



Eastern Catholic Life

"In the beginning was the word ..."

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JANUARY, 2013

The Theophany of Our Lord

By Father Joseph Bertha, PhD

Icons illustrating the Baptism of Our Lord in the River Jordan, which is commemorated on January 6th, depict Our Lord standing in the waters of the Jordan River. These baptismal waters recall the safe crossing of the Red Sea by God's chosen people, and their entrance into the Promised Land forty years later across the Jordan River. Sometimes depicted in the Jordan River are two figures as explained in Psalm 114:4 "The sea beheld and fled; Jordan turned back." The male figure personifies the Jordan River, he has his back turned to Christ, indicating the change of direction taken by the river after the Baptism of Christ. The female figure signifies the sea and refers to the prefiguration of the Mystery (Sacrament) of Baptism by the crossing of the Red Sea by the Jews.

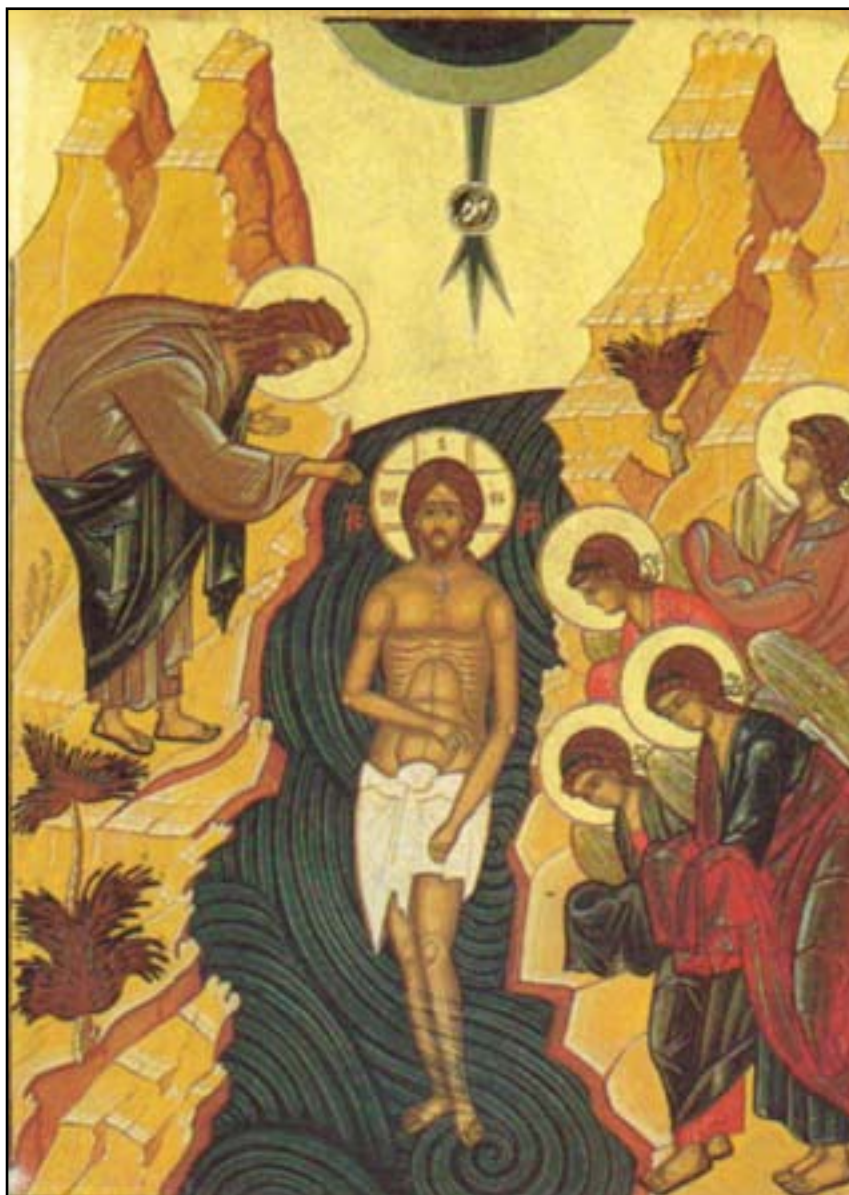
Theophany, which means manifestation of God, is literally depicted as Christ, the Son of God, is in the very center of the icon, being baptized by John the Baptist. The skies of heaven open above and the hand of God the Father extends towards the earth. In a ray of light extending to Christ, a dove signifying the Holy Spirit, is shown. The Holy Trinity is openly revealed to all the earth.

Both Mark and Matthew describe the Baptism of Our Lord as the manifestation of the divinity of Christ, the Son of God, as the Holy Spirit descends as a dove. Then a voice from heaven, the Father, says: "This is My beloved Son. My favor rests on Him." The icon depicts this moment in the baptism event: the manifestation of Christ as the Son of God.

Christ is shown either without clothing, or clothed with a loin cloth. Interestingly, both depictions have profound significance. In the earliest icons of the Theophany Our Lord is depicted in the waters of the Jordan River wearing no clothes. In this manner iconographers depict the humanity of the New Adam indicating how Christ empties Himself of His divinity (kenosis). When Christ is depicted without clothing He represents the verse from Vespers: "He strips himself, who clothes the heavens with clouds."

On the other hand, when Christ wears a loin cloth, it reminds us of

being clothed with the white garment, the *chrisma* after our baptism, which signifies our being clothed with the new garment of Resurrection, after being baptized into His death. After His Baptism Christ is clothed with a cloth, thereby covering the nakedness of Adam, and with him the whole of mankind, in the garment of glory and incorruptibility.



The arrangement of the figure of Christ being baptized and clothed with the garment of salvation also mirrors His depiction on the Cross. Baptism is our death to sin, as we die we go under the water, and rise again to new life in the Resurrection. Christ is shown in the Baptism icon in the same manner: He is depicted as on the Cross, dying to sin, rising to new life in the Resurrection.

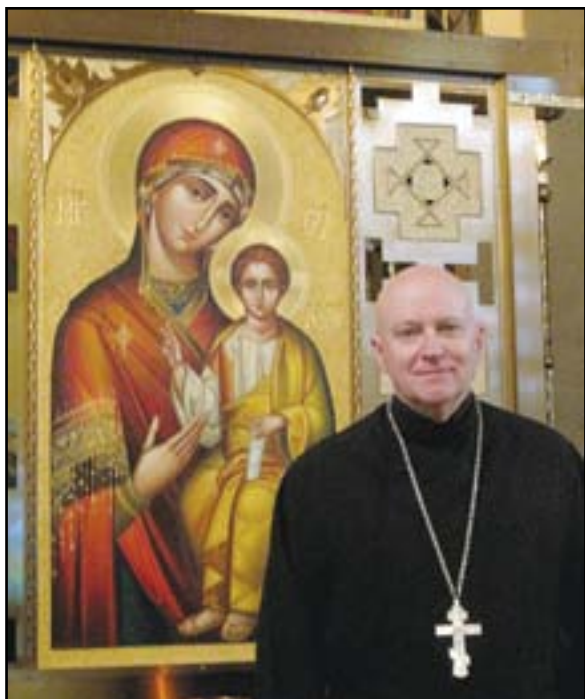
Angels minister to Christ holding cloths for drying and clothing Him. Curiously, in both the gospels of Saint Mark and Saint Matthew angels are not mentioned serving the Lord until after His forty-day period of fasting in the desert, which immediately follows His baptism.

John the Baptist wears a hair shirt stands on the bank of the Jordan River and extends his right hand over the head of Christ. This is the liturgical gesture for the sacrament (Mystery) of Baptism. This is the crowning moment in the life of John the Baptist, to baptize Our Lord; from this time onwards, he fades in importance to allow the Light of the world, Jesus Christ to shine ever so brightly.

Actually, several moments are conflated together in the Theophany icon. Jesus Christ is baptized in the Jordan River, the Holy Trinity is manifest to the world, salvation shines forth from the darkness of this world of sin. This event is aptly summarized in a verse from Great Compline at the Litija: "Today Christ is baptized; He emerges from the waters and uplifts the world with Him. He beholds the opening of the heavens which Adam had closed for himself and his descendants. The Spirit testifies to his divine nature, for He is in accord with his own. A voice is heard from the heavens, giving witness to the One who has descended; for He is the Savior of our souls."

Eparchial Deacons Retreat

Story and Photos on pages 8-9



PITTSBURGH, PA - Metropolitan William, with the consent of Bishop Gerald, Bishop of the Holy Protection of Mary Eparchy of Phoenix, has appointed Very Reverend Kurt Burnette, until now the Pastor of Our Lady of Perpetual Help Parish in Albuquerque, NM, the new Rector of Saints Cyril and Methodius Byzantine Catholic Seminary in Pittsburgh, PA. This is an historical appointment since it is the first time that a priest outside of the Archeparchy of Pittsburgh has been appointed the Rector of the seminary.

Father Kurt was born on November 7, 1955 on the Sculthorpe Royal Air Force Base in Norfolk County, England, the son of Richard and Cynthia Burnette. He was baptized in the Roman Rite Chapel on the military base. Eventually his

parents settled in Houston, Texas where they became founding members of Saint John Chrysostom Byzantine Catholic Parish.

Father Kurt received his elementary and secondary education in Texas. He received a B.A. Degree in Mathematics and Electrical Engineering from Rice University in Houston. He received a Ph.D. degree in Mathematics from the University of Utah in Salt Lake City in 1986. He entered Saints Cyril and Methodius Byzantine Catholic Seminary in Pittsburgh, PA in the Fall of 1985. He was ordained to the Priesthood of Jesus Christ in 1989 for the Holy Protection of Mary Eparchy of Phoenix (formerly the Eparchy of Van Nuys).

After ordination, he was appointed Administrator of Saint Nicholas Church in Fontana, CA and the Byzantine Catholic Mission in Palm Springs, CA. While in Fontana, he was also appointed Assistant Chancellor, Financial Officer, Consultor and Defender of the Bond for the Eparchy. One of his proudest achievements was to be named a Chaplain for the Fontana Police Department. During that time, he also earned a Doctorate in Law at Newport University in Newport Beach, CA, where he also became the Dean of the School of Religion in 1995. He was appointed a Spiritual Director for seminarians of the Roman Catholic Diocese of San Bernardino, CA and taught Mathematics at California State University at San Bernardino and at the University of California at Irvine.

In 1998, Father Kurt was appointed the Administrator of Saint Irene's Byzantine Catholic Church in Portland, OR. While in Portland, he taught Mathematics and Computer Science at the University of Portland. He was also appointed a member of the Advisory Board of Saints Cyril and Methodius Seminary in Pittsburgh.

In 2004, Bishop William Skurla, then Bishop of the Eparchy of Van Nuys, sent him to study Canon Law at the Pontifical Oriental Institute in Rome, Italy where he earned a Licentiate degree in Canon Law in 2007. After returning from Rome, he was appointed the Pastor of Our Lady of Perpetual Help Parish in Albuquerque, NM. He was also appointed Adjutant Judicial Vicar, a member of the College of Consultors and a member of the Pension Committee for the Holy Protection of Mary Eparchy of Phoenix. The Roman Catholic Archdiocese of Santa Fe, NM, the Diocese of Las Vegas, NV and the Diocese of Gallup, NM also appointed him judge and Defender of the Bond for their Tribunals.



+Sister Isidore Maruhnic, OSBM Completes Her Earthly Journey

UNIONTOWN, PA—The heavenly ranks were increased in number on the prefestive day of the Entrance of the Mother of God into the Temple. Early that morning of November 20, 2012, Sister Isidore made her own personal entrance into the eternal temple. As she was very devoted to the Mother of God, it was a fitting day for Sister to complete her earthly journey. The daughter of the late George and Marie (Romanko) Maruhnic, Sister Isidore was born in what was then Czechoslovakia, and given the name Veronica at baptism. She entered the Sisters of Saint Basil from Saint George Byzantine Catholic Church in Linden, NJ on Feb. 15, 1947. Sister Isidore pronounced her First Vows on December 9, 1948 and made her Perpetual Profession on Aug. 28, 1953 in the presence of the late Bishop Daniel Ivancho.

As a Sister of Saint Basil for almost 66 years, Sister Isidore spent about half of that time working in culinary arts in the Monastery, at Saint Basil's Home, at Mount Macrina Manor, or at missions throughout the Byzantine Catholic Metropolitan Province of Pittsburgh. Other years were spent in the ecclesiastical sewing department, lovingly putting to good use her talent in the making of vestments and other ecclesiastical appointments. She eventually

managed this department before ill health required her retirement. Sister's handiwork can be seen in the many churches of our Metropolitan Province, giving evidence of her giftedness and expertise.

One of Sister Isidore's favorite activities during the many years that her ministry placed her at the Mount was her daily walk to the Lourdes Grotto. Often she was accompanied by one her friends among the Sisters, both of whom would be praying the Rosary as they walked along the way. Later in the evening, Sister could be found praying in the Chapel. When she became a resident at Mount Macrina Manor a little over two years ago, the Chapel there was also one of her favorite places to be. Sister was very generous with her time in helping anyone who needed to have some sewing done; her kindness in this will not be forgotten by those who benefited from it. Sister Isidore was a very comfortable person to be with; one always had the sense that she was very much at home wherever she found herself. This quality is surely one that she carried with herself to her heavenly home.

Rather than eulogize the life of Sister Isidore, Father Eugene Yackanich invited those present to join him in a meditation on the fact of death. Among other points he made, Father

Eugene stated, "None of us know when he or she will die. The one who is most healthy among us may go tomorrow; the most infirm may be present for all of our funerals. We don't know." He went on to say that if we did know, for example, that we had a week yet to live, the thought of facing God would cause us, instinctively, to take inventory of our souls, and, whatever we would find lacking by way of virtue, we would certainly seek to supply. "But our Divine Teacher has instructed us to live so every day, with each succeeding day serving to increase our virtues both in quantity and in quality."

Especially during the last years of her life, Sister Isidore was aware that her journey was coming to an end. She bore the discomforts and the pains of her last illness without complaining and with patience, laying up for herself treasures in heaven. She heeded the words of scripture quoted by Father Eugene during his reflection, "Watch, therefore, for you do not know at what hour your Lord is to come." When the Lord did call her, Sister Isidore did not go before the Lord empty-handed but bearing the beautiful virtues of simplicity, a deep faith, a generous spirit and fidelity to her holy vocation.

Sister Isidore was preceded in death by her parents, her brother



Peter and her sister Anne (Staryak). In addition to her Sisters in community, she is survived by her beloved sister Barbara Dellisante and several nieces and nephews. The Parastas Service was celebrated on Friday, November 20 by Father Michael Huszti, Monastery Chaplain. Father Ronald Larko was in attendance. The Funeral Divine Liturgy was celebrated by Father Eugene P. Yackanich on Saturday, November 24 in the Monastery Chapel. Concelebrants were Father Michael Huszti and Father Stephen Wahal. In attendance were Father Jerome Botsko, Father Ronald Larko and Deacon John Hanchin. Interment followed in the Dormition Section of Mount Macrina Cemetery.

May God grant to His handmaiden, Sister Isidore, eternal memory and peaceful repose.

+Sister Alphonsa Danovich, OSBM - Former Superior General - Received into God’s Eternal Embrace



UNIONTOWN, PA – Untimely for those she left behind, but according to God’s good time, Sister Alphonsa Danovich was called home to God in the early hours of Monday, November 26, 2012. She had spent a wonderful week with her sister and brother-in-law, Magdaline and Bill Ostheim, who were celebrating their 60th Wedding Anniversary. Johnstown, PA the place of her birth was destined in God’s plan to be the place from which she entered into new life. The joy which she shared with her family, though dimmed by the sudden turn of events, was to be a precursor of the joy awaiting her when God received her into His eternal embrace.

The youngest daughter of the late John and Julia (Dzmura) Danovich, Sister Alphonsa was christened Catherine at her baptism. She entered the Sisters of Saint Basil from Saint Mary Byzantine Catholic Church in Johnstown, PA, on September 16, 1951. She pronounced her First Vows on April 4, 1954, and made her Final Profession on August 15, 1957 in the presence of the late Archbishop Nicholas T. Elko.

Her 80 years of life, 61 of which she spent as a Sister of Saint Basil, were filled with diverse ministries and rich experiences. From 1954 until 1971 she served as a teacher in the parish schools of the Byzantine Catholic Metropolitan Province of Pittsburgh. It was in the summer of 1971, that her life and ministry as a Basilian Sister took an unexpected turn when she learned that she had been elected as the General Treasurer of the Order with headquarters in Rome, Italy. Neither she nor anyone knew that most of the remain-

ing years of her life would be spent in Rome, first as General Treasurer, then working in the Vatican Office of the Administration of the Patrimony of the Holy See. After serving as a General Councilor, Sister Alphonsa was elected to the position of General Superior in 2001. At the completion of her term of office, she returned to the Monastery in Uniontown. After a sabbatical year, Sister accepted her final call to ministry as the Assistant Finance Officer for the Eparchy of Phoenix in Arizona.

Wherever Sister Alphonsa served, she did so unreservedly; giving herself heart and soul to her work for the Province, for the Order, and for the Church. In fact, in recognition of her service to the Church and the Holy See, she was presented the “Pro Ecclesia et Pontifice” award in 1995 by the late Pope John Paul II. Although she treasured this honor, what she wanted to be remembered most for was her acceptance of the events in her life, for sharing, trusting and loving. She will surely be remembered for this as well as for her generosity, her kindness, her loyalty to and love for her community, her family and her many friends. She was incredibly thoughtful in remembering birthdays, feast days, anniversaries and special events with a card or a phone call. Any and every gift would be acknowledged within a few days in the same manner.

Her many nieces and nephews cherished the times she spent with them and regarded her as the binding force in their extended family. All who worked with her were inspired by her strong faith and by her willingness to be of help to anyone in whatever way she could.

Metropolitan William underscored this in his remarks, noting that all the people whose lives Sister touched would have a different story to tell of her great hospitality. Sister Alphonsa was the “go to person” when anyone needed anything in Rome. Whether it was getting a papal blessing or a ticket to an audience in the Vatican, or being a personal tour guide, she was a valuable resource. So widespread was her influence that if Sister Alphonsa was not able to fulfill a request, she usually knew someone who could, and she would point you in the right direction. While this was true on a practical level, it is also true that Sister Alphonsa, as a woman of faith, was a vital part of the life of the Church, of her family and of her friends, bringing to all a joyful spirit.

Father Wesley Izer in his remarks at the Parastas, noted that while Sister shared the benefits of her experience in Rome, her greater gift was that she helped put things in perspective and gave those with whom she worked the opportunity to laugh a lot. Whether she was “working the room” at the Parish Fish Fry in Phoenix or organizing the files in the Finance Office, she was doing God’s work all the time. Since this is so, we can feel confident that in entering into glory, Sister Alphonsa surely heard the words, “Well done, good and faithful servant . . . Enter into the joy of your Master.”

Sister Alphonsa was preceded in death by her parents, her brother John, her sisters Helen (Kohan) and Anna (Brezovec). In addition to the members of her community, she is survived by her sister Mary Slonka, her sister Magdaline (Bill) Ostheim,

and many devoted nieces, nephews and their families. Relatives and friends were received at the Monastery Chapel on Friday, November 30th. The Parastas Service was celebrated by the Very Rev. Eugene P. Yackanich. Concelebrants were Father Wesley Izer, SDB (with whom Sister worked in her last ministry); Father Joseph Jugan; and Monastery Chaplain, Father Michael Huszti. Sister’s nephew, Deacon James Danovich also concelebrated. In attendance were Archpriest Dennis Bogda, Father Robert Karl, and Father Stephen Wahal. The Funeral Divine Liturgy was celebrated by Metropolitan William on Saturday, December 1st in the Monastery Chapel. Concelebrants were Father Wesley Izer, Father Joseph Kapusnak, Father Carl Spisak, and Monastery Chaplain, Father Michael Huszti, Deacon James Danovich, Deacon Michael Mandelas, with seminarians Michael Bezruchka and Lewis Rabayda assisting. In attendance were: Father Frank Firko, Father Robert Oravetz, Father James Spontak, and Deacon Brian and Janet Escobedo. Interment followed in the Dormition Section of Mount Macrina Cemetery.

May God grant to His handmaiden, Sister Alphonsa, eternal memory and peaceful repose.

Eparchy in Compliance Charter for the Protection of Children and Young People



December 05, 2012

Very Reverend Edward G. Cimbala
Administrator, Eparchy of Passaic for Byzantines
445 Lackawanna Avenue
Woodland Park, NJ 07424

Dear Administrator Cimbala:

Based on the results of our recently performed on-site audit of the Eparchy of Passaic for Byzantines, the Eparchy

has been found to be in compliance with all audited Articles within the Charter for the Protection of Children and Young People for the 2011/2012 audit period.

The conclusions reached as to the compliance of your Eparchy are based upon our inquiry, observation and the review of specifically requested documentation furnished to StoneBridge Business Partners during the course of this audit.

Thank you for your cooperation during this process.

Sincerely,

StoneBridge Business Partners

StoneBridge Business Partners
Rochester, New York

cc: Secretariat of Child and Youth Protection



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

Saint Nicholas Visits Allentown Parish



ALLENTOWN, PA – The students, parents and teachers of Saint Michael Church in Allentown, PA, gathered together on Sunday, December 9th for the annual ECF Breakfast. The families enjoyed a wonderful breakfast served by the hospitality committee lead by Larry Trubilla and Metro Ketz.

Saint Nicholas arrived to the singing of “O Kto kto” and imparted gifts to all the children. Saint Michael Church is served by Father J. Michael Venditti.

Men's Choir Performs in Kingston



The Cantor's Choir of Northeast PA, under the direction of Cantor Andrew Drozdik of Saint Mary Church in Scranton, PA recently performed a Christmas Concert at Saint Mary Church in Kingston, PA where Father Mykhaylo Prodanets is Pastor. The concert was a wonderful preparation for the Christmas season!



Father Len Martin, SJ narrates.



Cantor Andy Drozdik leads the choir.

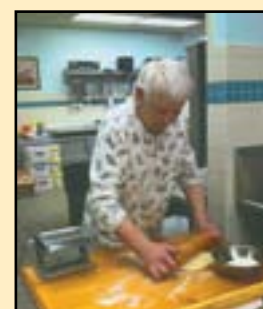
Rahway Slavonic Festival Saturday, February 2, 2013

New Jersey's Largest Slavonic Festival to be held Saturday, February 2nd at Saint Thomas the Byzantine Catholic Church in Rahway. One day only! The fun-filled celebration will include live music, ethnic foods, dancing, a 50/50 raffle also a parish raffle. Sale of religious items and an informative tour of our beautiful church are more highlights of the day.

Always at the heart of this festival is the homemade food prepared by a number of our parishioners. In anticipation of the large number of people who will attend, volunteers will be busily preparing stuffed cabbage, kielbasa, halushki and chicken paprikash. Diners can end their meal with a palachinki, a delicate seasoned crepe.

Those who prefer to take their food home will be able to purchase pirohi, holupki and nut and poppy seed rolls. Father Michael Mondik and his parishioners extend a warm welcome and hope that you will be able to join our celebration.

Saint Thomas the Apostle is located at 1407 Saint Georges Avenue in Rahway. The hours of the festival are Saturday, February 2nd from 3PM to 9PM. If you would like more information about the festival please call 732-382-5300.



Anna Cervenak prepares nut roll.

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UNIONTOWN, PA – “There is cause for rejoicing here.” This sentence in the first letter of Saint Peter to the Christian community aptly describes the celebration of jubilees and anniversaries in the lives of the Sisters of Saint Basil at Uniontown, PA. This year marked the Golden Jubilees of Sister Ruth Plante, OSBM and Sister Elizabeth Jane Tepley, OSBM. Sunday, August 5th, the pre-festive day of the Feast of the Transfiguration, was chosen to mark their anniversary of entrance into the religious life.

Sister Ruth entered the community from Saint John the Baptist Church, now located in Trumbull, CT. Like many of the Sisters, Sister Ruth served as teacher and principal for a number of years. She then served in administration as a Councilor before being elected as Provincial for two terms. In addition to serving on the Provincial Council in the current administration, much of Sister Ruth's energy and ministry is focused on managing the

Religious Gift Shop at the Mount.

Sister Elizabeth Jane came to the community from Saint Mary Church in Trauger, PA. After devoting her energies for over thirty years to teaching, Sister Elizabeth Jane moved on to parish ministry at Saint John the Baptist Church in Uniontown, PA, a ministry which was very special to her. Presently, Sister Elizabeth Jane devotes her time and energy to the Card Shop and Prayer Ministry at the monastery.

The 60th, 70th and 75th Anniversaries of the following Sisters were celebrated on July 24 during Community Days.

Sister Dolores Ann Vanischak and Sister Valeria Evanyo celebrated 60 years as Sisters of Saint Basil. Sister Dolores Ann joined the Community from Saints Peter and Paul Church in Braddock, PA. Since 1984, she has been in charge of the Monastery Library. Sister Dolores Ann also is very active in the Fayette County Chapter of the Multiple Sclerosis Society and has served alternately as the society's president and secretary for many years. Sister Valeria is a former member of Saint John the Baptist Church, Pittsburgh, PA. Following her assignments in teaching, Sister Valeria worked at the Vatican in the Secretariat of State and at the Generalate in Rome. Later, she served in the Eparchy of Parma as secretary to

the late Archbishop Basil Schott. Currently, Sister Valeria serves as receptionist at the Archieparchial Offices in Pittsburgh.

Celebrating their 70th and 75th Anniversaries respectively were Sister Maria Petruska and Sister Martha Dzura. Sister Maria entered the community from Saint Mary Parish in Mahanoy City, PA. Sister Maria taught at the elementary, high school and college levels both within the Pittsburgh Metropolitan Province and abroad in Palestine, Guam, Japan and Tanzania. Upon her return home, she tutored for the Intermediate Unit I Adult Learning Center in Uniontown, PA. Sister Maria presently resides at the monastery. Sister Martha Dzura hails from the Greenfield section of Pittsburgh, PA attending Saint Mary (Nativity) Church before entering the Basilian community. Sister Martha's teaching career spanned more than a half-century. Since she sometimes returned to a school where she had taught previously, Sister Martha often taught the children and/or grandchildren of her earlier students. Presently, she is a resident at Mount Macrina Manor.

Without question, all of these Sisters have lived out and continue to live out their religious commitment with generosity and enthusiasm. We offer to all our warmest congratulations! God grant them many blessed years!



Bishop Šašik and Diane Rabiej Visit Pontifical Mission Societies in New York City

NEW YORK, NY – National Director of the Pontifical Mission Societies, Father Andrew Small, OMI, welcomed Bishop Milan Šašik, C.M. of the Greek Catholic Eparchy of Mukachevo, and Diane Rabiej, Eparchial Secretary of the Byzantine Catholic Eparchy of Passaic, on December 12, 2012.

Accompanying them on their visit was Father Martin Vavrak of Saint Michael Byzantine Catholic Church and Saint Nicholas Byzantine Catholic Church in Perth Amboy, NJ.

On another visit, Diane Rabiej shared her personal experiences and spoke about faith during the Year of Faith. She is featured in an audio clip on *Mission in the Year of Faith - Mission Voices... in the Year of Faith*. You may listen to Diane's audio clip at www.onefamilyinmission.org/index.php?start=3.

The Pontifical Mission Societies is located at 70 West 36th Street, New York, NY. Visit them on the web at onefamilyinmission.org.



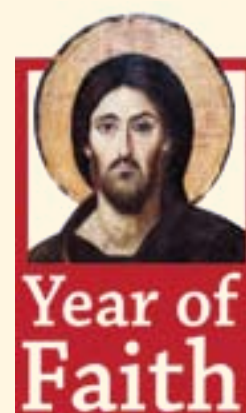
Left to right: Father Martin Vavrak of Perth Amboy, NJ; Diane Rabiej, featured in *Mission Voices...in the Year of Faith*, Father Andrew Small, OMI, National Director; Bishop Milan Šašik, C.M. of the Eparchy of Mukachevo; and Monsignor Robert Fuhrman, Assistant National Director.



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.

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.**

Upcoming Mission locations:

- ~ Saint Ann’s in Harrisburg, PA
February 5th, 6th and 7th
- ~ Jessup and Forest City, PA
March 17th, 18th and 19th

YOUR parish can be NEXT!





History of the Eparchy of Passaic

Preparing for the 50th Anniversary

of the Eparchy of Passaic - November 10, 2013

Part 3 - Joy and Sadness

By Father Jody J. Baran

On March 24, 1916 sadness came upon this newfound peace and unity. Bishop Ortinsky suddenly died from pneumonia. This brought about another decree from Rome. A division was made based on national boundaries. The American Byzantine Church was split into a Carpatho-Rusyn branch and a Ukrainian branch. Both branches were administered, not by a bishop but by a priest-administrator. Father Peter Poniatyshyn was appointed for the Ukrainians



Father Gabriel Martyak

and Father Gabriel Martyak for the Carpatho-Rusyns (Ruthenians). Father Martyak was able to maintain peace and stability during his tenure as Administrator and also brought growth to our Church. During this time, twenty-one parishes and four mission churches were established. The first Byzantine religious order also came to the United States in the persons of Mother M. Macrina and two other sisters from the Order of Saint Basil the Great. On January 19, 1921, these sisters opened their first convent at Holy Ghost Byzantine Catholic Church in Cleveland, OH. In April of 1921, the Novitiate for the Basilian Sisters was opened with the admission of five postulants. In 1923, the Mother House and Novitiate moved into new surroundings in Elmhurst, PA (near Scranton). There the Sisters would take up their new ministry at the

newly-opened Saint Nicholas Orphanage.

A reason for celebration came to the clergy and faithful on March 8, 1924 when the Holy See announced the establishment of two exarchates. Father Basil Takach was to be the Bishop for all the faithful of Carpatho-Rusyn (Ruthenian), Hungarian, Slovak and Croatian descent. Father Constantine Bohachevsky was named bishop for the faithful of Ukrainian descent. Within several weeks of Bishop Takach's arrival in Uniontown, PA, representatives from Saint John the Baptist Byzantine Catholic Church in Homestead/Munhall (a steel town suburb of Pittsburgh) met with the new bishop and offered him land and financial assistance if he would consider establishing his residence and episcopal seat at the parish. This particular parish was very close to the offices of the Greek Catholic Union (the oldest and largest fraternal organization serving Greek Catholics). After prayerful consideration, Bishop Takach accepted this generous and kind offer and designated Saint John the Baptist Church as the official Cathedral parish for the new exarchate.

Bishop Takach then felt it was necessary to conduct a census of all the parishes under his jurisdiction. As a result of the census, the bishop confirmed that the newly-established Pittsburgh Exarchate for Greek Catholics consisted of almost 300,000 faithful, in 155 parishes and mission churches, served by 129 priests. Bishop Takach also felt the urgency in giving our Church the much needed status shared by other progressive nationalities. Thus, he was prompted to establish and confirm many new organizations and activities that would enrich our faithful people both spiritually and in unity. One of the first accomplishments was the creation of an annual pilgrimage in honor of the Mother Of God. The pilgrimage would take place with the help and cooperation of the Sisters of Saint Basil the Great who had established a new Mother House at Mount Saint Macrina in Uniontown, about an hours drive from Pittsburgh.



Bishop Basil Takach

Bishop Takach's administration would not be without some difficulties. In 1929, Rome issued another controversial decree. It was entitled *Cum Data Fuerit*. This particular decree reiterated what had already been stated previously: that the Greek Catholic clergy serving in the United States were to remain celibate. Bishop Takach strongly opposed this new decree and tried very valiantly to have this decision reversed. Having no other recourse, the bishop enforced the decree and ordered his clergy to comply. While most were compliant to this directive, there existed among some clergy and faithful, a growing opposition to the bishop's authority and ability to govern the exarchate. This strife over this issue drew many of the parishes into the conflict resulting in many legal battles over parish properties. It also led to the schism that brought about the creation of an independent Greek Catholic Church. Even though this tumultuous time resulted in these different sad events, Bishop Takach continued to steer the Church into growth and the establishment of new parishes.

(To be continued)

Old Calendar Easter in the Old Country

A Pilgrimage Tour - April 28 - May 10, 2013

Join Father Ed Cimbala and Father Charles Yastishock 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.**



Father Frank Hanincik, Retreat Master, imparts a blessing.

Through the coordinated efforts of Father Ed Cimbala, Eparchial Administrator and Director of Deacon Formation, and the efforts of Deacon Nicholas Daddona, Assistant Director of Deacon Formation, the deacons and deacon candidates of the Eparchy of Passaic journeyed once again to the Pocono Mountains for their annual retreat at Villa of Our Lady Retreat House. Once again, the hospitality of the Bernadine Sisters and the tranquil surroundings of the retreat house was a welcome respite from the fast-paced world, filled with many earthly agendas and distractions. As the attendees arrived, many commented that they needed a break from the daily routines of this world and a time of prayer and spiritual growth to re-ignite their faith. This was precisely the subject of the Retreat Master, Father Frank Hanincik, Pastor of Saint John Byzantine Catholic Church in Trumbull, CT.

Father Frank divided his topic of “Faith”

into five areas: *What is faith; What are the Holy Father’s thoughts on faith; How do we find faith in ministry; Faith as trust in God; and The Theotokos as the example of Faith.* The topic of “faith” is an appropriate one because Pope Benedict has declared a year of faith from October 11, 2012 to November 24, 2013 (Porta Fidei). Moreover, October 11, 2012 is also the 50th anniversary of the Second Vatican Council. Father Frank noted that, during this time, the Pope is encouraging the faithful to increase their faith by studying the documents of Vatican II and the Catechism of the Catholic Church – a comprehensive, basic explanation of our faith. The Holy Father also reminds us that one of the challenges of Vatican II is to be engaged in being part of the “light of the world” and not become isolated or removed from our worldly encounter.

For us as individuals, the door of faith is opened when our heart is open to the grace of God in order to be transformed by faith. Sometimes the door of faith is also opened through occasions of personal suffering. This suffering may be the result of an illness, injury, loss of job or any number of struggles we face in this world. Suffering is the way of the Cross, but it is also the vehicle which allows us to encounter the grace of the Living God. The grace we experience through suffering can lead to the joy we find in being forgiven and in forgiving others.

In the second conference, Father Frank addressed two sides of faith in ministry – our intellectual side and our trust in God side. We are called to be ministers of God’s work and not ministers of our own work. Father Frank reminded the retreatants that Blessed Theresa of Calcutta said that God does not ask us to be successful, he asks us to be faithful. Our trust in God is the key. Jesus said, “Fear is useless, what is needed is trust (in God).” (Luke 8:50)



The Deacons and Candidates at prayer in chapel with Father Ed.



Eparchial Deacons

By Deacon Michael Soroka



Eparchial Deacons and Deacon Candidates on retreat. First row (l. to r.): Very Reverend Edward Cimbala, Eparchial Administrator, Deacon Basil Soroka. Second row (l. to r.): Deacon Michael Soroka, Candidate James Smith, Candidate Carl Krauthauser, Candidate Robert Behrens, and Candidate Edward Quinn. Top row (l. to r.): Deacon Charles Laskowski, candidate Edward Hara, and candidate James Smith.



The Office of Holy Anointing is celebrated.



The Gospel is raised during the Anointing Service.

Deacon Retreat 2012

Michael Opalka



First row (l. to r.): Deacon Steve Russo, Deacon Nicholas Hanincik, Eparchial Administrator, Father Frank Hanincik, Retreat Master, and Michael Opalka, Deacon Edward Frey, Deacon George Tokarcuk, Deacon Candidate Tom Shubek, Deacon Elmer Pekarik, Deacon Candidate William Szewczyk, Deacon Nicholas Sotack, Deacon Candidate Michael Tisma, and Candidate William Hall.



Deacon Nicolas Sotak chants the Word of God at the Divine Liturgy celebrated by Father Frank Hanincik.

A key factor of our faith and trust in God is obedience. Trusting in God will help us to be obedient to the will of God, Father Frank said. Along with obedience, our prayer life is an important factor, he said. Prayer can lead to personal holiness, and setting aside time to pray, especially first thing in the morning, allows us to separate ourselves from the distractions of this world. Prayer is also an opportunity for us to become friends with God. Additionally, prayer helps us surrender to the will of God – an ultimate sign of our faith.

During the retreat, there were several liturgical services along with plenty of time for personal prayer in order to bring everyone into the presence of God. The weekend began with a Moleben on Friday night for the attendees. On Saturday morning a Panachida service remembered the deceased deacons

and their wives of the eparchy. In the afternoon, many of those in attendance took advantage of the opportunity to go to confession and have a personal conference with Father Frank. Father Frank also celebrated the Divine Liturgy on Saturday evening with Deacon Nicholas Sotack concelebrating.

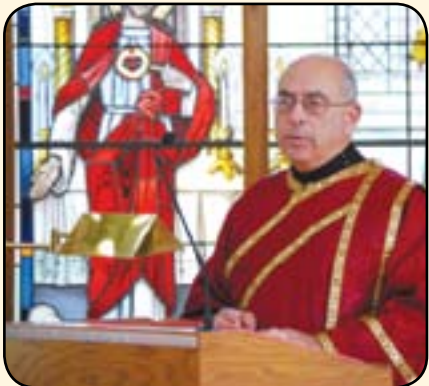
On Sunday, following Morning Prayer, Holy Anointing, and a lovely brunch, the deacons and deacon candidates said farewell to the serene ambiance of the retreat house, the kind Sisters, and to each other. Everyone was inspired by the words of Father Frank and the camaraderie of each other. They departed with the promise of keeping each other in prayer, as well as the remembrance of Father Frank to increase faith through obedience and trust in God.



As the retreatants approach to be anointed.



Father Edward Cimbala, Eparchial Administrator, enjoys a light moment with Deacon Charles Laskowski (left) and Deacon Edward Frey (right).



Deacon Nicholas Dadonna addresses the retreatants.



Father Frank Hanincik
Retreat Master



Approaching for Holy Eucharist.



Deacon Robert Behrens
incenses the chapel.



THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD



The Communion

There is one more act of preparation for Communion which has a deep spiritual meaning. It is not seen by the faithful and, in fact, is less frequently done in Catholic Churches using the Byzantine Liturgy. It is, however, faithfully observed by the Orthodox Churches of the Byzantine tradition. We have already seen how important the breaking of the bread is in the celebration of the Eucharist. It goes back to our Jewish beginnings and represents the truth that we are all partakers of the one Body of our Lord. Saint Paul proclaimed this truth in his first letter to the Corinthians, “The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we partake of the one loaf.” (1 Corinthians 10:16-17) The Liturgy, indeed, was first called the “breaking of the bread. (Acts 2:42)

The priest, therefore, first breaks the bread into four portions and arranges them on the diskos in the form of a cross. This symbolizes that the Liturgy is indeed truly identified with the sacrifice our Lord offered on the Cross. He then unites one of the portions of bread with the wine in the chalice. This symbolizes that the Communion we receive is the living body and blood of our Lord, risen from the dead. He then divides the bread into the number of particles that will be necessary for Communion. This indicates that the whole community is, as Saint Paul observed, one body, united in faith and love, partakers of the one bread. The first breaking into four portions

is called the “melismos,” the second breaking for Communion is called the “comminution.”

The second breaking is now done infrequently in the Byzantine Catholic Church because of the influence of the Latin rite. Originally, both churches consecrated one loaf of bread in the anaphora, blessing it to become truly the Body of the Lord. The Roman Church also originally used leavened bread, but then changed to unleavened bread to symbolize a greater identification of the Divine liturgy with the Passover meal, at which only unleavened bread was eaten. The Byzantine Church continued to use leavened bread, because the Eucharist was usually celebrated outside of the time of Passover, when the more common form of bread was used. The theologies of both Churches proclaim that the crucifixion of Jesus, which is the sacrificial act commemorated in the Eucharist and the reception of Communion, is the Passover, or Pascha, of the Lord.

We share in the death and resurrection of our Lord and are brought to new life. The Roman Church then, and still does, break the central host of unleavened bread into two parts, and a portion of one part is broken off and united to the chalice of wine to represent the Resurrection. The Byzantine Church breaks the one leavened loaf, called the Lamb (ahnec in Slavonic) into four parts and unites one part with the wine in the chalice to manifest the resurrection. The Roman Church then divided the

rest of the host into as many pieces that were needed for Communion. Again, the Byzantines did likewise. In the Middle Ages, the Roman Church simplified the distribution of Communion. The bread was baked into the form of wafers. A large central wafer was used for the ritual breaking of the bread, and smaller wafers were made for Communion to the faithful. That way, only the first part of the fraction, the “melismos,” was retained and the priest simply added as many additional wafers as needed to be consecrated.

The Orthodox Church, though, maintained the tradition of the two-fold breaking. It would have been inconvenient to bake small particles of leavened bread. There was some development, since the original practice was probably to break off portions of the bread to give to the faithful as they approached. Now the bread was divided before Communion and all the necessary particles were placed into the chalice and distributed with a spoon.

The Byzantine Catholic Church in Eastern Europe, on the other hand, some time after entering into union with the Church of Rome, wanted to create a more Catholic identity. While they could not make individual wafers, they did begin preparing particles for Communion before the rite of preparation of the Divine Liturgy. The principle that Communion is to be given from one loaf to represent the unity of the Church was lost. Sometimes, one large loaf was baked, and the Communion and

Lambs (corresponding to the Roman central host) for many Liturgies were pre-cut from it. Sometimes Communion could even be from different loaves. This is the situation that still exists today, and there is a reluctance to return to the more authentic ritual, maybe because it is perceived to be a more difficult practice, and that the individual cutting would add too much time to the Liturgy. This second breaking of the bread, however, is presupposed by the text of the Liturgy, expressing the theological principle that the Lord is present in each and every portion of the consecrated Eucharist, which is proclaimed in the prayer of fraction, “Broken and distributed is the Lamb of God, broken but not divided, ever eaten yet never consumed ...”

This relatively new method of preparing particles appears to be a manifestation of a changing concept of Communion. It is more focused on each individual as our personal reward for our faith in Jesus, rather than incorporation into the community of His Body, the Church. (Ephesians 1:22-23) The complete restoration of the traditional way of preparing the Holy Communion would be a strong witness to our faith that as a community of faith we form the one body of Christ in unity with God and one another.



LETTERS FROM THE EDITOR

Compiled by Father James Hayer, Editor



A Nutty Lesson from a Squirrel

A lady found a baby squirrel and decided to nurse it to maturity before releasing it back to the wild. Sounds like a good plan, right? Her pet dog, Daisy, even accepted the presence of the baby squirrel. Perhaps that was because Daisy was going to have puppies and her motherly instincts kicked in.

The squirrel was resting in a nest in a cage just days before Daisy was due to deliver her puppies. The lady and her husband watched as the dog dragged the squirrel’s cage twice to her own bedside before she gave birth in a charming display of inter-species bonding. Even after the dog gave birth to her puppies, she did not abandon the squirrel.

The squirrel was allowed to nestle with the puppies, sleep with the puppies and even feed with the puppies. The squirrel and the five puppies get

along together as if they were meant to. They even nuzzle nose to nose and take a nap together!

This is not just another charming story. There’s a pretty important lesson to be learned by this: Wouldn’t it be nice if we could all get along like the squirrel and the puppies? So, the moral of the story is this: Keep on loving everyone, *even the squirrelly ones!* ☺

(Many thanks to Sister Regina, OSBM for sharing this story!)

If you have an inspiring story or article you wish to share you may send it to Father James at: “Letters from the Editor” c/o: Saint Mary Church, 695 N. Main St., Wilkes-Barre, PA 18705. or E-Mail him at EasternCatholicLife@verizon.net.



**EPARCHIAL MARRIAGE
JUBILEE CELEBRATIONS**
Susquehanna Valley Syncellate



Mary Choir, together with local cantors from the parishes of the jubilarians.

Following the Divine Liturgy, Father Cimbala expressed his gratitude to the jubilarians for their example of commitment and love. He then blessed the marriage scrolls. Each couple had the opportunity to have an individual photo taken with the Eparchial Administrator as he presented them with their marriage scroll of blessing.

All couples were then invited to be guests of honor at a gala testimonial banquet at Saint Mary's Center. Following the invocation by Father Michael Salnick, Father James Hayer, Syncellus, welcomed the guests and acknowledged the jubilarians by years of marriage. A hearty round of applause was given to all the couples, especially those married the longest – MM George Dahulich of Saints Peter and Paul Church in Endicott, NY; and MM Joseph Putprush of Saint Mary Church in Kingston, PA.

Acknowledgement was given to the dedicated staff and new chef of Saint Mary Center for a delicious meal; to Mary Ann Kolesar for organizational assistance; to the altar servers, and all those who made this day so special. Father Robert Lozinski, CSC, then closed with a prayer and asked God's blessings upon all the jubilarians, as well as everyone present, for a safe journey home and many happy years!



The clergy and servers following the Anniversary Liturgy. (l. to r.): Ronald Sepkoski, Seminarian Lewis Rabayda, Msgr. John Sekellick, Deacon Edward Frey, Father Gary Mensinger, Father Mykhaylo Prodanets, Father Michael Salnick, Father Leonard Martin, Father Edward Cimbala, Father James Hayer, Father Joseph Bertha, Deacon Basil Soroka, Deacon Robert Behrens, and Max Mukergee.

SCRANTON, PA – Byzantine Catholic couples from throughout the Susquehanna Valley Syncellate recently gathered with Very Reverend Edward Cimbala, Eparchial Administrator, and their parish clergy, at Saint Mary Byzantine Catholic Church in Scranton, PA for a celebration of their wedding anniversary. All couples celebrating a marriage milestone (5 years, 10 years, 15 years, etc.) were invited to attend.

The day began with the celebration of the Divine Liturgy of Thanksgiving for the inten-

tions of the jubilarians. Concelebrating with Father Cimbala were Father James Hayer, Syncellus; Msgr. John Sekellick, Protopresbyter; Father Robert Lozinski, CSC; Father Leonard Martin, SJ, Host Pastor; Father Michael Salnick, Protopresbyter; Father Gary Mensinger; Father Joseph Bertha, Father Mykhaylo Prodanets, and Deacon Basil Soroka, Deacon Edward Frey, and Deacon Robert Behrens. Assisting at the Liturgy were Max Mukergee, Ronald Sepkoski, and Seminarian Lewis Rabayda. The liturgical responses were sung by Cantor Andrew Drozdik and the Saint



Father James Hayer distributes the Bread of Life.



Deacon Robert Behrens chants the Word of God as Deacon Edward Frey holds the Gospel.



"Approach with the fear of God and with faith!"



Couples married many years, and couples married a few years all celebrate this day!



MM George Dahulich and MM Joseph Putprush are recognized for their years of marriage!



Father Cimbala blesses the wedding scrolls.



SEASONAL REFLECTIONS

By Msgr. John T. Sekellick, JCL

Favorite Recipes

Recipes of all types appear in the food sections of many newspapers, segments in TV programs and channels specializing in food preparation, in cook books and personal recipes handed down from generation to generation.

An advice columnist once received a complaint from a reader about receiving recipes from a certain friend who never failed to omit one (secret) ingredient or directive that would make an acceptable and even identical item. Without that ingredient the item failed to produce the same delicious result the friend could make, and it would always be a disappointment. The columnist's advice was kindly to explain to her friend how she tried to follow the recipe in every detail without success and hope she would reveal that one secret and necessary ingredient.

As we enter into a new civil year, the following recipe is offered for happiness with the assurance that no secret ingredient has been omitted

(adapted from *Leaves of Gold* by Clyde F. Lytle, editor):

Take twelve, fine, full-grown months, see that these are thoroughly free from all memories of bitterness, rancor, hate and jealousy; cleanse them completely from every clinging spite; pick off all specks of bitterness and pettiness; in short, see that these months are freed from all the past – have them as fresh and as clean as when they first came from the great storehouse of Time.

Cut these months into thirty or thirty-one equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many individuals spoil the lot in his way), but prepare one day at a time, as follows:

Into each day put twelve parts of faith, eleven of patience, ten of courage, nine of work (not to be omitted!), eight of hope, seven of fidelity, six of liberality, five of kindness, four of rest (also never to be omitted), three of prayer, two of medi-

tation and one well-selected resolution. If you have no rightful scruples, put in about a teaspoonful of good spirits, a dash of fun, a pinch of folly, a sprinkling of play and a heaping cupful of good humor.

Pour love into this whole batch generously and mix with vim and vigor. Cook thoroughly in a fervent and consistent heat; garnish with a few smiles and a sprig of joy; then serve with a quietness, unselfishness and cheerfulness, and a Happy New Year is a certainty, day after day.

The secret ingredient? Perseverance! "In doing good, let us not grow tired!" (Ephesians 6:9)



Guest Commentary

“The Catechism of the Catholic Church for Eastern Catholics in the Year of Faith”

By Father G. Scott Boghossian

In his famous 1890 inspirational lecture, *Acres of Diamonds*, the renowned philanthropist Russel H. Conwell tells the story of a wealthy farmer who sells his farm in the quest for diamonds. He wanders all over the world, not finding anything, and eventually discouraged and broke, dies a tragic death. Ironically, the man who purchased the diamond-seeking farmer's property finds diamonds, right in his own back yard. If the farmer had only stayed home, on the farm, he would have found the diamonds he sought. Isn't it true that often we are in possession great treasures and we do not realize it? For Eastern Catholics, such a wealth of faith and inspiration can be found in the *Catechism of the Catholic Church*.

Pope Benedict, in his Apostolic Letter on the Year of Faith entitled *Porta Fidei*, writes:

In order to arrive at a systematic knowledge of the content of the faith, all can find in the Catechism of the Catholic Church a precious and indispensable tool. It is one of the most important fruits of the Second Vatican Council. In the *Apostolic Constitution Fidei Depositum*, signed, not by accident, on the thirtieth anniversary of the opening of the Second Vatican Council, Blessed John Paul II wrote: “this catechism will make a very important contri-

bution to that work of renewing the whole life of the Church ... I declare it to be a valid and legitimate instrument for ecclesial communion and a sure norm for teaching the faith.”

Some make the mistake of thinking that the Catechism of the Catholic Church is intended for the Latin Rite of the Catholic Church. Should the Catechism of the Catholic Church be studied in the Eastern Catholic Churches, including our own Byzantine Catholic Church? If we look closely at the content of the Catechism of the Catholic Church, the answer to this question must be a resounding YES!

In his Encyclical *Orientale Lumen*, Blessed John Paul II states that the “theology of divinization remains one of the achievements particularly dear to Eastern Christian thought.” This Eastern theology of divinization or theosis is prominent in the very first sentence of the Catechism of the Catholic Church, which states “God, infinitely perfect and blessed in Himself, in a plan of sheer goodness freely created man to make him share in His own blessed life.” Later, on the section dealing with the topic of grace, we learn that grace is a participation in the life of God, and the free gift that God makes to us of his own life (see paragraphs 1996-1999).

The Catechism of the Catholic

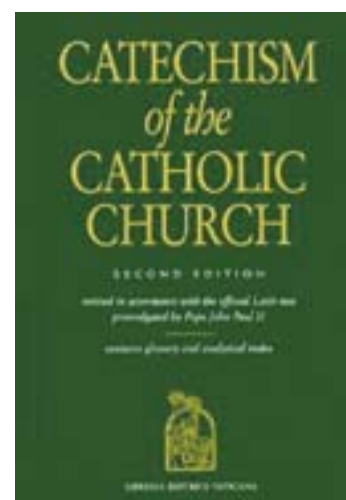
Church refers to our own Byzantine Liturgical texts some nineteen times. The spiritual writers and Holy Fathers of the Christian East are cited frequently as well. Saint Athanasius, Saint Basil the Great, Clement of Alexandria, Saint Cyril of Alexandria, Saint Cyril of Jerusalem, Epiphanius of Salamis, Evagrius Ponticus, Saint Gregory Dialogos (Saint Gregory the Great), Saint Gregory of Nazianzus, Saint Gregory of Nyssa, Saint Ignatius of Antioch, Saint Isaac of Ninevah, John Cassian, Saint John Chrysostom, Saint John Damascene, Saint Maximus the Confessor, Origen, Symeon of Thessalonica, Theophilus of Antioch, and others are quoted, often multiple times. The Catechism of the Catholic Church also cites our own Eastern Code of Canon Law nineteen times, further assuring us that it is an important tool intended for the Eastern Churches as well as the Latin Church.

The administration of the Sacraments or Holy Mysteries in the Byzantine Catholic Church often differs from the Western practice. The Catechism of the Catholic Church points out these differences, describing how the Eastern practice legitimately differs. This can be seen where the Catechism covers the Sacraments of Initiation, (Baptism, Chrismation, and Eucharist), Confession (absolution), Anointing of the sick, Holy Orders (including the ordination of

married men to the priesthood) and Marriage.

On the section on prayer, the Catechism of the Catholic Church specifically mentions the “Jesus Prayer” and says that the invocation of the Holy Name of Jesus is “the simplest way of praying always.” The prayer, “Heavenly King, Comforter” prayed by Byzantine Catholics to invoke the help of the Holy Spirit is printed in its entirety.

Is the Catechism of the Catholic Church intended for Eastern Catholics? Yes it is. Read it during this year of Faith. Use the index and refer to those topics of particular interest to you. Like Russel H. Conwell pointed out in *Acres of Diamonds*, the greatest treasures are often found right in our own back yard!



A Slaughter of the Innocents

A Commentary of the Massacre at Sandy Hook Elementary School

By Father Robert F. Slesinski, Ph.D.



The December 14, 2012, brutal massacre of twenty first-graders and six adults (teachers, the principal, and the school psychologist) at the Sandy Hook Elementary School in Newtown, Connecticut, simply defies the imagination and can only leave us in a state of shock and disbelief. The horribleness of this crime coupled with the matricide and the suicide of the troubled young perpetrator of the carnage, Adam Lanza, obviously beset by his own personal demons, leaves the mind numb and seemingly hopeless in the search for answers as to the “why” of this unrestrained savagery. The human mind, however, being wired, as it were, for a quest for truth can only remain restless in its attempt to make sense out of the “senseless.”

Coming just before Christmas, the tragedy of Newtown can only evoke memories of another horrible massacre, the slaughter of the innocents—all male children two years of age and younger—in Bethlehem ordered by a paranoid King Herod as recounted in Saint Matthew’s Gospel (chapter 2:16–18). Already having executed his own sons Antipater, Alexander, and Aristobulus for having been viewed as threats to his power, Herod could only be alarmed at the thought of there being yet another pretender to his throne in the person of the Babe Jesus, as Pope Benedict rightfully points out in his latest book (2012), *Jesus of Nazareth: The Infancy Narratives* (pp. 108f). Herod’s paranoia is only

coupled with an exalted sense of autonomy that effectively depersonalizes other people, thus rendering them mere objects for his domination, ever subject to his whim of the moment. Something of the same, it can be opined, is at work in other cases of mass murder or in the instances of family murders at the hands of fathers threatened with divorce or jilted boyfriends ever possessive of their exes. By objectifying other persons, we feel empowered to control them, arrogating to ourselves a right no one enjoys.



In the same breath in his book, Pope Benedict underscores an essential feature of human being, namely, that “man is a relational being” (p. 44) that necessarily finds him in sin and thus in need of healing whenever essential relationships with God and other loved ones in our life are disturbed or broken. The coming of the Christ Child in our midst is the beginning of the necessary healing we all need in our lives and accord-

ingly serves as an effective divine antidote to the malaise of isolation that mars so many lives—and surely those of mass murderers.

From time immemorial, humans have agonized over the reality of unjust suffering in this world, but especially over the truly senseless suffering of children brought about by man’s inhumanity to man. The tragedy of Newtown, evocative of so many others—do we all remember that of Tulsa, Oklahoma?—brings to mind the conflict of siblings in Fyodor Dostoevsky’s *The Brothers*

of one tortured child, and so, in defiant resignation, he can only proffer his oft-quoted words: “It’s not God that I don’t accept, Alyosha, I only most respectfully return the ticket [to the world stage] to Him” (Pt II, Bk 5, Ch 4).

For his part, Alyosha can only decry his brother’s “rebellion” against God. He persists in his belief in the Goodness of God as the only true guiding principle in life. To his brother he simply rejoins with a trope resonating a basic truth of Sacred Scripture: “Righteous are You, O Lord, for you have revealed your ways.”

Christian wisdom throughout the ages has always held out a message of hope in face of life’s despairing moments. A staple of the concert circuit during Christmastide, George Frideric Handel’s “Messiah,” only confirms this. Some verses from the libretto of this oratorio are taken directly from the Book of Isaiah. On the one hand, we hear: “For behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to Thy light, and kings to the brightness of thy rising” (Is 60:2–3). And, then, on the other: “For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace” (Is 9:6). May God’s Peace in the Christ Child only resound through the tragedy of Newtown.



Visiting Myrtle Beach this Winter?

Attend Divine Liturgy at Blessed Basil Hopko

Byzantine Catholic Mission!

The Divine Liturgy is celebrated monthly on Saturdays 5:00 PM. For dates and times, call the Parish Office at 843-347-6750. Or, call Don and Jean Wirth at 843-249-9502.

The Basil Hopko Mission is located at 3059 Highway 90, Conway, Myrtle Beach, SC
It is located between Routes 22 and 501 on Highway 90.

Ascension of our Lord
Byzantine Catholic Church

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*Ascension of Our Lord
Byzantine Catholic Church,
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Williamsburg, VA 23185.*

Join us for Coffee and Fellowship following Liturgy!

Questions?
Call:
757-220-8098



Have Chalice, Will Travel

By Father Sal Pignato, Eparchial Vocation Director



The distribution of the Bread of Life.

On October 19, 2012, the Byzantine Catholic Church of Saint Nicholas of Myra in Orlando, Florida was on the road to Palm Bay Florida to celebrate the Divine Liturgy with the faithful of Saint Joseph’s Roman Catholic Church. Because there are some children of the Eastern Tradition who attend the school, the principal thought it would benefit the other children to experience the Liturgy. An invita-

tion was extended by the principal of Saint Joseph’s School during mid-summer. This gave plenty of time for preparation of the children and the parish for this event. This was also a wonderful opportunity to expose others to our Tradition.

Preparation for this Liturgical celebration was well planned. The principal educated the children of the school in the history of the East-

ern Church, Liturgical celebration and showed a video on the Eastern Church and Liturgy to the children. By the time the day came for the celebration, the children were versed in understanding the two lungs of the Church as characterized by Blessed Pope John Paul II.

Going to Saint Joseph’s Church was like moving day. The complete Sanctuary was moved to Palm Bay. After set up, the church looked beautiful with the altar and large icons. Everything was ready for the “Lord to Act” as the Deacon says at Liturgy. Our cantor was in place and our people were in place to sing the Liturgy. Father Heffner, the pastor of Saint Joseph’s Church, concelebrated the Divine Liturgy.

The composition of the congregation, which consisted of about 200 children and some adults, set in place the perfect opportunity to preach on Vocations. The homily centered on *Call of Jesus to Priesthood*, the *Deaconate*, the *Consecrated Life*, *Marriage* and *Single Life*. It was a won-



Father Sal and Father Heffer concelebrate the Divine Liturgy.

derful atmosphere to preach the word of God and encourage ministry in these many young people for the love of God and the spread of the Gospel.

This pilgrimage for the love of God and the Eastern Tradition was an energizing event that brought to those who became missionaries for the day, a sense of satisfaction, pride and missionary spirit. It was following in the footsteps of the Apostles who went from place to place bringing the peace and love of Jesus Christ to others. All of us to traveled back to Orlando after this wonderful experience could truly say: *Glory to Jesus Christ, Glory forever!*



Father Sal incensing the church during the Liturgy



The chanting of the Word of God in the Holy Gospel..



Father Sal preaching on the Prophet Joel.

Is God calling you to serve Him as a priest, deacon, or religious?

You will never know the answer until you ask the question!

Contact Father Sal Pignato, Eparchial Vocation Director
Phone: 407-351-0133
Email: PassaicVocations@bellsouth.net





RESPECT LIFE FORUM

By Mary McCluskey



Annual March for Life in Washington, DC *A Teen's First March*

Eighteen-year-old Erin made her first pilgrimage to Washington earlier this year to attend the March for Life. "It was so exciting to see all the other people there for the same reason. Listening to people tell their personal stories really connected me to what was going on," she said. Erin's experience had a lasting impact and shows that attending the March for Life or a similar local or diocesan/eparchial event can transform young people into powerful pro-life witnesses.

Erin and her classmates traveled as a group, which she felt was important because she could be with her friends. They heard pro-life talks, attended a concert, and marched in the March for Life. "We all went back to school still talking about it and telling others what we saw and heard." The next time she hears about someone facing an unexpected pregnancy, she plans to speak up and share that there are other options besides abortion. Erin also took a stand for life when she voted for the first time in November. "When voting again I would keep my same pro-life stand and I'll try to convince others, too" she added.

For many young people, the March for Life is their first experience learning about abortion. For some, it comes as a shock to realize that the law since 1973 would have allowed them to be aborted. If society didn't care whether they lived or died, and if their survival depended only on how their mom felt about the pregnancy, they may wonder if their life really has inherent value. They need to hear our resounding YES! The memories of their first pro-life event can show them how they can make lasting, valuable contributions to building a culture of life throughout their lives, whether they go on to become parents, youth ministers, teachers, nurses, lawyers, pregnancy care center directors, or to work in any field where they can put their talents to use for life.

As Cardinal DiNardo of Galveston-Houston noted in the 2012 Respect Life Sunday Statement,

"The youth who have come of age since Blessed Pope John Paul II inaugurated World Youth Day not only embrace the cause of life, they are actively involved in promoting life through social media and services to those in need." He named this as a positive sign that gives hope for the pro-life movement.

In January 2013, to help bring the memories of their experience home, pilgrims who attend the National Prayer Vigil for Life, which takes place every year at the Basilica of the National Shrine of the Immaculate Conception in Washington on the eve of the March for Life, will receive a decade rosary with the inscription "PRAY FOR LIFE" as a memento of their pilgrimage to Washington. These rosaries will be blessed by Cardinal O'Malley, chairman of the USCCB Committee on Pro-Life Activities, during the Opening Mass of the all-night prayer vigil.

It is important to encourage young people to attend events where they can learn more about the sanctity of human life and become effective advocates for life. We should support their efforts to attend a pilgrimage to the March for Life in Washington or other local or state pro-life rallies,

prayer events, concerts, walks and marches. One could, for example, sponsor a youth group, help with fundraising activities, be a chaperone or attend a send-off rally or prayer service that makes use of the Order for the Blessing for Pro-Life Pilgrims.

The highlight of Erin's trip was looking up into the stands during the concert and seeing a row of nuns singing along and dancing to the pro-life music. It's countercultural and pretty cool to be a pro-life Catholic! Young people like Erin who want to become effective pro-life witnesses deserve our support, encouragement and prayers.

For more information on local or Washington area pro-life events in January 2013, please visit <http://www.usccb.org/about/pro-life-activities/january-roe-events/>.

[Mary McCluskey is Special Projects Coordinator at the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. To learn more about the bishops' pro-life activities, go to www.usccb.org/prolife.]



2013 March for Life - Washington, DC January 25, 2013 at 12 noon - National Mall at 4th Street Byzantine Catholic Prayer Service - National Basilica - January 24th at 11 PM



Byzantine Catholic Compline for Life -
Thursday, January 24th at 11 PM
in the Crypt Church of the Basilica of the National Shrine
of the Immaculate Conception in Washington, DC.



Celebrant: Metropolitan William. Homilist: Bishop Peter Libasci.
All are welcome and encouraged to attend!

The Order of Divine Services

TYPIKON

For Cantors, Chanters, and Faithful

Arranged by Archpriest David M. Petras, SEOD

TUESDAY, JANUARY 1
CIRCUMCISION OF OUR LORD, GOD AND SAVIOR JESUS CHRIST. OUR HOLY FATHER BASIL THE GREAT, ARCHBISHOP OF CAESAREA IN CAPPADOCIA.
Great Feast. Epistles: Colossians 2:8-12 and Hebrew 7:26-8:2; Gospels: Luke 2:20-21.40-52 and Luke 6:17-23. Civil New Year: To celebrate the New Year, a Moleben of Thanksgiving may be sung.

WEDNESDAY, JANUARY 2
Pre-festive Day of Theophany. Our Holy Father Sylvester, Pope of Rome.
Common for Bishop. James 3:11-4:6; Gospel, Mark 10:11-16.

THURSDAY, JANUARY 3
Pre-festive Day of Theophany. The Holy Prophet Malachi. The Holy Martyr Gordius. Venerable Genevieve of Paris.
Common for Prophet and Martyr. Epistle, James 4:7-5:9; Gospel, Mark 10:17-27.

FRIDAY, JANUARY 4
Pre-festive Day of Theophany. Synaxis of the Holy 70 Apostles. Our Venerable Father Theoclit.
Common for Apostles. Gospel and Epistle, Romans 8:8-14; Luke 10:1-15. Royal hours are celebrated, because the Vigil of Theophany falls on Saturday. There is no strict fast, but some typicons prescribe abstinence from meat.

SATURDAY, JANUARY 5
Vigil of the Theophany. The Holy Martyrs Theopempt and Theona. Our Venerable Mother Syncletica. The Holy Prophet Micah.
Common for Many Martyrs and Venerable Woman. Epistle, 1 Timothy 3:14-4:5; Matthew 3:1-11.
Vespers and Divine Liturgy for Theophany Vigil: Bright vestments are worn. Shortened list of readings: Exodus 15:22-16:1; 2[4] Kings 5:9-14; Isaiah 49:8-15. Epistle, 1 Corinthians 9:19-27; Gospel, Luke 3:1-18. The rest of the Liturgy of Saint Basil is celebrated. Water is consecrated after the Ambon Prayer. Traditionally, water is blessed twice on Theophany. The first blessing after the Vigil Divine Liturgy, or Vespers, was for the Jordan Water that would be kept in the church. The second blessing, after the Divine Liturgy on the day of the feast, was of the local river, or nearby body of water.

SUNDAY, JANUARY 6
THE THEOPHANY OF OUR LORD, GOD AND SAVIOR JESUS CHRIST.
Great Feast. No fasting or abstinence. Epistle, Titus 2:11-14; 3:4-7; Gospel, Matthew 3:13-17. Blessing of water following the Liturgy. **Patronal Note:** In churches dedicated to the Theophany, the Patronal procession may follow after the Divine Liturgy.

MONDAY, JANUARY 7
SYNAXIS OF THE HOLY FORERUNNER, PROPHET AND BAPTIST JOHN.
Common for Baptist. Epistles, Acts 19:1-8; Gospel, John 1:29-34.

TUESDAY, JANUARY 8
Saturday after Theophany. Postfestive Day of Theophany. Our Venerable Father George the Chozebite. Our Venerable Mother Dominica. Our Holy Father and Confessor Emilian.
Common for Venerable and Venerable Woman. Epistle, James 3:1-10; Gospel, Mark 11:11-23.

WEDNESDAY, JANUARY 9
Postfestive Day of Theophany. The Holy Martyr Polyeuct.
Common for Martyr. Epistle, James 3:11-4:6; Gospel, Mark 11:23-26.

THURSDAY, JANUARY 10
Postfestive Day of Theophany. Our Holy Father Gregory of Nyssa. The Venerable Dometian, Bishop of Melitene. Our Venerable Father Marcion, Priest and Treasurer of the Great Church.
Common for Bishop. Epistle, James 4:7-5:9; Gospel, Mark 11:27-33. Patronal note: In churches dedicated to Saint Gregory, the patronal procession may be celebrated.

FRIDAY, JANUARY 11
Postfestive Day of Theophany. Our Venerable Father Theodosius, founder of the Common Life.
Common for Venerable. Epistles, 2 Corinthians 4:6-15; Gospels, Matthew 11:27-30.

SATURDAY, JANUARY 12
Saturday after Thephany. Postfestive Day of Theophany. The Holy Martyr Tatiana.
Common for Woman Martyr. Epistle, Ephesians 6:10-16; Gospel, Matthew 4:1-11.

SUNDAY, JANUARY 13
SUNDAY AFTER THE THEOPHANY. The Holy Martyrs Hermylaus and Stratonicus. Our Venerable Father Hilary, Bishop of Poitiers. The Holy Fathers of Sinai and Raitho are commemorated today because of the leave-taking tomorrow.
Common for Martyrs and Venerable Martyrs. Epistles, Ephesians 4:7-13; Gospel, Matthew 4:12-17.

MONDAY, JANUARY 14
Otdanije(leave-taking) of Theophany. Our Venerable Fathers killed by the Arabs in Sinai and Raitho in 312. Commemoration of the Passing of the holy Equal-to-the-apostles Nina, Enlightener of the Georgians.
Epistle, 1Peter 2:21-3:9; Gospel, Mark 12:13-17.

TUESDAY, JANUARY 15
Our Venerable Fathers Paul of Thebes and John the Hut-dweller.
Common for Venerable. Epistle, 1 Peter 3:10-22; Gospel, Mark 12:18-27.

WEDNESDAY, JANUARY 16
Veneration of the Chains of the Holy, Glorious and Illustrious Apostle Peter.
Common for Apostle. Epistle, Colossians 3:4-11; Gospel, Mark 12:28-37.

THURSDAY, JANUARY 17
Our Venerable Father Anthony the Great.
Common for Venerable. Epistle, Hebrews 13:17-21; Gospel, Luke 6:17-23.

FRIDAY, JANUARY 18
Our Holy Fathers Athanasius and Cyril of Alexandria.
Common for Bishop-Martyrs. Epistle, 2 Peter 1:1-10; Gospel, Mark 13:1-8.

SATURDAY, JANUARY 19
Our Venerable Father Macarius of Egypt.
Common for Venerable Martyrs. Epistle, 2 Timothy 2:11-19; Gospel, Luke 18:2-8.

SUNDAY, JANUARY 20
SUNDAY OF THE PUBLICAN AND THE PHARISEE. Our Venerable and God-bearing Father Euthymius the Great.
Common for Venerable. Epistle, Hebrews 13:17-21; Gospel, Luke 6:17-23.

MONDAY, JANUARY 21
Our Venerable Father Maximus the Confessor. The Holy Martyr Neophyte. The Holy Martyrs Eugene, Candidus, Valerian and Aquila. The Holy Virgin Martyr Agnes of Rome.
Common for Confessor and Many Martyrs. Epistle: 2 Peter 2:9-22; Gospel, Mark 13:9-13.

TUESDAY, JANUARY 22
The Holy Apostle Timothy. The Holy Venerable-Martyr Anastasius the Persian.
Common for Apostle and Venerable Martyr. Epistle, 2 Peter 1:20-2:9; Gospel, Mark 13:9-13.

WEDNESDAY, JANUARY 23
The Holy Martyr Clement, Bishop of Ancyra. The Holy Martyr Agathangel.
Common for Bishop Martyr and Martyr. Epistle, 2 Peter 3:1-18; Gospel, Mark 13:24-31.

THURSDAY, JANUARY 24
Our Venerable Mother Xenia of Rome.
Common for Venerable Woman. Epistle, 1John 1:8-2:6; Gospel, Mark 13:31-14:2.

FRIDAY, JANUARY 25
Our Holy Father Gregory the Theologian, Archbishop of Constantinople.
Common for Bishop. Epistle, 1 Corinthians 12:7-11; Gospel, John 10:9-16.

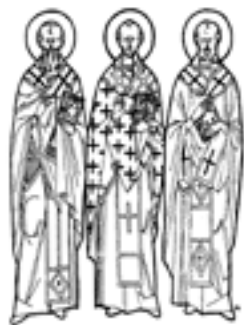
SATURDAY, JANUARY 26
Our Venerable Father Xenophon and His Wife Mary. Our Holy Father Joseph, Archbishop of Thessalonica.
Epistle, James 1:1-18; Gospel, Mark 10:11-16.

SUNDAY, JANUARY 27
SUNDAY OF THE PRODIGAL SON. Translation of the Relics of our Holy Father John Chrysostom.
Common for Bishop. Epistle, 1 Corinthians 6:12-20; Gospel, Luke 5:11-32.

MONDAY, JANUARY 28
Our Venerable Father Ephrem the Syrian, Bishop of Nineveh. Our Venerable Father Isaac the Syrian, Bishop of Nineveh. The Passing of our Venerable Mother Olympia Bida (1952).
Common for Venerable. Epistle, 1 John 2:18-3:10; Gospel, Mark 11:1-11.

TUESDAY, JANUARY 29
Translation of the Relics of the Holy Bishop and Martyr Ignatius of Antioch.
Common for Bishop-Martyr. Epistle, 1 John 3:10-20; Gospel, Mark 14:10-42.

WEDNESDAY, JANUARY 30
FEAST OF THE THREE HOLY BISHOPS: BASIL THE GREAT, GREGORY THE THEOLOGIAN AND JOHN CHRYSOSTOM. The Holy Bishop-Martyr Hippolytus.
Simple Holy day. Epistles, Hebrews 13:7-16; Gospels, Matthew 5:14-19.



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