles, had to constantly re-teach the early Christians this fact, and we must be reminded of this teaching every Easter, every Sunday.

This is the season of the Great Mystery of Christ. This is the season of faith. This is the season of belief. **ECL**



SCHOOL OF PRAYER

Father G. Scott Boghossian

ANGRY WITH GOD

Does it make any sense to get angry with God? Perhaps cancer took your husband or wife, or your child was killed in an accident, or you watched a close friend suffer terribly with a disability or severe illness. Maybe you’ve experienced even worse.

If you have experienced a terrible hardship, your pain and grief are real. May God comfort you in your grief and sadness. May you experience His loving presence. But please, don’t turn away from God. Please don’t stop praying.

Let’s give the people who are angry with God some credit. They are right to realize that God is in control of everything. They don’t blame the devil. Yes, there is a real devil, yet He is God’s devil, and cannot act without our Heavenly Father’s permission (Lk. 22:31). They don’t blame bad luck. Ultimately, there is no such thing as luck or chance (Pr. 16:33). They don’t blame other people. The evildoer cannot inflict harm without God permitting it. All things come to pass according to the will of God (Is. 45:7).

But they forget that God is good. Almighty God is not merely good. He is goodness itself (Mk 10:18). Any created good is a faint reflection of the infinite goodness of God. When hardships or tragedies arise, we must remember that such was at least allowed, if not directly willed, by an infinitely good God.

God is all-wise (Ps. 147:5). He knows what He is doing, and never makes a mistake. The circumstances of life, including our disappointments, hardships, and trials may seem pointless, but we know that there is a good reason for them. God is working everything out for His glory and our highest good (Rm. 8:28).

God is love (1 Jn. 4:8). The same God who is the Creator and Sustainer of the universe is love. Why did this or that happen? It happened because it was willed or permitted by infinite Love.

What sense does it make to get angry with God? Who do we need more than God? He may not change our circumstances, but He will give us the strength to

endure them. The last thing you want to do when life gets difficult is to turn away from God.

What did you expect when you signed up to follow Jesus Christ? Ease and comfort? Look at our Savior, for example. His whole life was a cross. He promised us that in this world we would have tribulation (Jn. 16:33). He said that we would have to deny ourselves and carry our cross (Lk. 9:23). He warned us that we were going to suffer persecution (Jn. 15:20). All of the Apostles experienced severe trials and persecutions. Most of them died as martyrs. Our Lady and all of the saints had to carry a heavy cross. Why should we be exempt?

For a Christian to get angry with God because of trials makes about as much sense as a soldier who gets angry because he’s getting shot at (it’s part of the job), or a mountain climber who is outraged at cold weather and thin air, or a professional boxer who can’t understand why he’s being punched. Trials are our lot. They are to be expected. Saint Peter writes, “do not be surprised at the fiery trial when it comes upon you to

test you, as though something strange were happening to you” (1 Pt. 4:12).

Admittedly, nothing we’ve said so far can answer every objection, or bring peace to every soul. There is a mystery involved in human suffering. Yet, we can’t separate ourselves from God, or become angry with Him, over something we do not understand. Job didn’t know why he was suffering, yet he said, “The LORD gave, and the LORD has taken away; blessed be the name of the LORD” (Job 1:21).

God is love. He is all good, all wise, and He knows what He is doing. Instead of getting angry with God when trials and tragedies arise, let us fly to Him in prayer. We can pray, “Lord, please fix this, or change this. But if not, give me the strength to endure it, confident that it is for your glory and my salvation. Amen.” No matter how hard things get, may we never turn from God, become angry with Him, or stop praying (1 Thess. 5:17). **ECL**

THE BYZANTINE CATHOLIC EPARCHY OF PASSAIC subscribes to the *Charter for the Protection of Children and Young People*

adopted by the United States Conference of Catholic Bishops. The Eparchy, within all its parishes, institutions and programs, is committed to assuring a safe environment in ministry for its children and young people that conforms to Charter requirements. For further information regarding the Eparchial Safe Environment Program please contact:

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SEMINARIAN REFLECTIONS

Reader Paul Varchola West

A SEASON OF RENEWAL

In the 1994 film *Forrest Gump*, the story's protagonist (whose name is Forrest) periodically recounts advice given to him by his mother, beginning each gem with the now famous phrase, "Mama always said..." followed by some extremely practical, yet whimsical saying. I am sure that many of us can relate to this sentiment each and every time we say to someone, "Well, my Baba told me..." before we share the age-old wisdom of the generations that have gone before us. At one point in the film, when confronted with death and the grieving that follows, Forrest states that, "Mama always said, 'Dying was a part of life.' I sure wish it wasn't." At some point in our lives, we have all felt this way. Whenever we lose someone we truly love, someone who has made a significant impact in our life, we cannot help but wish and pray with every fiber of our being that this person did not die, and in fact, we may be willing to give anything to have this person back with us. This can be even more difficult after a lengthy illness in which this loss was preceded by pain, suffering and emotional turmoil. These feelings associated with loss are completely natural and part of the grieving process; however, one thing we may often overlook in a state of grieving, as did Forrest, is that dying is not merely a *part* of life, it is *necessary* for life to exist at all. More so, death, in all its pain and sadness, actually brings with it a sense of renewal that can easily be drowned out by a flood of emotions.

One needs to look no further than the natural world around us to witness that this is indeed true. For instance, the sagebrush that covers the sandy hills of Southern California only drops its seeds to reproduce after it has been burned in a fire. While it goes without saying that the wildfires in that part of the country are beyond devastating to human life, those fires are the only way by which another species may perpetuate its own life. We are also witness to this phenomenon when a section of forest becomes decimated due to a tree fungus or something of that nature. While a significant number of trees may succumb to the ravages of a disease, something new, often an entirely different species of plant, will grow in its place. This new species would have never had a chance at life if the trees that were previously there did not die. It is clear in the natural world that death and destruction indeed bring a renewed life. This is well and good, but the difficulty arises when we think about those trees or the sagebrush in regard to emotion. As far as I understand, those plants are not capable of complex emotional attachment and they do not have the cognitive ability to miss their loved ones. What are we humans, in all our complexity, then to do?

One will find in the *Book of Revelation* a surprising solace in this regard. In this book, John recounts his vision of the end times in very vivid, and at times grotesque, detail. Despite this, something very positive can be taken from it. After the wars, famine, plagues, the dragons and monsters,

the bloody imagery, the falling of the heavens and the destruction of all visible reality, after all the suffering, John affords the reader the following perspective:

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a loud voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away." (RSV, Rev 21:1-4)

God then immediately exclaims to John, "Behold, I make all things new," (v. 5) as the final proclamation of the power of God to bring life out of complete and utter destruction. As one continues to read, John describes this new realm of existence.

Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations. (Rev 22:1-2)

Here, we are once again witness to the rebirth of creation, just as one can observe in the natural world. Only this time, this

renewal is at the hand of Jesus Christ, the only-begotten Son of God. This time, the rebirth is a complete renewal of creation, freeing all things from the cycle of death that plagues out earthly reality.

As we turn our attention to the Paschal Season, and more importantly to the Resurrection, we can see how even Christ, God incarnate, can only bestow eternal life through His own death. Even the Giver of Life Himself must employ death as a means of renewal. The Resurrection signifies for us that while we must endure death in our earthly life, we do so knowing very well that it is simply a process of renewal by which we will be witness to the new heaven and the new earth that John speaks of in Revelation. Each time we exclaim from the top of our lungs, "*Christos Voskreshe!*" it is an affirmation that Christ, through His death, has indeed renewed creation and has given all of us the hope of eternal life. Though we endure our pains and sorrows, just as Christ did on the Cross, we must realize that our earthly suffering will indeed bring about in us a state of renewal. Turning to Christ and the Resurrection as our hope and example, we must never forget that by death, he has conquered death that we may all participate in His salvific healing. This Paschal Season, let us keep in prayer all those who have fallen asleep in the Lord, that we ultimately may be united when we witness the river of the water of life, bright as crystal, flowing from the throne of God, that leads to the tree of eternal life. *Christos Voskreshe!* **ECL**



Altar Server Camp at the Carpathian Village

July 21-24, 2019

Come join altar servers from around the Eparchy for fun activities, and opportunities to learn about our faith.

Registration forms are on the Eparchy's website at:
www.eparchyofpassaic.com

Carpathian Village 802 Snow Hill RD, Canadensis, PA 18326



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UPCOMING EPARCHIAL AND PARISH EVENTS

APRIL, 2019

- 14 Flowery/Palm Sunday
- 18-19 Great and Holy Thursday/Friday
Chancery closed
- 20 Great and Holy Saturday
- 21 Pascha * Resurrection of Our Lord
Christ is risen! Indeed He is risen!
- 22 Bright Monday
*Solemn Holyday * Chancery closed*
- 23 Bright Tuesday * Saint George
*Solemn Holyday * Chancery closed*
- 29-May 2 Annual Presbyteral Days
Spring Lake, NJ

MAY, 2019

- 27 Memorial Day
*Civic holiday *Chancery closed*

- 30 Holy Ascension of Our Lord
*Holy Day of Obligation *Chancery closed*

June, 2019

- 9 Pentecost
The Descent of the Holy Spirit
- 10 Pentecost Monday
Simply Holyday Chancery closed*

JULY, 2019

- 21-24 Altar Server Camp
Carpathian Village, Canadensis, PA
- 28-31 Eparchial Teen Rally
Carpathian Village, Canadensis, PA

AUGUST, 2019

- 1-4 Young Adult Convocation
New York City
- 4 Annual Saint Nicholas Pilgrimage
Carpathian Village, Canadensis, PA