




# COME AND SEE



Byzantine  
Catholic Eparchy  
OF PASSAIC

PUBLISHED BY THE OFFICE OF  
EASTERN CHRISTIAN FORMATION





“The Church  
must breathe  
with her  
two lungs!

— Pope St.  
John Paul II,  
*Ut Unum*  
*Sint* #54





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Whenever you see this magnifying glass symbol, you'll have the opportunity to go deeper in your understanding of the aspect of the Byzantine tradition you've been reading about. Simply follow the page number listed to find supplementary material in the appendix.









PART 1

# WHO WE ARE



# WELCOME

What is this great Mystery? The Creator of the Cosmos is in the womb of a Virgin. A cave in Bethlehem contains the infinite God. He who is without flesh, takes on flesh. When Caesar Augustus ruled this world, the Author of Life was born in a manger. What is this great Mystery?

My dear friends, the most important event in the history of the universe was the life of Jesus Christ, his conception, his birth, his miracles, his teaching, his passion and death, his conquest of death, and his gift of his Holy Spirit. By sacrificing himself on the cross, he washed away our sins with his precious blood and renewed all creation. Jesus remains with us today in his Body which is the Church. Jesus said to Peter (which means rock), *"You are rock, and on this rock I will build my Church, and the gates of hell shall not prevail against it. I will give to you the keys to the Kingdom of Heaven."*

Welcome to our church, a church whose history and traditions go back to the first Apostles and to the formation of the Bible. Our Liturgy is from Antioch, the city where we were first called "Christians". Our art is the art of the first Christians in the catacombs.

Welcome to our church, a church with apostolic succession, whose bishops are in full communion with the successor of Peter, the Pope of Rome. Rome is the ancient city of martyrs, of which St. Paul said, *"I thank my God through Jesus Christ for all of you, because your faith is proclaimed through all the world."*

Welcome to our church, a church that received the faith 12 centuries ago from Saints Cyril and Methodius, and was affirmed again in 988 when Kiev was baptized.

If you are seeking Caesar Augustus and the powers of this world, then go elsewhere. If you are seeking the God who lay as a child in a cave in Bethlehem, then you are welcome here.

We begin every Eucharist with the words, "In peace, let us pray to the Lord." If you are searching for a place to pray to the Lord, "in Spirit and in Truth", if you are seeking a place where you can find inner peace, "the peace of God that surpasses all understanding", then welcome to our church.

**MOST REV. KURT BURNETTE**

*Bishop of the*

*Byzantine Catholic Eparchy of Passaic*



# GLORY TO JESUS CHRIST!

Dear Friends,

We are excited to share with you about who we are and what we believe and to invite you to a journey to learn more about Byzantine Catholic Church and its traditions. One of many roles of the Office of Eastern Christian Formation (Religious Education) is to ensure continuing formation for people of all ages at our parishes and all the people of good will who want to advance in their knowledge about faith and God, make spiritual progress in their lives and come closer to God.

The role of the Church and the priest is to help a person to encounter the living God by creating that sacred space, where a meeting between the two would take place. Religious education helps us to understand our identity as God's children and to live it. Knowledge empowers us. Knowledge about God helps us grow, it helps us to be who we "are and be that well" (*cf. St. Francis De Sales*).

As human beings we constantly live in search. Our human minds always wonder about things, trying to find explanation and understanding. The quest for integral human fulfillment and our own destiny, other more or less important matters can leave us with many questions. In our lives it is very important to find the right answers to all the questions we have. Most especially it is important when it concerns our faith and our spiritual journey. Finding the truth and

getting the right answer is always liberating and helps us to make better choices, it brings us inner peace. It can be life changing.

Life presents us with many great questions. God has the answers. In our continuous efforts to bring religious education of the Byzantine Catholic Eparchy of Passaic to a new level, which would correspond to the demands of today and to the needs of people, we are happy to present to you our new program "Come and See." The aim of this program is to share with you the Good News – the transforming message of the Gospel within the context of the Byzantine Catholic Tradition. We hope this work will help you to find answers to life questions you were looking for, will strengthen your faith, will educate you about Byzantine Catholic Tradition, but the most important thing – will ultimately help you to grow closer to God. We hope this program will allow you to meet personally with Jesus through the prayers, Sacraments, parish life, serving others and living your vocation.

If this work helps at least one person to discover the meaning of life and of vocation, and/or if it helps at least one person to remain faithful to his/her call, or if it brings at least one person closer to God, or if it helps at least one person to find his/her path to the Church and to God, to answer important life questions – it will fulfill its purpose.

"Come and See" is a resource which can be beneficial to all the existing Byzantine Catholics and serve them as the ABCs about our Church and Tradition, but we also see it as an invitation to all those who

are in search of a new spiritual home, who want to learn more about God and build lasting personal relationships with Him. This program also serves as an invitation to learn more about us. In the chaos of today it is an exciting opportunity to share with you what we have.

As Jesus invited John's followers to where He was living (*cf. John, 1:39*), we warmly extend our welcome to you, to pray with us at our parishes, to learn more about our beautiful Eastern Byzantine Catholic Tradition. We invite you to experience our spirituality, to learn more about our Church, and to grow closer to God with us. We are looking forward to seeing you!

May the Holy Spirit guide you through this wonderful adventure and exciting journey of learning about God and our faith! Let us walk together in the footsteps of the Lord, learning from Him and serving Him the best we can. Wishing you all many God's blessings!

If you have any further questions about religious education and are looking for ways to deepen your knowledge about faith and God please do not hesitate to contact our Office at: [directf@eparchyofpassaic.com](mailto:directf@eparchyofpassaic.com). It is our mission and privilege to serve your educational and spiritual needs!

With kind personal regards and every best wish I remain sincerely Yours in Christ,

**REV. DR. VASYL CHEPELSKYY**

*Director of the Office of Eastern Christian Formation*



# “I BELIEVE IN ONE, HOLY, CATHOLIC, AND APOSTOLIC CHURCH”

Thanks to the Holy Spirit working through the Apostles, the Church quickly spread from Jerusalem throughout the entire Roman Empire and beyond. From five major port cities grew the five Apostolic Sees or Patriarchates, three of which gave rise to the various Eastern Christian traditions:

## 1. Antioch (Syria)

Founded by the Apostle Peter before he made his way to Rome, Antioch is the birthplace of two traditions: the East Syrian and West Syrian. The East Syrian tradition is represented by the Chaldean, Syro-Malabar, and Armenian Churches. The West Syrian tradition is represented by the Maronite, Syrian or Syriac, and Syro-Malankara Churches.

## 2. Alexandria

The Church in Alexandria was founded by St. Mark. It too is the birthplace of two major traditions: the Coptic and the Ethiopian traditions.

## 3. Constantinople or Byzantium

Often believed to have been founded by the Apostle Andrew, the Byzantine tradition is the largest family of Eastern Christian Churches.

# THE APOSTOLIC ORIGINS OF EASTERN CHURCHES

## The Catholic Church is a communion of 24 "Sister Churches"

The Byzantine-Ruthenian Church *sui iuris* (literally "of its own right") is:

- Self-governing
- Equal in dignity to the Roman Catholic Church
- In communion with the Bishop of Rome
- Unique in its clergy, laws, institutions, liturgies, forms of spirituality, methods of theology

## Dogma and Discipline

We profess the same Faith as other Catholics but express that Faith in our own way.

Dogma is the essential core of the Faith that all Catholics share.

Disciplines give expression to the Church's teaching. They are important but they vary from Church to Church and can change over time.


Examples of disciplines in the Byzantine Church include:

- The possibility of ordaining married men to the priesthood
- Infant reception of Holy Communion and Chrismation (Confirmation)
- Touching the right shoulder and then the left when making the Sign of the Cross

## What does it mean to be a Ruthenian

The word Ruthenian originally was used by the Catholic Church to describe the Byzantine (Greek) Catholics of Eastern Europe, predominately those who were under the Austro-Hungarian Empire. During the late nineteenth century – early twentieth century many of these faithful traveled to the United States seeking employment, and their own Greek Catholic parishes. In 1924, Rome established the Pittsburgh Eparchy for the Ruthenians with Bishop Basil Takach as the first hierarch.





## “THE CHURCH MUST BREATHE WITH HER TWO LUNGS!” (*UT UNUM SINT*, # 54)

Did you know that most of the Catholic Church's 24 churches originated in the Eastern half of the Roman Empire before evangelizing areas of Asia and Eastern Europe? Of course, Jesus Himself was not Western, but a Jewish man from Palestine.

“The light of the East has illumined the universal Church, from the moment when ‘a rising sun’ appeared above us: Jesus Christ, our Lord, whom all Christians invoke as the Redeemer of man and the hope of the world.”

(St. John Paul II, *Orientalis Lumen*, #1).

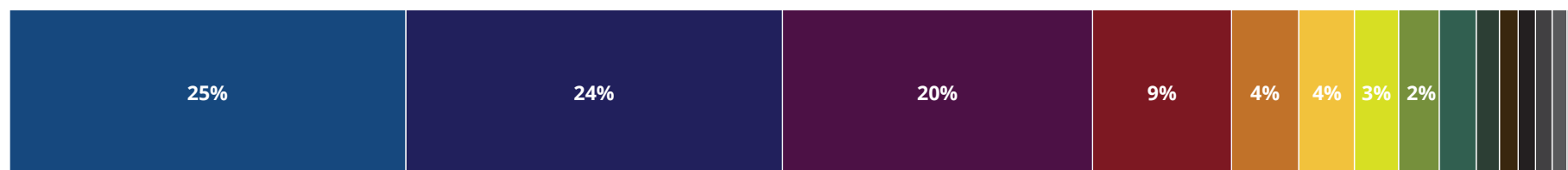
Since the Second Vatican Council, leaders of the Church have been challenging Catholics around the world to develop an understanding and appreciation of the rich theological, liturgical, and spiritual traditions of Eastern Catholicism.

“I can unite in myself, in my own spiritual life, the thought of the East and the West, of the Greek and Latin Fathers, I will create in myself a reunion of the divided Church and from that unity in myself can come the exterior and visible unity of the Church. For if we want to bring together East and West we cannot do it by imposing one upon the other. We must contain both in ourselves, and transcend both in Christ.” – Thomas Merton, *Conjectures of a Guilty Bystander*

Today there are nearly 18,000,000 Eastern Catholics worldwide, from the Holy Land, Eastern Europe and beyond. Each country and each culture add to the richness of expression of the rite that they adopt as their own.

## EASTERN CATHOLIC CHURCHES IN THE WORLD

Worldwide (2017)



United States (2017)



Source: Annuario Pontificio 2017. Compiled by Ronald G. Roberson, CSP



## EPARCHY OF PASSAIC

The Byzantine Catholic Eparchy of Passaic spans the entire eastern seacoast of the U.S., with 92 parishes serving 10 States - and more on the way!

### Parishes Per State

Connecticut: 4

Florida: 8

Georgia: 1

Maryland: 5

New Jersey: 21

New York: 10

North Carolina: 1

Pennsylvania: 37

South Carolina: 2

Virginia: 3



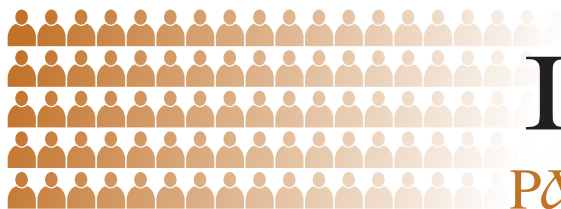
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# 92

## PARISHES

FROM CONNECTICUT TO FLORIDA  
AND MORE ON THE WAY!



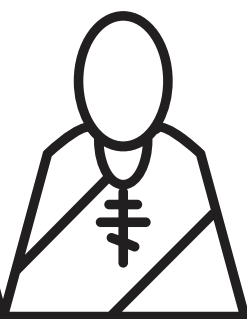
# 12,000

## PARISHIONERS



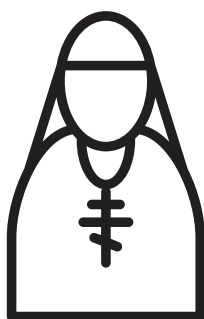
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PRIESTS



# 26

DEACONS



# 13

FEMALE  
RELIGIOUS



# 10

MALE  
RELIGIOUS



# JULY 6, 1963

The Eparchy of Passaic  
was established by  
Pope St. Paul VI

## EPARCHIAL SEAT

St. Michael the Archangel Cathedral  
Passaic, NJ



# First

MOST REVEREND  
STEPHEN KOCISKO

# BISHOP





**His Holiness Pope Francis**



**Most Reverend William C. Skurla**  
Metropolitan Archbishop  
of the Archeparchy of Pittsburgh



**Most Reverend Kurt Burnette**  
Fifth Bishop of the Eparchy of Passaic





**Clergy**  
of the Eparchy of Passaic





# LITURGICAL SIMILARITIES AND DIFFERENCES

## with the Roman Catholics

### Notable Similarities:

- Seven Sacraments
- Canon of Scripture
- Communion with the Holy Father in Rome
- Strong devotion to the Mother of God
- Veneration of the saints.

### Notable Differences

- Liturgical use and veneration of icons
- The way we make the Sign of the Cross
- Our liturgical calendars
- Ordination of married men to the priesthood
- Reception of Holy Communion
- Altar: priest faces East
- Iconostasis (icon screen)
- Standing for liturgical services
- Strong patristic tradition
- Emphasis on participation in the Heavenly Liturgy.





## WHY JOIN US?

### **Christ is among us!**

During the Divine Liturgy we give ourselves to God, and in the Eucharist, Christ gives Himself to us. Come stand in His presence!

### **We love to sing!**

The entire congregation joins together to worship Almighty God in song. As St. Augustine said, "Singing belongs to one who loves." Come chant with us!

### **Small and beautiful!**

Our parishes may be smaller in size but we know each other by name and care for one another. Come and join us!

### **We are Catholics!**

Our Sunday Divine Liturgy fulfills the obligation of any Catholic who desires to worship with us.

### **Come and be welcome!**



## COME AND VISIT WITH US

- Worship God together with us as part of the Mystical Body of Christ
- Deepen your knowledge about the Byzantine Catholic Faith and Traditions
- Build your personal relationship with Jesus
- Discover a life of meaning, joy and fulfillment
- Be a part of our local parish communities through liturgical services, charitable work and service to your neighbor
- Attend our social and cultural events
- Share your gifts and talents with us
- Be supported in your spiritual journey by a community that will share your joys and sorrows
- Experience God's presence through the beauty of iconography, architecture and music
- Welcome God into your heart.





## CONTACT US

Our Eparchial Chancery Office welcome any questions you may have for us.

### Chancery Office

445 Lackawanna Ave.  
Woodland Park, NJ 07424

Phone number: (973) 890-7777

Fax number: (973) 890-7175

Hours of Operation:

Monday – Friday 8:30am – 4:30pm

The Chancery Offices are closed on Holy Days and national holidays.

[eparchyofpassaic.com](http://eparchyofpassaic.com)

[facebook.com/EparchyofPassaic](https://facebook.com/EparchyofPassaic)





## SAFE ENVIRONMENT

“Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these” (Matt. 19:14).

We are dedicated to ensure the safety of children and young people entrusted to our pastoral care throughout the Eparchy and comply with the mandates of the Charter for the Protection of Children and Young People of the USCCB.

As an Eparchy, we want to ensure that no child is prevented from encountering Christ through our Byzantine tradition. To contact our Safe Environment Office, simply call the Chancery Office at (973) 890-7777 or reach out to the National Child Abuse Hotline at (800) 442-4453.







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PART 2

# OUR FAITH AND TRADITIONS

## SEEKING THE MEANING OF LIFE

“Show me your ways, Lord, teach me your paths. Guide me in your truth and teach me, for you are God my Savior, and my hope is in you all day long.”

— Psalm 25:4-5

Who am I? Where did I come from? What am I here for? Does life have a meaning? What is the main goal of my life? How do I find happiness? What happens when I die? Why is there so much suffering and injustice in the world? Does God exist? Who is He? If God is good, why does He allow us to suffer? Who is Jesus? What does it mean to have a personal friendship with Jesus? Is it truly life changing? What is the Catholic Church, and should it become my spiritual home?

“Good Teacher, what must I do to inherit everlasting life?”  
— Mark 10:17

Dear Brother or Sister in Christ,

We are sure these and many more questions crossed your mind at some point in your life. We all look for answers to these questions. Our ability to find satisfying answers is our path to living a meaningful life. While we cannot answer many of the *why* questions for you, we know where to seek the answer, in front of Jesus, in prayer, talking to Him and listening to what He has to say. We invite you to join us in our spiritual journey to discover Who God is and what His plan is for our lives, to experience His love and closeness to us and to find peace, to form close personal friendship with Him and to grow closer to Him every day in our Byzantine Catholic Tradition.



“Religions do not aim merely to answer the question about our provenance; all religions try in one way or another to lift the veil of the future. They seem important precisely because they impart knowledge about what is to come, and so show man the path he has to take to avoid coming to grief” (p. 2)

“In every age, man’s questioning has focused not only on his ultimate origin; almost more than the obscurity of his beginnings, what preoccupies him is the hiddenness of the future that awaits him. Man wants to tear aside the curtain; he wants to know what is going to happen, so that he can avoid perdition and set out toward salvation” (p. 1)

— Joseph Ratzinger—Pope Benedict XVI,  
*Jesus of Nazareth: From the Baptism in  
the Jordan to the Transfiguration*

“Suffering, which is present under so many different forms in our human world, is also present in order to unleash love in the human person.”

— Pope St. John Paul II,  
*Salvifici Doloris*, #29

“Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ’s afflictions, for the sake of his body, which is the church.”

— Colossians 1:24

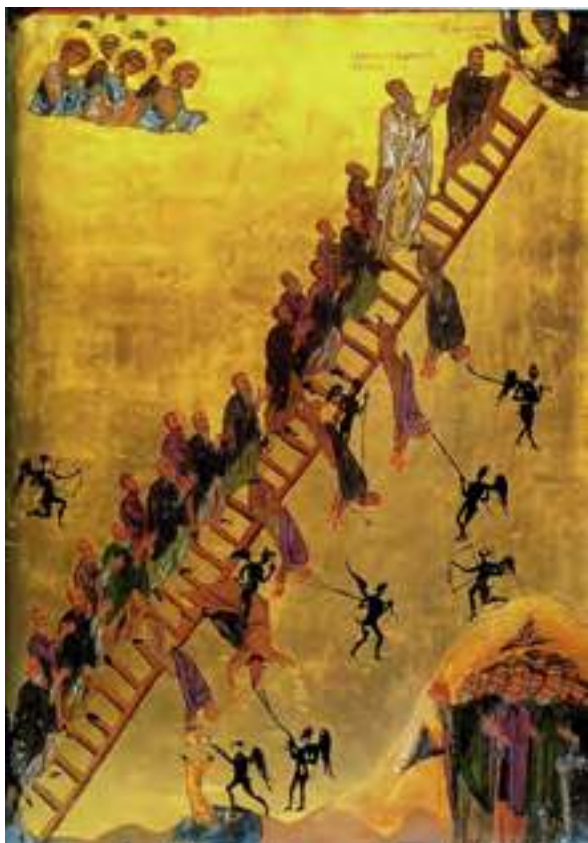
## HUMAN SUFFERING

In one form or another we encounter suffering every day of our life. Suffering always brings many *why* questions. It forces us to look for the answers. God is not the Author of Suffering. He does not want us to suffer. Suffering, aging and death entered human history with sin. Catholic tradition, following the teaching of St. Paul, teaches us that all suffering is a participation in the suffering of Christ on His Cross. If we unite our suffering with that of Christ – it can have a redemptive and salvific meaning. Suffering is meant not only to help us enter into Christ’s passion, but also to strip us of attachment to all that is not God. God doesn’t want just part of us, but all of us. So often we allow our passions and desires



to fixate on the things of this world, even the good things of this world. But, as the Byzantine Liturgy reminds us, we are called to “set aside all earthly cares” so that we can be more fully attached to God and His love for us. The ultimate answer to all human suffering can be found in the person of Jesus Christ.

We can consider suffering like a tool that is used to conform us to the image of Christ. With God as the sculptor, we are formed into something beautiful though the process itself may include smoothing, shaping, and purification.



The Icon of Ladder of Divine Ascent (above) is a late 12th century icon that represents the theological teachings of St. John Climacus, depicting monks ascending the ladder towards Jesus in Heaven.

## THEOSIS

One of the central themes of Byzantine spirituality is the theme of “theosis” (divinization) – the process of transformation through which we become more and more like God.

Through the reception of the Sacraments/ Mysteries, various ascetic practices, and with the aid of an experienced spiritual father or mother, we are purified of our disordered passions that keep us tied to this world and impede our union with God.

This process of purification leads us eventually to “theosis,” a complete unity between the individual soul and God whereby we contemplate Him without concepts or images.

“Repentance lifts a man up.  
Mourning knocks at heaven’s  
gate. Holy humility opens it.”

— St. John of the Ladder

“Through these he has given us his  
very great and precious promises,  
so that through them you may par-  
ticipate in the divine nature, having  
escaped the corruption in the world  
caused by evil desires.”

— 2 Peter 1:4



# THE MYSTERY OF OUR FAITH

Byzantine Catholics believe in One God in the Holy Trinity – Father, Son and Holy Spirit. In fact, the doctrine of the Trinity professed by all Catholics today was hammered out in the Christian East over the course of four centuries.

In response to fierce debates over how the Father, the Son, and the Holy Spirit could all be called one God, the Church held two Ecumenical Councils first in Nicaea, then in Constantinople. Together, these Councils worked out the Church's understanding of God as a Trinity of Persons. It is also from these Councils that we get the Creed we pray every Sunday.

## The Cappadocian Fathers

These saints helped express the understanding of the mystery of the Holy Trinity that we hold even to this day.

- Basil the Great
- Gregory the Theologian
- Gregory of Nyssa

“Now faith is confidence in what we hope for and assurance about what we do not see. By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.”

— Hebrews 11:1,3

“Faith is to believe what you do not yet see; the reward for this faith is to see what you believe.”

— St. Augustine



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“I am amazed that there are some who are entirely in doubt as to whether the holy Virgin should be called ‘Theotokos’ or not. For if our Lord Jesus Christ is God, how is the holy Virgin who gave [Him] birth, not [‘Theotokos’]?”

— St. Cyril  
of Alexandria

## THEOTOKOS

### Meaning

The one who gave birth to God.

### Doctrine

This doctrine asserts that the one person conceived and carried in Mary’s womb (Christ) was, from the moment of conception, fully and truly both God and Man.

### Council of Ephesus

The doctrine was officially proclaimed.



## ANGELS

Byzantine Catholics have a very strong devotion to the angels. Very often we can see an angel depicted on the deacons' doors of the iconostasis – a reminder of the angel that was set to guard the entry to Paradise after man's fall (Gen. 3:24).

The most prominent place where you will see the angels in the Byzantine tradition is on the liturgical fan called the "ripidion." It is a reminder of Isaiah's vision in the temple. This fan is carried in many processions, most notably during the "Great Entrance," as the congregation sings the "Cherubic Hymn."

### **Troparion to One's Guardian Angel**

*O Angel of God, my holy Guardian, keep my life in the fear of Christ God, strengthen my mind in the true way and wound my soul with heavenly love, so that guided by You, I may obtain the great mercy of Christ God.*

“When you close the doors to your dwelling and are alone you should know that there is present with you the angel whom God has appointed for each man... This angel, who is sleepless and cannot be deceived, is always present with you; he sees all things and is not hindered by darkness. You should know, too, that with him is God, who is in every place; for there is no place and nothing material in which God is not, since He is greater than all things and holds all men in His hand.”

— St. Anthony the Great





“Beside each believer stands an Angel as protector and shepherd, leading him to life.”

— St. Basil the Great





## SAINTS

Byzantine Catholics look to many saints for their heavenly intercession. Those most commonly encountered include St. Nicholas, the Apostles, and saints from the Old Testament like Daniel and Elijah.

Each Church *sui iuris* has saints that are unique to them. Each calendar day is dedicated to the memory of a particular saint, for example, saints important in the Byzantine Tradition such as SS. Cyril and Methodius.



### **Saints Cyril and Methodius: Apostles to the Slavs**

Cyril and Methodius were Byzantine Greek brothers born in the 9th century who became missionaries among the Slavic people.

They are credited with greatly influencing the cultural development of the Slavic people, particularly through devising the Cyrillic alphabet, the first alphabet used to transcribe the Old Church Slavonic language.



Their pupils continued their missionary work after their deaths, and SS. Cyril and Methodius are now known in the Byzantine Church as "Equals to the Apostles."

Additionally, St. John Paul II declared SS. Cyril and Methodius, along with St. Benedict, the co-patrons of Europe.

### Theodore Romzha



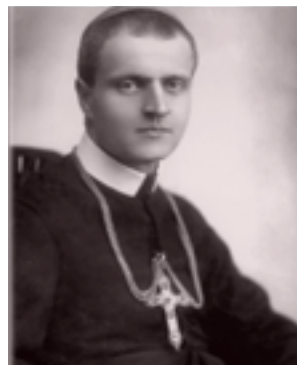
Born in 1911, and ordained in 1936 after studying in Rome, Blessed Theodore Romzha was consecrated bishop of the Mukachevo Eparchy on September 24, 1944. A month later,

the Soviet Army occupied the Mukachevo Eparchy, and within a year incorporated it into Soviet Ukraine.

The Soviets ordered the young Bishop Romzha to renounce his allegiance to the Holy See, to submit to the Patriarch of Moscow, and to encourage his flock to do the same. He replied "I would rather die than betray my Church!"

On October 31, 1947, at the young age of 36, Bishop Romzha was poisoned by a mysterious nurse in the Mukachevo hospital while recovering from a Soviet-staged highway accident. He was beatified by Pope St. John Paul II on June 27, 2001.

### Paul Peter Gojdich O.S.B.M.



Son of a married priest, Paul Peter Gojdich was born in 1888; ordained as a celibate priest in 1911; and entered St. Nicholas Monastery as a Basilian monk in 1922. Despite his initial reluctance, Fr.

Peter accepted an appointment as Apostolic Administrator for the Prešov Eparchy in 1926 and was ordained bishop in 1927.

In 1950, Bishop Gojdich was imprisoned by the Soviet Army for his loyalty to the Catholic Church, although they claimed he was being tried for "treason and espionage." He was condemned to life imprisonment. He was often tortured, while his communist captors tried unsuccessfully to persuade him to renounce his allegiance to Rome and submit to the Patriarch of Moscow. He died in prison in 1960, and was beatified by Pope St. John Paul II in 2001.

### Basil Hopko



Born in 1904 in Eastern Slovakia and ordained in 1929, after World War II Fr. Hopko was entrusted with the eparchial religious press for the Mukachevo Eparchy. He published an annual

religious almanac and numerous spiritual booklets, four of which he himself authored.

Fr. Hopko was consecrated auxiliary bishop in 1947, imprisoned by the Communist authorities in 1950, and pressured to renounce Rome and submit to the Patriarch of Moscow. When he refused, he was sentenced to 15 years in prison.

He was released from prison for health reasons in 1966, but kept under strict house arrest at a home for the aged in Osijek, Czech Republic. He died in 1976 and was beatified by Pope St. John Paul II in 2003.





## ENTERING INTO PRAYER

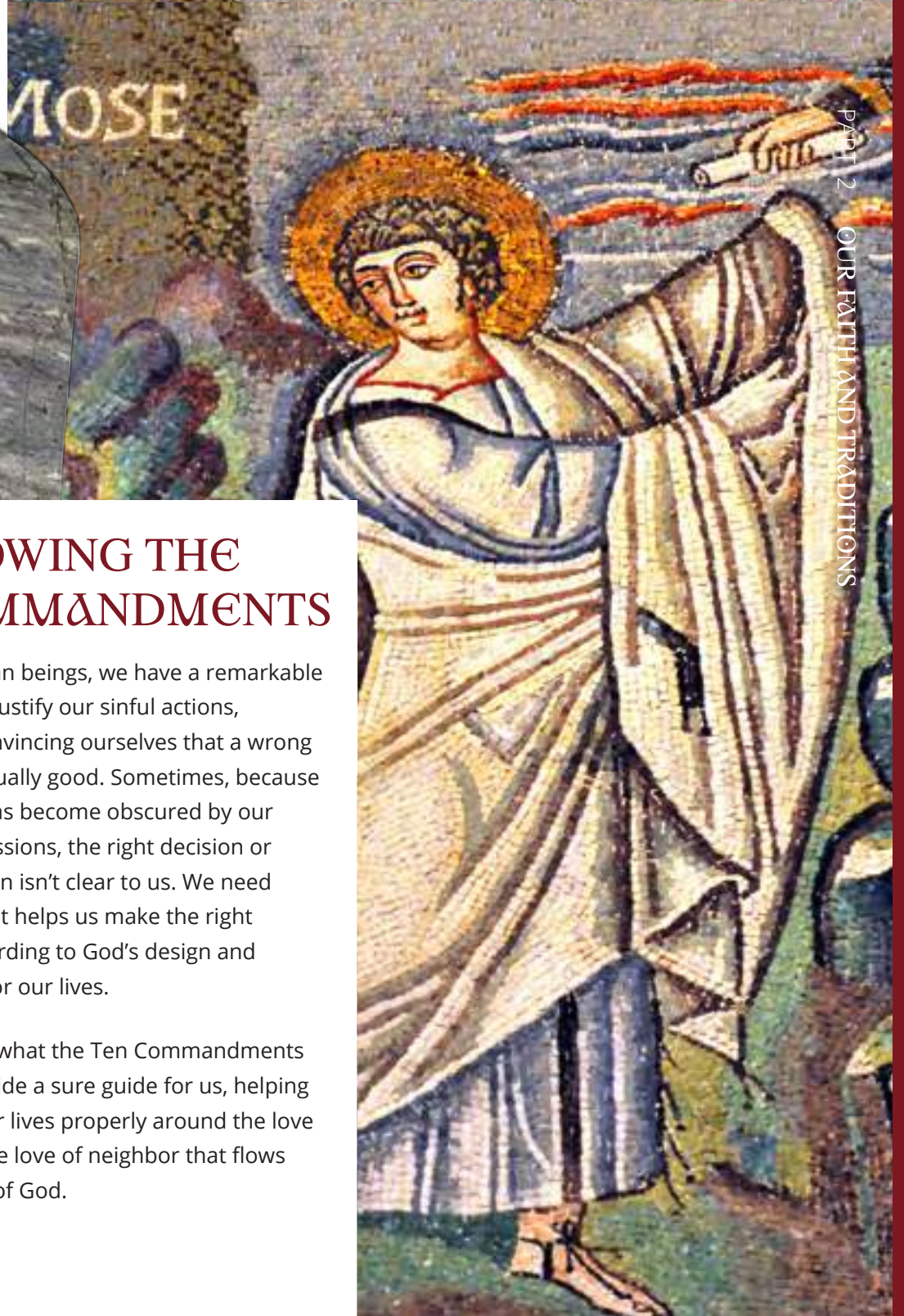
For Byzantine Catholics, all prayers are liturgical in the sense that the liturgy provides the seeds of contemplation that we take to personal prayer.

The Divine Liturgy, Vespers, Compline, Matins, Hours and other liturgical services sanctify each day. These services are composed largely of biblical Psalms and Canticles interspersed with hymns composed by the great hymnographers of the 7th -11th centuries. Devotions to the Theotokos include the richly

poetic Akathist Hymn, connected especially with the Great Fast, and the Paraklesis (or Office of Consolation), which is prayed in times of distress and during the Dormition Fast (August 1-14). Prayer services called molebens may be prayed for specific needs or in honor of the Theotokos or one of the saints.

Because of the communion of the saints no one is an only-child. By being a member of the Church we acknowledge our brothers and sisters in Christ are also God's sons and daughters. We pray using a formula of words that the Church, as a community, is using because, in a sense, we are all praying together.





## FOLLOWING THE 10 COMMANDMENTS

As fallen human beings, we have a remarkable propensity to justify our sinful actions, oftentimes convincing ourselves that a wrong action was actually good. Sometimes, because our intellect has become obscured by our disordered passions, the right decision or course of action isn't clear to us. We need a roadmap that helps us make the right decisions according to God's design and original plan for our lives.

This is exactly what the Ten Commandments are. They provide a sure guide for us, helping us to order our lives properly around the love of God, and the love of neighbor that flows from the love of God.



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# THE SEVEN MYSTERIES

The seven Mysteries continue God's saving plan to "bring everything together under Christ" (cf. Ephesians 1:9–10). Each one of these Mysteries, therefore, makes that saving action present to us here and now (cf. Colossians 1:27).

## Mysteries of Initiation

**Baptism** – Baptism initiates us into Christ's Kingdom, making us heirs to that Kingdom. Through Baptism we die to sin and rise to life in Christ (Galatians 3:27), are reborn of water and spirit (John 3:5–6), cleansed of sin (Acts 22:16), and enlightened by the gift of faith (Acts 8:37).

**Chrismation** – Chrismation seals us as heirs of the Kingdom, giving us "the gift of the Holy Spirit," which helps us live lives worthy of the Kingdom (cf. Hebrews 6:2; Acts 8:14–17; 19:6).

**Eucharist** – Christ nourishes us with His Body and Blood, helping us to mature in His image and grow in His likeness (John 6:51–58; Luke 22:19–20; Mark 14:22–25; Matthew 26:26–29).

Unlike the Roman tradition, the Byzantine tradition does not separate the three Mysteries of Initiation, but celebrates them simultaneously, whether the candidate is an infant or an adult.

## Mysteries of Healing

**Repentance** – Proverbs 24:16 tells us that even virtuous people fall seven times. But Christ has given us the Mystery of Repentance to make His mercy and forgiveness always available (cf. John 20:21–23; James 5:14–17).

**Holy Anointing** – The Mystery of Holy Anointing was given to us so that our suffering in this life can be put in its proper perspective – the mystery of Christ's victory over death (cf. James 5:14–15; Mark 6:13). The East has always offered the Mystery of Holy Anointing to any person suffering from illness of body, mind, or spirit.

## Mysteries of Service

**Marriage** – Marriage is a natural relationship instituted by God from the beginning. But in Christ we see its deeper mystery as a revelation of Christ's relationship to the Church, and as a living icon of the Holy Trinity (Genesis 2:24; Matthew 19:1–12; Ephesians 5:21–33).

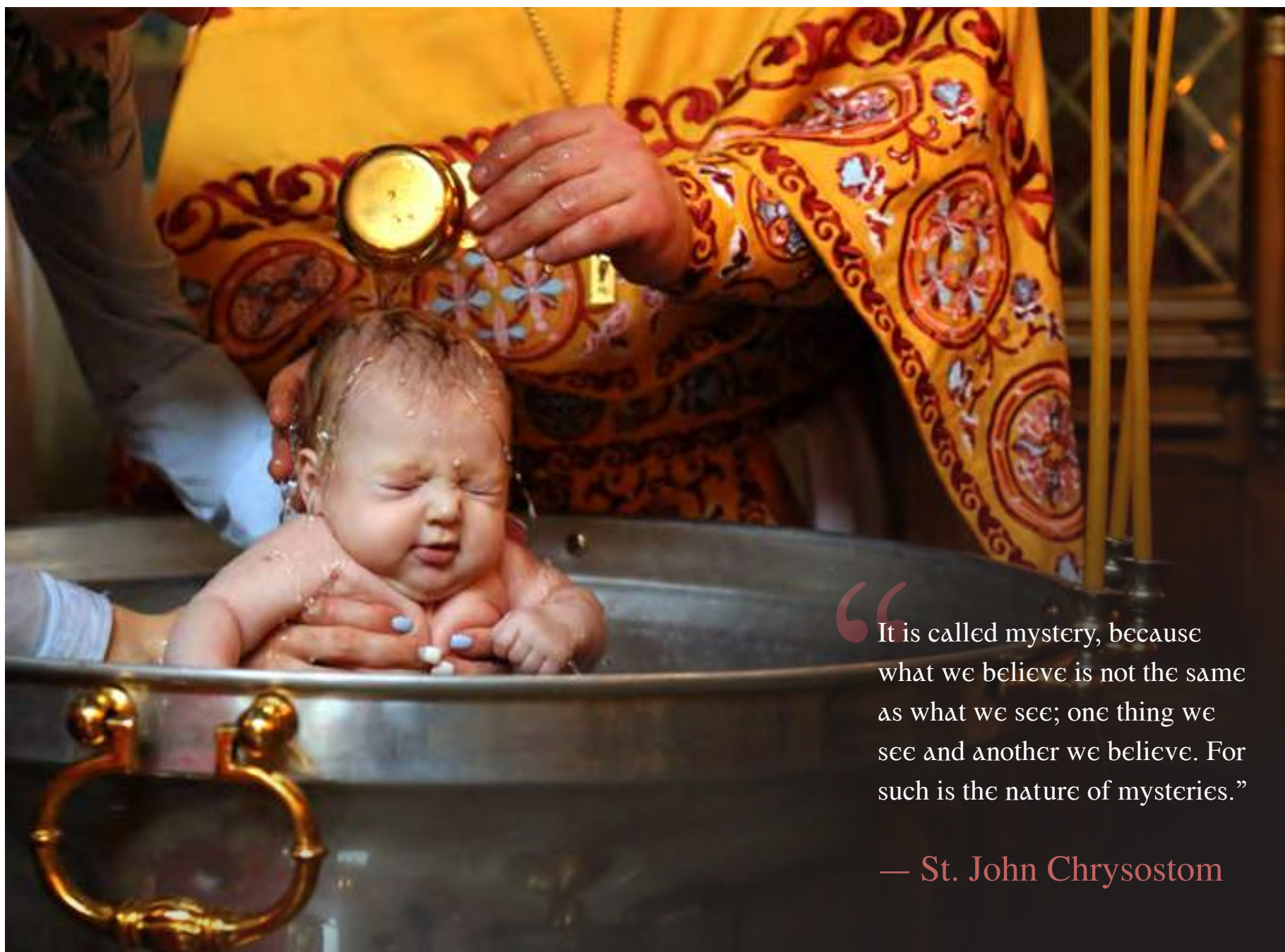
**Holy Orders** – Christ established the priesthood so that the fruits of His death and Resurrection, made available through the Mysteries, would be made available to all mankind throughout the ages (Lk. 22:19; Mt. 28:18; John 20:22 – 23).

The East has maintained the ancient practice of ordaining married men to the priesthood, choosing to reserve the call to celibacy "for the sake of the kingdom" for the monastic life. Bishops are celibate.




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“It is called mystery, because what we believe is not the same as what we see; one thing we see and another we believe. For such is the nature of mysteries.”

— St. John Chrysostom



“Whose sins you forgive  
are forgiven them, and  
whose sins you retain  
are retained.”

— John 20:23

“Therefore confess your sins  
to each other and pray for  
each other so that you may  
be healed.”

— James 5:16

## CONFESSION

All Catholics may approach a Byzantine Catholic priest for the Sacrament of Repentance. Before approaching be sure to prepare yourself by making a good examination of conscience.

### Then:

- Approach the priest who will be standing before the icon of Christ at the iconostasis.
- Express your desire to confess and receive absolution.
- State the sins for which you are seeking forgiveness.
- Be attentive as the priest offers some spiritual exhortation.
- Bow as the priest places the epitrachilion (stole) over your head, lays his hands on you, and prays the “Prayer of Absolution.”
- Respond “Amen” when he finishes the prayer.
- If the priest has assigned a penance, make sure to perform it accordingly.



“It is easier for the earth to exist without the sun than without the Holy Sacrifice of the Mass!”

— Padre Pio

## THE DIVINE LITURGY

The Divine Liturgy is the central experience of Faith for Byzantine Catholics. Through it, we participate in the supernatural life, receive inspiration for our spiritual lives, and are catechized in a profound and foundational way. Simply meditating on the prayers of the Divine Liturgy totally immerses one in the mysteries of salvation and the teachings of the Church.

The Liturgy connects the whole Church – Her past, present and future, uniting us with all the saints and angels, as well as the believers from all times (the Pilgrim Church, Suffering Church and Glorified Church).



### The Divine Liturgy is composed of three main parts:

- The **Prothesis** (or proskomedia), the service preparing the holy gifts
- The **Liturgy of the Catechumens**, or Liturgy of the Word
- The **Liturgy of the Faithful**, or Liturgy of the Eucharist

### We have three Liturgies that are used throughout the year:

- The Divine Liturgy of St. John Chrysostom, celebrated on most Sundays throughout the year and most weekdays.

- The Divine Liturgy of St. Basil, celebrated only ten times during the liturgical year, most notably on the first five Sundays of Lent and Christmas Eve.
- The Divine Liturgy of St. Gregory the Dialogist, also known as the Liturgy of the Presanctified Gifts, celebrated during the weekdays of Lent especially on Wednesdays and Fridays.

Any Catholics may attend the Divine Liturgy at a Byzantine Catholic Church, receive Holy Communion, and fulfill their Sunday Obligation or Feast Day Obligation.



# SIMILARITIES AND DIFFERENCES BETWEEN DIVINE LITURGY AND MASS

## Similarities:

- For both traditions, the Liturgy/Mass is the primary communal service of the Universal Church
- Every Sunday is treated as a “weekly-Easter”
- There are two main elements: the Liturgy of the Word and the Liturgy of the Eucharist
- Singing the Psalms
- A homily that reflects on the readings or a liturgical theme
- The recitation of the Creed
- Praying the “Our Father”
- Partaking in the Mystery of Holy Eucharist

## Differences:

- Annual cycle of readings vs. 3 year cycle of readings in the Roman Catholic Church
- Extensive use of Incense
- Entirely sung Liturgy
- Emphasis on making present the Kingdom of God on earth
- The priest faces the same direction as the people, liturgical East
- The Epiclesis: the calling down of the Holy Spirit to transform the bread and wine into the Body and Blood of Christ.
- Infants can receive Holy Communion





“Everyone ought to examine himself, before he eats of the bread and drinks from the cup.”

— 1 Cor. 11:28





“God, my God, all-consuming invisible fire, you make your angels flaming fire. In your inexpressible love, you have condescended to give me your divine flesh.”

— St. John Damascene

## GUIDELINES FOR RECEIVING HOLY COMMUNION

You may approach for Holy Communion if:

- You are member of a Catholic Church.
- You made a sacramental confession at least during Easter or Christmas this past year.
- You attend Mass or the Divine Liturgy regularly.
- Your lifestyle is consistent with the teaching of the Catholic Church.
- You have kept the liturgical fast – at least one hour with no food and drink prior to Divine Liturgy – water and medicine does not break the fast.
- You have been in church from the beginning or at least heard the Gospel.





If you are unable to receive Communion, you are still welcome to approach the priest for a blessing (please indicate that you want to receive the blessing only when you approach).

If one publicly remains in a grave sin (e.g. living in adultery, promoting abortion) that person should not approach for Communion until he/she is reconciled to God.

Byzantine Catholics receive Holy Communion under the forms of bread and wine mixed together and administered on a spoon. As you approach the priest:

- Remain standing.
- Please tell him your name so that the prayer can be personalized for you.
- Tilt your head back, widely open your mouth, but do not extend your tongue.
- No response is required for the prayer.
- The priest will use a spoon to retrieve Holy Communion from the chalice, and will drop it into your mouth without touching you with the spoon.
- Please do not close your lips upon the spoon.
- Consume Holy Communion and return to your pew.

Once you have returned to your pew, engage in silent prayer until all other communicants have received Holy Communion.

“For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.”

— I Corinthians,  
11:23-26







## YEARLY CYCLE OF READINGS

In the Byzantine tradition, readings follow a one-year cycle taken from the “*Āpostol*” and the “*Ēvangelion*.”

The first reading is taken from the “*Āpostol*,” a selection from the writings of St. Paul and the other Apostles.

The “*Ēvangelion*” is the book that contains the selections from the Gospels, arranged in the order that they are read throughout the year.

The readings contained in these books are arranged according to themes of the liturgical year. During the year we read the entire New Testament except for Apocalypse.

# LITURGICAL CHANT

All services are sung with the full and active participation of the congregation. When we are attentive to the words we sing, we realize that we are truly singing our theology.

The Byzantine-Ruthenian Catholic Church uses a unique style of chanting called “prostopinije.” This ancient style of chant developed in the Carpathian Mountains and is noted for its rich spirituality and beautiful simplicity. Because it follows the rhythmic cadences of speech, it is easily learned and suitable for congregational singing.

In the singing of the liturgical services, the congregation is led by a single cantor or a group of cantors. The singing can alternate from a single voice, to alternating groups, or the entire congregation singing at once.

“He who sings –  
prays twice.”

— St. Augustine



## LITURGICAL POSTURES AND GESTURES

Byzantine Catholics 'glorify God with their bodies' (1 Corinthians 6:20) through different postures for prayer and worship:

- **Standing:** It is the normal posture for prayer. In the Byzantine Catholic Tradition, standing is a symbol of the resurrection. Byzantine Catholics stand for most of the service. In America, pews have become common through the influence of other traditions.
- **Prostration:** There are two basic kinds of prostrations, known as Great Metania, and Small Metania. Both are preceded by the Sign of the Cross.
- **Great Metania:** the worshipper prostrates the whole body, throwing the weight forward onto the hands and touching the ground with the forehead.
- **Small Metania:** The worshipper bows from the waist, touching the ground with the fingers of the right hand.
- **Bows (reverence):** At certain times the worshipper merely bows the head; sometimes this is accompanied by the Sign of the Cross.





# LITURGICAL COLORS AND MEANING

From the iconography to the priest's vestments, the Byzantine Divine Liturgy is a feast of colors. Traditionally there is no set "color scheme" for the Byzantine tradition, apart from the guidelines for when light colors are to be worn, and when dark colors are to be worn.

**Today, the Byzantine-Ruthenian Catholic Churches in the U.S. follow this system of liturgical colors:**



**GOLD, WHITE,  
OR SILVER**

**Symbol of  
God's light**  
Sundays and  
Feasts of Our Lord



**BLUE**

**Color of the sky for  
the woman who bore  
Him Whom the heavens  
cannot contain**  
Feasts for the Mother of God



**GREEN**

**Color of plants and  
symbol of new life**  
Season of Pentecost



RED OR  
DARK PURPLE

**Color of blood**

Presanctified Liturgies during Great Lent,  
Sunday of the Holy Cross (the third Sunday of  
Lent), Good Friday, Procession of the Cross,  
and Feast of the Holy Cross







## BISHOP'S INSIGNIA

- 1:** Miter
- 2:** Cross
- 3:** Omophorion
- 4:** Crozier or Paterissa (Bishop's Staff)
- 5:** Encolpion





# LITURGICAL VESTMENTS

6: Sticharion 7: Epitrachelion (Priest's Stole) 8: Phelonion 9: Orarion (Deacon's Stole)



## ICONS AND ICONOGRAPHY

Icons play a central role in the liturgical and spiritual lives of Byzantine Catholics. They adorn the walls and sanctuaries of our Churches and are frequently carried in processions. It is not uncommon for a Byzantine Catholic to have an “icon corner” in their home designated for prayer.

Rich theology of icons manifests to us something of the hidden spiritual realities that they represent. Icons are windows into the spiritual world. They help us to look into eternity and they make the historical events of our salvation, as revealed in Scripture, present to us. They are truly “theology in color.”



Through their many symbols, icons allow us to touch the mysteries they represent. They tell us the story of what happened in the events they depict. It is common to hear of someone “writing” icons rather than “painting” them.

We do not worship the icons, but only persons they depict. As a picture of a loved one helps us to keep him or her close to our heart, so too



do the icons helps in our prayer to be in the presence of God, to feel close to Him, the Mother of God, and all the saints and angels. They help us to know that God, the Theotokos, and the saints and angels are always close to us.

“The invisible things of God have been made visible.”

— John Damascus





### The Veneration of Icons

- Approach the icon and make two bows
- Kiss the icon on feet or hands (never the face)
- You may place a candle before the icon
- Make an additional metania and then depart

During Lent, a complete prostration to the ground may be made instead of the metania bow. Before entering the pew, the custom is normally to bow to the altar and make the Sign of the Cross.

“The icon hovers on the frontier between appearance and reality. The spiritual world surrounds us. But because of our immaturity we do not detect this kingdom of splendors.”

— Father Pavel Florensky

“Icons are opened books to remind us of God.”

— Leontius of Cyprus

Pictures depict children making icons for the Sunday of Icons



“So God created man in his own image, in the image of God he created him; male and female he created them.”

— Genesis 1:27

These are just a few examples of the most popular icons found in the Byzantine Catholic Churches

## ICON OF MOTHER OF PERPETUAL HELP

One of the most beloved icons in the Byzantine-Ruthenian tradition.





ICON OF  
ST. NICHOLAS



ICON OF  
ST. JOHN  
THE BAPTIST



ICON OF  
STS. CYRIL AND  
METHODIUS







## THE LITURGICAL YEAR

The Byzantine liturgical year begins on September 1 by recognizing God as the Creator and Sustainer of all:

*O maker of all creation, under whose control are the seasons and the years, being Our Lord, bless the beginning of the year with abundance and, through the intercession of the Mother of God, preserve our Country and the people in peace, and save us.*

The Byzantine liturgical calendar is inherited from the Old Testament and can be divided into three “seasons.” The Season of the Nativity is “fixed,” meaning that its dates do not change from one year to another. The Seasons of Pascha (Easter) and Pentecost are “moveable,” meaning that they vary from year to year depending on the date determined for Easter.

Although each Feast Day is an opportunity to enter more fully into the mystery of our salvation, these 12 have particular significance.

Three of the Feasts are dependent on the date of Pascha:

- Palm Sunday
- The Ascension of Our Lord
- Pentecost

The other nine Feasts are part of the “fixed cycle”:

- The Nativity of the Theotokos
- The Exaltation of the Holy Cross
- The Presentation of the Theotokos
- The Nativity of the Lord (Christmas)
- Theophany of the Lord
- The Presentation of the Lord
- The Annunciation
- The Transfiguration
- The Dormition

You’ll notice that we do not include Pascha in our list of twelve Great Feasts. This is because Pascha is above all feast days.



# FASTS AND REGULATIONS

Fasting is an important part of the Byzantine faith, finding its roots in the Scriptures (Matthew 6:16).

The Byzantine Eparchy of Passaic observes four major seasons of fasting.

- **The Phillip's Fast**, the forty day fasting period preparing for Christmas, November, 15 - December 24.
- **The Great Fast**, the forty day fasting period before Pascha, Clean Monday - Palm Friday.
- **The Apostles Fast**, the variable 8-42 days fasting period, All Saints Monday - June 28.
- **The Dormition Fast**, the fourteen day fasting period before the Dormition, August, 1 - August, 14.

## Types of fasting

**Simple fast or abstinence** forbids the use of meat or meat products, but not of egg or dairy. It is observed on all Wednesdays and Fridays of the Great Fast.

*Simple abstinence or equivalent penance is observed on all Fridays of the year except during the festive observances as found in Typicon.*

**Strict Fast** forbids the use of meat, eggs and dairy products and is to be observed on Pure Monday and Great Friday.

Strict fast as well as Simple fast or abstinence binds all the faithful of the Eparchy of Passaic who receive the Eucharist.

## Dispensations

Expectant and nursing mothers, infants and those who are in poor health are exempt from the laws of strict fast. Pastors, for a just cause, may grant to individuals and families a dispensation or commutation of the prescribed strict or simple fasts to another equivalent penance.

## Non-Fasting periods:

- The week following the Sunday of the Publican and Pharisee
- Bright Week (Week following Pascha)
- Pentecost Week
- The Post-Feast of the Nativity of the Lord, December 25 – January 4.
- Major feasts of the Lord and the Theotokos if they fall on a fast day.



The liturgical texts tell us that above all we fast to be reminded of our desire for God and our dependence upon His providence for our sustenance.

The spirituality of the Great Fast is reflected above all by the *Prayer of St. Ephrem*, which is traditionally prayed daily.

*O Lord and Master of my life,  
Spare me from the spirit of apathy and meddling,  
Of idle chatter and love of power.  
Instead, grant to me, Your servant,  
The spirit of integrity and humility,  
Of patience and love.  
Yes, O Lord and God,  
Grant me the grace to be aware of my sins  
And not to judge others,  
For You are blessed,  
Now and forever.  
Amen*



## BYZANTINE TRADITIONS

Throughout the year, the Good News is brought home through traditions that celebrate the various feasts.

The following are just a few examples:

### **Christmas Eve**

Families often prepare special dishes for the Holy Supper (Velija), specific to their country and family traditions. The Holy Supper is a fasting meal with 7 or 12 symbolic courses without meat or dairy products. Carols are sung, and vertep (a re-enactment of the Nativity) is often performed.

### **Blessing of the houses with Holy water from Theophany**

Water is blessed on January 6 and then brought to the homes of the faithful for a blessing by the priest.

This tradition has two meanings – spiritual and pastoral: 1) to ask in prayer God's blessing upon the house and its inhabitants for the upcoming year and 2) to give the priest an opportunity to learn more about the family, their particular needs, their joys and sorrows, as well as for the family to provide an opportunity to learn more about their priest.



### Clean Monday

The beginning of the Great Fast (in the Byzantine Catholic Church there is no Ash Wednesday). The night before there is a Vespers Service with the Rite of Forgiveness, where the priest asks forgiveness from the congregation and each parishioner asks forgiveness from the priest and other members of the parish family.

### Sunday of Icons - the First Sunday of Great Fast

Children at our parishes during religious education classes are taught about the iconography and have a procession in the church followed by the blessing of the icons to commemorate the memory of the final defeat of Iconoclasm and the restoration of the icons to the churches in 843 AD.

### Flowery (Palm) Sunday Traditions

We recall our Lord's entry into Jerusalem six days before His Passion by blessing branches. Since palm trees do not grow in Eastern Europe, budding willow branches have become traditional instead. These branches are kept in family homes and brought to the graves of loved ones.

“Open to me the doors of repentance, O giver of life as we worship in your temple this morning. Teach us how to purify the temples of our bodies, and in your compassion, purify me by the goodness of your mercies.”

From the Matins for the Sunday of  
the Publican and the Pharisee







### **Pascha Blessing of Baskets**

Since we fast from meat and dairy products throughout Great Lent, we show our joy on Pascha by bringing these products with us for a special blessing after the Pascha Liturgy.

This blessing also harkens back to the Old Testament feast of Passover, where the Hebrew people were commanded by Moses to eat the Passover lamb, which prefigured the “Lamb of God who takes away the sins of the world.”

A special symbol of the Resurrection is the pysanky – the elaborately decorated Pascha eggs of the Slavic tradition.

Pascha bread called “paska.” This sweet cake-like bread reminds us of Christ, the true bread who remains with us until the end of time.

Included are meat products such as ham, pork, lamb, or, more commonly, sausage. These symbolize the sacrificial animals of the Old Testament, which prefigure the sacrifice of Christ.

Dairy products like butter or cheese remind us of the prosperity and peace of Christ that was foretold by the Prophets.

### Bright Monday, the second day after Easter

This day symbolizes cleansing. People gather around the Church to sing Pascha songs and children splash each other with water from head to toes.

### Pentecost

The Church and homes are decorated with green colors, branches of the trees, as we celebrate the descent of the Holy Spirit, who gives us life.

### Other Blessings

Candles are blessed on the feast of the Meeting of the Lord with Simeon (February 2). The first fruits of the season are blessed on the Transfiguration of the Lord (August 6). Flowers are blessed on the Dormition of the Theotokos (August 15). In each case, the items blessed by the priest at the Liturgy are brought home to be enjoyed by the family and shared with others.

### Anointing with Oil

Anointing with Holy Oil (Mirovanije) is a sacramental blessing that takes place for each solemn Feast, usually at the conclusion of the Divine Liturgy of the week when the feast is celebrated.

This oil is applied to the forehead by the priest with the Sign of the Cross, while proclaiming the appropriate greeting for the season. In response, you should proclaim the appropriate response and then receive a piece of blessed bread.

Greetings and responses include:

- Christ is among us! He is and ever shall be!
- Christ is Born! Glorify Him!
- Christ is Baptized! In the Jordan!
- Christ is Risen! Indeed He is Risen!
- Glory to Jesus Christ! Glory Forever!







## BYZANTINE CHURCH ARCHITECTURE

Byzantine Churches face east and the whole structure follows the floorplan of the Tabernacle (Exodus 25) and the Temple (Hebrews 9). They are traditionally divided into three parts, the narthex (entryway), the nave (where the congregation gathers), and the sanctuary. An iconostasis always divides the sanctuary from the narthex.

The sanctuary symbolizes the heaven, while the nave - the earth. The "cupola," or "dome" above the nave symbolizes the sky and has an image of Christ the Pantokrator to remind us that He is our head and we are His body.



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The Byzantine Sanctuary is the Holiest place in a Byzantine Catholic Church. It is located behind the altar screen called **iconostasis**. It contains the following:

**Altar table:** It is located in the center, just behind the Holy doors or Beautiful gate. On top of the altar is the tabernacle, the book of the Gospel, and the antimension. Behind the altar a candelabra containing seven candles is found.

**Tabernacle or artophorion:** It is the sacred vessel used to reserve the Eucharist for the sick;

it is usually shaped in the form of a Church. The presence of Christ in the tabernacle is signaled by a vigil lamp.

**Table of Preparation or Prothesis:** This table is found in the sanctuary to the left of the altar. This is the table used for the service of preparing the prosphora (bread) and wine; this service is known as proskomedia or office of oblation. On top of the prothesis rest the chalice (cup), the diskos (plate), the lance (liturgical knife), a liturgical spoon (for the distribution of Holy Communion), the asterisk

or star (a metal stand that holds the cover for the Eucharistic bread or prosphora).

**Antimension:** A rectangular piece of silk or linen decorated with the image of Christ's entombment and the image of the four Evangelists that is blessed by the bishop on Holy Thursday. A small relic of a martyr is sewn into it. During the Divine Liturgy (Eucharist), the antimension is placed on the center of the altar. The antimension serves as an altar in case of pastoral necessity and the Eucharist cannot be celebrated without it. Only the priest, deacon or bishop can touch the antimension when fully vested.

“To go in a spirit of prayer from one place to another, from one city to another, in the area marked especially by God’s intervention, helps us not only to live our life as a journey, but also gives us a vivid sense of a God who has gone before us and leads us on, who himself set out on man’s path, a God who does not look down on us from on high, but who became our travelling companion.”

— Pope St. John Paul II,  
Letter concerning  
pilgrimage to places  
linked to the history  
of salvation



## MAIN SITES FOR PILGRIMAGES FOR THE EPARCHY OF PASSAIC

### Places for Pilgrimages:

- **Uniontown, PA:** Sisters of St. Basil the Great Our Lady of Perpetual Help Province
- **Sloatsburg, NY:** Sister Servants of Mary Immaculate
- **Carpathian Village, PA:** St. Nicholas Shrine
- **Sugarloaf, PA:** Holy Annunciation Monastery
- **Sybertsville, PA:** Holy Dormition Franciscan Friary







The background of the slide is a deep purple. On the left side, there is a faint, light purple decorative archway with intricate scrollwork and floral patterns. A solid gold vertical bar runs along the right edge of the slide.

PART 3

# OUR COMMUNITY





## THE EPARCHIAL NEWSPAPER

"Eastern Catholic Life" is a great resource not only for Eparchial news, but for growth in the faith as well. Replete with catechetical, spiritual, and theological reflections from the Byzantine perspective, this monthly newspaper is the go-to resource for understanding Church teaching on today's hot-button issues, the Scriptures, iconography,

the Divine Liturgy, growth in the spiritual life, and so much more.

You can subscribe through your parish. Just ask your pastor. Non-parishioners can subscribe for just \$15 per year! Please submit check, name, and address of the recipient to:

**Eparchy of Passaic**  
**445 Lackawanna Ave.**  
**Woodland Park, NJ. 07424**

Or email your request to:  
[mfrench@eparchyofpassaic.com](mailto:mfrench@eparchyofpassaic.com)





## ASK A PRIEST A QUESTION

Ever wonder what Catholics really believe? Need solid Catholic answers to your most pressing moral, spiritual, or theological questions? Then send your questions to the “Ask a Priest” section of Eastern Catholic Life.

Rev. Dr. Vasyl Chepelskyy – who graduated with his Doctorate in Moral Theology from the John Paul II Pontifical University in Krakow, Poland, responds to your questions on theology, spirituality, the Sacraments, morality, Church history, and the lives of the saints. And if he doesn’t have the answer, he will find someone who does!

**Don’t let today’s tough issues  
shake your faith!**

Submit your questions by simply emailing:  
[directf@eparchyofpassaic.com](mailto:directf@eparchyofpassaic.com)



## RELIGIOUS EDUCATION

Knowledge about God helps us grow; it helps us to be who we “are and be that well” (cf. St. Francis De Sales).

It helps us to discover our identity as children of God and to find meaning in our life.

Many new and exciting educational projects are being developed to respond properly to the demands of today and assist our parishes, catechists, parishioners and all people of good will in their learning about God. If you have any further questions about religious education and looking for ways to deepen your knowledge about faith and God, please do not hesitate to contact our Office at:  
**[directf@eparchyofpassaic.com](mailto:directf@eparchyofpassaic.com)**

It is our mission and privilege to serve your educational and spiritual needs!

Currently, over 130 well-trained, knowledgeable and dedicated catechists are faithfully serving the educational needs of our children (K - 8th grade) at our parishes through selfless service and sacrifices, making sure they learn the Christian Faith and about our Byzantine Catholic Church and our traditions.

Our Catechists belong to the Order of SS. Cyril and Methodius, named for two brothers who are best known for their missionary work, communicating the faith to the Slavic people. The Order unites catechists in a similar mission – to ensure the rich liturgical heritage of our Church is passed on to the younger generation.

**<http://bit.ly/byzantine-education>**

“Start children off on the way they should go, and even when they are old they will not turn from it.”

— Proverbs 22:6

## BYZANTEENS

A nation-wide Byzantine Catholic youth group for teens ages 13 – 18!

Byzanteen provides Eastern Catholic faith formation and fraternity for all teens growing up in the Byzantine Catholic tradition. Together with their peers, Byzanteens actively engage in living, growing in, and promoting the Byzantine Catholic tradition.

All Byzanteens are given the opportunity to gather from across the country for our biennial national Byzanteen Youth Rally or a Rally in our Eparchy. It's a great opportunity to make new friends, form lasting relationships, pray, grow spiritually, listen to inspiring talks from our Byzantine leaders, support one another in the Faith, and just have fun.



“Dear young people, let yourselves be taken over by the light of Christ, and spread that light wherever you are.”

— Pope St. John Paul II





## THEOSIS IN ACTION

Serving the young adults of the Eparchy of Passaic and beyond, Theosis in Action provides resources and opportunities to grow in faith and fellowship. Through social media and in-person events, Theosis in Action helps young adults show the light of Christ in the secular world, inspiring this generation to learn about, defend, and proclaim their Faith.

Through social media and other modern means of communication, young adults learn about their Faith by asking questions, inviting guest speakers to their area, exchanging ideas, offering suggestions, and forming community.

**To learn more, check out our webpages:**

Facebook Page:

**[facebook.com/theosisinaction](https://facebook.com/theosisinaction)**

Website: **[theosisinaction.org](https://theosisinaction.org)**



Or just send us an email:

[theosisinaction@gmail.com](mailto:theosisinaction@gmail.com)

## OUR SEMINARY

Founded on October 16, 1950, the mission of Saints Cyril and Methodius Byzantine Catholic Seminary is to discern and nurture the young men called to a life of ordained ministry by the gift of the Holy Spirit.

In addition to seminary formation, the Seminary also offers certificate and degree programs for the laity. As a theological center and resource for lifelong learning, we hand on the Tradition of the Christian East to those young men and women who seek to serve and enrich the life of the Church and to engage the world in theological reflection, dialogue, and witness.

### **Byzantine Catholic Seminary of Saints Cyril and Methodius**

3605 Perrysville Ave.  
Pittsburgh, PA. 15214  
Phone: (412) 321-8383



## MARRIAGE PREPARATION (PRE-CANA)

Just as priests need preparation for the service of ordained ministry, engaged couples also need to prepare for life as a married couple. To personalize this preparation, all Pre-Cana is done at the parish level.

### **Program formation covers topics such as:**

- Communication
- Sexuality and Relationships
- Byzantine Spirituality and Prayer
- Natural Family Planning
- Finances and Budgeting
- Experiences of Marriage
- Theology of Marriage/Crowning Ceremony







# WORD OF LIFE INSTITUTE

The Word of Life Institute exists to educate, equip, and inspire clergy and laity to proclaim the Gospel of Jesus Christ, and to be faithful disciples in His Church according to the spiritual and theological heritage of the Byzantine Christian tradition of the Catholic Church.

We make available resources for revitalizing parishes, delving into the Word of God, and growing in understanding of the Catholic Faith from the Byzantine perspective.

At our annual Eastern Catholic Bible Conference you will learn the deeper meaning of the Scriptures from some of Eastern Catholicism's foremost Scripture scholars and theologians today.

**[wordoflifeinstitute.com](http://wordoflifeinstitute.com)**

“The people walking in darkness  
have seen a great light; on those  
living in the land of deep darkness  
a light has dawned.”

— Isaiah 9:2

“In Him was the light and  
that light was the life of Men.”

— John 1:14



## BISHOP'S ANNUAL APPEAL

We support our Eparchy as we support our parishes. The annual Eparchial Stewardship Appeal exists to provide financial support to the men and families of those who provide us with spiritual support. It also ensures that our current and future seminarians receive the quality education and formation that they need to be effective ministers of the Word in our parishes.

The generosity of donors helps to bring priests from Eastern Europe and support their families in the transition. Gifts to the Appeal help our Church in Eastern Europe; pay for our seminarians' formation in Pittsburgh; and enable us to help struggling parishes and start the new ones.

“Remember then, it is the Lord, your God, who gives you the power to acquire wealth.”

— Deuteronomy 8:18










PART 4

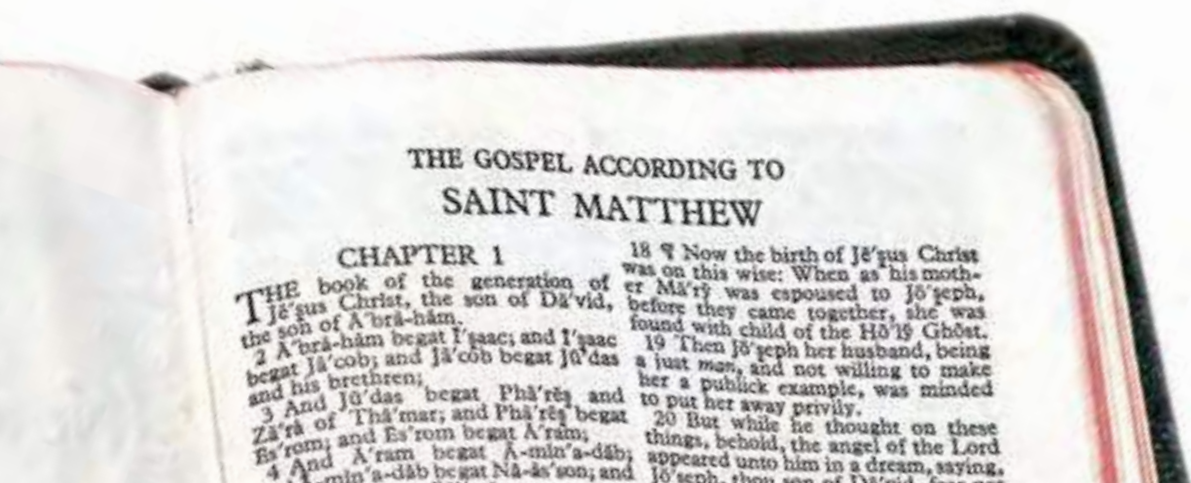
# RESOURCES



## READ THE BIBLE IN ONE YEAR

Have you ever wanted to read the entire Bible in a year, but are just not sure where to start? Or, maybe you just need a little something to keep you on track and accountable. Here are two resources that will help you dive into the Word of God more deeply this year.

- If you prefer to read the books and stories of the Bible in chronological order:  
[bit.ly/bce-bible1](https://bit.ly/bce-bible1)
- If you prefer to have a reading from the Old Testament, the Psalms/Wisdom Literature, and a reading from the New Testament every day:  
[bit.ly/bce-bible2](https://bit.ly/bce-bible2) 



THE GOSPEL ACCORDING TO  
SAINT MATTHEW

CHAPTER 1

THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā-hām.

2 A'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jō'das and his brethren;

3 And Jō'das begat Phā'rēz, and Zē'rā of Thā'mar; and Phā'rēz begat Es'rom; and Es'rom begat A'ram;

4 And A'ram begat A-min'a-dāb; A-min'a-dāb begat Nā-ās'son; and

18 ¶ Now the birth of Jē'sus Christ was on this wise: When as his mother Mā'ry was espoused to Jō'seph, before they came together, she was found with child of the Hō'lŷ Ghōst.

19 Then Jō'seph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Jō'seph, thou son of Dā'vid, fear not to take unto thee Mā'ry thy wife: for that which is conceived in her, is of the Hō'lŷ Ghōst: and she shall bring forth a son, and thou shalt call his name Jē'sus: for so shall he be called.



## THEOLOGY OF THE BODY

Who am I? Why did God create us as man and woman? Why do I have a body? What does it mean to be a man or a woman? Why are some people called to marriage while others are called to a life of celibacy for the Kingdom?

At the outset of his ministry as Pope, St. John Paul II delivered a series of Wednesday audiences that gave the Catholic response to the sexual revolution. He saw these series as so important and monumental that it took a full five years for him to complete. These series of Wednesday audiences are now known as the “Theology of the Body.”

**Learn more about the “Theology of the Body” at:**

- [tobinstitute.org](http://tobinstitute.org)
- [theologyofthebody.net](http://theologyofthebody.net)

## SPRINGS IN THE DESERT

Helping couples struggling with infertility to process and move beyond their grief to find the fruitfulness God has planned for their marriage.

[springsinthedesert.org](http://springsinthedesert.org)

“Sing, barren woman, you who never bore a child; burst into song, shout for joy, you who were never in labor; because more are the children of the desolate woman than of her who has a husband,” says the LORD.”

— Isaiah 54:1



## CATHOLIC BIOETHICS CENTER

Established in 1972 to promote the Catholic vision of human dignity, health care, and life sciences by engaging in faithful and intensive research on today's hot-button healthcare, end-of-life, bioethical, and other related issues, the Catholic Bioethics Center has the answers you've been looking for with regards to Catholic teaching on medical ethics.

Contact them at:

The National Catholic Bioethics Center  
6399 Drexel Rd.  
Philadelphia, PA 19151  
Phone: (215) 877-2660  
[info@ncbcenter.org](mailto:info@ncbcenter.org)  
**[ncbcenter.org](http://ncbcenter.org)**

## NATURAL FAMILY PLANNING

To love someone in marriage means to make a gift of yourself to that person in a way that is free, total, faithful, and fruitful. The Church does not accept artificial contraception as a method of birth control in keeping with the dignity of the human person and sanctity of marriage because the act and intention behind contraception is a withholding of the total (unitive) and fruitful (procreative) dimensions of the gift.

People are seeking natural solutions to everything. Why not natural love? Instead of using dangerous chemicals with many side effects or surgery, the Church promotes NFP – Natural Family Planning, or NFP, which is an umbrella term for the several methods of tracking woman's natural fertility cycles so as to either achieve or avoid pregnancy. The most common methods of NFP are the Sympto-Thermal Method, the Mucus-Based (Ovulatory) Method, and the Creighton Model.

To learn more about NFP, its methods, and why the Church promotes it, check out [ccli.org](http://ccli.org).





## INTEGRITY RESTORED

Did you know that 51% of Americans view pornography, 80% of teens between the ages of 15 and 17 have been exposed to hard-core porn, and 56% of marriages are ended, citing porn as one of the causes for the break up of their marriage?

The sad truth is that porn addiction has reached epidemic proportions in our country, leaving a mass of shattered families and relationships, and broken individuals in its wake.

If you or someone you love views porn, then check out [integrityrestored.com](http://integrityrestored.com).

Integrity Restored is a not-for-profit organization committed to providing resources for the prevention and healing of pornography addiction, as well as raising awareness about the destructive effects of pornography on individuals, relationships, marriages, and families.



## APOSTOLIC BLESSING

Wouldn't it be amazing if you could get the Pope to bless your marriage? Or what about a blessing for your Godchild on the occasion of his/her baptism, First Communion, or Confirmation? Or maybe you know someone who is soon to be ordained to the priesthood or the diaconate.

Now you can request the Apostolic Blessing from the Vatican's Office of Papal Charities – the office charged with exercising charity to the poor in the name of the Holy Father.

To make your request for the Apostolic Blessing, simply contact your parish priest, or visit the website for the Office of Papal Charities at [bit.ly/apostolic-blessing](http://bit.ly/apostolic-blessing).





## HELPFUL APPS

### **Eparchy of Parma**

Stay up-to-date with the latest Byzantine news, watch inspirational videos on Byzantine Catholic spirituality, and keep up with the daily readings from the Divine Liturgy.

**[apple.co/2LYI6fP](https://apple.co/2LYI6fP) / [bit.ly/2SDFuWc](https://bit.ly/2SDFuWc)**

### **Eastern Christian Publications**

Want to commit yourself to praying the Daily Office of the Byzantine Church? Need some additional food for thought for your daily meditation? Looking for some great suggestions for reading material in Byzantine theology or spirituality?

**[apple.co/2CdbKlu](https://apple.co/2CdbKlu) / [bit.ly/2SHgxJh](https://bit.ly/2SHgxJh)**





# INTERNET RESOURCES

You don't have to be a member of the Byzantine Catholic Church to explore the fascinating world of Eastern Catholicism. If you're interested in diving deeper into the theology, history, spirituality, and traditions of the Byzantine Catholic tradition, then check out the following resources:

- Byzantine Catholic Seminary:  
[bcs.edu](http://bcs.edu)
- Byzantine Seminary Press:  
[byzantine-seminary-press.com](http://byzantine-seminary-press.com)
- God With Us Publications:  
[godwithusbooks.org](http://godwithusbooks.org)
- Eastern Christian Publications:  
[ecpubs.com](http://ecpubs.com)
- Metropolitan Cantor Institute:  
[mci.archpitt.org](http://mci.archpitt.org)
- Archeparchy of Pittsburgh:  
[archpitt.org](http://archpitt.org)
- Eparchy of Parma:  
[parma.org](http://parma.org)
- Eparchy of Phoenix:  
[eparchyofphoenix.org](http://eparchyofphoenix.org)
- Post-Abortion Reconciliation and Healing:  
[noparh.org](http://noparh.org)
- The Holy See:  
[w2.vatican.va/content/vatican/en.html](http://w2.vatican.va/content/vatican/en.html)
- Catechism of the Catholic Church:  
[bit.ly/cathechism](http://bit.ly/cathechism)
- Mass Near Me – for travelling:  
[masstimes.org](http://masstimes.org)





## THE 7 MODULES

Did you know that over 40% of young Catholics ages 16 – 30 have left the Church? Of those who have left, half of them claimed a perceived contradiction between faith and science as their reason for leaving.

Now Fr. Robert Spitzer, former president of Gonzaga University and author of 10 books in the areas of faith, reason, and science has created the free *7 Essential Modules* course. These 7 modules address such fascinating topics as medical evidence for the soul, scientific evidence for God, proofs for Jesus' resurrection, and why we should be Catholic. Find out more at [\*\*crediblecatholic.com/programs\*\*](https://crediblecatholic.com/programs).

The *7 Essential Modules* course is a fantastic accompaniment to the Catechism of the Catholic Church.

## CHRIST OUR PASCHA

Christ Our Pascha is the official Catechism of the Ukrainian Catholic Church published by the Synod of the Ukrainian Greek-Catholic Church and the Commission for the Catechism of the Ukrainian Greek-Catholic Church. Find out more at [\*\*catechism.royaldoors.net\*\*](https://catechism.royaldoors.net).

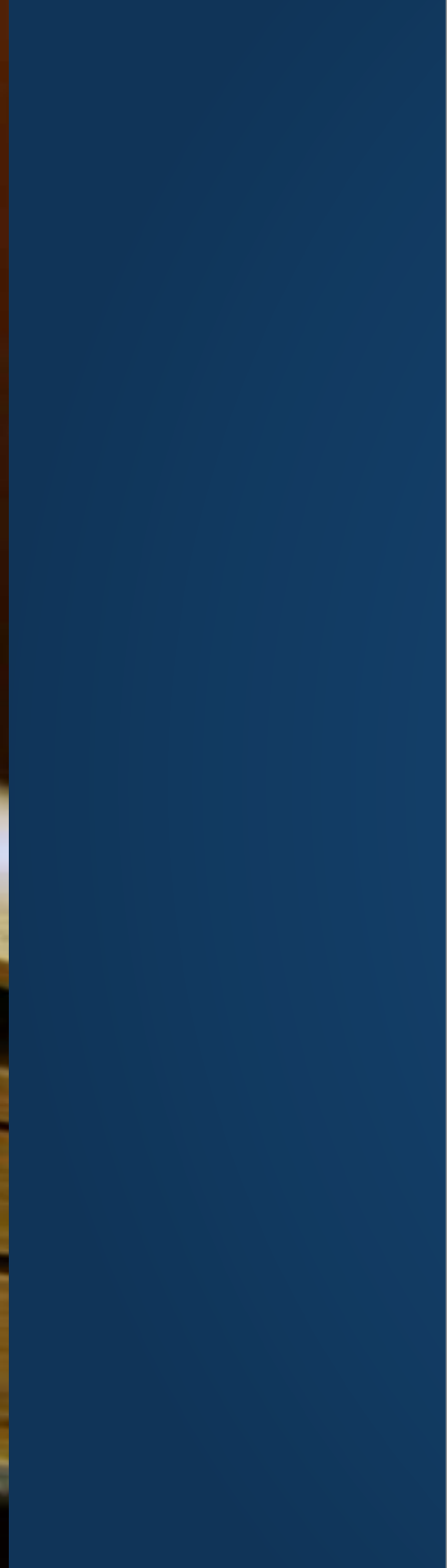
## BYZANTINE GIFT SHOPS

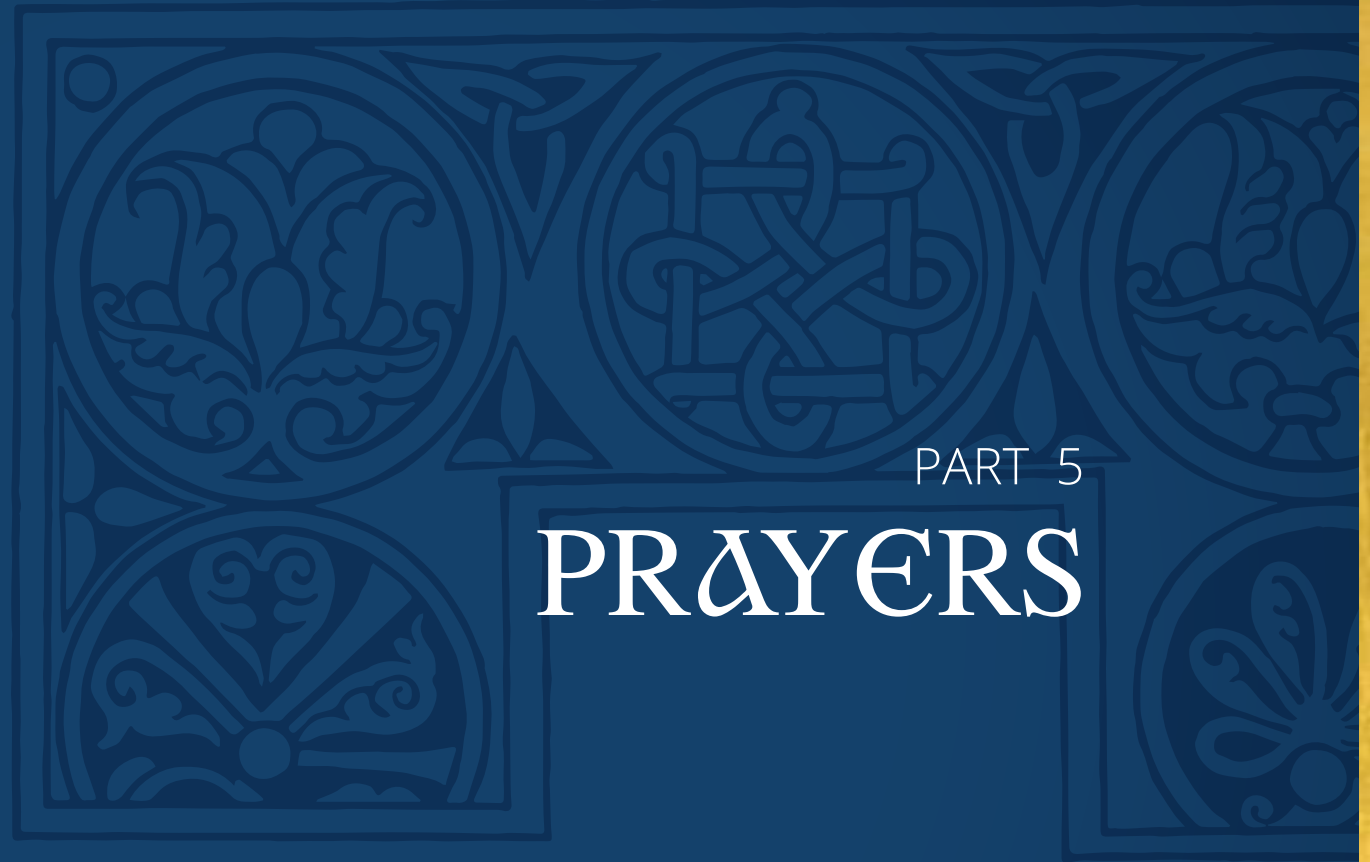
If you're looking for an Eastern Catholic gift for Baptism, Chrismation, First Communion, a wedding, an ordination, or any other occasion, then visit the following links:

- [bit.ly/sopraniart](https://bit.ly/sopraniart)
- [bit.ly/ukrcathedral](https://bit.ly/ukrcathedral)
- [bit.ly/sistersofstbasil](https://bit.ly/sistersofstbasil)
- [byzantine-seminary-press.com](https://byzantine-seminary-press.com)









PART 5

# PRAYERS



## WHAT IS A CHRISTIAN PRAYER?

“Prayer is the raising of one’s mind and heart to God or the requesting of good things from God.”

— St. John Damascene

“Christian prayer is a covenant relationship between God and man in Christ. It is the action of God and of man, springing forth from both the Holy Spirit and ourselves, wholly directed to the Father, in union with the human will of the Son of God made man.”

— Catechism of the  
Catholic Church, 2564



“Lord, teach us to pray, just as John taught his disciples.”

— Luke 11:1

## LORD’S PRAYER

*Our Father, Who art in Heaven, hallowed be Thy name; Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.*

*Amen.*

## HAIL MARY

*Rejoice, O Virgin Theotokos! Mary, full of grace, the Lord is with you! Blessed are you among women, and blessed is the fruit of your womb. For you gave birth to Christ the Savior, and Redeemer of our souls.*

*Amen.*

## CREED

*I believe in one God, the Father Almighty, Creator of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, Son of God, the only-begotten, born of the Father before all ages. Light from light, true God from true God, begotten, not made, one in essence with the Father; through Whom all things were made. For us men and for our salvation, He came down from heaven and was incarnate from the Holy Spirit and the Virgin Mary, and became man. He was crucified for us under Pontius Pilate, and suffered and was buried. He rose on the third day according to the Scriptures. He ascended into heaven, and is seated at the right hand of the Father, and He is coming again in glory to judge the living and the dead, and His Kingdom will have no end. And in the Holy Spirit, the Lord, the Creator of Life, Who proceeds from the Father. Together with the Father and the Son He is worshipped and glorified; He spoke through the prophets. In one, holy, catholic, and apostolic Church. I profess one Baptism for the remission of sins. I expect the resurrection of the dead and the life of the world to come.*

*Amen.*

“Ask and it will be given to you;  
seek and you will find; knock and  
the door will be opened to you.”

— Matthew 7:7

## THE JESUS PRAYER

This prayer is the most mystical prayer in Eastern Christianity according to some of the Fathers of the Church. It is often prayed on a “prayer rope”, a devotional instrument of prayer, in the form of a loop made up of complex knots, usually out of wool or silk.

*“Lord Jesus Christ, son of God,  
have mercy on me, a sinner.”*







## PRAYER FOR THE PARISH

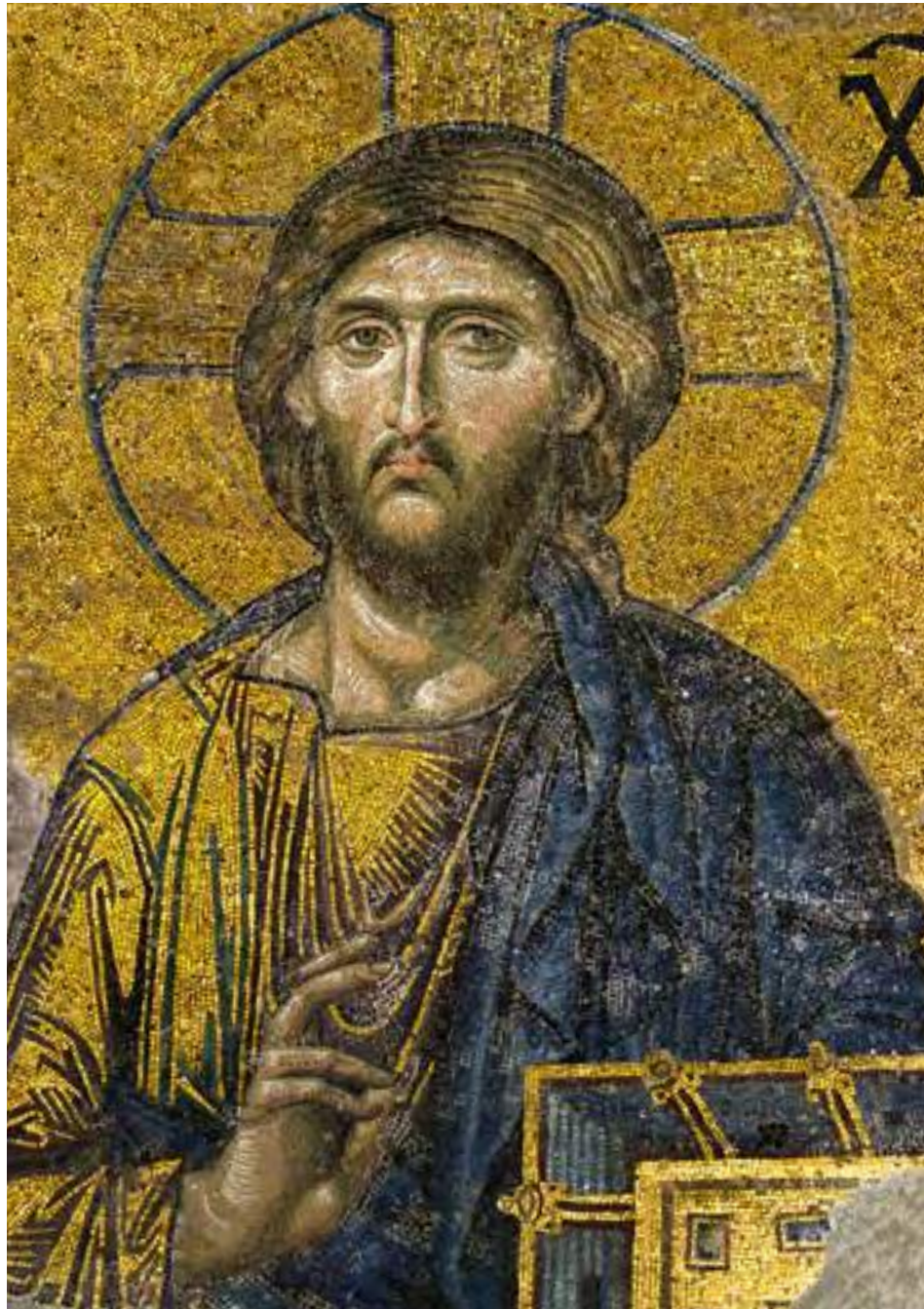
*O Theotokos with the greatest confidence we come before You to invoke Your aid for our church. Through your tender mercy we beg you,*

*O Theotokos to obtain for us the help we need to receive every grace and blessing. Protect our clergy and enlighten them with wisdom, strength and virtue to guide their flocks to eternal salvation.*

*O compassionate Mother, continue to help our families to grow in peace, faith and love through Jesus Christ, our Lord.*

*Amen.*





## PRAYER AT THE BEGINNING OF THE DAY BY THE ELDERS OF THE OPTINA MONASTERY

*O Lord, grant that I may meet all that this coming day brings to me with spiritual tranquility. Grant that I may fully surrender myself to Your holy will.*

*At every hour of this day, direct and support me in all things. Whatsoever news may reach me in the course of the day, teach me to accept it with a calm soul and the firm conviction that all is subject to Your holy will.*

*Direct my thoughts and feelings in all my words and actions. In all unexpected occurrences, do not let me forget that all is sent down from You.*

*Grant that I may deal straightforwardly and wisely with every member of my family, neither embarrassing nor saddening anyone.*

*O Lord, grant me the strength to endure the fatigue of the coming day and all the events that take place during it. Direct my will and teach me to pray, to believe, to be patient, to forgive, and to love.*

*Amen.*

## PRAYERS TO THE THEOTOKOS

*Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession was left unaided. Inspired with this confidence, I fly to thee, O Virgin of virgins, my Mother; to thee do I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.*

*We fly to your patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.*

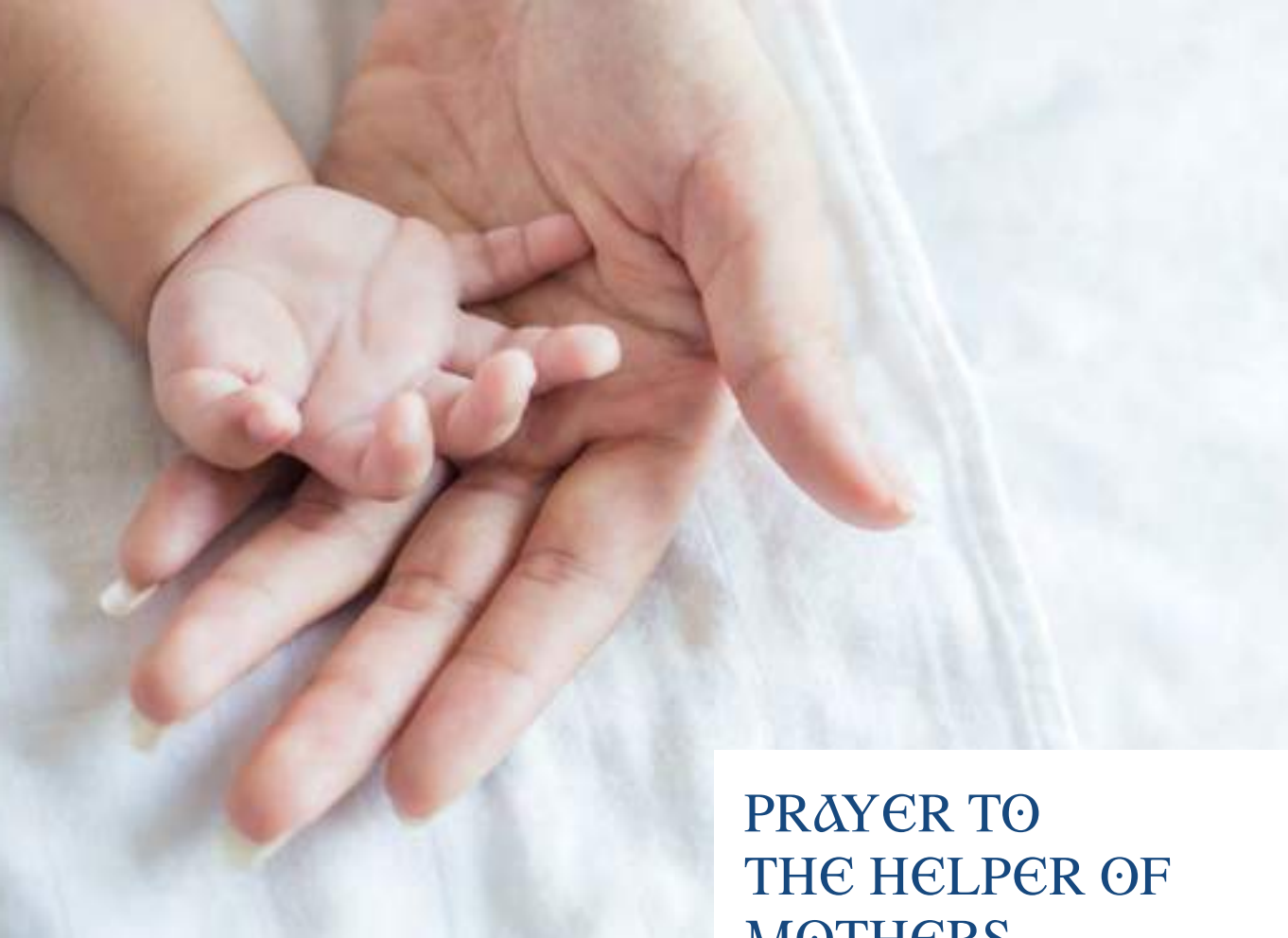
*Amen.*

## PRAYER FOR PROTECTION

*O awesome beauty for all the faithful, you are the true fulfillment of the prophecies. You are the glory of the apostles and the joy of the martyrs, the pride of women and a wondrous protection for the whole world. O Lady, with the mantle of your mercy, protect our Church and all the people who sing out to you: Rejoice, O Full of Grace, the Lord is with you, and through you He grants great mercy to the world.*







## PRAYER TO THE HELPER OF MOTHERS FOR CONCEPTION, PREGNANCY, AND IN DIFFICULT CHILDBIRTH

*O Most Holy Mother of God and Ever Virgin Mary, you are a mystical garden in which grew the Tree of Eternal Life. You are the Gardener of the Gardener of Life, the Soil whose Fruit shall not perish, and the Key to Paradise.*

*You are the Mother of both Lamb and Shepherd, the Protection against unseen enemies, more Spacious than the Heavens, the Trust of Mortals before God, and the Unfading Rose. When God so wills, the very order of nature is abolished. In a mysterious and miraculous manner, the Infinite and Eternal God took flesh from your most pure body and became man. You are the temple, the tabernacle, the gate, the palace, and the throne of the King.*

*Most Holy Mother of God, we beg you to look with favor on our request. Ask your Divine Son to grant conception to your handmaid, and protect her throughout her term with health for both her and her child, and protect her and her child during birth from all danger and every visible and invisible enemy. Grant to her a godly child who is healthy in body, mind, and spirit, and who is virtuous in actions, and who is eager to please God in all things. Ask your Divine Son to grant to your handmaid the holy gifts of peace of mind, serenity, tranquility, and resignation to the will of God.*

*Amen.*



## PRAYER FOR THE SICK

*Heavenly Father, Who sent Your only-begotten Son, Jesus Christ, to be the Physician of our souls and bodies, Who came to heal sickness and infirmity, Who healed the paralytic, and brought back to life the daughter of Jairus, Who healed the woman who had been sick for twelve years by her mere touch of your robe, visit and heal also your beloved servants from all physical and spiritual maladies by the power and grace of Your Christ.*

*Grant them the patience that comes from believing that You are always at work in our lives to bring good out of evil. Grant them strength of body, mind and soul. Raise them up from the bed of pain. Grant them full recovery. May they experience the same surge of healing power flow through their bodies, as did the sick woman who touched your robe. For we, too, are touching your robe today, dear Lord, through this our prayer. We approach you with the same faith she did. Grant them the gift of health.*

*For You alone are the source of healing and to You we offer glory, praise and thanksgiving in the name of the Father, Son, and Holy Spirit. Amen.*

*May Christ our Loving God grant to His servants for whom we pray today peace, health and salvation and may He safeguard and keep us all for many blessed years!*

*Amen.*





## PSALM 50 (51)

*Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. Wash away all my iniquity and cleanse me from my sin. For I know my transgressions, and my sin is always before me. Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge. Surely I was sinful at birth, sinful from the time my mother conceived me. Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place.*

*Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. Let me hear joy and gladness; let the bones you have crushed rejoice. Hide your face from my sins and blot out all my iniquity. Create in me a pure heart, O God, and renew a steadfast spirit within me. Do not cast me from your presence or take your Holy Spirit from me. Restore to me the joy of your salvation and grant me a willing spirit, to sustain me. Then I will teach transgressors your ways, so that sinners will turn back to you. Deliver me from the guilt of bloodshed, O God, you who are God my Savior, and my tongue will sing of your righteousness. Open my lips, Lord, and my mouth will declare your praise.*

*You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise. May it please you to prosper Zion, to build up the walls of Jerusalem. Then you will delight in the sacrifices of the righteous, in burnt offerings offered whole; then bulls will be offered on your altar.*

## PSALM 90 (91)

*Whoever dwells in the shelter of the Most High will rest in the shadow of the Almighty. I will say of the Lord, "He is my refuge and my fortress, my God, in whom I trust." Surely he will save you from the fowler's snare and from the deadly pestilence. He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart. You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. You will only observe with your eyes and see the punishment of the wicked.*

*If you say, "The Lord is my refuge," and you make the Most High your dwelling, no harm will overtake you, no disaster will come near your tent. For he will command his angels concerning you to guard you in all your ways; they will lift you up in their hands, so that you will not strike your foot against a stone. You will tread on the lion and the cobra; you will trample the great lion and the serpent. "Because he loves me," says the Lord, "I will rescue him; I will protect him, for he acknowledges my name. He will call on me, and I will answer him; I will be with him in trouble, I will deliver him and honor him. With long life I will satisfy him and show him my salvation.*





## PRAYER TO ST. MICHAEL THE ARCHANGEL

*O Archangel Michael, since you are a soldier and leader of the heavenly armies, and the captain of the angels, O Glorious one, deliver from every care and worry, from illness and bitter sin, and protect under your wings those who cry out to you in faith. You see the Lord who is Spirit. You are illumined by the unapproachable light of the Master's glory. For out of love for the world He took flesh from the Virgin for our sake; By this He wished to save mankind.*

*Amen.*

## LET GOD ARISE

*Let God arise, and let His enemies be scattered;  
and let those who hate Him flee from His face.  
As smoke vanishes, let them vanish; and as wax  
melts from the presence of fire, so let the demons  
perish from the presence of those who love God  
and who sign themselves with the Sign of the  
Cross and say with gladness: Hail, most precious  
and life-giving Cross of the Lord, for Thou drivest  
away the demons by the power of our Lord Jesus  
Christ Who was crucified on thee, went down to  
hell and trampled on the power of the devil, and  
gave us thee, His honorable Cross, for driving  
away all enemies. O most precious and life-giving  
Cross of the Lord, help me together with our holy  
Lady, the Virgin Theotokos, and with all the Saints  
throughout the ages.*

*Amen.*





## PRAYER BEFORE MEALS

*In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Our Father... For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and forever. Amen. Lord, have mercy (3). O Christ our God, bless the food and drink of your servants, for You are holy always, now and ever, and forever.*

*Amen.*

## PRAYER AFTER MEALS

*We thank You, O God, Giver of all good things, for these gifts and all your mercies, and we bless your holy Name, always, now and ever, and forever.*

*Amen.*





“Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.”

— Mark 11:24

## MY NOVENA ROSE PRAYER

*O Little Therese of the Child Jesus, please pick for me a rose from the heavenly gardens and send it to me as a message of love. O Little Flower of Jesus, ask God to grant the favors I now place with confidence in your hands ... (mention in silence here).*

*St. Therese, help me to always believe as you did in God's great love for me, so that I might imitate your "Little Way" each day.*

*Amen.*

## MIRACULOUS INVOCATION TO ST. THERESE

*O Glorious St. Therese, whom Almighty God has raised up to aid and inspire the human family, I implore your Miraculous Intercession. You are so powerful in obtaining every need of body and spirit from the Heart of God. Holy Mother Church proclaims you "Prodigy of Miracles... the greatest saint of Modern Times." Now I fervently beseech you to answer my petition (mention in silence here) and to carry out your promises of spending heaven doing good on earth... of letting fall from Heaven a Shower of Roses.*

*Little Flower, give me your childlike faith, to see the Face of God in the people and experiences of my life, and to love God with full confidence.*

*St. Therese, my Carmelite Sister, I will fulfill your plea "to be made known everywhere" and I will continue to lead others to Jesus through you.*

*Amen.*





## PRAYER FOR VOCATIONS

*O Lord Jesus Christ, instill in the hearts of young men and women, a willingness to joyfully give their lives for the sake of souls, and call them to your service. Hear my prayer and the prayers of your Church; send us good, faithful and holy priests and religious to lead your people to their eternal happiness. Amen.*

“So ask the Master of the harvest to send out laborers for his harvest.”

— Matthew 9:38

“For the priestly office is indeed discharged on earth, but it ranks amongst heavenly ordinances; and very naturally so: for neither man, nor angel, nor archangel, nor any other created power, but the Paraclete Himself, instituted this vocation, and persuaded men while still abiding in the flesh to represent the ministry of angels. Wherefore the consecrated priest ought to be as pure as if he were standing in the heavens themselves in the midst of those powers.”

— St. John Chrysostom





# CONCLUSION

## JOIN US AT THE TABLE

Andrei Rublev in his sublime icon of the Holy Trinity depicts the story of Abraham receiving three angelic visitors by the oak of Mamre. The 3 persons/ 1 God revealed Himself to Abraham. One encounter changed Abraham and Sarah's lives because they were open to the surprise.

Similarly to Abraham, who welcomed the angelic visitors and served them a meal at the table (cf. Gen. 18), we invite you to gather around the Lord's table with us – liturgically here on earth and eternally in heaven.

Come and see for yourself, come as the door is open, come as there is a place for you at the Lord's table, taste and see how good the Lord is (cf. Ps. 34:8). You are invited to join and complete the circle at the table, to experience God's hospitality, to journey with Him through your life. Allow Him to lead the way.

*May God direct your journey and travel with you on the paths of this life!*

*Amen.*









PART 6

# APPENDIX

# BYZANTINE GLOSSARY

**Altar:** Cf. “Sanctuary”

**Ambon:** A rounded or squared projection at the center of the walkway immediately in front of the Holy Doors of the iconostasis.

**Amen:** An affirmation said at the end of a prayer meaning “so be it.”

**Anamnesis:** Literally “remembrance”; the remembrance of God’s works of salvation expressed in the Anaphora, following the words of institution and before the Epiklesis.

**Anaphora:** The central part of the Eucharistic prayers in which thanksgiving is offered for God’s saving actions. The Byzantine tradition uses two anaphoras, that of St. John Chrysostom, and that of St. Basil.

**Angel:** A messenger who acts as an intermediary between God and man, and often serves as a protector from evil. Catholic tradition identifies 9 choirs of angels: Seraphims, Cherubims, Thrones, Dominions, Virtues, Powers, Principalities, Archangels, and Angels.

**Anointing:** To rub oil on a person. An Anointing with olive oil is part of the Rite of Baptism and of Anointing of the Sick for Healing, and of Festal Mirovanije.

**Antiphon:** A series of psalm verses, each followed by a short refrain known as a “troparion.”

**Apostle:** Literally means “one who is sent out.” The title for Jesus’s 12 disciples who were chosen specially by him to carry on his mission after he ascended to heaven.

**Akathist:** Literally means “no sitting.” A 5th century hymn that praises Mary’s virginal motherhood of the Son of God and her role in



Icon of the Holy Archangel Michael

the life of the Church. Composed in 24 stanzas following the letters of the Greek alphabet, it transforms images from Scripture into 144 variations on the Angel’s greeting: “Rejoice” (Luke 1:28). More recent akathists have been composed in honor of Christ, the Holy Spirit, and other saints.

**Ascension:** Jesus’ bodily ascent in glory to heaven forty days after his Resurrection.

**Bible:** From the Greek “ta biblia” (the books) is the collection of ancient writings recognized by the Church to be God’s revelation to humanity as inspired by the Holy Spirit. It is also called The Holy Scriptures.

**Blessing:** A prayer typically prayed by a priest asking for God’s favor and protection.

**Bolhar:** Literally “Bulgarian”; one of four tones used for certain texts in Vespers, Matins, and other services.

**Bow:** An inclination of the head at the shoulders while making the sign of the cross; a profound bow includes extending of the hand to the knees or to the ground.

**Canon:** The authoritative list of books that are recognized by the Church to be inspired by the Holy Spirit that constitute the Old and New Testament.

**Catechumen:** A person undergoing official preparation for Baptism.

**Catholic:** from the Greek “katholou”; used by the First Ecumenical Council of Nicea (325) to define the one Universal Church founded by Jesus Christ.

**Cherubic Hymn:** A liturgical hymn sung during the transfer of the gifts of bread and wine (the Great Entrance) which reminds us that we imitate the angels in our earthly worship and should therefore “set aside all earthly cares” that we may receive the King of All as described in Ezekiel, 1.

**Cherubim:** One of the orders of angels that comprise God’s heavenly throne.

**Commandments:** The moral law given by God to Moses on Mt. Sinai. There are 10 commandments that govern love of God on the one hand, and love of neighbor on the other.

**Consecration:** The act of dedicating something to God. In the Catholic tradition “consecration” often refers to the moment when the Eucharistic bread and wine become the Body and Blood of Christ.

**Crucifixion:** The form of Roman execution whereby a person was nailed or bound to a

cross. Most commonly used to refer to Jesus’s own execution.

**Devil:** Any of the fallen angels who rebelled against God with Lucifer.

**Discipline:** A Church practice, instruction, system of teaching or law. It often refers to those things which could be changed by proper authority.

**Divine Liturgy:** The title generally given to the Eucharistic liturgy.

**Dogma:** The official and essential system of truths professed by Catholics.

**Dogmatikon:** A sticheron sung to the Mother of God at the end of the Lamp-Lighting Psalms, composed on the theme of the dogma of the Incarnation.

**Enarxis:** The beginning of the Divine Liturgy including the great incensation, the Litany of Peace, and the antiphons.

**Entrance Hymn:** The final verse of the Third Antiphon, usually Psalm 94:6 that is sung at the Little Entrance with the Gospel book; on feasts of our Lord, Psalm 94:6 is replaced by another psalm verse proper to the feast.

**Epiclesis:** A Greek word meaning “invocation” or “calling down.” It is the part of the Eucharistic prayers that invokes the descent of the Holy Spirit upon the bread and the wine.

**Epistle:** Literally means “letter,” also the liturgical book that contains the New Testament readings in the Liturgy that do not come from the Gospels, but from the writings of the Apostles. The Byzantine Tradition simply calls this book “The Apostle.”

**Eucharist:** From the Greek “eucharistia,” meaning “thanksgiving.” Most commonly today “Eucharist” refers to both the liturgical Eucharistic rites, and to the consecrated species of bread and wine, that is, the Body and Blood of Jesus.



Eucharist ceremony



**Gentile:** In biblical times “gentile” was a word used to refer to non-Jewish persons.

**Gospel:** Literally means “good news.” 1. One of the four inspired accounts of the teaching, miracles, death and resurrection of Jesus Christ (Matthew, Mark, Luke and John), composed 30-60 years after the events by eyewitnesses and their disciples. 2. The liturgical book containing the Gospel selections read at the Liturgy, enthroned on the Holy Table and richly decorated.

**Great Entrance:** A procession through the northern door and the Holy doors transferring the gifts of bread and wine about to be consecrated.

**Great Incensation:** The incensation of the entire church including the holy table, the sanctuary, the icon screen, the icons throughout the church, the faithful, and those serving in the sanctuary.

**Heaven:** The dwelling place of God.

**Hell:** The abode of the fallen angels.

**Holy Doors:** Also called Royal Doors, the central doors of the icon screen on which are depicted icons of the Annunciation and/or the four evangelists.

**Holy Table:** The table of sacrifice in the center of the sanctuary; on the holy table are the tabernacle, the Gospel book, and the hand cross; beneath the Gospel book is kept the antimension, containing the relics of a martyr, on which the gifts of bread and wine become the Body and Blood of Christ.

**Homily:** An address by the bishop, priest or deacon following a reading from Scripture which may explain the text, comment on the feast being celebrated, invite the faithful into a deeper participation in the sacramental mysteries, and exhort the faithful to devotion in their Christian life.

**Hymn:** Song of praise to God.

**Hymn of the Incarnation:** The theological troparion to Christ, beginning “O only-begotten Son,” usually sung at the end of the Second Antiphon; attributed to the Emperor Justinian (527 – 565).

**Iconostasis:** A wall or screen of icons that separates the main body of a Byzantine church (nave) from the sanctuary.

**Immortal:** Living forever.

**Irmos:** The initial stanza of an ode in the Canon of Matins connecting a biblical hymn

to the celebration of the day; the irmos of the Ninth Ode of the Canon replaces “It is truly proper” on great feasts.

**Kontakion:** A hymn sung after the troparion or troparia of the Divine Liturgy. It is the first verse of much longer hymn, also called the kontakion, from the canon of Matins which expresses poetically the themes of the day’s commemoration.

**Lamb:** The square central portion of the Eucharistic bread sealed with the letters IC XC NIKA (“Jesus Christ Conquers”); John the Baptist points to Jesus as the Lamb of God (John 1:29,36).

**Lamp-Lighting Psalms:** The central psalms of Vespers; Psalms 140, 141, 129, 116.

**Leave-taking:** The final day of the extended celebration of a great feast on which the proper hymns of the feast are repeated.

**Lent:** Properly called “The Great Fast,” the 40 days of intensive prayer, fasting and works of charity preparing for Pascha (Easter).

**Litany:** A series of liturgical petitions properly chanted by a deacon. Our three main litanies are the Litany of Peace, the Litany of Fervent Supplication, and the Litany Over the Gifts.

**Little Entrance:** A procession through the northern door and the Holy Doors with the holy Gospel book.

**Liturgy:** From the Greek word “leitourgia” meaning a public duty or action. Liturgy is used now to refer to the ritual services of the Church, especially the Divine Liturgy.

**Lord’s Prayer:** The “Our Father” given to us by Jesus and held up to us as the model of all prayer.

**Magnification:** A hymn glorifying the feast or saint of the day; in the Divine Liturgy it usually begins with Mary’s words “Extol, O my soul” (cf. Luke 1:46) and precedes the Irmos.

**Matins:** The service of Morning Prayer from the Divine Office.

**Mirovanije:** A holy oil used for anointing the faithful on solemn Holy Days.

**Moleben:** A devotional prayer service that includes portions of Matins.

**Mysteries:** The word used in Eastern Catholic and Orthodox Churches to refer to the Sacraments.

**Mystical Supper:** The Passover meal celebrated by Jesus with his Apostles on the night before his death.

**Narthex:** Literally “small case”; also called the “vestibule,” a room of transition from leaving the world to entering the nave; special hymns and petitions at Vespers for certain feasts and rituals for catechumens are offered in the narthex.

**Nave:** The large section of the church building where the congregation gathers, literally “ship.”

**Nicene Creed:** The statement of the original faith of the Church, drafted by the first two Ecumenical Councils (325/381) and still held by both Catholic and Orthodox Christians. It is recited at every Divine Liturgy and traditionally in personal daily prayers.

**Panachida:** Literally “all night”; a brief memorial service for the deceased, derived from the longer wake service of prayer and psalmody that was offered throughout the night in the presence of the bodily remains; it may be sung at a funeral, at the anniversary of a death, or at any other appropriate occasion.

**Pascha:** The Biblical name for the OT Passover and for the celebration of Christ’s Resurrection (1 Corinthians 5:7). Easter is a pagan Germanic word for “spring.”

**Pentecost:** 1. An Old Testament spring harvest feast. 2. The feast of the Descent of the

Holy Spirit on the Apostles 50 days after the Resurrection of Jesus (Acts 2).

**Pentecostarion:** The Byzantine liturgical book containing all the proper texts from Pascha through the Sunday after Pentecost (All Saints).

**Petition:** A request for some favor from God.

**Podoben:** Literally “similar”; a term indicating that a hymn is sung to a special melody, not one of the eight Samohlasen tones. Each podoben is identified by a tone marker (e.g. Tone 4) and the first Slavonic words of the original melody (e.g. Udivisja Josif).

**Polyeleos:** Literally “much mercy;” excerpts



Pysanky, traditional decorated Easter eggs

from Psalms 134 and 135 sung with an “alleluia” refrain.

**Post-feast:** A day or days that have proper hymns extending the celebration of a great feast.

**Pre-feast:** A day or days of vigil that have proper hymns before a great feast.

**Prokeimenon:** Literally “placed before”; a verse, usually from the Psalms, sung as a refrain with one, two, or three verses of the same psalm.

**Prosphoron:** Leavened Eucharistic bread made of wheat flour, yeast and water, stamped with a seal (IC XC NI KA – Jesus Christ is victorious (John 16:33; Revelation 17:14) and a cross. It is cut into various portions during the Prothesis in preparation for Holy Communion.

**Prothesis:** (From the Greek for “setting out,” also called Proskomidija in Slavonic). The preparation of the bread and wine at the altar to the north side of the Holy Table prior to the public portion of the Divine Liturgy. Old Testament prophecies accompany the cutting of the bread and particles of bread are used to commemorate by name and class Jesus Christ, the Theotokos, the saints, the Church hierarchy, the living and departed faithful.

**Purgatory:** A Western formulation of traditional belief of the cleansing of sin after death.

**Resurrection:** 1. The return to life of Jesus Christ in a glorified human body three days after His death. 2. The rising of all the dead in their bodies at the end of the world for the final judgment and either eternal life or eternal damnation.

**Sacred:** Set aside for dedication or service to God.

**Salvation:** Our deliverance from sin and death by Jesus Christ’s sacrifice on the Cross.



Three prosphoras.

**Samohlasen:** Literally “the tone itself”; the name given to the musical family of eight tones (i.e. formulas) used to sing certain texts in Vespers, Matins, and other services.

**Samopodoben:** The name given to a melody written to accompany a specific liturgical text. When another hymn utilizes this same melody, the melody is called a podoben.

**Sanctuary:** Properly “the Altar” or “the Holy Place.” The area of the Church behind the iconostasis, the successor to the Old Testament “Holy of Holies,” reserved to the clergy for the service of the Liturgy.

**Second Coming:** (Also called Parousia): the return of Jesus Christ in glory to judge the living and the dead.

**Seraphim:** The order of angels who surround God’s heavenly throne as described in Isaiah, 6.

**Sermon:** Cf. “homily”

**Sticheron:** Literally “verse;” a generic term for ecclesiastical hymns sung alternately with psalm verses, particularly at the Lamp-lighting Psalms of Vespers and the Psalms of Praise at Matins.

**Table of Preparation:** A table at the north side of the sanctuary on which the gifts of bread and wine are prepared for the Eucharistic sacrifice.

**Temptation:** A desire or urge originating from within ourselves, or from the devil, to do something against God’s will and our own good.



**Tetrapod:** A small four-legged table directly in front of the iconostasis, upon which icons are placed for veneration and at which some sacramental mysteries and blessings are celebrated.

**Theophany:** (From the Greek meaning “manifestation of God”); the feast (January 6) which celebrates the revelation of the Three Persons of the Holy Trinity when Jesus was baptized in the Jordan River by St. John the Baptist.

**Theotokion:** A liturgical hymn in honor of the Theotokos.

**Theotokos:** Literally “birth-giver of God”; the main title of the Ever-Virgin Mary, Mother of God, defined at the Council of Ephesus in 431.



Icon of the Theotokos

**Transfiguration:** 1. The moment when Jesus’ divine nature appeared as brilliant light shining through His human body on Mount Tabor. 2. The feast celebrating this event (August 6).

**Trespass:** A word in the current translation of the Lord’s Prayer to refer to sin.

**Triodion:** A liturgical book containing the proper hymns for Vespers, Matins, and their services from the Sunday of the Publican and the Pharisee to Great and Holy Saturday.

**Trisagion:** The “Thrice Holy Hymn” heard in heavenly worship by the Prophet Isaiah (chapter 6) and expanded by the ancient Church. The Trisagion appears in every ancient Christian liturgical tradition.

**Troparion:** Literally “refrain”; at the Divine Liturgy, a hymn that concludes the Third Antiphon; this hymn expresses the theme of the day’s commemoration; it is also sung at Vespers and Matins.

**Typica:** A service that is celebrated when the Divine Liturgy cannot be, either by directive of the Typicon, or because no priest is present.

**Typical Psalms:** Portions of Psalms 102 and 145 and the Beatitudes (Gospel of Matthew) from the communion service that occasionally replace the three antiphons at the Divine Liturgy.

**Typikon:** Literally “order”; a guide to the proper celebration of the liturgical services of the Church; this guide explains what hymns, readings, and rituals are proper in every liturgical service.

**Vespers:** The service of Evening Prayer from the Divine Office.

**Vestments:** The ancient liturgical garments worn by clergy during the liturgical services.

**Vigil:** 1. An ancient Christian practice of staying up all night in prayer and worship. 2. A service whereby the canonical hours of Vespers and Matins are combined into one celebration, typically before a solemn feast.

**Vigil Divine Liturgy:** A Divine Liturgy celebrated on the evening before a feast day or Sunday using the proper texts of the feast or Sunday.

# THE BOOKS OF THE BIBLE

## Old Testament

### Pentateuch

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy

### Historical Books

- Joshua
- Judges
- Ruth
- 1 Samuel
- 2 Samuel
- 1 Kings
- 2 Kings
- 1 Chronicles
- 2 Chronicles
- Ezra
- Nehemiah
- Tobit
- Judith
- Esther
- 1 Maccabees
- 2 Maccabees

### Wisdom Books

- Job
- Psalms
- Proverbs
- Ecclesiastes
- Song of Songs
- Wisdom
- Sirach

### Prophetic Books

- Isaiah
- Jeremiah
- Lamentations
- Baruch
- Ezekiel
- Daniel
- Hosea
- Joel
- Amos
- Obadiah
- Jonah
- Micah
- Nahum
- Habakkuk
- Zephaniah
- Haggai
- Zechariah
- Malachi

## New Testament

### The Gospels

- Matthew
- Mark
- Luke
- John

### Historical Book

- Acts of the Apostles

### Pauline Epistles

- Romans
- 1 Corinthians
- 2 Corinthians
- Galatians
- Ephesians
- Philippians
- Colossians
- 1 Thessalonians
- 2 Thessalonians
- 1 Timothy
- 2 Timothy
- Titus
- Philemon
- Hebrews

### Catholic Epistles

- James
- 1 Peter
- 2 Peter
- First Epistle of John
- Second Epistle of John
- Third Epistle of John
- Jude

### Revelation

- Apocalypse of John



# THE APOSTLES

## Peter

Originally Simon, bar Jonah. Jesus identified Peter as the head of the Apostles. Peter preached in Antioch, Corinth, and Rome. He was crucified upside down in Rome by the Emperor Nero. Jesus changed his name to Kephas or Peter which means rock.

## James

Son of Zebedee, brother of John. Often referred to as "the Elder" or "the Greater." James preached throughout Judea. He was beheaded in Judea by Herod the tetrarch.

## John

Son of Zebedee, brother of James. Known as the "Beloved Disciple." Author of the Gospel of John and several Epistles. John preached throughout Asia-Minor. He died of old age on the island of Patmos.

## Andrew

According to ancient sources, Andrew preached in Skythia. He was martyred by crucifixion in Patras, Greece.

## Philip

Shown in John's Gospel as one of the first followers of Jesus, Philip preached in modern day Turkey. He was crucified upside down in Hierapolis.

## Bartholomew

Also known as Nathanael. Bartholomew preached in India. He was crucified upside down in Armenia.

## James

Son of Alphaeus. Also known as "the Younger" or "the Lesser." James preached in Jerusalem. He was eventually stoned to death by the Jews. Jesus called James and John "sons of thunder."

## Simon the Zealot

Not much is known about this Apostle. Simon is believed to have succeeded James as Bishop of Jerusalem. Tradition has it that he was martyred in Beirut.

## Judas Iscariot

The betrayer of Jesus – replaced by Matthias (cf. Acts. 1:15 – 26).



## Thomas

Also known as "Doubting Thomas." Thomas preached in Iran, Afghanistan, and India. He was speared to death in India, and is buried in Mylapore, India.

## Matthew

Also known as Levi. A tax collector and author of the Gospel of Matthew. He preached throughout the Mediterranean region. He is believed to have been martyred in Ethiopia.

## Jude

Also known as Thaddeus. Brother of James the Younger/Lesser. Jude preached in Edessa and the Mesopotamian region. He is believed to have been martyred in Beirut.



# THE TEN COMMANDMENTS

**1. I am the Lord your God. You shall not have other gods before me.**

As our Creator and the Giver of Life, God and God alone is deserving of our adoration and worship. The temptation is often to set up something else as our god – money, career, science, public opinion... Examine your own life. Where do you rely more on a created thing than on God? Because of Who God is, we owe Him our firm faith, our steadfast trust, and ardent love.

**2. You shall not take the name of the Lord your God in vain.**

The primary sin against the second commandment is breaking an oath or swearing a false oath, also called perjury. The commandment also forbids irreverence towards the name of God.

**3. Remember to keep holy the Lord's Day.**

God asks that we set aside one day a week as a day wholly dedicated to Him. On this day we reclaim our dignity as God's adopted children, focusing on who we are, rather than what we produce. The Jewish Sabbath is Saturday. Christians celebrate Sunday as the Lord's Day, the day of the Resurrection.

**4. Honor your father and your mother that your days may be long in the land which the Lord your God gives you.**

Our parents are due respect and honor because they brought us into this world. This commandment also requires us to respect all legitimate authority.

**5. You shall not kill.**

This commandment forbids the unlawful killing of any human being, including yourself. It also commands us to take care of our health and avoid abuse of drugs and alcohol. Suicide, abortion and euthanasia are forbidden by God's law.

**6. You shall not commit adultery.**

Violation of the marriage covenant is the primary meaning of adultery. We know from Jewish and Christian teaching that the sixth commandment also requires chastity in all relation, and even in our thoughts and what we say and look at. This commandment restores the original beauty of the human person – made in the image and likeness of God – which includes the flesh.

### 7. You shall not steal.

This commandment tells us not only that we should not take what belongs to another, but that we should show proper respect for the property of others. Employees should also live up to the terms of their employment, and employers have a responsibility to pay just wages to their employees.

### 8. You shall not bear false witness.

Positively we are commanded to speak the truth always and to respect the reputation of others. Lying, gossip, slander, detraction, calumny, and revealing the secrets of others are all violations of this commandment because they damage our own reputation, and, more importantly, the reputation of others. So speak the truth, for “the truth will set you free” (John 8:32).

### 9. You shall not covet your neighbor’s wife.

God wants us to be chaste not only in body, but in our thoughts and desires as well. Why is God so concerned with our thoughts and desires? Because from within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile. God wants our hearts to be positively oriented to love of Him and love of our neighbor.

### 10. You shall not covet your neighbor’s goods.

As the previous commandment shows, God is concerned with the state of our hearts – that deepest part of us that informs our desires and leads us to take action. For this reason we are forbidden to envy the property or success of others. Only when we are freed from envy can we truly rejoice in the good fortune of our brothers and sisters.



# OUR BELIEFS

## Creation

*"The heavens declare the glory of God; the firmament proclaims the works of his hands."*  
(Psalm 19:2)

At the very beginning of the Nicene Creed we say, "I believe in one God, the Father Almighty, Creator of heaven and earth..."

As Catholic Christians we believe that God created "all things visible and invisible", and gave to His creation a proper order. Through His creation, God reveals Himself to us because He Himself is "the Lord, the Creator of Life". All of creation speaks in some way of God's truth, goodness, and beauty.

This is particularly true of man, whom God created in His image and likeness as male and female, revealing that we are made for friendship with Him. In addition, He gave mankind dominion and custody over all of creation.

## The Fall of Man

Christ came into the world "for us men and for our salvation."

Man was created by God in a state of original innocence and placed in the garden

of Paradise, where he enjoyed a special relationship with God and the rest of creation.

But man disobeyed God's only command: "You are free to eat from any of the trees of the garden except the tree of the knowledge of good and evil. From that tree you shall not eat; when you eat from it you shall die" (Genesis 2:16 – 17).

Because they distrusted their relationship with God and sought instant gratification, the first man and woman disobeyed God's command and were cast out of the Garden of Eden. This first sin has infected all of subsequent mankind with the sickness of sin.

## Sin

In its original Greek, "sin" means simply "missing the mark," like an archer missing his target. We often think of sin as the violation of a law that is external to us - imposed on us arbitrarily by a God who is remote from us. But God is not remote from us. He is closer to us than we are to ourselves, and He knows the innermost yearnings of our hearts. He created us for Himself. Sin is, therefore, always connected with death - a separation from God.

## The Prophets

The prophets prepared for the coming of Christ in two ways. Morally, they discerned God's plan in their contemporary situations, called people to obey God's will, and predicted the consequences for obedience and rebellion. They also made remarkable predictions which were fulfilled in the events of the life, death and resurrection of Jesus Christ.

## The Incarnation

The Gospel of John states that "the Word was made flesh and dwelt among us" (John 1:14), and we profess in the Creed, "For us men and for our salvation he [Jesus] came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man."

The word "incarnation," in its Latin root "incarnatio," means "the act of being made flesh." Through the Incarnation, the second Person of the Trinity took on our flesh and became fully man so as to save His own creation from the sickness of sin.

As St. Athanasius is beloved for having said, in the Incarnation, "the Son of God became man so that we might become God."





### Jesus Christ

Every Sunday, as we recite the Creed at the Divine Liturgy, we confess, “I believe in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages.”

As Catholics we believe that Jesus is the only-begotten Son of God, consubstantial with the Father, and therefore the true God. We further profess that, at a specific point in history, “the Word was made flesh and dwelt among us” (John 1:14) for our salvation. Jesus is, therefore, fully God and fully man. He is the fullness of God’s self-revelation to us.

### Miracles

Throughout his public ministry Jesus performed many “signs and wonders” to demonstrate for us that He is, in fact, truly God even while being truly man. The first of these miracles – performed at the intercession of Jesus’ mother, Mary – is when Jesus changed water into wine at the wedding feast in Cana (cf. John 2:1 – 11).

That first miracle inaugurated a stream of miracles that ranged from healing the

sick, cleansing lepers, multiplying food, commanding the weather, and even raising the dead! Many of these miracles were prophesied as the marks of the Messiah.

But the greatest miracle of all is the one that is most difficult to see – Jesus’s power to forgive sins. In fact, the many miraculous healings that Jesus performed were often meant to be a physical sign of the spiritual healing that He brought through the forgiveness of sins (cf. Luke 5:17 – 26). The physical healings Jesus performs (blind, deaf, mute, leprous, paralyzed, dead) all point a deeper spiritual illness that needs to be healed. These maladies—and especially demonic possession—all point to the power of sin.

### Parables and Teachings of Jesus

The point of the parables is to stimulate conversion—to think, see, hear and feel differently. Parables are almost always about the Kingdom: how it starts small, includes the mystery of good and evil, and will be fully revealed only at the second coming, for which we must always be vigilant.



The Raising of Lazarus

Some of Jesus's most popular parables are the parable of the Good Samaritan (Luke 10:30 – 37), the parable of the Sower (Matt. 13:3 – 23; Mark 4:1 – 20), the parable of the Lost Sheep (Matt 18:12 – 14; Luke 15:3 – 7), and the parable of the Prodigal Son (Luke 15:1 – 32).

Each one of Jesus's parables deserves to be prayed over for hours.

### The Resurrection

*"If Christ has not been raised, then empty too is our preaching; empty too, your faith.... [I]f Christ has not been raised, your faith is vain; you are still in your sins." (1 Corinthians 15:14, 17).*

In the Creed we profess that Christ "rose again on the third day in accordance with the Scriptures." The bodily resurrection of Jesus is attested to by many eyewitnesses (1 Corinthians 15). Having passed through death as a sacrifice for us, Jesus rose from the dead with new life – no longer threatened by death. This new life is shared with us in Baptism and lived out by choosing to "walk in newness of life" (Romans 6:4) in imitation of Christ. We look forward to experiencing that new life completely: I expect the Resurrection of the dead and the life of the world to come.



Resurrection of Christ

### The Church

The Fathers of the Church referred to the Church as the "communion of the Holy Spirit." We are the fellowship of believers, built up by God, made His children, called to be His people, and joined to Him through this community of believers. As the Body of Christ, the continuation of His physical presence on earth, the Church is called to carry on the mission of Jesus to proclaim the Good News of our salvation, and to witness to God's love for mankind. All members of the Church, laity and clergy alike, are called, therefore, to be evangelists - to carry God's saving message to others.

### The Last Things

*"When you come to the earth with glory, O God, and the universe trembles and a river of fire flows before your judgment seat and the books are opened and everything hidden is revealed, deliver me then from the unquenchable fire and make me worthy to stand at your right hand, O most righteous Judge." (Kontakion, Sunday of Meatfare)*

The Catechism tells us that "The Last Judgment will come when Christ returns in glory. Only the Father knows the day and the hour; only he determines the moment of its coming. Then through his Son Jesus Christ he will pronounce the final word on all history. We shall know the ultimate meaning of the whole work of creation and of the entire economy of salvation and understand the marvelous ways by which his Providence led everything towards its final end." The last four things we will experience are death, judgment, and, depending on our particular judgment, damnation to hell or inheritance of the kingdom.

“The beatitude we are promised confronts us with decisive moral choices. It invites us to purify our hearts of bad instincts and to seek the love of God above all else. It teaches us that true happiness is not found in riches or well-being, in human fame or power, or in any human achievement... but in God alone, the source of every good and of all love.”

— Catechism of the  
Catholic Church, 1723

## THE EIGHT BEATITUDES

At the heart of Jesus’s teachings stand the Eight Beatitudes. Through the Beatitudes Jesus reveals our vocation as His followers - a vocation that involves dying to ourselves so that we might rise to new life not only in eternity, but in this world as well. The Beatitudes help us to keep our spiritual eyes fixed on our eternal hope when life in this world feels like it’s falling apart. Ultimately they show us the goal of our existence and point us to true happiness.

The Beatitudes have a prominent place in Byzantine worship — at the Sunday Divine Liturgy in place of the Antiphons, and at the funeral service. Unlike the Commandments, we can never exhaust what the Beatitudes challenge us to, so there is endless room for growth. We can consider the Beatitudes as the “Constitution” of the Kingdom of Heaven.

1. Blessed are the poor in spirit;  
for theirs is the Kingdom of Heaven.
2. Blessed are the meek;  
for they shall possess the land.
3. Blessed are they that mourn;  
for they shall be comforted.
4. Blessed are they that hunger and thirst  
for justice; for they shall be filled.
5. Blessed are the merciful;  
for they shall obtain mercy.
6. Blessed are the pure of heart;  
for they shall see God.
7. Blessed are the peacemakers;  
for they shall be called sons of God.
8. Blessed are they that suffer persecution  
for justice’s sake; for theirs is the  
Kingdom of Heaven.



# THE SACRAMENTAL MYSTERIES

## Holy Mysteries of Initiation

### 1. Baptism

*"For all of you who were baptized into Christ have clothed yourselves with Christ" (Gal. 3:27).*

The first of the Sacraments of Initiation is Baptism. Through Baptism we die in Christ to sin, so that we might rise with Him to new life. The doors of the Kingdom of Heaven are opened to us, and we become children of God and heirs of the Kingdom through Baptism.



Baptism



Chrismation

### 2. Chrismation/Confirmation

Chrismation immediately follows and completes Baptism by sealing the new Christian with "the gift of the Holy Spirit." The fragrant oil called "chrism" symbolizes the invisible presence of the Holy Spirit who enables Christians to become "the good odor of Christ" (2 Corinthians 2:15).

### 3. Holy Eucharist

I have no taste for corruptible food nor for the pleasures of this life. I desire the bread of God, which is the flesh of Jesus Christ, who was of the seed of David; and for drink I desire His blood, which is love incorruptible."

The Eucharist is the flesh of our Savior Jesus Christ, flesh which suffered for our sins and which the Father, in his goodness, raised up again. They who deny the gift of God are perishing in their disputes."

— St. Ignatius of Antioch

## Holy Mysteries of Service

### 4. Matrimony

In the sacrament of Matrimony a couple offers their natural relationship of husband and wife (Genesis 2:24) for Jesus Christ to transform by His presence (John 2:1-11). The Bride and Groom are crowned to symbolize their God-given dominion (Genesis 1:28) over the “domestic Church” of their home and to challenge them to a sacrificial love that imitates Christ’s love for His Church (Ephesians 5:25-32). Such love is always free, total, faithful and fruitful.



Matrimony

“Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”

— Matthew 19:4-6

### 5. Holy Orders

By the laying on of the Bishop’s hands, a man receives the Sacrament of Holy Orders. By the grace of this Sacrament, a priest carries on Christ’s saving work, becoming more fully a steward of God’s mysteries “rightly dividing the word of truth.” It is the priest’s duty to administer the Sacraments, preach the Gospel, and be a source of spiritual teaching and consolation for his flock.

## Holy Mysteries of Healing

### 6. Confession/Repentance

Jesus’ sacrifice on the Cross is the only source of forgiveness for sin. Jesus entrusted that ministry of forgiveness to the Apostles (Matthew 18:18; John 20:22-23). Jesus offers forgiveness of sin, but we need to admit we are sinners in order to claim it (1 Timothy 1:15). Public confession of sins and reconciliation of sinners have been practiced in one form or another since the first days of the Church (James 5:16; 1 Corinthians 2:1-11). The sacrament of Repentance is often called a “second baptism.”

### 7. Anointing of the Sick

*“Are any among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord. And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven”* (James 5:14 – 15).

The Byzantine tradition has always offered this Sacrament to all who are sick in body or spirit. The Sacrament not only increases sanctifying grace in the soul of the sick person, but also delivers him from the remnants of sin.

# MAJOR FEASTS

The Church celebrates the major moments in the lives of Christ and the Theotokos. The liturgical hymns for each of these feasts sum up their meaning for our lives.

## **The Nativity of the Theotokos (September 8)**

Your birth, O Virgin Theotokos, heralded joy to the universe, for from you arose the Sun of Justice, Christ our God. Removing the curse, he gave the blessing, and by destroying death, he granted eternal life.

## **The Exaltation of the Holy Cross (September 14)**

Christ, our God, who were willingly raised upon the cross, grant your mercies to the new people who bear your name. By your power grant joy to the Church. Give her victory over evil with your invincible trophy, the weapon of peace, as an ally. "We bow to your cross, O Lord, and we glorify your holy resurrection."

## **The Entry of the Theotokos into the Temple (November 21)**

Today is the prelude of God's benevolence and the herald of our salvation; for the Virgin openly appears in the temple of God and foretells Christ to all. Let us also with full voice exclaim to her: Rejoice, fulfillment of the Creator's plan.

The most pure Temple of the Savior, the most precious Bridal Chamber and Virgin, the Treasury of the glory of God, is led today into the house of the Lord, bringing grace in the Spirit of God. God's angels praise her in song; she is the Heavenly Ark.



Holy Cross

## **The Nativity of the Lord (December 25)**

Your birth, O Christ our God, has shed upon the world the light of knowledge; for through it,

those who worshipped the stars have learned from a star to worship you, the Sun of Justice, and to know you, the Dawn from on High. Glory to you, O Lord!

Today the Virgin gives birth to the Transcendent One; and the earth offers a cave to the Unapproachable. The angels sing his glory with the shepherds; the wise men journey with the star. The eternal God is born for us as an infant child. "Glory to God in the highest and peace to His people on earth."

## **The Baptism of the Lord (January 6)**

At your Baptism in the Jordan, O Lord, worship of the Trinity was revealed; for the Father's voice bore witness to you, calling you His beloved Son, and the Spirit in the form of a dove confirmed the truth of these words. O Christ God, you appeared and enlightened the world. Glory to you!

## **The Meeting of Our Lord with Simeon and Anna (February 2)**

Rejoice, Theotokos, Virgin full of grace; for from you has shone forth the Sun of Justice, Christ our God, enlightening those who are in darkness. Rejoice also, you just elder, you received in your arms the liberator of our souls, who grants us resurrection.



"Now you may dismiss your servant, O Lord, in peace according to your word; for my eyes have seen your salvation, which you have prepared before the face of all people, a light for revelation to the Gentiles, and the glory of your people Israel."

### **The Annunciation (March 25)**

Today is the summit of our salvation, and what was hidden from before all ages is revealed; the Son of God becomes a virgin's son, and Gabriel announces the good news of grace. Therefore, let us exclaim with him to the Theotokos: Rejoice, O Full of Grace, the Lord is with you.

Mary said: "Behold, I am the servant of the Lord. Let it be done to me according to your word" (Lk. 1:38).

### **Palm Sunday (Sunday before Pascha)**

In heaven you are seated on a throne, but on earth upon a colt, O Christ our God. You accepted the praise of angels and the song of the children crying out to you: Blessed is He who comes to restore Adam.

### **Pascha**

Although you descended into the grave, O Immortal One, you destroyed Hades' power.

You arose as a victor, O Christ our God. You exclaimed to the myrrh-bearing women: Rejoice! You gave peace to your apostles and granted resurrection to the fallen.

"Let God arise and let His enemies be scattered, and let those who hate Him flee from before His face."

"Christ is risen from the dead! By death He trampled death; and to those in the tombs He granted life."



Palm Sunday

### **The Ascension of the Lord (40 days after Pascha)**

You were taken up in glory, O Christ our God, you gladdened the disciples with the promise of the Holy Spirit. By blessing them you confirmed

that you are the Son of God, the Redeemer of the world.

### **Pentecost (50 days after Pascha)**

Blessed are you, O Christ our God. You have shown the fishermen to be all-wise, sending down upon them the Holy Spirit. Through them you have caught the whole world in your net. O Lover of mankind, glory to you.

### **The Transfiguration of the Lord (August 6)**

You were transfigured on the mountain, O Christ, our God revealing as much of your glory to your disciples as they could behold. Through the prayers of the Theotokos, let your everlasting light also shine upon us sinners. O Giver of Life, glory to you.

### **The Dormition of the Theotokos (August 15)**

The grave and death did not detain the Theotokos. She intecedes without rest and is our unfailing hope of protection; for he who dwelt in the womb of the Ever-Virgin transferred to life the Mother of Life.

## BYZANTINE ICONS

Byzantine Catholics are surrounded by icons, icons are full of symbolism and meaning and aim to help us in our prayer and to bring us closer to God. They invite us to the encounter with the living God, Blessed Mary, and the saints. These are just a few examples of the most popular icons you can find in our churches and homes.



**Albazinskaya icon**

There are two styles of this icon. The older version is unique among icons in that the Virgin Mary's hair is fully visible falling down

onto her shoulders. Mary's hands are joined in prayer around the mandala of glory encompassing the Infant Jesus. The second style emerged in the 19th century, and has Mary veiled. Here the Infant is lying on a white cloth, and Mary holds the cloth at its corner. Her veil is white, while her robes are the traditional red and blue. The Infant Jesus is either in a white mandala of purity, or on a white swaddling cloth.

Women who are struggling to conceive, carry or give birth to a child will have recourse to this image of the Theotokos, Helper of Mothers. The icon is brought from the Church to the bedside of the woman who is in need and laid directly on her stomach. Our Eparchy possesses several copies of this beautiful icon.



- 1: Our Lady of the Sign
- 2: Inexhaustible Cup Icon
- 3: Theotokos of Life-Giving Spring Icon
- 4: Jesus Christ Pantocrator
- 5: Apostles Paul and Peter
- 5: St. Nicholas









## The Iconostasis

Byzantine church architecture follows the pattern of the Jerusalem Temple. Just as the Temple was divided into the outer court, the Holy Place, and the Holy of Holies, so too Byzantine churches are divided into *narthex*, *nave* (a.k.a. the “temple of the faithful”), and *sanctuary*.

In the Temple, a heavy veil separated the Holy Place from the Holy of Holies. Similarly, in Byzantine churches the iconostasis divides the *nave* from the *sanctuary*. The iconostasis reveals the heavenly Church’s presence in our earthly liturgies in two ways: 1) The central Holy Doors and the two “deacon’s doors” in the iconostasis symbolize that we now have access to God through Jesus, 2) Images of Mary, the saints, and Jesus adorn the iconostasis, reminding us that, in Jesus, we have seen God and can now depict Him.

An average iconostasis has between three and five levels, or tiers, of images.

**1. The Sovereign Tier:** To the immediate right of the Royal Doors is an icon of Christ the Teacher, portrayed with the open Gospel book. To the immediate left side is an icon of the Theotokos, who points the way to Christ. In the Ruthenian tradition, the far right icon is the patron of the parish church, and the far left icon is St. Nicholas.

**2. The Intercession Tier:** In the center of the “Intercession Tier” is a large icon of Christ Enthroned. To the left and right are icons of John the Baptist and the Theotokos – the two purest human beings apart from Christ Himself – interceding for humanity before the throne of Christ.

**3. The Festal Tier:** This Tier contains icons illustrating the major moments in the life of Christ and the Theotokos. These moments are celebrated as major feast days throughout the year.

**4. The Prophet’s Tier:** The “Prophet’s Tier” contains images of the Prophets, Patriarchs, and other major Old Testament figures who prefigured Christ and prepared the way for Him.

**5. The Twelve Apostles Tier:** Central to this tier is the image of Christ enthroned in judgment. On either side of Christ are images of the Twelve Apostles, reminding us that we will one day be judged according to the Gospel the Apostles received from Christ and preached to the ends of the earth.

**Pantocrator:** One last image should be pointed out. In the dome of the narthex is painted an image of Christ the Pantocrator, presiding over both the heavenly and earthly liturgies. Typically only Christ’s head and shoulders are depicted in the dome. This reminds us that Christ Himself is our head and we make up His Body on earth.





# THE 5 CYCLES

## How do Byzantine Catholics celebrate the Paschal Mystery?

Byzantine Catholics celebrate the Paschal Mystery (the life, death and resurrection of our Lord) through five important cycles:

- A. The Great cycle of a Christian's life.
- B. The Daily cycle.
- C. The Weekly cycle.
- D. The Annual cycle of movable feasts.
- E. The Annual cycle of fixed feasts.

### The Cycle of a Christian's Life

The Great cycle of a Christian's life: from birth to death, the life of a Christian is infused with the grace of God through the Holy Mysteries (Sacraments) and prayer.

In this cycle of life, men and women journey towards union with God (Theosis) and his promise of eternal life. This journey towards God's Kingdom begins at Baptism and Christmation and ends with death.

In the course of this journey men and women are strengthened by the Eucharistic meal, the Body and Blood of our Lord, received in Holy Communion at each Divine Liturgy, the central aspect of Byzantine Catholic worship.

### The Daily Cycle

The Daily Cycle, also known as the Divine Praises, are prayers prayed by the Church all day long. Through the recitation of these prayers, the Church sanctifies the hours of our day as well as directs our attention to God.

These prayers are offered in monasteries and can also be offered in parishes where clergy and faithful gather to pray. The Christian person also receives many other sacramental blessings to help him or her fulfill his or her earthly human vocation and spread the love of God and the light of faith to all.

“Seven times a day I have given praise to thee...”

— Psalm 118:164

Service	Time (approximate)	Themes
Vespers	Sunset	Thanksgiving for creation; Christ the light of the world
Compline	Late evening	Protection during the night
Midnight Office	During the night	Meditation on the unexpected coming of Christ
Matins	Sunrise	Supplication and praise of Almighty God
First Hour	7 AM (or immediately after Matins)	Prayer at the beginning of the day's work
Third Hour	9 AM	Descent of the Holy Spirit at Pentecost
Sixth Hour	12 Noon	Crucifixion of Christ
Ninth Hour	3 PM	Death of Christ
Typika	Varies	Psalms and prayers of the day



## The Weekly Cycle

Each day of the Weekly Cycle is devoted to specific individual memorials.

- Sunday is dedicated to Christ's Resurrection.
- Monday honors the Holy Bodiless Powers (Angels, Archangels, etc.).
- Tuesday is dedicated to the prophets and especially the greatest of the Prophets, St. John the Forerunner and Baptist of the Lord.
- Wednesday is consecrated to the Cross and to the Most Holy Theotokos.
- Thursday honors the Holy Apostles and Hierarchs, especially St. Nicholas, Bishop of Myra in Lycia.
- Friday is also dedicated to the Cross and recalls the day of the Crucifixion.
- Saturday is dedicated to all Saints and Faithful Departed.

Each week of the Weekly Cycle, is centered around the Eight Tones (the basis for Byzantine Church music), and each week has its appointed Tone. On Saturday Evening of Bright Week (the Eve of St. Thomas Sunday), the cycle of Tones begins with Tone One, and week by week, the sequence continues through the successive Tones, One to Eight, changing to a

new Tone every Saturday Evening, throughout the year.

## The Annual Cycle of Moveable Feasts

The annual cycle or liturgical year brings to our attention the principal events in the life of Our Lord Jesus, and his Mother, the Holy Theotokos, the accomplishments of the Saints, and the theological doctrines of the Faith through special feasts, fasts and commemorations.

The annual cycle is divided into movable and fixed feasts. The movable feasts are also known as the Paschal cycle because the date of their celebration is dependent on the central feast of the liturgical cycle which is Pascha (Easter). The liturgical year or annual cycle begins in the Byzantine Catholic tradition on September 1 (indiction).

The feasts associated with the annual cycle of movable feasts are: Palm Sunday, Holy Ascension (on the fortieth day after Pascha) and Holy Pentecost (the Descent of the Holy Spirit on the fiftieth day after Pascha).



SS. Cyril and Methodius

## The Annual Cycle of Fixed Feasts

The fixed annual cycle is composed of memorials celebrated each year on the same date.

Each day of the year is dedicated to the memory of particular Christian events or Saints, their particular feast or memorial is celebrated always on the same calendar date each year.

Thus, in honor of each event or Saint(s), special hymns have been composed which are added to the usual hymns and prayers of the day. May 11, for instance, is the feast of SS. Cyril and Methodius, apostles to the Slavs.

# THE 7 ECUMENICAL COUNCILS

The first seven councils, which gathered bishops from around the universal Church, were all held in the East. They drew from Scripture and Tradition to express the mysteries of the Holy Trinity and the Incarnation of the Son of God clearly and precisely.

## **The First Council of Nicea (325)**

Defined Jesus Christ to be truly God and truly man, "one in essence with the Father," against the Arian heresy which considered the Son of God a creature. Also defined the date for Pascha.

## **The First Council of Constantinople (381)**

Affirmed the full divinity of the Holy Spirit who "proceeds from the Father." Affirmed that Christ had a human mind and soul as part of his human nature. Promulgated the Nicene Creed in its present form.

## **The Council of Ephesus (431)**

By defining the Virgin Mary as "Theotokos" this Council affirmed the perfect union of divine and human natures in Jesus Christ from the moment of his conception. Affirmed the fallen state of humanity after the sin of Adam and Eve while rejecting both an overly pessimistic view of human nature and the proposition that God has predestined some people for salvation. One result of Ephesus was a flowering of devotion to the Mother of God.

## **The Council of Chalcedon (451)**

Reaffirmed that the Son of God is one person with two natures (human and divine), united without confusion or change, indivisible and inseparable.



## **The Second Council of Constantinople (553)**

Reaffirmed the definitions of Ephesus and Chalcedon regarding the two natures of Jesus Christ. Condemned the idea that human souls exist before being united with bodies.

## **The Third Council of Constantinople (680)**

Further clarified the union of divinity and humanity by defining two natures, two wills and two operations/energies in Christ.

## **Second Council of Nicea (787)**

Vindicated the holy icons by distinguishing worship of images themselves (which is forbidden) from veneration of images which is directed to the divine or holy persons they represent.

# OUR PARISHES

## Connecticut

**St. Nicholas Byzantine Catholic Church**  
13 Pembroke Road; Danbury, CT 06811

**St. Nicholas Byzantine Catholic Church**  
89 Summer Street; Meriden, CT 06450

**Holy Trinity Byzantine Catholic Church**  
121 Beaver Street; New Britain, CT 06051

**St. John the Baptist Byzantine Catholic Church**  
100 St. John Drive; Trumbull, CT 06611

## Florida

**Our Lady of the Sign Byzantine Catholic Church**  
7311 Lyons Rd.; Coconut Creek, FL 33073

**SS. Cyril and Methodius Byzantine Catholic Church**  
1002 Bahama Ave.; Fort Pierce, FL 34982

**St. Basil Byzantine Catholic Church**  
1475 N.E. 199th St.; Miami, FL 33179

**St. Anne Byzantine Catholic Church**  
7120 Massachusetts Ave.;  
New Port Richey, FL 34653

**All Saints Byzantine Catholic Church**  
10291 Bayshore Rd.;  
North Fort Myers, FL 33917

**St. Nicholas of Myra Byzantine Catholic Church**  
5135 Sand Lake Rd.; Orlando, FL 32819

**Holy Dormition Byzantine Catholic Church**  
17 Buckskin Ln.; Ormond Beach, FL 32174

**St. Therese Byzantine Catholic Church**  
4265 13th Ave. North;  
Saint Petersburg, FL 33713

## Georgia

**Epiphany of Our Lord Byzantine Catholic Church**  
2030 Old Alabama Rd.; Roswell, GA 30076

## Maryland

**Byzantine Catholic Mission**  
St. Francis Roman Catholic Church;  
1450 Abingdon Rd, Abingdon, MD 21009

**Patronage of the Mother of God Byzantine Catholic Church**  
1265 Linden Avenue; Arbutus, MD 21227

**St. Gregory of Nyssa Byzantine Catholic Church**  
12420 Old Gunpowder Spur Rd.;  
Beltsville, MD 20705

**Epiphany of our Lord Byzantine Catholic Mission**  
20501 Goshen Road; Gaithersburg, MD 20879

**Byzantine Catholic Mission**  
9301 Warfield Road  
Gaithersburg, MD 20882

**Byzantine Catholic Mission**  
St. Ann Roman Catholic Church;  
1525 Oak Hill Ave.;  
Hagerstown, MD 21742

## North Carolina

**SS. Cyril & Methodius Byzantine Catholic Church**  
2510 Piney Plains Road; Cary, NC 27511

## New Jersey

**St. John the Baptist Byzantine Catholic Church**  
15 East 26th Street; Bayonne, NJ 07002



**St. Elias Byzantine Catholic Church**

42 Cooke Ave.; Carteret, NJ 07008

**St. Nicholas Byzantine Catholic Church**

121 Madison Ave.; Dunellen, NJ 08812

**Nativity of Our Lord Byzantine Catholic Church**

700 Old Bridge Turnpike;  
East Brunswick, NJ 08816

**Holy Wisdom Byzantine Catholic Church**

197 Emmans Road; Flanders, NJ 07836

**St. Mary Byzantine Catholic Church**

1900 Brooks Blvd.; Hillsborough, NJ 08844

**St. Mary Byzantine Catholic Church**

231 Pacific Ave.; Jersey City, NJ 07304

**St. George Byzantine Catholic Church**

417 McCandless St.; Linden, NJ 07036

**Holy Spirit Byzantine Catholic Church**

104 Church St.; Mahwah, NJ 07430

**St. Joseph Byzantine Catholic Church**

30 High St.; New Brunswick, NJ 08901

**St. George Byzantine Catholic Church**

214 Warwick St.; Newark, NJ 07105

**Cathedral of St. Michael the Archangel**

96 First Street; Passaic, NJ 07055

**St. Michael The Archangel Byzantine Catholic Church**

401 Hall Ave; Perth Amboy, NJ 08861

**St. Nicholas of Myra Byzantine Catholic Church**

320 Washington St; Perth Amboy, NJ 08861

**SS. Peter & Paul Byzantine Catholic Church**

723 South Main St.; Phillipsburg, NJ 08865

**St. Thomas the Apostle Byzantine Catholic Church**

1410 Church St.; Rahway, NJ 07065

**St. Nicholas Byzantine Catholic Church**

191 Norman Avenue; Roebling, NJ 08554

**SS. Peter & Paul Byzantine Catholic Church**

285 Hamilton St.; Somerset, NJ 08873

**Our Lady of Perpetual Help Byzantine Catholic Church**

1937 Church Rd.; Toms River, NJ 08753

**Assumption of the Virgin Mary Byzantine Catholic Church**

411 Adeline St.; Trenton, NJ 08611

**St. Michael Byzantine Catholic Chapel**

415 Lackawanna Ave.;  
Woodland Park, NJ 07424

## New York

**Holy Spirit Byzantine Catholic Church**

360 Clinton St.; Binghamton, NY 13905-2021

**SS. Peter and Paul Byzantine Catholic Church**

106 North Rogers Ave.; Endicott, NY 13760

**SS. Peter & Paul Byzantine Catholic Church**

2 Park Ave.; Granville, NY 12832

**Holy Cross Byzantine Catholic Church**

323 East 82nd St.; New York, NY 10028

**St. Mary Byzantine Catholic Church**

246 East 15th St.; New York, NY 10003

**St. Mary Byzantine Catholic Church**

331 Fountain St.; Olean, NY 14760

**SS. Peter & Paul Byzantine Catholic Church**

705 Shenandoah Ave.; Peekskill, NY 10566

**Resurrection Byzantine Catholic Church**

Edgewater Ave.; Smithtown, NY 11787

**St. Andrew the Apostle Byzantine Catholic Church**

275 Ellison Avenue; Westbury, NY 11590

**St. Nicholas Byzantine Catholic Church**

768 North St.; White Plains, NY 10605

## Pennsylvania

### **St. Michael the Archangel Byzantine Catholic Church**

156 Green Street; Allentown, PA 18102

### **SS. Peter and Paul Byzantine Catholic Church**

119 Berwick St.; Beaver Meadows, PA 18216

### **SS. Peter and Paul Byzantine Catholic Church**

1140 Johnston Dr.; Bethlehem, PA 18017

### **St. Mary Byzantine Catholic Church**

Green Street; Brockton, PA 17925

### **Blessed Virgin Mary Byzantine Catholic Church**

88 Gap Road; Coatesville, PA 19320

### **St. Michael Byzantine Catholic Church**

511 Drinker St.; Dunmore, PA 18512

### **St. John the Baptist Byzantine Catholic Church**

306 Susquehanna St.; Forest City, PA 18421-1308

### **St. Mary Byzantine Catholic Church**

643 Fern Street; Freeland, PA 18224

### **St. Ann Byzantine Catholic Church**

5408 Locust Lane; Harrisburg, PA 17109

### **St. John the Baptist Byzantine Catholic Church**

5 East Twentieth St.; Hazleton, PA 18201

### **St. Mary Byzantine Catholic Church**

227 East Beech St; Hazleton, PA 18201

### **Holy Ghost Byzantine Catholic Church**

313 First Avenue; Jessup, PA 18434

### **St. Mary Byzantine Catholic Church**

321 Chestnut Ave.; Kingston, PA 18704

### **St. John the Baptist Byzantine Catholic Church**

116 E. Bertsch St.; Lansford, PA 18232

### **Our Lady of Perpetual Help Byzantine Catholic Church**

1787 Woodbourne Road; Levittown, PA 19056

### **St. Mary Byzantine Catholic Church**

621-W. Mahanoy Ave.; Mahanoy City, PA 17948

### **St. Michael the Archangel Byzantine Catholic Church**

17 East Blaine St.; McAdoo, PA 18237

### **SS. Peter and Paul Byzantine Catholic Church**

107 S. Fourth St.; Minersville, PA 17954

### **St. Michael the Archangel Byzantine Catholic Church**

203 Jacob St.; Mont Clare, PA 19453

### **St. Mary Byzantine Catholic Church**

141 W. High St.; Nesquehoning, PA 18240

### **St. Nicholas Byzantine Catholic Church**

140 Church St.; Old Forge, PA 18518

### **SS. Peter and Paul Byzantine Catholic Church**

142 Lafayette Ave.; Palmerton, PA 18071

### **Holy Ghost Byzantine Catholic Church**

2310 South 24th St.; Philadelphia, PA 19145

### **Holy Trinity Byzantine Catholic Church**

6801 N. 10th St.; Philadelphia, PA 19126

### **St. Michael Byzantine Catholic Church**

205 N. Main St.; Pittston, PA 18640

### **St. Nicholas Byzantine Catholic Chapel**

2121 Commerce Street;  
Pocono Summit, PA 18344

### **St. John the Baptist Byzantine Catholic Church**

301 Cherry St.; Pottstown, PA 19464

### **St. John the Baptist Byzantine Catholic Church**

310 Broadway; Scranton, PA 18505

### **St. Mary Byzantine Catholic Church**

310 Mifflin Ave.; Scranton, PA 18503

**St. Mary Byzantine Catholic Church**

Sheppton, PA 18216-9704

**St. Mary Byzantine Catholic Church**

131 South Morris St.; St. Clair, PA 17970

**St. Nicholas Byzantine Catholic Church**

271 Tripp St.; Swoyersville, PA 18704

**Holy Dormition Byzantine Franciscan Friary**

712 PA-93; Sybertsville, PA 18251

**St. Mary Byzantine Catholic Church**

700 Oak St.; Taylor, PA 18517

**St. John the Baptist Byzantine**

**Catholic Church**

526 Church St.; Wilkes Barre Twp, PA 18702

**St. Mary Byzantine Catholic Church**

695 N. Main St.; Wilkes-Barre, PA 18705

**South Carolina**

**Blessed Basil Hopko Mission**

3059 Highway 90; Conway, SC 29526-9611

**Byzantine Catholic Mission**

292 Munn Road; Fort Mill, SC 29715

**Virginia**

**Epiphany of Our Lord Byzantine**

**Catholic Church**

3410 Woodburn Rd.; Annandale, VA 22003

**Ascension of Our Lord Byzantine**

**Catholic Church**

114 Palace Lane; Williamsburg, VA 23185

**Our Lady of Perpetual Help Byzantine**

**Catholic Church**

216 S. Parliament Dr.; Virginia Beach, VA 23462

**OUR SHRINES**

**St. Nicholas Shrine (Carpathian Village)**

802 Snow Hill Road; Cresco, PA 18326-7810

**Protection of the Mother of God**

**Byzantine Ruthenian Chapel**

**(Basilica of the National Shrine of the Immaculate Conception)**

400 Michigan Ave NE, Washington,  
DC 20017







## CREDIT

We thank the following people for permission to use their icons in this book:

- **Peter Dziuba and Ognian Denev**
- **Christina Dochwat**

## CONTACT

**Byzantine Catholic Eparchy of Passaic**

445 Lackawanna Avenue  
Woodland Park, NJ 07424  
(973) 890-7777

[eparchyofpassaic.com](http://eparchyofpassaic.com)

Beneath your compassion  
we take refuge,  
O Virgin Theotokos.  
Despise not our prayers  
in our need but deliver us  
from dangers,  
for you alone are  
pure and blessed.



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