



EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

VOL. LVI, NO. 7

JULY 2020



Back Row: (from left to right) Deacon Bob Behrens, Subdeacon [now Deacon] John Harden, Deacon Basil Soroka, Father Mykhaylo Prodanets, Father Michael Salnicky, Father Michael Kerestes, Father Andrii Dumnych, Father John Cigan, Gabe Cherasaro, Paul Seasock, +Max Mukurjee, Stepan Prodanets
Second Row: (From left to right) Father Ed Higgins (off camera, to left), John Seasock, Ron Sepkoski, Ivan Prodanets, Ben Cherasaro, Deacon John Reed, Paul Terza, Deacon Rich Terza, Bishop Kurt Burnette, Pan'i Jenn Terza, Right Reverend Archpriest Jim Hayer, Maria Terza, Deacon Ed Frey.

SUBDEACON RICHARD TERZA ORDAINED TO THE SACRED DIACONATE

By Will Geiger and Jenn Terza. Photos by Will Geiger, Jenn Terza, and Paul Terza

Subdeacon Rich Terza was ordained to the diaconate on Saturday, December 21, 2019. Axios! Αἰσιος! Axios!

Father Deacon Terza was ordained to the holy diaconate at Saint Mary Byzantine Catholic Church, Wilkes-Barre, PA, by the laying of hands, and the calling upon of Divine Grace, by Bishop Kurt.

Several priests and deacons celebrated, and were in attendance at the Liturgy, including Rt. Rev. Archpriest James G. Hayer (former pastor), Father Michael Salnicky (protopresbyter), Father Mykhaylo Prodanets, Father Michael Kerestes (pastor), Father Edward Higgins, Father John Cigan (former

pastor), Father Andrii Dumnych, Deacon Rich's great-uncle, Father Francis Russo, OFM Cap, and Deacons Robert Behrens, Edward Frey, Basil Soroka, and John Reed. Subdeacons [now Deacon] John Harden and Ryan Liebhaber assisted at the liturgy. Deacon Rich's son Paul, and many other altar servers were present and served. Family, friends and parishioners from various parishes in the area came to celebrate the joyous day. Unable to attend due to pastoral obligations, but there in prayer that day, was Dcn Rich's cousin Fr. Bill Terza.

When asked shortly after his ordination what this special day meant to him, Deacon Rich replied, "I'm going to Disney World! [joyful laughter]



Deacon Rich's Family in attendance: (from left to right) Paul Terza (son), Father Francis Russo, OFM Cap (great uncle), Deacon Rich, Frank Sudol (father-in-law), Aaron Terza (brother), Pan'i Jenn, Barbara Sudol (mother-in-law), and Maria Terza (daughter).

No, seriously though, this is a childhood dream come true for me. It feels somewhat surreal right now. I am very,

very happy, humbled, and thankful for God's graces given to me today, and also somewhat terrified at the awesome responsibilities I am now entrusted with. I'm very thankful to Bishop Kurt, and all the priests, deacons, family, friends and parishioners who have supported and encouraged my vocation throughout my life. I am so very thankful to my wife, Jenn, who is intimately engaged in this ministry with me and strengthened with me in it. I am excited at the possibilities for ministering to God and His people as one of His deacons, and we shall see what the future holds as I continue my journey in ministry for Our Lord."

Video of the ordination is available on the Byzantine Catholic Community of Northeastern Pennsylvania page at facebook.com/ByzantineCatholicNE-PA/videos/510695223132239



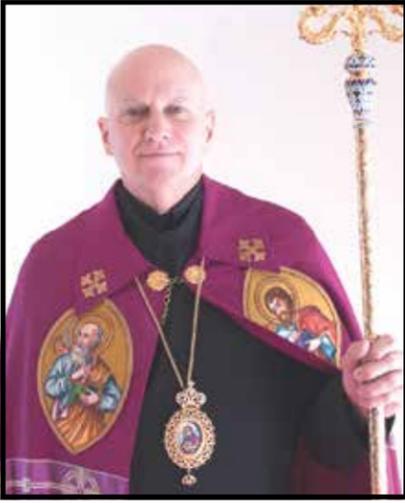
CHEIROTONIA—Bishop Kurt lays hands on Subdeacon Rich Terza as he is ordained to the Holy Diaconate through Divine Grace and the invocation of the Holy Spirit.



Subdeacon Rich prostrates while Right Reverend Archpriest James Hayer prays for and leads him to the altar prior to ordination.



Father Deacon Rich Terza with his great-uncle Father Francis Russo, OFM Cap., who celebrated 60 years of priesthood in May 2019.



I LIFT UP MY EYES...

Pastoral Reflections of Bishop Kurt



SET ASIDE ALL EARTHLY CARES

Every Divine Liturgy we sing together, “Let us lay aside all earthly cares.” How comforting those words can be if we listen to them and take them to heart. The earthly cares of the last few weeks have been remarkable and frightening. It is as though all the emotions stored up during the lock down have burst out at once. To say that there is anger everywhere is an understatement. Once when I was living in a men’s dormitory, there was a student who put a can of beans on a hot plate without opening it first. He must have raised it to a high temperature all the way through. When he took it off the hot plate, he allowed the outside to cool, and he punctured the lid with a can opener. Evidently it was still blistering hot in the center because, in the twinkling of an eye, the can emptied its entire contents through that tiny hole, covering the ceiling, the walls, and the drapes with steaming bean paste. It seems our country has reacted to three months of lockdown in the same way.

One of the dangers of watching anger is that it always makes us angry, too. Anger, after all, is one of our social emotions, a gift from our Creator that serves an important purpose, it is one of the three primary negative emotions. All our senses and feelings were given to us by our Creator to give us knowledge about the world around us. Whether it’s the sound of running water, bright colors, intense heat, or vague discomfort, these senses and feelings give us knowledge of the world around us, allowing us to stay safe and to seek happiness. They are disordered by sin, but they are still one of the ways that we learn. Anger is a social emotion because it tells us, when properly ordered, that someone else has done something that is a threat to the good of society. That is why it is so contagious. Since we are social creatures, when we see other people angry, we want to know why, and we react by joining them in their outrage or perhaps by rebelling against their goal and becoming angry at the harbinger.

There are always a lot of things to be angry about. If you lived in the year 360 A.D., you might say that there were a lot more things to be angry about then, even though there was a fraction of the number of people on the planet—and no internet. Although Christianity was legalized 45 years earlier, it was not the state religion of the Roman Empire, but was tolerated. In fact, Christianity was outlawed soon after 360. Slavery was still a universally accepted social con-

vention. Public executions and torture on the highways were as common as people picking up litter nowadays.

In the year 360, the last of the sons of Constantine ruled the Roman Empire, and after his passing, the rule passed to Julian, called Julian the Apostate, because he was raised Christian in his family but preferred the old pagan practices. Rather than persecute the Christians openly, which he knew from history made them stronger, he encouraged dissensions between the bishops. As Ammianus Marcellinus says, “knowing as he did from experience that no wild beasts are such enemies to mankind as are most Christians in their deadly hatred of one another.” Ammianus Marcellinus (325-395) was a Greek from Antioch who joined the military when he was young. He is considered to be one of the more impartial and accurate historians of the late Roman Empire. He accompanied the Emperor Julian on his fatal expedition to teach the Persian Empire a lesson in 363. If anyone doubts that we live in good times, I encourage you to read ancient history. The matter of fact way that people back then killed each other and sold each other into slavery is really beyond our comprehension nowadays. Marcellinus describes many battles as they travel east into the Persian empire, killing and destroying everything they encounter. I include one sentence which I found shocking for its very casualness, “From there we crossed the river and entered the city of Diacira, seven miles distant. This place was without inhabitants, but rich in grain and fine white salt; there we saw a temple, standing on a lofty citadel. After burning the city, and killing a few women whom we found, we passed over a spring bubbling with bitumen and took possession of the town of Ozogardana.” His history isn’t all bloodbaths though. He describes all sorts of local cultures and goings on. I include another passage, irrelevant to this column, as a lighter example, “In another place (in the city of Rome) a wife by hammering day and night on the same anvil—as the old proverb has it—drives her husband to make a will, and the husband insistently urges his wife to the same. Skilled jurists are brought in on both sides, one in a bedroom, the other, his rival, in the dining room to discuss disputed points. These are joined by opposing interpreters of horoscopes, on the one side making profuse promises of prefectures and the burial of rich matrons, on the other telling women that for their husbands’ funerals now quietly approaching they must make the necessary preparations. And a maid servant bears witness, by nature somewhat pale, as if dead from consumption.”

In the year 360, at the end of the reign of Constantius, and just before Julian took over the empire to swiftly meet his own death at the hands of the Persians, a boy was born with a different path in

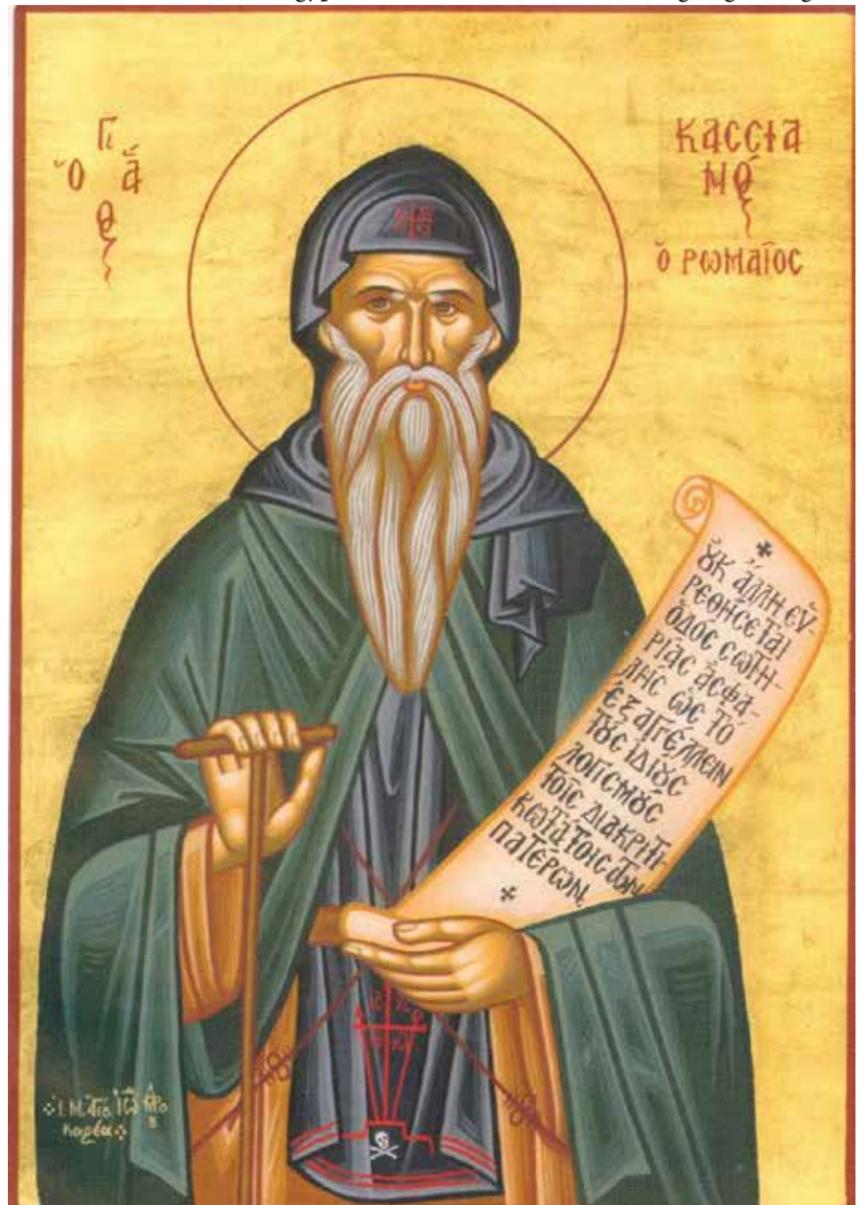
life, also born for warfare, but for spiritual warfare not earthly. John Cassian was born in 360 and became a soldier of spiritual combat, not to kill, not for vainglory, not for fame, and not for wealth, but for earthly poverty and heavenly riches. Instead of fighting for wealth, he fought the internal sin of greed. Instead of fighting for vainglory, he fought the internal sin of desire for fame. Instead of fighting other men because of anger, he fought against anger—his own anger. He was a spiritual warrior. John was born in Dacia, the part of the Roman Empire that is now Romania. He seems to have been born into a well-to-do family and received the standard classical education, but as a young man he left all that behind and went with a friend to Bethlehem to join a monastery there. He went with a friend Germanus, a little older than he was. At this point in history, monasticism was like John: it was very young. After the Christian religion was legalized, and the official persecution by the government ended, and there was not much chance to earn the crown of martyrdom described in the Apocalypse, some Christians began to seek a higher path by martyring themselves, so to speak, by dying to the world and living in isolated places away from the temptations of secular life. John is so self-effacing that we only learn a little about his life from him, yet he became one of the most influential Christians in the past 2000 years.

After some years in Bethlehem, John and his friend moved to Egypt where

monasticism was invented and where there were still old men who passed on the teachings of the very first monks. He seems to have spent about ten years in Egypt. At a monastery especially, life was very different back then. Not only was printing not invented, but even books were not invented. Writings were on scrolls. There was no flipping of pages. There were no systematic prayer books or manuals of spiritual theology. The monks prayed almost exclusively from the Book of Psalms and learned spiritual wisdom in conversations with older monks. Some scholars call this an oral-aural society. The younger student asks questions, and the older teacher speaks. After the younger student hears his answer, he returns to his cell where there is nothing but a bed, a chair, and walls, and he spends the next few hours praying and thinking about what he was told.

When we come to the writings of Saint John Cassian, it will be presented in that very format, questions and answer. [Interestingly enough, one of the most important music theory books ever written was written in the same format in 1725. In *Gradus ad Parnassum* by Johann Joseph Fux, the pupil asks questions and Palestrina answers them. Haydn, Mozart, and Beethoven all learned counterpoint from that book.]

As I mentioned, the first monks did not have today’s systems of prayer, but instead read the Book of Psalms starting with the first one and going through to



Saint John Cassian

the 150th, and then starting over. After many years of that, they often had most of them memorized. For some reason, John and Germanus left Egypt around the year 400, perhaps because of the theological upheaval in Egypt, or perhaps to listen to the great Saint John Chrysostom. For whatever the reason, John and Germanus stayed in Constantinople for a few years, met Saint John Chrysostom, and John was ordained a deacon and Germanus a presbyter. Within a few years, John and Germanus moved on to Rome, this time to carry letters from Saint John Chrysostom appealing from the Synod of the Oak which condemned and deposed Saint John Chrysostom in 403. In Rome, John Cassian was ordained a priest.

Here is an incident from that era that is especially timely: when Saint John Chrysostom first arrived in Antioch, the bishop had just intervened with the Emperor Theodosius on behalf of the citizens because they had gone on a rampage and had destroyed statues of the emperor and his family. At the request of the bishop, Chrysostom preached over twenty homilies during Lent of 387 urging the citizens to repent. The sermons were so successful that even many pagans became Christian.

Getting back to John and Germanus in Rome, John was asked to start an Eastern monastery in the city of Marseilles, France. Marseilles was known in ancient Latin as *Massilia*. No doubt John was happy to return to monastic life and share what he had learned in Egypt. It also seems likely that he would have maintained monastic teaching in the same way that he learned it, that is, oral and aural, question and answer. Nevertheless, around 420, Bishop Castor of Apt asked John for help in starting another monastery, and so John Cassian began to write at the age of 60. He was so self-effacing that he didn't write until asked to do so. His two great works on monasticism, the *Institutes of the Cenobites* and *Collations* (or *Conferences*) of the ascetic desert fathers, became the foundation of Western monasticism and indeed almost all of Western spiritual writing for the next 1600 years. Among other things, he brought the idea of the eight deadly sins from the East, based on the spiritual writings of Evagrius, as a foundation for spiritual combat.

He wrote one other work of great importance. Because he was familiar with

the great theological controversies in the East, he wrote a theological work explaining things for the Romans. Some people believe he is actually the theological brains behind the great *Tome of Leo*, which is considered the theological standard of our faith and was endorsed by the Council of Chalcedon.

His influence on Benedictine spirituality is enormous. Saint Benedict ordered that his *Conferences*, or *Collationes*, be read after their light evening meal (and no one is to speak after compline!), and so the title of his book came to mean a light meal, and it is the word in modern Italian for breakfast—*prima colazione!*

Living in these turbulent times with so much anger all around us, how can we “lay aside all earthly cares” today? What can Saint John Cassian tell us about anger? In his fifth conference (or collation) Saint John gives a systematic treatment of six of the eight vices: gluttony, fornication, avarice, anger, sadness, and *akedia*, or indifference. Although he systematizes them, his presentation is not as detailed nor as colorful as the later work of Saint John Climacus. Saint John Cassian says that each vice in the order that he leads from one to the other, in the order he listed them, and, just as it is necessary to kill a large tree in the roots, it is necessary to get rid of anger, we must get rid of avarice, and to get rid of avarice, we must get rid of lust. To get rid of lust, we must get rid of gluttony. For Saint John, there is no vice that lives on its own, but they are each related to the others. Thus, a problem with anger might be caused by an attachment to material things. By the way, Saint John says that pride and vainglory, the other two vices of the eight, are in their own family or system. At least for monks, pride and vainglory appear after the other six vices are in retreat. It is certainly true that the angry people we have watched smashing windows are placing a lot of importance on material wealth, so much importance that they will probably go to prison. And those of us who are angry watching them are also angry because we don't like to see property destroyed. Instead of anger about the property, we should be weeping for the souls of the rioters and praying for their salvation.

Later, Saint John Cassian says there are three kinds of anger. The first he calls *thymos* in Greek and is an interior emo-

tion. The second he says breaks out in word and action. He calls this one *orge*. Finally, there is *menis*, or wrath. *Menis* has a special meaning in the ancient world; it appears at the beginning of *The Iliad* as the wrath of Achilles. If you recall, Achilles nursed his anger, first at Agamemnon, and then he bided his time (waiting for new armor) before he acted out his anger and killed Hector. His uncontrolled anger led to the sacrilege of desecrating Hector's body and turning the gods against him and the other Greeks.

According to Saint John Cassian, the next sin, which he calls sadness, is really the remembrance of past injuries. Remembrance of past injuries is one of the deadliest of sins. Jesus says that forgiveness is not optional for Christians. “If you forgive other people their wrongdoing, your heavenly Father will forgive you as well. But if you don't forgive others, your Father will not forgive you.” (Matthew 6:14-15) In his great passage on love, Saint Paul says, “Love does not remember injuries.” Indeed, people who harbor grudges eventually are incapable of love.

Since remembrance of past injuries is so deadly, how can we avoid it? Saint John Climacus gives a much more detailed and entertaining account of all these vices. When he talks about anger, he says that there is one form of anger that is sometimes valuable, namely, when someone is driven to an outburst. He says that the outburst might lead to reconciliation or an apology. Indeed, modern psychologists say that unexpressed anger is what leads to permanent attachment to the anger, what we call a “grudge.” That is why Saint Paul says in another place, “Don't let the sun set on your anger.” In other words, get over it, or say something about it at the time, but don't smolder.

Does Saint John Cassian, the great theologian, the great monk, the great traveler, and the great spiritual father, have any more advice to help us in these turbulent times? Remember that for Saint John, and all the early monks, the only prayer book was the Book of Psalms. He would tell you to read the Psalms. When you finish the Psalms, then start over at the beginning. But Saint John also recommended finding a single psalm verse to repeat, like a compass in the wilderness. One verse that would help nowadays is Psalm 78:35: “Then they remembered that God was their Rock, the Most High God their

Redeemer.” Another verse you could use is Psalm 34:19: “Many are the afflictions of the righteous, but the Lord will deliver him from them all.” The verse before that one is also comforting Psalm 78:34: “The Lord is close to the broken hearted, and he delivers those with a crushed spirit.” If you read the Psalms for yourself, which I most fervently hope that you do, you will find other psalm verses that you might decide to make into your own guide in your daily life.

Since Saint John Cassian recommends a single psalm verse to take for your lodestar, does he recommend any particular verse? As a matter of fact, he does. Saint John Cassian says that you can base all of your spiritual life on Psalm 69:2: “O God, come to my assistance. O Lord, make haste to help me.” This verse summarizes the entire faith and spiritual life. It begins by invoking the name of God—I believe in the one true God and I am his creature. “Come to my assistance”—I can talk to God and God hears me—I am in need of help—God has the power to help me—and He hears my request. “O Lord”—God is not only the God of the universe by also my personal master. “Make haste to help me”—these final words arouse some passion in the prayer—it's not just a formal request—it's a passionate request—hurry up! In Western monasticism, this verse begins all their formal monastic prayers, because of the overarching influence of Saint John Cassian. Saint John himself says this, “This verse is an impregnable wall for all who are laboring under the attacks of demons, as well as impenetrable coat of mail and a strong shield. It does not allow those who are in a state of moroseness and anxiety of mind or depressed by sadness of all kinds of thoughts to despair of saving remedies.”

Surrounded by imperial armies and all the allurements of the late Roman Empire, Saint John Cassian chose a different path from those around him. He invites us to follow the same path today. Not the path to material wealth, or success, or anger, or fame, or selfishness, or self-righteousness, but rather the gentle invisible path into the tender heart of our loving Creator. “O God come to my assistance. O Lord make haste to help me.” “Let us who represent the Cherubim, and sing the thrice holy hymn to the life-creating Trinity, now set aside all earthly cares.”

+Kurt Burnette



Sisters Servants of Mary Immaculate announce that the 66th Holy Dormition Pilgrimage, which was scheduled for August 8—9, in Sloatsburg, has been cancelled.

We had hoped that this year's pilgrimage would have been a place of sanctuary where all of us could gather to replenish our souls after the devastating effects of this pandemic. This difficult decision was made in light of the uncertainty of when travel and large gatherings will be safe again. The Sisters Servants will keep you in prayer, and look forward to hosting the 66th Holy Dormition Pilgrimage in Sloatsburg, NY, on August 14 & 15, 2021, exactly on the feast of the Dormition of the Mother of God.



FROM THE OFFICE OF THE BISHOP

Ordination Announcement

Bishop Kurt has announced the ordination to the presbyterate of Deacon Paul Varchola West, at 10 AM on Saturday, July 18, 2020, at Saint Mary Byzantine Catholic Church, Hillsborough, NJ.

Due to Coronavirus restrictions, seating is very limited and by invitation only.

Diocesan Appointment

With the blessing of Bishop Kurt Burnette, Timothy Cardinal Dolan is appointing our own Very Rev Robert Hospodar as Judicial Vicar of the Archdiocese of New York, the second largest diocese in the United States. This is a great honor for Father. Congratulations and many years. *Mnohaja l'ita!*

I WAS HUNGRY AND YOU GAVE ME FOOD

Every Sunday, worshippers at Saint Michael Cathedral, Passaic, and Saint Michael Chapel, Woodland Park, NJ, come to Liturgy with bags of groceries. They're not packing a lunch in case the sermon goes too long, and they're not preparing a potluck dinner. They are bringing an extra sacrifice to God's house in thanksgiving for all that God has given them. They are claiming Jesus' blessing for those who feed "the least of His brethren" (Matthew 25). This is what motivates Saint Michael's Food Pantry.

Founded by former cathedral rector, Father Marcel Szabo, the food drive was originally a one-month annual event. In 2016, it became a permanent ministry of the cathedral parish. Operating out of the cathedral basement, with no publicity but word of mouth, the food pantry has grown to serve more than 20 local families on a weekly basis with a stock of non-perishable food items entirely donated by parishioners and friends.

Most food pantry clients need to supplement what their earnings can provide for their families. A few are unemployed, disabled, or struggling with illness or addiction. One early client was a cheerful young mother who mostly asked for Cheerios for her seven equally cheerful sons. Rice and beans are by far the most popular items for most clients. Occasionally there are cultural surprises, as when a Mexican child's eyes light up at the sight of a box of Jell-o or a Jamaican grandmother puzzles for several minutes over a can of sauerkraut.

The food pantry has encouraged neighborliness on Passaic's east side in more than one way. The nearby Saint Nicholas Ukrainian Catholic Parochial School has made Saint Michael's food pantry the beneficiary of its recent food drives, and Saints Peter and Paul Russian Orthodox Church, founded from Saint Michael Cathedral, has also collaborated with the Pantry.



Father Andriy Dudkevich, Sister Elaine, SSMI, and children of Saint Nicholas Ukrainian Catholic School deliver food donations.

Saint Michael's parishioners have responded to the food pantry with typical kindness. "My children have never known what it's like to be hungry," one man said as he made his weekly delivery; "These kids shouldn't either." Another parishioner donates precisely because she does recall how hunger felt when her family was displaced after the Second World War. One proud veteran uses his PX privileges at West Point to donate cases of food.

Helene and Paul DeKeukelaere oversee the good order of the food pantry,



Helene and Paul DeKeukelaere coordinate the Food Pantry.

rotating stock and filling the shelves donated by yet another parishioner. cathedral office manager Bob Keenan or Father Jack Custer, rector of the cathedral, serve clients weekdays from 9:30 AM to 1:30 PM.

BUILDING A LIVE-STREAM

By Deacon John Reed

On March 16, parishioners across the eparchy received the necessary, but unfortunate, news from Bishop Kurt: with COVID-19 infection rates climbing, and with the prediction data in use at the time painting a very gloomy picture of the future, Bishop Kurt made the decision to suspend all public liturgies in the eparchy. The faithful would be prohibited from attending and receiving our Lord in the Holy Eucharist on Sundays and Holy Days. We would not be able to celebrate publicly the baptisms and marriages of our faithful, nor bury our dead. However, mandatory-stay-at-home orders would not prevent the word of God from reaching his people. Bishop Kurt exhorted the clergy to continue to shepherd their flocks using other methods and tools—specifically the use of internet streaming.

While some Byzantine Catholic parishes were already streaming their liturgies, many were not. The staff of Epiphany of Our Lord Byzantine Catholic Church in Roswell, GA, set out to make sure that our services would not be interrupted, and that only the method of consumption would change from in-person to via-internet. The first question that needed to be answered was which platform should we use to stream our services. If one Google searches "Church Streaming," a laundry list of options appears for use—the majority of which had a subscription fee or required specialized equipment to use them. That left the parish with essentially two options: Facebook or YouTube. For some, Facebook was a viable option because all that was needed was an account and a mobile device, and quickly a stream could be on the air. Many parishes and their faithful were already used to using Facebook for social media and announcements, but we did not want to force parishioners to have to join Facebook to consume our stream or other

offerings. The second free option was YouTube. Our parish already had a Gmail account, and to go live from a laptop computer only took a few clicks. We could not use a phone or tablet, though, as YouTube mobile streaming requires 1000 "subscribers" before the option is available. Since we had a free laptop and camera, we chose YouTube for our streaming platform.

On Friday, March 20, Epiphany went on the air with a laptop and webcam and published its first live-streaming liturgy—the Liturgy of the Presanctified Gifts—which to-date has had over 300 views. We would continue to stream every liturgy from then on. With each liturgy, the stream would be evaluated to see what could be improved, and the first improvement desperately needed was to improve the sound. The built-in microphones on webcams or phones are not always suitable for picking up audio from an entire church, and at this time, Epiphany did not have a microphone and speaker system, but only relied on natural voices and projection. Likewise, many of these built-in microphones have "noise-cancelling" technology in them that works against voices father away from it. We knew we needed to fix that issue first. Parishioner and well-known podcaster, Matt Fradd, loaned the parish a high-quality microphone used by many streamers and podcasters. We used this mic for a few weeks with great success but soon invested in a



Deacon John Reed sets up new live-stream computer station.



Father Lewis Rabayda and Deacon James Smith are seen from the altar camera.

wireless mic system. We had been toying with the idea of investing in wireless mics for some time to bring our liturgy audio to the narthex or cry-room areas, and this was the final kick-in-the-pants we needed to make the investment.

After solving the audio issue, the next step was to solve the video. We wanted to have a camera or two with pan-tilt-zoom capability so as to provide multiple views of the liturgy such as those that are seen on professionally produced programs. The camera was capable of not only zoom but also a full high-definition video which prompted the third upgrade to our system: the streaming computer itself. Our original streaming computer was a 10-year-old HP Laptop owned by Deacon John. Just to maintain a "DVD Quality" stream, the laptop was pushed to its limits, and on some occasions actually overheated and shutdown in the middle of the service. That needed to change. The parish invested in a new Intel I7-based processor tower PC. We also

added hardware to bring the camera feed to the computer in full 1080p high definition.

Our final phase of our parish streaming project is to add a second camera in the Altar so that we can stream the proskomedia and also capture the epistle reader from the front. We also plan to run some additional cables to support future growth of the system at this time. This project has been a labor of love for our parish. Even though we resumed public Liturgies outdoors on May 3 and returned indoors on June 6, that has not stopped our internet streaming mission. The emails, texts, and letters we received from parishioners and viewers, both local and across the nation, expressing how important and valuable our stream is to them are priceless.

Father Lewis Rabayda, Parochial Administrator of Epiphany of Our Lord, believes that continuing to live-stream services is a necessity in this day and age. We are now able to share the Byzantine Liturgy and the theological experience of the Byzantine East with our Roman Catholic brethren, as well as those who are not yet in full communion with the Church of Rome. He sees this new endeavor as a way to evangelize to our neighbors within the Atlanta Metropolis, and to attract people to our parish family.



Pan, Tilt, Zoom camera installation at the back of the nave.

MIRACULOUS “MARY, HELPER OF MOTHERS” ICON

Services will resume when permitted and all will be celebrated at 7:00 PM

At the initiative of Bishop Kurt, a miraculous Marian icon will make a tour of all the Byzantine Catholic parishes in New Jersey, including the state active duty military base, and Saint Nicholas Parish in White Plains, NY, throughout 2020. It is especially beloved by women who struggle with infertility or difficult pregnancies. Several miraculous births have been attributed to this icon in the Byzantine Catholic community of Albuquerque, NM, where a copy has been venerated for twenty years.

The icon, known as the *Albazinskaya* from its place of origin on the borderlands between Russia and China, is also called “Mary, Helper of Mothers.” The original icon is credited with defending the Russian Orthodox outpost against Chinese invaders on several occasions from the 17th to the early 20th century. It depicts a calm and prayerful Virgin Mother looking directly at the faithful. She displays for us an image of her Son, newly born or perhaps yet unborn, resting over her torso.

A large, hand painted icon of the *Virgin Helper of Mothers* will be present in each Byzantine Catholic parish in New Jersey for two weeks or more. Bishop Kurt will personally preside over a devotional service in each parish. There will be opportunities for the faithful to venerate the icon, to engage in personal prayer, and to take home holy cards de-

picating the Virgin Helper of Mothers.

The Albazinskaya icon celebrates how God became Man, and a Virgin became His Mother. It celebrates the mysteries of conception and birth by which God has shared His creative power with married couples. It reminds us that every human life has its origin directly from God, and it offers hope to the despondent and the oppressed.

The Byzantine Catholic parishes of New Jersey welcome our Latin Rite Catholic and Orthodox neighbors, as well as all Christians who honor the Lord’s Mother, to join in the worship service of Psalms and Scriptural readings that will be offered in each parish.

More specific information about service times can be obtained from the individual parishes. *Due to quarantine for coronavirus, this schedule is subject to change.*

- Saint Nicholas, Perth Amboy: July 2-July 16
320 Washington Street, Perth Amboy, New Jersey
Special Service--Wednesday, July 15, 7:00 PM
- Saint George, Linden: July 16-July 30
417 McCandless Street, Linden, New Jersey
Special Service--Wednesday, July 22, 7:00 PM

- Saint Elias, Carteret: July 30-August 13
42 Cooke Avenue, Carteret, New Jersey
Special Service--Wednesday, August 12, 7:00 PM
- Our Lady of Perpetual Help, Toms River: August 13-August 27
1937 Church Road, Toms River, New Jersey
Special Service--Wednesday, August 14, 7:00 PM
- Saint Mary, Jersey City: August 27-September 10
231 Pacific Avenue, Jersey City, New Jersey
Wednesday, September 2, 7:00 PM
- Saint John the Baptist, Bayonne: September 10-September 24
15 East 26th Street, Bayonne, New Jersey
Wednesday, September 16, 7:00 PM
- Saint Thomas the Apostle, Rahway: September 24-October 8
1410 Church Street, Rahway, New Jersey
Wednesday, September 30, 7:00 PM



- Holy Spirit, Mahwah: October 8-October 22
Island and Church Streets, Mahwah, New Jersey
Wednesday, October 21, 7:00 PM
- Saint Nicholas, White Plains, NY: October 22-November 5
768 North Street, White Plains, New York
Wednesday, October 28, 7:00 PM
- Saint George, Newark: November 5-November 19
214 Warwick Street, Newark, New Jersey
TBA
- Saint Michael Cathedral, Woodland Park: November 14-December 3
415 Lackawanna Avenue, Woodland Park, New Jersey
Wednesday, December 2, 7:00 PM

CELEBRATING OUR 2020 GRADUATES

At The Byzantine Catholic Seminary of Saints Cyril and Methodius

As the Byzantine Catholic Seminary, we continue the mission mandate of our Lord Jesus Christ, “...teaching them to observe all things that I have commanded you...” (Matthew 28:20). As a Catholic community of formation, we discern and nurture the gift of vocation granted by the Holy Spirit to those men called to a life of ordained ministry. Also, as a theological center and resource for lifelong learning, we hand on the Tradition of the Christian East for those 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.

Looking with hope to the service of the Church’s future leaders, ministers, and scholars, our Seminary of Saints Cyril and Methodius is pleased to announce the following graduates who have, since the beginning of 2020, completed all requirements and been granted their diplomas:

- Subdeacon Michael David Kunitz (M.Div.)
- Mr. Jordan Scott Eugene Lammers (M.A.T.)
- Father Thomas Stephen Wells (M.Div.)
- Deacon Paul Richard Varchola West (M.Div.)
- Subdeacon Alexei Daniel Gregory Woltornist (M.A.T.)

Metropolitan William, by virtue of the authority vested in the Byzantine Catholic Seminary by the Commonwealth of Pennsylvania, and upon the recommendation of our board of directors, administrative staff, and faculty, has conferred upon the above-named their degrees with all the rights and privileges pertaining thereto.

We congratulate our graduates and ask that God bless them and all their future endeavors. Holy Fathers Cyril and Methodius, pray to God for us.

ANNUAL PILGRIMAGE IN HONOR OF OUR LADY OF PERPETUAL HELP CANCELED BECAUSE OF PANDEMIC

My dear Friends,
As we put up our 2020 calendars, I’m sure we did so hoping to fill each page with many plans, hopes, goals, and aspirations. We had it all figured out.

Needless to say, having passed through one fourth of this year, the picture looks entirely different. We all find ourselves in situations that we never expected or imagined, stretching our faith and trust. We need to dig deep into our spiritual treasure chest for encouragement. One phrase I like to remember is: “The only way to stay above the water is to trust the One who walked on the waves.”

When we make plans, I imagine the Lord looks down upon us, shaking his head and smiling as He looks at what is actually on the horizon. So what do we do? We trust, we pray, we hold our plans with open hands. We surrender them to Him.

Such has been our need as Sisters of Saint Basil. We met, we discussed, we came up with ideas and plans to celebrate our 100th anniversary – a Century of Ministry to the Byzantine Catholic Church. Then COVID-19 arrived on the scene, and everything changed. We, too, need to remember that just because what’s going on now doesn’t

feel good, it doesn’t mean God’s not working. Worrying does not empty tomorrow of its troubles, it empties today of its strength. We, too, strive to give up control and allow the Spirit of God to lead our lives.

One of the most difficult changes that we need to accept is the decision to cancel the Pilgrimage gathering in honor of Our Lady of Perpetual Help. In the interest of safety and well-being of all, we will follow the lead of so many others and adhere to the guidelines provided. It is our intent, however, to work on providing a series of internet services which pilgrims can watch from their own homes. So, this year we will be making a pilgrimage of the “heart” rather than a pilgrimage of the “feet”.

We know that all of you are likewise going through your own life changes and adjustments. Together, we Sisters and friends are like a quilt with lots of different shapes, sizes, colors, and patterns. Together, through our prayers for each other, we find warmth and comfort in a support system that makes our lives richer and fuller. Together, we discover God’s plan for us.

With our loving prayers and support,
Sister Ruth Plante, OSBM
Provincial

EASTERN CATHOLIC LIFE
(USPS 165-600) (ISSN 0894-9786)

Official Publication of the
Byzantine Catholic Eparchy of Passaic
Subscription Rate: \$15.00 per year.

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

Published monthly by the
Eastern Catholic Press Association
445 Lackawanna Avenue
Woodland Park, NJ 07424
Phone: 973-890-7777 Fax: 973-890-7175

Postage paid at Little Falls, NJ, and additional office at Bellmawr, NJ.

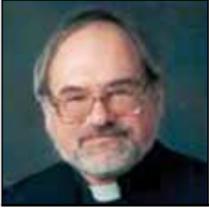
POSTMASTER: Send address changes to:
Eastern Catholic Life
445 Lackawanna Avenue
Woodland Park, NJ 07424

Most Reverend Bishop Kurt Burnette
President and Publisher
Father James Badeaux, *Editor*
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Eparchial Website:
www.EparchyofPassaic.com



THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

THE ANAPHORA OF SAINT BASIL: THE GLORY OF OUR LORD

The Anaphora of Saint Basil is a complete proclamation of our faith in our Lord Jesus Christ. There are three components to this profession. The first is the mystery of the incarnation, that the Son and Word of God chose to take on the human nature for our salvation. The meaning of this mystery was expressed by quotations from Hebrews 1:3, the Letter to the Philippians 2:6 and the Old Testament prophecy of Baruch 3:38. Therefore, the Son of God becoming a human being was seen as an act of divine humility, for God became man, suffered as any mortal, to redeem us by His death on the Cross. This first component was then underlined by further quotations from Philippians 2:7 and 3:21; the Letter to the Romans 8:29 and 5:12; and the Letter to the Galatians 4:4. The Anaphora makes a beautiful case for how God loves us, weaving together passages from Scripture in a wondrous way.

The second component was the proclamation of the meaning of the Gospel, of Jesus' "good news," how He taught us the will of God, and the truth of His being, in contrast to our human tendencies to idol worship. His message was, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: you shall love your

neighbor as yourself. The whole law and the prophets depend on these two commandments." (Matthew 22:37-40) Knowing that we could not keep this sublime law by our own human powers, He gave us the mysteries of Baptism and the Eucharist, "cleansing us with water and sanctifying us with the Holy Spirit," and leaving "us these memorials of His saving passion, which we have prepared according to His command," that is, the Eucharist that is now being celebrated.

There is no doubt that we can be true followers of Christ only by imitating His way of salvation. "Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but also everyone for those of others. Have among yourselves the same attitude that is also yours in Christ Jesus." (Philippians 2:3-5) The Letter to the Philippians, as we have seen, is an important source for the Anaphora of Saint Basil. Again, the Gospels tell us, "whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give His life as a ransom for many." (Mark 10:43-45) We might ask, then, is this what our faith brings us: humility and servitude? Saint Paul meditates on this mystery and asks a very practi-

cal question: "If for this life only we have hoped... But now Christ has been raised from the dead, the first-fruits of those who have fallen asleep." (1 Corinthians 15:19-20). Just as the glory of Jesus was His death on the Cross, which was the way to His glorification, "because of this, God greatly exalted Him and bestowed on Him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth," (Philippians 2:9-10) so we, too, share in His glory through our humility. "The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with Him." (Romans 8:16-17)

This is the third component of the story of Christ in the Anaphora of Saint Basil. Though the mystery of His love manifested for us, Christ entered into glory. As one without sin, He could not be held fast by corruption, but, instead, became the first-fruits of those who have fallen asleep, the first-born of the dead, so that in all things He might have pre-eminence over all," quoting 1 Corinthians 15:20 and Colossians 1:8. Jesus died on the Cross, showing His infinite love, but "rose on the third day, preparing the way for the resurrection of all flesh from the dead." The Anaphora, quoting Hebrews

1:3 and Romans 2:6, then proclaims the mystery of the Ascension, the glorification of Jesus after His resurrection: "Ascending into heaven, He has taken His seat at the right hand of Your majesty on high, and will come to reward everyone according to his works." Truly, it is Christ alone that we glorify as our Lord and Savior, and we have the common greeting, arising out the Scripture and our worship, "Glory to Jesus Christ."

As we celebrate the Divine Liturgy and hear these words of the Anaphora of Saint Basil, we might yet ask the question: "what does this truly mean for us?" Do we not yet have to suffer and die in this world? Where is this glory? Note carefully what the Anaphora teaches: "corruption could not keep the Author of Life in its clutches." (Cf. Acts 3:15) Because The Son and Word of God was without sin, He could not remain in the corruption of death, but we, still struggling against the power of sin in our lives through the virtues of faith and hope and love, possible only by the grace of God, must still die like Christ, and await the resurrection only in the fullness of time. The Anaphora observes this subtly: "descending by the cross into Hades to fulfill all things in Himself, He freed us from Death's despair." Therefore, we no longer live in despair, but in hope, and profess in our Creed: "I expect the resurrection of the dead and the life of the world to come. Amen." Truly, therefore, the Anaphora is a proclamation not of death, but of hope and life and glory. It is the proclamation of God's infinite love for us, and a pledge of our love for Him with our whole heart and mind and soul. **ECL**

"Take heed lest you forget the Lord your God, by not keeping His commandments and His ordinances and His statutes, which I command you this day: lest, when you have eaten and are full, and have built goodly houses and live in them, and when your herds and flocks multiply, and your silver and gold is multiplied, and all that you have is multiplied, then your heart be lifted up, and you forget the Lord your God, Who brought you out of the land of Egypt, out of the house of bondage, Who led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, Who brought you water out of the flinty rock, Who fed you in the wilderness with manna which your fathers did not know, that He might humble you and test you, to do you good in the end. Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' You shall remember the Lord your God, for it is He who gives you power to get wealth; that He may confirm His covenant which He swore to your fathers, as at this day." -Deuteronomy 8:11-19

I love our liturgical year, in all its richness, how it guides us in all the things of God. We have been led through so much so far this year in the things of the salvation of God given to us: we have witnessed His incarnation at the Feast of the Nativity; we have been brought

successfully through the Red Sea of the Great Fast; we have wept at His betrayal, arrest, at the foot of His cross and as He was laid in His tomb. We have also risen early on the first day of the week and gone out with the Myrrh-bearers and found the huge stone rolled away, and the words of the angel, "Why do you seek the living among the dead?" We have seen our Lord risen from the dead; placed our fingers in the nail-prints and our hand in His side and believed. We have watched as He ascended to His Father and our Father. And we have received the heavenly Spirit.

Now, though, we may feel spiritually exhausted, and just want to "get on" to other things in our lives. All the "heavy stuff" is behind us. We have been locked up, quarantined, isolated for so many weeks. It is the traditional time of year for vacations, cook-outs, and just enjoying the warmth of summer. As restrictions are being lifted in areas of the country, we want to "get back to normal." There is a need to get out, enjoy the weather, enjoy friends and family. It has also been a time of spiritual isolation as well. We long to worship in our parish and not

through a computer screen. We want to receive the Blessed Sacrament once again. And although there may be signs that the crisis is not over, we have to remember that, as our Lord's earthly ministry has ended, our ministry as Church has begun. At His Ascension, our Lord told us, "It is not for you to know times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:6-8). We are so wont to set aside all spiritual cares, to paraphrase the words of the Cherubic Hymn, but the Church reminds us at this season that we are to be about our Father's business, and to now put into action all that the Lord has taught us over these past months. We have received our Lord's teachings and are now to put them into practice. It is not enough to have dutifully attended all the services and done all the prostrations and sung all the praises: we must now follow through on our promises to God: "Make vows to the Lord your God, and fulfill them" (Psalm 75 [76]), as we sing in the Sunday Prokeimenon

for Tone 8. At our Baptism, our sponsors made vows in our name, or we made those vows ourselves: "Have you united yourself to Christ?" "Yes, I have united myself to Christ." "Then worship Him." During this season, we have been given the time to worship Him, to contemplate all that has been accomplished for our sake, and to do all things in His name and to His glory. As much as we want to leave all this aside for the summer, we are obliged to continue on the path we are on; we are still to take up our cross daily and follow Christ. "But Jesus answered them, 'My Father is working still, and I am working'" (John 5:17). God does not cease His work during this season, and we, in concert with Jesus, are not to cease doing good, being there for one another, and gathering together in our local parish (or the nearest parish to where we are vacationing) at least every Sunday to worship Him and sing His praises. "Take heed lest you forget the Lord your God, by not keeping His commandments and His ordinances and His statutes, which I command you this day." **ECL**

SEASONAL REFLECTIONS

Father Ronald Hatton



"TAKE HEED LEST YOU FORGET THE LORD..."



SEARCHING THE SCRIPTURES

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

THE ANOINTED STONE: TRACING A BIBLICAL IMAGE

Journeying through the Promised Land as a young man around 1800 BC, Jacob, the grandson of Abraham and father of the twelve Patriarchs of Israel, once camped out in a particular place. Lacking a pillow, he put a stone under his head. That night he dreamed of a ladder reaching from earth to heaven, with angels ascending and descending and the Lord standing at the top. Realizing that he must be in a holy place, Jacob arose the next morning, set up the stone he had slept on as a memorial to what he had seen and heard. He named the place "Bethel" which means "house of God" (Genesis 28:10-22). Our Tradition sees an image of the Mother of God in the Ladder "by whom God came down" (in the words of the Akathist Hymn) but let's focus instead on the stone. Genesis says Jacob poured oil on that stone to consecrate it as a shrine. That stone is "anointed" (*mashiah* in Hebrew; *christos* in Greek). The anointed stone at the foot of the heavenly ladder is an image of Jesus Christ, the Son of God who came down from heaven.

Fast forward 1200 years: Wicked King

Nebuchadnezzar of Babylon had a dream that only the Prophet Daniel could interpret. He saw a stone come away from a mountain without anyone cutting it. It careened down the mountain and destroyed an idolatrous statue made of gold, silver, bronze, iron, and clay. Once again, our Tradition sees the mountain "untouched by human hand" as an image of the virginity of Mother of God. And, once again, the stone that crushes the idol and establishes a kingdom that will have no end, foreshadows the Virgin's Son, Jesus Christ (Daniel 2:31-45).

Nearly 600 years later, Jesus responded to a challenge from the priests, scribes, and elders in Jerusalem by quoting Psalm 118:22-23: "the stone which the builders rejected has become the cornerstone. This is the work of the Lord, a marvel in our eyes" (Matthew 21:42; Mark 12:10; Luke 20:17). Saint Peter later referred to this same verse when preaching about Jesus (Acts 4:11; 1 Peter 2:7), connecting it with a prophecy made by Isaiah some 750 years earlier: "Behold I am laying in Zion a chief cornerstone, chosen and precious; and

he who believes in Him will by never be put to shame." In all these texts (and we could add Zechariah 4:7), the cornerstone (or capstone) of the Temple is understood to symbolize a person: Jesus Christ. Presented as the moral of Jesus' parable of the vineyard in Matthew 21, Mark 12 and Luke 20, we understand that the "rejection" is Jesus' crucifixion and death and the restored vineyard is the Church He founded.

Jesus Himself makes these symbolic connections clear. Confronted by the Jerusalem authorities after having driven the merchants and moneychangers from the Temple, Jesus responded with another mysterious saying: "Destroy this temple and in three days I will rebuild it." Saint John admits that it was only in retrospect and after the Resurrection that the disciples understood that Jesus "was speaking of the Temple of His body" (John 2:13-22), sacrificed on the Cross but raised on the third day.

By tracing this series of stone images, we have discovered how God's Old

Testament revelation prepares us to recognize in Jesus the true Temple where the only effective sacrifice for sins was offered once and for all by the perfect High Priest. The Epistle to the Hebrews states this same truth in other ways (see especially chapters 5-10).

Saint Paul shows us where we fit into this picture. He says to the Church at Corinth: "You are the body of Christ" (1 Corinthians 12:27) and therefore, "You are the Temple of God... and the Holy Spirit dwells in you" (1 Corinthians 3:16; see also 6:19). In another place, Paul invites us to see the Temple of Christ's body under construction: "You are no longer strangers and aliens but fellow citizens with the saints and members of the household of God (remember Bethel: "house of God"?), built upon the foundation of the apostles and prophets, with Jesus Christ Himself as the chief cornerstone, in whom the whole building is fitted together and grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit" (Ephesians 2:19-22).

What is our job in all this? To place ourselves firmly under Christ's Lordship as our capstone and to use all the means of grace made available through His Church to become polished stones worthy of adorning the Temple which is Christ's Body (Revelation 21:9-22).

ECL



SCHOOL OF PRAYER

Father G. Scott Boghossian

PRAY FOR THE BISHOPS

It seems that today, even the best of Catholics have turned against their own bishops. First, there was the abuse crisis and then the coronavirus and closure of churches. People started speaking very negatively and disrespectfully about "the bishops." Often, the most faithful Catholics, in terms of church attendance, faith in the Church's teachings, and financial generosity, became the most disgusted, angry, and disgruntled. "Why did the Bishops abandon us? Why did they close our churches?" Dear Catholic, what would you have done? If you were a bishop, would you have kept churches open while uncertain about the nature of the coronavirus and urged by civil authorities to "shut down" and "shelter in place"? Would you have carried on as usual while almost every country on planet earth was "shutting down" or taking other radical precautions? Even if some of the bishops were misguided, and even if, in the past, some bishops have failed to protect their flock, the Word of God requires us to honor them for the sake of Jesus Christ and His Church. The Catholic Faith requires our love and prayerful support for them as spiritual fathers, chief shepherds,

and successors to the Apostles.

The bishops are the successors of the Apostles and hold the fullness of the priesthood. The *Catechism of the Catholic Church* says, "Amongst those various offices which have been exercised in the Church from the earliest times the chief place, according to the witness of tradition, is held by the function of those who, through their appointment to the dignity and responsibility of bishop, and in virtue consequently of the unbroken succession going back to the beginning, are regarded as transmitters of the apostolic line. To fulfill their exalted mission, "the apostles were endowed by Christ with a special outpouring of the Holy Spirit coming upon them, and by the imposition of hands they passed on to their auxiliaries the gift of the Spirit, which is transmitted down to our day through episcopal consecration." The Church "teaches that the fullness of the sacrament of Holy Orders is conferred by episcopal consecration, that fullness namely which, both in the liturgical tradition of the Church and the language of the Fathers of the Church, is called the high priesthood, the acme (summa) of the sacred min-

istry" (CCC 1555-1557). Bishops are an essential part of the Church Jesus Christ founded. When we fail to honor their office, we fail to honor Christ Himself.

Our Lord spoke to Saint Catherine of Siena (d. 1380), Doctor of the Church, about disrespecting and dishonoring those He had entrusted with His divine authority, i.e., priests and bishops. Our Lord says, "the reverence you pay to them is not actually paid to them but to Me, in virtue of the blood I have entrusted to their ministry. You should respect them not for what they are in themselves but for the power I entrusted to them." Even if some bishops did sin and fail, that doesn't give us an excuse to attack them. Our Lord says to Saint Catherine of Siena, "for this reason no one has an excuse to say, "I am doing no harm, nor am I rebelling against holy Church. I am simply acting against the sins of evil pastors." Such persons are deluded, blinded as they are by their own selfishness. It is Me they assault, just as it was Me they revered. To Me redounds every assault they make on My ministers: derision, slander, disgrace, abuse. Whatever

is done to them I count as done to Me."

Saint Therese of Lisieux had great respect for the clergy. She assumed that their souls were "as pure as crystal." Then in 1887, Therese made a pilgrimage to Rome, and about seventy-five of the pilgrims were priests. Perhaps she was disappointed with what she experienced because she writes, "even though the sublime dignity of the priesthood raises them higher than angels, they are still but weak and imperfect men," and therefore, they need us to pray for them. The same could be said of our bishops. They need much prayer. At her final Carmelite profession, on September 8, 1890, Therese said, "I have come to save souls, and especially to pray for priests."

Do not forget about the significant role our bishops hold in the life of the Church. It does us no good to be angry with them or to criticize them. Let us make prayer for them a priority in our personal prayer life. When was the last time you lifted up your bishop in prayer? Not simply in the petitions of the Divine Liturgy, but on your knees in humble prayer before Almighty God? The bishops are our spiritual fathers, chief shepherds, and the successors of the Apostles. May we love them, support them, and intercede for them in heartfelt daily prayer. **ECL**

EPARCHIAL PARISHES LIVE-STREAM THE DIVINE SERVICES

Below are just a few examples from our eparchy

Below is a list of many of the Parishes of the Eparchy of Passaic which are Live streaming Divine Liturgy on Saturday, Sunday, and Holy Days. You may access the links to their streaming sites (Facebook, Youtube, etc,) on our website: www.eparchyofpassaic.com.

CONNECTICUT

Saint Nicholas Byzantine Catholic Church—Danbury, CT

NEW JERSEY

Cathedral of Saint Michael the Archangel—Passaic, NJ
 Assumption of the Virgin Mary (Saint Mary)—Trenton, NJ
 Our Lady of Perpetual Help—Toms River, NJ
 Our Lady of Perpetual Help—Toms River, NJ—Radio
 Saint Michael Byzantine Catholic Church—Perth Amboy, NJ
 Saint Nicholas Byzantine Catholic Church—Perth Amboy, NJ
 Saint Mary Byzantine Catholic Church—Hillsborough, NJ
 Saint Nicholas Byzantine Catholic Church—Dunellen, NJ
 Saints Peter & Paul Byzantine Catholic Church—Somerset, NJ
 Saint Mary Byzantine Church—Jersey City, NJ
 Saint John Byzantine Catholic Church—Bayonne, NJ
 Nativity of Our Lord Byzantine Catholic Church—East Brunswick, NJ
 Saint Thomas the Apostle Byzantine Catholic Church—Rahway, NJ

NEW YORK

Saint Andrew Byzantine Catholic Church—Westbury, NY
 Saint Nicholas Byzantine Catholic Church—White Plains, NY
 Saint Mary Byzantine Catholic Church—New York, NY
 Holy Spirit Byzantine Catholic Church—Binghamton, NY
 Resurrection Byzantine Catholic Church—Smithtown, NY

PENNSYLVANIA

Saint Michael Byzantine Church—Mont Clare, PA
 Saint Mary Byzantine Church—Wilkes-Barre, PA
 Saint Mary Pokrova—Kingston, PA
 Saint John Byzantine Church—Wilkes-Barre, PA
 Saint Mary Byzantine Catholic — Mahanoy City, PA
 Saint John the Baptist Byzantine Catholic Church—Lansford, PA
 Saint John Byzantine Church—Wilkes-Barre, PA
 Saints Peter and Paul Byzantine Catholic Church—Bethlehem, PA
 Saint Nicholas Byzantine Catholic Church—Old Forge, PA
 Saint Mary Byzantine Catholic Church—Taylor, PA
 Saints Peter and Paul Byzantine Catholic Church—Minersville, PA
 Saint Michael Byzantine Catholic Church—Dunmore, PA
 Saint Mary Byzantine Catholic Church—Hazleton, PA
 Saint John Byzantine Catholic Church—Hazleton, PA
 Holy Dormition Friary—Sybertsville, PA
 Holy Ghost Byzantine Catholic Church—Jessup, PA
 Our Lady of Perpetual Help Byzantine Catholic Church—Levittown, PA

Saint Mary Byzantine Catholic Church—Scranton, PA
 Saint Ann Byzantine Catholic Church—Harrisburg, PA

GEORGIA

Epiphany of Our Lord Byzantine Catholic Church—Roswell, GA

VIRGINIA

Ascension of Our Lord Byzantine Catholic Church—Williamsburg, VA
 Our Lady of Perpetual Help Byzantine Catholic Church—Virginia Beach, VA
 Epiphany of Our Lord Byzantine Catholic Church—Annandale, VA

FLORIDA

Saint Nicholas of Myra Byzantine Catholic Church—Orlando FL
 Saint Anne Byzantine Catholic Church—New Port Richey, FL
 Saint Cyril and Methodius Byzantine Catholic Church—Fort Pierce, FL
 Our Lady of the Sign Byzantine Catholic Church—Coconut Creek, FL

NORTH CAROLINA

Saints Cyril & Methodius Byzantine Catholic Church—Cary, NC
 The Mission Community of Greater Charlotte

SOUTH CAROLINA

Saints Cyril & Methodius Byzantine Catholic Church—Cary, SC
 Charlotte, NC, Byzantine Catholic Mission at Fort Mill, SC

MARYLAND

Patronage of the Mother of God—Arbutus, MD
 Saint Gregory of Nyssa—Beltsville, MD

The Council of Hierarchs of the Byzantine Catholic Church Metropolitan Church of Pittsburgh, USA

Archbishop William Skurla
 Bishop Kurt Burnette
 Bishop John Pazak
 Bishop Milan Lach

invite you to participate in pilgrimage celebrating the **375th anniversary** of The Union of Uzhorod and the **250th anniversary** of the founding of the Eparchy of Mukachevo

Poland, Slovakia, Ukraine, and Hungary

Krakow-Prešov-Litmanova-Košice-Uzhorod-Mariapócs-Budapest

June 21 - July 1, 2021

Join us as we celebrate the 375th anniversary of The Union of Uzhorod and the 250th anniversary of the founding of the Eparchy of Mukachevo.

To receive more information as plans are confirmed this summer, please contact Fr. Edward G. Cimbala, D.Min. at fredcimbala@gmail.com or call 908-872-2928 at St. Mary Byzantine Catholic Church, 246 East 15th St. New York, NY 10003

Coordinated by Fr. Ed Cimbala and Fr. Yuriy Oros

Theosis in Action

2020 events

Save the dates!

July 31-August 2
 summer retreat (location TBD)

November 15
 Philip's Fast afternoon of recollection

December 12
 Saint Mary Byzantine Catholic Church in NYC; Christmas social

Open to all young adults ages 18-35.

[Facebook.com/theosisinaction](https://www.facebook.com/theosisinaction)

attheosisinaction@gmail.com

Eastern Catholic Life

Circulation Department
 445 Lackawanna Avenue
 Woodland Park, NJ 07424

Next Issue:
 August, 2020

Copy Deadline:
 July 15

The current issue of the ECL was printed at Evergreen Printing, Bellmawr, NJ, and was distributed from the U.S. Post Office via second class mailing in Bellmawr, NJ.

UPCOMING EPARCHIAL AND PARISH EVENTS

JULY, 2020

- 3 Independence Day Observed
Chancery closed
- 4 Independence Day
Civic holiday•Happy Fourth!
- 18 Presbyteral ordination of Deacon Paul Varchola West
Saint Mary Church, Hillborough, NJ
- 20 Holy Great Prophet Elias
Simple Holy Day•Blessing of vehicles

AUGUST, 2020

- 6 Holy Transfiguration of Our Lord
Solemn Holy Day•Blessing of fruit
- 15 Holy Dormition of the Theotokos
Solemn Holy Day•Blessing of flowers
- 29 Beheading of John the Baptist
Simple Holy Day

THE BYZANTINE CATHOLIC EPARCHY OF PASSAIC subscribes to the

Charter for the Protection of Children and Young People

adopted by the United States Conference of Catholic Bishops. The Eparchy, within all its parishes, institutions and programs, is committed to assuring a safe environment in ministry for its children and young people that conforms to Charter requirements. For further information regarding the Eparchial Safe Environment Program please contact:

Father David J. Baratelli, Ed.S., M.Div.
 Safe Environment Program Coordinator • 973.890.7777

Dr. Maureen Daddona, Ph.D.
 Victim's Assistance Coordinator • 516.623.6456