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SUNDAY OF ALL SAINTS

by Rev. Msgr. John T. Sekellick, J.C.L., of blessed memory

"To you, O Lord, Gardener of all Creation, the world offers the God-bearing martyrs as the first-fruits of nature. Through their prayers and through the Theokotos, preserve your Church, your dwelling place, in perfect peace, O most merciful One."

—Kontakion of the Sunday of All Saints

Icon of All Saints

A trait among many children and even some older individuals is wanting things as easy as possible, but when they see a worthwhile goal which does take time, they find great satisfaction in persevering towards it.

A good example, perhaps, is learning to ride a bicycle. The training time is worth dealing with bruises, the embarrassment, the falls, and the fears because there eventually comes great enjoyment in being able to master riding a bicycle. Just about every parent knows this. Certainly, a parent wants to minimize any danger, but we know there are no shortcuts, even with "training" wheels. We know a child simply does not hop on a bike and ride away with skill and confidence.

Why do the hard bike lessons succeed? 1.) the child sees the example of others: a goal the child can readily envision. 2.) a willingness to do what it takes to acquire that skill: overcoming the fright, paying attention to the instructor, getting back up after falling and trying again. 3.) the experience and belief of the parent or teacher who tells the child, "This

is how you learn to ride a bike, and — you can do it!"

Replace: "riding a bike" to something truly spiritual such as: "becoming a saint." What do bruises, embarrassment, falls and fear have to do with becoming a saint? The Catechism of the Catholic Church has this answer: "The way of perfection passes by way of the Cross. There is no holiness without renunciation and spiritual battle. Spiritual progress entails the asceticism and mortification that gradually lead to living in the peace and joy of the Beatitudes." (no. 2015) Saint Gregory of Nyssa perceives holiness as a progression: "He who climbs never stops going from beginning to beginning, through beginnings that have no end."

The Church, then, teaches that God created each of us to become holy, to be perfect "even as your heavenly Father is perfect," to cite our Lord's words recorded by Saint Matthew (5:48). The epistle reading for the Sunday of All Saints (Hebrews 11:32-12:2) calls up some challenging images. We may even think of pious stories or legends that make these men, women and children

seem more like fictional characters instead of real people.

Or we might feel that aspiring to sanctity or saying, "I would like to be a saint," is committing the sin of pride. To sort through this, it is helpful to understand in a simple way that a saint is a soul now enjoying the presence of God forever in heaven. Some of such souls have been publicly so proclaimed through formal canonization by the Church. We can identify that readily with the recent beatification on May 1st of our late Holy Father, Pope John Paul II. Others have not been declared saints; yet every soul in heaven is a saint which really means someone holy.

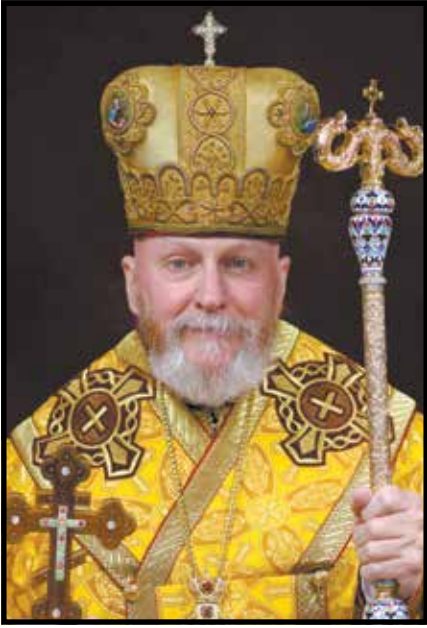
Being taught as our Church does, that we are created to be with God forever in heaven, means that God created us to be holy people because He is holy which is what He wants for us too. For this, He sent His Son to redeem us and His Holy Spirit to guide us.

Even so, some people never take off their training wheels. Our religious education, prayer life and spiritual practices remain at a child's level despite the

fact that we are decades past childhood. It is quite true that we should be child-like in trust and innocence, but we must also be careful not to be too sophisticated to trust in God's word and cooperate with His grace.

Holiness, like riding a bicycle, is a habit that, once mastered, gains in confidence and momentum. Just as we gain speed on a bicycle, the harder we pedal, so good builds on good and grace on grace in our pursuit of holiness. The observance of the Sunday of All Saints reminds us to follow their example even though we may not be world-class bikers, but with practice, patience, perseverance, and prayers, we can do so.

At Matins for the Sunday of All Saints, our Church exhorts us: "With our hymns, let us crown the Baptizer and Forerunner, the apostles, prophets and martyrs, the hierarchs and just ones, the ascetics and bishop-martyrs, the women companions of Christ and the just ones of all the ages, together with the choir of angels, as it is fitting; let us beseech them that we may attain the same glory before Christ our Savior." (Glory at the Hymns of Light)



I LIFT UP MY EYES

Pastoral Reflections of Bishop Kurt



POURED OUT LIKE A LIBATION

In American culture, there is a tendency to glamorize revolution. After all, our republic was produced by a revolution, a revolution that set in motion changes in government and society around the world, starting first with the French revolution only fifteen years after ours. Some historians say that Napoleon was simply exporting the French revolution across Europe when he led his armies through all of Europe replacing governments and aristocracies as he went. Most of his changes were undone after his defeat, but you can't always put the genie back in the bottle. The revolutionary spirit often pervades American culture. For example, a very large number of stories, novels, plays, and movies in American culture are about a David versus Goliath event, or as we say, "the worm turns". Plays in English literature before the American revolution are more often about people of the same rank playing out human rivalries between each other. After our revolution, many of our dramas are about people from poor or disadvantaged backgrounds moving up in society, or pulling one over on someone who had all the advantages.

In the past two thousand years, the most influential revolutionary force has been Christianity. Although secularists are fond of finding statistics or polls to show otherwise, the largest religion on earth is the Christian religion. Going back to its beginnings, one of the most influential and energetic leaders was Saint Paul, also called Saul. Saul was his Jewish name, and many Jews in the Roman empire had a second name that was Greek or Latin for interacting with Gentiles. Saint Paul might be seen in many ways as a revolutionary. Truly, he preserved and protected the Christian tradition of the time, for he says about the Eucharist, "I received from the Lord what I also handed on to you," and he also says, "I handed on to you as of first importance what I also received." In addition, when he is teaching the Christian faith as he understood it, and which he accepted because of personal revelation, he constantly quotes from the established scriptures of the Jews to defend or elucidate doctrine.

On the other hand, his activities were somewhat revolutionary. When arriving in a new area, his *modus operandi* was to first visit the synagogue and engage in conversations about the Messiah and what the scriptures taught about Him. If his efforts to convince

other Jews that the Messiah had come and was the new Paschal Lamb replacing the old sacrifices, then conversations turned to debate and next exiting the synagogue to work exclusively with Christians, either Jews who accepted Jesus Christ, or pagan Gentiles who accepted baptism and monotheistic worship. I'm sure Saint Paul never saw himself as a revolutionary. He saw himself as telling people about the fulfillment of the faith he already professed, not its replacement. Although the Christian revolution proceeded on a scale of centuries instead of a few months or years, it has been the most widespread and influential revolution in history.

In the fourteen epistles in our Bibles called *Pauline* epistles or letters, Saint Paul writes on almost every subject of everyday life. He didn't write political or economic treatises, but even remarks in passing on these subjects are enormously influential in areas he never intended to touch. Saint Paul was concerned with the soul of the ordinary person, and also the relationship of the ordinary person to the local Christian church. Saint Paul wanted the ordinary person to have an extraordinary relationship with the one God, the God of Abraham, Isaac, and Jacob. Saint Paul wanted the ordinary person to repair our broken relationship with God through forgiveness of sins, and through repairing our relationships with other people. Then he wanted us to maintain our new friendship with God by virtuous living. After all, what is the point of repairing our broken relationships if we are going to break them again?

Some scholars say that Saint Paul's most personal letter is his second let-

ter to the Corinthians. Actually, there is a good case that Saint Paul wrote four letters to the Corinthians based on his own words. In both letters, he refers to a previous letter, clearly not the same one. It appears that the first and third letters no longer exist, and so we actually have the second and fourth letter, though we call them the first and second. One thing we know with certainty is that Saint Paul had a powerful love for the people in the Church at Corinth. He spent a long time with them to start with, then returned at least once, and wrote all these letters because he was so concerned for their welfare after he left. You might call them the "bad boys" of the New Testament. Even after Saint Paul died, Saint Clement, one of the first popes, sent them two epistles telling them to straighten up. Just as parents might have an extraordinary love for one of the children who is the biggest troublemaker, so also, Saint Paul spent more time and energy on this Church that seemed determined to ignore his advice and correction. Indeed, his last letter to them is a letter of anguish and frustration. You can hear him saying to them, "I've tried everything I know with you. The only thing left is to tell you I love you." In this difficult and personal letter, the holy Apostle Paul writes words of surpassing beauty that move us to his day.

Saint Paul comments on almost every important aspect of ordinary life, sometimes intentionally, and sometimes by implication. In his last letter to the Corinthians, Saint Paul is looking back on his years of hard work and journeys and struggles, even physical torture and imprisonment, always with a clear purpose. Unintentionally, Saint Paul writes to us about aging. As all of us look back

on the choices we made in life, we see the successes, but also remember vividly the hardships that came from our choices, and the hardships inflicted on us by other people, sometimes people who misunderstood our intentions and sometimes people who are just plain selfish or malicious. We also remember the hardships that were no one's fault and seemed at the time to have no purpose. As Christians, we can look into the writings of Saint Paul to see what he teaches us about growing older.

A little over a century before the birth of Saint Paul, a pagan Roman was born who was also destined to influence people with his writings for the next two thousand years. Born on January 3, 106 BC, Marcus Tullius Cicero was born about sixty miles southeast of the city of Rome into a family of the equestrian order. Unlike Saint Paul, who intentionally spent his life with ordinary people for the salvation of their souls, Cicero spent his mature years at the center of power, sometimes influencing the powerful by his powerful words, or himself as the Consul, the chief executive of the Roman Republic. I don't think there was ever a very calm or safe time to be at the center of Roman power, but the years of Cicero were among the most tumultuous. As Consul, and as the leader of the Senate, Cicero saved his beloved Republic from more than one insurrection, and yet he lived to see the end of the Republic as it was replaced by a central autocrat in the person of Julius Caesar. His own efforts to save the democratic institutions resulted in his own savage and pointless execution at the hands of Marc Antony. If it weren't for Shakespeare, most people now would never have heard of Marc Antony. Marc Antony despised



The Flavian Amphitheater, popularly called the Colosseum. It was built from AD 69 to 80, so neither Cicero nor St. Paul ever saw it.

Cicero because of a series of speeches that he gave protecting the Republic from Marc Antony's power grab. Octavius, later called Caesar Augustus, tried to save Cicero, but Marc Antony perfected his revenge by displaying the head and hands of Cicero in the Forum. His triumph over the hands that wrote Cicero's splendid Latin was short-lived. Marc Antony was eventually defeated by Octavius, and Cicero's writings are still alive and influential. Although Saint Paul was probably born a long way away in what we call Turkey, both of them were killed outside of the city of Rome after living about sixty years.

Cicero was highly educated, both in Greek literature and language, but also in law and rhetoric. Rhetoric was an ancient subject concerning the art of public speaking which included composition. Before electronic amplification, public speaking also included training the human voice to be heard in large space over a noisy or hostile crowd. Rhetoric included sentence construction, logical arguments, and every literary device. In Cicero's writings on the subject, he even includes a treatise on jokes. He classifies the different types of jokes, including their effectiveness, which ones are suitable for public speaking or for street comedians, and fascinating examples from famous people, especially Romans.

At the time of Cicero, a person was considered cultured or educated for knowing Greek language and literature. One of Cicero's heroes was Cato the Elder, whom some people credit with making Latin a respectable language for literature. Not that long ago, Europeans were not considered educated unless they learned both Latin and Greek. A few hundred years ago, educated Europeans wrote in Latin as the international language. Even the great scientists like Newton and Leibniz wrote their scientific works in Latin. In the year 1801, the young Gauss published his revolutionary book on number theory in Latin. Later in the nineteenth century, the Germans and French began publishing their works in French and German. Soon, probably because of Napoleon, French became the international language, at least for conversation and speaking. If you pick up a copy of *War and Peace* in the original Russian, you might be surprised to see the aristocrats speaking in French instead of Russian. Tolstoy assumed that anyone reading his book could also read French. He was portraying his aristocratic characters as out of touch with the people. In fact, the French dialogue was so unpopular that it was replaced with Russian in the third edition. French achieved such international dominance among educated people that the Latin phrase *lingua franca* was coined to refer to an international language or common language. On the other hand, German was competing with French in science due to the astonishing achievements of German-speaking scientists and mathematicians. Even in the 1930's, at the best universities in the United States lectures in advanced chemistry and physics were given in German. One of the infamous accomplishments of the Nazis was the destruction of the German intellectual juggernaut.



The Roman Senate building, also called The Curia. This one was built by Julius Caesar in 44BC, so Cicero may have spoken in here. The Church next to it is the Church of Saints Luca and Martina martyrs.

Today, French and German have been supplanted as international languages by English. Even before the computer revolution, universities around the world had to teach in English or face empty classrooms. When I was in graduate school, a doctorate required proficiency in two foreign languages useful for research. At that time, everyone in the world published mathematics in English except the French and the Russians, so I passed proficiency requirements in those two languages. Ten years later, even the Russians gave up and published in English, but the French were still carrying the torch for their language. When I was living in Italy, there was an amusing international incident. There was an international finance conference, and the finance minister of France was presenting in English. The President of France actually interrupted him and demanded, "Why are you speaking English?" He calmly replied, "English is the international language of business," and continued his talk. The President of France walked out. In another amusing speech recently, a Chinese speaker said, "I will use the international language of modern science, broken English." It seems that now the *lingua franca* is English.

One of the reasons that Latin became the dominant language of education and all sciences for a thousand years was Cicero. He wrote on everything from religion to government, from virtue to public speaking, and many other things, including friendship. In introducing the Roman world to Greek philosophy, he had to invent an entire vocabulary in Latin, a vocabulary that we still use in English two thousand years later. Cicero's prose became the gold standard for the Latin language for the next thousand years in the Roman empire. Although spoken Latin diverged radically from Cicero's Latin with the invasion and occupation by "barbarians," written Latin was still compared to Cicero.

Considered one of the "good pagans" by the Church fathers, Cicero's writing survived the loss of many other ancient writers. However, as the barbarian invaders destroyed the western Roman empire, Europe settled into the "dark ages" when so much ancient culture was forgotten. Cicero was never really forgotten during the Middle Ages and his writings on things like virtue were material for the first universities. Nevertheless, one of the world's great cultural revolutions occurred when the great Italian poet Petrarch rediscovered Cicero's letters. The letters weren't treatises; they were personal. Petrarch was hugely influential, and a frenzied search for other Greek and Roman manuscripts was triggered throughout Europe. A surprising number of documents were discovered throughout Europe in monasteries and libraries and the result was the Renaissance! The first book to be published by the printing press after Gutenberg's Bible was Cicero's *De Officiis*. For two thousand years, Cicero was universally studied and admired until the Marxists. Marx's partner Engels hated him, as do our contemporary successful Marxists who infest western universities.

In the tumultuous years of Caesar's civil wars and his triumph over the Roman government, Cicero was excluded from politics and some of his most famous essays date from these final years of his life exiled to his country villa. He wrote great works on friendship, on natural science, on divination (which he largely rejects), on philosophy, on fate, on consolation (written because of his profound grief at the loss of his daughter), and on aging.

When Cicero decided to write a little treatise on old age, he adopted the literary style of a dialogue made famous by Plato. However, like Aristotle, Cicero didn't care for the conversational back and forth of Plato's dialogues. Plato's discourse makes for entertaining reading but distracts from deeper

conclusions. So Cicero, more like Aristotle, uses the short questions to lead into longer more coherent speeches. Cicero pretends that his treatise is a dialogue between Cato the Elder with much younger men. Although Cicero is only 63, his imaginary Cato is already 83 years old and talking to the youthful Scipio and Laelius. These youths admire Cato's perseverance in life at his advanced age and, in response, Cato expounds on the many blessings of advanced age. Cato never used the phrase "the golden years," but that is his theme.

The two youths first tell Cato that they were discussing his admirable perseverance in the face of the onslaught of old age. Cato replies that they are mistaken in thinking his good attitude is difficult, but that old age has many advantages. Cato attributes much of his success to following nature instead of fighting against it. Laelius then asks him to tell them about the path ahead of them from his vantage point. Cato quotes some of his contemporaries that complain of the loss of sensual pleasure, but Cato counters that the virtues of self-control have saved him from many mistakes that hurt others, and the same virtues comfort him now. Laelius observes that some people would say he has a more comfortable state because of his resources that not everyone has. Cato counters that the poor can be just as rich in virtue as the wealthy. Cato then talks about the famous general Fabius who defeated Hannibal. He waged war according to his own virtues, while Hannibal was defeated by his own youthful impetuosity. Fabius won by the virtue of patience. (In fact, he won by patience, but his patience wasn't much appreciated by his own hot-blooded young troops at the time.) Livy also records that Fabius endured the taunts of Hannibal, but kept his temper under control. As another example of the triumph of virtue, Cato describes Appius Claudius, who turned the Senate around in the war

Continued on page 4

with Pyrrhus, even though he was both aged and also blind.

Continuing his arguments sprinkled with historical stories, Cato disposes of one objection after another. Finally, he turns to the subject of ends of life and the youthful observation that he is near death. In response to what seems like sorrow, Cato talks about his yearning to be reunited to many friends and loved ones that he has lost, including the fathers of his interrogators. Cato speaks of once again seeing the faces of his deceased friends and family. So, the memory of life and wisdom he has acquired make life pleasant for him, and the prospect of death is also a comfort to him. There can be no doubt that Cicero is himself thinking of the great pain he lives with from the death of his own daughter.

Coming back to the Christian revolution and its fire brand, Saint Paul, what does Saint Paul have to say about aging? In many passages, Saint Paul looks back on his life work. In his letters to the Corinthians, Saint Paul surveys his success

and failures with this complex community. He recounts his success in teaching about Christ crucified. After failing with philosophy and theology in the intellectual capital of Athens, Saint Paul finds success with the earthy pagans of Corinth. They understand the love of the incarnate God who suffers in the flesh for their sins of passion, sins that they can't quite let go of in their mortal bodies. In his last letter, Saint Paul opens with the sublime passage, "Blessed be the God and Father of our Lord Jesus Christ, Father of mercies and God of all consolations." He goes on to use the word consolation nine times in all. Looking back on his failures to change other people's behavior, the mature man offers them God's mercy and consolation. He lyricizes at length about human weakness, and how his own weaknesses brought him closer to God. In soaring language, he talks about the unimaginable glory of God that we carry within us. But to save us from pride, he says we carry these treasures in earthen vessels.

In another letter, this time to his friend Timothy, Saint Paul is giving advice



Funeral of General Robert Cardenas. The Secretary of the Air Force authorized a flyover by a B2 stealth bomber. General Cardenas was the test pilot for the original flying wing.

to one of the first bishops and successors to the apostles. By this time, he has tried almost everything to be a good teacher and shepherd and has had many successes and failures. He says, "I am already being poured out like a libation." Saint Paul is referring here to a well-known feature of pagan religion, and especially Roman religion. A daily part of pious practice was a wine offering to the gods and some wine was poured out onto the ground. The offering was a sacrifice because the wine was wasted. Whether it was expensive wine or the table wine of the average citizen, the wine soaks into the ground and cannot be consumed; it is gone forever. This type of sacrifice is similar to a holocaust. Actually, many of the animal sacrifices of the Hebrews were eaten—a sort of religious barbecue. Some sacrifices are eaten by the family involved, and some were eaten by the priests. But the Law of Moses also required some sacrifices which were called holocausts—whole burnt offerings. The point of a holocaust is total sacrifice to God. Neither the donor nor the priests received any benefit from the sacrifice. The wine libation is the same concept. The wine is gone into the ground and no mortal receives any benefit from the action.

Looking back on his life, Saint Paul sees his own work as a libation. All his actions and all his desires and affections, all his love, are poured out on the ground as a total sacrifice to God. At the end of his life, Saint Paul sees no profit or earthly reward to himself. His life is a holocaust, consumed entirely for his Lord. In a letter to the church at Philippi, one of the churches for which he had the greatest affections, he says, "even if I am being poured out like a drink offering on the sacrifice and service of your faith, I am glad and rejoice with all of you." How many people reading these words also think about the sacrifices they made in their lives for their children and grandchildren. Even if poured out as wine on the ground, they take joy in their loved ones.

In the same letter, Saint Paul also talks about looking forward to death in the same terms as Cicero did. "But if I go on living in the flesh, this will mean fruitful labor for me. So, what shall I choose? I do not know. I am torn between the two. I desire to depart and be with Christ, which is far better indeed." Just as Cicero is looking forward to being reunited in the afterlife with his lost friends and relatives, Saint Paul is looking forward to being united with Jesus Christ in the unimaginable glory that he has tasted in revelation and now carries hidden in an earthen vessel.

Seven years ago, I wrote a column about my godfather, Robert Cardenas, and what a joy it was to attend his induction into the National Aeronautics Hall of Fame in October of 2015 in Dayton, OH. Recall that he was shot down over Lake Como in World War II, taught the Swiss Air Force how to fly, escaped Nazi Europe through Paris, was a test pilot in the fifties, flew in Vietnam in the sixties, and faced down Qaddafi in the seventies. After reconnecting with him, I visited him many times in San Diego before his death on his 102nd birthday on March 10, 2022. I hope to write another column about him someday with everything I learned visiting him. I gave him an icon of Christ when I met him in 2015, and he kept it by his bed, even in the hospital, up until his death. By providence, I was able to visit him and his wife in the hospital just before his death. She died a few months later. He wrote me an email after we met in 2015, with which I ended my column back then. "Dear Kurt; Thank you for getting in touch. I will stay in touch. We are so proud of you. I have had some tough adventures in my life and God was with me all the way. In March, I will celebrate my 96th birthday putting me one year closer to the toughest Adventure of my life. I hope and pray that I will meet it with dignity and humility as I place myself in His hands for the final time. May God be with you, Bob."

+Kurt Burnette



Column of Marcus Aurelius -- Marcus Aurelius was Roman Emperor from AD 161 till 180 and a stoic philosopher. Placed in AD 193, the column depicts his military campaign along the Danube River from 166 to 180. It is made of 28 blocks 12 feet in diameter of Carrara marble which were hollowed out at the quarry to provide 120 steps up the interior. The column without the base is 130 feet high. Marcus Aurelius probably wrote his Meditations during this campaign. In 1589, the statue of Saint Paul made by Tomaso della Porta on the top replaced a statue of Marcus Aurelius. Although Marcus Aurelius was one of the most powerful men in secular history, the letters of the tentmaker Paul of Tarsus are immeasurably more influential two millenia later.

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PEOPLE YOU KNOW AROUND THE EPARCHY

IN HILLSBOROUGH...

Without a Vision, The People Perish

by Margarita Mooney Clayton, Ph.D., Executive Director, Scala Foundation

At Scala's conference, a vision and means of cultural transformation were presented that resonated with the attendees so profoundly that audible sighs came forth when certain words were spoken. For example: "An artist should be trying to express something higher than himself - truth, goodness, and beauty." - Jonathan Pageau "*Sigh*" - Rebecca, teacher at Koinonia, a classical K-12 academy in Plainfield, NJ, and graduate of Calvin University and The University of Notre Dame

What can we all learn from artists who have embraced a vocation to dignify human life through their art?

On April 21-22, 2023, Scala Foundation and Princeton Theological Seminary, in Princeton, NJ, co-hosted a two-day conference on the theme *Art, the Sacred and the Common Good*. Friday afternoon starting with a guided tour of 1,500 years of illuminated manuscripts at the Princeton Theological Seminary library, followed by an art show at my home of my husband David Clayton's icons and landscapes, a tour of the Princeton University Chapel, and a choral concert led by Peter Carter of the Catholic Sacred Music Project. Father James Badeaux, pastor of Saint Mary Byzantine Catholic Church in Hillsborough, led special guests in the chanting of the paschal troparion before Friday night's dinner and panel discussion with speakers.

One striking commonality among the three main speakers was that artists gather together material things in a way that allows us to enjoy the abundance of creation.

In his talk, Jonathan Pageau, an iconographer from Quebec and the founder of the Symbolic World project, explained that for those who embrace a modern or post-modern view of art, the artist is supposed to question tradition, change the world, or provide a provocative performance. But art is supposed to bind us to what is most important, he explained, and sacred art has a particular role of inviting us to participate in the life of grace.

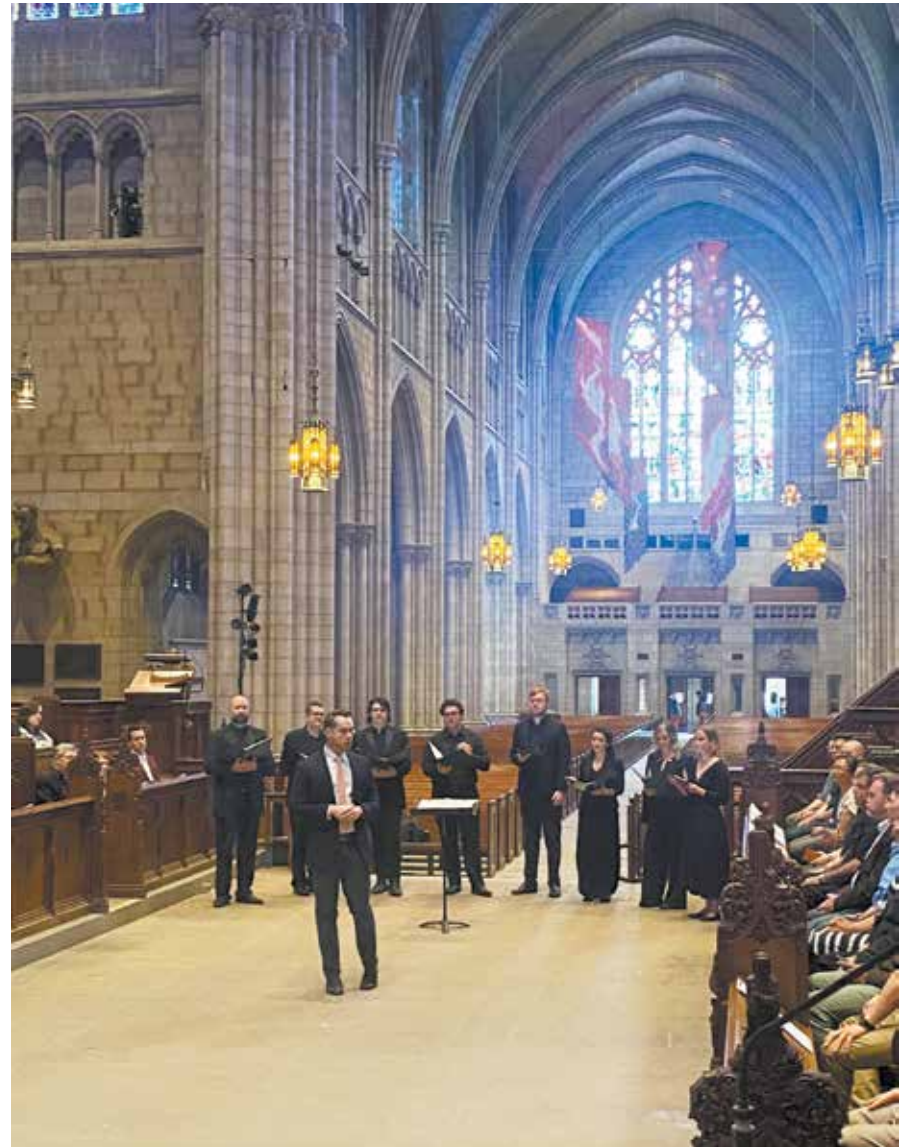


Contrary to the vision of the artist as provocateur, Pageau described how his art began to flourish when he stopped trying to express himself. Rather, he looked to tradition and tried to gather things from the material world into sacred art. He wants his art to convey a purpose to our lives and to invite us to celebrate that we participate in a reality that is bigger than ourselves.

Aidan Hart, an iconographer and author, focused his talk on the meaning of priest, prophet and king in relation to sacred art. People of faith believe that there is a reality that is outside of us which can communicate itself to us. For Christians, that reality is the trinitarian God, a union of love of three persons in one. Art can help us to behold mysteries like the Trinity and see how our lives can participate in those mysteries.

Artists are called to see the world aflame with God's grace. Sacred artists should transfigure matter to make it praise God. Art is an offering, a gift to others and to God, Hart explained.

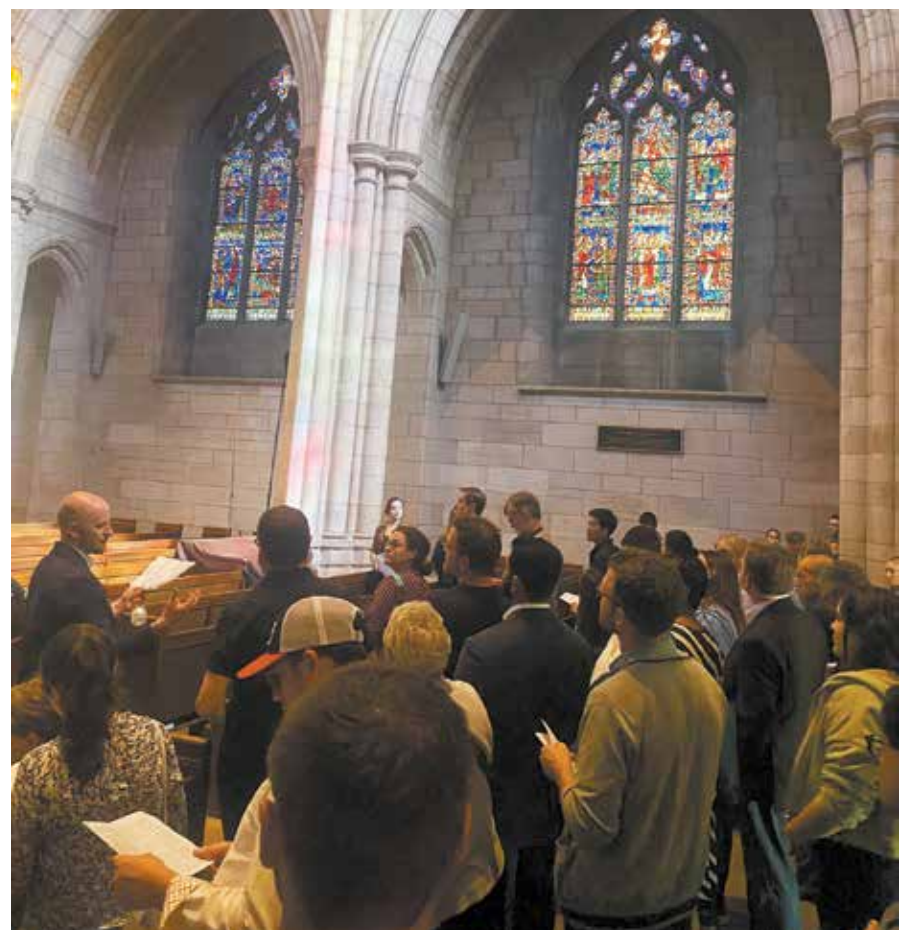
David Clayton, Provost of Pontifex University and a parishioner at Saint Mary Parish in Hillsborough, described how a formation in beauty is key to creativity, entrepreneurship, and vocational discernment.




The audience was full of high school, college, and graduate students, art and music teachers, aspiring artists, practicing artists of faith, and scholars. The 260 in-person attendees included Protestant, Orthodox, and Catholic clergy from East and West. In addition to many locals, people traveled from California, Texas, North Carolina, South Carolina, Michigan, and from nearly every state in the northeast to be at this free event. The event was shown livestream and the recorded videos can be found on Scala's YouTube Channel.

One attendee remarked that as beautiful as was all the art and music we experienced, nothing was more beautiful than hearing the testimonies of the artists who spoke. Another person remarked how she was moved to tears by the beautiful choral prayer.

An artist and entrepreneur from New York City who converted from atheism to Byzantine Catholicism praised the conference for being truly ecumenical and called it a gift to the Church Universal and to all who could be there. Scala Foundation hopes to find many, many more opportunities to come together to build the common good through art that respects the sacred dignity of the human person.





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FATHER ROBERT LOZINSKI, CSC, CELEBRATES GOLDEN ANNIVERSARY OF PRIESTLY ORDINATION

Written by: Carol Soemer, Organizer of event, Catechist and Parishioner of Saint Michael's Parish

Photos by: Jennifer Dunda, Catechist and Parishioner of Saint Michael's Parish

Father Robert Lozinski, CSC, is pastor of Saint Michael the Archangel Parish in Dunmore, PA, where he has been assigned since 2004. Since this is his nineteenth year at Saint Michael Parish, he has spent more than one-third of his fifty years of priestly ministry there and the parishioners are very grateful for his dedication and service.

Father Robert didn't want to make a fuss about his fiftieth anniversary, so he didn't tell anyone that it was coming up. It was discovered by a parishioner two weeks prior to the date of April 28, 2023. With so little time to plan and

the plans, many calls were made, plans were set in motion, and within a short time, we were all set for Sunday, April 30, 2023.

All gathered at their tables after Divine Liturgy, while Carol Soemer, organizer and parish catechist, began the welcoming and introductions. First, she welcomed the guest of honor, Father Robert, and then welcomed a visiting guest, Father Russell McDougall, CSC. Father Russ is the Superior of the local Holy Cross Community located at Kings College, Wilkes Barre, PA. Father Robert is a bi-ritual Priest and is a



the parishioners. Next began the presentations, all of which were given on behalf of the parish family. First, the youth of the parish were called upon to take a picture with Father Robert and, afterwards, presented him with their handmade cards of congratulations and well-wishes in many different colors and designs. One was even written in beautiful calligraphy! Next, there was a presentation made by Carol Soemer, followed by a presentation made by Tom Caswell, our long-time cantor and catechetical coordinator, on behalf of the children in the ECF program. By then, Father Robert thought he was

done and went to sit down until he was politely told they weren't finished! Parishioner Robert Swartz then made the final presentation. Father Robert was touched by all of the presentations and thanked everyone for sharing in the joy of the day and helping him to celebrate the event that he thought was going to go by quietly, but found that God had other plans.

May God Grant Father Robert, peace, health, and happiness for many blessed years!



Father Robert not wanting a fuss, it was agreed that we could have what our parish always enjoys: a social after Sunday Divine Liturgy, only this one would be a little special, of course. It was OK with Father to have a social, but NO dinner, NO fuss! Not telling him of all

member of the Congregation of Holy Cross.

Father Robert was then asked to cut the cake. He cut the first piece and the ladies of the parish took over the cutting while the children served it to



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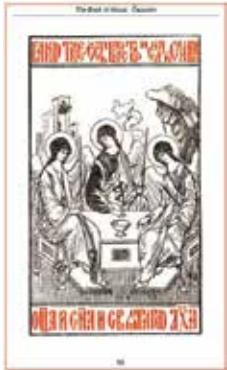
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The book is printed in red and black on medium-weight opaque paper, with a black leatherette sewn binding and flexible covers. At 5"x7" and 2" thick, it also matches the original Slavonic edition with approximately 900 pages. The translation has been approved in concordance with the original by Bishop Kurt Burnette of Passaic. Special launch pricing is available at \$60/copy, or \$40/copy for orders of five or more, plus shipping and handling.

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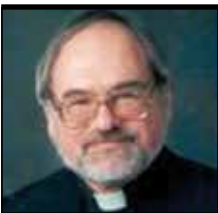
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THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

THE CONFESSION OF SINS

In the sacramental mystery of penance, we confess our sins to a priest, called the confessor. He hears what we say, imposes a penance of words or deeds to be done, and then says a prayer for the forgiveness of our sins. In this article, I wish to discuss the nature of the sins we confess. Here I must explain what the law of the Catholic Church is in regard to the confession of sins, and so must wander a little from the practice of the Orthodox. Both Churches, of course, believe the same basic reality: that confession is for sins committed after baptism, and that the absolution prayer of the priest imparts the grace of God for the forgiveness of sins. The sacramental mystery of reconciliation (penance, confession) is for the restoration to fidelity of those who had failed in some way to keep the baptismal promise to reject sin, evil works, and the "evil one." It is a return to the "holy Church," and therefore the sins had to be submitted to ministers of the Church, though confession is in reality made to God, who through the sacramental mysteries is our Lord and Redeemer.

In ancient times, the rite of confession-reconciliation was a public act, like baptism. A person, after manifesting their repentance, was restored to Communion in the Church after the laying on of hands in forgiveness. The public nature of this sacramental mystery was eventually modified into a more private form modeled on the practice of repentance as practiced in monasteries. The Orthodox Church did not develop uni-

versal laws regulating its frequency and scope. However, because Holy Communion became less frequent among the people, the principle that confession should be done before every reception of Communion came into play. This also happened in both the Eastern and Western Catholic Churches. However, the Catholic Church did create laws governing confession which respected its nature as the renewal of baptismal faith and also its new form based on monastic practices. The Lateran Council in the year 1215, Canon 21, stated: "All the faithful of either sex, after they have reached the age of discernment, should individually confess all their sins in a faithful manner to their own priest at least once a year." This law, as formulated, obliges confession for serious sins: "After having reached the age of discretion, each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year." (Canon 989)

The faithful, then, are obliged to confess their grave sins at least once a year. Grave sins are what is called in Catholic moral theology, "mortal sins," that is "sins leading to moral death, from the Latin word, "mortalis." Canon 988 specifies that only mortal sins must be confessed, though the confession of lesser, venial sins is recommended. The Catechism then defines mortal sin: "Mortal sin is sin whose object is grave matter and which is committed with full knowledge and deliberate consent." (§ 1857) Venial sin, which does not need to be confessed, is de-

finied: "when, in a less serious matter, [one] does not observe the standard prescribed by the moral law, or when [one] disobeys the moral law in a grave matter, but without full knowledge or without complete consent." (§ 1862) Mortal sin, therefore, may be described as a deliberate choice to turn away from God's law in such a way as to violate our baptismal promise to commit ourselves to Christ. Venial sins are those acts of human weakness that arise from our imperfection. The book of Proverbs says, "Though the just fall seven times, they rise again, but the wicked stumble from only one mishap." (Proverbs 24:16) According to Catholic law, one cannot be obliged to confess venial sins, and while their confession is recommended for the sake of spiritual guidance, how often one must confess is not legislated except for mortal sins. In the Eastern Catholic Canon Law, the rule about confession once a year is not prescribed, but it is recommended that one confess during liturgical penitential seasons, and grave sins as soon as possible.

People often want clarity on what a mortal sin is. Sometimes what happens is that the personal dimension of sin, knowledge and deliberation, the process that happens in our souls when we turn from God, is not understood or taken into consideration. The sin is the actual act that we do. We want to define the act and have it clearly labeled as mortal or venial. Once when I spoke about the nature of sin, a man asked me how many cigarettes could he

smoke a day before it became a mortal sin. Another person broke her leg and was hospitalized on Sunday, yet still felt she committed a mortal sin because the action of going to church was not done, even though what is impossible cannot be a sin. The problem is that one may not have a strong interior and spiritual life.

The basic moral principle is that we must confess according to our conscience. A priest once instructed me, "You know when you have committed a mortal sin." I do not think we can escape our consciences. Yet, we do try to excuse ourselves, and perhaps succeed on some level, because we may have a fear of our own weakness. Our efforts are never completely successful. Saint John wrote, "If we say, 'We are without sin,' we deceive ourselves, and the truth is not in us. If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing." (1 John 1:8-9) The reality is that all sin is pride, and only through humility, the recognition that we all fail in some way, can we escape the consequences of sin. This is true, even if our sins are not mortal. Saint James thus instructs us, "confess your sins to one another and pray for one another, that you may be healed." (James 5:16) This must not be done in a legalistic and scrupulous manner, but in confidence in God's love, for he "wills everyone to be saved and to come to knowledge of the truth." (1 Timothy 2:4) **ECL**



LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

FINDING OUR CENTER

Pope Saint John Paul II made the study of God's relationship with the human person, and how people relate to each other, his life's work. As a young man, an actor and playwright, and as priest and pope, John Paul was fascinated by the nature of Divine and human love. He wrote prolifically about human relationships (male/female, husband/wife, and so on), and how they can image God, and help us to deepen our relationship with Him.

Among his many writings, addresses, and catecheses in the weekly General Audience at Saint Peter's Square, one document comes to my mind as we take leave of the Paschal season. The encyclical letter *Redemptor Hominis* (*The Redeemer of Man*) contains what we might think of as John Paul's "first words" as pope: "THE REDEEMER OF MAN, Jesus Christ, is the center of the universe

and of history." (RH 1). These words should shake us from any sleepy-eyed practice of the faith that might have us going through the motions. Stop for a moment and read that line again. What does it mean to you, knowing that Jesus is the center of...everything! Does Jesus live in a tidy box that you open on Sundays, and during times of trouble or real crisis when you need His help? Or is Jesus at the *center* of your life, your work, your politics, your major life decisions, and your relationships? What would it mean for you if He was?

We would all do well to examine our thoughts and our consciences, look closely at our lives and our responsibilities, and evaluate how well – or if at all – Jesus is at the center of them. Here are a few examples that may help, and hopefully you'll begin to think of more that fit your life:

Work. Although we live in a secular society, and few of us work in faith-based jobs, Jesus should still be the center of our day, how we perform our duties, and the ways we interact with customers, clients, our co-workers, and so on. Do I treat everyone I meet during the workday with dignity and respect and speak well of them, both when I'm with them and when they aren't present? Am I doing the tasks given to me, even the ones that are difficult or boring, with diligence and care? Putting Jesus at the center of work is to be mindful of our responsibilities, grateful to be able to provide for our needs, and taking the opportunity to be His witnesses by our conduct and our example.

Home. Making Jesus the center of our homes seems like a no-brainer for most of us if we are regular church-goers, and try to live according to the Faith. Yet it is

in our homes, where we may feel most comfortable, that we can become most complacent. Jesus is the center of our homes when we invite Him to be present there. We can do so symbolically by displaying icons, establishing a prayer corner, and having holy water kept in a prominent place so that we can bless ourselves, our family members, and anyone who visits us. Jesus is at the center of our homes when we open them in hospitality to others, and when we extend that same welcome and warmth to those with whom we live – especially when they irritate us, or when there is conflict in the home.

Relationships. If Jesus is not at the center of all our relationships, how can we possibly love and desire the best for the other person? Sometimes it is difficult to get along, or to see beyond ourselves, and be truly present to those in our lives (family, friends, co-workers, etc.). When we are involved in contentious relationships, or when distance from a certain person is necessary for one's physical, emotional, and spiritual safety, it can be the most difficult to see Jesus there. Putting Him at the center of all relationships, those that are healthy and those that are not, is to recognize the other as a child of God, and to ask Him for the grace to love them in whatever way He is asking of us in our circumstance.

Public life. This is often the hardest place of all to make Jesus the center because many of us have strong feelings regarding politics, how our communities are managed, and perhaps how our parishes are run. We suffer the influence of our culture, which seems to become more permissive of attitudes and behaviors that run contrary to the Faith. Sometimes the "culture wars" are fought within our own families, and we become confused, unable to reconcile love and compassion with truth. Navigating the world around us is difficult enough, but doing so with Jesus at the center of what we do, how we think, and our actions, sometimes feels impossible. The first thing we must do is acknowledge that Jesus *does belong* at the center of public life. His place is not in a box that we pull out on Sundays or holy days, but in every decision, and in every action we take. Next, we must inform our consciences by studying the Faith, reading the Bible and the Catechism, and consulting our pastor if we're unsure about or find a teaching difficult. Finally, we must go to Confession often and receive the Eucharist regularly, praying for guidance and the grace to follow not cultural trends, but Jesus Christ.

Let's ask ourselves again: have I made Jesus the center of my life? It's a question we must ask ourselves regularly so that He can call us back to Himself when we veer off course. **ECL**

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SEARCHING THE SCRIPTURES

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

HEAVENLY KING

We fall to our knees dramatically on Pentecost Sunday to sing *Heavenly King, Comforter*. On any other day, it's just the first of the Beginning Prayers that serve as "warmups" for so many other devotions. It is sometimes claimed that Saint Basil the Great composed this prayer in the 4th century. In fact, this common prayer is new by Byzantine standards, dating back no earlier than the 9th or 10th century.

Our familiarity with this prayer may keep us from noticing something else about it. It is the only place in our entire liturgical tradition where the Holy Spirit is called "heavenly king." Elsewhere, God generally or Jesus Christ specifically is called "heavenly king" usually in contrast or opposition to earthly rulers. The title "king" makes sense for Jesus, the Messiah whose "kingdom will have



Icon of Pentecost

no end" (Luke 1:33). But what does it mean to call the Holy Spirit a "king"?

The answer can be found in the icon of Pentecost. The twelve Apostles (Paul is often shown in the empty place left by Judas) are seated in a semi-circle, with the middle seat left open for the Lord (just as the central seat behind our altars is always left open for the Bishop). The Holy Spirit appears above them, distributing twelve tongues of fire. In a niche below the Apostles' thrones is a tired, old figure dressed like a king. He is in total darkness and holding out a sort of sheet. He is identified in Greek as "Kosmos" (the world), and he seems to be trying to catch either the gifts of the Holy Spirit or the preaching of the Apostles.

When Jesus promises the Holy Spirit, He also speaks about the "world" and its "prince." On Palm Sunday, Jesus announces: "Now is the time for judgment on this world; now the prince of this world will be driven out and I, if I am lifted up from the earth, will draw all men to myself" (John 12:31). In His long discourse at the Last Supper, Jesus promises, "I will pray the Father and he will give you another Paraclete that He may abide with you forever—the Spirit of truth whom the world cannot receive because it neither sees Him nor knows Him; but you know Him for He dwells with you and will be in you" (John 14:16-17). This contrast between the Paraclete and the world reappears the next time the Holy Spirit is mentioned.

Predicting His Ascension, Jesus says, "If I do not go away, the Paraclete will not come to you, but if I depart, I will send Him to you. And when He comes, He will convict the world about sin, about righteousness and about judgement: about sin, because they do not believe in me; about righteousness, because I go to my Father and you see me no more; about judgement, because the ruler of this world is judged" (John 16:7-11).

When the Bible speaks negatively about the "world" it means the world as the original sin of Adam and Eve has reshaped it. It means every human institution and system that sets itself up in opposition to God and every attempt to make God's created gifts satisfy our longing for eternity. The Tower of Babel (Genesis 11: 1-9) is an excellent example. As the kontakion of Pentecost makes clear, the descent of the Holy Spirit undoes the damage the Tower of Babel attempted to do: "When the Most High descended and confused tongues, He scattered nations. But when He distributed the tongues of fire, he called all to unity. Therefore, with one voice, let us praise the most Holy Spirit."

Kings in the Bible judge, defend, and give gifts. We have already seen how the Holy Spirit will judge the world, which seems for a moment to have defeated Christ by nailing Him to the Cross. The title *Paraclete* means someone who comes to our defense. Jesus reassures His Apostles that, in times of

persecution, the Spirit of Truth would be with them (John 14:26; Matthew 10:19). Nearly 800 years before Pentecost, the Prophet Isaiah listed some of the gifts the Spirit would bestow upon the Church (Isaiah 11: 2-3). Even before Isaiah, King David prayed: "Let your good Spirit guide me in ways that are level and smooth" (Psalm 143:10). Saint Paul lists some of the actions and attitudes that are evident in the lives of those who "walk in the Spirit" (Galatians 5:16-23).

The "world," fueled by sin and condemned to death, was conquered by the Cross (John 16:33) and those of us who are in Christ already share in the victory (1 John 5:4). It is because God "so loved the world that He sent His only-begotten Son, so that everyone who believes in Him should ... have everlasting life" (John 3:16). The Holy Spirit "renews the face of the earth" (Psalm 104:30) by empowering the spread of the Good News of Christ's kingdom. Through the Holy Spirit, the Apostles and their successors "caught the whole world in their net." The icon of Pentecost shows us that King Kosmos, that tired old sinful world, was literally dying to be caught. **ECL**

SCHOOL OF PRAYER

Father G. Scott Boghossian



PRAY LONGER

We want things to improve in the world, the church, our families, and our personal lives. God promises to hear and answer our prayers, so we pray a little, but we are receiving the blessings that Jesus Christ has for us, living His "abundant life" (Jn. 10:10)? We are praying, but we are not praying enough.

Our Example, Jesus, spent a long time in prayer, sometimes praying for days on end: forty days in the wilderness while fasting (Lk. 4:1) or all night long: "He went out to the mountain to pray, and all night He continued in prayer to God" (Luke 6:12).

Because the Lord was busy all day (Ac. 10:38), He would get up early to pray: "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where He prayed" (Mk. 1:35). Some have speculated that

Jesus spent about four hours a day in personal prayer.

After the Ascension, Peter and the apostles went to the upper room "with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with His brothers." They must have spent a long time in prayer because about nine days later, "when the day of Pentecost had come, they were all together in one place" (Ac. 2:1).

Saint Paul prayed for long periods of time. He spent about five years either under house arrest or in a prison cell. He must have spent many hours a day in prayer:

"For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers" (Rom. 1:9). "I thank my God always on your be-

half" (1 Cor. 1:4). "[I] cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:16). "Always in every prayer of mine for you all making prayer with joy" (Phil. 1:4). "For this cause, we also, since the day we heard it, do not cease to pray for you" (Col. 1:9). "We give thanks to God always for you all, making mention of you in our prayers" (1 Thess. 1:2). "Without ceasing I have remembrance of you in my prayers night and day" (2 Tim. 1:3). "I thank my God, making mention of you always in my prayers" (Philem. 4).

The great saints throughout Church history spent long hours in prayer. Many of the Desert Fathers and the great saints of the first millennium prayed the whole book of Psalms every day, taking at least four or five hours.

Saint Cajetan, the co-founder of the Theatines, prayed eight hours a day; Saint Margaret, Queen of Scotland,

and Saint Stephen, King of Hungary, prayed all night. Saint Rose of Lima prayed twelve hours a day. Even as a child, Saint Aloysius Gonzaga prayed for one to three hours daily. Saint Mary Magdalen de Pazzi prayed many hours a day, eventually all night, even before entering the convent. (A Year with The Saints, c. 1891). Saint Alphonsus tells us that Saint Francis Borgia prayed eight hours a day, and Saint Philip Neri and Saint Anthony of Egypt prayed all night.

In the Russian spiritual classic, *The Way of the Pilgrim*, the pilgrim prays the "Jesus Prayer" three thousand, then six thousand, then twelve thousand times a day. One thousand "Jesus Prayers" takes at least an hour, so this man prayed for over twelve hours daily.

Someone said, "If you always do what you've always done, you'll always get what you've always got." If we do what

the saints did, we will get the tremendous results that they got. You don't necessarily need to pray twelve hours a day or spend all night, every night, in prayer. But you can increase the time you spend daily in prayer. Do you pray

for zero minutes? Go for fifteen. Only fifteen minutes a day? Try thirty. One hour? Go for two. Two hours? Add another. Saint Teresa of Avila and Saint Alphonsus Liguori advise serious Christians to aim for two hours daily.

Our world needs God. Only if we spend sufficient time in prayer can we save our souls and attract others to the salvation found in Jesus Christ alone. Pray longer. **ECL**

SEASONAL REFLECTIONS

Father Ronald Hatton



"THE BABY LEAPED IN MY WOMB OUT OF JOY!"



Icon of the Nativity of Saint John the Baptist

Our Festal Menaion abounds in hymns of praise for our celebration of the Feast of the Nativity of the holy Forerunner, Prophet, and Baptist John. This feast tends to be overshadowed by the great feast celebrating the Pre-eminent Apostles Peter and Paul, but it is a key point in our salvation history to celebrate the birth of the Forerunner. I have chosen a few of these hymns from the Vespers to highlight for us how special and important this feast is for us.

“When the time approached for the Word of God to be born from a Virgin, a Messenger came forth from a barren womb. He is the greatest born of a woman and the greatest of the prophets. Behold, the beginnings of God’s actions are beyond our understanding. You were begotten eternally and conceived without seed; You work wonders for our salvation. Glory to You!”

“O John, the Baptizer of Christ, you manifested yourself to be a prophet and forerunner from the time you were in the womb. When you saw the queen coming to her servant, you leaped for joy in the womb of your mother, you, the one conceived of a barren woman, according to the promise made to the elder Zechariah. You knew she was bearing the eternal One Who was from the Father without a mother. Now implore God to have mercy on our souls.”

“Elizabeth said to the Virgin Mary: How is it that the Mother of my God has come to me? You bear the King, and I, a soldier. You bear the Lawgiver, and I, a preacher of the law. You bear the Word, and I, the voice who announces the kingdom of heaven.”

When I read through the Vespers and Matins for this feast, it is difficult not

to “leap for joy” myself for all God has done for us, as we continue to celebrate the Paschal season, and for His works for our redemption and salvation. The above hymns are just a taste of what we hear during these services, and if we can sing them and meditate on them, the true joy of Zechariah and Elizabeth can become our joy as well.

One of the things we can bring to the celebration of the Nativity of John is the celebration of the sanctity of life, and our belief—nay, the fact—that life begins at conception. “And it happened that when Elizabeth heard Mary’s greeting, the baby leaped in her womb,

and Elizabeth was filled with the Holy Spirit. In a loud voice, she exclaimed, ‘Blessed are you among women, and blessed is the fruit of your womb! Why am I so favored, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the baby leaped in my womb out of joy!’ (Luke 1:41-44, EOB). And in this quotation of Elizabeth, we see not only that John, at this point 6 months in the womb (Luke 1:36) can acknowledge the presence of his Lord and cousin, Jesus, in the womb of the Virgin Mary, it also confirms the title the ancient Church gave to the Blessed Mother in calling her “Theotokos,”

(Greek) “Bohorodicen” (Slavonic)—“The God-birther,” the “Mother of God” (cf. verse 43). So, although we celebrate John’s birth on this feast, we also, through Scripture and the hymns of the Church, affirm these basic tenets of Catholic belief.

In the midst of our celebration of the Feast of the Pre-eminent Apostles, let us not forget to celebrate with fervor and joy the Nativity of the Forerunner, Prophet, and Baptist, John. **ECL**

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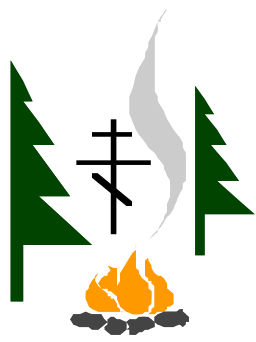
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Iconographer Veronica Royal has studied icon writing with Russian, Greek, and American master iconographers since 1995. She has been painting commissioned works for private individuals and public institutions worldwide. She first conceived a love for icons in the Ukrainian community where she lived. For the last 20 years, Veronica oversees student iconographers in her Guild, which meets every Saturday morning. She enjoys teaching workshops with the Arlington Diocese, Catholic Distance University, church groups, and private individuals. Veronica frequently lectures on the history and spirituality of iconography and works full-time as an iconographer filling commissions for churches, priests, religious organizations, and families, as well as teaching workshops and lecturing at various venues nationwide. She resides in Northern Virginia with her husband Robert, a writer of many books, the Editor-in-Chief of *The Catholic Thing*, and President of the Faith and Reason Institute in Washington, DC. Learn more about Veronica Royal at her website: <https://royaliconstudio.com/>

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Eparchial Teen Rally 2023

Thursday, June 22, thru Sunday, June 25
Camp Director Father Andrii Dumnych

Altar Server Retreat Congress 2023

Sunday July 16 thru Thursday July 20
Camp Director Deacon Stephen Russo

Carpathian Village is presently taking reservations for group retreats, ski weekends, family vacations, day of recollection weekends, parish or group picnics, and private retreats. To schedule your event or for more information call or email Fr Michael.

*Registration forms for the Congress and Rally can be found at <https://www.eparchyofpassaic.com> under Youth and Young Adult Ministries

Annual Saint Nicholas Pilgrimage 2023

Sunday, August 13
Pilgrimage Coordinator Father Michael Salnick

Family Day 2023

Saturday, August 12
Camp Director/Retreat Master Father Andrii Dumnych

PILGRIMAGE TO THE HOLY LAND & JORDAN 11 DAYS: JANUARY 21 - 31, 2024

VISITING: HAIFA * TIBERIAS * NAZARETH * MT. NEBO * MADABA
AMMAN * PETRA * JERICHO * BETHLEHEM * JERUSALEM



Hosted by
FR. ED CIMBALA

\$4279 FROM NEWARK*

*Air/land tour price is \$3579 plus \$700 gov't taxes/airline surcharges

For a More Information, Please Contact:

Fr. Ed Cimbala
Tel: (908) 872-2928
Email: fredcimbala@gmail.com

DON'T MISS THIS TRIP OF A LIFETIME!!



CARPATHO-RUSYN SOCIETY

MANIFESTING CARPATHO-RUSYN CULTURE AND HISTORY

The Society offers many educational programs online at Carpatho-Rusyn Society You Tube. Also offered are genealogy presentations on Zoom and expert help in finding your roots. Our new addition is our Heritage Store, where you will find educational materials, maps, flags and accessories. We will constantly be adding more items.

The mission of the Carpatho-Rusyn Society is to preserve and perpetuate the distinct culture, history, language, and heritage of the Carpatho-Rusyn people.

Visit our website at www.c-rs.org and click on "Get Involved" to become a member. For more information contact: Bonnie Burke, Southeast Coordinator at bb@c-rs.org or call 440-729-2045.

Are you called to the Priesthood? Are you afraid of College Debt?

Is God calling you to be a priest? Are you worried about college debt? Why not study in Europe and avoid college debt? Would you like to study in Vienna in the heart of Europe at the International Theological Institute in your own English Language? You can receive a university degree approved by the Pope. Contact the Director of Vocations for the Eparchy of Passaic, the Very Reverend Michael Kerestes at Saint Mary Byzantine Catholic Church, 695 N Main Street, Wilkes-Barre, PA 18705, phone: 570-822-6028



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UPCOMING EPARCHIAL AND PARISH EVENTS

JUNE, 2023

- 4 Sunday of All Saints
- 5 Beginning of the Apostles' Fast
- 22-25 Eparchial Teen Rally
Carpathian Village, Canadensis, PA
- 24 Nativity of the Holy Prophet, Forerunner, and Baptist, John
Solemn Holy Day
- 28 The Apostles' Fast ends at sundown
- 29 Holy, Glorious, Illustrious, and Prime Apostles, Peter and Paul
Holy Day of Obligation

JULY, 2023

- 4 Independence Day
*Civic holiday * Chancery closed*
- 16-20 Altar Server Retreat Congress
Carpathian Village, Canadensis, PA

- 20 Holy Great Prophet Elias
Simple 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:

Father David J. Baratelli, Ed.S., M.Div.
Safe Environment Program Coordinator • 732-280-2682

Dr. Maureen Daddona, Ph.D.
Victim's Assistance Coordinator • 516-623-6456