



EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

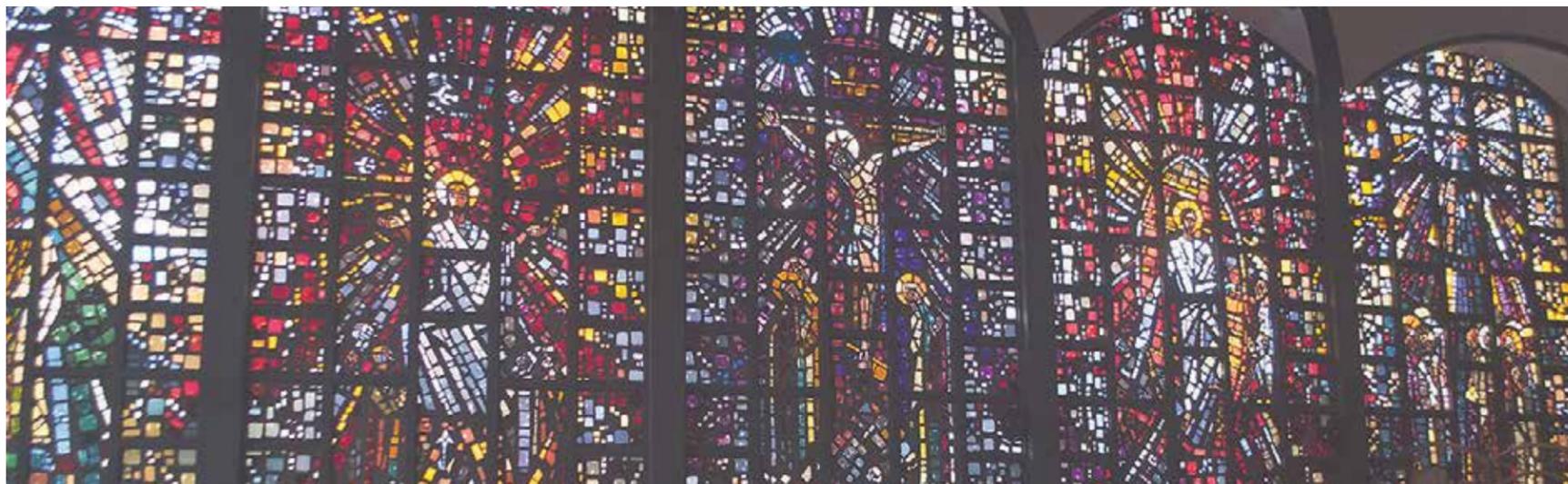
VOL. LI, NO. 10

OCTOBER 2015



2015 BISHOP'S APPEAL

"Year of Mercy"



Saint Mary Church, New York, NY

My Dear Friends,
Glory to Jesus Christ!

It seems like I have been in the Eparchy of Passaic for a very long time. It seems like my home, and the good people of our churches here seem like life-long friends, or even my family. In fact, I have been here less than two years, but the warm welcome from all of you makes it seem so much like my home.

The contagious enthusiasm of the priests here, their love for their parishes, their love for Jesus Christ, is so inspiring to me. The sacrifices that the priests make to care for their people during this shortage of priests are humbling. The people return that love to their priests. In one parish, I mentioned that the priest (who is 85) hopes to retire someday, and a woman asked me with tears in her eyes, "Bishop, please don't take our priest away. We love him so much!"

The support that all of you show to me with your contributions to the Bishop's Appeal is also very humbling. This past year, we changed the Appeal at the root by making it a voluntary gift from the people, instead of an assessment on the parish. You all responded generously, as you have ever since Bishop Michael Dudick began the program to build the Pastoral Center here in Woodland Park.

Ever since our seminary opened in Uzhorod in the 1990's, you have generously paid for all the food for the seminarians. During their years of studies, you fed more than 150 new priests for that Eparchy. And God is returning the favor to us by sending us some priests from Zakarpatska. (Unfortunately, recent changes in the immigration laws have slowed that process down to a crawl, but it is still in process.) We hope to have three new priests here in the near future. And here in our own Eparchy, your generosity has allowed me to educate our candidates for the priesthood, and to educate and ordain a new priest for our Eparchy, Father Tyler Strand.

For the past 2000 years, the Catholic Church has safeguarded the Word of God in the Bible, but every generation must rediscover for itself this lush garden, full of beautiful flowers, clear streams of water, and healthy food. This garden revives our souls and spirits. Your generosity has made possible our latest efforts to reinvigorate our love of the Holy Scriptures for a new generation. Not only did you finance Bibles for all of our churches, but also the new Word of Life Institute. Priests from all over the country are asking for the material produced by our Institute.

Our Eparchy is sponsoring events along the East Coast to help families. These scripture based events are led by one of our own women, Ann Koshute, a woman who was in charge of the family life office for the Archdiocese of Philadelphia.

In Northeast Pennsylvania, I am working hard to create a new kind of institution at Sybertsville—an institute that will allow our own Franciscan priests to remain in our midst, but also provide classes on our Eastern faith, and music classes, training for catechists and your leaders, spiritual retreats, etc. Our own Franciscan Monastery has provided a spiritual powerhouse in Northeast Pennsylvania for generations, providing prayer, solace, tranquility, absolution, and counsel. It also provided priests, and two archbishops! Working together with the Franciscan authorities and the clergy of our church, we are forging a new presence there. Many of our priests in the area have advanced degrees from Europe, and will be offering classes in different areas relevant to our contemporary problems, both general interest classes and advanced classes. None of us know yet exactly what it will be like, but we know that cooperating with the Holy Spirit, it will be something marvelous and wonderful, a new tree growing on old deep roots.

Your generosity has allowed much needed and expensive repairs to some of our flagship churches. Our beautiful church in Bayonne, the home of Blessed Miriam Theresa Demjanovich has received extensive work and repairs. We have a jewel in the center of Manhattan, one of the most desirable locations in the world. Repairs in Manhattan are priced beyond the reach of a small community. Your generosity to the eparchial family is creating an outreach there into that spiritual wasteland. We have what people are looking for! Saint John Paul II called New York "the capital of the world". Our events there are a lamp placed on a mountain top for all the world to see.

And down South, we have new communities, and missions that are ready to become parishes, when we have the priests. From Connecticut to Florida, from the Atlantic Ocean deep into the Anthracite Region, our future is so bright, I need sunglasses. The United States has always been a land of constant change and revolution. God has asked us to preach his Good News here to his children in this exciting place and exciting time.

Glory to Jesus Christ!
Glory forever!

+Kurt Bunette

New Priest Ordained for Eparchy — page 3

Continuing World Meeting of Families Celebrations — page 7

Bishop's Appeal 2015 — pages 8-9

"Come and See" Vocation Discernment Weekend — page 16



I LIFT UP MY EYES...

Pastoral Reflections of Bishop Kurt

AIRPORT ECUMENISM

When I was a pastor in Albuquerque, we had unusually good relations with the Orthodox churches in the city. The Greek Orthodox pastor, Father Paul Patitsas, was a joyful outgoing man, who welcomed me as soon as I moved to Albuquerque. When we first had lunch together it was Great Lent and he introduced me to a restaurant run by Christian Arabs where it was easy to eat vegetarian. He had me over at Thanksgiving to celebrate with his family. A Greek from the islands introduced us to an interesting cheese from the Greek islands that is made from the milk of sheep during wildflower season. You really can taste the flowers in the cheese. I forgot the name of the cheese, but the name means “flowers” in Greek.

The other Orthodox church was part of the Orthodox Church in America. There were two reasons for our close relations with that parish. The first reason was that some of the founders of our Catholic parish were Orthodox. Some years later they helped start the OCA parish but continued their friendship with our parish. The second reason was more unusual: the priest at the OCA parish was the twin brother of the deacon at our Byzantine Catholic parish! The deacon told me



Bishop Kurt with Cliff Williams

the following interesting story about his brother more than once. It seems that his brother, Father George, always wore his clerical garb in public, and whenever he had a flight, he would arrive at the airport several hours early and sit near his gate. On one trip, a gentleman approached him and asked if he was an Orthodox priest. After Father George replied in the affirmative, the gentleman identified himself as a Catholic priest. Father George said, “Oh. I didn’t realize you were a priest because you aren’t wearing clerical garb.” The Catholic priest replied, “Yes. We wear ordinary clothing now, so as to be more approachable by the people.” Father George then said, “Well that is a beautiful idea, and makes a lot of sense. Tell me, how many strangers have approached you today at the airport?” The Catholic priest said, “None.” Father George then said, “Well, you are the seventh person to start a conversation with me today.”

I had a similar experience this past week in the Phoenix airport, and I was so glad that I did. A number of people said, “Hello, Father” to me, and one man in particular put out his hand to shake my hand as I walked by, and said to me, “You and I are in the same business.” So I sat down next to him, and had a wonderful conversation.

He told me that he was a goodwill missionary, and that he brought international aid to disasters and catastrophes around the world.

I asked him how long he had been a pastor, and he said, “I received the Lord’s call in 1999 through Ted Koppel. Do you remember Ted Koppel? He was on TV. He was interviewing a woman from Honduras who was rescued from a raft in the Caribbean. Her husband and her children were drowned in the hurricane and she was floating alone on the sea for six days. Ted asked her what she was thinking about on the ocean, and she said, ‘I was praying and praising the Lord. Then a bird landed on my raft, and I started talking to him. Then he flew away up into the sky, and as I followed his flight, I saw a British reconnaissance plane.’ It was right then that I got the call from the Lord to be a missionary. When I told my wife, she thought I was joking or crazy, because she knew darn well I had no idea where Honduras was.”

He said that was how he got started in his work, when he heard the Lord call him to bring relief to Honduras after Hurricane Mitch in 1999, even though he really didn’t know where Honduras was. “I called around to many different local companies in Chicago, and many stores and companies were very generous—enough to fill a shipping container—but then I had to figure out how to get all this aid to Honduras. The railroad agreed to ship the supplies to Mississippi for me, but then I still had to get it to Honduras. Well, Chiquita Banana is located right here in Cincinnati. They bring containers of bananas on ships from Honduras, but then the containers go back to Honduras empty, so they promised to ship the container for us to Honduras. I went down to Mississippi, but I still had to get the supplies somehow from the railroad container to the ship. Then a local trucking company moved all the supplies from the railroad to the ship, and Chiquita carried them by ship to Honduras.

“How was I to get down there now? I called up an international relief agency in Florida, and next thing they sent me two vouchers for American Airlines, and me and my wife were on our way to Honduras. We had no place to stay in Honduras and a wealthy man with a hotel and a restaurant heard about us, and we had a place to stay and were able to eat. Now our container arrived on a ship, but it was quarantined at the dock surrounded by containers full of pineapple. It looked like I would never be able to get through all the red tape. Then the Lord sent me a woman who was connected with all the politicians. She got our documents cleared through four different government departments in just a few hours. I don’t take credit for any of this. It was all the Lord’s doing.”

“So that was how I got started. My next relief project we took seven containers to the earthquake relief in El Salvadore.”

When we met, he said to me, “We worship the same Lord. And we have the same Bible. All these differences we have between us, God will sort that out in heaven.” He pointed upward. “As Saint

Paul said, we are all members of the same body.

We have to work together. Whether you’re speakin’ in tongues with the Pentecostals, or gettin’ baptized with the Baptists, we can still work together. When people are vulnerable, that’s when you reach out to them. Then they find out somebody cares about them. When there’s a catastrophe, they believe they are all alone, that nobody cares about them. When I was in Louisiana after Katrina, it was worse than anything you can imagine; what you saw on TV was nothin’. A lot of them were close to suicide because they felt abandoned, because the politicians were all fighting with each other and nobody could get them help. I was down there with psychologists and medical doctors, ‘cause we had to cut through the rules and redtape. There was a woman who lost her blood pressure medication. So we wrote out a prescription right there. They wouldn’t give her her medicine to save her life because of these rules. There are all kind of other drugs all over the place, heroin and worse, but they can’t get their medicine because of these laws of man.”

Cliff has also made a number of trips to Africa to take medicine and other supplies. As he says, “Since I don’t vote there, I don’t care about their politics. But I have to take a doctor with me to give out the medicine. If I give out medicine myself, they’ll throw me in jail,” he laughed. He made it a point to tell me that he worked with a Catholic orphanage in Zimbabwe, where many of the children were born with HIV. He told me an entertaining story about a town meeting he organized in Africa with the local politician present. He said the politician had his own interests, and wanted to take credit for the medical supplies, but the pastor knew he couldn’t bring them in without his help, so they worked together. But he made the politician buy lunch for everyone at the meeting—sort of a loaves and fishes story combined with Jesus saying to be “as innocent as doves and as sly as serpents”. On the subject of these politicians, he did quote Saint Paul who said that they were put there by God and deserve our respect—“they have their job to do, and we have ours”.

When we parted company, his plane to Chicago and mine to Newark, I told him my name, and he said he was “Cliff Williams,” and gave me his card.

Cliff considers himself a true missionary, bringing people to belief in Jesus by showing them Christian love. “When people are in trouble, they care about what’s in your heart, how much you care, not about what’s in your head, how much you know.” When people bring up religious denominations to him, he tells them, God will sort out all those differences in heaven. He says laughingly, “You have to get the fish in the boat first, then you clean them. First you gotta catch ‘em! First you gotta catch those fish—get ‘em in the boat!”

+Kurt Burnett





Middle row left to right: Father David Anderson (Ukrainian Catholic), Father Christopher Zugger (pastor emeritus), Father Artur Bubnevych (pastor), Bishop Kurt, Father Bernie Danber OSA, Father Tyler Strand, and Deacon Lewis Rabayda

ORDINATION TO THE HOLY PRIESTHOOD

Bishop Kurt Ordains Father Tyler Strand

Albuquerque, NM

By Father Tyler Strand

Father Tyler Alan Strand was born at the end of April in 1951 while his father was doing graduate work at the University of Illinois in Champaign. His parents had chosen the Episcopal Church for their affiliation, although his mother was raised Roman Catholic on the South Side of Chicago. Father Tyler grew up in the Chicago suburbs and attended both public school and a Missouri Synod Lutheran school before entering high school where he discovered foreign languages and theater. During these years he appeared in many plays, some together with classmate David Hasselhoff of TV fame.

During his college years in the early 70's, spent mostly at Augustana College in Rock Island, IL, Father Tyler continued his interest in foreign cultures and languages, studying more Swedish, Greek, German and Japanese. He also was very active in college theater productions.

For his junior year he studied in Sweden's Uppsala University, taking classes in sociology and Scandinavian languages. Although he began work on a graduate degree in Germanic Philology at the University of Minnesota, Father Tyler didn't continue and drove a taxi in suburban Chicago while considering his future. He eventually sensed a vocation to the priesthood and was given permission to study in England. He spent two years at Saint Stephen's House in Oxford, and while there did private study in Eastern Christianity under the direction of the local Greek Orthodox pastor, Timothy Ware, now Metropolitan Kallistos, a famous writer and speaker on the Byzantine tradition.

Father Tyler finished his theological study at the General Theological Seminary in Chelsea Square, NYC. and was awarded the Master of Divinity degree. After completing a summer of hospital training in Peoria IL, Father Tyler was ordained deacon in the Episcopal Church in his home parish, and was "priested" six months later in the same Protestant denomination to serve as assistant in a parish in Chicago's northwest suburbs.

In 1981, Father Tyler assumed his first independent post as rector of the (Episcopal) Church of Saint Luke in the Wisconsin college town of Whitewater. He was active in the student community and a regular feature of productions of the university's theater department. He also served briefly as Ecumenical Officer of the Episcopal diocese of Milwaukee and was instrumental in the

signing of a covenant between the Episcopal cathedral and the Roman Catholic one.

In 1985, Father Tyler received his first call to serve abroad. He became rector of the Church of Christ the King in Frankfurt, West Germany (as it then was), one of nine American Episcopal congregations in Europe. He was there for five years and was active in ecumenical work and, once again, amateur theater. He made regular retreats to Chevetogne, an Eastern Rite Benedictine monastery in Belgium.

His connections with England and the English Church made him a candidate for work with the Church of England too, and in 1990 he was appointed priest of two joined chaplaincies: St Nicholas in Helsinki, Finland, and St Andrew's in Moscow. He was also chaplain to the British embassies in both cities. His residence was in Helsinki and he "commuted" for one week each month to Russia. It was exciting and frustrating work at a very dramatic time in Eastern European history. In fact, the famous coup attempt against Gorbachev occurred while Father Tyler was in residence in Moscow and he worked with distressed British tourists at the embassy most of the first day.

The most notable part of his work in Moscow was the return of the old English church for use in worship. Saint Andrew's had been built by British industrialists in 1885 as part of a sizable foreign colony. The church survived the October Revolution, but the Russian Civil War in 1920 forced all surviving foreigners to leave. The church was used for various very "unchurchly" purposes until the 1970's when it became the primary recording studio of Melodya Records and so was preserved from further desecration. Father Tyler approached the director of the studio with the proposition that the church be used for "a special service" at a time to be decided. The director, a practicing Orthodox Christian, eventually happily agreed to a Sunday service once a month, during Father Tyler's visit to Moscow, and so the first Eucharist in seventy years was celebrated on July 14, 1991. (The church is now fully functional as an Anglican parish with two resident priests, an active Sunday school and important outreach to the foreign, and particularly African communities in the Russian capital).

Father Tyler returned from Europe in 1993 and served in a downtown Chicago parish as assistant for one year. During that time, he helped teach

a course on icons uniquely co-sponsored by the Episcopal Church of the Ascension and the Greek Orthodox Annunciation Cathedral. Father Tyler was offered a year of study at the Greek Orthodox seminary in Brookline, MA, where he studied canon law, Greek, and liturgy. He then returned to Chicago and served two more Episcopal congregations before being called to be dean of the Episcopal Cathedral in Manila in the Philippines. In his eight years in Asia, Father Tyler was active in ecumenical work and was the first non-Catholic to be allowed to preach at a mass in the Catholic Archdiocese of Manila. He enjoyed extensive travel in the Orient.

Returning to the States in 2008, he served as rector of a small parish in Healdsburg, CA, in the middle of the famous California wine region of Sonoma County. During this time he also made contact with the near-by Eastern Catholic parish of Saint Peter in Ukiah, CA, where its priest, Father David Anderson, was a personal friend. Father Tyler opted for early retirement from the Episcopal Church and moved to New Mexico, where he joined the Eastern Catholic Church and affiliated with the Byzantine Catholic parish of Our Lady of Perpetual Help in Albuquerque. Its pastor was Father Kurt Burnette. Two years later, now-Bishop Kurt called him to consider service in the Eparchy of Passaic. He was sent to Eastern Europe in the summer of 2015 where he visited the important sites of the Ruthenian tradition and studied the Byzantine Rite. Upon returning home to New Mexico, he was ordained to the minor orders, the diaconate and the priesthood by Bishop Kurt, packed his things and moved to Long Island.



Father Tyler communes a child of God



PEOPLE YOU KNOW

IN BEAVER MEADOWS...

Michael Komishock Observes 30 Years as Cantor

On Saturday, August 29, 2015, Father James Demko, pastor of Saints Peter and Paul Byzantine Catholic Church, Beaver Meadows, PA, celebrated the evening Divine Liturgy for the health and God's blessings for Cantor Michael Komishock in observance of his 30 years of cantoring at Saints Peter and Paul. After the Divine Liturgy, Fr. Demko and parishioners greeted Cantor Mike in the church basement where all celebrated his special year.

In his youth, Mike sang in Saints Peter and Paul children choir and later in their adult choir. Both choirs were led by the late Sir Knight Peter Zeleznock. Thirty years ago, in 1985, Saints Peter and Paul was served by Father Bob Evancho, Deacon Michael Pataki, and Cantor Peter Kokinda who is now deceased. One Sunday morning in that year Deacon Pataki was cantoring for the Divine Liturgy. When Mike, who was 35 at the time, came up to the choir loft that day, Deacon Pataki sat Mike down next to him and said, "It's time for you to learn how to cantor here." Under the guidance of Deacon Pataki and the encouragement of Father Evancho, Mike became assistant cantor at Saints Peter and Paul where he shared the cantoring duties with Cantor Kokinda.

In 1994, when Father Peter Donish was pastor of Saints Peter and Paul, Cantor Mike wanted to get the defunct adult choir back together to sing for the church's 100th anni-

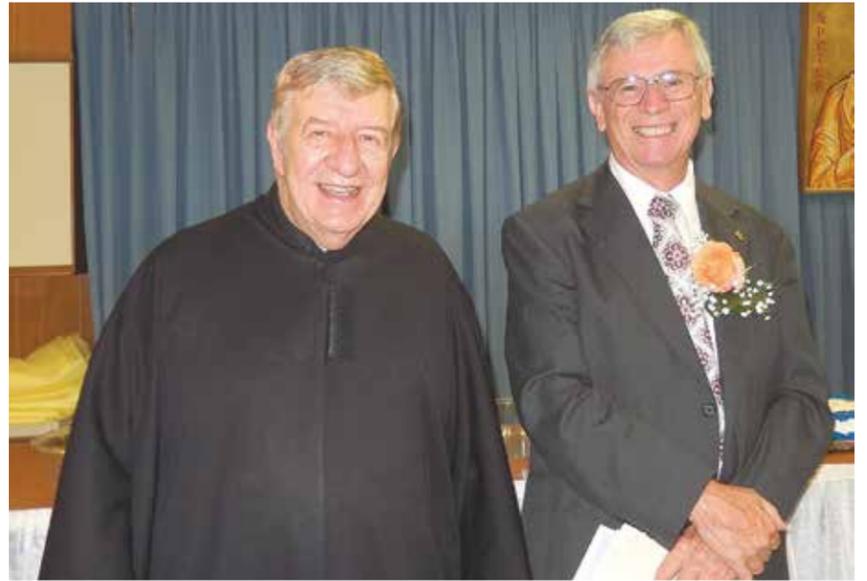
versary which was being observed the following year. He contacted as many former choir members as he could find, their response was very positive, and from 1994 until 2014 Mike directed the newly reformed adult choir in addition to doing his other cantoring duties. He enjoyed leading the adult choir and the challenges of transforming Professor Zeleznock's "Old Slavonic" melodies into matching English melodies. Unfortunately in 2014, due to older choir members passing away and the lack of voices to have four part harmony, the church adult choir again disbanded.

Mike is a retired Meter Technician from PPL Electric Utilities. He is married to Dr. Marisue Rayno, a nursing professor. They were married later in life and have no children. Mike's parents, Michael Sr. and Mary, are deceased. He has two brothers, Paul and John, and a sister Nancy. His brother Paul also serves as a cantor, at St. John the Baptist Church in Hazleton, PA.

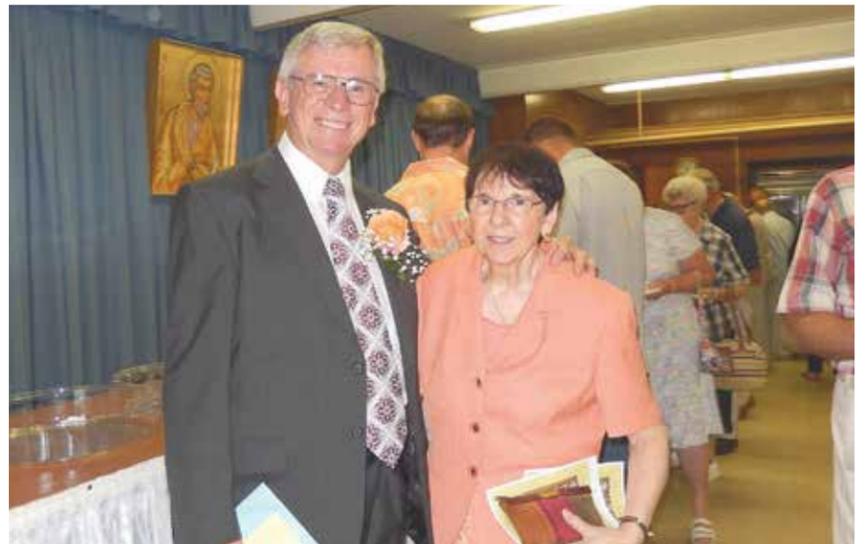
Mike wishes to thank his wife Marisue for her unconditional love and for her support and encouragement of his cantoring duties. He is grateful to his family, to the past cantors of Saints Peter and Paul, to all his former choir members for their dedication, to Father Demko and the other Beaver Meadows priests he served under, to the parishioners of Saints Peter and Paul, and to Deacon Michael Pataki who

got him started on the road to cantoring. And most of all, he thanks God for giving him the opportunity to sing His praises and to give Him glory in song. Cantor Mike quotes

the words of the Divine Liturgy's Second Typical Psalm—"Praise the Lord, O my soul. I will praise the Lord all my life. I will make music to my God while I live."



Father James Demko with Cantor Michael Komishock



Cantor Michael Komishock with his wife, Marisue

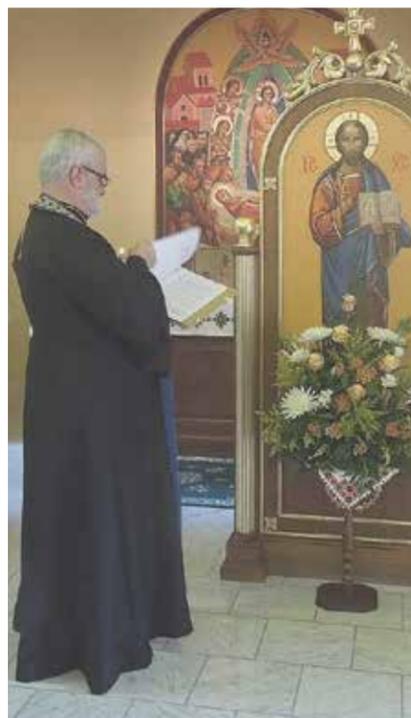
IN SLOATSBURG...

61st Annual Holy Dormition Pilgrimage, Saint Mary Villa, September 8

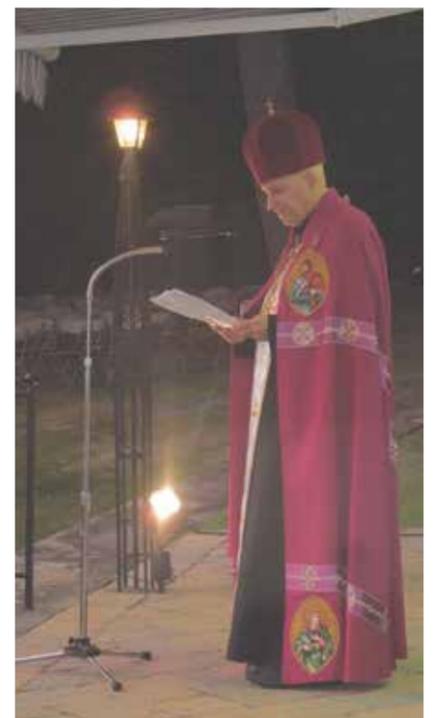
Photos by Sister Barbara Jean Mihalchick, OSBM



Bishop Kurt blesses water, then the people



Father Ed Cimballa serves the Akathist to the Theotokos



Bishop Kurt preaches the homily at the evening service and candlelight procession

AROUND THE EPARCHY



IN MYRTLE BEACH...

Vacationing Priests Minister to Mission Parish



Father Eduard Shestak with mission parishioners



Father Mykhaylo Prodanets with mission parishioners



Father Martin Vavrak with mission parishioners



Father Vasyl Chepelskyy with mission parishioners

The Blessed Basil Hopko Mission in Myrtle Beach, SC, recently completed two months of visiting clergy who came to celebrate the Divine Liturgy as well as to enjoy the beautiful Myrtle Beach Grand Strand Resort area. The visiting clergy were: Father Vasyl Chepelskyy of Saint John the Baptist Byzantine Catholic Church in Lans-

ford, PA and Saint Mary Byzantine Catholic Church in Nesquehoning, PA; Father Mykhaylo Prodanets of Saint Mary Byzantine Catholic Church in Kingston, PA and Saint John the Baptist Byzantine Catholic Church in Wilkes-Barre Township, PA; Father Edward Shestak of Saint Nicholas Church in Old Forge, PA, and Saint Mary Byzantine Catholic

Church in Taylor, PA; and Father Martin Vavrak of Saint Michael Byzantine Catholic Church and Saint Nicholas Byzantine Catholic Church, both in Perth Amboy, NJ. Deacon Stephen Dozier of the Ukrainian Eparchy also assisted the growing community. Divine Liturgy is usually on Sunday morning at 10 a.m. The community is always

looking for the assistance of clergy who are coming to Myrtle Beach to assist at their Divine Liturgies. Father Conan Timoney has been assisting this community in its desire to grow. If you know of any priests who would like to assist at Sunday Divine Liturgy, contact Father Conan Timoney at 410-247-4936 or frchtimoney@gmail.com

IN ANNANDALE...

43rd Annual Epiphany of Our Lord Slavic-American Festival, September 13th



Epiphany kicked off its 43rd annual Slavic-American Festival under bright and sunny skies, attracting several thousand attendees. By closing, all the Slavic culinary delights were marked "SOLD OUT!"



Father John Basarab (pastor) with Slovak Republic Ambassador Peter Kmec and his wife, Monica Kmecová



Caroline Cassara, 9 months, gets her first "polka lesson" from Mom, Casey



Senior Men's Club member John Onufrak greets Slovak Republic Ambassador Peter Kmec



WORLD MEETING OF FAMILIES IN PHILADELPHIA

Building a Culture of Life, Brick by Brick

By Ann M. Koshute, MTS

October is Respect Life Month, and the Church takes this opportunity to draw attention to the many offenses to human dignity committed in our world – specifically, abortion. Since the 1973 Supreme Court decision, *Roe V. Wade*, well over 57 million abortions have been performed in the United States alone. The physical, spiritual and emotional havoc wreaked by abortion is almost too much to bear. The lives of the innocent unborn are taken, but the carnage doesn't end there. Marriages are tested or ruined, men cry over lost fatherhood, and women are scarred physically and emotionally, sometimes carrying guilt for years before experiencing healing and forgiveness. The Church rightly speaks out against the brutality of abortion, but at the same time proclaims God's mercy and offers healing and renewal. Ending abortion will require prayer and work on the legislative front. Most of all, though, abortion will be defeated by our sincere conversion of heart and willingness to love like God.

Abortion is an "obvious" assault on human life and dignity, but many more contribute to what Saint John Paul II called "the culture of death." Euthanasia, human trafficking, elder and child abuse, and pornography each deal a blow to the intrinsic dignity of all human persons. Pornography, prostitution, and racism objectify people and seek to reduce them to objects of use or ridicule, rather than persons to be loved. No one and nothing can destroy God's image and likeness within the person; but one's personal dignity can be abused and deeply wounded.

Far from being insulated from these assaults, the Family is a target of the "culture of death," precisely because its mission is to build a "Cul-

ture of Life." There are a hundred ways – great and small – the Family must be on guard against the "culture of death." Serious dysfunction within families can result in physical, sexual and emotional abuse. We truly are "our bothers' (and sisters') keepers" and may be called upon to protect children and spouses in cases of abuse. Domestic abuse of any kind is a grave offense against the dignity of human life, and feeds the "culture of death." But in how many other small and seemingly insignificant ways do we injure the personal dignity of those we love? Do we realize their threat to the peace and stability of the Family?

Impatience with a spouse, child, sibling or parent may lead to words and actions that hurt the other. Lack of forgiveness hardens our hearts and diminishes our capacity to love fully. Criticism over constructive words and compassion doesn't do physical violence, but causes emotional and spiritual harm. Sarcasm, disregard for another's feelings or wishes, resentment, lack of interest in what's important to another: all of these wound the dignity of the person, intentionally or not. Any time we diminish another we erode our own capacity to love, and wound our personal dignity by responding in ways that don't image God's love.

How then is it possible to build a "Culture of Life" within the Family when we find ourselves too often fighting, snapping at one another, and hurting each other in so many small ways? "For human beings this is impossible, but for God all things are possible." (Mt 19:26) The answer is Jesus Christ! Jesus must be the cornerstone of our lives and our homes. We must order our "spiritual homes" and allow them to form the "interior design" of our family homes. This requires prayer as

a family, and worship together at Divine Liturgy. Parents, don't just "take" your children to ECF, but talk with them about what they learn, and reinforce it at home. Continue your own education through spiritual reading and participation in adult formation opportunities. Nurture your children's faith by being an example of faith. Pray before meals as a family, or when you're on your own, and do it even in public places! This is an act of thanksgiving and a visible sign to others that God is the "Divine Gift-giver" who loves and delights in us.

As the soul animates the body, so our spiritual commitment animates our relationships. Frequent Confession helps us to be more forgiving of others. Receiving the Eucharist conforms us to Christ and opens us to love others – especially our family – as He loves us. Carving out time for personal and family prayer allows intimacy with God to foster greater intimacy with others. Intentionally seeking and accepting God's grace forms us into more gracious, respectful and loving persons.

The "culture of death" is insidious. Battling the "big issues" – like abortion – is essential. Too often, though, we become desensitized to those "little" assaults on life and dignity, or even fail to recognize them. This failure feeds the desensitization that grows the "culture of death." When individuals and families make Christ their cornerstone and try to love as He does, we give God honor and glory and properly reverence His "icons" on earth. Respect for human life and dignity in "the little things" as well as the big ones are the bricks that build a "Culture of Life" in our hearts, our families, and the world.

MOUNT MACRINA MANOR RENOVATION PROJECT

Glory to Jesus Christ!
Dear Friends,

Perhaps you know someone who hesitates to visit a loved one in a hospital or nursing home. You are not alone. In our American culture, illness, infirmity, and death are not exactly "hot topics" for social conversations.

On the grounds of Mount St. Macrina, we Sisters sponsor a cherished ministry following in the footsteps of our founder, St. Basil the Great, whose legacy included a unique concern for the frail and infirm. I prefer to view this site as one of the "thing spaces" on our grounds where the bound-

aries between this world and the heavenly one are very fragile. Hospitals and long term care facilities are more than functional buildings, they are sacred places where the most profound decisions of life are being made. I believe that within our final moments, we have the opportunity to wholeheartedly choose our loving Lord in life everlasting.

We continue to sponsor this vital ministry in a society where illness and limitation are often negatively viewed. We are committed to providing quality care, validating that life at every age and every stage is sanctified. In order to achieve this, we

must provide a comfortable and safe atmosphere for body as well as for soul. Our present facility is "showing its age," and needs renovation in many areas, particularly in the essential mechanical systems which provide comfort and safety for both our long term residents, and for those who require temporary rehabilitation prior to returning home.

We are calling upon you once again to offer your support whether in prayer and/or in monetary donations. Be assured that all monies received will be used exclusively for the Mt. Macrina Manor Nursing Home renovation project. We have made a mind-

ful choice to appeal directly to you rather than to incur the expense of an outside development company.

We are grateful for your benevolence, and we trust that with God's help and yours we will be able to continue to provide a hallowed place where many residents, whether temporary or long term, may live in the peace of His loving care.

In the love of the Lord Jesus,
Sister Seraphim Olsafsky, OSBM
Sister Ruth Plante, OSBM
Provincial

I am pleased to support the Mt. Macrina Manor Renovation Project.

I am aware this is a declaration of intent and is not legally binding.

Please return in provided envelope.

3-Year Gift Plans

Total Pledge	<input type="checkbox"/> \$5,000	<input type="checkbox"/> \$4,000	<input type="checkbox"/> \$3,000	<input type="checkbox"/> \$2,500	<input type="checkbox"/> \$2,000	<input type="checkbox"/> \$1,500	<input type="checkbox"/> \$1,000
36 Monthly Payments	\$139.00	\$112.00	\$84.00	\$70.00	\$56.00	\$42.00	\$28.00

Or a One-Time Donation of \$ _____.

I wish to donate toward:

1st choice _____

2nd choice _____

Please use my donation toward any project needed.

Please make checks payable to Mt. Macrina Manor Renovation Fund.

Name _____

Address _____

City/State/Zip _____

Phone _____

Signature _____ Date _____

Amount Enclosed _____ Balance Due _____



The Byzantine Catholic Eparchy of Passaic Invites:

ALL PARISHIONERS

**Families • Singles • Seniors
Young Adults • Teens • Children**

to a continuing celebration of the World Meeting of Families

**Our Church, Our Family,
Our Mission: Called to Love**
Regional Parish Family Days of Recollection

Dates and Locations

Saturday, October 10

Saint Therese Byzantine Catholic Church – St. Petersburg, FL - 10:30 AM

Saturday, October 17

Saint Nicholas Byzantine Catholic Church– Danbury, CT - 8:30 AM

Sunday, October 25

*Epiphany of Our Lord Byzantine Catholic Church Annandale, VA
Following 10:30 AM Divine Liturgy*

Sunday, November 8

*Saint Mary Byzantine Catholic Church – Hillsborough, NJ
Following 11:00 AM Divine Liturgy*

Continental Breakfast and Lunch included at all locations

As the World Meeting of Families closes in Philadelphia, the work of building up and nurturing the Family is just beginning! This Day of Recollection will focus on individual and family spirituality and the meaning of our vocation to love. Through four presentations, we will explore Jesus Christ's personal invitation to each of us to live as children of God, called to love and be fruitful as part of a family (single persons, spouses, parents, children, grandparents), and in support of families as friends, neighbors and parishioners. Whether we are married or single, parents or godparents, aunts and uncles, widowed or divorced, we are members of God's family, and this day of fellowship, prayer and time with our extended family—the Church—will offer ways of strengthening our own family bonds, as well as our personal relationship with Christ.

For children and teens: This day of recollection will ask young people of all ages to discover the priceless treasure they have in God's love. Through reading Scripture, role playing, talking, and creating, they will learn to recognize God is with them in everything they do. The final activity will ask families to work together to recognize God's love that has been shared with them through family and friends through the ages.

Event is FREE!

Generously Underwritten by:
The Byzantine Catholic
Eparchy of Passaic

The Presenters



Ann M. Koshute, MTS will deliver the Adult track. Ann is Adjunct Instructor in Theology at St. Joseph's College of Maine and DeSales University. She obtained her Master of Theological Studies from the Pontifical John Paul II Institute for Studies on Marriage and Family at the Catholic University of America. In addition to working on marriage preparation and adult faith formation programs, Ann is a retreat leader and writer. She and her husband Keith are parishioners of St. Ann Byzantine Catholic Church, Harrisburg, PA.

Marie C. Nester, M.Ed will coordinate and present the pre-K to Teen tracks. Marie wrote the God With Us catechetical texts for Grades 3, 4, 5, and 7. She also contributed meditations for Journey Through The Great Fast and Christ Is Born, published by the Office of Religious Education, Archeparchy of Pittsburgh. Marie is Adjunct Instructor of English at Harrisburg Area Community College. She and her husband Luke are members of St. Ann Byzantine Catholic Church, Harrisburg, PA. They have 3 children and 6 grandchildren.



Schedule

Registration - Morning Prayer and Welcome
Session 1 – The Family: Created to Love
Session 2 – The Family: Center of Love
Session 3 – The Family: Fruit of the Union between a Man and a Woman
Session 4 – The Family: A Result of Everlasting Love
All gather for sharing Family Activity and Liturgy or Closing Prayer

Registration Form

Name: _____

Address: _____

Phone: _____ E-Mail: _____

Location: Scranton, PA St. Petersburg, FL Danbury, CT Annandale, VA Hillsborough, NJ

Number of Adults: _____ Number and Ages of Children: _____

Please send completed registration form at least two weeks prior to your Day of Recollection to:
Father Ed Cimbala, St. Mary Byzantine Catholic Church, 1900 Brooks Boulevard, Hillsborough, NJ 08844
FREDSTMARY@aol.com Questions? Call Fr. Ed Cimbala at 908 725-0615 or contact him by e-mail.

BISHOP'S APPEAL 2015

Byzantine Catholic Eparchy of Passaic



“Year of Mercy”



give online

www.eparchyofpassaic.com

YOUR STEWARDSHIP GIFTS SUPPORT OUR EPARCHIAL PROGRAMS

OUR GOAL: \$695,000

PARISH REVITALIZATION

Capital improvements and renovations in specific parishes

\$165,000

ASSISTANCE TO EASTERN EUROPEAN PARISHES

Starting with Bishop Dudick, our Eparchy has fed the seminarians of the Uzhorod Seminary since it was reopened after communism. Bishop Šašik has ordained over 150 priests in 12 years since his episcopal ordination, some of whom serve in the Eparchy of Passaic

\$50,000

DEACON FORMATION

A new class of deacons has begun this year, ready and eager to discern their call to serve the faithful of Passaic. And some deacons from the previous class have been ordained or are awaiting their ordination

\$30,000

EDUCATION OF SEMINARIANS AND PRIESTS

Seminary studies and formation; pastoral training programs; vocations BBQ's and graduate studies. Tuition and room & board for one seminarian is \$25,000 for one year at Saints Cyril and Methodius Seminary in Pittsburgh

\$50,000

EASTERN CHRISTIAN FORMATION

Publications, Youth Ministry, Family Enrichment, Catechist and Coordinator Formation

\$75,000

RESTORATION OF ANTIQUE ICONS, HERITAGE MUSEUM AND LIBRARY

Preserving our beautiful heritage for future generations to enjoy and learn about their ancestors and church history

\$25,000

PAROCHIAL FAMILY EVENTS

Regional events to help educate, support, and build up the spiritual strength of our Eparchial families

\$20,000

DIGITAL OUTREACH AND COMMUNICATIONS

Maintenance of the Eparchial website and media coverage of special events

\$15,000

YOUTH EVENTS

Eparchial Summer Youth Camp, the Altar Server Congress, Eparchial and Intereparchial ByzanTeen Rallies, and other regional events to foster spirituality in community

\$40,000

CARPATHIAN VILLAGE

Renovation, maintenance, and assistance to the grounds and amenities of this important Eparchial center

\$100,000

PAROCHIAL SUPPORT

Grants to individual parishes for support, renovation and maintenance

\$125,000



BYZANTINE CATHOLIC EPARCHY OF PASSAIC
BISHOP'S APPEAL 2015

In gratitude to God and to honor my commitment to the Church, I have prayerfully considered my gift to the Eparchy of Passaic this year and faithfully pledge:

- | | | |
|--|-----|--|
| One Time Pledge Amount | or: | 6 Monthly Payments |
| <input type="checkbox"/> \$ 5,000.00 | or: | <input type="checkbox"/> \$ 833.33 per month |
| <input type="checkbox"/> \$ 2,500.00 | or: | <input type="checkbox"/> \$ 416.66 per month |
| <input type="checkbox"/> \$ 1,000.00 | or: | <input type="checkbox"/> \$ 166.66 per month |
| <input type="checkbox"/> \$ 500.00 | or: | <input type="checkbox"/> \$ 83.33 per month |
| <input type="checkbox"/> \$ 250.00 | or: | <input type="checkbox"/> \$ 41.66 per month |
| <input type="checkbox"/> \$ 150.00 | or: | <input type="checkbox"/> \$ 25.00 per month |
| Other <input type="checkbox"/> \$ _____ | or: | <input type="checkbox"/> \$ _____ per month |

Address corrections or new donor information:
Name: _____
Address: _____
Parish: _____

Please remember the Church in your will and estate plans.

Please send me more information.

I have already included the Church in my will.

Please make check payable and mail to:
Eparchy of Passaic, 445 Lackawanna Avenue, Woodland Park NJ 07424

or Donate online at www.eparchyofpassaic.com

Please complete & return to the Eparchy by Dec. 31
Money received after Dec. 31 will be credited to your 2016 tax year

give online

www.eparchyofpassaic.com

EASTERN EUROPEAN FOOD FESTIVAL

OUR LADY OF PERPETUAL HELP BYZANTINE CATHOLIC CHURCH, VIRGINIA BEACH

SATURDAY, NOVEMBER 14, 2015 • 11:00AM to 4:00AM

MENU ITEMS

Homemade Foods and Baked Goods like mom and grandma made! • Eat in and/or Take Out
Kielbasa (sausage) with Kapusta (seasoned cabbage) • Pirohi (dumplings filled with potato) • Halupki (rolled cabbage leaves stuffed with meat in tomato sauce) • Haluski (seasoned cabbage and noodles) • Soups: Kielbasa, Sour Mushroom, Beef Noodle and Bigos
Desserts: Kolachi rolls (Nut, Poppyseed, Apricot, Lekvar, and Cheese) • Drinks: Coffee, Tea, and assorted sodas

Gifts, Religious Gifts, and Icons are available • The church will be open for visitation and tours

For additional information, please contact Deacon Daniel Wolfe at 757-490-0619 or 757-567-7221 or email him at danwolfe2@verizon.net
Please visit our website at <http://olphvb.org> or view us on www.facebook.com/olphvb

PLEASE JOIN US FOR GREAT FOOD AND GOOD FUN!!!

216 SOUTH PARLIAMENT DRIVE, VIRGINIA BEACH, VA 23462
(OFF PRINCESS ANNE ROAD, BETWEEN NEWTOWN AND WITCHDUCK ROADS)



SEARCHING THE SCRIPTURES

Father Jack Custer, S.T.D.

THE EPISTLE OF SAINT JAMES

Saint Paul is not the only writer whose letters have been recognized to be divinely inspired (2 Timothy 3:16) and included among the books of the New Testament. Unlike Paul's letters, these other Epistles are called "universal," since they were written to more than one local Church community. Two bear Saint Peter's name, three Saint John's, and one each is credited to Jude and James, the "Brother of the Lord" (Mark 6:3; Galatians 1:18-19)." (Just what this title means we will save for another time.)

Saint James led the local Church in Jerusalem (Acts 12:17; 15:13-20; 21:17-18; Galatians 1:18-19). His letter is addressed to Jews "scattered abroad" (James 1:1) who had come to accept Jesus as the Messiah. There were Jewish communities around the Mediterranean world and they were always the first place the Apostles brought the Good News of Jesus Christ (Acts 13:46). But the original Jewish Christians of Jerusalem were also "scattered" more abruptly, fleeing the city during the unrest in the years preceding its destruction by the Romans in 70AD. We know that Saint James himself was martyred in this turmoil around the year 62AD (attested by the contemporary Jewish historian Flavius Josephus, Antiquities XX.9). The first paragraph of James' letter

hints at the persecution his readers may also be experiencing.

James' letter is extremely practical and, in many parts, reads more like a collection of short sermons. He repeatedly warns his readers about the love of wealth (1:9-11; 2:1-7; 5:1-6) and condemns the attitude of the proud (4:1-10). He focuses much of his attention on the way people speak: with hypocritical piety (1:26; 2:14-16), boasting and lying (3:14), judging others (4:11-12), complaining (5:9), and swearing (5:12). His observations on the difficulty taming the tongue (3: 1-12) are especially memorable. Saint James (4:13-16) encourages that admirable Christian custom, still observed by many of our older people, of always saying "God willing" when stating our plans and hopes for the future. He suggests that, in good or hard times, prayer is the best way to use our gift of speech (5:13)

The Protestant reformers, particularly Martin Luther, took exception to James' statement that "Faith without works is dead" (2:14-26), contrasting it with Saint Paul's teaching that "A man is justified by faith apart from the works of the law" (Romans 3:28). Luther, like Paul, was reacting against a misguided idea our own good actions could "earn" our salvation. This will always

be a potential pitfall in "organized religion." Only faith, a personal commitment to God, allows us to accept salvation and sanctification as the free gift God offers us through Jesus Christ. Saint James faced an opposite problem: people who apparently presumed that what they believed in their heads and felt in their hearts was all that mattered. This attitude is also very common today. James' point is that true faith will express itself in a faithful way of life. Faith is the cause but acts of devotion, charity and repentance are the necessary effect of believing that Jesus Christ has saved us. And so James exhorts: "Be doers of the word and not hearers only" (1:22).

Although we never hear selections from St James on Sundays, his Epistle has had a lasting influence on the Church in several ways. He gives us the clearest teaching in the New Testament about the Sacrament of Holy Anointing of the Sick and about the need to confess our sins verbally (5:13-16). One of the most beautiful lines in the Divine Liturgy, in the Amvon Prayer, is taken from the Epistle of St James: "all good giving and every perfect gift is from above, coming down from the Father of Lights" (1:17). Our Church celebrates the memory of Saint James, Brother of the Lord, on October 23. **ECL**

EASTERN CATHOLIC LIFE

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

Official Publication of the
Byzantine Catholic Eparchy of Passaic

Subscription Rate: \$15.00 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 additional
office at Bellmawr, NJ.

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

Most Reverend Bishop Kurt Burnette,
President and Publisher

Father James Badeaux, *Editor*
Father Ronald Hatton, *Associate Editor*
Deacon Lewis Rabayda, *Layout Editor*
Mrs. Diane Rabiej, *Copy Editor*
Mrs. Maureen French, *Circulation Editor*
(mfrench@eparchyofpassaic.com)

E-Mail us at:
ECL@eparchyofpassaic.com

Eparchial Website:
www.EparchyofPassaic.com



UNDERSTANDING ICONS

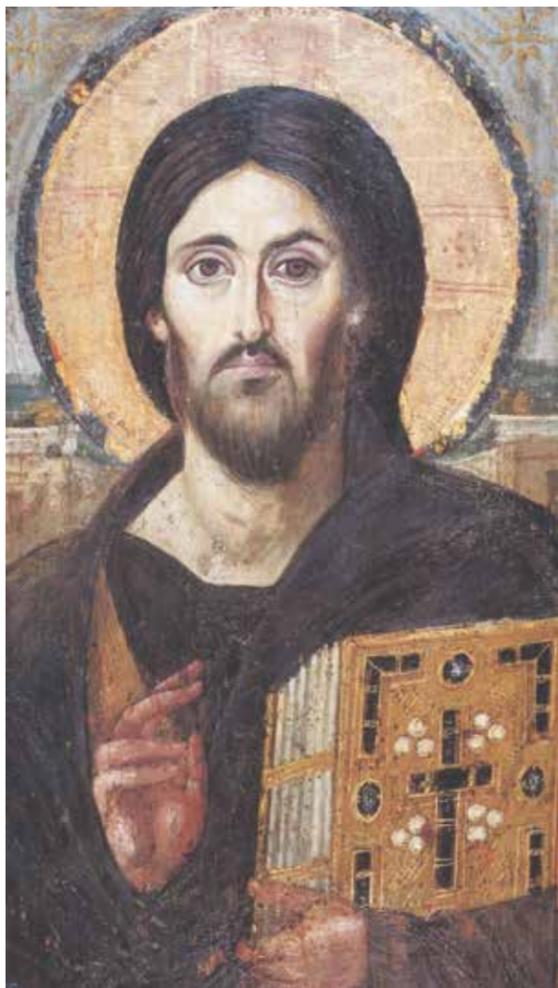
Father Joseph Bertha, Ph.D.

THREE ICONS OF CHRIST Mercy Visualized in the Icons of Our Lord

Installment 1 of 12

In his first encyclical, *The Face of Mercy*, Pope Francis proclaimed a Jubilee year of Mercy which will begin on 8 December 2015 and end on 20 November 2016. In this writing he incites us to study, meditate and practice the 14 works of mercy. The Church has a stupendous resource of art works at her disposal which illustrate, articulate and proclaim God's mercy in this world. The incarnation of Jesus Christ by the Holy Theotokos is a physical manifestation of God the Father's Mercy. He is the countenance of God's mercy visible here on the face of the earth.

Portrait icons of Our Lord, such as Christ the Teacher, Christ in Deesis or Christ Pantocrator among many others depict him in bust, half figured, fully facing the viewer. The depiction of His five senses in these icons show the Mercy of God. In the gospel illustrations and feast days icons we can view the 14 spiritual and corporal works of mercy worked during the earthly sojourn of Our Savior. By viewing icons we too can be inspired and learn how to operate and



6th Century Icon from Saint Catherine's, Sinai, Egypt

incorporate these merciful deeds in our daily lives.

Byzantine iconographers have shown us in their intricate sophistication the multi faceted and profound depths of the souls of their subjects. Careful prayer, meditation and reflection reveal the complex dimensions of the presence of God's mercy.

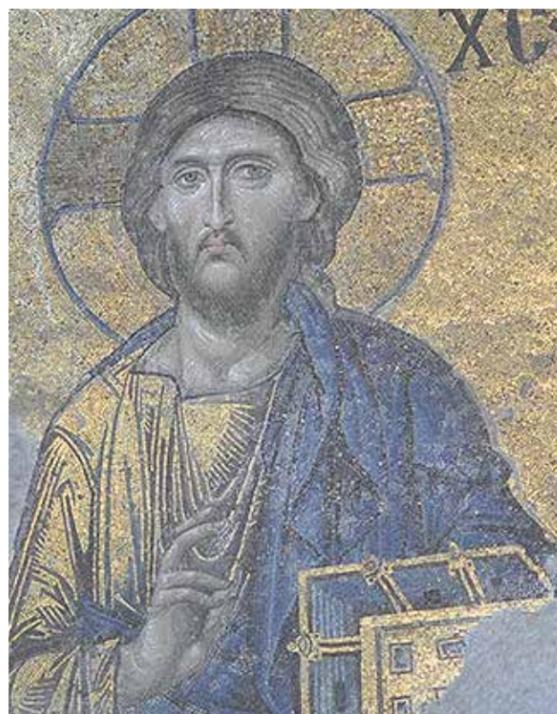
I have selected three outstanding historical icons of Our Lord Jesus Christ which clearly exhibit the Mercy of God. They are:

6th Century encaustic icon panel of Our Lord located at Saint Catherine's Sinai, Egypt.

13th century mosaic icon Deesis panel in the South Gallery of Hagia Sophia, showing the enthroned Jesus and the Theotokos and Saint John the Baptist as intercessors on either side.

15th century painted icon panel entitled Spas of Our Lord by Saint Andrew Rublyov at the Tretyakov Gallery Moscow.

During the year of Mercy this column will explore identify, explain and meditate upon the sophisticated methods in which iconographers have accomplished this wonderful feat of evangelization, specifically by examining these treasured icons of our Lord and Savior Jesus Christ, the Icon of God the Father's Mercy.



13th Century Icon from Hagia Sophia, Istanbul, Turkey

Jesus Christ the icon of God the Father

The quintessential Scripture quotation which specifically identifies Our Saviour as icon employs the Greek word Icon εἰκών is found in Colossians 1:15. Saint Paul unequivocally identifies Christ as the Icon of God the Father: "He is the icon εἰκών of the invisible God."

I deliberately embedded the Greek word in the English translation in order to stress that the original text reads ICON, and not image! Curiously, almost every English translation of this word employs the word image, rather than icon. Because of the feebleness of translations, certain words may easily overlook, or even worse, mistranslate the intention of the author.

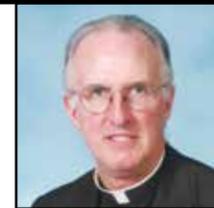
It is somewhat disconcerting to read a weak word being used to translate a clarion clear word In Greek because it is exactly the same word! In this instance the word for icon in Greek has been translated into English as image rather than the contemporary secular use, even overuse of the word icon. This puzzling lack of accuracy in Scripture translation can lead to misunderstanding or misrepresentation of our Byzantine ancestors, who clearly understood this to mean that the icons of Jesus Christ have been described in Scripture and by their creation and writing of icons they were legitimately portraying in refulgent colors God's mercy. **ECL**



15th Century Icon from Tretyakov Gallery, Moscow, Russia

CATECHETICAL REFLECTIONS

Father Robert F. Slesinski, Ph.D.



OMG: A SHOUT IN THE STREET?

Wonder: From the Economy to Worship: Installment 7 of 9

In his work *Philosophy of Economy: The World as Household*, Sergius Bulgakov, then a Russian Orthodox layman, bemoans all "arm-chair philosophy" (kabinetnaia filosofia) in favor of an activist perspective on "the struggle of humanity with the elemental forces of nature," specifically underscoring the point that the nature of the economic order entails the very "humanization of nature" (ochelovechenie prirody)

with human labor itself bringing out the inherent richness of nature put in the service of humanity. In the course of his reflections, Bulgakov directly cites a verse from the Russian poet F. I. Tiutchev (1803 – 1873):

Nature is not what you think,
Not an empty, soulless face,

It has a soul, it has freedom,
It has love, it has a language.

With these words, it is clear that a sense of wonder pervades the worldview of Bulgakov, who was to become arguably the most original systematic theologian of twentieth-century Orthodoxy.

But another verse from Tiutchev is also perti-

ment in this discussion. It indicates what is common to both, philosophy and poetry, namely, the intrinsic difficulty in articulating genuine insight into reality at its deepest roots. This is, above all, the case in the religious sphere in which the accent is on interiority and not exterior action or function. Again it is about being over doing or making, the fact that life needs to be savored if it is to be understood. In his poem appropriately entitled "Silentium," Tiutchev is intent on underlining the impossibility of giving fully adequate expression to the profoundest of realities in human life. In one line of the poem, he conveys this problematic best:

The expressed thought is a lie.
(Mysl' izrechennaia est' lozh.)

Language, however articulate, in other words, can never fully capture and express the ultimate realities in life. We cannot but be befuddled in conveying ultimate mystery. Our attempts to do so cannot but be inadequate and in some sense fail.

God-talk, above all, is no easy matter. Indeed, it demands the virtue of reverence. Reverence is clearly a constitutive aspect of wonder; all authentic, objective contact with being as such as given to us in reality presupposes this virtue, it

being a superactual quality of the awe of the human person before being with him or her implicitly acknowledging his or her creaturehood, the fact that he or she is not the absolute master or mistress of reality, but only its servant.

This is the exact philosophical insight that is at stake. In order to penetrate into the mysteries—yes, mysteries—of the reality in which we live, we must be able to stand back and listen to the word of reality, the just-beingness of all that is beyond us, that is spoken to us. Alas, the poetry of Tiutchev is through and through philosophical: "Nature is not what you think ... It has love, it has language." It speaks to us, in other words. But are we capable of listening to the word of nature to us? This is where the virtue of reverence comes into play.

Just think of the opposite to the reverent person—the irreverent! Here we are dealing with the "clod," the insensitive one among us, tone-deaf to what is about him or her. This is the one who is also blind to the beauties of nature before us just as he or she is deaf to the call of being. And just as this one is deaf, he or she is also incapable of uttering a response of any sort—praise, wonderment, marvel—to the call of being. Yes, the irreverent among us are, indeed, deaf, dumb, and blind!

The reverent one among us, on the other hand, stands before reality in a state of awe, truly appreciative of what it actually offers us, both broadening our horizons and deepening our awareness of both self and what lies beyond us. The reverent person stands humbly before being; he or she readily admits that there is a greater reality before us that demands our attention and that commands, in other words, our respect. Not surprisingly, given this existential situation in which the human person truly finds him or herself, the virtue of reverence cannot but counsel silence before the mystery of being. The Russian poet was insightful, indeed: "The expressed thought is a lie." We cannot be obtrusive before reality; we must allow it to speak its word to us.

In the Divine Liturgy, we reverently address God the Father as "ineffable, inconceivable, invisible, incomprehensible," thus using negative adjectives acknowledging our utter incomprehension before the Godhead. Yet, in the same breathe, we truly affirm that the Father is "ever existing," even adding "yet ever the same, you, and your only-begotten Son, and your Holy Spirit." The Holy Trinity stands before us in life; the human person truly is *capax Dei*. OMG! Dare we cultivate the virtue of reverence in our lives to the depths of our being? **ECL**



SCHOOL OF PRAYER

Father G. Scott Boghossian

SIN HINDERS EFFECTIVE PRAYER

Sin will hinder the effectiveness of our prayers. According to Saint James, it is the fervent prayer of a righteous man that is powerful in its effects (James 5:16). If we want God to hear and answer our prayers, we must be in the state of friendship with God. Go to confession frequently, and there receive forgiveness of sin and grace to improve. Repentance, sorrow for past sins, and amending our behavior is the foundation for a powerful prayer life.

Before we set out to ask God for the graces that we need, let us evaluate our sincerity in living a Christ centered life. Review the Ten Commandments and all they require. Is there some deliberate and willful area of disobedience in my life? If so, my prayers will be hindered.

Examine your conscience. Does it reveal that something is out of place in your life? Am I living out the promises I made at baptism? Is Jesus Christ really my Lord, or is something or someone else in charge?

A clean conscience is vital to effective prayer. Saint Mark the Ascetic, in the *Philokalia*, states, "A good conscience is found through prayer, and pure prayer through conscience. Each by nature needs the other."

The psalmist says, "If I had cherished iniquity in my heart, the Lord would not have listened. But truly God has listened; He has give heed to the voice of my prayer" (Psalm 66:18). In other words, if I am holding onto my sins, or engaging in deliberate disobedience to God, I can be assured that my prayers will be ineffective.

Speaking of the importance of a clean conscience, Saint John writes, "Beloved, if our hearts

do not condemn us, we have confidence before God; and we receive from Him whatever we ask, because we keep His commandments and do what pleases Him" (1 John 3:21-22). It is difficult to approach our Heavenly Father and ask Him for the things that we desire when we know that we are at the same time offending Him and rejecting His commandments.

A prerequisite of answered prayer is faith and confidence. There are many times in the gospels where Our Lord commends the faith of those He heals, and says, "this was done for you in accordance with your faith." But how can we exercise the slightest bit of faith when we know that we are living in way that offends the God who loves us? A sure way to short circuit our faith for answered prayer is to have a guilty conscience.

Sometimes guilt and shame prevent us from praying at all. When we are aware that we behave in a way that is displeasing God, we are uncomfortable in His presence. Remember that there is no sin that God will not forgive if we are willing to repent. All the pleasures of life are worthless in comparison with the pleasure of having a clean conscience and knowing that we are living the way Our Lord wants us to live.

All willful and deliberate disobedience to the moral law of God must be strenuously avoided if we want to have a fruitful personal relationship with God through prayer. But we also have to watch out for sinful attitudes or dispositions that will place an impenetrable wall between ourselves and God's rich goodness. Unforgiveness will shut off the blessings of God. Forgiveness is not a feeling. Forgiveness is a firm decision of the will to forgive and release all who have offended us. Right after discussing the power of faith and

prayer, the Lord Jesus states, "and whenever you stand praying, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses" (Mark 11:25). For God to hear and answer your prayer, root out all unforgiveness from your heart. Hatred of others, lust, greed, neglect of the poor, pride and arrogance will all hinder our prayerful relationship with God.

It is fitting that in our prayer we take time to express our sorrow for sin. Most Catholics are familiar with the Act of Contrition. Expressing sorrow for sin is something that we normally do if we use the formal introductory prayers of the Byzantine tradition. The saints urge us to examine our conscience every evening and notice where we have failed during the day. They urge us to make use of the sacrament of confession at least once a month. All of these practices will help us to keep a clean conscience, remain in the state of friendship with God, and have a prayer life that is truly effective. **ECL**



The Eastern Pennsylvania Chapter of the Carpatho-Rusyn Society Presents:

CELEBRATING OUR PRESENT / UNDERSTANDING OUR PAST

A discussion on Carpatho-Rusyn history, traditions and life in the northern anthracite coal fields of Pennsylvania.



SAINT MICHAEL THE ARCHANGEL

BYZANTINE CATHOLIC CHURCH, 205 N. MAIN ST., PITTSBURGH, PA
OCTOBER 3, 2015 9:00AM—3:00PM

Refreshments and a light lunch will be available
Opportunity to tour St. Michael's following lunch

REGISTER (requested, not required) at
stmichaelsbcc@outlook.com or by phone at 570-654-4564

Please include the word register in the message or subject line.
Please list your name, number attending and a contact phone number

For more information: shangp@rcn.com
or phone 610-759-2628 www.c-rs.org www.stmichaelsbyzantine.com (calendar) www.facebook.com/stmichaels100/timeline

FEATURED SPEAKERS AND TOPICS:

Dr. Michele Parvensky (9AM – 10:30 AM)
"Stari kraj – The old country"

Richard Custer (10:45 -12:15)
"The Greater Pittston Area and St. Michael's Byzantine Catholic Church:
A Carpatho-Rusyn Immigrant Hub of the Wyoming Valley"

Dr. Peter Yasenchak (1:30 – 2:45)
"The richness of our coal fields and our ancestors who toiled in them."



Icon of the Protection of the Theotokos

Since 911 A.D., our Church every October 1st has been celebrating the miraculous appearance of the holy Mother of God in the church of Blachernae in Constantinople (Istanbul, Turkey today) sparing the city a Mohammedan invasion. The Theotokos appeared spreading her holy mantle over the frightened throng beseeching her intercession.

As we continue our "Year of the Epistle," we note Saint Paul says little about Mary. His classic statement in his epistle to the Galatians (4:4-5), though, summarizes fairly well much of what we find in the Gospels: "When the appointed time came, God sent His Son, born of a woman, to redeem the subjects of the Law and to enable us to be adopted as sons." That "Son of God" is the Son of Mary. Generated eternally by the Father, He came among us as Mary's child that we might partake of His divinity as divine sons by adoption.

SEASONAL REFLECTIONS

Monsignor John. T. Sekellick, JCL



PROTECTION OF THE THEOTOKOS

The evangelist, Matthew stresses Christ's descent from Abraham which genealogy precedes his account of Jesus' holy birth. Luke (companion of Saint Paul) references Christ's origin from Adam, father of the human race. The ancestry of Jesus does not appear in Luke's Gospel until chapter three. Mark makes no mention of Jesus' mother except for the statement at His crucifixion which we could understand included Mary among "the women looking on from afar" (15:40) John introduces Mary as the mother of Jesus when He begins His public life. In deference to her request, He performed the miracle of changing water into wine at the marriage feast in Cana (2:1-12). Assuredly, this has given countless souls the courage and confidence to seek her intercession as did the inhabitants of Constantinople that almost fateful night in 911.

Mary is called, among other titles, Mediatrix of all Graces because she cooperated with her Son in a unique manner in His labors among us. In heaven now she continues to intercede for us as we work out our salvation as pilgrims on this earth in the hope of heaven. The Second Vatican Council is careful to show, however, the primary role of Christ, her divine Son, as the one and only mediator: "All the salvific influence of the Blessed Virgin on men originates, not from some inner necessity but from the divine pleasure. It flows from the superabundance of the merits of Christ, rests on His mediation, depends entirely upon it and draws all its power from the same."

(Dogmatic Constitution on the Church, VIII, 60)

It is no wonder that our Church calls Mary "more honorable than the Cherubim and more glorious than the Seraphim." Although she is so highly exalted, Mary remains a human creature, and "No creature could ever be counted equal with the Incarnate Word and Redeemer" (Ibid. VIII, 62) Mary's mediation is seen as a sheer gift of her Son. It no more detracts from His unique mediatorship than parenthood in human beings detracts from the fatherhood of the Creator.

Our Church, then, can truly pray to her on the feast of her Protection, "O Theotokos, you are a mountain greater and more glorious than Mount Sinai. It could not bear God's glory coming down in images and tents. It caught fire and shook with thunder and lightning. You likewise had the Divine Fire in you. Through the will of Him who holds all in the palm of His hand, you bore the Word of God in your womb without being burned. Since you have a mother's confidence before Him, O Lady, help those who faithfully celebrate your precious feast. Do not forget in your mercy to visit us, for you have received a gift from God to build up and protect the Christian flock of your servants." (Vespers, Aposticha) **ECL**

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 • 973.890.7777
Dr. Maureen Daddona, Ph.D. • Eparchial Victim Advocate • 516.457.5684

TRICKY TRAY AUCTION

SAINT MARY PARISH HILLSBOROUGH, NJ

Friday, October 2, 2015 7:00PM–
Doors open at 5:00PM • Admission \$10
Sorry, no children under 18 allowed.

Over 100 gift certificates and many prizes including flat screen TV, outdoor grill, Kitchen Aid Mixer, ipad, X Box, 2 day vacation at a Pocono Resort, household items, appliances, designer handbags, theme baskets, door prizes, food and a 50/50.

Tickets are \$10 which include: one sheet of tickets, delicious desserts, coffee and tea.

Stuffed cabbage, kielbasa and sauerkraut sandwiches, meatball sandwiches, hotdogs, hamburgers, eggplant parmesan, pierogi, soda and water can be purchased, so come early.

Tickets can be pre-ordered by contacting:
Marge at 908-722-5894 or Betty at 908-782-8325.

Bring your friends and be ready for an evening of fun, good food, and winning some great prizes. Attendees must be 18 years of age.

St. Mary Byzantine Catholic Church,
1900 Brooks Blvd., Hillsborough, NJ

More information available on www.trickytray.com

TRICKY TRAY AUCTION

SAINT THOMAS THE APOSTLE RAHWAY, NJ

Wednesday, October 7, 2015 7:30PM–10:00PM
Doors open at 5:00PM • Admission \$10
Sorry, no children under 18 allowed.

The Parish Family of Saint Thomas the Apostle Byzantine Catholic Church in Rahway, NJ, will be sponsoring a Tricky Tray Auction on Wednesday, October 7th from 7:30PM-10PM in the Parish Center.

Homemade foods: holupki, pierogi, kielbasa, hot dog and hamburgers

Charity table sponsored by:

GCU Lodge 340 of Saint Thomas Church to benefit The Seeing Eye® organization of Morristown, NJ. **Win a \$250 Visa Gift card, a hand-made Seeing Eye quilt, and a Yellow Lab stuffed-animal**

Additional contributions can be made to The Seeing Eye® by making checks to "GCU Lodge 340" c/o Dorothy Koenig/Treasurer, GCU Lodge 340, 2332 Coles Avenue Scotch Plains, NJ 07076.

Saint Thomas Parish Center is located at 1400 Saint Georges Avenue in Rahway, NJ, 07065

For Tickets/information is available by calling
Barbara at 732-382-2417.



FAITH AND COMMUNITY ISSUES

By Father Carmen Scuderi, OFM, Ed.D., P.C.C.

SUICIDE FROM A SOCIO-BIOLOGICAL PERSPECTIVE

Durkeim's view

Comer (2011) quotes from Emile Durkheim (1897) a sociologist who developed a theory of suicidal behavior that finds validity even to this very day. For Durkheim, according to Comer, the determination of suicidal probability is contingent upon the depth of attachment a person has to sociological groupings as family, institutes of religion and community relations. The more deeply invested in these institutions the less the probability of suicide. The inverse is true as well, the less investment in societal institutions the greater the probability of suicide. According to Comer, Durkheim defines several categories of suicide among which is found the egoistic, altruistic, and anomic suicides.

Egoistic Suicide

Comer presents Durkheim's concept of egoistic suicide as committed by people who see themselves over whom society as a whole has little to no control or influence. These are fringe people who live on the edge of society and never quite integrate into the broad picture of societal influence. These are "isolated, alienated and nonreligious" (Comer 2011, p.242), the more of which populate a given society or societal niche the higher the percentage of suicide are committed per year.

Altruistic Suicide

These are the people who personally embody the Gospel statement: "No one has greater love than this, to lay down one's life for one's friends" (John 15:13) these are they, who according to Comer's understanding of Durkheim are so deeply invested in societal welfare and the well-being of its inhabitants that they are willing to and intentionally sacrifice their existence for the benefit of their society. The examples given are "Soldiers who threw themselves on top of a live grenade to save others, Japanese kamikaze pilots who crashed their planes into enemy ships during World War II, and Buddhist monks and nuns who protested the Vietnam War by setting themselves on fire (taken from Leenaars, 2004; Stack, 2004 as cited by Comer, 2011). Comer cites Durkheim in stating that societal groups that support this kind of self-sacrificial activity for the good of others to the preservation of honor, personal and/or societal increase the likelihood of suicidal behaviors more so than societies that have lesser self-sacrificial perspective.

Anomic Suicide

Again, according to Durkheim as cited by Comer anomic suicides are suicides committed by people for whom society as a whole has allowed these people to fall between the cracks. In other words, the society in which these people

find themselves has failed to provide the people with the kind of stability which nurtures stability and life. In Comer's words: "Such a societal condition called anomie (emphasis, Author's) (literally, 'without law'), leaves individuals without a sense of belonging... anomic suicide is the act of a person who has been let down by a disorganized, inadequate, often decaying society" (Comer, 2011, p. 243). Examples of this kind of entropy include times of economic depression, population change and increased immigration.

Comer (2011) presents Durkheim as stating that a radical change in an individual's immediate living situation rather than a societal issue can bring about an anomic suicide. The inheriting of a great deal of money may have the effect of drastically changing the relationship of the individual to the society wherein the individual lives. Their work situation, their social relationships and economic strata level may experience a period of anomie as the individual struggles to adjust to the new level of life suddenly thrust upon them. Societies, according to Durkheim's prediction, as cited by Comer the greater opportunities for change in the area of wealth and status a society offers its constituency the higher the suicide rate and according to Comer this has been shown that research supports this understanding (Comer, 2011 citing Cutright & Fernquist, 2001; Lester, 2000, 1985).

Although the socio-cultural theorists of today may take some exception to Durkheim's concepts according to Comer (2011) most do agree to the viability of a connection between the stress placed by Culture and the structures inherent in societies and the major roles played by them in the committing of suicide. With the connections seen in the roles played by religion, marriage, gender, race and stresses placed on individuals by society one can plainly see the relationship between suicide and the sociocultural milieu. It is noted by Comer that even though the influence of the socio-cultural upon suicidal behavior is great it does form an exclusive all encompassing explanation as to why many people find ways

of tolerating the particular pressures that cause some people to commit suicide. According to Comer, Durkheim's conclusion in all probability lies within the realm of "the interaction between societal and individual factors" (Comer, 2011, p. 243).

The Perspective from Biology

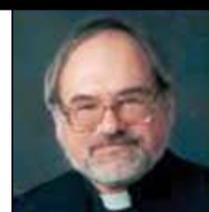
According to Comer (2011), there is a large amount of research spanning many years that utilized the data found within family pedigree to support the theory that biology plays a decisive role in suicidal behavior. Quoting from Bronisch and Leib (2008) as well as Mittendorfer-Rutz et al. (2008), Comer draws reference to genetic and

therefore biological factors at work in the phenomenon of suicide. For two decades research has steadily pointed in the direction of biology as a major factor in suicide based upon research in the area of the serotonin uptake in the individual. Serotonin, according to Mann and Currier (2007) as well as Chen et al. (2005), as cited by Comer (2011), was found to be on a low uptake level in people who commit suicide.

From where this relationship developed and the rationale behind the role of the neurotransmitter serotonin in the cause or prevention of suicide will be addressed in the next installment. **ECL**

THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD



KNOWING GOD

A question that should be important for every believer is: how do we come to know God? In an ancient encounter with God, the Great Prophet Moses asked the question: "But, said Moses to God, 'if I go to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what do I tell them?' (Exodus 3 :13)" God then said his name, often translated as "I am who I am." On Mount Sinai, Moses again asked to see God, and God responded, "No one can see me and live. (Exodus 33:20)" In the New Testament, in the mystery of the Transfiguration, God's glory shone through our Lord Jesus Christ. Peter, James and John saw this glory, which was also witnessed by Elijah and Moses, who had longed to see the glory of God. Jesus explained to his disciple Phillip, "Whoever has seen me has seen the Father. (John 14:9)" Yet St. John later wrote, "No one has ever seen God. (1 John 4:12)" and "No one has ever seen God. The only Son, God, who is at the Father's side, has revealed him. (John 1:18)" What this means is that in this life we do not see the divine nature of God with our physical, human eyes, but we do see God revealed to us in his only Son, our Lord Jesus Christ.

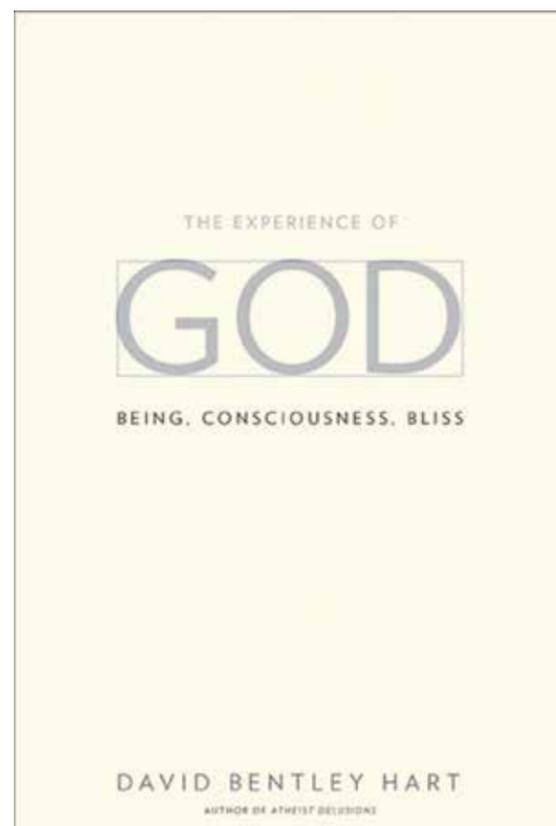
The sixth-century Syrian theologian, who wrote under the name "Dionysius," made this point: "This is why we must not dare to resort to words or conceptions concerning that hidden divinity which transcends being, apart from what the sacred scriptures have divinely revealed. (The Divine Names 1,1)" What he means is that any concept we form of God whatsoever is wrong. We are limited creatures who cannot grasp the Creator, as we pray in every Liturgy, for he is "God ineffable, inconceivable, invisible, incomprehensible, ever-existing, yet ever the same. (Anaphora of St. John Chrysostom)," but in reality we can know much about God insofar as he has revealed himself to us through his Word, our Lord Jesus Christ. St. Paul explained that we "at present...see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. (1 Corinthians 13:12)" All the concepts we have of God when we are limited by space and time are inadequate, we can know God fully only when we are free from the constraints of space and time. The "pseudo"-Dionysius states, "Just as the senses can

neither grasp nor perceive the things of the mind ...by the same standard of truth beings are surpassed by the infinity beyond being, intelligences by that oneness which is beyond intelligence. (The Divine Names 1,1)" In short, we cannot know God fully in this present life.

It is actually pretty easy to prove that there is a God, if we say that God is not simply one being among others, but the ground, principle and foundation of all being. David Bentley Hart defined God as "one infinite source of all that is: eternal, omniscient, omnipotent, omnipresent, uncreated, uncaused, perfectly transcendent of all things and for that very reason absolutely immanent to all things. (The Experience of God)" To put it more simply, if there are things that exist, there must be a principle by which they exist. However, even atheists admit as much, and most often will claim that the "principle" of being is random chance. However, this just doesn't make sense. If consciousness, cause and effect and intentionality, that is, the will to have or do some things exist, and no sane person would live their life otherwise, then it is entirely reasonable to suppose that the "ground, foundation and principle" of all is also knowledgeable, aware and willing, otherwise our human nature would come out of purely nothing, not even "random chance." This, then, is the Creator of all, whom we call "God," whom we glorify as "present everywhere and filling all things," and whom we profess, "I believe in one God, the Father Almighty, Creator of everything both visible and invisible."

It is clear that today in the secular world, there is a debate about God, and it is in our conceptions of God that the debate goes wrong. Usually the arguments that the new atheists bring up are not about the God that most faiths believe in, but in a childish concept of God as just one being among others with superhuman powers. If we look at the secular media, we see the image of God as an old man with a long white beard, somewhere in the sky, looking down and zapping people as he wishes. In short, he looks like the old pagan Zeus, whom Christians also rejected. Certainly, most atheists would not give expression to such a crass concept of God, but the point is that they do make God out to be just one other independent being among creatures. David Bentley Hart

also makes that same point, " God 'is...not one more object in the inventory of things that are, or any sort of discrete object at all...'God...is beyond all mere finite beings." (The Experience of God) Unfortunately, even some Christian believers have this childish concept of God, not heeding Pseudo-Dionysius' advice that any concept we have of God must be inadequate, and that our only real knowledge of God is what he has revealed to us. St. Paul said that God is the one " who gives to everyone life and breath and everything. (Acts 17:25)" When we say that God is infinite and eternal, we do not mean that He is huge and old in the way we imagine it, because we are limited by space and time, but God is the Creator of space and time and is beyond them (transcendent). He is present everywhere and at all times. The whole universe is his concern as well as the smallest sparrow (Matthew 10:29). He can deal with the problems of the whole human race as well as our tiniest problems because, for God, everything that is limited is the same. In reality, he is closer to us than we are to ourselves, as the spiritual fathers often emphasized. This article has been more about how we know that there is a God, but we must now ask how we experience God in our lives. **ECL**





SPIRITUAL REFLECTIONS

Deacon Lewis Rabayda

TESTING THE SPIRITS

“Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world” (1Jn 4:1).

Discernment encompasses many aspects of the spiritual life. It is through discernment that the seeking Christian can tell what is beneficial to their soul and what is detrimental to their soul. In our world today we encounter a constant bombardment of the senses by many worldly ideas, philosophies, and alternate spiritualities. And if the Christian is not well prepared, if they are not well formed in their understanding of the faith and lack a strong prayer-life, then they may not be able to tell the difference between their own faith and the ideas that are contrary to it.

The evidence of our Western culture’s turning away from Christianity is very clear. This idea that the West has lost or has rejected the faith which has held it intact for so many centuries is not simply a doomsday conspiracy theory or crackpot assumption. It is a clear conclusion because of the fruit that it produces. Je-

sus tells us in Matthew’s Gospel that something good cannot produce something bad, or something bad cannot produce something good, “for a tree is known by its fruit” (Mat 12:33). A godless culture cannot produce good fruit, no more than a fig tree can produce olives (Jas 3:12). And what is the fruit that we see around us in the popular mind? We constantly see the mocking of God’s commandment, we see the deformation of God’s design, we see the human person degraded into an object, and we see the turning away from true worship—both inside and outside of the Church.

In this state of rejecting the Christian faith, people find themselves in a void and they begin to seek out the transcendent or some type of idea they can hold themselves to. This idea could be the false comfort of Atheism, the unsteady lack of commitment that is Agnosticism, or it could be this all too dangerous notion that one can be Spiritual But Not Religious. When people find something new, they are often excited about it and want to share their new joy with others. It is

in this new state of belonging that the person feels fulfilled and wants others to be as fulfilled as they perceive themselves to be.

But Saint John the Theologian wrote in his first epistle that there is a need to test the spirits. By this he means that we are not to go and believe everything we hear or encounter, even if it seems good, but rather that we discern if what we encounter is truly good, or if it is questionable at best, and evil at worst. John continues to define what he means by spirit in saying, “By this you know the Spirit of God; every spirit which confesses that Jesus Christ has come in the flesh is of God, and every spirit which does not confess Jesus is not of God” (1Jn 4:2-3). Do these alternate points of view confess that Jesus Christ came in the flesh, died, and rose for the forgiveness of their sins? Do these alternate spiritualities have a consistent vision of the human person where they are to be treated with respect at all stages of life? Do these alternate positions uphold all of the fruits of the Holy Spirit: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness,

modesty, self-control, and chastity (Gal 5:22-23)?

The fruit of these non-Christian trees may not be easily tasted. It may be some time before the fruit is recognizable, but if the Christian uses their power of discernment to test these spirits, they will clearly see if they are of God, or if they are of the antichrist—those opposed to God. These false prophets may seem to offer spiritual insight into the mystery of our lives, but if they do not confess that Jesus Christ came in the flesh, then they are not guided by the Holy Spirit, they are not guided by the God who created us and this great mystery of life, they are not producing good fruit, and they are leading others further down the path to a final death of the soul. It is the faithful Christian’s job to properly discern and test the spirits they encounter. If the Christian can do this well, then they will be able to tell a true prophet from a false prophet, and they will be able to tell the good fruit and the bad, thereby showing their own fruit to be that of the Holy Spirit. **ECL**



“COME AND SEE” RETREAT OF DISCOVERY FOR BYZANTINE CATHOLIC MEN 18 TO 35 YEARS OLD

“Come and See” is a retreat weekend hosted by the Byzantine Catholic Seminary in Pittsburgh, Pennsylvania. The retreat includes sharing liturgical services and meals with the Seminary community, an introduction to the Seminary formation program, a tour of the Seminary, gatherings with the seminarians, witness talks, and guided reflections on discernment—on how to listen to God’s plans for your future and your happiness.

Invited are men, ages 18 to 35, single or married, who may be considering a vocation to the priesthood in the Byzantine Catholic Church. It is important to note that the retreat is conducted in a “no pressure, no hard-sell” environment. The atmosphere is prayerful, positive, and fraternal.

Friday (5:00 PM), 16 October
Sunday (3:30 PM), 18 October

Byzantine Catholic Seminary of
Saints Cyril and Methodius
412-321-8383
office@bcs.edu

Eastern Catholic Life

Circulation Department
445 Lackawanna Avenue
Woodland Park, NJ 07424

Next Issue:
November, 2015

Copy Deadline:
October 16th

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.

UPCOMING EVENTS FOR OCTOBER

Eparchial and Parish Events

- | | | | |
|-----|---|----|--|
| 1 | Protection of the Theotokos
<i>Solemn Holy Day * Chancery closed</i> | 17 | Our Church, Our Family,
Our Mission: Called to Love
Presentation
<i>8:30 a.m. - 12 NOON Saint Nicholas
Church, Danbury, CT</i> |
| 6-7 | Inter-eparchial Youth and Young
Adult Commission Meeting
<i>Phoenix, AZ</i> | 25 | Our Church, Our Family,
Our Mission: Called to Love
Presentation
<i>After 10:30 a.m. Divine Liturgy, Epiphany
of our Lord Church, Annandale, VA</i> |
| 10 | Our Church, Our Family,
Our Mission: Called to Love
Presentation
<i>8:30 a.m. - 12 NOON Saint Therese
Church, Saint Petersburg, FL</i> | | |
| 12 | Columbus Day
<i>Chancery open</i> | | |