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CNS Photo Evelyn Hockstein/Reuters

UPDATE: SUPREME COURT OVERTURNS ROE IN ANTICIPATED DOBBS DECISION

By Carol Zimmermann, Catholic News Service

WASHINGTON (CNS) -- In a 5-4 decision June 24, the U.S. Supreme Court overturned its nearly 50-year-old decision in *Roe v. Wade* that legalized abortion in this country.

The court's 213-page ruling in *Dobbs v. Jackson Women's Health Organization* was not totally unexpected due to the leak of an opinion draft a month earlier. The ruling emphasizes that there is no constitutional right to abortion in the United States.

The *Dobbs* case focused on an abortion clinic in Mississippi opposed to the state's law banning abortion after 15 weeks of pregnancy.

The court's reversal of its long-standing abortion ruling brings abortion policy decisions to the state level. At least half of states plan to ban or restrict abortions with this decision in place.

"We hold that *Roe* and *Casey* must be overruled," Justice Samuel Alito wrote in the court's opinion. *Casey v. Planned Parenthood* is the 1992 decision that affirmed *Roe*.

Alito was joined by Justices Clarence Thomas, Neil Gorsuch, Brett Kavanaugh and Amy Coney Barrett.

Chief Justice John Roberts, in a separate opinion, said he agreed with the majority that the Mississippi abortion

restriction should be upheld, but he said the court should not have overturned its *Roe* decision.

Alito, writing for the majority, said: "The Constitution makes no reference to abortion, and no such right is implicitly protected by any constitutional provision, including the one on which the defenders of *Roe* and *Casey* now chiefly rely – the Due Process Clause of the 14th Amendment."

U.S. Catholic bishops who have supported a reversal of *Roe* immediately reacted positively to the court's decision that comes at the end of this year's term.



CNS Photo/Tyler Orsburn

The U.S. Conference of Catholic Bishops called the decision an "historic day in the life of our country, one that stirs our thoughts, emotions and prayers."

"We pray that our elected officials will now enact laws and policies that promote and protect the most vulnerable among us," said the June 24 statement by Los Angeles Archbishop José H. Gomez, USCCB president, and Baltimore Archbishop William E. Lori, chairman of the USCCB's Committee on Pro-Life Activities.

"We give thanks to God for today's decision ... This just decision will save

Justices Stephen Breyer, Sonia Sotomayor and Elena Kagan wrote a joint dissent that said: "Whatever the exact scope of the coming laws, one result of today's decision is certain: the curtailment of women's rights, and of their status as free and equal citizens."

They also noted that their dissent "with sorrow – for this Court, but more, for the many millions of American women who have today lost a fundamental constitutional protection."

When the court announced last year that it would take this case, after considering it more than a dozen times



CNS Photo Evelyn Hockstein/Reuters

countless innocent children simply waiting to be born," said the New York Catholic bishops in a statement shortly after the court's opinion was released.

Protesters were outside the court when the ruling came down, as they have been for days, anticipating it. Those on both sides of issue were also at the court when the document first leaked.

The *Dobbs* opinion is similar to the leaked draft that called *Roe* "egregiously wrong from the start."

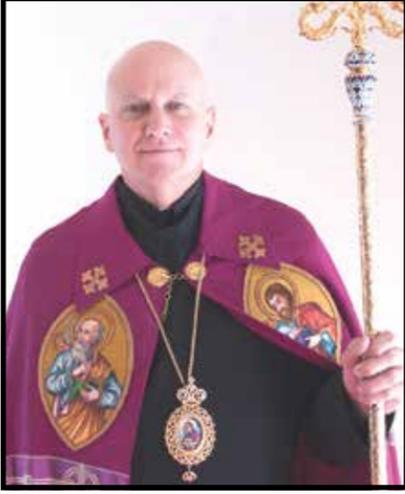
since 2020, the justices said they would only review one of the three questions presented to them: "Whether all pre-viability prohibitions on elective abortions are unconstitutional."

That point of viability – when a fetus is said to be able to survive on its own – was a key point in this case, because the Supreme Court has consistently ruled that states cannot restrict abortion before 24 weeks, or when a fetus could survive on its own.

A friend-of-the-court brief submitted by the USCCB stressed that abortion is not a right created by the Constitution and called it "inherently different from other types of personal decisions to which this court has accorded constitutional protection."

Referring to the court's major abortion decisions, the brief also warned that if the Supreme Court "continues to treat abortion as a constitutional issue," it will face more questions in the future about "what sorts of abortion regulations are permissible."

Excerpts from the *Dobbs* Decision on page 3



I LIFT UP MY EYES

Pastoral Reflections of Bishop Kurt



Set Aside All Earthly Cares

...reprinted from 2020

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 lockdown 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 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 whole, 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 convention. 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 Dacira, 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 prom-

ises 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 with 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 soci-

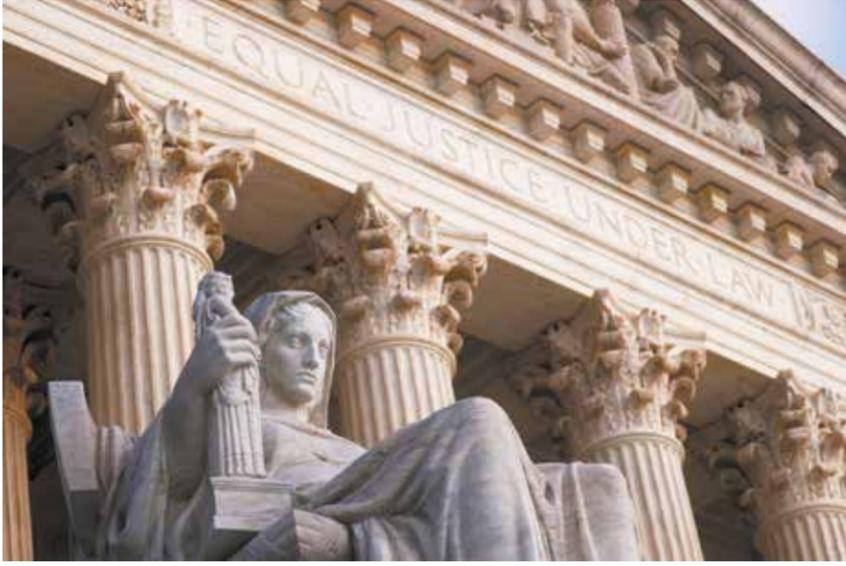
ety. The younger student asks questions, and the older teacher speaks. When we come to the writings of Saint John, it will be presented in that very format, questions and answer. [Interestingly enough, one of the most important music theory books ever written was written in the same format in 1725. In *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 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, known as Massalia in ancient Latin. 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. He was so self-effacing that he didn’t write until asked to do so. His two

continued on page 7



CNS Photo/Leah Mills, Reuters

WASHINGTON (CNS) – Below are some excerpts from the Supreme Court’s June 24 ruling in *Dobbs v. Jackson Women’s Health Organization*, a challenge to a Mississippi law banning abortion after 15 weeks.

In affirming the law 6-3, the high court also voted 5-4 to overturn 1973’s *Roe v. Wade* ruling, which legalized abortion nationwide, and 1992’s *Casey v. Planned Parenthood* ruling, which affirmed *Roe*.

Justice Samuel Alito wrote the court’s majority opinion and was joined by Justices Clarence Thomas, Neil Gorsuch, Brett Kavanaugh and Amy Coney Barrett.

Chief Justice John Roberts, who wrote a separate opinion, concurred with the majority in upholding the Mississippi law, but not in overturning *Roe*.

Justices Stephen Breyer, Sonia Sotomayor and Elena Kagan wrote a joint dissent.

From Alito’s majority opinion:

-- “Abortion presents a profound moral issue on which Americans hold sharply

conflicting views. Some believe fervently that a human person comes into being at conception and that abortion ends an innocent life. Others feel just as strongly that any regulation of abortion invades a woman’s right to control her own body and prevents women from achieving full equality. Still others in a third group think that abortion should be allowed under some but not all circumstances, and those within this group hold a variety of views about the particular restrictions that should be imposed.”

-- “Even though the Constitution makes no mention of abortion, the court held (in *Roe v. Wade*) that it confers a broad right to obtain one. It did not claim that American law or the common law had ever recognized such a right.”

-- “We hold that *Roe* and *Casey* must be overruled. The Constitution makes no reference to abortion, and no such right is implicitly protected by any constitutional provision, including the one on which the defenders of *Roe* and *Casey* now chiefly rely – the Due Process Clause of the Fourteenth Amendment. That provision has been held to guarantee some rights that are not mentioned in the Constitution, but any such right

HERE ARE EXCERPTS FROM U.S. SUPREME COURT’S DOBBS RULING REVERSING ROE

By Catholic News Service

must be ‘deeply rooted in this nation’s history and tradition’ and ‘implicit in the concept of ordered liberty.’ ... The right to abortion does not fall within this category.”

-- “‘Stare decisis,’ the doctrine on which *Casey*’s controlling opinion was based, does not compel unending adherence to *Roe*’s abuse of judicial authority. *Roe* was egregiously wrong from the start. Its reasoning was exceptionally weak, and the decision has had damaging consequences. And far from bringing about a national settlement of the abortion issue, *Roe* and *Casey* have enflamed debate and deepened division. It is time to heed the Constitution and return the issue of abortion to the people’s elected representatives.”

-- “To ensure that our decision is not misunderstood or mischaracterized, we emphasize that our decision concerns the constitutional right to abortion and no other right. Nothing in this opinion should be understood to cast doubt on precedents that do not concern abortion.”

From Roberts’ opinion:

-- “Let me begin with my agreement with the court, on the only question we need decide here: whether to retain the rule from *Roe* and *Casey* that a woman’s right to terminate her pregnancy extends up to the point that the fetus is regarded as ‘viable’ outside the womb. I agree that this rule should be discarded.”

-- “There is a clear path to deciding this case correctly without overruling *Roe* all the way down to the studs: recognize

that the viability line must be discarded, as the majority rightly does, and leave for another day whether to reject any right to an abortion at all.”

-- “The court’s decision to overrule *Roe* and *Casey* is a serious jolt to the legal system – regardless of how you view those cases. A narrower decision rejecting the misguided viability line would be markedly less unsettling, and nothing more is needed to decide this case.”

From Breyer, Sotomayor and Kagan’s dissent:

-- “One of us (Breyer) once said that it ‘is not often in the law that so few have so quickly changed so much.’ ... For all of us, in our time on this court, that has never been more true than today. In overruling *Roe* and *Casey*, this court betrays its guiding principles. With sorrow – for this court, but more, for the many millions of American women who have today lost a fundamental constitutional protection -- we dissent.”

Editor’s Note: The full 213-page opinion issued by the court can be found online at <https://bit.ly/3OveeGb>. It includes Alito’s 78-page majority opinion; the seven- and 12-page concurring opinions by Thomas and Kavanaugh, respectively; Roberts’ 12-page separate opinion; Breyer, Sotomayor and Kagan’s 60-page dissent; and 44 pages of appendixes.

NEW B.C.S. DIRECTOR OF HUMAN FORMATION APPOINTED BY METROPOLITAN WILLIAM

The Metropolitan has appointed Father Ronald Barusefski, JCD, of the Eparchy of Passaic as the Byzantine Catholic Seminary’s new Director of Human Formation, effective August 1, 2022. Father Barusefski’s appointment follows three years of exemplary and dedicated service in the role by Father Joel Barstad who is looking forward to parochial ministry in his home Eparchy of Phoenix.

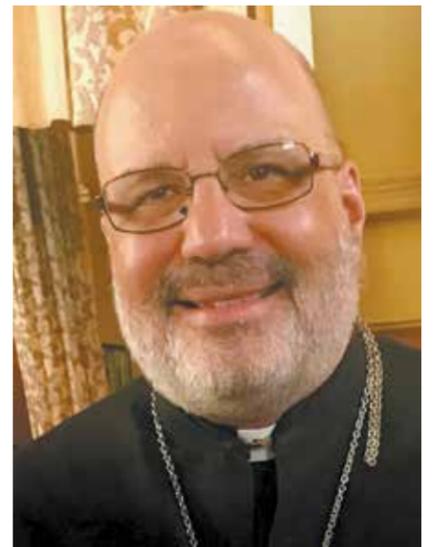
Father Ron Barusefski is a vocation of Holy Ghost Byzantine Catholic Church, Jessup, PA. He entered B.C.S. in the fall of 1981 and was graduated *cum laude* from Duquesne University with a Bachelor of Arts Degree in Philosophy and Theology in 1985. After completing four additional years of theological study at the seminary, he was ordained to the priesthood on Pentecost Sunday (and Mother’s Day), May 14, 1989, by the late +Bishop Michael (Dudick), then-Bishop of Passaic.

In the fall of 2011, after many years of parochial ministry, Father Barusefski began canon law studies at The Catholic University of America in Washington, D.C. He graduated with his licentiate in canon law on May 17, 2014, after completing his thesis entitled, *The Competency of the Council of Hierarchs of the Byzantine Ruthenian Metropolitan Church USA Sui Iuris*. Father Ron was then named pastor of Saint John the Baptist Byzantine Catholic Church in Bayonne, NJ, and administrator of Saint Mary Byzantine Catholic Church in Jersey City, NJ, and administrator of Saint George Byzantine Catholic Church in Newark, NJ. He was also appointed Vice-Chancellor and Adjutant Judicial Vicar of the Eparchy of Passaic.

In the summer of 2015, Father Barusefski was sent for doctoral studies in canon law at the Pontifical University of Saint Thomas Aquinas. After completion of his first year of doctoral studies, Father Ron was appointed the Director

of Apostolic Formation and member of the External Formation Faculty at the Pontifical North American College in June 2016. While being responsible for the many different pastoral ministries afforded to the seminarians including parish and campus ministry, catechesis, and care for the poor and sick, he also shared the Byzantine Tradition with regular celebration of the Divine Liturgy and other liturgical services, as well as discussions and presentations. After completing his five-year term of office at the NAC in June 2021, Father Barusefski returned to full-time doctoral work. In June 2022, he successfully defended his dissertation entitled, *The Role of the Council of Hierarchs with special reference to the Byzantine Ruthenian Metropolitan Church sui iuris in the United States*, and was awarded a doctorate in canon law.

The Byzantine Catholic Seminary eagerly and enthusiastically welcomes Father Ron Barusefski to his new min-



istry with an assurance of prayerful and fraternal support.



PEOPLE YOU KNOW

IN PASSAIC...

Saint Michael Cathedral School Hosts Reunion



Alumni and alumnae from as far away as Florida and South Carolina returned to the old neighborhood in Passaic for a parish school reunion on April 30, 2022. The event was hosted in Saint Michael's Auditorium, a nostalgic venue, where some 75 Saint Michael's School alumni and alumnae and their spouses shared memories and renewed old friendships. They enjoyed a tasty Slavic-inspired dinner (with Italian desserts!) and got to tour their old grammar school one last time. A few Sister Servants of Mary Immaculate, who staffed the school, and former school bus driver, Michael Kravec, were among the honored guests. A committee of parishioners including Lynne Krenicky, Diane Popowicz, Kelly



Scannell, Donna Portelli, Michael and John Zielonka, helped with decorations and refreshments. Michael Nahay led the group in recalling stellar moments from their school careers.

Founded by Monsignor John Stim in 1953, Saint Michael's School offered free Catholic education with transportation to parish children until 1985.

IN SOUTH PHILLY...

Holy Ghost Church celebrates 100th and 131st anniversaries

On Sunday June 5, 2022, Holy Ghost Parish of Philadelphia, PA held anniversary celebrations. The day began with the Divine Liturgy being celebrated by Father Joseph Loya, OSA, a longtime friend of the parish, with cantor/choraled responses. With the current building being dedicated 100 years ago, and the parish celebrating its 131st anniversary, Father Joe noted in his homily how the history of our parish calls each of us "to infuse with peace, hope, joy, and quality of life, our workplaces, our social gatherings, celebrations within the walls of our own homes, in order to make the world a better place." Following Liturgy, parishioners, family, and friends enjoyed a luncheon sponsored by our Holy Ghost Byzantine Catholic Choir and reminisced as we watched segments of our 125th anniversary video.



Holy Ghost Memorial Scholarship was founded "to honor the many living and deceased parishioners who dedicated their lives to their faith and their church community." Committee member Dennis Donahue awarded Dylan White for his life-long participation in our parish and his medical field college studies. The scholarship fund has distributed 55 awards since its inception in the early 1990s and equally reached a milestone in disbursements.

Father Joe commented how he felt so happy and privileged to be at Holy Ghost this day and recalled an article he once read in a history book how "Holy Ghost is a landmark on the religious and cultural map of Philadelphia, a beacon of light and hope and above all a living temple of worship to God, one in the Holy Trinity." Eternal memory to all the priests and faithful who established and nurtured this beacon for our city of brotherly/sisterly love. Father Edward Higgins is the administrator of Holy Ghost Parish.

Article and photos submitted by our Trustee/Cantors; Dennis Donahue and Edward Dormer, and Choir Director Ed Danovich

AROUND THE EPARCHY



On Sunday, May 15, 2022, a one-day retreat for women was held at Saint Mary Byzantine Catholic Church in Taylor, PA. The theme of the retreat was "Modern Myrrh-bearing women anointing the suffering Body of Christ!" The participants discussed sharing their spiritual gifts with the Church. Many women attended from various Byzantine parishes in the area including from the local Melkite Church. The retreat followed the 11:00 liturgy at the church. First, there was a delicious lunch, prepared by the members of Saint Mary Church, where the participants shared some fellowship and lively conversation. A series of fascinating spiritual talks followed.

IN TAYLOR... One-Day Retreat for Women



There were three speakers for the retreat. The first was Dr. Jennifer Clark, who has a Ph.D. in Systematic Theology and is the mother of seven children. She gave an enlightening talk on the power of story, especially with regards to raising children. The second talk was by Lynne Wardach, who is the creator of *ByziMom* and *ByziKids* Magazine, an Oblate at Holy Annunciation Byzantine Catholic Monastery, and the mother of five children. Her topic was what you can do as a woman to help build our church. The third speaker was Kelly Dougherty, who has a M.A. specializing in Byzantine Theology, is an Adjunct Theology Professor at the University of Scranton and is the mother of two children. She spoke about personal holiness and sharing that holiness with the church. The first speaker joined us from the Melkite church and the second two are parishioners of our church.

Father Eduard Shestak heard confessions for the participants and blessed the food for their lunch. He shared time with the participants at the end of the retreat, which was much appreciated by all, especially the visit of his delightful young son Dominic, and his wife, Oksana.

The talks for the retreat were recorded and they can be seen on the Facebook page for Byzantine Catholic Community of Northeastern Pennsylvania. (<https://www.facebook.com/ByzantineCatholicNEPA>).



Epiphany of our Lord Byzantine Catholic Mission

We've Moved!

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Join us for Divine Liturgy:
Sunday, July 3, 2022 11:00 a.m.
Sunday, July 10, 2022 4:00 p.m.

Visit our website for schedule beyond July 10

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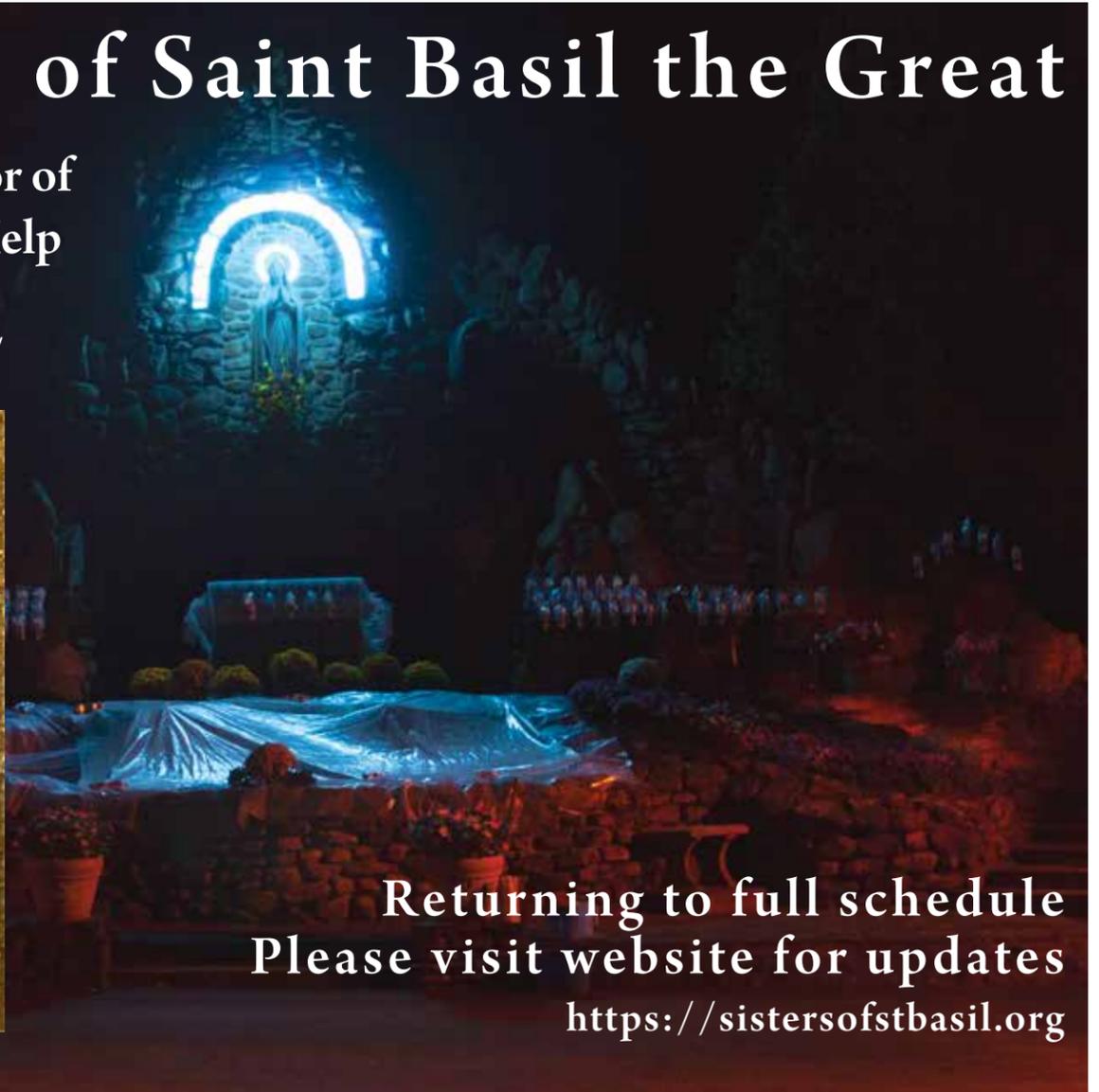
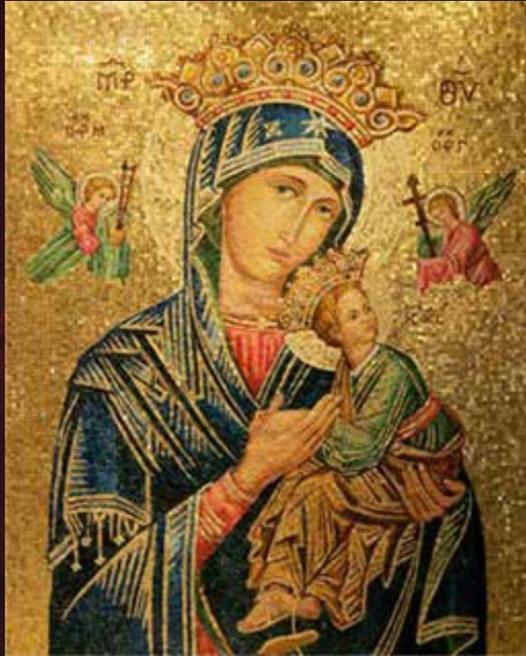
As the ECL went to press, we learned of the passing of Father Joseph Erdei, OSBM, who served faithfully for many years in the Eparchy of Passaic. There will be an obituary in an upcoming issue. May his memory be eternal!



The Sisters of Saint Basil the Great

88th Pilgrimage in Honor of
Our Lady of Perpetual Help

September 2—5, 2022



Returning to full schedule
Please visit website for updates

<https://sistersofstbasil.org>

Schedule as of Services

(Subject to change)

Friday, September 2

6:30pm Confessions
Blessing of Water

Saturday, September 3

7:30am—Noon Mystery of Reconciliation
8:00am Matins
10:00am Opening Divine Liturgy
1:00pm—5:00pm Mystery of Reconciliation
1:00pm Paraklasis
2:00pm Mystery of Anointing
4:00pm Vespers with Divine Liturgy
7:15pm Procession
Parastas
Akathist

Sunday, September 4

7:00am Divine Liturgy
7:30am—Noon Mystery of Reconciliation
7:30am Matins (TBD)
9:00am Divine Liturgy in Church Slavonic
11:00am Divine Liturgy for Vocations
12:20pm—5:00pm Mystery of Reconciliation
4:00pm Hierarchical Divine Liturgy
7:00pm Candlelight Procession
Parastas

Monday September 5

9:30 Divine Liturgy (TBD)



PASTORAL REFLECTIONS OF BISHOP KURT

Set Aside All Earthly Cares

...reprinted from 2020 and continued from page 2

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 presenta-

tion 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 has listed them leads from one to the other, and just as it is necessary to kill a large tree in the roots, it is necessary to kill a vice in its cause. So, he says that 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 emotion. 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. This 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 hast 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 Burnett

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LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

JESUS, LET ME REACH FOR YOU

For most of us, the sight of small children, babies and infants receiving the Eucharist is nothing unusual. It wasn't always that way, as Byzantine Catholics of the last several generations know. As a baby, I was baptized and chrismated, but had to wait until the second grade to receive the Holy Mystery of the Eucharist. The separation of the Mysteries of Initiation occurred well before I was born, part of the complicated story of the Latinization of our Church in America. Eventually, the order was restored (along with many other uniquely Eastern traditions and rituals), and it is beautiful to see little ones open their mouths to be fed by Jesus.

During a recent Divine Liturgy, I watched as a mother presented her daughter for Communion. The scene was a familiar one in the parish. We've all watched the infant in her mother's arms, either asleep and receiving only a blessing, or awake and able to taste some of the Precious Blood. On this Sunday, the child – now almost a year old – was much more aware, looking around, observing her surroundings and the people. As her mother approached the Chalice, babe in arms, the child stretched her arm forward, her little hand coming as close to touching Christ as any of us could. It was just for a moment that her palm touched the Chalice, but one so profound as to make me think more deeply about how I approach the Eucharist.

Saying the baby “reached” for the Chalice implies that she aimed to *grab* it when she only innocently reached

out to touch it. I immediately thought of the words of Saint Paul, that Jesus, “did not regard equality with God something to be grasped. Rather, He emptied Himself, taking the form of a slave... He humbled Himself, becoming obedient to death, even death on a cross.” (Philippians 2:7,8). This is precisely the stance that I, and every one of us, must adopt when we come before Jesus in the Eucharist. We must approach Him like a little child coming to be fed, reaching for Him out of a desire to be close to Him, not to *claim* Him as our right to possess. Jesus give Himself to us freely, with love, as a way of being intimately united with us. He wants to be close to us! Yet we must understand that the Eucharist is not simply about *closeness*. Christ, the King and our God, humbles Himself to be present in *the ordinary*. By the power of the Holy Spirit, bread and wine are transformed into Christ's Body and Blood, *so that we might be transformed* by receiving Him. Christ gives Himself freely to us, but it's not a one-way street. We must, in turn, give ourselves to Him, and that means being willing to be *changed* by Him.

Each of the Holy Mysteries imparts *grace* to the one receiving it. As I've written in this space before, *grace is a share of God's life*, the indwelling of the Trinity. We can think of God's grace as a kind of “medicine” for our souls, because when we receive one of the Mysteries, we actually enter into the life of God. When we receive those Mysteries that are repeatable (like the Eucharist, which we can receive again and again), we are giving ourselves to Him. Our

reception of the Holy Mysteries is our promise to follow Him and live according to His good plan for us. The more we strive to live this promise, and to accept God's invitation to receive His grace, the less inclined we become toward selfishness, pride, and unforgiveness. The more we allow God's grace to transform us, the greater our defenses will be against the deception of the Evil One.

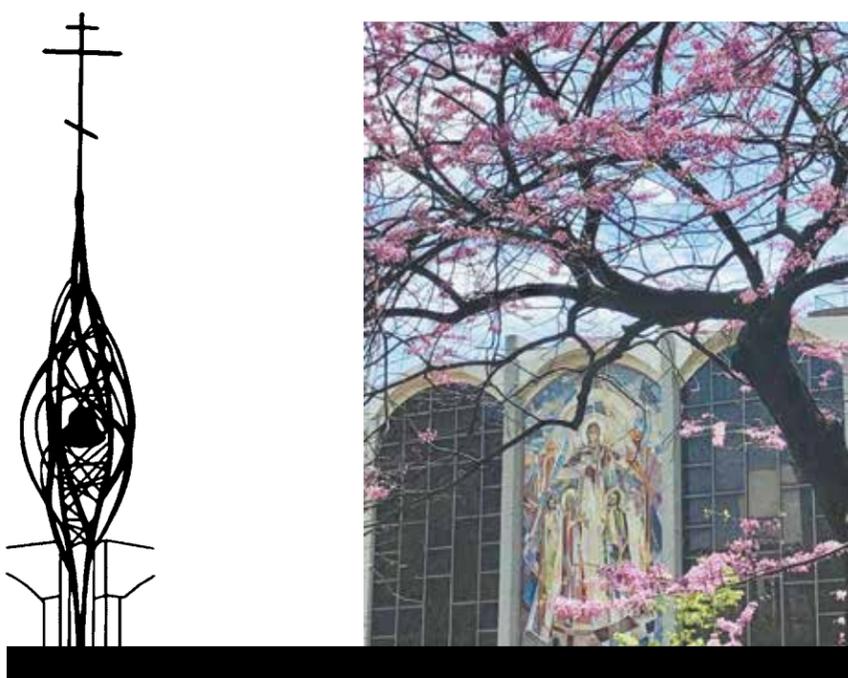
If we are sick, we go to the doctor, and after hearing our symptoms she may write a prescription for us. The pharmacist prints specific directions about when and how we are to take the medication. If we take it as prescribed, we start to feel better and stronger, until finally the illness is gone. If we choose not to follow the directions, preferring to take the medicine only when we feel like it, or to wash it down with a large glass of beer instead of water, it will have little or no effect on us, or we may end up worsening our condition. The medicine is only effective if we have the proper disposition toward the physician (we trust her assessment of our condition, and consent to the necessary treatment), and toward the medicine itself (we take it as directed, even if the time is inconvenient, or we think it tastes bad or is too big a pill to swallow).

When we're *spiritually sick*, we can only be cured by the Divine Physician. He provides the “medicine” (grace) that wipes out the infection of sin and restores us to health. God's “medicine,” however, is not like what is created in

a laboratory. His medicine strengthens and protects us against future spiritual sickness, but only if we take it regularly. It is essential that we seek God's healing in the Mystery of Confession, and that we do so as often as possible. The devil is like a mad scientist, who crafts temptation to sin into a powerful drug that masquerades as true medicine. Sin is addictive, and the more we are steeped in it, the less inclined we will be to take the medicine necessary to destroy it.

Just a prescription meant to heal our bodies can also be misused and abused, so can the medicine of the Holy Mysteries. For example, a person entering marriage with no intention of being faithful to her spouse is abusing the Mystery and the *medicine* it provides. When we *grasp* the Lord in the Eucharist, claiming it as a *right*, something we *deserve*, while persisting in grave sin (or without acknowledging our sins), we are abusing the *medicine* for our souls. Like each of the Mysteries, the Eucharist is a gift freely given, not something *owed* which we can take by force.

Jesus instructs us to have the faith of a child, which is (paradoxically) the mark of a spiritually *mature* Christian. One who is childish *grasps*, wanting to take God and form Him into whatever image is most accommodating to his/her chosen viewpoint. One with faith *like a child* comes to Jesus not with hands poised to grasp, but humbly open to receive. **BCL**



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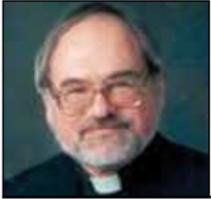
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THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

BAPTISM: REBIRTH

After the candidate for baptism is anointed with holy oil, they are come to the baptismal font and plunged into the water. The Greek word *baptizeo*, means, in fact, “to dip,” or “to plunge.” This is the standard practice for baptism in the Byzantine Church, though the Roman Church often softens this by simply pouring water on the candidate. The norm, then, is called immersion, which does not necessarily mean “submersion,” but that the person being baptized must enter the water, while water is to be poured on the forehead. This method of baptism is what is seen in the icons of our Lord’s baptism by the prophet John in the Jordan River. If the candidate is an infant, then the priest holds the baby and dips them in the water. If the candidate is an adult, the person enters the water by themselves, and the priest out water on the forehead. When this is done, the priest says words that signify the meaning of the baptism – it is entrance into the life of the Trinity. In the Byzantine Church, the words are said in the passive voice which indicates that the main action is that of God, who gives us this gift of life, “The servant of God is baptized “in the name of the Father, and of the Son, and of the Holy Spirit.” Baptism is always done by a priest or bishop, though in the case of emergency and a priest is not present, any baptized Christian can baptize.

The action of baptism has two symbolisms. Observe here, however, that symbolism does not mean only a sign of something, but it is in itself a reality that happens to the person initiated.

The first meaning is that we die to sin in Christ, so that we rise to new life in his resurrection. The second meaning is that we are reborn in Spirit after our natural physical birth. We enter into the life of God, and we are “born again.” This phrase is often used by Pentecostal Christians to mean that we make an active and conscious choice to live in the way of Christ and to die with him to the power of sin. The Catholic and Orthodox Church, however, have another meaning, we are to live according to our Lord’s commands and we are to die to all sin, but that this occurs whenever we are baptized, for even as an infant we receive new life in the Holy Trinity and the grace of God to live in holiness and not in “bitterness, fury, anger, shouting, and reviling ... along with all malice” (Ephesians 4:31). In this article, we look at what rebirth means.

Baptism is rebirth. Saint John Chrysostom asked, “If baptism remits all of our sins, why is it not called the bath of the forgiveness of sins, but instead the bath of rebirth?” He continues, “because it does not simply purify our faults, but it creates us anew and transforms us from on high” (*Catechetical Homilies 1*). “We become members of Christ.” Saint Gregory the Theologian said, “What says the Lord’s command? *Baptize them in the name of the Father and of the Son and of the Holy Spirit*. How in the name of the Father? Because He is the primal cause of all things. How in the name of the Son? Because He is the Maker of the Creation. How in the name of the Holy Spirit? Because He is the power perfecting all. We bow ourselves there-

fore before the Father, that we may be sanctified: before the Son we also bow, that the same end might be fulfilled: we bow also before the Holy Spirit, that we may be made what He is in fact and in name” (*On the Baptism of Christ*). Because we become members of Christ means incorporation into the Church, because the Church is the Body of Christ.

The idea of rebirth is from the Gospel itself. In the Gospel of John, baptism is seen as the beginning of a new life. Jesus tells Nicodemus, coming to Him in the night: “Amen, amen, I say to you, no one can see the kingdom of God without being born from above” (John 3:3). The baptismal font, then, is an image of a womb from which we come forth into a new life. Nicodemus understands this immediately, “How can a person grown old be born again? Surely he cannot enter his mother’s womb and be born again, can he?” (John 3:4). Jesus, of course, is speaking of a spiritual rebirth. The will belongs to the spirit. We have no will in natural birth, we do not choose to come into life, we do not give ourselves existence, but, by our wills, we do accept a spiritual birth, that is, we take responsibility for the gift of life given to us, and we offer it into harmony with God’s will for us. We do not cease “being body” by making this choice, but now our being is sound and whole, with the gifts of the spirit, wisdom, faith, love, understanding, will, intellect, and mind guiding us and enlivening us through the power of the Spirit of God. This is why Jesus immediately connects baptism and the Spirit: “You

must be born from above. The wind blows where it wills, and you can hear the sound it makes, but you cannot know where it comes from or where it goes; so it is with everyone who is born of the Spirit” (John 3:8).

Life in the Spirit, then, is freedom. We are accepted completely into the life of God, which we cannot know through human reason, or express by human words. Saint Paul’s letter to Titus (3:4-7), read in the Church on the feast of our Lord’s baptism, probably preserves an ancient Christian hymn about baptism: “But when the kindness and generous love of God our Savior appeared, not because of any righteous deeds we had done, but because of His mercy, He saved us through the bath of rebirth and renewal by the Holy Spirit whom He richly poured out through Jesus Christ our Savior, so that we might be justified by his grace and become heirs in hope of eternal life.”

Baptism, then, is “the sacrament of regeneration through water in the word.” In this hymn, we see the basic theology of salvation through baptism, called here the bath of rebirth. We see baptism as a double mystery, pointing to the Trinity. We are deified by the activity of the Son and the Spirit. In the Son, we become “heirs in hope of eternal life. In the Spirit “we are justified by His grace.” The action of the Trinity is one, and the Holy Spirit “is richly poured out through Jesus Christ our Savior.” Perhaps here we see a glimpse of the most ancient rite – water for rebirth or cleansing, oil for the gift of the Holy Spirit. **ECL**

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SEARCHING THE SCRIPTURES

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

THE SONG OF JONAH: THE SIXTH BIBLICAL ODE

The brief book of Jonah is unique among the prophetic books of the Old Testament. The Lord commands Jonah to go from Jerusalem to prophesy against Nineveh, the capital of the Assyrian Empire. His message is a single sentence: “Forty more days and Nineveh will be overthrown” (Jonah 3:4). The rest of the four brief chapters recounts Jonah’s very conflicted and ultimately unresolved feelings about his prophetic mission.

In chapter 1, Jonah attempts to flee from the Lord’s command by taking a ship as far away from Nineveh as he can get. When the outlaw prophet is revealed to be the cause of the storm that threatens to destroy the ship and its crew, Jonah volunteers to be thrown overboard and is promptly swallowed by a “great fish” (thus the Hebrew; the Septuagint specifies: “a great whale”). For three days and three nights, Jonah prays to the Lord from the belly of this fish before being vomited back onto the land at the Lord’s command (chapter 2).

Duly chastened, Jonah sets out for Nineveh and delivers the Lord’s message and, amazingly, the Ninevites respond with a public fast from the king and the nobles to the peasants and their livestock (Chapter 3). The repentance of Nineveh displeases Jonah greatly. God’s will—repentance and salvation—was done but with the result that Jonah’s prophecy was left unfulfilled. For the moment, Nineveh was not destroyed (that would come later; see the book of the prophet Nahum). Jonah leaves the city and pouts as he waits to see what the Lord will do, going so far as to pray angrily for death. The Lord attempts to make Jonah understand the mercy He has shown the Ninevites but the book ends with no clear indication that Jonah himself has repented of his bitter and contrary spirit.

Although Jesus pointed to Jonah’s success in bringing the Ninevites to repentance as a reproach against the stubbornness of the Pharisees (Matthew 12:41; Luke 11:29-32), it is the prophet’s three days in the belly of the whale that gets the most attention (Matthew 12:39-40; 16:4). Some of the earliest Christian catacomb art depicts Jonah

in the whale as a sign of Christ’s Resurrection and the hope for our own. The psalm-like prayer that Jonah offered in the belly of the fish (Chapter 2) was probably adopted as the sixth biblical Ode of Matins for the same reason.

The text of Jonah’s prayer actually invites comparison with our Lord’s burial and resurrection. It is typical of Psalms prayed by an individual in need of help to describe himself as already dead. Psalm 88, one of the six Psalms of Matins, is a particularly good example. Moreover, in the language of the Old Testament, some of the same words are applied to the sea and to the realm of the dead; Hebrews did their best to avoid both places! So, Jonah describes himself crying out to God, “from the belly of Hades” (2:2), and “the earth with its bars closed behind” him (2:6; compare with Isaiah 45:2 and Psalm 107:16 which both mention the bronze doors and iron bars of Hades). Typical again of Psalms prayed in distress, Jonah expresses confidence by speaking as if the Lord had already delivered him: “You have brought my life up from the pit” (2:6). All these images point more directly to the grave than to the

belly of a great fish. The final triumphant note: “Salvation is of the Lord” (2:9) is completely realized only in the Resurrection of Jesus Christ.

The hymn writers of the 8th and 9th centuries found much raw material to work with in Jonah’s prayer. They often pick up on the image of sea to describe our life on earth, as does Saint Cosmas of Maiuma in the Canon of Pentecost: “Sailing across the ocean of life and tossed about by the cares of this world, engulfed by my sins and thrown to the monster who devours souls, as Jonah I cry out to You, O Christ, deliver me from this deadly abyss.” Mostly, they draw the connection with Christ’s burial and Resurrection, as Saint John Damascene’s Paschal Canon does quite simply: “You arose from the tomb on the third day, like Jonah from the whale.” Cosmas’ Christmas Canon attempts a comparison between Christ in the Virgin’s womb and Jonah dwelling in the whale, since both events defy the laws of nature. **ECL**

SCHOOL OF PRAYER

Father G. Scott Boghossian



THE POWER OF GOD

To accomplish the mission entrusted to us by Our Savior, we need the power of God. Jesus “went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people... and they brought Him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and He healed them (Mt. 4:23, 24). Jesus proved His divine authority and identity by the many miracles that He worked during His earthly ministry. Jesus Christ doesn’t change. “Jesus Christ is the same, yesterday, today, and forever” (Heb. 13:8).

The apostles and disciples of Jesus also worked many extraordinary miracles to prove the infallible truth of the Gospel that they boldly proclaimed. “And He called to Him His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction.” Even after Our Lord’s ascension into heaven, the apostles and disciples worked “many wonders and signs” (Acts 2:43) through the grace and action of the Holy Spirit bestowed upon them on

the day of Pentecost. The disciples “went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs” (Mark 16:20).

We see miracles, signs, and wonders throughout the Old Testament. Remember the Exodus, the parting of the Red Sea, the manna in the wilderness, the walls of Jericho, Joshua’s long day, the miracles of Elijah and Elisha, the three Hebrew youths in the fiery furnace, Daniel in the lion’s den, and Jonah in the belly of the great fish!

Throughout the history of the Catholic Church, miracles continued without interruption. Saint Gregory of Nyssa (335-395) writes of Saint Gregory the Wonderworker (213-270): “At daybreak, the crowd would be at the doors, men, women, and children, those suffering from demon possession or other afflictions or illnesses of the body. And [Saint Gregory the Wonderworker] in the midst would, in the power of the spirit, apportion as befitted the need of each of those who had come together. He would preach. He would advise. He would teach. He would heal. Through both sight

and hearing, the tokens of the Divine power shone forth upon him. His discourses would astonish their hearing, and his wonders among the sick their sight.”

Historian and Doctor of the Church, Saint Bede (672-735), reported miracles taking place in his time, some of which he had personally witnessed. More recent saints such as Saint Francis of Assisi (1182-1226), Saint Francis Xavier (1506-1552), Saint Padre Pio (1887-1968), the Blessed Solanus Casey (1870-1957), and Saint Andre Bessette (1845-1937) of Quebec were known to work many miracles and healings during their life on earth.

To be canonized a Saint in the Catholic Church even today, there must be scientific and verifiable evidence of two miracles worked through the intercession of the saint in heaven. And let’s not forget about the 69 officially recognized healing miracles that have taken place at Lourdes, France, since 1860.

Even though the supernatural power of God may have waxed and waned throughout the history of Christianity,

we can confidently say that miracles have never ceased. “I am the LORD, and I do not change” (Mal. 3:6).

Yes, “we walk by faith and not by sight” (2 Cor. 5:7), and “blessed are those who have not seen and yet have believed” (John 20:29). If we are truly followers of Christ, we do not need to see miracles. But people all around us have not yet surrendered to Jesus Christ. They need to see something (John 4:48)! Many teens and young adults have left the Church for other churches, movements, sects, religions, or more often, for nothing at all. Many are intrigued by the darkness of witchcraft, the occult, and the New Age movement. Let us “seek the face of God” (Ps. 27:8) through prayer, fasting, and penance. Let us ask for miracles, signs, and wonders in our day so that all may come to know Jesus Christ as Lord. Let us pray for the power of God. “Jesus Christ is the same, yesterday, today, and forever” (Heb. 13:8).

ECL

SEASONAL REFLECTIONS

Father Ronald Hatton



"THE BABY LEAPED IN MY WOMB OUT OF JOY!"

I am writing this article on the day after the Feast of the Nativity of the Holy Forerunner and Prophet, John the Baptist, so what I want to say may be a little out of sync with the month of publication. Yesterday, we celebrated the feast of the baptizer of our Lord, of the one of whom He said, "Amen, I tell you: among those born of women, there has not arisen anyone greater than John the Baptist!" (Mt. 11:11).

Yesterday, of course, was the day when the US Supreme Court, in the face of inevitable threats against their lives and families, overturned the despicable 1973 Roe v Wade decision on abortion. Although I doubt it entered the minds of the majority justices, the "coincidence" of this taking place on the Feast was really a gift from God to all the faithful who have been praying, marching, and more, for almost 50 years to have that shame of the American people erased.

"In those days, Mary arose and went into the hill country with haste to a city of Judah. She entered into the house of Zacharias and greeted Elizabeth. And it happened that when Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice, she exclaimed, "Blessed are you among women, and blessed is the fruit of your womb! Why am I so favored, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the baby leaped in my womb out of joy! Blessed is she who believed, for the things which have been spoken to her from the Lord will be fulfilled!" (Luke 1:39-45). If any scripture teaches us about real, living human life being a fact from the moment of conception, we see that



the unborn John recognized his Lord in the womb of the blessed Theotokos! There is a beautiful icon finding its way around the internet these days of Elizabeth greeting Mary, and depicting their sons in their wombs, and I am blown away, to use an old term, whenever I see it, showing to us once again how the Teaching of the Church is depicted in icons, and that they are more than "holy pictures."

The things which have been spoken to [us] from the Lord will be fulfilled! On

this blessed feast, our Lord has shown His faithfulness to us and that He hears and answers all prayers. It may take 49 years or a day, but He is not deaf to our cries. He especially hears the cries of all the unborn, down through the ages, torn from the womb and, in many cases, left to die if they survive the "procedure." He is faithful to His word and will accomplish all for our salvation.

"God said to Cain, "Where is Abel, your brother?" But he said, "I do not know. I am not my brother's guardian, am I?"

God said, "What have you done? The voice of the blood of your brother is crying out to Me from the land" (Gen. 4:9-10). We may have won a juridical victory, but our battle for life is not over. Even as this is written, there are reports of protests and violence throughout our land overnight. "This is the judgment: that the light has come into the world, and people have loved the darkness rather than the light, because their deeds were evil. For everyone who practices evil hates the light and does not come to the light, for fear that his works would be exposed. But whoever practices the truth comes to the light, so that his works may be revealed as done in God." (John 3:19-21). The devil is stepping up his game, inciting his minions to escalating violence in the name of the eradication of Mankind, made in the image and likeness of God.

Who knows what the future holds? God does not reveal to us His plans, but our job is to be faithful, to pray, to carry out the work of the Kingdom. I would hope that June 24th becomes a new day of praying and marching for the total end of abortion, not only in our country but throughout the world. God gave us a sign of His faithfulness to us, and a sign that all life, especially the life of the unborn, is sacred in His sight. In view of this, we are called to be truly the Body of Christ, shining light into darkness, showing evil for what it is – to not be "Sunday Catholics" but to be about our Father's business every day, until Christ returns. *O holy Forerunner John, who recognized your Lord even while still in your mother's womb, pray for us and for our world.* **ECL**

The Carpathian Cookery cookbook for sale

The Carpathian Cookery cookbook, has entered its 19th printing, having sold over 17,500 copies, is available for sale. This cookbook was requested by the Library of Congress to be in their ethnic cooking collection. The 330-page cookbook has a new look and features a protective plastic cover. The book includes sections on Christmas and Easter customs and recipes, traditional Rusyn and Slavic foods, other ethnic dishes, and many other tried-and-true recipes of Saint John's

parishioners. There is a variety of paska bread and kolachi (filled roll) recipes, as well as meatless dishes and Lenten recipes, suitable for the Great Fast, as well as the Pre-Christmas Fast. The cost of the cookbook is \$14.00 plus \$4.00 postage and handling (\$18.00). If ordering from Canada, please send a \$28.00 U.S. Postal money order payable in U.S. dollars to reflect the difference in the exchange rate and postage cost. To order please send a check or money order to: Ethnic Craft Club, Saint John Byzantine Catholic Church, 201 E. Main Street, Uniontown, PA 15401, or call 724-438-6027 (M-F 9AM-3PM – leave message), for more information. You may contact us at: carpathiancookery@gmail.com.

When traveling to the Mid-Atlantic, please visit our churches

Maryland— Patronage of the Mother of God

1265 Linden Avenue
Baltimore, MD 21227
Phone 410-247-4936
Web www.patronagechurch.org
Sunday Divine Liturgy 9:15 AM

Patronage at Abingdon meeting at: Stone Chapel at Saint Francis de Sales Church

1450 Abingdon Road
Abingdon, MD 21009
Sunday Divine Liturgy 5:30 PM

Patronage at Hagerstown meeting at: Saint Ann Catholic Church

1525 Oak Hill Avenue
Hagerstown, MD 21742
Saturday Vigil Liturgy 6:45 PM 2 per month
Call Baltimore for schedule

Saint Gregory of Nyssa

12420 Old Gunpowder Road Spur
Beltsville, MD 20705
Phone 301-953-9323
Web www.stgregoryofnyssa.net
Sunday Divine Liturgies
Church Slavonic 8:00 AM
Sunday Matins 9:30 AM
English Liturgy 10:30 AM

Epiphany Mission

9301 Warfield Road
Gaithersburg, MD
Web www.eolmission.org
Sunday Divine Liturgy at 10:00 am

Virginia— Epiphany of our Lord

3410 Woodburn Road
Annandale, VA 22003
Phone: 703-573-3986
Web www.eolbcc.org
Sunday Divine Liturgies 8:00 AM & 10:30 AM

Ascension of our Lord

114 Palace Lane
Williamsburg, VA 23185
Phone 757-585-2878 (rectory)
Web www.ascensionva.org
Sunday Divine Liturgy 11:00 AM

Our Lady of Perpetual Help

216 Parliament Drive
Virginia Beach, VA 23462
Phone 757-456-0809
Web www.olphvb.org
Sunday Divine Liturgy 8:00 AM

North Carolina— Saints Cyril and Methodius

2510 Piney Plains Road
Cary, NC 27518

Phone 919-239-4877
Web www.sscyrilmethodius.org
Sunday Divine Liturgy 9 and 11 AM

District of Columbia— Byzantine Ruthenian Chapel Basilica of the National Shrine

400 Michigan Avenue, NE
Washington, DC 20017
Phone 202-526-8300
Web www.nationalshrine.org
No regularly scheduled Sunday Liturgy.
To reserve a date and time, priests must call the Liturgy Office and submit a current letter from their eparchy's Safe Environment Office.

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
 Saint John the Baptist—Trumbull, 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 and Paul Byzantine Catholic Church—Somerset, NJ
 Saint Mary Byzantine Catholic 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
 Saint Elias Byzantine Catholic Church—Carteret, NJ
 Saint George Byzantine Catholic Church—Linden, NJ
 Saint George Byzantine Catholic Church—Newark, 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 Catholic Church—Mont Clare, PA
 Saint Mary Byzantine Catholic Church—Wilkes-Barre, PA
 Saint Mary Pokrova Byzantine Catholic Church—Kingston, PA

Saint John Byzantine Church—Wilkes-Barre Twp., PA
 Saint Mary Byzantine Catholic—Mahanoy City, PA
 Saint John Byzantine Church—Wilkes-Barre, PA
 Saint John the Baptist Byzantine Catholic Church—Lansford, 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 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

Holy Dormition Byzantine Catholic Church—Ormond Beach, FL
 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 Outreach Community of Greater Charlotte

SOUTH CAROLINA

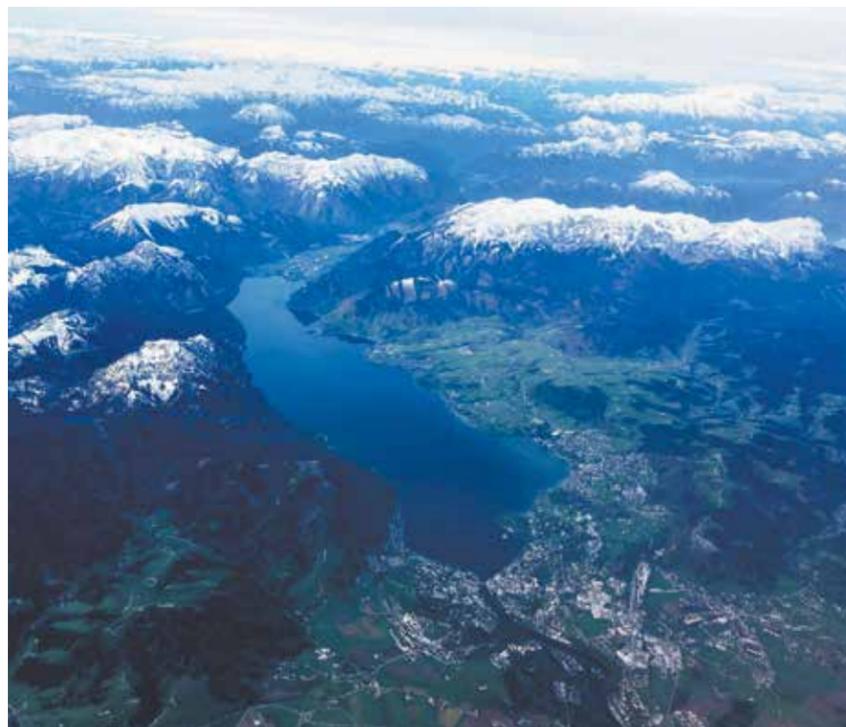
Charlotte, NC, Byzantine Catholic Mission at Fort Mill, SC

MARYLAND

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

Are you called to the Priesthood?
Are you afraid of College Debt?

Is God calling you to be priest? Are you worried about college debt? Why not study in Europe and avoid college debt? Would you like to study in Vienna in the heart of Europe at the International Theological Institute in your own English Language? You can receive a university degree approved by the Pope. Contact the Director of Vocations for the Eparchy of Passaic, the Very Reverend Michael Kerestes at Saint Mary Byzantine Catholic Church, 695 N Main Street, Wilkes-Barre, PA 18705, phone: 570-822-6028



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UPCOMING EPARCHIAL AND PARISH EVENTS

JULY, 2022

- 1-3 ByzanTEENS Youth Rally continues
- 4 Independence Day
*Civic holiday * Chancery closed*
- 16-20 Altar Server Congress
- 20 Holy Great Prophet Elias
*Simple holy day * Blessing cars and trucks*

AUGUST, 2022

- 1 Procession of the Holy Cross
Beginning of the Dormition Fast / Spasovka
- 6 Holy Transfiguration of Our Lord
Solemn holy day Blessing of fruit Chancery closed*
- 13-14 Holy Dormition Pilgrimage
Sister Servants of Mary Immaculate Sloatsburg, NY

- 15 Holy Dormition of the Virgin Theotokos
*Holy Day of obligation * Blessing of flowers, herbs, and seeds Chancery closed*
- 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 • 732-280-2682

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