



# EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

VOL. LIX, NO. 10

OCTOBER 2023



## 3 SUBDEACONS ORDAINED FOR THE EPARCHY OF PASSAIC

On Sunday August 13, Readers Alex Gabriel Ad-ekambi, Adithia Kusno, and Michael Sivulich were advanced to the Order of Subdeacon by Bishop Kurt. This beautiful ceremony and Liturgy took place at the annual Saint Nicholas pilgrimage at the Carpathian Village. Tonsure and the Orders of Reader and Candle Bearer were given to these men last year (2022). Each of the new subdeacons completed the deacon program at the Seminary of Saints Cyril and Methodius in Pittsburgh, PA. God-willing, these men will be advanced to the Order of Deacon in the future.



Above: Subdeacon Adithia Kusno chants the Epistle

The theme for this year's Altar Server Congress was, *Go Rebuild My Church*, and convened from July 16-20 at the Carpathian Village, Cresco, PA. There were 23 youth altar servers and 8 counselors in attendance. The servers participated in many activities such as: spiritual talks about serving on the altar, a baseball game on the upper field, fishing, building shelters in the woods, playing gaga ball, and participating in morning and evening prayer. There were also two field trips: on Monday, all went to the waterpark at Camelback Resort, and on Tuesday, everyone served the Divine Liturgy with Bishop Kurt at the Saint Ann Novena in Scranton, PA. Everyone's fun was fueled by the delicious food prepared by Father Michael Salnick, rector of Carpathian Village, and his many helpers. Deacon Stephen Russo of Saint Nicholas in Danbury, CT, is currently the Camp Coordinator, and Father Lewis Rabayda of Epiphany of Our Lord in Roswell, GA, celebrated services and spiritual direction.

## "GO REBUILD MY CHURCH" 2023 Altar Server Congress



Left: the altar servers play gaga ball.

Above: Bishop Kurt with altar servers at Saint Ann Basilica, Scranton, PA

Above Right: Deacon Stephen Russo gives a spiritual talk

Right: servers put the finishing touches on their survival shelter



## I LIFT UP MY EYES

Pastoral Reflections of Bishop Kurt



### SO SHALL HE STARTLE MANY NATIONS

Reprint from October 2019

yet she abandoned both those things and her gods for Jesus humble, gentle, and forgiving.

During his lifetime, Jesus worked many signs and wonders to show who He is. I consider it an even greater miracle that alacrity with which pagans left behind their elaborate and even beautiful religions for the Gospel of Jesus Christ. It is popular nowadays for the enemies of the Gospel to say that people were forced to become Christian in the Roman Empire, but if you read the histories for yourself you will see the opposite. For example, a major force in the Empire was the Greeks. No one ever successfully forced a Greek to believe something. Even after their conquest, the Greeks were famous as both learned intellectuals and as gainsayers, that is, they loved to argue. We can read in ancient sources that they were just as argumentative in the Roman Empire as they are today in the bars and coffee shops of Greece. In the Roman Empire they were quite proud of their intellectual independence and their tradition of personal freedom. In addition, the Greeks were spread out on thousands of islands, just as they are today, each with its ancient temples and unique religious beliefs and customs. How is it humanly possible that they all abandoned their gods and 2,000 years later are still fiercely Orthodox in the Christian faith? Saint Paul tells us, when he preached to the Greeks in their philosophy, he failed, but when he preached Christ crucified, he succeeded. The Greeks abandoned their beloved goddess of wisdom, and their beautiful sun god, and the Romans abandoned their beloved god of war, when they learned about the God of peace and gentleness who only asks for repentance—a change of heart.

I recently spent some time studying Egyptian religion, mainly because I try to study all the cultures that appear in the Bible and might help me to understand the Bible. The strangest thing about Egyptian religion is how stable it was. It was accepted by the people of Egypt with almost no change for thousands of years. The only significant change occurred when, at some point, its promises became available to all the people and not just the pharaoh and his family. But the doctrines simply didn't change. Yet when the Good News of Jesus Christ reached Egypt, the ancient religion vanished even faster than the Greek religion.

As mentioned above, it is popular nowadays to believe that Christianity was forced on people, but moving farther north, it is even more clear how false that story is. The Celts and Germans had their own religions, different from the Greeks and Romans and Egyptians. If you look at flags of countries,

you will see that every Scandinavian country is simply a cross. Iceland, Norway, Sweden, Finland, and Denmark all have a cross for a flag. The Roman emperor had no power up there whatsoever! Certainly, the most rugged and individualistic of all the Scandinavians were the Icelanders. They claim to have the oldest parliament today, the Althing founded in 830 AD, because they were never ruled by a king even in ancient times. If you take a tour today of Iceland, you will see their famous waterfalls. Their word for falls is “foss,” and there is one called Gothafoss, or the Waterfall of the Gods. The reason it is called that is that after the Icelanders heard about Christianity and were on the fence, one of the chiefs called all the other chiefs together and at that waterfall. He said to the others, “If we are going to accept his new God, we must get rid of our old ones.” He then threw his idols into the waterfall. If any of the other Vikings were expecting a divine reaction, they were disappointed. Eventually, all of the other chiefs brought their idols to the same waterfall and disposed of them. [If I might say on a tangent, there are many of us a thousand years later who should ask ourselves the same question. Are we ready to give up our idols and throw them into the waterfall?]

Speaking of Iceland, there is an Icelandic poem that has been recently popularized on the internet. It was written eight hundred and eleven years ago in the year of our Lord 1208 by a powerful chieftain facing death. Called “Heyr himna Smithur,” it begins by addressing God as the heavenly smith. I recently met a young man named Smith and told him I really appreciated his last name because of this hymn. After I told him about the hymn, he beamed and said he always thought of his name as common, but now he sees it in a noble light as one of the titles of God. The Heavenly Smith, of course, means that God is the heavenly craftsman who made the world and made us too. The poet is facing death and says, “I call on you because you made me. I am your servant and you are my Lord.” One of my favorite parts is when he addresses God as “mild one.” As I said at the beginning of my column, if you told the Icelanders a few centuries earlier that they would abandon their gods of war for a “mild one,” they would have been incredulous. Just as Isaiah said about Jesus on the cross, “So shall He startle many nations; kings shall shut their mouths because of Him.” The poem has many other beautiful parts, asking God as the “King of Suns” to drive out every sorrow from the “fortress of the heart.” Finally, he asks the “Son of the Virgin” to give him noble motives in his heart.

I'm so grateful to God for putting me in our Church where we have the greatest collection, I think, of beautiful hymns that explain in sublime poetry the truths of the great Christian faith. At this season of the cross, our hymns present so many things for us to think about in such lovely and profound imagery. Our hymns call the cross the tree of life, planted at the place of the skull in the middle of the earth. Just as the fruit of the tree in the Garden of Eden brought death, so the new tree of life bears the fruit of eternal life Jesus. When Jacob, the father of the twelve tribes, blessed the sons of Joseph, he crossed his arms, thwarting Joseph's plan for the blessing, and the cross of Christ thwarts all of the plans of the evil one and contradicts all of our own plans and ambitions. All who sign themselves with the cross are protected from peril. The angels gather around the cross in awe as the source of peace. The source of peace!

If you are blessed to live in a parish where the priest has vespers and matins, then you heard certain Old Testament readings for the cross at Vespers. One of those readings describes how Moses sat on a hill watching a battle and when he prayed with his arms in the form of a cross, the battle went well. When he grew tired and lowered his arms, the battle went badly. So, the young men held his arms up, just as the wood of the cross held up the arms of Jesus, and the Israelites won their battle. So too, the cross protects us in our battle with evil and Jesus has already won victory in that battle for us. In another reading, the Chosen People are stymied in their travels by a bitter supply of water. God instructs Moses to toss a certain wood into the water, and the water becomes sweet. In the same way, the cross of Jesus makes our bitter lives sweet. For Christians, suffering has purpose. The Cross makes bitterness sweet, sorrow joyful, and suffering noble. Sometimes, our sins are described as a debt that must be paid, as though we mortgaged our souls when we chose false gods. Another of our hymns describes the Cross as a giant pen—God dipped the pen in the blood of Christ and cancelled our note.

In the English language, we are blessed to possess very great poem about the Cross, one that might even be older than many of the hymns in our Byzantine Liturgy. Some of it was already inscribed on a stone cross called the *Ruthwell Cross* in the 600's. In 1822, the complete poem was discovered in a manuscript in the northern Italian city of Vercelli. It is one of the greatest poems in the English language, if not the world. The compact story is so powerful, and the rich metaphors are so intricate and so dense that the unknown poet must surely be an ancestor of Shakespeare. ...continued on page 10

When the Prophet Isaiah describes the death of Jesus Christ in astonishing detail, he concludes “So shall He startle many nations; kings shall shut their mouths because of Him.” At the time of Christ, the Chosen People who knew God's laws were living on a globe covered with pagans who did not know God's law. Killing and slavery and worse were as accepted by them as house mortgages are accepted by us. Self-aggrandizement was encouraged and humility was scorned. Whenever I read the passage from Isaiah, “so shall He startle many nations; kings shall shut their mouths because of Him,” I think of the many pagan nations that abandoned their ancient pagan religions when they heard about Jesus Christ. If you told a pagan king that he would soon turn from his god of strength, his god of war, his god thunder, and accept a new God who allowed Himself to be executed as common criminal humiliated on a public highway, who allowed Himself to be led like a sheep and opened not His mouth, who Himself foretold that He would be mocked beaten and spat on, that pagan king would have laughed at you. And yet in an astonishing short period of time, when these pagan nations learned about Jesus Christ, they abandoned the gods of their ancestors to accept the God of the Jews and the Son of God who offered Himself for their sins. As Isaiah says, “Who has believed what we have heard? And to whom has the arm of the Lord been revealed?”

When Pelagia wrote to Bishop Nonnus seeking the cleansing water of Baptism she said, “I have heard of this God of yours who lowered the heavens and came down to earth, not to save the righteous but sinners. His humility was such that He ate with tax collectors, and although the cherubim dare not gaze upon Him, He lived among sinners and spoke to harlots.” When Pelagia heard about the God who died on the cross for her sins, she abandoned all of her wealth and success and beauty and fame and ran after the righteous God with all her might. Indeed, when Bishop Nonnus meets with her, he tells her that the canons forbid the Baptism of a harlot unless there is surety that she will not relapse. So, she throws herself on the ground and proclaims, “If you do not Baptize me immediately, you will be responsible for all my sins.” The pagan gods promised all of the things that Pelagia had earned with worldly cleverness: wealth, health, fame, success, and

# 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:

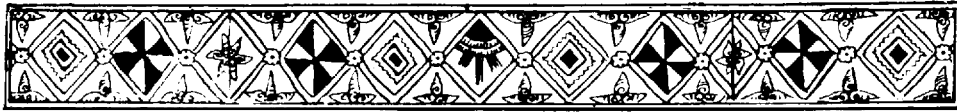
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Name(s) \_\_\_\_\_ will attend the Anniversary Celebration

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



# PEOPLE YOU KNOW

## IN HAZLETON...

### Parish Hosts Icon Workshop

The parishioners of Saint Mary's Dormition and Saint John the Baptist Parishes in Hazleton, PA, served by Father Yevhenii Hradil, had the opportunity to participate in an icon workshop led by Peter Pearson. For most, it was a new experience. For four consecutive evenings, a group of ten people had the occasion to learn a little more about Eastern icons and a little about the history and technique of icon writing. Each lesson began with a joint prayer, and in a special atmosphere of peace and spiritual meditation, everyone worked on the image of Jesus Christ, who is also called the *Savior not made by hands*. At the end of the classes, everyone had the opportunity to take the icon home, which had previously been blessed in the church after the festive Sunday Liturgy. As you can see from the photos, the results of these classes are very good. Even those who did it for the first time were able to complete their work. At first glance, it seems that everyone's icons are the same, but if you look closely, each icon is unique. Of course, they do not look professional, but in each icon, there is the character of the person who wrote it. Yes, we say, *to write*, and not *to draw*, because an icon is like a book, like a life story, and every face of Jesus Christ has the character of the person who worked under it described facial features and sometimes even emotional state. It happens unintentionally, the person who writes the icon does not even think about it, does not plan it. But at that moment, the Lord speaks in a special way to a person. And that's why everyone can see a part of themselves in the Face of Jesus Christ. And this is normal, and it should be so, because we are all in Him, and He is in us.



Parishioners attend the Uniontown Pilgrimage  
 First Row: Max, Charlie, Tommy, Jack T.  
 Second Row: Deacon Timothy Kennedy, Parishioner (Currently enrolled for Priestly Formation at Byzantine Catholic Seminary), Phillip Landis, Thomas Thimons, Ann Marie Thimons, Mia T., Father Vince Brady, and Bishop Kurt



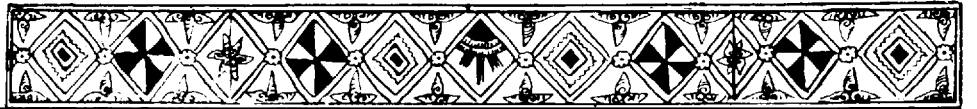
## IN ORMOND BEACH...

### Holy Dormition Church September Events



Left: Father Vince extends the handcross for veneration at the conclusion of the blessing of students and catechists for the new school year.  
 Above: On Sunday, Sept 17, the parishioners of Holy Dormition Church bid a fond farewell to their cantor, Russell Ward and his family. Mr. Ward has taken new employment and is moving away.

# AROUND THE EPARCHY



## IN SOUTH PHILLY...

### Byzantine Catholic Night at the Philadelphia Phillies

On Monday, August 21, 2023, the Philadelphia Phillies hosted Holy Ghost Byzantine Catholic Church Night at Citizen's Bank Park in Philadelphia. The Phillies played the San Francisco Giants. There was much food, fun, and fellowship with over 50 parishioners and friends in attendance. We represented our parish and faith well and a great time was had by all. Father Andriy Kovach is administrator of Holy Ghost Parish.



## IN TRUMBULL...

### The Catechetical Year begins at St. John the Baptist

On Sunday, September 17, our children began their Eastern Christian Formation by going on pilgrimage to Our Lady of Grace Monastery in North Guilford, CT. The day began with the Sunday Divine Liturgy at the parish with the Blessing of Backpacks before making the 40-minute journey to the monastery. Having arrived, the group was welcome by Subdeacon Paul Zalonski, prayed a Moleben, shared time at lunch, enjoyed play time in the sun, and made a visit around the monastery farm when we encountered laying hens, Berkshire pigs, a donkey, a horse, and several colonies of honeybees. Father Gregory's intuition to start the year of human and spiritual formation was prophetic: ask the Lord with confidence to give us what the great Mother of God asks for us. The day's activities together and the weather was glorious — a beautiful gift from the Lord arranged by His Mother.

## WORLD YOUTH DAY EXPERIENCE

by Phillip Landis, parishioner of Holy Dormition, Ormond Beach, FL

I am Phillip Landis, a parishioner of Holy Dormition in Ormond Beach, FL, served by Father Vincent Brady, with Father Sal Pignato as administrator.

I journeyed to Slovakia for an English-language summer camp and then to Lisbon, Portugal, for World Youth Day. There were seven American volunteers for the summer camp and each led a small group of Slovak kids with the help of co-leader and helper.

We had morning exercise created by one of the small groups, followed by breakfast, daily Liturgy, and catechesis as a whole camp. Then we would break up into small groups to discuss the day's small group discussions and activities.

After lunch, there were small group activities where the volunteers would man various stations that the small groups would rotate through. After dinner, we would conduct small

groups and come up with a song of the day and camp dance.

We had an international day where the Americans and Slovak volunteers made their cultural food and gave presentations of their countries.

After the camp, the Americans joined the Slovak pilgrims for WYD on a bus to Bratislava, where we attended Divine Liturgy with Bishop Milan and other priests that were going on the pilgrimage.

We traveled to Venice and spent the day there. We then went to Lourdes, France, and there we had seen the Marian Procession. We also went to the Miraculous Spring in the Grotto. On August 1 we arrived in Lisbon, for the World Youth Days with Pope Francis.

Each day there was catechesis followed by Daily Liturgy. On Wednesday, we attended the welcoming cere-



Main World Youth Day assembly, Lisbon, Portugal

mony for the Pope. On Thursday, the Way of the Cross was celebrated. The stations of the cross were in several languages, AND though they broadcast the translations over various radio stations for different languages.

Several people shared inspiring stories about their faith.

On Friday, we went on the pilgrimage to the evening vigil near the beach and spent the night under the stars. In the morning we were woken up by the Portuguese priest DJ Guilherme Peixoto, putting on an electronic music set with deep bass. Once everyone was awake the morning Mass was celebrated with the Pope.

This trip was a learning experience for me. I learned that I am a good leader for small groups and most importantly I also felt closer to God throughout the trip, especially at WYD.

Phillip is a former US Marine, served in Iraq, a graduate of Embry-Riddle University, Daytona Beach, currently employed as an Air-Mechanic, is an adult server and sacristan at Holy Dormition Church.



Fatima, Portugal



Phillip Landis (foreground) with Slovak youth in front of a Byzantine Catholic (Greek Catholic) Church in Slovakia



# 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

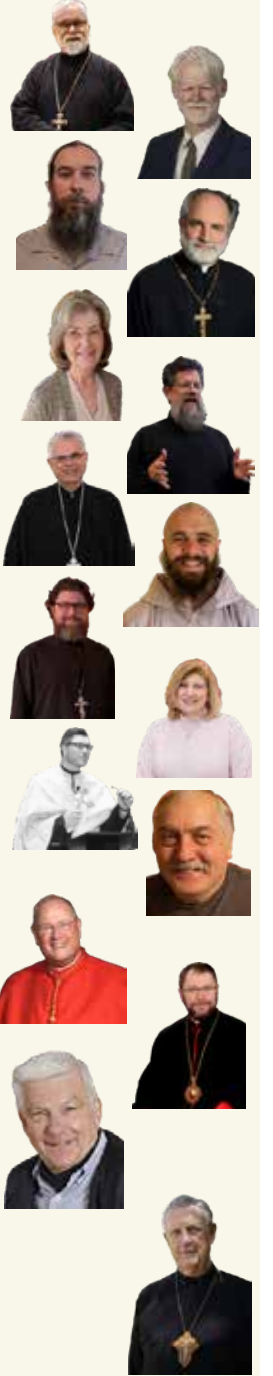


## Speakers and Topics

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 Zuger** - Fr. Christopher Zuger 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. Zuger 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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**LIVING OUR FAITH  
Moving Forward  
Appreciating Our Past**

### Speakers and Topics

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- 3**  
**Adam Kemner** - Small But Mighty: Why Small Parish Size is the Byzantine Catholic, Church's Biggest Potential Way Forward - Iowa Outreach, Muscatine IA


- 5**  
**Dorothy Mayernik** - Bethany Ministry: Caring for the Sick, Homebound, and Grieving in the Parish Family - St. Gregory of Nazianzus Byzantine Catholic Church - Upper Saint Clair, PA


- 7**  
**Lynn Wardach** - Introducing ByziMoms and ByziKids - St. Mary Byzantine Catholic Church - Taylor, PA


- 9**  
**Fr. Andrew Summerson** - What's a Byzantine Catholic Culture - St. Mary Byzantine Catholic Church - Whiting, IN


- 11**  
**Phil Yevics** - Antinomical Expectations of Presbyteral Ministry: How to Please ALL Your Parishioners... NOT! - St. John Byzantine Catholic Church - Scranton, PA


- 2**  
**Timothy Kearns** - From Light to Light: A Theological Cosmology for Our Times and a Renewed Christian Life - St. Nicholas Byzantine Catholic Church - Danbury, Connecticut


- 4**  
**Fr. Thomas Loya** - A Blueprint for the Growth of the Byzantine Catholic Church in America - Annunciation Byzantine Catholic Church, Homer Glenn, IL


- 6**  
**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


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**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.


- 10**  
**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


- 12**  
**Seminarians of the Byzantine Catholic Seminary of Saints Cyril and Methodius**, Pittsburgh, PA



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


- Fr. Christopher Zuger** - Fr. Christopher Zuger 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. Zuger 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.



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# EPARCHIAL PRIEST FATHER RONALD BARUSEFSKI, JCD, APPOINTED AS RECTOR OF THE BYZANTINE CATHOLIC SEMINARY OF SAINTS CYRIL AND METHODIUS

On Tuesday, September 19, 2023, Father Ronald Barusefski was appointed the sixteenth rector of the Byzantine Catholic Seminary of Saints Cyril and Methodius in Pittsburgh, PA. The president of the seminary, Metropolitan William, made the appointment after having received the approval of Father Ron's eparchial bishop, Bishop Kurt of Passaic.

Father Ron Barusefski is a vocation of Holy Ghost Byzantine Catholic Church, Jessup, PA. He entered B.C.S. in the fall of 1981 and was graduated *cum laude* from Duquesne University with a Bachelor of Arts Degree in philosophy and theology in 1985. After completing four additional years of theological study at the seminary, he was ordained to the priesthood on May 14, 1989.

In the fall of 2011, after many years of parochial ministry, Father Barusefski began canon law studies at The Catholic University of America in Washington, D.C. He graduated with his licence in canon law on May 17, 2014, after completing his thesis entitled, *The Competency of the Council of Hierarchs*

*of the Byzantine Ruthenian Metropolitan Church USA Sui Iuris.* Father Ron was then named pastor of Saint John the Baptist Byzantine Catholic Church in Bayonne, NJ, and administrator of Saint Mary Byzantine Catholic Church in Jersey City, NJ, and administrator of Saint George Byzantine Catholic, Newark, NJ. He was also appointed Vice-Chancellor and Adjutant Judicial Vicar of the Eparchy of Passaic.

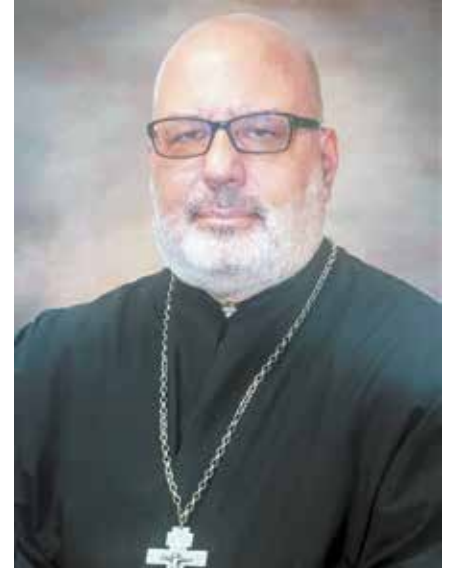
In the summer of 2015, Father Barusefski was sent for doctoral studies in canon law at the Pontifical University of Saint Thomas Aquinas in Rome. After completion of his first year of doctoral studies, Father Ron was appointed the Director of Apostolic Formation and member of the External Formation Faculty at the Pontifical North American College in June 2016. While being responsible for the many different pastoral ministries afforded to the seminarians including parish and campus ministry, catechesis, and care for the poor and sick, he also shared the Byzantine Tradition with regular celebration of the Divine Liturgy and other liturgical services, as well as discussions and presentations. After completing his

five-year term of office at the NAC in June 2021, Father Barusefski returned to full-time doctoral work. He has published his dissertation entitled *The Role of the Council of Hierarchs with special reference to the Byzantine Ruthenian Metropolitan Church sui iuris in the United States*, having defended it in June 2022.

On August 1, 2022, Father Ron was appointed the Director of Human Formation at B.C.S. He has served in that capacity and as personal formational advisor to seminarians in the configuration stage of formation since that date.

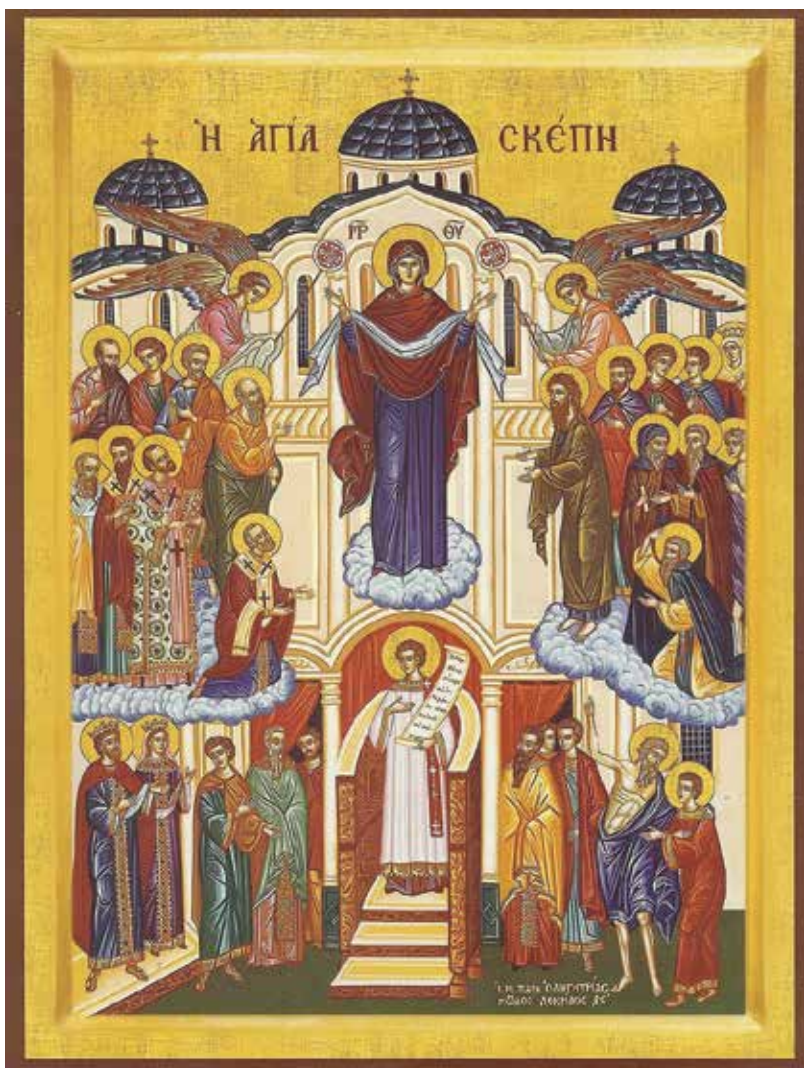
Outgoing rector, Father Robert Pipta, welcomes Father Ron with prayers for growth and fruitfulness in his new ministry. The challenges of seminary formation leadership are met while being inspired by the faith and fervor of those students who are being formed as leaders for the Church.

Upon his appointment, Father Ron stated, "Our faculty, staff, and seminarians are all very grateful for the wonderful service that Bishop-elect Robert Pipta has faithfully given as rector for ten years, and I am especially grateful to



have served this past year at our seminary with him. It is with a deep sense of humility and honor that I have received the appointment to succeed him as rector, and I ask for your continued prayers and support for myself and for our seminary community."

Let us raise up Father Ron in prayer, asking that God grant him many blessed years in health and happiness.



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# BISHOP'S APPEAL 2022 – FINAL REPORT

*Highlighted parishes reached their goal and received a 40% refund*

Parish	Location	Goal	Received
Saint John the Baptist Byzantine Catholic Church	Trumbull, CT	\$15,400.00	\$5,760.00
Saint Nicholas Byzantine Catholic Church	Danbury, CT	\$7,000.00	\$2,100.00
Saint Nicholas Byzantine Catholic Church	Meriden, CT	\$800.00	\$400.00
Holy Trinity Byzantine Catholic Church	New Britain, CT	\$4,800.00	\$1,500.00
Saint Gregory of Nyssa Byzantine Catholic Church	Beltsville, MD	\$5,400.00	\$8,750.00
Saint Therese Byzantine Catholic Church	Saint Petersburg, FL	\$10,600.00	\$6,290.00
Saint John the Baptist Byzantine Catholic Church	Bayonne, NJ	\$3,000.00	\$1,860.00
Saint Elias Byzantine Catholic Church	Carteret, NJ	\$4,400.00	\$1,900.00
Saint Nicholas Byzantine Catholic Church	Dunellen, NJ	\$4,000.00	\$1,675.00
Saint Mary Byzantine Catholic Church	Jersey City, NJ	\$3,000.00	\$1,300.00
Saint George Byzantine Catholic Church	Linden, NJ	\$8,000.00	\$1,600.00
Holy Spirit Byzantine Catholic Church	Mahwah, NJ	\$2,600.00	\$2,625.00
Saint Mary Byzantine Catholic Church	Hillsborough, NJ	\$30,000.00	\$10,455.00
Saint George Byzantine Catholic Church	Newark, NJ	\$2,400.00	\$1,330.00
Saint Joseph Byzantine Catholic Church	New Brunswick, NJ	\$3,400.00	\$100.00
Saints Peter & Paul Byzantine Catholic Church	Somerset, NJ	\$2,600.00	\$100.00
Cathedral of St. Michael the Archangel	Passaic, NJ	\$25,200.00	\$27,850.00
Saint Michael Byzantine Catholic Church	Perth Amboy, NJ	\$4,000.00	\$4,100.00
Saint Nicholas Byzantine Catholic Church	Perth Amboy, NJ	\$4,000.00	\$4,100.00
Saints Peter & Paul Byzantine Catholic Church	Phillipsburg, NJ	\$3,000.00	\$3,790.00
Saint Thomas the Apostle Byzantine Catholic Church	Rahway, NJ	\$12,400.00	\$12,410.00
Saint Nicholas Byzantine Catholic Church	Roebing, NJ	\$3,000.00	\$3,800.00
Assumption of the Virgin Mary Byzantine Catholic Church	Trenton, NJ	\$10,000.00	\$10,325.00
Holy Spirit Byzantine Catholic Church	Binghamton, NY	\$12,000.00	\$2,930.00
Saints Peter & Paul Byzantine Catholic Church	Endicott, NY	\$4,000.00	\$1,960.00
Saints Peter & Paul Byzantine Catholic Church	Granville, NY	\$800.00	\$250.00
Holy Cross Byzantine Catholic Church	New York, NY	\$1,000.00	\$0.00
Saint Mary Byzantine Catholic Church	New York, NY	\$5,000.00	\$2,825.00
Saints Peter & Paul Byzantine Catholic Church	Peekskill, NY	\$3,400.00	\$6,375.00
Saint Nicholas Byzantine Catholic Church	White Plains, NY	\$5,000.00	\$700.00
Saints Peter & Paul Byzantine Catholic Church	Beaver Meadows, PA	\$16,000.00	\$8,060.00
Saints Peter & Paul Byzantine Catholic Church	Bethlehem, PA	\$17,000.00	\$17,573.78
Saint Mary Byzantine Catholic Church	Brockton, PA	\$2,000.00	\$100.00
Blessed Virgin Mary Byzantine Catholic Church	Coatesville, PA	\$1,800.00	\$375.00
Saint Michael Byzantine Catholic Church	Dunmore, PA	\$12,000.00	\$6,430.00
Saint John the Baptist Byzantine Catholic Church	Forest City, PA	\$4,000.00	\$1,925.00
Saint Mary Byzantine Catholic Church	Freeland, PA	\$15,000.00	\$8,780.00
Saint Ann Byzantine Catholic Church	Harrisburg, PA	\$16,000.00	\$8,065.00
Saint John the Baptist Byzantine Catholic Church	Hazleton, PA	\$18,400.00	\$6,600.00
Saint Mary Byzantine Catholic Church	Hazleton, PA	\$12,000.00	\$5,214.00
Holy Ghost Byzantine Catholic Church	Jessup, PA	\$13,000.00	\$4,505.00
Saint Mary Byzantine Catholic Church	Kingston, PA	\$8,880.00	\$6,145.00
Saint John the Baptist Byzantine Catholic Church	Lansford, PA	\$5,000.00	\$2,025.00
Our Lady of Perpetual Help Byzantine Catholic Church	Levittown, PA	\$7,800.00	\$2,575.00
Saint Michael Byzantine Catholic Church	McAdoo, PA	\$10,200.00	\$2,065.00
Saint Mary Byzantine Catholic Church	Mahanoy City, PA	\$10,000.00	\$2,230.00
Saints Peter & Paul Byzantine Catholic Church	Minersville, PA	\$14,000.00	\$3,545.00
Saint Michael Byzantine Catholic Church	Mont Clare, PA	\$8,000.00	\$8,020.00
Saint Mary Byzantine Catholic Church	Nesquehoning, PA	\$3,000.00	\$2,490.00
Saint Nicholas Byzantine Catholic Church	Old Forge, PA	\$8,200.00	\$3,650.00
Holy Ghost Byzantine Catholic Church	Philadelphia, PA	\$7,800.00	\$3,760.00
Holy Trinity Byzantine Catholic Church	Philadelphia, PA	\$3,000.00	\$1,348.36
Saint Michael Byzantine Catholic Church	Pittston, PA	\$8,200.00	\$1,170.00
Saint John the Baptist Byzantine Catholic Church	Pottstown, PA	\$13,800.00	\$4,166.00
Saint Mary Byzantine Catholic Church	Saint Clair, PA	\$3,200.00	\$330.00
Saint John the Baptist Byzantine Catholic Church	Scranton, PA	\$3,200.00	\$70.00
Saint Mary Byzantine Catholic Church	Scranton, PA	\$6,600.00	\$3,015.00
Saint Mary Byzantine Catholic Church	Sheppton, PA	\$2,000.00	\$665.00
Saint Nicholas Byzantine Catholic Church	Swoyersville, PA	\$7,400.00	\$3,030.00
Saint Mary Byzantine Catholic Church	Taylor, PA	\$3,400.00	\$825.00
Saint Mary Byzantine Catholic Church	Wilkes-Barre, PA	\$19,800.00	\$7,770.00
Saint John the Baptist Byzantine Catholic Church	Wilkes-Barre Tw., PA	\$5,800.00	\$2,150.00
Saint Basil Byzantine Catholic Church	Miami, FL	\$3,000.00	\$508.00
Resurrection Byzantine Catholic Church	Smithtown, NY	\$8,800.00	\$8,999.00
Nativity of Our Lord Byzantine Catholic Church	East Brunswick, NJ	\$4,200.00	\$100.00
Holy Wisdom Byzantine Catholic Church	Flanders, NJ	\$1,600.00	\$2,357.00
Patronage of the Mother of God Byzantine Catholic Church	Arbutus, MD	\$9,800.00	\$3,240.00
Epiphany of Our Lord Byzantine Catholic Church	Annandale, VA	\$19,800.00	\$23,783.00
Our Lady of Perpetual Help Byzantine Catholic Church	Toms River, NJ	\$9,800.00	\$10,050.00
Saint Nicholas of Myra Byzantine Catholic Church	Orlando, FL	\$8,600.00	\$3,800.00
Saint Andrew the Apostle Byzantine Catholic Church	Westbury, NY	\$3,200.00	\$11,350.00
Saint Mary Byzantine Catholic Church	Olean, NY	\$0.00	\$2,100.00
Saint Nicholas Chapel	Pocono Summit, PA	\$3,600.00	\$1,050.00
Epiphany of Our Lord Byzantine Catholic Church	Roswell, GA	\$10,800.00	\$13,755.00
All Saints Byzantine Catholic Church	North Fort Myers, FL	\$3,000.00	\$1,800.00
Holy Dormition Byzantine Catholic Church	Ormond Beach, FL	\$3,800.00	\$2,900.00
Saint Anne Byzantine Catholic Church	New Port Richey, FL	\$4,200.00	\$4,200.00
Ascension of Our Lord Church Byzantine Catholic Church	Williamsburg, VA	\$6,800.00	\$8,100.00
Our Lady of the Sign Church Byzantine Catholic Church	Coconut Creek, FL	\$6,200.00	\$6,200.00
Our Lady of Perpetual Help Byzantine Catholic Church	Virginia Beach, VA	\$3,200.00	\$1,280.00
Saints Cyril & Methodius Byzantine Catholic Church	Fort Pierce, FL	\$6,000.00	\$700.00
Saints Cyril & Methodius Byzantine Catholic Church	Cary, NC	\$10,000.00	\$2,820.00
Epiphany of Our Lord Byzantine Catholic Mission	Gaithersburg, MD	\$6,000.00	\$6,000.00
Blessed Basil Hopko Byzantine Catholic Mission	Conway, SC	\$600.00	\$1,415.00
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## So Shall He Startle Many Nations

continued from page 2

The poem is the earliest known “dream poem” in the English language and is called *The Dream of the Rood*. *Rood* is an old word for the cross, and we still see the word in English cathedrals where they have a divider like our iconostasis called the *rood screen*. The Ruthwell Cross may date from the 600’s and predates any manuscripts with English written down. It was smashed into pieces in 1642 by Presbyterian iconoclasts and the pieces were left lying on the ground in the church yard. It was reassembled in 1823 and is now preserved in a church in Ruthwell.

As mentioned earlier in the article, one of the great miracles of Jesus is the willingness of the pagans to abandon their gods that promised power and success and to turn to the God who died on the cross for their debts. When the Anglo-Saxons invaded England, a monk writing at the time referred to them as the “most cruel and evil race on the face of the earth.” They had taken land from its previous owners in Saxony some centuries earlier, and now they took most of the Britain after being invited to fight the Vikings. They were by no means Christian when they invaded, but when they learned about the one true God who created all things, they turned away from their old gods by their own free choice. Certainly, no government had the power to force them to convert.

*The Dream of the Rood* is told in three parts. The poet begins with “What I wished to say...” that he had a dream or vision in the middle of the night, as he says, when people who talk are now silent. In this first part, he tells us that a vision of the Cross came to him in the night, which he calls the “greatest tree” and it is in the sky. In early Christian art, there is an image that was very popular and can still be seen in the most ancient churches in Rome, the *Croce Gemmata*. It’s impossible to translate *croce gemmata* into English because it is a pun in Latin and in Italian. It means both “gemmed cross” and “budded cross.” The *Croce Gemmata* is portrayed as a cross that is encrusted with gems, but has little leaves or buds coming off of the corners. It’s not difficult to understand the message, the cross was both the instrument of death and of public humiliation for the Romans. They crucified slaves and foreigners, but not other Romans. Crucifixion on a public highway was both physically painful and also shameful and humiliating. The powers of the state intended to send a message to the uncooperative and unsubmitive. When Our Lord was crucified, the Cross became something of great value like gems, but also it became the source of life, the new tree of life. It seems that the Anglo-Saxon poet was familiar with this image because in the first part of the image he sees the Cross as covered with gold and also jewels. The placement and number of the jewels seem to have significance, in particular five jewels that might represent the five wounds of Christ. In addition, the sleeping poet sees every

angel of heaven keep guard. He calls this such a glorious sight in the sky of a world yet to come. Contrasting with this brilliant sight, he sees himself splattered with sins and wounded with guilt. As he gazes entranced at the gold and jeweled cross, he begins to see underneath these treasures, bloodstains that remain from the struggle with wretchedness that occurred on that Cross long ago. He is drenched with sorrow at the sight. It seems to alternate between the lovely jeweled treasure and the blood-stained wood.

As he lies in awful contemplation of the vision before his eyes, he becomes aware that the Cross is speaking. And so begins the second part of the poem. The Cross tells the story from its point of view. It was in the forest with the other trees when it saw enemies come into the forest and carry it away. They made the trees into gallows for criminals, and it saw many criminals hung on wooden crosses. Then the Cross says that it saw its Lord and Maker rushing toward it as if to climb on it. The criminals are hung up against their will, but Christ hastens to do His good work with great zeal. If you recall the kind of people the ancient Anglo-Saxons were, you can see that Jesus is portrayed as an eager warrior who rushes into battle, sacrificing His life willingly if necessary, to win the battle. The Cross, which the poet affectionately calls “the best wood,” finds itself as the battle companion of Jesus, like a faithful retainer who stands beside his Lord in mortal combat and holds him up when he is wounded. The Cross says, “I trembled when the warrior embraced me.” What an inspired poem! In one short sentence, he describes the willingness of Jesus to endure the death struggle for love of us, and also describes the passionate love of the creature for its Creator. The wood that thought it was to be used for a vulgar purpose finds itself in love with its master and creator and a partner in His great cosmic work. The wood says, “I was raised up a cross. I lifted up the King of the World. I dared not bend or falter.” One can easily imagine an unimportant squire who finds himself assisting in the final combat of the King himself. How earnestly he does his duty, despite lack of experience or preparation. He stays strong for his master until through the last struggle. The tree describes the wounds of Christ, itself pierced with the same nails, and it thinks it must not do anything to make the wounds worse. It becomes enmeshed in the final passion of salvation. The tree goes on to describe those coming from all over to the Cross, presumably a vision outside of time. As Isaiah said, “So shall He startle many nations.” Finally, the Cross says that it bent down so that these people could relieve the savior of His painful struggle. “I saw the God of Sabaoth stretched out.” Darkness enveloped all the land and creation wept at the sight of the corpse. They lifted Almighty God from His torment. He rested for a while, weary from His fight. This is only a glimpse of this poem, which I encourage you to read for yourselves. Then the tree is buried in the earth, and is recovered, it says, by the Lord’s “thanes,” that is, Saint Helena and company. The


Lord honored it above all other wood, just as He honored the Virgin above all other women. The Cross concludes its narrative by saying that He rose from the dead, ascended, and will return on Doomsday to judge the earth.

In the third part of the poem, the Cross has finished speaking, and the dreamer returns to his own thoughts. In the description of the Doomsday, the Lord asks each if he is willing to die as He did, and each will be fearful and not know what to say. But then we find that we can find our way to the Kingdom by the wood of the Cross on which Christ died. The dreamer commits his life to turn more to the Cross of Christ, and less towards the attractions of this world—to look for the tree of victory more often than men. He also meditates on his friends who have already died and are now in the kingdom of glory before him. He hopes for the

day when the Cross he saw in the sky will fetch him for joy and bliss after his world of sorrows. Far away from the centers of civilization and literature, this Anglo-Saxon poet captures the heart of the Christian message in his own warrior culture and creates a masterpiece to enthrall and inspire today fourteen centuries later.

Isaiah prophesied twenty-seven centuries ago, “Behold my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him—his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men—so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand.”

+ Kurt Burnette have not

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## PRIESTLY REFLECTIONS

Father Paul Varchola West

### "BENEATH YOUR COMPASSION..."

Many in the Eastern Tradition consider October to be the "Month of Mary" as we begin the month with the Feast of the Protection of the Theotokos, or *Pokrov*, on October 1. Having just passed the first two Great Feasts of the liturgical year—the Nativity of the Theotokos on September 8 and the Exaltation of the Holy Cross [Sept. 14]—this lesser ranked, yet no less important Feast of the Protection, should cause us to pause in awe and wonder as to exactly what it means to place ourselves beneath the mantle (sash) of the protection of the Ever-Virgin.

What is protection?

On a technical level, the word *protect* is defined as "to keep safe from harm or injury; aim to preserve." On October 1, we turn to Mary in commemoration of her miraculous intercession at the Church of Blachernae in Constantinople in the 10th Century. However, as many of us are well aware, we do not reserve crying out to the Theotokos for protection and aid for October alone. For so many of us, this is a daily occurrence. Rightly so!

We even do this liturgically! Our chief shepherd, Bishop Kurt, asks us to sing the hymn *Beneath Your Compassion* at the end of every liturgical service, Divine Liturgy or otherwise, as a means of devotion to the Theotokos and her awesome intercessory power. Consequently, this is one of the oldest compositions of the Byzantine Tradition and is arguably one of the most beautiful. It is clear that Christians have been calling upon the Mother of God to intercede on our behalf, to beseech her Son and our God for His compassion, from a relatively early time and for just cause.

I find a rather significant correlation between protection and compassion. If we think about it, one really wouldn't care to protect something (keep it safe from harm or injury; aim to preserve it) if he did not possess compassion within their being. In order to protect, one *must* have compassion on some level. Other than the immutable fact that she is the All-Pure One who was able to contain in her womb that which cannot be contained, why is Mary's protection and compassion such a driving force in our Faith? We need to look no further than the two Great Feasts mentioned above.

On September 14, when we turn to the Life-Giving Cross, we often focus on Christ and His salvific sacrifice for our redemption. Yes, this is undoubtedly proper; however, we cannot neglect to reflect on who was at the foot of that Cross, assumingly stained with her Son's blood, clinging to His feet, as He willingly hung on the Cross self-

lessly for our Salvation—Mary. Just a week prior to the *Feast of the Exaltation* we celebrate the *Nativity of the Theotokos*. The two Feasts are joined in a very intimate manner that often goes overlooked. Mary was born that the *Logos* [Word], the coeternal Son of the Father, may take on human flesh for the redemption and salvation of mankind. Mary was born, ultimately, to watch her son be mocked, scourged, and crucified, all the while keeping faith and love—compassion. [cf. Lk 2:33-35]

In her human person, Mary could easily have become numb. How many of us have, having endured far less? Ultimately, we must realize that God, through the human person of Christ, knows human suffering. Mary knows human suffering. We look to Mary as our intercessor for compassion and

protection because we know "she gets it." In looking toward Mary in prayer, in singing hymns in her honor, we must remember to emulate her compassion and mimic her faithful protection. Christ's suffering was motivated by selfless compassion, that He may protect us from our own transgressions. Likewise, Mary took upon herself a life of purity, prayer, and love of God in order that she would be able to hear the word of God and keep it, not for her glory, but for the glory of all mankind [cf. Lk 1:26-38 & 11:27-28].

As we live a life asking Mary to protect us in the shadow of her mantle, we must never forget to live a life of compassion, as she has compassion for us. As we stand beneath the beautiful and serene shadow of her mantle, never forget that Mary stood beneath horrifically dark,

yet paradoxically salvific, shadow of the Cross. Christ hung upon the wood of the Cross so that we wouldn't have to. Mary stood beneath the shadow of the Cross in agony so that we can stand under the shadow of the Cross of victory over death. As we ask Mary to place us beneath her compassion and protection, let us never forget the price that was paid by others in order for us to have it. In the words of Christ, "then go and do likewise" [cf. Lk 10:30-37]

**ECL**

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# LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

## TRADING EVIL FOR GOOD

We are now in the season for pumpkin spice, football, cozy sweaters, and shorter days. Autumn has arrived, and our thoughts are slowly turning toward the holidays. The month of October is filled with commemorations of saints, but for many there is one day that stands out this month: Halloween. Many of us have neighbors or friends who go all-out during this spooky season, putting up elaborate displays of jack o' lanterns, spider webs, colored lights, and more. Some people get so carried away with their displays that they go from cute and fun to downright disturbing. I can think of a few displays in my town and the surrounding area that are particularly troubling to me because they push the limits of good taste, and seem to be trying not to be playful, or even shocking, but seriously horrifying.

Watching a horror movie or ghost-hunting show probably won't harm us. Yet many today have a fascination with the paranormal, and even with New Age and occult practices (consulting psychics, wearing crystals, utilizing meditative techniques that borrow from Eastern religions like Buddhism, and more). Some may be "dabblers," believing that trying to communicate with ghosts is harmless entertainment, or that meditation is a way toward relaxation and self-improvement. Instead, these are dangerous openings for the evil one to enter our lives and cause chaos.

It is unfortunate that many today either give the devil too much power, fearing that he is waiting just around the corner to torment or possess them, while others disbelieve in him altogether. Evil is not an abstract concept or a man-made creation; it is personified in the devil. Lucifer was created as an angel and remains an immortal, spiritual person, even though he made a definitive choice to oppose God and be separated from Him in eternity. He is real, and he rages in his hatred for us by doing his best to tear us away from God. Once, in the Confessional, I remarked to the priest regarding a particular sin that, "The devil knows which buttons to push." I wasn't putting up a "devil made me do it" defense, but in the broader context of my Confession I discussed how often I give in to the devil's needling at my weakness, rather than recognizing it for what it is and doing what I must to avoid it. We all have free will and can either own our sinfulness, repent, and try to be better; or we can give in to sin and continue the path of disobedience. The devil cannot "make us do it," because he simply doesn't have that power. But he can surely take advantage of our weakness and mix just enough truth with his lies to entrap us. He also wants us to believe that once we've begun to walk the path of sin, there's no off-ramp. This is his best lie, and one that can be all too easy to believe.

Tradition tells us that many saints were tormented by demons. Two that I've always felt a personal attraction to –

not because of the types of sins they indulged in, but because they recognized their weakness and the need for God Himself to be their strength – are Saints Moses the Ethiopian and Mary of Egypt. Both were, in their own ways, steeped in sexual sin, and both had conversion experiences that changed them forever. Interestingly, each of them also fled to the desert to do penance, and to draw closer to God without distractions around them. As you might imagine, both Moses and Mary endured attacks from the demons in the form of temptations to return to their previous lives of sin. In response, both saints relied on God's strength, not their own. It is said that when Mary endured temptations to return to her old ways, she would throw herself on the ground and pray, sometimes for hours. It's not practical for any of us to do that, just as we aren't able to flee to the desert to pray and do penance. However, we can throw ourselves at the feet of Christ in prayer when we wake up, before going to bed, and throughout the day. We don't have to leave civilization to escape all distraction, or any occasions of sin. We can all steal a few moments of quiet here and there, choose to surround ourselves with people who share or at least support our faith in God, and avail ourselves of the Holy Mysteries of Confession and Eucharist as often as possible. God is not asking us to radically separate ourselves from the world, like Mary or Moses; but He will give us the grace of an ongoing radical conversion of heart if we ask Him to grant it.

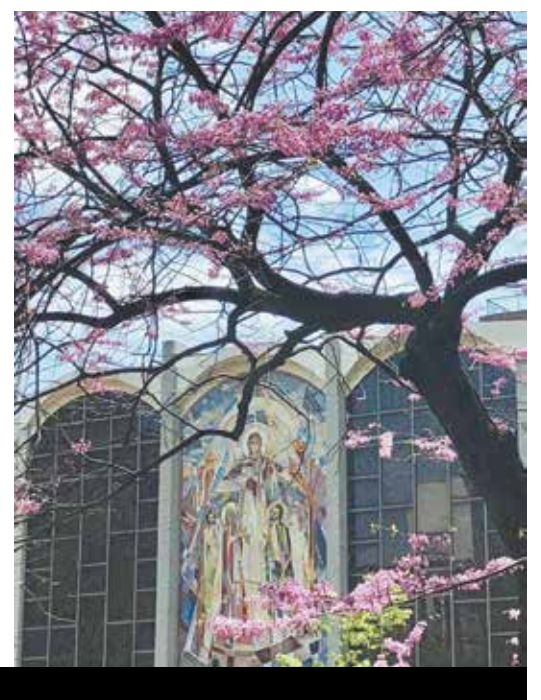
The great Desert Father, Saint Anthony of Egypt (b. 251 A.D.) was also tormented by the demons, who tried to entice him back to a worldly life, and at times even caused him physical harm to make him renounce faith in God. This was obviously not easy for Anthony, and yet he withstood these attacks without losing faith. When asked how, he replied, "the demons make their seeming onslaughts against those who are cowardly. Sign yourselves therefore with the cross, and depart boldly, and let these make sport for themselves [...] Where the sign of the Cross is, magic is weak, and witchcraft has no strength." The devil and his minions must be respected, in that they are real and, in that their hatred for God and us, they will do anything to lead us into sin and despair. But we must never forget that demons are creatures, subject to God and no match for Him. We must be vigilant but not fearful, trading curiosity about evil for surrender to the bottomless ocean of God's mercy and love, and it wouldn't hurt to make the Sign of the Cross to chase the demons away. **ECL**

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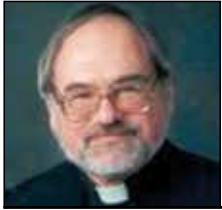


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# THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

## THE PROCESS OF FORGIVENESS

In the story in Genesis, Adam and Eve become subject to death because they tried to seize a divine life for themselves: the snake said to the woman: "You certainly will not die! [The Big Lie] God knows well that when you eat of it your eyes will be opened and you will be like gods, who know good and evil" (Genesis 3:4-5). This is ultimately the meaning of sin - that which brings death, both physical and spiritual, as St. Paul warns, "for the wages of sin is death," but immediately adding, "but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23). The Word of God was sent into the world to bring life, as Jesus says in the Gospel of John, "I came so that they might have life and have it more abundantly" (John 10:10). God's love for us destroys the power of sin.

In Mark 2:1-12, we read the gospel of the paralyzed man who was healed by Jesus when he was lowered through a hole in the roof by his friends. When Jesus saw their faith, he said to the paralytic, "As for you, your sins are forgiven." (v. 5) We are broken and sinners, but if we can have faith, creation can be made good again - this is our hope. Sin is an offense against God, so those who do not have faith grumble, "Who but God alone can forgive sins?" (v. 21). Who but God alone can repair the damage done by rebellion against his plan? And so, this story is key in the Gospel, Jesus is God, the Son of the Father, as he created the world, and is always "the same," He alone can repair the damage. But Jesus is also a human being, and as

such, has imparted the power to forgive sin to the Church, which is his body, and in which we find healing and forgiveness.

Jesus also said, "If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive your transgressions" (Matthew 6:14-15). We can believe in God only if we are willing to forgive and to be forgiven. There are no conditions to giving forgiveness, the ability to refuse forgiveness belongs to the trespasser, but we cannot deny to offer it. People often make repentance and submission a condition for forgiveness, which means they fall into self-righteousness - the exact opposite of a Christian life. Forgiveness, however, is an absolute condition for being a follower of Christ, and God has made it a part of the way we celebrate his divine action in the community, so that by the way we worship God together, we together find mutual forgiveness.

God's gift to the Church is the sacramental mysteries, the ways in which we worship. All sacramental mysteries forgive sins. We know about the sacrament of confession, which is for grave sins committed after baptism, but even the Council of Trent, for example, taught that, at least in principle, all sins could be forgiven by the eucharist: "For the Lord is appeased by this offering, he gives the gracious gift of repentance, he absolves even enormous offenses and sins" (Session 22, 1562). Sin cannot

remain in the presence of God. When we receive him in faith, he frees us from the death of sin and brings us into the fullness of life. Therefore, when the priest asks for the Holy Spirit to make the bread and wine the Body and Blood of Christ, he asks this: that they may bring about ... the forgiveness of sins."

Likewise, in the sacramental mystery of the Anointing of the Sick, the first prayer of the blessing of oil (and in practically every prayer of the sacrament) says: "Send down your Holy Spirit and sanctify this oil, making it for your servant[s] (Name/s), about to be anointed, a complete deliverance from their (his, her) sins and an inheritance of the kingdom of heaven." This does not make confession unnecessary, since it is a matter of our salvation as a community united in the mystical Body of Christ, the Church, and the means established by it, in the power of the Holy Spirit. It is God's dispensation. Neither sacramental mystery - anointing or communion - replaces confession. However, it must be clearly understood that the Church law is that only "mortal sins" are required to be confessed to a priest. These are serious sins where one deliberately disobeys the law out of hatred or malice, so that this person can be said to have reneged on their baptismal promises to renounce the devil and commit themselves to Christ. Many of the sins we commit are not out of hatred or contempt, but simply because we are humanly weak, as Scripture says, "Though the just fall seven times,

they rise again, but the wicked stumble from only one mishap" (Proverbs 24:16).

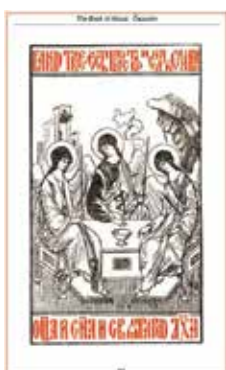
The process of forgiveness begins when a person, of their own free will, becomes sorry for their sins, and turns again toward God. The moment we repent and return to God, in his infinite mercy we are forgiven. However, this does not mean that any further process is unnecessary. We sometimes have a tendency to think in very narrow categories, in instances of time and in the state of our own individual souls. Forgiveness, however, has many facets, and requires our reintegration into God's community and his way of life. This is fully manifested by confession and absolution by the blessing of a priest. This is required for grave sins, but lesser sins, mostly from human weakness, may be forgiven by Communion or anointing itself, or even by our prayer or other acts of penance. The reality is that in forgiveness we are not the ones in control of the process. God's infinite (without limits) mercy is in control. God seeks us first, "Surely goodness and kindness shall follow me all the days of my life" (Psalm 22(23):6). The truth is that "in God we trust." We should not allow our fear or pride to be an obstacle to God's mercy which is beyond our power of understanding. And so we pray, "Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy." "Lord, have mercy; Lord, have mercy; Lord, have mercy." **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:

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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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## SEARCHING THE SCRIPTURES

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

### A JUMBLE OF JAMESES

This month, our calendar commemorates two New Testament figures named James: one called son of Alphaeus on October 9 and the other, called the Brother of the Lord, on October 23. A third James, son of Zebedee, is commemorated on April 30. We might also add the fathers of Saint Joseph (Matthew 1:15-16) and of Saint Jude (Luke 6:16; Acts 1:13).

All of these were named for the Old Testament patriarch Jacob (Ya'akov in Hebrew). Study of ancient grave inscriptions demonstrates that this was one of the most popular names in Palestine in the New Testament period. The Greek Bible and English translations distinguish Old Testament Jacob (Iákób) from New Testament James (Iákóbos); Slavonic uses Jakov in all cases. Two are always listed among the Twelve Apostles: James the son of Zebedee and James son of Alphaeus (Matthew 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13).

Peter, James son of Zebedee, and his brother John (author of a Gospel) were partners in a fishing business (Luke 5:10). Jesus occasionally singled them

out as an "inner circle." They alone witnessed the raising of Jairus' daughter (Mark 5:37), the Transfiguration (Matthew 17:1) and the Agony in the Garden (Matthew 26:37). At least once, James and John even asked for special treatment: to sit at Jesus' right and left hands in the Kingdom (Mark 10:35-27; Matthew 20:20-23). Jesus nicknamed them "Sons of Thunder" (Boanerges: Mark 3:17) presumably for their angry suggestion to call down fire on an inhospitable village (Luke 9:51-56). James was the first of the Twelve to be martyred, by King Herod Agrippa, in the early 40's (Acts 12:1-4).

In contrast, James son of Alphaeus never speaks or stands out at all. He is sometimes tagged "the Lesser," or "the younger" (based on Mark 15:40; 16:1). If Levi the tax collector (Mark 2:14) is another name for Matthew, then he and this James were brothers, since Mark calls them both "of Alphaeus" (Mark 2:14; 3:18). He died by crucifixion in Egypt.

Far more prominent—and controversial—is James "the Brother of the Lord." The 1st century Jewish historian Fla-

vius Josephus mentions him as someone well known in Jerusalem, who was killed by being hurled from the Temple roof in 62AD. This independent witness from a non-Christian author corroborates Acts 15:13-21, 1 Corinthians 15:7, and Galatians 1:19 and 2:9, which present James as one of the leaders of the Jerusalem Church and, traditionally, its first Bishop. He is credited with authorship of the Epistle of James, addressed "to the twelve tribes in the diaspora" and the Protevangelion, a non-biblical text that fills in details of the life of the Theotokos from her conception through the Flight into Egypt.

If James the Brother of the Lord were indeed a son of the widower Joseph, he would have been in a position to know the family history the Protevangelion recounts. This text reports that Joseph and his deceased wife had four sons and two daughters, whom the New Testament and Christian Tradition call "the Brothers (and sisters) of the Lord" (Matthew 13:55; Mark 6:3; Jude 1). Jude (or Judas), another of these "brothers," succeeded James as Bishop of Jerusalem. This interpretation of "Brother of the Lord" is enshrined in

Byzantine liturgical texts and in our calendar, which commemorates three New Testament saints named James.

Following the assertion first made by Saint Jerome (5th century), Roman Catholics hold that Saint Joseph was unmarried before becoming engaged to Mary (hence, Latin art shows him holding a lily, symbolizing chastity). For Jerome, there are only two Jameses. One is the son of Zebedee. The other is the son of Cleopas and a woman named Mary, whom Jerome claims to be a sister of the Theotokos. Jerome's opinion is based on a particular interpretation of John 19:25, Matthew 27:56; Mark 15:40 and 16:1 and Luke 24:10. He assumes that Clopas and Alphaeus are the same man. Jerome's opinion also relies on the very broad use of "brother" in the languages of the Bible to refer to cousins or male relatives in general (and indeed to all Jews: e.g., Psalm 22:23; Acts 3:17; 7:2; 26:15). Jerome asks us to imagine two sisters both named Mary and to ignore the ancient tradition that the Theotokos was miraculously conceived by the childless couple, Joachim and Anna, in their advanced old age.

Devotion to the Theotokos and the doctrine of her perpetual virginity were both rejected by Protestant reformers. In their view, James and the other Brothers of the Lord are simply the natural children of Joseph and Mary, a heresy for Catholics and Orthodox. **ECL**

## SCHOOL OF PRAYER

Father G. Scott Boghossian



### TAKE UP YOUR CROSS

Saint Augustine writes, "Two loves, then, have made two cities. Love of self, even to the point of forgetfulness of God, made the earthly city, and love of God, even to the point of forgetfulness of self, made the heavenly city."

As a result of original sin, we all have to contend with our innate selfishness. Sin has turned us in on ourselves so that we seek our comfort, pleasure, and security.

Saint Thomas Aquinas said, "Self-love or egoism is manifestly the source of all sins."

Self-centeredness is the root of human misery. Throughout history, religions and philosophies have sought to address our egocentricity. But only in the Cross of Jesus Christ is the solution revealed.

Christ redeems us by his vicarious atonement on the Cross, but He also, in the same saving action, teaches us how to live. "This is my commandment, that you love one another as I have loved you" (John 15:12).

The Cross of Christ is the compendium, summary, and abridgment of Christian morality, asceticism, and mysticism.

The Cross invites us to die to our innate selfishness so that we can live a new life to the glory of God.

Jesus Christ "died for all, that those who live might live no longer for themselves but for Him who for their sake died and was raised" (2 Cor: 5:15). The Cross says die to self, forget self, overcome self, be unselfish. Don't live for yourself. Live for Jesus Christ.

"By this we know love, that He laid down his life for us; and we ought to lay down our lives for the brethren" (1 Jn. 3:16). The Cross teaches us to die to our interests and concerns and serve our neighbor. "Let each of you look not only to his own interests, but also to the interests of others" (Phil. 2:4).

Jesus told his disciples, "If any man would come after Me, let him deny himself and take up his cross and follow Me." (Mt. 16:24). We can begin to deny ourselves by struggling against our selfishness with penance and mortification. Ultimately, Divine Providence completes the work of purification by sending us the Cross in the form of trials and tribulations. "Through many tribulations we must enter the kingdom of God" (Acts 14:21-22).

Trials perfect us. "Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces patience. And let patience have its full effect, that you may be perfect and complete, lacking in nothing" (Js. 1:2-4).

Christians are purified by trials. "Behold, I have refined you, but not like silver; I have tried you in the furnace of affliction" (Is. 48:10). Precious metals are refined by fire. "Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you" (1 Pt. 4:12). "Our God is a consuming fire" (Heb. 12:29).

He is the Potter; we are the clay. "O house of Israel, can I not do with you as this potter has done? says the Lord. Behold, like the clay in the potter's hand, so are you in My hand, O house of Israel" (Jer. 18:6).

If you've ever worked with ceramics or pottery, you know it is necessary to "wedge" the clay. Wedging is kneading the clay with the hands to remove air bubbles. If you don't wedge the clay well, it will explode when you fire it in the kiln, ruining your whole project. Trials and tribulations "wedge" the soul

to prepare it for heaven, wherein nothing impure may enter (Rev. 21:27).

"Endure hardship as discipline; God is treating you as his children" (Heb. 12:7 NIV). Trials and hardships indicate that God loves us, considers us His children, and intends to make us saints. "God had one son on earth without sin, but never one without suffering," says Saint Augustine of Hippo. Trials and tribulations are a sign of predestination.

You might think God is angry with you or punishing you when you go through trials. But this is not true. Saint Ignatius of Loyola says, "If God gives you an abundant harvest of trials, it is a sign of great holiness which He desires you to attain."

"Take up your cross" (Matt. 16:24). Through the trials of life, God purifies us of our innate selfishness, sanctifies us, makes us saints, and prepares us for heavenly glory. The next time you go through a trial (or if you are going through one right now), know that it is a purification from selfishness, a sign of God's fatherly love, and a preparation for eternal glory. **ECL**



Icon of the Protection of the Theotokos

With all the attention in the Catholic Church surrounding the Marian Apparition of Fatima, the Eastern Christian feast of the Protection or Patronage of the Theotokos, which we celebrate on the first of October, is often overlooked. The day celebrates the appearance of the Theotokos at the Church of Panagia (All-holy One) of Blachernae, in modern-day Istanbul, and was a place of pilgrimage in Constantinople during the time of the Roman Empire. The apparition of the Theotokos which is commemorated this month took place in the tenth century. Tradition says that, during a time of siege of Constantinople, Saint Andrew of Constantinople, with his disciple, Saint Epiphanius, and a group of people, saw the Theotokos, Saint John the Baptist, and several other saints and angels during a vigil in the Church of Blachernae, near the city gates. The Blachernae Palace church was where several of her relics were kept. The relics were her robe, veil, and part of her belt that had been transferred from Palestine during the fifth century.

In her apparition, the Theotokos approached the center of the church, knelt down and remained in prayer for a long time. Her face was drowned in tears. Then she took her veil off and spread it over the people as a sign of protection. During the time, the people in the city were threatened by a barbarian invasion. After the appearance of the Theotokos, the danger was averted and the city was spared from bloodshed and suffering. Because Saint Andrew was a Slav, the celebration of this appearance is more fervently celebrated in the Slavic Churches than in the Greek Churches with a 12th century Russian chronicle describing the establishment of this day as a feast day in the Russian Church.

Many of our parishes are dedicated to the feast of the Protection of the Theotokos. Our *Festal Menaion* (the book containing the texts used for Vespers and Matins of our feast days) provides for a Great Vespers with Litija as well as a Matins for the feast, though, unfortunately, we seldom see these celebrated in our parishes. Associated with these services are very beautiful hymns to our blessed Mother, which we should not allow to fall out of use in our worship.

“Heaven and earth are sanctified. The Church is radiant, and all the people are rejoicing. Behold, the Theotokos, to-

gether with the angelic hosts, the Fore-runner, and the Theologian (the Holy Apostle and Evangelist John), with the prophets and the apostles has invisibly entered. She prays to Christ in behalf of all Christians that He may have mercy on our city and all people who glorify the feast of her Protection.”

“All the leaders of the heavenly armies form a spiritual choir of and rejoice with all of us when they see the Lady and Queen of All praised by the faithful. The spirits of the just also rejoice as they witness the vision of the Queen praying with outstretched arms. She asks for peace in the world, power and strength for our Church, and salvation of our souls.” –At Psalm 140 for the Vespers of the Feast.

During this month, whether in the Roman or Byzantine Catholic Church, we should especially devote our prayer to asking our Blessed Mother for her protection, as we face the uncertainties of life, the attacks of demons, illness, or external crisis in our daily lives. She intercedes always for us, as a good mother should, but we should never take that intercession for granted, but offer praises to her and venerate her as the Theotokos and the Saint of Perfect Submission to the will of God. I will offer here a couple more hymns which we can use as special prayer during this month:

“Let us assemble today, O faithful, and praise the immaculate Queen of all, the most-pure Virgin, the Mother of Christ our God; for she always merci-

fully extends her hands to her Son. In amazement, Andrew saw her in a cloud, protecting the faithful with her mantle. Let us fervently sing to her: Rejoice, O protection, defense, and salvation of our souls.” –Litija for the Vespers

“O most holy Lady, Virgin Theotokos, extend you holy mantle over us; guide and protect our rulers and all your people from every evil. As the holy Andrew saw you in a vision while praying, so today, O holy Lady, show us your loving protection.” –Hymn of Light at the Matins of the Feast

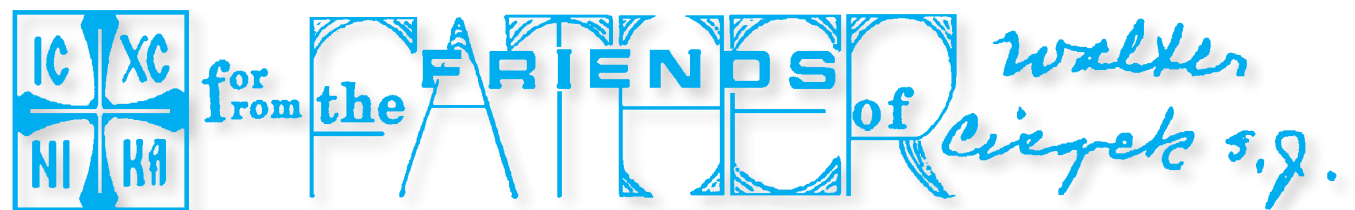
As we sing in our Divine Liturgy, “Through the prayers of the Theotokos, O Savior, save us!” **BCL**

## SEASONAL REFLECTIONS

Father Ronald Hatton



### SEEKING THE PROTECTION OF THE THEOTOKOS



fwcenter@ciszek.org

2023 Issue III

www.ciszek.org

## Father Walter Ciszek Day

### Retracing the Roots of Father Walter Ciszek, SJ



The Franciscan Sisters of the Renewal Sister Juan-Maria, Sister Colette, Mother Lucille and Sister Francis (from left to right) are standing near the sign marking the birthplace and boyhood home of Father Walter Ciszek, SJ in Shenandoah, PA while attending Father Ciszek Day last year.

Annual  
Fundraiser

Raffle Tickets Enclosed  
SUNDAY, OCTOBER 15, 2023



Sunday, October 15, 2023  
FATHER WALTER CISZEK DAY MASS

St. Casimir Catholic Church  
229 North Jardin Street, Shenandoah, PA 17976

The mass will be live-streamed on the  
“Father Walter J. Ciszek, S.J.” Facebook page.

REV. MONSIGNOR RONALD BOCIAN

Principal Celebrant  
Pastor of Divine Mercy Parish  
President of the Father Walter Ciszek  
Prayer League Board

REV. PHILLIP R. HURLEY, SJ

Homilist  
Chaplain of Loyola University,  
Baltimore, Maryland

(Continued on page 3)

Social will follow immediately after  
mass in Church Hall

Father Walter Ciszek Prayer League Center  
218 West Cherry Street  
Shenandoah, PA 17976  
Open: 11:00 AM to 1:00 PM

Mother Lucille Cutrone will share her Father Walter  
stories and answer questions.

Father Ciszek’s Books, Prayer Cards,  
Brochures and other items will be available  
to purchase at the Center and Church Hall



## Carpathian Village Saint Nicholas Shrine

802 Snow Hill Road, Cresco, PA 18326-7810  
Tel (570) 595-3265 - Cell (570) 650-3252  
Email: [carpathianvillage@earthlink.net](mailto:carpathianvillage@earthlink.net)  
Father Michael J. Salnicko, Director

*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



## CARPATHO-RUSYN SOCIETY

MANIFESTING CARPATHO-RUSYN CULTURE AND HISTORY


*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.

### 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](mailto:fredcimbala@gmail.com)

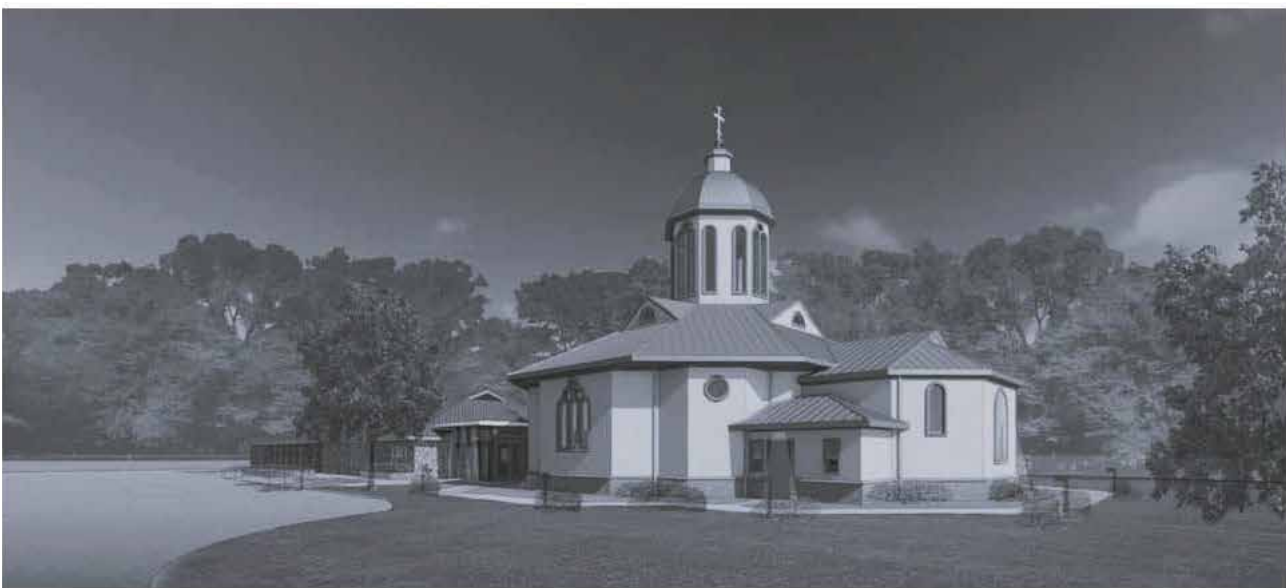
**DON'T MISS THIS TRIP OF A LIFETIME!!**



## Visiting The Myrtle Beach Area This Fall?

**Blessed Basil Hopko Byzantine Catholic Mission**  
3059 SC Highway 90  
Conway, SC

Will have visiting priests celebrating Divine Liturgy every Sunday this summer through September 10th.  
No Liturgy is currently scheduled for August 6th.  
All Liturgies will start at 10 AM.  
Follow us on Facebook for any schedule changes.



New Building arriving in 2023

### Our Lady of Perpetual Help

Home of Eastern Catholic Radio  
1937 Church Road  
Toms River, New Jersey  
732-255-6272  
**Sunday Divine Liturgy at 9 a.m.**  
OLPHTR.ORG

## Your Parish at The Jersey Shore

### Eastern Catholic Life

Circulation Department  
445 Lackawanna Avenue  
Woodland Park, NJ 07424

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## UPCOMING EPARCHIAL AND PARISH EVENTS

### 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*

- 23 Thanksgiving Day  
*Civic holiday \* chancery closed Nov. 23-24*

### NOVEMBER, 2023

- 2-5 Metropolitan Assembly  
*Saint Mary Church, Hillsborough, NJ*
- 8 Holy Archangel Michael and All Holy Bodiless Powers of Heaven  
*Solemn Holy Day*
- 14 Christmas Fast/Filipovka  
*Begins at sundown \* Lasts forty days*
- 21 Entrance of the Virgin Theotokos into the Temple  
*Solemn Holy Day*

THE BYZANTINE CATHOLIC EPARCHY OF PASSAIC subscribes to the Charter for the Protection of Children and Young People adopted by the United States Conference of Catholic Bishops. The Eparchy, within all its parishes, institutions and programs, is committed to assuring a safe environment in ministry for its children and young people that conforms to Charter requirements. For further information regarding the Eparchial Safe Environment Program please contact:

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