

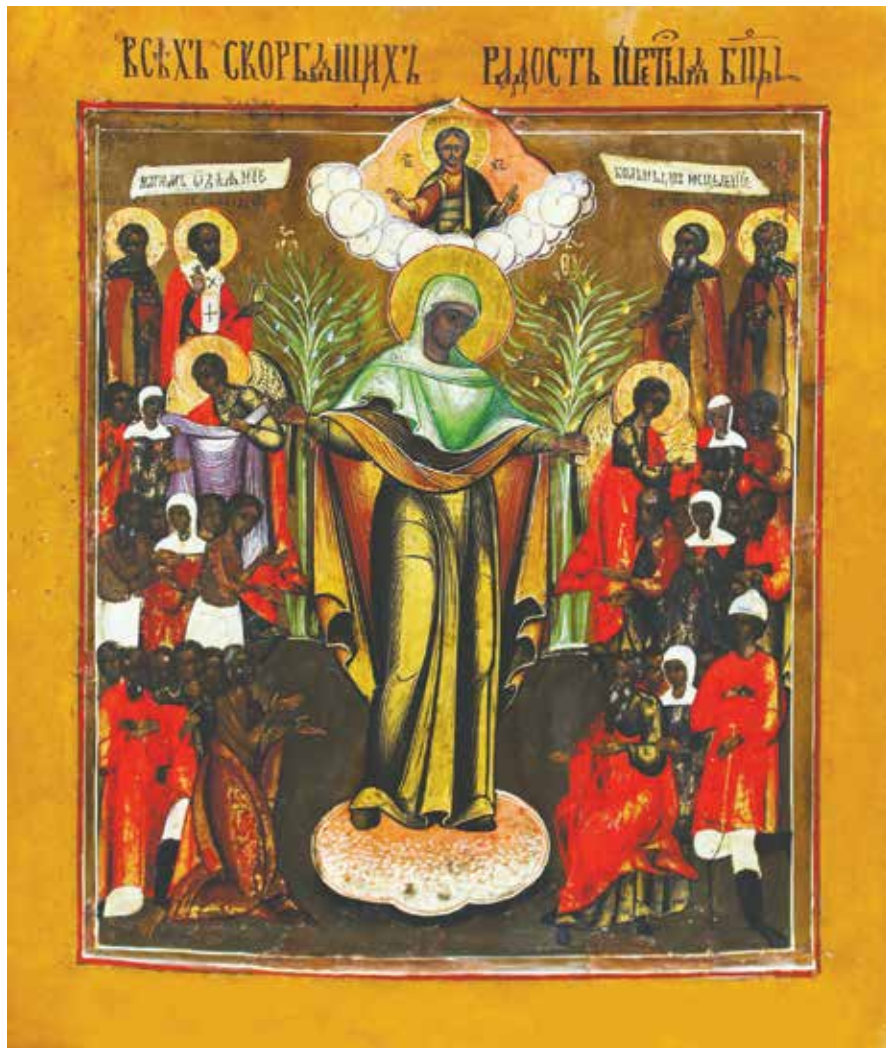


# EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

VOL. LIV, NO. 10

OCTOBER 2018



Icon of Joy of All Who Sorrow

## 2018 BISHOP'S APPEAL

Rejoice,  
calm haven of the tempest-tossed!

Rejoice,  
sure confirmation of those in doubt!

Rejoice,  
only mother of loving-kindness!

Rejoice,  
mediatrix of everlasting joy! //

—Akathist to the Theotokos, Joy of All Who Sorrow

### Glory to Jesus Christ!

My dear friends,

Last year, my letter began with the words, “If we look around in our society now, it seems as though the news gets worse and worse. It seems as though a spiritual darkness is descending on our country.” Well this year it seems like things did get worse! The attorney general of Pennsylvania conducted an unprecedented investigation researching crimes from long ago in our sister dioceses of the Roman Catholic Church. Here in New Jersey, the Catholic people feel completely betrayed by their clergy and church leaders at the highest level. These stories have affected our church as well. One of our priests was harassed

by the restaurant staff at a funeral repast. I commented to him, “It’s like living under communism again, isn’t it?” He smiled and said, “Yes. This is how I grew up in Slovakia.” I am grateful that we have an honest and forthright Holy Father, Pope Francis, who always speaks from his heart, and does not play favorites.

If the cleansing of the temple is good news, so are the many blessings that God has bestowed on our own church this year. This year we welcomed three new priests into our family, along with their wives and children. Yet another young newlywed priest and his wife are with us for a few years before

he returns as a seminary professor to his home in Transcarpathia. They and their parish are eagerly awaiting the birth of their first child. Three more priests with families are preparing the lengthy process of coming to serve Christ’s Church in our eparchy. God has also blessed us with three novices at the monastery in Sugarloaf.

One of the reasons that Transcarpathia has so many healthy young priests is because the Church was persecuted so severely in recent history. Over there, every young person in our church knows a priest or a relative who was in the Siberian gulags for the Catholic Faith. The priest/great-grandfather of one of our new priests was in a Siberian gulag, and the

priest/great-grandfather of another new priest was sentenced to 25 years in a Siberian gulag. For them, the Faith is not a small part of a full life, but the Faith is life itself. They are willing to die for Jesus Christ, just as he died for our sins. They know what it means when Our Lord says, “Take up your cross and follow me.”

As we sing, the blood of the martyrs has cloaked the church in a scarlet cloak. The abundant fruit of persecution in eastern Europe under the Nazis and the Communists has spilled over into our own arid world, where spiritual life has been choked by riches and material excess. The good news of Jesus Christ is the same today as it was 2000 years ago: God has not abandoned us in our sins, but continually calls

us again to repentance, and showers blessings on us to strengthen us on our earthly journey. He forgives our sins and feeds us with the Body and Blood of Jesus.

Every year, it’s a thrill to share with you one of the icons from our artistic treasury here in your Heritage Center. The icon called, “Joy of All Who Sorrow” is a tender icon showing our mother Mary carrying God’s healing and consolations from her Divine Son to people with every kind of problem. Some angels are assisting her with the crowds. In these times of sorrow, we turn to Mary, the Joy of all who Sorrow. Your church has custody of several of these antique icons. We chose this one because of the radiant jewel-like colors.

Every year, I ask you for financial support. Your generosity makes it possible for me to bring priests from eastern Europe and to support their families in the transition. Your generosity helps our church in eastern Europe. Your generosity pays for our seminarians in Pittsburgh. We have an eager seminarian who is beginning his first year, and two beginning their third year. Your generosity allows me to help struggling parishes and to start new ones. I try to spend your money wisely. May God bless you all abundantly this year. Please pray for me and for your parish priest.

+Kurt Bunnett

## Pledge Now Through December 31, 2018

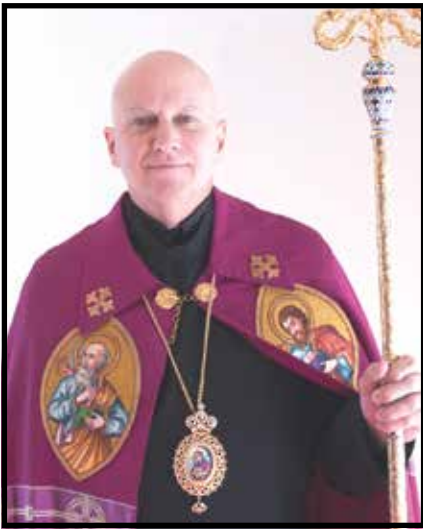
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# I LIFT UP MY EYES...

Pastoral Reflections of Bishop Kurt



## JOY OF ALL WHO SORROW

Mystical Garden. In most of them, Mary is holding a loaf of bread in her right hand. In some there are many other loaves of bread being distributed by her assistant angels, symbolizing different kinds of comfort as well as food.

When Satan tempted Jesus in the desert, the first temptation was directed at His physical hunger because He had fasted for 40 days and 40 nights. Satan said to him, “If you are the Son of God, turn these rocks into loaves of bread.” In some ways, this was the same temptation as on the cross, when the crowd called out, “If you are the Messiah, come down from that cross.” Satan was tempting Jesus to renounce His human limitations to avoid suffering all the same hardships that you and I suffer. If Jesus renounced His humanity, then we would still be lost. Jesus confounded Satan by quoting the Scriptures to him, “Man does not live by bread alone, but by every word that comes from the mouth of God.” The Word of God took flesh from the body of the Virgin Mary. It is by flesh taken from her that God satisfies our hunger for immortality. The words on the icon say that Mary gives food to those who hunger, but the loaves of bread are also a symbol of the answer to all of our sorrows, namely Jesus who said, “I am the Bread of Life.”

Other words on the icon say, “Rejoice you who are being persecuted, in exile, in prison, hungry, naked, thirsty.” There is no doubt we are entering a time of persecution for the Church in the United States. Powerful politicians and wealthy media owners are increasing their own power and wealth by attacking the flock of Christ. Catholic priests have been shunned, humiliated, struck, and spit on in recent weeks. Our priests from eastern Europe tell us it was the same under communism, or worse. Perhaps you have yourself been persecuted in some way. We can take joy in knowing that the Mother of God is with us, just as she stood by the cross of her divine Son.

Perhaps you are in exile. Perhaps you are far away from your own people, for some reason. You are in a country with a foreign

Every year it is a joy at this time of year to share among our people one of the treasures of our Heritage Center. We have so many icons of the Mother of God that are rightly called treasures. They are masterpieces of art as well as deep wells of spiritual wisdom, and many of them are historical artifacts also. Just think—for hundreds of years, people like you and me who were seeking the same things we seek prayed in front of these icons. Their faith was strengthened. Sometimes they received the specific things that they asked for, and other times instead they received the strength and the hope to accept their hardships for their own good and the good of others.

This year we share an icon of the Mother of God called “Joy of All Who Sorrow.” Our Eparchy owns a number of antique icons of this description. The one we chose to share this year is noteworthy for its unusual and lively colors and its simplicity. Before getting into the specifics, why would the Mother of God be called the “Joy of All Who Sorrow”? The answer is that all sorrows come from the same source. John Milton began his great poem, *Paradise Lost*, with the words, “Of man’s first disobedience and the fruit of that forbidden tree, whose mortal taste brought death into the world, and all our woe, with loss of Eden, till one greater Man restore us, and regain the blissful Seat.” Milton says that both death and “all our woe” came into the world because of our first disobedience, that is, from sin. When he says, “until one greater Man restore us,” he is talking about Jesus Christ. In the beautiful poetry of our Church, we often call Mary a mystical garden in which grew the Tree of Life. The Tree of Death grew in Eden, and Adam and Eve ate the forbidden fruit from that tree. Jesus Christ grew in Mary, and He did “restore us, and regain the blissful seat.” That is why we call the cross the Tree of Life.

As an aside, the early Christians had a special symbol in their art called the *Crux Gemmata*. It is a pun in Latin and Italian, so it can’t be translated directly into English. In Latin and Italian, it means “gemmed cross” but is also means “budded cross.” This complex symbol showed a cross with gems on it, but also buds on the corners. It shows two things. First that the cross of Jesus, an instrument of death, is now the source of life for us, even the tree of life and as a tree is itself alive. Second, the gems show that an instrument of public humiliation and shame was now glorious, just as the insults and humiliation of Jesus became something glorious.

Getting back to the icon, it’s easy to see why the Mother of God can be called “Joy of All Who Sorrow.” In this particular icon there is more than an abstract statement about “all our woes,” but many specific sorrows are depicted. And so, the icon is a medium of comfort for us in our sorrowful journey through life. In some versions, there are elaborate fanciful flowers filling up the space, a reminder that Mary is the



Inside Apse of Saint Apollinarius, Ravenna, Italy

language, or far from your relatives and friends. The Mother of God was with her Son as they left their homeland for Egypt, and she traveled with Him in His public life as He traveled around preaching and healing, but “foxes have dens and birds have nests, but the Son of Man has no place to rest His head.”



Icon of Joy of All Who Sorrow

Perhaps you or someone in your family is in prison. The Mother of God is with you. Her own son was arrested and mistreated. She felt the sorrow that women feel when their children are charged with crimes and publicly humiliated. She is there to bring joy in sorrow.

Every year we read the Last Judgment before Lent begins. Jesus will ask us, did you feed the hungry, did you give drink to the thirsty, did you clothe the naked? In this icon, we see Mary and her assistant angels covering up the naked and the cold. Even if we are not physically naked, our Mother brings us dignity in whatever shame the world might try to impute to us. We also see them handing out loaves of bread. We see them carrying water to the thirsty. Most

The icon says, “O Lady, comfort of the wandering, comfort us. As we travel, be our companion.” We don’t all wander physically in life, as if we were in some ancient poem or modern fantasy book. Although in modern America, most people nowadays do leave where ever they were born. Many people move as children when their parents move, and then move away to study, and move again to find work. Even if we don’t move physically, we wander through life from childhood to adulthood, perhaps to marriage, perhaps to parenthood and grandparenthood. It’s always “on the job” training. No one knows how to be an adult until it happens. No one knows how to be a parent, until it happens. No one knows how to have aged parents, until it happens. No one knows how to lose a loved one, until it happens. Throughout these wanderings, we know that the Mother of God brings to us joy, the joy of her Divine Son who was “like us in all things but sin.”

In this icon, the Mother of God brings healing to all those who are sick. Saint Matthew tells us that when Jesus began His public life, He cured “all their afflictions—the sick, intractable pain, the possessed, the mentally ill, and the possessed.” Mary traveled with Him on these journeys, and she is quick to bring us His healing and comfort today when we ask.

Finally, the icon says, “You are the joy of those who sorrow and the defender of the downtrodden.” Have you ever been downtrodden? I’m sure everyone has been at some time. In many prayers we say that Mary is the voice for those who cannot speak. When people who are louder, or bigger, or faster, or more ambitious, or greedier than we are push us out of the way or exploit us, we know that the Son of Justice rides in the arms of His Mother, and that in the end God’s justice will conquer all injustice. In our funeral hymns we sing, “What joy is there in life that is not mixed with sorrow?” How many sorrows we feel in our lives. The sorrow of a project that is dear to us and is crushed by happenstance

of us have these material things in our lives, but unless you were born rich, it takes a lifetime of work to provide these things. “By the sweat of your brow you will eat bread until you return to the ground, since from it you were taken; for dust you are and to dust you will return.” In our working hours, and in our leisure time, the Mother of God brings joy into our life of labor.



or the callous ambition of others. The sorrow of regret. The sorrow of a friend who forgets about us. The sorrow of seeing our children make bad choices. The sorrow of children who have lost their faith or their hope. The sorrow of loneliness and old age. The sorrow of false accusations. The sorrow of the death of a loved one. The bitter sorrow of the guilt of our own sins.

When the Son of God took on flesh from

the Virgin Mary, He took on all our woes, all the consequences of the sins of thousands of years. The prophecies about the Messiah in Isaiah say, “the lowly will rejoice in their Lord, and the poor will find fresh joy in the Holy One of Israel.” And again, “The Lord longs to be gracious to you; therefore, He will rise up to show you compassion.” “People of Zion, who live in Jerusalem, you will weep no more.” “He will send you rain for the seed you sow in the ground, and the

food that comes from the ground will be rich and plentiful.” “My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest.” “The desert and the parched land will be glad; the wilderness will rejoice and blossom.” “Water will gush forth in the wilderness and streams in the desert. The burning sand will become a pool, and the thirsty ground bubbling springs.” And finally, “The Most High God will wipe away the tears from

every face; He will remove the disgrace of His people from all the earth.” These are only a few of the joys that were promised by Isaiah. How many more joys, uncountably many, does God have planned for you! What a sublime promise God makes to you through the icon of the Mother of God, Joy of All Who Sorrow.

+Kurt Brunette

## EPARCHIAL CHANCERY SECRETARY OF 32 YEARS REPOSES IN THE LORD

Margaret (nee Dubay) Terchanik, age 86, a resident of Garfield, NJ, for fifty-eight years, went to the Lord in the presence of her daughters on August 29, 2018.

Formerly of Johnstown (Conemaugh) PA, she was an active parishioner of Saint Michael the Archangel Byzantine Catholic Cathedral Passaic, NJ. She was a Past-President of the Cathedral Ladies’ Guild and taught ECF classes for many years. She was employed as executive secretary for the Eparchy of Passaic.



I have been asked to present my personal reflections concerning the over 30 years I worked in the Chancery Office of the Eparchy of Passaic with Margaret as the executive secretary. During that time, I held a number of offices including Vice-Chancellor, Chancellor, Protosyncellus (Vicar General) and Judicial Vicar.

Margaret was associated with the eparchy from the very beginning. The Eparchy of Passaic was established by Pope Paul VI on July 6, 1963, separating it from the Exarchate of Pittsburgh, thus creating two eparchies: Pittsburgh and Passaic. Pope Paul VI also named +Bishop Stephen J. Kocisko, the auxiliary bishop of Pittsburgh as its first bishop.

After the Hierarchical Divine Liturgy of Installation in mid-September, the first important item Bishop Kocisko had to address was to create a chancery office. This was accomplished by converting a portion of Saint Michael Cathedral School into the office. The next important issues: the appointment of +Father George Dzurisin to be Vicar General and +then-Father Michael Dudick as Chancellor. Another appointment he made was to assign me to study canon law in Rome at the Oriental Institute for the purpose of earning a doctoral degree.

Time was now an urgent consideration. The second session of the II Vatican Council was to begin on September 29, 1963. Bishop Kocisko was one of the Council Fathers. He arranged for a flight to Rome on September 23, and asked me to join him so that I would be in Rome with him.

He now left all the necessary steps for a chancery office and staff in the hands of Fathers Dzurisin and Dudick, both of whom would be made monsignors. One of the first things they did was to ask +Monsignor John Stim, then-rector of the ca-

Margaret was predeceased by her loving husband, John, in 2009 and parents, Stephen and Mary Dubay, and sister, Anna Olenick.

She was a devoted, caring mother of Connie Marie Andolino (Michael) and Kathy Renae Bellardini (Angelo).

Margaret is also survived by her loving grandchildren: Dr. Jason Angelo Bellardini; Elyse Renae Ricca and husband, Keith; Stephen Michael Andolino; Jonathan Michael Andolino and wife, Cadell; Kiara Marie Bellardini; Megan Chelsea

Ann Bellardini; and great-grandson, Kaiden James Ricca. Also surviving are her sister, Mary Romanko; brother, John Dubay, and wife, Mary; brother-in-law, Charles Olenick, and many loving nieces and nephews.

The Funeral Divine Liturgy was celebrated at the Cathedral of Saint Michael, Passaic, NJ, at 11:00 AM, followed by a private burial at Saint Michael Cemetery, South Hackensack, NJ. In lieu of flowers, memorial contributions may be made to Saint Michael Byzantine Catholic Cathedral, 96 First St., Passaic, NJ, 07055.



+Margaret Terchanik (née Dubay)

## TESTIMONIAL TO +MARGARET

By Monsignor Robert Senetsky

thedral, whom he would recommend as secretary. Margaret Terchanik was the one recommended. They accepted his choice and history would prove it to be an outstanding recommendation.

Margaret adjusted to her new position. I first met Margaret in June of 1964, when I returned home from Rome for the summer. I stayed with then-Monsignor Dudick at his parish, Saint George, in Newark. I worked with him, Monsignor Dzurisin, who was now rector of the cathedral, and Bishop Kocisko. It was during that time that I became aware of the work ethic of Margaret and the responsibilities entrusted to her. I was deeply impressed with her dedication to detail and the efficiency with which she handled everything entrusted to her care. Other qualities of Margaret in the office were her friendly smile; the welcoming manner in which she greeted visitors; and her ability to make everyone feel at ease in the office. When a phone call came to the office, it was she who answered it. The gracious sound of her voice was heard and she did everything possible to assist the caller. When Bishop Dudick wanted to speak with a priest on the phone, she would place the call immediately, knowing many of the numbers from her memory.

I returned from Rome for the summer of 1965, and again lived with then-Monsignor Dudick and worked in the chancery office with him. I found the same qualities in Margaret as before, but only more obvious. She had truly mastered the position of executive secretary in every possible way and did it with such ease.

The following year, 1966, I returned from Rome with a doctorate in canon law and lived with Bishop Kocisko in his residence in Montclair, NJ. We would go every morning to the chancery office and find Margaret’s car already parked. She was always the first one in the office and made sure everything was in its proper place and that the air-conditioning was running so that the office would be comfortable when we arrived.

Another important matter: the office tools she had to work with in the late 60s and early 70s were primitive in compari-

son to today’s standards. Yet she, as usual, excelled in their use. There were no personal computers, office printers, a photocopier, word-processors, or, obviously so, no internet or e-mail.

In 1968, then-Monsignor Dudick was appointed the second bishop of the Eparchy of Passaic. Bishop Kocisko was transferred to Pittsburgh and would shortly after become the Metropolitan Archbishop.

There were frequent mailings to the parishes by Bishop Dudick. All of the work had to be done by stencil on a mimeograph machine. There were no pre-printed labels. She would then take the mail to the post office. She accomplished all of this and much, much more, flawlessly, to the amazement of all of us in the office. The same holds true when Bishop Dudick moved the chancery

office and residence to Woodland Park, NJ, in 1986. As in the former office so also in the new office, the first person one met on entering was Margaret, with her classic friendly smile, her welcoming hospitality, and her kind disposition.

The Eparchy of Passaic was blessed to have Margaret as its executive secretary for some 32 years. She was a kind, gentle, caring, loving and helpful person. We will surely miss her. We are consoled with our absolute faith and trust in the Good Lord that He, in His Infinite Mercy, hears our humble prayers and blesses her with eternal life in heaven in the company of His Blessed Mother and all the saints. *May her memory be eternal!*

*Remembering  
Bishop Michael J. Dudick  
on the 50th anniversary of his ordination  
and enthronement as Bishop of Passaic*



*Eternal memory! Věčnámu pamjat’!  
Ordained a bishop and enthroned  
October 24, 1968  
1916—2007*





# PEOPLE YOU KNOW



## IN CHARLOTTE...

*In Fort Mill (Greater Charlotte, NC)*

The recently formed Byzantine Catholic Community of the Carolinas has a Divine Liturgy every Saturday at 4:00 PM at Saint Philip Neri Catholic Church, 292 Munn Rd. E, Ft. Mill, SC. Father Steven Galuschik, pastor of All Saints in North Ft. Myers, FL, and bi-ritual Deacon Ron Volek celebrate the Divine Liturgy in the parish hall or Ministry Center adjacent to the church. It is easy access from the greater Charlotte area and northern SC. The community has participated in the parish festival, held anniversary celebrations and potlucks in this growing community. For more detailed information, visit <https://carolinabyzantine.com> or call Ron Somich at 440.477.6389.

## IN LANSFORD...

*Catechetical Sunday*

Eastern Christian Formation (ECF) instructors and students assemble after the Divine Liturgy for the start of the new school year at Saint John Parish in Lansford



## IN ROSWELL...

*Catechetical Sunday and the Blessing of Classrooms*

On Sunday, September 9th, the ECF catechists and students of Epiphany of Our Lord Byzantine Catholic Church in Roswell, GA, were blessed and commissioned for the new school year after the celebration of the Divine Liturgy. After the Liturgy, all processed to the newly renovated classrooms to bless them as well. The classrooms were not in use for some time and catechists and parents were happy to occupy them once more. Father Lewis Rabayda is Parochial Administrator, serving with Father Deacon Michael Tisma, Father Deacon James Smith, and Subdeacon John Reed.





# AROUND THE EPARCHY

## IN ANNANDALE...

*The Annual Slavic American Festival*



What happens when torrential rains pour on your outdoor Slavic American Festival? Parishioners at Epiphany of Our Lord Byzantine Catholic Church in Annandale, VA, learned the answer September 9: You move it indoors! More than 100 volunteers showed up in the early morning hours to move tables, chairs and booths inside Epiphany's Parish Center – which guests later filled to overflowing, along with the chapel basement and the church itself (where tours and a concert by the Slava Men's Chorus were offered). While receipts fell by about 53 percent, the event still made a profit for the

Building Fund with long lines for delicious food. Since there was no room for a dance floor, a new generation of Byzantine Catholics danced in the aisles, enjoying their ancestral traditions. Father John Basarab is the pastor of Epiphany Parish.



## IN HILLSBOROUGH...

*Deacon Nicholas and Pan'i Elaine Sotack celebrate 40th wedding anniversary*

On Sunday, August 26, Deacon Nicholas and Pan'i Elaine Sotack celebrated their 40th wedding anniversary at Saint Mary Parish in Hillsborough, NJ, where Deacon Nicholas is assigned. Many family, friends, and parishioners were present to wish them *Many Years*. Father James Badeaux is the pastor of Saint Mary Parish.



## NEW BYZANTINE CATHOLIC COMMUNITY FORMING IN

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, celebrated Liturgy at the end of Oc-

tober and is 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 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](mailto:ron.somich@gmail.com). The website <https://carolinabyzantine.com/> will be coming soon – please check that out for news, upcoming gatherings, and service times.

**GREATER CHARLOTTE, NC, AREA  
Divine Liturgy on  
Saturdays at 4 PM:  
October 6, 13, 20, 27**

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Father James Badeaux, *Editor*  
Father Ronald Hatton, *Associate Editor*  
Father Lewis Rabayda, *Layout Editor*  
Mrs. Diane Rabiej, *Copy Editor*  
Mrs. Maureen French, *Circulation Editor*  
([mfrench@eparchyofpassaic.com](mailto:mfrench@eparchyofpassaic.com))

E-Mail us at:  
**[ECL@eparchyofpassaic.com](mailto:ECL@eparchyofpassaic.com)**  
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FROM THE OFFICE OF EASTERN CHRISTIAN FORMATION

By Father Vasyl Chepelskyy, Director of the Office of Eastern Christian Formation

“Start children off on the way they should go, and even when they are old, they will not turn from it” (Proverbs 22:6)

As I start serving as the Director of the Office of Eastern Christian Formation, I express my gratitude to Bishop Kurt for his trust in appointing me to this position. I also express my gratitude to Father Gregory Noga, my predecessor, for his work over the last 19 years in this Office.

We just began a new school year for the ECF Program and I extend my best wishes to the pastors/parish administrators, ECF directors/coordinators, instructors, and ECF students and their families on this joyous occasion. Jesus sent His apostles saying: “Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” (cf. Mt., 28:19). Today, He sends each one of us to teach others about God’s love and to share the message of hope, faith, and love. I thank you for your efforts and sacrifices you make to teach our children about God and our faith and for being faithful to this mission of sharing God’s Word. Please remember, your daily work and dedication brings people closer to God and brings God closer to people – the most

important thing one can do. We all know how rewarding it is to be good instruments in the hands of God, who works through us, who today needs our hands to do the acts of mercy and to bless others, needs our feet to go to those who are in most need, needs our heart to love everybody, and needs our lips to preach the Good News of the Gospel. Let each one of us be that Good Sower who plants the seed and let us trust, God will take care of the rest.

There is an old proverb: “The teacher only opens the door (to knowledge), but you must enter by yourself.” I invite and encourage all of our children, and parishioners, to enter that door, to take a step further in your learning about God.

During the blessing of school children on the occasion of the beginning of a new school year we pray: “that the Lord send down upon the children the spirit of wisdom and understanding, and open their minds and their lips, and enlighten their hearts, for the receiving of precepts of good instruction... and understand the knowledge which shall be taught them, to the glory of His all-holy name, to the profit and building up of His Holy Church, and that they may comprehend His good and perfect will... and preserve them in

the true faith, and in holiness all the days of their lives, that they may increase in wisdom, and in fulfilling of God’s commandments...” (cf. Euchologion, pp., 325-327). I will continue to pray for a fruitful year for all of us!

Recently, each parish received a survey form to update the statistical data and to see how we can plan the development of the programs to serve best the educational needs of our parishes in the future and to ensure continuing formation for all ages at our parishes. Feel free to share your feedback and ideas with your parish priest so they could be included in this survey.

I greatly appreciate your cooperation. Please let me know if our Office can be of any assistance in your catechetical efforts. Should you have any suggestions or recommendations related to our religious education programs – please also make them known to our Office by emailing us at: [directf@eparchyofpassaic.com](mailto:directf@eparchyofpassaic.com). We want to hear from you!

In the future our Office plans to continue using programs we currently have and to find new and effective ways and resources to continue to teach the faithful about our faith, and continue to build vibrant com-

munities of faith, where everybody is using his/her talents and shares in the life of the parish, and grows deeper in his/her faith and relationships with God.

In closing, it is a blessing for me to serve you and in this wonderful way to be a part of your lives by assisting you in your efforts to learn about God and our faith and to share this knowledge with others, to bring the light of the Gospel to our parishes, and to all the people of good will. Please pray that our mission is blessed by God, is fruitful and successful.

May the Holy Spirit guide you through this wonderful adventure and exciting journey of learning about God and our faith! Let us walk together in the footsteps of the Lord, learning from Him and serving Him the best we can. Wishing you all many of God’s blessings!

With kind personal regards and every best wish, I remain,

Sincerely yours in Christ,

Father Vasyl Chepelskyy

Director of the Office of Eastern Christian Formation

BYZANTINE CATHOLIC SEMINARY TO HOST “COME AND SEE” RETREAT OF DISCOVERY

By Father Vasyl Chepelskyy, Director of the Office of Eastern Christian Formation



Retreatants talk at a table in the seminary refectory

The Byzantine Catholic Seminary of Saints Cyril and Methodius is pleased to host the “Come and See” Weekend of Discovery from Friday, November 2, to Sunday, November 4, 2018.

Invited to this retreat are men, ages 18 to 35, single or married, who may be

considering a vocation to the priesthood in the Byzantine Catholic Church. The atmosphere will be prayerful, positive, and fraternal.

A past retreatant noted about his experience, “This retreat was very helpful to me to see how service and community is

lived out at the seminary, and seeing both the difficulties and joys of seminary and ordained life was powerful for me; watching the seminarians look out for one another and serve parish communities was a great witness to the Gospel.”

“Come and See” is a retreat weekend that takes place at the Byzantine Catholic Seminary in Pittsburgh, PA. The retreat includes sharing liturgical services and meals with the seminary community and an introduction to the seminary formation program. It will also include a tour of the Seminary, gatherings with the seminarians, and witness talks.

There is no tuition for this “Come and See” Retreat of Discovery. The retreat, meals, and lodging are free. The application deadline is October 10, 2018. For more information and to apply, please see the Seminary’s website [www.bcs.org](http://www.bcs.org).

The Byzantine Catholic Seminary is 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.

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 graduate degrees by the Commonwealth of Pennsylvania and accredited by the Commission on Accrediting of the Association of Theological Schools. The Seminary operates as a non-profit 501(c)(3) organization incorporated in Pennsylvania, and is governed by a Board of Directors under the leadership of the Metropolitan Archbishop of Pittsburgh.

If you would like more information about this topic, please call the Seminary Office at 412-321-8383 or email at [office@bcs.edu](mailto:office@bcs.edu).

BISHOP’S ANNUAL APPEAL 2018  
BYZANTINE CATHOLIC EPARCHY OF PASSAIC

In gratitude to God and to honor my commitment to the Church, I have prayerfully considered my gift to the Eparchy of Passaic this year and faithfully pledge:

One Time Pledge Amount	or:	5 Monthly Payments*
<input type="checkbox"/> \$ 5,000.00	or:	<input type="checkbox"/> \$ 1,000.00 per month
<input type="checkbox"/> \$ 2,500.00	or:	<input type="checkbox"/> \$ 500.00 per month
<input type="checkbox"/> \$ 1,000.00	or:	<input type="checkbox"/> \$ 250.00 per month
<input type="checkbox"/> \$ 500.00	or:	<input type="checkbox"/> \$ 100.00 per month
<input type="checkbox"/> \$ 200.00	or:	<input type="checkbox"/> \$ 40.00 per month
<input type="checkbox"/> Other _____		<input type="checkbox"/> Other _____

Please make check payable and mail to:  
EPARCHY OF PASSAIC, 445 Lackawanna Av., Woodland Park, NJ 07424

or: PLEDGE online at [www.eparchyofpassaic.com](http://www.eparchyofpassaic.com)

\*Your 5 monthly payments must be paid in full by May 31, 2019.

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PRAYERFULLY PLEDGE & RETURN THIS FORM TO THE EPARCHY BY DEC. 31. All Moneies received after Dec. 31 will be credited to your 2019 tax year.





*Father  
Andriy Kovach, Pani  
Mariya and family  
embrace new life  
in Mont Clare.*

*St. Michael Church,  
Mont Clare, Pennsylvania*

*Our Priests  
HAVE COME TO SERVE  
IN THE U.S.A.*



*Nativity of Our Lord Church,  
East Brunswick, New Jersey*

*Father  
Iaroslav Korostil  
and family celebrate  
their youngest  
daughter's  
baptism.*



*St. Anne Church, New Port Richey, Florida*

*Father  
Oleksiy Ne-  
besnyk, Pani Zo-  
riana and daugh-  
ters are enjoying  
life while serving  
our Church in  
Florida!*

*May God  
grant them  
many  
happy years!*

# 2018 BISHOP'S APPEAL

**Byzantine Catholic Eparchy of Passaic**

445 Lackawanna Avenue Woodland Park, NJ 07424

**PLEDGE NOW THROUGH DECEMBER 31, 2018**





GLORY TO JESUS CHRIST!

Pilgrimage 2018

Dear Friends,

Every Pilgrimage in honor of Our Lady of Perpetual Help seems to take on a special memory of its own. This 84th pilgrimage was no exception. In the midst of all the turmoil that has continued to bombard us on all sides, there was a palpable atmosphere of peace which seemed to pervade the entire Mount. Yes, hearts were heavy with news of political chaos, church struggles, violence in our cities and towns, and sufferings and death brought on by all sort of addictions. Yet, the pilgrims who came seemed to bask in the love of Mary, Hope of All Generations.

We, the Sisters, continue to share the stories of our dear pilgrims, admiring their courage, determination and loving support. We are truly humbled by their continued faith. So many made the sacrifices of time and treasure to come from distant places with the expectation of being spiritually nourished. Others came from nearby with children and grandchildren hoping to share this time and tradition with new generations.

All who came played a significant part in making this pilgrimage a memorable and spiritual uplifting event. From the youngest baby pilgrim to the oldest, the children who make the Children's Procession such a touching sight, the numerous pilgrims patiently standing in line to receive the Mystery of Reconciliation, our teenagers and young adults; all made the pilgrimage a mosaic of all generations. We Sisters are truly grateful for such vibrant expressions of faith.

Prayer is the greatest gift that we can offer, and you can be assured that our prayers will accompany you every day. May Our Lady of Perpetual Help watch over you, keep you in her loving care, lead you back to this holy Mount for pilgrimage 2019.

With our love, prayers, and sincere gratitude,

*Sister Ruth Plante, O.S.B.M.*

Sister Ruth and the Sisters of St. Basil



Eastern Pennsylvania Chapter of the  
**CARPATHO-RUSYN SOCIETY**

presents the 6th Annual Rusyn  
Genealogy & Heritage Conference

**“In the Steps of Your Rusyn Roots”**

**SATURDAY, OCTOBER 13, 2018 from 9am to 4pm**  
**KING'S COLLEGE, Wilkes-Barre, PA 18702**

Coming October 13, 2018: The Sixth Annual Rusyn Genealogy and Heritage Conference “In the Steps of Your Rusyn Roots.” Come join us on Saturday October 13, 2018, from 9:00 - 4:00 at King's College Campus Center, Wilkes-Barre, PA. Speakers include John Righetti, Dr. Elena Boudovskaia, and Dean Poloka. They will provide an in-depth glimpse into the rich historical and cultural legacy of the Rusyn people. You are welcome to bring documents for interpretation. Cost of the conference is \$45.00, which includes a breakfast buffet, lunch, and afternoon refreshment. Merchandise will be available for purchase as well as a basket raffle. This event is sponsored by the Eastern PA Chapter of the Carpatho-Rusyn Society.

Please RSVP by October 5th to Sharon Jarrow (shangp@rcn.com • call 610-759-2628). A check made out to C-RS Eastern PA should be mailed to: Sharon Jarrow, 599 Fehr Road, Nazareth, PA 18064. We look forward to seeing you there!





## Visiting New York City?

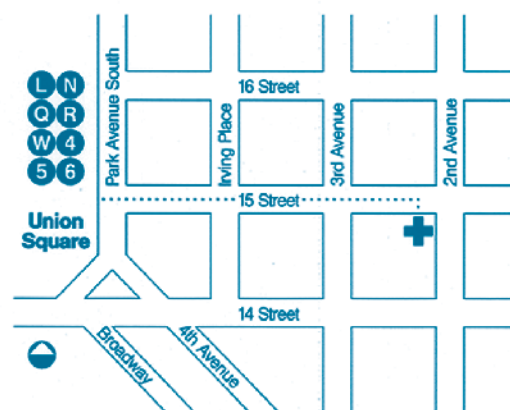
### Come Worship With Us

St. Mary's Byzantine  
Catholic Church

Sunday Divine Liturgy  
10:00 AM

246 East 15 Street  
Manhattan, New York  
212 677 0516

Subway Station:  
14th Street–Union Square



You are cordially invited  
to celebrate with us  
the blessing and dedication  
of the

History Wall and Legacy Room  
of Blessed Miriam Teresa Demjanovich

Most Reverend Arthur J. Serratelli  
Presiding

Sunday, October 7, 2018

3:00 PM

Holy Family Chapel  
Convent Station, New Jersey

Light refreshments to follow



## Christ the Light and Life: A Walk Through the Gospel of St. John

November 9-10, 2018

Holy Angels Byzantine Catholic Church – San Diego, CA



**EASTERN CATHOLIC BIBLE CONFERENCE**

WORD of LIFE INSTITUTE – A MINISTRY OF THE BYZANTINE CATHOLIC EPARCHY OF PASSAIC





# LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

## PLAYING IT SAFE

There’s no ignoring that the Church is in crisis. Newspaper headlines, nightly news, and our social media feeds are filled with horrible stories of abuse of children and adults by some Catholic priests. *Some* is an important qualifier since, while we cannot downplay the trauma to victims, we all know good priests who share our hurt and anger over the sinful actions of their brothers. The pain of the betrayal by these men is particularly acute because they are our *fathers*. Their vocation is to participate in the priesthood of Christ by *offering the liturgical sacrifice* with and for us; and by *sacrificing themselves* in a Christlike way for their *spiritual children*, that is, each of us. Fatherhood is *who the priest is*, not the

title he holds. He is the head of the parish family, its provider, protector, and spiritual guardian. The priest is not *perfect*, but he is called to humbly exercise his fatherhood with God’s grace, being grounded in prayer, the Holy Mysteries, and the trust of his people. When humility gives way to arrogance, prayer to worldly pursuits, and trust to betrayal, we are especially devastated because being hurt by a “parent” is perhaps the deepest wound of all.

There is much discussion about where it all went wrong, and how to prevent such abuses going forward. New policies and regulations will be studied and formulated, and already mandatory reporting standards

and “Safe Environment” training for pastors, catechists, chaperones, and anyone leading parish activities will be strengthened. These are all good and necessary steps in protecting vulnerable children and adults from harm, but they’re not enough. Underlying policies and procedures must be personal conversion, a renewed appreciation of the dignity of every human person, and a deepening relationship with Christ and commitment to follow him. These are steps each of us can and should take in our own lives, and encourage and support in our pastors and bishops. The laity cannot create policies or enforce the law; but we can create a physically and spiritually *safer* environment to combat the evil seeking to

destroy lives and souls through the abuse of spiritual authority. There are things we can do, starting today, in our families and our parishes.

At the top of the list for everyone, regardless of age or capability, is prayer. The abuse crisis facing us is demonic in nature, a direct attack on the priesthood, the goodness of our sexuality, and the intrinsic dignity of the person. This doesn’t mean the abusers aren’t responsible, through some “the devil made me do it” defense. Each of us is free, and we can abuse that gift of freedom by choice, just as we can choose the good. We must pray for our priests, that they would model their priesthood on Christ’s and properly care for those entrusted to them. We must pray for the victims, for whom coming forward to report abuse is so difficult, and who suffer daily from the trauma of it all. We should pray for our bishops, that they would truly have a *father’s heart*, loving and guiding their priests, and exercising *fatherly discipline* when necessary.

Another important step in creating a physically and spiritually *safer* environment is guarding our minds and our hearts, being discerning about what we allow into our homes and our imaginations. Among the many distractions that can lead us to selfishness and sin (materialism, ruthless pursuit of power and status, etc.) one of the most dangerous and insidious influences is pornography. Far from a “rite of passage” for boys, or a weapon of feminist empowerment, pornography dehumanizes both the viewer and the one being viewed. Over time, exposure to it causes changes to the brain that “impresses” the pornographic images and actions in the memory, having a devastating effect on one’s ability to maintain healthy interpersonal relationships. It also turns out that “a little porn” doesn’t go a long way; in fact, it deepens one’s curiosity and leads to a search for new and more perverse experiences. Pornography ruins couples, families, individuals – *and souls*. Pornography glorifies the ego at the expense of the person and leads one away from love. Take it seriously, and don’t let it invade your home, your computer, or smart phone. “Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own? For you have been purchased at a price. Therefore, glorify God in your body.” (1 Corinthians 6:19-20)

Writing about the mission and responsibility of the family, Saint John Paul II said simply and profoundly: “family, become what you are.” He went on to say *what* the family is: a community of life and, love, called to service and with a mission to build up society and the Church. Elsewhere, the Pope asserted that “the family is placed at the center of the great struggle between good and evil, between life and death, between love and all that is opposed to love.” The family is in the eye of the storm and the beacon of love that supports the world. Without a strong family as a source of refuge, safety and tender care, we’re all susceptible to negative forces, both natural and supernatural. Some have broken, dysfunctional families, or no family at all, while others are separated geographically. It’s time for us to reconnect, to make greater efforts at staying in touch, and to begin the process of healing and forgiveness where possible.

### Eparchy of Passaic - Financial Report

Eparchy of Passaic and Affiliates

Combined Statement of Activities for the Year Ended June 30, 2018

Revenues

Eparchial assessments	\$ 569,572
Eparchial Stewardship Appeal	423,319
Donations, bequests and other income	189,439
ECL Newspaper Revenues	60,659
Interest and dividend income	576,265
Realized and unrealized gain on marketable securities	458,387
Hospitalization assessments	1,208,800
Life Insurance proceeds, net of funeral expenses	107,001
Total Revenue and other support	3,593,442

Expenses

Property and casualty, Auto & WC insurance	48,399
Hospitalization	1,431,323
Life Insurance expense	88,244
Pension	107,165
Administrative salaries and payroll taxes	191,826
Clergy salaries	146,276
Clergy subsistence	98,600
Stewardship rebates to parishes	94,499
Stewardship expenses - postage, printing and office expenses	13,623
Diaconate program expenses	3,225
Eastern Catholic Life publication - postage, printing and office expenses	61,699
Office administration and supplies - general	32,369
Office postage and printing - general	13,941
Legal and immigration fees	84,020
Accounting fees	96,000
Safe environment audit fees	2,961
Celebrations, anniversary and gifts	7,385
Consulting fees	7,650
Moving and relocation expenses - Immigrant Clergy	25,520
Eparchial transportation and meeting expenses	115,008
Utilities and telephone	40,211
Maintenance and repairs - Chancery and Chapel	66,610
Assessments - NJ, US and Eastern Catholic Conferences	18,500
Eparchial Retreat and Presbyteral Days	17,370
Continued education and well being of priests	69,388
ECF Operating expenses - Eastern Christian Formation programs	11,300
Investment management fees	78,157
Books, literature and subscriptions	380
Carpathian Village expenses, net of income	65,382
Pilgrimage expenses to Shrine - net of income	26,568
Heritage Museum and Library	219
Aid to Eastern Europe Eparchies	90,000
Language study expenses - Immigrant Clergy	55,101
Council of Hierach expenses	10,000
Youth rally expenses	4,800
Assistance to parishes	297,626
Depreciation - buildings and equipment	65,819
Total expenses	3,587,164
Net increase in assets as of end of year	\$ 6,278



For those without families or for whom estrangement is a particular burden, *we must be* their family. No one should be alone or lonely, especially in the Church, the family of God. We must make an effort to call or visit, share a home cooked meal, and invite others into our homes and our hearts. *We become who we are* when we embrace each other as brothers and sisters in Christ.

Taken on their own, none of these steps will cure the crisis or prevent all abuse. But following Christ through prayer, chastity and staying close to each other will do a lot



to help. Evil is a painful reality, and sin so alluring. The crisis has brought suffering, anger, and loss of faith. It re-traumatizes the abused, and threatens the souls of the

abusers. Yet God is stronger than evil. He is the Judge and the Merciful Father. We, the Faithful (laity, faithful priests, and religious) have had our eyes opened and

our hearts broken. But we must remain hopeful, knowing that the broken and abused body of Christ was raised on the third day. Though *we* may feel broken, God is present and even now is raising us from sorrow to the safety of His love. **ECL**

## St Ann Byzantine Catholic Church

**5408 Locust Lane, Harrisburg, PA**

## Parish Education Calendar 2018 - 2019

**Join the St. Ann Parish family for these upcoming spiritual formation events in 2018-2019:**

- “Theosis: Our Earthly Pilgrimage to Heaven.” Prayer and Reflection led by Adriana Schubeck, Chris Russo, and Fr. Vasyly Chepelsky, Saturday October 6, 2018, 10 AM- 2 PM.
- “How Our Mental and Spiritual Health Allow Us to Witness for Jesus.” Prayer and Workshop given by Peter Scheer, MS, NCC, Saturday October 27, 2018, 10 AM- 3 PM.
- Parish Meager Meal & Moleben Prayer Service with speaker each week, Wednesdays December 5, 12, & 19, 2018 starting in the parish hall at 5:30 PM.
- Parish Lenten Reflection given by Fr. John Zeyak: Date TBA.
- Pysanky Workshop: Sunday March 24, 2019. Registration Required.
- “Being the Hands, Feet, and Heart of Jesus.” Sr. Ruth Plante, Provincial, Sisters of St. Basil, Uniontown. Parish Formation Day Retreat: Sunday May 19, 2019 following Divine Liturgy.

*All programs take place at St. 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.*



# SEARCHING THE SCRIPTURES

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

## STANDING UP TO FALSE GODS: DANIEL 3

**T**he Old Testament Book of Daniel describes the experience of Jewish captives taken to Babylon by King Nebuchadnezzar in 598-597BC. King Nebuchadnezzar is a blustering tyrant capable of speaking only in gross absolutes. The story is told in the stiff and wordy bureaucratic Aramaic language of the Empire. A culture war plays out pitting every material advantage Babylon can offer four teenage boys and every dire threat it can hold over their heads against their faith and hope in the one and only Lord, God of Israel. Four centuries later, Jews found consolation in this book when King Antiochus outlawed Jewish observances to make his subjects conform with “superior” Greek culture. The books of Maccabees record that history (170-134BC).

In Daniel 3, King Nebuchadnezzar sets up a golden statue and decrees that everyone should worship it on command. We must imagine that, at the king's whim, a band would suddenly play, life would stop throughout all of Western Asia, and "every nation, people, and language" would fall down in worship in the general direction of King Nebuchadnezzar's statue.

The Bible describes this statue in very selective detail. It is solid gold so it is very valuable. We are not told whose image it is. We are told its dimensions: 100 feet high and 10 feet wide. This is enough to tell us that the idol will not be able to stand on its own and, it is faceless. It doesn't matter whom it represents. You worship it because the king says so. And, because you will be cast into a fiery furnace if you don't.

The king commands and all the “satraps, administrators, governors, counselors, treasurers, judges, magistrates, and all the officials of the provinces” are quick to obey: “So at that time, when all the people heard the sound of the horn, flute, harp, lyre, the psaltery, the bagpipe and every kind of musical instrument, all the peoples, tribes, and languages fell down and worshipped the golden image King Nebuchadnezzar set up” (Daniel 3:3 and 7).

Almost everyone, that is. The three Jewish youths, Hananiah, Azariah, and Mishael, ignored the order. It's simple. Whatever that idol is, the very first commandment God gave forbids worshipping it (Exodus 20:3-5). Of course, they are quickly ratted out. Enraged, Nebuchadnezzar asks the question: "Who is the god that can deliver you from my hand?" He'll know soon enough. The youths' response is impressive: We know God can save us. We don't know whether He will. That's up to God. But this much is up to us: we will not serve your false gods and we will not bow down before your wobbly idol (Daniel 3:15-18).

With the sort of overkill typical of insecure despots, the furnace is heated seven times hotter than usual. The boys are bound for execution wearing their fancy Babylonian clothes. The soldiers who carry them to the mouth of the furnace are themselves burnt to a crisp and the youths fall into the flames, praying and singing hymns.

But Nebuchadnezzar sees something odd. The three teens are walking around in the flames, unbound and unburnt, and they are not alone! Nebuchadnezzar sees a fourth figure “like a son of God” or “an

angel” (Daniel 3:25). We recognize that figure as the Son of God (whom Daniel will see more plainly in chapter 7).

Ironies abound: the lackeys who obey Nebuchadnezzar's order to execute the youths are killed; the youths who refuse to obey the king's command are unharmed. They refuse to worship an image of a false god and are saved by the real presence of the real and only God. The only thing the fire in the furnace destroys is the ropes that bound the boys. In the fiery furnace, their faith is vindicated and they are set free.

False gods hide behind all sorts of names: popularity, sophistication, pleasure, freedom, patriotism, economics, politics, even “reality” and “reason.” This is just the way it is, they say. This is just what works.

The threats to comply and bow down can be mild: your daughter will feel left out if she has to go to Liturgy when everyone else is earning trophies at T-ball. Your boy will stick out if he keeps the Friday fast or the Lenten fast at school. Or they may be more dire: you're insensitive, bigoted, ignorant, old-fashioned, intolerant, even dangerous if you don't agree with the prevailing fad and fashion, the party line, the economic expediency or the latest "new normal." But so often, we are commanded to bow down to Nebuchadnezzar's idol: it stands for nothing and it really can't stand on its own. In place of truth, we're offered a cliché or a slogan that sounds nice but doesn't hold up under investigation. The three youths in the furnace suggest we may find the Lord in new and amazing ways if we embrace the struggle to remain faithful. **ECL**







# UNDERSTANDING ICONS

Father Joseph Bertha, Ph.D.

## THEOTOKOS ICON *JOY OF THE SORROWING*

**Origin:** probably 17th century Russia earliest surviving examples of wooden icon panels.

**Liturgy:** This icon is based on the petition found in the *Paraclisis* (literally “present with us,” “consolation” {*paraou-sion*}; and *klatos* (calling out intercessions), a hymn chanted preeminently on the 14 days of fast preceding the feast of the Dormition, August 15

Paraclisis begins with Psalm 142 (Confidence in the Lord), which is a Hebrew supplication to the Lord for help in time of distress, penitential in nature, followed by Psalm 50 (Prayer of Repentance).

Intercessions include:

- incurable diseases
- distressing passions
- quiet the seething of my temptations
- calm the storms of my sins
- deliver me from dangers
- dispel the darkness of my sins
- heal the misery of my passions
- dispel many temptations
- casting out the cunning snares of the devil

Sixth chant: “Joy in our tribulations”  
-behold I am how sick I am. Laying on my bed, there is not healing for me

- cure the illness of my body
- heal the sorrows of my soul
- cast away the darkness of unknowing

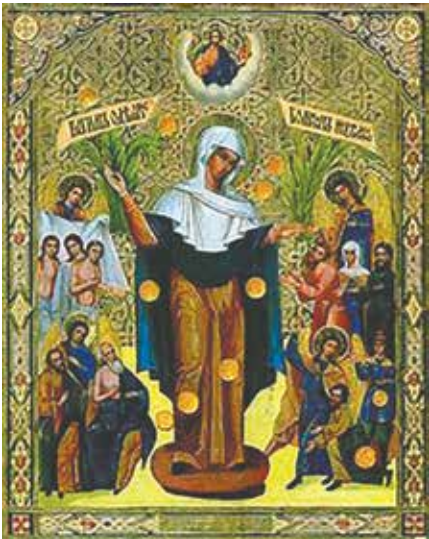
Reading of the Gospel: Luke 1: 37-56  
Archangel Gabriel speaks these words: “FOR WITH GOD NOTHING WILL BE IMPOSSIBLE.”

“O JOY OF THE AFFLICTED, PATRONESS OF THE PERSECUTED; SUSTAINER OF THE HUNGRY, CONSOLATION OF THOSE IN EXILE, HAVEN TO THE STORM TOSSED, COMFORT TO THE SICK; PROTECTRESS AND PATRONESS OF THE WEAK, STAFF OF THE AGED”

Hymns Tone 2 (near the end of the service) Podoben, the elaborately notated hymns chanted to the Virgin as we approach the icon in veneration.

Hail, honorable scepter of Christ the King!

Hail, you who sprouted the mystical vine!



Icon of Joy of the Sorrowing

**Iconography:**

The Virgin stands on a cloud of incense with both arms extended holding flowering olive branches. A white prayer shawl (tallit) covers her crimson red *maphorion*, while underneath she wears a navy blue chiton. At each arm of the Virgin an angel extends consolations to the groups of figures to either side. Every petitioner to either side has both arms extended in intercession, requesting consolations from the Virgin.

Directly above her head Jesus appears with both arms spread in blessing above a bank of clouds. He wears a red chiton,

wrapped with a navy blue himation.

At the top of either group of suppliants there are two haloed figures. At the right hand of the Virgin, under a scroll saying, *Consolation of the Afflicted*, one figure is Saint Nicholas the Wonderworker, standing beside a monk. On the left, two monks stand supplicating beneath a banner which says, *Healer of the Sick*.

**A Spiritual meaning of the icon:**

In the seventeenth century, at the periods of the summer harvest, particularly during the Dormition fast, the faithful especially were prone to dry heat spells, which not only placed the crops in peril, but also because of the lack of rain water, subsequently left many folks vulnerable and susceptible to illness and death. Ultimately, an appeal of prayer was made to the Holy Theotokos during this time of calamity, seeking her special intercession. We continue to petition the Holy Virgin Mother, making supplications for our continued needs and requests which are so poignantly articulated in word and colors in our service of Paraclisis and in the corresponding icon of the *Joy of the Sorrowing*. **ECL**

### When traveling to the south this winter please visit our churches

<b>All Saints</b> 10291 Bayshore Road North Fort Myers, FL 33917 1-239-599-4023	<b>Epiphany of Our Lord</b> 2030 Old Alabama Road Roswell, GA 30076 1-770-993-0973	<b>Holy Dormition</b> 17 Buckskin Lane Ormond Beach, FL 32174 1-386-677-8704	<b>Our Lady of the Sign</b> 7311 Lyons Road Coconut Creek, FL 33073 1-954-429-0056	<b>Saint Therese</b> 4265 13th Avenue North Saint Petersburg, FL 33713 1-727-323-4022
<b>Saint Anne</b> 7120 Massachusetts Ave. New Port Richey, FL 34653 1-727-849-1190	<b>Saint Basil the Great</b> 1475 N.E. 199th Street Miami, FL 33179-5162 1-305-651-0991	<b>Saints Cyril and Methodius</b> 1002 Bahama Avenue Fort Pierce, FL 34982 1-772-595-1021	<b>Saint Nicholas of Myra</b> 5135 Sand Lake Road Orlando, FL 32819 1-407-351-0133	

Word of Life Institute's  
**Eastern Catholic Bible Conference**  
November 9-10, 2018  
Holy Angels Byzantine Catholic Church – San Diego, CA  
2235 Galahad Road, San Diego, CA 92123 Ph: (858) 277- 2511 [www.holyangelssandiego.org](http://www.holyangelssandiego.org)

**Sponsored by:**  
Byzantine Catholic Eparchy of Passaic  
Archeparchy of Pittsburgh  
Eparchy of Parma  
Eparchy of Phoenix  
Melkite Greek Catholic Eparchy of Newton

**ECED**  
Eastern Catholic Eparchial Directors of Religious Education

A Ministry of the Eparchy of Passaic

**Christ the Light & Life**  
A Walk Through the Gospel of St. John

The Fourth Gospel announces the coming of Christ as the fulfillment of the Law and the Prophets for the children of God who believe in Him. Come learn about the Eastern Catholic approach to this text and the implications for the Church's faith, worship and spirituality as we walk through each section of the Gospel of St John the Theologian!

**Speakers**  
Father Hezekias Carnazzo  
Father Sebastian Carnazzo  
Father Deacon Daniel Dozier

Student and Clergy Discounts Available!

"I think that John's Gospel...is the firstfruits of the Gospels...We might dare say that the Gospels are the firstfruits of all Scripture but that the firstfruits of the Gospels is that according to John whose meaning no one can understand who has not leaned on Jesus' breast or received Mary from Jesus to be his mother also."  
— Origen of Alexandria, 184-253, A.D.

**Friday 6:30-9pm and Saturday 10am-4:30pm (\$30 per participant)**

**REGISTER at [ECBIBLEFALL2018.eventbrite.com](http://ECBIBLEFALL2018.eventbrite.com)**

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:

Father David J. Baratelli, Ed.S., M.Div. • Safe Environment Program Coordinator • 973.890.7777  
Dr. Maureen Daddona, Ph.D. • Victim's Assistance Coordinator • 516.623.6456





# SCHOOL OF PRAYER

Father G. Scott Boghossian

## THE PRAYER OF COMPUNCTION

In the prayer of contrition or compunction, we tell God that we are aware of our own sinfulness, express sorrow for our sins, and admit our unworthiness. In many of the liturgical prayers of the Byzantine Church, we express sorrow and contrition for sin. Think about the prayer before communion, where we call ourselves the worst of all sinners, compare ourselves to the thief on the cross and repeatedly beg for God's mercy. Yet how many of us really mean what we pray?

Compunction is an essential component of Christian living. We know that Jesus Christ came into the world to save sinners

(1 Tim. 1:5). Our Savior said, "those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners" (Mk. 2:17). The tax collector was restored to friendship with God through his sorrowful cry, "God, be merciful to me a sinner" and felt unworthy even to look up to heaven (Lk. 18:13).

Some people may protest, "but I am a good person." What interest does a good person have in a God who came down from heaven, lived a perfect and sinless life, was mocked, ridiculed, scourged, spat upon, tortured, and crucified to grant us the forgiveness of sins? Only a sinner needs such a

Savior. What does the cross, death, and resurrection of Jesus Christ mean to a "good person" who has no sins? The message of the Gospel, the story of the Cross, only has meaning to a person who knows that they have offended and angered the infinitely good God. A self-righteous heart of stone is left unphased by the greatest story ever told, the story of Jesus Christ, the Lamb of God, who offers Himself to take away the sins of the world (Jn. 1:29). Unless we are aware that we are sinners, that we have broken God's commandments, that we have offended, angered, grieved and wounded a holy, loving, supremely good God, we will never understand our need for salvation, for mercy, and for the person and work of our Lord Jesus Christ.

Perhaps you've met an unregenerate religionist, who sits in the pew every Sunday, goes through all the motions, is self-satisfied with their own sham sanctity, and looks down on others. Such a case is tragic, for there can be no salvation for the proud. On the other hand, the person who knows that they have sinned, who knows that have made a terrible mess of things, who knows that unless God protects and restrains them, there is no limit to how low they can fall, to this person, and this person alone, is the gospel truly good news, the cross a source of hope, the story our Lord's passion and death a soothing consolation, and the name and person of Our Lord and Savior Jesus Christ the object of a most fervent love.

Dear Catholic, are you aware of your sinfulness? Are you conscious of your frailty? "Humble yourselves, therefore, under the mighty hand of God so that at the proper time He may exalt you" (1 Pt. 5:6). If a

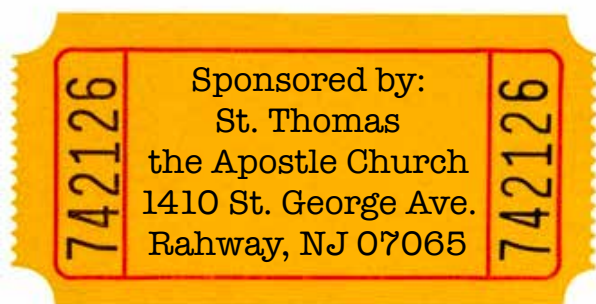
man is not aware of his sinfulness, he must pray for self-knowledge. In Psalm 51, King David prayed, "I know my transgressions, and my sin is ever before me" (51:3). Saint Francis of Assisi prayed for self-knowledge in these words: "Who are you, Lord my God, and who am I?"

If we are unaware of our sinfulness, a careful study of the Law of God as found in the Ten Commandments and the Sermon on the Mount may be in order. Have you lied, stolen, been angry, hateful, envious, or jealous? Have you taken the name of the Lord in vain? Have you blackened another's good name through detraction or calumny? Have you looked at a person lustfully, and thus become an adulterer in heart? Carefully praying through an examination of conscience, as found in Fr. Robert Altier's booklet entitled "An Examination of Conscience" will awaken a godly sorrow that produces repentance (2 Cor. 7:10). The frequent reception of the Sacrament of Penance, at least once a month, will help us develop a more sensitive conscience, and awaken us out of the foolish fantasy that we don't have any sins. If you are bored and unenthusiastic about Christ, His Church, His Blessed Mother, His Word, His Sacraments, perhaps it is because you have no sense of your desperate need for divine mercy. When you finally see your own sinfulness, then your spiritual life will begin anew. Then you will be able to pray the prayer of compunction, and mean what you pray. **ECL**



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# THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

## SCIENCE AND RELIGION

Today, many people have a concept that religion and science are in conflict. They say – wrongfully – that if you’re going to be a good scientist, you can’t have faith. Science depends on observation and experimentation, and the ability to repeat an experiment with the same results. When you can do this, you have truth, you have touched the way things really are. Then another step is taken. Religion cannot be verified by observation and experimentation; therefore, it depends only on making unseen assumptions and is, therefore, superstition rather than “hard truth.” The first part of this concept is correct, you can come to an understanding of how things behave through step one. Part two, however, is the error of “scientism,” that the only reality is what you can apprehend by experimentation. Some embrace this philosophy, and relegate religion to unprovable biased speculation.

Scientism, though, does not understand the limitations of science. In doing science, the physicist Werner Heisenberg, a believing Lutheran, said, “What we observe is not nature itself but nature exposed to our method of questioning.” Scientism holds that the only reality there is is what we can apprehend by our bodily senses. The problem with this is that it becomes a new faith in itself, that our senses see, hear and touch everything that exists, and there is nothing more. This is the limitation of human science. We may be able to slowly dig out all the secrets of nature and understand

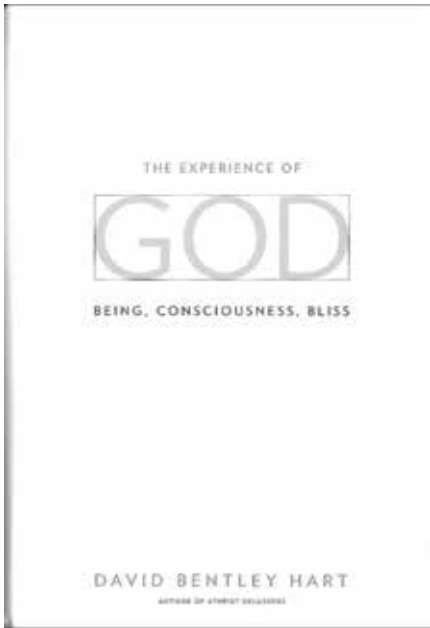
how the universe is put together and how it works, but we cannot understand its foundational intention without faith in the Creator, without knowing God, and without entering into the mysteries of infinity and eternity.

Terence Nicholas observed, “Naturalism as a world-view has subtly pervaded the media, books, universities, and school classrooms so that it is now the atmosphere in which we live.” This is a clue to the first misunderstanding that occurs. There is really only one knowledge of truth. However, different realities are apprehended or grasped in different ways. For example, we do not learn history by physical experimentation. The question of God is ultimately a “why” question, not a “how” question. This is where most of the modern debate goes wrong. If we say, “God created the universe,” we are not asking “how” the universe was made. Books denouncing the existence of God are usually about the mechanism of how the universe developed over its course of coming to be. David Bentley Hart, an Orthodox believer, writes, “One of the deep prejudices that the age of mechanism instilled in our culture, and that infects our religious and materialist fundamentalisms alike, is a version of the so-called genetic fallacy: to wit, the mistake of thinking to have described a thing’s material history or physical origins is to have explained that thing exhaustively. We tend to presume that if one can discover the temporally prior physical causes of some

object – the world, an organism, a behavior, a religion, a mental event, an experience, or anything else – one has thereby eliminated all other causal explanations of that object” (*The Experience of God*). We don’t know something simply because we know how it works. This is our technological bias. Knowledge exists to make our life better. If we understand how something works, we can make our life better. We may then draw the false conclusion: if we understand how the universe works, we can dispense with God. This is much like a mother answering her child’s question, “Mother, why are we celebrating Bertie’s birthday by baking a cake?” by handing her a recipe for the cake. This is not about how being works, it is about being itself.

We might say, then, that science answers the question “how,” while religion answers the question, “why.” Religion itself is not totally subjective, it does depend on human experience that can be reasoned, observed and described. Faith is our experience of the spiritual that goes beyond strict materialism. To ignore this is to be less than fully human. The truth is, however, that religion and science are not enemies, but simply different ways of knowing truth. Scientists can be, and often are, people of faith. As people of faith, on the other hand, we cannot ignore and dismiss science. In the past, people of religion have sometimes done this, as, for example, in the Middle Ages, of dismissing the idea that the earth goes around the sun because it contradicts

a literal reading of some Bible passages. Religion and science are partners in knowledge. Science can hone our ideas of who God is, and religion can give meaning to the existence of the universe. To ignore either is ultimate human folly. **ECL**



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# SEASONAL REFLECTIONS

Father Ronald Hatton



## PROTECTION AND PRIESTHOOD

“Most-pure Mother of God, you are a mighty defender for those in sorrow. You are a ready help to those in trouble. You are the salvation and confirmation of the world. You are the depth of mercy, the fount of God’s wisdom and the protectress of the world. O faithful, let us sing and praise her glorious protection saying: Rejoice, O Full of Grace, the Lord is with you, and through you He grants great mercy to the world.” – “At Psalm 140,” Vespers for the Feast of the Protection of the Theotokos, October 1.

My *Seasonal Reflection* is going to be more of a personal one this time around, but with effects for all of us. October is an especially spiritual time of year for me for a couple of reasons. When I lived in Virginia Beach, VA, back in the day, we had no Byzantine Catholic Church in our



Icon of the Protection of the Theotokos

area, and did not know of Ascension Parish, one hour away in Williamsburg. One day, my mother saw in the local section of our newspaper that there was going to be a mission at a local Roman Catholic parish on October 1, 1989. Now, October 1<sup>st</sup> is my birthday, and I thought it was such a treat that we could go to “our own” church as a “birthday present.” And so, Mom, Dad, and I went to the chapel at Saint Gregory the Great parish that night. We had not been in our church for decades by then. Father Ed Cimbala, pastor of Ascension Parish, Williamsburg, at the time, and Cantor (now Deacon) Nicholas Sotack were there to offer the Divine Liturgy for the first time in Virginia Beach. The Liturgy began, and as it progressed, they began to sing the *Jedinorodnyj Syne*, (“Only-begotten Son”); the melody awoke deep memories in my heart, and I said to myself, “I’m home!” There I found out that my birthday was the Feast of the Protection of the Mother of God, and I was a bit dumbfounded. This one mission eventually became Our Lady of Perpetual Help Parish, Virginia Beach, VA. I became the first cantor; my father helped build our first icon screen when we finally found a permanent home. In April, 1991, Father Ed drove me to meet with Bishop Michael, and I entered seminary in the autumn of that year.

During the early part of my priesthood, I met a parishioner who introduced me to Saint Thérèse of Lisieux and her “Little Way.” I was intrigued by her life and bought up all the books I could find about her, and took her on as a patron saint. I then found out that she had had a mission to priests.

At age 14, she understood her vocation to pray for priests, to be “an apostle to apostles.” In September 1890, at her canonical examination before she professed her religious vows, she was asked why she had come to Carmel. She answered “I came to save souls, and especially to pray for priests.” Throughout her life she prayed fervently for priests, and she corresponded with and prayed for a young priest, Adolphe Roulland, and a young seminarian, Maurice Bellière. She wrote to her sister, “Our mission as Carmelites is to form evangelical workers who will save thousands of souls whose mothers we shall be.”

In October 1895, a young seminarian and subdeacon of the White Fathers, Abbé Bellière, asked the Carmel of Lisieux for a nun who would support – by prayer and sacrifice – his missionary work, and the souls that were in the future to be entrusted to him. Mother Agnes designated Thérèse. She never met Father Bellière but ten letters passed between them.

A year later Father Adolphe Roulland (1870–1934) of the Society of Foreign Missions requested the same service of the Lisieux Carmel. Once more, Thérèse was assigned the duties of *spiritual sister*. “It is quite clear that Thérèse, in spite of all her reverence for the priestly office, in both cases felt herself to be the teacher and the giver. It is she who consoles and warns, encourages and praises, answers questions, offers corroboration, and instructs the priests in the meaning of her *little way*.”

My priesthood has always been blessed by the knowledge that Saint Thérèse, a

“Western” saint, and the Feast of the Protection, and “Eastern” feast, were part of who I was as a priest, a child of God, and as a Catholic Christian. Both of these women in my life have been a source of strength to me throughout what, in many ways, has been a bumpy ride through the past 23+ years. Every October 1<sup>st</sup>, as I celebrate the feast in my parish, I am reminded of how both these feasts have been part of my formation as a priest, how our Blessed Mother has sustained me and covered me with her veil as I fought with human weaknesses and temptations. I am a priest because of a Divine Liturgy that took place on my birthday. I remain a priest because of the protection, prayers and intercessions of the Blessed Theotokos, and through the prayers and intercessions of our Mother, Doctor of the Church, and Little Flower, Thérèse of Lisieux. With this, I commend to you, be you priest or layperson, the prayers of these two standards that our Lord has raised up for us during the month of October. **ECL**



# SPIRITUAL REFLECTIONS

Father Lewis Rabayda

## “WHAT IS TRUTH?”—SAID PILATE TO JESUS ON TRIAL

Our cultural understanding of truth has greatly shifted in the past 300 years with the introduction of new philosophical postulations. The ancient philosophers Plato and Aristotle—whose reasoning the teachings of the Church Fathers are based on—argued from the point of view that an absolute truth, an unchanging truth, was not only possible, but necessary and even evident in our nature. It has been the work of the Church to teach the works of these Fathers to the entire world, because they are based in Christ, and in His Word, Holy Scripture. But this philosophy of absolute truth has not always been received. People are always seeking something new, a new way to do or accomplish something, or a new way to understand our nature. And often times, what is new is considered better, and what is old is considered obsolete or archaic.

The abuses of power in the Renaissance Church—by the ones who are to guard the teaching of absolute truth—and the growth of protestantism that spurred from the reformation movement may have contributed to a widespread desire of the educated classes to shake-off the old ways and to embark on more updated thought. The more people begin to be persuaded by supposed

intellectuals that truth is not absolute, the farther this doubt spreads. The farther this doubt spreads, it begins to fully permeate all aspects of culture with the imprimatur of the changing European monarchy and the intellectual classes. But thankfully, after this time of weakness in the Church, there was a period of renewal, and absolute truth was again taught and lived by example.

However, even those who would continue to teach absolute truth to the world, to their students, to their congregations, and to their families and friends would find reception of this truth to be met with resistance. Even if we take great steps to shield ourselves by severely limiting our exposure to popular culture, we will still find everyone we meet to be permeated by this culture, and therefore experiencing the influence of it ourselves.

What is the solution? What is the answer to convince the world that there is such a thing as absolute truth and that it is only found in the Holy Trinity and was taught to us on earth by the Son of God? The answer lies with the great teacher, in that those who follow Jesus should follow not just His words, but His example of absolute love, unfaltering courage in the face of per-

secution, and humble instance on the truth given to us by God the Father. Those we attempt to convey this Truth to, will ask us, as Pilate asked Jesus when he was questioning Him in the praetorium, “what is truth?” Jesus was being asked if He was King of the Jews. But Jesus answered that His kingdom is not of this world and that He was born to bring *witness* to the truth. Jesus goes on to say that “every one who is of the truth hears my voice.” The voice of Christ, the voice of the Son of God, the Word of God, and all that He taught us during His earthly ministry is the Truth. And those who recognize the voice of the master, who have been taught by the Father, those who know the Good Shepherd, those who have heard and read the words that lead to eternal life and *live by them* are of the Truth. But we will not be successfully answering the questions of the world about truth if we are not living by it ourselves.

Jesus came to give *witness*, He came to bear *good fruit* for the kingdom of which He is the King. And we have all been grafted into His kingdom as baptized members of His Body. We have been made branches of the True Vine that is nourished by His Blood and His commandments. This nourishment will not only produce strong

branches of His Vine, but it will also make us strong if and when we are pruned and cut back, so that we do not only grow fruit for ourselves, but that we grow much fruit to be shared with the whole world.

The truth, is that Jesus Christ is the Son of God, that He was sent by the Father to give us a first-hand example of how to be holy people. The truth, is that this example and witness of Jesus led Him to offer Himself as a sacrifice for our sins. The truth, is that after Jesus gave up His earthly life on the cross, He descended into Hades, and brought all of humanity to transfigured life with Himself as He rose from the dead. The truth, is that He gave His disciples authority over demons, authority to preach the Gospel, to baptize all nations, and to give witness to *all* that He has taught them. The truth, does not change by any individual act of man or any new philosophical construct, because “Jesus Christ is the same yesterday today and for ever. Do not be led away by diverse and strange teachings...” ( Heb. 13:8-9.5) **ECL**





# SEMINARIAN REFLECTIONS

Reader Timothy Fariss

## CALLED 2018 CONVENTION

In the April issue of ECL, I commented on the importance of young adult initiatives like Theosis in Action. I gave my account as a high schooler who transitioned to college and the impact faith, or lack thereof, had on me as a young adult. I, just like many others, left the shelter of familiar things to explore for the next 4-6 years. Despite living in 3-4 different houses, making new friends while losing touch with high school friends, and only being able to visit home occasionally, there is an expectation that graduates are grounded and stable when they leave college and enter the “adult” world. Four years is a long time for someone to be exploring without settling down into something. The question is what will they settle into.

The Catholic Church has both been excelling and struggling at adjusting to the new young adult climate of the American college culture. A 2,000-year-old institution is allowed to struggle to adapt to a 50-year cultural trend. I prefer we struggle through it rather than decide it doesn't need to be addressed. As I was preparing for the last of my final exams, I got a call offering me a free ticket (which is always the right price) for a conference hosted by the Catholic Campus Ministry Association (CCMA). Who knew this existed? CCMA has been working behind the scenes talking about what successes, failures, and struggles that they have been facing at their large/small, urban/rural, public/private schools. And I had a ticket to engage some of the leading organizations that contribute to the CCMA. In total, 310 campus, diocesan, religious order, and media representatives gathered to share resources and effective practices on how we can change the lives of students who are in all phases of exploring their faith and relationship with God. Now I can't reiterate 100-hours-worth of conference notes in one article but I will try to stick a few steps that describe how to become a disciple (and develop disciples) that were provided across two of the workshops.

Why do we need to develop disciples? One of the keynote speakers, Sherry Weddell, a convert to the Roman Catholic Church, addressed the elephant in the room by stating that Christendom is over, and that we no longer get to enjoy the ben-

efits of expecting people to show up on Sunday, whether it be because of faith/conviction or by habit. Per her presentation, in a 2016 study, 31% of college students did not affiliate with any faith compared to 17% of their parents. Soon, those 31% will be raising a new generation with no religious affiliation.

Even with these scary numbers, there was an incredible amount of hope in her voice. We cannot hide that the Church has so much to offer, not in Christendom, but in *Missiondom* and through Apostolates. Pope Francis has often rattled cages, telling us to “seek and serve our neighbors.” Apostolates are programs and ministries that serve and evangelize communities. It is a great service to bring God to people, even through and especially through, acts of charity – this is *Missiondom*. She closed with quotes from CCC 1072 and John 15:1-16. CCC 1072 says, “The sacred liturgy does not exhaust the entire activity of the Church”: it must be preceded by evangelization, faith, and conversion. It can then produce its fruits in the lives of the faithful: these fruits are new life in the Spirit, involvement in the mission of the Church, and service to her unity.” John 15:16 is Jesus’ declaration to go and bear fruit.

Just like college students, every adult goes through ebbs and flows in their spiritual journey. The objective is to allow ourselves, our families, and our neighbors to be transformed in the spiritual journey, the last step of which bears fruit. You may probably have gone through most, if not all, of the steps but should reflect on when you encountered these steps. How were you challenged? When have you struggled? How can you offer your challenges and struggles to help someone on their spiritual journey? Both Sherry Weddell and Josh Dart, from *Evangelical Catholic*, had sessions on this process of inviting friends and strangers into our faith.

The first step is traveling “from distrust to trust.” To a parishioner this may look like: Do I trust the Church? Do I trust the Gospel, the Word of God? Do I trust the priest leading me, and the parishioner next to me to support me in my journey? If you encounter someone not practicing their faith, the first step of trusting is to trust you,

the person right in front of them. They may not know the Church, or the Gospel, or the priest but you are standing right in front of them and you can bring them the joy that God has given you. Building trust with them is an invitation to “Curiosity” the second step.

You have invited your neighbor into a trusting relationship and they see you expressing your joyful faith in God and your own trust in the Church. They may be curious about your joy, but they might not openly question why you are so joyous. When they have some understanding that God and Church make you happy, they may be intrigued. An invitation to attend Sunday services might be intimidating but they might be interested in a church social, or a bible study, or a faith sharing group. An invitation is key. I can't remember the last time I invited myself to someone else's party, or vacation, or other significant events; we expect that if we are wanted there we will be invited. Remember a time when you received an unexpected invitation and the excitement or anxiety you had? But I'm sure there was also joy in feeling included in that important event. If they accept the invitation they have taken the 3<sup>rd</sup> step to “Openness.”

Openness is the initial step to know more as to what God and the Church can offer them. This might not be a matter of showing up to church but a willingness to

share their own faith and perspective with you. We see openness every Sunday as well when we gather as a community. Each and every person in the pews reveals an openness to receive Christ through the sacraments but also an openness to express their faith through hymns and to learn more through the homily and liturgical cycle. The response to openness leads to the 4th step which is “seeking.”

Seeking differentiates from openness in its activity. An openness is a willingness to witness or observe but seeking is an active participation. I myself don't always find myself seeking, sometimes in the ebbs and flows of my spiritual journey I fall back to openness and find strengthen through the faith and discipleship of my neighbors when they share their spiritual journey with me. Those who are “seeking,” actively participate in growing in a relationship with God by reflecting on the actions of the liturgy, and the Gospel, and by praying often. When the joy of the Gospel, liturgy, Sacraments, and prayer overflow they lead to discipleship and the mission of evangelization.

Our Divine Liturgy and liturgical services have a rich historical development that helped elevate our people above the recitation of words to prayer, above ritualistic actions to symbolic postures worthy of meditation, and above worldly things as we mimic the heavenly cherubim and embrace our God. We have a faith, a spirituality, and traditions worth sharing. While sharing our faith requires us to be vulnerable to the response of others, it is both what we are called to do by the commission at Pentecost and fortifies our faith by inviting others to join in it.

Sherry Weddell has authored several books that can be found at <Siena.org>, an institute which she co-founded in 1993, and was designed to “equip parishes to form lay apostles.” She is also a guest speaker on *Catholic Answers Radio*.

Josh Dart is with the *Evangelical Catholic*, an organization which, for nearly 30 years has been developing evangelization programs at dioceses, parishes, and campus ministries. More information about his organization can be found at <Evangelical-Catholic.org> **ECL**



Dan Pin, Asst. Director of the Catholic Newman Center at West Chester University, & Tim Fariss at the Called 2018 Conference hosted by CCMA

## UPCOMING EPARCHIAL AND PARISH EVENTS

### Eastern Catholic Life

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### OCTOBER

- 1 Holy Protection of the Virgin Theotokos  
*Solemn Holyday*
- 8 Columbus Day  
*Civic holiday \* Chancery closed*
- 13 Wedding Jubilarians Celebration  
*Epiphany of Our Lord, Annandale, VA*

### NOVEMBER

- 8 Holy Archangel Michael and All Holy Bodiless Powers of Heaven  
*Solemn Holy Day*
- 12-15 USCCB General Meeting  
*Baltimore, MD \* Bishop Kurt in attendance*
- 21 Entrance of the Virgin Theotokos into the Temple  
*Solemn Holy Day*
- 22-23 Thanksgiving Holiday  
*Civic holiday \* Chancery closed*