



# Eastern Catholic Life

*"In the beginning was the Word..."*

VOL. XLVIII, NO. 11

SUNDAY, NOVEMBER 4, 2012

## Eparchial Priest Retreat 2012



*Clergy on annual retreat: seated (left to right): Fathers David Baratelli, Peter Tomas, Msgr. John Sekellick, Fathers Nicholas Kraynak, Joseph Bertha (Retreat Master), Edward Cimbala (Eparchial Administrator), Michael Venditti, Msgr. Robert Senetsky, Fathers Edward Higgins, and Frank Hanincik. Standing, Second row (l. to r.): Fathers Edward Semko, Richard Rohrer, Peter Donish, James Demko, Michael Mondik, Michael Kerestes, Ronald Hatton, James Badeaux, Gary Mensinger, Harry Untereiner, Michael Yurista, Gregory Hosler, Sal Pignato, Charles Yastishock, Jack Custer, Michael Salnick, Vasyl Chepelskyy, Ihor Kovalchuk (visiting priest), Michael Popson, Eduard Shestak, Gregory Noga, John Cigan, Alex Shuter, Mykhaylo Prodanets, and James Hayer. Standing, top row (l. to r.): Fathers Marcel Szabo, Nicholas DeProspero, Martin Vavrak, John Basarab, John Zeyack, Robert Slesinski, and Leonard Martin, SJ.*

The clergy of the Eparchy of Passaic once again packed their cassocks and prayer books and journeyed to the Jersey Shore for the annual Eparchial Priest Retreat at San Alphonso Retreat House in Long Branch (West End) New Jersey. The retreat house is run by the Redemptorist Fathers and has long been a favorite retreat location for the eparchial priests.

The Very Reverend Edward Cimbala, Administrator of the Eparchy of Passaic, welcomed the priests to annual retreat. In his opening remarks, he noted that this year has been designated by the Holy Father as the "Year of Faith." Because of this, he encouraged the priests to host regional parish missions and to encourage as many people as possible to attend. He further noted that Father Frank Hanincik, of Trumbull, CT, will be available to serve as a guest speaker for regional missions during the *Year of Faith*. He also encouraged the priests to continue to promote the DDA (Stewardship) program, and spoke to them about the plans for the forthcoming 50th Anniversary of the Eparchy celebration.

The Retreat Master for this year was one of our own eparchial priests – Father Joseph Bertha, PhD, Pastor of Saint Michael Byzantine Catholic Church in Pittston, PA and Saint Nicholas Byzantine Catholic Church in Swoyersville, PA. Well known for his expertise in iconography, Father Joseph spoke to the priests on the topic of "Joseph: the Icon of Christ the Eternal High Priest." The retreat centered on a series of talks based on the

story of Joseph the Patriarch, as recorded in the Book of Genesis, and how his relationships with his brothers and father, Jacob, relate to ministry in the priesthood. Father Joseph was also invited by Bishop Gerald Dino of the Byzantine Catholic Eparchy of Phoenix to present the same retreat to the clergy of that eparchy.

Following arrival and dinner, the priests began the retreat with the celebration of the Akathist to the Mother of God. The beautiful and traditional service traces the life of the Mother of God in spiritual hymn. The centerpiece icon chosen for the Akathist and all discussions, was the miraculous icon of Our Lady of Mariapoch - a personal favorite of Father Bertha who encouraged the priests to turn to the Mother of God for assistance in their priestly ministries.

For each presentation, Father Joseph distributed color copies of four icon panels depicting the life of the Patriarch Joseph. He then related the images of the icon to aspects of ministry in the life of a priest and challenged the priests to ask themselves where they would place themselves in the icon scenes. For instance, the icon depicts Joseph being led away to slavery and transported to Egypt. Father Bertha then asked the priests how readily they would allow themselves to be enslaved to the will of God? He went on to explain that God often transposes each of us into places and situation in which we feel uncomfortable. Yet, we submit willingly to this and rely upon

*Continued on Page 14.*

*Kingston Parish Celebrates 125 Years!*

*Story and Photos on pages 5-7*



# Preparing for the 50th Anniversary of the Eparchy of Passaic

**NOTE:** On Sunday, November 10, 2013, the Byzantine Catholic Eparchy of Passaic will observe the 50th Anniversary of its canonical establishment. In anticipation of this joyous and historic event, we are pleased to present a series of articles, compiled by



Father Jody Baran, tracing the history of the Byzantine Catholic Church in the United States, and the history of the Eparchy of Passaic from its formation to the present day. The first article in the series appears below.

## A New Land - A New Chance And Hope For A Bright Future

By Father Jody J. Baran

Our Ruthenian forefathers came to this land as immigrants. *Immigration* is defined as a “voluntary movement of people from one country to another, usually with the aim of permanent settlement in the adopted country.” The reasons for people immigrating to America were vast, but some of the major factors have included wars, social changes, economic downturns, and political and religious persecutions. There is no doubt that the Ruthenian Greek-Catholics of the former Austro-Hungarian Empire could rightly claim all of these reasons as justification for their exodus from Europe. However, the single most compelling factor that motivated our forefathers could be argued to be the same factor that motivates people to this very day, and to uproot their lives in their native lands and to travel to a foreign shore. It was their desire to find greater opportunities for themselves and their children, and the “American Dream” has always offered such an opportunity.

Our great nation, the United States, has been often been called “a nation of immigrants.” In the more than two hundred years of its existence it has become the new homeland of over 55 million people, from nearly every corner of the world. Many of these “pilgrims” were welcomed by a nation that was itself growing from humble beginnings, but others were often viewed with suspicion, hostility and disdain. It could be said that all who left their ancestral homeland to make the arduous voyage to America were forever changed. It could also be said that America was forever changed by the arrival and assimilation of these new American immigrants.

History defines two major waves of American immigration, the Old and New Immigrations. The “Old Immigration” was from roughly 1830 to 1860 and was mostly comprised of Irish and German immigrants. The Irish came because they had no self-rule and there was a severe potato famine during this time. Many of the Germans who came were the liberals and intellectuals who fled after the Revolution of 1848. The opposition to these newcomers to our shores claimed that they were stealing American jobs, that they did not assimilate into society very well, and of course they were *Catholic*, which was greatly looked down upon by the Anglo-Saxon Protestant Americans.

In the years 1860-1890, immigrants came from northern Europe, mainly England, Germany, Scandinavia. These came to settle the frontier near the growing railroads. These newcomers were actually welcomed as workers for factories, mines, railroads; farmers for the west; consumers for agricultural and industrial products. There

were men with special abilities and talents such as woodcarvers, craftsmen, etc. By and large they were seen as adding additional manpower to the military and they easily assimilated into American Society.

The “New Immigration,” which lasted from 1890-1914 consisted of larger numbers of immigrants mostly from Southern and Eastern Europe, primarily from Italy, Greece, Austria-Hungary, Russia, and Poland. They settled mostly in cities near factories. Many had trouble assimilating into American society because they were quite different culturally from the majority of Americans who descended from Northern and Western Europe immigrants. The Italians and Greeks primarily came to flee poverty in their native land, while the Russians and Austro-Hungarians (including our own Ruthenian/Slavic people) were fleeing heavy taxation and mandatory military service in the imperial armies. Again, these new

***Many of these “pilgrims” were welcomed by a nation that was itself growing from humble beginnings, but others were often viewed with suspicion, hostility and disdain.***

immigrants competed for jobs that many natives believed rightly belonged to Americans (and there was not a major war that required massive numbers of new recruits as the Civil War had). Many of these New Immigrants were also more difficult to “Americanize” as the majority had little formal education and maintained a desire to recreate their old ways of life here in America. As a result, they often created ghettos and felt little need to learn “American ways.” As such, many natives considered these “New Immigrants” to be vastly inferior to the “Old Immigrants.”

In defense of these New Immigrants, many did eventually assimilate into American society, if not as quickly as their counterparts from earlier times. More importantly, they provided essential manpower for the expanding American industrial base during the Industrial Revolution, while also increasing the consumer base for American goods. The Slavic peoples who came to this land could be classified into the East Slavic (including Russians, Ukrainians, and Belarusians), West Slavic (including Poles, Czechs, Slovaks, and Silesians), and South Slavic (including Bulgarians, Macedonians, Slovenes, Croats, Bosnians, Serbs and Montenegrins). The immigrants who came here were greeted, as so many have been, by the awe-



inspiring sight of the Statue of Liberty, herself an “immigrant” to these shores, who had beckoned the outcasts from the Old World. These were the “tired, the poor, the huddled masses yearning to breathe free” as the immortal words of the wonderful poem, “*New Colossus*” written by Emma Lazarus states.

When our ancestors came here it was not an easy journey. They spent three to four weeks on a ship in steerage. These ships were overcrowded and unsanitary. Some even died during this arduous voyage not ever experiencing the sight of Lady Liberty. When they arrived, they were immediately taken to their first United States destination, the U.S. Immigration and Naturalization Center on Ellis Island close to the Statue in New York Harbor. These people were frightened and suspicious as they stood in long lines in the main hall, wearing their strange clothing and speaking many different languages. They waited for somber-looking officials who would process them and bring them, one step closer to their new life. After passing through this processing part they went to exchange their foreign currency for new American money so they could make their next move in the New World - going to find homes or meet relatives already here or meet employers, whatever it would take to start their new life here. They either stayed in New York or went to other states where they would set up their new homes and establish themselves as Americans.

These were the factory workers, the farmers and mine workers who furthered American industries but suffered for it from hardship and trials. They were overworked, underpaid and often time would die leaving young families behind to fend for themselves.

*[This ongoing series will continue in the next edition of the Eastern Catholic Life.]*

## You are Invited to a Special Event!

### “Lord I Believe and Profess”

### *A Parish Mission for the Year of Faith*



As part of its commemoration of the Year of Faith, the Eparchy of Passaic is offering a parish mission to be preached in the parishes of the eparchy.

#### What is a Parish Mission?

A Parish Mission is a time of personal renewal, where we are challenged to “commit ourselves and one another and our whole life to Christ our God.” (Liturgy of Saint John Chrysostom) During three evenings of prayer and preaching we are invited by the Lord Jesus to renew our faith in Him and in the teachings of His Church.

#### What is the Year of Faith?

The Year of Faith is an opportunity for every Catholic to turn towards Jesus Christ, encounter him in the Sacraments, especially the Eucharist and rediscover the Faith and Church. With his Apostolic Letter of October 11, 2011, *Porta Fidei*, Pope Benedict XVI declared that a “Year of Faith” will begin on October 11, 2012 and conclude on November 24, 2013. October 11, 2012, the first day of the Year of Faith, is the fiftieth anniversary of the opening of the Second Vatican Council (Vatican II) and also the twentieth anniversary of the Catechism of the Catholic Church. During the Year of Faith, Catholics are asked to study and reflect on the documents of Vatican II and the Catechism so that they may deepen their knowledge of the faith.

“The *door of faith* (Acts 14:27) is always open for us, ushering us into the life of communion with God and offering entry into His Church.” - Pope Benedict XVI, Apostolic Letter *Porta Fidei* for the Indiction of the Year of Faith.

The upcoming Year of Faith is a “summons to an authentic and renewed conversion to the Lord, the One Savior of the world” (*Porta Fidei* 6). In other words, the Year of Faith is an opportunity for Catholics to experience a conversion – to turn back to Jesus and enter into a deeper relationship with Him. The “door of faith” is opened at one’s baptism, but during this year Catholics are called to open it again, walk through it and rediscover and renew their relationship with Christ and his Church. (United States Conference of Catholic Bishops)

The Mission will consist of three weeknight sessions in church. Each session will begin with a brief prayer service and include a 35 to 45 minute sermon. There will be an opportunity for you to participate in the Mystery of Reconciliation both before and after the service. You are warmly encouraged to receive the Mystery of Reconciliation (Confession) This Mystery is an encounter with the Lord’s merciful love and can be a wonderful first step in renewing our decision to follow Him.

#### Mission Schedule:

First Night- What is The Year of Faith? Some of the Holy Father’s reflections in *Porta Fidei* and his upcoming encyclical on faith. What is faith - belief in the things revealed by God in scripture and through the teaching of the Church but also faith is trust in and relationship to a person- Jesus Christ. On this night we are encouraged to commit ourselves to the teachings of the Church.

Second Night- Faith as Trust. The primary object of faith as trust is a person, Jesus Christ, who loves us and whom we can trust because He is like us in all things but sin. He is the “author and perfecter of our faith.” (Hebrews 12:12) He is God and yet suffered like us and knows our suffering. His answer to suffering on the Cross was faith in His Father (He is the pioneer of faith) and the Risen Christ leads us to faith (He is the perfecter of our faith). On this night we are encouraged to come to a relationship of trust with Jesus who loved us and gave His life for us.

Third Night- Mary, the Model of Faith. We will meditate on examples of Mary’s trust in God throughout her life: The Annunciation, the birth of Jesus, the Presentation, the marriage at Cana, the Cross and the ways in which Mary trusted God in all these situations. On this night we are encouraged to take Mary as our model of trust in God.

#### Who is invited to the Mission?

In a word: everyone! The Mission is not limited to parishioners. You are encouraged to invite family and friends, churchgoers and non- churchgoers, Catholics and non- Catholics. The Mission is an opportunity for us to meet Jesus again or for the first time.

#### About the Mission Preacher



The mission will be preached by Father Frank Hanincik. Father Frank is a graduate of the Pennsylvania State University and obtained his Master of Divinity degree from Saints Cyril and Methodius Byzantine Catholic Seminary. He is a member of the Youth Secretariat of the Eparchy of Passaic and of the Inter-eparchial Evangelization Commission. He has given a number of retreats and talks for the Eparchy of Passaic and the Archdiocese of Philadelphia. He is currently pastor of Saint John the Baptist Byzantine Catholic Church in Trumbull, CT and administrator of Holy Trinity Byzantine Catholic Church in New Britain, CT.

To Schedule a mission, pastors may contact Father Frank at 203-377-5967  
or email him at [stjohnbyz@gmail.com](mailto:stjohnbyz@gmail.com).

#### *Missions are already scheduled at the following locations:*

- ~Saint Mary’s Hillsborough, NJ - November- 26th, 27th and 28th.
- ~ Wyoming Valley Parishes - December 18th, 19th and 20th.
- ~ Saint Ann’s in Harrisburg, PA - February 5th, 6th and 7th
- ~ Jessup and Forest City, PA - March 17th, 18th and 19th





People you know...  
...Around the Eparchy

In Westbury...  
...100 Years Young!

WESTBURY, NY – Anna (nee Homza) Bednarik of Woodbury NY marked her 100th birthday surrounded by family and friends on September 8th.

A native of Kingston, PA, Anna was, for many years, an active member of Saint Mary Parish in Manhattan. Now residing on Long Island, she is a communicant of Saint Andrew the Apostle parish, Westbury, administered by Father Jack Custer.



*Resurrection Church, Smithtown, NY hosted a prayerful witness to the sanctity of human life on Saturday, October 6th. Following the Divine Liturgy, a prayerful procession took place around a Planned Parenthood facility where the Akathist Hymn was chanted. The faithful then returned to Resurrection Parish Hall where refreshments and pro-life exhibits were offered. Parishioners from Saint Andrew the Apostle Church, Westbury, and neighboring Roman Catholic parishes also joined in the event, which was coordinated by Jeanne Marie Waxman. Saint Andrew Church is served by Father Jack Custer.*

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PS Form 3526, September 2007 (Page 2 of 2)

Eparchial Stewardship Appeal 2012

Your Stewardship Gifts Support  
Our Eparchial Programs  
OUR GOAL: \$400,000

EPARCHIAL & PAROCHIAL SUPPORT RESERVE  
Support, Renovation & Maintenance of Parishes in Need and  
Financial reserves for the Future and Emergencies  
\$120,000

ST NICHOLAS SHRINE/CARPATHIAN VILLAGE  
Maintenance, Improvement and Operation  
\$70,000

PROPERTY & CASUALTY INSURANCE  
Subsidizing Parish Premiums for Insurance Coverage  
\$70,000

ASSISTANCE TO EUROPEAN EPARCHIES  
Assistance and Aid to Seminaries, Beatification and Canonization  
\$20,000

CLERGY HEALTH CARE  
Subsidizing Parish Contributions for Active and Retired  
\$70,000

EASTERN CHRISTIAN FORMATION  
Catechist & Coordinator Formation,  
Family Enrichment, Congress,  
Publications, Youth Ministry, Certification  
\$10,000

DEACON FORMATION PROGRAM  
Support of the four-year program, Continuing Education,  
Seminars, Retreats  
\$5,000

EDUCATION OF SEMINARIANS  
AND PRIESTS  
Seminary Studies and Formation, Pastoral Programs, Workshops,  
Seminars, Eparchial Vocations Program, Graduate Studies  
\$25,000

PRIEST PENSION FUND  
\$10,000



May God Bless you in your generosity of Spirit!



BYZANTINE CATHOLIC EPARCHY OF PASSAIC  
STEWARDSHIP APPEAL 2012

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ADDRESS CORRECTIONS ONLY:

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
Parish: \_\_\_\_\_

- Please remember the Church in your will and estate plans.
- ☐ Please send me more information.  
☐ I have already included the Church in my will.

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:

PLEDGE AMOUNT      6 MONTHLY PAYMENTS

- |                                      |     |   |
|--------------------------------------|-----|---|
| <input type="checkbox"/> \$ 60.00    | or: | <input type="checkbox"/> \$ 10.00 per month |
| <input type="checkbox"/> \$ 120.00   | or: | <input type="checkbox"/> \$ 20.00 per month |
| <input type="checkbox"/> \$ 150.00   | or: | <input type="checkbox"/> \$ 25.00 per month |
| <input type="checkbox"/> \$ 200.00   | or: | <input type="checkbox"/> \$ 33.33 per month |
| <input type="checkbox"/> \$ 500.00   | or: | <input type="checkbox"/> \$ 83.33 per month |
| <input type="checkbox"/> Other _____ |     |   |

CHECK ONE:    ☐ Single payment    or    ☐ Monthly Statements  
Please make check payable to your PARISH. Thank you!

Pledge Amount:      \$ \_\_\_\_\_  
Enclosed Payment:    \$ \_\_\_\_\_  
Pledge Balance:      \$ \_\_\_\_\_

PLEASE COMPLETE & RETURN TO YOUR PARISH BY NOV. 30

If you have not received a PLEDGE CARD, you may use the one above, and  
return to your parish or to 445 Lackawanna Ave., Woodland Park, NJ 07424.





## My vocation: Why Become a Sister of St. Basil?

### Purpose in life became clear through prayer

By Sister Leocadia Sevachko, OSBM

I am frequently asked the question, "Why did you become a Sister of St. Basil?" My first response is that life is a journey where there are many routes that can be taken. We don't always realize that God has chosen the one to which He wants us to respond.

My journey of faith began at my Baptism in St. Nicholas Byzantine Catholic Church in Youngstown, Ohio. Growing up in nearby Campbell, for twelve years I attended public schools which had a Christian environment. In school I participated in the usual activities of youth: skating, dancing, sledding, snow-ball throwing, and sports events.

At home, I was greatly influenced by a faith-filled loving family, where God, prayer, and church were the top priority. We never missed the liturgical services, missions, catechetical classes and all other Church activities. Within this environment I began to see that there was a purpose in life. While working at several jobs, I tried to focus on my future.

One day after work, I came home very tired and I fell asleep. When I awakened, my eyes were drawn to a picture of our crucified Lord on the wall, and the sight of his suffering moved me to the deepest compassion. Here the quest for my spirituality began.

I would see many Sisters from different congregations in our city, and my curiosity was aroused as to their place in the Church. When I talked about this with my mother and my pastor, both of them recommended that I go to the Pilgrimage to the Shrine of Our Lady of Perpetual Help at Mount St. Macrina in Uniontown. Participating in the services there, especially in the candlelight processions, touched me deeply and inspired me. I wanted very much to talk to a Basilian Sister, and the Lord provided me with this opportunity. A sister who was working at the lunch stand filled my order for a hamburger. She looked at me and asked, "Would you like to be a Sister?" My response was, "Yes, but I don't know enough about this."

She left her charge, and immediately took me to see the Superior, Mother Macrina. That conversation strengthened my desire to serve God as a Sister of St. Basil. As with so many choices in life, there were obstacles to overcome and sacrifices to be made. But praying in faith and with trust in God, He helped me to become a Sister. And so I was able to grow spiritually and to reach out to many others, especially in the ministry of education. It was challenging at times, but it was enjoyable and uplifting to be able to spread the Good News of the Gospel of Jesus Christ.

Sometimes our Lord allows us to glimpse the result of our efforts for Him. Once a student in my class asked "who was this Jesus about whom we were talking?" I assured him that as we continued our studies, he would know more and have a better understanding. On the last day of school that year, I found a note from him on my desk. In it he thanked me for teaching him about Jesus. He wanted me to know that he learned



all of the prayers and he liked going to Divine Liturgy. With childlike simplicity he closed by saying that he looked forward to seeing me and the other students in heaven.

*Sister Leocadia, though now retired after 52 years of full time teaching, continues to be actively involved with the catechetical ministry of the combined churches in Youngstown.*



**HILLSBOROUGH, NJ** – On August 6, 2012 over twenty young parishioners and friends began an entire week of Vacation Bible School at Saint Mary's Byzantine Catholic Church in Hillsborough, New Jersey. Everyone enjoyed the Ligouri's Son-Rise National Park theme. The theme is based on the verse, "My God will meet all your needs according to His glorious riches in Christ Jesus." - Philippians 4:19.

Each day of the week was dedicated to promises made by Jesus – promises of true peace, true riches, true power, true love and true hope.

After hearing about how Jesus calmed the waters and winds on the Sea of Galilee (true peace) on Monday the children created stormy or sunny tie dye tee shirts, decorated personalized travel passports and ran stormy boat races. The focus of the Tuesday was the Miraculous Meal (true riches) complete with wet fish sponge relays and sparkling fish crafts. Wednesday was dedicated to the lessons learned from the temptations faced by Jesus in the desert (true power.) Children created clear stone magnets and unique picture frames with rocks that 'might have even been prehistoric.' Jesus as the Good Shepherd (true love) was the inspiration for Thursday's wooly sheep and paw print pillow activities and discussions. The week concluded on Friday with Paul and Silas giving praise in prison (true hope.) The rainy weather on Friday enhanced the story, discussion and the wondrous sounds of crafty home-

## Vacation Bible School Memories



**Father Ed with the students and staff of 2012 Vacation Bible School.**

made harmonicas. During the week the children worked on a huge Vacation Bible School mosaic.

Dawn Todd spent the entire week assisting with crafts and donating outdoor equipment for activities and Helen Sikoriak prepared fabulous and healthy daily snacks and lunch-

time meals. Julie Klikus led the biblical discussions and organized the craft and activity sessions. Father Edward Cimbala Administrator of the Eparchy of Passaic and Pastor of Saint Mary's Church, provided musical and reflective inspiration.





# Kingston Parish Observes 125 Years

## *Saint Mary's Protection Church Celebrates with Joy!*

By William Zdancewicz

Saint Mary Byzantine Catholic Church, Kingston, PA marked its 125<sup>th</sup> Anniversary on September 30, 2012 with the celebration of the Divine Liturgy followed by an Anniversary Dinner at the East Mountain Inn of Wilkes-Barre, PA.

Principal Celebrant and Homilist for the occasion was the Very Reverend Edward G. Cimbala, D.Min., Administrator of the Eparchy of Passaic, NJ. In addition to Father Mykhaylo Prodanets, current Pastor of Saint Mary Church and Administrator of Saint John Church, Wilkes-Barre Township, PA; other concelebrating clergy included Father Michael Salnick, former Administrator of Saint Mary Church and current Pastor of Saint Nicholas Byzantine Catholic Church, Mt. Pocono, PA and regional Protosynaxar; Msgr. John T. Sekellick, JCL, former Administrator of Saint Mary Church and currently Pastor of Holy Ghost Church, Jessup, PA and Saint John Church, Forest City, PA; Archimandrite Stephen J. Koster SEOD, former Pastor of Saint Mary Church; Father Dennis Grumsey, OFM, former priest-in-residence of Saint Mary Church and currently Pastor of Saint Casimir Church, Baltimore. Other concelebrants included Deacon Basil Soroka, Saint Mary Church, Kingston, and Deacon Edward Frey, Saint Mary Church, Wilkes-Barre. Numerous priests, deacons and religious Sisters of Saint Basil were also in attendance.

Congregation responses during the Divine Liturgy were offered under the direction of Cantor Andrew Drozdik of Saint Mary Church, Scranton, together with Parish Cantor Joseph Putprush of Saint Mary Church, Kingston, as well as regional cantors. Father James Hayer, Syncellus of the Susquehanna Valley, Pastor of Saint Mary Church, Wilkes-Barre and former Administrator of Saint Mary Church, Kingston, offered his services as photographer with the assistance of Deacon-Student William Hall.

Attending clergy processed from the Parish Hall to the Church led by the parish Altar Servers. Very Reverend Edward Cimbala, Eparchial Administrator, was offered the traditional greeting of hospitality with bread and salt by parish representatives, Paul Gresh and Roger Nenni. As the Divine Liturgy continued, Father Cimbala, in his homily, outlined the rich history of Saint Mary's Parish and encouraged people to pass on the faith and heritage that was entrusted to them. To illustrate this point, he distributed several scrolls among the parishioners in attendance. This, explained, was representative of our faith. Then he instructed that the scrolls to be passed to everyone in the church, thus representing how our faith is passed on from generation to generation. All were truly



*Exterior of St. Mary's Protection Church.*



*Gathering for prayer in the newly-refurbished church.*

moved by this illustration.

Following the Divine Liturgy, the festivities continued at the East Mountain Inn. Speakers at the Anniversary Dinner featured reflection from four priests who served at Saint Mary Church: Archimandrite Stephen J. Koster, SEOD (1991-95); Father Michael Salnick (1995); Father Dennis Grumsey, OFM (2006-07) and Father Mykhaylo Prodanets (2009-present). Invocation was offered by Very Rev. Edward Cimbala and Benediction by Msgr. John T. Sekellick, JCL. Council President William Zdancewicz also offered remarks and served as Master of Ceremonies.

Following dinner, a surprise program presentation was given by the "Wyoming Valley Barbershop Harmony Chorus," honoring the religious aspects of the parish century-plus observance, namely: "Swing Low, Sweet Chariot," "How Great Thou Art," the "Battle Hymn," and "God Bless America."

A special surprise presentation preceded the remarks of the current pastor, Father Prodanets. The floral arrangement was given by the children of the parish education studies program for placement in church on Monday, October 1st for the celebration of the Patronal feast, the Protection of the Theotokos. ECF Student Jason Marcin then led the students in a cheer, "We're proud to be Byzantine Catholics!"

The history of Saint Mary Byzantine Catholic Church traces its beginning to the year 1887, under the leadership of Father John Wolansky, pioneer Byzantine Catholic priest in America, for the purpose of building a church of the Byzantine Rite so they could freely practice the faith they brought with them from Austria-Hungary to their new country, the United States of America. Saint Mary's of Kingston, is the second oldest Byzantine Ruthenian Church in the United States. It was not until 1892 that an application for a charter was presented to the Luzerne County Court and on May 16 of that year, articles of incorporation were granted to the church.

The original structure was a frame building, later brick veneered, now used as a parish hall. It served as the church until 1911. The present church of red brick, of Byzantine style, had its cornerstone blessed on July 4, 1911.

Saint Mary Church in Kingston is the mother church of four other Eastern parishes in the area: Saints Peter and Paul Ukrainian Catholic Church, Plymouth, (1898); Saint Nicholas Byzantine Catholic Church, Swoyers-

*Continued on next page.*





The procession into the Church.



Roger Nenni and Paul Gresh greet the Eparchial Administrator.



Father Edward Cimbala preached the homily.



Cantor Andrew Drozdik directed the choir and visiting cantors in attendance.



The clergy and religious gather for a photo.



Deacon Basil Soroka proclaims the Word of God assisted by Deacon Edward Frey and Altar Server John Seasock.



Parish Cantor Joseph Putprush chants the Epistle.



The Bread of Life and the Cup of Immortality.



“Passing on” the faith!



The clergy and guests in attendance for the Anniversary Divine Liturgy.

# Kingston Observes 1

## Saint Mary’s Protection C

Continued from

ville (1904); Saint Vladimir Ukrainian Catholic Church, Edwardsville (1910), and Saint John Russian Orthodox Church, Edwardsville (1910). Saint Mary Byzantine Catholic Church, Wilkes-Barre was founded built soon after Saint Mary’s, Kingston was established, and faithful attended the church until theirs was completed.

As part of the 100th anniversary, Saint Mary’s erected a Chapel in the parish cemetery, Pringle, and over the years, the dedication and generosity of parishioners has resulted in many restoration and new constructions to maintain the beauty and structural integrity of the church and parish grounds. Highlights include restoration efforts following Hurricane Agnes Flood, 1972; bell tower and roof restoration; and most recently for the 125th Anniversary, iconostas repainting and gold-leafing, as well as installation of new tile in the Holy Place of the Church, to mention but a few projects.

## The priests who se



Father Dennis Grumsey, OFM



Father Michael Salnicky



# Parish 125 Years



Photograph following the Anniversary Liturgy.

## Church Celebrates with Joy in previous page

Of historical note, the first pastor of Saint Mary's was Father John Wolansky, the first Byzantine Catholic Priest in America. The first recorded baptism was that of Anna Petrunya in 1887; the first recorded wedding was that of Alex Stetz and Julia Ondrakonski in 1887. Mention was made at the Dinner of the oldest living member of the parish: Anna Stockage of Hunlock Creek, who will be 95 in December; the most recent marriage is that of Stacey Wilmoth and Russell Oelshlager in 2010; and the most recent baptism is that of the twins, Sophia and Amelia Nesgoda (2012), children of Nicole Wilmoth and Richard Nesgoda.

Current parish trustees, representing the 125 Anniversary Committee include: President William Dzancewicz, Joseph Simcik, Basil Lynch, Paul Gresh, Andrew Germick, Carl Knopic, Mary Ann Mehm, Roger Nenni, Joseph and Eleanor Putprush, Dorothy Tribus, Steve Tribus, and Mary Ellen Yasenchak.

## Served Saint Mary's



Msgr. John  
Sekellick



Archimandrite  
Steven Koster



Mr. William Zdancewicz served as Anniversary Chairman and Master of Ceremonies.



Father Mykhaylo Prodanets, Pastor, offers remarks and congratulations to parishioners and guests.



The guests at the head table are (seated, left to right): Mr. William Zdancewicz, Very Rev. Edward Cimbala, father Mykhaylo Prodanets. standing (left to right): Archimandrite Steven Koster, Msgr. John Sekellick, Father Michael Salnick, and Father Dennis Grumsey, OFM.



Jason Marcin represented the ECF students.



Some of the many guests in attendance.



A magnificent anniversary cake was designed and prepared by the Bakery Delite.



A surprise performance by the Wyoming Valley Barbershop Harmony Chorus delighted all in attendance!



## ***A Pilgrimage Tour Old Calendar Easter in the Old Country April 28 - May 10, 2013***

Join Father Ed Cimbala and Father Charles Yasishock for a pilgrimage to the "Old Country." During this thirteen day tour (April 23 to May 3, 2008) we will visit Poland, Slovakia, Ukraine and Czech Republic. The trip cost includes airfare, hotel accommodations two meals daily, special performances, English speaking guide, and admissions. Taxes, fees and tips will be extra. Spend "Old Calendar" Easter in Uzhorod on Sunday, May 5. This will certainly be a memorable experience.

Cost will be announced shortly. For a brochure and detailed information, please contact:

**Father Ed Cimbala,  
St. Mary Byzantine Catholic Church,  
1900 Brooks Boulevard,  
Hillsborough, NJ 08844  
Or call 908-725-0165  
email: FrEdStMary@aol.com.**

## **Eastern European Food Festival in Virginia Beach Saturday, November 10, 2012 11:00 a.m. – 7:00 p.m.**

Our Lady of Perpetual Help Byzantine Catholic Church, 216 South Parliament Drive, Virginia Beach, VA 23462 (Off Princess Anne Road, between Newtown and Witchduck Roads)

Homemade Foods and Baked Goods for Sale

Fresh and Smoked Kielbasa, Pirohi, Halupki, Haluski, Kapusta, Kolachi, and more!

Religious articles and gifts, Crosses, icons, pysanki eggs, Easter basket covers, egg covers, candles, and more! Church will be open for visitation and tours. Please Join Us For A Taste of Eastern Europe!

Bring in this coupon for \$1.00 off food purchase!

For more info call Deacon Daniel at 757 490 0619.

## **Jersey City Choir Offers CD's and Cassettes**



Saint Mary Choir announces the sale of their four Compact Disc (CD) recordings and their four stereo cassette recordings. Compact Discs are \$12.00 each, or any four for \$43.95. Stereo cassette recordings are \$7.95 each or any four for \$29.95. All order are postage and handling free.

Select from: Great Fast and Resurrection; Divine Liturgy in Old Slavonic; Divine Liturgy in English; or Christmas caroling.

**To order, contact: Saint Mary Choir, 231 Pacific Ave.,  
Jersey City, NJ 07304**

## **Parish Cookbook for Christmas!**

The Ladies Guild of St. Nicholas Parish, Munster, IN, has published a new cookbook "St. Nicholas Family Recipes," featuring over 300 recipes, including traditional recipes for Christmas and Easter.

The books are \$15, plus a \$5 shipping fee. To order send name and address and a check for \$20 to St. Nicholas Ladies Guild, 8103 Columbia Ave., Munster, IN 46321.

## **Christmas Market in Cary, NC**

**Join us for our 5th Annual Saint Nicholas Christmas Market  
Saturday, December 1, 2012 10:00 am—4:00 pm**

Delicious Slavic lunch selections \* Little German Band \* Exhibit on the life of Saint Nicholas \* New and vintage Christmas linens \* Ornaments and gifts \* Decorative items from around the world \* European Bake Shoppe \* Christmas trees \* and more!

Saints Cyril and Methodius Byzantine Catholic Church, 2510 Piney Plains Rd.  
Corner of Piney Plains/Tryon Rds, Cary, NC

Follow us on Pinterest: <http://pinterest.com/etss3/st-nicholas-market-bakery/Coming soon...>

On the web: [www.saintnicholasmarket.net](http://www.saintnicholasmarket.net)

Phone: 919.851.9266







**FAIRFAX, VA** – Eastern Christian Publications has just issued another book in its list of publications, namely Father Robert F. Slesinski, Ph.D.’s *The Holy Theotokos*:

*In Festal Commemoration*, a priest of the Eparchy of Passaic, residing on Cape Cod, Massachusetts, who is engaged in evangelistic writing.

The present work proffers a full Marian catechesis that highlights all the dogmatic and scriptural issues that are celebrated throughout the

ecclesial year in the most important Marian feasts on the Byzantine Calendar. The book, dedicated to his mother, Mrs. Dorothy R. Schieffler-Slesinski in her ninetieth year of life, is intended to honor all mothers of the Byzantine Catholic Metropolia of Pittsburgh.

*This book as well as others in Father Slesinski’s ongoing study of the Byzantine liturgical year is published by Eastern Christian Publications, P.O. Box 146, Fairfax, VA 22038-0146 or online at [www.ec-pubs.com](http://www.ec-pubs.com).*

## Deacon Students Complete Second Year of Training

### *Class of fifteen nearing ‘half-way mark’ of diaconal journey*

By Edward Hara and Lawrence Monks



**Seated (l. to r.):** Sister Margaret Ann Andrako, Father Jason DelVitto, Father John G. Petro, Dr. Sandra Collins; **row 2 (l. to r.):** Lawrence Monks, Nathanael Kline, Edward Hara; **row 3 (l. to r.):** Edward Quinn, Michael Tisma, Geoffrey Mackey, James Smith, Thomas Shubeck; **row 4 (l. to r.):** Eugene Senderak, Jeffrey Mierzejewski, Phillip Dinsmore, Carl Krauthauser; **row 5 (l. to r.):** William Hall, Gary Stafford, Brian Norrell.

**PITTSBURGH, PA** – Fifteen men from the Archeparchy of Pittsburgh and the Eparchies of Passaic and Parma returned to the Byzantine Catholic Seminary in Pittsburgh, Pa. Sunday, June 17 for their second year of studies in the Deacon Formation Program. It is hard to believe that a year has gone by since we were last here. Although we were gone from the Seminary, the year was one of diligent work and studies. Each course taken in the summer two-week program requires more study and reading in order to complete an assignment for a final grade. These assignments are sent in throughout the year every six to eight weeks.

The fellowship of our special brotherhood was rekindled as we arrived at the Seminary and exchanged warm greetings on a beautiful Sunday afternoon. After a delicious dinner, Deacon Formation Program Director Father John G. Petro and Administrator Sister Margaret Ann Andrako presented an orientation session for the coming two weeks of study. Father John shared with us

his excitement for the classes and his hopes for the coming year of study; Sister Margaret Ann reviewed the schedules for classes, liturgy and other areas.

What are the two weeks like that we spend at the Seminary in the summer? Let us tell you ... we deacon candidates begin each day early. Several men may spend an hour in exercise before the morning service, walking around the perimeter of a nearby public park. Others choose to have personal prayer or prepare for morning services at 7:30 a.m. which, depending on the day, is either Divine Liturgy or Matins. After the service there is time for a quick breakfast before the first class, which starts at 9:15 a.m. Lunch is served at noon, and then it is back to class from 1:30 to 4:00 p.m. The free time is a welcome opportunity for the men to study and do research in the library, contact loved ones or catch up on unfinished concerns with their work left at home. Others may socialize in the dining room or rest until 5:00 p.m. Vespers. Dinner follows at 6:00 p.m.

and then the final class of the day is held 7:00-9:30 p.m.

Classes studied this year were: Old Testament I; Unity and Trinity of God; Theology of the Divine Liturgy; Prayer; Moral Theology; the Synoptic Gospels; Canon Law, and Pastoral Leadership. It is natural that different students prefer different classes, but all agree that the classes are challenging and have helped them to grow as Christians over the past year. The goal of the classes is not only personal growth and information on the office of the deacon, but also to help the men understand the pastoral application of what they learn to make use of in the future, God willing, when they are ordained.

The sense of the deacon candidates this year was one of being more confident than they were last year. They have passed the first year and not only know what to expect in the classroom, but are more familiar with what is expected of them. During the two weeks of classes, deacons from the former programs who are now serving in their parish churches visited the seminary. This gave the candidates an opportunity to learn by observing the deacons as they helped the priest in celebrating the services. Many of the candidates have admitted to imagining themselves in the same place in a couple of years.

The feeling of the candidates in this class is perhaps best expressed by a short note which was written by one of our colleagues, Nathanael Kline (Archeparchy of Pittsburgh). This note conveys the sentiments of

the class as they continue their journey this year.

“My growth in *diakonia* (service) over the past year has been gradual, but the change from one year ago to now is awe-inspiring. I mean this in the most sacred sense of awe, of silence-inspiring amazement at the mighty works of God in my life and of the men now with me at SS. Cyril and Methodius Byzantine Catholic Seminary. But I find this amazement most manifest when I reflect on the Christian witness of all the people I have met from the Metropolia of Pittsburgh, either in person or by stories told to me by bishops, priests, deacons, monastics, religious sisters, cantors, and the faithful of all ages and walks of life. I am particularly struck by the holiness and pastoral care of the Byzantine Catholic Seminary faculty and by my pastor. They are models I aspire to imitate. I am grateful for everyone’s support of me, most especially my wife and family. I am inspired by how much my study and preparation means to so many people. I am humbled by what I see before me, and ask for prayers for daily persistence to grow in my vocation as Christian husband, father, and Deacon Candidate.”

Please pray for the deacon candidates as they return home to the great responsibilities of serving their families and their parishes while at the same time holding down a job, studying and completing their assignments for this summer’s classes.

### Deacon Students from the Eparchy of Passaic include:

- William Hall
- Edward Hara
- Carl Krauthauser
- Edward Quinn
- James Smith
- Thomas Shubeck
- Michael Tisma







# SEASONAL REFLECTIONS

By Msgr. John T. Sekellick, JCL



Pope Pius XII

## Secularism

As he began his pontificate in 1939, our late Holy Father, Pope Pius XII, of thrice-blessed memory, issued his first encyclical *Summi Pontificatus* which outlined the direction he had in mind for the Church at the time. Among his reflections, he offered very incisive thoughts on the emerging factor of secularism which has come to be so dominant and prevalent in today's society. In part, he writes, "It is certain that the first and deeper source from which derive the evils which afflict today's society is the strong denial and rejection of a universal norm of morality in the private life of individuals, as well as in public life and in the mutual relationships between people and nations; namely, the natural law is being undermined through criticism and disregard."

The Holy Father is pointing out a phenomenon which has escalated in our own time, namely a pervading sense of relativism which denies any absolute understanding of what

is morally right or wrong. Morality becomes a subjective judgment for what is correct based on purely personal choice which has come to be known as "situation ethics." The root cause of such a way of thinking lies in the spirit of secularism which means worldly thinking or life without God. Secularism is a way of thinking, living and acting based

Holidays" by many Christians.

Moral failings have become quite common place. We need think only of so many couples who live together without the benefit of marriage; the burgeoning and noticeable problem of bullying not only in schools but within the ranks of labor as well; and the very serious issues

*Truly, secularism is a kind of spiritual poison.*

solely on what this world values and esteems.

Truly, secularism is a kind of spiritual poison. It has resulted in the completely materialistic celebration of Christian holy days as mere holidays lacking any authentic expression of their basis both in history and in fact. A moment's reflection on the frenzy of seasonal gift buying soon to begin is a poignant example. This is reinforced by the exchange of "Seasons Greetings" and "Happy

of abortion, assisted suicide, same-sex unions – all legally sanctioned.

More compelling, though, is the looming challenge of an antidote. Our present Holy Father, Pope Benedict XVI, has called us to a Year of Faith. Faith is that special dynamic which stares down the spirit of the world. It puts into proper perspective the things of this world with those of the next, in words taken from Vatican Council II's Pastoral Constitution on the Church in the

Modern World (*Gaudium et spes*): "Faith throws a new light on everything and manifests God's designs for man's total vocation." (No. 11) .

Faith therefore when put into action is mindful of Jesus' declaration: "By this will all people know that you are My disciples, if you have love for one another." (John 13, 25). Essentially, this means that as Christians, according to the teaching of Vatican II, we "...cannot yearn for anything more ardently than to serve the people of the modern world ever more generously and effectively. Therefore, holding faithfully to the Gospel and benefiting from its resources, and united with everyone who loves and practices justice, Christians have shouldered a gigantic task demanding fulfillment in this world." (No. 93)

A great challenge during the Year of Faith, then, is a renewed and sincere discernment of spiritual values so radically eroded by secularism.



Tomb of St. Josaphat in Rome.



# UNDERSTANDING ICONS

By Father Joseph Bertha, PhD

## Saint Josaphat - First Greek Catholic Saint November 12th

Bishop Josaphat Kuncewicz, protomartyr of the Greek Catholic Church, was born in 1584 in Volodymyr, Lithuania (present day Ukraine). In 1596, the first union with Rome was signed in Brest (Belarus) thus uniting the Ruthenian Orthodox church with the Catholic Church. He entered the Greek Catholic Basilian order of monks in Vilnius in 1604 and was ordained a priest in 1609. He died a martyr's death by being struck on the head, shot, then beaten on November 12, 1623 at Vitebsk, Belarus. The saintly martyr was then buried in Biala, Poland, and later moved to the transept altar at Saint Peter's Basilica in Rome.

The troparion of the priest-martyr, Bishop Josaphat, evokes the memory of the slaughter of Abel, by his brother Cain and is the first recorded murder of sacred scripture, by referring to him as the shepherd. Bishops are described as shepherding their flocks, in imitation of Christ the Good Shepherd. This characteristic is depicted in the omophorion, the 'y' shaped vestment worn around the neck and shoulders reaching to the Bishop's feet in front and back. This vestment is made out of lamb's wool, and represents the role of the bishop as the bearer of the lost sheep around his

shoulders returning them to the flock.

The Bishop is consecrated as the fullness of the priesthood, he is the chief reconciler, the one who seeks atonement and expiation for his sins, and the sins of the faithful in faithful imitation of Christ the eternal high priest. Abel was a shepherd who offered the first offspring of his flock,

*I am here among you as a shepherd,  
and you ought to know that I would  
be happy to give my life for you.*

*-Saint Josaphat*

the first fruits, and this was accepted by God. Cain did not offer his best grain of the harvest to God, and his offering was rejected, which enflamed his envy and jealousy towards his brother. Cain, not following the path of holiness mortally sins by axing his brother over the head in his fields.

How this murder is reenacted through the generations of our faith is quite stirring, as here in the instance of Saint Josaphat. His own brother monks axe him over the head and abandon him in the fields of faith, then cast his corpse into the

river. His corpse was subsequently recovered and found to be incorrupt as proof of his holiness.

Sometimes this gruesome death is depicted in the icon with the very instrument of his death piercing his head, while the holy priest martyr holds a palm frond of peace in his hand. A period of calm ensued after his brutal martyrdom. How tragically that in the European homelands through the centuries that the enmity between brothers returned during the tragic years of communist atheism and created a new harvest of beatified holy bishops, priests and religious during the 20th century. The Body of Saint Josaphat was transferred to a sarcophagus Saint Peter's Basilica in Rome, honored as the first Greek Catholic saint.

### Troparion Tone 4

*You have become a brilliant light O priest-martyr Josaphat. You gave up your life for your sheep like the Good Shepherd. You were slain by the lovers of schism, and you have walked into the Holy of Holies to rest in the company of angels. O long-suffering saint, we make this petition to you: Beg Christ, the Prince of Shepherds, to save our souls and to number us among the sheep at his right hand.*





# RESPECT LIFE FORUM

By Tom Grenchik



## “Suing the Administration”

“Is it consistent to profess our beliefs in church on Sunday, and then during the week to promote business practices or medical procedures contrary to those beliefs?... Any tendency to treat religion as a private matter must be resisted. Only when their faith permeates every aspect of their lives do Christians become truly open to the transforming power of the Gospel.” Pope Benedict XVI

When Pope Benedict visited the United States in 2008, he challenged Catholics to resist the growing governmental and societal pressure to confine religious beliefs to houses of worship, and to prevent the Church and individual believers from living out their faith in their day-to-day work and care for others.

The U.S. bishops have since raised numerous concerns over the increasing threats to religious freedom. An especially serious example is the now-finalized rule of the U.S. Department of Health and Human Services (HHS), forcing virtually all private health plans nationwide to provide coverage of sterilization and contraception, including abortifacient drugs. While there is an exemption for certain “religious employers,” it only covers employers that hire and serve people of their own faith. By that definition, even Jesus and his apostles would not qualify. Neither would Mother Teresa. As the bishops noted in their state-

ment, United for Religious Freedom, this is an unprecedented and extremely narrow federal definition of religion, resulting in coercion to act against our teachings. This violates our civil rights.

Does the federal government now have the power to force the Church, consisting of its faithful and the vast majority of its institutions, to act against Church teachings? As Cardinal Timothy Dolan, President of the U.S. bishops’ Conference, stated: “We have tried negotiation with the Administration and legislation with the Congress – and we’ll keep at it – but there’s still no fix. Time is running out, and our valuable ministries and fundamental rights hang in the balance, so we have to resort to the courts now.”

Across the country, a growing list of dioceses, hospitals, schools, church agencies and employers has filed multiple lawsuits contesting the HHS mandate as a violation of religious freedom. From Christian-owned retail chains, to charities and schools, to Bible publishers, more and more people of faith—not only Catholics—are resisting the Administration’s efforts to quarantine religious beliefs within church walls.

Take Tyndale House, for example. Though one of the world’s largest privately held Christian publishers of books, Bibles, and digital media, they are apparently not religious enough to be exempt from the HHS mandate. In its recent

lawsuit against the Administration, Tyndale’s legal counsel stated that “Bible publishers should be free to do business according to the book that they publish.”

Most Americans agree. Poll after poll shows that Americans believe employers should not be forced to cover birth control or potentially abortion-causing drugs, and especially not religious employers who object to that coverage. Yet the Administration presses on to get these court cases dismissed.

At this critical time in the life of our nation, the U.S. bishops have called upon the Catholic faithful, and all people of faith throughout our country, to join in prayer and penance for our political leaders and for the complete protection of religious liberty. To join in the Rosary Novena for Life and Liberty, October 14-22, or to sponsor or join other prayer efforts, go to [www.usccb.org/freedom](http://www.usccb.org/freedom). To learn more about threats to religious freedom and conscience rights in health care, and to take action, visit [www.usccb.org/conscience](http://www.usccb.org/conscience).

[Tom Grenchik is Executive Director of the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. Go to [www.usccb.org/prolife](http://www.usccb.org/prolife) to learn more about the bishops’ pro-life activities.]

## Concert at Pottstown Church CDs and DVDs Now Available

**POTTSTOWN, PA** – A concert of Eastern Slavic Music was recently performed by the Westminster Slavic Choir at Saint John the Baptist Byzantine Catholic Church, Pottstown, PA where Father Nicholas DeProspero is Pastor. The well-attended, acclaimed performance included works by composers Bortniansky, Vedel, Tchaikovsky, Rimsky-Korsakov, and Hurko, as well as traditional chant. Selections were performed in English as well as Old Slavonic.

A professionally produced DVD and CD of a recent concert of sacred hymns and other liturgical music of the Eastern Slavic tradition performed by the Westminster Slavic Choir now is available.

The Westminster Slavic Choir features students of Westminster Choir College, Princeton, NJ. The

vocalists all are either vocal performance or music education majors at Westminster, a division of Westminster College of the Arts, a residential college of music located in Princeton, N.J. Westminster is a four-year music college and graduate school that prepares men and women for careers as professional performers and as music leaders in schools, universities, churches, and professional and community music organizations. As Westminster Choir College students, the talented young men and women of the Slavic Choir join their peers in performing with the world’s leading orchestras in venues ranging from the Kimmel Center in Philadelphia to Carnegie Hall and Lincoln Center in New York.

The chamber choir is directed by Andrew Skitko, a native of Pottstown, PA. Andrew is beginning his

master’s degree in vocal performance at Westminster in the fall of 2012. Andrew also serves as the cantor and music director at The Assumption of The Virgin Mary Byzantine Catholic Church of Trenton, NJ, where Father Gregory Noga is Pastor. The Westminster Slavic Choir performs at Saint Mary Church in Trenton about once a month. Andrew also assists at Saint John Church in Pottstown, his home parish and where he first began cantoring. Recently Andrew participated in a seminar focusing on the interpretation of Slavic church music at St. Vladimir’s Orthodox Seminary with leading expert Vladimir Gorbik, choral director at the Moscow Representation Church of the Holy Trinity-St. Sergius Monastery, and Artistic Director and Conductor of the professional men’s chorus formed at the Metochion in Moscow, Russia.



To obtain a copy of the DVD and/or CD, please email Andrew at [andrewskitko@gmail.com](mailto:andrewskitko@gmail.com) or write to him at 101 Walnut Lane, Princeton, NJ 08540, and include your preference and quantity as well as your mailing address. CD’s are \$15 and DVD’s are \$20. A 2 CD set of Resurrection Matins & Divine Liturgy is available for \$20. The choir is also available for concert and liturgical performance – contact Mr. Skitko for booking information.



## The Original Cookbook of Favorite Slavic Recipes

Price: \$5.00 (postage included)

Send to: Favorite Slavic Recipe, Holy Spirit Byzantine Catholic Church  
360 Clinton St., Binghamton, PA 13905





*The Akathist to the Mother of God was celebrated by Father Bertha.*



*Retreat Master - Father Joseph Bertha, PhD*



*Father Cimbala thanks Father Bertha on behalf of the priests of the Eparchy of Passaic.*



*Sharing a thought are Fathers Michael Popson (l.) and Eduard Sestak (r.).*



*Msgr. John T. Sekellick incenses the chapel.*



*Father Michael Yurista receives anointing from Father Edward Higgins.*



*Some friendly conversation over pizza marks the end of a very good day!*



*Listening attentively to the conference presentations.*



*Father Joseph Bertha anoints Father Vasyl Chepelskyy.*



*(l. to r.): Fathers Frank H. and Gary I.*

# Eparchial Priest Retreat

*Photos by Father Joseph Bertha, PhD*

## Retreat - Continued from page 1.

God’s mercy and wisdom. Father Bertha reflected on each of the four iconographic panels depicting the life of the Patriarch Joseph and his relationship with his brothers, and challenged the priests to consider how this informs, impacts, and helps integrate Christ’s mercy into their life and ministry.

His uplifting and encouraging words - both at the conferences and at the Divine Liturgy - were well received by the clergy, who acknowledged him with a hearty round of applause and the singing of *Many years!* at the conclusion of the retreat. Father Cimbala thanked Father Bertha for his words to the presbyterate. He also acknowledged those who organized the retreat, celebrated the services, and assisted with the cantering responsibilities.

The San Alphonso Chapel was used for the daily services of Morning Prayer, Divine Liturgy, the Service of Holy Anointing, and the Parastas for all departed clergy. A particularly moving event each year is the celebration of the Office of Holy Anointing. At this service, Father Edward Cimbala, Father Joseph Bertha, and Father Edward Higgins administered the sacramental Mystery of Holy Anointing to each priest for the healing of soul and body. As the priests were anointed, the celebrants prayed that all would be spiritually and physically healthy for the great demands of the priestly life.

The facilities of San Alphonso not only provide a place for the divine services to be celebrated in a gracious atmosphere, but also promote camaraderie and fellowship. The tranquility of the ocean breeze, the sounds of the breaking waves, and the solitude of a private boardwalk with gazebo and benches were more than conducive for quiet meditation,



# at 2012 - Photo Highlights

er James Hayer

prayer, and reflection. The priests often took advantage of the scenic solitude to sit quietly at sunrise or sunset gazing upon the majesty of God’s creation. Likewise, the boardwalk also served as a valuable place to walk and chat after meals, in between sessions, or at the end of the day. There is nothing like the seascape to remind us of the beauty and majesty of God’s grandeur as found in creation. Each afternoon, there was free time to relax in the sun, walk on the beach or visit local religious institutions to further one’s retreat from the cares and concerns of parochial life.

The clergy left for home on Thursday morning knowing that what they took home in their hearts would be demonstrated in their celebration of the Holy Mysteries and experienced in their daily ministries with parishioners and neighbors alike!



*The tranquil waters calm the spirit.*



*Father Gregory Hosler chants the Epistle.*



*Father Jack Custer leads the singing.*



*Father Edward Higgins proclaims the Good News.*



*Father Cimbal prays over the priests while Father Bertha and Father Higgins hold the open Book of Holy Gospels.*



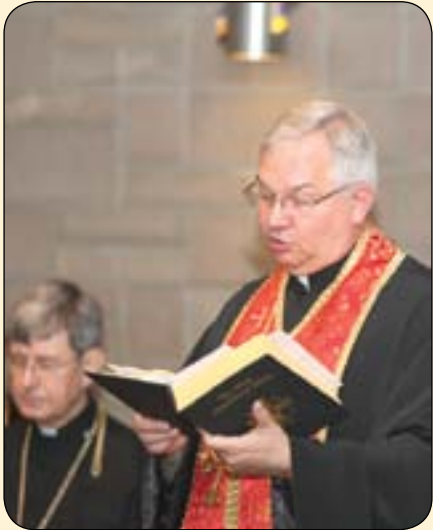
*The priests look over a selection of imported vestments and liturgical items.*



*Father Scott Boghossian leads Morning Prayers.*



*Father Michael Kerestes cantors vespers.*



*Father Gregory Noga chants the Word of God.*



*anincik, Michael Salnicky, Mensinger.*



*(l. to r.): Fathers Joseph Bertha, Edward Cimbal, and Michael Mondik.*



*(l. to r.) Fathers Harry Untereiner, Joseph Bertha, and Leonard Martin, SJ.*



The Order of Divine Services

TYPIKON

For Cantors, Chanters, and Faithful

Arranged by Archpriest David M. Petras, SEOD

<p><b>SUNDAY, NOVEMBER 4</b></p> <p><b>TWENTY-THIRD SUNDAY AFTER PENTECOST. Our Venerable Father Joannicus the Great. The Holy Martyr Nicander, Bishop of Myra. The Priest Hermas.</b></p> <p>Resurrection Tone 6. Epistle, Ephesians 2:4-10; Gospel, Luke 8:41-56.</p> <p><b>MONDAY, NOVEMBER 5</b></p> <p><b>The Holy Martyrs Galaction and Episteme.</b></p> <p>Common for Many Martyrs. Epistle, 1 Thessalonians 2:20-3:8.</p> <p><b>TUESDAY, NOVEMBER 6</b></p> <p><b>Our Father Paul the Confessor, Archbishop of Constantinople.</b></p> <p>Common for Confessor). Epistle, 1 Thessalonians 3:9-13; Luke 12:42-48.</p> <p><b>WEDNESDAY, NOVEMBER 7</b></p> <p><b>The Holy Thirty-Three Martyrs at Melitene. Our Venerable Father Lazarus, the Wonder-Worker, who fasted in the hills of Galilee.</b></p> <p>Commons for Many Martyrs and 8 Venerable. Epistle, 1 Thessalonians 4:1-12; Gospel, Luke 12:48-59.</p> <p><b>THURSDAY, NOVEMBER 8</b></p> <p><b>SYNAXIS OF THE HOLY ARCHANGEL MICHAEL AND ALL ANGELIC POWERS.</b></p> <p>Solemn Holyday. Epistle, Hebrews 2:2-10; Gospel, Luke 10:16-21.</p> <p><b>FRIDAY, NOVEMBER 9</b></p> <p><b>Our Venerable Mother Matrona. The Venerable Theoctista of Lesbos.</b></p> <p>Common for Venerable Women. Epistle, 1 Thessalonians 5:9-13.24-28; Gospel, Luke 13:31-35.</p> <p><b>SATURDAY, NOVEMBER 10</b></p> <p><b>The Holy Apostles Erastus, Olympas and Rhodion and Their Companions</b></p> <p>Common for Apostles. Epistle, 2 Corinthians 11:1-6; Gospel, Luke 9:37-43.</p> <p><b>SUNDAY, NOVEMBER 11</b></p> <p><b>TWENTY-FOURTH SUNDAY AFTER PENTECOST. The Holy Martyrs Menas, Victor and Vincent. The Holy Martyr Stephanis. Our Venerable Father and Confessor Theodore the Studite.</b></p> <p>Resurrection Tone 7. Epistle, Ephesians 2:14-22; Gospel, Luke 10:25-37.</p> <p><b>MONDAY, NOVEMBER 12</b></p> <p><b>Our Venerable Father John the Merciful, Patriarch of Alexandria. Our Venerable Father Nilus. The Holy Martyr Josaphat, Archbishop of Polotsk.</b></p> <p>Commons for Bishop and Venerable. Epistle, 2 Thessalonians 1:1-10; Gospel, Luke 14:1.12-15.</p>	<p><b>TUESDAY, NOVEMBER 13</b></p> <p><b>Our Holy Father John Chrysostom, Archbishop of Constantinople.</b></p> <p>Common for Bishop. Epistle, Hebrews 7:26-8:2; Gospel, John 10:9-16.</p> <p><b>WEDNESDAY, NOVEMBER 14</b></p> <p><b>The Holy and Illustrious Apostle Phillip. Our Holy Father Gregory Palamas, Archbishop of Thessalonica.</b></p> <p>Common for Apostle. Epistle, 1 Corinthians 4:9-16; Gospel, John 1:43-51.</p> <p><b>PHILLIP’S FAST</b></p> <p>According to the forty-day tradition, the Phillip’s Fast in preparation for Christmas begins on this Thursday. The Ruthenian Metropolia has identified this period as a penitential season. This fast may be observed voluntarily, partially or in its entirety.</p> <p><b>THURSDAY, NOVEMBER 15</b></p> <p><b>The Holy Martyrs and Confessors Gurias, Samonas and Habib.</b></p> <p>Common for Many Martyrs. Epistle, 2 Thessalonians 2:13-3:5; Gospel, Luke 16:1-9.</p> <p><b>FRIDAY, NOVEMBER 16</b></p> <p><b>The Holy Apostle and Evangelist Matthew.</b></p> <p>Common for Apostle. Mitigation of the Fast. Epistle, 1 Corinthians 4:9-16; Gospel, Matthew 9:9-13.</p> <p><b>SATURDAY, NOVEMBER 17</b></p> <p><b>Our Holy Father Gregory the Wonder-Worker, Bishop of Neocaesarea. The Passing of the Blessed Martyr Josaphat Kocylovskyj, Bishop of Peremyshal (1947).</b></p> <p>Common for Bishop. Epistle, Galatians 1:3-10; Gospel, Luke 9:57-62.</p> <p><b>SUNDAY, NOVEMBER 18</b></p> <p><b>TWENTY-FIFTH SUNDAY AFTER PENTECOST. The Holy Martyrs Plato and Roman.</b></p> <p>Resurrection Tone 8. Epistle, Ephesians 4:1-6.</p> <p><b>MONDAY, NOVEMBER 19</b></p> <p><b>The Holy Prophet Obadiah. The Holy Martyr Barlaam.</b></p> <p>Commons for Prophet and Martyr. Epistle, 1 Timothy 1:1-7; Gospel, Luke 17:20-25.</p> <p><b>TUESDAY, NOVEMBER 20</b></p> <p><b>Prefestive Day of the Entrance of the Mother of God. Our Venerable Father Gregory the Decapolite. Our Holy Father Proclus, Archbishop of Constantinople. Our Blessed Mother Josaphata Hordashevskia.</b></p> <p>Common for Bishop. Epistle, 1 Timothy 1:8-14; Luke 17:26-37.</p> <p><b>WEDNESDAY, NOVEMBER 21</b></p> <p><b>FEAST OF THE ENTRANCE OF THE MOTHER OF GOD INTO THE TEMPLE.</b></p> <p>Solemn Holyday. Mitigation of the Fast. Epistle, Hebrews 9:1-7; Gospel, Luke 10:38-42; 11:27-28.</p> <p><b>THURSDAY, NOVEMBER 22</b></p> <p><b>Postfestive Day of the Entrance. The Holy Apostle Philemon and His Companions. The Holy Martyrs Cecilia, Valerian, Tiburtius and Maximus.</b></p> <p>Common for Apostle. Epistle, 1 Timothy 3:1-13; Gospel, Luke 18:31-34.</p>	<p><b>THANKSGIVING DAY:</b></p> <p>Mitigation of Fasting. Epistle, 1 Timothy 6:6-11.17-19; Gospel, Luke 12:13-15.22-31 (25th Monday) or Luke 12:42-48 (25th Tuesday).</p> <p><b>FRIDAY, NOVEMBER 23</b></p> <p><b>Postfestive Day of the Entrance. Our Holy Fathers Amphilochius, Bishop of Iconium and Gregory, Bishop of Agrigento.</b></p> <p>Common for Bishops. Epistle, 1 Timothy 3:4-8.16; Gospel, Luke 19:12-28.</p> <p><b>SATURDAY, NOVEMBER 24</b></p> <p><b>Postfestive Day of the Entrance. The Holy Great Martyr Catherine. The Holy Great Martyr Mercury.</b></p> <p>Commons for Woman Martyr and Martyr. Epistle, Galatians 3:8-12; Gospel, Luke 10:19-21.</p> <p><b>SUNDAY, NOVEMBER 25</b></p> <p><b>TWENTY-SIXTH SUNDAY AFTER PENTECOST. Otdaniye (Leave-taking) of the Feast of the Entrance. Our Holy Fathers and Martyrs Clement, Pope of Rome and Peter, Bishop of Alexandria.</b></p> <p>Resurrection Tone 1. Epistle, Ephesians 5:9-19; Gospel, Luke 13:10-17.</p> <p><b>MONDAY, NOVEMBER 26</b></p> <p><b>Our Venerable Father Alypius the Stylite. Commemoration of the Dedication of the Church of the Holy Great Martyr George in Kiev.</b></p> <p>Common for Venerable. Epistle, 1 Timothy 5:1-10; Gospel, Luke 19:37-44.</p> <p><b>TUESDAY, NOVEMBER 27</b></p> <p><b>The Holy Martyr James the Persian. Our Venerable Father Palladius. The Holy Icon of the Mother of God, called “the Sign.”</b></p> <p>Common for Martyr). Epistle, 1 Timothy 5:11-21; Luke 19:45-48.</p> <p><b>WEDNESDAY, NOVEMBER 28</b></p> <p><b>The Holy Venerable Martyr Stephen the Younger. The Holy Martyr Irenarchus.</b></p> <p>Common for Venerable Martyr. Epistle, 1 Timothy 5:22-6:11; Gospel, Luke 20:1-8.</p> <p><b>THURSDAY, NOVEMBER 29</b></p> <p><b>The Holy Martyr Paramon. The Holy Martyr Philemon. Our Venerable Father Acacius, mentioned in The Ladder of Saint John (Climacus).</b></p> <p>Common for Many Martyrs. Epistle, 1 Timothy 6:17-21; Gospel, Luke 20:9-18.</p> <p><b>FRIDAY, NOVEMBER 30</b></p> <p><b>The Holy and Glorious Apostle Andrew the First-called.</b></p> <p>Common for Apostle. Epistle, 1 Corinthians 4:9-16; Gospel, John 1:35-51.</p> <p><b>SATURDAY, DECEMBER 1</b></p> <p><b>The Holy Prophet Nahum.</b></p> <p>Common for Prophet. Epistle, Galatians 5:22-6:2; Gospel, Luke 12:32-40</p> <p><b>SUNDAY, DECEMBER 2</b></p> <p><b>TWENTY-SEVENTH SUNDAY AFTER PENTECOST. The Holy Prophet Habakkuk.</b></p> <p>Resurrection Tone 2. Epistle: Ephesians 6:10-17; Gospel: Luke 18:18-27.</p>
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