



# EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

VOL. LIX, NO. 9

SEPTEMBER 2023

## APPOINTMENT OF BISHOP OF THE EPARCHY OF PARMA OF THE RUTHENIANS, U.S.A.

The Holy Father has appointed the Reverend Robert Mark Pipta, of the clergy of the eparchy of Holy Protection of Mary of Phoenix of the Ruthenians, until now rector of the Byzantine Catholic Seminary of Saints Cyril and Methodius in Pittsburgh, as bishop of Parma of the Ruthenians, United States of America.

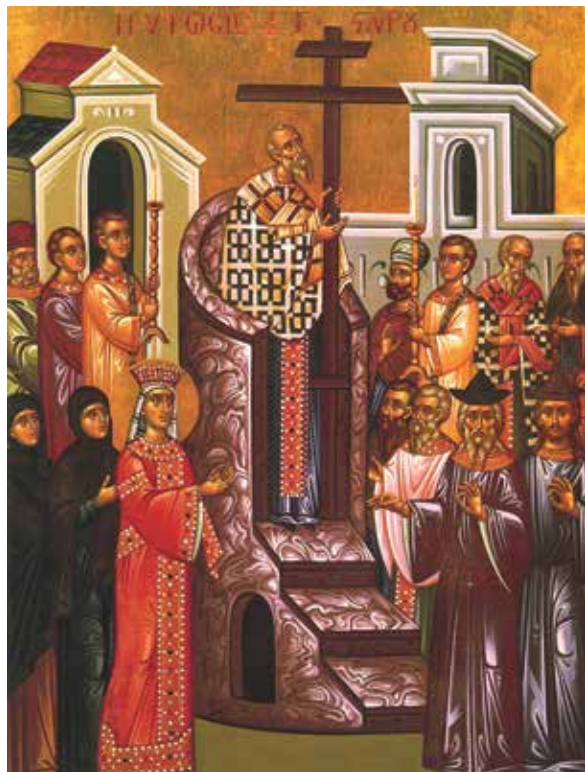
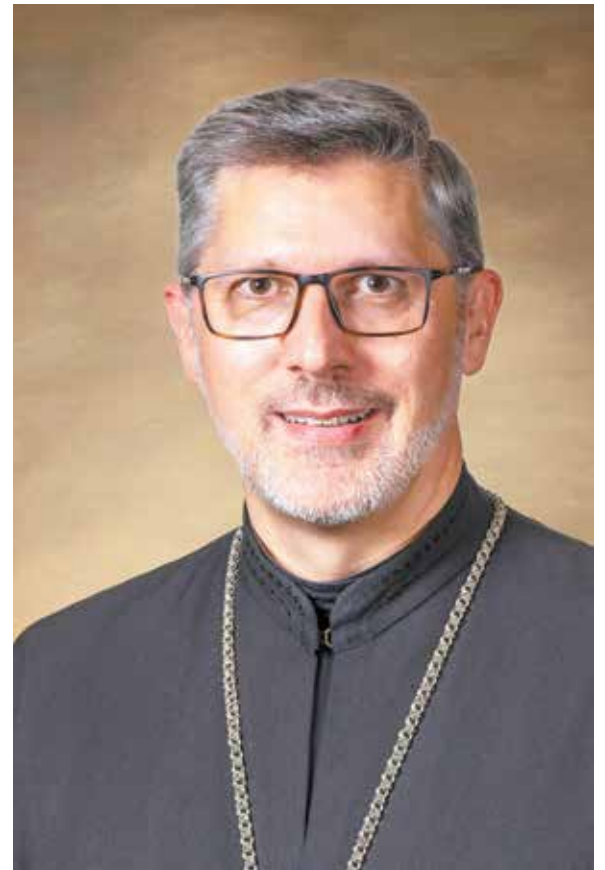
### *Curriculum vitae:*

Msgr. Robert Mark Pipta was born on 7 April 1967 in Anaheim, California, United States of America.

He was awarded a diploma by the University of California in Irvine, specializing in art and music (1985-1990). He entered the Seminary of Saints Cyril and Methodius in Pittsburgh, where he completed his

theological studies (1990-1994), and he was ordained a priest on 21 April 1994 for the eparchy of Holy Protection of Mary of Phoenix of the Ruthenians.

He has held the following offices: deputy parish priest in various parishes; parish priest of the parish of Holy Angels Byzantine Catholic Church in San Diego (2004-2014); member of the Intereparchial Music and Liturgy Commission; consultor of the Eparchial College; director of vocations and of Alive in Christ (annual youth camp); and ecclesiastical notary of the eparchy of Phoenix (1994-1997). In 2014 he was appointed rector of the Seminary of Saints Cyril and Methodius in Pittsburgh.



*Icon of the Elevation of the Cross*

According to an ancient tradition, after Jesus was taken down from the cross following His holy passion and death, His cross together with those of the two thieves was buried and hidden on Calvary. The Roman Emperor Adrian (76-138) built a temple in honor of the pagan god, Jupiter, and the goddess, Venus, to bar Christians from visiting the site of Jesus' death. Nonetheless, the memory of that site continued to live in the minds and hearts of the early Christians down through the years.

After the proclamation of religious freedom in 313 by Constantine the Great, Saint Helen, the emperor's mother, a devout Christian herself, arranged for the pagan temple to be torn down and a search be undertaken to find the Cross of our Lord. Subsequently

## EXALTATION OF THE HOLY CROSS

*+Msgr. John Sekellick—Originally published in September 2011*

three crosses were discovered there. However, it was not known which of the three was Jesus' Cross. When Saint Macarius, bishop of Jerusalem, touched the true cross to a dead man, he rose from the dead, thereby identifying Jesus' Cross. The bishop then raised the Cross and turned it in all directions for the people who had gathered at the happy news. The Cross was then carried in solemn procession to a church in Jerusalem. We remember the discovery of the Cross of our Lord on September 14 each year since its introduction as a solemn feast in the year 326.

In observance of the feast, a strict fast from meat, eggs, and dairy products traditionally is observed in honor of our Lord's passion. In our churches, a cross surrounded by candles and flowers is set on the tetrapod for seven days during which it is venerated at the Divine Liturgy and other Services. We are thus reminded in solemn fashion that the Cross is the instrument of our salvation and the means of our redemption. Behind the darkness of the cross, though, there shines the promise given to Martha as she and Jesus stood at the grave of her brother, Lazarus, dead for four days, recorded by Saint John the Evangelist: "I am the resurrection and the life; he who believes in Me, though he die, shall live, and whoever lives and believes in Me shall never die." (John 11:25-26) As we observe this solemn feast honoring our Lord's holy Cross, may that promise be our assurance, too, of resurrection and unending life.

From the treasury of prayers of our Church, as part of the Akathist Hymn to the Cross, we find the following text:

Knowing knowledge formerly unknown, the Queen called out to her attendants: From the bowels of the earth, hasten with speed to discover and give me the Cross; to which, when she saw it, she spoke in fear, crying out:

*Rejoice, Sign of veritable joy!*

*Rejoice, Redemption from the ancient curse!*

*Rejoice, Treasure in the earth, by envy hidden!*

*Rejoice, Who appeared in the stars as a sign!*

*Rejoice, Four-rayed shining and fire-like Cross!*

*Rejoice, Ladder set on high, foreseen once of old!*

*Rejoice, Tranquil-appearing wonder of angels!*

*Rejoice, Greatly-bemoaned wounding of demons!*

*Rejoice, Welcome relic of the Word!*

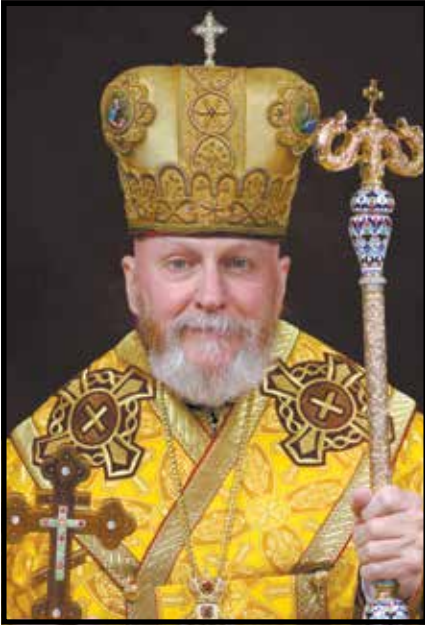
*Rejoice, Quencher of deception's fire!*

*Rejoice, O Cross, Protector of the helpless!*

*Rejoice, Stern trainer of victors!*

*Rejoice, Tree most blessed!*

*(Eikos 2)*



## I LIFT UP MY EYES

Pastoral Reflections of Bishop Kurt



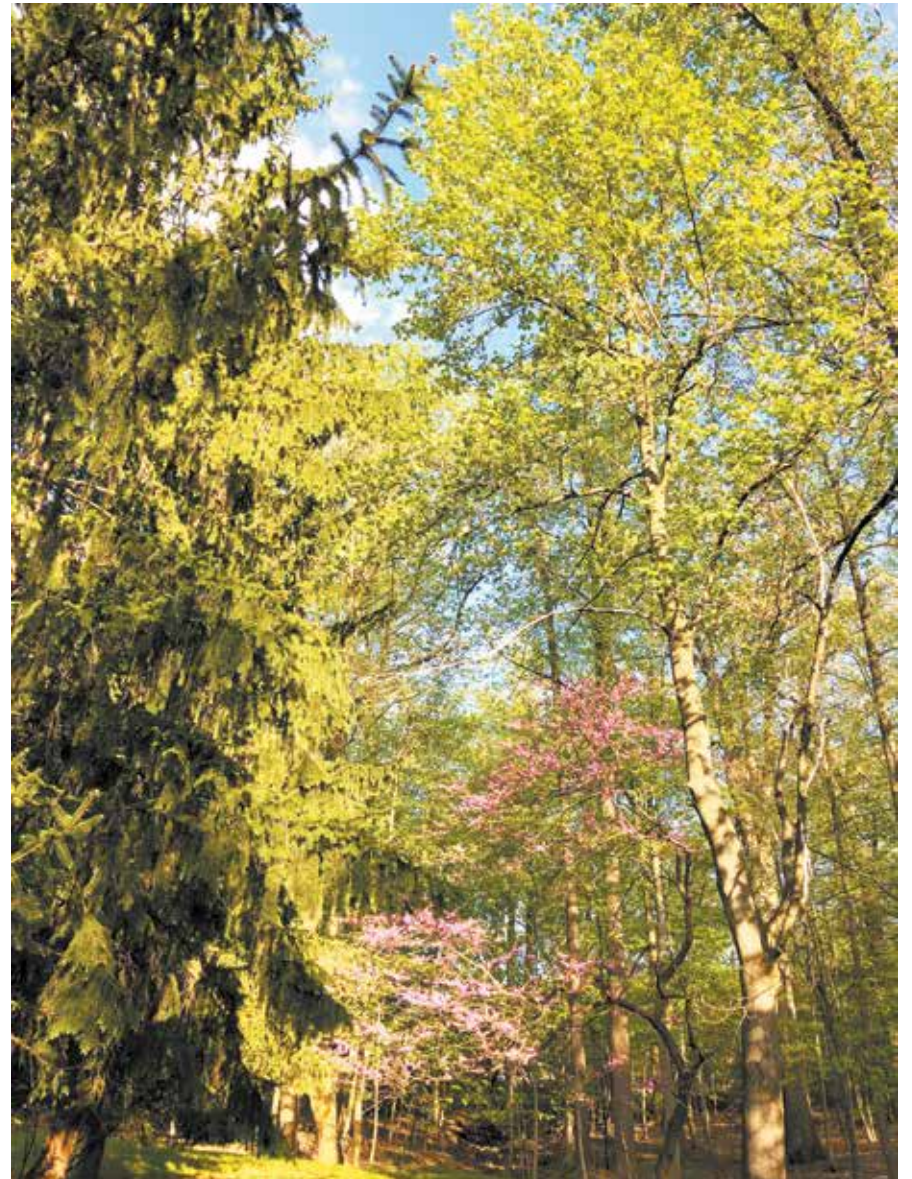
### LOVING KINDNESS SURROUNDS THE MAN

Reprint from July 2014

In one of his very personal psalms, King David describes the “loving kindness” that surrounds those who hope in the Lord. How can you experience this “loving kindness”? This psalm lays out a complete program for peace of mind and success in life. He starts by saying, “Blessed are those whose sins are forgiven.” He starts by telling us to clean up our own relationship with God. “Blessed is he to whom the Lord imputes no evil, and in whose speech there is no guile.” How can we have our sins forgiven? There is already a clue in these opening verses, forgiveness is available to people who tell the truth, “. . .in whose speech there is no guile”. Some say that every sin contains a lie. As long as we nurture the lie, like a house pet, the sin cannot leave; forgiveness is unavailable. The lie is like a guard dog that keeps forgiveness and peace from entering our soul. David always opens up his soul to us; he never hides anything about himself. He goes on to describe his own life when he clung to sin, and fed the lie: “As long as I kept silent, my body wasted away from my groaning all the day. Day and night, your hand was heavy upon me. I twisted in pain as if a thorn were thrust in me.” Was there ever a writer more honest with us, more revealing of his own faults? What a great blessing for all of us that King David told us his inmost secrets. After describing the misery of living with sin, he goes on to tell us how he found release: “Then I confessed my sin and hid not my wickedness. I said, ‘I will confess my sin to the

Lord against myself,’ and you forgave my heart’s impiety.” Anyone who tries to maintain a friendship with God knows the misery of unconfessed sin. It really is like a thorn thrust into us. We are adaptable creatures; we can live with a thorn in us for many years; but it is still a constant irritation until it is removed.

I promised a program not only for peace of mind, but also success in life. Only after King David cleans up his own friendship with God does he begin to talk about his problems with other people. And he did have problems with other people! He was homeless for a long time while his enemies hunted for him with a plan to kill him. And again he was homeless as an old man when his own son was trying to kill him. We might complain about what other people are doing to us, but we don’t often have problems of that magnitude. David colorfully describes his problems like being caught “in the rush of flood waters”. What is his solution? Well, after first confessing his own sins, he then relies on God to destroy his enemies. “You are my shelter from the trouble that presses in on me, my joy, to save me from those who besiege me.” David knows from his own life experience that when he maintains his own friendship with God, that God will deal with the evil of others. David kept himself free from sin; he never attacked the anointed king even though the king was attacking him. Furthermore, David did not spend his time searching for sin in other people, or confessing other people’s sins—what the Holy Father calls “the dark joy of gossip”. Is there any sin more common in our churches, and more destructive than gossip? What a blessing to have a pastoral pope who reminds us about the sin of gossip. No vice does more to keep us in our sins than searching



*“You are my hiding place. You protect me from trouble. You surround me with songs of deliverance.” Psalm 31(32):7*

out the faults of others. It was a key ingredient of original sin—neither Adam nor Eve would confess sin, but they both tried to distract God himself with gossip about someone else’s sin.

David goes on to answer a question we all ask, if God is protecting us, why does He let these things happen in the first place? God himself answers this question—although He promises us ultimate protection from our enemies, He doesn’t promise us a life without hardship. In fact, He goes on to tell us that hardship is a school of virtue, and God is the schoolmaster. “I will instruct you and teach you where to go; I will keep my eye on you.” When we learn virtue from hardship—patience, self-control, charity, courage—hardship is a blessing. But sometimes we make hardship an occasion for anger, revenge, impiety, drunkenness, drug abuse, swearing, gossip, unfaithfulness, cynicism, and finally bitterness. God has words for that too, “Be not like a horse or a mule that lack understanding: whose jaw must be curbed with bit and rein, else they will not follow you.” When we accept correction, life is easier. When we reject it, the pain continues or gets worse.

Finally, King David sums up his program for happiness in a single proverb, a proverb that I used to include at the end of all my emails, “Many are the ills that befall the sinner; but loving kindness surrounds the man who hopes in the Lord.” Don’t you want more from life than just survival? Don’t you want to say to God, “You are my joy!”? The plan is simple: maintain your friendship with the best friend of all. Confess your own sins and not someone else’s, trust God with your problems, and accept correction. You will find yourself telling God, “You are my shelter. . .my joy!”

+Kurt Bunette



*“Therefore let all the godly pray to You while You may be found.” Psalm 31(32):6*

# A Double Blessing!

On December 17, 2023, the Eparchy of Passaic will observe two milestone celebrations!

First, is the 60<sup>th</sup> Anniversary of the Canonical Establishment of the Eparchy of Passaic; and second is the 10<sup>th</sup> Anniversary of the Consecration of Bishop Kurt and his Installation as the 5<sup>th</sup> Bishop of Passaic!

The day will begin with gratitude and prayer through the celebration of a Hierarchical Divine Liturgy of Thanksgiving on Sunday, December 17<sup>th</sup> at 3PM at the Cathedral of St Michael the Archangel in Passaic, NJ, followed by a joyful dinner reception at 5:00PM at the nearby Venetian Banquet Facility in Garfield, NJ.

All the Faithful in the Eparchy of Passaic are invited to attend and join their voices in prayers of gratitude for our past and prayers of hope for our future – as well as to celebrate with our Chief Shepherd, Bishop Kurt on his 10<sup>th</sup> anniversary!

See the invitation below for additional information. Glory to Jesus Christ! Glory to Him Forever!



The Faithful of the Eparchy of Passaic  
Are invited to attend:

*the 60<sup>th</sup> Anniversary of the Canonical Establishment of the  
Byzantine Catholic Eparchy of Passaic  
and  
The 10<sup>th</sup> Anniversary Celebration of the Episcopal Consecration and Installation of  
Bishop Kurt Burnette as the 5<sup>th</sup> Bishop of Passaic*



Hierarchical Divine Liturgy 3:00PM  
Sunday, December 17, 2023  
Cathedral of Saint Michael the Archangel  
96 1<sup>st</sup> Street, Passaic, NJ 07055

Cocktail Hour and Dinner to Follow at  
5:00 in the evening at  
The Venetian  
546 River Drive  
Garfield, NJ 07026

Please Respond below:

\*\*\*\*\*

Name(s) \_\_\_\_\_ will attend the Anniversary Celebration

Email: \_\_\_\_\_ Phone# \_\_\_\_\_

\_\_\_\_\_ number attending at \$100.00 per person (Confirmation will be emailed)

Please make check for the total, payable to **Eparchy of Passaic** and return by November 17, 2023  
Eparchy of Passaic Anniversary Committee  
445 Lackawanna Avenue  
Woodland Park, NJ 07424



# Pilgrimage to St. Therese

## Holy Annunciation Monastery, September 30, 2023

Holy Annunciation Monastery, 403 West County Road, Sugarloaf, Pennsylvania 18249

### Pilgrimage Schedule

#### Friday September 29<sup>th</sup> at 4 PM

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4:00 PM: Hymn to St Therese  
followed by:  
Vespers of St Therese in Church  
with Very Reverend Edward Higgins  
followed by  
Investiture / Commitment of 12 Myrrhbearing  
LaySisters of Holy Annunciation Monastery

#### Saturday, September 30<sup>th</sup>

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At Entrance: Information Tent for Property Map and schedule

4:15 AM: **First Event** at Monastery Church:  
Matins of St Therese with Nuns

6:00 AM: Sacred Scripture (Lectio) with Nuns  
at Church Hall

7:00 AM: Breakfast  
at Food area

8:00 AM: Moleben to St Therese  
at Monastery Church with Father Scott Boghossian

9:00 AM: Jesus' Way of the Cross  
at Stations Behind Guest House

10:00 AM: Life and Persons in Life of St Therese  
at the Hut- (Behind Church Hall)

12:00 Noon: Hierarchical DIVINE LITURGY  
at White Gazebo; followed by Blessing Roses  
LUNCH Murts Mobile Diner OR self/provided

3:00 PM: Divine Mercy Chaplet  
at the Crucifix

3:30 PM: Blessing St Joseph Icon  
at South wing of Church (outside)

4:00 PM: Nuns' farm

5:00 PM :Concluding Service- Sunday Vespers and of Pokrov  
at the Church

Last Anthem: Blessing of our Lady Sugarloaf



You are invited to the

**SAINT THERESE  
PILGRIMAGE**

on  
September 30, 2023

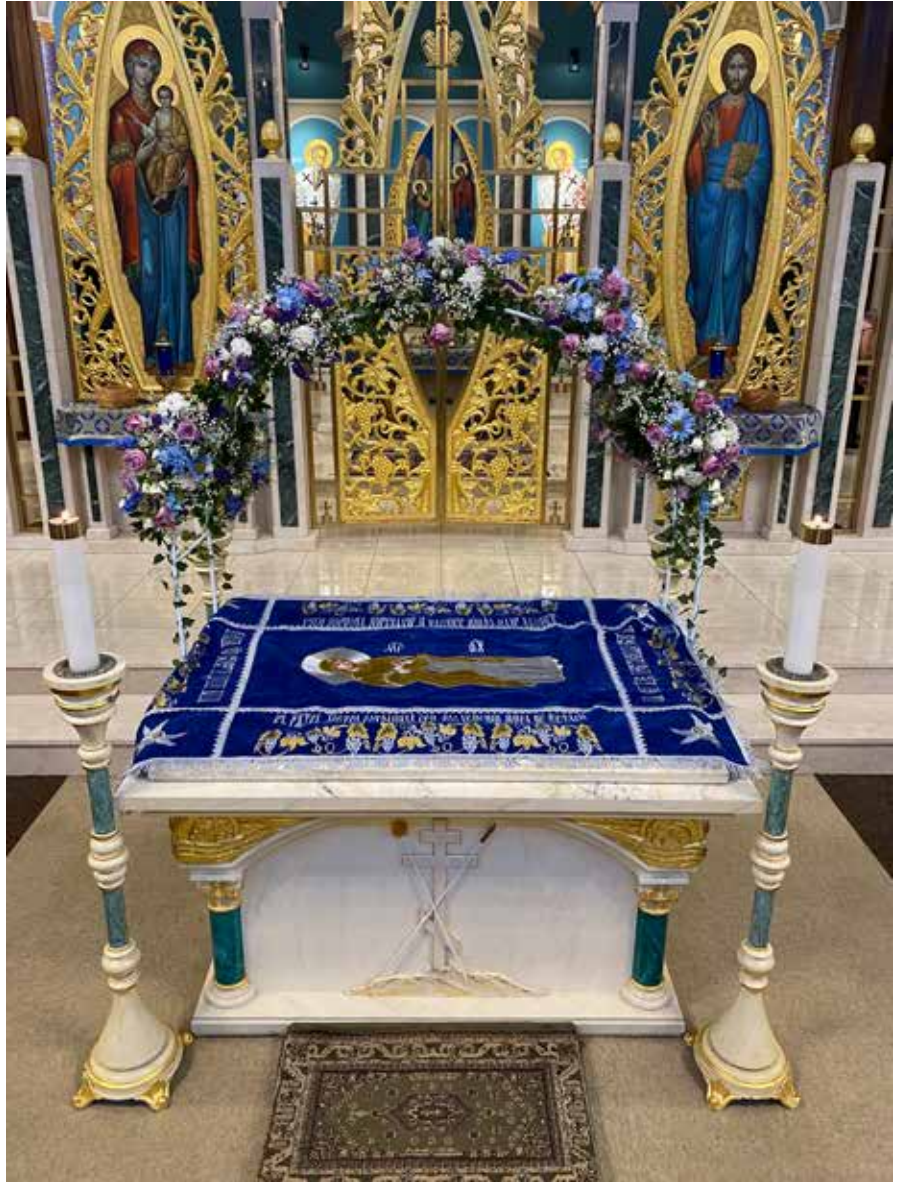
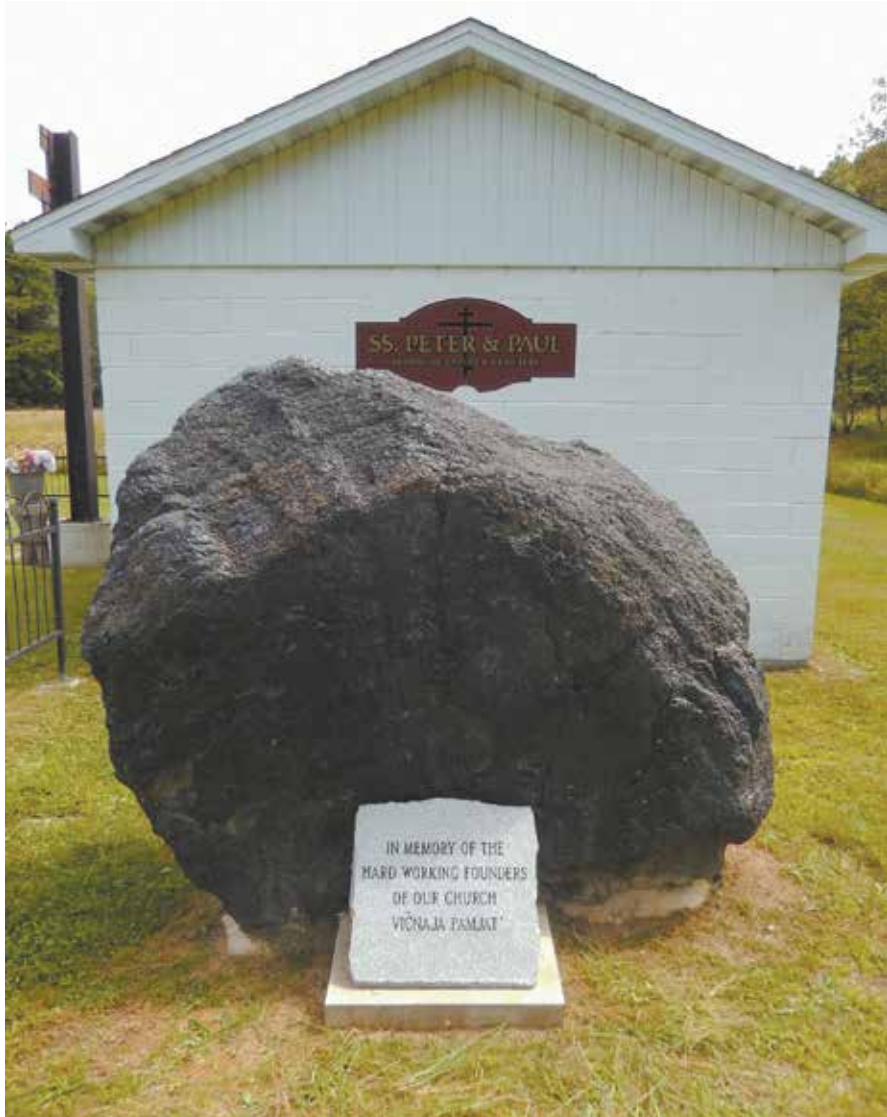
Holy Annunciation Monastery  
403 West County Road  
Sugarloaf, PA 18249

For more information  
call: 1-800-882-0028  
email: [giftfromthenuns@ptd.net](mailto:giftfromthenuns@ptd.net)  
or  
check our website  
[www.byzantinediscalcedcarmelites.com](http://www.byzantinediscalcedcarmelites.com)  
Pilgrimage page

# PEOPLE YOU KNOW AROUND THE EPARCHY

## IN BEAVER MEADOWS...

Recently, a huge piece of coal weighing several tons was moved at Saints Peter and Paul Byzantine Catholic Cemetery in Beaver Meadows, PA, and a monument was placed in front of the coal to create a memorial to the founders of Saints Peter and Paul Church, many of whom worked in the local coal mines. The words on the monument are: "In memory of the hard-working founders of our church. Vičnaja Pamjat". The parish thanks parishioner, Jim Kurchock, for arranging to have the coal moved, Pennsylvania Monument Company for donating the monument, and Cantor Mike Komishock for installing the base for the monument. Father Vasyl Chepelskyy is pastor of Saints Peter and Paul Church.



## IN HILLSBOROUGH...

### Parish Celebrates Patronal Feast

photo by Glenn Sedar

To honor its patronal feast, Saint Mary Parish in Hillsborough erected a traditional tomb for the burial shroud of the Theotokos. The parishioners then gathered to celebrate services over a three-day period. This reflects our belief as Byzantine Catholics that the Theotokos died and spent three days in the tomb in imitation of her Divine Son, but she did not undergo any bodily corruption. After three days, Her Son and Lord reunited her soul with her body and took her into heaven. Father Jim Badeaux is the pastor of Saint Mary Parish.

# † SLAVIC † FESTIVAL

**Sunday, September 24**  
11 am – 5 pm

## HOLY SPIRIT

BYZANTINE CATHOLIC CHURCH

**360 Clinton St, Binghamton, NY**

- † Holubky
- † Pirohy
- † Halushky
- † Kolbasa
- † Ethnic Baked Goods
- † Beer, Pizza, Hot Dogs, and more!

**Live Entertainment • Raffles • Games • Free Admission**



Join us for our **51<sup>st</sup>**

# SLAVIC AMERICAN FESTIVAL

**Sunday, September 10, 2023**  
**12 Noon til' 6:00 P.M.**

Epiphany of Our Lord Byzantine  
Catholic Church

[www.slavicamericanfestival.com](http://www.slavicamericanfestival.com)



Music by  
**TKO Band**

**Nourishment for the Body**  
**Take Out & Family Style!**

Holupki • Bake Sale • Haluski • Kielbasa • Pirohi  
• Nutrolls/Kolachi • Beer, Soda  
• Ice Cream • Snow Cones • Hot Dogs

**Nourishment for the Mind**

Silent Auction • NFL Football on TV  
• Children's rides & games  
• Rummage Sale  
• Fairfax Sheriff Child ID Cards

**Nourishment for the Soul**

Slavic Religious & Folk Art  
• Slavic Religious Books, Crosses & Jewelry  
• Church Tours: 12:30, 2:30, 3:30, and 4:30 pm

**Divine Liturgy Schedule:**  
Saturday Sept 9th-5pm & Sunday Sept 10th-9:00 am

Free Admission • Free Shuttle parking from 3301 Woodburn Road.  
No Pets Please

 Like us on  
Facebook

3410 Woodburn Road • Annandale, VA • (703) 573-3986



# METROPOLITAN ASSEMBLY

## NOVEMBER 2 - 5, 2023

### LIVING OUR FAITH

### Moving Forward

### Appreciating Our Past

Art | History | Presentations | Prayer | Dancing

A gathering for all Byzantine Catholic faithful to learn about their past and plan for growth in the future.

## Schedule

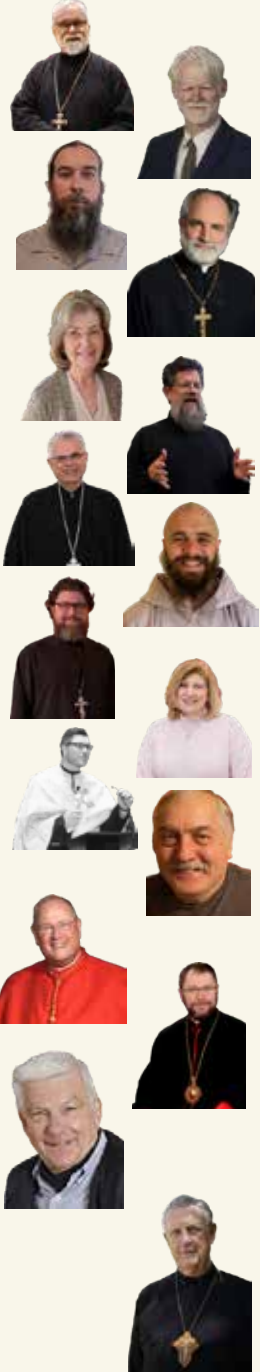


## Speakers and Topics

Schedule and speakers subject to change

Thursday, November 2, 2023	
9:30 AM-Noon	Clergy Day Registration
	Vendors Throughout Assembly
Noon	Lunch
1:30 PM to 6:00 PM	Welcome and Presentations
6:00 PM to 8:00 PM	Dinner
8:00 PM	Presentation
9:00 PM	Compline
9:30 PM to 10:30 PM	Social
Friday, November 3, 2023	
8:00 AM	Clergy Days Continue Morning Prayer
8:30 AM to 9:15 AM	Continental Breakfast
9:30 AM to Noon	Presentations
10:00 AM to Noon	Laity Registration
Noon to 1:30 PM	Lunch
	Clergy and Laity
1:30 PM to 7:00 PM	Presentations to Clergy and Laity
7:30 PM to 9:45 PM	Dinner and Keynote
10:00 PM	Compline
Saturday, November 4, 2023	
8:00 AM	Clergy and Laity Morning Prayer
8:30 AM to 9:15 AM	Continental Breakfast
9:30 AM to Noon	Presentations
Noon to 1:30 PM	Lunch
1:30 PM to 5:30 PM	Presentations
6:00 PM	Vespers
7:00 PM to 11:00 PM	Gala Dinner & Dancing to the Music of Pajtaši
Sunday, November 5	
8:30 AM	Divine Liturgy
10:00 AM	Breakfast Buffet
11:00 AM to 1:30 PM	Final Presentation, What's Next?, Wrap-up, and Farewell

- Fr. Edward Cimbala** - "We Knew not Whether We Were in Heaven or on Earth" *Young Adults and Their Motives for Joining the Byzantine Catholic Church: A Case Study of St. Mary's Byzantine Catholic Church in New York City* - St. Mary Byzantine Catholic Church, New York, NY
- Timothy Kearns** - *From Light to Light: A Theological Cosmology for Our Times and a Renewed Christian Life* - St. Nicholas Byzantine Catholic Church - Danbury, Connecticut
- Adam Kemner** - *Small But Mighty: Why Small Parish Size is the Byzantine Catholic Church's Biggest Potential Way Forward* - Iowa Outreach, Muscatine IA
- Fr. Thomas Loya** - *A Blueprint for the Growth of the Byzantine Catholic Church in America* - Annunciation Byzantine Catholic Church, Homer Glenn, IL
- Dorothy Mayemik** - *Bethany Ministry: Caring for the Sick, Homebound, and Grieving in the Parish Family* - St. Gregory of Nazianzus Byzantine Catholic Church - Upper Saint Clair, PA
- Dn. Jeffrey Mierzewski** - *All Creation Should Sing: What Our Chant Teaches Us and What Our Church Singing Can Offer to a Fractured and Anxious World* - Metropolitan Cantor Institute, Pittsburgh, PA
- Fr. Thomas Shubeck and Br. Simeon, CFR** - *Poustinia: The New Evangelization in the Light of the Byzantine East, a new and evolving outreach to young adults of Theosis in Action* - St. Nicholas Church, Dunellen, NJ; St. George Church, Linden, NJ, and College Seminary of the Immaculate Conception, Seton Hall University.
- Fr. Andrew Summerson** - *What's a Byzantine Catholic Culture* - St. Mary Byzantine Catholic Church - Whiting, IN
- Lynn Wardach** - *Introducing ByziMoms and ByziKids* - St. Mary Byzantine Catholic Church - Taylor, PA
- Rev. Paul R. Varchola West** - *You Will Know Them by Their Fruits: Rooting Parishes in the Fertile Soil of the Divine Office - Our Lady of Perpetual Help Byzantine Catholic Church - Levittown, PA*
- Phil Yevics** - *Antinomical Expectations of Presbyteral Ministry: How to Please ALL Your Parishioners... NOT!* - St. John Byzantine Catholic Church - Scranton, PA
- Seminarians** of the Byzantine Catholic Seminary of Saints Cyril and Methodius, Pittsburgh, PA



#### Special Guests

**Cardinal Timothy Dolan**, Archbishop of New York, will offer the keynote address at the opening dinner on Friday evening.

**Bishop Nil Lushchak, O.F.M.**, Apostolic Administrator of the Eparchy of Mukachevo, the Mother Church of the Byzantine Ruthenian Metropolitan Church of Pittsburgh.

**Dr. Paul Magosci** - The cultural aspect of the Assembly will be addressed by Dr. Paul Magosci, focusing on the history of the founders of the Byzantine Catholic Church in America. His influential book, *Our People: Carpatho-Rusyns and Their Descendants in North America*, has just been released in a new and expanded edition. Dr. Magosci will also present on the art and culture of this community. His book on the artists of the Transcarpathian School will be published shortly.

**Fr. Christopher Zugger** - Fr. Christopher Zugger will explore the history of the foundation of the Byzantine Catholic Church in America. Next year marks the 100th anniversary of the arrival of Basil Takach, the first bishop of the Byzantine Ruthenian Catholic Church in America. Fr. Zugger is the author of *The Forgotten: Catholics of the Soviet Empire from Lenin through Stalin and Finding a Hidden Church*. His third book, which focuses on the history of the Byzantine Ruthenian Church from its founding to the present, will be released in November.

**Registration Now Open!**

Registration deadline is  
October 1, 2023



### Get in touch

Fr. Edward Cimbala @ 212-677-0516  
Fr. Yuriy Oros @ 609-394-5004

Email: [byzantineassembly2023@gmail.com](mailto:byzantineassembly2023@gmail.com)  
Website: [byzantineassembly2023.org](http://byzantineassembly2023.org)



### Accommodations

**Hilton Garden Inn Bridgewater**  
500 Promenade Boulevard  
Bridgewater, New Jersey 08807

### Location

**St. Mary Byzantine Catholic Church**  
1900 Brooks Boulevard,  
Hillsborough, NJ, 08844



## Registration Form

Name(s)	
Address - Street	
City/State/Zip	
Email	
Phone	
Parish & City	

Type of Registration	Number	Cost	Total
Clergy Entire Event		\$350.00	
Clergy Thursday - Friday		\$250.00	
Religious/Monastics		\$150.00	
Individual		\$250.00	
Couples		\$400.00	
Young Adults (18-35) <small>In order to have your registration underwritten by the Maria Theresa Foundation, you must be a member of a Byzantine Catholic Parish.</small>		FREE <small>Underwritten by the Maria Theresa</small>	

### LIVING OUR FAITH Moving Forward Appreciating Our Past

A gathering for all Byzantine Catholic faithful to learn about their past and plan for growth in the future

Please send completed registration and **check payable to St. Mary Byzantine Catholic Church** to:  
Fr. Yuriy Oros  
St. Mary Byzantine Catholic Church  
191 Norman Avenue  
Roebling, NJ 08554

Registration deadline is October 1, 2023



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NOVEMBER 2 - 5, 2023

LIVING OUR FAITH  
Moving Forward  
Appreciating Our Past

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**Timothy Kearns** - *From Light to Light: A Theological Cosmology for Our Times and a Renewed Christian Life* - St. Nicholas Byzantine Catholic Church - Danbury, Connecticut



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**Adam Kemner** - *Small But Mighty: Why Small Parish Size is the Byzantine Catholic, Church's Biggest Potential Way Forward* - Iowa Outreach, Muscatine IA



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# LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

## MY NAME IS SIMON

The month of September is truly a time of transition. Despite persistent high temperatures and sunny days, we know that summer is over and we're making a slow glide toward autumn. It's also a time of transition in the life of the Church as we begin a new liturgical year and celebrate some important feast days, like the birthday of the Theotokos, and the Conception of John the Baptist. It is on September 14 that we commemorate the discovery of the Cross of Christ – the very wood upon which He was crucified – by Saint Helena in 326 A.D. Although she was the mother of Emperor Saint Constantine (no doubt instrumental in his conversion to Christianity), and an ardent explorer in search of sacred relics to ensure their safe keeping for the faithful, the finding of the true Cross should be seen as much more than a story of adventure, like something we'd find on a television reality show. The finding of the Cross of Christ should remind us of the undeserved sacrifice Jesus made on our behalf. Further, it should call to mind the personal crosses we each carry in our lives, and remind us that Jesus is with us there, too. But I'd like to suggest that we shift our gaze from our own crosses, and even from Jesus, for just a moment, to consider another person who was there on the road to Calvary, and from whom we can learn a lot about the meaning of the Cross and how it figures into our lives each day.

We know the story of Jesus' arrest, torture, and conviction, and how He was

made to carry a wooden cross on the long way to the place of His execution. Already weak from lack of food and water, not to mention the severe beatings He endured, the cross consistently brought Him down to the ground under its weight. Annoyed by the slow pace, and likely eager to get it all over with, the Roman soldiers pressed Simon of Cyrene into service. Simon was pulled randomly from the crowd of gawkers to help carry the cross, perhaps because he looked strong, or maybe just because he was unlucky enough to make eye contact with a soldier. Whatever the reason, he couldn't have been happy about being forced into this position. Like it or not, he had to shoulder at least some of the weight of that cross, perhaps sometimes carrying it all on his own; at other times, setting it down to help a weakened Jesus back to His feet. In those moments, we can imagine poor Simon wishing to be anywhere but in that position.

Fast forward to today, and each one of us. Who are the people in our lives who are suffering, feeling weighed down by both by crosses that are visible, and those which are carried silently so as not to bother anyone or show the slightest bit of weakness? Who are those people we find ourselves avoiding, lest we are pressed into the service of shouldering their cross and walking alongside them? It isn't always those who are suffering with an illness, either. There are people in our families, co-workers, fellow parishioners, or those we meet

in the briefest of encounters, who carry crosses that may be too much for them. We're not responsible to play psychologist, physician, or spiritual director to everyone, or to take on the task of working intensively with every person who is suffering. But if we consistently run away from other's crosses, look upon them as inconveniences, how can we look up at the elevated Cross of Christ with reverence and thanksgiving for His sacrifice?

It is true that we all have a cross to bear (sometimes many), and we can't always lend a shoulder to others, because we're trying desperately to maintain our own balance. Yet we can still bear a bit of that weight through prayer, and offering some small portion of our suffering for the good of another who is also overwhelmed by their cross. It may surprise you how giving away a piece of yourself (whether in prayer, or in direct interaction with another) makes your own cross a little more bearable, even if only for a fleeting moment. Comparing our crosses only leads to resentment and uncharity. It's also likely well off-base since the weight of our crosses is relative. When we can step back from our own problems and worries to think of someone else, our problems don't vanish; but by shifting our focus from ourselves, we learn mercy and compassion.

Saint Teresa of Calcutta once described serving the poor, the outcasts, and the sick and dying as meeting Jesus in a "distressing disguise." Distressing be-

cause we might conceive of Jesus as the King of Glory, not the homeless man in the street. Or perhaps distressing because those in need around us can no longer be viewed as an inconvenience, someone else's problem, or a situation for which we simply have no time. If Jesus is to be found in the family member, friend, stranger – or in the person we share a pew with on Sunday – then how can we look away? How can we not be pressed into service in whatever way we can handle right now?

When the Roman soldier plucked Simon of Cyrene from the crowd to help carry Jesus' cross, it may have been a random act, with poor Simon being at the wrong place at the wrong time. Or perhaps it was God's providence, an invitation for him to learn mercy and charity through a truly distressing yet intimate time with Jesus. We don't hear anything more about Simon in Scripture, but it isn't hard to imagine that he was changed by that random and involuntary encounter. The question for each of us, as we meditate on the Cross, and all the crosses we and others carry, is this: When God calls me to lend my shoulder to bear some portion of another's cross, will *my name* be Simon?

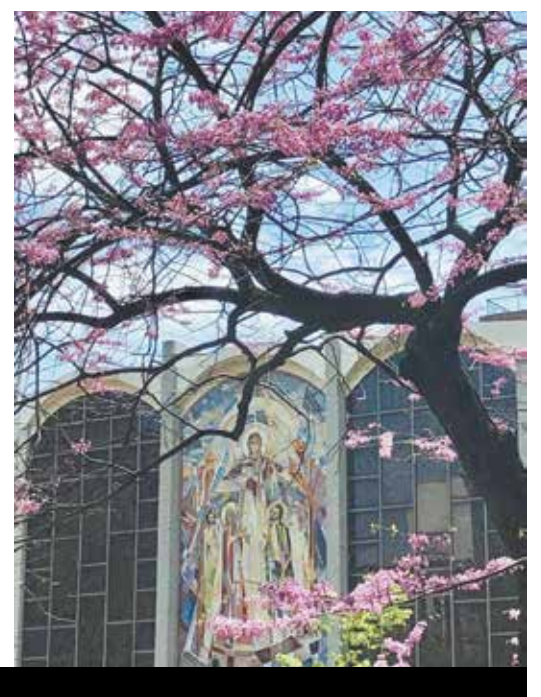
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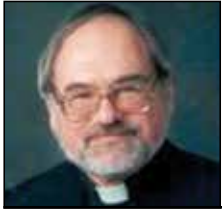


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# THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

## THE MEANING OF THE SACRAMENTAL MYSTERY OF RECONCILIATION

In its first and ancient form, the sacramental mystery of reconciliation was a rite of forgiveness for those who had committed serious crimes that violated the promises made at baptism to renounce Satan and to commit to Christ. In the early Church, these were usually apostasy, the denial of faith in Christ in the face of torture and death from the persecutors of Christianity; murder, the taking of the life of another human being; and adultery, causing the death of the love in marriage between a husband and his wife. Marriage was a sign of the mystery of the love of God for his Church, and this was truly a serious breach of that love. The offenders could confess their own sin, or even be denounced by another. They needed to repent, and, if so, they were put into a program of penance by prayer and fasting. This often took years and, in some cases, absolution was not granted until the sinner was on their deathbed. It is clear, therefore, that this rite of forgiveness was rare, and in many churches, could only be granted once in a lifetime. This kind of public and grave repentance did not last long after the conversion of the empire, because it was too burdensome for people to undertake, there was a lessening of fervor for the faith, and the first and most serious sin, that of apostasy, became rare as the state no longer persecuted Christians.

Following the abandonment of an official form of public reconciliation, new ways for the forgiveness of sins were de-

veloped. After all, there was the human reality. People promised at baptism to renounce all evil, but human nature was weak, and people continued to sin. There were also two kinds of sins: sins of malice, where someone acted to harm another out of hatred, and sins of weakness, due to the failure of the human spirit to avoid false pleasures. These could also be serious, as our Lord pointed out in the parable of the seeds, “The seed (baptism) sown among thorns is the one who hears the word, but then worldly anxiety and the lure of riches choke the word and it bears no fruit,” (Matthew 13:22) and “though the just fall seven times, they rise again.” (Proverbs 24:16). The Church was aware of the need for forgiveness, and that forgiveness could be granted often, for if the Lord commanded us, “I say to you, [forgive] not seven times but seventy-seven times,” (Matthew 18:22) would God himself not be less merciful?

Forgiveness and reconciliation, then, were a part of faith in the face of our human inability to always do what is right. Even the Holy Apostle Paul was to lament, “For I do not do the good I want, but I do the evil I do not want.” (Romans 7:19). Eventually the method of dealing with sin was to adopt a monastic practice. In order to seek perfection, monks would confess daily to their spiritual guides ways in which they had failed, in order to receive comfort, encouragement to improve and

direction in leading a life in Christ. Lay people imitated the monastic rite, and confessed their sins to a spiritual father, whom the Church designated must be an ordained priest. The sacramental mystery of repentance, before being a way of forgiveness for grave sins, now became a way of receiving spiritual guidance, of confronting sin in their lives, of following always more closely in the way of Christ. The penitents learned better the moral teachings of Christ from someone who had both been trained in the theology of the Church and how to exercise spiritual fatherhood.

The imitation of monastic confession became the form of the sacramental mystery of penance in both the Eastern and Western Churches. The West formulated laws about confession – it had to be to a priest, it had to be complete, it required only the confession of grave (mortal sins) and the priest was bound by the seal of confession never to repeat what he heard in this tribunal. The East did not have laws that were as specific, but the penitent was expected to make a full revelation of their spiritual state, and they were to confess only to a priest, who also was expected to keep confidential what he heard. In both East and West, it came to be expected that one should cleanse themselves by confession before receiving Holy Communion, but this never became a law except for grave sins that had made one unworthy of their baptism. For the lay

person, confession became the usual way that one received the direction necessary to live a life in Christ.

In the West, after the Vatican II Council, confession became less practiced in the Western Church. Part of this may have been because confession had become a matter of routine and led to complacency about the meaning of sin in our lives. For others, it may have been a feeling that one did not have to confess to a human being, the priest, but only to God. Confession of sins, though, has been a part of the community of faith from the beginning. Saint James was not referring to the sacramental mystery of penance, but he wrote, “confess your sins to one another and pray for one another, that you may be healed.” (James 5:16). If confession can help heal us through one another, how much more through the grace of God given to the priest. After his Resurrection, our Lord gave the gift of the Holy Spirit to forgive sins to his apostles, “Receive the Holy Spirit. Whose sins you forgive are forgiven them.” (John 20:22-23). We must certainly never become complacent in regard to sins, nor without care to seek to be freed from them. Yet we can thank God for his love and mercy and forgiveness in the sacramental mystery of confession, repentance, and reconciliation, as well as receive words of encouragement in the struggle against the power of sin. **ECL**

### EASTERN CHRISTIAN PUBLICATIONS ANNOUNCES

#### The Book of Hours (Časoslov)

This edition of *The Book of the Hours* (Časoslov in Slavonic and *Horologion* in Greek) is an authentic and complete translation of the typical (official) Church Slavonic edition issued in 1950 by the Holy See of Rome for the Ruthenian Churches. The contents, pagination and layout match the original and include:

- The Midnight Service
- The Hours
- Compline
- Troparia During the Year
- Matins
- Vespers
- The Canonicon
- The Menologion (Troparia of the Saints)



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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## SEARCHING THE SCRIPTURES

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

### THE TREE OF THE CROSS AND THE TREE OF LIFE

Back in March, we noticed that the earliest preaching of the Apostles calls Christ's cross a "tree" (Acts 5:30; 10:39; 13:29; 1 Peter 2:24), and we traced that expression back to a line in the Old Testament Law which states: "Cursed be everyone who hangs on a tree" (Deuteronomy 21:23; cf. Galatians 3:13).

The whole story of sin begins at the Tree of the Knowledge of Good and Evil (Genesis 2:9). There is a sad, double irony in the first sin. The Serpent tempted Eve with the prospect of being "like God" (Genesis 3:5). In fact, she and Adam were already like God, having been created in His image and likeness (Genesis 1:27). Their sin tarnished that image and undid that likeness. They could only know Evil by choosing to make it for themselves and by themselves; everything God had made was pronounced "very good" (Genesis 1:31, the last of seven such pronouncements over creation). This sinful choice cut them off from life-giving relationship with the Lord. "The wages of sin is death" (Romans 6:23), and so the Lord banished Adam and

Eve from the Garden before they could also attack the Tree of Life in the center of the Garden (Genesis 3:22-24). The place where Jesus was crucified was called "Skull Place" (Golgotha: John 19:20). The skull is Adam's, who was buried here according to Tradition.

As a symbol, the Tree of Life is even older than the 3,000-year-old text of Genesis and is found in literature and in art throughout the Middle East. King Solomon identified the Tree of Life with the rich concept of "Wisdom," whose fruits include knowledge, understanding, piety and self-discipline (Proverbs 3:18; 11:30; 13:12; 15:4). In Old Testament symbolism, Wisdom is often personified (like the Statue of Liberty or blindfolded Justice). In the clear light of the New Testament, Wisdom is revealed as a divine person: Jesus Christ crucified, "the power of God and the Wisdom of God" (1 Corinthians 1:24).

There is a rich tradition of liturgical hymns about the Cross which the Byzantine Church sings at Vespers and Matins on Wednesdays and Fridays and

especially during the weeks dedicated to the Holy Cross during Lent and in September. These hymns, the work of saints who lived mostly between the 5<sup>th</sup> and 8<sup>th</sup> centuries, often connect the tree of the Cross with the Tree of Life in the Garden of Eden. The well-known kontakion by Saint Romanos the Melodist sings: "No longer does the flaming sword guard the gates of Eden, for the tree of the Cross has come to quench it wondrously. The sting of death and the victory of Hades have been driven out, for You, O my Savior, stood and called to those in Hades: 'Enter again into Paradise.'"

Our liturgical hymns weave all these strands of biblical revelation together to celebrate the Cross. A rich and complicated vesper hymn for September 14<sup>th</sup> says in part: "He who deceived our ancestor, Adam, by a tree is captured by the Cross ... the venom of the serpent is washed away by the blood of God. The curse of the just sentence has been lifted when the Just One was condemned unjustly. It was necessary to heal the tree (of Eden) by the tree (of the Cross), and for the Passion of the

Dispassionate One on the Tree (of the Cross) to set free those condemned by the passions."

A hymn from Matins of the same feast says: "Formerly the Tree in Paradise stripped me naked. By a taste, the Enemy brought death, but the Tree of the Cross brought a robe of Life."

An even more complex hymn from the Triodion points from the Cross toward the Eucharist: "Hanging like a vine upon the Tree, the Savior offered the drink of immortality to the ends of the earth" (Vespers, first Thursday of the Fast).

In his final vision of the heavenly New Jerusalem, Saint John saw the Tree of Life (22:2) whose leaves are for "the healing of the nations," watered by the river that flows from the throne of God and the Lamb who was slain; hence, "there shall be no more curse" (Revelation 22:1-3). The source of this river is, of course, the pierced side of Christ Crucified (John 19:34), foreshadowed by the water flowing from the right side of the Temple seen by the Prophet Ezekiel (47:1-12). **ECL**

"The weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ" (2 Cor. 10:4-6).

The Eastern Fathers call this "noetic warfare." The term "noetic" comes from the word for thinking, to think - *noein*, from *nous* - mind. From these Greek words, we get our English word "paranoia" (*para-*, "beside, beyond" + *nous*, "mind").

The 9th-century Egyptian monk, Philotheus of Sinai, writes about "noetic warfare" in the Philokalia:

"When engaged in noetic warfare, we should, therefore, do all we can to choose some spiritual practice from divine Scripture and apply it to our intellect like a healing ointment... Keeping watch with the intellect, we should slaughter all the sinners of the land (Ps. 101:8. LXX). We should, for the Lord's sake, cut off the heads of the tyrants (Hab. 3:14. LXX), that is to say, should destroy hostile thoughts at their first appearance" (Four Texts on Watchfulness, 2).

To wage noetic war is to watch one's thoughts and then "destroy hostile thoughts at their first appearance."

Recently, a friend suggested that I read a historical novel by a well-known contemporary writer. I found the book, free on Audible.com, and started listening. It was disturbingly violent. I had to stop. Days later, I can't completely rid myself of the

gory images I allowed to enter my mind. I wish I never started it.

We let negative, sinful thoughts into our minds by not being careful about what we allow ourselves read, see, and hear. The first step in noetic warfare is to be cautious about what we let into our minds.

"By the word of thy lips I have avoided the ways of the violent" (Ps. 17:4). Spiritual writers tell us that discouragement is from the devil. Read any spiritual classic that encourages you, but the best book for encouragement is the Holy Bible (Rm. 15:4).

Reading the New Testament elevates my thoughts and prevents me from getting discouraged. My mindset changes just by moving through the text, reading quickly. Slow reading is usually better, but try this brisk approach and see if you experience the same God-directed, hopeful state of mind. There is undoubtedly something supernatural about the Bible. Inspired by the Holy Spirit (II Tim. 3:16), it affects the mind like no other book.

Another aspect of noetic warfare is "talking back," rebutting and contradicting destructive thoughts. The description of David Brakke's book *Talking Back* on Amazon.com reads:

## SCHOOL OF PRAYER

Father G. Scott Boghossian



### TAKE EVERY THOUGHT CAPTIVE

"According to Evagrius of Pontus (345-399), one of the greatest spiritual directors of ancient monasticism, the monk should talk back to demons with relevant passages from the Bible. His book, *Talking Back* (Antirrhētikos), lists over 500 thoughts or circumstances in which the demon-fighting monk might find himself, along with the biblical passages with which the monk should respond. It became one of the most popular books among the ascetics of Late Antiquity and the Byzantine East..."

You don't need Brakke's translation of Evagrius. (It is not all that helpful.) Do this instead: Read and study your New Testament with a highlighter, pen, and deck of 3 x 5 index cards. Find your own verses to "rebut" (repel, refute) "hostile thoughts."

I struggle with obsessive thoughts, like checking and rechecking doors and locks, etc. I fight this tendency with II Timothy 1:7, "God has not given us a spirit of fear, but of power and of love and of a sound mind."

I memorized this verse. I repeat it to myself over and over. It actually helps me to be less nutty. If you don't believe me, ask my cat.

Worried about finances? Philippians 4:19 says, "My God will supply every need of yours according to His riches in glory in Christ Jesus." Saint Paul is writing to the church at Philippi. The Philippians had been generous in financially supporting Saint Paul. If we are faithful in giving, we can claim this promise.

Memorize, personalize, repeat: "My God will supply all of my needs according to His riches in glory by Christ Jesus." Keep saying and believing it, and your worries will go.

If discouraged, try "I can do all things through Christ who strengthens me" (Phil 4:13), or "Greater is He who is in [me] than he who is in the world" (1 Jn. 4:4), or "In all these things, we are more than conquerors through Him who loved us" (Rom. 8:37).

Watch your thoughts. Don't read, watch, or listen to junk. Read the New Testament for a lift. Get biblical verses to rebut your worries and correct your bad mental habits. This is war! Noetic war. Take every thought captive to obey Christ. **ECL**

# SEASONAL REFLECTIONS

Father Ronald Hatton



Icon of the Elevation of the Cross

Celebrating the Feast of the Exaltation of the Holy Cross, I believe, is a necessity for us every September. We have left the Feast of the Resurrection of our Lord so far behind at this point that I'm sure that we have completely forgotten about all our fasting during the Great Fast, all the solemnity of Holy Week, Good Friday, and Holy Saturday. Even the fact that we have grown so lax and dulled in commemoration on each Friday of the year of Good Friday by simple abstinence is a sign of forgetfulness. Being creatures that forget the past and past blessing so easily, we are in great need to be reminded of all that Christ has done for our salvation. The Feast of the Exaltation *should* make us all the more aware of what took place on that cross and praise our Lord for opening the door to salvation for us. "Joy to you, life-bearing Cross of the Lord, invincible triumph of the true faith. You are the gate to Paradise, the strength of the faithful, and the stronghold of the Church. Because of you, corruption no longer has meaning nor power. By you we have been lifted up from earth to heaven. You are an invincible weapon against evil, a glory indeed for saints and martyrs, and a haven for salvation. You are the source of mercy to the world." (Vespers, Aposticha for the Feast)

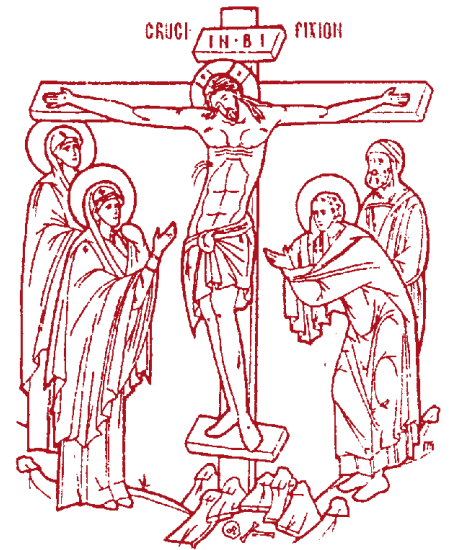
Our services for this feast bring home the fact that, although we are celebrating the discovery of the True Cross by Saint Helena, we are really celebrating the salvation that comes through that cross. "O most venerable Cross of the Lord, the angels surround you with joy at your elevation today. You raise up those who had fallen and had been delivered from death for having eaten of the forbidden tree. Therefore, we praise you with our lips, begging for sanctification, saying: Exalt Christ our gracious God, O you nations, and adore His divine footsteps forever." (Vespers, "At Psalm 140"). We are also presented with the Cross as the Tree of Life in juxtaposition of the Tree of the Knowledge of Good and Evil. In Genesis 2:9 it is written: "Also, in the middle of the garden were the tree of life and the tree of learning the knowledge of good and evil." Verse 17 relates that God says to Adam, "... but from the tree of the knowledge of good and evil you

may not eat; for in whatever day you eat from it, you shall die by death." Instead of eating of the Tree of Life, Adam and Eve sinned by preferring the knowledge of good and evil over life itself. In verses 22 and 23, God says: "Behold, the man has become like one of Us, to know good and evil. Now, lest he put out his hand and take also of the tree of life, and eat, and live forever—" "therefore the Lord God sent him out of the garden of pleasure..." In contrast then, we see that the Tree of the Cross, through which we receive forgiveness, salvation, and eternal life, is the same as the tree of life in the garden. And it is through the voluntary death of Christ on the Cross that He conquers sin, corruption and death, and gives to those who believe that everlasting life that was denied us in the garden. It brings sharper focus the words recorded for us between the one criminal and Jesus as they hung on their crosses: "Then he said to Jesus,

'Lord, remember me when You come into Your kingdom.' And Jesus said to him, 'Assuredly, I say to you, today you will be with Me in Paradise.'" (Luke 23:42-43). Through his act of repentance and prayer to our Lord, the Cross of Christ became his gate to salvation! And so it is with us who believe. If we ask for forgiveness and repent, the Cross becomes our gate to Paradise.

With all this, the Feast of the Exaltation of the Cross should take on a deeper meaning. At our liturgies for the feast, the priest, in imitation of the Patriarch of Jerusalem, elevates the cross and blesses the four corners of the earth, consecrating the whole world to God. When we see this elevation take place, it should strike such awe in our hearts that we rededicate ourselves to following Christ, receive the blessing given to us by the cross, and allow Him to strip off the gown of sinfulness and garb us

with the gown of righteousness. "We bow to Your Cross, O Lord, and we glorify Your holy resurrection." "Save Your people, O Lord, and bless Your inheritance; grant victory to Your Church over her enemies and protect Your people by Your Cross." **ECL**



## Byzantine Icon Painting Workshop

With Iconographer Veronica Royal

Saint Mary Byzantine Catholic Church  
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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/>

For More Information and to Register  
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*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



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

**WE'RE BACK (in person)!!!** The National Carpatho-Rusyn Society presents the 8th Annual Genealogy and Heritage Conference hosted by the Eastern PA Chapter. Save the Date: Saturday, September 30th from 10 am to 3:30 PM Eastern time. (Registration and sign in 9:30AM) Where: King's College, (119 Sheehy-Farmer Campus Center 3rd floor) 133 N. River St., Wilkes Barre, PA 18711. (Enjoy captivating presentations, savor our delicious foods, and hear fascinating stories by fellow Rusyns. The presenters are Thomas Peters, Fr. Paul Warchola West, Isabel Fernando and Natalie Asikainen. In addition, there will be document interpretation, Rusyn items for sale, basket raffle and more! Cost is \$50.00 per person. Space is limited and deadline is September 22, 2023. RSVP to [george.pawlush@wilkes.edu](mailto:george.pawlush@wilkes.edu) or C-RS.org/Our-Events. More registration info to follow.

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No Liturgy is currently scheduled for August 6th.  
All Liturgies will start at 10 AM.  
Follow us on Facebook for any schedule changes.

## 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



### Eastern Catholic Life

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## UPCOMING EPARCHIAL AND PARISH EVENTS

### SEPTEMBER, 2023

- 1-3 Uniontown Pilgrimage  
*Mount Saint Macrina*
- 4 Labor Day  
*Civic holiday \* chancery closed*
- 8 Nativity of the Virgin Theotokos  
*Solemn Holy Day*
- 14 Exaltation of the Holy Cross  
*Solemn Holy Day*
- 30 Saint Therese Pilgrimage  
*Holy Annunciation Monastery, Sugarloaf, PA*

### OCTOBER, 2023

- 1 Protection of the Most Holy Theotokos  
*3 PM Hierarchical Divine Liturgy for Wedding Jubilarians' Celebration for NJ and NY/New England Syncellates at Saint Mary Church, Hillsborough, NJ*

### NOVEMBER, 2023

- 2-5 Metropolitan Assembly  
*Saint Mary Church, Hillsborough, NJ*

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.  
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