



EASTERN CATHOLIC LIFE

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AUGUST, 2014

ByzanTEEN Youth Rally 2014

A Time of Transfiguration

By Subdeacon Lewis Rabayda

From July 10 through July 13, one hundred and thirty young men and women rose to the challenge of leaving behind their normal lives for three and a half days in order to experience God in an intimate way. At the invitation of the Intereparchial Youth Commission and Bishop Kurt Burnette of the Eparchy of Passaic, the host Eparchy, a faithful group of teens from all four eparchies ascended Mount Saint Mary's College in Emmitsburg, Maryland to be transformed in Christ. The theme for this rally was, appropriately, "Transfiguration: of Christ, of Us, of Our World."

The Keynote speaker, Father Michael Lee of the Eparchy of Parma, charged the teens with allowing Christ to transfigure their bodies and souls. Father Lee challenged the teens to let down their resistance to God, and to accept Him into their hearts, so that they may no longer be conformed to the world, but that they be one with Christ. It is through this transformation that we can live true Christian lives in the way that God intended for all of us, and that if we did, we would be living in a state of true happiness because we would share in the absolute love of God. Embracing this goal, the teens would ultimately bring that transformation back to their families and their parishes.

Each day, the rally began and ended in prayer in the Chapel of the Immaculate Conception. All services were sung antiphonally, meaning that the congregation alternates from side to side for the chanting of the Psalms and other prayers. The young men sat on the Christ side of the nave and were led in singing by Subdeacon Lewis Rabayda and Seminarian Bryan Scotton. The young women sat on the Theotokos side of the nave and were led by Sisters Cecilia and Gabriella of Christ the Bridegroom Monastery in Burton, Ohio. The teens participated beautifully in praying Compline, Matins, Vespers, and ultimately, the Hierarchical Divine Liturgy.

Also, each night after the evening prayer, the teens had the opportunity to socialize and make friends at the ByzanTeen Bistro social. Many teens interacted with each other and made many new friends from all around the country. Some shared their faith and asked questions of each other, others were happy to meet other Byzantines, and others got reacquainted with old friends.

The second talk that was offered was entitled, "Faith and Reason." The teens were split into two groups aged 13-15, and 16-18. The presenters were members of the CAFE group of the University of New Mexico. There were great explanations of current issues regarding how we are to deal with what seems to be two opposing thoughts in society. The presenters explained that these are not contrary, but rather complimentary. After the groups met separately they came together for a general question and answer session. The



Metropolitan William, Bishop Kurt, and the clergy, religious, chaperones, speakers and ByzanTEENS gather following the Divine Liturgy at the 2014 ByzanTeen Youth Rally in Emmitsburg Maryland.

teens asked such questions as: "Why does God allow suffering? Why is our Bible the right one? Why does the media claim there is a Catholic war on Women? What exactly is the Church's stance on homosexuality? If God has a plan for us, then how do we have free will? What is the Byzantine Churches stance on Purgatory?" All questions were answered comprehensively with sound philosophical and Byzantine theological reasoning by the panel leaders as well as Father G. Scott Boghossian. The panel encouraged the teens to ask these questions of their pastors so they can better know how to interpret their world.

The rally was not completely filled with serious theological discussions, however. Both Friday and Saturday the afternoons were filled with activities. Each day, Cantor Don Springer of Epiphany of Our Lord Church in Annandale, VA led a group of teens in practicing a four-part choir arrangement for the Hierarchical Divine Liturgy. Sister Gabriella taught those interested how to make their own chotki prayer rope—an activity that proved to be quite challenging. Father Bruce Riebe of the Parma Eparchy organized a volleyball tournament on Friday and a basketball tournament on Saturday. Each day, the young men played each other as well as the young women, and then there was a competition between the best of both. Also, on Saturday, Father Thomas Loya of the Parma Eparchy took some teens on a walk to the National Shrine Grotto of Our Lady of Lourdes and taught them about the history of the College and Grotto.

Father Michael Salnick of the Eparchy of Passaic gave an examination of conscience talk and all the teens had the opportunity to reconcile themselves with God. The Sisters and seminarians chanted Psalms in the Chapel until all had confessed. Father Thomas Loya then celebrated a Panachida for the deceased Bishops who started the Teen Rally, as well as for the teens' family members and friends who had fallen asleep in the Lord. Bishop Kurt

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I Lift up My Eyes...

The Pastoral Reflections of Bishop Kurt



Miraculous Trip – Miraculous Icons

On June 25, I had the honor of flying from Newark to Budapest to attend the twenty-fifth anniversary of the re-legalization of our church in Transcarpathia. Hard to believe isn't it? Only twenty five years ago it was against the law to practice our religion in parts of Europe. It sounds like something from the Dark Ages, yet these brutal laws were the work of people claiming to be the enlightened science-based future of the world, the communists. Even today, this strange phenomenon is glamorized by college professors in the United States, and when we attempt to have a documentary shown on PBS, we are told that the crimes of the communists were never "proven." Who can put into words the spiritual experience of walking in the land of martyrs and confessors? (Confessor is an ancient title that many people don't know today. It refers to people who endured martyrdom for the faith, but were not actually killed. In our church we have many people alive who spent ten or more years in a gulag because they refused to deny the Catholic faith.)

Before we arrived in Transcarpathia, while driving across Hungary, we had the thrill of visiting the first of two miraculous icons of the Mother of God. The Church, according to St. Paul, is the Body of Christ. Where ever the Son of God is suffering on the cross, you may be certain His mother is there by his side. During the darkest times of the twentieth century, Mary was present among the persecuted Greek Catholics of eastern Europe. As it says in our tropar, "Today the Virgin is present in the Church."

On the highway to Transcarpathia, we passed through the holy village of Mariapocs. Pocs is the ancient name of the village. How did it come to be Mariapocs? In the late 1600's an icon of the Mother of God was donated to the village church in Pocs. It was painted with tempera on maple. Mary is holding Jesus with one hand, and pointing to Him with her other hand in the ancient pattern called "Hodogitria." He is holding a red lily or rose, perhaps a reference to the Akathist hymn.

Then on November 4, 1696, the first of many miracles occurred—the icon began to weep. Word spread, and people came from the surrounding countryside, just as the shepherds did at the birth of Our Lord. The weeping continued through December 8, and was authenticated by many witnesses including both Catholic and Protestant. The powerful people of the era could not leave such a treasure for long in a village, and soon moved the icon to a larger Roman Catholic church in the area, and then it travelled on a journey through parts of Hungary and Slovakia to arrive in the imperial capital of Vienna on July



The miraculous icon of Our Lady of Mariapocs.

4, 1697. Soon after, on September 11, 1697, the Austrian army defeated a vast Turkish army at Zenta, ending Turkish control of much of eastern Europe. Many people attributed the victory to the miraculous icon.

Meanwhile, the people of Pocs replaced their missing icon with a copy. Then on August 1, 1715, the copy began to weep too! Like the first event, this one was investigated thoroughly by the Church and the government. The authorities

might have taken the original icon to Vienna, but the Mother of God herself stayed in the midst of our Greek Catholic Church in the farmlands of the eastern Austro-Hungarian Empire.

Finally, at the beginning of the 20th century, the most violent century in human history, the icon at Mariapocs wept for the third time. Beginning on December 5, 1905, which is November 21 on the old calendar, the icon began to weep preparing Christians for the persecutions of the twentieth century by the "progressive" atheists of communism. This third weeping occurred in the midst of the upheaval in Russia called the 1905 revolution. But the three weepings are only a few of the countless miracles that God has worked through this icon. In my parish in Albuquerque there was a woman whose lame mother had her legs miraculously straightened after she was taken to Mariapocs by her family.

When Father John Zeyack and I visited the monastery on June 26, 2014, we were able to pray at the miraculous icon in person. We were delighted to learn that the monks have built a replica (somewhat speculative) of the original chapel where the first icon was housed to show its original setting. It is quite moving to be in that small wooden church and imagine what it was like for the devout faithful who were present when that first miracle occurred, only a foreshadowing of the miraculous defeat of the Turkish army, and the thousands of cures and other miracles to come.

The greatest miracles that occur at any of these Marian destinations are the conversions that occur in the confessionals when an immortal soul is cured. Each year vast throngs visit Mariapocs for the Feast of the Dormition in August. Other times of the year, a steady stream of pilgrims visit this site which is still a tiny village. I hope that someday you too will go pray at this wondrous manifestation of God's steadfast presence in our church. You may also see the original icon at the great imperial church of St. Stephen in Vienna.



Iconostas inside the replica church in Mariapocs.

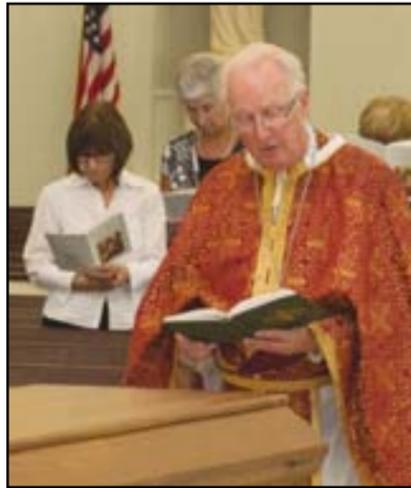


The replica chapel in Mariapocs.

+Dorothy R. Slesinski Mother of Father Robert Slesinski *Called to Eternal Repose*



Priest-son, Father Robert, preached the homily.



Father Robert offers prayers before his mother's casket.

MASHPEE, MA – Dorothy R. Slesinski, 91, the mother of Father Robert F. Slesinski, Ph.D., a priest of the Eparchy of Passaic, fell asleep in the Lord, with Father Robert holding her hand, after a brief illness on June 28, 2014, surrounded by her loving children. She was the wife of the late Frank A. Slesinski, M.D., to whom she was married for 61 years.

The daughter of the late Robert and Nellie Kent Schieffler, she was born on December 28, 1922, in West Helena, Arkansas, and raised there, graduating from the former Woodruff High School. She continued her education at the Bayonne General Hospital School of Nursing, Bayonne, New Jersey, becoming a R.N. in 1945, having been awarded the Dr. L. F. Donohue Medal for the highest average in theoretical work.

She later served as a nurse on the staff of hospitals in New York City, Helena, Arkansas, and lastly

at Memorial Hospital in Worcester, Massachusetts. In 1948, she was wed to her late husband in Northampton, Massachusetts, subsequently serving as the administrative assistant in his medical practice in internal medicine in Worcester for fifty years. Along with her husband she moved in 2003 to Cape Cod. While in Worcester, she was a member of Blessed Sacrament Church, the Worcester City Hospital Aid Society, and the Guild of Our Lady of Providence.

Survivors include her children Carolyn A. Slesinski, wife of Michael Spivack of Mashpee, and four sons; Father Robert of Mashpee; Frank A. Slesinski, Jr., of Palm Springs, California; Michael J. Slesinski, M.D., along with his wife Sharon of Fremont, California; and John G. Slesinski along with his wife Lorraine Saviano of Bourne, Massachusetts. Also surviving are her grandchildren Travis M. Slesinski of Indianapolis,

Indiana, and Taylor M. Slesinski of Bourne and Michael T. Slesinski and Travis Lindsley of Fremont, California. She leaves a sister, Virginia L. Buchanan of Dallas, Texas, and a brother Eugene L. Schieffler, Esq., of Terrell, Texas, along with many nieces and nephews. Besides her parents, she was predeceased by an infant son Thomas, a sister Marguerite Acoach and a brother Robert R. Schieffler, both of Arkansas.

A Parastas was celebrated by her priest-son, Father Robert, on July 1 at the Chapman, Cole and Gleason Funeral Home, Mashpee. The Divine Liturgy with Office of Christian Burial was offered by Father Robert at her present parish church, Christ the King, Mashpee, on July 2. Concelebrating the funeral were the Right Rev. James G. Hayer, the Protosyncellus of the Eparchy, who represented

Bishop Kurt, and the Rev. Msgr. Daniel F. Hoye, the pastor of the parish. Assisting at the Divine Liturgy was seminarian Subdeacon Lewis Rabayda. The cantor for the services was Father Joseph Bertha, Ph.D., of Trumbull, Connecticut.

Burial followed at Holy Rosary Cemetery, Hadley, Massachusetts. At the gravesite interment, Mrs. Slesinski's nephew, Edward Schieffler, Esq., along with her grand nephew Jackson Schieffler, both from West Helena, Arkansas, presented the soil from the Schieffler Homestead, where Mrs. Slesinski was born, to Father Robert to sprinkle on his mother's coffin as a last liturgical act at the Rite of Commendation.

May her memory be eternal!



Father Robert celebrated the Office of Christian Burial with Divine Liturgy at Christ the King Church where Msgr. Daniel Hoye (right) is Pastor.



Archpriest James Hayer, Eparchial Protosyncellus, offers remarks on behalf of Bishop Kurt.

Forgiveness Is for Giving and for Getting Catechetical Sunday theme puts Faith to work



Given the theme for Catechetical Sunday 2014 “Teaching about God’s Gift of Forgiveness”, it seems to be a simple matter of reciting the Lord’s Prayer—*forgive us our trespasses as we forgive those who trespass against us*—done!

That’s a good lesson for the day. But Catechetical Sunday (traditionally on or near the third Sunday in September) sets the theme for more than that one day with the aim of focusing our on-going course of religious instruction on recurring “teachable” moments. God forgives.

ECED—the Eastern Conference of Eparchial Directors of Religious Education—has prepared a program of prayers, posters and announcements to emphasize ways to implement what we might learn about God’s forgiveness throughout the year’s course of instruction, and beyond.

Using the words “as we forgive” as a fulcrum of balance, much like a see-saw (or teeter-totter), it is apparent that we get God’s

forgiveness when we give forgiveness to others.

We may be quick to ask God for a reprieve of judgment, yet slow to extend that same generous gesture should someone hurt us. Here’s where we can learn the message of the condition to be forgiven: give forgiveness to get forgiven.

Perhaps throughout the year you may hear Gospel readings at the Divine Liturgy that show the importance of attending to the needs of others before your own, and realize just how pivotal selflessness is to getting something from God and your ability to give God to others. Be God-like, not in judging others—but in forgiving.

As the school year progresses find ways to exercise your Christian Faith day-by-day—forgiving so you may be confident in approaching God for forgiveness when you need it.

God’s forgiveness is not just a one-time deal. Neither should yours be.

The Presbyteral Ordination of **Deacon Steven Galuschik** *September 24, 2014 · Rahway, NJ*

Bishop Kurt will ordain Deacon Steven M. Galuschik to the Priesthood of Jesus Christ on Wednesday, September 24, 2014. The ordination will take place at Saint Thomas the Apostle Byzantine Catholic Church in Rahway, NJ, where Deacon Steven is currently assigned and where Father Michael Mondik is Pastor. The ordination will coincide with the annual Eparchial Retreat so that all priests may attend.



An Invitation

Father Michael Mondik and the Parish Family of Saint Thomas the Apostle Church welcome all to attend the Ordination of Deacon Steven to the Priesthood.

If you would like to attend the reception afterwards, please contact the Parish Office of St. Thomas Church at 732-382-5300 by Sunday, September 21st.



Festival in Wilkes-Barre, PA

Friday, August 1st and Saturday, August 2nd from 5PM - 10PM, and ALL DAY on Sunday, August 3rd!

Saint Mary Byzantine Catholic Church, 695 North Main Street, Wilkes-Barre, PA

August 1st, 2nd, 3rd

Indoors & outdoors. Potato Pancakes, Live Entertainment! Games of Chance with great prizes! Delicious ethnic and traditional foods. Giant Flea Market, Cash Raffle, and *free* Blood Pressure screening!

All Welcome! Rain or Shine!

8 Days Rome & Assisi Pilgrimage · January 26 – February 2, 2015

Hosted by Father Charles M. Yastishock and Father Edward Cimbala

\$2399 per person from Newark

(Air/land tour price is \$1780 plus \$619 govt. taxes/airline fuel surcharges)

Tour Includes: Roundtrip Air from Newark, \$619 Govt. taxes/Airline fuel surcharges, First Class/Select Hotel, Comprehensive Sightseeing with Professional Tour Escort, Most Meals, Admission Fees, Portage and Hotel Service Charges

Tour includes: Vatican City Museum & Sistine Chapel,

Papal Audience, Major Basilicas, Ancient Rome and Full-day Excursion to Assisi

For a brochure and more information contact Father Charles Yastishock

Tel: (732) 255-6272 Email: czarcmy@comcast.net

Space is Limited! Call Today!

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41st Annual Slavic American Festival



Sunday, September 7, 2014
Epiphany of Our Lord Church
3410 Woodburn Road
Annandale, VA 22003

Featuring: Traditional Slavic foods: holupki, pirohi, kolbasi, haluski, and potato pancakes; dance to *John Stevens' Doubleshot*, from 12 Noon to 6 PM; Enjoy children's events; religious art & crafts sale; handmade Slavic art & crafts; rummage sale; bake sale; nutrolls; bingo; football on TV; raffles; and cold refreshments.

Church tours at 12:30 PM, 2:30 PM, 3:30 PM and 4:30 PM.

Byzantine Sacred Music Concert at 1:30 PM.

Liturgical schedule: Saturday, September 6th - 5 PM and Sunday, September 7th - 8 AM and 10:30 AM.

Rain or Shine - Noon to 6:30 pm - Free admission - Free shuttle parking - No pets please - Event times may vary - Quantities while they last - Proceeds benefit the Building Fund. Epiphany Church is served by Father John Basarab.

**For more information call 703-573-3986
or visit www.epiphanyofourlord.org**

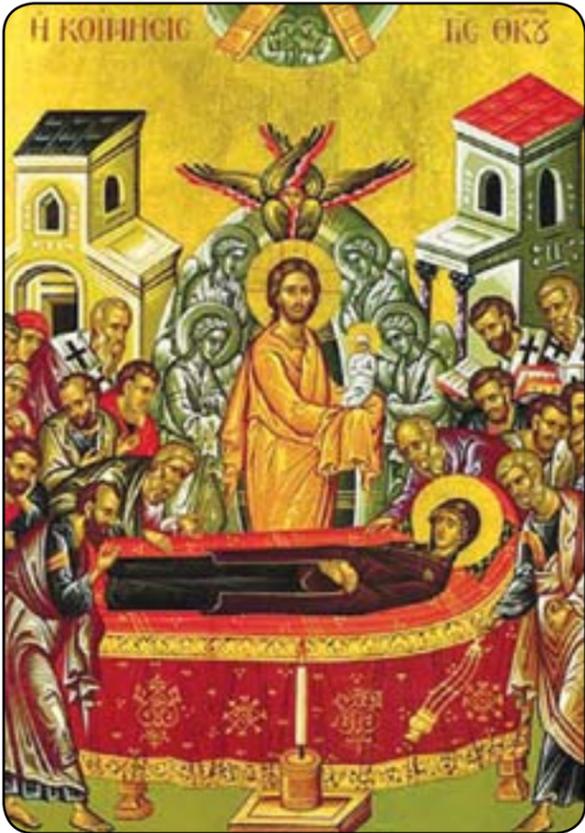
60th Annual Holy Dormition Pilgrimage

St. Mary's Villa, Sloatsburg, NY

Saturday, August 9th & Sunday, August 10th

Sisters Servants of Mary Immaculate

Theme: *The Holy Family is the Guide for the Evangelization of our Families: "A JOY EVER NEW, A JOY WHICH IS SHARED"* ~Pope Francis



Saturday, August 9th

- 12 Noon Food Available at Pavillion
- 1:00 PM **Akathist to the Mother of God**
FATHER JACK CUSTER
- 1:30 PM **Exhibit & Presentation:**
"THE CHURCH OF THE CATACOMBS IN THE 20TH CENTURY"
- 2:00 PM Children's Program
- 2:00 PM Workshops
- 5:00 PM **Divine Liturgy**
FATHER BASIL HUTSKO, CELEBRANT AND HOMILIST
CHOIR: RESURRECTION CHURCH, SMITHTOWN, NY
Blessing of Water (front of Villa)
- 8:00 PM **Moleben to the Mother of God with Candlelight Procession (grotto)**
BISHOP KURT BURNETTE · CELEBRANT / HOMILIST

Sunday, August 12th

- 8:00 AM **Lamentations to the Mother of God**
- 10:00 AM **Hierarchical Divine Liturgy**
WITH BLESSING OF FLOWERS
- 12 Noon **Youth Liturgy**
- 1:30 PM **Healing Service with Akathist**
Blessing of Religious Articles
Children's Program
Workshops
- 2:30 PM **Stations of the Cross**
- 3:00 PM **Exhibit & Presentation:**
"THE CHURCH OF THE CATACOMBS IN THE 20TH CENTURY"
- 3:30 PM **Moleben to the Mother of God**
BLESSING OF CARS AND BUSES

Confession Available Throughout the Entire Weekend

All Invited to Attend!

The 60th Dormition (Assumption) Pilgrimage will be held on August 9 – 10, 2014 at the motherhouse of the Sisters Servants of Mary Immaculate in Sloatsburg, NY.

This year's theme is: The Holy Family is the Guide for the Evangelization of our Families – "A Joy Ever New, a Joy Which is Shared" (Pope Francis) A special display and presentation of "The Church of the Catacombs in the 20th Century", conferences, activities for children, our annual teen camp-out, the beautiful services and an opportunity to receive the Sacraments of Reconciliation and Eucharist, are part of the schedule for

these two days of spiritual renewal for all who attend. The schedule and activities will be listed on our website: www.ssmi-us.org.

The Sisters Servants of Mary Immaculate cordially invite you to come to the 60th Dormition Pilgrimage as a family, as a parish family, to come together to show that we want to live our faith more fully in Christ. If you have any questions, please contact Sr. Kathleen at 845-642-6143.



Father Ronald Barusefski • A Dual Celebration

Celebrates 25 Years of Priestly Ministry Awarded Degree in Canon Law



*Jubilarian Father Ronald Barusefski with concelebrants (l. to r.):
Msgr. George Dobes, JCL; Msgr. John Sekellick, JCL;
Father Ronald Barusefski, JCL; and Father John Basarab, host pastor.*

The weekend of May 17-18, 2014 was an extra special one for Father Ronald Barusefski. On Saturday, May 17, he graduated from The Catholic University of America in Washington, D.C. with a Licentiate in Canon Law (J.C.L.). Then, on Sunday, May 18, he celebrated a Liturgy of Thanksgiving for the 25th Anniversary of his Ordination to the Priesthood at Epiphany of Our Lord Byzantine Catholic Church in Annandale, Virginia where Father John Basarab is Pastor.

Concelebrants at the Liturgy of Thanksgiving included Father John Basarab, pastor, who also served as homilist; Monsignor George Dobes, JCL and Monsignor John Sekellick, JCL. Also in attendance were Father Barusefski's family, some of his canon law classmates, and members of the Sekellick family who came from

Pennsylvania. Afterwards, there was a delicious buffet served in the parish hall.

Father Ronald was ordained to the Priesthood of Jesus Christ on Sunday, May 14, 1989 at Saint Mary Byzantine Catholic Church in Wilkes-Barre, PA. His priestly assignments over the past 25 years ranged from Florida to Northeast Pennsylvania. However, for the immediate past three years he had been a full-time student at the Catholic University of America pursuing a licentiate degree in canon law. He was recently assigned to serve the faithful at Saint John the Baptist Byzantine Catholic Church in Bayonne, NJ and Saint Mary Church in Jersey City, NJ.

May God grant him many blessed years of priestly ministry!



Father John Basarab preached the homily.



The Jubilarian with his family (l. to r.) Susan, Robert, Robert Edward Bausefski, and Mary Lesh.



*The Jubilarian with his Catholic University classmates: (l. to r.):
Father Brian Romanowski, Father Andrew Syzmaowski,
Sister Mary Lua Tran, O.P., Mr. Matthew Orzolek, Father Ronald Stake.*

Very Reverend Ronald C. Barusefski, JCL Awarded Licentiate Degree in Canon Law



On Saturday, May 17, 2014, the Very Reverend Ronald Barusefski, J.C.L. graduated from the Catholic University of America with a licentiate degree in canon law. Fr. Barusefski completed three years of study that included his thesis which is entitled "The Competency of the Council of Hierarchs of the Byzantine Ruthenian Metropolitan Church USA Sui Iuris."

Pictured are (from left): Father Robert Kaslyn, S.J., J.C.D., Dean of the School of Canon Law; Father John Beal, J.C.D.; Father Ronald Barusefski, JCL; Dr. Kenneth Pennington, Ph.D.; Dr. Kurt Martens, J.C.D; and Father Anthony McLaughlin, J.C.D.

Father Jody Baran Celebrates 25 Years of Ministry

“You are a Priest Forever According to the Order of Melchizedek”
(Psalm 110:4)



*Father Jody with Bishop Kurt and concelebrating clergy and clergy in attendance (l. to r.):
 Fathers Edward Higgins, Robert Wisneiowski, Scott Boghossian, Ronald Barusefski, Archpriest James Hayer,
 Fathers Michael Mondik, Edward Cimbala, Marcel Szabo, and Altar Server John Tomcho.*

On Sunday June 22nd, 2014, Father Jody Baran, Assistant Pastor of St. Michael's Byzantine Cathedral, Passaic celebrated his twenty-fifth Anniversary of Ordination to the Priesthood. Joined by his classmates, the Most Reverend Kurt Burnette, our beloved Bishop (who was the homilist); the Right Rev. James Hayer, our Protosyncellus the Very Rev. Ronald Barusefski, JCL, pastor of St. John's in Bayonne and St. Mary's in Jersey City; and also the Very Rev. Marcel Szabo, Rector of the Cathedral and the Rev. Scott Boghossian, pastor of St. George's in Linden, Father Jody celebrated the Divine Liturgy of Thanksgiving and then continued the celebration with an Anniversary banquet at The Brownstone in Paterson.



*Jubilarian Father Jody with his classmates (l. to r.):
 Archpriest James Hayer, Bishop Kurt Burnette,
 Father Jody Baran, and Father Ronald Barusefski.*

Father Jody was ordained on May 14th, 1989 at St. Mary's Church in Wilkes-Barre, PA. along

with 4 of his classmates. He has served as Assistant at St. Mary's, New York City, St. John's in Hazleton, PA and St. Mary's Wilkes-Barre. He was also Administrator of St. Nicholas in Swoyersville PA.

He was born on August 13th, 1963, the fifth child of the late John and Amelia Baran. Along with his brother priests and members of his family, the Knights of Columbus and parishioners of the Cathedral, Holy Wisdom in Flanders and Holy Spirit in Mahwah were in attendance.

It was a wonderful celebration and we ask God to continue to bless all of our clergy and religious as they work to further His Kingdom.

Anniversary Celebration at St. Michael's Cathedral & The Brownstone



BYZANTEEN YOUTH RALLY 2014

PHOTOS CREDIT: SUBMITTED



The ByzanTEENS on the Mother of God Shrine Walk.



The Hierarchical Divine Liturgy.



ByzanTEEN Youth Rally

Continued from Page One

presided at the Panachida.

Saturday's presenters were a married couple that talked about chastity and how teens can live good holy lives. One of the presenters, Leah Darrow, is a former fashion model who talked about how she left a life of vanity and objectification to live the life that God has called her to. She told the young women how to reclaim their real beauty, and to not hold themselves to the deformed standards of beauty that our world and culture have in mind. She encouraged the girls to not think of themselves as objects, but to think of themselves as beautiful women made in the image of God and who have the love of God in them. Leah also said that, "authentic love does not send you to the confession line."

Rick Soldine spoke with the young men about self-mastery. He is an ex-Special Forces Green Beret who objectified women and let his passions master him. He taught the young men how to not be a slave to their passions, but how to master them and respect women. He talked about how true love, the love that is a gift from God, is so much more special and profound than any vision or distortion of love that our society has in mind. Both Rick and Leah talked about how God led them away from their former sins and into His Grace. They said how they met each other, and how together, they lead each other closer to God by sharing in His love. They have a baby girl who was also present at the talks.

On Saturday, Bishop Kurt Burnette celebrated the Hierarchical Divine Liturgy with Metropolitan William Skurla, Father Gary Mensinger, Father Bruce Riebe, Father Michael Salnick, Father Valerian Michlik, Father Jack Custer, Father Diodoro Mendoza, Father Michael O'Loughlin, Father Andrew Deskevich, Father G. Scott Boghossian, Father Edward Higgins as Master of Ceremony, Deacon Stephen Russo, Dea-

2014 • EMMITSBURG, MARYLAND

DEACON LEWIS RABAYDA



Mass is celebrated for the ByzanTEENS.



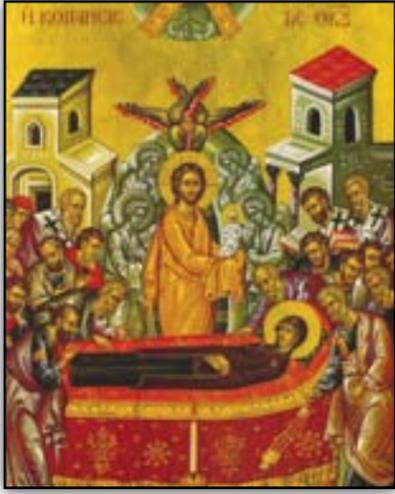
Bishop Kurt with the University of New Mexico CAFE Group.

con Lucas Crawford, and Subdeacon Lewis Rabayda. Bishop Kurt gave a homily that reinforced what had been discussed at the apologetics session. His Grace talked about the real historical evidence that is present which supports Christianity as the true religion. He contrasted how little evidence there is for such historical figures like Alexander the Great, and how overwhelming the amount of evidence is that our Lord, God, and Savior Jesus Christ walked the earth. The bishop emphasized how the New Testament is in fact the most well documented ancient text. After the Liturgy and dinner, the teens were treated to a dance by the Christian band *L'Angelus*. Every teen participated and danced the night away from swing dancing to waltzing and even a conga line.

In the end, the rally was like an extended family reunion. Clergy and religious were able to spend time with each other and with the young flock of the church. The young men and women were able to share their faith, make new friends, and realize that they are not alone in their struggle for holiness and that there are ways to be Christian in this changing world. Goodbyes were said by all and many hugs and handshakes were had as each went their separate ways back down the mountain to that corner of the world that each one calls home. By the grace of God, the teens will bring the transfiguration they experienced back to their parishes, and be even greater examples of Christ-like love to their peers!

The Hierarchical Divine Liturgy will be available in the future on YouTube and for purchase from Orientale Lumen Television. Also, other teen rally footage can be seen from the YouTube channel "dbratnickproductions," a page compiled by rally attendant, David Bratnick.





The Resurrection of Christ is different from the other resurrections in the Gospels. Jesus raised people from the dead because he is the Giver of Life, and death could not remain in his presence. When Jesus rose, it was the definitive vic-

tory over death. It was the hour of his glory. The resurrection of Jesus is a sign of hope for us, that we too will share in his glory and be raised to the fullness of life. Whenever we receive Communion, then, the priest says that it is for "the forgiveness of sins and life everlasting." Saint Paul proclaims: "(Jesus) is the image of the invisible God, the firstborn of all creation He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in all things he himself might be preemi-

nent." (Colossians 1:18) We do not share in this resurrection in our present lives, which is why Lazarus and the others had to die again. Jesus, too, sharing our human nature, had to pass through death to pass to the glorious life, but being God, he destroyed death by his death. We will share in this victory in the fullness of time, but we can also ask the question: Are there others who already share in the resurrection of Christ?

We must mention here the Dormition of the Theotokos, that is, the

Falling Asleep of Mary, the Mother of God. This is not usually called a "Resurrection." The present name for this feast is "Dormition," but the earliest title was "Translation." In the Roman Church, it is called "Assumption," that is, when Mary was assumed into heaven. The Church tradition is that since she bore God in her womb, she could not know the corruption of death, therefore, she was taken directly into heaven. The

Continued on page 13

THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD



The Dormition of the Theotokos



UNDERSTANDING ICONS

Father Joseph Bertha, Ph.D.

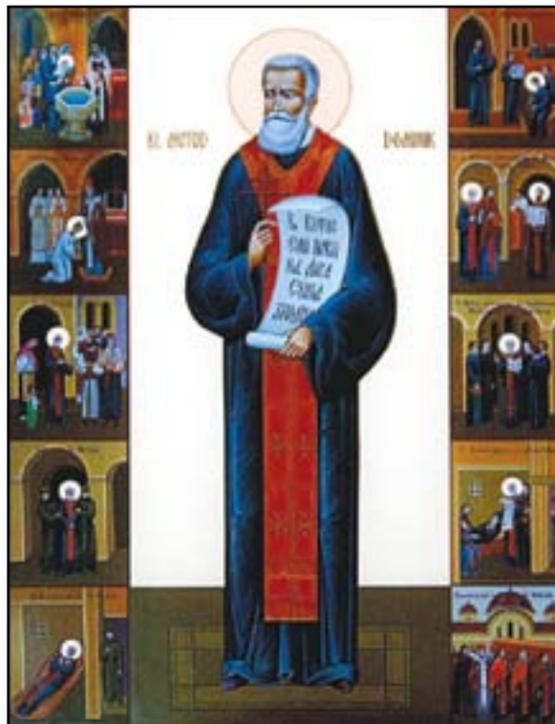
Blessed Father Dominic Methodius Trchka • Feast Day August 25

Biography: Born Dominic Methodius 6 July 1886 in Frydlant Moravia Czech Republic, baptized Roman Catholic and he joined the Redemptorists in 1902, professed final vows on 25 August 1904 and ordained a priest on 17 July 1910. He preached missions and in 1919 he was sent to work among the Greek Catholics of Galicia and Slovakia. Where in 1946 a Redemptorist vice province of Michalovce was established with Father Methodius elected hegumen. In 1950 he was sent to prison and sentenced to 12 years. During Christmas season of 1958 he sang Christmas carols in prison and was confined to solitary cell unheated where he contracted pneumonia and subsequently died on 23 March 1959. He was beatified on Sunday 4 November 2001 by Saint Pope John Paul II in Rome, together with Blessed Paul Gojdich.

In icons, Blessed Methodius Trchka is portrayed in his icon with his dramatic snow white hair and beard as seen in the many photographs available of him. His face distinctly displays the refulgent countenance of God divinized with the light of the presence of God. The iconographers in their portrayal of Blessed Methodius clearly link him to the great Moses, the Deliverer and Intercessor of God's chosen people during the Exodus.

After Moses had conversed with God for forty days on Mount Sinai and received the tablets with the Law, his visage exuded such a great brightness that it had to be covered with a cloth so people could look at him. Father Trchka's countenance also gleamed brightly with the light of Christian joy during the period of the great darkness of atheistic communism.

Father Trchka, although born and raised a Roman Catholic, readily adopted the eastern lung of the Catholic Church as he celebrated particularly the Christmas customs of the Greek Catholics. This is poignantly and tragically recalled by his chanting of this Christmas Carol while jailed: *In the Town of Bethlehem V'Viflejemi Novina, In the town of Bethlehem Mary's Son is born a King, born to bless us and to save us and to lead all men to God, the Savior. In a cave at Bethlehem, bed of straw his royal throne; Mary wondered, Joseph pondered how the Child was Son of God, the Savior.*



In the icon, Father Trchka holds a scroll with the text of this carol in his hand, proclaiming through the words and folk melody the message of Christ's birth to this world.

Father Method is attired in the Redemptorist style black riasion, (cassock) with its distinctive white collar; while around his neck, he wears a long red epitrachelion, indicating most importantly his priestly office, while the red color denotes the sufferings during his imprisonment.

The ten scenes of the icon showing the life of Blessed Methodius Trchka include (starting upper left and alternating to right):

1. His baptism as a Roman Catholic
2. His entrance into Redemptorist novitiate
3. Profession of vows as a Redemptorist
4. Ordination by Roman Catholic Bishop to the priesthood
5. Preaching to the Greek Catholics
6. Founding of the Michalovce monastery
7. Imprisonment
8. Singing Christmas carols in prison

9. Death in solitary confinement

10. Translation of his remains to Michalovce

Blessed Methodius Dominic Trchka serves as a wonderful role model for both eastern and western Catholics. Even though he was born, baptized and raised a Roman Catholic, Father Methodius eagerly accepted the customs of the Greek Catholics. He was enriched by these practices among the faithful where he lived among for almost forty years of his life. He is a wonderful example of the Catholic church breathing with both lungs and joyfully proclaiming the Wondrous News of the Birth of the Savior and Lord Jesus Christ!

Troparion Tone 7

O Blessed Methodius, nothing has separated you from the love of Christ – neither persecution nor imprisonment nor torture. You have fought a good fight you have kept your faith. You have remained faithful to Christ and His Church. Pray for us to the Good Shepherd, the Christ, so that we would persevere in faith till the end and reach eternal glory in heaven.

Kontakion tone 4

Christ's martyr Methodius, you became enamored of the Divine Child Jesus, whose love you proclaimed even in prison where you were for your faithfulness to the Church, you paid for it with the price of your life. You, by your apostolic zeal, have brought many people to Christ therefore we glorify you and call to you, Pray for us O Blessed Methodius, so that we would follow you in faithfulness to Christ.

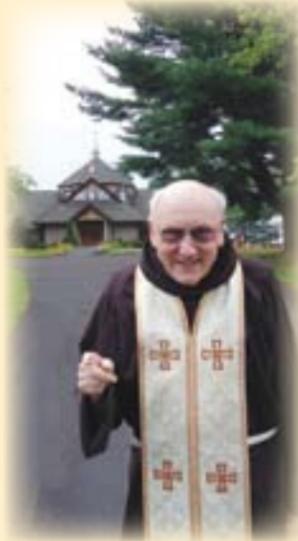
Prayer to Blessed Methodius Dominic Trchka

Blessed Method Dominic, you consecrated all your life to Christ the Redeemer, now you are in heaven and take part in the glory of our Lord. Have pity on us, poor pilgrims, who in fear await on this earth what will touch us in eternity. Intercede for us with the Lord, for Whom you undertook so many sufferings, to be given the ability to love Him above all. May He give us strength to suffer with hope in adversities of our life; that we would overcome all temptations and so endure until the end. Intercede for us that we might become your companions to glorify and love the endless Good, at Who you are already now looking face to face.

Sunday, September 21, 2014
11 AM – 7 PM

Day of Pilgrimage For Peace

Holy Dormition Byzantine Franciscan Friary
Sybertsville, PA



Pilgrimage Schedule

- 11AM-3PM CHAPEL open for private prayer; Gift Shop; Bake Sale; FOOD SERVICE
- 1PM-3PM Confessions. Locations in Chapel and Outdoors.
- 12:30PM Panachida Service: Memorial Service for the Faithful Departed (*Chapel*)
- 1PM Moleben and Healing Service (*Chapel*)
- 2 PM Spiritual Presentation
- 2:30PM Concert of Byzantine Traditional and Spiritual Hymns
- 3:45PM Procession to the Main Altar
- 4PM Divine Liturgy

Special Note: *Parishes requested to bring decorated Procession Crosses. Please bring lawn chairs*

For more information, please email holydormition@gmail.com or call 570-788-1212

Holy Dormition Byzantine Franciscan Friary is located on PA-93. From I-80 exit 256, take PA-93 south. The Friary driveway is just past the second traffic light, on the right. From I-81 exit 145, take PA-93 north. The Friary is on the left at the next traffic light after Gould's Supermarket.

Food Service

11AM-3PM Pilgrimage Dinner (*Indoors in Emmaus Hall*)

12PM-3PM and after the 4PM Divine Liturgy: Slavic and American Foods/Beverages, Bake Sale (*Outdoors*)





FAITH AND COMMUNITY ISSUES

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

The Challenge of Virginity/Celibacy in Day-to-Day Family Life

THE ROLE OF VIRGINITY/CELIBACY IN TODAY'S FAMILY WORLDVIEW

How does Virginity and Celibacy fit into the context of the Christian family of today? What can Virginity and Celibacy teach the modern day Christian Family as far as day-to-day living is concerned? In the document *Familiaris Consortio* (1981) Saint John Paul II makes clear that the living out of life in the states of consecrated virginity or celibacy is an active witness to the new world experienced in the resurrection that is to come. In this witnessing, a conscious awareness of the mystery of marriage in all its dignity is kept in the forefront of the consciousness of the Church in its evangelical mission to all nations.

In and of itself, the chaste life has a value that is beyond price. The document states, "Virginity or celibacy, by liberating the human heart in a unique way . . . bears witness that the Kingdom of God and his justice is that pearl of great price which is preferred to every other value no matter how great, and hence must be sought as the only definitive value" (*Familiaris Consortio*, 1981 §16). Because of this witness value, the church has given pride of place to the chaste single life by reason of its unique link with the Kingdom of God.

This link comes about through the act of physical renunciation of fecundity freely enacted, so that a spiritual fruitfulness may come about, "the father and mother of many" (§16) and in so doing actively cooperating in the bringing about of the family structure in accordance with the Mind of God. Such a relationship between the single and married life demands a fidelity on the part of the virgin/celibate person and example that is both good and faithful throughout the tenure of their consecrated lives

The same disciplines of a sacrificial life including mortification and self-denial at times demanded of a faithful life as found in the married state, is also found in the life of the consecrated single life. The fidelity of the Virgin/Celibate are in the document's wording, "Their (Virgin/Celibate) fidelity, even in the trials that may occur, should strengthen the fidelity of the married couples" (§16).

So in this instance, the mutual living out of the charismata of each state of life (married or single) serves as an educational and encouraging



instrument each for the other so that the married couple may be strengthened in their commitment, and the Chaste single persons will be encouraged to perseverance in the faithful living out of their consecration through the example of the married faithful couple. The considerations on Virginity and Celibacy are offered in the document to provide insight and direction also to those who "for reasons independent of their own will, have been unable to marry and have then accepted their situation in a spirit of service" (*Familiaris Consortio*, 1981 §16). Examination of the relationship between the single and married lives raises the question of the role of the Christian Family in God's Plan of creation, the next consideration in this presentation.

THE ROLE OF THE CHRISTIAN FAMILY IN GOD'S PLAN

What then is the role of the Christian Family in the plan of God's creation? *Familiaris Consortio* (1981, §17) states directly the Christian family faithful to God's calling will find both identity and mission within God's plan. Specifically, the family finds "what it can and should do" (emphasis text's). According to the document, the identification of the family's role in history is intimately bound with the very identity of the family itself. According to the document, "its role represents the dynamic and existential development of what it is" (1981, §17). It is a calling a vocation that cannot be ignored challenging the family constellation to fidelity to "both its dignity and responsibility:

family, become what you are (emphasis, text's)" (1981, §17).

For the family to discover the meaning of the challenge, it must re-discover its roots the very origin found in God's creative activity. The perspective of history, the activity of the family both from the past as well as the present so that a clear perspective can be had as to what the future will be. From the Divine perspective, the familial activity throughout history has been set as one of a community of intimacy, life and love. The mission of the family is to become more and more a perfected image of this intimate, living and loving communal gathering of relationships. The sculpting of this community has as its mission and goal the on-going development of living and loving interaction that finds ultimate fulfillment in God's Kingdom yet to come.

This vision touches to the very roots, "the essence and role of the family are in the final analysis specified by love. Hence the family has the mission to guard, reveal and communicate love (emphasis, textual) . . . a living reflection of and a real sharing in God's love for humanity and today living out of this committed understanding of God's plan for the family incarnates in a radical way the foundational mission to which the family is called to emulate. The obvious need is to reveal continually in a profound way the sublime richness of Love, unique and challenging to reveal to a waiting world an integrated, sacrificial and mature understanding of what loving one another really means concretely in its diverse and unitive manifestations.

The document takes Love as the spring board into an examination of the tasks to which a family is called. Saint John Paul II makes reference in the document to the perspective of the Synod of Bishops that took place immediately prior to the writing of *Familiaris Consortio*. These tasks are enumerated as: 1. forming a community of persons; 2. serving life; 3. participating in the development of society; 4. sharing in the life and mission of the Church. The next article will begin the process of examining these four points in some depth.



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HOLYDAY REFLECTIONS

Msgr. John T. Sekellick, JCL



JERUSALEM

The recent historic meeting in Jerusalem of our Holy Father with the Ecumenical Patriarch of Constantinople (Istanbul) brought back many fond memories of my own visit there 25 years ago. In September, 1989, it was my unique privilege to join a brother priest with his youth group on a Pilgrimage to the Holy Land. We were accompanied by a priest-Scripture scholar who had worked and studied in Jerusalem and was especially knowledgeable about the Holy Land. After landing in Tel Aviv airport, we were taken by bus to Nazareth where our pilgrimage began the next morning with Divine Liturgy in the Basilica of the Annunciation there. Next we visited the town of Bethlehem, our Lord's birthplace. Our tour then traveled to Jerusalem.

As we approached the holy city in our bus, we began to sing in our plain chant the Psalms of Ascent (119-133). These fifteen psalms form a collection of "Pilgrim Psalms" which were sung by pilgrims approaching Jerusalem as they went to the city for the great annual feasts. Jerusalem is situated on a plateau about a half-mile high which made it a natural stronghold against invasions. One can readily gain a strong sense that God chose the site as a place to be present to the Chosen People, a Presence focused in the

Temple there where the Ark of the Covenant was located. God's Presence provided an assurance of blessing and protection against enemies.

Unfortunately, because the Chosen People from time to time did not live faithfully and uprightly,

what they had lost.

Jerusalem is among the world's oldest settlements dating back to the Copper Age (4th millennium B.C.) founded by Semites. Biblical accounts mention Jerusalem ruled by King Melchisedek, an ally of the



Jerusalem fell to invaders such as the Babylonians among others resulting in the complete destruction of the Temple and the city itself. Our Lord predicted the city would be leveled which happened in 70 A.D. under Roman rule. The Temple was never rebuilt to this day. The sole remnants are parts of its retaining wall around the Temple enclosure, most famously the western or "Wailing Wall" where Jews would pray and lament

Patriarch Abraham. David ruled as king there for forty years and was succeeded by his son, Solomon, who built a magnificent temple during his reign from 970-930 B.C. The Babylonians destroyed it in 587 B.C. It was subsequently rebuilt probably around 520 B.C. and again by Herod the Great who reigned from 37-4 B.C. This is the Temple of Jesus' time.

Jerusalem then became a focus

on the coming of the Messiah and the messianic Kingdom, the center of sacrifice and worship, the dwelling place of Yahweh. The city itself for its spiritual value becomes a city of joy and of moral perfection. The Gospel of Luke gives Jerusalem a central position, the point towards which Jesus moves throughout that Gospel. The dramatic events of Holy Week unfold with Jesus' triumphant entry into the city, the setting of the Mystical Supper in the upper room, the betrayal by Judas, Jesus' trial, condemnation and subsequent crucifixion.

The Church of the Holy Sepulcher marks the traditional site of Calvary and Jesus' tomb from which He gloriously resurrected. The church was built by Emperor Constantine in the fourth century and remains to the this day as a compelling symbol of faith, the faith which Martha ardently expressed at the tomb of her dead brother, Lazarus, when Jesus told her, "I am the resurrection and the life; he who believes in Me, even if he dies, shall live; and whoever lives and believes in Me shall never die." (John 11:25)

A visit to the Holy Land, particularly to Jerusalem, is an unforgettable and marvelously inspiring experience. It reinforces one's faith as you walk in the very places as did our Savior.

The Dormition of the Theotokos

Continued from page 10

account of her being translated into heaven is not recorded in the Gospels nor any of Epistles. Actual stories of the translation are rather late: the "Dormition of Mary," written in the name of the Apostle John (fourth century), and the *Transitus Mariae* (from the fifth century). By the sixth century, it was a general feast in the East. After this time, it is mentioned frequently in the sermons of the Fathers.

The Western Church is ambiguous about whether Mary actually died or whether she was taken directly into heaven. The Eastern Church, however, is quite clear that she died. If her Son, being God and yet assuming human nature in her womb, had to die because of his human nature, though he was without sin, so also, his pure mother had to die to pass into glory with her Son. Her body was taken into heaven, "You have become the throne of the Most High, and today you are taken from earth to heaven. (Sticheron, Tone 1, at Psalm 140)" The Hymn of Light at Matins is clear that her soul was separated from her body, "O holy apostles of Christ, gathered here from the ends of the universe, carry my body to the garden of Gethsemane and place it in the tomb. And you, my Son and my God, receive my breath and my spirit."

The Assumption of the Blessed Virgin Mary into Heaven at the end of her earthly life is a defined dogma in the Catholic Church. On November 1, 1950, Pope Pius XII declared in *Munificentissimus Deus* that it is a dogma of the Church "that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory." It became a key point in the Vatican II Constitution on the Church: "In the bodily and spiritual glory which she possesses in heaven, the Mother of Jesus continues in this present world as the image and first flowering of the Church as she is to be perfected in the world to come. Likewise, Mary shines forth on earth, until the day of the Lord shall come (cf. 2 Peter 3:10), as a sign of certain hope and comfort for the pilgrim People of God." (Vatican II, Dogmatic Constitution on the Church, 68)

That Mary was taken bodily into heaven is certainly like our Lord's Resurrection. The difference might be located in this: the Lord rose from the dead because he is God, Mary certainly is not "God," but was raised by God's power so that she is our hope for Resurrection, the first to be bodily raised to the Kingdom of God. Unlike Jesus, there are no accounts of appearances of Mary between her entombment and translation. However, it is in-

teresting that appearances of Mary to various faithful and groups of faithful have been very numerous. None of these appearances, though, are general revelation, and have a private character.

The Dormition of Mary, the "Theotokos," that is, the one who gave birth to God, is a great feast, which one may even call the "summer Pascha." As Theotokos, she did not give birth to the divine nature, but to a person who is God, and therefore can be called the "Mother of God." In this way she stands in the place of all humankind in our acceptance of God into our lives. She also stands in the place of all humankind in God's acceptance of us into the glory of his divine life. In the Cross, then, Jesus gives her to us as our mother, "Then he said to the (beloved) disciple, 'Behold, your mother.'" (John 19:27) We are all the "beloved disciple" of the Lord. Mary leads us to life in Christ for in her translation to life she becomes our intercessor and protector. On the feast of the Dormition, we sing, "O Theotokos, in giving birth you preserved virginity, and in your falling asleep you did not forsake the world. You are the Mother of Life and have been transferred to life, and through your prayers, you delivered our souls from death." (Troparion, Tone 1)

The Daily Pilgrimage Schedule For the 80th Annual Pilgrimage to the Shrine of Our Lady of Perpetual Help *August 30th and August 31st, 2014*



*Sisters of the Order of Saint Basil the Great
Our Lady of Perpetual Help Province
Mount Saint Macrina
Uniontown, Pennsylvania
Sister Seraphim, OSBM, Provincial
The Eightieth Annual Pilgrimage
In Honor of Our Lady of Perpetual Help*



Conducted under the Patronage of the Byzantine Catholic Metropolia

Metropolitan William (Skurla) - *Archbishop of Pittsburgh*
Bishop John (Kudrick) - *Bishop of Parma*
Bishop Gerald (Dino) - *Bishop of Phoenix*
Bishop Kurt (Burnette) - *Bishop of Passaic*

PRE-PILGRIMAGE SCHEDULE

Friday, August 30, 2013

7:15 pm
Office of Small Compline
Shrine Altar

ANNUAL PILGRIMAGE SCHEDULE

Saturday, August 31st, 2014



7:30 am - 12 noon
Mystery of Reconciliation (Confessions)
House of Prayer Patio

OPENING OF THE PILGRIMAGE

8:00 am
MATINS
Shrine Altar

9:45 am

Procession with Icon of Our Lady of Perpetual Help
House of Prayer to Shrine Altar

10:00 am

DIVINE LITURGY

Welcome: Sister Seraphim, OSBM

Divine Liturgy to be followed by the procession to Lourdes Grotto for the Solemn Blessing of Water; procession to return to the House of Prayer at the conclusion of the blessing.

1:00 pm - 5:00 pm

Mystery of Reconciliation (Confessions)
House of Prayer Patio



Saturday, August 31, 2014 (continued)

1:00 am
Paraklis
Shrine Altar

2:00 pm
Children's Pilgrimage
Children's Tent
Orientation for Teens
Prayer Garden Area
Enrichment Sessions
Trinity Center

3:00 pm
Teen Pilgrimage
Prayer Garden Area

4:00 pm
Vespers with Divine Liturgy
Shrine Altar

6:00 pm
Enrichment Session
Mausoleum

7:15 pm
Procession
House of Prayer to Mount Macrina Cemetery

7:30 pm
Parastas
Mount Macrina Cemetery
Candlelight Procession
Mount Macrina Cemetery to Shrine Altar
Akathist to the Mother of God
Shrine Altar

Following Akathist...
Teen Social
Prayer Garden Area
Young Adult Social
Trinity Center Courtyard

Sunday, August 31st, 2014

7:00 am
MATINS
 Shrine Altar

7:00 am
DIVINE LITURGY
 House of Prayer Chapel

7:30 am - 12 noon
Mystery of Reconciliation (Confessions)
 House of Prayer Patio

8:30 am
DIVINE LITURGY (Slavonic)
 Shrine Altar

10:30 am
DIVINE LITURGY
 Shrine Altar

11:00 am
Mystery of Anointing
 Trinity Center

12:30 pm to 5:00 pm
Mystery of Reconciliation (Confessions)
 House of Prayer Patio

1:00 pm
Children's Procession with Special Blessing for Youth and Young Adults
 House of Prayer to Mother of God Shrine

1:30 pm to 2:30 pm
Mystery of Reconciliation (Confessions) for infirm, sick and physically challenged
 Manor Gazebo



2:00 pm
Children's Pilgrimage
 Children's Tent
Teen Pilgrimage
 Prayer Garden Area
Adult Enrichment Session
 Trinity Center
Mystery of Anointing
 Shrine Altar

3:45 pm
Procession
 House of Prayer to Mother of God Shrine

4:00 pm
DIVINE LITURGY
 Mother of God Shrine
Words of Gratitude by Sister Seraphim, OSBM, Provincial

7:15 pm
Procession
 House of Prayer to Mother of God Shrine

7:30 pm
Candlelight Procession
 Beginning and ending at Mother of God Shrine

CLOSING OF THE PILGRIMAGE

Following Candlelight Procession...
Teen Social
 Prayer Garden Area
Young Adult Social
 Trinity Center Courtyard



Ecumenical Pilgrimage to Rome and Constantinople

October 21-30, 2014



The Orientale Lumen Foundation and Viking Travel are pleased to announce a "once-in-a-lifetime" ecumenical pilgrimage to Rome and Constantinople (Istanbul) on October 21-30, 2014. The trip is being organized to celebrate the lives and ecumenical initiatives of Pope John XXIII and Pope John Paul II who expanded the dialogue between the Catholic and Orthodox Churches. The pilgrimage will emphasize visits to religious sites such as the Basilicas of Saint Peter, Saint John Lateran and Saint Mary Major in Rome, and Hagia Sophia, Christ the Savior in Chora, and Christ Pantocrator in Constantinople. Other sites of the Roman and Byzantine Empires will also be included along with a short cruise on the Bosphorus in Istanbul.

The tour will be led by Metropolitan Kallistos of Diokleia (Timothy Ware), Father Thomas Loya and Mr. Jack Figel. Metropolitan Kallistos is a world-renowned Orthodox author, educator, lecturer and ecumenist, co-chair of the international Anglican-Orthodox dialogue, and a leading member of the international Catholic-Orthodox dialogue. Father Loya is pastor of Annunciation Byzantine Catholic Church outside of Chicago, and host of "Light of the East" radio program. Jack Figel is founder of Eastern Christian Publications and the Orientale Lumen Conferences, an annual ecumenical meeting in Washington, DC of laity, clergy,

and theologians.

In addition to the various sites, private audiences may be arranged with Church leaders, and reflections will be offered by the pilgrimage leaders on their personal meetings with the two popes who will be declared saints by the Catholic Church in April. This pilgrimage will offer a unique opportunity to meet and talk with persons who actually met a 21st century saint.

Father Loya said, "this pilgrimage will be a special, one-time visit to places where historical religious events took place that focus on 'both lungs' of the Church, East and West, Orthodox and Catholic." Jack Figel also commented, "the combination of the expertise of Viking Travel, and the religious expertise of the Orientale Lumen Foundation, will produce an invaluable experience for all who participate."

For more information go to www.vikingtv.com and click on the link for a detailed brochure and registration form, or call 800-233-3963. You can also view a short video on YouTube by searching for "Viking Pilgrimage." Registration and advance deposits are due immediately, so sign up fast since this nationally advertised tour is likely to fill up quickly.



SEMINARIAN REFLECTIONS

Subdeacon Lewis Rabayda

The Significance of the 2014 ByzanTEEN Rally

Social institutions have had great difficulty this past 150 years. They have difficulty because, in spite of the rapid growth, movement, advancement, and change that has occurred, people seem to socialize at the same rate they have in the past. The secular world has had much progress in promoting its agenda, but even they have had to take gradual steps to get the rest of us to think that sin is no longer a word with meaning. There is a classic example that explains this concept. If a frog is thrown into a pot of boiling water, it will immediately jump out to save its life. If, however, the frog is placed into a pot of cold water, and heat is slowly applied to the pot, the frog will not notice the change, and will eventually die because of its inability to notice that the water is now lethal. This is similar to the changes the world has been through, and I doubt any institution has seen more resistance than the Church.

Today, in the western world, the youth are in pots of boiling water and some of them mistake it for a hot tub. The good news is that the water is not yet at 212°F and the teens want to know the way out, they want to know what the correct reaction is to save themselves from certain death. This is the first rally that I have attended, so I cannot speak for previous rallies. But, the teens exhibited a clear desire to know what the Church's beliefs are on today's popular issues. They wanted to know how and why the Church has the right answers to their problems. From my experience attending the rally, I believe they received just the answers they needed.

Repetition is the key to socialization—for good or for bad. My spiritual director told me that it takes 21 times in a row or 21 days in a row to make or break a habit. How many times in a row has our culture reinforced its values on our youth? The average person sees much more than 3,000 advertisements in a day. And I would argue that our youth who are constantly using the Internet and receiving multimedia entertainment are exposed to more than that average. They have the mind of the world, and most of us reading this also have the mind of the world. But at this ByzanTeen Rally, our teenagers have been exposed to the mind of Christ.

The theme for the Rally was Transfiguration. The main speaker, Father Michael Lee, spoke about God's plan for us, and how it differed from the plan of the world. He spoke about God's love being different

because it is pure, and it is this love that will transform us—body and soul. Father Michael also spoke about his own transformation, about the troubles of his past and how he gave up controlling his life, and gave it to the grace of God. He implored the teens to be open to God's love, so that they can be transformed into forces of good in this world.

The second set of speakers gave a less spiritual, but all-too-important immersion in apologetics. They argued and supplied evidence for the Catholic faith being the perfect balance of Faith and Reason. They explained to the teens what reason is and how it applies to Christianity and to the decisions the Church makes on moral issues. They also explained how the world misuses this concept of reason and that for any belief to be held, it requires a certain amount of faith. They answered well the many questions the teens had regarding today's issues and explained how God's plan is different because of love.

Love was definitely a theme that was sewn into the rally, and I dare say that any conversation about God could be void of love. The last speakers, the guest celebrity speakers, spoke about chastity, proper gender roles, and what God's version of romantic love is all about. They contrasted God's idea of love for married couples with the lust and objectification of the world. These speakers explained in words, and by their shining example, what true happiness is in the married state and that it is only possible with a strong devotion to God and God's plan for us.

Although this was only three days of inspirational and faith-inspired interaction in a Byzantine Community, the experience they had can and probably was a turning point in their lives and had a strong influence on their faith. So why was the rally so significant? Because it is a turning point for the Church. Our youth have experienced God in a way that can have profound impacts on all of us. I believe it is at this turning point that the rest of the Church—parents, grandparents, clergy, and single lay people—can join in this experience. I believe it is up to the rest of us to participate in this rejuvenation of faith. It is time for all of us to deepen our commitment to God. Every moment of every day is a chance to choose good, to choose to do what God wants for us, a chance to choose happiness, a chance to choose love. We can only be Church together, we worship God in community. Let us join our children and youth to praise God with new vigor.

Upcoming Events for August

Eparchial and Parish Events

Glory to Jesus Christ!
Glory Forever!

AUGUST

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- 1-3 Summer Festival · *Wilkes-Barre, PA*
- 6 Transfiguration of Our Lord · *Solemn Holyday*
Chancery Closed
- 9 Byzantine Liturgy · *Sloatsburg Pilgrimage*
- 10 Wedding Jubilee · *Scranton, PA*
- 15 Feast of the Dormition
Holyday of Obligation · Chancery Closed
- 24 Wedding Jubilee · *Minersville, PA*
- 29 Beheading of John the Baptist
Simple Holyday
- 30-31 Annual Pilgrimage
Mt. St. Macrina · Uniontown, PA