



EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

VOL. LXII, NO. 4

APRIL 2026

CHRIST IS RISEN! INDEED HE IS RISEN!



I LIFT UP MY EYES

Pastoral Reflections of Bishop Kurt



The Resurrection and History

Recently I saw an article in a Catholic newspaper in which a priest was explaining different kinds of church communications for his readers. Many of you might find it interesting to read about some significant documents we have in our own archives and heritage center. The most solemn kind of communication for the Holy Father is called a Papal Bull, and your chancery here has several of those.

You may very well ask, what do these documents have to do with the Resurrection of Our Lord Jesus Christ? Our religion is very definitely an historical religion. Of course every religion has its own history, but the Christian faith is founded on historical events. Three or four thousand years ago, the Most High God made a covenant with his beloved Abraham, beginning our own long journey to the next life. Two thousand years ago, the Son of God took flesh from a virgin and was born in a cave in Bethlehem of Judea, and walked among us and taught us the Good News, and worked many signs including healing the sick, casting our demons, controlling the weather, and even raising corpses from the dead. He completed His earthly mission by sacrificing His own life as High Priest for the sins of the whole world, including my sins and yours. He preached the Good News in Hades, and then rose from the dead, trampling death and making eternal life available to all of us. He left behind apostles and teachers, who in turn left behind bishops, presbyters, and deacons to spread the Good News and continue to work miracles through the sacramental mysteries. The early Christians told people what they saw and heard, and also wrote down 27 books

about our faith. There are so many ancient copies of these documents that the life and resurrection of Jesus Christ is probably the best documented event in the ancient world. Saint Quadratus writes in the first century, "Visit any of our local churches and you can meet people who were cured by Jesus or raised from the dead."

Our religion is based on historical events, and Saint Paul even says that if you don't believe the truth of the history, then you are wasting your life as a Christian. The first Christians were so certain of what they had seen and heard, they preferred death to denying the truth. Even today, Christians are executed around the world for testifying to the truth. We call these people "martyrs" which means witnesses.

Saint Paul lists the eyewitnesses to the Resurrection, and says that the primary witness was Kephos whom we call Saint Peter. Once when I preached on



Seal of a Papal Bull containing Saints Peter and Paul

the Resurrection and the evidence, a woman called the office later to ask why I called Saint Peter the primary witness when Mary Magdalene saw Jesus first. I explained that I was using the terminology of Saint Paul, but she is correct in her observation.

As the primary witness to the Resurrection, Saint Peter was martyred in the City of Rome as was Saint Paul. Both were killed during the sadistic massacre of Christians by Nero. The event is described in gruesome detail in the History written by Tacitus—a non-Christian contemporary. According to tradition, Saint Peter chose a freed slave named Linus as his successor, and the Church has chosen successors to Saint Peter to this day, as well as other successors to the Apostles whom we call "bishops". Saint Irenaeus of Lyon, writing about one hundred and thirty years after Jesus, gives a list of the Bishops of Rome to show the continuity of the teaching of the Church about the Good News and about the Incarnation and Resurrection of Jesus the Son of God.

At the Vatican City, the Church has some of the oldest physical writings about the life of Jesus Christ, and also astonishing archives that show the continuity of the Bishops of Rome for two

Christianity and stopped the government's persecution, but did NOT make Christianity the state religion, though that is a common story. In fact, Christianity was outlawed again later in that century by another emperor.

Our Lord said to Peter, "Whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven." For the last thousand years, the Popes have exercised their most important public acts through a document which has come to be called a "Papal Bull". Of course in the English language that term is open to many jokes. It is called a Bull from the Latin word "Bulla" or "bubble" which refers to the lead seal at the bottom of the document.

You may have learned in history class about a famous Papal Bull. In 1493, the monarchs of Spain and Portugal asked Pope Alexander to settle their disputed territory in the New World.



The Papal Bull establishing the Eparchy of Passaic and splitting the United States into two eparchies. This Bull would be named "Cum homines" which are the first words of the Bull. Notice that it is not signed by Pope Paul at the bottom.

thousand years. The earliest archives in some sense list the correspondence of the Popes starting soon after our religion was legalized by Constantine on February 13, 313 in the Edit of Milan. By the way, Constantine legalized

The Pope drew a line called "the Line of Demarcation" that divided Spanish and Portuguese territory and that is why Brazil speaks Portuguese. His decision was issued in a Papal Bull called "Inter Caetera" on May 4, 1493. The

...continued on page 2

monarchs agreed to his decision in the Treaty of Tordesillas, though the line was modified. A supplemental Bull called "Dudum Sisquidem" covered the islands in the area as well. In case you are curious, "inter caetera" means "among other things", and "dudum sisquidem" means "a short while ago".

The Papal Bull is handwritten on parchment, signed by the Pope himself or important officials, and then sealed with a lead seal at the bottom attached with a red string. The lead seal, that is the actual bulla, has Saint Peter and Saint Paul on one side, and the name of the Pope on the other side along with his

bishops, Thomas Dolinay, Andrew Pataki, and George Kuzma. There is a difference of opinion as to who owns the Bull. Some officials insist the diocese owns the Bull, but many bishops consider them personal property and take them with them. As a result, we do not have the Bull for our first bishop Stephen Kocisko, who probably took his to Pittsburgh. The same is true with the Bulls for William Skurla. Since Andrew Pataki also took his Bulls with him (but not to heaven) we have all three of his Bulls, the one that made him Auxiliary of Passaic, the one that made him Bishop of Parma, and the one that made him Bishop of Passaic.

this difficult journey." What inspiring words!

The Holy Father goes on to say that he consulted our own Exarch of Pittsburgh, Archbishop Nicholas Elko, and Aegidius Banossi, the Apostolic Delegate to our country, and the Oriental Congregation in Rome. Much as he divided America between Spain and Portugal, the Pope divided our Church in America into the new Eparchy of Pittsburgh and the new Eparchy of Passaic.

Here is the territory that Pope Saint Paul VI established for our Eparchy of Passaic: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, Washington D.C., Maryland, Virginia, North Carolina, South Carolina, Georgia, and Florida, the eastern part of the Commonwealth of Pennsylvania, namely that part which is found beyond the current line just beyond the western borders of the regions which are commonly called Tioga, Lycoming, Union, Mifflin, Juniata, and Franklin.

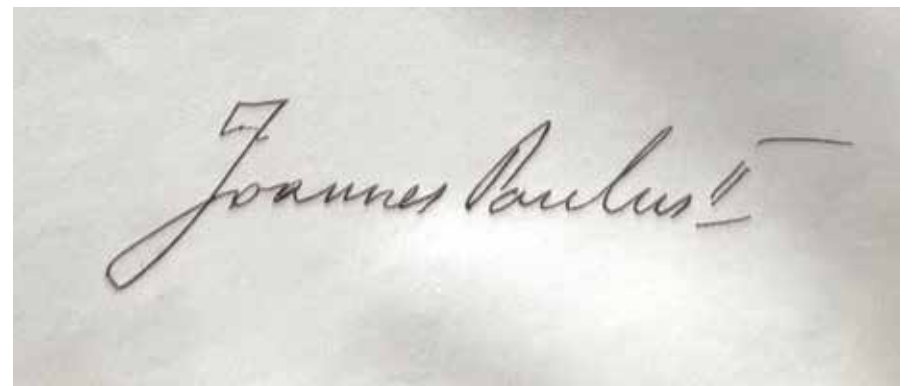


The Papal Bull making Thomas Dolinay the first auxiliary bishop of Passaic in 1976. He is addressed "beloved son Thomas V. Dolinay". He became the first bishop of Van Nuys in 1981, then coadjutor archbishop of Pittsburgh in 1990 and succeeded Stephen Kocisko (our own first bishop) as the Metropolitan Archbishop of Pittsburgh in 1991.

There is another Papal Bull more important to the eastern Slavs. When Saints Cyril and Methodius were sent to Greater Moravia, and wrote down the Slavic language, and began our history, they met with fierce opposition from the German missionaries. They traveled to Rome where they were warmly received by the Pope who ordered our Liturgies to be celebrated in the major churches of Rome. Saint Cyril finished the translations in Rome and died there. The Pope consecrated Methodius an Archbishop and sent him back up to central Europe. The Pope issued a Bull making clear his will and rights of the Slavs to their own language and liturgy. Methodius's enemy,

number. Whenever a new diocese or eparchy is created, a Papal Bull is given to the new diocese. Whenever a man becomes a bishop, or is moved or promoted, he receives a Papal Bull. Most people never see them, but they are usually framed on the wall in the Chancery. In the Latin Rite, a man takes over the governance of his diocese by showing his Papal Bull to the Consultors of the diocese. The Consultors are a committee that governs the diocese when there is no bishop. According to the laws of the eastern churches, a man takes over the governance of his diocese by sitting down on his new throne. Quite a difference! In the west, the new bishop shows the Consultors the Bull as part

You might find it interesting that when the Holy Father writes a Bull for a priest before he becomes a bishop, the Holy Father calls him "delicto filio" or "beloved son". If a man is already a bishop, the Holy Father addresses him as "venerabili fratri" or "venerable brother". The Bull always begins with the name of the Pope and the words, "Episcopus, Servus Servorum Dei" or "Bishop,



Two of the Papal Bulls are signed Joannes Paulus II in the bottom center. Since John Paul was canonized as Saint John Paul, we have two autograph signatures of a canonized saint in our Heritage Center.

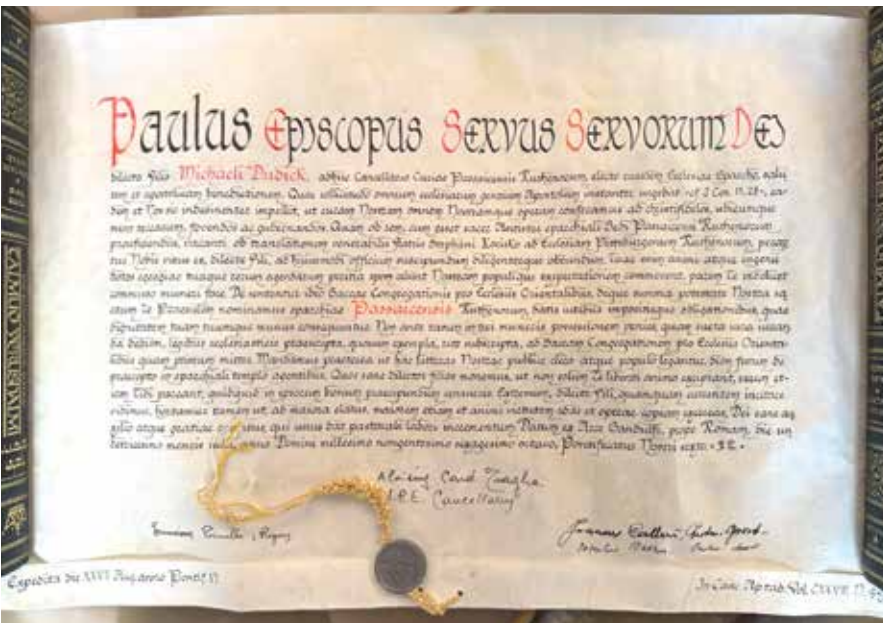
Servant of the Servants of God". Pope Gregory the Great was the first pope to use this style of signing his name.

Although the Bull is in Latin, it uses our own spelling for all of these names and calls it the "vulgari lingua". The Bull also makes Saint Michael in Passaic into a Cathedral Church. Interestingly enough, the Bull says that seminarians from the new eparchy are still allowed to study at the seminary in Pittsburgh. The Bull closes with the date, "Given at Rome, at Saint Peter's, on the sixth day of July, in the year of Our Lord one thousand nine hundred and sixty-three, the first our Pontificate." Notice that Pope Paul became Pope on June 21, 1963, so he was Pope for less than one month. Probably, we were the first diocese he established as Pope!

In olden times, the Pope did not sign the bottom of the Bull, except with some kind of symbol. In ancient times, many monarchs and important people did not read and write and relied on court officials to make these documents. In our collection, the Bull from Pope Saint Paul VI is not signed by the Pope, but Pope Saint John Paul began signing his own name at the bottom center, and that is now the custom. In his humility, Pope Francis signed his name in impossibly small letters. You might recall in some letters of Saint Paul, he mentions signing his own name at the end, so we believe that a scribe wrote the rest of the letter.

As we approach the celebration of Christ's victory over death and sin, and his offer to us of eternal life, we remember the historical nature of our faith. The Epistle to the Hebrews says, "Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith." This season of the Resurrection, may all of us in our family of the Eparchy of Passaic take to heart the words of Pope Saint Paul VI, "Since we do not have a city here, but as pilgrims striving for the future, cf. Heb. 13:14, in which of course, the bond of mortality is dissolved and the pains of death are extinguished. May we enjoy eternal peace and tranquility, who by God's counsel have been appointed rulers of the universal Christian family, so that we may guide peoples and nations with wise guidance to the heavenly realm. We seek this, and we strive with all our strength, that the religious situation and state may be such as will prepare us most readily for this difficult journey." Christ is Risen! Indeed He is Risen!

+Kurt Brunette



The Papal Bull making Michael Dudick the second Bishop of Passaic. Notice it is not signed by the Holy Father at the bottom because it was not yet the custom. It is addressed to "beloved son Michael Dudick" because he is not yet a bishop.

named "Wicking", forged his own Papal Bull! Well that's a story for another day. I hope you all know the biographies of Saints Cyril and Methodius which is the foundation of history for all of the eastern Slavs.

of the installation or consecration Liturgy. The most recent Papal Nuncio, Christophe Cardinal Pierre, started the custom of showing the Bull to everyone in the church, which is quite popular.

Major actions of the Holy Father are still done with a Papal Bull. If the Pope of Rome creates a new diocese or changes one, and when the Pope of Rome appoints a Bishop for the Catholic Church, it is done with a Papal Bull.

Here in Woodland Park, we have several important Papal Bulls. We have the Papal Bull that created our Eparchy of Passaic in 1963. We also have the Papal Bull that made Michael Dudick our second bishop, and three Papal Bulls that created all three of our auxiliary

+SISTER HELEN SCHOTT, OSBM FALLS ASLEEP IN THE LORD

June 22, 1934 – March 3, 2026

On the morning of Tuesday, March 3rd, Sister Helen Schott (Annunciata) was welcomed into the loving embrace of the Lord after a full life in His service. She was 91 years of age and in the 70th year of her consecrated life as a Sister of Saint Basil.

Sister Helen Schott was born on June 22, 1934, in Freeland, Pennsylvania. Formerly a parishioner of Saint John's Church in Hazleton, she entered the Sisters of Saint Basil on September 12, 1953, and made her perpetual vows on August 16, 1959.

From 1956 to 1969, she faithfully served as a teacher and principal in parochial schools in Bridgeport, Munhall, Whiting, Lorain, Pottstown, and Parma. From 1974 to 1979, she ministered as Director of Nursing and Superior at Mt. Macrina Manor Nursing Home in Uniontown.

Sister Helen served her Province with dedication as Provincial Councilor (1975–1980) and Provincial Superior (1980–1990). Under Sister Helen's leadership, the Sisters moved into the decade of the 80's with a new appreciation of their vowed life and their Byzantine heritage. The movement to various ministries began in the previous years

continued during Sister Helen's two terms as Provincial. In 1982, Sisters from the Uniontown Province added to their presence in Rome by missioning Sisters to the Generalate and in the Vatican Secretariat.

The initial translation of the Divine Office into English primarily for community use, resulted in the publication of the Office of Vespers, Office of Matins, The Festal Menaion and the Triodion. The Basilian Associate Program was established in 1990.

A revitalization program was begun in the Province, and a review of buildings and resources for future planning was undertaken. The health care ministry at Mount Macrina grew and in 1989 groundbreaking was held to enlarge the Manor to a 120-bed facility, offering three levels of care to the elderly and infirm.

When her terms of office were completed, Sister Helen worked with Albert Gallatin Nursing Service in Hospice care, also serving as Health Director of the Province. Until she was no longer able to do so, health care of the Sisters proved to be her final engagement in active ministry.



+Sister Helen Schott, OSBM with her brother +Archbishop Basil Schott OFM

As her health declined, Sister Helen became a resident at the Manor. It was from here, that Jesus called her to her new home in the Heavenly Kingdom.

Sister Helen chose a reading from the Gospel of John for her Funeral Liturgy. In his homily, Archbishop William C. Skurla highlighted the verse: I am the Bread of Life . . . whoever believes in me will never thirst. This belief truly sustained Sister. Her many achievements bore out the fact that it was the hallmark of her life as a Sister of Saint Basil. Archbishop concluded that all of us would do well to follow her lead.

Sister Helen was known for her open and friendly manner, not only in the community, but wherever she was called to serve. She wanted to be known

for her untiring concern for the infirm Sisters, her love of Byzantine Spirituality, and her love of the Sisters of Saint Basil.

In addition to her community, she is survived by nephews James Bannon and Daniel and Christopher Peterson, as well as several cousins and devoted family and friends. Sister Helen was the last surviving member of her immediate family.

May her memory be eternal!

2026 ANNUAL BYZANTINE CATHOLIC SEMINARY LECTURE

“Purists, Assimilators, and Adaptors: The Genius of the Greek Catholic Eparchy of Mukachevo”

Glorify to Jesus Christ!

Our 26th annual academic lecture is to be delivered by Paul Robert Magocsi, PhD at 7 PM E.D.T. on Tuesday, May 12, 2026. We are eager for you to join us!

Doctor Magocsi's presentation will focus on how the Byzantine Ruthenian/Greek Catholic Church has been able to survive for nearly four centuries in the face of political, social, and cultural challenges placed before it by the different societies in which it has had to function in Europe and North America.

All are welcome to attend this lecture virtually via the Seminary website www.bcs.edu. The lecture can also be accessed live or at a later time from archives on the B.C.S. YouTube channel.

Doctor Paul Robert Magocsi is professor of history and political science at



the University of Toronto, where since 1980 he also holds the John Yaremko Chair of Ukrainian Studies. He completed his education at Rutgers University (B.A. 1966; M.A. 1967), Princeton University (M.A. 1969; Ph.D. 1972). He is a member of the Harvard Uni-

versity Society of Fellows (1976). Professor Magocsi has taught at Harvard University, the Hebrew University in Jerusalem, Prešov University in Slovakia, and on five occasions was historian-in-residence at the Max Planck Institute for Social Anthropology in Halle, Germany. In 1996 he was appointed a permanent fellow of the Royal Society of Canada—Canadian Academies of Arts, Humanities, and Sciences, and has been awarded honorary degrees from Prešov University in Slovakia (doctor honoris causa, 2013) and from Kamianets-Podilskyi National University in Ukraine (pochesnyi profesor, 2015).

Doctor Magocsi is interested in the history of nationalism, in particular among ethnic groups living in border areas. He has published in the fields of history, sociolinguistics, bibliography, cartography and immigration studies.

Save the Date

The lecture will be
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EASTERN CATHOLIC LIFE

(USPS 165-600) (ISSN 0894-9786)

Official Publication of the
Byzantine Catholic Eparchy of Passaic
Subscription Rate: \$20.00 per year.

News and Photo Services: Member of the
Catholic Press Association of America.

Published monthly by the
Eastern Catholic Press Association

445 Lackawanna Avenue
Woodland Park, NJ 07424
Phone: 973-890-7777
Fax: 973-890-7175

Postage paid at Little Falls, NJ, and ad-
ditional office at Bellmawr, NJ.

POSTMASTER: Send address changes to:
Eastern Catholic Life
445 Lackawanna Avenue
Woodland Park, NJ 07424

E-Mail us at:
ECL@eofp.org

Eparchial Website:
www.EparchyofPassaic.com

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A PILGRIMAGE OF HOPE: JOURNEY THROUGH ITALY WITH FATHER TIMOTHY KENNEDY

There are trips you take for relaxation. There are journeys you take to see beautiful places. Then there are pilgrimages. These are journeys that change your heart.

From October 12 to October 22, 2026, Father Timothy Kennedy invites pilgrims to embark on a profound spiritual journey across Italy, walking in the footsteps of saints who shaped the Catholic faith. This 11-day pilgrimage, organized in partnership with Cloverdale Travel, leads travelers from the sacred heart of Rome to the peaceful hills of Assisi and the powerful shrine of Saint Padre Pio in San Giovanni Rotondo.

More than sightseeing, this pilgrimage is an opportunity to encounter God, deepen faith, and experience the living tradition of the Church. Below, Father Kennedy shares the inspiration behind this extraordinary journey and what pilgrims can expect along the way.

A Pilgrimage Rooted in a Historic Jubilee

Father Kennedy explains that the timing of this pilgrimage makes it especially meaningful. "This particular pilgrimage is exciting because it comes at a unique moment in the life of the Church," he says. "It takes place right at the back end of the Jubilee Year of Hope proclaimed by our Holy Father, Pope Francis. At the same time, we are celebrating the Franciscan Jubilee marking the 800th anniversary of Saint Francis of Assisi, the saint of hope and peace."

In a world that often feels uncertain, Father Kennedy believes this pilgrimage offers a powerful opportunity for renewal. "As we continue to live in hope which is found in Jesus, Saint Francis invites us to pray for peace, something that is so necessary considering everything happening in the world today." For pilgrims, traveling to the very places where Saint Francis lived and prayed becomes more than history. It becomes a living invitation to rediscover hope.

Encountering the Saints Who Walked Before Us

The pilgrimage includes visits to some of the most sacred sites in the Catholic world, including the tombs of Saint Peter, Saint Francis, and Saint Padre Pio. Father Kennedy reminds us that the Christian life itself is a journey. "We are all on a pilgrim journey," he says. "At the end of that journey, we hope to see God in all of His glory. Along the way, we are helped by those who came before us, especially the great saints."

Each saint offers a powerful witness. Saint Peter, the first pope, reminds us that even when we fall, God is a God of infinite chances. Saint Francis of Assisi teaches us to listen for the voice of God and rebuild His Church through our faith and witness. Saint Padre Pio, the humble Capuchin friar, endured suffering and misunderstanding but became a powerful instrument of healing and grace. "These saints give us strength," Father Kennedy says. "Their lives show us that holiness is possible and that God continues to work through those who trust in Him."

A Personal Story of Healing Through Saint Padre Pio

Father Kennedy's devotion to Saint Padre Pio is deeply personal. During one of his trips to Italy, he met Father Hermalindo, a priest who had lived with Padre Pio. Before returning home to the Lord, Father Hermalindo gifted Father Kennedy a relic of the beloved saint.

That relic later became part of an extraordinary story. A longtime parishioner at Holy Ghost Parish in Jessup, PA, once came to Father Kennedy, Parochial Administrator, asking for prayers. The man needed a liver transplant and was struggling with several seri-

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ous medical issues. Father Kennedy anointed him and entrusted him to the intercession of Saint Padre Pio, giving the family the relic to pray with each day. "The man and his wife prayed with the relic every morning and every night," Father Kennedy recalls. Over time, something remarkable happened. The parishioner was diagnosed with bladder cancer and a ruptured gallbladder. Yet the condition doctors expected to worsen began to improve. Eventually his gallbladder healed in a way doctors could not explain. "The doctor looked at him and said, 'This had to be God.'"

For Father Kennedy, stories like this are a reminder that God still works miracles today. "We should expect God to do great things," he says. "God is still in the miracle business." Pilgrims visiting San Giovanni Rotondo will have the opportunity to pray at the tomb of this beloved saint and experience the place where countless people have found healing and grace.

Why Pilgrimage Is Different from a Vacation

Father Kennedy makes an important distinction. "This is not a vacation," he says. "It is an encounter." While travelers will experience the beauty of Italy's landscapes, art, and history, the purpose of pilgrimage goes much deeper. "Pilgrimage is something Catholics are already on," he explains. "From the moment of Baptism until the day God calls us home, we are on a journey toward Him." Pilgrimages give believers the opportunity to step away from daily life and go deeper in faith.

"When we walk where the saints walked, we experience what the Church calls the great cloud of witnesses. We study their lives, pray where they prayed, and allow their example to draw us closer to God." Each day of the pilgrimage is anchored by daily Mass at sacred churches and shrines. The Eucharist remains the source, center, and summit of every Catholic's faith journey.

Through prayer, fellowship, and reflection, pilgrims discover that these sacred places are not simply historical landmarks. They are living encounters with God's grace. With the support and expertise of Cloverdale Travel, pilgrims can focus on prayer, fellowship, and spiritual growth while experienced guides and organizers ensure a smooth and enriching journey.


Come and See

For anyone wondering whether they should join the pilgrimage, Father Kennedy offers a simple invitation. "God speaks to us every day," he says. "It is up to us to listen." Perhaps, he suggests, God may be inviting you to take a deeper step in your faith. He recalls the words from the Gospel of John when Jesus invited His first followers. "Come and see." That same invitation continues today. "This pilgrimage is about growing deeper in your Catholic faith," Father Kennedy says. "You will walk with fellow pilgrims who share the same desire, to encounter God and become the best version of ourselves that we can be."

Your Journey of Faith Begins Here

- Pray at the tombs of the apostles and great saints
- Visit Eucharistic miracle sites such as Lanciano and Orvieto
- Celebrate daily Mass in sacred churches and shrines
- Walk in the footsteps of Saint Francis in Assisi
- Experience the spiritual power of San Giovanni Rotondo and Saint Padre Pio
- Journey with fellow believers seeking a deeper relationship with Christ

For those longing for more than travel, for those seeking renewal, healing, and a deeper encounter with God, this pilgrimage offers a once in a lifetime journey. Perhaps the invitation is already stirring in your heart. Join Father Timothy Kennedy and Cloverdale Travel on this journey you won't want to miss.




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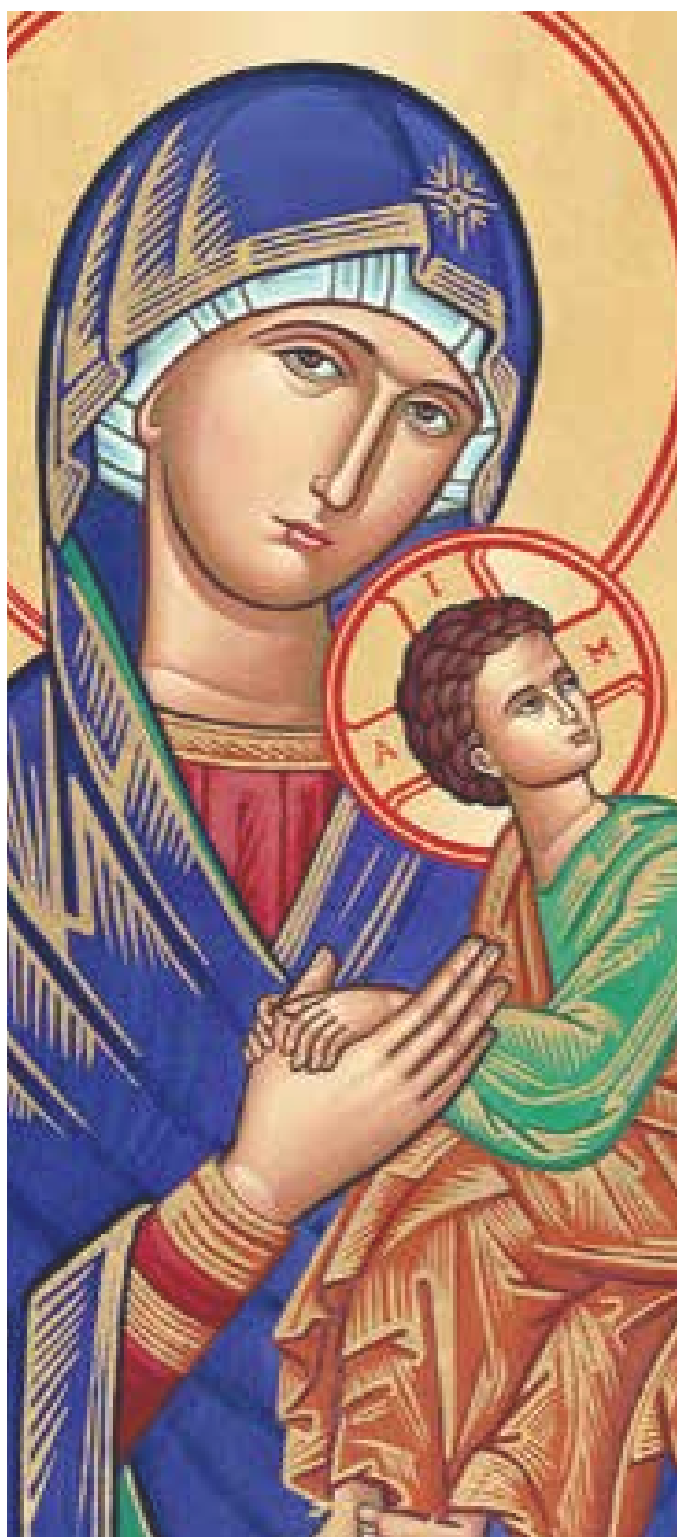
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 3:30 PM – BREAK
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 Fr. Yuriy Oros, S.E.O., Dr.
 4:30 PM – Q&A
 4:45 PM – BREAK
 5:00 PM – PRESENTATION
 Fr. Andrew Summerson, S.Th.D.
 5:30 PM – Q&A
 6:00 PM – DINNER

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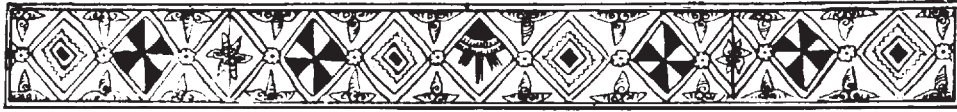
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PEOPLE YOU KNOW

IN OHIO...

Basilian Father Celebrates 50 years of Ordained Ministry

Recently, Father Lawrence Wolf, OSBM, a Basilian Father of Mariapocs, celebrated his golden jubilee in the priesthood. The Divine Liturgy was held at Saint Mary Magdalene, Fairview Park, Ohio. Father Bruce Riebe, Parochial Administrator of Saint Andrew of Crete Byzantine Catholic Outreach, Iowa, was the main celebrant along with Father Vasyl Kupar, Parochial Administrator of Saint Nicholas, Lorain, Ohio. It was a beautiful and prayerful celebration.

Throughout his priesthood, Father Lawrence dedicated himself to serving the churches of the Eparchy of Passaic. Bringing the richness of our Eastern traditions and providing spiritual focus were always central to his vocation, and sharing this gift with others was truly his joy.



IN PASSAIC...

Forgiveness Vespers at the Cathedral of Saint Michael



IN TRENTON...

"Come and See" Event in Trenton with Guest Archbishop Jonas, of Prešov, Slovakia



AROUND THE EPARCHY



IN WESTBURY...

Propaedeutic Seminarians Discover the Byzantine Liturgy
By Bohdan Budash

At Saint Andrew the Apostle Byzantine Catholic Church in Westbury, NY, the congregation had the pleasure to welcome 20 propaedeutic seminarians from Saint Joseph's Seminary to join the celebration of the Eucharist with the Divine Liturgy of Saint Basil. The Latin Rite seminarians present, came from numerous dioceses, including Rockville Centre, Brooklyn, Archdiocese of New York, and others. Father Nicholas Daddona, Pastor of Saint Andrew's, was joined by Father Joseph Holcomb and Father Radu Titonea. Father Joseph acts as the director of seminarians of the propaedeutic stage at Saint Joseph's Seminary and College in Yonkers, NY. Father Radu, born in Romania, is currently the director of chaplaincy at Long Island Jewish Forest Hills— Northwell Health hospital in Queens, NY.

During the Divine Liturgy of Saint Basil, Father Nicholas served as the main celebrant. In his sermon, he referenced Saint Pope John Paul II, stressing the fact that it is beneficial for Latin Rite Catholics to discover and learn from the Byzantine Rite. During the anaphora, the seminarians had a chance to step into the sanctuary and witness the consecration as it happens during a byzantine liturgy, accompanied by resplendent prayers written by Saint Basil the Great. Following the divine liturgy, the congregation of Saint Andrew's and its guests joined together for a reception in the parish hall. Throughout the rest of the afternoon, the visiting seminarians expressed their impressions of the Byzantine Divine Liturgy.



**QUESTIONS
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**Slava Isusu Christu!
Slava Na Viki!**





PRIESTLY REFLECTIONS

Father Paul Varchola West

“IN THE BEGINNING WAS THE WORD”



Icon of the Resurrection

Asking in the glory of the Paschal Season, having ventured the course of the Great Fast and Holy Week, coming to know the joy and hope of the Resurrection, fervently singing and exclaiming “Christ is Risen!” for forty days; we say it so much that perhaps we may lose sight as to why the idea that “Christ is risen” is indeed such a big deal. During Christmas, for instance, Christ is such a “big deal” to the extent that so many exclaim emphatically that “Jesus is the reason for the season” in an attempt to “keep *Christ* in Christmas;” but at Easter, maybe not so much. Why is that? Well, I have a couple theories...

First off, it is far easier to (figuratively) paint an image for people of a cute little baby, wrapped in swaddling clothes, lying in a manger, and saying that it is through the birth and innocence of a child that Salvation is gifted to us. This is cozy, nice, and makes people feel at ease, to an extent. On the other hand, it’s a hard, hard pill to swallow to explain that, well, Jesus Christ, the coeternal *Word* of God the Father, who became incarnate through the Virgin Mary, was set up in a kangaroo court and was brutally murdered via state-sanctioned execution at the hands of His own Creation so that, by the shedding of His own blood, He can redeem said Creation from the Curse of Death that had befallen them through the Sin of Adam.

Yeah, that second one...that’s a little difficult, now isn’t it? If we look, however, to the Gospel of John (that is read at the Divine Liturgy of that First Paschal Sunday, to no surprise), we find a far more elegant explanation. More so, perhaps, we see that the intimate connection between Christ as *Agent of Creation* and *Redeemer of Mankind* not only makes a ton of sense, but it speaks volumes as to exactly why the fact that “Christ is risen” means so very much.

In what is known as the Prologue of the Gospel of John, the opening verses state the following about the *Word* of God.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. [vv.1-5]

This passage establishes the Divinity of Jesus Christ as the coeternal *Word of God*; a *hypostasis* of the Indivisible Trinity. OK...WOW...so what does this mean??? To simplify it quite a bit, the *Word* (in Greek, *Logos*) is the proper term for the “Son of God” as He is in His Divine (non-incarnate) Nature. This is the distinction between Jesus Christ the human person and His Divine Nature as *Logos*. A *hypostasis* is a very technical term that essentially defines something as a fundamental reality that supports the existence and sustenance of all things. This is what we refer to commonly as a “person” of the Trinity. So, in the Trinity there are three coeternal fundamental realities supporting all things: the Father, the Son, the Holy Spirit; three Hypostases in one God – “one in ‘essence,’ and undivided.” Or rather, it would be more fitting to say that there are three fundamental realities to all existence (Creation): Father, Word, and Spirit. So, what does this have to do with the Faith and Salvation? Well...everything!

The key phrase is “in the beginning” [John 1:1] So let’s go to the very beginning and take a look at the opening verses of the Book of Genesis.

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, “Let there be light”; and there was light. [vv.1-3]

So, in the beginning was God (and nothing else). We know and define God as Trinity – three hypostases in one God – as stated above. We are then witness to the “action” of the Trinity, or rather the fundamental reality supporting all things at the very moment

of Creation. It is important to note here that the Greek word for “spirit” *pneuma*, also means “breath.” So there is massive word play going on here, and throughout Scripture, that is all but lost in English. The Spirit of God moving upon the water is God breathing upon it (think of the liturgical action of the priest at the blessing of water for Baptisms and on *Theophany*). Then God SAYS, “Let there be light.”

There we have it: God the Father (*Mind* - “cause of all things”), thought the *Word* (*Agent of Creation*), by the power of the Holy Spirit (*Breath of Life*), brings all things from nonexistence into being. From the coeternal and indivisible Trinity, all things find their fundamental reality. So, when we say that the “Father gave his only-begotten Son for our Salvation,” what we are really saying is the *Logos* (the *Word*), the very *Agent of Creation* took on flesh and became man [cf. John 1:14] so that those who are dead in Adam might be brought to life in Him [to quote the *Anaphora Prayer* of St. Basil]. Our very being brought to Eternal Life was accomplished through the Sacrifice of the *Word Made Flesh*, to the extent that even the Darkness of Death could not overcome the Light that is the Life of men, as is made known by the Resurrection. Now we see that Word, Light,

Life, and Salvation are all intimately connected and, in a manner of speaking, are the fundamental reality of all things, being rooted in the Trinity and the very moment of Creation.

By virtue of our Baptism, we become one with Christ, such that His suffering is our suffering, and our suffering is His. His death is ours, but also His Resurrection, His Glory, His Eternal Life become ours. This is what we testify when we exclaim “Christ is Risen!”

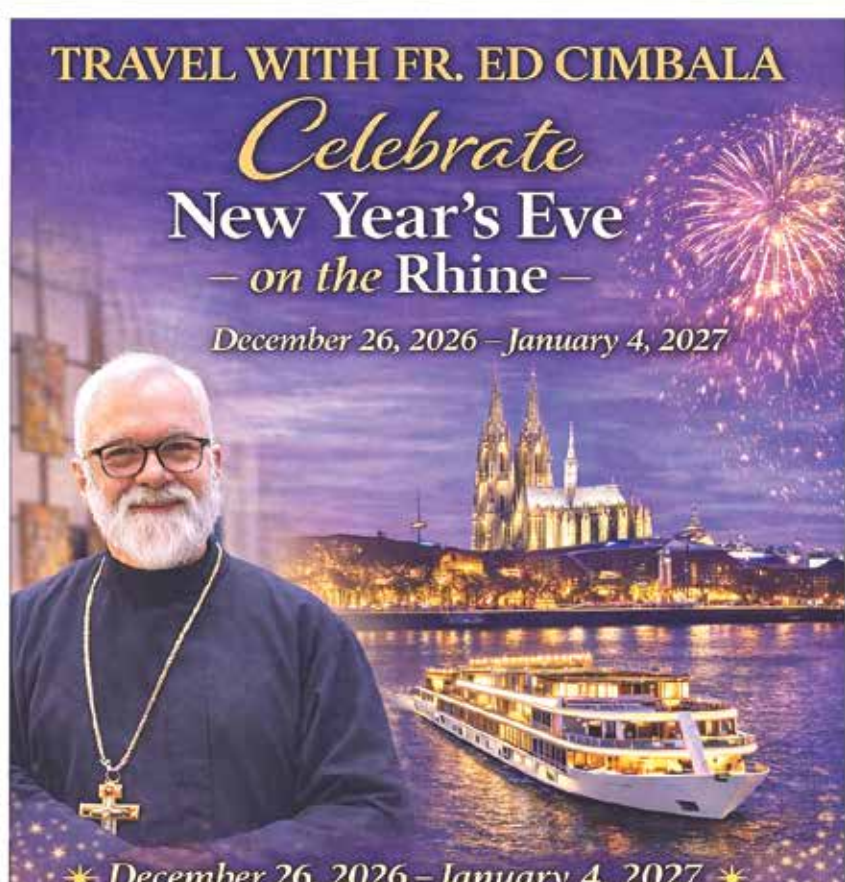
Good luck explaining all this in a social media post!

So, when we say “Christ is Risen!” we are in reality saying all I have outlined above. Obviously it’s easier to simply say “Christ is Risen!” So do just that!!! Simply shout “Christ is Risen!” from the top of your lungs and know that what you are doing is affirming that the Light shines in the darkness, and that darkness cannot overcome it. **CHRIST IS RISEN! ECL**

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SEARCHING THE SCRIPTURES

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

SACRIFICING THE BELOVED SON

On the fifth Friday of the Fast, we read the account of Abraham's near-sacrifice of his son Isaac (Genesis 22:1-18). Our liturgical hymns avoid this troubling incident and homilists usually point out all the details in which Isaac points toward Christ's sacrifice on the Cross. In both cases God Himself provides the sacrifice (Genesis 22:8; John 3:16), Isaac and Jesus both carried the wood for their sacrifice (Genesis 22:6; John 19:17); both sacrifices took place on a hill/mountain (Genesis 22:2; Matthew 27:33; Mark 15:22; Luke 23:33; John 19:17); and both Isaiah and Jesus remained notably silent (Genesis 22:8ff; Isaiah 42:2; 53:7; Matthew 26:63; Mark 14:61; Luke 23:9; John 19:9).

Following the lead of the Epistle to the Hebrews (11:18-19), we might also admire Abraham's unwavering faith in God's ability to keep His promises even when the death of Isaac would have jeopardized them all (Genesis 12; 13; 15). Two weeks from the Passion of our Lord, however, the most important feature of this passage is a contrast. Isaac is twice named Abraham's "only" and "beloved" son (Genesis 22:2.12); Jesus is likewise identified as God's "only-begotten" (John 1:14) and beloved (Matthew 3:17; Mark 1:11; Luke 3:22). St Paul expresses it clearly: God "did not spare His own Son" (Romans 8:32). Isaac was ultimately not sacrificed as the proof of Abraham's faith. But Jesus was sacrificed, willingly, in atonement

for all mankind. Isaac points to Christ and to God's utterly unselfish love for us.

Still, the whole situation has to make you wonder. Would God's demand for Isaac have taken Abraham completely by surprise or was child sacrifice something he would have known? In fact, the Old Testament charges Israel's gentile neighbors with such sacrifices, usually the firstborn, and often connected with "Moloch" (Leviticus 20:2-5; Deuteronomy 12:31; 2 Kings 3). But biblical laws forbidding child sacrifice (Deuteronomy 18:10) and the prophets' condemnations of the practice (Isaiah 57:5; Jeremiah 7:31) demonstrate that at least some Israelites also made whole burnt offerings of children. In general, this is just one more case of God's people mindlessly imitating their pagan neighbors (Psalm 106:35-38; 2 Kings 17:17.31).

Child sacrifice was known even in Jerusalem: Kings Ahaz (2 Kings 16:3; 2 Chronicles 28:3) and Manasseh (2 Kings 21:6; 2 Chronicles 33:6) were guilty of imitating this pagan abomination along with other idolatrous cults. Good King Josiah's reforms included destroying the place where such sacrifices were offered in Jerusalem, the Topheth in the Valley of Hinnom (2 Kings 23:10), which survived in later memory as fiery "Gehenna," a fitting metaphor for Hell (e.g. Matthew 18:9).

Nevertheless, child sacrifice apparently continued in Judah and Jerusalem until its destruction by the Babylonians in 587BC. The prophets of the Exile, Jeremiah and Ezekiel, both rail against it. It defiled God's people even as they claimed to be worshipping Him (Ezekiel 20:26.31; 23:37.39) and provoked the Lord's anger (Ezekiel 16:20-21.36-37). Exasperated, the Lord reminded His people that He "did not command or speak, nor did it come into my mind" to ask for such abominations (Jeremiah 19:4-5; 32:35).

But the Lord had, in fact, commanded the sacrifice of firstborn males (Exodus 22:29; Exodus 34:19-20) when He revealed the Law to Moses on Sinai. Elsewhere, the sacrifice of the firstborn is connected with the final plague against the Egyptians (Exodus 13:1-2.12-16). Firstborn animals were literally sacrificed, just as the first fruits of crops were offered to the Lord (Exodus 22:29; 34:26). In both cases, the ritual seems to express faith in God's providence: if He gave me this, I trust Him to give me more, so I will return the first to Him. But for firstborn sons, Exodus 13 and 34 describe a ritual of "redemption" whereby an animal is offered in place of the human child. Jesus Himself was "redeemed" in this way with a sacrifice of two turtledoves (Luke 2:22-24), and observant Jews continue the ritual with a monetary sacrifice even today. The Lord's intervention to replace Isaac with a ram that suddenly appears in the

bushes (Genesis 22:13) can be understood as the origin of this custom. The replacement of the boy by the animal also shows that one being can be sacrificed in place of others (see also Isaiah 53:4-5.8.12). Thus, Jesus could sacrifice Himself not for His sins, but for ours.

One other extraordinary sacrifice may also point to Jesus (Judges 11). Jephthah, a complicated character and one of Israel's charismatic leaders before the monarchy, vowed to sacrifice "whatever comes out of the doors of my house to meet me when I return" if the Lord would grant him victory over the Ammonites. Jephthah's daughter was the first to greet him. As he agonized over losing his only child, she herself encouraged him to keep his vow and went willingly to her death as a virgin. Her words, "Let this thing be done to me" (11:37) prefigure the Virgin's response to Gabriel (Luke 1:38). In her willing sacrifice, she imitates Jesus' voluntary Passion. **ECL**



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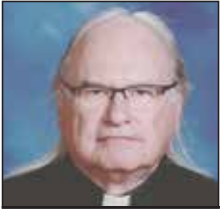
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THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

THE DEATH AND BURIAL OF A CHRISTIAN

We have meditated on the seven rites of the Church that are called sacramental mysteries. All these services of worship bring us closer to God, and mark passages in the story of our lives. Two of them, Holy Communion and the Penance or Reconciliation, which we usually call confession, are repeated often, and may not be distinct passages, though each of them is a renewal of our baptism, our initiation in the life of the Trinity as the Body of Christ, the Church. Baptism marks our passage into the new life in Christ we receive after birth, and marriage is the beginning of a new life with a beloved person. These are the two rites of passage that are important to us as Christians, but there is also a third rite of passage that is very significant, the rite of the funeral, Christian burial, which marks our passage into the fullness of God's presence in eternal life. We do not count Christian burial as a sacramental mystery now, because the individual person has already left the passing life of this world to enter the life of the world to come.

At times in the history of the Church, funerals have at times been considered by some fathers as a mystery of the Church. The sixth-century Syrian theologian who took the name of Dionysius considered it a sacrament, as well as the Byzantine Father Theodore the Studite. Today the rite of the funeral is simply a development of the Office of Matins with an absolution at the end. We cannot go into the whole situation here, but there was one sacramental sign given at funerals, and though not always done, is still preserved in the

books: the last anointing. The final act before burial is the pouring of oil on the body of the departed. This is still done for presbyters, though usually omitted for lay persons. It is probably because of this anointing that the funeral was considered as a sacramental mystery, a sign of being like Christ, the "Anointed One." In the Middle Ages, there was an elaborate funeral rite of seven anointings that paralleled the anointing of the sick. This seven-fold anointing quickly died out, probably because the authorities thought that it was an imitation of the anointing of the sick. It would make it seem that the sacramental anointing of the sick was insufficient.

Besides anointing, another ceremony specifically connected with burial was the last farewell. The departed was once kissed on the lips, because of the belief that the soul departed through the mouth, and the last absolution. Today, people pay their last respects and kiss the Cross, the hope of our salvation. The rite of a Christian death is connected with the eucharist. The early Church had a great zeal for the viaticum (Latin for "on the way"). Sometimes as a person was dying, communion was given many times, so that it would be in the person's mouth when they died. The Church had to forbid the giving of Communion after death. The zeal was commendable, and viaticum is the last rite of the Church, but it is a faith response to the pagan belief that the departed needed a coin to pay the ferryman Charon over the River Styx. Instead of a useless coin, the Christian had Communion, the body of Christ, as the guide to heaven.

The operation of the Holy Spirit is signified in the anointing with oil, blessed by the Holy Spirit, a material element used as a sign of Christian salvation. It is a representation of the paschal mystery, for death is considered the perfection of Christian life, and the rebirth into eternal life. However, the difficulty with funerals is whether there is an individual participation in the rite. Is the body a "person," or has the soul already attained union with Christ, and, therefore, beyond the necessity of the Church's incarnational system. All of the sacramental mysteries are expressions of Christ's incarnation, his taking of the human nature, body and soul, for life in this world, to be fulfilled in the next world. Thus the funeral has a meaning as helping the departed soul to its destiny with God. The meaning of anointing is identification with Jesus Christ, the Savior, in whom is our ultimate hope, and this is the meaning of final absolution, to completely free the soul from any sin that would keep it from God.

Our concept of death is different now. It is complete and final from the moment of brain death. If a living faithful is necessary as a recipient of a sacramental mystery, then funerals cannot be considered a sacramental mystery. We have de-emphasized the idea of a funeral as assisting a soul to heaven. It has become less an act of faith than an eulogy of the departed person. It is not really celebrated as a mystery, but its main goal is the comfort of the bereaved. Our own attitudes toward death are often not really Christian, and we must deal with an entirely dif-

ferent cultural attitude toward death. My opinion is that sacramental mysteries are real signs of the paschal mystery, and cease with the death of the faithful. However, some of the Fathers and theologians have considered funerals to be sacraments.

Our funeral is now an act of faith, as is said in the introduction to the funeral rite in our liturgical books: We express our faith in the Creed, "I expect the resurrection of the dead, and the life of the world to come. Amen." Our faith is in Christ who promised, "whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life, (John 5:24)" Our faith, when one dies, is that they have "fallen asleep in the Lord," as our Lord said of his friend Lazarus when he was about to raise him from the tomb after four days, "our friend, Lazarus, is asleep. (John 11:11)" **ECL**



LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

THE PROMISE OF A CRUSHED HEART

My little copy of *The Byzantine Book of Prayer* is well-worn. On the inside front cover is a bookplate showing that it was a gift from +Bishop Andrew to the young adult pilgrims traveling to Toronto for World Youth Day in 2002. A bookmark I picked up at WYD is tattered but still mostly intact. Lots of interesting spiritual tidbits from my life are collected in this little prayer book: a pamphlet on the Jesus Prayer, an examination of conscience I picked up at the Brompton Oratory in London, a holy card of Our Lady of Czestochowa from my visit to Poland, a note my brother wrote to encourage me during a tough time in grad school, and more. It may seem unusual to non-Catholic/non-Orthodox Christians that so many of us treat our prayer books like some kind of "spiritual filing

cabinet," but I find it somehow comforting, little reminders of where I've been, how I was feeling, and where my prayer may be leading me now.

Whenever I go to Confession I bring my prayer book and use the section on Reconciliation to prepare, and to pray along with my penance. The penitential psalms are my favorite, and they truly convey both a sense of sorrow for my sins and hope in God's gift of forgiveness. I could write a column every month about the Psalms and the value in praying with them, but it's easier to just encourage you to pick them up and begin. They are life changing, if you patiently immerse yourself in them. But, back to the Confession and my prayer book. *The Byzantine Book of Prayer* includes a few of the penitential psalms in

that section on the Mystery of Reconciliation, and the one I always pray after making my confession is Psalm 50.

You may not realize that Psalm 50 is prayed at every Divine Liturgy by the priest or deacon as he is incensing while the rest of us are singing the opening hymn – and again while we are singing the Cherubic Hymn. Occasionally you might hear the actual words, if he's speaking loudly enough, but either way it's beautiful to know that this prayer of humility and repentance is being prayed not just by the person reciting it, but on behalf of all of us in the pews. Before he could meet the Lord on Mount Horeb, Moses was instructed to remove his sandals because wherever the Lord is, that's holy ground. Preparing to meet the Lord in *His house*, to be

invited by Him into the most intimate union through the Eucharist, should surely cause us to pause in wonder and with the desire for "a clean heart," as the psalm says.

After my most recent confession I opened my prayer book as usual and began to read Psalm 50, a passage I've read a hundred times. Maybe it was a prompting of the Holy Spirit (well, not *maybe!*), but I found myself suddenly drawn to and convicted by these verses:

Had You desired sacrifice, I would have offered it, but You will not be satisfied with whole burnt offerings. Sacrifice to God is a contrite spirit: a crushed and humbled heart God will not spurn. (Translation, *Byzantine Book of Prayer*, Byzantine Seminary Press, 1995)

It was the middle of the Great Fast when I made my confession, so sacrifice was already part of my daily life. But as I leaned into these verses I couldn't help but wonder, "A crushed[...]heart? What does this mean, Lord? Why must my heart be crushed?" I felt the Lord calling me more deeply into this prayer (a prayer for a crushed heart?), and I began to reflect on the many times and ways my heart has been crushed. I recalled so many moments of grief, some that still persist. Crushing disappointments, dreams and expectations gone unfulfilled, friendships that sadly ended because of distance, or ones that ended with deep hurt. Then the Lord led me to the image of the vinedress-

er, the one who cultivates the vines to make for a good harvest of grapes. The vinedresser's job is not only to water the soil, but to prune the vines so that their growth is healthy and abundant. There is no harvest – no wine – without that pruning. And so, I thought about those times of pruning in my life, at the time, but necessary in hindsight.

Finally, my reflection led me to an image of the Lord Himself taking my heart into His hands, working it almost as a craftsman would with his medium. Crushed, but not destroyed in His hands; painful as He works with it (works on me) but handled with the greatest of care. In the end, the Lord showed me that when my

heart is crushed it isn't simply for the sake of the pain, but for my salvation, that I may, by His grace, taste the wine of eternal life with Him.

Friends, uncomfortable as it is, I invite you to reflect on those times and circumstances when your own hearts have been crushed. Maybe they are going through the winepress now, or the Vinedresser is beginning to prune whatever must be cleared for new growth. It's not easy, and there is no point in overly spiritualizing it, or pretending that it isn't hard. God doesn't count you unworthy if the pain sometimes feels too much to bear. No one can say when or how long – or exactly

why – our hearts will be crushed. But one thing we know, what we must hold onto, is that Christ's heart was crushed first, for our sake. When your hearts ache the most, look with hope to Him who was crushed so that you can be restored. Look to Christ and entrust your heart, your hope of eternal life to Him because, "Indeed, He is Risen!" **ECL**

CHARLESTON AREA OUTREACH INTEREST

Are you a Byzantine/Eastern Rite Catholic that has relocated to the Charleston, SC area and miss attending the Divine Liturgy and other services? The Byzantine Catholic Eparchy of Passaic is exploring the possibility of establishing an Outreach Community in the Charleston area. Currently the closest Mission is in the Myrtle Beach area. I'm working with one of the priests in Passaic to help gauge interest. If there is sufficient interest, the plan would be to have a Liturgy somewhere in the Charleston area in the next few months. If you are interested, please send me an e-mail at michael-meador@sbcglobal.net.

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Maureen French
ECL circulation editor

SCHOOL OF PRAYER

Father G. Scott Boghossian



“ALSO UPON ME, O LORD, LET THIS PRECIOUS BLOOD FLOW!”

“The lives of the saints,” says Father Faber, “are replete with devotion to the Precious Blood.”

Foreshadowing the atoning blood of Christ, the Old Testament book of Leviticus reveals that “the life of the flesh is in the blood” and “it is the blood that makes atonement” (Lev. 17:1). “According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no forgiveness” (Heb. 9:22).

The power of the Blood of Christ is foretold on the night of the Passover. “The LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel, and on the two door posts, the LORD will pass over the door, and will not allow the destroyer to come in to your houses to strike you” (Ex. 12:22-23).

The Old Testament Israelites worshipped God through bloody animal sacrifices, but these sacrifices were only intended to direct attention to the future Crucified Messiah. In themselves, they had no power to offer true worship. “For it is impossible that the blood of bulls and goats should take away sins” (Heb. 10:4).

“When Christ came into the world, He said: ‘Sacrifice and offering You did not desire, but a body You prepared for Me. In burnt offerings and sin offerings, You took no delight. Then I said, ‘Here I am, it is written about Me in the scroll: I have come to do Your will, O God.’” (Heb. 10:5-7).

Jesus Christ came into the world to shed His blood for the forgiveness of our sins, to reconcile us to God, to defeat Satan, and to restore us to Paradise. At the Last Supper, Jesus says, “This is My blood of the new covenant, which is poured out for many for the remission of sins” (Matt. 26:28).

God (the Son) has purchased the Church “with His own blood” (Acts 20:28). We are justified (made right with God), and saved “by His blood” (Rom. 5:9). “We have our redemption through His blood” (Eph. 1:7). Being far from God and His family, “we were brought near by the blood of Christ” (Eph. 2:13). While sin created war between God and man, Christ “made peace through the blood of His cross” (Col. 1:19).

“For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life you inherited from your fore-

fathers, but with the Precious Blood of Christ, a lamb without blemish or spot” (1 Pt. 1:18). According to Pope Clement VI (1343), the value of the blood of Christ on account of its union with the Divine Person of the Son is so great that one little drop was enough for the redemption all of mankind.

The devotion to the Precious Blood extended from the Apostles to the early Church Fathers. Pope Saint Clement I writes, “Let us look steadfastly to the blood of Christ, and see how precious that blood is to God which, having been shed for our salvation, has brought the grace of repentance (conversion) to the whole world” (Corinthians, 7).

Saint Ignatius of Antioch says, “Let no man deceive himself. Both the things which are in heaven, and the glorious angels, and rulers, both visible and invisible, if they believe not in the blood of Christ, shall, in consequence, incur condemnation” (Smynaean, 6).

“All my hope, and the certainty of my faith, is in the Precious Blood of Christ, which was shed for us and for our salvation,” says Saint Augustine of Hippo. “If Your Blood does not intercede for me, I shall not be saved,” says Saint Bernard of Clairvaux.

Offer and invoke the Precious Blood of Jesus Christ. “Every time a creature offers up the Blood by which he was redeemed, he offers a gift of infinite worth, which can be equaled by no other,” says Saint Mary Magdalen de Pazzi. Saint Gaspar del Bufalo says, “In times of temptation, invoke the Divine Blood,” and, “Let us be filled with confidence in the merits of the Divine Blood, and may it be our mystical armament of defense against Lucifer: ‘They conquered the dragon by the Blood of the Lamb’ (Rev. 12:11).”

“Saint Magdalen de Pazzi once saw in a heavenly vision a fiery stream of the Blood of our Redemption poured out over the soul of one of the nuns in her convent the moment the priest pronounced absolution over her, and this blood she saw imparting to her fellow-sister such enchanting beauty that the saint could not but exclaim with joy and desire, “Also upon me, O Lord, let this Precious Blood flow!” (Walk, Glories of the Precious Blood).

Let us pray: “Also upon me, O Lord, let this Precious Blood flow!” **ECL**

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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.

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The society offers regular educational Zoom presentations, chat groups, in-person events in our chapters, genealogy help by professional Rusyn genealogists and scholarships to students. Also offered is an online/mail-in Heritage Store with books and gift items. New is our first-ever activity book for children (and adults) to engage learning about the Carpatho-Rusyn Culture. We also carry three-bar cross candles. Listen live on Sunday afternoons to Rusyn music on our Rusyn Heritage Program (also archived). Check out the headings on our new website to find this information and more. Visit Facebook Carpatho-Rusyn Society, our strictly informational page, to learn about past and upcoming events. For more information contact: Bonnie Burke: bb@c-rs.org

Eastern Catholic Life

Circulation Department
445 Lackawanna Avenue
Woodland Park, NJ 07424

Next Issue:
May, 2026

Copy Deadline:
April, 24 2026

Please note the change in email address:
ecl@eofp.org

The current issue of the ECL was printed at Evergreen Printing, Bellmawr, NJ, and was distributed from the U.S. Post Office via second class mailing in Bellmawr, NJ.

TYPICON AND CHANCERY OFFICE SCHEDULE

APRIL, 2026

- 2 Holy Thursday
Chancery Closed
- 3 Good Friday
Chancery Closed
- 4 Holy Saturday
- 5 PASCHA: THE RESURRECTION OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST
- 6 Bright Monday *Solemn Holyday*
Chancery Closed
- 7 Bright Tuesday *Simple Holyday*
- 15 Union of Uzhorod Anniversary Event
Cathedral Chapel, Woodland Park, 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:

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