



# EASTERN CATHOLIC LIFE

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## MIAMI CATHOLIC PARISH SAYS 10 OF ITS FAMILIES STILL MISSING AFTER COLLAPSE

By Tom Tracy, Catholic News Service, MIAMI BEACH, FL



It is an understatement to say the people and staff of St. Joseph Parish will be living the crisis of the Surfside condominium collapse in a most intimate way for some time to come.

No other Christian house of worship is so close to the ground zero of Champlain Towers South as St. Joseph. The remains of the tower that went down and the still-standing tower can be easily seen in the distance from the church grounds.

Then there is the human connection: The parish pastor, Father Juan Sosa, has reported that 10 of its registered families remain missing following the collapse and two families who were not in the building at the time are safe.

It is possible, Father Sosa said, that other families who lived in Champlain Towers South and who worshipped at St. Joseph informally may be among the missing, since the area is known as a vacation spot full of short-term rentals and international visitors from South America and beyond.

“Plus, there are the many who used to come on weekends from other parts of Miami who have worshipped with us, and so we are very touched by the idea of the whole community being bound together and praying together,” Father Sosa told the media June 25, just be-

fore celebrating a morning Mass for the missing, their family and friends.

“For us it is very important to have something to do at this time to bring hope to those people,” said the priest, who has been pastor of St. Joseph for 11 years and was familiar with Champlain Towers.

“I have visited the place many times and I have been to dinner with some of those members that are missing,” Father Sosa said, recalling when he first realized the buildings had collapsed.

“It was horrendous because I didn’t know exactly what part of the building many of those families lived in, but apparently the 10 families were in that part of the building that collapsed, and some of those who are OK lived in the standing building.”

He added that he hopes some of the 10 families unaccounted for were away on vacation at the time of the collapse.



Over the years, he said he has encountered residents of Champlain Towers while out walking and exercising. The walking paths along the ocean behind Champlain Towers and other buildings in the area are highly utilized for morning and evening hikes.

“It is like a community formed out of the need to exercise, and some of the people would stop me and ask for a blessing,” he said.

Father Sosa visited the family reunification center at the nearby Surfside Community Center twice on the day following the catastrophe, and he had an opportunity to counsel some of the Catholic families there.

He also has opened his parish parking lot for the visiting search and rescue and volunteer teams who continue working

over for them until they receive word of their loved one’s status.

“I am an optimist but sad about this horrible situation. It reminds me of Sept. 11, 2001, but I want to keep hope alive that they will rescue more like they rescued that boy we saw on television,” Father Sosa said.

His message to those affected by the crisis is to keep up hope and “keep your heart on the one who can grant us the opportunity to see our loved ones, and that is God. Keep your hearts open so you will be able to feel and experience, in the midst of grief, the healing presence of the Lord,” Father Sosa said.

“May we continue to work together to help the needy and support our rescue teams and searchers as well as the many at the Surfside center and other places

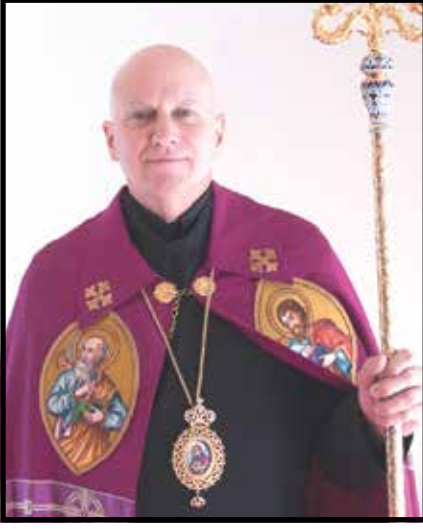


on the site. From Kendall, Florida, St. Agatha’s ministry to the homeless arrived at the parish early June 26 with water and other supplies for the search and rescue teams and their dogs.

Wind, rain and fires at the demolition site have hampered search and rescue efforts. As of June 28, the missing persons list stood at 152, with nine confirmed deaths.

Some of the surviving families have told the media that this crisis won’t be

who are relating to each other in ways they didn’t relate before,” he added. “Now, somehow, we are all together trying to alleviate the situation and pain caused by this.”



# I LIFT UP MY EYES...

*Pastoral Reflections of Bishop Kurt*



## HE MAKES THE CLOUDS HIS CHARIOTS. HE WALKS ON THE WINGS OF THE WIND.

*This article appeared in a previous issue.*

It is very common for people nowadays to say that they can pray just as well in nature as they can in church. As a matter of fact, people have said that for a long time—there is nothing new about it. I would say, it is difficult not to pray in nature. Whether one is walking in the awesome splendor of a forest, or one sees clouds in a blue sky, or thunder clouds with lightning, or a river in a valley, we are naturally filled with a sense of awe and wonder at the one who made these things. Close to the city, it is difficult to see very many stars. If you ever see the night sky in the desert, you will see something you cannot imagine. Even if you have seen the desert sky at night, it is impossible to remember how beautiful it is. When you see it again, it leaves you speechless—the jewels in the sky are too numerous to count. With telescopes we learn that there are even more stars than there are grains of sand on the seashore, each one as large and powerful as our own sun. Some of the light that we see in the night sky is years old, or centuries old, or even thousands of years old!

A gentleman in my parish in California, a Filipino with a simple and fervent faith, purchased some land in a lonely place of the high desert. He took me there once to show me his acquisition. He said that he felt very close to God there. At night you felt like you could touch God. The night sky is like a shower of diamonds. We know from modern cosmology that all the heavier elements in our bodies, in fact, anything heavier than helium, could only



Our own salvation history begins in the great desert of the Near East when God took our father Abraham out into the night and made a covenant with him. God promised Abraham that his descendants would be as numerous as the stars in the sky! That was quite a promise to make to an old man with an old wife and no children at all. It was in the desert night that Abraham experienced his most intimate and dread meetings with the Creator of the stars. God placed Abraham in a deep sleep so that He could meet him in a manner beyond the capacity of our flesh and senses.

The psalms speak incessantly about the beauty of nature, presenting the great natural wonders as God's calling card. For example, "Great are the works of the Lord, studied by all who have pleasure in them. Full of honor and majesty is His work." The psalms of David are such an amazingly vast collection of spiritual wisdom, covering every beautiful or good or evil thing that comes

the rest of his family doesn't consider him worth mentioning. The next time we meet him is when he goes to the military camp to take food and supplies to his older brothers. By this time, he is already so fanatical in his devotion to God and to God's holy people, that he embarrasses his brothers with his mouth. Where did he get this single-minded devotion to God?

There is a clue in a psalm that is in the Greek Septuagint, in which David describes himself sitting on the hillside at night and singing songs to God with a harp of his own making. As a matter of fact, a shepherd must stay awake most of the night, just as parents of newborn babies do. It is during the night that the predators will come to steal from the flock. David himself tells us he killed lions and bears to protect his sheep. If he was awake at night, on a hillside in the wilderness, he had plenty of time to look at the stars and think about God. So, he made his own harp, and wrote his own songs, and sang them to God on his lonely watch. He goes on to say, "Who will carry my songs to God? The Lord Himself heard them," and chose him from among his larger stronger brothers to be the king and shepherd of God's flock.

King David spent a good deal more of his time in the outdoors after he left his father's flock. He was outdoors most of the time that he fled from Saul with his gang of followers, and then after he became king, he camped outdoors as a soldier who stayed in the field with his men. Throughout his hymns, there are constant references to David's experience of the Divine in nature.

Sometimes the psalms talk about creation as if it is alive. "Let the heavens rejoice and let the earth be glad. Let the sea roar and all that is in it. Let the fields be jubilant and everything that is in them. Let all the trees of the forest sing for joy." If you ask an astronomer

whether the heavens can feel joy, he will reply that it's mostly vacuum with some violent gases here and there. Likewise, the ocean is a lot of water with random waves on it. But the psalmist sees the intelligence of God in all His handiwork, and therefore sees something beyond the physical. What a delightful idea it is, that the heavens, the oceans, and the fields are celebrating their creator, and even more delightful for the trees to sing a chorus.

One of the psalms that we sing often says, "Their voice resounds throughout the world; their message reaches to the ends of the earth." We sing that psalm as the prokimenon whenever we have a feast of an Apostle. In our Liturgy, the verse is supposed to describe the teaching of the Apostles. Indeed, their teaching has spread throughout the whole world. However, if you look up the psalm in your Bible, you will find it's a psalm about the divine beauty of nature. The voice that goes to the ends of the world is day and night. "Day to day pours forth speech, and night to night declares knowledge. There is no speech, nor are there words; their voice is not heard, yet their voice goes out throughout the world, and their message reaches to the ends of the earth." According to this psalm, the glory of God is proclaimed as the celestial lights shine on the earth in their daily cycles. "The heavens are telling the glory of God; and the firmament proclaims his handiwork." (By the way, to understand this ancient poetry, you need to know that our ancestors believed the stars, etc., were attached to some kind of faraway spherical surface, which they called the "firmament." Since the stars don't seem to move in relation to each other, it's easy to see why they thought this.) This same psalm about nature has a colorful description of the sun. It describes the sun as a newly-married man who comes enthusiastically bursting out of the bridal chamber on the morning after the wedding night. He



be made in explosions of the largest stars. Those elements didn't exist at the beginning of the universe but were made in the most violent of stellar engines. You can say with confidence that you and I are made from stardust!

in life, it makes one wonder, where did King David's close friendship with God come from? In his first appearance in the scriptures, when he is anointed by Samuel, we learn nothing about him except that he keeps the sheep and that

runs clear across the sky in his excitement like an athlete.

This same psalm is the basis for one of the most popular compositions of Haydn. In 1791-1792 and again in 1794-1795, Franz Josef Haydn visited England where he was wildly successful. In fact, he composed twelve symphonies for his trips to England, including the "Surprise Symphony," the "Miracle Symphony," the "Clock Symphony," and the "Military Symphony." While in England, he was exposed to the great oratorios of George Frederick Handel, including *The Messiah*. He decided to write his own oratorios when he returned to Austria. Early in his career, he was at the mercy of employers and patrons, but by now he had the leisure to write what he wanted, and he wanted to make more important contributions to world art and the spiritual heritage of the human race. In fact, he spent a whole year on his first oratorio, *The Creation*. Because Handel had written in English, Haydn chose an English libretto based on Genesis, the Psalms, and the poetry of John Milton, the great English poet. His colleague, Baron Gottfried von Swieten, prepared the libretto in both German and English. The text was carefully constructed so that the rhythm matched in the two languages, and Haydn's music could be performed in either English or German.



Haydn's version of the Psalm 19(18) is this:

*The heavens are telling the glory of God,  
the wonder of his work displays the firmament.*

*To-day that is coming, speaks it the day,  
the night that is gone, to following night.*

*The heavens are telling the glory of God,  
the wonder of his work displays the firmament.*

*In all the lands resounds the word,  
never unperceived, ever understood.*

*The heavens are telling the glory of God,  
the wonder of his work displays the firmament.*

I encourage you to listen to a recording of this beautiful anthem on YouTube. There are many fine recordings of it on the internet you can hear for free. As you can see, sometimes the English doesn't quite make sense because both Haydn and his librettist spoke German, but the music is so beautiful, it's doesn't seem to matter. It certainly wouldn't have bothered Haydn who is considered one of the most good-natured of composers. He kept his composure when (according to stories) his wife used his manuscripts for hair curlers. Mendelssohn commented that even Haydn's sacred music was "scandalously gleeful." But Haydn said, "Since God has given me a cheerful heart, He will forgive me for serving Him cheerfully." The *Miserere* is the name sometime given to the great penitential Psalm 51(50). Haydn's version of the *Miserere* is so happy he had to defend himself. He said that he prayed before composing and prayed that "an infinite God would surely have mercy on His finite creature and pardon a handful of dust for being dust." He was so happy after praying that he wrote his *Miserere* in Allegro. (*Allegro* is Italian for "happy.")

Haydn was actually the inventor of the Symphony, the String Quartet, and other classical forms that great geniuses borrowed after him, geniuses like Beethoven and Mozart and down to

our day. Haydn took no credit for his creations, but said, "Not from me— from there, above, comes everything." When he needed to write and had no inspiration, he would take up his rosary and begin to pray. He said that before he was through the first decade, he was so full of ideas that he couldn't write them all down. Another time he said, "Whenever I think of God, I can only conceive of Him as a Being infinitely great and infinitely good. This last quality of the divine nature inspires me with such confidence and joy that I could have written even a *Miserere* in tempo allegro."

Getting back to praying to God in nature, the psalm that we sing at Vespers, Psalm 104(103), is the greatest of the nature psalms. It describes the sun, the

moon, the stars, the skies, the clouds, and any number of animals, and us too, all as part of God's great work of art. From the sun to the badger, each creature has a place in God's panoramic painting, but it is a moving painting, what we now call kinetic art, and all the motion is coordinated in a cosmic pleasing dance.

One of the psalms ponders our own place in the great creation. "When I consider your heavens, the work of your fingers, the moon, and the stars, which you have set in place, what is man that you are mindful of him? And the son of man that you care for him? Yet you have made him a little less than the angels and have crowned him with glory and honor. You have given him dominion over the works of your hands, you have put all things under his feet, all sheep, and oxen and all the beasts of the field, the birds of the air, and the fish of the sea, whatever passes along the path of the seas. O Lord, our Lord, how majestic is your name in all the earth!" When King David expresses wonder at our place in the universe, notice how he also implies that we have custody of nature as well. Three thousand years before the environmental movement started, King David was telling us that our great power over nature is also a great responsibility. We have power over the natural world, but that doesn't mean it is our disposable property—it all belongs to someone else.

In 1969, a book was published in France called *Papillon*, the autobiography of a French criminal sentenced to Devil's Island, and his attempts to escape. He says he ran across the famous writings of a French artist who spent a night in jail, and thought to himself, "I can do better than that." He bought some school notebooks and began writing about his own 14 years of imprisonment. He took his handwritten notebooks to a publisher, and it was the



#1 bestseller in France for 21 weeks. I remember reading the book when it first appeared in the United States while I was in high school, and I reread it many years later as a pastor. There is not a lot of religion or spirituality in this book about the criminal life and prison



life by a man who defies all authority. However, as I said at the beginning of my column, "I would say it is difficult not to pray in nature." When we are alone in the presence of God's great works, anyone is deeply moved. During one of Papillon's escapes, he and a friend fashion flotation rafts using large net sacks of coconuts. He studies the currents over a period of time, and they finally launch themselves out onto the open sea with no sail or motor. Their rafts are soon separated. As he is rising up and down on the swells, seeing great distances at the top of the waves and hemmed in at the troughs, alone and powerless under the Caribbean sky and at the mercy of the ocean currents, Papillon writes an evocative passage about the presence of God and his own soul. He says it is impossible not to feel the power and the presence of our Creator on the slowly drifting raft.

Praying in nature and praying in church are two different kinds of prayer. We pray in church because the Church is the Body of Christ. We pray in nature because sometimes we need to be reminded just how great God is.

+Kurt Burnette

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# PEOPLE YOU KNOW AROUND THE EPARCHY

## IN ROEBLING...

### Family Received into Church

This year's Feast of Pentecost was a special one for the parishioners of Saint Nicholas Byzantine Catholic Church in Roebling, NJ. In addition to the annual outpouring of the Holy Spirit, the church community welcomed its newest member, Nicholas Curry. Nicholas received the full Rites of Initiation. But he was not the only member of the Curry family to receive the gift of the Holy Spirit this Pentecost. Nicholas was joined by his six siblings, Veronica (9), Ronin (8), Cecilia (6), Adelaide (6), Helena (4), and Andrew (4), who received their Chrismation as well. Six children and a baby receiving Initiation Rites on the same day is, well, unusual. In fact, it was Father Yuriy Oros' first time bestowing the sacrament of Chrismation on older children. How did such an unusual, albeit beautiful, event come to pass?

The Curry children's parents, Josiah and Holly, began worshipping in the Byzantine tradition soon after they moved to the area from Kentucky. After a great deal of discernment and guidance from Father Yuriy Oros, the Curry family officially transferred from the Roman Catholic Church to the Ruthenian Byzantine Church. The family was overjoyed, but sacramentally incomplete.

In the Roman Catholic Church, children receive the Holy Mysteries of Initiation in a different order than the Byzantine Church. First Communion is typically received around eight years of age, and Chrismation is received much later, often in high school. The children had all received First Communion, and Baptism, but not Chrismation. Adding the complexities of a pandemic and suspended religious education courses created a special opportunity for Father Yuriy and the Curry family to work together preparing the children to receive the Holy Spirit through the sacrament of Chrismation. Mrs. Curry said the most challenging aspect of preparing the children was how inclined they were to take the gifts of the Holy Spirit literally. "They would get excited and ask what languages they'd be speaking afterward, or how we'd handle the fire from the tongues of fire. But that absolute trust and belief was so beautiful and inspiring. There is a reason children are so precious to Our Lord." "This has been such a wonderful experience for our family. I never thought our faith journey would have us where we are today. We have trusted in the Holy Spirit, and He brings you where you are supposed to be" says Josiah.

The week prior to the Curry children receiving the Holy Mysteries of Initiation, Father Yuriy reminded the parish that a newly-baptized baby is a newly-welcomed family member of the Byzantine Catholic Church. The parishioners of both Saint Mary Parish in Trenton and Saint Nicholas Par-



ish in Roebling pulled out all the socially-distanced stops to celebrate that freshly Chrismated members are also new members of the family. A kind parishioner gave the Curry girls flowers for their hair, and boutonnieres for the boys. This was especially touching because there is no standard dress for a Byzantine Chrismation. However, outward signs, such as baptism gowns, help our minds grasp that a profound, indelible transformation is about to take place in the soul. At the conclusion of Liturgy, each child received a Certificate of Chrismation. They proudly joined their pastor for a photograph on the steps of Saint Nicholas as they displayed their certificate showcasing that they are fully initiated into the Byzantine Catholic Church. Members of both Saint Mary Parish in Trenton and Saint Nicholas in Roebling celebrated these new family members in a small outdoor garden party. No fires were set, at least not literally. But as Pentecost was celebrated with a newly-baptized baby, and six newly-chrismated children, perhaps at least a few hearts were set aflame to utter the words, "Come and see." Father Yuriy Oros is the administrator of Saint Nicholas Parish in Roebling, NJ.



Top Row: Terrance Connors, Connor Lawson, Deacon John Reed, Father Lewis Rabayda, Ben Dollar, Greg Leopold  
Bottom Row: Genevieve Leopold, Cassie Sturniolo, Anna Julia Meixner, Alexandra Matlack, Valeska Lawson, Cristina Dinella

For the Feast of Saints Peter and Paul, Epiphany of our Lord Byzantine Catholic Church was host to *Concordi Laetitia*, an Atlanta-based Roman Catholic chant schola. The schola led a packed house of parishioners and visitors in the responses to the Liturgy of Saint John Chrysostom. The Schola's name, *Concordi Laetitia*, in Latin means "The Joy of Harmony." Using the 4-part setting of our Carpathian Plain Chant, they certainly brought a beautiful joy to the Liturgy.

## IN ROSWELL...

"It is good to give thanks to the Lord, and to sing praises to your Name, O Most High."

The group traces its roots from the Georgia Tech Catholic Center, where a group of young adults formed a choir to sing Gregorian Chant for worship during the campus Masses. After college, they stayed together, and now they regularly travel around the region, enriching both Ordinary and Extraordinary Form masses with their voices. Their experience at Epiphany was the first time the group had sung an Eastern Catholic Divine Liturgy, and, for many, this was their first experience in a Byzantine Catholic parish.

One of the schola members commented: "It was a wonderful getting to experience and participate in what makes the Catholic Church what it is: the worship of God by many different people, through the one true Faith. The Liturgy we sang at is an amazing example of what we Catholics are so lucky to have, a real richness of our Faith."

Father Lewis Rabayda commented, "In addition to the beauty brought to our ears, many visitors—both Roman Catholic and Protestant—were brought to experience the Divine Liturgy of Saint John Chrysostom for the first time. Many were struck with awe."

Epiphany hopes to have them back again for future liturgies, and this event has inspired the parish's own cantors to develop a small schola of its own. Epiphany is served by Father Lewis Rabayda, Deacon James Smith, and Deacon John Reed.

# IN SMITHTOWN...

## Parish Fishing Trip



June 19, 2021, became great day of fishing for Resurrection Parish in Smithtown, Long Island, NY. A group of parishioners, with Father Vlad Budash and Deacon Robert Knapp, sailed from Port Jefferson and spend few wonderful hours fishing for porgy in Long Island Sound. The biggest fish on the boat was caught by the altar server and student of ECF! The trip ended with the blessing of the boat with fishing equipment and blessing of the fishermen-parishioners. Father Vlad Budash is the Administrator of Resurrection Parish.



**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 April will be broadcast online. Please contact Ron Somich by email at [ron.somich@gmail.com](mailto:ron.somich@gmail.com) for the link and dial in information.  
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# IN TRENTON...

## Memorial Day Prayers

As part of the celebration of the 130th anniversary of the beginning of the parish and to honor those who served in the military, parishioners gathered on Monday, May 31, 2021, in the "Dormition Section" (Section #2) of Saint Mary of the Assumption Cemetery, Trenton, NJ. They were thankful that the rain had ceased on this Memorial Day and that the American flags at so many grave sites were able to flutter in the gentle wind. With their pastor, Father Yuriy Oros, Deacon Ryan Liebhaber and Cantor Drew Skitko, they prayed Parastas for military veterans and all deceased founders and benefactors of the church, many of whom are interred in the three sections of the church's cemetery. Eternal memory!



# IN TRUMBULL...

## Ladies Guild Anniversary

The Ladies Guild of Saint John the Baptist Byzantine Catholic Church in Trumbull, CT, celebrated the 75th and 76th Anniversary of their founding with a Divine Liturgy on Sunday, May 23rd, 2021. A luncheon celebration is planned for September.

The organization was originally named The Mothers & Daughters Auxiliary when it was founded in 1945. In 1982, the ladies voted to change the name to the Ladies Guild. Throughout the years, the organization has provided both spiritual and financial support to the parish and looks forward to new initiatives & accomplishments. Father Hryhoriy Lozinskyi is the Pastor.



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**Session 1: June 1 to July 16, 2021**

Theosis: East and West  
 Desert Monastics in Context  
 Research Methods

**Session 2: July 5 to August 20, 2021**

Ecumenism  
 History of the Melkite Greek Catholic Church of Antioch



*Theotokos in Shanghai, San Francisco, Bronx, and now in Scranton, PA*

## BLUE THEOTOKOS

On May 16, 2021, Father Scott Boghossian blessed the *Theotokos of Sugarloaf* icon. This prayer was chosen for its antiquity:

*Under your Protection we hasten O  
Theotokos.  
Despise not our request in our necessity  
But deliver us from all danger  
O ever blessed and pure Virgin Mary,  
Mother of God.*

A journey of 67 years might qualify as “history” – so much happens in six decades. It began Sunday May 16, 1954, when a paper-print of the Russian “Blue Mother of God” caught our attention, making a quiet entrance into our life. The “message / intention” of that Sunday afternoon was to pray for priests (Catholic and Orthodox) and for Church unity. God’s blessing seemed to rest on our “intention” when the Monastery’s prioress gave, to be our own, a copy of this same icon. Years passed. Holy Annunciation Monastery was founded by Bishop Michael (Dudick) in Sugarloaf.

Years later, in 1992, a Christmas greeting from Father Robert Taft, S.J., arrived, stirring our sleepy memory with fresh information: The Christmas card of the Pontifical Oriental Institute mentioned an original mosaic of the same image, produced by the Russian artist Viktor Mikhailovich Vasnetsov (born 1848) in County Vyatka.

Meanwhile, in 1962, Father Walter Cizek returned to the USA and was stationed at the John XXIII (formerly the Russian) Center, where The Blue Mother of God was part of the chapel’s icon screen. Painted (“written”) in Russia, the icon traveled to China when the Russian faithful fled persecution after the Bolshevik Revolution of 1917. It belonged to the Shanghai Catholic Russian Center until the Chinese Communist take-over about 1950, after which Russian Jesuit Father Andre Urosov brought it to San Francisco and finally to the then-Russian Center in Bronx, New York. Today this Blue Mother of God is in Scranton, PA.

More decades passed – blessings do arrive as inconveniences! Czech airlines in Kiev would not open for an hour! What next? “Let’s visit Saint Vladimir’s Cathedral.” What a surprise to find ourselves standing before the iconostas and the mosaic (first of the three originals) of the Mother of God – our Blue Madonna of 1954.

More years passed. In 2020 the iconographic team, Bulgarian Miko Stoyanov and Greek Apostolos Argyriou wrote the “Theotokos of Sugarloaf” icon, blessed on May 16, 2021, by Father Scott Boghossian at Holy Annunciation Monastery.



*Blue Madonna, Russicum Refectory, Rome*



*Iconostas Mosaic in Saint Vladimir Cathedral, Kiev, Ukraine*



*Father G. Scott Boghossian with the Icon of the Blue Theotokos at the Sugarloaf Monastery*



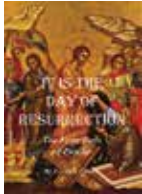
## INFERTILITY MINISTRY COMPETING AS CATHOLIC INNOVATORS

Springs in the Desert is a Catholic community formed to accompany those carrying the cross of infertility and loss, to discover how God is transforming this desert path into fruitfulness. Now, this apostolate is competing in Our Sunday Visitor Institute’s *OSV Challenge 2021* for Catholic innovators. Founded by Kimberly Henkel, PhD, and Ann Koshute, MTS (parishioner of Saint Ann Byzantine Catholic Church in Harrisburg, PA) Springs in the Desert offers resources, support and accompaniment for women and couples experiencing the isolation and unique suffering of infertility. They entered the OSV Challenge as a way to benefit from the business mentoring offered, as well

as the prize money awarded to semifinalists and winners of the Challenge. Six hundred-fifty ministries applied to the Challenge, and one hundred-eighty two made it to the second round. Now Springs in the Desert joins just twenty-four other ministries to move on to the semifinal round. “We are humbled and honored to be among such innovative and beautiful ministries, all working to serve others and build up the Kingdom,” said Ann Koshute. “As semifinalists we will receive \$10,000 to fortify our programs and provide even more resources and support to women and couples.” The Springs in the Desert Team will also enter a six-week accelerator program where they will receive

mentoring to hone their business model, and spiritual formation. If they reach the finals they will be among eleven other ministries to pitch their programs at a showcase in Houston, TX, this September. Finalists will compete for one of three grand prizes of \$100,000 and a year of coaching. We pray for their success in the Challenge and that God will bless their ministry! Springs in the Desert is served by their Spiritual Father, Father Paul Varchola West, Administrator of Our Lady of Perpetual Help Byzantine Catholic Church, Levittown, PA. Find out more at [www.springsin-thedesert.org](http://www.springsin-thedesert.org)

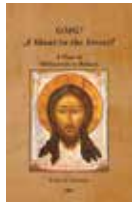
# NEW BOOKS FROM EASTERN CHRISTIAN PUBLICATIONS



***It Is the Day of Resurrection*** by Fr. Jack Custer  
 Similar to Fr. Custer's two previous books for the Great Fast – *Back to the Garden* and *Rejoice Isaiah* – this new book presents daily reflections for the celebration of Pascha. The whole Paschal period generally was the time of *Mystagogy*, when the meaning and the Mysteries of the Faith were imparted and explained. If the Great Fast plowed the land of the soul to make it receptive and sowed the seed of the Gospel, Pascha fertilized and watered the crop to make it grow and yield. This book can provide that fertilizing and watering for you year after year. The book is 130 full-color pages with the icons of each Sunday after Pascha at the beginning of each chapter. \$15.00.

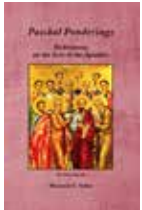
***OMG! A Shout in the Street?*** by Fr. Robert Slesinski

Digressing from his usual catechetical and theological works, Father Robert Slesinski targets this book on philosophy at millennials and those who might be searching to find true meaning in their lives. Mostly marked by secularism, the author of this book, a philosopher himself as well as a Byzantine Catholic priest, strives to awaken the "inner philosopher" in all people by plumbing the depths of human interiority. This inevitably draws the person out of his or herself, ultimately enabling the person to soar beyond themselves toward worship of the One, True God. The book is 164 pages with several color icons corresponding to each chapter. \$20.00.



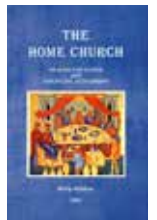
***Paschal Ponderings*** by Marianne C. Sailus

Continuing in her long series of daily meditation books (three annual volumes plus two for the Great Fast, one for the Christmas Fast and one for Mary), Marianne Sailus has now written a book for the Paschal season. Each meditation in this book first lists the reading for the day from Acts of the Apostles. Next, there is part of a *Homily on Acts of the Apostles* by St. John Chrysostom (347-407) that addresses a section of the reading from Acts for that day. Finally, the reader is presented with a series of questions on a topic covered in that day's reading and homily for personal reflection, followed by a closing prayer. 160 pages with several color icons from the Acts of the Apostles. \$20.00.



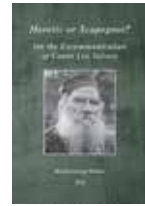
***The Home Church*** by Fr. Philip Halikias

This book is an attempt to heal the schism of the Church of Christ by starting at the "Home Church" of mixed Orthodox and Catholic marriages. It is Fr. Halikias' doctoral thesis from his studies at the Boston University School of Theology. According to Archbishop Elpidophoros of the Greek Orthodox Archdiocese of America, "*Father Halikias has made an important contribution, not only to married life, but to ecumenical relations. His study and assessments of the relationships of love and marriage between the 'two lungs' of Christianity are as illuminating as they are substantive. I look forward to many dialogues being renewed by this work, which offers keen perspectives to assist couples and pastors in bridging the gaps that can arise in ecumenical marriages.*" 166 pages with several color images. \$20.00.



***Heretic or Scapegoat?*** by Martin George Holmes

In 1901, the Russian Orthodox Church excommunicated Count Leo Tolstoy for heresy. It was a decision that shook the world. Many commentators decried it as a political attack, as punishment for Tolstoy's criticism of the tsarist autocracy. In this book, Dr. Martin George Holmes argues that, regardless of other factors involved, the excommunication was theologically justified from an Orthodox perspective. Dr. Holmes highlights that doctrinal disagreements underscored the conflict between Tolstoy and the Church; that it was Tolstoy's relentless polemics against Orthodoxy which inspired the excommunication; and that it was Tolstoy's failure to recant before he died that explains why the Church has never revoked the edict. 130 pages. \$15.00.



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# 67th Holy Dormition Pilgrimage Schedule

## Saturday, August 14th

- 12:00 pm** Food Available
- 1:00 pm** Akathist to the Mother of God  
Rev. Edward Cimbala, St. Mary's Byz.-New York, NY  
**Blessing of Holy Water** Cantors: Kathy Zavada, Jacki Basalla, from OLPH Byzantine – Virginia Beach, VA
- 2:00 pm** Presentation – Rev. Joseph Bertha, St. Mary's Byzantine-Jersey City, NJ
- 2:45 pm** Presentation – Sr. Kathleen, SSMI
- 3:30 pm** Blessing of the Sick – bottom of Grotto under tent  
**Blessing of Religious Articles** – front of St. Joseph's Home
- 5:00 pm** Divine Liturgy – Rev. Joseph Bertha  
Cantors: Kathy Zavada and Jacki Basalla
- 7:30 pm** Panakhyda – Blessed Mother's Circle in front of St. Mary's Villa
- 8:00 pm** Moleben to the Mother of God with candlelight procession - Grotto Most Rev. Kurt Burnette – Bishop of Byz. Passaic Eparchy - main celebrant / homilist

## Sunday, August 15th

- \*Confessions will be available throughout the day beginning at 8:00 am\*
- 8:30 – 9:30 am** Matera Molitvy / Mothers in Prayer – Rosary / Singing
- 10:30 am** Pontifical Divine Liturgy with procession to the Grotto - blessing of flowers  
Most Rev. Borys Gudziak – Metropolitan Archbishop  
Most Rev. Paul Chomnycky, OSBM, Bishop of the Eparchy of Stamford  
Most Rev. Bohdan Danylo – Bishop of the Eparchy of Parma  
Most Rev. Andriy Rabyi – Auxiliary Bishop of the Archeparchy of Philadelphia  
Most Rev. Basil Losten, Bishop Emeritus of the Eparchy of Stamford - homilist  
Choir: St. Vladimir Ukrainian Catholic Cathedral, Stamford, CT
- 1:30 pm** Blessing of the Sick – Grotto steps  
**Blessing of Religious Articles** - front of St. Joseph's Home
- 2:00 pm** Presentation – Rev. Bohdan Tymchyshyn, Rector of St. Basil Seminary
- 2:30 pm** Stations of the Cross – Basilian Fathers
- 3:30 pm** Moleben to the Mother of God – Grotto altar – Bishop Bohdan Danylo, homilist  
**Blessing of cars and buses**  
**Display** – Bishop Basil Losten's 50th Episcopal Consecration  
Rev. Taras Chaparin - Pilgrimage Spiritual Moderator



### Notice to All Pilgrims

NY State Guidelines on the pandemic will be followed.  
All Liturgical Services and Food Services will be outside.

## When traveling to the South, please visit our churches

### All Saints

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

### Saint Anne

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

### Epiphany of Our Lord

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

### Saint Basil the Great

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

### Holy Dormition

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

### Saints Cyril and Methodius

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

### Our Lady of the Sign

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

### Saint Nicholas of Myra

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

### Saint Therese

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

### Byzantine Catholic Outreach:

#### The Villages, FL

Address: 625 W. Lady Lake Blvd.  
Lady Lake, FL 32159 (at St. Alban's)  
1-352-530-9631

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**Discerning God's Plan for Us."**

**A DAY OF RECOLLECTION WITH FR. JACK CUSTER**

**Saturday July 10th, 2021**  
**10:30am-6pm**

**St. Michael's Chapel**  
**415 Lackawanna Avenue**  
**Woodland Park, NJ 07424**

**Open to all young adults ages 18-35**

**This retreat will include lunch and dinner as well as time for confession and Divine Liturgy. Cost is \$25 per person.**

**More information on registration can be found at**  
**facebook.com/theosisinaction**

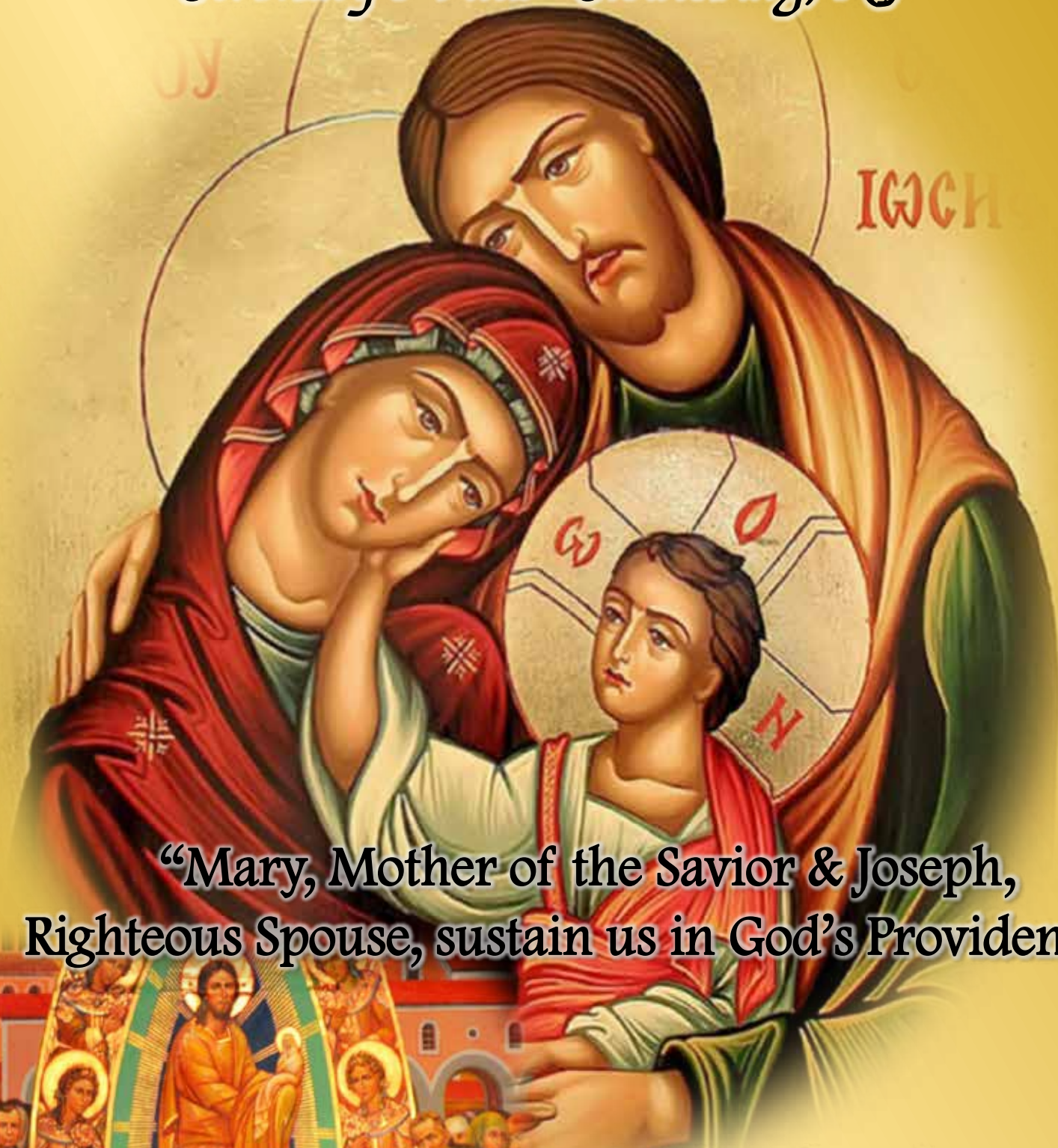
**We hope you will join us!**

# 67<sup>th</sup> Holy Dormition Pilgrimage

August 14-15, 2021

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# The Sisters of Saint Basil the Great

## 87th Pilgrimage in Honor of Our Lady of Perpetual Help

Sunday, September 5th, 2021



Schedule as of 6.21.2021  
(Subject to change)

### Sunday, September 5

- 9:30am Confessions
- 9:30am Matins (TBD)
- 11:00am Divine Liturgy for Vocations
- 1:30pm Children's Procession
- 2:30pm Bereavement Session
- 4:00pm Hierarchical Divine Liturgy
- 7:00pm Parastas

### Monday September 6

9:30 Divine Liturgy (TBD)

### Services to be Streamed Live

The following services will take place Sunday, September 5 at the Shrine Altar, weather permitting, and live streamed on our website: [www.sistersofstbasil.org](http://www.sistersofstbasil.org).  
11:00am Divine Liturgy for Vocations  
1:30pm Children's Procession  
4:00pm Hierarchical Divine Liturgy  
7:00pm Parastas

The Sisters of Saint Basil the Great are pleased to announce that on Sunday, September 5, 2021, the 87th Annual Pilgrimage in honor of Our Lady of Perpetual Help will be held at Mount Saint Macrina. With the theme, "Mother of Perpetual Help, Our Gentle Protectress", the Pilgrimage will be an in-person event and will also be streamed live. Weather permitting, liturgical services will be broadcast at [www.sistersofstbasil.org](http://www.sistersofstbasil.org).

Out of an abundance of caution, and in consultation with local county CDC/health department officials, this year's Pilgrimage will have the following guidelines and limitations:

All liturgical services will take place at the Shrine Altar. Due to the inability to accommodate large numbers indoors, the potential for postponement or cancellation of a liturgical service exists with the presence of severe weather conditions.

Boxed lunches/snacks will be available for purchase during this year's Pilgrimage. Pilgrims wishing to enjoy a warm meal are encouraged to support the local restaurants on Route 40 directly across from the Mount.

Please see the list of local motels and hotels on our website if you wish overnight accommodations. There will be no overnight accommodations on the grounds of Mt. Saint Macrina this year, which includes campers. A limited number of self-contained RVs are permitted by appointment only (contact Sr. Carol at 724-438-7149).

Pilgrims will be asked to wear masks when entering indoor shrines, as well as buildings such as the Religious Gift Shop, House of Prayer, restroom facilities, etc.

Visitors to the Monastery (Motherhouse) will be limited this year to Sisters' family. There will be no shuttle service on the property.

The Sisters are very happy to welcome our beloved Pilgrims back to the grounds of Mt. Saint Macrina this year. We encourage those with compromised health conditions, unvaccinated persons, or those who travel great distances, to pray with us virtually via the livestream: [www.sistersofstbasil.org](http://www.sistersofstbasil.org)



## 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](http://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](http://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](http://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](http://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](http://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](http://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](http://www.sscyrilmethodius.org)  
Sunday Divine Liturgy 9 and 11 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](http://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.



Celebrates the Prophet ELIJAH July 20th

Get the July 2021 Issue and join us!



Read all the interesting stories about the life of the prophet Elijah and then create a mobile that you can hang in your home to help you remember them.

Make (and eat!) Elijah's Miracle Bread and construct your very own raven (from paper plates) to bring you a snack!

Learn about the icon of the saint. Get the icon coloring page!

We have so many ideas for you!

Once again, we've got a free lesson plan to coordinate with our July issue. It's got two daily tasks and four suggested lessons per week. You can use it as part of your homeschool curriculum, or just for some additional religious education that also happens to be fun!



- Creator & Executive Editor: Lynne Wardach
Contributing Editors: Julie Luckey, Carrie Chuff, Judie Jolma, Sylvia Dorham, Jocelyn Abyad, Katie Reetzke, Sarah Tamiian
Canadian Distribution Coordinator: Kim Bombak
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VIGIL DIVINE LITURGY EVERY SATURDAY, 2:00 P.M.

HOLYDAYS OF OBLIGATION ON THE HOLYDAY, 12:00 NOON

Served by Father Oleksiy Nebesnyk

Location: Saint Alban Church, 625 W. Lady Lake Blvd, Lady Lake, FL Next to the American Legion, CR 466 & Rolling Acres Road

MEET, GREET, AND MUNCH FOLLOWING ALL LITURGIES

Slavic dinners being planned. Join with Saint Alban's in donating food to the Food Banks in Lady Lake and Fruitland Park on the first Sunday of each month. Outreach Contact /Phone: 352-530-9631 Dr. Barbara Yastishock-Lutz, Lay Representative, drbylutz@comcast.net



“Divine Grace, which always heals what is infirm, and supplies what is lacking, ordains the pious deacon, Paul, to be a presbyter.”

It has been nearly a year since the day I unworthily heard these words. The thought that this month marks the one-year anniversary of my priestly ordination completely boggles my mind! I sincerely cannot believe a year has passed; and my, what a year it has been!

Recently, I was thinking about my ordination and the strangeness of being ordained in the throes of a pandemic; quite a unique experience to say the least. As with any significant life event, we all have our expectations of “that perfect day” where every little detail goes off without a hitch. We all do this. Ironically enough, all this does is set us up for disappointment in some way, shape, or form. Believe me, I am the king of perfectionists, so I get it! While in seminary, we all have grand visions of that perfect day: a packed church, family, friends, fellow seminarians, a Holy Place jam-packed with the priests who guided us throughout our lives, a huge dinner afterward, having the “receiving line” in which the newly-ordained priest gives each person a blessing, a follow-up Liturgy of Thanksgiving. This was not my ordination.

I was ordained on July 18, 2020, mere weeks after the State of New Jersey permitted more than 10 people to be in a public space, let alone serve food indoors! Keep in mind, at this point we did not know what we know now about COVID-19. We were still unsure about how transmission actually occurred, there were no vaccines, the course of treatment was not as refined

## PRIESTLY REFLECTIONS

Father Paul Varchola West



### “DIVINE GRACE...”

as it is now, there was ZERO “herd” immunity, and everyone was still quite apprehensive, to say the least. I remember speaking to Bishop Kurt on the phone and we were discussing all the adjustments that would need to be made regarding the newly-instituted concept of social distancing, hand sanitizing, limited capacity, etc. He said to me “Look, I know everyone has this idea about the ‘perfect wedding ordination,’ but I want you to remember that this isn’t a wedding; you are giving up your life for God and His Church.”

These words hung in my mind for days and days as we planned the event.

Capacity was greatly limited. Clergy was limited to “invitation only.” Due to travel restrictions, most of my extended family could not even come to visit, let alone attend the ordination. We had to have the luncheon outside, which was great, but if you have ever been in New Jersey on a hot and humid day in mid-July, you know how miserably oppressive it can be! I was a nervous wreck. Nothing was how I thought it would be and, with all the oddities thrown in the mix, I was so worried I was going to forget someone, offend someone, or simply drop the ball. Even worse, I was so worried we would be on the news as “that religious event” where everyone got COVID.

Well, the day came. I saw Bishop Kurt and his words from weeks prior filled my mind. I was filled with a certain sense of calm, a sense of wonder, just like the Grinch when he realized that Christmas means more than just presents – I was being ordained to the Sacred Order of the Presbyterate. The Grace at work here was far greater than building capacities and travel restrictions. I was sacrificing my life, yet, paradoxically, gaining a whole new life as a participant in the priesthood of Jesus Christ.

Needless to say, my ordination day ranks in standing with my wedding and the birth of our children. I don’t really remember all the “concessions” that needed to be made, I don’t remember the awkwardness. What I do vividly remember is the feeling that, although the physical number of bodies in the church building was comparatively small, I couldn’t shake the feeling that the church was packed, overflowing with a crowd of people.

I realized after the fact that this was the Divine Grace healing what was infirm and supplying what was lacking. God, in His infinite mercy, was making known to me the saints and angels present at that Divine Liturgy, making sure I knew with no doubt that that church was packed. When I arrived home that evening, absolutely exhausted, I found

out that the live stream of the ordination had over 1,500 views! The comments from all over the country left me in tears. My ordination, in many ways, was far more grand than I could have ever planned. This was, for me, a palpable realization of the power and unity of prayer!

After a year of praying and reflecting, I have come to realize that the very Divine Grace at work at my ordination is at work every single moment of the day through all of us, the faithful of God’s Church. We all need to realize that the Divine Grace of God that heals our infirmities and supplies what we lack is the only thing that will make everything perfect. All the planning in the world can do nothing when compared to that Grace. It is my prayer that each of us finds that same Grace at work in our own lives, in whatever manner it may be working.

A year ago, Bishop Kurt was right. I did give up my life for something better. I thank God every day that I did.

(Now that things seem to be easing up quite a bit, I am planning on scheduling that Liturgy of Thanksgiving that had to be “postponed indefinitely” ... stay tuned!) **ECL**



## LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

### LORD, I AM NOT WORTHY

“Lord, I also believe and profess that this, which I am about to receive, is truly Your most precious Body, and Your life-giving Blood, which, I pray, make me worthy to receive for the remission of all my sins and for life everlasting.”

Most of us will recognize these words from the *Prayer Before Communion*, recited at every Divine Liturgy. For some, the prayer is so ingrained that they can say it in their sleep. Others may have a harder time remembering the words exactly outside the context of the Liturgy (I confess to looking it up to be sure). But, most likely, for all of us the Sign of the Cross or beating of the breast at the thrice-recited entreaties to God for mercy and to be welcomed one day into His Kingdom are as natural as breathing. Particularly for those of us who are “cradle” Catholics, going to Communion can be easily taken for granted. Worse yet is when receiving is believed to be *our right*. One needn’t follow Catholic websites or social media to know there’s a raging political

controversy around whether status or prominence in public life has any bearing on whether or not one may receive the Eucharist. The last thing I want to do is wade into this controversy, since greater intellects and more eloquent writers are offering solid commentary. Still, what we say and do “in the real world” does matter. Just as there is no such thing as a victimless crime, our personal sins impact more than ourselves. Sin damages us spiritually (to greater and lesser degrees depending on the act) and may directly and negatively impact our relationship with another. But sin also wounds the Body of Christ as a whole. There is no such thing as a purely private sin, and the example each of us sets through our actions – whether virtuous or sinful – either lifts up the Body, or wounds It. If we are people of faith, we have a duty to live it out, everywhere and in all things. But that’s not what this column is about. In fact, what is of greater importance, much more so than arguments and choosing sides, is whether each of

us is willing to take an honest look into our own hearts to discover *what we actually believe* about the Eucharist.

In a 2019 Pew Research study, sixty-nine percent of Catholics said they believed that the consecrated bread and wine are merely *symbols* of Jesus, not His actual Body and Blood. The study had a lot more to say, but this statistic on its own is quite shocking — or... maybe not. And this is why it is crucial for each of us to do more than relive our Sunday school lessons, or repeat lines learned from the Baltimore Catechism. We must enter into our minds and hearts, prayerfully and with a desire for Truth, and ask, *Do I believe?* This question is not the same thing as *understanding*. Even the most intelligent theologian’s understanding has its limits. Ultimately, we in the East call the Sacraments “Holy Mysteries” precisely because they are beyond our complete understanding and must be approached with faith. I don’t know how it is that something so ordinary – bread and

wine – can become the Body and Blood of the living God. Why would the God of all Creation, the One Who is eternal, Who holds all of us in being, condescend to something so common? Why would He consent to being consumed by us, forming the most intimate, personal bond imaginable? In a word: *love*. God loves us with such power, such abandon that He gives Himself to be united to us, so that every time we receive Him we would conform ourselves to Him.

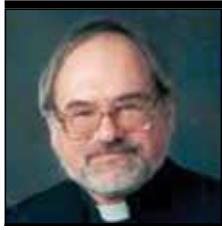
This is pure gift; a gratuitous self-offering that is undeserved yet offered so freely, and (amazingly) with humility. God becomes “common” so that we can become more and more like Him. How is it that more than half the Catholics in the United States don’t believe this? One can certainly point to distrust of Church leaders, cultivated particularly in the wake of the sexual abuse scandals. There has also been a steady cultural and philosophical shift since the Enlightenment that either

places empirical evidence above faith or finds faith to be incompatible with reality. There's also what Pope Benedict XVI called "the dictatorship of relativism," which denies objective Truth in favor of "my truth." Finally, the state of catechesis and religious formation in the last 30-40 years has left something to be desired. All of these factors likely contribute to a kind of suspicion around Church teaching and Her teachers (priests and bishops), a mis-

understanding of freedom (interpreted as "doing what you want"), and a lack of solid formation in the Faith. But I would propose something else that is equally impactful: our inability to truly believe that the living God loves us so much that He wants us to literally consume Him *so that He can consume us* with His Divine Presence and love. Perhaps the reality seems so overwhelming that we conclude it simply can't be true. Why would God Himself come to us?

In light of the current controversy and the injection of politics into faith, it has been said that the Eucharist is being "weaponized." That may be so, but from where I stand far too few understand just how powerful that "weapon" is. And the Eucharist *is* a weapon: against sin, against the pride of Satan, and against any evil that seeks to rob us of intimate friendship with God. Not one of us *deserves* to receive Him. No one has a *right* to the Eucharist – not

pope or politician, saint, or sinner. The Eucharist is a gift, and we must put away our pride and sense of entitlement to humbly accept it. Let us examine our consciences and ask God's grace to help us to believe, and to approach Him in humility, reverence, and gratitude. **ECL**



# THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

## THE ANAPHORA: WE REMEMBER THE FAITHFUL DEPARTED

The sacrifice of the Divine Liturgy is offered for all humanity, both the living and the dead. Since Christ died and rose for the life of all, we remember in the first place those who have achieved victory over sin, whom we call saints. We remember the Holy Theotokos, John the Baptist, and the saint whose feast day it is by name, and the others by category. Then, we pray for those who are still struggling for salvation, for in the Liturgy we are in the presence of our Lord who is the "leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God" (Hebrews 12:2).

We pray for those who have fallen asleep (in death), for we are all together the Body of Christ. Prayer for those departed is found even in the Old Testament, "he (Judas Maccabeus) acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead" (2 Maccabees 12:43-44). This is confirmed by the constant and universal tradition of the Christian Church. Saint Cyril of Jerusalem (fourth century) clearly points this out: "We pray for the holy fathers and bishops who have fallen asleep, and in general for all those who have fallen asleep before us, in the belief that it is a great benefit to the souls for whom the prayers are offered... In the same way, by offering to God our prayers for those who have fallen asleep and who have sinned, we offer Christ sacrificed for the sins of all, and by doing so, obtain the loving God's favor for them and for ourselves."

In the Liturgy we pray for or with the saints, who have been glorified, but also for all the departed who are in need of our love and support. The general intercession for the departed is the same in both the Anaphora of Saint Basil the Great and of Saint John Chrysostom, "Remember, as well, all who have fallen asleep before us in the hope of resurrection to eternal life. And grant them rest where the light of Your face watches over them." While every Liturgy is offered for all the departed, there is also a provision to remember individual people by name. This is done by the priest as he prays the anaphora and also by the deacon as he censes around the holy table after the priest's intercession.

The reason for our prayer is that, as human beings, we generally die lacking that perfection needed to be in God's living presence. This reality is the teaching of both the Catholic and Orthodox Churches, and so in the most ancient prayer for the deceased, we ask, "As a good and loving God, forgive every sin committed by them in word, deed, or thought, since there is no one who lives and does not sin." A Catholic will say that this is prayer for the souls in purgatory. It is not necessary, though, to imagine purgatory like the picture written by Dante. Pope Saint John Paul II explained, "The term does not indicate a place, but a condition of existence. Those who, after death, exist in a state of purification, are already in the love of Christ who removes from them the remnants of imperfection." The word "purgatory" became a bone of contention between the Catholic and Orthodox Churches. It would be better not to continue the polemics, but to recognize what both Churches accept as

reality for the sake of our prayer, that people need to be purified to enter the fullness of their destiny to live in God as His children, and that our prayers are able to assist even the departed to reach their fulfillment.

How, indeed, does this prayer work? Jesus taught us that God has all of creation under His care, "Yet not one [sparrow] falls to the ground without your Father's knowledge," (Matthew 10:29) and the Anaphora of Saint Basil, God knows "the name and age of all, even from their mother's womb." What can we add to God's infinite providence, since we are creatures with limited powers and, indeed, only those give us by God? Our love is as nothing compared to the love of God for all. God will take care of all His creation with or without our own efforts. Yet Christian love is the virtue by which we desire and seek the well-being, fulfillment, perfection and the good of all. It is called a "theological" virtue because we can practice it rightly only with the grace of God. When we pray for another within the Liturgy, we unite our "energy" of love with that of God, and what would seem useless on the creat-

ed level becomes powerful in the presence of God. Our love for others, then, makes a great difference.

Every Liturgy, then, is for all people and for their salvation and sanctification. This is done through God's love for us in the cross and resurrection. However, we can bring the names of particular people into our consciousness and pray for them by name. By this offering, we unite our love for them to God's love, in and through the grace of God. Sometimes, we seal this offering by a material donation. In the Catholic tradition, this is called a stipend. It does not mean that we "buy" a Liturgy, or restrict its power of salvation, but that the person being prayed for is acknowledged by name as receiving the fruit of the sacrifice. That is no small matter, for he or she is explicitly enfolded thereby in God's plan of salvation. The offering itself is a free will donation for the support of the priest presiding or co-celebrating at the Liturgy. It is a visible sign of the human race becoming one in God. **ECL**

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## SEARCHING THE SCRIPTURES

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

### THE SIGN OF JONAH

Asked by the scribes and Pharisees for some sign that might prove His credibility, Jesus replied, “An evil and adulterous generation seeks for a sign, but no sign shall be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so the Son of Man will be three days and three nights in the heart of the earth” (Matthew 12:38-40). The image becomes even more vivid when we remember that, in the language of the Old Testament, the Hebrew word we translate as “abyss” could mean both the sea (of which the Hebrews was generally terrified) and the realm of death (Sheol in Hebrew, Hades in Greek). This double meaning is clear in Jonah’s own prayer from within the belly of the whale (Jonah 2:3-7).

The prophet Hosea (6:2) also foresaw the three-day burial of our Lord some 800 years beforehand: “On the third day He will raise us up.” The fact of these three days – the resting of Jesus’ human body in the tomb and the descent of His human soul into Hades – is so important that it is included even in the oldest and briefest summary of the Gospel (1 Corinthians 15: 3-4). This is the first meaning of “the sign of Jonah.”

But how did Jonah end up inside that whale in the first place? The answer to that question points to a second, very different meaning of the sign, recorded by both Matthew (12:41-42) and Luke (11:30-32). Jonah was called by God to preach repentance to Israel’s most powerful enemy, the Assyrians, whose

capital was Nineveh (now Mosul, Iraq). Jonah resisted: such a mission could have no good outcome. Most likely, the hostile Assyrians would reject the message and kill the messenger. Deep down, Jonah was probably disgusted by the very thought of having to interact with such people. And so, he ran away from the Lord, taking a ship in the opposite direction (Jonah 1:1-3).

A mighty storm, sent by the Lord led Jonah to confess to the ship’s crew and to volunteer to be thrown overboard (Jonah 1:4-16). The Lord then sent what the Bible simply calls “a great fish” to swallow Jonah, an act of salvation that Jonah may not have appreciated at the time! After three days and three nights, the Lord commanded the whale to cast Jonah up onto the land. (Jonah 2:1-11).

Commanded once again to go and preach to Nineveh, this time the prophet obeyed (Jonah 3:1-10). His message: “Three more days and Nineveh will be destroyed.” Amazingly, the Ninevites heeded the warning, and led by their king, undertook forty days of prayer and fasting. The Lord spared Nineveh and Jonah was furious. God’s act of mercy meant that Jonah’s words did not come true. And so, this little book ends with the Lord trying to talk sense to a pouting, unwilling prophet (Jonah 4:1-11).

Jesus cites the response of the Ninevites as another “sign of Jonah:” “Just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation ... At the judgment the men of Nineveh will arise with this generation and condemn it, because at the preaching of Jonah they repented, and there is something greater than Jonah here” (Luke 11:29-32).

The scribes and Pharisees had largely not responded to Jesus’ preaching and, like Jonah, they would have been offended by the thought that Gentiles might accept the message and claim the kingdom of God for themselves. Like Jonah, these religious leaders were trying to oppose God’s plan. Elsewhere, Jesus made this clear when he said to these same Jewish leaders: “Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit” (Matthew 21:43).

Jonah’s fears were well-founded. The Ninevites repented and grew stronger. The Israelites ignored the repeated warnings of prophets like Amos, Hosea, Micah and Isaiah and persisted in sin. Isaiah (10:5) announced the Lord’s decision to use Assyria as a “rod of anger” to punish His people. The Assyrian conquest of the Kingdom of Israel in 722BC swallowed up ten of the twelve Tribes. The corrupt priesthood that sought Jesus’ death in order to save their own power and position in Jerusalem (John 11:48) likewise lost everything in 69-70AD when a Roman army destroyed the Temple. This second “sign of Jonah” remains a challenge to any Church tempted to remain comfortably small and suspicious of the changes outreach and growth might bring. **ECL**

### BYZANTINE CATHOLIC OUTREACH THE VILLAGES, FL

Address: 625 W. Lady Lake Blvd.  
Lady Lake, FL 32159 (at St. Alban’s)  
Intersection of CR466  
and Rolling Acres Rd., near the  
American Legion



Schedule: (note due to Covid Virus,  
Divine Liturgy every two weeks)  
In-Person and LIVE at Facebook:  
Byzantine Catholic Mission The Villages FL  
Local Contact: call or text: 352-530-9631

If we want to make progress in holiness, it is essential to make a daily examination of conscience. The ancient Greek and Roman philosophers like Epictetus and Seneca, who were intent on making progress in virtue, would examine and scrutinize their own behavior daily. The pagan *Golden Verses* of Pythagoras, dating from perhaps the third century BC, direct us as follows: “Never allow sleep to close your eyelids after you go to bed until you have examined all your actions of the day. In what have I done wrong? What have I done? What have I omitted that I ought to have done? If in this examination you find that you have done wrong, reprove yourself severely for it; and if you have done any good, rejoice.”

Holy Scripture also directs us to scrutinize our own thoughts and actions. Job prays, “Make me know my transgression and my sin” (13:23). The Psalms teach the same: “Prove me, O LORD, and try me; test my heart and my mind” (Ps. 26:2). “Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me and lead me in the way everlasting!” (Ps. 139:23, 24). The Prophet Jeremiah says, “Let us test and examine our ways, and return to the Lord!” (Lam. 3:40).

Saint Paul urges us to examine and judge ourselves, (especially before receiving Holy Communion): “Let a person ex-

amine himself, then, and so eat of the bread and drink of the cup.... But if we judged ourselves truly, we would not be judged.” (1 Cor. 11:28, 31). “Examine yourselves to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you? — unless indeed you fail to meet the test!” (2 Cor. 13:5). “Let each one test his own work” (Gal. 6:4).

Saint John Chrysostom (347-407) says, “make your conscience appear in judgment; demand of it an account, and having thoroughly probed and dissected whatever evil purposes you formed during the day, repent for them” every night before going to sleep. (Exposit. in Ps. 4, n. 8).

Saint Basil the Great (330-379) explains, “the examination of our past actions is a great help toward not falling into like faults again” (Longer Rules, 37).

Saint Dorotheos of Gaza (505-565) puts great emphasis on the examination of conscience. He says, “To put it simply,

all the hidden things that happen inside us, things which no one sees except God and our conscience, we need to take account of.”

Saint Bernard of Clairvaux (1090-1153) writes, “As a searching investigator of the integrity of your own conduct, submit your life to a daily examination. Consider carefully what progress you have made or what ground you have lost. Strive to know yourself. Place all your faults before your eyes. Come face to face with yourself, as though you were another person, and then weep for your faults.”

By a general examination of conscience, we strive to correct any and all of our sins and faults. It is also helpful to attack one fault or failing with a “particular examination of conscience.” Is there some evil tendency or bad habit that you need to conquer? Anger? Foul language? Gossip and detraction? Examine yourself daily, or several times daily, to see how many times you have slipped up. Express your sorrow to God and make a

note of it. How many times did you slip up today as compared to yesterday? You will notice that you begin to improve just by keeping track of your missteps. Saint John of the Ladder (579-649) writes, “He who sees that some passion is getting the better of him, should, first of all, take up arms against this passion, and moreover against this passion alone; because until this passion is destroyed, we shall not derive any profit from the conquest of other passions” (Step 15, 41).

The daily examination of conscience will help us to know ourselves better and grow in humility and compunction, both foundational virtues in the quest for holiness. The daily examination, and especially the “particular examination,” enable us to make specific and concrete changes in our lives. Perhaps a daily general examination of conscience is the missing ingredient in your spiritual life. Maybe the “particular examination” will make all the difference for you. Put the examination of conscience into practice today. **ECL**

## SCHOOL OF PRAYER

Father G. Scott Boghossian



### THE EXAMINATION OF CONSCIENCE

# SEASONAL REFLECTIONS

Father Ronald Hatton



## TAKE HEED LEST YOU FORGET THE LORD...

“Take heed lest you forget the Lord your God, by not keeping His commandments and His ordinances and His statutes, which I command you this day: lest, when you have eaten and are full, and have built goodly houses and live in them, and when your herds and flocks multiply, and your silver and gold is multiplied, and all that you have is multiplied, then your heart be lifted up, and you forget the Lord your God, Who brought you out of the land of Egypt, out of the house of bondage, Who led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, Who brought you water out of the flinty rock, Who fed you in the wilderness with manna which your fathers did not know, that He might humble you and test you, to do you good in the end. Beware lest you say in your heart, ‘My power and the might of my hand have gotten me

this wealth.’ You shall remember the Lord your God, for it is He who gives you power to get wealth; that He may confirm His covenant which He swore to your fathers, as at this day.” –Deuteronomy 8:11-19

I love our liturgical year, in all its richness, how it guides us in all the things of God. We have been led through so much so far this year in the things of the salvation of God given to us: we have witnessed His incarnation at the Feast of the Nativity; we have been brought successfully through the Red Sea of the Great Fast; we have wept at His betrayal, arrest, at the foot of His cross and as He was laid in His tomb. We have also risen early on the first day of the week and gone out with the Myrrh-bearers and found the huge stone rolled away, and the words of the angel, “Why do you seek the living among the dead?” We have seen our Lord risen from the dead; placed our fingers in the nail-prints and our hand in His side and believed. We have watched as He ascended to His Father and our Father. And we have received the heavenly Spirit.

Now, though, we may feel spiritually exhausted, and just want to “get on” to other things in our lives. All the “heavy stuff” is behind us. We have been locked up, quarantined, isolated for so many weeks. It is the traditional time of year for vacations, cook-outs, and just enjoying the warmth of summer.

As restrictions are being lifted in areas of the country, we want to “get back to normal.” There is a need to get out, enjoy the weather, enjoy friends and family. It has also been a time of spiritual isolation as well. We long to worship in our parish and not through a computer screen. We want to receive the Blessed Sacrament once again. And although there may be signs that the crisis is not over, we have to remember that, as our Lord’s earthly ministry has ended, *our* ministry as Church has begun. At His ascension, our Lord told us, “It is not for you to know times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth” (Acts 1:6-8). We are so wont to set aside all *spiritual* cares, to paraphrase the words of the Cherubic Hymn, but the Church reminds us at this season that we are to be about our Father’s business, and to now put into action all that the Lord has taught us over these past months. We have received our Lord’s teachings and are now to put them into practice. It is not enough to have dutifully attended all the services and done all the prostrations and sung all the praises: we must now follow through on our promises to God: “Make vows to the Lord your God, and fulfill them” (Psalm 75 [76]), as we sing in the Sunday Prokeimenon for Tone 8. At our baptism, our spon-

sors made vows in our name, or we made those vows ourselves: “Have you united yourself to Christ?” “Yes, I have united myself to Christ.” “Then worship Him.” During this season, we have been given the time to worship Him, to contemplate all that has been accomplished for our sake, and to do all things in His name and to His glory. As much as we want to leave all this aside for the summer, we are obliged to continue on the path we are on; we are still to take up our cross daily and follow Christ. “But Jesus answered them, ‘My Father is working still, and I am working’” (John 5:17). God does not cease His work during this season, and we, in concert with Jesus, are not to cease doing good, being there for one another, and gathering together in our local parish (or the nearest parish to where we are vacationing) at least every Sunday to worship Him and sing His praises. “Take heed lest you forget the Lord your God, by not keeping His commandments and His ordinances and His statutes, which I command you this day.” **ECL**



The Holy Prophet Elias

### NEW EVENT

Passaic Eparchial  
Byzanteen Rally 2021

### BE NOT AFRAID: CHRIST NOT COVID

When: Monday July 30 - Monday August 2, 2021

Where: Carpathian Village/Saint Nicholas Shrine  
(Cresco/Pocono Summit PA)

This event will be limited to 20 girls and 20 boys, ages 13-17.

Covid regulations and protocols will be adhered to.

Register at: [www.eparchyofpassaic.com](http://www.eparchyofpassaic.com)

### THE BYZANTEEN YOUTH RALLY 2021 HAS BEEN POSTPONED

Due to Covid 19 concerns and restrictions on out-of-state travel the Byzan-Teen Youth Rally has been forced to reschedule to June 30 through July 3, 2022. The location of the Rally will remain the same – Mt. St. Mary University in Emmitsburg, MD.

The exciting news is that a virtual rally will be held on Saturday, July 3rd, 2021 A brand new website for the Rally is presently under construction and should soon be finished. The next update will include the link to the new rally site with more information on the virtual rally. The Intereparchial Youth Commission appreciates your patience and understanding during these difficult times, but we are very excited about the programs and events being planned that will allow all our teens throughout our Metropolia to participate without the worry and concerns of travel this year.

## 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](http://www.eparchyofpassaic.com).

## CONNECTICUT

Saint Nicholas Byzantine Catholic Church—Danbury, CT  
Saint John the Baptist—Trumbull, 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 Catholic Church—Mont Clare, PA  
Saint Mary Byzantine Catholic Church—Wilkes-Barre, PA  
Saint Mary Pokrova Byzantine Catholic Church—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

Holy Dormition Byzantine Catholic Church—Ormond Beach, FL  
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 Outreach 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

VISIT NEW WEBSITE MT. ST. MACRINA CEMETERY, Uniontown PA



<https://mtstmacrinacemetery.org>

WEBSITE

INFORMATION NEWS INSPIRATION



## CARPATHO-RUSYN SOCIETY

MANIFESTING CARPATHO-RUSYN CULTURE AND HISTORY

“Who are the Rusyns?” is a DVD presented by John Righetti, President emeritus of C-RS. It was released in 2019 for the 25th Anniversary of the Carpatho-Rusyn Society. This professional presentation clarifies the confusion and complicated history of the Rusyns and how they almost became extinct. Not only will it be watched more than once, it is great to share with family and friends. The DVD can be ordered by making a check payable to: Carpatho-Rusyn Society for \$25, which includes postage and handling. Please mail with name of recipient(s) to Bonnie Burke, 1101 Tanner Crossing Lane, Indian Land, SC 29707. Orders will be processed immediately upon receipt. The information can also be found on [www.c-rs.org](http://www.c-rs.org) at the bottom of the homepage. Visit Carpatho-Rusyn Society YouTube for our most recent educational videos.

## Eastern Catholic Life

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## UPCOMING EPARCHIAL AND PARISH EVENTS

## JULY, 2021

- 4 Independence Day  
5 Independence Day (observed)  
*Civic holiday \* chancery closed*  
20 Holy Great Prophet Elias  
*Simple Holy Day*

## AUGUST, 2021

- 6 Holy Transfiguration of Our Lord  
*Solemn Holy Day*  
14/15 Holy Dormition Pilgrimage  
*Sloatsburg, NY*  
15 Holy Dormition of the Theotokos  
*Solemn Holy Day*  
29 Beheading of the Holy Forerunner, John  
*Solemn Holy Day*

## SEPTEMBER, 2021

- 5-6 Annual Uniontown Pilgrimage  
*Uniontown, PA*

THE BYZANTINE CATHOLIC EPARCHY OF PASSAIC  
subscribes to the

*Charter for the Protection of  
Children and Young People*

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

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

Father David J. Baratelli, Ed.S., M.Div.  
Safe Environment Program Coordinator • 973.890.7777

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