



# EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

VOL. XLIX, NO. 11

NOVEMBER 2013

## Eparchial Stewardship Appeal 2013

*50 Years an Eparchy*



Transcarpathian Theotokos and Child  
*Patroness of the Eparchy*

In one of the first acts of his new pontificate in 1963, Pope Paul VI issued the Apostolic Constitution *Passaicensis-Pitsburgensis*. The Apostolic Constitution was issued on July 6, the Feast of Saints Cyril and Methodius, Apostles to the Slavs, according to the calendar of the Latin Church. With this Apostolic Constitution, the Holy Father elevated the status of the Exarchate of Pittsburgh to that of an Eparchy, and, at the same time, created the Eparchy of Passaic from the Eparchy of Pittsburgh. The Holy Father defined the territory of the new Eparchy of Passaic to be all the coastal states along the Atlantic Ocean and the eastern counties of Pennsylvania.

The Holy Father also appointed Bishop Stephen Kocisko, Auxiliary Bishop of Pittsburgh, to be the First Bishop of

Passaic. He elevated Saint Michael the Archangel Byzantine Catholic Church in Passaic, NJ to be the Cathedral of the new eparchy. On July 31, 1963 the canonical establishment of the Eparchy of Passaic was celebrated with the Hierarchical Divine Liturgy at the newly-established Cathedral of Saint Michael the Archangel.

For the past 50 years, the Eparchy of Passaic, through the ministry of its bishops, priests, deacons, religious and faithful has faithfully served the spiritual needs of God's people. From youth programs to teen retreats, from the education of seminarians to the formation of deacons, from aid to our sister Churches in Europe to subsidizing parishes here at home, the continued development of the Eparchy of Passaic is made possible by your generous support of the Annual Stewardship Appeal.

As Eparchial Administrator since April 23, 2012, I have seen how your contributions positively impact life and spiritual growth throughout the Eparchy!

Our Stewardship goal for this year is set for \$400,000. We encourage each of you to continue to be generous benefactors in this year's appeal. Please prayerfully consider the amount you are able to pledge. You may also wish to consider an increased gift in honor of the Eparchy's 50th Anniversary.

Please be assured of my prayers. I ask that you keep me, the priests, deacons, religious and faithful of the Eparchy of Passaic in your prayers as well.

Sincerely yours in the service of Christ and His People,

Very Reverend Edward G. Cimbala, D.Min.  
*Administrator of the Eparchy of Passaic*

As Patroness of the Eparchy of Passaic, the Carpatho-Rusyn people have a deep and ever-loving relationship with the Theotokos. This sacred icon, written in Transcarpathia, is part of the Heritage Institute collection.

*"My vision for the future of our diocese is based upon my faith and confidence in God's love for his people, in the intercession of Mary, the Mother of God and the patroness of our diocese, and in the love, dedication and labors of our clergy, religious and faithful."*

+Most Reverend Michael J. Dudick  
Second Bishop of the Eparchy of Passaic

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## BYZANTINE CATHOLIC EPARCHY OF PASSAIC STEWARDSHIP APPEAL

# 2013



Every donor pledging a generous gift of \$250.00 or more will receive a complimentary copy of the commemorative anniversary book:  
*"50 Years an Eparchy: Byzantine Catholic Eparchy of Passaic 1963-2013"*

## A Word of Thanks

### *Danbury Church Fire Contributions*

To the Clergy, Religious and the Faithful of the Eparchy of Passaic,

As you know, Saint Nicholas Byzantine Catholic Church in Danbury, Connecticut suffered a devastating fire on June 29th, the Feast of Saints Peter and Paul, which destroyed the entire church building.

Father John Cigan and the parish family are currently working diligently on the design and reconstruction of the new church building while they continue to celebrate the Divine Liturgy in the catering facility across from the church property. It is fortunate that much of the cost of reconstruction will be covered by insurance, although some things remain irreplaceable.

In prayerful solidarity with the parishioners of Saint Nicholas Church, you – the faithful of the Eparchy of Passaic – responded with admirable and inspiring generosity by contributing to a special collection to assist them during this difficult time. Therefore, I am happy to report that, thanks to your generosity of spirit, we were able to forward over \$51,000.00 to Saint Nicholas Parish. Additionally, many people also responded with prayers and gifts directly to the parish.

I know that Father John and the parish family are extremely grateful for your kindness. More importantly, they appreciate the countless prayers that have been offered, as well as the many words of encouragement they have received over the past few months.

I encourage you to continue to pray for Father John and the parish family of Saint Nicholas Church, as I am sure that you know the edifying power of prayer. And, please be assured of my continued prayers for you. As Saint Paul wrote to his friend Philemon, "I always thank my God as I remember you in my prayers" (Philemon 1:4) and I ask a kind remembrance in yours.

Sincerely yours in the service of Christ and His people,

Very Rev. Edward G. Cimbala, D.Min.  
Administrator of the Eparchy of Passaic



***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, 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**

50


YEARS AN  
EPARCHY

Byzantine Catholic  
Eparchy of Passaic



STEWARDSHIP  
APPEAL  
2013

One generation praises your deeds  
to the next and proclaims your  
mighty works!  
-Psalm 145:4



**BYZANTINE CATHOLIC EPARCHY OF PASSAIC**  
STEWARDSHIP APPEAL 2013

*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 "Eparchy of Passaic" - Thank you!

Pledge Amount: \$ \_\_\_\_\_

Enclosed Payment: \$ \_\_\_\_\_

Pledge Balance: \$ \_\_\_\_\_

PLEASE COMPLETE & RETURN TO YOUR PARISH BY DEC. 31

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

Parish: \_\_\_\_\_

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.

*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.*



# PEOPLE YOU KNOW

## AROUND THE EPARCHY



### EPIPHANY CHURCH - ANNANDALE, VA

CATHOLIC RADIO HAS AN EPIPHANY!



Prinzivalli, General Manager of WMET-1160AM, the Catholic radio station serving the Washington, DC area that the station would be promoting some of Epiphany's future activities to their listeners. This would expand the reach of the Byzantine Catholic Church in Washington to a much wider audience.

In gratitude, Father John Basarab, Pastor of Epiphany Church, recently presented Mr. Prinzivalli with a Certificate of Appreciation from the Epiphany Men's Club.

The Men's Club of Epiphany of Our Lord Byzantine Catholic Church in Annandale, VA, recently heard from Steve

### SAINTS CYRIL AND METHODIUS CHURCH

### FORT PIERCE, FL - OLDEST PARISHIONER BLESSED

Saints Cyril and Methodius Byzantine Catholic Church in Fort Pierce, FL recently celebrated a joyful milestone for its oldest parishioner, Martha Bombuscar. Martha celebrated her 100th birthday on August 28th, when a parish celebration was held for her.

Following the Divine Liturgy on Sunday, September 1st, she received a Papal Blessing from her pastor, Father Michael Sopoliga. Upon receiving the Papal Blessing, Martha kissed it and began to cry.

May God grant her many blessed years!



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PS Form 3526, September 2007 (Page 2 of 3)			



# History of the Eparchy of Passaic

*Preparing for the 50th Anniversary  
of the Eparchy of Passaic - November 10, 2013*

**50**  
YEARS AN  
EPARCHY  
Byzantine Catholic  
Eparchy of Passaic



## Part 13 - The Torch is Passed

*The Appointment of Bishop Andrew Pataki*

By Father Jody J. Baran

### *The Carpathian Village*

Along with a pavillion and cabins, a Shrine Altar area was also constructed at the Carpathian Village in order to accommodate liturgical celebrations. The Shrine would be dedicated to Saint Nicholas of Myra, the special patron of all Byzantine Catholics in the United States. To accommodate everyone, rest rooms were constructed along with a dormitory equipped with bunk beds for twenty-four adults or forty children. There is a common room with a widescreen TV and VCR-DVD. There is also a full kitchen there. An amphitheatre was built for there to be shows and music to be performed by those who are talented and as a means of education and entertainment. For individuals and families who would come, six cabins with air conditioning/electric heat, a bedroom with a full-size bed, a small bathroom, and a small kitchen area were constructed. Even to make it more accessible an area was provided for people to bring campers and motor homes if they so desired. Bishop Michael wanted this to be a welcome place for all to come to recharge their spiritual batteries and overall equilibrium.

After all of this physical construction was established and completed, it was time to assign a



spiritual Father and Administrator to the Carpathian Village. The first to hold this post, was Father Paul Tigyer. Father Paul was a wise choice. He was a man truly immersed in the spiritual life and also a hard worker. Father Paul was given another task which was to have a hand in the Formation of our future priests. Bishop felt that his seminarians could benefit both physically and spiritually during their summer breaks. Your humble servant who is sharing this historical journey, as well as my classmates, were among the first seminarians to benefit from the Carpathian Village. Along with the manual labor that was necessary in developing Carpathian Village, the seminarians were able to draw from the spiritual font as well. Father Paul gave classes in chant, Church Slavonic and spiritual direction. He celebrated the Divine Liturgy and other services for the edification of these future priests.

Among these spiritual duties Father Paul also led retreats and opportunities for spiritual growth for the many Faithful who came to this special place. There were also other aspects of Carpathian Village. There were recreational things to do as well as spiritual. People could come and make use of the bocce ball court, and trails through the woods, along with many different attractions throughout the beautiful Pocono Mountains.

With all of this, Bishop Michael saw an opportunity to show his concern not only for adults but for the youth of our Eparchy. In the last article we saw Bishop always handing out gift to the children who came for the pilgrimage. He took one step further by developing several camps for the children. He set up an Altar Server Camp so that the servers from all over the Eparchy could come and learn how to be better Altar Servers and better people. They were given direction in how to serve at the Altar, how to add to the solemnity and beauty of our Divine Liturgy. They would take part in the services and liturgies provided by the clergy and seminarians of our Eparchy. There would be periods of recreation and even time to take in a ballgame or two.

The other Camp was actually divided into two sessions. These became the Youth Camps and allowed youth from all over the Eparchy an opportunity to grow spiritually and to learn more about their faith and also to have a chance to meet new friends and develop into a true Eparchial Family.

Today Father Michael Salnicki is in charge of Carpathian Village. Being a student of Father Paul himself, Father Michael continues this important work for our Eparchy. He is a spiritual and hard-working priest. I encourage you to go and experience for yourself this wonderful place in the Poconos. It stands as a beacon of hope and renewal in the natural setting of God's creation. I guarantee you, too, will return renewed in both spirit and body. We continue to reap the benefits and will do so for many years to come. A debt of gratitude is owed to Bishop for his labors in the Vineyard of Jesus Christ and for furthering God's Kingdom especially in the Eparchy of Passaic. Thank you Bishop for all that you have accomplished.

### *The Torch is Passed but the Legacy Lives On*

In 1995, at the age of 79, Bishop Michael was informed by the Holy See in Rome that his resignation as Second Bishop of Passaic had been accepted. On November 21, 1995, the Most Reverend Andrew Pataki, JCL, DD, who had been the Second Bishop of the Parma Eparchy, was appointed to succeed Bishop Michael and became the

*Continued on next page*



The faithful and friends of the  
Byzantine Catholic Eparchy of Passaic  
are cordially invited to attend the

## 50<sup>th</sup> Anniversary Celebration

of the canonical establishment of the  
Eparchy of Passaic  
on

Sunday, November 10, 2013

3:00 PM

The Hierarchical Divine Liturgy  
Cathedral of Saint Michael the Archangel  
96 First Street, Passaic, New Jersey

5:30 PM

Dinner Reception at The Brownstone  
351 West Broadway, Paterson, New Jersey  
*Dinner by Reservations Only*





## Eparchial History

*Continued from previous page*

Third Bishop of our Eparchy. He was enthroned at the Cathedral of Saint Michael the Archangel in Passaic on February 8, 1996.

Bishop Andrew was born on August 30, 1927 in Palmerton, Pennsylvania, to the late Ignatius and Sophie (Dejak) Pataki. As a youth, he attended the public schools in Palmerton and graduated from Central Catholic High School in Allentown, PA. After graduation, he enrolled in Saint Vincent's College, Latrobe, PA and, in 1944, he began his studies for the priesthood. He graduated from Saint Procopius College Seminary in Lisle, IL with a Bachelor of Arts Degree in Philosophy in 1948. He completed his theological studies at our own Byzantine Catholic Seminary in Pittsburgh, PA. The Most Reverend Daniel Ivancho, DD, then Exarch of Pittsburgh, ordained Father Andrew Pataki to the Priesthood of Jesus Christ in the Seminary Chapel on February 24, 1952.

The newly-ordained priest was assigned to Saints Peter and Paul Church in Braddock, PA; Saint Pius X Church, Pittsburgh; Saints Peter and Paul Church, Endicott, NY; and Saint Nicholas Church in Lorain, OH. He spent eight years in Lorain and accomplished a major building project - a parochial school and convent. He was later appointed Pastor of Saint John Chrysostom Church in Pittsburgh, PA. From Pittsburgh, he was sent to Rome, to pursue graduate studies in Canon Law and received Bachelor and Licentiate Degrees from the Pontifical Institute for Oriental Studies. Upon returning to the United States after his studies, it had been decided that he assume the duties of Rector of the Byzantine Catholic Seminary of Saints Cyril and Methodius in Pittsburgh, PA. Along with his administrative duties at the Seminary, he also taught courses in Pastoral Theology, Canon Law, Byzantine Chant and the Ruthenian Language.

Pope Paul VI honored the then Father Pataki with the title of *Monsignor* and the rank of Prelate of Honor, and appointed him to the Pontifical Commission for the Revision of the Eastern Code of Canon Law in 1974. Five years later he was appointed the Pastor of Saint Mary Church

in Weirton, WV as well as his Archeparchial duties as Defender of the Bond on the Matrimonial Tribunal, Director of the Society of the Sacred Heart, Chairman of the Liturgical Commission, Vice-Chancellor, Chancellor and Consultor.

In June of 1983, Monsignor Pataki was named as the second Auxiliary Bishop of Passaic by the Blessed Pope John Paul II. At this point, I would like to mention in our fifty years of history in the Eparchy of Passaic we have had three Auxiliary (Assistant) Bishops. The first was The Most Reverend Thomas V. Dolinay, DD, who became the First Bishop of the Van Nuys Eparchy (now the Eparchy of Phoenix) and the Second Metropolitan Archbishop of Pittsburgh; Bishop Andrew was our second Auxiliary Bishop; and Bishop George Kuzma, became our third Auxiliary Bishop and, later, became the Second Bishop of Van Nuys.



*Episcopal Ordination in 1983  
with Bishop Michael (left) and  
Bishop (later, Cardinal) O'Connor (right).*

In 1984, upon the death of the Most Reverend Emil Mihalik, DD, the First Bishop of the Parma Eparchy, Bishop Andrew was appointed the Second Bishop of Parma, OH. During his 11-year service in Parma, he restructured the administrative boundaries of the Eparchy. He established three Syncellates (Episcopal Vicariates) and appointed three Syncellae (Episcopal Vicars) to head up these regions, and then promulgated a more standardized form of the Divine Liturgy of Saint John Chrysostom, the Divine Liturgy of Saint Basil, and the Liturgy of the Presanctified Gifts. He also set up an Eparchial Assembly and Presbyteral Council and other structure to benefit the Eparchy.

Upon his appointment as Third Bishop of Passaic, Bishop Andrew developed a new governing structure and restructured the Eparchy into six Syncellates with six new Syncellae (Episcopal Vicars), each with the authority to grant dispensations and permissions. Again, he promulgated a standardized form of the Divine Liturgy, the Presanctified Liturgy and the Sacramental Mysteries of Initiation. He also reinstituted that the three Sacraments (Mysteries) of Initiation (Baptism, Chrismation and Eucharist) be administered together for new recipients (adult or infant) into the Byzantine Catholic Church. In addition to this, he also established a Deacon Formation Program; reintroduced the practice of priests wearing pectoral crosses; and introduced six regional syncellate Wedding Jubilee celebrations in the Eparchy instead of one centrally located celebration. At the same time, he extended the wedding jubilee invitations from once every 25 years to once every five years.

His brother bishops of the Metropolitan Church named Bishop Andrew as the Episcopal Chair of the Inter-Eparchial Canon Law Commission which helped in the formation of the Particular Law for our Metropolitan Church. This Particular Law was put into action in October of 1999. In 2001, with the unexpected death of our Metropolitan Judson Procyk, Bishop Andrew, being the senior bishop of our Metropolitan Church, became the Administrator of the Metropolia, overseeing the Province until the new Metropolitan was chosen. This would be the Most Reverend Basil M. Schott, OFM, DD, who was, at the time, the Third Bishop of Parma. At the age of 80, in 2007, Bishop Andrew submitted his petition for retirement, which was granted by Pope Benedict XVI.

In his retirement years, Bishop Andrew still maintained an active ministry. He served at Saint George parish in Linden, NJ and was the Administrator of Saint Nicholas in Perth Amboy, until his untimely death on December 8, 2011, as a result of injuries sustained in a motor vehicle accident.

Bishop Andrew was left a strong legacy by Bishop Michael. He built upon it faithfully, thus strengthening and enabling our Eparchy to continue for a long time to come.

*(To be continued)*



The bishops of the Eastern Catholic Churches of the U.S.A. and Canada recently announced that an "Encounter of the Eastern Catholic Churches – Together in Christ" will be held from January 31 to February 2, 2014 at the Renaissance Hotel, Orlando, FL.

The concept of the "Encounter" began in 1999 in Boston, MA with the approval and encouragement of the Holy See of Rome. A subsequent gathering was held in Chicago in 2006 with representation of the Vatican

Congregation of the Oriental Congregation in the person of Cardinal Daoud, then Prefect of the Congregation.

Owing to the success of these two Encounters, the Bishops took the unusual step of conducting the *Encounter 2012* in Cleveland, OH; Hillsborough, NJ and El Segundo, CA. That event, which was really one event in three locations, won the admiration of the faithful of the Eastern Catholic Churches, who expressed the desire

for more events of this kind; hence the announcement of this latest Encounter under the spiritual guidance of Bishop Nicholas J. Samra of the Eparchy (Diocese) of Newton, MA.

Bishop Samra is the vice-president of the Eastern Catholic Associates, as the organization of the Bishops is collectively known, and the Eastern Catholic Conference of Eparchial (diocesan) Directors of Religious Education which is under the aegis of the ECA.

## Encounter 2014

*Encounter of the Eastern Catholic Churches  
Together in Christ, Orlando, FL*

**January 31-February 2, 2014**



# Road Trip! Wyoming Valley Parishes

## Visit Hidden Gems Exhibit



On Thursday, June 27, 2013, forty enthusiastic patrons of the arts from the five Byzantine Catholic Parishes of the Greater Wyoming Valley of Northeast PA gathered at Saint Mary Church in Wilkes-Barre for a bus trip to see the special exhibit, “Hidden Gems - Art of the Transcarpathian School and Treasures of the Eastern Church.”

The special exhibit ran for a limited time throughout the summer months at the Eparchial Heritage Gallery in Woodland Park, NJ. The exhibit was part of the Eparchy’s 50th anniversary celebration.

Most of the exhibition focused on the Eparchy’s collection of paintings from artists of the Transcarpathian School, especially Josif Bokšaj and Adalbert Erdelyi. Also included in the exhibit were examples of the Eparchy’s collection of re-



ligious decorative arts, including fine iconography and liturgical accessories from Russia and Greece.

On hand at the exhibit was Maureen French of the Eparchial Chancery staff who noted the museum highlights to the guests. Following guided tour of the exhibit, complete with many questions, much

admiration, and quite a few photographs, the art patrons gathered up their box lunch, boarded the bus and headed for the next stop in their destination - the Crossings Outlets in Tannersville, followed by dinner at Mount Airy Casino Resort in Mount Pocono, PA.

Among those attending the Heritage Tour included Sister Theodosia, Sister Regina, Deacon Basil Soroka, and Father James Hayer. The tour was also part of the special pre-anniversary activities hosted by Saint Mary Church in Wilkes-Barre in anticipation of their 125th Anniversary.

The Wyoming Valley Parishes are served by Father James Hayer, Father Mykahylo Prodanets, Father Gary Mensinger, Deacon Basil Soroka, Deacon Edward Frey, Deacon Lawrence Worlinsky, with the ministry of Sister Theodosia Alishofski, OSBM and Sister Regina Adams, OSBM.







*This reflection was presented on July 28, 2013 at the closing of the "Hidden Gems" Exhibit at the Episcopal Gallery in Woodland Park, NJ. The formal title was, "Sunday Afternoon Reflections with Mother Marija: The Life and Times of Bishop Dudick."*

## Introduction

Recalling, recounting, reminiscing about Bishop Michael is one of our community's favorite pastimes, keeping alive precious memories of years we shared with this wonderful human being, and true Servant of God. Bishop Michael was first and foremost a man of faith. All that he did was for the good of the Church - of his beloved Byzantine Church in the Eparchy of Passaic. The founding of our Monastery by Bishop Michael enabled us to pray for his people. This demonstrated to us his fine qualities of faith in prayer, and desire for the well-being of his flock.

The gathering last Thursday (July 25) was a testimony to Bishop Michael's work of decades-preserving the heritage of his Ruthenian people, as captured in art by outstanding artists of his family's homeland - Transcarpathia. By nature, Bishop Michael was generous, he was a "giver." It has been said that "greatness is achieved by those who put themselves at the service of a cause greater than themselves." Bishop Michael did this by collecting, over a lifetime, "Hidden Gems" once again available for admiration, inspiration and profit. For all who remember Bishop Michael, June 6th was a day of joy, and of restoration. All of us felt Bishop Michael's kindly presence. All of us are grateful to Father Edward Cimbala, Administrator of the Eparchy of Passaic, and the Chancery staff who made the lovely afternoon possible.

The above "introduction" was written to thank Father Ed and his colleagues for that memorable afternoon, June 6, 2013. Responding now to a request for a fuller account, I begin with others whom we met through, or were sent to us by Bishop Michael, particularly the Byzantine Franciscans whose presence is deeply woven into our story of 37 years. First, there was a young Father Basil Schott, later to be Metropolitan Archbishop Basil Schott; then, there was a very young William Skurla, [even before he was "Father"];



# REMEMBERING BISHOP



*A REFLECTION GIVEN BY MOTHER MARIJA  
OF HOLY ANNUNCIATION MONASTERY*

Father Anthony Skurla, Provincial-Custodian and the Sybertsville Community, who became a first community to us. My long-term memory recalls the Chancery staff who surrounded and assisted Bishop Michael - Msgr. Dzurisin, whose investment skill benefited us greatly - together with Msgr. Misulich, Msgr. Senetsky, and Msgr. Moneta. Three Auxiliary Bishops: Bishop Thomas Dolinay, Bishop Andrew Pataki and Bishop George Kuzma served the Divine Liturgy for us. The Basilian Nuns became our friends very early on - especially, Sister Helen Schott, Mother Christopher, and Sister Miriam.

*Bishop Michael -  
a man, a memory, a gift, our Bishop,  
our temporal founder, our Father, our  
chaplain, our blessing.*



## Early years

*When did we first meet Bishop Michael Dudick? What was the occasion?* On Sept 20, 1974 Bishop Michael came to our Monastery in Elysburg, PA in reply to my letter to discuss the possibility of a Byzantine Monastery of Carmelite Nuns. Did the Eastern Church, the Ruthenian Eparchy of Passaic need or want the monastery that we felt God was calling us to found? Only the Bishop was competent to answer that question. Father Walter Ciszek had advised me to write to Bishop Michael Dudick, and include his name as a recommendation/reference. Bishop's reply was immediate, suggesting we meet with him in two weeks, on September 20th. I can still see him - so unassuming, offering us *Lifesavers* candy (because he needed one) and telling us that for 10 years he had wanted a community of contemplative nuns to pray for his Eparchy. He told us that would help us.

Bishop Michael's own goodness was probably what enabled him to trust others - like us, complete strangers, save for Father Ciszek's recommendation. He certainly had deep faith and reliance on Divine assistance to realize a project, if it was God's will. On the human level he was

shrewd. I marveled at what I call his "Bishop Dudick tactic" - to overcome opposition by kindness and a thoughtful gift! He was respectful to include all participants, and it seemed the



opposition got extra care. Bishop Michael was church-oriented, and had much experience - so his unusual intelligence made him conversant with canonical procedures. He enlisted the proper and qualified personnel. It seemed to me, with regards to our foundation, that his entire area of activity had a supernatural aura - he was optimistic of the outcome; a good work, faith-inspired, accompanied by prayer to God our Lord and the Theotokos to help us. Once undertaken, he was tireless in sustaining communication - with higher superiors, possible candidates; enlisting religious advisors for us; maintaining a positive attitude. At one point when the outcome was uncertain, seemingly impossible, he was looking at all workable alternatives; always respecting our understanding of our vocation, which was for us, the essential thing; not flinching from expenditure of sums and his own time and strength. Each of these phrases is a possible heading for an event that I recall very clearly.



Bishop Michael could be counted on for understanding, readiness to assist and for even the little things. He never failed us - and in even little matters he was constant. Little matters: he visited us every 2 weeks from 1977 until his mother's death. Every year he came for Divine Liturgy and had dinner with the community on Easter Monday and December 26th. At Easter, he came with a huge chocolate bunny, ordered



# BISHOP MICHAEL DUDICK

MOTHER MARIJA

MONASTERY, SUGARLOAF, PA



## HIDDEN Gems

*Art of the Transcarpathian School of Treasures of the Eastern Church*

early in Great Lent and we always took a Community photo with him and the bunny. He loved ice cream and also buttermilk. Once the saleswoman at Pecora's Dairy asked us the name of the lovely priest "who brings you ice cream and buttermilk?"

Bishop wanted to secure the canonical erection of our Monastery. This meant work for him. Because of health concerns, the Carmelite Chapter elected a new Superior General and this was [to us] sudden and unexpected. The consent of the new Father General was required for our getting canonical erection. Bishop Dolinay told me that Bishop Dudick went to Florence, Italy (the place of the General Chapter) with translators requesting the new General's support. Father Felipe immediately agreed. When the Rescript did come in 1980 it was "given as a mark of the special esteem of this Sacred [Oriental] Congregation for Most Reverend Michael Dudick." That a new monastery with only three nuns of solemn profession was given canonical erection and permission to accept and profess candidates, was indeed a mark of special esteem.



choose to be happy."

One time, when I knew he had a cross, a particular suffering, he said: "we must accept all the good Lord sends and work our way to



Heaven." He loved the Divine Liturgy and came daily to Vespers as well as to celebrate the Divine Liturgy. Returning after months of hospitalization and rehab following a hip replacement and heart attack, he was very frail and a bit shaky. He needed a wheelchair. It was Thursday in Holy Week, but he remembered all parts of the Divine Liturgy, and his voice grew stronger as the Liturgy progressed. With tears in his eyes (his drew ours) he said: "I did it! I can still celebrate. I don't have to retire." Later, he frequently remarked – "The Liturgy is something to live for."



Bishop Michael was a writer and he kept all his homilies of past years in good order. Every Sunday and Feast Day he was prepared for a sermon. He had re-read and updated the each one he would use. In later years, he requested an enlarged copy for easier reading.

And Christmas! I think it was, in part, his love for beauty and art, but whatever the reason, his decorations were up in very early December! Only with the approach of Lent could we persuade him to let us remove them. For years he and his brother-in-law, Vincent, unpacked and decorated the Christmas tree and decorated every room and window of his residence. Bishop Michael was also a bargainer - he prided himself on a good deal - even in our gift shop! He was a

measured man and made a daily purchase - even though the items were all there from day-one. We were amused that blonde angels (tree ornaments) were his favorite and the angels with black hair merely tolerated.

When close to his death, we Sisters visited him daily - whether in the hospital or the nursing home. We maintained a round-the-clock presence with Bishop Michael. Two Sisters, both former nurses, Sister Marie Helen and Sister Therese, alternated staying nights with Bishop Michael. Eventually, they decided that they would both stay with the Bishop (thinking he might not want to choose between them). That night, June 30, in Pentecost Week, Bishop Michael fell asleep in the Lord. Both Sisters were with him.



We were privileged (it was his request) that he lay in state, first in our Chapel. That afternoon, seeing a white veil behind me, I thought it was a novice. I was surprised to see that it was the Orthodox Metropolitan of the OCA who said: "I had to come for my good friend Bishop Michael." Bishop Michael's strong Catholic Faith strengthened and enabled him to be kind, respectful, and always a great friend. His life might provide a recipe, and surely an example, for unity. These are a few of many incidents that come to my mind. I am sure others who knew Bishop Michael over a longer span of years, and more intimately, could enlarge this treasure chest of memories of a true Servant of God and lover of his people.



## Retirement

These years are certainly the most vivid and precious. He was in robust health in 1996, and loved his home in Brookhill where he was ready to help out whenever a priest might ask his help or to fill in. The gradual realization of exclusion hit him hard - and caused us concern about his blood pressure after a fainting incident. So, early on, we Sisters were monitoring this several times a week.

One day, Bishop remarked to a young Sister: "I was a great man." To which she replied, "Bishop you still are a great man." And, quietly he said, "No, not now, but once I was."

When a young Sister about to begin her profession retreat, explained her upcoming absence, Bishop asked: "Are you happy?" Her reply, "Yes, of course I am happy."

He paused a moment, before answering: "When you are young it is easy to be happy. But when you are old, it is a choice. You must want to be happy and know that God wants your happiness. Look at the sky, see the flowers and say, 'I



# SEASONAL REFLECTIONS

Msgr. John T. Sekellick, JCL



## The Holy Angels

As part of the prayers and ceremonies of the Holy Mysteries of Christian Initiation (Baptism, Chrismation and Holy Eucharist), our Church through the ministry of the priest, chants this prayer, in part: "O Eternal One, Lord and Master .... during his/her lifetime, give him/her the companionship of an angel of light to rescue him/her from every snare lying in his/her path, from the encounter of the evil one, from the noonday demon and every evil imagination...." Thus, from the very beginning of our spiritual life, we are given the gift of a guardian angel to accompany us through this life and into the next.

Angels are powerful heavenly and immortal beings, created without physical body or form. The term *angel* comes from the Greek *angelos* meaning a messenger. Their function is a comforting assurance of God's care for us. They have an intellect and free will and are capable of both obedience and rebellion as recounted in the Book of Revelation, chapter 12, verses 7-9. As God's messengers they appear to important biblical figures, deliver judgments, punishments and guidance.

Tradition ascribes a type of hierarchy among angels in nine choirs designated as: Seraphim, Cherubim, Thrones, Dominations, Principalities, Powers, Virtues, Archangels and Angels.

As partakers of the Beatific Vision before the Throne of God, angels lovingly intercede for us. Saint Basil the Great explains, "Beside each believer stands an angel as protector and shepherd



leading him to life." Angels surround us with their watchful care.

The Church benefits from the mysterious and powerful help of angels. In our Liturgy, we sing so meaningfully representing their mystical presence among us "...that we may receive the King of all, invisibly escorted by angelic hosts." We petition for "an angel of peace, a faithful guide and guardian of our souls and bodies." We ourselves are thankful to God through the Liturgy, even though there stand before Him "thousands of

archangels, tens of thousands of angels, Cherubim and Seraphim, six-winged many eyed, soaring aloft on their wings, singing, shouting crying out and saying the triumphal hymn: Holy, Holy, Holy is the Lord of Hosts....Hosanna in the highest."

Our Church sets Mondays in the week to commemorate the angelic hosts and, in particular we mark November 8th each year remembering the holy Archangel Michael and all Angels. Among the Akafthist hymns, there is one special to the Guardian Angel. In the private morning prayers of the Book of Hours accorded to Saint Peter the Studite, we read, "O Holy Angel of Christ: in homage I come to you, my holy guardian who, since my baptism have been assigned to me to protect my body and soul. I beseech your powerful intercession. I have often offended you by my indolence and bad habits. You are without stain in your glory, and I have often driven you away by my sins. I pray and beseech you, most holy guardian, be merciful to me, your sinful and unworthy servant. Be my defender and aid me against my enemies. Through your intercession, make me worthy to be a partaker of the kingdom of God with all the saints forever. Amen."

As we observe the solemn Feast of the Archangel, Michael and all the Heavenly Hosts, may we thank God for providing an angelic companion. Remembering that we are never alone, may we turn to our guardian angel in moments of temptation as well as for any need.



## RESPECT LIFE FORUM

By Richard Doerflinger

### Shutting Down the Facts

At this writing the impasse that has shut down most federal government operations is in its tenth day, with each major party blaming the other for this terrible situation. Recently a pro-abortion web site, called RH Reality Check ("RH" for "Reproductive Health"), created a brief flurry of commentary by claiming to find the real culprits: the Catholic bishops!

The group noticed that the bishops' conference wrote to House and Senate members the week before the shutdown, once again asking them to include the policy of the Health Care Conscience Rights Act (HR 940, S. 1204) in "must-pass" legislation like the Continuing Resolution or debt limit bill. The bishops have been making similar requests for many months, during which the Administration's mandate for including contraceptives, female sterilization, and some abortifacient drugs in almost all health plans has moved to-

ward implementation. Now a final rule has been issued, making little change in an "accommodation" that gives no adequate relief to faith-based charitable and educational institutions – and it will be imposed on these organizations beginning January 1. Hence this final plea that Congress address the rule's threat to religious liberty and freedom of conscience before the year is out.

RH Reality Check has never liked Catholics. Last year its senior legal analyst wrote that "the Catholic Church is one of the few, if not the only religion that is fundamentally antithetical to any notion of women's reproductive health, freedom, and justice." But this time it made two giant leaps: (1) If the bishops care about this issue, they must not care about anything else in the funding bills, and (2) they must be demanding that the government shut down if they can't get their way.

Of course the bishops' letter said nothing of the kind. And a second letter from the bishops' conference urged Congress to serve the basic needs of the poor and vulnerable in its funding decisions and to avoid a shutdown, as it managed to do in 2011. There was never any threat to oppose these bills, much less to shut down the government.

The bishops' critics apparently assume that conscience protection would kill any funding bill of which it is a part. But that's quite a claim. Congress has routinely been approving conscience clauses as part of its funding bills for many years – including a broad religious exemption from the contraceptive mandate in federal employees' health plans. And on its own merits, the conscience bill the bishops now support would handily pass the House, and last year received 48 votes in the Senate – just short of a majority. The current congressional impasse is, in part, over

more sweeping proposals to delay or "defund" the entire health care reform act – proposals the bishops have not supported, instead seeking to address specific problems that prevent many people from embracing the benefits of expanded health coverage in good conscience.

Expanding access to health care for those in need, while respecting everyone's moral and religious convictions, is a very sensible middle ground – the kind of compromise that might help get government moving again, if enough members of Congress listen. So sensible, it seems, that the anti-Catholic crowd has to make up bogus stories to try to derail it.

[Mr. Doerflinger is Associate Director of the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. To learn about the bishops' advocacy on conscience rights, visit [www.usccb.org/conscience](http://www.usccb.org/conscience).]





# Remembering Blessed Bishop Romzha

## *MY VISIT TO THE TOMB OF THE BLESSED BISHOP MARTYR*

By Cantor Mike Komishock



In August, my wife Marisue and I had an opportunity to visit the Transcarpathian region of Eastern Europe. One of our stops was the Holy Cross Cathedral in Uzhorod, Ukraine. The relics of Blessed Bishop Theodore Romzha, whose Feast Day is observed on October 31, are enshrined in Holy Cross Cathedral.

The original church (later to become Holy Cross Cathedral) was completed in the year 1646. It was financed by one of the largest landholders in the Kingdom of Hungary, the Drugeth noble family. Originally part of a Jesuit Monastery, the edifice was turned over to the Greek Catholic Church in 1773. Renovated to its present design in 1848, the church remained under the control of Greek Catholics for 176 years.

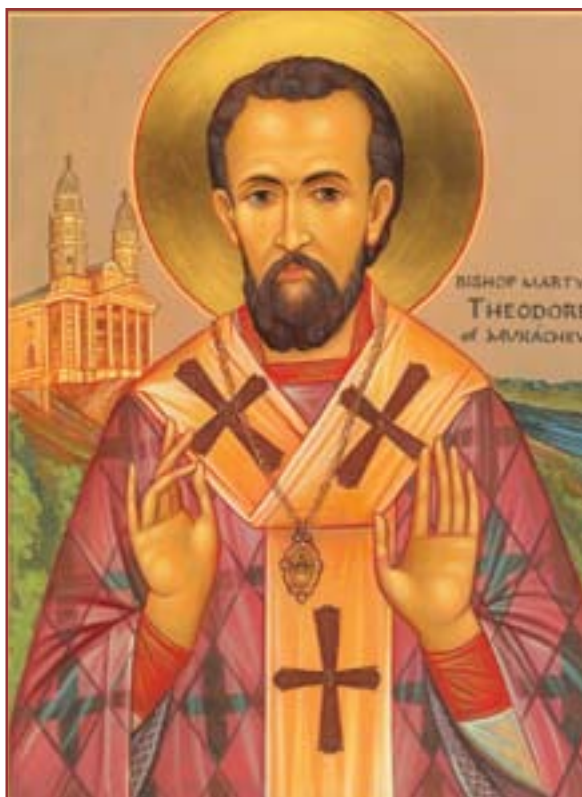
Unfortunately, at the end of World War II, things started to change for the worse in Eastern Europe. Joseph Stalin and the occupying Communist regime wanted to disband the Greek Catholic Church of Transcarpathia. Numerous priests were being arrested by the NKVD secret police and sent to forced labor camps in Siberia and elsewhere. Greek Catholic Churches were being closed or turned over to Orthodox Church jurisdiction.

Holy Cross Cathedral was no exception. On February 20, 1949 the Communist regime confiscated the Cathedral and gave it to the Russian Orthodox Church where it remained for the next 42 years. Finally, with the fall of the Soviet Empire coupled with the declaration of Ukrainian independence, Holy Cross Cathedral was returned to its rightful owner, the Greek Catholic Eparchy of Mukachevo, on October 10, 1991.

Enshrined in a glass-front tomb, and located



*Cathedral of the Holy Cross*



in a side chapel inside the Cathedral, are the relics of Blessed Bishop Theodore Romzha. Bishop Romzha was appointed Apostolic Administrator of the Eparchy of Mukachevo on September 24, 1944 at the young age of 33. He was a beloved and well-respected bishop who did all he could, both spiritually and financially, for the people of the eparchy.

One such example was a 1947 pilgrimage which the bishop organized in celebration of the Assumption of the Blessed Virgin Mary. Over 80,000 people from Transcarpathia participated in that pilgrimage. In the late 1940's, the Communist atheistic authorities were getting bolder and bolder in their takeover of the Greek Catholic Church. The authorities couldn't overlook such a large gathering of people who loved God and the Greek Catholic Church. Soon after the pilgrimage, the NKVD secret police began formulating a plot to anonymously dispose of the beloved Bishop Romzha.



*Relics of the Blessed Bishop*

On October 27, 1947, on his way home from a parish visitation, the bishop's horse drawn carriage was deliberately run off the side of the road by a Soviet military truck. Men jumped out of the truck and began beating the bishop and the five priests and deacons who were accompanying him. Bishop Romzha would have been beaten to death if it wasn't for a passerby who saw the carriage "accident" and stopped to help. When the assailants saw the Good Samaritan approaching, they quickly fled into a nearby field. The bishop was badly injured but still alive. He was taken to a hospital where, after a few days, he began making good progress recovering from his injuries. But the secret police would have none of this. They formulated yet another plot to finish off the bishop.

Late on the night of October 31st, a nun from the Order of Saint Basil who was assigned to help nurse the bishop back to health was suddenly dismissed and replaced by a nurse who was appointed by the Communist regime. A few hours later the bishop was found dead in his hospital bed. The appointed nurse poisoned him with an injection provided by the head of the NKVD Laboratory. Years later, research done in Soviet archives proved the bishop's poisoning was personally ordered by a rising star in the Communist Party, Nikita Khrushchev.

Forty-four years after Bishop Romzha's death, on June 27, 2001 Pope John Paul II celebrated a Divine Liturgy in the city of Lviv, Ukraine. At that ceremony, the Pope beatified Bishop Theodore Romzha who gave his life for the church he believed in and for the people he loved. Bishop Romzha himself once said, "to die for Christ is to live for eternity". His remains were enshrined during a solemn ceremony in Uzhorod's Holy Cross Cathedral on June 28, 2003. Vicnaja Pamjat, Eternal Memory to Bishop Theodore Romzha.

*Cantor Mike Komishock is from Saints Peter and Paul Byzantine Catholic Church in Beaver Meadows, PA where Father James Demko is Pastor.*



*Icon of Blessed Bishop Theodore*

*My father my father! The chariots of Israel and its horsemen!  
Upon a cart as upon his bishop's throne, Theodore has been carried  
beyond the sanctuary veil. Let fall, O father,  
your mantle of prayer, and beseech Christ to save our souls!*

*(Tropar of the Blessed Bishop Martyr)*





## FAITH AND COMMUNITY ISSUES

By Father Carmen Scuderi, OFM, Ed.D., P.C.C.

### Marriage, Love, and Respect for Human Life

MORE THAN JUST REGULATING BIRTH...

How many children per family are enough; how many are too much? Is economic "convenience" or "necessity" the sole criteria for making "the decision"? Where is the balance to be found between a burning desire for one's spouse and the necessity of abstinence in the face of too many children to care for properly? Where does God "fit" into all of this? These are some of the many questions asked by married couples facing the prospect of bearing and raising children.

The Vatican Documents speak in broad, general terms regarding the answers to the issues just mentioned. The conditions are complicated with the recent changes in our economic and social issues of this century and era. Global economy is witnessing a meltdown of catastrophic proportions, the amount of unemployment unparalleled in recent history, the financial collapse of whole countries and a general instability in governments causes a "trickle-down-effect" to the very family structure itself. During the pontificate of soon-to-be-Saint, "the Good Pope," John XXIII Issues of birth control, abortion, family planning were just beginning to move into the public forum especially with the Supreme Court decision in the Roe vs. Wade trial. The teachings of the Catholic Church needed to be updated in presentation so that the public find the teaching of the Church contemporary and applicable without compromising the Revealed Truth.

Pastorally, the Council members realized the difficulties which the modern family faced and still faces daily. The tension between raising a family and paying the bills is very real. Maintaining the delicate balance between fidelity to married love and the responsibilities of having and raising children from an economical perspective can be daunting! The Council membership also validly observed the difficult challenge of keeping intact "the practice of faithful love and the complete intimacy of their lives" (§ 51 *Married Love and Respect for Human Life*). If one cannot find marital needs met within the union, nature will tend to find satisfaction elsewhere; hence the temptation to infidelity is strong. Infidelity's most vulnerable victims are the children. The actions of the parents speak more eloquently than any words could. The result is a breakdown in credibility leading to cynicism on the part of the children toward their education in the faith along with any further increase in the family membership.

In the area of proposed solutions, there are some that though proposed, are not options in the belief system of Catholicism, the biggest of which is abortion. In the words of the Council membership, "the church wishes to emphasize that there can be no conflict between the divine laws governing the transmission of life and the fostering of authentic married love" (§51 *Married Love and Respect for Human Life*). It is God, in the Person of the

Holy Spirit the "Lord and Giver of Life" (Nicene Creed) who entrusts to humankind the sacred duty of safeguarding life as its steward. It is in the very act of safeguarding life that we define to the world our dignity as human persons.

The Council Membership made it clear that Life is sacred at all stages of its existence, from conception on it must be treated with utmost care and respect. In the words of the council:

Abortion and infanticide are abominable crimes. Man's sexuality and the faculty of reproduction wondrously surpass the endowments of lower forms of life; therefore the acts proper to married life are to be ordered according to authentic human dignity and must be honored with the greatest reverence (§51 *Lumen Gentium: Married Love and Respect for Human Life*).

The Council members call the Christ-living man and woman to a higher order of life experience, in trying to make a decision between "married love with the responsible transmission of life" (§51 *Married Love and Respect for Human Life*). The objective criteria are drawn from the nature of humanity in person and action. They completely assent to the full meaning of what self-giving and procreation, as experienced through the phenomenon of true and permanent love, present to all of creation.

For the Council Membership, marital Chastity is the method and virtue by which the expression of



marital love and procreation finds appropriate and balanced expression. This expression and responsibility finds its place when questions of birth regulation come to the foreground of consideration. The Council plainly eschews methods of control that violate the principles set forth by the teaching authority of the Church in its role as interpreter of Divine Law. As the Membership stated:

Let all be convinced that human life and its transmission are realities whose meaning is not limited by the horizons of this life only: their true evaluation and full meaning can only be understood in reference to man's eternal destiny (§ 51 *Married Love and Respect for Human Life*).

Since the time of the Second Vatican Council many teachings have come forward. In all, the sanctity of life and the sacredness of its transmission have been upheld without exception. In coming articles an attempt to look at some of these teachings will be attempted, beginning with John Paul II's document, *Familiaris Consortio*, The Christian Family in the Modern World.

## Byzantine Seminary School Year Opens

Passaic Priest Appointed to Serve as Spiritual Director



**PITTSBURGH, PA** – The Divine Liturgy for the opening of the school year was celebrated at the Byzantine Catholic Seminary of Saints Cyril and Methodius, Pittsburgh, PA on Tuesday, September 3rd. On hand to celebrate the Divine Liturgy was Bishop Gerald (Dino) of the Eparchy of Phoenix.

This school year also marks the arrival of Father Frank Hanincik, a priest of the Eparchy of Passaic, who has been appointed to serve as Spiritual Director of the Seminary.

In photo, left to right, are: Seminarian Bryan Scotton; Academic Dean – Father George Gallaro; Seminarian Thomas Moses; Father Wes Izer (visiting from the Eparchy of Phoenix); Spiritual Director – Father Frank Hanincik; Bishop Gerald (Dino); Rector – Father Kurt Burnett; Sub Deacon Bogdan Savula (visiting from Uzhorod); Sub Deacon Michael Bezruchka, Reader John Russell, and Seminarian Lewis Rabayda.



# Byzantine Liturgy at Saint Ann Novena

Metropolitan William Celebrates Liturgy at Scranton Shrine

SCRANTON, PA – Metropolitan William recently returned to Northeast Pennsylvania and joined the clergy, the faithful, as well as the counselors and retreatants from the Eparchial Altar Server Retreat Camp, for the celebration of the Byzantine Catholic Divine Liturgy of Saint John Chrysostom at the Basilica of Saint Ann in Scranton, PA on the occasion of the Novena to Saint Ann. It has been a long-standing tradition for the Byzantine Catholics to participate in the novena with the celebration of the Divine Liturgy.

Begun during the time of Bishop Michael J. Dudick, of blessed memory, and continuing through the ten-

ure of Bishop Andrew Pataki, also of blessed memory, there has been a continuous presence of the Eparchy of Passaic at the Novena to Saint Ann in Scranton. The annual novena draws thousands of faithful and is televised to thousands more. It is also an occasion of inspiration for many others who have never witnessed or participated in a service of the Eastern Church.

Over twenty Byzantine clergy, religious and deacons were in attendance for the celebration of the Divine Liturgy. Also in attendance were the altar servers and counselors of the annual Altar Server Retreat Camp who arrived by bus for the celebra-

tion of the Divine Liturgy. Father Edward Higgins served as Master of Ceremonies, and responses were led by Cantor Andrew Drozdik of Saint Mary Byzantine Catholic Church in Scranton, PA. Thanks to the labors of Father Leonard Martin, SJ, Pastor of the Scranton Byzantine Catholic Churches, the Basilica was properly appointed with icons and other liturgical items proper for the celebration of the Byzantine Catholic Liturgy.

The homilist this year was Father Paul Weirichs, CP, who spoke about the nature of real freedom in Christ as distinct from the freedom of choice in worldly matters. Such freedoms, without Christian virtue, he said, of-

ten lead to addictions, selfishness, despair and sin.

Father Jim Price, CP, Passionist Superior, welcomed Metropolitan William and later hosted a dinner for the Metropolitan and clergy in attendance.





# Parish Prays for Peace in the Middle East



**WE STAND**  
in SOLIDARITY with our fellow  
**EASTERN CHRISTIANS**  
persecuted in the Middle East

FORT PIERCE — Saints Cyril and Methodius Byzantine Catholic Church, 1002 Bahama Ave. in Fort Pierce, FL, the only Eastern Catholic Church on the Treasure Coast, had declared the month of September a “Month of Mourning” for Eastern Christians both Catholic and Orthodox in the Middle East.

After seeing the destruction of many ancient Eastern Christian churches in Egypt, Father Michael

J Sopoliga, was so moved by their destruction that he felt the need to do something. He resorted to the greatest and most powerful response Christians could make, namely prayer and fasting.

Sopoliga said: “Our ancestors were persecuted in Eastern Europe by the Communists especially under Stalin, and so we know how our brothers and sisters of the Eastern Catholic Churches in the Middle

East feel having their churches destroyed. They may destroy their churches, kill their priests, but they will not destroy their faith in Our Lord Jesus Christ.”

As a reminder of the month of mourning, the parish will dress the church in crimson, which is usually the colors of the Lenten season where prayer and fasting are abundant. The Onion Dome, a unique characteristic of Eastern Christian churches in Eastern Slovakia, Ukraine and Russia, will be bathed in red.

Father Sopoliga said: “The month of September in which we celebrated the Exaltation (Finding) of the True Cross on September 14, and where red is the liturgical color for the celebration of the Divine

Services, and not to forget remembering 9-11 three days earlier, it is the perfect time to pray and fast.”

Father Sopoliga actually witnessed 9-11 while he was en route to Newark Airport on that morning to pick up a brother priest while attending a retreat in Long Branch, N.J.

“I’ll never forget that day,” said the priest of 33 years.

Special services, which included the celebration of the Divine Liturgy every Wednesday at 7 p.m., were planned for the entire month. Everyone was invited to participate, especially those who long for a deeper more mystical faith experience and spirituality.

## Cary, NC Parish Hosts 6th Annual Saint Nicholas Christmas Market

*Saturday, December 7, 10 am - 3 pm*

New, vintage, and hand-crafted gifts and treasures from Poland, Germany, Ukraine, Slovakia, Scandinavia, Italy, Ireland, and Mexico including Polish pottery and Russian nesting dolls

Hot Slavic or German lunch and European desserts, Piroghi and Kielbasa, kolach rolls, Christmas breads and cookies

Exhibit on the life of the real St. Nicholas and tours of our parish icon art

Music by the Little German Band

<http://www.saintnicholasmarket.com/>

A European Christmas Market right in the heart of Cary!

*Saints Cyril and Methodius  
Byzantine Catholic Church  
2510 Piney Plains Rd. Cary, NC*



Fall Bible Study  
Oct-Nov 2013

## Birth of the Messiah

Led by Fr Jerome, OFM



*Holy Dormition Friary Chapel, all rights reserved*

Four Mondays  
October 7&21, November 4&18

Choose morning (10-11:30am) or evening (7-8:30pm).

*Prepare for the feast of the Nativity of our Lord exploring Scripture on the birth of Christ.*

*October 7: Luke; October 21: Prophets and Law – the Promise;  
November 4: Scripture in the Liturgy; November 18: Paul – the  
significance of God born as Man.*

Cost: \$20. Please bring a Bible (available in Gift Shop).

For information or registration, contact Fr Jerome:  
[holydormition@gmail.com](mailto:holydormition@gmail.com); 570-788-1212 ext 402.

Holy Dormition Friary, the home of the Byzantine Franciscans,  
is located on State Hwy 93 at Main Street in Sybertsville, PA 18251.

## Columbia University Lecture on Sub-Carpathia Rus

**INTERWAR SUB-CARPATHIAN RUS’: NEWLY DISCOVERED VISUAL SOURCES**

**Tuesday, November 19, 2013 at 12 Noon**

**New York City**



*Marshall D. Shulman Seminar Room (1219  
International Affairs Building, Columbia Uni-  
versity, 420 West 118th Street, New York, NY)*

Please join the Harriman Institute for a lecture by Edward Kasinec (Harriman Institute). In his presentation, Edward Kasinec, a curator, historian of Slavic and East European cultures, and son of interwar Carpatho-Rusyn immigrants, considers the legacy of the Czech official, editor, translator, and artist, Rudolf Hulka (d. 1961).

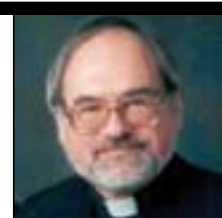
While Hulka’s expansive and recently uncovered photographic legacy covers several parts of Europe and North Africa, Kasinec’s heavily illustrated presentation will focus on and ‘situate’ those color and hand-colored photographic images that depict Sub-Carpathian Rus’ in the Twenties of the last century. Hulka’s images represent a marvelous visual evocation of the land and varied peoples, material and sacred culture of Sub-Carpathian Rus’.





# THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD



## Taste and See

The psalms are the source of hymns traditionally sung in the Church during Holy Communion. Though the psalms are a book of the Old Testament, written long before the Divine Liturgy revealed by Christ, they are still prophetic and enlighten us about the meaning of Holy Communion. Very often, those who arranged the Church's worship chose psalms because of a key verse that was appropriate for the occasion.

For example, the Entrance Hymn for the feast of the Ascension of our Lord is from Psalm 46, "God ascends amid shouts of joy, the Lord amid trumpet blasts. (v. 6)" [I follow the Greek numbering of the Psalms, which is used in the liturgical books. Most modern Bibles follow the Hebrew numbering, reasoning that Hebrew was the original language of the Psalms. In most cases, the Hebrew numbering is one more than the Greek.] Before the coming of Christ, for the Jewish believer, this meant that the one true God was king over all the world, glorified and exalted above all. The Christian saw in this a prophecy about our Lord, who after the glory of his resurrection, would return to the glory he has with the Father.

In the same way, psalms were chosen for chanting during Holy Communion. The first psalm chosen

for this purpose was Psalm 33, because of its ninth verse, "Taste and see that the Lord is good." The writer of this psalm, living centuries before Jesus, did not have the eucharist in mind. It meant that we must experience the goodness of God with our whole being, with all our senses. For the Christian, who knew of the Lord's gift of his very Body and Blood in the mystical banquet, this verse takes on a new meaning. It was an affirmation of faith on the part of the believer. The bread that we eat, the wine that we drink, the food we see with our eyes, is truly the Lord. He is good food for our bodies and souls.

The early Christians believed unconditionally in the reality of the mystery of Communion. This verse would have been chosen because its prophecy has been fulfilled in the mystery of the Divine Liturgy. God is truly present to our human senses, not in a gross way as if we experienced eating human flesh and drinking human blood, but in the form of savory bread and sweet wine, so that we know that our whole being, physical and spiritual, is united with the true God.

Some see the emphasis on the reality of Communion, that the bread and wine of the Divine Liturgy become truly the Body and Blood of Christ, as a later theological development. However, this is not true. As we see from the choice of Psalm 33, this faith goes back to early times. In fact, we find it in the Gospels themselves. Not only in the stories of the mystical supper, where Jesus proclaims bread to be his body and wine to be his blood, but also in the Bread of Life discourse in the Gospel of St. John, we see that this teaching goes

back to Jesus himself. Here our Lord teaches us, "I am the living bread ... the bread that I will give is my flesh for the life of the world ... unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. (John 6:51-53)" So strong was this saying that some of his followers were "shocked" and "no longer accompanied him. (John 6:66)" Believers saw this as the fulfillment of Psalm 33.

Psalm 33 is still used in the Divine Liturgy. It is the standard Communion Hymn for the Presanctified Liturgy, which often preserves the most ancient traditions. It is most properly a Communion Hymn, but it is also used whenever bread and wine are distributed. These distributions are symbols of the Eucharist, which is the reality of the presence of Christ's body and blood in the gifts of the Divine Liturgy. Though infrequently done in our churches now, the bread and wine that was offered but not used in the Liturgy for Communion, was distributed to the faithful at the end, when people were leaving. It was called "antidoron," which means "in place of the gifts," because it was given to all, even those who could not receive Communion.

When the antidoron was distributed this psalm was sung, and it is still found in the Liturgicon. Though the key verse was verse 9, the rest of the psalm fit into the theology of Communion. Though the hymn "May our mouth be filled with Your praise ..." was taken from Psalm 70:8, the psalm begins with a similar idea: "I shall bless the Lord at all times, forever shall His praise be in my mouth." Being filled with God, our whole being is filled with his praise. The psalm ends with a note

of hope, "Many are the afflictions of the righteous, and from them all the Lord will rescue them." (v. 20)

Psalm 33, therefore, is the most appropriate Communion Hymn. The Church has used other Communion Hymns also. The most common one is the Sunday Communion Hymn, "Praise the Lord from the heavens, praise him in the highest." (Psalm 148:1) This is the beginning of the well-known "Psalms of Praise," which are sung in every Matins, the morning office of the Church. It builds on the beginning of Psalm 33, "I shall bless the Lord at all times ...." As we receive Communion, our whole being is filled with God's glory, and we express this in our song. The Communion Hymn for Pascha, the Feast of our Lord's resurrection, shows that not all Communion Hymns are from the psalms, for this is a composition of the Church: "Receive the body of Christ, drink the source of immortality."

There were also other verses to go with it at one time. This hymn again emphasizes the reality of the Eucharist, that it is truly the body of the risen Lord of glory that we receive, and that when we taste of the wine, we also receive the immortality of the resurrection. The Communion Hymn chosen for feasts of the Theotokos, Mary, the Mother of God, is from Psalm 115: "I shall take the chalice of salvation and call upon the name of the Lord." Just as God dwelt in the womb of Mary, so he dwells in us when we receive the chalice of His precious blood, poured out for life. Again and again, it is the reality of our union with God that is proclaimed.



# LETTERS FROM THE EDITOR

Compiled by Father James Hayer, Editor

## Always Listen to Moses



A burglar broke into a house one night. He shined his flashlight around, looking for valuables when a voice in the dark said, "Jesus knows you're here."

He nearly jumped out of his skin, clicked his flashlight off, and froze. When he heard nothing more, after a bit, he shook his head and continued. Just as he pulled the stereo out so he could disconnect the wires, clear as a bell he heard "Jesus is watching you."

He shined his light around frantically, looking for the source of the voice. Finally, in the corner of the room, his flashlight beam came to rest on a parrot.

"Did you say that?" he hissed at the parrot. "Yes," the parrot confessed, then squawked, "I'm just trying to warn you that he is watching you." The burglar relaxed. "Warn me, huh? Who in the world are you?"

"Moses," replied the bird.

"Moses," the burglar laughed, "what kind of people would name a bird 'Moses'?"

"The kind of people that would name a Rottweiler 'Jesus.'" ☺

*"Indeed, the ways of each person are plain to the LORD's sight." (Proverbs 5:21)*

If you have an inspiring story or article you wish to share you may send it to Father James at:  
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18705. or E-Mail him at  
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# SEMINARIAN REFLECTIONS

*Seminarian Lewis Rabayda*

## Fasting - A Spiritual Practice and Reminder of Christ’s Sacrifice

A wise Church shows her people the way. And that way is continually making more sense to me. My body is beginning to align itself with the yearly liturgical cycles of fasting and feasting. Since we were made in the “image and likeness” of God, and since God breathed His Spirit into Adam, hence into us, we are both a body and a soul united. So, since my soul is being more and more conformed to the liturgical cycle of the Church through the repetition and better understanding of its prayers, so too is my body beginning to desire and take to the fasting and feasting cycles of the Church year. My body is beginning to desire fasting as a necessary element of its ability to pray, as is my soul.

Historically speaking, events, practices, political parties, international superpowers, etc. go through cycles. Ups and downs, and ins and outs is how humanity corrects itself. The Church is no different because she is made up of humans. The Church has seen many changes in the past 60 years to many different aspects of her practice; and for every action, there is a reaction. But the Church is much older than 100 years, and has seen many different ups and downs throughout her history. So, with 2000 years of history, I can see where we have been and where we may be headed. Currently, I find myself reacting to the Church’s practice of fasting periods—and I’ll tell you why I find more fasting than is prescribed to be spiritually beneficial.

The Church is sometimes misunderstood when she prescribes the fasting regulations. The Church, in her wisdom and great mercy, says that in order for the faithful to be in conformity with the

Church—which the Church greatly desires—the faithful should desire to adhere to the minimum fasting regulations. The faithful are also required to regularly participate in the sacraments as pertains to their state of life. This is all good for our spiritual benefit, and ultimately for our salvation.

So what does our Byzantine Catholic Church of America prescribe? (This is the boring, information part of my reflection). There are four fasting periods through the year: The Phillip’s Fast (November 15-December 24th), The Great Fast, The Peter and Paul Fast (exact dates change from year to year), and The Dormition Fast (August 1-14). The simple theology behind these periods is that in order for us to feast, to celebrate these great events of the Church, we must first fast in order to prepare ourselves—so we will be ready to accept the great joy these events bring. Strict abstinence (avoiding meat and all dairy) is prescribed for the first day of the Great Fast and for Good Friday and simple abstinence (no meat) is to be observed all Wednesdays and Fridays of the Great Fast. Likewise, no meat “or an equivalent penance” is to be observed on all Fridays of the year. We are also to fast from all solids one hour before reception of the Divine Eucharist.

This is the minimum. But I have found through my spiritual journey that doing more—fasting more frequently or more intensely than the prescribed legislation—is just as beneficial as: praying more, attending more Divine Services, reading more Scripture, and reading the texts of the Saints. I have heard it said that when people begin to be lax about their religious practice, fasting is the first

action they omit—and indeed, I believe this to be true. Most of the lists of deadly sins or vices have gluttony as the first vice, because it is said to be the seed of all the other vices. Indeed, every week on Friday I find myself looking in the fridge for leftovers, I gravitate towards the meat dishes, and realize that I’ve decided to align myself with the practices of the Church. When I find myself out with friends and I begin to salivate at the idea of a gourmet burger, I remember that my sacrifice is not just because the Church told me to, but my seemingly small sacrifice is one way that I can say to Jesus, “I accept your sacrifice, I remember your sacrifice, and even though this is miniscule in comparison, I give this up for you, Lord.” The same is true for me on Sunday morning. I am a big-breakfast type of person, and I would love to have a not-so-small something before I go to attend liturgy. But I realize the spiritual benefit of receiving the first food of the day in the form of the Body and Blood of Christ.

Fasting is spiritually beneficial indeed. When we begin to align our spiritual practices with those of the Church, when we can truly sacrifice from the source of our heart, we will notice how deep in prayer we can get, and how through these actions God will give us the grace to know Him better and to want to live for Him. Beginning on the feast of the Apostle Phillip on November 14th, the Church will begin to prepare itself for the arrival of God in the flesh through the womb of the Theotokos on Christmas morning. I invite you to add fasting to your regimen of prayer and preparation, so that we may all be fully prepared to sing from our hearts, “Glory to God in the highest, and to people on earth peace and good will!”

## Upcoming Events for November

### Eparchial and Parish Events

*Glory to Jesus Christ!  
Glory Forever!*

#### NOVEMBER

4 Birth of Messiah Bible Study  
*Holy Dormition Friary - SYBERTSVILLE, PA*

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- 8 Solemn Holy DAY  
*Archangel Michael and All Angels*  
CHANCERY CLOSED
- 10 50th Anniversary of Eparchy Celebration  
3:00 PM - PASSAIC, NJ
- 11-14 Father Edward at USCCB Meeting  
*Washington, DC*
- 14 Traditional Pre-Christmas Fast Begins
- 18 Birth of Messiah Bible Study  
*Holy Dormition Friary - SYBERTSVILLE, PA*
- 21 Solemn Holy Day  
*Entrance of the Theotokos*  
CHANCERY CLOSED
- 28-29 Thanksgiving Holiday  
*Chancery Closed*