

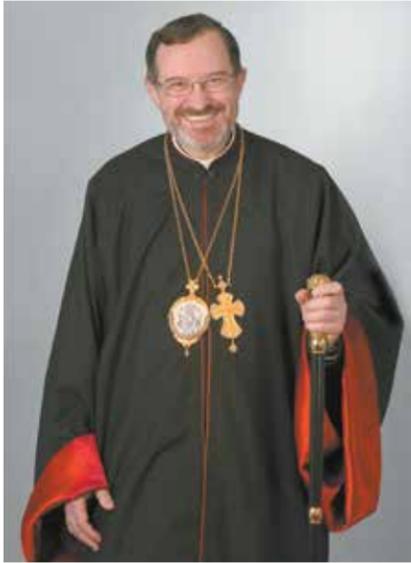


EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

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+BISHOP MILAN (ŠAŠIK) FALLS ASLEEP IN THE LORD UNEXPECTEDLY *ВІЧНА ПАМ'ЯТЬ! ETERNAL MEMORY!*

By Father Yuriy Oros, SEOD

you. Although I tried to be a good shepherd for you, I know that quite often my inflammatory character was manifested, and I did not control my anger and negative emotions."

When a person dies, one tries to recreate in his or her own memory the deceased's image down to the smallest detail. The news of the sudden death of Bishop Milan (Šašik) of the Byzantine Catholic Eparchy of Mukačevo, our mother eparchy in Europe, caused by thrombosis (the formation of a blood clot), brought to mind a number of memories from our meeting with him last year in Užhorod. At that time, Bishop Milan had just returned from a trip to the United States where he met with priests who had come to serve from the Eparchy of Mukačevo. "It was my last trip to U.S. I will never make such a trip again," Bishop Milan said at the time. It is hard to believe that his words came true.

Unconditional Faith in God and the Church as the driving force of the Bishop

Bishop Milan, a native of Eastern Slovakia, was appointed head of the Byzantine Catholic Eparchy of Mukačevo at the age of fifty. Prior to his appointment, he studied in Rome (1990-1992), worked at the Apostolic Nunciature in Kyiv, was the rector of the Lazarist Fathers' Community in Banská Bystrica, Slovakia, and served in several Roman Catholic parishes in Slovakia and Ukraine.

During his seventeen-year tenure as bishop, his deep faith in both God and the Church enabled him (with the support and generosity of his many

Bishop Milan's charisma and leadership style was impressive to many. He was

195 priests, all of whom became part of the driving force behind the revival of



+Bishop Milan walking with young pilgrims

a well-known, loved, and respected figure, both within and outside of Transcarpathia. All who knew him were impressed by his energy, thoughtfulness, as well as his dedication to the eparchy. Bishop Milan repeatedly called on leaders of different denominations to pray and work together to rebuild the spiritual, cultural, and social dynamic of the region. It is therefore no coincidence that he was recognized as the "Man of the Year" in Transcarpathia; and, after his death, the President of Ukraine awarded him the "Order of Merit, Second Degree," emphasizing the phenomenal skills and contributions of Bishop to the region.

Persistence and efficiency: the two main skills of Bishop Milan

During his episcopal ministry, Bishop Milan could easily begin his day with the consecration of a church in one part of Transcarpathia, and end in another with the dedication of a parish house, or the consecration of a stone for the construction of a new church. Local leaders spoke often about the intensity and zeal of Bishop Milan. For example, in the first ten years of his episcopal ministry, he was able to consecrate 140 churches and chapels and he ordained 156 new priests. In total, Bishop Milan consecrated approximately 269 churches and chapels while ordaining

spiritual life within the eparchy. At his request, various monastic communities opened public centers throughout the eparchy—the Franciscans, Order of Friars Minor (Capuchins), Fathers of the Institute of the Incarnate Word, Sisters of the Early Star and Sisters of the Institute of the Incarnate Word.

As mentioned, Bishop Milan initiated several social, cultural, and spiritual initiatives. First, he made pastoral visits to the faithful on numerous occasions greatly increasing the emphasis on evangelization. He was not only interested in the spiritual needs of the people for whom he was shepherd, but also in their domestic and social wellbeing. From these social initiatives sprang forth the "Easter action," the purpose of which was to ensure that no family was left without Easter bread (pascha) during Pascha.

Bishop Milan was also very concerned about the formation of Christian youth. To this end, he led the building of the Spiritual Youth Center in the village of Antalovtsi where each year, hundreds of children participate in summer camps. Bishop also initiated the youth pilgrimage to Velykyi Byčків, the city where the martyr Theodore Romža was born and lived. With Bishop Milan's assistance, a number of Catholic kinder-

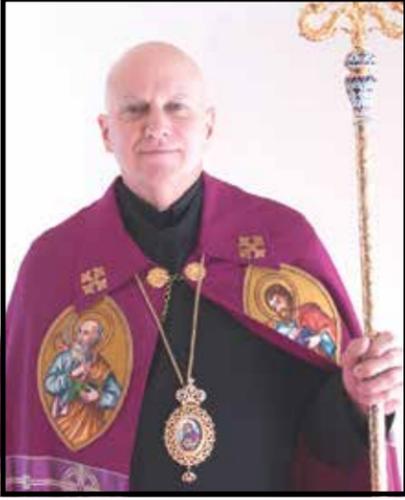
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+Bishop Milan blesses the youth who greet him bread and salt, traditional signs of Slavic hospitality.

Bishop Milan died on July 14, 2020, less than two months before reaching the age of 68. Full of energy, faith, activity and tirelessness, he, intuitively, may have sensed that God would soon call him to Himself. At the beginning of the pandemic, Bishop Milan assembled his will, where he wrote: "I apologize to you, my brothers in the priesthood and to all of you, brothers and sisters, for everything, whether for not being a good example for you, or for the fact that I lacked love for

benefactors) to build several hundred churches and parish houses in addition to restoring numerous religious monuments and architectural treasures within the Transcarpathian region. One of his most significant achievements was the restoration of the historic Užhorod Cathedral complex—including the bishop's residence. Bishop Milan always spoke passionately about saving these structures following the "barbaric restoration" of Soviet authorities.



I LIFT UP MY EYES...

Pastoral Reflections of Bishop Kurt



MARANATHA! COME, LORD JESUS!

In our Divine Liturgy we pray for deliverance from plague, famine, earthquake, flood, fire, sword, foreign invasion, and civil war. It seems like the Year of Our Lord 2020 is trying to hit everything on the list. We've found out what it's like to live through a plague, although this plague is not as deadly as many others in human history. Nevertheless, we've had a taste of the irrational fear, the isolation and division, and the economic ruin that comes with a real plague. You couldn't say we had a famine here in our rich cornucopia of a country, yet during the severe lockdowns we had to start eating what was available and plan as if we didn't know whether food would be available. Perhaps it was just a reminder from God not to take these blessings for granted.

I pray that we don't have a civil war, but it seems that a significant part of our population is trying to start one. The things we see done in our country by well-off, educated young people who have enough money and food cannot be explained by any human force. People marching in armies chanting, "every city, every town, burn the precinct to the ground." And these aren't just words. Young people are trying to burn down police stations. Mothers are marching with their toddlers, encouraging their small children to say obscene words and make violent threats against the police, while onlookers cheer and make videos. Fifth Avenue in New York City is boarded up for block after block with armed guards protecting against looters and two white, licensed attorneys tried to get black people to throw Molotov cocktails into a police car; when the black people refused to do so, the attorneys did it themselves. Like some kind of sick comedy, the rulers themselves are leading these marches. Here in New Jersey, we were ordered not to meet in groups of more than ten; wives died alone without their husbands; husbands died alone without their wives; children could not bury their parents; old people died alone as the angel of death swept through nursing homes; and the governor who gave these orders marches shoulder-to-shoulder in a vast crowd protesting the government. What government is he protesting? He's the governor.

Also in New York City, two black women were arrested for praying (not protesting) outside of the giant Planned Parenthood abortion building. The police arrived and ordered two women who were standing six feet apart to "disperse." The police claimed that the women were violating health restric-

tions. As the women pointed out, there were crowds of people "protesting" a few blocks away with the relatives of high government officials, but the police told them, "if you do not disperse, you will be arrested." Indeed, these two brave women were arrested for praying while enormous mobs were praised by the same authorities. The rulers of our society will tolerate anything except an interruption in the child sacrifice to their false gods.

The most shocking events in these months, for me, is young people barricading a building to prevent any es-

cape, and then lighting the building on fire. These are the things we read about barbarians doing before they became Christians. These are the things we read about the Nazis doing during World War II. There were many cases in Eastern Europe in which the Nazis herded Slavs into a barn or church and then lit it on fire. There is a famous photo on the internet called "there are no words." As the Allied troops advanced into the Third Reich and were going to liberate a Nazi concentration camp, the guards put the prisoners in a building and lit it on fire. Any who escaped from the building were shot. In the photo, there is a naked dead man on

the ground, emaciated from starvation. He is one of the men who was shot escaping from the burning building. The only other person is an allied soldier sitting on the ground holding his head in his hands. The publishers aptly titled the photo, "there are no words." Young people in America now imitate these Nazi barbarisms while calling themselves anti-fascists.

In one city where the ongoing protests and riots are supported by the local officials, they tried several nights in a row to burn down a police precinct after barricading the exits. The precinct is

and his small son inside, and then lit the structure on fire. The police had to fight through the "protestors" to rescue the man and child. Meanwhile, other "protestors" prevented the fire department from arriving in a timely manner, which is why the police had to perform the rescue. The chief of police was so overcome with emotion that he had difficulty telling the story and had to stop talking. After watching the conference, I googled news stories, mainly to find out where it took place. I was dismayed, but not surprised, to see that the news media questioned the veracity of the police chief. The headline said, "fire department tells a different story." The news media referred to the police chief's story as his "claims" and then said the that fire department told a "different" story. However, the fire department only differed in minor details. For example, the policeman said that protestors tried to stop the fire department with vehicles, but the fire department said that protestors stopped the fire trucks by standing in front of them. That small detail was used by the news media to portray the police chief as untruthful, and ignore the real story entirely, that in our country these "protestors" believe it is a good thing to barricade a building and light it on fire with a child inside.

Some of the chief organizers of these violent movements are Marxists. According to their own words, "we are trained Marxists." In our Church, with such recent memories of the inhuman persecution of Eastern Europe by Marxists, it seems unthinkable that Americans would be attracted by such barbarism. One of the reasons that Americans can be seduced by Marxism is the deliberate re-writing of history by its promoters. Although the atrocities of the Nazis are displayed endlessly in our movies and televisions, the much larger scale homicides of the communists are ignored by our intelligentsia, and even lied about. I know of a priest who asked his local PBS station to run a documentary about the Soviet gulags, and the management of the station said that "none of that has ever been proven." Having taught in American Universities for decades myself, I can tell you that Marxist concepts are promoted relentlessly, though often disguised with other names.

In this short column, there is only room to mention the chief concepts of Marxism, and its chief tactics. According to their own teaching, the metaphysics of Marxism is atheistic materialism. According to their theorists, there is nothing in the universe except "matter in motion." If there is no God, no right and wrong, no soul, and no afterlife, then who can say it is wrong to kill millions of people in gulags, or to light a building on fire with people inside of it. When I was in Russia, a young man who was Russian Orthodox said to me, "I



Saint Michael the Archangel titled: Polyptyque du Jugement Dernier, by Roger Van Der Weyden

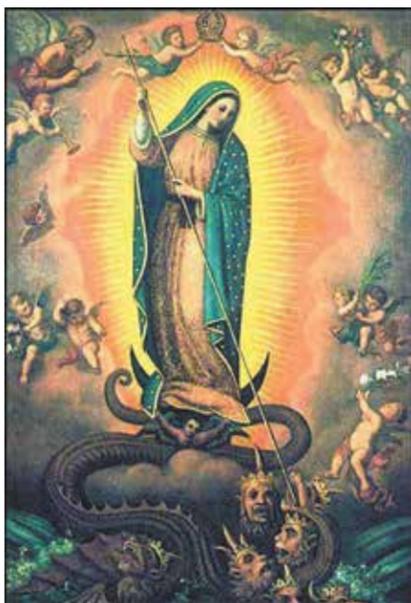
part of a larger building including civilian apartments. After the third night of this attempted murder, the mayor announced that he would no longer put up with these crimes. Out of curiosity, I googled the story to see how it was reported in the mainstream news media. In fact, there was a blackout on the story in the national news. The local stations all reported the mayor's admission that these actions were attempted murder, but only one national news service reported the story, and the others censored it. I watched a news conference from Virginia in which the chief of police described how "protestors" barricaded a building with a man

and his small son inside, and then lit the structure on fire. The police had to fight through the "protestors" to rescue the man and child. Meanwhile, other "protestors" prevented the fire department from arriving in a timely manner, which is why the police had to perform the rescue. The chief of police was so overcome with emotion that he had difficulty telling the story and had to stop talking. After watching the conference, I googled news stories, mainly to find out where it took place. I was dismayed, but not surprised, to see that the news media questioned the veracity of the police chief. The headline said, "fire department tells a different story." The news media referred to the police chief's story as his "claims" and then said the that fire department told a "different" story. However, the fire department only differed in minor details. For example, the policeman said that protestors tried to stop the fire department with vehicles, but the fire department said that protestors stopped the fire trucks by standing in front of them. That small detail was used by the news media to portray the police chief as untruthful, and ignore the real story entirely, that in our country these "protestors" believe it is a good thing to barricade a building and light it on fire with a child inside.

still think communism was a good idea, trying to help people.” I didn’t want to get into a complicated argument, but told him, “I think it was based on an evil idea from the beginning. It contradicts one of the ten commandments, thou shalt not steal.” He said, “Oh, it never occurred to me it was against God’s law. Now I see why it didn’t work.”

When Ukraine decisively rejected Marxism, there were so many statues of Lenin torn down that the people jokingly called it “Leninfall.” It is funny in Ukrainian because that month is called “Leaf-fall” in Ukrainian, and they both begin with “L.” According to the Guardian, in 2019, there were only two statues of Lenin left in Ukraine out of 5000, both in the Chernobyl exclusion zone. When I was in Russia in 1996, the tour guide told us that the statue in Kronstadt was one of only three left in Russia, but I don’t know if that is true. I met a retired Soviet officer in 1996 whose career was teaching at the military academy. He taught the writings of Lenin. When the USSR disappeared, personnel could take home whatever mementos they liked, books, stationery, etc. He started to take home his *Complete Works of Lenin* from his office, but then after thinking about it, he realized there was nothing in there worth keeping. I’m unable to laugh at that (true) story; it’s too sad.

Considering what a disaster communism has been in so many countries, why is it wooed by so many American professors? Aside from its metaphysics, the drive towards communism is fueled by two of the seven capital sins, and all of us who are descended from Adam have these faults inside of us. The two sins that drive communism are pride and envy. Many academics live in an artificial world where success is not based on reality. Because they are clever at making academic arguments and imagine themselves to be successful public speakers (although they



Woman of the Apocalypse versus the Red Dragon

couldn’t survive as speakers if the students weren’t required to attend their lectures), they imagine that they understand all the intricacies of economics. Many of them have lifetime job security, although no one else does, including their own support staff. (I remember a secretary at University of California opining to me once, “Why can’t they be fired? Everyone else can.”) In their unrealistic world, with tenured positions paid for by taxpayers, they look out at

the rest of the world and believe they know how to do everything better than the people who are actually doing it. After pride, the other sin driving Marxism is that most miserable of sins, envy. I believe many academics suffer from envy because they can’t understand why other people outside of academia have more money or more power or more influence. This vice is especially common among academics at the large state universities. Many of the faculty (by no means all of them) are bitter because they were not as successful or as respected as the faculty at more prestigious schools.

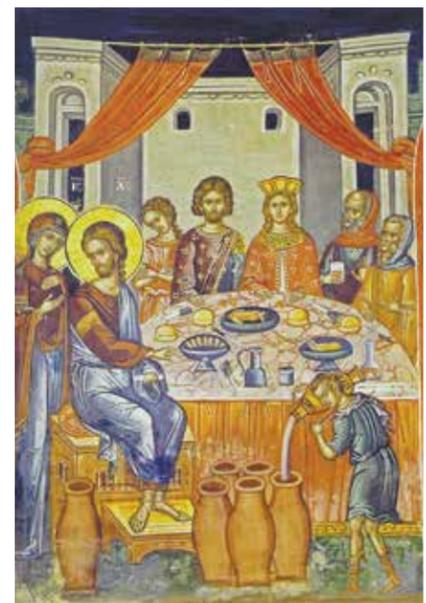
A priest told me once that he thought envy was the worst sin because every other sin claims some kind of good reward, even if it is a lie. But envy doesn’t offer any reward but only bitterness and misery. Perhaps that is why Marxists kill and torture and destroy with such unbridled abandon when they come into power. Since the driving force is envy, the only real goal is to make everyone else miserable too.

One of the chief tactics of Marxists is to divide people into groups and to pit them against each other. That is not my opinion—they teach it in their organizing lessons. All of their “theory” is predicated on perpetual class struggles. However, they will exploit any division to destroy society. In the Soviet Union, everyone was required to carry an “internal passport” which included the ethnicity of the bearer on the dreaded “fifth line” or “fifth paragraph.” Ethnic minorities were discriminated against in employment. Jews were penalized the most. Many universities and government jobs were off limits to Jews. The infamous fifth paragraph was not abolished until 1997. Already, it is easy to see why Marxism is incompatible with the Gospel. Aside from its overt contradiction of God’s laws, the Gospel is oriented toward bringing people together, not dividing them. As we say in our Troparion for Pentecost, “at Babel the Most High confused tongues (in response to Nimrod’s pride), but at Pentecost, the Holy Spirit brings all men to unity.” As a bishop, I cannot become involved in partisan politics, but as a shepherd, I must protect my flock when I see wolves trying to seduce my sheep using pride, envy, anger, and other sins.

If you think I am unaware of the crimes of some of the police, you are mistaken. In my youth, I knew a man who was killed by the police just for being drunk. He was unarmed. He was Norwegian. In Salt Lake City, you can be killed by the police regardless of color. There was no punishment of any kind for the policeman. However, using the violence of some police to create enmity between all the police and all of us is a Marxist tactic. They will exploit any division for their ends. If we are ever ruled by Marxists, the police will be far more brutal than anything we can imagine. Almost all the police are dedicated public servants who put their own lives at risk when they show up for work. My brother asked me to pray for a friend of his who is a sheriff’s deputy. She hasn’t taken a vacation in a very long time. It is her job to show up at an

arrest if the offender might be on drugs. Sometimes a docile man on drugs can become suddenly violent with extreme strength. Her job is to inject him with a drug to stop the violence. The last time she took a vacation, her colleague was killed by a man crazed by drugs. Now she doesn’t take vacations. And now people are teaching their children to mouth obscenities against a woman like her?

As I said at the beginning, I pray that there is no civil war in our country. The plutocrats and the activists who are trying to destroy the police and the social order are totally ignorant of what happens when the beast of lawless violence is unchained. In one of my parishes, I had a number of refugees from the civil war in Bosnia. As a woman said, she never thought it could happen there. She said she wasn’t that surprised, based on World War II, that the Croats and Serbs went after each other when Yugoslavia split, but she said in Bosnia everyone was intermarried—everyone was related by family. Yet when society dissolved, the violence was unimaginable. They watched on uncensored television as people in the nearby villages killed each other. She said to me, “You and I would think to use a gun or a knife, but they were using hammers and saws.” I almost have nightmares myself from the stories they told me, and everyone who lived through it has PTSD. One of those families arrived in America with no luggage, nothing but the clothes on their backs, and no marketable skills. The husband became a baggage handler at the airport and the wife was a checkout clerk at Target. The first year at Theophany I blessed their apartment. The second year, I blessed their house. I assumed they were renting the house, but I was wrong. They were buying a house! After arriving in Portland with no property and no skills, by showing up for work and saving their money, these Slavic Greek Catholics



Icon of the Wedding at Cana

were buying their own house. It was a strange contrast with the little trailer park next door to my house where people with every advantage of American birth were living in a cesspool of welfare, drugs, immorality, and domestic violence.

Enough of the problem, what is the solution? Unfortunately, it isn’t only Marxists who try to seduce people with materialism. Political leaders in all fac-

tions often promise economic rewards in exchange for support. The solution to atheistic materialism is not more materialism, but spirituality. Chesterton said that the foundation of all true spirituality is gratitude. Indeed, if envy is the foundation of Marxism, gratitude is the foundation of the solution. I cannot be envious of someone else and, at the same time, grateful for what I have. To be grateful is to say, I have good things, and God gave them to me. To be envious is to say, someone else has good things, and I should have them instead. You can’t have it both ways. Gratitude is the mortal enemy of envy. Some say that envy is really the first sin, because Satan envied God, and then Satan seduced Eve with the same envy of God.

God said about the Woman, she will crush the head of the serpent. We Christians see that as referring to the Blessed Virgin Mary. She is the one who stepped on the head of the serpent. If you read the *Purgatorio* of Dante, he travels through the earth from Jerusalem, and emerges on the opposite side of the earth at the mountain of Purgatory. (You see, they didn’t believe the earth was flat in the middle ages after all.) The mountain of Purgatory has seven levels corresponding to the seven deadly sins. On each level, Dante sees a scene from the life of the Virgin carved into the rock cliff. When Dante gets to the level of envy, he sees carved into the rock the Wedding Feast at Cana. I confess I didn’t understand the point when I read this, and when I preached on the *Purgatorio* one year for Lent, I told the congregation that I didn’t understand it. A woman told me after the service, “It’s obvious Father. Mary didn’t get to have the wedding she always dreamed of.” I suppose she was right. Whatever dream Mary had for a wedding, it was quashed by God’s unexpected plan for her. When Mary went to another woman’s wedding party, she might have been tempted by the sin of envy. And when the wedding party seemed headed for disaster, she might have been tempted to let it end badly. The Germans call that vice “schadenfreude”—joy in the shade. Instead of envying their party, she rejoiced for them. Instead of allowing their party to be wrecked by their own lack of planning, she interceded with her divine Son to save their party. Mary crushed the head of the serpent when she refused to give in to the temptation of envy, and when she refused to give in to the temptation of self-righteous pride.

Much like the wedding feast of Cana, we are often headed for disaster in our lives, whether as a consequence of sin or from lack of diligence or lack of planning. How many times has the Mother of God interceded for us before her Divine Son and saved us from disaster? The couple at the wedding feast didn’t realize at the time that Mary worked everything out with the wine steward behind the scenes. No doubt we will never know in this life how many times the Mother of God has protected us from the just consequences of our bad choices, lack of commitment, or vacillation—how many times she interceded with her Divine Son for us.

Continued on page 6



PEOPLE YOU KNOW AROUND THE EPARCHY



July 30 to August 12. Each evening, Father Edward Semko, priest-in-residence, and Deacon Timothy Kennedy offered the Divine Liturgy at 7 PM.

The bishop explained the true meaning of the icon and why we should venerate it with our own special intentions. The prayer service followed with the congregation engaging in the prayers.

Father Vitaliy Pukhayev, Administrator of Saint Elias Parish, officiated over the final evening with many parishioners and guests from near and far. It was very gratifying to see so many people in attendance. Bishop Kurt opened up the service by welcoming everyone.

Following the service, Bishop Kurt, Father Vitaliy Pukhayev, Father Edward Semko, Father John Zec, and Father Martin Vavrak offered a special blessing to all those present.

IN CARTERET...

Parish Celebrates the Special Service of Miraculous *Mary, Helper of Mothers* Icon.

On Wednesday August 12, 2020, Bishop Kurt presided over a special service for the miraculous icon of "Mary, Helper of Mothers" at Saint Elias Byzantine Church in Carteret, NJ. The icon was present at Saint Elias from



IN NEWARK...

Saint Elias Festivities



Even during these challenging summer days, our cherished traditions flourish at Saint George Byzantine Catholic Church on Warwick Street in the Ironbound section of Newark, NJ. In July, in celebration of the Feast of Saint Elias, Father Dave Baratelli, administrator of Saint George Parish, blessed parishioners' cars after Sunday Liturgy. Father Dave intoned

the prayers as parishioner Dorothy Tanchak assisted. Parishioner Lauren Vellozzi who tends the church grounds also planted the annual Saint George vegetable garden adjacent to the parish rectory – tomatoes, green peppers, fresh dill and other vegetables for all to enjoy: a sign of tranquility. Saint George Parish will be celebrating its 100th Anniversary in October 2020.

IN BEAVER MEADOWS...

Parishioner Received Eagle Scout Award

Anthony M. Maguschak, son of Keith and Vicki Maguschak, Weatherly, PA formally received his Eagle Scout Award at a Court-of-Honor on Sunday, July 19 at the Holy Dormition Franciscan Friary in Sybertsville, PA. Father Jerome Wolbert, OFM, Guardian of the friary, gave the invocation and benediction at the Court-of-Honor. Anthony is a member of Boy Scout Troop 17, Hazleton, PA where Lee Dotter is Scoutmaster. Anthony and his parents are members of Saints Peter and Paul Byzantine Catholic Church, Beaver Meadows, PA where Father James Demko is pastor.

at Saints Peter and Paul Cemetery. He spent over 200 hours on his Eagle project and also raised several hundred dollars to pay for the cost of materials such as cement, paint, tubing, and other supplies needed for the project.

In his scouting career, Anthony was an Assistant Patrol Leader, Troop Quartermaster, and became Senior Patrol Leader of Troop 17. Anthony earned a total of 30 Merit Badges, more than the 21 required for Eagle. He is a member of Witauchsoman Lodge #44 Order of the Arrow. In May of 2019 Anthony was picked as Senior of the Month at Weatherly Area High School. He is also a member of the National Honor Society. Currently he is a second-year student at the Pennsylvania College of Technology in Williamsport, PA majoring in Automotive Technology.

In addition to his Eagle Award, Anthony received citations and congratulatory letters from the following at his Court-of-Honor:

Bishop Kurt, Eparchy of Passaic, President Donald J. Trump, US Senator Pat

Last year, the remains of eight monks were moved from the friary grounds in Sybertsville to Saints Peter and Paul Cemetery in Coxeville, PA. For his Eagle project, Anthony (along with members of his family and some friends) dis-assembled a metal fence and removed the Franciscan cross and two statues that were located at the old friary cemetery. He refurbished and repainted the fence, made new forms for the cross and statues, and then re-installed everything at the new gravesite



Toomey, State Congressman Doyle Heffley, and Ed Schaefer, Anthracite District Scout Executive.

Keith Maguschak and Vicki Maguschak (parents), Eagle Scout Anthony M. Maguschak, Michael Komishock (Scout Mentor), and Lee Dotter (Scoutmaster).

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

Divine Liturgies at the Byzantine Catholic Mission of Fort Mill, SC for the month of September will be broadcast online. Please contact Ron Somich by email at ron.somich@gmail.com for the link and dial in information. <https://carolinabyzantine.com/>

September: 5, 12, 19, 26

IN ROSWELL...

Parish Gloriously Celebrates The Feast of the Dormition of the Theotokos

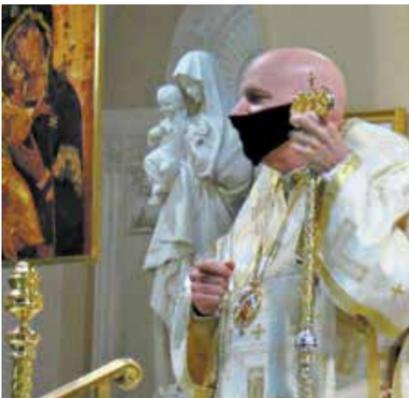


As in recent years past, Epiphany of Our Lord in Roswell, GA, gloriously celebrated the Feast of the Dormition of the Theotokos, a holy day of obligation for both East and West. The liturgical celebrations began on Friday evening, August 14, with the Burial Service of Praise in Honor of the Most Holy Theotokos. This service is an All-Night-Vigil which begins with Great Vespers and then morphs into Matins with a candlelight procession of the Burial Shroud of the Theotokos. This service imitates the Great and Holy Friday Entombment Vespers of Our Lord, God, and Savior Jesus Christ. We then sang the Lamentations at the Tomb of Mary.

Parishioners were invited to keep vigil through the night from 11 PM until 9 AM. Private prayer was enjoyed by many and the Psalter was also chanted through the night. At 9 AM, parishioners began to gather to pray the Akathist in Honor of the Dormition of the Theotokos which prepared the faithful for the celebration of the Divine Liturgy for this glorious feast. Flowers and herbs were then blessed after the Am-bon prayer which brought comfort and healing to many. Epiphany of Our Lord is served by Father Lewis Rabayda, Parochial Administrator, Deacon James Smith, and Deacon John Reed.

IN SCRANTON...

Bishop Kurt Celebrates the Divine Liturgy as Part of Annual Saint Ann Novena



ANNUAL PILGRIMAGE TO GO VIRTUAL IN 2020



My dear Friends,
As we put up our 2020 calendars, I'm sure we did so hoping to fill each page with many plans, hopes, goals, and aspirations. We had it all figured out.

Needless to say, having passed through one fourth of this year, the picture looks entirely different. We all find ourselves in situations that we never expected or imagined, stretching our faith and trust. We need to dig deep into our spiritual treasure chest for encouragement. One phrase I like to remember is: "The only way to stay above the water is to trust the One who walked on the waves."

When we make plans, I imagine the Lord looks down upon us, shaking his head and smiling as He looks at what is actually on the horizon. So what do we do? We trust, we pray, we hold our plans with open hands. We surrender them to Him.

Such has been our need as Sisters of Saint Basil. We met, we discussed, we came up with ideas and plans to celebrate our 100th anniversary – a Century of Ministry to the Byzantine Catholic Church. Then COVID-19 arrived on the scene, and everything changed. We, too, need to remember that just because what's going on now doesn't feel good, it doesn't mean God's not working. Worrying does not empty tomorrow of its troubles, it empties today of its strength. We, too, strive to give up control and allow the Spirit of God to lead our lives.

One of the most difficult changes that we need to accept is the decision to cancel the Pilgrimage gathering in honor of Our Lady of Perpetual Help. In the interest of safety and well-being of all, we will follow the lead of so many others and adhere to the guidelines provided. It is our intent, however, to work on providing a series of internet services which pilgrims can watch from their own homes. So, this year we will be making a pilgrimage of the "heart" rather than a pilgrimage of the "feet".

We know that all of you are likewise going through your own life changes and adjustments. Together, we Sisters and friends are like a quilt with lots of different shapes, sizes, colors, and patterns. Together, through our prayers for each other, we find warmth and comfort in a support system that makes our lives richer and fuller. Together, we discover God's plan for us.

With our loving prayers and support,

Sister Ruth Plante, OSBM

Sister Ruth Plante, OSBM
Provincial

<https://sistersofstbasil.org/important-announcement-regarding-pilgrimage/>

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Maranatha! Come, Lord Jesus!...

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When more than half the world was under the dark shadow of Marxism in the twentieth century, we know that the Mother of God interceded for the people in eastern Europe. As one great theologian said, wherever her Son is being crucified, the Mother of God is standing there beside the cross comforting him. The Church is the Body of Christ, and wherever the Church is being crucified today, the Mother of God is with her.

If the foundations and tools of Marxism are pride, envy, division, greed, and anger, then the spiritual solution cannot be to imitate those things. The spiritual solution is to fight those very vices inside our own souls and teach our children likewise. The answer to pride is humility before God. Pontius Pilate feigned humility when he said, "What is truth?" False humility is not the opposite of pride. The opposite of sinful pride is knowing the truth about God and knowing our own infinite value because we are made in His image and likeness, male and female. The antidote to the poison of envy is gratitude and joy—gratitude for the many wonderful things God has given me, and joy whenever good things happen to other people. As Saint Paul says, rejoice with those who rejoice, weep with those who weep. The medicine for division is unity—seeing the good in others. Many forces in our society try to divide us. The news industry, the entertainment industry, and the political parties all profit from divisions, as well as the people who start new religions. As we read in the epistles of Saint Paul,

Satan has used divisions to damage the Church from the beginning. Saint Paul tells us the solution to divisions is to keep our eye on Jesus Christ—not on any earthly leader. I said that greed is one of the tools of Marxists, and you might think it is the opposite. I said that because Marxism, according to its own teaching, is materialism. Materialism is the foundation for greed as well as Marxism, and the solution to both is not more materialism. Redistribution of wealth is based on the belief that happiness is based on material goods. The solution to all of these problems is gratitude and generosity, no matter how much we have. Finally, I said that both a foundation and a tool of Marxism is anger. When revolutions can take the spark of injustice and fan it into the flame of anger, then action begins. The opposite of anger is gentleness. In the scriptures we learn that righteous anger is a good thing, but the psalmist takes his anger to God. When we take our anger to God, there are two possible outcomes: we might realize we are wrong, or we might learn how God desires us to act. Either way, we don't make a foolish choice in anger. Nothing good ever came from road rage. Nothing good comes from news media or social media that make us angry. Good things always come when we pray.

It's interesting today to look back at a review of Marx's book *Das Kapital* in the *New York Times* on May Day (May 1), 1887, one hundred and thirty-three years ago. After recognizing the extreme problems of poverty and oppression in the large cities, the reviewer says, "We do not suggest remedies. Those are the most difficult of all the problems humanity has to deal with.

Such amelioration of human affairs was never further from solution than by the methods of Carl (*sic*) Marx. To follow them is to plunge into chaos. But there are advocates of chaos."

Saint Paul says, "the answer to division is Jesus Christ." What does Jesus Christ say? Jesus said, "Learn of me, for I am meek and humble of heart." If Jesus reacted with anger to our law-breaking, where would we all be? Well, we wouldn't be here at all. Jesus says, "Come to me all who are weary and heavy laden; my burden is easy, and my yoke is light." When Saint Paul suffered for the Gospel, he tells the Corinthians who have caused him so much heartache, "I think that God has exhibited us apostles last of all, like men doomed to die. We have become a spectacle to the world, angels and men alike... To the present hour we hunger and thirst, we are poorly clad and buffeted and homeless, and we labor working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to reconcile." To the Christians in Rome, Saint Paul says, "Bless those who persecute you. Bless and do not curse them. Rejoice with those who rejoice; weep with those who weep. Live in harmony with one another. Do not be haughty but associate with the lowly; never be conceited. Repay no one evil for evil. ... Do not be overcome by evil but overcome evil with good."

Going forward, let us keep close to the Mother of God. There is no evil more powerful than her gentle protection. Remember her words when her wedding plans were overturned by the Archangel, "Be it done unto me accord-

ing to your word—according to God's word." Remember her words when she rescued the wedding feast at Cana, "Do whatever He tells you—whatever Jesus tells you." She was with our people under communist rule in the Soviet Union. She was with our nuns, our monks, our priests and bishops in the Siberian gulags. As we sing in our tropar, "Today, the Virgin is present in the Church."

Also remember, there is only one Master of History. He isn't our ideologies or political factions. As Saint Velimirovich said, "He is very far from him who forgives his own sins. He is close, oh so very close, to him who cries out to heaven in repentance." Saint John had a vision of the Master of History: "Then I saw heaven opened, and behold, a white horse. He who sat on it is called faithful and true, and in righteousness He judges and makes war. His eyes are like a flame of fire, and on His head are many diadems; and He has a name inscribed which no one knows but Himself. He is clothed in a robe dipped in blood, and the name by which He is called is the Word of God... From His mouth issues a sharp sword with which to strike the nations, and He will rule them with a rod of iron. He will tread the wine press of the fury of the wrath of God the Almighty. On his robe and on his thigh, He has a name inscribed, King of kings and Lord of lords." He is the Master of History. Saint John ends his book of Revelations thus, "He who testifies to these things says, 'Surely, I am coming soon.' Amen. Come, Lord Jesus!" *Maranatha.*

+Kurt Burnette

+Bishop Milan (Šašik) Falls Asleep in the Lord Unexpectedly

Continued from page 1

gartens and orphanages were opened, and the Užhorod Byzantine Catholic Theological Academy was completed. Bishop also initiated the restoration of the dormitory for Byzantine Catholic students in Užhorod; but, unfortunately, he was not destined to live to see this dream come to fruition.

Bishop Milan's weekly schedule was impressive to many in both scale and scope. Every Tuesday and Thursday, dozens of clergy as well as representatives from all spheres of public life visited him with various needs, or requests. For each, Bishop Milan always made the time to listen, or help.

Bishop Milan was well known for his phenomenal memory: not only did he know the name of every priest within his eparchy, but also those of their wives and children. If you traveled with him throughout the eparchy, he could easily tell which priest served in a particular village church and when that church was built. Today, we definitely can say that Bishop took the Eparchy of Mukačevo to a qualitatively new level!

Intellectual achievements and good deeds as the best monuments of modern times

Wisdom of life combined with high intellectual abilities (Bishop Milan was interested in archeology since childhood, spoke five languages and had extensive knowledge in many fields, such as science and art) made Bishop Milan a true and much needed leader to rebuild the post-Soviet Eparchy of Mukačevo. Having a thorough knowledge of the history of both Transcarpathia, as well as the eparchy, he planned every step of the revitalization of the Church there. Among his many accomplishments, he started the Feast of the Translation of the Relics of Blessed Theodore Romža, which is still attended by thousands of the faithful from all over region. It should be noted that during this period of revitalization and growth, Bishop Milan was well known for being simple, kind, and sensitive to human troubles, open to all without exception. His activities were not ordinary duties, but a response to the calling of the Lord, whose love he felt, and his faith attracted many.

It is significant that Bishop Milan's last Liturgy, celebrated on July 14, was for the intention of the Byzantine Catholic Church in the United States. This was his intention every Tuesday, and he cared for our faithful by sending young priests to serve and revive spirituality in America.

The prominent Ukrainian philosopher, Hryhoriy Skovoroda, wrote, "Death caught me alive." This is exactly how

Bishop Milan passed away: full of energy, life, and with new plans and dreams. This is how he will be remembered by

all those who knew him during his life's journey. *May his memory be eternal!*



+Bishop Milan surrounded by hundreds of young faithful of his Eparchy's summer camps



Bishop Kurt and area clergy celebrate a Divine Liturgy with Panachida on July 20, 2020, for the blessed repose of +Bishop Milan at Saint Mary Church in Trenton, NJ

FROM THE OFFICE OF EASTERN CHRISTIAN FORMATION

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

Glory to Jesus Christ!

Dear Friends, as we are nearing the beginning of the new school year for the ECF Program I extend my best wishes to the Pastors/Parish Administrators, ECF Directors/ Coordinators, Instructors, ECF students and their families and all our parishioners on this joyous occasion. Jesus sent His apostles saying: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (cf. Mt., 28:19). Today He sends each one of us to teach others about God’s Love and to share the message of hope, faith and love. I thank all of you for your efforts and sacrifices you make to teach our children about God and our faith and for being faithful to this mission of sharing God’s Word. Please remember, your daily work and dedication brings people closer to God and brings God closer to people – the most important thing one can do. We all know how rewarding it is to be good instruments in the hands of God, who works through us, who today needs our hands to do the acts of mercy and to bless others, needs our feet to go

to those who are in most need, needs our heart to love everybody, and needs our lips to preach the Good News of the Gospel. Let each one of us be that Good Sower who plants the seed and let us trust that God will take care of the rest.

Dear Pastors/Administrators

All of us have been through a lot in the past several months. It is uncertain how the pandemic will continue to evolve, and no one is able to guarantee a completely COVID-19-free environment. In light of this current uncertain situation, if your parish has the ECF program for children – use your pastoral discretion as to whether to re-open in-person ECF classes. If you plan to start the program in September (provided the parents are willing to send their children to participate in these classes), I recommend that you take the most conservative approach and proceed with great caution, ensuring that all safety precautions and guidelines as issued by the CDC and your local civil and health authorities are followed. Listed below are some of the safety measures/guidelines that should be taken:

- make sure all children and instructors who come to classes are healthy and have not been exposed to the virus;
- ensure proper social distancing;
- wear a face mask/covering or face shield by anyone who is 2 years of age and older;
- do not share any books and materials during the classes;
- cleaning/sanitizing and ventilating the class space;
- finally, please consider any other personal precautionary measures which you find appropriate.

These guidelines should remain in effect until the situation with the coronavirus subsides. As a general rule for re-opening the ECF Program for in-person learning, I further encourage you to follow the guidelines for re-opening of your local school district in which your parish is located, if applicable to your situation. Safety and well-being of all involved in the ECF

program should be our top priority. If in your pastoral judgment resuming the in-person ECF classes need to be delayed until the situation improves or not all parents feel comfortable sending their children for classes – please invite your ECF instructors to consider having classes online, so that everyone has an opportunity to attend virtually and learn during these unprecedented times.

Dear Parish ECF Coordinators and Instructors

The ECF program focuses on spiritual formation of our children and we aim to share with them the riches of our Byzantine Tradition and faith. Nevertheless, as with any other educational program, we also aim to develop their gifts and talents, to encourage them, to build character, and to ensure their personal growth. I encourage you to be creative and to do everything you can in relation to the catechetical formation of those involved in your parish ECF program – encouraging them to use Zoom and/or other online platforms for conducting online religious instruction (i.e. if possible/when necessary). If you need a list of online resources or in case of any questions or need for assistance – please email me and I will be happy to help you. Please make known to ECF participants and their families, as well as to anyone who wants to learn more about God and our faith they can refer to our online resource which provides excellent weekly educational updates and resources related to our liturgical calendar: <https://godwithusonline.org/catechetical-resources/>. Also visit our Facebook page Teach me, O Lord: <https://www.facebook.com/Teach-me-O-Lord-ECF-Office-of-Byzantine-Catholic-Eparchy-of-Passaic-178288089491219/> and the ECF section of the Eparchial website for new updates, available online programs, courses and summer camps and other helpful resources.

In addition, if you are organizing any online event at your parish or are aware of any other creative solutions, please share that information with me so that perhaps we could collaborate Eparchy-wide and invite all the interested individuals to participate. Finally, if your parish has the ECF classes set up online, I encourage you to share this with me with the hope that other parishes would be able to join you.

Dear Parents

Education begins at home, and continues in school and Church. Each of those aspects is very important. I encourage your families to continue to be a good example to your children by living your faith so that it is passed to generations to come, just as it was passed to you by your parents. How successful in many different ways the life of your child will be depends on you! We can help, we can teach, we can pray, but we cannot do what only you as parents can do. I encourage all of you to pray with your children daily before and after meals and before going to bed, to read the Holy Bible with them and reflect upon/discuss the reading together, make use of Eparchial Inquiry Program “Come and See” that was recently published and distributed at our parishes.

THE COUNCIL OF HIERARCHS OF THE
BYZANTINE CATHOLIC METROPOLITAN
CHURCH OF PITTSBURGH
INVITE YOU TO PARTICIPATE IN
A PILGRIMAGE IN CELEBRATION OF THE
375TH ANNIVERSARY OF THE UNION OF
UZHOROD
AND THE 250TH ANNIVERSARY OF THE
FOUNDING OF THE EPARCHY OF MUKACHEVO
**with Fr. Ed Cimbala
and Fr. Yuriy Oros**
**14 Days
June 18 - July 1, 2021**

For More Information Contact:
Fr. Ed Cimbala
908-872-2928 - fredcimbala@gmail.com

Select International Tours at
800-842-4842
jane@select-intl.com
www.selectinternationaltours.com

SELECT International
We share your faith

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Parents, **you** are the primary educators of your children (cf. *Gravissimum Educationis*, #3, #6, *Lay Catholics in Schools: Witnesses to Faith*, #12, *The Catholic School on the Threshold of the Third Millennium*, #20) “[Parents] bear witness to this responsibility first by *creating a home* where tenderness, forgiveness, respect, fidelity, and disinterested service are the rule... This requires an apprenticeship in self-denial, sound judgment, and self-mastery – the preconditions of all true freedom. Parents should teach their children to subordinate the “material and instinctual dimensions to interior and spiritual ones.” Parents have a grave responsibility to give good example to their children” (cf. CCC, 2223). “Close cooperation with the family is especially important when treating sensitive issues such as religious, moral, or sexual education, orientation toward a profession, or a choice of one’s vocation in life. It is not a question of convenience, but a partnership based on faith. Catholic tradition teaches that God has bestowed on the family its own specific and unique educational mission” (*The Religious Dimension of Education in a Catholic School: Guidelines for Reflection and Renewal*, #42).

“Tell me and I forget, teach me and I may remember, involve me and I learn,” – this quote attributed to Benjamin Franklin is so true when it comes to educating our children in faith.

As parents, you have the greatest influence possible on your child. What they see happening at home, what they hear during the meal times at the family table, what they are taught about God and faith by you, the prayers you say together, the atmosphere of trust and love that you create in your home – your Domestic Church – these are the

things that will stay with them for the rest of their lives. If this home foundation is strong, nothing and no one will have a greater influence on them than you and no one will be able to shake it or take it away from them. A recent major survey concluded that Catholic school education alone does not keep the children in church later on. In fact, there is no difference between the number of Catholics who were in a Catholic or public school who later were leaving the church, according to the survey. When it comes to religious education, you are the primary educators of your children, from you they learn about the image of God, which they will carry with them always, from you they learn how to trust God and other people, how to love, how to grow closer to God, from you they can learn how to put God at the center of their lives. You cannot make a decision for them, but you can teach them to make right choices, and you do not just bring them to the destination, but take a journey with them. You teach them about commitment, responsibility, trust and faith. I invite all of you to find new ways how to touch your children with God’s love, and to allow Him to guide you all in this difficult and rewarding journey. It is a very challenging task but please remember, “The only way to stay above the water is to trust the One who walked on the waves.”

Dear Children

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

During the blessing of school children on the occasion of the beginning of a new school year we pray: “that the Lord

send down upon the children the spirit of wisdom and understanding, and open their minds and their lips, and enlighten their hearts, for the receiving of precepts of good instruction... and understand the knowledge which shall be taught them, to the glory of His all-holy name, to the profit and building up of His Holy Church, and that they may comprehend His good and perfect will... and preserve them in the true faith, and in holiness all the days of their lives, that they may increase in wisdom, and in fulfilling of God’s commandments...” (cf. *Euchologion*, pp. 325-327).

Dear Parishioners

You belong to the Church because your parents did a good job, your priests did a good job and school did a good job. You use what they have shared with you and this helps you to live your lives and we know it is the right thing to do. I encourage each one of you to take a step further in your learning about our faith and God. Make use of your parish library, ask your priest questions if you have any, and look for new ways and opportunities to live as followers of Christ, as His disciples in today’s world. We are one community. The children at your parish today can see your faith and dedication to the parish: it affects them, it builds them. So, continue to be a good example to them by always doing what is right, by encouraging them, by helping them, by praying for them. That’s how we build community, that’s how we help one to discern a vocation, that’s how we all journey together to the Heavenly Kingdom!

Let us all continue to build vibrant community of faith, where everybody is using his/her talents and shares in the life of the parish, and grows deeper in his/her faith and relationships with God.

Religious education helps us to understand our identity as God’s children and how to live out this identity. In the future our Office plans to continue using programs we currently have and to find new and effective ways and resources to teach all about our faith.

Finally, please let me know if the ECF Office can be of any assistance in your catechetical efforts. It is my mission and privilege to serve your educational and spiritual needs. Should you have any suggestions or recommendations related to our religious education programs or in case of questions or if you are looking for ways to deepen your knowledge about faith and God, please do not hesitate to contact me at: directf@eparchyofpassaic.com I want to hear from you!

In closing, it is a blessing for me to serve you and in this wonderful way, be part of your lives by assisting all of you in your efforts to learn about God and our faith and to share this knowledge with others, to bring the light of the Gospel to our parishes and to all people of good will. Please pray that our mission is blessed by God, is fruitful and successful, and all of us are good instruments in God’s Hands. May the Holy Spirit guide you through this wonderful adventure and exciting journey of learning about God and our faith! Let us walk together in the footsteps of the Lord, learning from Him and serving Him the best we can. Wishing all of you God’s blessings, I will continue to pray for a fruitful, blessed and safe year for all of us.

Father Vasyl Chepelsky
Director of the Office of Eastern
Christian Formation

MIRACULOUS “MARY, HELPER OF MOTHERS” ICON

Services will be celebrated at 7:00 PM

At the initiative of Bishop Kurt, a miraculous Marian icon will make a tour of all the Byzantine Catholic parishes in New Jersey, including the state active duty military base, and Saint Nicholas Parish in White Plains, NY, throughout 2020. It is especially beloved by women who struggle with infertility or difficult pregnancies. Several miraculous births have been attributed to this icon in the Byzantine Catholic community of Albuquerque, NM, where a copy has been venerated for twenty years.

The icon, known as the *Albazinskaya* from its place of origin on the borderlands between Russia and China, is also called “Mary, Helper of Mothers.” The original icon is credited with defending the Russian Orthodox outpost against Chinese invaders on several occasions from the 17th to the early 20th century. It depicts a calm and prayerful Virgin Mother looking directly at the faithful. She displays for us an image of her Son, newly born or perhaps yet unborn, resting over her torso.

A large, hand painted icon of the *Virgin Helper of Mothers* will be present in

each Byzantine Catholic parish in New Jersey for two weeks or more. Bishop Kurt will personally preside over a devotional service in each parish. There will be opportunities for the faithful to venerate the icon, to engage in personal prayer, and to take home holy cards depicting the Virgin Helper of Mothers.

The *Albazinskaya* icon celebrates how God became Man, and a Virgin became His Mother. It celebrates the mysteries of conception and birth by which God has shared His creative power with married couples. It reminds us that every human life has its origin directly from God, and it offers hope to the despondent and the oppressed.

The Byzantine Catholic parishes of New Jersey welcome our Latin Rite Catholic and Orthodox neighbors, as well as all Christians who honor the Lord’s Mother, to join in the worship service of Psalms and Scriptural readings that will be offered in each parish.

More specific information about service times can be obtained from the individual parishes. *Due to quarantine for coronavirus, this schedule is subject to change.*

- Saint Mary, Jersey City:
August 27-September 10
231 Pacific Avenue, Jersey City,
New Jersey
Wednesday, September 2, 7:00
PM
- Saint John the Baptist, Bayonne:
September 10-September 24
15 East 26th Street, Bayonne, New
Jersey
Wednesday, September 16, 7:00
PM
- Saint Thomas the Apostle,
Rahway:
September 24-October 8
1410 Church Street, Rahway, New
Jersey
Wednesday, September 30, 7:00
PM
- Holy Spirit, Mahwah:
October 8-October 22
Island and Church Streets, Mah-
wah, New Jersey
Wednesday, October 21, 7:00 PM
- Saint Nicholas, White Plains, NY:
October 22-November 5
768 North Street, White Plains,
New York
Wednesday, October 28, 7:00 PM
- Saint George, Newark:
November 5-November 19
214 Warwick Street, Newark, New Jersey
TBA
- Saint Michael Cathedral,
Woodland Park:
November 14-December 3
415 Lackawanna Avenue, Wood-
land Park, New Jersey
Wednesday, December 2, 7:00 PM



A new schedule will be created after the pandemic for the parishes that were missed during lockdown.

The Sisters of St. Basil the Great
Warmly invite you
to attend the
86th Annual Pilgrimage
Virtually
in honor of
Our Lady of Perpetual Help
Sept. 5 & 6, 2020



Mount Saint Macrina
Uniontown, Pennsylvania
(724) 438-8644
www.sistersofstbasil.org

This year, the Sisters of St. Basil the Great celebrate the 86th Annual Pilgrimage in honor of Our Lady of Perpetual Help. It will be a virtual event and a Pilgrimage of the Heart instead of the feet.

Since 1934, her Shrine at Mount St. Macrina has been a favored destination for the thousands of pilgrims who come to venerate her icon. Praying before this sacred image, they place all their needs, their hopes, their sorrows and their joys into her hands.

Pilgrimage has been an integral part of the lives to those who have attended year after year.

However, this year things are different due to the Coronavirus. Attending in person is not possible, but the Pilgrimage will be brought into your homes and hearts via YouTube.

We will be offering the most cherished parts of Pilgrimage that you and your family may enjoy together. Due to the expenses associated with this effort, we ask you to kindly support it by sending a donation in the enclosed envelope.

As always, the Sisters of St. Basil invite everyone to join them in honoring the Mother of God under the title of Our Lady of Perpetual Help.

The Tradition of Pilgrimage



Many of you have received a letter from Sister Ruth Plante OSBM explaining that our Uniontown Pilgrimage this year is only online. I look forward to their online presentations. There is also an envelope for a donation. I myself am sending them a donation, and I encourage everyone to be generous to them. They gave their lives to God in service to us. God will not be outdone in generosity.
 —Bishop Kurt Burnette

Pilgrimage 2020

GLORY TO JESUS CHRIST!

Dear Friends,

A short time ago while driving I stopped at a red light. The car that was in front of me had a bumper sticker which caught my interest. The first line read HUMANKIND. I thought to myself: "What is the point?" Then I focused a bit more on the small words on the second line. They read: Be Both.

Wow! How profound! How appropriate for the challenging time we are currently facing! How many of the issues we are wrestling with could be resolved if all of us were simply HUMAN and simply KIND!

This year as we walk on this Pilgrimage of the Heart, we need to journey deep into our being and ask ourselves some serious questions about some serious issues. How accepting am I of ALL others regardless of race, ethnicity, religion? How willing am I to step out to support those who are struggling with being included in all the blessings and peace of our country's promises? How seriously do I follow the guidelines to keep myself and others safe during this COVID-19 crisis? How carefully am I reflecting upon the values, integrity, and morality of the political candidates who are presenting themselves in the upcoming elections?

This interior journey of the heart is far more difficult than the journey of the feet. It leads us to face Jesus as He asks us: "Are you being truly HUMAN; are you being truly KIND?" Finally, the content of all the theology books and all the theological treatises found on countless shelves in countless libraries can be summed up in the words of the Great Commandments — love God, love others!

We will miss being able to welcome you to the Mount this Labor Day weekend especially since we had hoped to celebrate our 100 years –our Century of Ministry to the Byzantine Catholic Church with you. You are all a beloved part of our special family and have enabled us to reach this special event through your ongoing prayers and support.

Still, we invite you to take some quiet time to reflect upon the thoughts above. Also we are providing a few spiritual services on YouTube which we hope will serve to uplift you. Your participation in these hymns and prayers united with ours will all reach the ears of Jesus in one resounding symphony. In this way, together, we will glorify Our Lord and give honor to his dear Mother of Perpetual Help as we celebrate the 86th Pilgrimage in a very different way.

Stay safe...Be HUMAN...Be KIND...Be at peace...God is with us...

With love, prayers, and gratitude,

Sister Ruth Plante, OSBM

Sister Ruth Plante, OSBM

Dear Sisters:

Please pray for me and place the following intention(s) before the Icon of Our Lady of Perpetual Help:

Your Name (OPTIONAL):

*We have no greater help,
 No greater hope than you,
 O most pure Virgin;
 Help us, then, for
 We hope in you, We glory in you,
 We are your servants.
 Do not abandon us.*

Virtual Pilgrimage

Our virtual Pilgrimage will include:

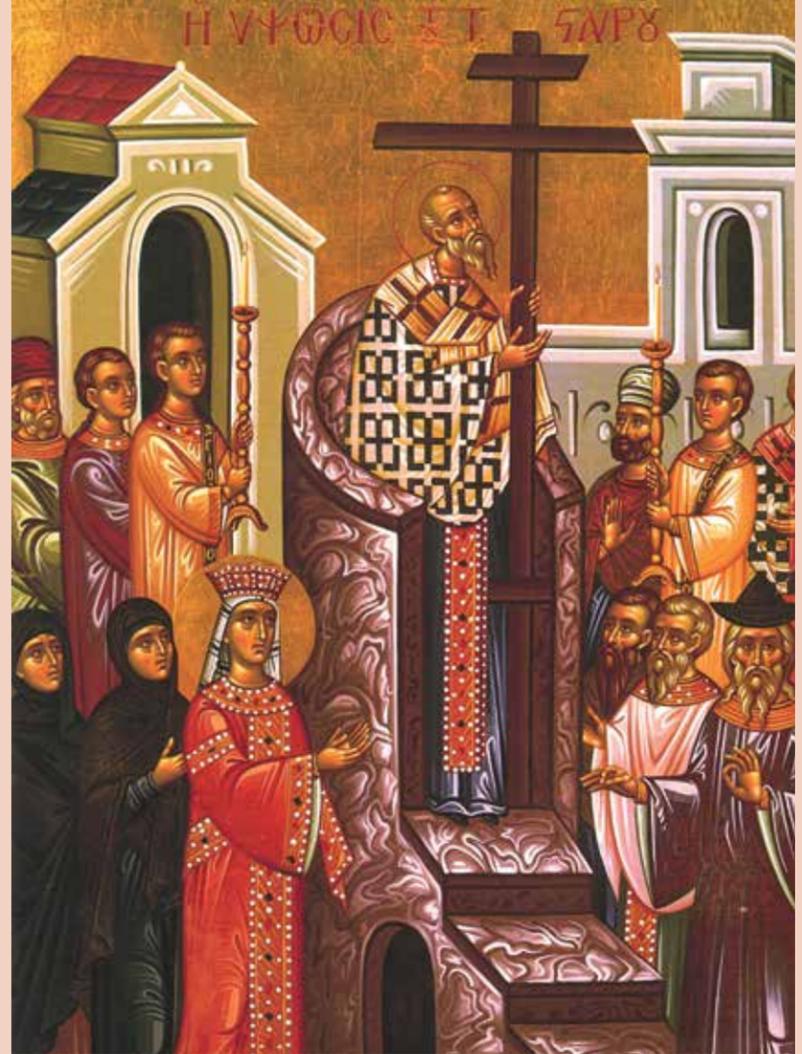
- Welcome from Sr. Ruth · Marian Hymns
- Akathist to the Mother of God · Divine Liturgy
- Panachida for all Deceased Pilgrims
- Children and Teen Programs
- Tune into our YouTube channel
- Basilians - Uniontown PA

For further information, follow us on Facebook or visit sistersofstbasil.org

SEPTEMBER FEASTS



Nativity of the Theotokos
Solemn Holyday
September 8



Exaltation of the Holy Cross
Solemn Holyday
September 14

When traveling to the Mid-Atlantic, please visit our churches

**Maryland—
Patronage of the Mother of God**

1265 Linden Avenue
Baltimore, MD 21227
Phone 410-247-4936
Web www.patronagechurch.org
Sunday Divine Liturgy 9:15 am

**Patronage at Abingdon
meeting at:
Stone Chapel at Saint Francis
de Sales Church**

1450 Abingdon Road
Abingdon, MD 21009
Sunday Divine Liturgy 5:30 pm

**Patronage at Hagerstown
meeting at:
Saint Ann Catholic Church**

1525 Oak Hill Avenue
Hagerstown, MD 21742
Saturday Vigil Liturgy 6:45 pm 2 per month
Call Baltimore for schedule

Saint Gregory of Nyssa

12420 Old Gunpowder Road Spur
Beltsville, MD 20705
Phone 301-953-9323
Web www.stgregoryofnyssa.net
Sunday Divine Liturgies
Church Slavonic 8:00 am
Sunday Matins 9:30 am
English Liturgy 10:30 am

Epiphany Mission

9301 Warfield Road
Gaithersburg, MD
Web www.eolmission.org
Sunday Divine Liturgy at 10:00 am

**Virginia—
Epiphany of our Lord**

3410 Woodburn Road
Annandale, VA 22003
Phone: 703-573-3986
Web www.eolbcc.org
Sunday Divine Liturgies 8:00 am & 10:30 am

Ascension of our Lord

114 Palace Lane
Williamsburg, VA 23185
Phone 757-585-2878 (rectory)
Web www.ascensionva.org
Sunday Divine Liturgy 11:00 am

Our Lady of Perpetual Help

216 Parliament Drive
Virginia Beach, VA 23462
Phone 757-456-0809
Web www.olphvb.org
Sunday Divine Liturgy 8:00 am

**North Carolina—
Saints Cyril and Methodius**

2510 Piney Plains Road
Cary, NC 27518

Phone 919-239-4877
Web www.sscyrilmethodius.org
Sunday Divine Liturgy 10:00 am

**District of Columbia—
Byzantine Ruthenian Chapel
Basilica of the National Shrine**

400 Michigan Avenue, NE
Washington, DC 20017
Phone 202-526-8300
Web www.nationalshrine.org
No regularly scheduled Sunday Liturgy.
To reserve a date and time, priests must call the Liturgy Office and submit a current letter from their eparchy's Safe Environment Office.

When traveling to the South, please visit our churches

All Saints

10291 Bayshore Road
North Fort Myers, FL 33917
1-239-599-4023

Epiphany of Our Lord

2030 Old Alabama Road
Roswell, GA 30076
1-770-993-0973

Holy Dormition

17 Buckskin Lane
Ormond Beach, FL 32174
1-386-677-8704

Our Lady of the Sign

7311 Lyons Road
Coconut Creek, FL 33073
1-954-429-0056

Saint Therese

4265 13th Avenue North
Saint Petersburg, FL 33713
1-727-323-4022

Saint Anne

7120 Massachusetts Ave.
New Port Richey, FL 34653
1-727-849-1190

Saint Basil the Great

1475 N.E. 199th Street
Miami, FL 33179-5162
1-305-651-0991

**Saints Cyril and Metho-
dius**

1002 Bahama Avenue
Fort Pierce, FL 34982
1-772-595-1021

Saint Nicholas of Myra

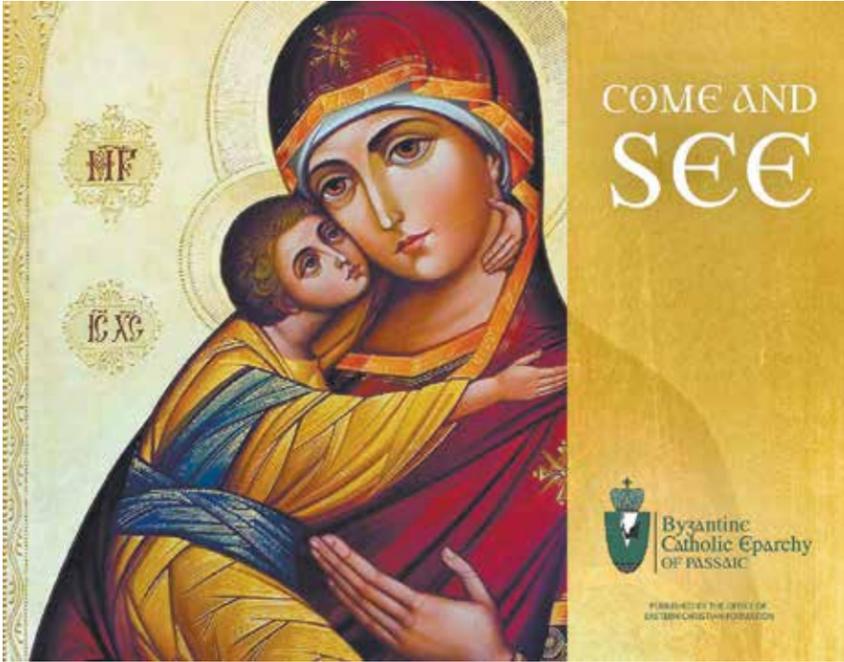
5135 Sand Lake Road
Orlando, FL 32819
1-407-351-0133

BISHOP'S APPEAL 2019 – FINAL REPORT

Highlighted parishes reached their goal and received a 40% refund

Parish	Location	Goal	Received
Saint John the Baptist Byzantine Catholic Church	Trumbull, CT	\$15,400.00	\$6,410.00
Saint Nicholas Byzantine Catholic Church	Danbury, CT	\$7,000.00	\$1,975.00
Saint Nicholas Byzantine Catholic Church	Meriden, CT	\$800.00	\$800.00
Holy Trinity Byzantine Catholic Church	New Britain, CT	\$4,800.00	\$1,510.00
Saint Gregory of Nyssa Byzantine Catholic Church	Beltsville, MD	\$5,400.00	\$8,525.00
Saint Therese Byzantine Catholic Church	Saint Petersburg, FL	\$10,600.00	\$3,325.00
Saint John the Baptist Byzantine Catholic Church	Bayonne, NJ	\$3,000.00	\$3,035.00
Saint Elias Byzantine Catholic Church	Carteret, NJ	\$4,400.00	\$4,645.00
Saint Nicholas Byzantine Catholic Church	Dunellen, NJ	\$4,000.00	\$1,325.00
Saint Mary Byzantine Catholic Church	Jersey City, NJ	\$3,000.00	\$3,100.00
Saint George Byzantine Catholic Church	Linden, NJ	\$8,000.00	\$2,060.00
Holy Spirit Byzantine Catholic Church	Mahwah, NJ	\$2,600.00	\$2,705.00
Saint Mary Byzantine Catholic Church	Hillsborough, NJ	\$30,000.00	\$10,325.00
Saint George Byzantine Catholic Church	Newark, NJ	\$2,400.00	\$700.00
Saint Joseph Byzantine Catholic Church	New Brunswick, NJ	\$3,400.00	\$300.00
Saints Peter & Paul Byzantine Catholic Church	Somerset, NJ	\$2,600.00	\$350.00
Cathedral of St. Michael the Archangel	Passaic, NJ	\$25,200.00	\$32,510.00
Saint Michael Byzantine Catholic Church	Perth Amboy, NJ	\$4,000.00	\$1,250.00
Saint Nicholas Byzantine Catholic Church	Perth Amboy, NJ	\$4,000.00	\$1,710.00
Saints Peter & Paul Byzantine Catholic Church	Phillipsburg, NJ	\$3,000.00	\$3,660.00
Saint Thomas the Apostle Byzantine Catholic Church	Rahway, NJ	\$12,400.00	\$13,050.00
Saint Nicholas Byzantine Catholic Church	Roebbing, NJ	\$3,000.00	\$3,050.00
Assumption of the Virgin Mary Byzantine Catholic Church	Trenton, NJ	\$10,000.00	\$10,375.00
Holy Spirit Byzantine Catholic Church	Binghamton, NY	\$12,000.00	\$3,950.00
Saints Peter & Paul Byzantine Catholic Church	Endicott, NY	\$4,000.00	\$2,285.00
Saints Peter & Paul Byzantine Catholic Church	Granville, NY	\$800.00	\$2,700.00
Holy Cross Byzantine Catholic Church	New York, NY	\$1,000.00	\$1,150.00
Saint Mary Byzantine Catholic Church	New York, NY	\$5,000.00	\$5,000.00
Saints Peter & Paul Byzantine Catholic Church	Peekskill, NY	\$3,400.00	\$7,850.00
Saint Nicholas Byzantine Catholic Church	White Plains, NY	\$5,000.00	\$2,265.00
Saint Michael Byzantine Catholic Church	Allentown, PA	\$10,000.00	\$5,935.00
Saints Peter & Paul Byzantine Catholic Church	Beaver Meadows, PA	\$16,000.00	\$10,100.00
Saints Peter & Paul Byzantine Catholic Church	Bethlehem, PA	\$17,000.00	\$17,846.00
Saint Mary Byzantine Catholic Church	Brockton, PA	\$2,000.00	\$125.00
Blessed Virgin Mary Byzantine Catholic Church	Coatesville, PA	\$4,000.00	\$400.00
Saint Michael Byzantine Catholic Church	Dunmore, PA	\$12,000.00	\$7,700.00
Saint John the Baptist Byzantine Catholic Church	Forest City, PA	\$4,000.00	\$1,870.00
Saint Mary Byzantine Catholic Church	Freeland, PA	\$15,000.00	\$8,765.00
Saint Ann Byzantine Catholic Church	Harrisburg, PA	\$16,000.00	\$8,655.00
Saint John the Baptist Byzantine Catholic Church	Hazleton, PA	\$18,400.00	\$6,625.00
Saint Mary Byzantine Catholic Church	Hazleton, PA	\$12,000.00	\$6,740.00
Holy Ghost Byzantine Catholic Church	Jessup, PA	\$13,000.00	\$3,530.00
Saint Mary Byzantine Catholic Church	Kingston, PA	\$8,800.00	\$4,100.00
Saint John the Baptist Byzantine Catholic Church	Lansford, PA	\$5,000.00	\$1,735.00
Our Lady of Perpetual Help Byzantine Catholic Church	Levittown, PA	\$7,800.00	\$3,225.00
Saint Michael Byzantine Catholic Church	McAdoo, PA	\$10,200.00	\$2,180.00
Saint Mary Byzantine Catholic Church	Mahanoy City, PA	\$10,000.00	\$2,360.00
Saints Peter & Paul Byzantine Catholic Church	Minersville, PA	\$14,000.00	\$5,069.98
Saint Michael Byzantine Catholic Church	Mont Clare, PA	\$8,000.00	\$8,870.00
Saint Mary Byzantine Catholic Church	Nesquehoning, PA	\$3,000.00	\$3,220.00
Saint Nicholas Byzantine Catholic Church	Old Forge, PA	\$8,200.00	\$3,735.00
Saints Peter & Paul Byzantine Catholic Church	Palmerton, PA	\$1,000.00	\$100.00
Holy Ghost Byzantine Catholic Church	Philadelphia, PA	\$7,800.00	\$8,120.00
Holy Trinity Byzantine Catholic Church	Philadelphia, PA	\$3,000.00	\$1,810.00
Saint Michael Byzantine Catholic Church	Pittston, PA	\$8,200.00	\$1,240.00
Saint John the Baptist Byzantine Catholic Church	Pottstown, PA	\$13,800.00	\$1,270.00
Saint Mary Byzantine Catholic Church	Saint Clair, PA	\$3,200.00	\$3,775.00
Saint John the Baptist Byzantine Catholic Church	Scranton, PA	\$3,200.00	\$70.00
Saint Mary Byzantine Catholic Church	Scranton, PA	\$6,600.00	\$3,970.00
Saint Mary Byzantine Catholic Church	Shepton, PA	\$2,000.00	\$1,340.00
Saint Nicholas Byzantine Catholic Church	Swoyersville, PA	\$7,400.00	\$3,915.00
Saint Mary Byzantine Catholic Church	Taylor, PA	\$3,400.00	\$1,005.00
Saint Mary Byzantine Catholic Church	Wilkes-Barre, PA	\$19,800.00	\$9,525.00
Saint John the Baptist Byzantine Catholic Church	Wilkes-Barre Tw., PA	\$5,800.00	\$1,800.00
Saint Basil Byzantine Catholic Church	Miami, FL	\$6,800.00	\$550.00
Resurrection Byzantine Catholic Church	Smithtown, NY	\$8,800.00	\$4,681.08
Nativity of Our Lord Byzantine Catholic Church	East Brunswick, NJ	\$4,200.00	\$3,500.00
Holy Wisdom Byzantine Catholic Church	Flanders, NJ	\$1,600.00	\$2,455.00
Patronage of the Mother of God Byzantine Catholic Church	Arbutus, MD	\$9,800.00	\$5,135.00
Epiphany of Our Lord Byzantine Catholic Church	Annandale, VA	\$19,800.00	\$20,548.50
Our Lady of Perpetual Help Byzantine Catholic Church	Toms River, NJ	\$9,800.00	\$9,809.00
Saint Nicholas of Myra Byzantine Catholic Church	Orlando, FL	\$8,600.00	\$7,150.00
Saint Andrew the Apostle Byzantine Catholic Church	Westbury, NY	\$3,200.00	\$5,295.00
Saint Nicholas Chapel	Pocono Summit, PA	\$3,600.00	\$1,635.00
Epiphany of Our Lord Byzantine Catholic Church	Roswell, GA	\$10,800.00	\$12,400.00
All Saints Byzantine Catholic Church	North Fort Myers, FL	\$3,000.00	\$2,135.00
Holy Dormition Byzantine Catholic Church	Ormond Beach, FL	\$3,800.00	\$2,361.00
Saint Anne Byzantine Catholic Church	New Port Richey, FL	\$4,200.00	\$4,200.00
Ascension of Our Lord Church Byzantine Catholic Church	Williamsburg, VA	\$6,800.00	\$6,830.00
Our Lady of the Sign Church Byzantine Catholic Church	Coconut Creek, FL	\$6,200.00	\$6,200.00
Our Lady of Perpetual Help Byzantine Catholic Church	Virginia Beach, VA	\$3,200.00	\$985.00
Saints Cyril & Methodius Byzantine Catholic Church	Fort Pierce, FL	\$6,000.00	\$925.00
Saints Cyril & Methodius Byzantine Catholic Church	Cary, NC	\$10,000.00	\$3,100.00
Epiphany of Our Lord Byzantine Catholic Mission	Gaithersburg, MD	\$6,000.00	\$6,800.00
Blessed Basil Hopko Byzantine Catholic Mission	Conway, SC	\$600.00	\$1,511.00
Miscellaneous Donors			\$5,062.09
TOTAL GOAL:		\$636,600	\$405,988.65

COME AND SEE EPARCHIAL INQUIRY PROGRAM



Life presents us with many challenges and great questions. In our continuous efforts to bring religious education of the Eparchy of Passaic to a new level, which would correspond to the demands of today and to the needs of people, we are excited to share with you the news about completion of the Eparchial Inquiry Program “Come and See.”

It is a resource, which aims to share the Good News – the transforming message of the Gospel within the context of the Byzantine Catholic Tradition and which was designed with a two-fold goal in mind: 1) to be beneficial to all the existing Byzantine Catholics and serve them as the ABC’s about our Church and Tradition, 2) it is also an invitation to all those who are in search of a new spiritual home, who want to

learn more about God and build lasting personal friendship with Him. It is an introduction about who we are and what we believe and it aims to grow awareness and participation in the great Christian richness of our Byzantine Tradition and speak about its practices. It is an invitation to a journey to experience the Mystery of God.

Bishop Kurt, in his welcoming message to the program says: “...If you are seeking Caesar Augustus and the powers of this world, then go elsewhere. If you are seeking the God who lay as a child in a cave in Bethlehem, then you are welcome here. Jesus remains with us today in His Body which is the Church. We begin every Eucharist with the words, “In peace, let us pray to the Lord.” If you are searching for a place to pray to the Lord, “in Spirit and in Truth”, if you are seeking a place where you can find inner peace, “the peace of God that surpasses all understanding,” then welcome to our church.”

We hope this work will help you to find answers to life questions you were looking for, will strengthen your faith, will educate you about Byzantine Catholic Tradition, but the most important thing

– will ultimately help you to grow closer to God and to develop/strengthen your personal relationships with Him. It is the invitation we are sending to you to meet personally with Jesus through the prayers, Sacraments, parish life, serving others and living your vocation.

If this work helps at least one person to discover the meaning of life and of vocation, and/or if it helps at least one person to remain faithful to his/her call, or if it brings at least one person closer to God, or if it helps at least one person to find his/her path to the Church and to God, to answer important life questions – it will fulfill its purpose.

You could order a copy of it from your nearest Byzantine Catholic parish within the Eparchy of Passaic or by contacting the ECF Office at: directf@eparchyofpassaic.com.

PRIESTLY REFLECTIONS

Father Paul Varchola West



CLEANING THE BASEMENT OF OUR SOUL

I will freely admit that I have an irrational fear of spiders. Oddly enough, through this aversion to God’s eight-legged insect regulator, I was provided some rather sound spiritual insight.

While preparing to move out of the house we were renting in Pittsburgh, one of the unfortunate tasks on the list was to sweep out the basement. Now, if anyone is familiar with the term “Pittsburgh Basement,” you will know why I qualify this task as unfortunate. The house was built in 1871 and it looked like it, the basement being no exception. The twisted sandstone foundation was visible to its constituent rocks, the plaster having cleaved off decades ago. The old horsehair mortar would slowly erode away with each rainstorm, leaving remnants of its valiant life of supporting this house in small piles along the seam between the walls and the slab. The fact that we even had a concrete slab was a luxury as I have been told that at that time, and in our neighborhood specifically, most of the basement floors were simply dirt. Worst of all, the absolute worst, was that Pittsburgh, while home to many great things such as the Steelers, Andy Warhol, and Primanti Bros., is also home to spiders - lots of spiders. To my misfortune, these guys loved our basement.

This is the plight of many a Pittsburgher: no matter how much one cleans,

no matter how confidently one thinks that every last spider has been eradicated, they always come back - always. This time, the task fell on me to go down there and wage battle with those vile critters one last time. With much trepidation, I pretended to be a big strong man and went down there ready to go. I moved one thing and of course a huge spider ran out across the floor... I was done! I walked back up the stairs and exclaimed to my wife that she had to do it. Then something came over me: No - I had to do this. This was MY job. So, I traded my flip-flops for my trusty, well-worn work boots, put on my tattered Cabela’s hat, and went back down there. This was it!

After about fifteen minutes of sweeping the sandy dust out the back basement door, the resident spiders being not too happy with me for disturbing their cozy little corners, I realized something. It occurred to me that I was feeling rather good, in fact, I was happy. As I swept, I realized that I HAD to do this not to simply overcome my irrational fear of spiders, but with every stroke of the broom I was praying. I was not simply clearing the dust from the basement of the house, I was clearing the dust from the basement of my soul. With every stroke of the broom, one more cobweb was evicted from my soul, the inevitable grime from being spiritually stagnant slowly vanishing.

In that moment I realized that every so often the human soul, just as with a basement, needs a good cleaning once in a while. Over time our souls become dusty and perhaps accumulate a few cobwebs. Getting swept up in the daily rigamarole of life, worrying about all the other rooms of the house, the basement - the very foundation - can become neglected, unused, or outrightly ignored in fear of what may be discovered down there. When we start to feel that the basement of our soul might be getting a bit too dusty, the spiders getting a bit too cozy, we must act. Those are the moments when we must put on our boots, and our old hat, and get sweeping.

Through searching deep within our soul for those little reasons that perhaps cause us to put off sweeping till another day will serve a greater purpose than cleaning house, so to speak. It will bring us closer to Jesus Christ. Taking the time to sweep out the dust, to go to confession and make clean what has been made dusty simply through the natural course of life, will afford us a new vantage: perhaps those spiders were not as creepy and insurmountable than they originally seemed. **ECL**



Father Paul Varchola West with family and parishioners at Levittown, PA

BASILIAN SISTERS JOYFULLY CELEBRATE JUBILEES

Beginning with a Divine Liturgy of Thanksgiving on July 20, three Sisters of Saint Basil celebrated their anniversaries of religious life: Diamond Jubilarian, Sister Leocadia Sevachko, and 70th Anniversary Jubilarians, Sister Salome Yanochko and Sister Fabian Krassa,

The lives of these Sisters are all about an affirmation of love. At baptism these Sisters were given the wonderful gift of faith and brought into the family of love. They began a journey, a journey motivated by love of God, a journey by which they were drawn to live in a community of love. Each in her own way translated this love into service to the Church. Archbishop William Skurla congratulated the Sister Jubilarians and thanked them for faithfully living out that love in their lives and in service to the Church.

Sister Leocadia entered the Sisters of Saint Basil from Saint Nicholas Parish in Youngstown, OH. Sister Leocadia's teaching assignments spanned 57 years in elementary education. Her assign-

ments also included a number of years when she served as both teacher and principal. The first to enter the community, Sister Leocadia has the distinction of being one of three sisters in community; Sister Dorothy, now deceased, and Sister Bernarda. After completing her final mission in the Youngstown Area Churches, Sister Leocadia now resides at the Motherhouse.

Sister Salome's home parish is Saint Mary Parish in Freeland, PA. From 1953, when she was first assigned to teach, Sister Salome had been busy shaping the lives of first and second graders. Sister brought to this ministry the gift of her gentle ways and her enthusiasm for any advances in methodology. She took great delight in learning and using whatever technology was available in to help those entrusted to her care. Now retired from the teaching ministry, Sister Salome resides at the Motherhouse assisting in sacristan duties.

Sister Fabian entered the community from Saint John Church in Uniontown,



PA. Her ministry experience was also largely focused on education, both as a teacher and principal. In a departure from this ministry, Sister Fabian desired to serve in Rome, Italy. There she worked for seven years in the library of the Pontifical Oriental Institute. Precious to her of her time in Rome were the many times she was able to be at audiences of Pope Saint John Paul II. Sister Fabian presently is a resident at Mount Macrina Manor.

At the festive meal following the Divine Liturgy, Sister Ruth thanked each of the Sisters for the special and unique gifts each brought to her ministry. Although they are often fondly remembered by past students, the countless lives they touched are known only to God. May God grant these Jubilarians many blessed, happy, and spiritually fruitful years!



LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

THE MISSION FIELD

Have you ever been in the pew on a Sunday and listened to a missionary speak about his or her experience bringing the Gospel (not to mention food, clothing, and other temporal needs) to people in faraway places? Perhaps you listened as college students asked for help financing a mission trip to Haiti, or to any number of American inner cities where poverty and violence rob children and families of hope and innocence. Maybe as you pull out your Sunday envelope you find an extra one for the week, asking for a contribution to the Holy Father's fund to give aid to people around the world. You put a five- or ten-dollar bill in the envelope, or you toss a few bucks into the basket as it's passed during the missionary's talk. You might buy the hand-carved olive wood cross to benefit Christians in the Middle East or put some quarters in the Rice Bowl to help the poor during the Fast. These are all good things, and positive ways we can bring God's love to others and support those who have devoted their lives – or at least a specific period of time – to bringing Christ to the world. But is that enough? Do we look at "mission work" as that thing *somebody else does*?

One late afternoon, driving in an unfamiliar area, I struggled to find my way back to the main road and on to my destination. As I passed through a tree lined neighborhood, I was somewhat in awe of the beautiful homes surrounding me. Suddenly I found myself no longer on a neighborhood street, but entering a driveway, its two large stone

columns on either side opening the way to what I thought would be some affluent person's mansion and estate. What I found instead was a large Presbyterian church, its grounds lush with greenery and flowers. Confident that I wouldn't be run off by a wealthy lord or lady of the house, I pulled into the parking lot, got my bearings and turned the car back to the entrance from which I came. As I slowly passed between the large stone columns, I noticed a sign on one of them; a sign that every parishioner, visitor, and wayward driver notices when exiting the premises: *You are now entering the mission field*. I must admit the message on that sign was a bit jarring, not because I struggled to make sense of it, but because I understood it all too well. I drove on and shortly found my way back to the main road. The memory of the sign stayed with me in the months since I passed it by, and though its message was clear, my response to it still requires careful consideration.

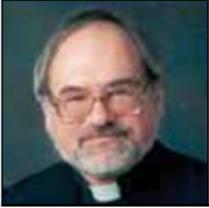
We're conditioned to understand *the missionary* as one who gives up everything to go to a foreign land to preach the Gospel. While that's certainly one very important aspect of missionary work, it's by no means the only one. The sign exiting the church grounds speaks the truth to each one of us who were baptized and chrismated: every single one of us is a missionary, and we live and work in the mission field every day. This is an especially hard concept for most of us laypeople who have families, go to school, work or are retired

or homebound, because we don't feel called to preach or work with the poor and disadvantaged. Or we simply don't have the time or capability to go off and do such work. That sign – *You are now entering the mission field* – shows us that this really is who we're called to be as Byzantine Catholic Christians, and that our mission field is right in front of us. This gives us a lot to think and pray about, and it's worth everyone's time to consider the places, situations and ways in which we are *Christ-bearers* in our own way. Let me offer some possibilities for where our *mission work* may lie and invite you to think about where else in your life the field may be found.

The most immediate "mission field" is in our own homes. Every day we have the opportunity to bear Christ and to create a place of warm hospitality that invites all who enter to know His peace. Whether we are married or single, have children, live with roommates or alone, our homes are a mission field where we can make known Christ's love for others. It's not only a matter of caring directly for the spiritual needs of others, through prayer and conversations about Scripture or the tenets of the Faith. Of course, this is important, but we are effective missionaries of Christ when we take a moment to listen to our spouse without scrolling through our phone at the same time. We are missionaries when we sometimes let our children help us make dinner, tend the garden or do any number of household tasks by allowing them to work *with us*, rather than rushing through without them

"getting in the way." We're *on mission* when we let go of our pride and allow a family member, friend or caregiver to take care of us, or to do some tasks we're just not capable of right now. These are sometimes the most powerful ways of bringing Christ to another because we give that person an opportunity to be selfless, to step outside of themselves and *serve* someone in their need. The mission field is our dinner table, our backyard, the car when we drive kids to practice or ride to a dinner out with our spouse. The mission field is the call we make to a friend we've lost touch with, or the time we take to pray for those we love, and those whom we find it difficult to love. The mission field extends to all areas of our life: the workplace, the pew on Sunday, the grocery store, our homes and neighborhoods.

Sometimes we become *lost* because of poor choices. We allow ourselves to drift away from God because of laziness, or because He challenges us to be *icons* of His Trinitarian love when we'd rather reflect what the world values. Sometimes, though, God allows us to become lost so that we find our purpose, so that He can speak to us when we're most vulnerable and He has our full attention. Losing my way on a Saturday afternoon led me to find the message God had for me that day; a message that's not new but reminded me of its urgency. We are all *on mission*, and our work is to minister to a world in desperate need of hope, joy, peace – and Jesus. Are you ready to enter the field? **ECL**



THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

THE ANAPHORA: THE COMMEMORATION

The first part of the Anaphora is the telling of a story, a narration of the love of God for His people. This story is much more detailed in the Anaphora of Saint Basil, but both of our Anaphoras end with the story of the Mystical (Last) Supper of our Lord with His disciples at which He revealed that He would be present with us always in the celebration of the Divine Liturgy. The way in which this would happen is that our created gifts of bread and wine would become the Body of Blood of our Lord by the power of the Holy Spirit. This is why the words of revelation, “This is my body,” and “This is my blood of the new covenant,” are so important in the recitation of the Anaphora, and the people seal these words with their “Amen.”

The Last Supper, then is “remembered,” or better, “commemorated” at each Liturgy. The “remembering” follows immediately upon the command of our Lord at the mystical supper: Jesus commands us to eat this sacred meal in His memory, “This is My body, which will be given for you; do this in memory of Me.” (Luke 22:19, cf. I Corinthians 11:24). This command is explicitly stated in the anaphora of Saint Basil, but it is missing in the anaphora of John Chrysostom. The Basil command is that taken from I Corinthians, which then continues, “for as often as you eat this bread and drink the cup, you pro-

claim the death of the Lord until He comes.” Saint Basil adds, “and profess my resurrection.”

In the Anaphora, then, immediately after the story of salvation, we fulfill this command and remember solemnly and by name all the deeds that God has done. Here the events of our salvation are remembered as a list. By mentioning them, we remember but since this is the Divine Liturgy, God remembers in His eternity, making these events a present reality. The list is almost the same in the two Anaphoras. In the Anaphora of Saint John Chrysostom, we commemorate the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second coming in glory. In the Anaphora of Saint Basil the Great, we commemorate the saving passion, the life-creating cross, the three-day burial, the resurrection from the dead, the ascension into heaven, the enthronement at the right hand of the Father, and the glorious and fearsome second coming. Saint Basil, then, adds a specific remembrance of the passion, and also modifies all the holy mysteries with an adjective, “saving,” “life-creating,” “glorious and fearsome.” The mention of the ascension and the enthronement is significant, because it is at the right hand of the Father that Jesus is now praying with us, and it is in Him that the earthly church and the

heavenly assembly are joined together. Our prayer on earth is offered directly to the Father in heaven. It is also very interesting that the “second and glorious second coming,” is “remembered” as something that in God’s eternity has already come to pass, for God’s promises are faithful. We may not know how and when, but it is certain to come. We profess in the Creed that it is even a present event, “He is coming again in glory to judge the living and the dead.”

This commemoration, then, is an explicit expression of what the whole anaphora is: the remembrance of God’s salvation, which is real because God remembers as we also remember.

It is a quite literal “calling to mind,” a solemn “commemoration rite,” and thus is called *anamnesis*, a Greek word pronounced an-am-nee-sis, which is a technical term for a commemorative act. The scriptural anamnesis was only of the death of our Lord, but in the course of history, it became more and more elaborate. The Roman Anaphora remembers the passion, resurrection and ascension. All anaphoras contain an anamnesis, except the anaphora of Serapion from Egypt, though certainly even here, the idea of commemoration is present. The anamnesis is a remembering, but not in the sense of a simple “calling to mind,” it is a sacrificial memorial, in the Christian sense of a “sac-

rifice of praise,” is which the bloody sacrifice of the cross is really present in an unbloody praise or glorification.

Saint John Chrysostom explains the commemoration: “Do we not offer daily? Certainly, we offer thus, making an anamnesis of His death. How is it one and not many? Because it was offered once, like that which was carried into the holy of holies.... For we ever offer the same person, not today one sheep and next time a different one, but ever the same offering. Therefore, the sacrifice is one. By this argument, then, since the offering is made in many places, does it follow that there are many Christs? Not at all, for Christ is everywhere one, complete here and complete there, a single Body. Thus, as when offered in many places He is one body and not many bodies, so also there is one sacrifice. One High-Priest is He who offered the sacrifice which cleanses us. We offer even now that which was then offered, which cannot be exhausted. This is done for an anamnesis of that which was then done, for ‘do this’ he said ‘for the anamnesis of Me. We do not offer a different sacrifice like the high priest of old, but we ever offer the same. Or rather we offer the anamnesis of the sacrifice.’ In this way the works of God in our behalf have been presented in our words of praise. God is glorious because He has done, is doing, and will do this or that for us. The climax of these works in our behalf is exactly what we are doing now, commemorating His passion-resurrection, which then immediately becomes what is happening now. This liturgy becomes the work of God in our behalf. **ECL**

SEARCHING THE SCRIPTURES

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



THE WORK OF OUR HANDS: A THOUGHT FOR LABOR DAY

If you got your education in public schools, you probably never heard that the Catholic Church was among the greatest advocates for the rights of workers in the late 19th and 20th centuries. Pope Leo XIII’s encyclical, *Rerum Novarum* (1891) and the grassroots efforts of American bishops and parish priests all sprang from some basic biblical teachings about how God and man cooperate in productive labor.

God is at work in the very first glimpse we get of Him, creating the world in six days and getting His hands dirty to form the first man out of the dust of the earth (Genesis 1-2). One of the ways God shared His image with His human creatures and invited them to grow in His likeness was through care of the Garden and responsible dominion over every other earthly creature (Genesis 1:27-28). The first sin complicated but did not completely undo this plan. Why did labor suddenly become hard? Why was man condemned to earn bread “by the sweat of his brow” (Genesis 3:17-19)? Sin alienated our first parents from God, from each other and

from the environment. Satan’s lie that we could become our own gods (Genesis 3:5) was uncovered, and Paradise was lost for a harsher landscape. Adam learned just how little he could do on his own, without God.

Still, earthly labor is not a punishment in itself. Virtues are not pretty ideas that live in our heads. Creativity, providence, thrift, patience, generosity and humility are exercised and perfected only through activity. The hard labor that God prescribed as the consequence of the first sin is also a remedy for it: work teaches us (sometimes the hard way!) how to cooperate with God, with His laws in nature, and with each other. The fruits of our labor are gifts for us to enjoy, share with others, and return to God in sacrifice.

Psalm 128, sung as couples enter the Church to be married, takes an even more positive view of work: “You shall eat of your hand’s labor; blessed are you and it shall be well with you.” The key is expressed in the very first words of the same Psalm: “Blessed are all who fear

the Lord and walk in His way.” Psalm 127 also stresses collaboration with God: “Unless the Lord build the house, in vain do the builders labor.” And so, another Psalm verse chanted at Matins on weekdays (work days!) asks: “May the favor of the Lord be upon us; give success to the works of our hands” (Psalm 90:17).

God’s word is clear that productive work is a duty for every able-bodied person. Saint Paul says flatly: “If anyone will not work, neither shall he eat. For we hear that there are some who walk among you in a disorderly manner, not working at all but being busybodies. Now we command them...to work quietly and eat their own bread” (2 Thessalonians 3:10-12). Scripture also insists on the right of workers to a just wage. Saint James declares that withholding a worker’s pay is a sin that cries to heaven for vengeance (James 5:4; see also Leviticus 19:13; Deuteronomy 24:14-15).

Collaborating with the Lord and working “in His image” demands that we

should also rest with the Lord. Reasonable work hours and Sundays off were two of the rights Catholic leaders struggled to defend for all workers. The Old Testament Sabbath and Sunday, the Lord’s Day of Resurrection, are invitations to come closer to God, to rest with God, to be like God, and to experience a bit of the heavenly Kingdom toward which we should be working in everything else we do. The Lord’s Day is like a little Exodus that sets us free from servile labor (Exodus 5; does your boss remind you of Pharaoh?) so that we may worship the Lord and reclaim a dignity that goes beyond what we can earn, buy, sell or consume.

The Gospels do not describe Jesus’ life between the ages of twelve (Luke 2:41-51) and thirty (Luke 3:23). In His hometown of Nazareth, He was known as “the carpenter, the son of Mary and brother of James” (Mark 6:3). For those eighteen silent years, our Lord Jesus Christ knew the toil and the blessing of daily manual labor and the joys of a Sabbath’s rest. **ECL**

SEASONAL REFLECTIONS

Father Ronald Hatton



ENTERING THE NEW YEAR

With the beginning of September, we enter into a new liturgical year. Unlike our Roman Catholic brothers and sisters, who begin their liturgical year on the first Sunday of Advent, our calendar is based on the beginning of the year according to the civil calendar of the Byzantine Empire. One of the comforting things for me about how our liturgical year is set up is that the first big feast of the year is the Nativity of the Theotokos (September 8), and the last big feast is the Dormition of the Theotokos (August 15). I like to say that our life is enveloped by the life of the blessed Mother of God, in that the beginning and end of the year are highlighted by her birth and death.

September also gives us the feast of the Exaltation of the Holy Cross, an historical feast commemorating the finding of the true Cross by Saint Helena and the dedication of the Church of the Holy Sepulchre, which was built on that site in Jerusalem. So, in a kind of synchronicity, we ended the previous year with Christ's Transfiguration and the Dormition of His Mother and open the year with her Nativity and then the Exaltation of the very cross upon which Christ died for our salvation! August to September is truly a blessed time for us in that sense.

In the same way as Mary's death and assumption are not a part of Holy Scripture but are a part of the Tradition of the Church, so, too, is her birth. It is set down for us in the Proto-evangelion of James, a work dating from the second century AD. The story tells of how her parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest who chastised him for his lack of children. To hide his shame, Joachim retreated to the hill country to live among the shepherds and their flocks.

As Joachim was praying, his wife Anna was praying at the same time at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary. Although the hymns for the feast accentuate this aspect, one hymn at the Litija at the Vespers for the Feast strikes me particularly:

Today is the beginning of our salvation, O people; for behold, the Mother and Virgin who was chosen from all generations to be the habitation of God is born and comes forth from the barren one. She is the flower from Jesse and possesses the rod from his root. May our forefather Adam rejoice and be full of joy; for behold, she who was created from the rib of Adam declares that her daughter and descendent is blessed. She says: My deliverance has been born to me. Through her, I will be freed from the bonds of Hades. May David rejoice, play on his harp, and bless God; for behold, the Virgin comes forth from the womb of a barren woman for the salvation of our souls.

With the birth of the Mother of God, we begin our celebration of the salvation of all Mankind. God's promise to us begin to find fulfillment.

If this weren't enough, we next celebrate the finding and exaltation of the Cross by which that salvation is realized. Again, many hymns are sung in honor of this feast, but I will offer one to you here:

By its elevation, the Cross is like an appeal to the whole creation. We adore the blessed passion of Christ our God Who was suspended on it. By this Cross, Christ

destroyed the one who had destroyed us. In His great goodness, He brought us back to life after we had been dead. In His mercy He clothed us with beauty and made us worthy of heaven. Therefore, we exalt His name with great rejoicing and glorify His infinite condescension.

This feast is not merely a remembrance of an historical event but is a celebration of the sacrifice on that Cross and a celebration of that salvation which began with the previous feast.

There are two times in the Byzantine Church where the Cross is placed at the center of our celebrations: The Veneration of the Cross on the Third Sunday of the Great Fast, and the Exaltation this month. Maybe it is no coincidence that these two celebrations occur about six months apart, as the Church, in her wisdom, gives us these two reminders of the centrality of the Cross to our salvation, and the reminder of our Lord that, "If any man would come after Me, let him deny himself and take up his cross daily and follow me" (Luke 9:23). In Mary we see how we are to work out our salvation, and by the Cross we see the fulfillment of that salvation. All praise be to God! **ECL**



SCHOOL OF PRAYER

Father G. Scott Boghossian

PRAYER AND THE FLESH

One of the effects of the Fall (Gen. 3) is that we are born into this world subject to the passions. Even after we are born again (Jn. 3:3) through faith, repentance, and baptism, we wage continual warfare against our in-born concupiscence. "For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would" (Gal. 5:17). We want to please God, keep His commandments, and grow daily in holiness. But there is a contrary principle within us, a strong inclination to evil. We will contend with our "Adamic nature," (Rm. 5:15), our "old self" (Rm. 6:6), until we die and escape the bonds of the flesh, or until Christ returns and we receive our perfect resurrection bodies (Jb. 19:26).

"Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God" (Gal. 5:19-21). Our fallen human nature will reveal itself as the eight vices: gluttony, unchastity, avarice, an-

ger, dejection, restlessness, self-esteem and pride.

Saint Paul writes: "I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (Rm. 7:15). The Holy Spirit, who dwells within, makes us aware that our passions are not good and that we need to resist them. Don't feel bad about having sinful desires; just fight against them!

In the lives of the Desert Fathers, we read that "Abba Cyrus of Alexandria was asked about the temptation of fornication, and he replied, 'If you do not think about it, you have no hope, for if you are not thinking about it, you are doing it. I mean, he who does not fight against the sin and resist it in his spirit will commit the sin physically. It is very true that he who is fornicating in fact is not worried with thinking about it.'" If you are aware of your sinful tendencies and struggle against them, be encouraged, and know that you are on the right path.

Mortification is the practice of keeping the flesh in check. Saint Paul writes, "I discipline my body and subdue it, lest after preaching to others I myself

should be disqualified" (1 Cor. 9:27). Asceticism is a necessary component of the spiritual life. Fasting and abstaining from certain foods is the most common approach to keeping the body under control, yet there are many options. Take a look at the short essay, "The Practice of Christian Mortification" by Cardinal Mercier (1851-1926), which is easy to find online. There you will find practical suggestions for mortification.

"It is by grace that you are saved" (Eph. 2:8), and grace is obtained by prayer. "Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak" (Mt. 26:31). The prayerful reading of Holy Scripture does much to lift up the heart and mind to God and extinguish the yearnings of the flesh. The Fathers of the Church tell us that chanting the Psalms calms the passions. If we approach the Bible with faith as the very word of God, we will find that reading the Psalms and the New Testament keeps the passions in subjection.

Ask the Father to help you conquer sinful desires. "Lead us not into temptation, but deliver us from evil." When the Apostles were out on the sea dur-

ing the storm, they cried out, "Save us, Lord; we are perishing." Saint John Cassian taught his disciples to pray, "O God come to my assistance, O LORD make haste to help me" (Ps. 70:1). The Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy on me, a sinner," will dispel the attacks of the flesh. "O Most Holy Theotokos, save us!"

Persistence is required. Sometimes the battle will not abate with one short prayer. We must be persistent and unrelenting in our struggle against the flesh. "Ask, seek, knock" (Mt. 7:7). Recall the Parable of the Unjust Judge (Lk. 18:1-8). Don't give up, and the temptation will dissipate.

By divine grace, ascetic mortification, prayer, and persistent effort, we will conquer the flesh and be conformed to Our Lord Jesus Christ. Let us decide today to engage in this struggle energetically, for our eternal salvation depends on it. "If you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live" (Rom. 8:13). **ECL**

EPARCHIAL PARISHES LIVE-STREAM THE DIVINE SERVICES

Below are just a few examples from our eparchy

Below is a list of many of the Parishes of the Eparchy of Passaic which are Live streaming Divine Liturgy on Saturday, Sunday, and Holy Days. You may access the links to their streaming sites (Facebook, Youtube, etc,) on our website: www.eparchyofpassaic.com.

CONNECTICUT

Saint Nicholas Byzantine Catholic Church—Danbury, CT

NEW JERSEY

Cathedral of Saint Michael the Archangel—Passaic, NJ
 Assumption of the Virgin Mary (Saint Mary)—Trenton, NJ
 Our Lady of Perpetual Help—Toms River, NJ
 Our Lady of Perpetual Help—Toms River, NJ—Radio
 Saint Michael Byzantine Catholic Church—Perth Amboy, NJ
 Saint Nicholas Byzantine Catholic Church—Perth Amboy, NJ
 Saint Mary Byzantine Catholic Church—Hillsborough, NJ
 Saint Nicholas Byzantine Catholic Church—Dunellen, NJ
 Saints Peter and Paul Byzantine Catholic Church—Somerset, NJ
 Saint Mary Byzantine Catholic Church—Jersey City, NJ
 Saint John Byzantine Catholic Church—Bayonne, NJ
 Nativity of Our Lord Byzantine Catholic Church—East Brunswick, NJ
 Saint Thomas the Apostle Byzantine Catholic Church—Rahway, NJ
 Saint Elias Byzantine Catholic Church—Carteret, NJ
 Saint George Byzantine Catholic Church—Linden, NJ
 Saint George Byzantine Catholic Church—Newark, NJ

NEW YORK

Saint Andrew Byzantine Catholic Church—Westbury, NY
 Saint Nicholas Byzantine Catholic Church—White Plains, NY
 Saint Mary Byzantine Catholic Church—New York, NY
 Holy Spirit Byzantine Catholic Church—Binghamton, NY
 Resurrection Byzantine Catholic Church—Smithtown, NY

PENNSYLVANIA

Saint Michael Byzantine Church—Mont Clare, PA
 Saint Mary Byzantine Church—Wilkes-Barre, PA
 Saint Mary Pokrova—Kingston, PA
 Saint John Byzantine Church—Wilkes-Barre, PA
 Saint Mary Byzantine Catholic — Mahanoy City, PA
 Saint John Byzantine Church—Wilkes-Barre, PA
 Saint John the Baptist Byzantine Catholic Church—Lansford, PA
 Saints Peter and Paul Byzantine Catholic Church—Bethlehem, PA
 Saint Nicholas Byzantine Catholic Church—Old Forge, PA
 Saint Mary Byzantine Catholic Church—Taylor, PA
 Saints Peter and Paul Byzantine Catholic Church—Minersville, PA
 Saint Michael Byzantine Catholic Church—Dunmore, PA
 Saint Mary Byzantine Catholic Church—Hazleton, PA
 Saint John Byzantine Catholic Church—Hazleton, PA

Holy Dormition Friary—Sybertsville, PA
 Holy Ghost Byzantine Catholic Church—Jessup, PA
 Our Lady of Perpetual Help Byzantine Catholic Church—Levittown, PA
 Saint Mary Byzantine Catholic Church—Scranton, PA
 Saint Ann Byzantine Catholic Church—Harrisburg, PA

GEORGIA

Epiphany of Our Lord Byzantine Catholic Church—Roswell, GA

VIRGINIA

Ascension of Our Lord Byzantine Catholic Church—Williamsburg, VA
 Our Lady of Perpetual Help Byzantine Catholic Church—Virginia Beach, VA
 Epiphany of Our Lord Byzantine Catholic Church—Annandale, VA

FLORIDA

Saint Nicholas of Myra Byzantine Catholic Church—Orlando FL
 Saint Anne Byzantine Catholic Church—New Port Richey, FL
 Saint Cyril and Methodius Byzantine Catholic Church—Fort Pierce, FL
 Our Lady of the Sign Byzantine Catholic Church—Coconut Creek, FL

NORTH CAROLINA

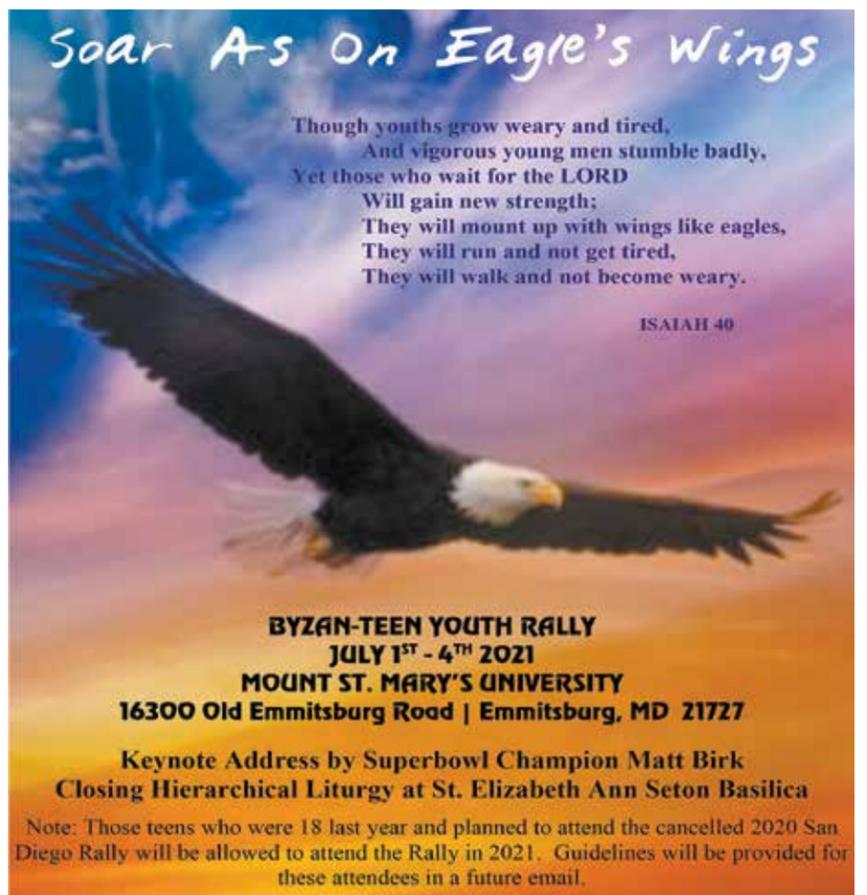
Saints Cyril & Methodius Byzantine Catholic Church—Cary, NC
 The Mission Community of Greater Charlotte

SOUTH CAROLINA

Charlotte, NC, Byzantine Catholic Mission at Fort Mill, SC

MARYLAND

Patronage of the Mother of God Byzantine Catholic Church—Arbutus, MD
 Saint Gregory of Nyssa Byzantine Catholic Church—Beltsville, MD



Theosis in Action 2020 events

Save the dates!

November 15
 Philip's Fast afternoon of recollection

December 12
 Saint Mary Byzantine Catholic Church in NYC; Christmas social

Open to all young adults ages 18-35.

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UPCOMING EPARCHIAL AND PARISH EVENTS

SEPTEMBER, 2020

- 7 Labor Day
Civic holiday • Chancery closed
- 8 Nativity of the Virgin Theotokos
Solemn Holy Day
- 14 Exaltation of the Precious, Holy, and Life-giving Cross
Solemn Holy Day • Chancery closed

OCTOBER, 2020

- 1 Holy Protection of the Theotokos
Solemn Holy Day • Chancery closed
- 13 Columbus Day
Civic holiday • Chancery closed

THE BYZANTINE CATHOLIC EPARCHY OF PASSAIC subscribes to the

Charter for the Protection of Children and Young People

adopted by the United States Conference of Catholic Bishops. The Eparchy, within all its parishes, institutions and programs, is committed to assuring a safe environment in ministry

for its children and young people that conforms to Charter requirements. For further information regarding the Eparchial Safe Environment Program please contact:

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All Wedding Jubilarian Celebrations are moved to next year.