



# EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

VOL. LIV, NO. 4

APRIL 2018

## CHRIST IS RISEN! INDEED HE IS RISEN! TRULY THIS MAN WAS THE SON OF GOD

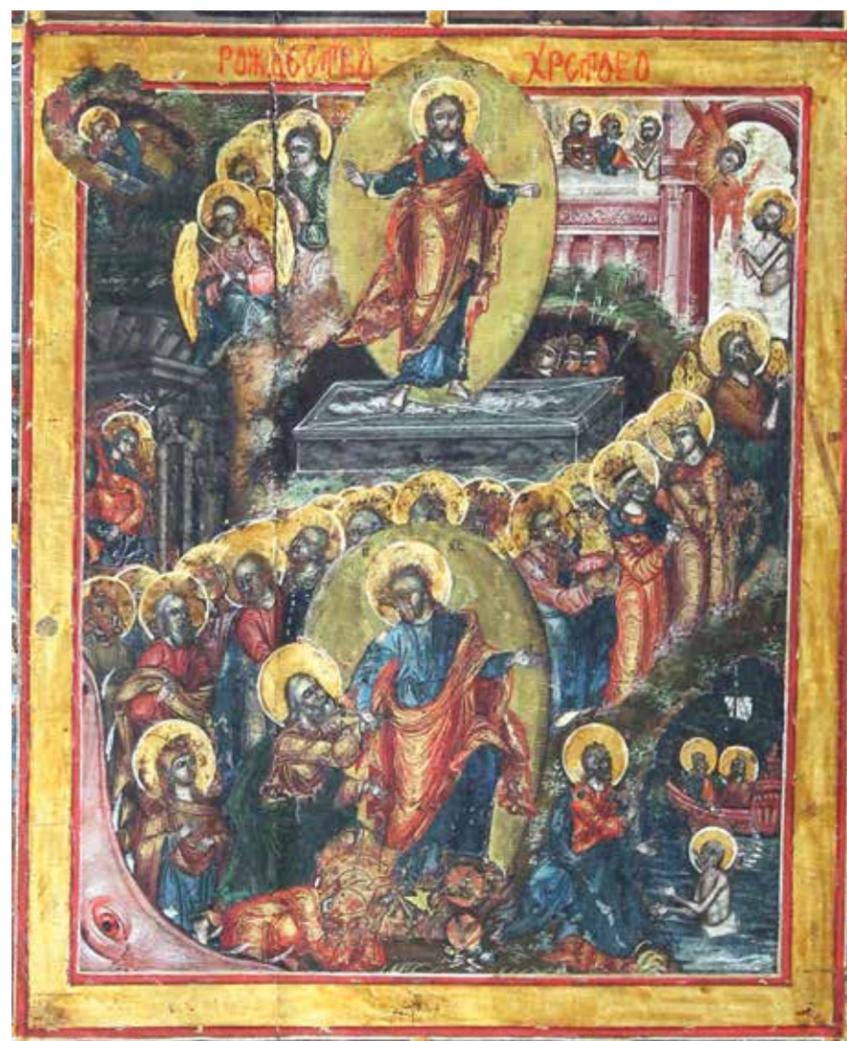
Bishop Kurt's Pastoral Message for Pascha

“And behold, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after His resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, ‘Truly this was the Son of God.’” Saint Matthew describes vividly the earthquake and resurrections that accompanied the death of the Messiah on Mount Calvary. Saint Luke tells us that there was “darkness over the whole land” from the sixth hour to the ninth hour “while the sun’s light failed.”

Some thirteen centuries after the death and resurrection of Jesus, an Italian wrote a remarkable poem describing an imaginary journey through the globe, first through hell, then climbing the mountain of purgatory, and finally traveling through heaven itself. The *Commedia* by Dante Alighieri is recognized as one of the greatest works of world literature. The work was so influential that it established Italian as a language, and also set the dialect of Florence as the standard for Italian. The poem assumes as common knowledge that the earth is a globe. Contrary to what we were told in school, people before Columbus did NOT believe that the earth was flat. The ancient Greeks calculated the diameter of the earth somewhat accurately. Saint Gregory of Nyssa actually describes the shadow of the earth as a cone, because he says the sun is much larger than the earth, and both the sun and the earth are spherical.

In his poem, Dante not only assumes that the earth is a ball, but on their journey through

the earth, he even describes that gravity changes directions when they reach the center of the earth and begin their journey towards the other side. (If you are good at physics, you know that isn’t quite accurate, but it is a poem, remember, not a science book.) When they reach



The Harrowing of Hades

purgatory on the other side of the earth, he describes the constellations in the sky that would be different from the ones on the other side of the earth! Interestingly enough, Dante also describes the importance of doing experiments to check natural phenomena, centuries before the era of so-called modern experimental science.

Dante’s *Commedia* begins with what we would call “mid-life crisis.” He considers himself halfway through his life at the age of 35 and

is lost in a dark forest on the eve of Good Friday, pursued by animals that represent the sins of weakness, the sins of violence, and the sins of malice. He is found by the ancient Roman poet Virgil, who leads Dante on his journey through hell where they see the punishments

for each sin; the mountain of purgatory where they see the penance required to reject the seven deadly sins; and then a tour of heaven filled with the rewards of the virtues. Being an unbaptized pagan, Virgil has to hand over the tour to another guide part way through the journey. Interestingly enough, there is a similar journey into the underworld in Virgil’s great poem, the *Aeneid*, and evil men in the underworld are eternally punished according to their crimes. Unlike the *Commedia*, in Virgil’s poem, the actual punish-

ments are not seen, but Aeneas can hear the screams and groans of the criminals inside Tartarus—a prison with triple walls. His guide tells him that within there are found those who hated their brothers, or struck their master, or duped a client, or brooded in solitude over their accumulated wealth without caring for their relatives, or were slain in adultery, or committed treason or betrayal against their countries or masters.

As Dante and Virgil travel down through the earth starting on the night before Good Friday in the year 1300, they travel down through a series of concentric circles much like an open pit mine, and in each circle Dante sees the damned being punished for their sins. The organization of hell teaches the theology and psychology of sin. The worst sins are at the bottom, and the least are at the top. The punishments are designed to explain the evil of each sin. For example, the hypocrites (people who cared only for the appearance of good) are forced to walk constantly wearing heavy lead garments that are gold on the outside. As they travel through the inferno, there are constant references to the journey that Christ made into the underworld 13 centuries earlier. There are broken boulders and cracked cliffs from the earthquake that occurred at the death of the Messiah, and Virgil reminisces about this event. At one point, as they try to climb down from one ring to the next, the cliffs are too high, but they find a fissure strewn with boulders that was opened up by the earthquake described in the Gospel of Saint Matthew.

In our icons, the “Harrowing of Hades” is one of the ways that we depict the great mystery of the Resurrection. According to the strict rules of iconography after the iconoclast fight, we should not depict anything that was not seen or at least

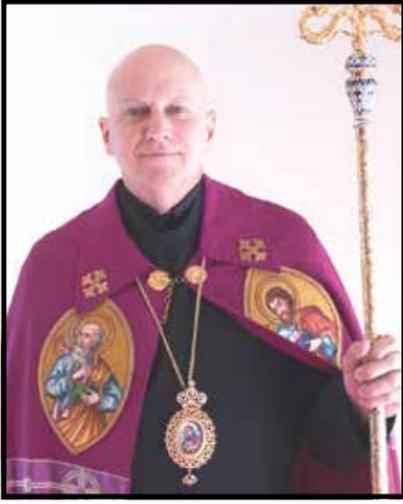
...continued on page 2

Great and Holy Week  
Schedule at Saint Michael  
Cathedral, Passaic—p3

Obituaries—p3

Diaconate program accepting  
inquiries and ByzanTEEN  
Youth Rally 2018—p5

A Journey from Holy Week  
to the Resurrection—p8-9



# BISHOP KURT'S PASCHAL MESSAGE

*Pastoral Reflections of Bishop Kurt*



## "TRULY THIS MAN WAS THE SON OF GOD"

*Continued from page 1*

described in Scriptures. Since no one saw Jesus rise from the dead, rather the witnesses only met Him afterwards, in the strict rules we do not depict the Resurrection itself. (Of course, artists don't always follow the strict rules.) So instead we have icons of Jesus appearing to Mary Magdalen when she thought He was the gardener, we have icons of Jesus appearing to the disciples in the locked room, and we also have icons of His descent into the underworld. Now you may ask, "Why can we paint the descent into Hades? I don't remember reading that in the Bible." Well actually, it is described in the Bible, not in the Gospels with the other stories about the Resurrection, but in one of the letters of Saint Peter. Saint Peter says, "He was put to death in the flesh, but made alive in the spirit, in which He also went and made a proclamation to the spirits in prison, who in former times did not obey."

In Dante's view of sin, the least evil sins are the sins of weakness such as lust and gluttony, and these are at the top of the inferno. In these sins, we mostly hurt ourselves. The next group of sins are the sins of violence in which we hurt others rather than ourselves. These sins could also be considered sins of weakness because we lose control of ourselves. The most evil sins are the sins of malice, the sins in which we deliberately choose evil. In these lower circles, Dante places the deceivers and frauds, the false counselors, the conspirators, and descends down to the bottom where the betrayers are found.

In the bottom of hell with the worst sins, Dante chose not to have fire, but rather ice. On the lowest plain, the traitors are in a lake of ice, submerged in different degrees according to the amount of their evil. Some are only up to their feet, some are halfway, some are up to their heads, and the worst are completely under the ice with their faces visible to the travelers as they walk over them. God is love and virtue is about love, while sin is the lack of love or even hate, and so Dante chose ice rather than fire to show the complete lack of love in the worst sinners. You could also say that virtue is about life, and sin is about death, and there is no life in ice.

Although the *Commedia* is a work of fiction, it does make us think deeply about the nature of sin and conversion. Why is betrayal seen as the worst sin by Dante? The answer to that question depends on another question, why did God make us and what is our purpose? According to Saint John, God is love. We Christians believe that God made us to love and to be loved. Love is our very reason for existence. When we are children and not yet damaged by the world, we love freely. Whomever we perceive as our family we love strongly and unconditionally. We form new friendships quickly and easily. But then as we get hurt in life, we lose that ability to love

freely. With each betrayal, we retreat from our childlike nature and start to put conditions on other people. The most important condition for love is called "trust." I believe that the greatest sin is betrayal because it strikes at the very root of love. The trees in my front yard fell over in the last storm because their roots were destroyed over many years by excess water. In the same way, betrayal destroys trust, and our childlike ability finally falls over like a tree and can't be propped up any more because the roots are dead. That is why Dante quite rightly put traitors at the bottom of hell, traitors to their friends, traitors to their families, traitors to their employers, and traitors to their countries.

One of the most damaged men that I ever met believed in God, but also believed that he was betrayed by God when his newborn son died. He descended from one self destructive sin to the next, living in an earthy hell. Steeped in cynicism, he lashed out at anyone who was close to him or anyone who seemed happy. On the precipice of death, a special intervention of grace allowed him to see the death of his son differently, not as a loss

How can we escape from this dark view of life, a life in which we become less trusting and less loving each time we perceive deceit or betrayal? The Resurrection of Jesus Christ is God's answer to this question. Jesus Himself suffered the most horrific execution after His betrayal by one of His trusted inner circle. But because God is love, Jesus conquered sin, including the sin of betrayal. On His journey into the underworld, He freed all the prisoners of sin who were willing to accept His grace. Isaiah prophesied about the Messiah, "The Spirit of the Lord God is upon me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners." Just as Jesus had the power to raise people from the dead, and even to raise Himself from the dead, just as Jesus had power in hell to liberate sinners and chain the demons, He has the power now to heal our wounds, and restore in us our trust in God, our trust in love. The Resurrection of Jesus Christ is the ultimate answer to the challenges of the world. The Resurrection proves that God is more powerful than our mistakes, God is more



*The Celestial Pilot by Gustav Doré*

to the parent but as a life in heaven for the child. When he began to trust God again, his conversion was as sudden as Saint Paul's conversion. He was like the spirits liberated from prison by the descent of the Christ into the underworld. Like Dante, he was delivered from the dark forest of his mid-life crisis and the fierce animals of sin that pursued him into the underworld.

powerful than our sins, God is more powerful than betrayal, and God is more powerful than hate and evil. According to Saint Mark, when Jesus died, when the curtain in the temple was torn in two from top to bottom, the centurion who stood facing the crucifixion said, "Truly this man was the Son of God."

+Kurt Brunette

## CATHEDRAL OF SAINT MICHAEL THE ARCHANGEL, PASSAIC

### Schedule of Divine Services For Great Week and Pascha

#### FLOWERY SUNDAY/ANNUNCIATION

5:00 PM (Chapel) Saturday Vigil Divine Liturgy  
 9:00 AM (Cathedral) Divine Liturgy  
 11:00 AM (Chapel) Divine Liturgy

#### GREAT AND HOLY MONDAY

9:00 AM (Cathedral) Bridegroom Matins

#### GREAT AND HOLY TUESDAY

9:00 AM (Cathedral) Bridegroom Matins

#### GREAT AND HOLY WEDNESDAY

9:00 AM (Cathedral) Office of Holy Oil for Spiritual Healing  
 7:00 PM (Chapel) Liturgy of the Presanctified Gifts  
 with Anointing

#### GREAT AND HOLY THURSDAY

7:00 PM (Cathedral) Great Vespers with the Divine Liturgy  
 of Saint Basil the Great

#### GREAT AND HOLY FRIDAY

9:00 AM (Cathedral) Office of Matins and the Reading of  
 the twelve Passion Gospels  
 3:00 PM (Cathedral) Vespers with the Shroud Procession

#### GREAT AND HOLY SATURDAY

9:00 AM (Cathedral) Jerusalem Matins at the Grave  
 12 NOON (Cathedral Auditorium) Blessing of Paschal Foods

#### PASCHA—THE GREAT DAY

##### —THE RESURRECTION OF OUR LORD

8:00 AM (Cathedral) Resurrection Matins and Divine Liturgy  
 —followed by Blessing of Paschal Foods  
 11:00 AM (Chapel) Divine Liturgy  
 —followed by Blessing of Paschal Foods

#### BRIGHT MONDAY

9:00 AM (Cathedral) Divine Liturgy with  
 Paschal Procession  
 7:00 PM (Chapel) Divine Liturgy with  
 Paschal Procession

#### BRIGHT TUESDAY

9:00 AM (Cathedral) Divine Liturgy of  
 Pascha



## FATHER + FRANK G. ELES REPOSES IN THE LORD

### Retired Priest of the Eparchy of Passaic

Father Frank G. Eles, age 91, a retired priest of the Eparchy of Passaic, fell asleep in the Lord on Monday, February 26, 2018, at his home. Father Frank was born in New Brunswick, NJ, to the late Frank and Mary (Kis) Eles. After graduating from Highland Park High School, he proudly served his country in the U.S. Navy during WWII. A late vocation to the priesthood, he entered the Saints Cyril and Methodius Byzantine Catholic Seminary in Pittsburgh, PA. Upon completion of his theological studies, he was ordained to the holy priesthood by then-Bishop Stephen J. Kocisko on March 21, 1965. Father Frank's parochial assignments were at Saint Michael Church in Perth Amboy, NJ; Exaltation of the Holy Cross Church in New York City; and his home parish of Saint Joseph Church in New Brunswick, NJ. After retiring to Boynton Beach, FL, in November of 1994, he actively assisted

Byzantine Catholic churches in Florida for over 20 years. Father Frank also served for a decade as a volunteer literacy tutor for the Palm Beach County Literacy Coalition. Besides his parents, he was predeceased by his sister, Mary Popovics. Father Frank is survived by his nephews, Alexander (Joanne) Popovics and Thomas (Susan) Popovics; and niece, Alice (Peter) Popovics Clark and three great nieces, Laura Popovics, Sarah Popovics, and Kristin Kealey and their families.

The Office of Christian Burial for a Priest was celebrated at Saint Nicholas Melkite Greek Catholic Church in Delray Beach, FL, on Thursday, March 1, 2018. An interment service was celebrated on Saturday, March 3, at Saint Peter Cemetery in New Brunswick, NJ, where Father Frank was laid to rest next to his parents.

## FATHER + MICHAEL CHUBIRKO, SDB, ENTERS ETERNAL REST

### Retired Salesian Priest who served the Eparchy of Passaic

Father Michael Chubirko, a Salesian Priest in the Order of Saint John Bosco, fell asleep in the Lord on Monday, March 5, 2018. Father Michael was a native of PA and spent most of his religious life serving in Byzantine Catholic Churches in NJ and PA. He was born on November 10, 1923, to Olga Suson and Mike Chibircha. He was baptized on November 21, 1923, at Saint Mary Greek Catholic Church in Bradenville, PA. In 1948, he began his life as a Salesian of Don Bosco at Don Bosco College in Newton, NJ. After the completion of the novitiate year he made his first profession on September 8, 1950. He studied theology in Rome and was ordained

a priest on March 25, 1960. Father Mike was a math teacher, a catechist, and a spiritual guide for young people at Don Bosco Tech in Paterson, NJ; Salesian High School in New Rochelle, NY; and Don Bosco Prep in Ramsey, NJ. His longest assignment was at Saints Peter and Paul Byzantine Catholic Church in Elizabeth, NJ. Father Michael came to Tampa, FL, to live at Saint Philip Residence at Mary, Help of Christians Center in 2009. He was a confessor for retreatants and a strong advocate for Cristo Rey Tampa High School at Mary, Help of Christians. Funeral services were celebrated at Mary, Help of Christians Parish in Tampa, FL, with visiting hours on the

evening of March 8 and a funeral Mass on March 9. There was also a Memorial Mass at the Salesians' retreat house in NY the following week.



# PEOPLE YOU KNOW AROUND THE EPARCHY

## IN ANNANDALE...



Father John Basarab blesses the incoming officers of Epiphany of Our Lord Byzantine Catholic Church Men's Club. From left to right are: Secretary Gregory Puhak, Treasurer Anthony Fazio, President Jeffrey Nashwinter, and Vice-President Thomas Soyka.



Father John Basarab, pastor of Epiphany of Our Lord Parish, accepts a "check" from Jeff Nashwinter, Epiphany Men's Club President, representing funds raised by the organization for the church building fund in 2017: \$119,000!

## IN CARY...

### Museum Field Trip

Did you know there are more than 1,500 depictions of the martyrs, Saints Cosmas and Damian, Unmercenary Healers, who lived in the third century, performing a leg transplant? On Tuesday, February 27, a group of catechism students from Saints Cyril and Methodius Parish in Cary, NC, visited the North Carolina Museum of Art in Raleigh, NC, and were able to view one of those paintings. Youth and adults alike were fascinated by scenes of miracles occurring on the flight of the Holy Family into Egypt; souls falling and rising toward Christ in the Last Judgment; Mary giving alms to the poor in the background of a meat vendor's stall. Gianna T. observed, "I liked the painting of the dentist, how his patient was clinging to his rosary!" Exquisite paintings and statues gave form and substance to the beauty and truth of our Catholic faith. A museum field trip enriched our students' understanding of the history, culture, and beliefs that contributed to our society today.



Saints Cyril and Methodius catechism students examine "The Last Judgment" by Crispijn van den Broeck



## IN WESTBURY...

West meets East at Saint Andrew Byzantine Catholic Church in Westbury, Long Island, NY, during the Great Fast. Canon Regular of Saint Augustine, who have bi-ritual status with our Eparchy, came to Saint Andrew Parish to experience and learn how to celebrate the Liturgy of the Presanctified Gifts. At the same time, four seminarians from the Archdiocese of New York studying at the college seminary in Queens, NY, also came to learn about the Liturgy and how to serve in our Eastern Church. All had a very uplifting and prayerful experience. Father Nicholas Daddona is the administrator of Saint Andrew Parish.

### EASTERN CATHOLIC LIFE

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

Official Publication of the Byzantine Catholic Eparchy of Passaic

Subscription Rate: \$15.00 per year.

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

Published monthly by the Eastern Catholic Press Association

445 Lackawanna Avenue  
Woodland Park, NJ 07424  
Phone: 973-890-7777 Fax: 973-890-7175  
Postage paid at Little Falls, NJ, and additional office at Bellmawr, NJ.

POSTMASTER: Send address changes to:  
**Eastern Catholic Life**  
445 Lackawanna Avenue  
Woodland Park, NJ 07424  
Most Reverend Bishop Kurt Burnette  
President and Publisher

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

E-Mail us at:  
**ECL@eparchyofpassaic.com**  
Eparchial Website:  
**www.EparchyofPassaic.com**

## 18TH ANNUAL SAINTS CYRIL AND METHODIUS LECTURE SPONSORED BY THE BYZANTINE CATHOLIC SEMINARY PRESENTS ARCHBISHOP ALEXANDER

A popular speaker and gifted teacher, Archbishop Alexander [Golitzin] will speak at the 18th annual Saints Cyril and Methodius Lecture of the Byzantine Catholic Seminary. Held on Wednesday, May 16, at 7:00 PM at Saint John Cathedral Center in Munhall, Pennsylvania, Archbishop Alexander will address "The Place of the Presence of God: Aphrahat of Persia's Portrait of the Christian Holy Man."

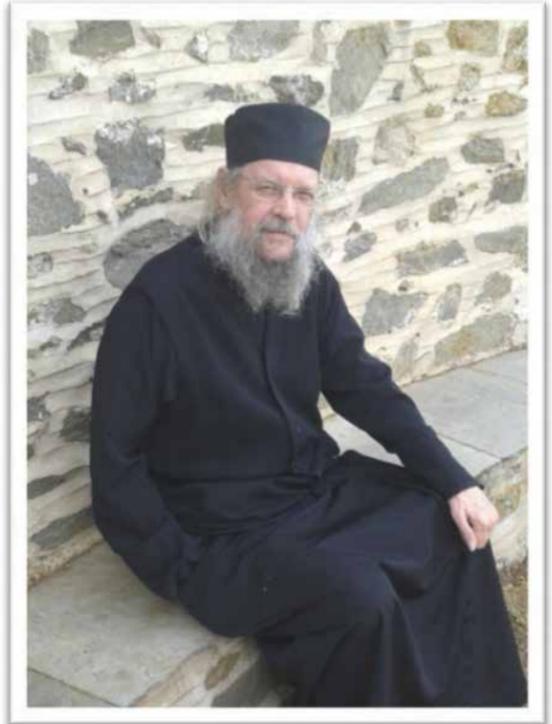
The annual lecture series is sponsored by the Byzantine Catholic Seminary of Saints Cyril and Methodius, a community of mentors, teachers, and students forming leaders for the Church in an environment of Christian unity, integrity, and missionary spirit, with a commitment to ecumenism.

Aphrahat, the Persian sage, is the earliest writer in Christian Syriac of whom we have proof. Writing in the 330s and 340s in the vicinity of modern Iraqi Kurdistan, his works are notable for their relative freedom from the lexicon and thought world of Greek philosophy; neither does he appear to know any prominent, pre-Nicene Church Fathers. Although unacquainted with Greek and Latin patristic literature, Aphrahat clearly possessed considerable authority in the Church of the Persian Empire. Archbishop Alexander will examine the portrait Aphrahat paints of the holy man in his fourteenth Demonstration. The idea of transformation, of becoming divine, is clearly central to Aphrahat. While the language of the Greek Fathers' thesis is absent, he phrases it in an idiom much more akin to that of Second Tem-

ple apocalypses, and of the later Jewish Ezekiel chariot-throne mystics of whom he was a likely contemporary.

Archbishop Alexander was born in Burbank, CA, in 1948, and was raised attending Saint Innocent Orthodox Church. He received a Bachelor of Arts degree in English from the University of California at Berkeley and a Master of Divinity degree from Saint Vladimir Seminary. He pursued doctoral studies at Oxford University in England under His Eminence, Metropolitan Kallistos [Ware]. During this time, he also spent two years in Greece, including one year at Simonos Petras Monastery on Mount Athos. After receiving his D.Phil., Archbishop Alexander returned to the U.S. He was ordained to the diaconate in 1982 and to the priesthood two years later. In 1986, he was tonsured to monastic orders. He served O.C.A. missions in northern California and headed the Diocese of the West's mission committee. From 1989 to 2012, Archbishop Alexander taught in the Theology Department at Marquette University in Milwaukee, WI. In May 2012, he was consecrated Bishop of the Bulgarian Diocese of the Orthodox Church in America and in 2016 additionally was named as Bishop of the Diocese of the South. In 2017 he was elevated to the rank of Archbishop.

The seminary expects this year's lecture by Archbishop Alexander to be of great interest and seating is limited. There is no charge but registration is required by April 30, 2018. Please register online at [www.bcs.edu](http://www.bcs.edu), call 412-321-8383 or



email [office@bcs.edu](mailto:office@bcs.edu). Saint John Cathedral Center is located at 210 Greentree Road in Munhall, PA.

Founded in 1950, the Seminary is a free-standing, English speaking theological seminary, welcoming all those seeking the knowledge possessed by the Eastern ecclesial traditions. The seminary is authorized to grant the Master of Arts in Theology and Master of Divinity degrees by the Commonwealth of PA and is accredited by the Commission on Accrediting of the Association of Theological Schools.

### NEW BYZANTINE CATHOLIC COMMUNITY FORMING IN GREATER CHARLOTTE, NC, AREA Divine Liturgy on Saturdays at 4 PM: April 7, 14, 21, & 28

A Byzantine Catholic community is forming at Saint Philip Neri Church, 292 Munn Rd., Fort Mill, SC. Please join us as we grow our community and celebrate the Byzantine Divine Liturgy. Father Steven Galuschik of All Saints Byzantine Catholic Church in North Fort Myers, FL, celebrated Liturgy at the end of October and

is now offering weekly Divine Liturgy in the area. This community will serve the northern part of South Carolina as well as Charlotte, NC. Please share this information with your friends and family – especially those who have moved "down South." We will be celebrating the Byzantine Divine Liturgy on Saturdays at 4 PM. If you would

like to participate in any way, or have questions please contact Ron Somich at 440.477.6389 or [ron.somich@gmail.com](mailto:ron.somich@gmail.com). The website <https://carolinabyzantine.com/> will be coming soon – please check that out for news, upcoming gatherings, and service times.

Ever thought about being a Deacon?



*Deacons represent a great and visible sign of the working of the Holy Spirit through a life of service in the Church.*

New class will be forming June, 2019.

If you want to explore the possibility of serving God and your Eparchy as a Byzantine Deacon, contact:

Rev. Nicholas Daddona  
516 457-5617

[ndaddona@eparchyofpassaic.com](mailto:ndaddona@eparchyofpassaic.com)

#### SAINT ANN BYZANTINE CATHOLIC CHURCH

Harrisburg, PA

#### Parish Education Calendar: Spring 2018

Saturday June 2, 2018 from 10 AM – 3 PM: Parish Education Day with Fr. Alexei Michalenko with Sr. Victoria and Sr. Mary Ann of the Community of the Mother of God of Tenderness (CMGT), "Living As Missionary Disciples"

All programs take place at St. Ann Byzantine Catholic Church, 5408 Locust Lane, Harrisburg, PA 17109. For more details on events, location, or speakers, please contact Angela Sedun at [StAnnByzEvents@gmail.com](mailto:StAnnByzEvents@gmail.com) or at 717-490-1284.



ByzanTEEN  
Youth Rally 2018  
July 5-8, 2018

"Who is My Neighbor?"

St. Vincent College  
Latrobe, PA

[www.byzanteen.com](http://www.byzanteen.com)

# WHAT'S COOKING FOR PASCHA?

By Georgia Zeedick

Slavic people everywhere will be taking baskets loaded with holiday foods to church for the traditional Paschal blessing which is a *must* prior to eating those exquisite foods.

Neatly arranged in the baskets will be *sunka* (ham), *slanina* (bacon), *chrin* (beets with horseradish), salt, *pascha*, *kolbassi*, *hrudka* (*sirets*), butter, *pysanki* (ornately decorated eggs for decoration), colored eggs for eating, and *kolachi*. Some people may add candy and a bottle of wine (or other items of Lenten sacrifice) to their baskets.

After the foods are placed in the basket, an embroidered cloth cover is placed over them and a blessed candle is fastened upright near the basket handle.

For the first-timers who have never put together a Paschal basket, let alone prepared foods for it, the whole process can be mystifying. Every cook has his or her favorite way of preparing these foods and of measuring the ingredients for them, and asking for recipes can result in confusion.

To take some of the mystery out of the preparation of the traditional foods, here are a few recipes gleaned from my own experience and a few Slavic cookbooks.

## Hrudka (Sirets)

- 1 doz. eggs
- 1 or 2 tsp. vanilla
- 1 qt. milk
- ½ cup sugar

Combine all ingredients in a white enameled pan. Cook over medium to low heat, stirring constantly, until mixture curdles. Pour mixture into a colander that is lined with several thicknesses of cheesecloth. Once mixture is drained, pick it up, cheesecloth and all, and shape into a ball by twisting the top part of the cheesecloth. Tightly tie open end with string, placing string very close to top of ball. Caution: This will be hot. Hang over sink until cool. Remove cheesecloth when cool; wrap and refrigerate. (The whey from the *hrudka* can be saved and used when making *pascha*. To conserve the whey, place the colander over a large pot before pouring mixture into cheesecloth.)

## Pascha

- 3 cups scalded milk, or enough scalded milk added to whey from *hrudka* to make 3 cups
- ½ tsp. salt
- 6 beaten eggs
- ½ cup lukewarm water

- ½ cup sugar
- 1 cup melted butter
- ½ large cake yeast or equivalent portion of dry yeast
- 12 to 14 cups flour.

In a large bowl, combine milk, sugar, with butter and cool to lukewarm. Save 2 tablespoons of the eggs and add the rest of the eggs to the milk mixture. In a separate bowl, crumble yeast in water and let stand for 10 minutes. Add to above mixture. Add flour, about 2 cups at a time, until the dough can be handled.

Knead on floured board for 15 minutes. Place dough in greased bowl, grease top and let rise in a warm place for about 1½ hours.

Punch down, and let rise a second time for about 45 minutes.

After second rising, shape into four balls and place into greased pans. Small, 1½ quart enameled saucepans can be used for baking. Let rise. Brush tops with 2 tablespoons eggs to which some milk has been added. To achieve that glazed appearance on the loaves, brush

- 3 bottles horseradish (Do not use creamed horseradish.)

Grind beets, using fine grinder attachment. The juice can be saved for soup. Add horseradish to beets; mix well, refrigerate. An empty horseradish jar (washed, label removed and dipped in boiling water to sterilize it) can be filled with the mixture and placed in the Easter basket. The jar's cap can be disguised with aluminum foil, thus hiding any advertisement.

## Kolachi

(Nut and poppyseed)

- 8 egg yolks
- 8 cups flour
- ½ lb. butter
- 1 cake yeast
- 1 cup sugar
- 2 cups scalded milk
- 4 tbs. shortening

Beat eggs and sugar. Melt butter and shortening in hot milk, saving ½ cup for the yeast. Dissolve yeast in lukewarm milk and let stand for a few minutes. Combine both mixtures in large bowl.



Photo by Bob Bruce.

tops several times prior to removing them from the oven. Bake at 325 degrees for about 1 hour.

Note: Before placing dough in pans, about 1 cup of the dough can be saved and shaped into designs (plaits, crosses, etc.) and placed on top of the unbaked *paschy*. These fancy shapes can be prevented from scorching in the oven by placing aluminum foil on top of the *pascha* during baking.

## Hrin

(Beets with Horseradish)

- 8 cans whole beets, drained

Add flour and mix well with hands until dough leaves the hands. Refrigerate overnight. In the morning, divide the dough into eight balls and let rise for one hour. Roll out on floured board and spread with filling. Roll up gently, tucking in ends.

Bake at 350 degrees until brown, about 45 minutes.

Brush tops of rolls, prior to putting into oven, with an egg-milk mixture. Doing so produces beautifully browned, shiny rolls.

## Nut Filling

- 1 lb. ground walnuts
- 1 cup canned milk
- ½ cup sugar

- 2 eggs
- ½ cup honey (optional)

Combine sugar and nuts. Beat eggs and add to mixture, add honey and milk. Cook over medium heat, stirring constantly. Bring to boil, remove from stove; let cool. Roll out dough to ½-inch thick; brush with butter; place filling on dough and roll up. Bake.

## Poppysed Filling

- 1 lb. ground poppyseed
- ½ cup honey
- ½ cup sugar
- 2 Tsp. butter, melted
- ½ cup milk

Combine sugar with poppyseed. Add melted butter. Then add honey and milk. Cook over medium heat, stirring constantly until blended. Cool and spread over dough that has been rolled out to ½-inch thickness and brushed with butter. Roll up and bake.

## Ham

The ham is decorated and baked according to your favorite recipe. How large a ham you buy and use depends on how many people you are serving. For a 20-pound ham: Cut it in half, decorate the halves, bake them and place one of them in the basket.

## Kolbasi

Again, the amount of kolbasi purchased depends on how many eager eaters you are serving.

Place the kolbasi in a pan, cover with water and boil for about 45 minutes. Some cooks, after the kolbasi is boiled, place a few into a baking pan and sprinkle them with about 2 tablespoons of brown sugar and honey. This is then popped into the oven for about 15 minutes at 350 degrees. Cool before refrigerating.

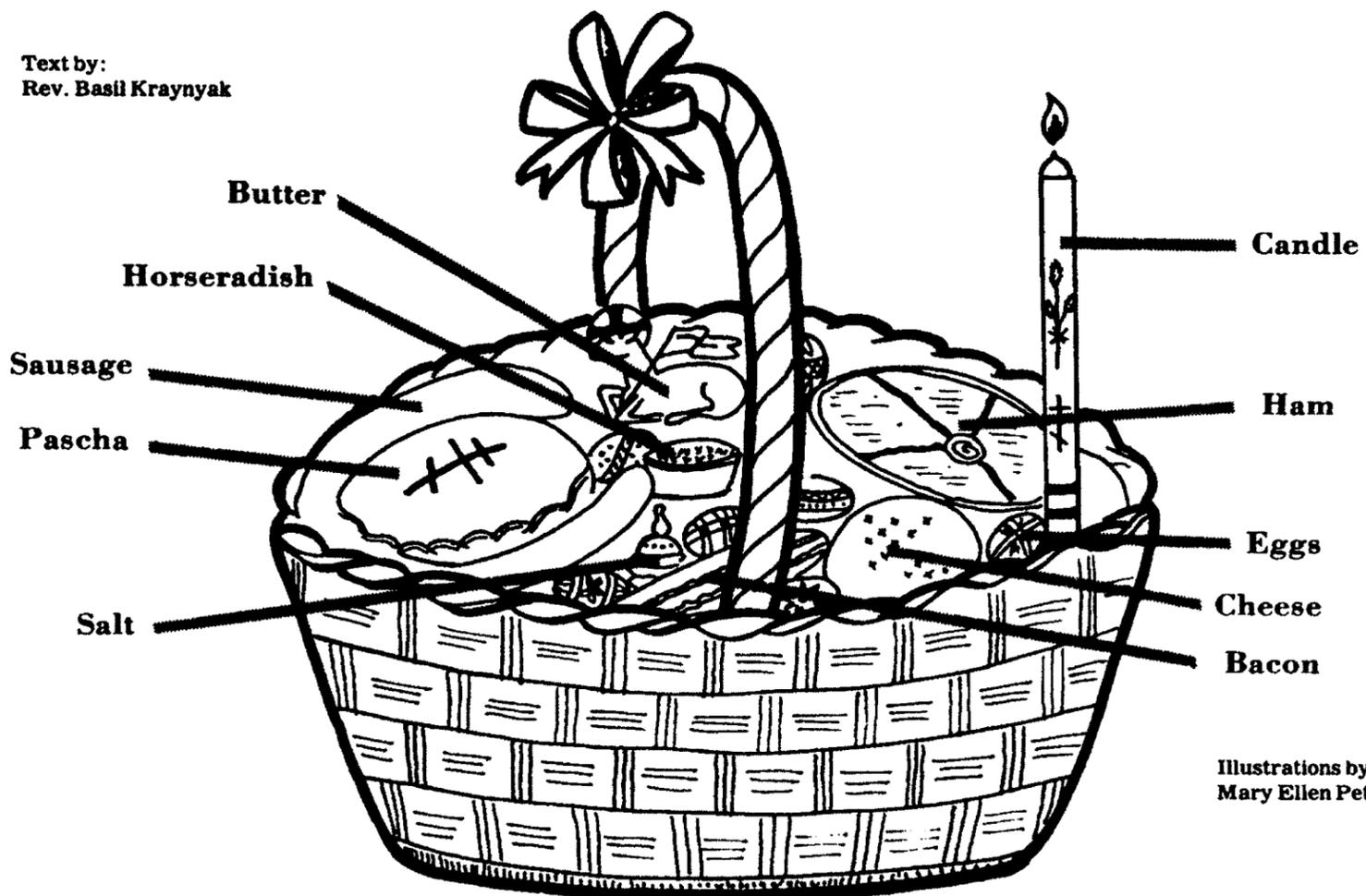
## Butter

If you prefer not to use already prepared butter for the Easter feasting, the butter can be made by whipping heavy cream. Use either one pint or one-half pint heavy whipping cream. Place in bowl and mix with hand beater until butter forms. Place sample of butter in a small fancy bowl and decorate for use in Easter basket.

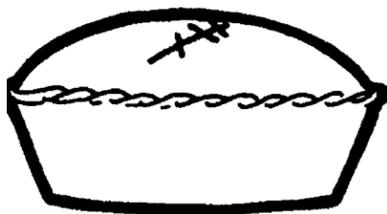
(The above is a revised version of an article that originally appeared in the April 10, 1979, edition of the *Homestead, PA, Daily Messenger*.)

# How to Put Together a Traditional Easter Basket

Text by:  
Rev. Basil Kraynyak

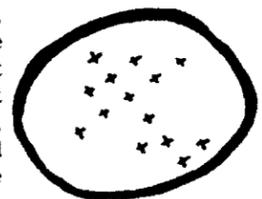


Illustrations by:  
Mary Ellen Petro

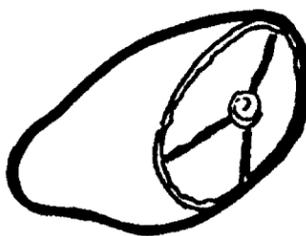


**PASCHA** - The Easter Bread (pron. pá-ska.) A sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually a round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (+) of dough is placed on top encircled by a plait giving it a crowned effect or Greek abbreviations for the name of Christ. The letters XB indicate the Slavonic for Christ is Risen.

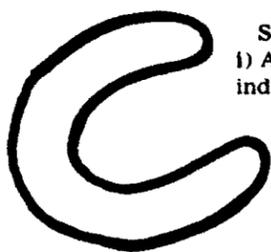
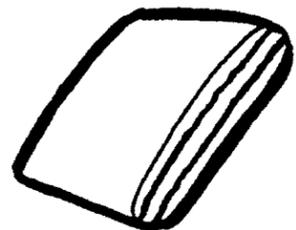
**CHEESE** (Slav. Hrudka or Sirets pron. hrood-ka or sí-rets) A custard-type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also, creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



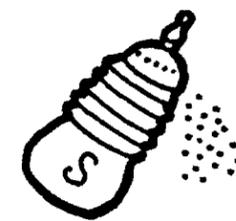
**HAM** (Slav Šunka - pron. shoon-ka.) The flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so that the festivity of the day will not be burdened with preparation and all may enjoy the Feast.



**BUTTER** (Slav. Maslo pron. má-slo) This favorite dairy product is shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.



**SAUSAGE** (SLAV. Kolbasi - pron. kol-buš-i) A spicy, garlicky sausage of pork products, indicative of God's favor and generosity.



**SALT** (Slav. Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.

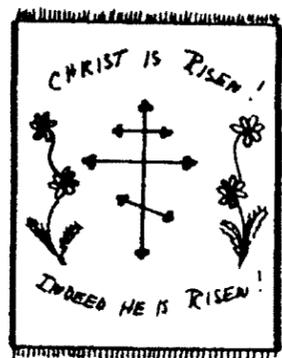
**EGGS** (Slav. Pisanki pron. pi-sún-ki) Hard-boiled eggs brightly decorated with symbols and markings made with beeswax. Indicative of new life and resurrection.



**HORSERADISH** (Slav. Chrin pron. khrin) Horseradish mixed with grated red beets. Symbolic of the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ.

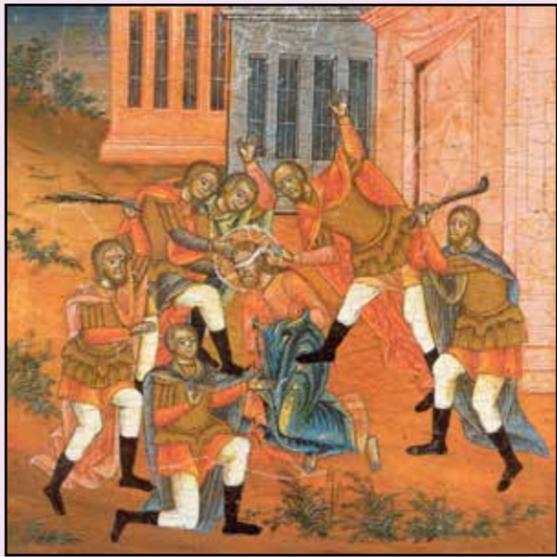
These articles are placed in a wicker basket and a ribbon or bow is tied to the handle. A decorated candle is placed in the basket and is lit at the time of blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church.

In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought.



## CHRIST IS RISEN! INDEED HE IS RISEN!

# A JOURNEY FROM HOLY WE



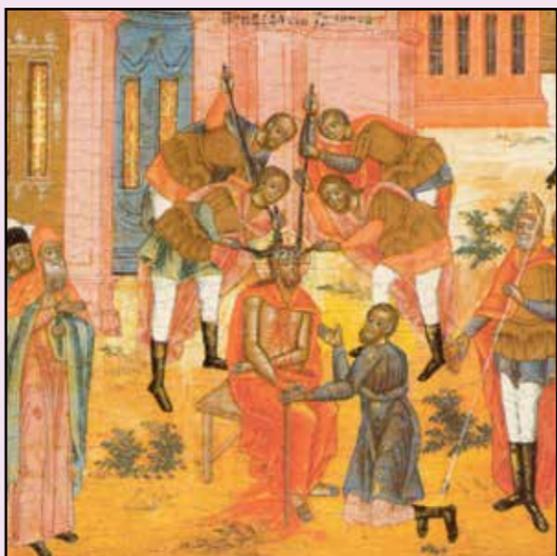
## Passion Week or Great Week

The Liturgical theme of Passion Week is the suffering and death of our Lord Jesus Christ. The services therefore reflect the terrible tragedy of Calvary. During the first three days, the Church invites us to pray in the words of the troparion: "Behold, the Bridegroom comes at midnight and blessed is the servant whom He shall find awake." Then, step by step, she leads us to every place which our Lord blessed by His presence at the end of His earthly life.

The triumphant entrance of our Lord to Jerusalem provoked the anger of the Jewish leaders to a point where they decided to put Him to death. This is why the liturgy on the evening of Palm Sunday asks us to hasten "from palm and branches to the fulfillment of the August and saving passion of Christ."

On Holy Thursday, three events are recalled in the liturgy: the institution of the Eucharist, the washing of the feet of the disciples, and the betrayal of Judas. Throughout the liturgy the following idea is repeated over and over again, as expressed in the troparion: "Receive me today, O Son of God, as a partaker of Your Mystical Supper, for I will not reveal the Mystery to Your enemies nor give You a kiss as did Judas, but like the repentant thief I will confess to You: Remember me, O Lord, in Your kingdom." "Let no one, O believers, fail to join in the Lord's Supper, let no one whatsoever approach the table, like Judas, with deceit."

The wickedness of Judas is expressed very realistically. Judas is called "law-breaker," "son of vipers," and the "murderer" who sets up for himself



the gallows of wealth and loses both temporal and divine life.

During the Liturgy of Saint Basil the Great, the bishop blesses the chrism and the antimensia. Then, before the dismissal, he washes the feet of twelve persons, usually clerics or persons with minor orders, symbolizing Christ's washing the feet of the twelve apostles. The particular ceremony is a very old one and is already mentioned by Saint Augustine (430 AD).

## Good Friday

In the morning the Matins (Office of the Sufferings of our Lord Jesus Christ) is performed. The characteristic feature of this service is the reading of twelve Gospel passages selected from the four evangelists. These twelve readings describe in detail the passion of our Lord, beginning at the Mystical Supper where He conducted the holy and touching discourse with His apostles prior to His departure for Gethsemane. The entire service has its aim on stirring up in the hearts of the faithful sympathy and love for Jesus, who willingly laid down His life to reconcile man with His heavenly Father and, thus, to obtain eternal salvation for us all.

The day of our Lord's passion is universally regarded as a day of mourning and sadness. There is scarcely any other point on which such perfect agreement exists in all lands and in all periods of Christian history. In the Middle Ages, however, a discussion arose over the question as to why the days of saints' deaths were kept as feastdays, but Good Friday as a day of mourning. The answer is obvious. Christ, unlike the saints, attained a yet higher degree of glory through His resurrection. He died not for His own sake, but for our sake.

On Good Friday, the Church strives to express her mourning over the passion and death of Jesus in every possible way. She even goes so far as to forbid the Liturgy of the Presanctified Gifts. Because Matins have already been celebrated, the Daily Hours are altered. They are somewhat expanded with sticheras, and readings from the Old and New Testaments. They are called "Royal Hours" because usually the emperor (or king) attended them. During these, the Church asks us to read once again the history of Christ's sufferings and death as described by the four evangelists. During the Royal Hours, the psalms, readings and hymns refer to the passion of Christ.

In the evening, Solemn Vespers are performed. At the end of Vespers, the priest, vested in full priestly vestments, makes a procession around the church carrying the *plashchanitsa* and places it in the tomb made ready to receive it. The *plashchanitsa* is a winding sheet with a picture of Christ's body lying dead in the tomb. In English it may be called the "Holy Shroud." During the procession the people sing the following troparion: "The noble Joseph, having taken from the cross Your most pure body, wrapped it with pure linen and anointed it with fragrant scents, placed it in a new tomb."

As mentioned already, there is no Divine Liturgy on Good Friday. If, however, the feast of the

Annunciation should fall on the same day, then the Liturgy of Saint John Chrysostom is celebrated before the service just described.

## Holy Saturday

Holy Saturday is dedicated to the memory of Our Savior's entombment and to His descent into Hades to save the souls of the just and to open for them the gates of Heaven. This, too, is a day of mourning. It is numbered among the fast days, although originally in the East, no Saturday was kept as a fast. But the sadness of the day is already lightened by the approaching Resurrection. This anticipation of Christ's victory is already evident in the Liturgy.

On Holy Saturday the Divine Liturgy of Saint Basil the Great is celebrated together with Vespers. Instead of the trisagion (since formerly on this occasion the catechumens used to be baptized) another hymn based on Galatians 3:27 is substituted: "All you who have been baptized into Christ have put on Christ. Alleluia."

The priest begins Vespers and the Divine Liturgy in dark vestments, but before the Gospel he changes into white vestments because in the Gospel of the day, Christ's resurrection is already mentioned. During the Divine Liturgy, instead of the Cherubic Hymn another hymn is sung: "Let all mortal flesh keep silence."

Having suffered t  
Jesus Christ,  
have mer

## The Resurrection Period

For a long time, by many prayers, liturgical services and ceremonies, the Church has been preparing us for the glorious day of Christ's Resurrection, Pascha. Hoping that during Lent everybody had an opportunity to be cleansed from his personal sins, the Church now celebrates externally and with beautifully joyous ceremonies the final triumph and life-giving Resurrection of our Lord and Savior, Jesus Christ. After the long ages of darkness brought about by the Fall, after the seemingly endless expectation of the prophets, after the thirty hidden years and the three years of public life, after the frightful passion which had seemed to be the end of all hope, after the three days in the depth of the tomb, behold: Christ is risen! The time of weeping is over; now is the time for joy. Christ's resurrection is the greatest miracle. It is the most divine and the least human, for it took place when the Man-Christ was in the grave. We now know that Christ is God and we rejoice.

## Resurrection

The festivities of Pascha begin with the Resurrection Matins. There is a procession around the church during which the people chant the

## WEEK TO THE RESURRECTION

troparion: "Your Resurrection, O Christ our Savior, the angels praise in Heaven. Grant us on earth with pure heart to glorify You." Wherever it is not possible to have a procession outside of the church, it is held inside. This procession symbolizes the myrrh-bearing women who "very early in the morning, the first day of the week" came to the tomb to anoint the body of the Lord.

Following the procession, Resurrection Matins begin. Preceded by candle bearers and by bearers of the processional cross, church banners, an icon of the resurrection and the Gospel book, the priest goes to the main church doors and from outside, after incensing the closed doors, he intones: "Glory be to the holy, consubstantial and indivisible Trinity always, now and ever, and forever and ever." After the people answer with "Amen," the priest sings the glorious Paschal troparion: "Christ is risen from the dead, by death He conquered death, and to those in the graves, He granted life. After the celebrant finishes, the whole congregation bursts into a joyous, jubilant singing of the same troparion twice. But all this is only the beginning of the jubilation. The priest sings to the Risen Christ, "Let God arise and let His enemies be scattered, and let those who hate Him flee from before His face." The congregation replies spontaneously: "Christ is risen from the dead - *Christos voskrese!*" "As smoke vanishes so let them vanish, as wax

the passion for us,  
Son of God,  
mercy on us!

melts before a fire," the priest continues. Again a thundering *Christ is risen!* closes the priest's intonation. "So let the wicked perish at the presence of God and let the righteous ones rejoice," proclaims the celebrant. Another *Christ is risen!* Then, "This is the day which the Lord has made, let us be glad and rejoice in it." Another *Christ is risen!* In conclusion the celebrant again sings, *Christ is risen!* As he reaches the words, "and to those in the graves He granted life," he strikes the doors with the cross. They are then opened and he enters, followed by the entire congregation. The priest in front of the closed doors represents the angel announcing the joyful news of the resurrection. The people represent the myrrh-bearing women. The striking of the doors with the cross and their opening symbolize the fact that Christ by His death on the cross opened for us the gates of Heaven.

The priest then comes to the altar and, after singing the Great Litany, begins the Paschal Canon, the Canon of the Resurrection. This Canon, composed by Saint John Damascene (675-748 AD) is a series of hymns written according to certain rules, hence its name "canon (rule)." It is a type of liturgical poetry, especially interesting because of its specific form and content. Similar

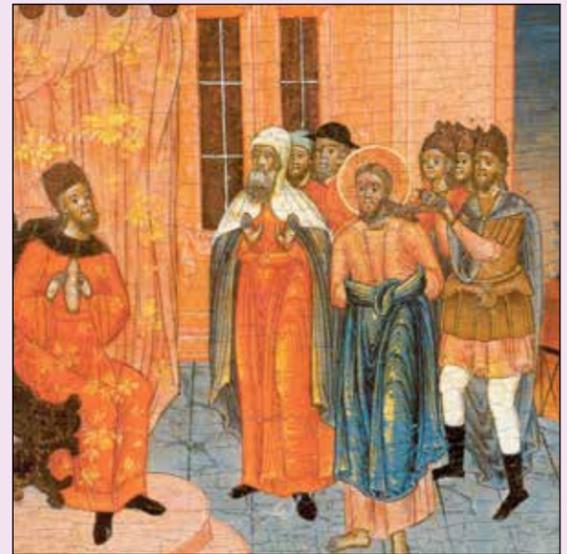
hymns appeared in the East already around the middle of the seventh century. It replaced the kontakion, a type of liturgical poetry composed of 24 short odes or strophes with the purpose of conveying to the people a certain religious message.

The Canon of the Resurrection, as any other canon, is composed of nine odes, with the exception of the second one, each containing three or four troparia, the first of which is called an "irmos." The first troparion or "irmos" contains the chief theme of the ode and serves as a model for other troparia of that particular ode. The Canon of the Resurrection is a hymn of victory, both an expression and a description of the joy and fruits of Christ's victory as crowned by His glorious Resurrection. As the Jewish Passover was celebrated to commemorate the exodus of the Jews from Egyptian captivity, so also the Christian Pascha is an exodus "from death to life and from the earth to heaven." A certain victorious atmosphere pervades the entire canon. Perhaps the third troparion of the first ode expresses this mood best: "Let the heavens rejoice, and let the earth exult. Let, moreover, the whole universe, both visible and invisible, celebrate; for Christ is risen, joy eternal."

The prototype of the ninth ode is the song of the Mother of God, "My soul magnifies the Lord" and recalls the Angelic Salutation: "The angel exclaimed to her, full of grace: Rejoice, O pure Virgin! And again I say: rejoice! Your Son is risen from the grave on the third day and has raised the dead. O People, rejoice!" The angel brings the joy of the Resurrection to Mary also, and this joy is indeed a double one: Her Son is risen and by His resurrection has saved others. The words of the ninth ode are a response to words of the Mother of God, in which she expresses her humility in the yard of Zachary's house: "He has regarded the lowliness of His handmaid; for, behold, henceforth all generations shall call me blessed; because He who is mighty has done great things for me." (Luke 1 :48)

The Canon of the Resurrection ends with the hymns of Lauds, which exhort us "to sing hymns to Your (Christ's) saving passion and glorify Your Resurrection." Christ must be glorified on this day for "He has endured crucifixion, overthrown death and risen from the dead." Today, "we praise Your divine condescension and sing hymns to You, O Christ! In order to save the world, You were born of a virgin without leaving the Father. You suffered as man and willingly endured crucifixion, and You rose from the tomb. O Lord, glory to You."

The Divine Liturgy of Saint John Chrysostom has a slight deviation from its ordinary celebration. Immediately after the initial invocation, the celebrant sings the Paschal troparion in order to emphasize the joy and solemn happiness brought by the glorious Resurrection of Christ. The Gospel, taken from John 1:1-17, is divided into twelve verses. After reading each verse, the celebrant pauses and all the bells are rung. The Gospel is read in various languages, signifying that the redemptive work of Christ applies to



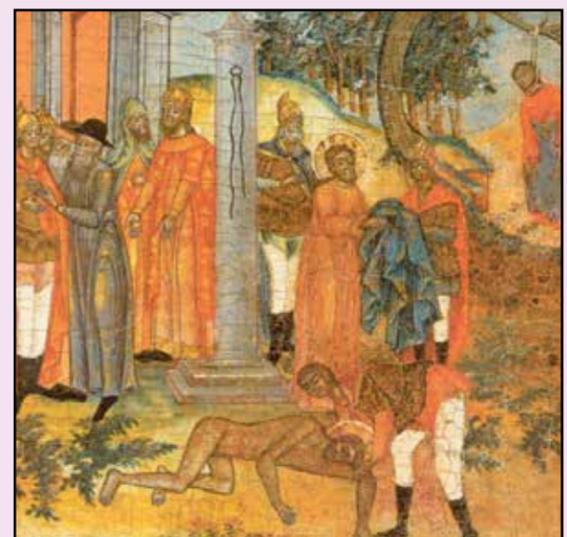
all peoples, to the whole world. During the Eucharistic commemorations, instead of the usual hymn in honor of the Mother of God, "It is truly proper to glorify you ..." the Angelic Salutation from the Resurrection Service with the irmos of the ninth ode is sung: "Shine, shine, O new Jerusalem..." After the Communion, all hymns are replaced by the Paschal troparion.

A special feature of Pascha is the blessing of the Paschal food. Cleansed in body and soul, it is only right that our food also should be blessed so that we may in every way enjoy our pasch - great, solemn and sanctified - the feast of Christ's glorious and victorious Resurrection.

During Vespers, instead of the usual introductory prayers and Psalm 103, we repeat many times the Paschal troparion because the Resurrection of Christ is the crowning point of all the prophecies of the Old Testament. During the procession around the altar the priest carries the Gospel book and after the prokimenon reads the section which describes the apparition of the Risen Christ on the evening of the first Paschal Sunday and the doubting of Saint Thomas the Apostle. At the end of Vespers, the Paschal sticheras are sung while the people kiss the cross.

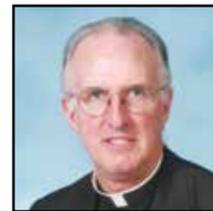
Pascha is celebrated publicly as a solemn feast for three days. Liturgically, it is observed for the whole week, called "Bright Week", and its post-festive period lasts until the Ascension, that is, for 39 days.

(From: *The Liturgical Year of the Byzantine Rite* by Rev. Basil Shereghy, 1968, Seminary Press. Imprimatur: Most Reverend Stephen Kocisko, DD)



# CATECHETICAL REFLECTIONS

Father Robert F. Slesinski, Ph.D.



## MAN BEFORE GOD

Being in its Unfolding: The Primacy of Being in Truth (1)—Installment 3/9

Now from all our reflections, we can state a thesis: *We as beings belong to Being*; we are a part of something greater than ourselves, just by the very fact that we are *beings*—we participate in Being, a greater whole than ourselves—whatever this means! But even the most “stupid” among us knows that, at least, we *are*; we are cognizant of our *selves*, we know we exist—AND we know this *truly*—in other words, *we exist in truth*, we know this as a fact, yes, as an *incontestable* fact.

So what does this *existential* truth about our lowly selves mean? It means we *truly* are; we exist, and this is the *truth*. So, it would seem, existence and truth are intrinsically linked—being and truth are at one with one another. All of us, the “stupid” among us included, inchoately know this. We understand we exist—we are in some sense “intelligible” to ourselves—we know we exist—for whatever reason, who knows?

So what does our “lowly” affirmation of being tell us? Well, for one, it tells us this very affirmation cannot be without being. What? “translate” this for the “stupid” among us—*like myself*. It means for there to be an affirmation of being—

something we *all* do in *our* own regard—there must be a *mind* affirming being. In sum, our mind (i.e., our person) affirms a *truth*: we, indeed, *are*, and our *minds*, as integral to our personhood, affirm this truth of our *being*.

So what more can we say? Well, it would certainly seem that being and the mind are *coextensive*. Whatever the mind affirms is an affirmation of *being*, the *truth* of being. As for being itself, it must be *intelligible* for the mind to affirm it; it must present itself as *truth* to be affirmed. Thus, we are in the position to grasp a *foundational* truth—*truth itself is a property of being*. Being is being only as being *intelligible*. Dare we say it? OMG!, being and truth are *convertible*: being and truth are at one with one another; they are, in truth, correlative to one another. Truth, in sum, is a *property* of being. A conclusion thus also presents itself: every being in some way is intelligible, and every intelligible reality cannot but *be*, i.e., enjoy *being*.

Delving deeper, with the *transcendental* property of truth (meaning, of course, it enjoys absolute extension to *all* being), we grasp that “being

affirmed” requires a *mind* affirming this “being affirmed.” But notably another *truth* comes to the fore at the same time as we affirm this, namely, that the *object* of the affirming mind (intellect) cannot but be that which is *adequated* to the intellect—thus the classical definition of truth: *Veritas est adaequatio intellectus et rei* (“Truth is the adequation of the intellect and things.”), the fact that there is a *correspondence* of true statements with the actual state of affairs at hand. This affirmation itself can be restated to say that an affirming judgment about reality is true only insofar as it *conforms* to this external reality.

Dare we now say something to Pilate as he questions Jesus? “What is truth” (Jn 18:38)? Well, our Lord himself states that “I am the way, and the truth, and the life” (Jn 14:6). This, OMG!, is quite a correspondence, indeed, between Truth and Being itself, Truth himself addressing us personally—to the very *depths* of our *being*. OMG!. Lord!, help me delve into this truth so that I might savor your redeeming being and presence all the more fruitfully *and* forcefully! **ECL**



## LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

### KNOWING THE TRUE GOD

The Incarnation of Christ is the most remarkable event in human history—yet even Christians can take it for granted. We learned about it at home, in church, and in Eastern Christian Formation (known by those of a certain generation as “Greek School”). How often do we consider the unprecedented nature of this event, and its gratuity? No other religious tradition—not even monotheistic Judaism and Islam—allows for the possibility that God is one, yet a communion of Persons, transcending His Creation, yet loving and caring for His creatures. Christianity is unique in the belief that God’s love is so great that He chose to save us by becoming one of us. We don’t believe that the Earth or animals are gods, as some indigenous peoples do. We don’t take the view of Eastern religions, that God is an impersonal “force,” or a “consciousness” that may choose to manifest itself in an avatar that appears human-like, but ultimately isn’t real. Unlike believers in some world religions, Christians don’t rely on ourselves for salvation. We need a Savior, one who doesn’t transform me into my “higher self,” or a “better version of me,” but conquers sin so that I may become my authentic, unique self: an image of God.

Among ancient civilizations, myths presented deities so like humans one could barely tell the difference between a god and a man (except that men can’t hurl lightning bolts or turn people into trees.) Those gods were powerful, but they

embodied the worst of human weakness and depravity. Even the ancient Israelites sometimes embraced a warped view of God, like when they fashioned a golden calf. Impatient with Moses’ 40-day conference with God on Mt. Horeb, the people couldn’t wait to hear from the Lord (Cf. Exodus 32: 1-23). They didn’t revert to paganism by worshipping the calf, but created a representation of God *in their own image*, who they *wanted God to be*, not who He is. They were frightened of God’s power and glory (heightened by waiting so long for Moses to return to them) so they created an image of Him that was under their control. To them, *the calf was God*—a God they could contain. Creating the calf didn’t actually bring God and the people closer, but limited His capacity to love, show mercy and save. When we try to make God into who *we want* Him to be, we end up setting a really low bar.

“The world” rebels against rules and universal moral codes, an “overbearing Church” and limitations on personal freedom; yet it cries out in anger against a God it perceives as aloof, and who “lets evil happen.” Authentic Christian witness and discipleship is needed now more than ever, to show the world that God is *not* distant, but intimately connected to us. People are confused, with some rejecting God outright, and others succumbing to syncretism—cobbling together bits of other religions to fashion a “God” who is more convenient, less demanding, and made in

*our own* image and likeness. The golden calf was never destroyed after all.

The Incarnation of God in Jesus Christ—His conception in the womb of the Virgin, His growing up in a family—and His ministry, passion, and death, reveal the *true God* who is *transcendent* and *immanent*: the all-powerful and ever-living God who is Emmanuel or God-with-us. He is radically *Other*, yet the *Supreme Lover* who cares for us and our good, and desires to unite Himself with us in a covenant of love. The culmination of this mysterious event is Pascha: the bodily resurrection of Jesus Christ, fully God, fully human, and the Source of our life. Early in our Faith, many false beliefs and misunderstandings about the Incarnation infiltrated the Church. Some—including priests and bishops—couldn’t comprehend that God would so ally Himself with us as to become human. They said Jesus wasn’t really God, or He wasn’t really a man. Some even said that *the man Jesus* was crucified, but that His divinity “escaped” before death. How could the almighty God, Creator of all, be killed by His creatures? Impossible!

“The things which are impossible with men are possible with God.” (Luke 18:27) In the end, the least educated man and the most well-respected theologian stand in the same place before God. Who can explain the mystery of God’s love?! Books are filled with words, conferences show-

case scholarly papers and homilies are preached every Sunday, all trying to uncover His mystery a layer at a time. It's impossible for us, of course, because the deeper we go, the more depth we encounter. Study and scholarly work is essential, as is our own continuing faith formation. But God doesn't call us to puzzle over Him or try to "figure Him out." What He wants is to love us, to be in a relationship with us, and to save us! He calls us to

tell a weary and confused world, (convinced that either salvation isn't possible or it must be done on our own power) that He is the true, living, and loving God! The world doesn't know Him, but we do, and we can invite others to *know Him*, too. For, "we preach Christ crucified... because the foolishness of God is wiser than men, and the weakness of God is stronger than men." (1 Cor 2:23, 25)

As we celebrate Pascha, let's continue to seek the true God. Jesus Christ, icon of the loving Father, in communion with the Holy Spirit, is our resurrection and our life. With Him we must die to ourselves so that He can raise us up every moment of every day, until He raises us to eternal life. Let us shout to the world the good news: Christ is Risen! **ECL**

## Pre-Cana Classes for those preparing for Marriage

Saints Peter and Paul Byzantine Catholic Church

Sundays, April 15 and April 22 from 2-5PM

Saints Peter and Paul Church, Route 93, Beaver Meadows, PA

COST: \$50 per couple for the two Sundays

Participants are asked to contact their pastors. Pastors will contact Father James Demko to inform him of the number of couples arriving from his parish. Registration is 15 minutes before the first session.



## SEARCHING THE SCRIPTURES

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

### THE MESSIAH MUST SUFFER

According to Saint Luke, the risen Lord appeared to His disciples on two separate occasions and gave them a Bible lesson. On the road to Emmaus, unrecognized by Cleopas and Luke, Jesus "interpreted to them what referred to Him in all the Scriptures" (Luke 24:27). That same night, Jesus explained to the disciples gathered in the Upper Room in Jerusalem, "everything written about me in the law of Moses and in the Prophets and Psalms. Then He opened their minds to understand the Scriptures. And He said to them: 'Thus it is written that the Messiah would suffer and rise from the dead on the third day'" (Luke 24:44-47).

Unfortunately, Saint Luke didn't record which Old Testament texts Jesus actually explained. But it stands to reason that they included the texts the Apostles themselves used as they tried to convince their fellow Jews that Jesus was indeed the Messiah and that even the Cross had been part of God's plan.

One of the most important Old Testament proofs is Psalm 22, which predicts the Crucifixion in numerous details: mockery (vv. 8-9); thirst (v. 16); pierced hands and feet (v.17); and gambling over Jesus' garments (v.19). The final section (vv. 23-32) suggests both the Resurrection and the Universal Church.

Another frequently quoted text is the prophecy about a "Servant" whose innocent suffering and death "justify many" (Isaiah 53:11). You will recognize this text from Good Friday Vespers: "It was our infirmities that He bore, our suffering that He endured, ... He was pierced for our offenses, crushed for our sins. Upon Him was the chastisement that makes us whole. By His stripes we were healed" (Isaiah 53:4-5). The unnamed

Servant "gives His life as an offering for sin" but somehow lives to "see His descendants in a long life" (Isaiah 53:10). This text clearly predicts both Jesus' suffering on behalf of others and His Resurrection. Without quoting Isaiah 53, the entire Epistle to the Hebrews also explains how Jesus' death was actually the perfect sin offering, offered once for all mankind. We hear the most important selections from Hebrews on the Saturdays and Sundays of the Great Fast.

Less familiar may be Psalm 16:10: "You will not abandon my soul to Hades not let your holy one see decay. You will show me the paths of life; you will fill me with joy in your presence." This text acknowledges Jesus' real death and descent into Hades and predicts His Resurrection and glorification at God's right hand (see Acts of the Apostles 2:25-27 and 13:36-38).

We know from the Gospel (Matthew 12:40) that Jesus predicted His three-day burial by referring to the Prophet Jonah's three days in the belly of the whale (Jonah 1:17). Jesus also alluded to His betrayal and death with reference to Psalm 118:22-23: "the stone which the builders rejected has become the cornerstone" (Matthew 21:42; Acts 4:11). The new structure of which Christ is the main stone is, of course, the Church born from Christ's death and resurrection (Ephesians 2:20).

The unlikely collusion between Pontius Pilate and King Herod to bring about Jesus' death (Luke 23:6-13) was seen by the Apostles to fulfill the first lines of Psalm 2: "Why did the Gentiles rage and the peoples entertain folly? The kings of the earth took their stand and the princes gathered together against the Lord and against His anointed (in Hebrew: Messiah; in Greek:

Christ)" (Acts 4:25-26).

Finally, a text which, at first glance, we probably find offensive. In Deuteronomy 21:23, the Law decrees: "God's curse rests on him who hangs on a tree." Saint Peter had this text in mind on at least two occasions as he preached the Gospel in Jerusalem (Acts 5:30; 10:39). The other texts we have looked at stress Jesus' innocence and make clear that His death was a sacrifice on our behalf. How can Jesus be linked to a curse? In several places, Jesus seems to allude specifically to crucifixion (rather than the Jewish sentence of stoning) as the way He *had* to die according to God's plan (John 12:33; 18:32). Saint Paul helps us see the meaning behind Jesus' embrace of a particularly accursed death: "Christ ransomed us from the curse of the Law by becoming a curse for us" (Galatians 3:13). The curse of death had been hanging over mankind's head ever since the sin of Adam and Eve. Jesus' sacrificial death atoned for Adam's legacy of sin and blazed a trail beyond death to life through the Resurrection.

In another place, Saint Paul says similarly: "For our sake, God made Him to be sin who did not know sin, so that we might become the righteousness of God in Him" (2 Corinthians 5:21).

The first time Saint Paul uses the word "sin" in this verse, he may well be thinking in Hebrew and using it in the sense of "sin offering." (The Old Testament Law frequently uses the same word, *hatt'at*, for both "sin" and "sin offering"; for example: Leviticus 4:29). Read the verse again this way: "God made Him—who did not know sin—to be a sin offering for us..." This is exactly what the Prophet Isaiah predicted about the innocent Servant who "gives his life as an offering for sin" to "justify many" (Isaiah 53:10-11). **ECL**



## UNDERSTANDING ICONS

Father Joseph Bertha, Ph.D.

### IDENTIFYING A FIGURE IN THE LAST JUDGMENT ICON AT SAINT ANN BYZANTINE CATHOLIC CHURCH

Harrisburg, PA

The west interior wall of Saint Ann Byzantine Catholic Church in Harrisburg, PA, displays an enormous Last Judgment scene between the choir loft and the entrance/exit doors. This scene is usually found on the western wall of monastic churches. The subject of the Last Judgment was very popular in iconography in the Carpathian region in eastern/central Europe. The most renowned example in the Byzantine realm is the so-called 'Sistine Chapel of the East,' the Voronets Monastery located in Northeast Romania. The Fearsome Last Judgment there is dramatically exhibited on the exterior west wall, painted in 1543 approximately simultaneously as Michelangelo painted the same subject in the Sistine Chapel in Rome. Many of the elements of the Romanian scene were copied and imitated by traveling iconographers in the areas of the Carpathian both in monasteries and in parish churches, and even in the United States.

#### *The Scriptural and liturgical basis for the icon*

The Byzantine liturgical calendar does not include scripture readings from the Book of Revelation. The illustration of this scene is derived from the Gospel of Matthew 25: 31-46, which is read on Meat Fare Sunday on the Byzantine Calendar. This reading which commemorates the Last Judgment is proclaimed just one week away from the beginning of the strict Lenten Fast. The Gospel describes Our Lord enthroned as Judge in heaven. He separates the sheep from the goats and places them on his right (heaven) or left (hell). The gospel account concludes with the enumeration of both the corporal and spiritual works of mercy. Those who practiced them, the righteous attain paradise on the right; while those who neglected to do so are condemned to eternal punishment, on the left.

In the Vespers for Meat Fare Sunday, an ode provides some details for the icon:

*"The trumpets shall sound and the tombs shall be opened and all humanity shall come forth trembling. Those who have done good shall rejoice, as they await the reward they shall receive. Those who have done evil shall shriek in terror, as they are sent to punishment and separated from the elect. In your goodness, spare us, O Lord of glory, and grant that we may enjoy a place with those who love You."*

Additionally, other details are derived from both 1 Corinthians 15:52; and 1 Thessalonians 4:16: "For the trumpet shall sound, and the dead shall be raised incorruptible."

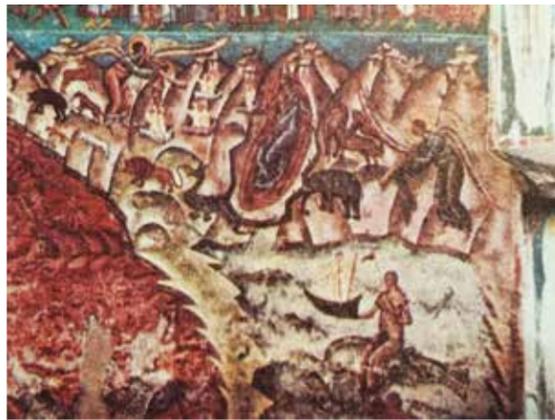
#### *The Last Judgment at Saint Ann Parish (see photo)*

As already noted the Last Judgment at Saint Ann Church fills the entire west wall in anticipation that believers will take note of on their leaving church. The west is the direction of the setting of the sun; the end of the day; signals the end of the world and is an appropriate direction for the depiction of the last judgment. This scene was painted during the 1990s by Father Egon Send-



Detail of Last Judgment icon, Saint Ann, Harrisburg

ler, a Jesuit iconographer based in France. He derives his portrayal of the Last Judgment as a direct quotation from the Voronets scene. (see photo).



Voronets, Romania

In Last Judgment scenes, priority is given to direction; right and left are keenly delineated and illustrated. A fiery red river originates from the left foot of Our Savior; it twists and churns populated with various figures some afloat, others being swallowed by the voracious, gaping maw and jaws of death shown in the lower left-hand corner. On the right-hand side, to the contrary, are found the righteous springing from the right foot of our Lord seated in glory in Heaven.

The particular scene at Saint Ann Parish (see photo): The Resurrection of the Dead



Last Judgment detail, Saint Ann, Harrisburg

In this scene at the left side of the icon, four angels sound trumpets to signal the final judgment. They represent the four directions/corners of the earth. In the center a seated beardless figure with both arms upraised is depicted on an island surrounded by an ocean of water. This figure

seems to be the (unnamed) angel foretold by prophet Daniel 12: 6-7, 10-11:

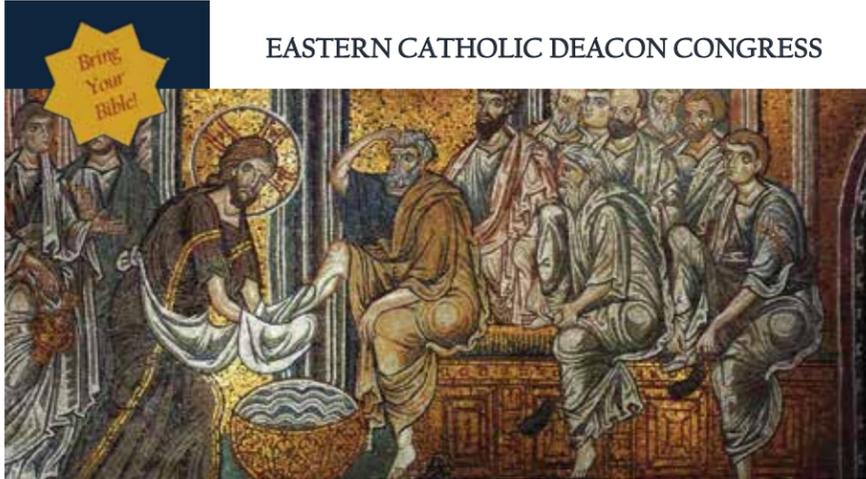
*"And I said to the man clothed in linen, who was above the waters of the stream, 'How long shall it be till the end of these wonders?' The man clothed in linen, who was above the waters of the stream, raised his right hand and his left hand toward heaven; ... Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do so wickedly; and none of the wicked shall understand, but those who are wise shall understand."*

It seems reasonable to assume that this beardless figure is an angel who is dressed in linen and denotes the priestly office. The crown of his head is topped with the phylacteries, a small leather box which contains scrolls inscribed with the Scriptures - written laws of the Lord. This distinctive Jewish headdress signals both the rank of angels and that of prophet; in both instances, someone who pleads for the repentance of sinners. The figure seems to be a depiction of the young prophet Daniel: he is shown beardless, with the above-mentioned attributes, and it is his vision of end times which is illustrated. Also, the figure could be an angel, described simply as "a man" in the prophecy of Daniel, who is here portrayed as a youth.

Further depicted in this scene are various groups of figures, some attired in the white garments of salvation, others are mere body parts being disgorged out of the mouths of beasts of the earth. Amid the waves of the surrounding waters, a ship with white sails can be seen, representing the ark of the Church, the faithful saved/rescued from the surging sea of temptations by the safety of the ship of the church. At the same time, sea creatures and monsters out of the deep belch up bodies from the oceans depths.

#### *Conclusion*

The complex and vivid iconography of the Last Judgment on the western walls in churches serve as an exhortation to believers to remain faithful amidst the storms of this earthly life. The call to repentance is the primary focus and role in both the parish as well as the monastery. As believers enter the nave of the church, they approach the East in their progression toward paradise and the New Jerusalem symbolized by the sanctuary, the entrance located through the royal doors. During their earthly sojourn, believers have been equipped to engage in war with the worldly powers by practicing the works of mercy. This same appeal is made during the final preparation for the Great Lent when the Last Judgment account from the Gospel of Matthew is proclaimed. By viewing this icon, believers are alerted to the cruel world of illusions which they are about to enter as they exit the nave of the church to re-enter the world of shadows. By viewing these dire warnings in the icon of the Last Judgment of all, the faithful are also simultaneously reassured of the promise of Our Lord to the righteous to enter the Kingdom of Splendors with those at His right! **ECL**



EASTERN CATHOLIC DEACON CONGRESS

Bring Your Bible!

For Eastern Catholic:  
Deacons  
Deacons' Wives  
Minor Clerics  
Deacon Candidates  
The Discerning  
Deacon Directors

LIVING ICONS of  
CHRIST the SERVANT

The Diaconate in the Eastern Catholic Churches

September 20-22, 2018

Scranton, PA

St. Mary Byzantine Catholic Church  
310 Mifflin Avenue, Scranton, PA 18503

This three-day Congress on the Diaconate in the Eastern Catholic Churches will be an opportunity for those serving in, preparing for and supporting diaconal ministry in our churches to come together for a time of fellowship and formation across the jurisdictions!

Cost: \$200 per person (\$250 per couple)  
Local Accommodations available.  
All meals and materials included.

THIS EVENT IS IN HONOR OF THE 50th ANNIVERSARY OF THE RESTORATION OF THE PERMANENT DIACONATE IN THE UNITED STATES

WWW.EASTERNDEACONCONGRESS.COM

Sponsored by:  
EASTERN  
CATHOLIC  
ASSOCIATES

Word of Life Institute's  
**Eastern Catholic Bible Conference**  
November 9-10, 2018  
Holy Angels Byzantine Catholic Church – San Diego, CA  
2235 Galahad Road, San Diego, CA 92123 Ph: (858) 277- 2511 www.holyangelsandiego.org

Sponsored by:  
Byzantine Catholic  
Eparchy of Passaic  
Archeparchy of Pittsburgh  
Eparchy of Parma  
Eparchy of Phoenix  
Melleite Greek Catholic  
Eparchy of Newton  
ECED  
Eastern Catholic  
Eparchial Directors of  
Religious Education  
WORD OF LIFE  
INSTITUTE FOR  
EASTERN CHRISTIAN  
FORMATION  
A Ministry of the  
Eparchy of Passaic



Speakers

Father Hezekias Carnazzo  
Father Sebastian Carnazzo  
Father Deacon Daniel Dozier

Christ the Light & Life  
A Walk Through the  
Gospel of St. John

The Fourth Gospel announces the coming of Christ as the fulfillment of the Law and the Prophets for the children of God who believe in Him. Come learn about the Eastern Catholic approach to this text and the implications for the Church's faith, worship and spirituality as we walk through each section of the Gospel of St. John the Theologian!

Student and Clergy Discounts Available!

"I think that John's Gospel...is the firstfruits of the Gospels...We might dare say that the Gospels are the firstfruits of all Scripture but that the firstfruits of the Gospels is that according to John whose meaning no one can understand who has not leaned on Jesus' breast or received Mary from Jesus to be his mother also."  
— Origen of Alexandria, 184-253, A.D.

Friday 6:30-9pm and Saturday 10am-4:30pm (\$30 per participant)

REGISTER at [ECBIBLEFALL2018.eventbrite.com](http://ECBIBLEFALL2018.eventbrite.com)



SCHOOL OF PRAYER

Father G. Scott Boghossian

GIVE US THIS DAY OUR DAILY BREAD

The fourth petition of the Our Father is "give us this day our daily bread." When God delivered the Israelites from the bondage of Egypt, He provided daily bread from heaven to feed them on their journey to the Promised Land. Like the Israelites of the Old Testament, we need nourishment for our journey to heaven. God gave the Israelites manna from heaven to nourish them on their journey to the land of promise. Jesus Christ says, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst" (Jn. 6:35). Jesus Christ is our daily bread!

Pope Benedict XVI tells us, "faith is first and foremost a personal, intimate encounter with Jesus, it is having an experience of his closeness, his friendship, and his love. It is in this way that we learn to know Him ever better, to love Him and to follow Him more and more. May this happen to each one of us!" Without a personal and intimate encounter with Christ, we can't begin our journey to heaven. It is in this personal encounter of conversion that we realize that no earthly possession or relationship will satisfy the deep inner hunger within us. As Saint Augustine writes, "O God, You have made us for Yourself, and our heart is restless until it rests in You." Only Jesus satisfies our deep inner hunger for purpose, meaning, and significance. We experience this encounter through repentance from sin and sincere personal surrender to Christ.

Once we know from experience that Jesus Christ is the fulfillment of our most profound

hunger, we want to stay close to Him, to feed on Him daily. This we do by prayer, cultivating as much as possible a "familiar conversation" with Him. Also, we recognize Him in the "breaking of the bread" (Lk 24:45). The Douay-Rheims Catholic Bible, based on Saint Jerome's Latin New Testament, translates the fourth petition of the Our Father as "give us this day our super-substantial bread" (Mt. 6:11). In this verse the Greek word translated "daily" is "epi-ousios." The Catechism of the Catholic Church states, "Taken literally (epi-ousios: "super-essential"), it refers directly to the Bread of Life, the Body of Christ, the "medicine of immortality," without which we have no life within us" (CCC #2837). Jesus Christ is our daily bread, especially as He comes to nourish us with His own body and blood in the Most Holy Eucharist during the Divine Liturgy. He also remains with us in the tabernacle on the altar, as indicated by the sanctuary lamp burning in our churches. Here in the Blessed Sacrament, He fulfills the promises, "I am with you always, even to the end of the world" (Mt. 28:20), and "I will never leave you nor forsake you" (Heb. 13:5).

In the Bible, bread can mean food in general, not only literal bread made with wheat and flour. Scripture refers to the Word of God as food, or more specifically as meat and milk (1 Cor. 3:2, Heb. 5:12). The Word of God is our daily food. Our Lord says, "Man shall not live by bread alone but by every word that proceeds from the mouth of God." (Dt. 8:3, Mt. 4:4). The Bible is the Word of God. We need to feed on the Word daily. Every believer knows that there is something spiri-

tually nourishing in the pages of the Holy Bible, whether read privately or proclaimed in the liturgical services of the Church.

The most literal understanding of "our daily bread" is the temporal necessities of life. In the Our Father, Jesus urges us to ask for anything and everything we need. When we pray, "give us this day our daily bread" we are requesting from our Heavenly Father food, shelter, clothing, and any other necessary material thing. Saint Paul tells the Christians in Philippi, "My God shall supply all your needs according to His riches in glory" (Phil. 4:19). If we ask God for what we need, He promises to hear and answer us (Mt. 7:7).

When we ask the Father for our daily bread, we request a personal encounter with Jesus, supernatural spiritual nourishment found in the Holy Eucharist and the Word of God, and finally, all the material earthly things of this life. Our Father, give us this day our daily bread! Amen. **BCL**



# ASK A PRIEST A QUESTION

Father Vasyl Chepelsky



## CAN ROSARIES BE WASHED? AND HOW DO WE DISPOSE OF THEM WHEN THEY ARE WORN OUT?

*I do not know if this question will qualify for what you have listed but it is a question I have been asked several times. Can rosaries be washed? Especially being the rosaries are used on a daily basis this question has come up. How to properly dispose of the blessed objects, which are broken/ damaged and no longer in use? Any information you can send me will be appreciated.*

As Catholics, we are accustomed to having religious objects *blessed*, which signifies the permanent sanctification and dedication of an object for some sacred purpose. Once a religious object is blessed and dedicated for divine worship or veneration, whether used in churches or for private devotional use, it must be treated with reverence and must not be used in either an improper or profane way, it must be treated with proper care and its disposal should be handled with respect. It is especially important for us today as we live in a society where things have become so disposable. So, what to do then with the religious items when they break, are irreparable, or need to be replaced?

During the 1800s, both the Sacred Congregation for the Rites and the Holy Office (now known respectively as the Sacred Congregation for the Sacraments and Divine Worship, and the Sacred Congregation for the Doctrine of the Faith) issued various determinations concerning this issue.

Here are a few examples: A chalice which becomes “unserviceable” is not to be sold, but must be used for some other sacred purpose, or melted. Vestments, altar cloths, and linens must be destroyed. In all, the underlying idea is that what has been dedicated to God should be returned to God, in a sense, the same way a person’s dead body is committed to the earth. Never should one just “throw out” what has been dedicated for sacred use. (cf. [https://www.catholicherald.com/Faith/Disposal\\_of\\_religious\\_items/](https://www.catholicherald.com/Faith/Disposal_of_religious_items/)).

Our Byzantine *Euchologion* states the following in this regard: Used liturgical objects that have been blessed and sanctified, e.g., priestly vestments, liturgical books, the wood of an old church, etc., which are no longer fit for liturgical use, or which the faithful wish to change or replace with more expensive objects, must be reverently disposed of either by fire or by water, or by burial, or by pouring.

1. Fire – at a decently clean place (burn old palm brunches and pussy willows, old liturgical books, etc.) and the ashes then returned to the ground in an appropriate location.
2. Water – thrown into clean water.
3. Burial – deep into the ground, wrapped up in something secure (damaged or broken and

irreparable statues, broken rosaries, etc.).

4. By pouring out in a clean place where no one has walked, man or animal, e. g., the pouring out of water or oil against the wall of the church, etc. (polluted or excess holy water must be poured into the ground, etc.).

The above-mentioned writings, as well as common sense, help us in finding out the answer about cleaning the religious articles. The rosary can be cleaned as necessary, similarly to the way we clean liturgical objects and other things which are being used in our churches (the vestments for priests are being cleaned, the chalices are being cleaned, the icons are dusted, etc.). Based on the material the rosary is made of and how much cleaning it needs one would determine what would be the best way to clean it.

We are always supposed to cherish blessed religious objects – at home or church, venerate them with piety, take a good care of them (which means cleaning too), and when necessary, dispose of them properly.

*If you have ever wondered what Catholics really believe or just questioned “why is that” about a certain topic, you now have the opportunity to find out. We look forward to your many questions....so ask away!*



**Sisters Servants of Mary Immaculate**  
**64th HOLY DORMITION PILGRIMAGE**  
**August 11-12, 2018**  
**His Beatitude Sviatoslav presiding**  
**MARY, OUR MODEL OF PRAYER**  
**“Do Whatever He Tells You...”**



The Sisters Servants joyfully announce that along with His Beatitude Sviatoslav Shevchuk, Head of the Ukrainian Catholic Church, His Eminence Most Reverend William C. Skurla, Metropolitan Archbishop of Pittsburgh and Most Reverend Kurt Burnette, Bishop of the Eparchy of Passaic, will also preside at this year’s pilgrimage. Archbishop William will be the main celebrant and homilist at the 5:00 pm Pontifical Divine Liturgy on Saturday, August 11th, and Bishop Kurt will be the celebrant and homilist for the 8:00 pm. Moleben to the Mother of God on Saturday night.





**PARISH BANNERS** - We ask that parishes bring their banners and have a representative carry them in the procession to the Pontifical Divine Liturgies on Saturday and Sunday.

**PRESENTATION:** V. Rev. John Custer, Rector of the Cathedral of St Michael the Archangel, Passaic NJ and Syncellus for New Jersey will speak on the topic “Mary, Mother of the Word of God” on Saturday, August 11th.

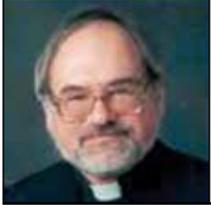
**HOTEL RESERVATIONS** - Sr. Michele has acquired the following great rate, and you must book through her for this rate: [srmicheley75@aol.com](mailto:srmicheley75@aol.com), 845-753-2555 **HOTEL:** Fairfield Inn & Suites  
**ADDRESS:** 225 Ramapo Valley Rd. Mahwah, NJ 07430  
**PRICE:** \$115.00 per night (all inclusive room with breakfast)  
 King / Queen / 2 Doubles room size

THE BYZANTINE CATHOLIC EPARCHY OF PASSAIC subscribes to the

Charter for the Protection of Children and Young People

adopted by the United States Conference of Catholic Bishops. The Eparchy, within all its parishes, institutions and programs, is committed to assuring a safe environment in ministry for its children and young people that conforms to Charter requirements.

For further information regarding the Eparchial Safe Environment Program please contact:  
 Father David J. Baratelli, Ed.S., M.Div. • Safe Environment Program Coordinator • 973.890.7777  
 Dr. Maureen Daddona, Ph.D. • Victim’s Assistance Coordinator • 516.623.6456



# THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

## THE IMITATION OF CHRIST

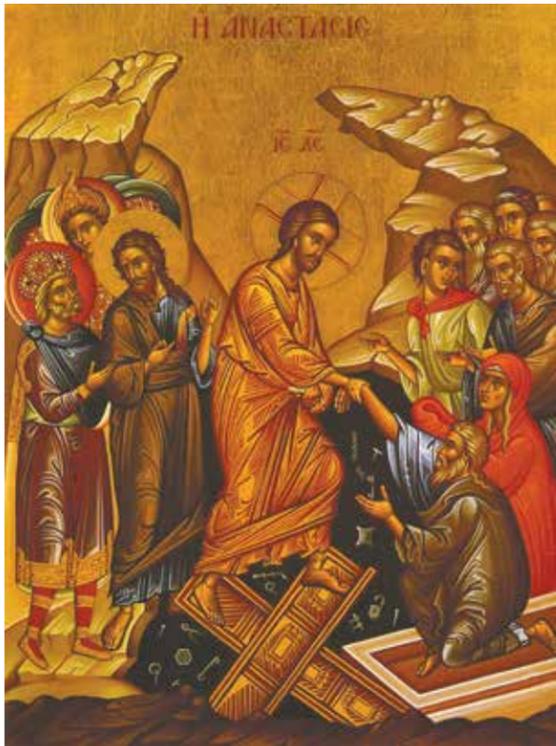
Saint Paul wrote: "Faith, hope, love remain, these three; but the greatest of these is love" (1 Corinthians 13:13). Today, let's take a look at faith, since my recent articles have been about God, and the ways we know God. Saint Paul also wrote that we can know God through reason, "For what can be known about God is evident to them (those who suppress the truth by their wickedness), because God made it evident to them. Ever since the creation of the world, His invisible attributes of eternal power and divinity have been able to be understood and perceived in what He has made" (Romans 1:19-20). In the same passage from Scripture, however, Saint Paul also comes to the conclusion that our reason may be quite faulty and may lead us to a false idea of God, for human beings, "though they knew God they did not accord him glory as God or give him

thanks. Instead, they became vain in their reasoning, and their senseless minds were darkened. While claiming to be wise, they became fools and exchanged the glory of the immortal God for the likeness of an image of mortal man or of birds or of four-legged animals or of snakes" (Romans 1:21-23).

Human beings may be smart, but they are not always wise, and we are often as much misled by our reasonings as enlightened by them. The human mind, as created by God, is good, but it does not, in fact, always lead to healthy ideas about God. We need also divine grace, given in the virtue of faith, which supplies what is lacking in our reasoning powers. Our Father Gregory of Nyssa, wrote, "having become more perfect, Moses saw God in darkness (read Exodus 20:21). By this example we learn that our withdrawal from false,

deceptive ideas of God is a transition from darkness into light." (*Homily on the Song of Songs* 11)

Because of this, faith is actually "seeing" more than we can see. Yet there is still more to faith. In our modern mentality, we usually intellectualize faith. Faith is about the stuff we know. But is that enough for faith? Saint James gives us a warning, "You believe that God is one. You do well. Even the demons believe that and tremble" (James 2:19). If, by faith, we come to a more perfect knowledge of God, that same faith must lead to a transformation of the way we live, it must empower who we are and how we act. The person of faith becomes a more righteous and loving person than one who has no faith. If this does not seem to be true, than perhaps we have not let faith direct our path. **ECL**



*You annulled the sentence of the tree of disobedience, O Savior, by being nailed willingly to the Tree of the Cross. And by descending into Hades, O Mighty One, as God You destroyed the bonds of death. Wherefore, we worship Your resurrection from the dead, while crying out to You: O Almighty Lord, glory be to You. —Vespers for Bright Tuesday*

*O Lord, when the grave had been sealed by the lawless ones, You came forth from the tomb in the same manner as You were born of the Theotokos. Your incorporeal angels did not know how You were incarnate; the soldiers who guarded You did not perceive when You arose: for both these things are sealed fast against the inquisitive, but the wonders are made manifest to those who worship the mystery of faith. Grant to us who praise it exceeding joy and great mercy. —Matins for Bright Thursday*

We come once again to the season of great mysteries: The Mystery of the Cross and the Mystery of the Resurrection. All those who call themselves Christian contemplate these mysteries to one degree or another, struggling with why Christ had to suffer betrayal, arrest, desertion, public mockery, and condemnation to death, and a horrible death on the cross. They also struggle with how (and even if) the Resurrection occurred and all the attendant mysteries that happened after the Resurrection: the appearance

## SEASONAL REFLECTIONS

Father Ronald Hatton



### THE MYSTERY OF OUR SALVATION

to His disciples although the doors in the Upper Room were locked, His sudden appearance and disappearance to the disciples on the road to Emmaus, and yet the mystery of His appearance being a physical one. So much for our minds to take in and to process. We are called to belief, but in this day and age, what we are called to believe is, in worldly terms, beyond belief. And so this season is also a time to reaffirm our faith and belief in the One Whom we follow. We must remember that even during His three-year ministry, lesser struggles confronted His disciples: how can this Man give us His flesh to eat (cf. John 6, especially verses 52 and 66)? They all ran away on the night He was arrested, and Peter denied he knew Him, even after professing, even boasting that, even if everyone else fainted away, he would never betray Him.

And so, I have chosen these two hymns for us to ponder. I cannot go too deeply into the mysteries here but maybe I can offer food for serious thought. First is the cross. My favorite "theological" Christmas song is "I Wonder as I Wander." "How Jesus the Savior did come for to die/For poor on'ry people like you and like I..." The first hymn above answers that for us in that, as one tree, in the Garden of Eden, led to sin and death through the first Adam, so the second tree led to the end of sin and death through the second Adam. As our Anaphora of Saint Basil the Great so beautifully puts it, "For since, through a man, sin entered the world, and through sin, death, so it pleased Your only-begotten Son...to condemn sin in His flesh, so that those who are dead in Adam might be brought to life in Him, Your Christ." Why? "For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have eternal life." (John 3:16).

We also contemplate His resurrection. Noth-

ing is so controversial as the resurrection of Jesus Christ from the dead. How many people do not believe based on this one part of the Christian Faith? And yet it is central to the Faith. The Holy Apostle Paul says, "But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified of God that He raised Christ, Whom He did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If for this life only we have hoped in Christ, we are of all men most to be pitied" (1 Cor. 15: 13-19). There are those who believe He never really died on the cross; others hold to the story that His disciples stole His body, in the same manner as is related in Matthew 28: 11-15. But we who believe are offered this mystery as it is presented in the second hymn above: in the same manner as Christ was born of the Virgin Mother without violating her virginity, so too was His rising from the dead. "[B]ut the wonders are made manifest to those who worship the mystery of faith."

But we do hold to this faith. Again, going back to 1 Corinthians: "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive" (vv. 20-22). Paul, and all the apostles, had to constantly re-teach the early Christians this fact, and we must be reminded of this teaching every Easter, every Sunday.

This is the season of the Great Mystery of Christ. This is the season of faith. This is the season of belief. **ECL**



## SEMINARIAN REFLECTIONS

Seminarian Timothy Farris

### FAITH OUTSIDE THE HOME

We are approaching the end of the Great Fast and approaching the Resurrection of our Lord Jesus Christ. I'd like to dedicate an article to an event that exists outside of our liturgical calendar that also happens around this time every year: the college selection process. In the opening address of the March for Life in January, Cardinal Wuerl bragged to Cardinal Dolan, the celebrating bishop, that he had found all the young people (gesturing to the pews of the National Basilica Shrine). The March for Life is a bastion of the next generation of Catholics. In many of the churches that I have attended I could notice an absence of these same young Catholics. In my neighborhood, I would guess that our greatest export is high school graduates. In my class of 567 in 2008, over 180 selected to spend their next four years at Penn State and its branch campuses. I was one of 20 that moved to West Chester University. When a vacant lot went up for development in the borough of my little town, a plan for mixed use property with single suites was shot down. This made me realize none of my graduate friends could afford to live in the same town as their parish homes. Many high schools boast of a 97% college placement rate and if this is true we may only be seeing our youth when they return for family feasts.

The Eparchy of Passaic just launched Theosis in Action, a huge step in reaching out in setting up a platform for young adults to express and grow in their faith. Pittsburgh has also had an emerging group of young adults setting up events through vari-

ous parishes. The last event was a Vespers service at Holy Spirit in Oakland (East Pittsburgh). Both of these include a much higher internet presence. This is not so much because our parishes are further apart, but this is how this demographic communicates. I was walking with a colleague looking for a place to eat and came to a local restaurant. It looked nice but out of our price range. Without stepping in and asking for a menu, I pulled up the website on my phone, saw the menu, saw the prices, read five of the fifty reviews the restaurant had, even looked a few pictures of the bar and the atmosphere. Then we stepped through the door. Millennials have found a different way of navigating the world around them and a large portion of this is digital. Father Michael O'Loughlin from our parish in Denver, CO, is part of a podcast called "Catholic Stuff You Should Know." While these podcasts may not mean anything to some, to millennials it is the local Catholic news, an encyclopedia of truths that our Church holds, a calendar of local events, and a community to which they can identify.

Expressing my faith became more difficult as my friends stopped attending church after middle school and by the time I finished high school I stopped going to church the moment I left my parents' house. One day in my sophomore year, a friend invited me to a bible study. "I thought, I'm Catholic, I can do that." The bible study was hosted in a young lady's dorm room, with four people sitting on a bed and seven more on the floor. A few weeks later I was invited to the

college's Newman Center and began attending Mass on campus every Sunday at 6 PM. College has a stigma as being the place where students lose their faith but it is a place where kids explore their new-found freedom, this includes finding themselves back in the Catholic Church.

The Roman Catholic college ministry system of Newman Centers has 21 communities in PA. Many more schools have Catholic outreaches with varying success, but West Chester's Newman Center saw 250 students every Sunday. In truth, according to the Newman Connection, they were gathering over 20% of the Catholic population of the University, which is higher than the average Sunday attendance of parishes across the country. It has also helped develop and foster five seminarian vocations including myself in just six years as well as countless faithful marriages. Many of my friends found their Catholic spouses at the Newman Center.

The Byzantine Church also has college ministries on the campuses of Franciscan University in Steubenville, OH, and Penn State Main Campus, where a priest serves liturgy on campus. While I only know of these two, I can speak to the number of parishes we have near universities that can cater to your young graduate. Holy Spirit Parish in Pittsburgh, where we prayed Vespers, is within three miles of six local colleges including the University of Pittsburgh and Duquesne. West Virginia University is within three miles of Saint Mary Parish in Morgantown, WV, and has a university bus route stop within blocks of the church. The University of Pennsylva-

nia, Drexel, and the University of the Sciences are within two miles of Holy Ghost in South Philly. The College of New Jersey is five miles from Saint Mary Parish in Trenton, NJ. NC State is five miles from our parish in Cary, NC.

A local Byzantine Church understandably isn't the only reason for selecting a particular school. However, having a Byzantine Church that is accessible to your child while they are first experiencing time outside the home will help to continue developing their faith. Now, no matter what, before waving goodbye, college students can be equipped with the tools to explore their faith. God With Us Publications' "Light for Life" series was a nice summer read for me in Baltimore that is accessible to college students. *Eastern Christian Publications* print out a monthly reflections magazine. Also, the Byzantine Seminary Press has revamped their online presence and sells many books, prayer ropes, and beautiful icons. Icons have a powerful ability to remind us to orient our lives to God in the midst of our worldly chaos. While we are preparing our children for college, a few spiritual gifts may not give that flare of excitement but will leave behind burning embers that may take when you least expect. We cannot force someone to have faith but we can provide every opportunity and make the faith as accessible as possible so that when they are ready to reach out to Christ, we have already placed Christ at their fingertips. To Him be all glory. **ECL**

## UPCOMING EPARCHIAL AND PARISH EVENTS

### Eastern Catholic Life

Circulation Department  
445 Lackawanna Avenue  
Woodland Park, NJ 07424

Next Issue:  
May, 2018

Copy Deadline:  
April 20

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.

### APRIL

- 1 PASCHA \* THE GREAT DAY \*  
THE RESURRECTION OF OUR LORD,  
GOD, AND SAVIOR JESUS CHRIST  
*Christos voskrese! Voistinnu voskrese!  
There is no fasting this week!*
- 2 Bright Monday  
*Solemn Holyday\* Chancery closed*
- 3 Bright Tuesday  
*Simple Holyday\* Chancery closed*
- 8 Thomas Sunday
- 15 Sunday of the Myrrh-Bearers
- 22 Sunday of the Paralytic Man
- 23 Holy Great Martyr George  
*Simple Holyday*
- 25 Mid-Pentecost
- 29 Sunday of the Samaritan Woman

### JULY

- 5-8 Byzantine Youth Rally  
*Saint Vincent College, Latrobe, PA*

### AUGUST

- 4-8 Altar Server Camp  
*Carpathian Village, Canadensis, PA*
- 11-12 Annual Holy Dormition Pilgrimage  
*Sloatsburg, NY*

### SEPTEMBER

- 1-2 Annual Pilgrimage in Honor of Our  
Lady of Perpetual Help  
*Uniontown, PA*