



# EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

VOL. LII, NO. 9

SEPTEMBER 2016



## BISHOP JOHN PAZAK ENTHRONED AS FIFTH BISHOP OF HOLY PROTECTION OF MARY EPARCHY OF PHOENIX

*Adapted from an article by Joyce Coronel, which appeared in both The Catholic Sun and Catholic News Service  
Photos courtesy Kathy Slonka, Light of the West*

In a Liturgy packed with rich symbolism and ancient tradition, the Holy Protection of Mary Byzantine Eparchy of Phoenix celebrated the enthronement of Bishop John S. Pazak as its fifth bishop.

Metropolitan Archbishop William C. Skurla of the Byzantine Catholic Archeparchy of Pittsburgh, and a former bishop of the Phoenix Eparchy, prayed the words of enthronement over the new bishop during a Hierarchical Divine Liturgy that took place at Saint Helen Roman Catholic Church in Glendale, AZ, on July 20.

Bishop Pazak, who spent the last 15 years as the Bishop of the Byzantine Catholic Eparchy of Saints Cyril and Methodius in Toronto, Canada, processed to the front of the church followed by Metropolitan William and Apostolic Nuncio to the U.S., Archbishop Christophe Pierre. Brother bishops and clergy from across the country, in addition to Metropolitan William, included Bishop Kurt; Bishop Emeritus Gerald of Phoenix; Bishop Emeritus John of Parma; bishops from other Eastern Catholic jurisdictions, and

Bishop Thomas J. Olmsted of the Diocese of Phoenix and Bishop Gerald F. Kicanas of the Diocese of Tucson. Many faithful from around the eparchy and other eparchies also attended.

“I am truly pleased to be with you today,” Archbishop Pierre said after reading the May 7 proclamation ap-



*The newly enthroned Bishop John Pazak blesses the faithful*

pointing Bishop Pazak. “I know that you join with me in offering to him not only our heartfelt congratulations, but also the assurance of our prayerful support as he takes on the very important responsibilities of chief shepherd of this community of faith.”

“Receive this pastoral staff with



*The newly enthroned Bishop John Pazak processes to the narthex*

which you are to watch over Christ’s flock that has been entrusted to your care,” Archbishop Skurla prayed at the enthronement.

The congregation responded with cries of “Axios! Axios!”, Greek words that mean, “he is worthy.” Throughout the Liturgy, there were echoing refrains of “Lord have mercy” and “God grant him many years.” Archbishop Skurla then escorted Bishop Pazak to the throne, officially taking the reins of the eparchy.

Father Diodoro Mendoza, ordained in 2011 by Bishop Gerald, Bishop John’s (Pazak) immediate predecessor, said that during the Liturgy, he was struck by a sense of unity despite the vastness of the eparchy which spans the entire Western U.S., including Alaska and Hawaii.

“Even though we are so widespread and far apart, there is a union that exists, a unity that exists among us and that is of course our bond with the bishop,” Father Mendoza said.

Bishop Dino noted that one of the biggest challenges Bishop Pazak will face is the enormous amount of

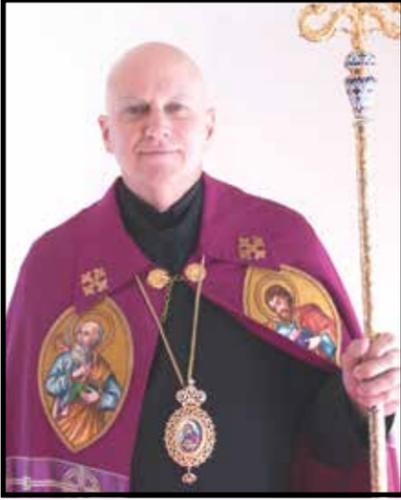
*Continued on page 6*

Obituary and Uzhorod Seminary Choir Tour Schedule—p3

Eastern Catholic Bible Conference—p9

Rusyn Genealogy and Heritage Conference—p15

“Come and See” Vocations weekend—p16



# I LIFT UP MY EYES...

*Pastoral Reflections of Bishop Kurt*



## THE CROSS

September is coming, you know what that means... Byzantine New Year! Sometimes it seems like we do things in our church a certain way just to be different from everyone else, doesn't it? But we do celebrate New Year's on September 1. Just to be different, we don't even call it "New Year," we call it the "Indiction." The Eastern Roman Empire went out of business 563 years ago, but we are still keeping their calendar alive. One of the outstanding features in our Church is that we have a major celebration of the Holy Cross in the middle of September. Actually, our Latin Rite friends have the same feast day, but for them it is not a major event by any means. In our Church, we celebrate this feast with all of our energy. It even dominates the Sundays before and after with readings and red vestments.

At first it seems a little odd to be celebrating the Cross so far from Easter Sunday. It's as though we are celebrating Good Friday for a whole week at the wrong time of the year. Well the reason that it happens on this day has to do with the Church of the Holy Sepulchre in Jerusalem that Saint Helena built. The church was dedicated on September 13 in the year 335, and the True Cross was brought into the church on September 14.

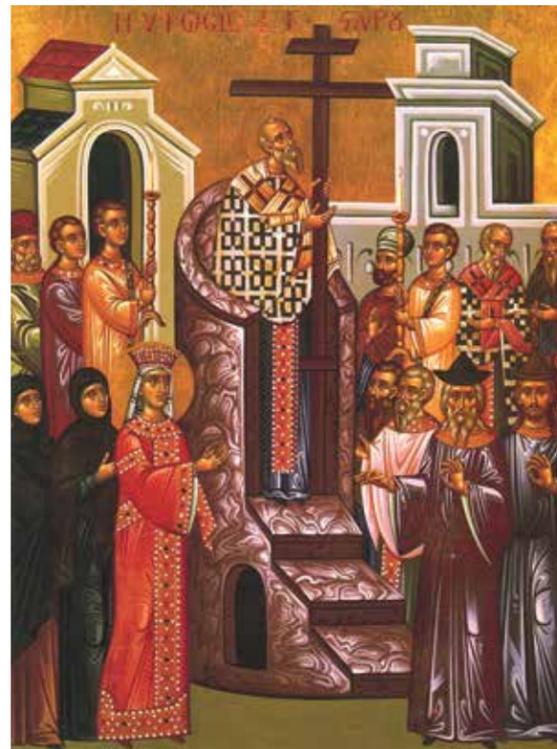
Whatever the historical reasons for the placement of this feast, there are many good ancillary effects. Every year, we read through the life of Christ from the first three Gospels starting on Pentecost Sunday. So by the time we get to September 14, we are finishing up the public life of Our Lord according to Saint Matthew, and so many things in his life are pointing to his free choice to enter Jerusalem and sacrifice Himself for our sins, as both the spotless Lamb and the eternal High Priest.

We sing in our funeral Liturgy, "What joy is there in life that is not mixed with sorrow?" No matter how we manage our lives, pain, sadness, suffering, and disappointment, are never completely absent. As Aeschylus said, "To rest unsatisfied amid great wealth is in the nature of all men. No one can point and order it away from princely homes by uttering the words 'Dissatisfaction, enter here no more!'" "If you run a Catholic gift shop, you will find that the Stations of the Cross are a big seller. Some people have written Stations of the Resurrection, but they almost never sell. The fact is, in this life, it is the Cross of Christ that is our closest friend. The Resurrection is our sure hope for the future, but the Cross is our constant companion today. So after the great joyous feasts of August, the Transfiguration and the Dormition, we take time out in September for the Cross of Our Lord.

Even in the life of Our Lord, the Cross begins to appear when the future appears the brightest. During His public life, Jesus has shown that He has power over all afflictions: sickness, pain, demons, lunacy, and paralysis. He has power over the weather and the laws of nature. He has teaching authority beyond Moses. He fulfills all the prophecies about the Messiah. And he even raises the dead to life. Yet immediately after, Saint Peter identifies Jesus as the

Messiah, Jesus pronounces the first of His three predictions of His horrifying death and of His Resurrection. His prediction is so shocking at this point that Saint Peter tries to correct Jesus, and is in turn corrected by the Master in public. "What joy is there in life that is not mixed with sorrow?"

Immediately after Peter's announcement that Jesus is the Messiah, in the eighth chapter of Saint Mark's Gospel, Jesus makes his prediction. His first prediction is about the religious authorities of the chosen people, his second is about the gentiles, and his third is about both. Together the three foretellings are a carefully crafted set. In the first prediction, Jesus says, "The Son of Man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again." Jesus has described in some detail all the religious authorities who should recognize him as the Messiah based on the prophecies and his actions, but who fail to do so. However, Jesus chooses his words carefully. He does not say that they will kill him, but that he will be killed.



*Icon of the Elevation of the Cross*

Then, after the Transfiguration (about six days later), Jesus makes his second prediction, and says, "The Son of Man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise." In the scriptures, the words "men" and "nations" often refer to "gentiles", that is, non-Jews. Just recently, I was reading a book by an expert who misquoted these passages and said that Jesus said he would be killed by Jews. But Jesus worded himself very carefully to say that he would be killed by gentiles, and, in fact, was killed by Romans.

It's easy to remember where these passages are in the Gospel of Saint Mark because the three predictions are in chapters eight, nine, and ten, one in each chapter. The third and most complete prediction does not come after a great moment in the life of Jesus, but interestingly enough, it comes after the young man comes to Jesus and says, "Good Teacher, what must I do to inherit eternal life?" If you recall, Saint Mark tells us, "He went away sorrowful, for he had great possessions." I don't think it's a coin-

cidence that Jesus predicts his passion for the third time right after this incident. How much easier it is for poor people to accept hardship and suffering! How much do the well-off complain and belly ache about little things!

The third prediction combines the first two, but also makes some subtle changes. "Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit on him, and scourge him, and kill him, and after three days he will rise." This time we see many ancient prophecies fulfilled. Psalm 2 says "Why do the gentiles rage?.. The kings of the earth and the rulers conspire." So the alliance between the religious leaders and the civil rulers was prophesied in Psalm 2. The prophet Isaiah says "I gave my back to those who struck me. ... I hid not my face from shame and spitting."

A few years ago, when the movie *The Passion of the Christ* was released, it seemed as though Psalm 2 was fulfilled again. It seemed as though both the religious and civil leaders raged and conspired against the movie. Why were they so disturbed by it? When Our Lord was handed over and mocked and spit on and scourged and killed, it was for our sins. As Isaiah says, "Surely he has borne our griefs and carried our sorrows... and with his stripes we are healed." The reason that there was so much rage at that movie was because it reminds us of the true cost of our sins. It seems like people nowadays will believe anything, but one thing they don't believe in is their own sins. Fulton Sheen said, "It used to be that only Catholics believed in the Immaculate Conception. Now every man believes he is immaculately conceived." Even though people nowadays are aware that they are unhappy, they have a million explanations for it that don't involve being responsible. They blame psychological problems, or chemistry, or their parents, or society, or the things they grew up without. Every sin is explained by some injury in the past. For thousands of years, people believed that hardship causes virtue, but nowadays every sin is blamed on some hardship, and people believe that they would be happy and virtuous if they had no hardship.

September is the month of the Cross. It is time to remember the great love of Jesus for us, that no sacrifice was too great for him to make for us. It is also time to face the reality of our sins. It is a time to face the cruel and terrifying consequences of our own evil selfish choices. It is time to put aside blaming others and take responsibility. Pope Francis has declared this the Year of Mercy. However, to obtain mercy, we must first admit we have committed a crime. If we blame our sins on someone else, then we can only ask mercy for someone else. Like the Pharisee in the parable, if we stand before God with head unbowed, telling God about someone else's guilt, then we will go home unjustified. If we minimize or rationalize our sins, then we also minimize God's mercy. September is the time for responsibility. With responsibility comes sorrow, and with sorrow comes repentance, and with the sorrow and tears of repentance comes mercy and a new life. What a great way to start the New Year!

+Kurt Burnett



## +SISTER VLADIMIR CHABALA, OSBM ENTERS INTO ETERNAL REST

Mount Saint Macrina, Uniontown, PA

Women, at Maria Manor in Ebensburg, Pa., and at the Archbishop's Residence in Pittsburgh, Pa.

and which could very well be translated as mercy, so fitting in this Year of Mercy.

In addition to baking throughout the year, Sister Vladimir brought her unique abilities to the "medovniki" project for the annual Pilgrimage. Over the years, Sister Vladimir fine-tuned this particular ministry down to its minutest details, and all were in awe of her skills in organizing this project. In fact, for this last round of baking, she still oversaw the preparation of icing. For many years, Sister also added another flavorful touch to the Pilgrimage through overseeing the preparation of the "holupki" (cabbage rolls) which are a popular item with the pilgrims. When Sister Vladimir was no longer able to do this, she was consulted and then gave her stamp of approval to the caterers who now make this ethnic treat.

Archbishop William Skurla, in his homily, remarked that life is marked by decisions and choices. As in every choice, something needs to be left in order to gain something else. For Sister Vladimir, leaving her homeland of Slovakia led to an exemplary life in the community, a life which eventually brought her to the fullness of life and the Eternal Banquet. It was fitting that this final part of her journey took place within the festive period of the Transfiguration, since her life's work was all about being transformed into Christ.

On the morning of Aug. 4, 2016, Sister Vladimir (Mary) Chabala made the final surrender of her life to the Lord in whose service she spent herself for over 70 years. Until the last two weeks of her life, Sister was a familiar figure around the monastery, and most frequently, she could be found praying at her place in the chapel. Her poor health in her later years did not prevent Sister from either doing what she could or from carrying out the duties of her religious vocation.

Sister Vladimir was born in the village of Kobylnice in Slovakia, the daughter of the late John and Helen (Onufer) Chabala. She entered the Sisters of Saint Basil from Saint Mary Church, New York, N.Y. Sister brought to the Community her special gift in the culinary arts, which she generously offered in service to the community. Besides caring for the Sisters' needs in the various parishes of where the Sisters served, Sister Vladimir also worked at Saint Basil's Home for Aged

Sister Vladimir was also responsible for preparing the Holy Chrism which is consecrated for use in all of our churches, another ministry to which she was devoted for quite a number of years. Much more could be said of Sister, whose life journey took her from her small village in Slovakia, to New York City where she worked at Schrafft's to Mount Saint Macrina. In summary, her simple life of loving labor and prayer has enriched many lives, and she now enjoys her well-deserved heavenly reward.

The last surviving member of her immediate family, Sister Vladimir was preceded in death by her parents, her brothers Michael and John, and her sisters Anna Evan and Sister Olga, OSBM. In addition to her Sisters in community, she is survived by several nephews and nieces and their families. The Parastas Service was concelebrated on Wednesday evening, August 10 by Bishop John M. Kudrick and Father Michael Huszti, Monastery Chaplain. In attendance were Very Rev. Archpriest John Petro, and Fathers Ronald P. Larko and Stephen Wahal. The Funeral Divine Liturgy was celebrated on Thursday, August 11 in the Monastery Chapel by Archbishop William Skurla with Fathers Andrew Deskevich and Michael Huszti as concelebrants. Fathers Ronald P. Larko and James A. Spontak were in attendance. Interment followed in the Dormition Section of Mount Macrina Cemetery.

In his remarks, following the Parastas Service, Bishop John Kudrick shared memories of Sister Vladimir's service at the Archbishop's residence where she served with dedication and patience. Her deep prayer life was truly the source of the patience and goodness which radiated from her,

May God grant to his handmaiden, Sister Vladimir, eternal memory and peaceful repose.



## Seminary Choir to Visit American Churches

The Orientale Lumen Foundation announces that a third Seminary Concert Tour is scheduled to take place on September 11 through October 2, at Byzantine Catholic parishes and other sites throughout the Northeastern United States. The choir will include 16 seminarians from the Blessed Theodore Romzha Seminary in Uzhorod, Transcarpathia, Ukraine and will sing a two-hour concert of sacred music, both plain chant and choral arrangements, in the Church Slavonic language.

This third tour will provide an opportunity for parishioners of these American churches to meet future priests who will mostly become married, and for the seminarians from Europe to experience American culture and church life. Some 20 priests from Europe now serve in Byzantine Catholic parishes across the US. The concerts will be free and open to the public. Free-will donations made at the concerts, after travel expenses are paid, will be sent to the seminary to help with seminarian education and formation.

Several special events will take place during the tour: the choir will sing at the 43rd Annual Slavic American Festival at Epiphany Church in Annandale on September 11th, an ecumenical concert will take place at Saint

Nicholas Orthodox Cathedral in Washington, DC, on September 30th, and a pilgrimage Divine Liturgy will be celebrated in Church Slavonic for the Feast of the Protection of the Theotokos (October 1st) in the Ruthenian Chapel of the Basilica of the Immaculate Conception in Washington, DC.

The Orientale Lumen Foundation, based in Fairfax, VA, is a "grass-roots" ecumenical movement of laity and clergy who promote Eastern Christianity and dialogue between the Catholic and Orthodox Churches through annual conferences, pilgrimages and media recordings. For further information about the tour, call 703-691-8862 or visit: [www.seminaryconcerttour.com](http://www.seminaryconcerttour.com) or [www.olfoundation.net](http://www.olfoundation.net).

### Concerts and Divine Liturgies will take place at the following locations:

- Sunday, Sept. 11 . . . . Epiphany Church (Festival) . . . . . Annandale, VA
- Tuesday, Sept. 13 . . . . Saint Mary Church . . . . . Johnstown, PA
- Wednesday, Sept. 14 . . Saint John Church . . . . . Uniontown, PA
- Thursday, Sept. 15 . . . Saint Mary Church . . . . . Bradenville, PA
- Friday, Sept. 16 . . . . St John Chrysostom Church . . . . . Pittsburgh, PA
- Saturday, Sept. 17 . . . St Elias Church . . . . . Munhall, PA
- Sunday, Sept. 18 . . . . Holy Ghost Church (AM Liturgy) . . . McKees Rocks, PA
- Sunday, Sept. 18 . . . . St George Church (PM Concert) . . . . . Aliquippa, PA
- Monday, Sept. 19 . . . . Saint John Cathedral . . . . . Parma, OH
- Tuesday, Sept. 20 . . . . Saint Mary Church . . . . . Youngstown, OH
- Wednesday, Sept. 21 . . Saint Mary Church . . . . . Weirton, WV
- Thursday, Sept. 22 . . . Saint Ann Church . . . . . Harrisburg, PA
- Friday, Sept. 23 . . . . Saint John Church . . . . . Hazleton, PA
- Saturday, Sept. 24 . . . Saint Thomas Church . . . . . Rahway, NJ
- Sunday, Sept. 25 . . . . Saint Mary Church . . . . . Hillsborough, NJ
- Wednesday, Sept. 28 . . Saint Michael Church . . . . . Mont Clare, PA
- Thursday, Sept. 29 . . . Saint Gregory Church . . . . . Beltsville, MD
- Friday, Sept. 30 . . . . Saint Nicholas Orthodox Cathedral . . . Washington, DC
- Saturday, Oct. 1 . . . . Basilica (AM Liturgy) . . . . . Washington, DC
- Saturday, Oct. 1 . . . . Epiphany Church (PM Concert) . . . . . Annandale, VA
- Sunday, Oct. 2 . . . . . Epiphany Church (AM Liturgy) . . . . . Annandale, VA



# PEOPLE YOU KNOW

## IN HILLSBOROUGH...

The children of Saint Mary Byzantine Catholic Church in Hillsborough, NJ, enjoyed a week of learning, fellowship, and water balloons during Vacation Bible Camp in August. The theme of the camp was *Deep Sea Discovery*. The children explored oceanic Bible stories from the Old and New Testament including Noah's Ark, Jonah and the Whale, the Miraculous Catch of the Apostles, Jesus Walking on Water, and the Voyages and Evangelization of Paul. Together they created arks filled with animals, painted whales, a school of fish and a unique door hanger. Special thanks to Julie Klikus, Glenn and Martina Sedar, and Anna Hlinka. Father James Badeaux is the pastor of Saint Mary Parish.



Julie Klikus and child participants in Vacation Bible Camp, along with teen helper.



Children work on craft projects

## IN MYRTLE BEACH...

Father Eduard Shestak, Pastor of Saint Nicholas Church in Old Forge, PA, was the celebrant of the Divine Liturgy for the Blessed Basil Hopko Mission in Myrtle Beach, SC, on Sunday, July 31st, 2016. This Sunday saw the largest crowd of the summer, including visitors from Warren, OH, and Hazleton, PA. Father Shestak and his wife, Pan'i Oksana, were grateful for the hospitality they received and the community of Blessed Basil Hopko Mission was grateful for his visit. Father Conan Timoney, pastor of Patronage of the Mother of God Parish in Baltimore, is the administrator of the Mission.



Father Eduard Shestak with the parishioners of the Blessed Basil Hopko Mission

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, together with Pan'i Ivana and his children, and Father Volodymyr Klanichka of Saint Nicholas Ukrainian Catholic Church in Wilmington, DE, celebrated the first of two Divine Liturgies at the Blessed Basil Hopko Mission at Myrtle Beach, SC, on Sunday, August 14, 2016. There were a total of forty persons present for the first of two final liturgies or 2016. Sunday Liturgies will resume again in 2017. In the coming months, Father Conan Timoney will celebrate four Tuesday evening Liturgies.



Father Mykhaylo Prodanets with the parishioners of the Blessed Basil Hopko Mission

## TRICKY TRAY AUCTION

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Sorry, no children under 18 allowed.

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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:

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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.

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

More information available on [www.trickytray.com](http://www.trickytray.com)

### 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

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# AROUND THE EPARCHY



## IN ROSWELL...

### PARISH COUNCIL INVESTED AND CHILDREN HONOR THE THEOTOKOS

By Carol Evanco

Traditions began again on Sunday, August 14 at Epiphany Byzantine Church, Roswell, GA, as parish members gathered first in the morning for the Sunday Divine Liturgy and again in the evening for the Vigil Liturgy for the feast of the Dormition of the Theotokos.

During Sunday morning Liturgy, the members of the first Parish Pastoral Council and the Finance Council were installed by Father Steven Galuschik, Administrator. As they placed their hand on the Book of the Holy Gospel, the new members took an oath to share their gifts, insight and wisdom to foster the pastoral and financial activities of the parish. Following their oath,



Parish Council and Finance Committee members taking their oath: Deacon Michael Tisma, Paul Hickel, Carol Evanco, Dennis Reidy, Julie Leggins, Gina Bridges, John Fuchko III, and Deacon James Smith with Father Steven Galuschik.



Children lining up for procession

the parishioners were then asked to express their support and encouragement of the Council Members. Father Steven then blessed the Council Members calling down the Holy Spirit for guidance, enlightenment and blessings.

Parishioner members of the Pastoral Council are Deacon James Smith, Deacon Michael Tisma, Gina Bridges, Julie Leggin, Michael Madrigal, Dennis Reidy and Dave Spontak. The Finance Council is composed of Deacon James, Deacon Michael, Carol Evanco, John Fuchko and Paul Hickel. Father Steven Galuschik is a member on both Councils. A parish reception to honor the new Council Members followed.

Over 60 parishioners then gathered again later in the afternoon for the 5:30 PM Divine Liturgy to celebrate the feast of the Dormition of the Theotokos. The custom to honor the Mother of God on her most important feast was revived at Epiphany. Following the ambon prayer at the end of Liturgy, more than 20 children with the altar servers, Deacon Michael and Father Steven processed into church and carried flowers to place at Mary's grave. The icon of Mary was carried in the procession by 3 year old Matthew Fuchko, a third generation member of the parish. Afterwards, the parishioners came forth to venerate Mary's icon, to be anointed with holy oil and to receive blessed flowers to take home. Both liturgies were celebrated by Father Steven Galuschik. The parish family of Epiphany of our Lord was renewed by this day of prayer and inspired by the children's devotion to their Blessed Mother.



Father Steven blessing Matthew Fuchko. Standing next to Matthew is his brother, John. Matthew's mother, Mrs. Sherie Fuchko, is in the background



Children placing their flowers at the grave of the Theotokos

## IN BALTIMORE...

Recently, Jens Christopher Bargmann whose congregation was received into the Latin Church has been attending services at the Patronage Byzantine Church in Baltimore, MD. He and his wife, Annette Agneta Bargmann, received a Change of Church, transferring them to the Byzantine Catholic Church. Pictured with them at the ceremony is Father Samuel Lupico, who attends Patronage Parish. Father Sam's grandparents attended Saint Mary in Hazleton, PA. Also pictured is Cantor Michael Kulka formerly of Saint Clair, PA. Father Conan Howard Timoney is pastor of Patronage Church.



# BISHOP JOHN PAZAK ENTHRONED AS FIFTH BISHOP OF THE EPARCHY OF PHOENIX

Continued from page 1



travel that comes with the post. "I traveled constantly. In eight years, I put on maybe a million or more air miles," Bishop Dino said, adding that what he enjoyed most about his tenure was ordaining men to the priesthood and diaconate.

"They are good men, holy men that will be wonderful spiritual directors and pastors. The new bishop will continue my work and the priests and the people will like him very much."

During his homily, Bishop Pazak declared that he planned to visit all the parishes in the eparchy during his first 18 months, depending on how long his responsibilities last as apostolic administrator of Toronto. He also delved into the message of the Gospel, taken from Luke, in which Jesus addresses the synagogue and is rejected.

"They are ready to throw Him over the cliff, but He walks untouched through the angry synagogue audience," Bishop Pazak said. "This incident is a reminder that being politically correct isn't that 'bringing glad tidings to the poor' that

Jesus announced. Jesus challenged his local synagogue and so must we during this Year of Mercy."

Society must learn to respect "every single human being who is made in the image and likeness of God" and Christians must act with mercy. "Our world needs the witness of Christ's unconditional mercy that we proclaim so often in our liturgy," Bishop Pazak said. "Divine mercy must illuminate our minds, and more importantly, our hearts and our life's journey."

Michael Pazak, the bishop's younger brother by exactly one year, noted that the enthronement took place on July 20, the day that Neil Armstrong stepped on the moon during the 1969 Apollo landing, uttering his iconic "one giant leap for mankind" quote.

"This is a giant step for all of us in our growth in Christ," Michael said of the enthronement. Kathy Pazak, sister of the bishop, agreed.

"You're in very good hands with my brother. I think he will continue to be patient, kind and

filled with wisdom." Their mother, she said, "wanted her boys to be close together in their golden years."

Bishop Olmsted, Roman Catholic Bishop of Phoenix, AZ, said he was touched by the Byzantine Liturgy. "They have different traditions, different prayers, but it's the same Eucharist, the same Sacred Scriptures, the same love for Christ." The Scriptures and Liturgy come alive for Roman Rite Catholics who attend a Byzantine liturgy, he said, and "I trust they do the same when they come to our sacred liturgies. We help one another grow in an even deeper love for Christ."



# BISHOP'S APPEAL 2015 – FINAL REPORT

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

<b>Parish</b>	<b>Location</b>	<b>Goal</b>	<b>Received</b>	<b>Refund</b>
All Saints Byzantine Catholic Church	North Fort Myers, FL	\$3,000.00	\$3,375.00	\$1,350.00
Ascension of Our Lord Church Byzantine Catholic Church	Williamsburg, VA	\$6,800.00	\$4,805.00	\$0.00
Assumption of the Virgin Mary Byzantine Catholic Church	Trenton, NJ	\$10,000.00	\$6,150.00	\$0.00
Blessed Basil Hopko Mission	Conway, SC	\$600.00	\$500.00	\$0.00
Cathedral of St. Michael the Archangel	Passaic, NJ	\$25,200.00	\$29,310.00	\$11,724.00
Epiphany of Our Lord Byzantine Catholic Church	Annandale, VA	\$19,800.00	\$19,831.00	\$7,932.40
Epiphany of Our Lord Byzantine Catholic Church	Roswell, GA	\$10,800.00	\$9,890.00	\$0.00
Epiphany of Our Lord Byzantine Catholic Mission	Gaithersburg, MD	\$6,000.00	\$6,243.33	\$2,497.33
Holy Cross Byzantine Catholic Church	New York, NY	\$1,000.00	\$550.00	\$0.00
Holy Dormition Catholic Byzantine Catholic Church	Ormond Beach, FL	\$3,800.00	\$1,645.00	\$0.00
Holy Ghost Byzantine Catholic Church	Jessup, PA	\$13,000.00	\$5,713.33	\$0.00
Holy Ghost Byzantine Catholic Church	Philadelphia, PA	\$7,800.00	\$3,375.00	\$0.00
Holy Spirit Byzantine Catholic Church	Mahwah, NJ	\$2,600.00	\$3,125.00	\$1,250.00
Holy Spirit Byzantine Catholic Church	Binghamton, NY	\$12,000.00	\$4,350.00	\$0.00
Holy Trinity Byzantine Catholic Church	New Britain, CT	\$4,800.00	\$1,135.00	\$0.00
Holy Trinity Byzantine Catholic Church	Philadelphia, PA	\$3,000.00	\$1,710.00	\$0.00
Holy Wisdom Byzantine Catholic Church	Flanders, NJ	\$1,600.00	\$2,718.34	\$1,087.33
Nativity of Our Lord Byzantine Catholic Church	East Brunswick, NJ	\$4,200.00	\$225.00	\$0.00
Our Lady of Perpetual Help Byzantine Catholic Church	Levittown, PA	\$7,800.00	\$2,675.00	\$0.00
Our Lady of Perpetual Help Byzantine Catholic Church	Toms River, NJ	\$9,800.00	\$5,280.00	\$0.00
Our Lady of Perpetual Help Byzantine Catholic Church	Virginia Beach, VA	\$3,200.00	\$550.00	\$0.00
Our Lady of the Sign Church Byzantine Catholic Church	Coconut Creek, FL	\$6,200.00	\$6,550.00	\$2,620.00
Patronage of the Mother of God Byzantine Catholic Church	Baltimore, MD	\$9,800.00	\$8,375.00	\$0.00
Resurrection Byzantine Catholic Church	Smithtown, NY	\$8,800.00	\$4,400.00	\$0.00
Saint Andrew the Apostle Byzantine Catholic Church	Westbury, NY	\$3,200.00	\$2,660.00	\$0.00
Saint Ann Byzantine Catholic Church	Harrisburg, PA	\$16,000.00	\$11,704.95	\$0.00
Saint Anne Byzantine Catholic Church	New Port Richey, FL	\$4,200.00	\$2,060.00	\$0.00
Saint Basil Byzantine Catholic Church	Miami, FL	\$6,800.00	\$1,388.00	\$0.00
Saint Elias Byzantine Catholic Church	Carteret, NJ	\$5,400.00	\$2,550.00	\$0.00
Saint George Byzantine Catholic Church	Linden, NJ	\$8,000.00	\$5,478.00	\$0.00
Saint George Byzantine Catholic Church	Newark, NJ	\$2,400.00	\$1,350.00	\$0.00
Saint Gregory of Nyssa Byzantine Catholic Church	Beltsville, MD	\$5,400.00	\$7,850.00	\$3,140.00
Saint John the Baptist Byzantine Catholic Church	Trumbull, CT	\$15,400.00	\$5,755.00	\$0.00
Saint John the Baptist Byzantine Catholic Church	Bayonne, NJ	\$3,000.00	\$3,380.00	\$1,352.00
Saint John the Baptist Byzantine Catholic Church	Forest City, PA	\$4,000.00	\$2,060.00	\$0.00
Saint John the Baptist Byzantine Catholic Church	Hazleton, PA	\$18,400.00	\$5,480.00	\$0.00
Saint John the Baptist Byzantine Catholic Church	Lansford, PA	\$5,000.00	\$2,150.00	\$0.00
Saint John the Baptist Byzantine Catholic Church	Pottstown, PA	\$13,800.00	\$4,554.00	\$0.00
Saint John the Baptist Byzantine Catholic Church	Scranton, PA	\$3,200.00	\$1,220.00	\$0.00
Saint John the Baptist Byzantine Catholic Church	Wilkes-Barre Twp, PA	\$5,800.00	\$2,025.00	\$0.00
Saint Joseph Byzantine Catholic Church	New Brunswick, NJ	\$3,400.00	\$3,460.00	\$1,384.00
Saint Mary Byzantine Catholic Church	Jersey City, NJ	\$3,000.00	\$2,300.00	\$0.00
Saint Mary Byzantine Catholic Church	Hillsborough, NJ	\$30,000.00	\$12,590.00	\$0.00
Saint Mary Byzantine Catholic Church	New York, NY	\$5,000.00	\$2,625.00	\$0.00
Saint Mary Byzantine Catholic Church	Brockton, PA	\$2,000.00	\$600.00	\$0.00
Saint Mary Byzantine Catholic Church	Coatesville, PA	\$4,000.00	\$700.00	\$0.00
Saint Mary Byzantine Catholic Church	Freeland, PA	\$15,000.00	\$9,385.00	\$0.00
Saint Mary Byzantine Catholic Church	Kingston, PA	\$8,800.00	\$4,943.30	\$0.00
Saint Mary Byzantine Catholic Church	Mahanoy City, PA	\$10,000.00	\$4,285.00	\$0.00
Saint Mary Byzantine Catholic Church	Nesquehoning, PA	\$3,000.00	\$1,345.00	\$0.00
Saint Mary Byzantine Catholic Church	Saint Clair, PA	\$3,200.00	\$2,405.00	\$0.00
Saint Mary Byzantine Catholic Church	Scranton, PA	\$6,600.00	\$4,615.00	\$0.00
Saint Mary Byzantine Catholic Church	Sheppton, PA	\$2,000.00	\$1,245.00	\$0.00
Saint Mary Byzantine Catholic Church	Taylor, PA	\$3,400.00	\$700.00	\$0.00
Saint Mary Byzantine Catholic Church	Wilkes Barre, PA	\$19,800.00	\$9,054.00	\$0.00
Saint Mary Byzantine Catholic Church	Olean, NY	\$0.00	\$50.00	\$0.00
Saint Mary Byzantine Catholic Church	Hazleton, PA	\$12,000.00	\$5,485.00	\$0.00
Saint Michael Byzantine Catholic Church	Perth Amboy, NJ	\$4,000.00	\$1,320.00	\$0.00
Saint Michael Byzantine Catholic Church	Allentown, PA	\$10,000.00	\$6,274.00	\$0.00
Saint Michael Byzantine Catholic Church	Dunmore, PA	\$12,000.00	\$6,445.67	\$0.00
Saint Michael Byzantine Catholic Church	McAdoo, PA	\$10,200.00	\$2,280.00	\$0.00
Saint Michael Byzantine Catholic Church	Mont Clare, PA	\$8,000.00	\$2,330.00	\$0.00
Saint Michael Byzantine Catholic Church	Pittston, PA	\$8,200.00	\$1,890.00	\$0.00
Saint Nicholas Byzantine Catholic Church	Danbury, CT	\$7,000.00	\$1,470.00	\$0.00
Saint Nicholas Byzantine Catholic Church	Dunellen, NJ	\$4,000.00	\$3,125.00	\$0.00
Saint Nicholas Byzantine Catholic Church	Perth Amboy, NJ	\$4,000.00	\$1,425.00	\$0.00
Saint Nicholas Byzantine Catholic Church	Roebing, NJ	\$3,000.00	\$1,750.00	\$0.00
Saint Nicholas Byzantine Catholic Church	White Plains, NY	\$5,000.00	\$1,000.00	\$0.00
Saint Nicholas Byzantine Catholic Church	Old Forge, PA	\$8,200.00	\$4,650.00	\$0.00
Saint Nicholas Byzantine Catholic Church	Swoyersville, PA	\$7,400.00	\$2,975.00	\$0.00
Saint Nicholas Chapel	Pocono Summit, PA	\$3,600.00	\$2,740.00	\$0.00
Saint Nicholas Church	Meridan, CT	\$800.00	\$1,260.00	\$504.00
Saint Nicholas of Myra Byzantine Catholic Church	Orlando, FL	\$8,600.00	\$5,770.00	\$0.00
Saint Therese Byzantine Catholic Church	Saint Petersburg, FL	\$10,600.00	\$13,555.00	\$5,422.00
Saint Thomas the Apostle Byzantine Catholic Church	Rahway, NJ	\$12,400.00	\$9,810.00	\$0.00
Saints Cyril & Methodius Byzantine Catholic Church	Fort Pierce, FL	\$6,000.00	\$395.00	\$0.00
Saints Cyril & Methodius Byzantine Catholic Church	Cary, NC	\$10,000.00	\$935.00	\$0.00
Saints Peter & Paul Byzantine Catholic Church	Elizabeth, NJ	\$100.00	\$0.00	\$0.00
Saints Peter & Paul Byzantine Catholic Church	Somerset, NJ	\$2,600.00	\$2,650.00	\$1,060.00
Saints Peter & Paul Byzantine Catholic Church	Phillipsburg, NJ	\$3,000.00	\$4,375.00	\$1,750.00
Saints Peter & Paul Byzantine Catholic Church	Binghamton, NY	\$4,000.00	\$3,105.00	\$0.00
Saints Peter & Paul Byzantine Catholic Church	Granville, NY	\$800.00	\$950.00	\$380.00
Saints Peter & Paul Byzantine Catholic Church	Peekskill, NY	\$3,400.00	\$6,250.00	\$2,500.00
Saints Peter & Paul Byzantine Catholic Church	Beaver Meadows, PA	\$16,000.00	\$9,945.00	\$0.00
Saints Peter & Paul Byzantine Catholic Church	Bethlehem, PA	\$17,000.00	\$19,145.00	\$7,685.00
Saints Peter & Paul Byzantine Catholic Church	Minersville, PA	\$14,000.00	\$4,725.00	\$0.00
Saints Peter & Paul Byzantine Catholic Church	Palmerton, PA	\$1,000.00	\$740.00	\$0.00
Outside of Parish Contributions		\$4,500.00	\$5,405.00	\$0.00
<b>Totals:</b>		<b>\$642,200.00</b>	<b>\$388,622.92</b>	<b>\$53,638.06</b>



## FAITH AND COMMUNITY ISSUES

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

### FRIENDSHIP AND COMMUNITY AS AN AID TO CHASTITY FOR ALL ORIENTATIONS

#### *Chaste Friendship in Homosexual context*

The document on *Ministering to Persons of a Homosexual Inclination* (2006) refers pointedly to the necessity of healthy friendship among people as an aid to Chastity. This is true for all orientations, not exclusively homosexual. Going back to the pre-Socratic and Socratic philosophers within the understanding of what it is to be human the necessity of bonding that naturally occurs within friendship is “absolutely essential for the good like for true happiness” (p.10).

The document also emphasizes the fact that variety in friendship is also an essential element to the completion of the human as person. A necessity if one is to experience the fullness of life, and as a protection in the successful living out of chastity in the world at any time. Without the nurturance of human support and mutual respect, the living out of a balanced chaste lifestyle becomes a virtual impossibility.

Isolated living, rather than eliminating problems in chastity, often exacerbates the problem because of the tendency of latent issues to become blatantly manifest causing attempts to live chastely to crumble. Conversely, the document is very clear that to seek friendship with other homosexually-oriented individuals exclusively is not a wise motivation.

The document suggests that a balance among homosexual and heterosexual people has a stabilizing effect upon relationships in general. Indeed, it is also suggested that homosexually inclined people can have stable permanent relationships with one another without the use of genital expression; the deeper need discerned is that of friendship, a profound experience transcending the purely physical.

Again the document makes the point in that “True friendships are not opposed to chastity; nor does chastity inhibit friendship. In fact, the virtues of friendship and chastity are ordered to each other” (2006, MPHI, p.11). Another insight the document illuminates is that in true friendship, chastity finds fertile ground to grow and blossom. It becomes a guideline for an authentic imitation of Christ’s friendship toward us and our response to his gracious invitation in the sharing of the intimacy of the Divine Life. In such context, Chastity becomes then the seedbed and promise of immortality.

The reality of the theory above stated is found in the experience of engaging in the friendship of one who is called neighbor, be they next door, down the street, at the workplace or in the necessity of the moment in the battleground of daily living. Sexual likeness or difference notwithstanding, in the document’s wording, “friendship represents a great good for all. It leads to spiritual communion” (2006, MPHI, p. 11).

While genuine friendship is to be valued at all levels as a supreme gift and its bonds carefully fostered and protected, the unique and loving bonds found within the context of the family merit a particularity in the hierarchy of relationships. Herein is blood kin which when all else abandons blood kin remains never to be effaced. This rings particularly important when the members of a family are found to be homosexual.

The document (MPHI) raises the observation almost to the level of a mandate that “Those ministering in the name of the Church should encourage healthy relationships between persons with a homosexual inclination and the other members of their families. The family can provide invaluable support to people who are striving to grow in the virtue of chastity” (2006, p. 12).

The document also sets out a challenge to the local ecclesial communities in the authentic Christian ministry to homosexually inclined individuals. It is the local Church community the mystical Body of Christ that foremost is the meeting place

where the human encounters the Divine. As such the Church community on the local level should present rich opportunities of friendship, support and relationships based on Christ-like compassion and love and contributing actively and vitally to healthy balanced life. This is so that, “In fact, within the Church, human friendship is raised to a new order of love, that of brothers and sisters in Christ” (2006, MPHI, p.12).

Within the context of chaste friendship comes the relationship with God to which all of humanity inclusively is invited and which constitutes de facto our end and fulfillment in all things and experiences. In the next installment our growth in holiness the development of our relationship with God and the consequence of that communion with Father, Son and Holy Spirit as well as its implications within the homosexual context will be examined and presented. **ECL**

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# SEARCHING THE SCRIPTURES

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

## THE SERPENT IN THE WILDERNESS AND THE CROSS OF CHRIST

The Gospel read on the Sunday before the Exaltation of the Holy Cross (John 3:14-15) quotes Jesus: "Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." Jesus and St John presume we all know the events recorded in Numbers 21: 4-9: how the Israelites grumbled against Moses during the Exodus (again and again!) and how they began to wish they were back in Egypt where they had food and water, and how they began to despise even the manna God was miraculously sending them. In response the Lord sent fiery serpents among them, whose bite killed many of the people. The people then turned to Moses, admitting their fault and asking for help. The Lord commanded Moses to fashion a bronze serpent

and raise it up on a pole so that whoever suffered from a serpent bite might look upon it and be healed. That bronze serpent was kept by the Israelites and later enshrined in the first Temple built by King Solomon in Jerusalem (2 Kings 18:4).

On the surface, it may seem like a strange story. The Israelites were guilty (once again!) of grumbling, of rebellion, of rewriting history ("Ah, the good old days in Egypt!") and of failing to trust in God's providence for them. Snakes biting at people's ankles are a rather appropriate punishment for backbiting and complaining. The serpents themselves point back to the source of all this sin: the original sin of Adam and Eve, a failure of trust and a childish rebellion, committed at

the behest of another Serpent (Genesis 3).

A serpent bit and a bronze image of that serpent on a pole healed. But how does any of this shed connect with the Cross of our Lord Jesus Christ? St Paul (2 Corinthians 5:21) says this about Jesus' death on the Cross: "He who knew no sin became sin for us." Not that Jesus was guilty; rather, he took on our guilt (Isaiah 53:4-6). In the body of the Crucified Christ, all the ugliness of sin was displayed through the lies, betrayal, abandonment, mockery, torture and murder He endured. Yet, Jesus willed to turn all these ugly experiences into a sacrifice, a perfect sacrifice to atone for the sins of all humanity over all time. And in that sacrifice Jesus displayed perfect obedience (Luke 22:42; Hebrews 5:8-9), perfect trust (Luke 23:46) and perfect forgiveness (Luke 23:34). Jesus' selfless sacrifice is the antidote to the selfishness the sin of Adam and Eve has built into human experience. The Cross is the antidote to the disobedience and rebellion that lies behind every sin ever committed. The Cross is the model of forgiveness, the antidote to grudges, bitterness and revenge. The Cross is the opposite of selfish rebellion. The Cross is the model of trust in God.

The Israelites had to acknowledge their sinfulness before God provided the bronze serpent as a remedy (Numbers 21:7). They had to humble themselves and obey Moses when he invited them to look at the bronze serpent (they could have turned away out of pride or disgust and kept grumbling and dying). Truly accepting Jesus Christ as our Savior and Lord requires the same humility and obedience from us. But Jesus invites us to more. He challenges us to see the Cross ultimately as a sign of love---of God's love for us and the model of our own love for God and for others: "For God so loved the world that He sent His only-begotten Son, that everyone who believes in Him should not perish but should have eternal life" (John 3:16).

The feast of the Exaltation of the Cross (September 14) is a celebration of authentic Christian culture, an affirmation of God's love, an invitation to unselfish, humble trust in Him, and a challenge to share mercy and forgiveness with others. **ECL**

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## LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

### RULES FOR RADICALS

The Slavic-American Festival at Saint Ann in Harrisburg is always a good time. Folks come from around the community and beyond for food, games, polkas – did I mention the food? It's a celebration, family and community fellowship, and a great fundraiser. Most importantly it's an opportunity for catechesis and evangelization. If the festival's ultimate goal isn't to introduce people to Christ, then we might as well rent a pa-

vilion elsewhere and have a party.

The importance of this festival as a mode of catechesis (continuing instruction to believers and others) and evangelization (proclaiming Christ to those who don't know Him – or haven't met Him in a long time) struck me as I conducted tours of the church. Visitors looked around, studied the icons, and peered through the open

Royal Doors. They gazed in wonder, asked questions, and prayed silently. Some weren't Catholic, but the majority were Roman Catholic, and they asked lots of questions. A man settled down in the front pew and told me of his sole experience at Divine Liturgy. The people nearby helped him navigate the pew book and everyone was friendly. (Thank goodness! Unfortunately, I've been to parishes where strangers are not welcomed.)

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But... the "Mass" (he stridently resisted attempts to educate him on our use of "the Divine Liturgy") was nothing like it is at his parish. In fact, he told me, "I found it to be a complete waste of time. I couldn't relate and I got nothing out of it." After retrieving my jaw from the floor I attempted to address the visitor's complaints. I confess to needing the Holy Spirit's help as I was feeling hurt, angry, and protective of "my turf." (Perhaps my attitude was closer to his after all.)

We talked for a while - sometimes gently sparring - when, rather than counter his arguments, I challenged my visitor's language. He claimed the Divine Liturgy is "radically" different from Mass. We think of "radical" as a person or idea that's extreme, even dangerous. This understanding implies division and resistance. But fundamentally, "radical" refers to "the root" of a thing, what is most basic to it. Given that, to say the Liturgy and Mass are "radically different" means they lack a common root: Jesus Christ. At this the man protested, but I pressed him. If Christ is the root, the "radical" element - the Person - binding us together in worship, we can't allow our impressions of the differences in worship and spiritual expression to overwhelm Him. If it's all about "what we get out of it," where is Christ? As if a light turned on, the man's expression softened and he admitted he'd probably not given the Liturgy much of a chance because it was so different from what he

knows. I assured him that he needn't abandon his tradition, but that experiencing and appreciating the whole Body of Christ makes us all better followers: "For no one hates his own flesh but rather nourishes and cherishes it, even as Christ does the church, because we are members of his body." Ephesians 5:29-30. Perhaps the key was not to look for expectations to be met, but to simply be present with the Lord and let Him "get something out of us" (deeper love, generosity, faith). We parted friends and he promised to return.

My initial reaction to this visitor was defensiveness, but he actually made me look at my own weakness and prejudice. I'm not the perfect Christian, which likely fuels my defensiveness. I love our Tradition, and Byzantine spirituality fits me like a glove. But I sometimes get so involved in appearance and ritual that I forget their purpose: to deepen my relationship with the Living God, the one to whom I can relate Person-to-person, who loves me as His intimate friend. If this is not what it means to be a Christian - a Byzantine Catholic - then I've missed the point. If icons, ritual and tradition don't draw me closer to Christ and make me better love others, then I've put them and myself above God: "Lebanon [and that means me!] would not suffice for fuel, nor its animals be enough for burnt offerings. Before him all the nations are as nought, as nothing and void he counts them." Isaiah 40:16-17.

Recently at Liturgy, standing in the choir and looking over the railing at the congregation below, I noted the diversity of the Body of Christ: a mom takes her little boy's hand, he clutches his foam potty seat, and they make their way out to the restroom. Single people, single parents and childless couples are all there. Older people, whether standing or remaining seated, are fully engaged in the Sacrifice being offered. Various races, ethnicities and states in life are found in these pews, and the rhythms of life are matched to the rhythm of the Liturgy. Widow and crying baby, old man and young adult, couples and big families all worship together, and are nourished by the same Christ. The stone from "Old Country" upon which this Temple is built is solid and strong; but it doesn't hold up a "Hunkie Church." The Stone, rejected by so many in our world, is Christ, and He is our Rock, our stability, and the one who holds us together in communion: in our families, our parishes and beyond.

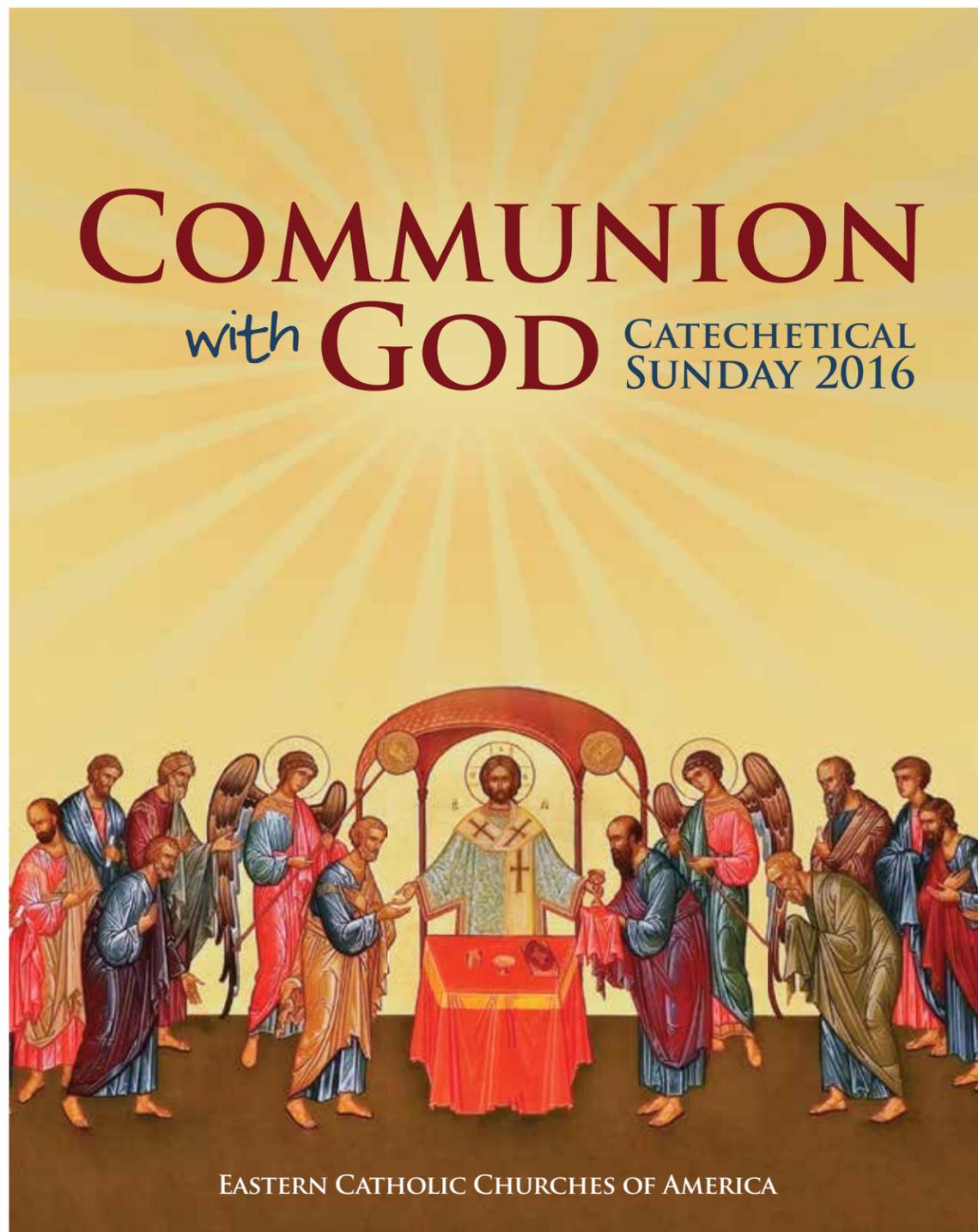
I'm grateful for that man whom I approached almost as a threat to my faith when he questioned me at the festival. I'm grateful for the reminder that it's enough for me to be a "good Christian." I must be a radical one; a Christian who nurtures my relationship with the One who has His roots planted in me, and who, if I let Him, makes that relationship into a living witness that draws others to live a radical life, too. **ECL**

## THE HISTORY OF CATECHETICAL SUNDAY

Catechetical Sunday has its roots in a 1935

Vatican publication "On the Better Care and Promotion of Catechetical Education," a document that asks every country to acknowledge the importance of the Church's teaching ministry and to honor those who serve the Christian community

as catechists. Beginning in 1971, the USCCB's Department of Education began producing materials to help parishes celebrate the event at the local level. Now the Committee of Evangelization and Catechesis publishes Catechetical Sunday materials each year.



The United States Conference of Catholic Bishops has designated the third Sunday in September as Catechetical Sunday. In the early years of the Twenty-first Century educators of the various Eastern Catholic Churches began to provide posters, prayers, announcements and other related material reflective of the distinctive charisms of Eastern Christians' faith-experience and expression for Catechetical Sunday.

Annual themes have been developed to complement the concept of USCCB guidelines, but with a look and feel in accord with the Eastern Christian spiritual and catechetical tradition. One small point was opting to allow "Catechetical Sunday" to be observed on another date, acknowledging the fact that the "third Sunday in September" may be inconvenient for some. Some have chosen, for example, to tie the observance to the Feast day of St John the Theologian, September 26 on the Byzantine calendar. This year's theme "Communion with God" focuses on the purpose and goal of catechesis specifically in and through the Divine Liturgy.

Every Christian receives in Holy Baptism the gift of God's Life, which is lived out most fully in the mystical-liturgical life of the Church.

In the Eastern Christian tradition, the traditional form or method of religious education is liturgical in nature because its main purpose and aim is to incorporate the individual person ever deeper into the mystical life of the Church, the Body of Christ. Catechesis, then, is intimately tied to, founded upon, and directed toward the Liturgy, because it is in the Liturgy that the fullness of Divine Life is revealed and communicated.



# UNDERSTANDING ICONS

Father Joseph Bertha, Ph.D.

## FORGIVING INJURIES

Installment 12 of 14



**P**atriarch Joseph, the icon of Christ the Eternal High Priest, prefigures two spiritual works of mercy: forgiving injuries and bearing wrongs patiently. As recounted at the beginning of the Joseph saga in Genesis chapter 37, we learn almost immediately of the vicious sibling rivalry rampant among Jacob's sons, as Joseph describes his double dreams to his brothers and father.

In dream one, Joseph describes in Genesis 37:6-8: "we were binding sheaves gathered in the field, and behold, your sheaves gathered around it, and bowed to my sheaf. " Immediately, his brothers inflict injury on Joseph: "are you indeed to reign over us? So they hated him yet more for his dreams and for his words."

In dream two, Joseph envisions: "Behold the sun, the moon and eleven stars were bowing down to me! But when he told it to his father and to his brothers, his father rebuked him and said to him: "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you? And his brothers were jealous of him but his father kept the saying in mind." (Genesis 37: 9-11)

Joseph's double dreams are about the priestly ministry and the call to priesthood which has been sent to Jacob's twelve sons, and includes his role as Father or Bishop; we call him the Patriarch. Both dreams indirectly describe the priestly vocation: gathering of the sheaves is the harvesting of believers, while the sun, moon and the stars all indicate the necessity of obedience (worship) of God through the Patriarch, the priest, ultimately to Christ.

Joseph's entire family misinterpret the dreams and utter blasphemies and hurl hatred, jealousy and rebuke the dreamer. These imprecations eventually culminate in the desire to kill Joseph, abandon him in an empty cistern, and sell him into slavery into Egypt.

Throughout this entire ordeal, Joseph remains steadfast in his resolve, which proves his grounded nature in holiness, listening to the inner voice of God calling him to the priesthood. While his entire family seeks the lucre of worldly riches and possessions, Joseph suffers the indignation of deprivation not only of his own family support, his native land, but he quickly advances with God's grace in a foreign land with a different worship system.

His faithfulness to the Lord not only brings him consolation, but enriches his life while in a

foreign land far away from his native place and family. This is also true of our Lord Jesus who is sent to the foreign land of sin and transgression here on earth in order to provide God's mercies to the fallen, while enduring rampant persecutions. This is true especially during the time of Our Lord's passion and death before His resurrection from the dead.

Joseph, together with any of the faithful who endure all kinds of hardships and injuries for the sake of the faith while in a strange land recalls the words of Our Lord's prophecy that a prophet is not welcome in his own homeland; no prophet is accepted in his own hometown. (Luke 4:24)

The grudge-bearing brothers of Joseph replicate the many hurts and injuries we suffer in our lives due to our families misunderstandings and misinterpretations. Frequently, it is only a minor offense which, after it is inflicted, festers through the days, months, and even years into seemingly insurmountable obstacles.

However, Joseph is not recorded as ever speaking against his brothers, his father, his God. I am sure he could not forget the wrongs inflicted on him by his family, but he rises above them by serving others and their needs. Joseph's voca-

tion call is consistently bolstered by his persistent prayer and perseverance through difficulties, and despite the reprimands and call downs by his father and family.

(In the next article, I will detail the next work of mercy; bearing wrongs patiently, using Joseph and the healing power of forbearance in families will be illustrated).

The story of Joseph is ultimately an illustration of the eternal testimony of the priesthood of Christ. We who are members of the Royal Priesthood of Christ, i.e. the Baptized, are called upon to witness and demonstrate God's mercy in our own families, parishes and world, by the forgiveness of sins. By forgiving injuries, not holding on to grudges, jealousies, hurts, and sins of others against us, we allow God's mercy to flood into our lives and from us into the lives of others who are in desperate need of reconciliation. Notice the work of mercy does not say *forget*, but *forgive* injuries. Many times we bear the memories of injuries as wounds in our bodies for our entire lifetime. If we convert our hurts into forgiveness we allow God's healing mercy of repentance and reconciliation to flow as a healing ocean of mercy, and the memories eventually diminish and cease to invade our consciousness. **ECL**

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Epiphany of Our Lord Byzantine  
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[www.slavicamericanfestival.com](http://www.slavicamericanfestival.com)



Music by  
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*Concert of Sacred Slavic Music at 1:30 pm*  
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# GUEST EDITORIAL

Father Robert F. Slesinski, Ph.D.



## A PLAINTIVE CRY OF THE PONTIFF? “ABOLISH THE DEATH PENALTY!”

Early on in the Extraordinary Jubilee of Mercy, in an address to attendees of an international conference that gathered under the heading “For a World Without the Death Penalty” sponsored by the Italian Sant’ Egidio Community, Pope Francis could not have been more forthright in his remarks: “Because even a criminal has the inviolable right to life, a gift of God. I appeal to the consciences of leaders, that they come to an international consensus aimed at abolishing the death penalty,” specifically imploring that “the death penalty not be applied in this Holy Year of Mercy.” But, it might well be objected, even if an appeal to mercy would certainly favor forgoing the death penalty for capital offences—heinous crimes, in other words—what about the demands of justice? Why should one show mercy to the perpetrators of crimes when the cares and concerns of the victims of crimes must also be taken into account? Should not there be, in other words, an equal right for the voice of justice to be heard in the face of overwhelming evil? Why should mercy ever prevail over justice? By giving short-shrift, as it were, to justice, do we really, it might be questioned, promote the true good of the public adversely affected by crime when we show sympathy to criminals? In other words, it must be asked whether there can ever be a reconciliation between the scales of justice and the heartfelt cry for mercy.

From the standpoint of man, justice and mercy

seem to be fundamentally at odds with one another. But—and this is the key point in reconciling the two—from the standpoint of God they are at one with one another. They are both, in other words, of the very essence of God. God is the touchstone of all Justice and Mercy. Now we clearly know from Sacred Scripture that God, in particular in the Incarnate Person of Jesus Christ, is “the way, the truth, and the life” (Jn 14:6) and also, at the same time, that “God is Love” (1 Jn 4:8, 16). Now if justice is a form of truth (we cannot deny the reality of right and wrong in life), mercy is clearly a form of love. And depending on our exact circumstances in life we actively identify with both of these virtues, sometimes imploring justice, but other times, beseeching mercy. At other times, however, there seems to be a palpable tension between them, as we see so clearly in the Psalms. For instance in Psalm 35, we read such lines in search of justice as:

Contend, O Lord, with those who contend with me; fight against those who fight against me!

Take hold of shield and buckler, and rise for my help! (vv. 1–2),

only to continue in our plea:

Bestir in thyself, and awake for my right, for my cause, my God and my Lord!

Vindicate me, O Lord, my God according to thy righteousness, and let them not rejoice over me (vv. 23–24).

On the other hand, in Psalm 86, a softer sentiment is encountered:

O God, insolent men have risen up against me; a band of ruthless men seeks my life, and they do not set thee before them.

But thou, O Lord, art a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness (vv. 14–15, emphasis added).

Show me a sign of thy favor, so that those who hate me may see it and be put to shame, because thou, Lord, have helped me comforted me (v. 17).

But even if from our humble, human point of view we can grasp an apparently inherent tension between the virtues of justice and mercy, we can still understand that they are both important in themselves, even if in their own unique way. We intuitively grasp that we are impelled to expand the outreach of justice in the world, even as we also can perceive that the quality of mercy may well insinuate itself in any given situation, as for instance in the forgiveness of a debt. Indeed, in such an instance we witness truth (justice) and mercy working together. Another instance of this kind of synergy we witness in the Gospel of St. John, ch. 8:1–11, where we read of Jesus’ pastoral stance in face of the woman caught in the act of adultery. According to Jewish practice, she deserved to be stoned to death. But we know that Jesus’ merciful reaction (“Let the man among you who has no sin be the first to cast a stone at her,” v. 7) led her to be spared this capital fate. But the essential link between truth and mercy should not escape our notice. The deed the woman committed truly was sinful. Jesus’ act of forgiveness and non-condemnation is linked to his further counsel: “But from now on avoid this sin” (v. 11). The exercise of mercy, in other words, should not be divorced from the context of truth. The key to appraising the value of mercy over justice lies precisely in the act of forgiveness. It is this act that bespeaks the reality of Divine Condescension in the created world. It is why we pray “Lord, have mercy” at the Divine Liturgy and not the more worldly “Lord, have justice.”

It is at this juncture that we can grasp how the ultimate Churchly act in the face of the ever-resent reality of crime and injustice is to proffer the possibility of mercy. Yes, alas, even the life of a criminal is a gift of God that should evoke at least some sense of gratitude before Almighty God. It is precisely this truth that impels us to undertake the spiritual work of mercy of admonishing sinners and praying for their conversion (also an act of truth/justice), not forgetting the corporal work of mercy of visiting the imprisoned, however evil they may have been in life. Their imprisonment alone suffices to neutralize (to use Pope Francis’ terminology) any further negative impact on society on their part, a sufficient reason for forgoing any recourse to the death penalty. **ECL**

**“Light of the East-2” Pilgrimage**  
 (Optional OL EuroEast IV Conference Plenary Sessions)  
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 (Optional Weekend to Cappadocia)  
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“Light of the East” Pilgrimage Private Audience with Pope Francis in 2014



“Light of the East” Pilgrimage Private Audience with Ecumenical Patriarch Bartholomew in 2014

# SEASONAL REFLECTIONS

Monsignor John. T. Sekellick, JCL



## LABOR DAY

On the first Monday of September each year, our nation pauses fittingly to commemorate and honor Labor. Pope Francis in his recent post-synodal Apostolic Exhortation *The Joy of Love* (March 19, 2016) speaks of Labor under the heading The Work of Your Hands: “At the beginning of Psalm 128, the father appears as a laborer who by the work of his hands sustains the physical well-being and tranquility of his family: ‘You shall eat the fruit of the labor of your hands; you shall be happy, and it shall be well with you’ (Psalm 128:2). It is clear from the very first pages of the Bible that work is an essential part of human dignity; there we read the “the Lord God took the man and put him in the garden of Eden to till it and keep it” (Genesis 2:15). Man is presented as a laborer who works the earth, harnesses the forces of nature and produces “the bread of anxious toil” (Psalm 127:2), in addition to cultivating his own gifts and talents.” (No. 23)

Saint Paul writing long ago to the Corinthians for the first time declares, “By the grace of God, I am what I am, and His grace in me has not been fruitless. In fact I have labored more than any of the apostles; yet, not I, but the grace of God with me.” (15:10-11) His words are a beautiful tribute

and example of cooperating with God’s grace. As we observe a day honoring labor, we think with good reason of our physical labor – the job we have, the work of earning a living, supporting our families and ourselves, and enjoying the fruits of our labor for some of us in well-deserved retirement.

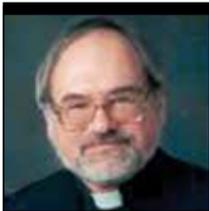
Saint Paul’s words, more importantly, have us focus on the work of the spiritual side to our lives which goes beyond paying our bills, putting food on our tables and keeping a roof over our heads. Saint Paul speaks of a cooperation – working together with Someone. That “Someone” is God Himself Who generously gives us His own created energy – His grace – as we work out not only our salvation but by the good example of our lives, help others on their spiritual journey.

Saint Paul can tell the Corinthians, “His grace in me has not been fruitless,” because by that grace – that energy – he zealously worked to spread the Good News of salvation in Jesus Christ, leading much of the known world at the time from the idolatry and immorality of paganism to the knowledge of God’s unique plan of salvation in sending His only Son Who took on our weak hu-

man nature and restored it to its original state of being in God’s favor.

About ten years after Saint Paul wrote this letter to the Corinthians, we find him in Rome being held prisoner awaiting the judgment of the Emperor which will bring about his martyrdom. There he writes to his dear friend, Timothy, for the second time. In this brief letter, he summarizes his ministry. He tells Timothy, “As for me, I am already being poured out in sacrifice, and the time of my deliverance is at hand. I have fought the good fight. I have finished the course. I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will give me in that day; yet, not to me only, but also to those who love His coming.” (4:6-8)

Saint Paul is speaking of courage, of perseverance and of faithfulness in his life as a Christian. Beyond that, he looks to the fruits of his labor – a crown of justice, not just for himself but for those who have come to know and will know Christ. As we observe Labor Day, may we fervently renew our efforts in the spiritual work of the salvation of our immortal soul with the same hope of the reward of happiness in heaven forever. **ECL**



## THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

### THE FEAST OF THE TRANSFIGURATION

We come to know God through His revelation to us. The written record of God’s Word to us is found in scripture, which we call the Bible (the Book), though it is a series of books by various writers. Within the Scriptures, the Gospels are a particular witness to the presence of our Lord Jesus the Christ (the Greek word for “messiah”) by those who knew Him and saw Him in the historical life he had on earth. The Church recognizes four Gospels as authentically inspired by God, those written by Matthew, Mark, Luke

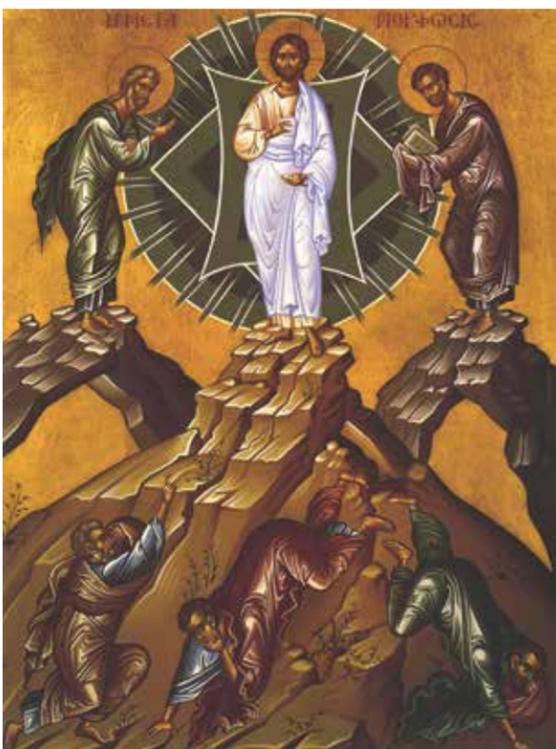
and John. There are no writings from that age - two thousand years ago - that are more attested to or have more verification than these. The men who wrote them are, of course, not neutral about Jesus, for they could not have seen what they saw and not be transformed by the experience. Today, we can still pick up these books and be transformed ourselves by the witness they give to God in Christ Jesus.

There are two ways that the message of the Gospels is conveyed to us. The first is by our private reading, where in the silence of our hearts we see the printed words and allow them to form and shape our lives. For much of human history, however, a large proportion of the people were illiterate and could know the gospels only if someone read it to them. However, it is also true that the gospels are not simply a private revelation to each and every one of us, they are the word of God given to His community, the Church, and we cannot understand them entirely correctly unless we hear them together with His people. We cannot be believers alone, for our Lord gave us the commandment, “You must love your neighbor as yourself.” This is why, in every Divine Liturgy, a passage from the gospels is read, so that we can be brought into the unity of love for one another. As these gospels were read in the church, certain feast days developed around the events of our Lord’s life recounted in them.

One of the greatest feasts is that of the Transfiguration, read on August 6, forty days before

the feast of the Exaltation of the Holy Cross. The story is told in three of the four gospels, and in it Jesus is revealed as the Son of God, through whom the glory of God shines through. Before His apostles Peter, James and John, Jesus “was transfigured before them; His face shone like the sun and His clothes became white as light (Matthew 17:3)” This could not have been “made up,” for such a revelation was beyond all human experience, and how Jesus could be God surpassed our understanding. Through this gospel, then, we receive a certain faith, like the Apostle Thomas, who saw the risen Christ and exclaimed, “My Lord and my God! (John 20:28)”

The Transfiguration was a revelation of the divine nature of our Lord. Appearing with Jesus on Mount Tabor were Moses and Elijah. Their presence is also a confirmation of God’s promise of everlasting life. Moses was one of the witnesses of the Transfiguration because he wanted to see God on Mount Sinai. Here Moses asked, “if I have found favor with you, please let me know your ways so that, in knowing you, I may continue to find favor with you .... Please let me see your glory!” God answered him: I will make all My goodness pass before you, and I will proclaim My name, “Lord,” before you ... but you cannot see My face, for no one can see Me and live. (Exodus 33:13.18-19)” Now, on Mount Tabor, Moses could see the face of God in the face of our Lord Jesus Christ, for Moses had died but lives in God’s presence. As the face of Jesus is the revelation of



Icon of the Transfiguration

God's glory, this is why icons are so important in our faith.

Elijah the Prophet also beheld God's glory on Mount Horeb. The Lord summoned him to make a forty day journey to the mountain. There, "the Lord said: Go out and stand on the mountain before the Lord; the Lord will pass by. There was a strong and violent wind rending the mountains and crushing rocks before the Lord - but the Lord was not in the wind; after the wind, an earthquake - but the Lord was not in the earthquake; after the earthquake, fire - but the Lord was not in the fire; after the fire, a light silent sound. When he heard this, Elijah hid his face in his cloak and went out and stood at the entrance of the cave. (1 Kings 19:11-13)" Now, on Mount Tabor, Elijah again stands in the presence of God, for Jesus also was

gentle and quiet, as Saint Matthew witnessed, Behold, my servant whom I have chosen .... He will not contend or cry out, nor will anyone hear His voice in the streets. A bruised reed he will not break, a smoldering wick he will not quench, until he brings justice to victory. (Matthew 12:18-20, quoting Isaiah 42:2-3)" Elijah sees the face of the Messiah in Jesus.

Both Moses and Elijah were able to see God's glory because they were given missions. Moses was to reveal God's law to His people he was leading through the desert. Elijah was given the mission to anoint new kings of Aram and of Israel, and a new prophet to succeed him. Likewise, the Transfiguration was to give a new mission to His apostles, to proclaim the gospel after His resurrection. This is why Jesus told them, as they were

coming down from the mountain, .. "Do not tell the vision to anyone until the Son of Man has been raised from the dead. (Matthew 17:9)" The gospels do not tell us exactly when the Transfiguration occurred, except that the three evangelists indicate it was about a week (six or eight days) after Jesus predicted His coming passion. Tradition tells us that the Transfiguration was forty days before the crucifixion. Our liturgical celebration follows this tradition: "your disciples beheld as much of your glory as they could bear, that when they would see you crucified they would understand that you suffered willingly. (Kontakion of the Feast) The Transfiguration, therefore, is a living and continual witness to us that Jesus is truly Lord and God, our Savior and Redeemer, the Giver of Life. **ECL**



## SCHOOL OF PRAYER

Father G. Scott Boghossian

### THE POWER OF PRAISE

*It is good to give thanks to the LORD, to sing praises to your name, O Most High. - Psalm 92:1*

To praise God is to recognize and proclaim His greatness. Other words that express the same idea are: exalt, extol, bless, glorify, and magnify. Praise is an essential part of the life of prayer, and is a source of great power and joy for the Catholic Christian.

The Hebrew name for the book of Psalms in the Old Testament is *Tehillim*. *Tehillim* means "praises." The book of Psalms is a book of praise to God. See Psalms 148, 149, and 150 for just a taste. The book of Psalms is central to the worship of God in the New Testament church. Think about how often we make use of the psalms in our public worship, in the Divine Liturgy, and more extensively in the Divine Office (Matins, Vespers, Hours, etc.). These public prayers are all full of the psalms, the book of praises.

During the Divine Liturgy, immediately before the proclamation of the Holy Gospel, we sing the Alleluia. What does Alleluia (or Hallelujah) mean? It comes from two Old Testament Hebrew words, "hallel" and "Yah," and it means "Praise God!" So at every Divine Liturgy we sing "Praise God! Praise God!, Praise God!" three times before the reading of the Gospel. In the "Our Father," we pray "Hallowed be thy name"

which could be paraphrased as "May You be praised and honored." The next time you are at the Divine Liturgy, listen for all the expressions of praise. In our Byzantine tradition, we even greet one another with an acclamation of praise. "Glory to Jesus Christ! Glory Forever!" In other words, we are greeting each other with "Praise Jesus Christ!" and respond by saying, "Praise Jesus Christ forever!"

As Christians, we live to bring God praise and honor. Saint Peter writes that we are to show forth or declare the greatness (or praises) of God who has called us out of darkness and into the light (1 Pt. 2:9). Saint Paul tells the Ephesians that we have been predestined and adopted as sons and daughters of God, so that God may be praised (Eph. 1:6). Our Lord teaches us that we should do good works so that the Father in heaven may be praised (Mt. 5:16). Our Lady's most famous prayer, the Magnificat, is a hymn of praise to God (Lk. 1:28). The angels in heaven are constantly praising the Lord (Ps. 103:21, Lk. 2:13).

Our adversary the devil (1 Pt. 5:8) can't stand the praises of God and must flee when he hears them. Psalm 8:3 says, "Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger" (Douay). Praise silences the devil and destroys his attacks. Psalm 149 speaks of praise in the context of warfare,

because praise is one of our spiritual weapons (2 Cor. 10:4). When we are constantly complaining about life, we are doing the opposite of praising God. We are saying how terrible things are, and in essence blaming God and praising the devil. While praise repels the devil, constant complaining, lamenting, and whining exalts and attracts him.

Praise turns the most negative situations around. Saints Paul and Silas were beaten, thrown in a filthy prison, and placed in the stocks. At midnight there was an earthquake, all the doors of the prison were opened, and the chains fell off. Why did this miraculous occurrence take place? Perhaps, because instead of complaining and lamenting their miserable condition, "Paul and Silas were praying and singing hymns of praise to God" (Acts 16:25). The trial that you are going through today can also be turned around if you begin praise and glorify the greatness, power, and love of God. Even if external circumstances don't immediately change, your heart will be lifted up with the joy and peace that come from remembering and proclaiming the infinite goodness of God.

*Let everything that has breath praise the LORD! Praise the LORD! - Psalm 150:6 **ECL***

## 4TH ANNUAL RUSYN GENEALOGY & HERITAGE CONFERENCE

### UNDERSTANDING THE RUSYN HERITAGE

Presented by the Eastern Pennsylvania Chapter of the Carpatho-Rusyn Society

**SATURDAY, OCTOBER 22, 2016**  
**from 9am to 4pm**

KING'S COLLEGE  
 133 N. River St, Wilkes-Barre, PA 18702

**Presenting:**

Tom Peters "I am a Rusyn, Let My Journey Begin"  
 Jim Huratiak "DNA & Rusyn Genealogy"  
 Gabriel Koljesar "Vojvodina"  
 Dr. Paul Best "The Lemkos"

Also: Documentation Interpretation, Rusyn Items for Sale, and More!  
**\$40 registration:** includes breakfast, lunch & refreshments  
 Space is Limited. Please RSVP by October 8th to  
 Sharon Jarrow (shangp@rcn.com 610-759-2628)

**Registration Form**

Number of Attendees: \_\_\_\_\_  
 Names of Attendees: \_\_\_\_\_  
 Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Make checks payable to: C-RS Eastern PA Chapter  
 Return completed Registration Form & \$40 registration fee to:  
 Sharon Jarrow, 599 Fehr Rd, Nazareth, PA 18064



# SPIRITUAL REFLECTIONS

Father Lewis Rabayda

## COOPERATING IN GOD'S PLAN

Too often we believe that all of our achievements and everything we have come solely from the work of our own hands. Yes, we are the ones who went to school, who got jobs, who clock in everyday and who receive the appropriate paycheck for our efforts. But too often we can forget that everything we have is truly from God. God is the One who created the universe, Who created man, Who gave him free will so that he would not be a slave, and when he sinned, God gave man a way to salvation. Our very ability to work is a gift from God. This ability to work makes it possible for us to sustain ourselves and our families.

God is not just the source of all temporal goods, but more importantly, He gives us spiritual goods. We often think that the state of the Church and evangelization can be improved solely by the work of our hands. Our necessary participation in this good work of rebuilding the Church—so that She may be a means of salvation to all—is essential. This participation is similar to our participation in working for our food, in that we need to be present and efficient, but we also need to rely on God and recognize that He is the ultimate source of all good.

So, if we are physically and mentally capable of working, and we decide to stop working, then we would no longer receive a paycheck, we will no longer be able to feed our families, and we would not have a good reason to benefit from government programs. And if in spite, we choose not to use the gifts that God has given us for our own benefit and for those who rely on us, then God would have no requirement to take care of us in our defiance. However, of course at God's discretion, He may have abundant mercy and help us out until we remember God's place in our lives. But, the same is true for the state of the Church.

God wants to shower the Church with everything necessary for It to be a means of salvation for every human being. But it is up to us, to choose to participate. It is up to us, to make the conscious decision to lend our hands and feet and minds to the service of God. If, however, we choose to withdraw our participation in God's plan for the salvation of the world, then we have denied God, our creator, a chance to work through us. It is only when we cooperate with God's plan in both body and spirit, that "His will be done on earth." **ECL**

### "COME AND SEE" Discover God's game plan



Men 18-35 invited  
to weekend retreat  
at Seminary  
14 - 16 October 2016

To be a priest ... don't you have to give up everything - your family, your friends, the things you enjoy? Don't you have to be super holy, super smart, or somehow "different?" "Come and see" if this is the case!

Every young man eventually has to make some hard decisions - college, career, marriage, family, religious life. How do I know what's right? Does God care what I decide? If you've ever thought about the priesthood, it's worth taking a weekend to learn how to listen for God's plans

for your future.

The Byzantine Catholic Seminary of Saints Cyril and Methodius is hosting a "Come and See" weekend for men ages 18 to 35 who may be considering a vocation to the priesthood in the Byzantine Catholic Church. The event runs from Friday evening, 14 October through Sunday afternoon, 16 October 2016 at the Seminary (3605 Perrysville Avenue) in Pittsburgh, PA. The weekend retreat is free of charge and will include 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, talks, and a panel discussion.

The retreat is conducted in a "no pressure, no hard-sell" environment. The atmosphere is prayerful, positive, and fraternal.

Any man seeking further information or wishing to register for this "Come and See" retreat of discovery is encouraged to contact his vocation director and use the online registration at [www.bcs.edu](http://www.bcs.edu). Deadline for registrations is the 29th of September.

Contact: Father Robert Pipta 412-321-8383x11; [rector@bcs.edu](mailto:rector@bcs.edu)

## Do you know someone involved in an adoption in New Jersey in the past? They've changed the laws about privacy and information can now be obtained.

Redaction request, contact preference, and social/cultural/medical history forms can be submitted via mail or electronically. They are available online at [AdoptionRecords.nj.gov](http://AdoptionRecords.nj.gov). The New Jersey Catholic Conference has instituted a helpline that anyone can call to get more information about the changes to the law: 609-989-4809. More information is also available on the group's website: [www.njcathconf.com](http://www.njcathconf.com).

## UPCOMING EVENTS FOR SEPTEMBER

### Eparchial and Parish Events *Slava Isusu Christu! Slava na v'iki!*

#### Eastern Catholic Life

Circulation Department  
445 Lackawanna Avenue  
Woodland Park, NJ 07424

Next Issue:  
October, 2016

Copy Deadline:  
Friday, September 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.

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|-------|---|--|
| 1     | Beginning of the Church Year                                  | <i>Ss Peter and Paul Church, Phillipsburg, NJ</i>  |
| 3-4   | 82nd Annual Pilgrimage in honor of Our Lady of Perpetual Help | <i>Mount Saint Macrina * Uniontown, PA</i>   |
| 5     | Labor Day* <i>Chancery closed</i>                             |  |
| 8     | Nativity of the Virgin Theotokos                              | <i>Solemn Holy Day</i>   |
| 11    | Sunday before the Exaltation of the Cross                     | <i>100th Anniversary celebration</i>   |
| 14    | Exaltation of the Precious, Holy, and Life-creating Cross     | <i>Solemn Holy Day * Traditional Day of Fast* Chancery closed</i>  |
| 18    | Sunday after the Exaltation of the Cross                      | <i>100th anniversary celebration Holy Spirit Church, Binghamton, NY* 11 a.m. Hierarchical Divine Liturgy</i> |
| 26-29 | Annual Eparchial Priests' Retreat                             |  |