



EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

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MEMORIAL LITURGY FOR BISHOP MILAN (ŠAŠIK)

On July 14, 2021, Assumption of the Virgin Mary Church provided the liturgical backdrop to a Memorial Liturgy for the anniversary of the repose of Bishop Milan (Šašik) of the Eparchy of Mukachevo in Transcarpathia. Bishop Kurt concelebrated the Divine Liturgy with numerous priests from the Eparchy of Passaic, some of whom were ordained by Bishop Milan.

Parishioners and non-parishioners alike joined in the responses in Church Slavonic led by the concelebrating priests of the Eparchy – Father Mykhaylo Kravchuk, Father Andrii Dumnych, and Father Martin Vavrak. The church was filled with reverence and honor for Bishop Milan. One could imagine Bishop Milan proclaiming the Gospel of Jesus Christ or calling upon the Holy Spirit by chanting, “Prijmite, jadite, sije

jest...” The Body and Blood of Christ was distributed to the faithful by Bishop Kurt using safety precautions. The Liturgy was highlighted by the singing of *Vičnaja Pamjat’*.

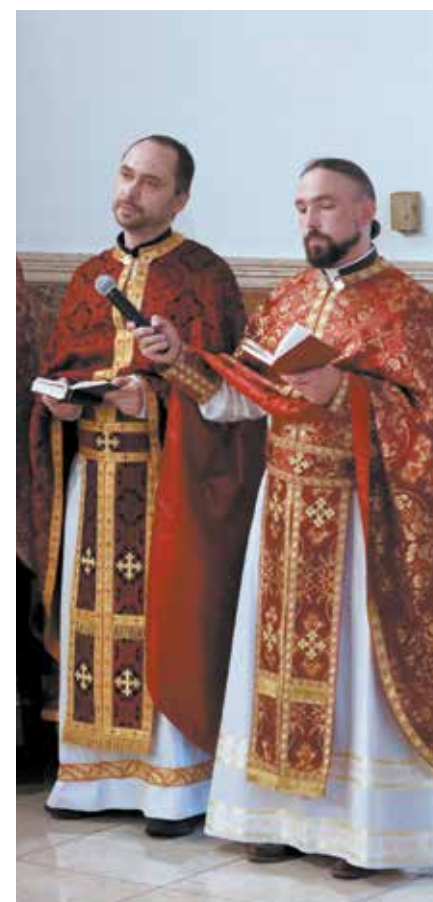
The tetrapod before the Holy Altar contained a photograph of Bishop Milan, surrounded by a bishop’s omophorion (omofor), a chalice, the Gospel and the hand cross. These items of remem-

brance allowed the faithful to pray for the blessed repose of Bishop Milan in the silence of their hearts. After the Liturgy, Bishop Kurt greeted the faithful and acknowledged and thanked them for their presence. All the faithful were profoundly moved by the Liturgy. *May Bishop Milan’s memory be eternal!*

VIČNAJA JEMU PAMJAT’!



Father Taras Lovska chants the Gospel



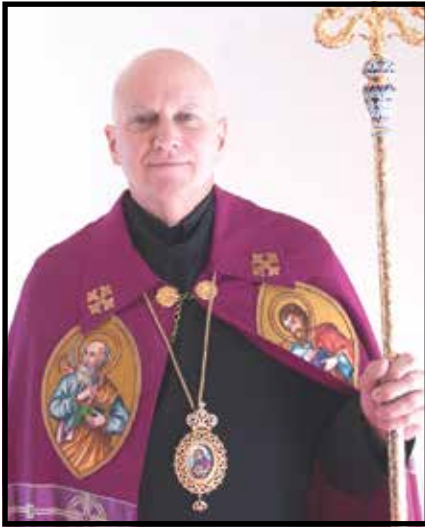
Father Myhaylo Kravchuk and Father Andrii Dumnych lead the responses



Bishop Kurt celebrates the Panachida



Liturgical elements of the episcopacy



I LIFT UP MY EYES...

Pastoral Reflections of Bishop Kurt



AD LIMINA PILGRIMAGE — TO THE THRESHOLD OF THE APOSTLES

Last year, the Eastern Catholic bishops of the United States travelled to the Eternal City to meet with our Holy Father, Pope Francis, the successor to Saint Peter. In the Gospel of Saint Matthew, we read, “You are Rock (Peter or *Kephas*) and on this rock, I



On the Via San Giovanni Laterano, an advertisement for an art school in the style of Salvador Dalí—sculpture, painting, photography, comics, design, tattoo, redesign, decoupage, cinematographic makeup, and beauty makeup. Comics or cartoons are called “fumetti” in Italian because the dialogue balloons look like little clouds of smoke.

will build my Church, and the gates of Hell will not overcome it. I will give to you the keys to the Kingdom of Heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” Eight years ago, Jorge Cardinal Bergoglio, the Metropolitan Archbishop of Buenos Aires, was just as astonished as the rest of us when Pope Benedict XVI announced his retirement from the papacy on February 11, effective on February 28, at 8:00 in the evening in Rome. He ordered a new election, and on March 12, a conclave began. The next day on March 13, Bergoglio was astonished to find himself in the Chair of Peter. Jorge Bergoglio was past the retirement age and was looking forward to stepping down as the Archbishop of Buenos Aires. He had always avoided the spotlight and disliked power. He traveled to Rome as seldom as possible as a bishop, and always flew economy class. Did you know that Pope Francis is the eleventh non-European pope?

Last year, I wrote about our pilgrimage to Rome via Frankfurt on Sunday; then our Malabarese Liturgy Monday morning as we went to venerate the tomb of Saint Paul in the dark hours before sunrise; then our Armenian Liturgy on Tuesday at the very tomb of Saint Peter himself underneath the massive marble altar of the basilica on Vatican

Hill. Many people assume that Vatican Hill is one of the seven hills of Rome, but it is not. It is across the river from ancient Rome. The laws of ancient Rome did not allow executions or burials inside the sacred perimeter of the city of Rome, and that is why Saint Peter and Saint Paul were both executed and interred outside of the city, just as our Lord was executed and entombed outside the walls of Jerusalem. It was overwhelming to kneel at the tomb of Saint Paul and the tomb of Saint Peter and pray for all of you wonderful people in the Eparchy of Passaic.

On the morning of Wednesday, February 19, it was a bit more relaxed because we didn’t have a morning service before our meetings. Our first meeting was the Dicastery for Laity, Family, and Life. A dicastery is a very general word that includes all the different Vatican offices, so the ones that don’t have a special name are just called dicasteries. The Dicastery for Laity, Family, and Life was created by Pope Francis in 2016. The Prefect of the Congregation is Kevin Cardinal Farrell who was the seventh bishop of Dallas, Texas. Cardinal Farrell is from Dublin and grew up speaking Irish. He joined the Legion of Christ and studied in Spain and Rome, quite an international background!

We arrived at the Palazzo San Callisto at 9:00. In Italian, “palazzo” just means a building, even though it is often translated as “palace.” When I was a child, we still called the bishop’s home the bishop’s palace, no matter what kind of house it was. That was probably left over from the Italian language. Saint Callistus, also spelled Calixtus, was the Pope from 218 till 222 or 223. He lived at a time that anyone elected pope, and most men elected bishop, could expect to be martyred. When the First Ecumenical Council was called in the early 300’s, shortly after some of the fiercest persecutions, the bishops who showed up must have looked like a bunch of pirates, many having been imprisoned, tortured, and mutilated for their Chris-

tian faith. An ex-slave, Saint Callistus lived a colorful and adventurous youth including debt collection, arrest for public fighting, and being sentenced to work the mines of Sardinia when he was denounced as a Christian. In 199, he was ordained a deacon by Pope Zephyrinus and appointed the custodian of a Christian catacomb on the Appian Way, which we still call the Catacomb of Saint Callistus.

In the early Church, there was a great deal of controversy about which sins could be forgiven after baptism. The early Church accepted that conversion to the mercy of Jesus Christ and the washing of Baptism removed all sin, but they were far less merciful with people who fell into major sin after baptism. When Callistus succeeded Pope Zephyrinus, he disrupted the Church by allowing the return of those who joined heretical sects or other cults, even if they did not do public penance. He also determined that it is possible to receive

he insisted that some sins could not be forgiven after baptism, namely idolatry, blasphemy, homicide, adultery, fornication, false witness, fraud, apostasy, and unnatural vice. Since Tertullian was active in the great North African Church of Carthage at the same time that Callistus was the Bishop of Rome, you can imagine the tumult in the Christian Church. In fact, Saint Callistus found himself the first pope in history to have the sorrow of an anti-pope. The stricter members of the Church of Rome elected their own pope, Hippolytus, no doubt a highly qualified man of virtue. It sounds a lot like the Church nowadays, doesn’t it? Pope Francis is disliked by many virtuous people because of his passion to share God’s mercy with all sinners. I don’t know if Pope Francis thought about these things when he located the Dicastery for Laity, Family, and Life in the Palazzo San Callisto, but it was an apt choice. For our meeting, Bishop Paul (Chomnycky) of the Ukrainian Catholic Eparchy of



The apse of Santa Maria in Cosmedin—L to R: Saint Augustine, Saint Felix, Mary, and Jesus, Saint Dionysius, and Saint Nicholas. As you can see, the names of the last three saints were painted over. The older painting says, Saint Augustinus, Saint Hadrianus, Saint Felix, Saint Dionysius (?).

absolution for all sins, including adultery and murder, which the “rigorists” claimed could not be absolved after baptism. One of the most important theologians in history, Tertullian, probably died outside the Church because

Stamford, CT, was our chosen leader. Of course, the Vatican officials were interested to hear from us our pastoral work in the United States during these times.

We straggled up the Via della Conciliazione for our next meeting in the Apostolic Palace, what most people think of as the “Vatican” proper. If you think that “Via della Conciliazione” looks like the “Way of Conciliation,” you are correct. This major thoroughfare leading from the Tiber River up to Saint Peter Basilica did not exist only a hundred years ago. Rome in general was just buildings crowded together with some open plazas and no large streets and almost all crooked streets. The popes had lived in voluntary “exile” in the Vatican palace since the 1870’s. The popes did not recognize the Italian government and the Italian government did not recognize the pope. In 1929, Mussolini signed a “concordat” with Pope Pius XI recognizing the Pope as the ruler of a sovereign country, the Vatican City



The Church of Saint Agnes in the light of the setting sun. At Saint Agnes, the lambs are blessed that provide the wool for the pallium.



Metropolitan Archbishop William Skurla prays serenely in the apse of Santa Maria in Cosmedin on the synthronos.

State, and also paying reparation for the confiscation of the papal states. Mussolini celebrated his diplomatic accomplishment by knocking down all the buildings between Saint Peter Basilica and the Tiber River and creating this vista which most people assume was always there. Mussolini knocked down a lot of other buildings making some other large thoroughfares through the city. Many people say it was so the fascists could have a place to march and have rallies. Despite regularizing his international status with a treaty, Pius IX was no friend to the fascists. When Adolf Hitler visited Rome in the 1930's as the honored guest of Mussolini and the

Archbishop of Philadelphia, as our leader. The Eastern bishops agreed that we would try to make clear to the Secretary of State the precarious position of eastern Christians in many places in the world where there are large numbers of our faithful, in some cases communities going back to the time of the Apostles, yet our priests are forbidden to minister to them and are still placed under Latin rite bishops. Cardinal Parolin is a very intelligent and well-informed man, but was not entirely sympathetic to our message. The office of the Secretary of State has had a very colorful history. Cardinal Consalvi, for example, gave Napoleon Bonaparte a run for his money. Consalvi was actually a layman, and Napoleon was heard to remark once that Consalvi was more a priest than all the ordained men he met. After Napoleon's downfall, Consalvi was able to negotiate with the new powers in Europe, even reassembling the Papal States. Considering the English were calling the shots at the time, that was quite a feat! The story of the first Secretary of State, Cardinal Innocenzo was far from innocent. Nothing in the Church would ever shock you again after you read his story.

Wednesday was not all meetings with baroque mandarins. We were looking forward to celebrating the Holy Eucharist together in the Melkite Rite at their church in Rome—Santa Maria in Cosmedin. Although Santa Maria in Cosmedin is one of the ancient and important churches of the eternal city, on most maps, you will find it identified not by its sacred nature, but as the location of the bizarre artifact, the



The ancient church of Santa Maria in Cosmedin. Bishop Milan (Lach) is in the Bema recording a videolog for his flock. The elaborately decorated floor is covered in small colored tiles. It is called "cosmatesque" after the Italian Cosmati family.

King of Italy, he wanted to see the Vatican museums. Pius IX responded by slamming the door of the Vatican while Hitler was in Italy and going to Castel Gandolfo where he gave a speech warning Europe about the rise of fascism. In his address, Pope Pius referred to the swastika when he said, "A new cross has risen over Europe, and it is not the cross of Christ."

Arriving at the meeting with the Secretary of State, our bishops had chosen Metropolitan Borys Gudziak, the new

Bocca della Verità or Mouth of Truth. This 2800-pound stone disk with a face on it was probably an ancient manhole cover, but no one knows for sure. According to medieval legend, if a liar puts his hand in the mouth, this stone denizen will bite off his hand. If you are riding along in a car or bus through this area, you can locate Santa Maria in Cosmedin by the long lines of Asian tourists who are lined up to have their photo taken with Mr. Bocca. On our visit, the front porch was closed to tourists, so we had the luxury of seeing



One of the fountains of Rome—there are over two thousand! Before houses had plumbing, these fountains supplied everyone with their water. This fountain is by the ancient Church of Santa Sabina where the Pope comes for Ash Wednesday. It is on the Aventine Hill, one of the seven hills of Rome, and the location of the headquarters for our own Basilian nuns and monks. Sister Christopher, OSBM, Sister Joanne, OSBM, and the redoubtable Sister Alphonsa, OSBM, have all made their home there.

him without a crowd. As you know, the credibility of your church leadership has fallen on hard times. Bishop Bohdan (Danylo), the Ukrainian Bishop of Saint Josaphat in Parma, risked life and limb by placing his hand inside the mouth of this cruel impartial judge to restore the reputation of the American hierarchy. Thank you for your bravery, Bishop Bohdan!

Sicily, and Syria. (Syria was very Greek at that time. Recall that Saint Basil, Saint John Chrysostom, and so on, were from that area.) There was a significant Greek-speaking community in Rome, and it was in this time and region that Santa Maria in Cosmedin was built, so it has a long history with the Byzantine rite. For the romantics, in addition to the Bocca della Verità,



You may visit the tombs of Saint James and Saint Philip in the Church of the Twelve Apostles. This ancient mural at their tombs depicts the breakfast on the beach described in Saint John's Gospel after the resurrection. The Latin script says, "They saw a fire of burning coals with fish on it and some bread." The Gospel says there were seven disciples present and there are seven in the mural. John 21:1-14

It was a privilege to visit the ancient church. More than 15 centuries old, it was recently restored, though the ancient murals show their age. The period from 537 till 752 AD is called the "Byzantine Papacy." The city of Rome was dominated by the eastern emperors; popes in this period came from Greece,

Santa Maria in Cosmedin is the home of the relics of the great Roman martyr Saint Valentine in a side chapel.

Santa Maria in Cosmedin is the church in Rome of the Melkite Church. The pastor was a gracious host to the American Eastern Catholic bishops. How wonderful it was to celebrate the Holy Eucharist according to the Liturgy of Saint John Chrysostom in this ancient church, so similar to buildings that Saint John himself would have used. Naturally, Bishop Nicholas (Samra) of the Melkite Eparchy of Newton, MA, was the main celebrant at our Divine Liturgy. After the Liturgy and viewing the art treasures, the Melkites served us a generous dinner of food from the Near East. So we went to bed happy that night, but also we went to bed early to be well rested—the next morning we were scheduled to meet with the successor to the Apostle Peter, Pope Francis.



With utter disregard for his personal safety, Bishop Bohdan (Danylo) placed his hand into the mouth of the Bocca della Verità restoring full trust in the integrity of the Catholic bishops.

+Kurt Brunette



PEOPLE YOU KNOW AROUND THE EPARCHY

IN CARY...

Parish Holds "Christmas in June" Market

The Saturday before the feast of Saints Peter and Paul was a busy one at Saints Cyril and Methodius Parish in Cary, NC. To help fill in the fundraising missed due to Covid last year, the parish held its first "Christmas in June" market! Smoke rose from the grill as kielbasa sandwiches were prepared and pierogi simmered in pans in the hall. The Byzanteens manned the cold drink station and volunteers directed traffic. A few parishioners sold their home-made crafts at their booths. Among the products were variety of soaps and scented sachets, carved boxes and crosses, metal keychains and racks – all original handiwork. The main retail tent featured our "European Christmas Market" items at bargain prices for those searching for unique, quality gifts with an Old World vintage vibe. Bulletin notices drew new customers from parishes nearby and even the local news station gave us a mention in a "weekend things to do" listing. The threat of thunderstorms loomed in the forecast, but God kept the unsettled weather dry until after the event was concluded. Praise the Lord for a successful market!



The Byzanteens (and a future Byzanteen) happily help out



A cold drink goes great with a hot day of shopping for gifts



Paul Tooley forges ahead in his blacksmithing side gig



Brian Parsons gives Marianne Sapsara a hand with the pirohi

IN SLOATSBURG...

Bishop Kurt Offers Retreat for the Sister Servants of Mary Immaculate



Laura Driscoll and sons visit Rachel Driscoll's booth

IN MYRTLE BEACH...

Icon Donated to Mission Church

On June 29, 2021, Blessed Basil Hopko Byzantine Catholic Mission in Conway (Myrtle Beach), SC, received a donation of an icon of the Holy Family of the Blessed Virgin Mary, donated by our oldest parishioner, Elizabeth Moehring, who is 93 years old.

The icon was commissioned as a 35th wedding anniversary gift for Elizabeth and her late husband by their daughter, Liz. Elizabeth wanted the Mission to have the icon for all our parishioners and visitors to venerate. Elizabeth is one of the founders and the first cantor of Blessed Basil Hopko Mission. The icon was blessed by Father Robert Jager who was visiting with his family. May the Lord grant Elizabeth many more blessed and happy years. Father Ihor Vorontsov is the Administrator of Blessed Basil Hopko Mission.



St. Ann Byzantine Catholic Church
5408 Locust Lane • Harrisburg, Pa 17109

TAKE OUT SLAVIC FOOD FEST & MORE

August 21, 2021
11am–5pm (or until sold out)

Slavic Dinner & A la carte

 **Homemade Baked Goods**

 **Monastery Homemade Jelly**

 **Frozen Pirohi & Kielbasi**

Slavic Gift Shop

Church Tours & Presentation

**Celebration of Liturgy @ 10am
& Vespers @ 2pm**

 **Money Raffle**

 **Basket Raffle**

www.stannbyz.org

IN HARRISBURG...

Annual Slavic Food Fest

A Take Out Slavic Food Fest & More will be held by Saint Ann Byzantine Catholic Church on Saturday, August 21 from 11 AM to 5 PM or until we are sold out, whichever occurs first. All food will be available for takeout only. A Slavic dinner of 2 halupki (cabbage rolls), 3 pirohi, 1 kielbasi, and halushki will be available for \$12. Ala cart items include: schnitzleh \$4 (large juicy Slavic hamburgers), halupki \$2 each, 3 Pirohi \$2, quart of halushki \$6.

Frozen foods include: pirohi by the dozen with potato & cheese, Farmer cheese, cabbage, sauerkraut, prune or apple fillings will be sold for \$6. Smoked kielbasi will be available frozen in rings or sticks for \$7.

Dessert offerings include: kolachki (kiffles) with nut or apricot filling and various individually wrapped homemade baked goods. Sorry, nut rolls will not be available at this event.

On site activities include: Divine Liturgy at 10 AM, Vespers at 2 PM, church tours and presentations, a money raffle, a Slavic gift shop, and a basket raffle.

Food quantities are limited and sales are first come first served; no pre-orders will be taken. We are at 5408 Locust Lane, Harrisburg, PA. www.StAnnByz.org

IN RAHWAY...

Slavonic Festival at Saint Thomas the Apostle Set to Resume This September

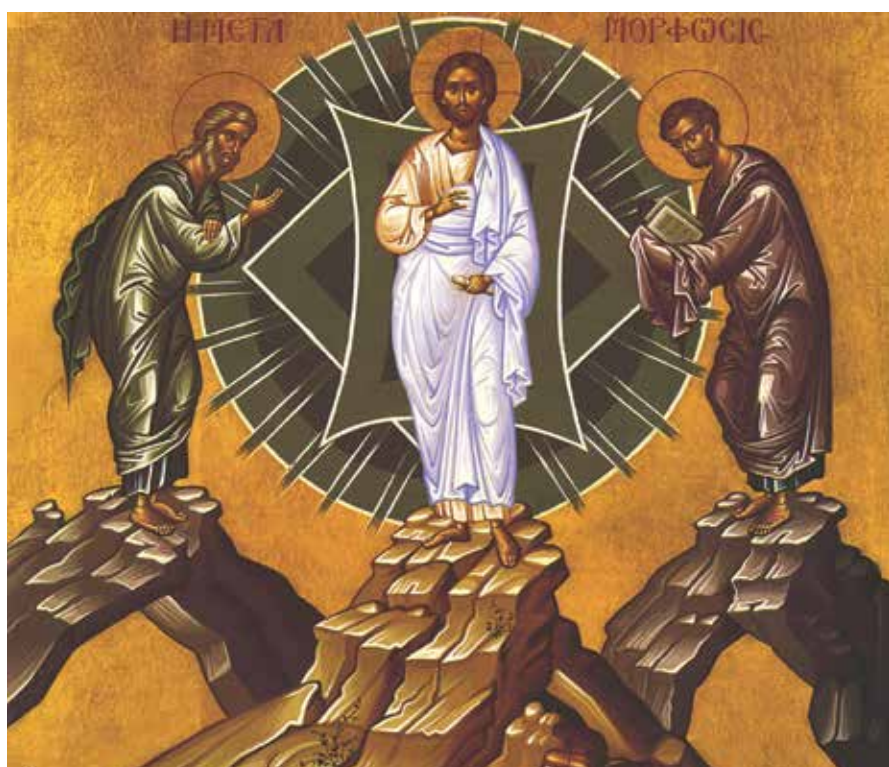
By David Brighthouse

Parishioners at Saint Thomas the Apostle Byzantine Catholic Church in Rahway couldn't be more ready to resume their regular seasonal events and routine activities after a year and a half that has been anything but regular or routine. Along with everything else beginning to pick up again—well-attended liturgies being, of course, the most important—preparations are already underway for Saint Thomas's much-anticipated Slavonic Festival, scheduled to take place over two days, Friday and Saturday, September 24-25.

The Slavonic Festival has been an annual and beloved affair for over 30 years now at Saint Thomas. Featuring live traditional Eastern European music, games for all ages, raffles, church tours, and ethnic foods such as pirohi, haluski, halupki, potato pancakes, beef goulash, desserts, and more, the festival is an opportunity to celebrate community and fellowship and to share with neighbors and friends the faith and culture of Byzantine Catholics.

Join us this September at Saint Thomas Byzantine Catholic Church at 1407 Saint George Ave., Rahway, NJ 07065. Stay connected with us by visiting our website: <https://saintthomastheapostle.org/> and checking out our Facebook page: <https://www.facebook.com/saintthomastheapostlebyz>

Saint Thomas is served by Archpriest James Hayer with the ministry of Deacon Charles Laskowski and Deacon Thomas Shubeck.



Icon of the Transfiguration

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.
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.

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 Mount 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 Mount Saint Macrina this year. We encourage you to make the best, most prudent decision for yourself and your family members regarding traveling to Pilgrimage this year. For Pilgrims unable to attend in person, please participate via the livestream: 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
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 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
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.

Byzantine Catholic Outreach

The Villages, Florida

Served from Saint Anne Byzantine Catholic Church,
New Port Richey, Florida.

“A loving, praying community giving
Glory to Jesus Christ!”

VIGIL DIVINE LITURGY EVERY SATURDAY, 2:00 P.M.

**HOLIDAYS 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

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



LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

OFFERING YOUR FRUITS

Now, therefore, I have brought the first fruits of the products of the soil which you, LORD, have given me. Deuteronomy 26:10

We're all familiar with phrases like, "Put your best foot forward," "Give it your all," and "Don't settle for second best." Of course, we all want to give the best of what we have to our work, our family, and in everything we do, whether to gain some personal benefit or simply to bask in the glow of our achievements. There is a long list of passages in Scripture that detail God's call for us to not only *be* our best but to *offer* the best we have to Him. God is perfect in Himself and certainly doesn't need anything we give Him. He asks us to make an offering from the gifts we possess (which come from Him anyway) because it is right and just that we show Him gratitude, but also as a way of teaching us thankfulness, generosity, and love. When we are truly mindful of the good things we have – beginning with the gift of our very lives, right down to the simple pleasure of feeling the sunshine and warm summer breeze on our faces – we allow God to make us more like Him. After all the goal of our lives on Earth, the meaning of every step we take on our pilgrimage in this life, is to be continually formed into His image and likeness, with the hope

that one day we will be perfected and live in communion with Him for eternity. This is precisely what the Feast of the Transfiguration of Our Lord, which we celebrate on August 6, teaches us. The brilliance of Jesus' divinity, as He revealed it on Mount Tabor to Peter, James, and John, is a foreshadowing of the destiny God has planned for us, if we follow Him and choose to be shaped by His mercy and love. We too are meant to shine like the sun after we have passed through this life and (we hope) are cleansed by His love so that we might live eternally in Heaven as His sons and daughters.

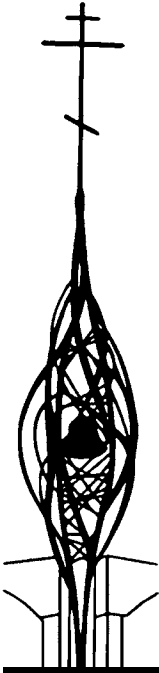
When we attend Divine Liturgy on the Feast of Transfiguration, most of us will bring a basket or bowl of fruit. Many will stop at the grocery store first, but others will pick from the "first fruits" of our home gardens, perhaps even throwing in some fresh vegetables. No doubt we'll gather the best of our harvest (whether from the ground or the big box store) as a symbol of our recognition that God has blessed us and to show our gratitude. Our pastor will bless these fruits and they'll become sacramentals that we will consume, a sign of God's blessing upon us and the gift of self He pours into everything He gives to us. This offering of "first fruits" is reminiscent of those offered by God's

People in the Old Testament, and they represent our offering of *the best of ourselves* to God. Just as we would never disrespect a fellow human person by putting tattered clothing in a charity box, or giving expired canned goods to a food bank, we should strive to be thoughtful and generous in our offerings to God. We should offer our time in prayer and charitable works, our talents in making our parishes and communities better, and our treasure to help those less fortunate than us.

And yet, when we are willing to lay bare our hearts, to be spiritually *naked* and our most vulnerable, to offer our weakness and frailty, those "fruits" are all the more precious to God. It may seem counterintuitive, but God greatly desires for us to bring Him our anger as much as our joy; our sorrow as much as our gladness; our pain as much as our happiness. Although such "first fruits" are bitter to us, God accepts them and draws sweetness from them. This doesn't mean, of course, that every problem or sadness will disappear, but that in our willingness to surrender them to Him, God will pour out grace that will be for the good of our salvation. Though our situation may not become "sweeter," our souls will, as we grow in virtue and closeness to the God who understands our suffering from

the inside. When we enter the confessional, God is waiting to receive the *first fruits* of our sins so that we can be forgiven. When our *first fruits* are fear and worry, God will send us comfort in ways we may not expect. God is both powerful and merciful enough to receive the *first fruits* of our anger at Him. If we lash out and wrestle with Him, He will stand up to our childish tantrum until we tire ourselves out and come to understand that He wants us to lay all of our burdens on Him. Through the crucifixion of His only begotten Son, God opened wide His arms to receive the fruit of our very lives, both good and bad, so that He could love us, and that we would be changed by that love.

Different seasons of our lives will yield different fruits – some bitter, some sweet, many fairly unremarkable. Whatever the harvest, all of them can be offered back to Him as a gift in gratitude – or the gift of a child who needs the help and protection of his/her loving Father. **ECL**



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67th Holy Dormition Pilgrimage Schedule

Saturday, August 14

- 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 OLPB Byzantine – Virginia Beach, VA
- 2:00 PM **Presentation** – Father Joseph Bertha, Saint Mary Byzantine-Jersey City, NJ
- 2:45 PM **Presentation** – Sister Kathleen, SSMI
- 3:30 PM **Blessing of the Sick** – bottom of Grotto under tent
Blessing of Religious Articles – front of Saint 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 Saint Mary's Villa
- 8:00 PM **Moleben to the Mother of God with candlelight procession** - Grotto - Bishop Kurt, Bishop of Passaic - main celebrant / homilist


Sunday, August 15

- *Confessions will be available throughout the day beginning at 8:00 am*
- 8:30 – 9:30 AM **Materi 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 Raby – Auxiliary Bishop of the Archeparchy of Philadelphia
Most Rev. Basil Losten, Bishop Emeritus of the Eparchy of Stamford - homilist
Choir: Saint 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 Tymchysyn, 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.

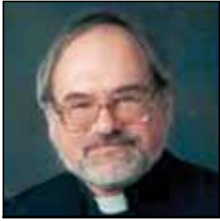
67th Holy Dormition Pilgrimage
August 14-15, 2021
Sisters Servants of Mary Immaculate
St. Mary's Villa - Sloatsburg, NY



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of
Bishop Basil Losten**

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THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

THE ANAPHORA: WE REMEMBER THE LIVING

In the Divine Liturgy, we take part in the sacrifice of our Lord by our thanksgiving and praise. We proclaim that the cross and resurrection has given us life, and we glorify God for His infinite gift of love. At the same time, we are also humble enough to implore God to care for us in our needs. Prayer of intercession incorporates the needs of the local community and expresses our communion in the Body of Christ. We need this solidarity, because God knows our needs in advance, as the Liturgy of Basil so eloquently points out: "Remember, O Lord our God, all Your people... granting those petitions which are for their salvation... because, O God, You know the name and age of all, You know each one even from his mother's womb... You know each one and his requests, each home and its needs." The petitions awaken in us an awareness of our dependency upon God for everything and for the needs of our neighbors.

After we remember the departed in our prayer, we pray for those who are living. In the Anaphora of John Chrysostom, the first part of our petition is for those who serve the Church in Holy Orders in general, bishops first, then presbyters, the ancient and traditional name for priests, then deacons and finally for

all other lesser and non-sacramental orders. The second part of our petition is first simply for the whole world, then for the universal Church, then for those who serve the Church in the monastic life and finally for the civil government. For the government 1 Timothy 2:2 is quoted, "that in their tranquility we may lead a calm and quiet life in all piety and holiness."

The petition for the government today is general, for all those holding office and those who serve the country. This would include all elected officials, as well as those who are appointed to service. This part of the petition has been recast to reflect modern democracies. In ancient and medieval government, authority was held by the royalty, who usually received their position by heredity. This was seen as God's providence for the human race. Therefore, they governed in an autocratic manner and were prayed for by name. Those in service to the country were their armies and military forces who maintained their power and defended the civil nation against foreign invasion. There are still sovereigns today, but they serve in constitutional democracies and their power is more symbolic. Nonetheless, sovereigns are still mentioned by name, but in representative governments

where power is divided between various individuals or branches of government, no one is mentioned by name.

The leaders of the Church are mentioned first among the living, "O Lord, remember the entire episcopate of the true believers," which means those bishops who keep the orthodox faith in the sense of fidelity to the one holy, catholic and apostolic church. The intent is to pray for those who "faithfully impart the word of your truth," a phrase taken from 2 Timothy 2:15. After the prayers for the whole world, for monastics and the government, we return to the church authorities, now mentioned in prayer by name. This is the only place today where individual names are mentioned in the Liturgy. Originally, this prayer was for the ruling bishop of the place where the Liturgy was being celebrated. Only one name, therefore, was mentioned, so that the beginning of this section may also be translated as "in the first place." A parish priest remembered the bishop of the church where he was celebrating. If he was traveling away from home, he did not mention his own personal bishop, for all Liturgies are for the community gathered in that place. If a bishop was celebrating, he did not remember himself, but his higher authority, an archbishop or patriarch. In the late Middle Ages or early modern period, these commemorations became pyramidal. Therefore, the highest authority is mentioned first: for Catholics, the Pope of Rome and for the Orthodox, their patriarch. Then intermediate authorities are also mentioned, patriarchs or archbishops and finally the local bishop, if one is not in an archeparchy.

The obligation of praying for one's proper authorities is very serious, it is a sign of our communion in the church, and priests can be suspended for not remembering the proper hierarchy. At the same time, it is a prayer for the fidelity of the bishop and that he guide us in the way of truth. There is thus a fuller citation of 2 Timothy 2:15, "Preserve them for your holy churches in peace, safety, honor and health for many years as they faithfully impart the word of your truth." The condition, of course, is not simply for the bishop but also for the people, the flock that he leads, that they be faithful to the vocation that we are called to in Christ. By this prayer, the shepherd of the flock and the people he serves are joined together in a mutual bond of love and respect for one another.

This section of the Anaphora of Basil is much longer than that of John Chrysostom. In the first millennium of the Church, it was the usual Sunday Liturgy and therefore prayed for all the many needs of the church. The commemorations do not begin with a prayer for the hierarchy as such, but for the whole Church and specifically for the church where the Liturgy is being celebrated, that it may stand as our Lord promised that the gates of hell would not prevail against it (Matthew 16:18). Therefore, we pray, "O Lord, remember your holy, catholic and apostolic Church from one end of the universe to the other; give peace to her whom you have redeemed by the precious blood of your Christ. Make firm this holy temple until the end of time." **ECL**

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SEARCHING THE SCRIPTURES

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

A WOMAN OF VALOR

The Book of Proverbs, attributed to King Solomon, can be hard to follow as we listen to it on Wednesdays and Fridays at the Liturgy of the Pre-sanctified Gifts during the Great Fast. Often, we hear a series of one-liners with no obvious connection from one line to the next. But, on the sixth and final Friday of the Fast, we are treated to an extraordinary poem in the last chapter of Proverbs, credited not to King Solomon but to his mother.

Proverbs 31:10-30, is an alphabetic acrostic like a number of other Old Testament texts: the book of Lamentations in its entirety, as well as Psalms 9, 10, 24, 34, 37, 111, 112, 119 and 145; Nahum 1:2-8 and Sirach 51:13-20. In each of these, the initial letter in each line follows the order of the Hebrew alphabet. Our Akathist Hymn to the

Theotokos is also an acrostic: each of the 24 stanzas follows the order of the Greek alphabet. Of course, these acrostics are almost impossible to reproduce in translation.

The first words of the poem are literally “A woman of valor, who can find?” The son (Solomon) to whom the question is addressed is challenged to seek out such a woman, just as Proverbs repeatedly urges us to seek and obtain Wisdom (3:13; 4:5-7; 16:16; 23:23). “Valor,” which implies the strength of a soldier, may seem an odd compliment for a wife and mother but the rest of the poem bears this description out. We see her running her household, managing her servants, raising her children, excelling at handicrafts, engaging in commerce and real estate. She is not afraid of manual labor (31:16) and she gives charity generously (31:19). (31:27). Does she ever sleep? “Her lamp is not extinguished at night” (31:17).

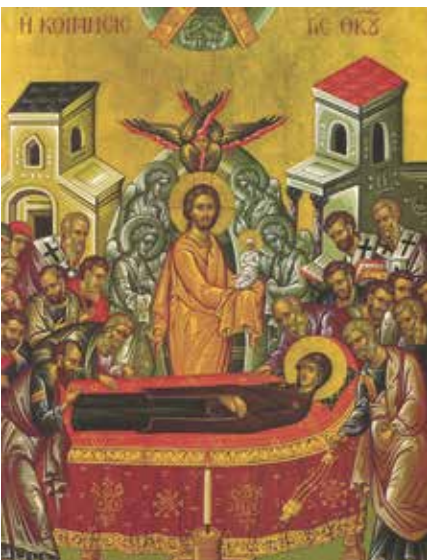
In the earlier chapters of Proverbs, “Wisdom” was presented, sometimes as a human virtue to be learned, and sometimes as almost a divine person with a female face. In this latter case, Christians see a foreshadowing of the incarnate Son of God, Jesus Christ, “the

power of God and the wisdom of God” (1 Corinthians 1:24). We might wonder why, having glimpsed the heavenly mystery of the Trinity in chapter 8, the book of Proverbs might ultimately end here, with down-to-earth, practical wisdom as lived out every day in the life of an exemplary wife and mother. Biblical wisdom runs the gamut from the basic lessons of self-control every child needs to learn the hard way, on to lessons in virtue, prudence in business and politics, contemplation of the wonders of Creation as a window into the divine Wisdom that orders all things. Mostly, however, the teachings of Proverbs stay on the lower rungs of this ladder, concentrating on how to be virtuous in the “real world” marred by original sin.

The “woman of valor” is someone who has learned those lessons. Like Saint Paul, she has “fought the good fight” (2 Timothy 4:7) for herself and her family. She has conquered laziness (31:27), greed (31:20), and gossip (31:26); she has outgrown the vanity of passing beauty and youthful fancies (31:30). The poem seems to have a particular focus on clothing: what she weaves and spins (31:13, 19 and 24), how she clothes her household (31:21), and the fine linen and purple (31:21) she her-

self wears. More importantly, however, “strength and honor are her clothing” (31:25). The dignified portrait painted of her balances prosperity and moderation, luxury and charity. The “woman of valor” has learned how to use this world’s goods wisely and how to balance her relationships to her husband, her children, her servants, her business partners, and the needy.

One of the oldest Christian interpretations of this chapter sees the “woman of valor” as the Church, faithful to her Bridegroom, caring for her children, clothing and feeding them in the sacraments, planting the seeds of the Gospel, cultivating virtue, and reaching out in charity. A very common tropar quotes Proverbs 31:21 in describing the Church as “clothed in the blood of the martyrs as with purple and fine linen.” Of course, the ultimate “woman of valor” is the Theotokos, whose Dormition we celebrate this month. Like the “woman of valor” the Virgin is “called blessed” (Proverbs 31:28; Luke 1:48). Late summer is also pilgrimage season. As we prepare to invade the otherwise serene monasteries of our nuns in Sloatsburg NY, Uniontown and Sugar Loaf PA, and Burton, OH, those women of valor who will host us deserve a little recognition too. **ECL**



Icon of the Dormition of the Theotokos

The Book of Psalms is the most important Old Testament book in the life of the Church. The Divine Liturgy quotes or, in some way, refers to the book of Psalms at least sixty times. The Psalms are the heart of the Divine Office (Liturgy of the Hours). When we look at how the great Christians of the past prayed, we see that authentic Christian spirituality must be rooted in the Psalms.

Saint John Chrysostom describes the use of the Psalms in his time: “The grace of the Holy Spirit has so ordered it, that the Psalms of David should be recited and sung night and day. In the Church’s vigils—in the morning—at funeral solemnities—the first, the midst, and the last is David [i.e., the Psalms]. In private houses, where virgins spin—in the monasteries—in the deserts, where men converse with God—the first, the midst, and the last is David. In the night, when men sleep, he wakes them up to sing; and collecting the servants of God into angelic troops, turns earth into heaven, and of men makes angels, chanting David’s Psalms.”

Traditionally, the clergy and monastics prayed through the entire book of Psalms once a week. According to Anglican scholars Neale and Littledale, because certain psalms were prayed every day, i.e., the fixed psalms, it is more accurate to say that the entire Psalter was prayed through twice a week.

For the first twelve hundred years of Christianity, it was customary for the clergy and monks to memorize the entire book of Psalms. Saint Gennadius (d. 471), Patriarch of Constantinople, refused to ordain anyone to the priesthood who could not recite the whole book of Psalms by heart. Saint Gregory the Dialogist (Pope Saint Gregory the Great) (540-604) refused to consecrate a bishop who had not memorized all one hundred and fifty psalms. Canon 2 of the Second Council of Nicaea (787) required the same. The Eighth Council of Toledo (653) also legislated that no one could be ordained to the priesthood who had not memorized all the psalms.

Cyril of Scythopolis (525-559), who chronicled the early monks of Palestine, says that monks were not admit-

ted to the Monastery of Saint Sabbas until they had first memorized the entire Psalter. In the fourth century monastery of Saint Pachomius, the rule directed: “there shall be no one in the monastery who does not memorize something of the Scriptures. One should learn by heart at least the New Testament and the Psalter.”

Many of the great saints recited the entire Psalter, not merely once or twice a week but every day. Saint Patrick of Ireland, Saint Kentigern, Bishop of Glasgow, Saint Mauras, the disciple of Saint Benedict, Saint Egbert of Scotland, Saint Alcuin of York, Saint Romuald all recited the entire book of Psalms every day. Saint Dominic Loricatus recited the whole Psalter at least twice a day.

In the Sayings of the Desert Fathers, we read: “Another elder visited one of the elders; he cooked a few lentils and said to the visitor: ‘Let us offer the little synaxis.’ He recited the entire Psalter, then the other one repeated from memory the two great prophets. The visiting elder departed when dawn broke; they forgot about the food.”

Marcellus of Monidia, mentioned in John Moschos’ *Spiritual Meadow* (152), said: “Believe me, children, there is nothing which so troubles, incites, irritates, wounds, destroys, distresses and excites the demons and the supremely evil Satan himself against us, so much as the constant study of the Psalms. The entire holy Scripture is beneficial to us and not a little offensive to the demons, but none of it distresses them more than the Psalter.”

Today there are many false and dangerous spiritualities and practices, even infiltrating the Church. Eastern meditation, occult practices, New Age rituals, and pagan rites will not enrich our relationship with God or help us get to heaven. If we want to be confident that we are on the right track, let us return to the way of the Fathers and Saints, let us return to the Psalms. Read the Psalms, study the Psalms, pray the Psalms, memorize the Psalms, sing the Psalms. In the Psalms, we find historic Christian spirituality. In the Psalms, we find authentic prayer. **ECL**

SCHOOL OF PRAYER

Father G. Scott Boghossian



PSALMS: AUTHENTIC CHRISTIAN SPIRITUALITY

SEASONAL REFLECTIONS

Father Ronald Hatton



END OF THE YEAR CELEBRATIONS

T.S. Eliot ends his poem, *The Hollow Men*, with: "This is the way the world ends, not with a bang, but a whimper." At the height of summer, our liturgical year draws to its close, but it does not end with a whimper, but a bang! And, by extension, the redemption of the world by the power of God is seen in two great feasts of our Church, The Transfiguration of Our Lord and The Feast of the Dormition and Assumption of the Theotokos. In the first, we see our Lord "revealing as much of [His] glory to [His] disciples as they could behold" (Troparion for the Transfiguration), revealing His divinity to Peter, James, and John. In the second, we see the fulfillment of Christ's promise to us, that "... he who hears My word and believes in Him who sent Me has eternal life; he does not come into judgment but has passed from death to life" (John 5:24).

The Transfiguration is a *theophany*—a manifestation of God—that shows us the divinity of Christ. "... His face shone like the sun, and His garments became white as light" (Matthew 17:2). It is also a theophany in that, as with His baptism by John the Forerunner, "... a voice from the cloud said, "This is my beloved Son, with Whom I am well pleased; listen to Him"" (v. 5). This took place just before His entry into Jerusalem, "That when they would see [Him] crucified, they would understand that [He] suffered willingly" (Kontakion

for the Feast). There are many hymns that we sing at Vespers and Matins for the Feast, but I will pass on to you one of these gems:

Showing the change that mortals will undergo, O Lord,

when they enter Your glory at Your second and awesome coming,

You were transfigured on Mount Tabor.

Elijah and Moses conversed with You;

and seeing Your glory, the three disciples Whom You had chosen

were struck with Your splendor, O Lord.

As You covered them with Your brightness,

confirming the mystery of Your incarnation;

also send Your light upon our souls.

—Sessional Hymn 1 for Matins of the Transfiguration

In this feast, we are assured that Jesus is fully Man and fully God, and worship Him as such. It brings to life all that we

confess in the Nicene Creed, not only in the Truth of the Unitarian and Trinitarian nature of God, but also the fruits of our union with Him in this world and the one to come.

True, you won't find any mention in Holy Scripture of the Dormition of the Theotokos and her Assumption into heaven, but it is firmly ingrained in the Holy Tradition of the Church. The feast has been acknowledged since at least the 5th century, with formal celebrations beginning around the 7th century. Writings about her death and assumption can be found as early as the 1st century, so it has always been a part of the Tradition. So important is this feast that it is anticipated in the Eastern Churches with a two-week period of fasting and is a holy day of obligation. In the universal Catholic Church, on November 1, 1950, Pope Pius XII proclaimed this as dogma in the Apostolic Constitution *Munificentissimus Deus*, stating: "By the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

The hymns for this feast are replete with the teachings of the Church, as they speak to the fact that God the Word

took His flesh from the holy Theotokos, and that, as a result, her flesh was not to suffer from the corruption of death. "You have gained victory over nature by giving birth to God, O pure Virgin; yet, like your Son and Creator, you have followed the laws of nature while being above it. Therefore, through your death, you have risen to eternal life with your Son." "Just as He preserved your virginity in childbirth, He saved your body from suffering corruption in the tomb" (Odes 1 & 6, Matins of the Dormition). But we should not overlook this fact as well, that as Christ "is the first-born of the dead" (cf. Col. 1:18), and that He raised His Mother after her death, we can also see in *her* the first-fruits of the resurrection of *all the dead* on the last day. Again, we see the fulfillment of God's promises to us (John 5:24, I Thess. 4:13-18).

The Church gives the world two great proclamations during this season: Christ is True God and True Man, was born in the flesh from the Virgin Mary for our salvation, and that, through His death, resurrection and ascension, we are freed from the power of death, and will be raised on the Last Day, "... and so we shall always be with the Lord" (I Thess. 4:17). **ECL**

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 semi-finalists and winners of the Challenge. Six hundred-fifty minis-

tries 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 semi-finalists 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.springsinthedesert.org



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
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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

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.

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 Twp., 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 at the bottom of the homepage. Visit Carpatho-Rusyn Society YouTube for our most recent educational videos.

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UPCOMING EPARCHIAL AND PARISH EVENTS

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 Annual Uniontown Pilgrimage
Uniontown, PA
- 6 Labor Day
*Civic holiday * Chancery closed*
- 8 Nativity of the Virgin Theotokos
Solemn Holy Day
- 14 Exaltation of the Holy Cross
Solemn Holy Day

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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