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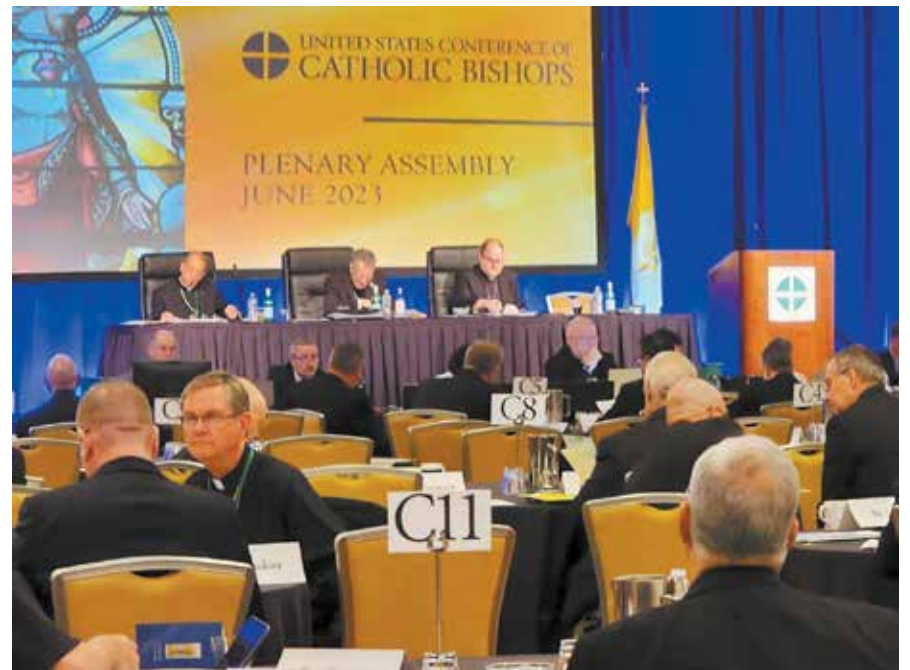
A SLICE OF SYNODALITY

by Father Salvatore Pignato, pastor of Saint Nicholas
Byzantine Catholic Church in Orlando, FL

As an observer, I had the opportunity to attend the USCCB Plenary Session held in Championsgate, FL, from June 14—16, 2023. The main speaker for this plenary session was Archbishop Christophe Pierre, the Apostolic Nuncio (Vatican Ambassador) to the United States. Archbishop Pierre set the stage by focusing on the Church's theme of *synodality* by explaining how synodality can help us to evangelize more effectively and to engage with others in a spirit of dialogue and communion. He cited Pope Francis, who stressed that the synodal way requires us to walk in the three-fold style of Jesus. This three-fold style of pastoral ministry consists of three inter-related steps. First, it requires encountering the Lord in prayer and engaging with others in dialogue, listening attentively to their questions and concerns. Second, it involves truly hearing the people and their queries, acknowledging their perspectives and realities with

empathy and respect. Third, it revolves around discerning necessary changes and embracing a more abundant life as individuals and as a Church community, following the guidance of the Holy Spirit.

It was an insightful and inspiring experience to see how the bishops engaged in fruitful dialogue and collaboration on various topics related to the evangelization and pastoral care of the Church and its people. The bishops discussed various proposals that embodied the spirit of synodality during the Plenary Sessions showing the bishop's commitment to cultivating a rich spiritual atmosphere and a Christ-like presence in the world. Some of the highlights of the sessions included a discussion on the Synod of Bishops and its theme of *For a Synodal Church: Communion, Participation, and Mission*; an update on the National Pastoral Plan for Hispanic Ministries; and the consultation



The bishops discuss the topic at hand

on the causes of beatification and canonization of five priests known as the *Shreveport Martyrs*. I was impressed by the spirit of communion and mission that animated the bishops. There discussions were outwardly directed in that they discussed worship and Liturgy, seminary formation, medical ethics, and other topics.

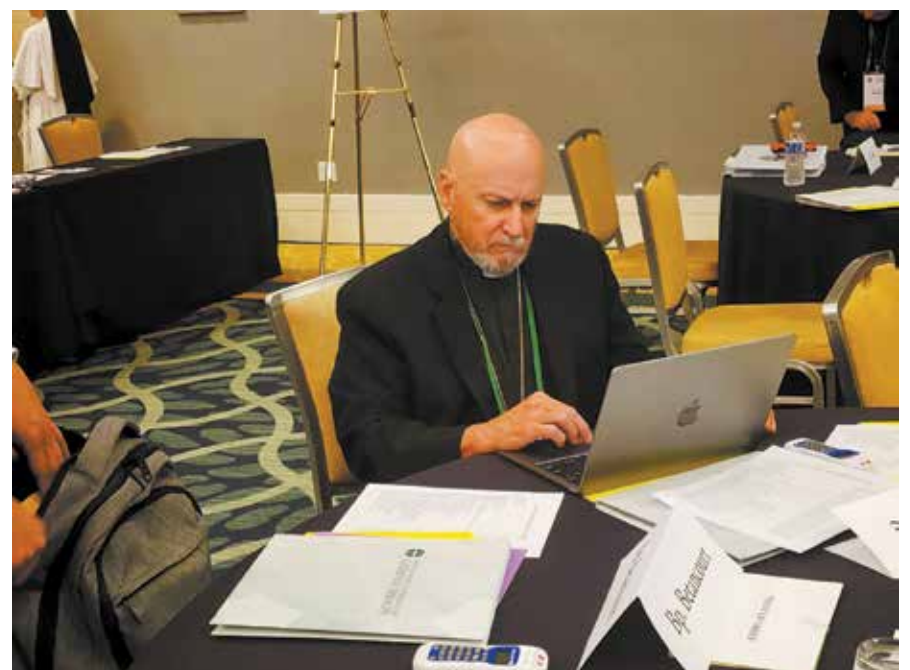
The essence of synodality was evident throughout the bishops' deliberations. They respected each other's opinions and perspectives, even when they disagreed on the wording or content of a document or proposal. They listened attentively and sincerely, seeking to understand each other's views and experiences. The atmosphere was one

of friendship and cooperation, which enabled them to engage in productive dialogue and collaboration.

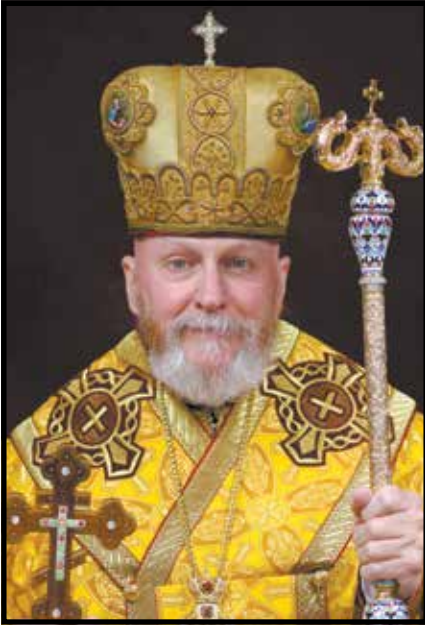
The plenary session was a transformative experience that showed the potential of synodality as a way of being Church. I witnessed how the bishops practiced encounter, listening, and discernment, leading to a greater sense of communion and mission. For the observer, as I was, it taught me a greater understanding of synodality working in real time.



Bishop François (Beyrouti) of the Melkite Eparchy of Newton (left) Metropolitan William (right), with Bishop Peter Smith and Bishop Daniel Muggenborger in the background.



Bishop Kurt working diligently.



I LIFT UP MY EYES

Pastoral Reflections of Bishop Kurt



SISTER MIRIAM THERESA DEMJANOVICH

Reprint from July 2014

the communities founded by Saint Elizabeth Ann Seton.

Sister Miriam Teresa died on May 8, 1927, at the age of 26. Although she was allowed to take her final vows just before she died, she never changed rites and died a Ruthenian Greek Catholic. The people close to her suspected that she was a saint and a mystic, a special intimate friend of Our Lord. During her short time as a religious sister, she wrote a series of spiritual conferences that



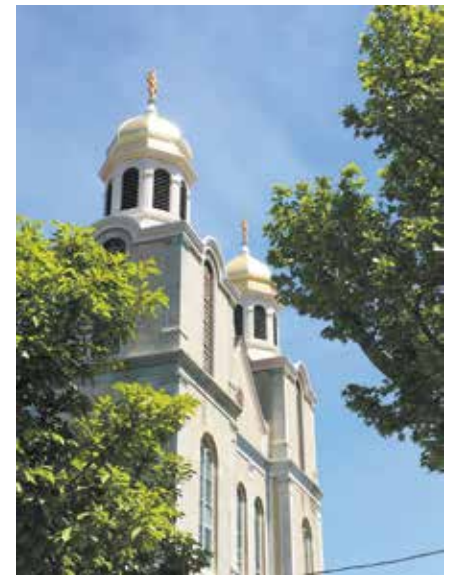
Blessed Miriam Theresa Demjanovich

were presented without her name on them. Her authorship was revealed after her death, and, after their publication in 1928, they quickly became a bestseller in the American church.

Now, you may be wondering how a Ruthenian Byzantine Catholic nun who died 40 years earlier might be involved in the blindness of a young boy in the 1960's. The Roman Catholic Bishop of Paterson, New Jersey proposed Sister Miriam Teresa for canonization in 1945, and the sisters at Michael's school were promoting devotion to her. When she heard the news of Michael's blindness, his third grade teacher, Sister Mary Augustine, gave Michael a leaflet on Sister Miriam Teresa and a piece of her hair, that is, a first class relic. The mother recalled that when her son gave her the leaflet and relic, that she had a feeling that everything would be OK.

Michael's family moved to southern New Jersey about a month after the last visit to a physician and, two weeks later, Michael was taken to Wills Eye Hospital in Philadelphia. The examination showed this eyesight was normal, and he recalls that he could ride his bike again when they moved. There was no doubt. It was a miracle—just like the one we read in Saint John's Gospel a few weeks ago. Several doctors agreed that he was blind from macular degeneration, and four ophthalmologists testified that there was no known case of a cure such as this. As the George Gershwin song says, "The age of miracles had not passed."

The authorities in Rome acknowledge that the return of Michael's eyesight is a miracle unexplained by any natural phenomenon and worked by God through the intercession of His handmaid, Sister Miriam Teresa Demjanovich. On Saturday, October 4, 2014, at 9:30 in the morning, her beatification was solemnized at the Cathedral of the Sacred Heart in Newark, New Jersey. If you read the dates carefully, once again you may be puzzled by the timing. Why did it take fifty years after the miracle to



The bell towers of Saint John the Baptist in Bayonne, NJ

beatify her? The answer is this. The miracle was carefully studied and documented at the time — it was then misfiled! The file was rediscovered in 1998, thirty years later. It seems that Sister Miriam Teresa was just as self-effacing after her death as she was during her life. She wanted her writings to point us toward God, not toward herself.

"When John heard in prison of the works of the Messiah, he sent his disciples to Him with this question, 'Are you the one who is to come, or should we look for another?' Jesus said to them in reply, 'Go and tell John what you hear and see: the blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news preached to them. And blessed is the one who takes no offense in me.'" Matthew 11:2-6

+Kurt Burnett

Is there anyone more afraid than a mother who is afraid for her child? When unusual symptoms start to appear, and a mother makes the decision to approach a physician, she hopes to be told that the problem is transitory, or is easily cured. She tries not to show fear to her child, but in the back of her mind there is a silent terror of the unknown.

In 1963, a mother in northern New Jersey began to observe in her son, Michael, behaviors which concerned her. A healthy eight-year-old, he began walking into trees, and even crashed his bike into a tree. He walked into a moving car. His mother described his escalating symptoms as "bizarre." Eventually, he broke his front teeth in an accident, refused to play ball with his older brother, and the other children nicknamed him "butter fingers." His central vision was degenerating. She took her son to an ophthalmologist who observed black pigment in the area of the macula. As the black areas increased, he was diagnosed with bilateral macular degeneration and declared legally blind in 1963. The physician who declared him legally blind told the parents that eventually the entire macula would be blackened, and the boy would be totally blind. The silent terror of a mother was made flesh.

At this point in the illness, a little-known Ruthenian nun from our own Byzantine Catholic Church entered the story. Sister Miriam Teresa Demjanovich was baptized and chrismated at our parish in Bayonne, New Jersey at the beginning of the twentieth century, 1901. As she herself said, "The real beginning of my life, the life of the spirit, occurred five days after my birth according to the flesh. I was baptized and confirmed in the Greek rite on the thirty-first of March, a Sunday, truly a day of resurrection."

After high school, she went to college and earned a bachelor's degree in literature at College of Saint Elizabeth, Convent Station, NJ. At this point in history, a small percentage of people went to college, and even fewer women earned a baccalaureate degree. This highly intelligent woman then went on to dedicate her life completely to God by entering the Sisters of Charity in 1925, one of



Iconostas of Saint John the Baptist in Bayonne, NJ where Blessed Miriam Theresa Demjanovich was baptized and chrismated.

Announcing and Inviting you to a Pilgrimage to St. Therese Holy Annunciation Monastery September 30, 2023



“Faith works the astounding miracle of permitting a sinner to attain familiarity with God.”

For Therese “everything is a grace” - everything holds a gift of love from God - which faith discovers. Together we rejoice in our mutually shared celebration to honor “the greatest saint of modern times and the star of my pontificate” (Pope Pius XI). Therese is truly the “Little Child of God’s Mercy” who said “the whole world will love me”. Yet, she did her best to remain hidden, never satisfying curiosity by interaction and needless exchanges.

Communism collapsed in 1989-1990 allowing travel to the newly free countries. In the mid-1990’s, I was amazed to find a picture or painting of Therese in, it seemed, every church of Transcarpathia and northern Hungary, however remote the tucked away mountain villages were. How did Therese penetrate these areas during decades of persecution and repression? But she was there, known and loved.

The spirituality of the Byzantine Church, as demonstrated in our liturgical calendar, is a spirituality of the first centuries of the Christian era, prior to Constantine’s Edict of Milan, legalizing Christianity. It rests on a spirituality of the martyrs, which seems almost identical with that of Saint Therese of the Child Jesus and the Holy Face.

Therese was quite aware that her *Little Way* was for other simple, little souls. One might question Therese as “simple,” but thus she wrote and has a point to make! She compared herself to the young David who threw off the heavy armor of Saul, the better to battle, so Therese bypassed, or tunneled under, the excellent spiritual accretions of the (western) Christian centuries. God Himself was her director and teacher of her *Little Way*. There were no intermediaries- Jesus was her direct LIFT to God, to the Father, *Papa the good God*. Might this qualify as a modern parallel to Ignatius of Antioch’s *Come to the Father*?

Saint Ignatius, with Saint Irenaeus, was familiar with the Twelve Apostles, hence their appellation-*Apostolic Fathers*. Their spirituality would be the bedrock of the Church, an impregnable ardent faith that Jesus of Nazareth is the Messiah, Son of God, whom they adored as Lord and God, Savior of the world. Their salvation was in Him and He was their very own.

Therese had a similar single-mindedness. From her own testimony, it seems that Therese settled for a minimum of spiritual apparatus: FAITH, the faith of a little child in the arms of its father. “Though he should kill me I will trust Him.” She was aware of the schools of spirituality, such as the impressive “French school” and the charisms of founders: all the excellent spiritual accretions of centuries. The

purgative, illuminative, unitive ways to God were for others - “great” souls!

Therese rejoiced that she never committed a mortal sin- and she gave thanks to God for His enormous gift of preventive grace. Faith assured, and Therese accepted, that she was a sinner, redeemed and loved by God who showered her with the gift of salvation. This she accepted, and by-passed the need to climb the ladder of sanctification. She went straight to God via faith in His gift.

Saint Irenaeus tells us: “God out of His goodness and love for man, and His almighty power, permits Himself to be seen (known) by those who love Him. Not that man can attain this vision of God by his own strength! It is entirely up to God who lets Himself be known (seen) by those whom He chooses, when He chooses and in the manner He chooses.”

Therese waited on God in FAITH, with LOVE. Therese lived the truth of her FAITH. No need to “achieve” sanctification; she counted on these as already hers. This being so, she set out to love the One who so loved her, the Giver of all her blessings.

—by Mother Marija, Hegumena of Holy Annunciation Monastery



Icon of Saint Irenaeus of Lyons



Saint Therese, the Little Flower



Icon of Saint Ignatius of Antioch



METROPOLITAN ASSEMBLY

NOVEMBER 2 - 5, 2023

LIVING OUR FAITH

Moving Forward

Appreciating Our Past

Art | History | Presentations | Prayer | Dancing

A gathering for all Byzantine Catholic faithful to learn about their past and plan for growth in the future.

Schedule



Special Guests

Thursday, November 2, 2023	Clergy Day
9:30 AM-Noon	Registration
	Vendors Throughout Assembly
Noon	Lunch
1:30 PM to 6:00 PM	Welcome and Presentations
6:00 PM to 8:00 PM	Dinner
8:00 PM	Presentation
9:00 PM	Compline
9:30 PM to 10:30 PM	Social
Friday, November 3, 2023	Clergy Days Continue
8:00 AM	Morning Prayer
8:30 AM to 9:15 AM	Continental Breakfast
9:30 AM to Noon	Presentations
10:00 AM to Noon	Laity Registration
Noon to 1:30 PM	Lunch
	Clergy and Laity
1:30 PM to 7:00 PM	Presentations to Clergy and Laity
7:30 PM to 9:45 PM	Dinner and Keynote
10:00 PM	Compline
Saturday, November 4, 2023	Clergy and Laity
8:00 AM	Morning Prayer
8:30 AM to 9:15 AM	Continental Breakfast
9:30 AM to Noon	Presentations
Noon to 1:30 PM	Lunch
1:30 PM to 5:30 PM	Presentations
6:00 PM	Vespers
7:00 PM to 11:00 PM	Gala Dinner & Dancing to the Music of Pajtáši
Sunday, November 5	
8:30 AM	Divine Liturgy
10:00 AM	Breakfast Buffet
11:00 AM to 1:30 PM	Final Presentation, What's Next?, Wrap-up, and Farewell



The cultural aspect of the Assembly will consist of presentations by **Dr. Paul Magocsi** on the history of the founders of the Byzantine Catholic Church in America. His influential book, *Our People: Carpatho-Rusyns and Their Descendants in North America*, has just been released in a new and expanded edition. Dr. Magocsi will also present on the art and culture of this community. His book on the artists of the Transcarpathian School will be published shortly.



Bishop Nil Lushchak O.F.M. is an Apostolic Administrator of the Eparchy of Mukachevo. Previously served as Auxiliary Bishop of the same eparchy since 19 November 2012 until 20 July 2020.



Cardinal Timothy Dolan will offer the keynote address at the opening dinner on Friday evening.

All other speakers will be announced soon!

Gala evening

As music and dancing play a significant part in the cultural heritage of Carpatho-Rusyns, attendees will have an opportunity to enjoy music, food, and fellowship at a gala Saturday evening. Pajtáši – a noted Rusyn/Slovak Band, will be the musical entertainment, and the dinner menu will feature a variety of ethnic foods.



Registration Now Open!

Registration deadline is October 1, 2023



Get in touch

Fr. Edward Cimbala @ 212-677-0516
Fr. Yuriy Oros @ 609-394-5004

Email: byzantineassembly2023@gmail.com
Website: byzantineassembly2023.org



Accommodations

Hilton Garden Inn Bridgewater
500 Promenade Boulevard
Bridgewater, New Jersey 08807

Location

St. Mary Byzantine Catholic Church
1900 Brooks Boulevard,
Hillsborough, NJ, 08844



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PEOPLE YOU KNOW AROUND THE EPARCHY

IN ELYSBURG...

GCU Byzantine Catholic Family Day at Knoebel's Amusement Park

Sunday, June 11, 2023, was the annual GCU Byzantine Catholic Family Day at Knoebels Amusement Park in Elysburg, PA. This year marked a first for the event as Divine Liturgy was celebrated at the park by Father Paul Varchola West prior to the luncheon and the beginning of the day's festivities. With over 85 faithful in attendance, the day was filled with laughter, joy, faith, and family. In hopes of making this day an annual day full of faith and fun for ALL Byzantine Catholics, it is the intent to offer Divine Liturgy each year as a means of making this an event that draws faithful not just from the Northeast PA region "after going to church," but for those from around the eparchy!



Family Day attendees pray the Divine Liturgy before enjoying a day of fun.



IN WILLIAMSBURG...

Knight of Columbus Falls Asleep in the Lord

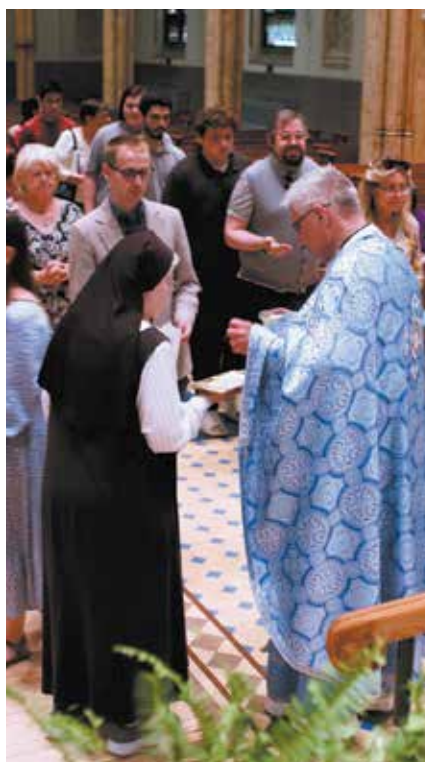
On June 4, 2023, Ascension of Our Lord Byzantine Catholic Church in Williamsburg, VA, celebrated a Divine Liturgy for the repose of the soul of Sir Knight John Labanish (1941-2019) and health and God's blessings for his widow, Betta Labanish. After Divine Liturgy, Sir Knight Labanish was honored with a Knights of Columbus chalice ceremony. The ceremony was conducted by the Father John P. Washington Assembly #2184 of which Mr. Labanish was the Scribe. Steve Benson, Guard, described him as an active Sir Knight and energetic officer until his final illness. In the chalice ceremony, a chalice inscribed with the name of the deceased, and other tokens of his life as a Sir Knight, were arranged for a formal last farewell. Depending on the greater need, the chalice will be donated for use with either the Archdiocese for the Military Services, USA, or the Society of African Missions. In this way, the Sir Knight whose name is engraved on the base of the chalice will be continually remembered at the altar. The chalice ceremony was followed with an Italian feast orchestrated by Mrs. Betta Labanish.

IN CONVENT STATION...

Blessed Miriam Teresa Pilgrimage

by Father Joseph Bertha

On Sunday, May 7, 2023, the faithful gathered in pilgrimage at the Convent of Saint Elizabeth of the Sisters of Charity in Convent Station, NJ, to honor the eve of the feast of the repose of Blessed Sister Miriam Teresa Demjanovich, who is buried in a shrine alcove. Byzantine and Roman Catholic prayers were offered seeking the intercession of this Bayonne-born woman who was solemnly professed on her death bed in 1927, while remaining both Byzantine and Roman, a Catholic breathing with both lungs. On October 4, 2014, Sister Miriam Teresa was beatified in the Cathedral of the Sacred Heart, in Newark, NJ — the first beatification held in the United States. The cause of her beatification was in recognition of her miraculous restoration of sight to a blind young boy. On the first Sunday in May, the Byzantine Divine Liturgy was celebrated, followed by a *Moleben* (short prayer service of intercession) at her final resting place. The Sisters of Charity hosted refreshments afterwards in gratitude for the presence of pilgrims who gathered in honor of their beloved Sister Miriam Teresa.





Join us for
WYD LISBON 2023



July 20 - August 8, 2023
WITH THE
BYZANTINE CATHOLIC METROPOLITAN CHURCH OF PITTSBURGH




World Youth Day Pilgrimage to Lisbon

"Mary arose and went with haste" (Luke 1:39)

OPTION 1: JULY 20 - AUGUST 8, 2022

- COME AND SERVE AS A CHAPERONE FOR AN ENGLISH SUMMER CAMP IN SLOVAKIA
- ENJOY A EUROPEAN ROAD TRIP TO PORTUGAL
- PARTICIPATE AT THE WORLD YOUTH DAYS

PRICE: **\$900** *Preferred*

OPTION 2: AUGUST 1 - AUGUST 8, 2022

- PARTICIPATE ONLY IN THE WORLD YOUTH DAYS AND MISS THE OPPORTUNITY TO SEE VENICE, LOURDES, AND FATIMA

PRICE: **\$450**

PRICE INCLUDES:

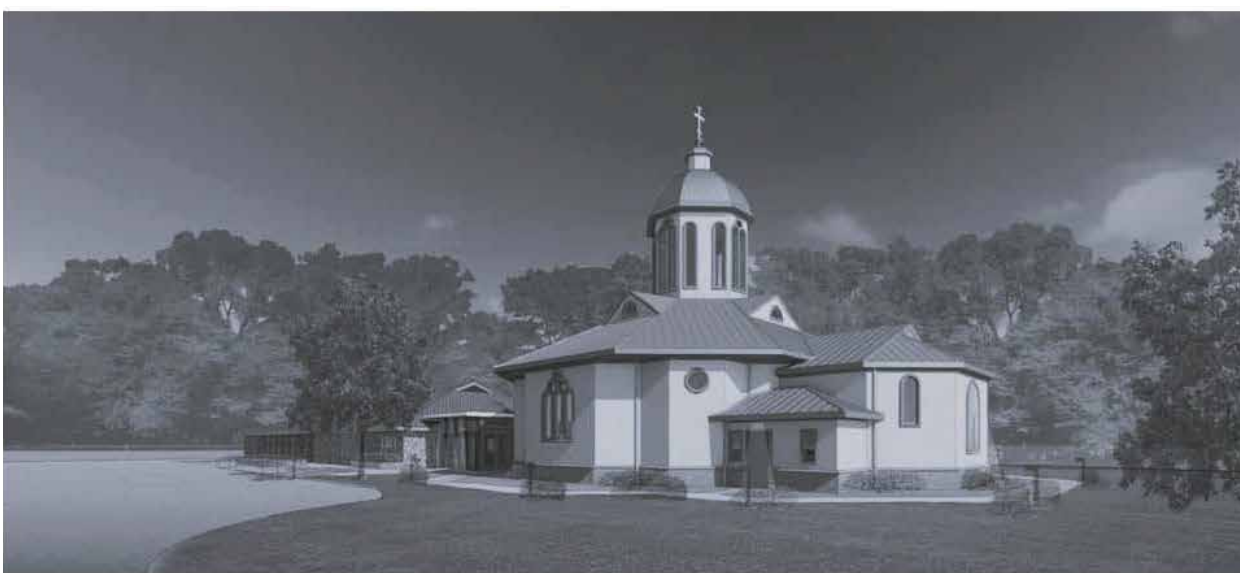
- MEALS, ACCOMMODATION, ROAD TRIP EXPENSES, AND THE PACKAGE OF THE PILGRIM FOR WYD

PRICE DOES NOT INCLUDE:

- AIRFARE (ALTHOUGH WE WILL SUGGEST THE BEST WAY) AND TRAVEL INSURANCE
- EU VISA FOR US CITIZENS*

* Beginning January 1, 2023, all U.S. citizens traveling to the 26 Schengen Zone countries will need to register with ETIAS. The information is very new and once we will know details, we will update the information.

RECOMMENDED AGE: 18+ (THOSE BETWEEN 16-18 INTERESTED, PLEASE CONTACT FR. LUKAS MITRO: FRLMITRO@PARMA.ORG)



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LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

QUIETING THE CHILD

We've all been in this situation: praying at Divine Liturgy on a Sunday morning when – during Father's homily, or in the solemnity of the consecration – we hear the babbling of a baby, the screech of a toddler being harassed by her brother, or the little one in the pew in front of us who decides at that moment to strike up a conversation. If we are honest with ourselves, it's frustrating. Here we are, trying to fulfill our obligation to the Lord, focus our full attention on Him, giving Him all the praise and glory, when the noise and fidgeting of the child breaks the spell. How can we be expected to commune with God with such distractions? All we can do is turn to Him and pray, "I thank you God that I am not like those parents who let their children make noise, and that You have made me to stand quietly in my pew, focused on the priest's back as I should. Amen." (Cf. Luke 18:9-12).

In case it's not obvious, I'm not being serious. I don't think we should start creating cry rooms in our parishes or asking parents to leave kids under 10 at home. Nor am I suggesting that anyone who has ever been frustrated by a child being loud or distracting in the middle of Liturgy is a pharisee. There are two serious points, however, that I've been pondering recently as I pray with the Liturgy and notice the children around me, and the reactions of others (especially myself) to any noise or disruption. The first is that, of course, if we don't encourage and welcome families with children to worship with us and enter into the fullness of parish life, our Church will die. For that matter, if we don't make our parishes welcoming places in general, if we don't participate in parish life and see it as a true family of God – welcoming the visitor, ministering to the needy in our communities, and seeing Christ in each other – it will wither away. It may seem as if I'm painting a bleak picture, but it's really quite the opposite. The world is in chaos, our culture is sick and in need of healing, and so many people are lost and feeling marginalized that this is the moment for the Church – for *our Church* – to bring Jesus and the Gospel into the mess of it all. Every one of us, from the little baby to the homebound senior, is part of the mission to be a witness to Christ, and the sooner we recognize that and begin to think about our place in this mission, the healthier our Church will be, and the better we will be able to positively impact the world.

It is my second point, however, that I want to emphasize for us: that every one of us is that child who is crying out, needy, uncomfortable, feeling like running away, or wanting to be held, just like the littles we see in church every week. Jesus admonished the disciples (and us) that we must "turn and become like children." (Matthew 18:3). What does it mean to "turn?" It is a *metanoia*,

a change, a conversion, a new way of living. This is what Jesus calls us to every day: to *turn* inward and examine our hearts honestly, and then *turn* to Him for mercy and the grace to follow Him. When we lack charity, ignore the Gospel and the Commandments in favor of



satisfying our appetites, try to live by our own power instead of His, we *turn away*, and that path leads to our destruction. The *turning* is not once-and-done, but something we must do every day and sometimes every moment. It cannot be simply a *turning from* sin; we must always be *turning toward Christ*.

If we've acknowledged the need for *metanoia* – that we must keep turning toward God – we next have to understand how to do that, and Jesus gives us the answer: we must "become like children." In many ways, we already embody the immaturity of children in some of our interactions with others. In the context of Jesus' words, we are all still spiritually immature to one degree or another, and sometimes we act not like children, but in ways that are *childish*. Who among us has not had a "spiritual temper tantrum"

in prayer, bargaining with God, perhaps threatening Him (*I'll hold my breath until I'm blue if You don't answer me!*), or giving Him the silent treatment? These are not the attributes of children that Jesus asks us to emulate. Instead, He is inviting us to laugh and be delighted in the simplest things, like a child. He is asking us to trust Him, to throw ourselves into His arms with abandon, like a child. Jesus is calling us to give ourselves completely to Him, and like any child, to feel free to offer Him our tantrums, our tears, and our sweet, loving kisses.

Right now, stop where you are and *turn to Jesus* with all your heart, your mind, your body, and soul. Turn yourself over to Him with the innocent trust of a child. Become like the child of God that you are, and don't let anyone keep you quiet. **ECL**

Sisters Servants of Mary Immaculate
69th Holy Dormition Pilgrimage
August 12-13, 2023
 Sloatsburg, New York

**Mary, Mother of God, watch over us
 and our beloved Nations with your
 noble protection."**

- "Tropar from Pokrov"



Most Rev. Bohdan Danylo
Bishop of the Eparchy of Parma
 Homilist





Sr. Theresa Matwe, SSMI - Presenter
Servant of God - Father Jeremiah Lomnytskyj, OSBM
Co-Founder of the Sisters Servants of Mary Immaculate
 Saturday, August 12 & Sunday, August 13 at 2:00 PM



**«Марія, Мати Божа, бережи нас і збережи
 улюблені Народи Своїм благородним захистом. »**

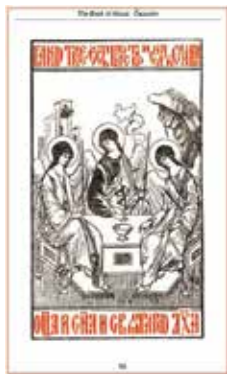
12-13 серпня, 2023
69та Успенська Проща
Сестри Службениці Непорочної Діви Марії
 Слоцбург, Нью Йорк

EASTERN CHRISTIAN PUBLICATIONS ANNOUNCES

The Book of Hours (Časoslov)

This edition of *The Book of the Hours* (Časoslov in Slavonic and *Horologion* in Greek) is an authentic and complete translation of the typical (official) Church Slavonic edition issued in 1950 by the Holy See of Rome for the Ruthenian Churches. The contents, pagination and layout match the original and include:

- The Midnight Service
- The Hours
- Compline
- Troparia During the Year
- Matins
- Vespers
- The Canonicon
- The Menologion (Troparia of the Saints)



The book is printed in red and black on medium-weight opaque paper, with a black leatherette sewn binding and flexible covers. At 5"x7" and 2" thick, it also matches the original Slavonic edition with approximately 900 pages. The translation has been approved in concordance with the original by Bishop Kurt Burnette of Passaic. Special launch pricing is available at \$60/copy, or \$40/copy for orders of five or more, plus shipping and handling.

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Epiphany of our Lord Byzantine Catholic Mission

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Epiphany of our Lord Byzantine Catholic Mission
9301 Warfield Road, Gaithersburg, MD 20882

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www.eolmission.com



PRIESTLY REFLECTIONS

Father Paul Varchola West

"THE HOPE OF THE HARVEST"

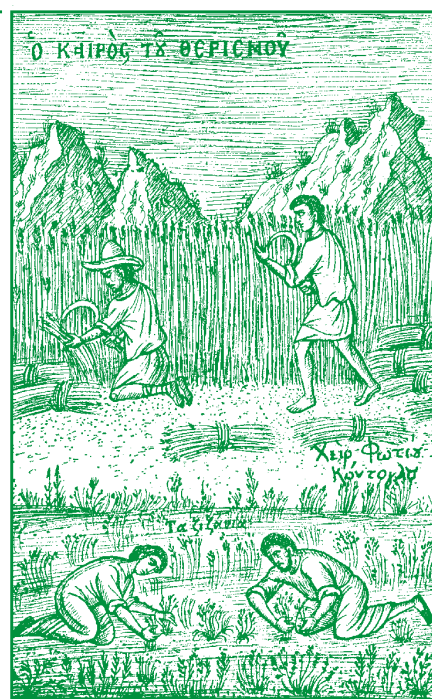
There is an engraving on one of the exterior stone walls of our seminary in Pittsburgh that reads, "The Hope of the Harvest Lies in the Planting." Having spent four long years staring at that engraving, reading it daily as I rode my bike up the seminary driveway, I became admittedly complacent with it. At times, I would even think, while pedaling up that unusually steep incline of a driveway at 5:30 AM in the dark, frigid mornings of Pittsburgh's Northside, *Oh, that's cute*, and move along with my day, entirely unaffected by the profundity of these words. I saw this engraving, and thought of this phrase so much that I even began to loathe it to some extent.

Fast forward to today and this phrase has taken on a different character in my life...

This past weekend, I occupied myself with the noble task of cutting down a tree in the backyard of our rectory that had grown far too close to the power lines for comfort. The comical part about this is that my wife and I determined that that particular tree needed to go shortly after we moved into the residence in July of 2020; and I'm only just getting to it now, nearly three years later. I'm sure everyone can relate to this sentiment, though.

Admittedly, I felt guilty cutting it down because the tree, in and of itself, was perfectly healthy. There was nothing wrong with it; however, the damage it had caused, and the damage it could potentially cause, were of increasing concern.

The bottom of the trunk had grown twisted around the fence and its branches were reaching toward the power lines above like a toddler trying to reach for candy left slightly too close to the edge of the kitchen counter. As I proceeded to cut down the tree, it was very obvious that this trunk had become twisted around the bottom of the fence, long, long ago, probably when it was a sapling. Now, thanks to the help of my son, the tree is down and all that is left is the section of stump that is fused to the fence.



In order not to damage the fence more than it already is, I am slowly chipping away at the stump to remove it from the fence with which it is now securely intertwined. It was in beginning this task spe-

cifically that I realized that this poor tree had no hope from the very beginning, not because of its planting, but because it was not nurtured. All of a sudden, the phrase I came to loathe on the seminary facade was not so *cute* as I thought it had been.

The hope of the harvest lies in the planting. The tree had hope in its planting, hope of growth, beauty, and vitality. It was, however, cut down not in its hope, but in the lack of vigilance toward said growth and vitality. If the tree is us, the fence our temptations, and the power lines our death, we can learn a very valuable lesson from this tree. Each of us is baptized in the hope of resurrection, the hope and promise of eternal life planted in Jesus Christ. Throughout our lives we need to be pruned, corrected of our sins and temptations, our deviations from the way of perfection. If not, we will be pulled off course by the fence of our passions, become ensnared at the base, and ultimately be pulled, against our will, to a fiery and explosive demise at the hands of the "demon power lines" looming to snatch us up alive, ever reminding us of the deadly wages of sin.

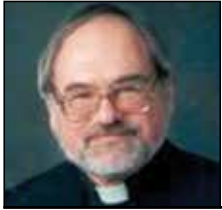
We, just like this innocent tree, at times cannot prune ourselves. We must receive assistance, but from where? The Church! We attend divine services not to get a punch on our "get out of Hell free card," but to receive the nourishing waters of life. We pray daily not to be "good," but to allow our souls the opportunity to receive the sunlight it so des-

perately needs to survive. We do not "go to Confession," to admit our wrongdoings, nor to receive punishment for our sins, nor should we go simply because "Baba said so." No. We receive the Sacrament of Reconciliation to prune our awry branches, to have our growth corrected, to be slowly directed away from the fence of our sins so that we continue to grow straight and not become twisted up and pulled toward the power lines of certain death.

In living our lives in the sacraments, in the liturgy, and in Jesus Christ, we assume the role of the tree, planted in hope, grown in love, and harvested with care.

This tree in my backyard, now in a pile of pieces has, in a manner of speaking, been released of its shackles and has been given new life. Free from the fence and no longer destined for the power lines, the wood of this tree will be put to use in making the fire needed to respectfully burn the wooden spoons used to distribute the Eucharist. A rather fitting end if you ask me.

Even though this tree was "cut down in its prime," it was not "lost to sin," but rather found new life. It will not be destroyed without purpose, but will be burned in a loving manner, its smoke rising to the heaven's clear of any obstruction. Christ ascended the wood of the cross to condemn the curse of the tree and to renew our access to the Tree of Life. We too must now renew ourselves and prune ourselves in this life so that we may be fittingly and justly grafted onto the Tree of Life at the general resurrection and fearsome second coming of Jesus Christ — our planter, our hope, our caretaker, our life, our salvation. **ECL**



THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

THE MEANING OF CONFESSION

There is no record of a ritual of penance or confession in the New Testament. Confession is mentioned in James 5:16 and 1 John 1:9. However, it is certainly not to be understood in the modern sense of private confession of sins to a priest. In the scriptural context, “confession” meant to proclaim or acknowledge one’s faith – either one’s sinfulness or the glory of God. Most probably the practice referred to here was a general acknowledgment of sinfulness within the community at the occasion of its liturgical gathering. This is more clearly spelled out in the *Didache*, which dates from a time not long after these apostolic letters (ca. 100-120): “And on the day of the Lord, assemble for the breaking of the bread and the Eucharist, after having first confessed your sins, so that your sacrifice may be pure.” (14:1, cf. 14.4, the confession is in the assembly). The *Didache* 4 and 14 has a confession of sins before the weekly Communion. The Holy Apostle James has a formal confession of sins in connection with anointing (James 5:13-16). Interesting here is the summoning of the presbyters

as a distinct order. Perhaps, though, we are dealing with less serious sins, and that the presbyters were concerned only with serious sins which were a matter for excommunication.

Confession was to become a part of repentance, the return to communion with the Church after a serious sin. The Syrian Father Aphrahat also emphasized the importance of the confession of sins. He wrote: “... the person who has been wounded by Satan may not be ashamed to confess his or her sins and distance himself or herself from it, and to request penance as his or her remedy. For the one who is ashamed to show his or her abscesses becomes sick with cancer, so that the person’s whole body becomes damaged” (Demonstration 7,3). At first, only serious sins that made one unworthy of his or her baptism were confessed or even denounced, and the penitent was excluded from Communion for a period of time. Later, confessions followed the monastic tradition of the revelation of faults to a spiritual father, and were to be very complete and in detail.

As a spiritual guide, sometimes the confessor even asked the penitent a series of questions to determine which sins had been committed. In the old Ruthenian practice, the person did not prepare a confession, but expected the priest to ask them these “questions.” The confessor would then, in effect, guide them through an examination of conscience and they would answer “yes” or “no” to each sin asked about. Therefore, when public penance was suppressed, monastic rites were adopted by lay people. For the lay person, though, confession was still a sacramental mystery to restore the sinner to their status as worthy baptized Christians.

In the Western Church, the rite of confession was codified in the Lateran Council of 1215. The pertinent canon is paragraph 21: “All the faithful of either sex, after they have reached the age of discretion, should individually confess their sins in a faithful manner to their own priest at least once a year.” Later in the same canon, secrecy is imposed upon the confessor, and “if anyone pre-

sumes to reveal a sin disclosed to him in confession, we decree that he is not only to be deposed from his priestly office but also to be confined to a strict monastery to do perpetual penance.” With this acceptance of the monastic private form of penance, with its emphasis on confession, the modern form of reconciliation began to emerge.

The secrecy that a priest who hears a confession must observe is called *the seal of the confession*. For the faithful, the most intriguing aspect of confession is that the priest must keep whatever he has heard confidential even to the point of death. The confessor is not to reveal the confessed sins of his penitent to another, either directly or indirectly, what has been confessed even in the threat of death. This feature of the confession is one of the most well-known aspects of the sacrament of reconciliation and there have been many stories and accounts of the priest keeping silence about a confession. Even someone who overhears or interprets a confession is also bound, according to Catholic law. It covers “all others [beside the priest] to whom knowledge of the sins from confession comes in any way.” There is no exception – no reason can be urgent enough to authorize revelation of confession. The ultimate rationale for this strict law is the ultimate benefit of society – if such strict laws did not exist, some sinners might not seek reconciliation, and this would cause more damage to society. Despite all this, the seal of confession is only a small aspect of the total mystery of reconciliation. It’s importance today is possibly exaggerated because we are so obsessed with individual privacy. It does not seem to have been as absolute in the East, though certainly it is a natural consequence of the rise of private penance. It is considered a grave violation of the sacrament itself, and absolution of the sin of breaking the seal of confession is reserved to the Roman See in the new Code of Eastern Catholic Law. “The sacramental seal is inviolable; therefore, the confessor must diligently refrain, either by word, sign or any other manner from betraying the penitent for any reason.” (Canon 733, § 1).

Confession is necessary as a point of the discipline of the Church, for every sin we commit harms the whole Church in some way. In the Eastern Church, it is quite clear that the person is in actuality confessing to Christ. The priest is merely a witness to the confession as a representative of the Church, which is Christ’s body. For a Greek Orthodox theologian, Panagiotis Trembelas, “a double confession” is necessary, the first to God with contrition and tears, and the second to the spiritual Father. He writes, “The opening before the spiritual Father, who has the charge and the power to bind and loose from sins and to impose the opportune remedies for healing, ought to be tied directly to the confession before God, as its indispensable complement and a necessary seal for the reception of absolution” (*Dogmatics*, III, 280). This is ultimately a reason why the priest cannot reveal a confession, for it is before God and the Church, the Body of Christ, and not before the priest as an individual human being. **ECL**

Theosis In Action & the Eparchy of Passaic Presents:

Poustinia

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Featuring the Franciscan Friars of the Renewal

July 22, 2023

7:00 - 10:00 pm


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Open to all young adults (18-35)


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- Silent prayer/reflection
- Social & fellowship


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FatherTomByz@gmail.com or
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Featuring Br. Simeon, CFR



Registration:





SEARCHING THE SCRIPTURES

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

FOUR STRIKES AND YOU'RE THE POPE! SAINT PETER'S FAILURES

In at least two parishes of our eparchy (Saint Michael Cathedral and Saints Peter and Paul in Bethlehem, PA) a pair of murals illustrates the same striking contrast. In one, Saint Peter is shown receiving “the keys to the kingdom of heaven” (Matthew 16:16). In the other, the future Pope is sinking into a rough sea, reaching out to our Lord, having failed to walk on water (Matthew 14:22-33). These two snapshots of a good day and a bad day for Saint Peter actually reflect a larger pattern in the way the New Testament presents him.

Simon Peter never wanted to be an apostle. After a bad night of fishing, he (begrudgingly?) allowed Jesus to sit in his boat to teach the crowd that gathered at the Sea of Galilee. Reluctantly, he obeyed Jesus’ order to set out and drop the nets he had just cleaned and, when he hauled in those nets overflowing with fish, he reacted to the miracle by asking Jesus to leave him alone: “Depart from me, O Lord, for I am a sinful man” (Luke 5:1-11). Nevertheless, he followed Jesus.

Peter’s failure to walk on water came on the heels of another miracle, the multiplication of loaves (Matthew 14:22-33). It was Peter who asked to be allowed to join Jesus on the water and he failed only because his gaze wandered from the Lord to the raging sea and his own weakness. He endured a scolding (and some wet clothes!) and remained with Jesus.

Peter was always the first to speak. He responded to Jesus’ question about who people were saying Jesus was by stating: “You are the Messiah, the Son of the Living God!” That earned him the keys to the kingdom of heaven and the first place among the Apostles (Matthew 16:13-19). Mere moments later, however, when Jesus began to reveal the details of His Passion to the Apostles, it was Peter again who decided he needed to take Jesus aside and talk Him out of such a plan. This mistake earned Peter the rebuke, “Get behind, Satan! You are an offense to me because you are not thinking like God but like men!” (Matthew 16:21-23). Still, Peter was one of the three Apostles

chosen to witness Jesus’ Transfiguration (Matthew 17:1-9).

Peter’s most notorious failure was, of course, his triple denial of Jesus (Matthew 26:69-75). When Jesus predicted at the Last Supper that His disciples would abandon Him, Peter protested his loyalty vociferously (Matthew 26:31-35). He demonstrated that loyalty, the wrong way, by attempting to defend Jesus at sword’s point at His arrest in the Garden of Gethsemane (Matthew 26:51-54; John 18:10-11). His macho cursing and swearing only increased the shamefulness of his denials when confronted by a serving girl outside the high priest’s residence while Jesus was being arraigned inside (Matthew 26:69-75).

More than Peter’s previous failures, this triple denial demanded a deeper repentance and conversion. As soon as Peter heard the cock crow and realized Jesus’ prediction about him had come true, he “wept bitterly” (Matthew 26:75). The *Lenten Triodion* and, indeed, our entire spiritual tradition,

place great value on those tears of repentance. Only after the Resurrection could Peter be fully rehabilitated. Saint John (21:15-19) describes how the Risen Lord reproduced the miraculous catch of fish that had brought Peter to Him in the first place and how Jesus asked him, three times, “Simon, son of John, do you love me?” The triple question and the charcoal fire (Mark 14:67; Luke 22:55; John 18:18) correspond exactly to the details of Peter’s denials and allow him to undo them with a triple affirmation of his love.

Already at the Last Supper, even foreseeing Peter’s denials, the Lord had said to him: “Simon, Simon! Indeed, Satan has asked for you (plural: the Apostles) to sift you (plural) like wheat. But I have prayed for you (singular: Peter) that your (singular) faith should not fail; and when you (singular) have returned to me, strengthen your brothers” (i.e., the Apostles; Luke 22: 31-34).

The honesty with which the New Testament reports the repeated failures of Jesus’ closest followers is a striking proof of its authenticity. Spin doctors, both ancient and modern, would hastily bury such details in order to paint their heroes in a better light. Saint Peter’s successes and failures, and his refusal to give up, remind us that conversion is the work of a lifetime, and so the Church prays several times daily, “That we may spend the rest of our life in peace and repentance.” **ECL**

“Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord” (Acts 3:19).

Penance! Penance! Penance! These were the words of Saint Bernadette Soubirous on Wednesday, February 24, 1858, during the eighth apparition at Lourdes. We must do penance, for it is the only solution for our times.

We see examples of penance and corresponding penitential practices in the Old Testament. The Israelites embrace sackcloth, ashes, mourning, weeping, prayer, confession of sin, fasting, almsgiving, and turning back to God and His Commandments.

The prophet Daniel prayed with fasting, sackcloth, ashes, and confession of sin for the restoration of the People of God and the Holy City of Jerusalem, and he was heard (Dan. 9:3-4).

In the Book of Esther, Mordecai and his fellow Jews prayed, fasted, and mourned, in repentance, asking God to save them from certain annihilation. They were heard (Esther 4:1, 3).

In the Book of Jonah, when the Ninevites heard Jonah preach their coming judgment, they all did penance and were saved (Jonah 3:7-9).

The prophet Joel called Israel to repentance: ‘Yet even now,’ says the Lord, ‘return to Me with all your heart, with fasting, with weeping, and with mourning’ (Joel 2:12).

In the Sermon on the Mount, Jesus advocated the penitential practices of prayer, fasting, and almsgiving (CCC 1434). Later, Jesus says, “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes” (Mt. 11:21).

In the early Church, after baptism, serious sins such as idolatry, adultery (sexual immorality), or murder were not easily forgiven. The sinner was excluded from the Eucharist and had to do penance for the rest of his life, receiving absolution and communion on their deathbed.

Even before baptism, the Church required the catechumens to do penance with prayer and fasting in preparation for their sacramental initiation.

Christ Himself instituted the sacrament of penance (Jn. 20:21-23), but how it was administered throughout Church history changed. Thankfully, when we have serious/mortal sins today, we can quickly be reconciled with God and His Church through repentance, confession, and absolution in the Sacrament of Penance. But even after confession and absolution, we must do penance, here or in the next life.

Saint Jerome is blamed for mistranslating *metanoia* as “penance” instead of “repentance” in the Vulgate. Yet, when we read how the Israelites repented, it is what we call “penance.” In the early Church’s treatment of Christians guilty of grave sin, “repentance” was “penance.” In the spirituality of the Eastern Church, repentance means not only a “change of mind” or a “turning from sin” but real penance.

For example, in the fifth step of *The Ladder of Divine Ascent*, Saint John of the Ladder exalts the spirit of penance in the following words:

“Repentance is the renewal of baptism. Repentance is a contract with God for a second life. A penitent is a buyer of humility. Repentance is constant distrust of bodily comfort. Repentance is self-condemning reflection, and carefree self-care. Repentance is the daughter of hope and the renunciation of despair. A penitent is an undisciplined convict. Repentance is reconciliation with the Lord by the practice of good deeds contrary to the sins. Repentance is purification of conscience. Repentance is the voluntary endurance of all afflictions. A penitent is the inflicter of his own punishments. Repentance is a mighty persecution of the stomach, and a striking of the soul

into vigorous awareness.” For Saint John of the Ladder, “repentance” equaled “penance.”

Consider the state of the world and the condition of the Church. We are in big trouble. The situation is desperate. Something must be done! We are under divine judgment. Synods, programs, petitions, and public campaigns will not fix things. Only penance can save us.

Turn back to God in prayer, fasting, weeping, mourning, sackcloth, ashes, and confession of sin. Embrace the spirit of penance, go to confession every week, fast and abstain at the appointed times, offer all of your pain, suffering, and trials up to God in union with the Passion and Death of Christ, and fulfill the duties of your state in life as a penance for the Church and the world.

“When I shut up the heavens so that there is no rain, or command the locust to devour the land, or send pestilence among My people, if My people who are called by My name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land” (2 Chron. 7: 13-14). **ECL**

SCHOOL OF PRAYER

Father G. Scott Boghossian



THE SPIRIT OF REPENTANCE

SEASONAL REFLECTIONS

Father Ronald Hatton



"MY FATHER IS WORKING STILL, AND I AM WORKING."

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, and 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.

Summer is now upon us. We have been so cooped up for so long that we just want to get out of our houses, see other places other than our own town or even our own four walls. We 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 continue to be lifted all over the country, we seek 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 have longed to worship in our parish "face to face" once again, and not through a computer screen. We have desired

to receive the Blessed Sacrament once again. But part and parcel of all this is that we must 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 Prokeimennon 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 seriousness 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**

Byzantine Icon Painting Workshop

With Iconographer Veronica Royal

Saint Mary Byzantine Catholic Church
246 East 15th Street
New York, NY 10003

Friday, September 22 to Monday, September 25
9:00 AM to 5:00 Each Day
\$645.00

All supplies provided to paint/write the icon of The Protection of the Theotokos.
Beginners to Experts Welcome!
Each day there will be opportunities for prayer and reflection,
including Divine Liturgy on Sunday morning



Iconographer Veronica Royal has studied icon writing with Russian, Greek, and American master iconographers since 1995. She has been painting commissioned works for private individuals and public institutions worldwide. She first conceived a love for icons in the Ukrainian community where she lived. For the last 20 years, Veronica oversees student iconographers in her Guild, which meets every Saturday morning. She enjoys teaching workshops with the Arlington Diocese, Catholic Distance University, church groups, and private individuals. Veronica frequently lectures on the history and spirituality of iconography and works full-time as an iconographer filling commissions for churches, priests, religious organizations, and families, as well as teaching workshops and lecturing at various venues nationwide. She resides in Northern Virginia with her husband Robert, a writer of many books, the Editor-in-Chief of The Catholic Thing, and President of the Faith and Reason Institute in Washington, DC. Learn more about Veronica Royal at her website: <https://royaliconstudio.com/>



For More Information and to Register Contact
Royal.icon.workshop.nyc@gmail.com
917-727-0668



Carpathian Village Saint Nicholas Shrine

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 Tel (570) 595-3265 - Cell (570) 650-3252
 Email: carpathianvillage@earthlink.net
 Father Michael J. Salnicko, Director

Carpathian Village is presently taking reservations for group retreats, ski weekends, family vacations, day of recollection weekends, parish or group picnics, and private retreats. To schedule your event or for more information call or email Fr Michael.

*Registration forms for the Congress and Rally can be found at <https://www.eparchyofpassaic.com> under Youth and Young Adult Ministries

2023 Eparchial Events

Altar Server Retreat Congress 2023

Sunday July 16 thru Thursday July 20
 Camp Director Deacon Stephen Russo

Family Day 2023

Saturday, August 12
 Camp Director/Retreat Master Father Andrii Dumnych

Annual Saint Nicholas Pilgrimage 2023

Sunday, August 13
 Pilgrimage Coordinator Father Michael Salnicko

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VISITING: HAIFA * TIBERIAS * NAZARETH * MT. NEBO * MADABA
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For a More Information, Please Contact:

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Visiting The Myrtle Beach Area This Summer?

Blessed Basil Hopko Byzantine Catholic Mission
 3059 SC Highway 90
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Will have visiting priests celebrating Divine Liturgy every Sunday this summer through September 10th.
 No Liturgy is currently scheduled for August 6th.
 All Liturgies will start at 10 AM.
 Follow us on Facebook for any schedule changes.

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

Is God calling you to be a 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



Eastern Catholic Life

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UPCOMING EPARCHIAL AND PARISH EVENTS

JULY, 2023

- 4 Independence Day
*Civic holiday * Chancery closed*
- 16-20 Altar Server Retreat Congress
Carpathian Village, Canadensis, PA
- 20 Holy Great Prophet Elias
Simple Holy Day

AUGUST, 2023

- 6 Holy Transfiguration of Our Lord
Solemn Holy Day; blessing of fruit
- 12 Family Day
Carpathian Village, Canadensis, PA
- 13 Annual Saint Nicholas Pilgrimage and ordinations to the Subdiaconate
Carpathian Village, Canadensis, PA
- 12-13 Holy Dormition Pilgrimage
Sloatsburg, NY

- 15 Holy Dormition of the Virgin Theotokos
Holy Day of obligation; blessing of flowers; chancery closed
- 29 Beheading of the Holy Prophet, Forerunner, and Baptist, John
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:

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