



EASTERN CATHOLIC LIFE

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I LIFT UP MY EYES

Pastoral Reflections of Bishop Kurt



Israel Made for Joseph a Multicolored Tunic

Have you ever wondered why clergy dress so much differently than everyone else in church? When I was young, men always wore a suit, and no hat indoors of course. The women also wore their finest, and hats were expected. I remember being in the choir loft as a child looking out on a sea of colorful exotic hats. Men were largely restricted to sober suits in a few muted colors. The priest on the other hand came out in brightly colored clothes with completely different styles. Why

to be the same way. Men dressed in interesting, often unpractical clothing in brightly colored fabrics of every design, unless they were laboring where the clothes would be ruined. If you look in old art, it seems that at the time of the protestant reformation for some parts of Europe, and the industrial revolution for others, men began to dress in sombre clothes that don't attract attention. Paradoxically, there was an explosion of new designs and colors made possible by the industrial revolution, and many of the colors we use nowadays didn't even have names a few centuries ago.

The cut of clothing worn by our clergy at the altar is very old. In the Roman Empire, once the tunic caught on, it replaced most traditional clothing, and is still dominant in some parts of the world today. The tunic is a robe closed at the sides with two sleeves and

we would call a poncho. You can see at the altar, the "poncho" is the outer garment of the priests nowadays, usually colored. In the Western church this poncho is called a chasuble, and in our church we call it a phelonion or phelon. (We have a Greek name and a Slavic name for everything. It's a little confusing.) Ancient bishops dressed the same as priests, and in the west they still do, with a tunic and a poncho. In our church, bishops began using a different outer garment, called a "sakkos", beginning in 1453, though Slavic bishops can still dress like a priest when it is convenient. There's more to our vestments, but that's for another column. This column is about the colors.

Of course, people have always worn different clothing for festivities, and different clothing for working, especially work that is hard on clothes or is dirty.

Priest wore elaborate colorful garments carefully described in the Law of Moses. There were colorful embroideries of pomegranates using rare and beautiful dyes. He wore a special breastplate with twelve gemstones symbolizing the twelve tribes of Israel. In the middle ages, someone invented a correspondence between the twelve apostles and twelve gemstones. There is no way of knowing whether they correspond exactly to the stones described in ancient Hebrew. The amethyst was assigned to the Apostle Matthias, the first bishop chosen by the Apostles to replace Judas. That is why western bishops, until recently, wore an amethyst in their episcopal rings. Amethyst is actually purple quartz, silicon dioxide. Did you know most of our planet is silicon dioxide?

At some point in the misty past, the Church both east and west began to as-



In our tradition, the clergy wear all white for Easter Sunday, Pascha, the feast of the Resurrection. These priest vestments are from Khust.



Gold bishop vestments with omophor. For special occasions, this elaborate gold set has flowers and crosses. It was a gift from a priest in Uzhhorod. This bishop set shows a sakkos (the robe with sleeves), and an omophor—the symbol of a bishop even in the earliest Christian art. This omophor displays the full "great omophor" which is draped around elaborately.



We wear green, the symbol of life, for Pentecost—the coming of the Life Creating Spirit. This bishop set shows the sakkos, the omophor, and an epigonation. Epigonation means "on the knee" and is a symbol of authority worn by bishops in our church and by all pastors in the Melkite church. It is also given as an honor in our church. It represents a sword.



We wear blue for feasts of the Mother of God. This priest set shows the phelonion and the top of the stole or "epitrachelion". Epitrachelion means "on the neck". This beautiful set was made by Holoviak in Pennsylvania.

do the clergy wear such colorful clothes in our church? It's true that some clergy are colorful people, but that is not why they wear colorful clothes. Strangely enough, the clergy wear exotic fabric in bright colors because clergy are the most conservative part of society.

Throughout the animal kingdom, the male of the species is almost always more brightly colored, at least among the higher animals. If you look in old paintings, you will see that people used

a neck hole. In our church, altar servers, deacons, priests, and bishops, all start with a tunic underneath just like two thousand years ago. In the time of the early church, two thousand years ago, men put on a sort of poncho over their tunic for street wear. It was a big piece of cloth like a blanket with one hole in the middle for the head, what

Until recent history, both men and women wore the most beautiful fabrics that they could afford. Because traditionally, the Church has said that we should honor God with the best that our culture has to offer, the clergy at the altar wore the most beautiful fabrics that they could find to honor the presence of God. Before Christ, the High

sign colors to different days and feasts. The names of colors in old writing often don't correspond exactly to our modern usage. In addition, they were not as precise as our modern words in the wake of the industrial revolution and modern chemistry. Did you know blue was the last of the traditional colors to be named? Homer did not have a word for blue. The Egyptians had a word for blue, but most civilizations at the time did not. Even today, languages differ a
...continued on page 2



Dark vestments are prescribed for mourning or penance. We usually wear red or purple in our church for funerals and fasts. This set from Khust shows a sakkos and omophor. The omophor represents a sheep carried on the shoulders of the bishop, and used to be white wool. The pallium in the West is the same vestment and is made from lambs wool blessed at the Church of Saint Agnes the Martyr in Rome. Although the ancient art shows all bishops wearing this garment, in the West, the Pope of Rome has restricted it to Metropolitan Archbishops and they must receive it from the Pope.

little. In English we have two different words for shades of red, namely “red” and “pink”. We wouldn’t use them interchangeably, even though they are both shades of red. In the east Slavic languages such as Ukrainian and Russian, they have two different words for blue, one for dark blue and one for light blue. So when it comes to liturgical colors, it’s often not cut and dried even between modern languages. If you look in the old books, colors may not match with today.



When bright vestments are prescribed, both white and gold are commonly used. The go to set for most priests is white with gold. This beautiful set has grapes and grape leaves as well as crosses and an icon of the Holy Face of Jesus. This priest set is from Khust.

It used to be the custom in our Ruthenian Church to change vestments with every Gospel during the reading of the Twelve Gospels on Good Friday. I remember at McKees Rocks on Good Friday, when Monsignor Russell Duker was the pastor, the priest and the altar servers changed vestments between readings going from bright red to dark red to purple to black. It was very impressive indeed. Monsignor Duker took his liturgy quite seriously and was indefatigable.

So what are our liturgical colors nowadays? As I said, the old books only say “light” and “dark”, but our current custom, I would say, is that we use, white,



This very elegant bishop set is gold with burgundy and is from Khust. It shows the sakkos and omophor.

which prophesies the coming of Jesus, Daniel describes the “One Ancient of Days” with these words, “His clothing was white as snow, and the hair of His head was like pure wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from His presence.”

Other than for Pascha, most priests use white and gold interchangeably for Sundays and feast days. The old books say “light” color. White and gold together are the “go to” colors for most of our priests. Often the fabric has intricate or bold designs worked into it of Christian symbols. The fabric may have grapes and grape leaves, or wheat, or chalices, or fish, or crosses of manifold design, or Alpha and Omega, or angels. You may have noticed one design which is



The mantiya is worn by bishops and monastic authorities for lesser liturgies. It is also worn by the bishop when he enters the church before solemnly vesting in the middle of the church. This set has four embroidered icons of the four evangelists. The stripes are called rivers.

in elementary school, so I thought everyone wears them. It turns out, in the west, blue vestments are not allowed in the Latin rite except as a privilege for some countries. The United States is not one of those countries.

In the Latin rite, they wear red vestments for Pentecost, the Descent of the Holy Spirit, because He appeared as tongues of fire above their heads. In our tradition we wear green for Pentecost. We often call the Holy Spirit, “the life giving Spirit”, or “the life creating Spirit”. We do that because His name really means breath, and Scripture contains many examples of giving life with breath, including our own creation



Some of the tens of thousands of daffodils at the Cathedral Chapel in Woodland Park with pine trees and a redbud across the meadow

In fact, in the oldest liturgical books, colors are mentioned but only “light” and “dark”. Light colored vestments are prescribed for feast days, and especially Sunday—the day of the Resurrection—the Lord’s Day. Saturday was also always a bright feast in our church because it is the Sabbath. The dark colors were prescribed for days of penance and for mourning the dead. For the most part, we equate “light” with white or gold today, and “dark” with red or purple. When people make fine distinctions between red, purple, maroon, and so on, they are imposing many of our modern labels on things, even though we do know quite a lot about colors two thousand years ago.

gold, red, green, and blue. Starting with Easter or Pascha, it is our custom to wear all white. Many would not allow even a little accent color or trim. It would make more sense to insist on all white for the Transfiguration because the scriptures say clearly that Jesus and his clothes were “whiter than any bleacher could get them”. We have no idea what Jesus looked like during or after the Resurrection, but we have adopted all white to symbolize the end of sin and death. You may have noticed in icons that Jesus is dressed in various colors, but usually in all white from the Descent into Hades and thereafter. You might find it interesting that in the Book of Daniel, in his “night vision”



The Cathedral Chapel in Woodland Park with spring apple blossoms. The Chapel was built in 1986 along with the Chancery Office and the Bishop Residence.

a clever tessellation of Greek crosses. The design was at first only for bishops, and you often see it in icons of St. John Chrysostom or other bishop saints. Nowadays it worn by both priests and bishops.

So white and gold are our most common bright colors, but we also use blue in our church for feasts of the Mother of God. Since Mary is often wearing a red outer garment in our icons, I thought blue was a westernization. However, I remember in 1996 when I was doused from head to foot with holy water by the Patriarch of Moscow, he was wearing blue for the Dormition. I remember learning about blue vestments for Mary

when God formed Adam from the clay of the earth and then breathed His own breath into him. The Psalms say, “Send forth your Spirit (Breath) and renew the face of the earth.” And again, “When you take away their breath (spirit), they die and return to the dust.” So in our Church we wear green on Pentecost to remind us that the Spirit gives life. Green is the preeminent color of life. It is also the ancient Slavic custom to cut leafy tree branches and bring them into the Church for that Sunday. At my California parish, I had lush ficus trees that really brightened up the sanctuary. Green is only prescribed for that one day of the year, but many of our priests follow the custom of wearing green un-

til the Feast of SS Peter and Paul, or at least till the beginning of that fast.

White, gold, blue, and green would all be considered bright colors. What about dark colors? Generally, the dark colors are red, purple, or black. Of course red and purple come in many hues, but pink and lavender would not qualify for “dark”. Did you know the



A world champion horse showing off at Holy Annunciation Monastery in Sugarloaf, Pennsylvania. The nuns' horses have won many trophies and awards. This champion is named Justin Credible or outloud—Just Incredible.

Latin rite uses pink vestments two Sundays a year? They wear purple for penitential seasons, both Lent and Advent, but they switch to pink or “rose” as a reminder of joy on the fourth Sunday of Lent and the third Sunday of Advent. When I spent a summer as a seminarian in eastern Europe, while it was still communist in 1987, our Church was still very “latinized”. The clergy were trying to change back to our traditions as ordered by the Ecumenical Council. (They called it “new wave”.) So they wore black for funerals instead of red, because the Latins used to wear black for funerals. However, even the progressive priests were not changing to red at that time, because they said that the people associate red with communism. I did attend one priest funeral where the priests all wore red and it was quite a sight.

One other colorful garment that you may have seen is the special cloak worn by a bishop for less solemn occasions, and also when he enters (or leaves) the church for a great Divine Liturgy. The cloak is called a mantiya and is often a beautiful purple. It is originally a monastic cloak worn over the habit. Since bishops are usually monks in our tradition, the cloak came to be used by bish-

ops. Monks, of course, wore a simple cloak in black or gray. Bishops wear a mantiya of purple or red. When a bishop vests before a great Liturgy, there are prayers for each item of the garments, always taken from the scriptures, sometimes from the Passion Gospels. Perhaps the bishop wears a red or purple cloak because the Gospels say that when Jesus was beaten and mocked, the soldiers dressed Him in a scarlet military cloak. Higher ranking bishops sometimes wear other colors. A metropolitan can wear a blue mantiya—I don't know why. Metropolitan Stefan Soroka used to wear a blue mantiya, but I have never seen our Metropolitan wear one. Also the Patriarch of Moscow wears a green one. The monastic cloak is quite simple, but the hegumen (abbot) has some decorations such as crosses. Bishops often have the four

evangelists on their cloak. The hegumen and bishop also have broad stripes called “rivers”.

This spring, the beautiful flowers here at the Cathedral have been spectacular. There are flowering trees, apple blossoms and cherry blossoms, and dogwood, and redbuds, and even purple magnolias. The tens of thousands of



One of the milk cows recently gave birth to this lovely calf at Holy Annunciation Monastery. The cows produce only A2/A2 milk which is easier to digest. The yoghurt production at the Monastery is becoming very popular in the area. If you haven't tried their yoghurt yet, you are in for a treat.

bulbs planted at the Cathedral Chapel have exploded under the flowering trees. I wanted to write a column about the refreshing beauty of nature here, but also about the liturgical colors, and they seem to go together.

In addition to the beautiful grounds in New Jersey, we recently made a trip out to Annunciation Monastery in Sugarloaf, Pennsylvania. Not only is it a patch of heaven, but we had the privilege to visit their prize winning miniature horses and the dairy cows that produce the milk for their delicious yoghurt. If you haven't had their yoghurt yet, you have something to look forward to. It is relatively new compared to their other products. They began selling the yogurt at the local stores, and it became wildly popular. The local health department told them they wouldn't bother them when they were small, but now

they have to be inspected more rigorously. In particular, the milk is always sterilized before the yoghurt culture is introduced. Perhaps you have even done this at home. You heat up milk to a certain temperature for a while till it is sterile, then you add a spoonful of yoghurt and keep it warm, and the next day you have a gallon of yoghurt! The sisters were of course sterilizing the milk carefully, but now they have to use commercial equipment which keep records that the inspectors can view. The store owner said that during the hiatus waiting for the commercial equipment, there have been near riots at the store as people fight over the limited supply. The supply was also limited because one of the dairy cows gave birth, and she needs her milk for her calf. It was also exciting to see the world champion horses bred by the sisters. They really are world champions, by the way. I was not using that as a figure of speech. Their horses have won first prize at the top shows in Texas and other places, beating out some very wealthy opponents.

God is beauty itself, and everything that is beautiful gives us a little peek into the Divine. We are surrounded by beauty when we take time to look. In God's eyes, the most beautiful things are not the things we make, but those acts of charity—of love—of self sacrifice that we do for each other. Jesus said, “This new commandment I give to you, that you love one another.” And He says, “Love one another, as I have loved you.” And finally, “By this, men will know that you are my disciples, that you love one another.” The beautiful things we see and hear, both natural and made by human art, these things are to raise our minds to the supernatural, to the divine, so that we have the courage and the perseverance to love the way Jesus

did.
+Kurt Bunnette

2026 ANNUAL BYZANTINE CATHOLIC SEMINARY LECTURE

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

Glory 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 Univer-

sity (B.A. 1966; M.A. 1967), Princeton University (M.A. 1969; Ph.D. 1972). He is a member of the Harvard University 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
Livestreamed
May 12, 2026
for the Byzantine
Catholic Seminary's
Saints Cyril and Methodius
Annual Lecture Series
In honor of the 380th
Anniversary of the Union
of Uzhhorod

EPARCHIAL PRIEST RETIRES AND RECEIVES EMERITUS DESIGNATION FROM FLORIDA UNIVERSITY

Reverend Michael N Kane, PhD, RLCSW was awarded Professor Emeritus status after his retirement from Florida Atlantic University (FAU), one of the universities in the State of Florida's University System. FAU requires that a faculty member has "a record of distinguished service to Florida Atlantic University and to their academic unit in the areas of teaching, research and service that are consistent and continuing" in order to receive the designation of Professor Emeritus. FAU has approximately 31,000 students. FAU is ranked as a research-intensive institution with the designation of R1 by the Carnegie Classification of Institutions of Higher Education.

Father Kane was pastor of Our Lady of the Sign Church from 1984 until his retirement in 2023. He received a Bachelor of Science from the University of Wisconsin in 1975. He received his graduate theological education at Holy Cross Greek Orthodox Seminary, Brookline, MA, and Saints Cyril and Methodius Seminary, Pittsburgh, PA. He was ordained a priest by Bishop Michael J. Dudick, D.D. for the Byzantine Catholic Eparchy of Passaic on May 11, 1980. He served as assistant pastor of Saint John the Baptist Church in Hazleton, PA for one year and was then as-

signed to Florida. He served in Florida from 1981 until his retirement in 2023. During his years in Florida, he established and became the founding pastor of Our Lady of the Sign Church, Coconut Creek, FL.

While remaining pastor of Our Lady of the Sign Church, he continued his graduate education. He received a Master of Divinity from Saint Vincent de Paul Reginal Seminary, Boynton Beach, FL in 1987. In 1994, he received the degree of Master of Social Work (MSW) and in 1997 a Ph.D. in Social Work from Barry University, Miami Shores, FL. He is a Florida licensed psychotherapist. Father Kane provided clinical services in mental health facilities until December of 1999 when he was hired at Florida Atlantic University. In addition to his pastoral responsibilities, he remained on faculty until his retirement in January of 2024. He attained the rank of a tenured full professor. He taught graduate-level courses in psychopathology and clinical practice with aging persons and published extensively in the area of Catholic priests, aging and mental health.

He happily retired to condo life in Boca Raton, FL.

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Annual Saint Nicholas Pilgrimage Sunday August 2, 2026 At Carpathian Village



- 12:30PM Welcome and Blessing of Pilgrims Begins (Pavilion Tent)
 - 1:00PM Food Service Begins (Pavilion)
 - 1:30PM Anointing Service (Shrine Bldg)
 - 2:00PM Confessions Begin (Shrine Gazebo)
 - 3:15PM Procession from Picnic Pavilion Tent to Shrine Altar
 - 3:30PM Hierarchical Divine Liturgy (Shrine Altar) with Ordinations to Minor Orders
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+SISTER EUPHEMIA KOPA, OSBM FALLS ASLEEP IN THE LORD

July 1, 1927 – April 4, 2026

Very early on Holy Saturday morning, Sister Euphemia fell asleep in the Lord and was welcomed into her new home in the heavenly Kingdom. She was 98 years of age and in the 80th year of her life as a Sister of Saint Basil.

Sister Euphemia was born on July 1, 1927, in Penowa, PA, the daughter of George and Mary (Luczanich) Kopa. She entered the Sisters of Saint Basil on January 9, 1946, and made her perpetual vows on August 28, 1953.

From grades kindergarten to grade 2, her talents as a teacher at these levels shone brightly. Most likely, Sister Euphemia best loved ministry was in preparing her students for the Mysteries of Reconciliation and Eucharist. Likewise, many former students can remember her with fondness as their

second-grade teacher.

After 52 years of teaching, Sister retired from this ministry and returned to the monastery in Uniontown. There she assisted in baking and in the Vestment department. She will be most remembered, however, for her efficient preparation and execution of all details involved in the Medovniki project. Keeping on track of everything was the hallmark of her work. She brought the same enthusiasm to this project as she did to her teaching career.

Her teaching career took her to Connecticut, Indiana, Illinois, New Jersey, Ohio, and Pennsylvania. Often, she was also principal as well as teacher in these schools. In Uniontown at the monastery and prior to her exceptional work with the Medovniki, she was the

administrator of the former Saint Basil's Home for Aging Women.

In his homily, Archbishop noted that the many accomplishments of Sister Euphemia were not only a gift to her community, but in truth, they were an invaluable service to the Metropolitan Church of Pittsburgh, reaching far and wide beyond its borders.

Sister, however, wanted to be remembered for her deep faith, her spirit of trust, for her vocation and for living out her life as a Sister of Saint Basil.

In addition to her community, Sister Euphemia is survived by her sister-in-law Eleanore Kopa, her nieces Emily Ann, Susan, Kathie, Betty, Mary Ann, Gabriella, and Angelique, and nephews Walter, William, Aaron and Christian.

The Funeral Divine Liturgy was celebrated by Metropolitan Archbishop William C. Skurla; concelebrants were Very Reverend Andrew G. Deskevich; Reverend Jerome Botsko, monastery



Chaplain; Reverend Kyprian Wojchowski, Reverend Oleh Seremchuk, and Reverend James Ragan. Reverend James A. Spontak was in attendance.

Donald R. Crawford Funeral Home Hopwood was in charge of arrangements.

May her memory be eternal!

WORLD CLASS UKRAINIAN AMERICAN ICON WRITER (PAINTER) +CHRISTINA M. DOCHWAT FALLS ASLEEP IN THE LORD AT 91

In the early morning hours of Thursday, March 26, 2026, world class Ukrainian American iconographer, Christina M. Dochwat, age 91, a longtime resident of Jeffersonville (East Norriton Twp.), PA, peacefully fell asleep in the Lord.

Christina was born on September 22, 1934 in the Village of Burkaniv, Ternopil Oblast, Ukraine to Osyp and Emilia (Cymbryla) Dochwat. She had a sister by the name of Lubow. Widowed at an early age, Christina's mother resolved to save the family from the fires of World War II and the anticipated brutality of approaching russo-soviet occupation.

Escorted by Osyp's brother, Christina and her mother and sister, bravely confronted and survived the known grave and serious risks of the journey to the

five, she first picked up the pencils and pastels that never left her hands: "I still dream of running through the wheat fields as a small child, with the wheat waving above my head."

Christina's passion for God, for the Church, for Ukraine, for her people and for Ukrainian culture was profound. Her career was dedicated to that passion; her writing (painting) of iconostasis (icon screens) and icons and her creations of majestic frescos and mosaics had one overarching goal: "to bring people closer to God" "The most important thing for me is that my work can motivate people to pray; when people pray in front of an icon, it is not my work, it is God's work."

Christina studied at Saint Basil's Academy in Jenkintown, PA and in 1951

Christina created iconostasis, separate cycles of icons, frescoes, and mosaics for approximately eighty Churches.

On November 14, 2021 in a moving ceremony at the Ukrainian Catholic Cathedral of the Immaculate Conception, which is adorned by her Masterpieces, Archbishop Metropolitan Borys Gudziak, on behalf of Patriarch Sviatoslav and the bishops of the Synod, inducted Christina into the Order of Metropolitan Andrey Sheptytsky, the highest honor in the Ukrainian Greek Catholic Church. She is only the fourth recipient of this prestigious award.

Christina's masterpiece iconostases (icon screens), cycles of icons, mosaics and frescoes are found in many prestigious locations including The Ukrainian



Christina was an avid bowler and golfer, scoring no less than six holes in one. On an impromptu fishing trip off the coast of Florida, she caught a huge 200 lbs. marlin.

Christina parts company with: her nephew (predeceased sister Lubow's son), Oleh Szankowskyj; her extended family in her native village of Burkaniv; and her



Icon of The Theotokos in the Chancery Office in Woodland Park, written by +Christina M. Dochwat.

Displaced Persons camps of the American zone of occupation. In 1947 the family emigrated to the United States and settled in the City of Philadelphia.

Christina loved and always vividly remembered her homeland, where, at age



The Byzantine Chapel at the Basilica of the Immaculate Conception, in Washington, DC. Icons and mosaics by +Christina M. Dochwat.

matriculated to the famous Ringling College of Arts and Design (Sarasota, FL). She took another degree at Philadelphia's University of the Arts in 1956 and began working in the field of iconography that same year. From 1956 to 2006

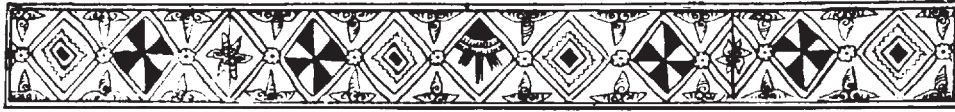


The iconostasis of the Cathedral Chapel in Woodland Park were written by +Christina M. Dochwat.

Catholic Archeparchial Cathedral of the Immaculate Conception, Philadelphia, PA; The Cathedral's Treasury of Faith Museum; The Byzantine Rite Chapel in the National Shrine, Washington DC; and Saint Michael the Archangel Ukrainian Orthodox Cathedral, Kyiv, Ukraine.

dear friend Jeannie Moon and her sons, Michael and Eric and their families.

The Office of Christian Burial was celebrated at 10 AM at Saints Peter and Paul Ukrainian Catholic Church, Phoenixville, PA, 19460. The interment was at Saint Mary's Ukrainian Catholic Cemetery, Elkins Park, PA.



PEOPLE YOU KNOW

IN BETHLEHEM...

Flowery Sunday In Bethlehem - As the Hebrew children welcomed Jesus into Jerusalem on that first Palm Sunday, the Children of our parish celebrated Palm Sunday by leading the procession into church after the blessing of palms as well as the small and Great Entrances during the Divine Liturgy. Following the group picture, a Lenten snack was provided in the parish hall for the children and their families. Very Reverend Edward Higgins is Pastor.



IN JESSUP...

Holy Week Services

Father Timothy Kennedy is Parochial Administrator of Holy Ghost Parish.



IN KINGSTON...

Easter Egg Hunt

An Easter Egg Hunt was held at Saint Mary's Byzantine Catholic Church, Kingston, PA on Palm Sunday, March 29, 2026 immediately following the Divine Liturgy. Refreshments were served to the children and their families. The children of both Saint Mary's Byzantine Catholic Church, Kingston, PA and Saint John's Byzantine Catholic Church, Wilkes-Barre Township, PA were invited to the event sponsored by both churches and The Greek Catholic Union of the USA. The hunt began with instructions to the children to find one egg in each of six colors, empty the surprises inside and return them for their age specific prizes. A great time was had by all. A big thanks to all who attended, assisted, planned and sponsored this wonderful event for the parishes' children. Both parishes are served by Very Reverend Mykhaylo Prodanets.



IN PERTH AMBOY...

Palm Sunday Celebration

Father Vasyl Remitskyi, Parochial Administrator, celebrates the Palm Sunday (Flowery Sunday) Divine Liturgy at Sainty Michael the Archangel parish in Perth Amboy, NJ. Parishioners pose for a group photo at the end of the Divine Liturgy which was followed by a festive luncheon in Saint Michael's auditorium.



AROUND THE EPARCHY



IN NORTH PHILLY...

Holy Week at Holy Trinity in Philadelphia

At Holy Trinity Byzantine Catholic Church, Holy Week is marked by prayerful tradition and community. On Great and Holy Friday, the faithful process with the Platanitsa, the icon of Christ in the tomb, recalling His burial. By Holy Saturday, anticipation grows as families bring Pascha baskets to be blessed – filled with traditional foods that will break the Lenten fast and celebrate the Resurrection.

These cherished customs passed down through generations, reflect the beauty of Eastern Catholic faith – where the story of Christ is not only remembered, but lived. Father Vasyl Kopyn is Priest in Residence.



IN ROSWELL...

Thomas Sunday Picnic & Easter Egg Hunt

The parishioners of Epiphany of Our Lord in Roswell, GA gathered for their annual pot-luck picnic, Pascha celebration, and Easter Egg Hunt on Thomas Sunday, April 12. Father Lewis Rabayda is Parochial Administrator of the parish, with Deacon James Smith, and Deacon John Reed serving.



IN SWOYERSVILLE...

Basket Blessing

Basket Blessing at St. Nicholas of Myra Church, Swoyersville, Pennsylvania on Holy Saturday, April 4, 2026. Father Andrii Dumnych is Parochial Vicar of Saint Michael Church, Pittston and Saint Nicholas Church, Swoyersville.



Sisters of the Order of St. Basil the Great

Helping Hands Day—May 30, 2026

With grateful hearts, we warmly invite you to join the Sisters in preparing for Pilgrimage—a special time when your presence, prayers, and helping hands are truly a blessing. Volunteering not only allows you to serve but also makes you part of a tradition that touches countless lives and forges new bonds of faith. This year, two meaningful opportunities await your generosity and spirit.

The first opportunity is Helping Hands Day, sponsored by the Greek Catholic Union of the U.S.A., which will take place at Mount St. Macrina on Saturday, May 30th.

On this day, we come together—young and old friends and family—to prepare for the 92nd Annual Pilgrimage, a gathering that uplifts and strengthens the bonds of our faith community.

With every flower planted, every shrine cared for, and every corner tended, we offer not only our labor but also our prayers and hopes for all who will come to the Pilgrimage—September 5th & 6th. Your service helps transform the grounds into a place of welcome and peace, ready to embrace pilgrims with beauty and grace.

If you can participate, please note the following:

- The group will meet in the Trinity Center for coffee and donuts at 9:30 a.m. A brief prayer service will follow, and work will begin at 10:00 a.m.
- Bring lawn tools (including brooms, rakes, weed whackers, etc.) for outside work. Bring brooms, mops, dust pans, etc., for any indoor cleaning.

Lunch will be served. To register or for additional information, please call Sr. Joanne at 724-438-4940 or Greek Catholic Union at 1-800-722-8644.

On Saturday, August 22, there will be another organized preparation day, with a rain date set for Saturday, August 29. Volunteers are asked to meet at the Trinity Center at 9:30 a.m. Please bring brooms, weed whackers, blowers, weeding tools, rakes, and clippers. Lunch will be provided.

For further information, please call Sr. Joanne at 724-438-8644.



HIGHLIGHT'S FROM THE 380TH ANNIVERSARY OF THE UNION OF UZHGOROD

April 15, 2026 – Woodland Park, NJ

During the annual Presbyteral Days, the Clergy and the faithful of the Eparchy of Passaic gathered at Saint Michael's Cathedral Chapel in Woodland Park, NJ to celebrate the 380th Anniversary of the Union of Uzhhorod. This event took a year of planning by members of our clergy and was led by Father Yuriy Oros S.E.O.D., Father Ed Cimbala MAOL, Dmin., and Father John Basarab, MA. A Hierarchical Divine Liturgy celebrated by Bishop Kurt Burnette opened the celebration. Father Jack Custer preached the homily and Bishop Kurt made remarks at the end that were broadcast in Slovakia. Also serving at the altar were Right Reverend Marek Visnovsky, rector of Saint Michael's Cathedral and Father Jerome Wolbert who was recently appointed Official of the Dicastery for the Oriental Churches in the Vatican. Following the Divine Liturgy, historical lectures were given by Father Yuriy Oros and guest speaker Father Andrew Summerson, S.T.D. Over 60 members of the faithful community of the Eparchy of Passaic were in attendance, as were 50 priests. Following the presentation on the historical events that led to the Union of Uzhhorod in 1946, Saint Michael's Cathedral parishioners hosted a dinner for all to enjoy.



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Most Reverend Bishop Kurt Burnette
President and Publisher
Father Lewis Rabayda, Editor & Layout
Mrs. Maureen French, Circulation Editor
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SEARCHING THE SCRIPTURES

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

RAISING THE UNBURIED DEAD

One of the Vesper hymns for the Sunday of the Paralytic (Third Paschal Sunday) describes him as “like an unburied dead man.” The Gospel tells us he had lain by the Sheep Pool in Jerusalem for thirty-eight years awaiting a miraculous cure. When Jesus asked him, “Do you want to be healed?” you would think he would immediately say, “Yes!” But instead, he launches into a complaint he had probably already told to anyone who would listen, “I have no one to put me in the water when it is stirred up. Someone always gets in ahead of me” (John 5:6-7). Something’s not right here.

Jesus also took the initiative with the Samaritan woman whom He met at Jacob’s Well (Fourth Paschal Sunday). Her life was in disarray: she had already had five husbands and was now cohabiting with a sixth man. She came to the well at noon most likely to avoid all the other women who came at dawn, both to avoid the heat of the day and to have water for all the morning tasks (John 4:7-26). The Samaritan woman’s life sounds bitter, alienated, ashamed and unfulfilled. It takes some time to work through five husbands. No less than the man paralyzed for thirty-eight years, she’s been stuck in a situation that could not be called life-giving for a very long time.

The Gospel tells us that “from time to time” an angel would “stir up” the waters of the Sheep Pool and the first

person to enter the water would be healed. (John 5:4) The chances of a solitary paralyzed man ever fighting his way through the crowd to be first in the water are absolutely nil. Yet there he remained, enslaved to superstitious, magical thinking, for thirty-eight years. Tawdry though her life might be, the Samaritan woman knew her catechism (John 4:9-25). Four times, she rebuffs Jesus by trying to start a religious argument: You’re a Jewish man; you’re not supposed to interact with me! Are you better than Jacob? Does God want to be worshipped in the Jerusalem Temple or here on Mount Gerizim? Some day the Messiah will come and then he’ll settle everything (a fake pious version of an indifferent “Whatever”!).

We can settle into habits of life that only harm us. We can get oddly comfortable in our own stink. We can become so identified with our sins that they become who we are. Jesus exposes just one fact about the Samaritan, her relationship history, yet she says “He told me everything I ever did!” (John 4:29,39). Maybe this explains the odd resistance that the Paralytic and the Samaritan put up when Jesus reaches out to them. Change can be threatening, even when it’s a liberation.

Suffering, shame, and especially sin can isolate us. The Paralytic says it outright: “I have no one.” Jesus challenges the Samaritan to recognize it for herself: ‘You’ve had five husbands; the current

man is not your husband. You have never found love.’ You could call it ironic, but it’s actually salvific, that the person both of them need is the person right before their eyes, the God-made-man they’re hesitant to accept.

Salvation isn’t magic though. Jesus challenges each of these people to make a move. To the Samaritan He says, “Go call your husband and come back,” letting the truth come to light and sending the Samaritan off to evangelize a whole town. His challenge to the Paralytic is more direct: “Pick up your mat and walk!” (John 5:8). If they had chosen not to do what the Lord asked, the life-giving liberation would never have happened for either of them. Each, in different ways, would have remained paralyzed.



Icon of The Samaritan Woman

But the Paralytic and the Samaritan do accept the challenge and do experience God’s life-giving grace. Notice, finally, what happens to them both. They simply cannot stop themselves from proclaiming Christ to others. They really didn’t even need words: they were changed people and anyone could recognize that somehow this man and this woman had taken on a whole new life.

ECL

QUESTIONS ABOUT

“END OF LIFE” ISSUES?

CALL: 215-877-2660

If you or someone you know is in doubt about what is allowed, the National Catholic Bioethics Center maintains a **24 hour hotline** staffed by trained experts in moral theology and medical ethics. There is no charge.



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THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

THE RITE OF CHRISTIAN BURIAL; PART 1

The Christian faces death with faith and hope in God's promise, "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)" When a brother or sister, therefore, has passed from our temporal life, we treat their body with respect, and bury it with prayer and love. This is called the Office of Christian Burial, for one who has fallen asleep in the Lord. Our prayers have meaning, and we want to look more closely at these rites of the Church.

The rite of burial in our Church consists of three parts. The first is a short prayer at the home. Originally this was the home where the person lived and whose body is now removed from the place where they lived. Today, this is usually done in a funeral home, managed by professional undertakers who facilitate the process of burial. The body is taken in procession to the Church, where the main part of the funeral rite is celebrated. The rite in Church is basically a part of the daily worship of the Church, now focused on the departed person. It is the morning office of the Church, which consists of the singing of psalms and of the Canon, odes from Scripture. The morning office ended with the Psalms of praise, and the Great or Lesser Doxology, based on the hymn of the angels at Jesus' birth, "Glory to God in the highest..." but these parts have now been dropped and the funeral service in only the psalms and odes. To these then are added stichera (Hymns) for the rite of farewell, and the prayer of absolution of sins for the departed.

We will speak of these in greater detail. The third part is the actual burial, where the body is taken to the cemetery and interred in the ground in a short ceremony.

In the Byzantine Ruthenian Church, the passage between each of these parts is marked by the reading of a Gospel. These Gospels are the scriptural foundation of our Creed, the expression of our faith, "I expect the resurrection of the dead and the life of the world to come. Amen." Most of the Gospels are from a discourse by Jesus on life. Our Lord teaches us, "just as the Father raises the dead and gives life, so also does the Son give life to whomever he wishes. (John 5:21)," "Amen, amen, I say to you, the hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live. (John 5:25);" "the hour is coming in which all who are in the tombs will hear his voice (John 5:28);" whoever believes has eternal life. I am the bread of life. (John 6:47-48);" "I am the living bread that came down from heaven; whoever eats this bread will live forever. (John 6:51)." Note that when we receive Holy Communion in the Divine Liturgy, the priest says that we receive "for the forgiveness of sins and life everlasting Amen." Other Gospels of resurrection are also read. Often, as we leave the church for the cemetery, the priest will read the Gospel of the raising of the child of the widow at Naim: Luke 7:11-16 and at the cemetery, the Gospel of the raising of Lazarus, John 11:1-45. All these Gospels are really a shout of triumph - we live in the risen Christ, who has trampled on the power

of death, and has the power to bestow eternal life.

When we celebrate the funeral, we use the daily morning prayer of the Church. It is an office of praise of God, which we, still on the journey to eternal life in Christ, offer in union with God, one in the Holy Trinity. The first part of our prayer is from the Book of Psalms, the basic hymn book of the Church. We open with a preface, Psalm 90, and then we sing the long Psalm, Psalm 118 in the Greek numbering and Psalm 119 in the Hebrew numbering. This is now done in the vigil service on the evening before the funeral. The theme of this psalm is that life comes from keeping God's commands. Jesus tells the rich young man, "If you wish to enter into life, keep the commandments. (Matthew 19:17)" On the night when he was arrested and led to crucifixion, Jesus told his disciples, "If you love me, you will keep my commandments, (John 14:15)" and we sing "through the Cross, life has come into the world." The priest prays giving words to our departed loved one, "Give life to my soul that I may praise you, let your decrees give me help." The psalm then concludes with a series of troparia (hymns), beginning, "The choir of saints has found the fountain of life and the gate of Paradise. May I also find the path through repentance. I am the lost sheep, call me back, O Savior, and save me."

The psalms are then followed by a Canon, which was a series of scriptural canticles, interwoven with hymns written by the Church. There were nine

odes, but in the present office, only three are sung. The scriptural odes have dropped out and we sing only the Church hymns. The first of these hymns remembers the martyrs, those Christians who have witnessed to their faith by their lives. While we may not have suffered violence in defense of our faith, we all must be martyrs (the Greek word means "witness") in some way to the truth of our Lord, and when we all must someday lay down our lives, we pray that it may be for the Lord. St. Paul taught us, "For if we live, we live for the Lord; and if we die, we die for the Lord; so then, whether we live or die, we are the Lord's. (Romans 14:8)" This sacrifice is our hope for life, as one of the troparia proclaims, "Hope emboldened the choirs of martyrs and set them afire to fly toward your love. It truly foreshadowed for them the future unshakeable rest. Make the faithful whom you have transferred worthy of this repose, O Good One." Our service of prayer then meditates on the meaning of life and the future life after death, and we will turn to this in Part 2. **ECL**



LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

WHEN MOTHER'S DAY HURTS, MARY IS THERE

It's that time of year when florist shops put a pause on prom and graduation corsages to accommodate the millions of bouquets purchased in honor of moms all over America. Anna Jarvis, the "mother of Mother's Day," (interestingly, she never married and was childless) initiated this commemoration in 1908 to honor her deceased mother. Her idea for every person to set aside a day to honor their mothers soon snowballed into a commercial cash cow, and she disavowed the very holiday she founded. Today, that commercialism that Anna found so disappointing continues, but within it lies the seed of her original concept: for each of us to acknowledge and express gratitude for the woman who gave us life. As beautiful as this commemoration is, however, it is not without its challenges.

Many people have lost their mothers - some recently and other years or decades ago. I lost my mom thirteen years ago, my husband lost his nine years ago, and many people I know have experienced their losses fairly recently. It doesn't matter when it happened, our age, or how long it's been. Losing the person who was closest to you on this earth, who literally carried you close to her heart as you grew inside of her, is a wound that never fully heals. This Mother's Day will, to some degree, be hard for those whose moms have passed away. For those of us whose mothers are gone, there is someone to whom we can turn, who already carries us close to her own heart: Mary, the Mother of God who became Mother of us all at the foot of the Cross. Because Mary knows the pain of grief and

loss she can empathize with ours. She is a tender and loving Mother, ready to nurse us through our sadness if we place ourselves under her protection. If your mother has fallen asleep in the Lord let Mary mother you. Take your sadness and longing to her, asking her to hold you close to her heart in a warm embrace of motherly affection. Mary, most Holy Mother of us all, intercede with God for the souls of our beloved mothers.

Some of us may have "lost" our mothers in a different way. Sadly, there are so many who suffer estrangement from their moms because of deep wound, some that cannot be restored. On this Mother's Day, some will feel pain, anger, resentment, and a host of complex emotions because their mothers

were abusive, neglectful, or abandoned them. This joyful spring holiday may be, for them, a painful reminder of a love they never got to experience. Some may find healing and restoration in their relationship, but for others it may not be emotionally, spiritually, or physically safe to reconcile. For these brothers and sisters in Christ, Mary offers her Mother's heart. She knew the pain of estrangement from her Child, too. Though her separation from Jesus was not one of bitterness or neglect it was real. She had to let Him go when He left her to begin His public ministry, and she experienced the most painful separation from Him at the foot of the Cross. Mary, who is the Searcher for the Lost, intercede with God for our healing and peace.

For those of us who walk the path of infertility or have experienced the loss of a child in miscarriage (or at any time), Mother's Day is arguably the most difficult day of the year. Even in our parishes, which should be a refuge and the place for our deepest intimacy with God, we may feel out of place, even ashamed because we are unable to live up to the *ideal* of the Catholic family. We don't mean to slight mothers or think they should go unappreciated, but when we remain seated when all the moms are asked to stand for a blessing or walk out of church empty handed as the mothers carry their carnations, we are reminded again of what we lack and may never have. When homilies

tell stories of the "barren" ones (pro-tip for our clergy, not a great way to refer to women in your pews struggling with infertility) and all the miracles God worked throughout Scripture, often we are not inspired but feel even more like failures. More than once, I asked myself if God had abandoned me, if He was punishing me, or if He was simply indifferent to my prayers. Many of the couples in the pews with us each week ask themselves these same questions and pray that no one will ask intrusive questions or make insensitive remarks to "confirm" their already wounded sense of self. In this, too, Mary, the Most Holy Theotokos – the God-Bearer – is there. Mary is close to these daughters of

God, reminding them of their uniquely feminine gifts that bring life into the world. In every woman beats a "Marian heart" that is attentive to others, willing to serve and nurture, and to love when called upon. Mary, Most Holy God-Bearer, intercede for those carrying the cross of infertility or loss, that they may discover the ways they are also called to give life by *bearing God* and bringing Him to our hurting world.

Suffering is unavoidable in this life, and I'm not suggesting we delete Mother's Day because it's hard for some people. But the Church, who is also our Mother, can perhaps do it a little differently – and we could all treat those in our pews,

and in other areas of our lives, with just a bit of sensitivity and care, kind of like Mary does. Wherever you find yourself this Mother's Day - in these examples or in other circumstances - I invite you to also see Mary there. She is the Mother we all need. **ECL**

If you or a loved one struggles with infertility find hope and community at springinthedesert.org.

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



THE ONE GRACE YOU MUST ASK FOR EVERY DAY

Prayer is necessary because without the special help of God, we cannot attain eternal salvation.

Divine life, or sanctifying grace, enters our souls as a free gift when we come to Christ through faith, repentance, and baptism. To be saved at the end of our earthly life, we must die in a state of friendship with God. If we lose the state of grace through serious, deliberate sin, we regain it through the sacrament of penance. Dying in the state of grace guarantees salvation. The Church calls this the grace of final perseverance. Jesus Christ says, "the one who perseveres to the end will be saved" (Mt. 24:13).

Often, the gift of final perseverance is referred to as a good death or a happy death. Bishop Richard Challoner (1691-1781) says, "The great business of our whole life is to secure this happy eternity; and nothing else can secure it but a good death. A good death, then, must be the study and business of our whole life: our whole life ought to be a preparation for it."

Our Lord asks, "What will it profit a man if he gains the whole world, yet loses his soul? Or what can a man give in exchange for his soul?" (Mt. 16:26).

We know from experience how weak and frail we are. Because of the fall of our first parents and our corrupted nature, it is difficult to stay close to God and avoid serious sin. Persevering in grace until death is hard. Our enemies—the world, the flesh, and the devil—always threaten our salvation. Without God's constant support, we will perish. Jesus Christ says, "Apart from Me you can do nothing" (Jn. 15:5).

Saint Macarius (314-35) says, "it is impossible for a soul to cross the dreadful ocean of sins, and to keep God's commandments and be saved, unless it is aided by the Spirit of Jesus Christ and borne along in the vessel of Divine grace."

The Catholic Church teaches that "without the special help of God, the justified cannot persevere to the end in justification" (Ott, 231). This grace of final perseverance cannot be earned or merited. We can only obtain it through prayer. "For by grace you are saved through faith, and this not of yourselves; it is the gift of God, not by works, so that no one may boast" (Eph. 2:8,9).

For this reason we must "pray without ceasing" (1 Thess. 5:17). Saint Alphonsus Liguori writes, "Prayer is necessary,

not only as a matter of strict precept, but, according to Saint Basil, Saint Augustine, Saint John Chrysostom, Clement of Alexandria, and others, it is also necessary as a means of salvation, without which it is absolutely impossible for us to preserve ourselves in the grace of God, and to be saved."

Fr. Ludwig Ott (Dr. theol.) writes, "The Second Council of Orange teaches, in opposition to the Semi-Pelagians, that the regenerate also must constantly pray for the help of God, so that they may attain to a good end, and that they may be able to persevere to the end (D 183). (Ott, 231).

"It is simply impossible to lead, without the aid of prayer, a virtuous life," says Saint John Chrysostom.

Saint Thomas Aquinas (1225-1274) teaches: "Now after baptism man needs to pray continually, in order to enter heaven: for though sins are remitted through baptism, there still remain the fomes [tinder or kindling] of sin assailing us from within, and the world and the devils assailing us from without" (ST III, q. 39, a. 5, co.).

Saint Thomas states, "After anyone has been justified by grace, he still needs to beseech God for the aforesaid gift of

perseverance, that he may be kept from evil till the end of his life. For to many grace is given to whom perseverance in grace is not given" (ST I-II, q. 109, a. 10, co.).

How often should we pray for the gift of final perseverance? Saint Alphonsus, citing Saint Robert Bellarmine S.J. (1542-1621), Doctor of the Church: "Nor is it enough, says Bellarmine, to ask the grace of perseverance once, or a few times; we ought always to ask it, every day till our death, if we wish to obtain it: 'It must be asked day by day, that it may be obtained day by day.' He who asks it one day, obtains it for that one day; but if he does not ask it the next day, the next day he will fall."

Resolve today to ask for the most important grace, the grace of final perseverance and a happy death, every day for the rest of your life. This is the one grace you must ask for every day. **ECL**

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Ages: Boys 6-17
Cost: Free for currently serving altar servers.
For more information, please email passaicservercongress@gmail.com

For more information, please email camptheotokos@gmail.com

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TYPICON AND CHANCERY OFFICE SCHEDULE

MAY, 2026

- 12 Saints Cyril & Methodius Byzantine Catholic Seminary Annual Lecture
7PM: <https://www.youtube.com/watch?v=GFuk92KF52M>
- 14 Ascension of Our Lord
Holyday of Obligation, Chancery Closed
- 23 5th All Souls Saturday
- 24 Pentecost Sunday
- 25 Memorial Day
Civic Holiday, Chancery Closed

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