Eastern Catholic Life

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Blessed Peter Paul Oros Beatification

by Father Ryan Liebhaber

Father Ryan and Seminarian Benjamin Ančočik processing to the Beatification

On September 27th 2025, Blessed Peter Paul Oros was beatified in Bilky, Ukraine as a "priest-martyr" of the Ruthenian Greek Catholic Church. I was blessed to be able to attend this beatification as the representative of the Eparchy of Passaic. What follows is my account of this wonderful experience, I hope you enjoy reading about it!

Although Bishop Kurt had originally planned to attend the beatification, he decided to cancel his trip due to an unforeseen issue with his passport renewal process. Bishop Kurt had invited me to accompany him as his assistant (at my own expense), but after canceling his travel plans he notified Bishop Teodore Matsapula of Mukachevo that I would serve as the official representative for the Eparchy of Passaic – a very unexpected surprise for me!

The first leg of my journey to Ukraine was returning to Austria, specifically the International Theological Institute (ITI) where I had completed my studies for the priesthood (and where two current Passaic seminarians are being formed: Seminarians Alexander Gomez and Jacob Nacash – keep them in your prayers!). Accompanying me to Austria was my son, Ryan Junior, who was entering his final year of bachelor degree studies at the ITI (not as a seminarian).

Anyone who studies at the ITI will come to know the very skilled iconographer, Mrs. Ruta Schweighofer, who offers iconography courses to the students. Although Lithuanian by birth, Mrs. Schweighofer married an Austrian after graduating from the ITI, and now lives in Trumau, the town in which ITI is located (about 20 miles south of Vienna). As I finished my studies in June of 2024, I asked Mrs. Schweighofer if I could commission an icon from her that would depict all five of the Ruthenian Bishops who were martyred and/or imprisoned by the Soviets: Blessed Theodore Romzha, Blessed Pavel Gojdič, Blessed Basil Hopko, Blessed Peter Paul Oros, and Servant of God Alexander Chira. I had never seen such an icon before, nor did I believe that one existed, although icons of all of these individual bishops can be found within the churches of our eparchy. She accepted my request, and began writing this unique icon of our five Holy Ruthenian bishops (while balancing her obligations as a wife and mother of four young children!). Although my initial hope was to bring this icon to the beatification of Peter Paul Oros, originally scheduled for May of 2025 in Bilky, Ukraine, she was unable to meet this goal given the shorter time-line. However, when Pope Francis passed on April 21st, 2025, all beatifications within the Church were placed on hold, and the new beatification dates would only be released after the election of the new pope. This totally unexpected change of circumstances provided an opportunity to complete the icon before the beatification! After Pope Leo XIV was elected and inaugurated this past May, the new schedule of beatifications was announced, with Peter Paul Oros's being set for September 27th 2025. This new date allowed enough time for the icon to be completed before the beatification – an amazing turn of events. The icon was barely finished – the final paint was still drying when it was boxed up for travel to Ukraine.

Although Mrs. Schweighofer was unfamiliar with these five bishops prior to starting this icon, she grew very close to them during the many hours she spent researching and working on it– and thus likewise desired to attend the beatification. Also accompanying us to the beatification was Seminarian Benjamin Ančočik, a Slovak who is studying at ITI under the sponsorship of the Eparchy of Parma. The journey from Trumau to Bilky was not extremely long, only a seven-hour car drive, but the Ukrainian border is notoriously unpredictable given the current situation with the war. Upon arriving at the border, we came to find out that Ukraine has strict regulations on the import of gold into the country, and because the icon was made with gold-leaf gilding, the military border-guards were against allowing us into the country without first paying custom duties on it. Thankfully, Seminarian Ančočik could communicate with the border guards using his eastern Slovak dialect, which enabled us to fully explain our situation and why we were travelling with this large golden icon. After many prayers and a long wait, an exception was granted under the condition that the icon leave Ukraine immediately after the beatification ceremony – to which we wholeheartedly agreed!

Seminarian Benjamin Ančočik and Mrs. Schweighofer showing Bishop Teodore the icon of the 5 Ruthenian Bishops

Our emotional roller-coaster, however, was long from over! Upon arriving at the beatification, to our great surprise we learned that Peter Paul Oros was not being beatified as a bishop, but rather a priest! This news caused our spirits to plummet - he was vested as a bishop on the icon, and thus was not suitable for public display (or so we thought). To our great pleasure, when the icon was shown to Bishop Teodore, the advocate of the canonization pro-

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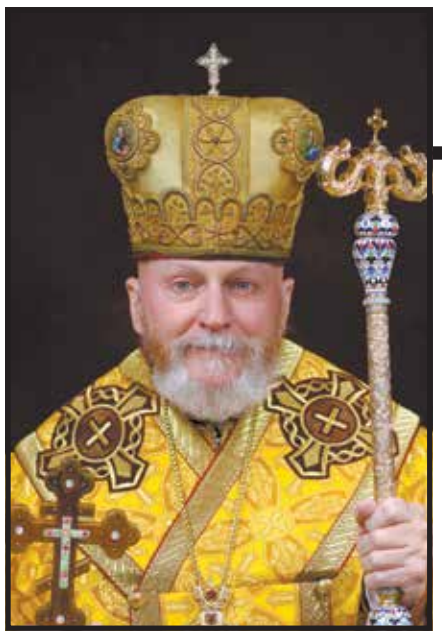


I Lift up my Eyes

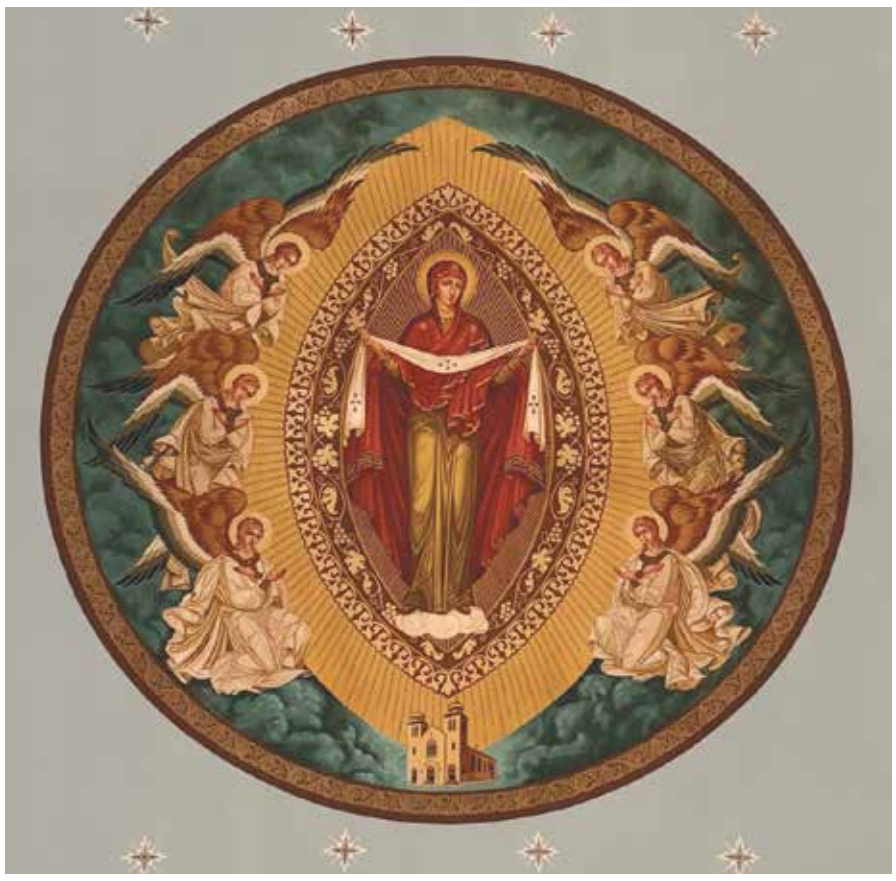
Pastoral Reflections of Bishop Kurt

More Travels in the Summer of 2025

I was in Harrisburg for the funeral of the father of Father Frank Hanincik and Anne Koshute. The domes were spectacular in the early morning light.

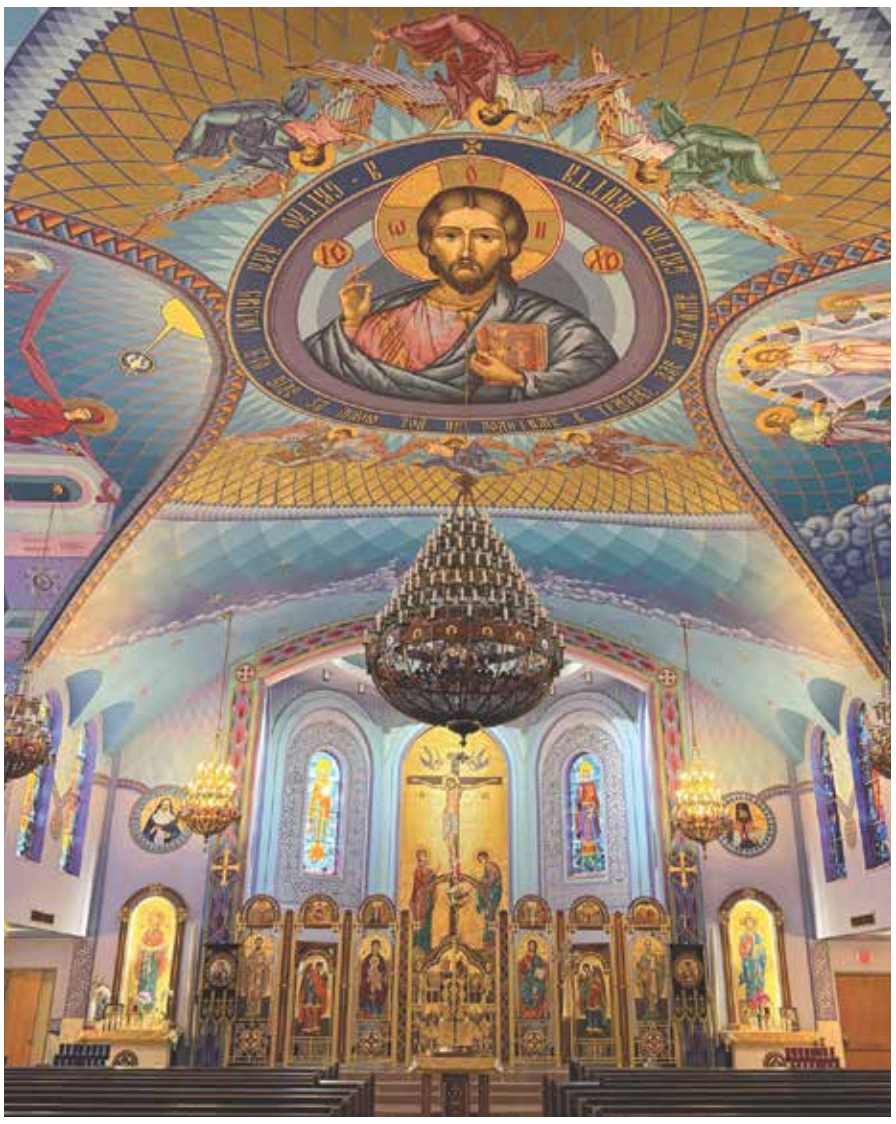
I did a lot of traveling again since May. One of my closer trips was to Washington DC for the Knights of Columbus International Convention. At the National Basilica, I think I saw the largest flower arrangement of my life.

A mosaic icon of Saint Ann in Harrisburg



I visited our church in McAdoo. This exquisite painting of the Protection of the Mother of God is the central art on the ceiling. We have some beautiful art in our churches, don't we? The immigrants built these magnificent churches while working long hours for small wages in the mines and factories. I was able to visit Father Peter Donish while there. He is always so full of joy, no matter how bad his health problems, so sunny!

One of the highlights of the year was the ordination to the priesthood of Father Steven Russo. The sacramental mystery took place at this beautiful church of Saint Catharine in Spring Lake, New Jersey. It was built by wealthy Italians to commemorate their only daughter who died young.



I was honored to attend the anniversary of the Ukrainian school in Passaic. This photo is of Saint Nicholas Ukrainian Church in Passaic, not far from our Cathedral.

Newly ordained Father Stephen Russo is giving his first priestly blessing to one of the many people who traveled from all over the northeast for this event.

Our martyred priest (maybe bishop) Peter Paul Oros was beatified in Ukraine in July. I had a ticket to fly there, but I made a mistake renewing my passport and had to cancel. Father Ryan Liebhaber represented me at the event. My new passport arrived the day after my flight.

I had the sad duty to bury Monsignor Robert Senetsky, faithful servant of the Lord and of our Eparchy, at the age of ninety. He studied canon law in Rome when it was still taught in Latin. A man of many talents, he taught shooting to the FBI! I snapped a photo of some of his shooting trophies.

The beatification of Father (or Bishop) Peter Paul Oros, one of the countless people slaughtered by the atheistic communists during their reign of terror in the former Soviet Union and its empire. About half of our priests were sent to Siberia for a minimum of ten years.

You know you are in a tropical climate when you see these beautiful "bird of paradise" flowers. The USCCB meeting was in San Diego this summer. I remember these flowers from my grandparents' house in Wilmington, California when I was a child.

One evening, the bishops were the guests of the United States Navy on the aircraft carrier USS Midway—now a museum. This is me with Navy Chaplain Father Jason Dechenne. He is dressed up and I'm dressed down.

One of the sights of San Diego is this famous hotel on Coronado Island. Many people believe this is where Wallis Simpson met the future King of England. Their marriage, her third marriage, is considered a scandal by many, but the greatest romance in history by many women. He gave up the throne of the British Empire for her!

Left: I made a brief trip to visit our parishes in Canada this summer. To prove it, I snapped this photo of some Royal Canadian Mounties. They saw me take the picture and waved. They are proud of their uniforms and used to tourists.

I have taken so many pictures of the CN Tower in Toronto, but this one is at night with city lights. It's not the CNN tower. Canadian National is the train company. The tower was not built for a broadcasting tower, but to show their pride in their country.

I got to take a boat ride on Lake Ontario, and saw this three-masted schooner, also a tourist boat, operating under motor power. There wasn't enough wind I reckon.

Toronto has a lot of fun public art. This bronze rhinoceros is riding a bicycle-built-for-four. You can sit in the seat behind the dog (in a suit) and the rabbit (in a dress with heels), and have your picture taken. I should have had my picture taken in the seat.

The word "awesome" is overused and has lost its force. One remembers what the word "awe" really means when near this glorious waterfall. It is impossible to imagine the power without standing next to this mighty living work of God.

Right: There are a lot of changes happening at Uniontown, as you may have seen at the last Otpust. Remember the Perpetual Help chapel with all the candles in the main house? It's gone now, but I'm happy to tell you that Bishop Earl Fernandes, the Bishop of Columbus, rescued the altar. It is now in the Bishop's chapel at his residence in Columbus, Ohio, saved for another generation.

+Kurt Burnette

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Acknowledgement letter for tax purposes will be mailed prior to January 31, 2026.

...continued from page 1

cess, he reassured us that no changes to Peter Paul Oros's vestments were needed! Although he was being beatified as a "priest-martyr," it is still understood that he was clandestinely consecrated a bishop by Blessed Theodore Romzha in 1944, and is thus considered to be an underground bishop of the Ruthenian Church. Because the canonical requirements of beatifying a bishop require extensive documentation of the episcopal ordination, which was not available in the case of Blessed Peter Paul Oros, he was put forward as a priest-martyr instead of a bishop-martyr. Bishop Teodore assured us that the icon was perfect as it was, and furthermore, it should absolutely not be changed!

Father Ryan at the memorial to the faithful killed in the current war just outside the Uzhhorod Cathedral

Father Ryan and Seminarian Benjamin Ančočik with the icon at the relics of Petro Oros in the Uzhhorod Cathedral

The night before the beatification, the air-raid sirens sounded several times, awakening many of the already weary travelers. Increasing the anxiety was the fact that there had been a significant Russian attack on a factory in Mukachevo a couple weeks prior, which is only 30 miles from Bilky. Despite this, the day of the beatification was exhilarating and absolutely beautiful - the sun was shining, there was a light breeze, and skies were clear. Bilky is a small village, which was overflowing with clergy and pilgrims from around Subcarpathia, Europe, and the world – all who came to attend this beatification of the Church's newest saint. During the outdoor beatification Liturgy, there was a large canvas screen next to the altar, and as the decree of beatification was read in Latin by the Papal Legate, Cardinal Grzegorz Ryś, the screen was retracted to reveal an icon of Blessed Peter Paul Oros. The Liturgy was conducted in Church Slavonic, with some of the smaller commemorations said in Ukrainian, Hungarian, Slovak, and English. Bishop Robert Pipta of Parma concelebrated the beatification liturgy, serving as the representative of Archbishop William Skurla as the only Ruthenian American bishop in attendance. It was truly a remarkable day that will always stay with me and, I'm sure, everyone else who attended.

This trip provided me an opportunity to understand the roots of our American Byzantine Catholic Church in an even deeper way. Blessed Peter Paul Oros was born in 1917 in Biri, Austria-Hungary, a Subcarpathian town that still falls within the borders of modern-day Hungary. However, most of Subcarpathia was given to the newly formed nation of Czechoslovakia after the First World War, and this is the nation that Blessed Peter Paul Oros grew up in. His mother-tongue was Rusyn (Ruthenian), and his last name, "Oros," literally means "Russian" in Hungarian – a clear indication of his ethnic background. In 1939, Subcarpathia was taken by Hungary after the breakup of Czechoslovakia, and thus, when Blessed Peter Paul was ordained a priest on June 26th, 1942, and consecrated a bishop on December 19th, 1944, all of Subcarpathia again laid within the Hungarian borders. However, on January 22nd 1946, after the defeat of the Axis Powers in World War Two, the major portion of Subcarpathia was given by Stalin to Soviet Ukraine, to include the cities of Uzhhorod, Mukachevo, and Bilky. Thus, Blessed Peter Paul Oros and the other Subcarpathian inhabitants found themselves living in yet another country and under the rule of the Soviets, who would cause his eventual martyrdom on August 27th, 1953. It is hard for us to imagine living in the same area for only 36 years, and your country changing around you four different times!

Travelling with Seminarian Benjamin Ančočik was a huge blessing, and also added greatly to this already amazing experience. He is a native of the Košice Eparchy in Slovakia, the son and grandson of Greek Catholic priests, and provided great perspectives on our Church in Europe. He explained that our Bishops Gojdič and Hopko are primarily venerated by Greek Catholics in Slovakia, because they served in the areas that now fall within the borders of modern-day Slovakia. On the other hand, Bishops Romzha, Oros and Chira are primarily venerated in Subcarpathian Ukraine, because they hailed from and served in regions that now fall within the borders of modern Ukraine. In America, however, we venerate all of these Holy Bishops, because when our Byzantine-Ruthenian Church was established prior to the First World War, our people came from all of these regions, which were united under the Hapsburg Monarchy. This reminded me of a story that my former spiritual director, Father John Zeyak of blessed memory, used to tell. When Father John was a child growing up in Trenton, New Jersey, the other children he played with would identify themselves as Italian, Polish, Irish, etc.. But when asked what his ethnicity was, he was unsure, so he'd simply say "Greek Catholic." I was always struck by the beauty of this story, and that our forebearers were a people who identified themselves more by their Faith than nationality! After this incredible experience, I see better how blessed our American Byzantine Catholic Church is – we are truly united to one another by our shared Eastern Catholic Faith.

Father Ryan and Bishop Robert outside the Uzhhorod Cathedral

The icon of the five Ruthenian bishops traveled safely back to America with me and is currently residing in my parish in Ohio (where I serve on loan from Passaic to the Archeparchy), but it will soon travel to our Chancery in Woodland Park. It was truly my honor to represent the Eparchy of Passaic at the beatification of Peter Paul Oros, a significant event in our Church's history. Glory to Jesus Christ!

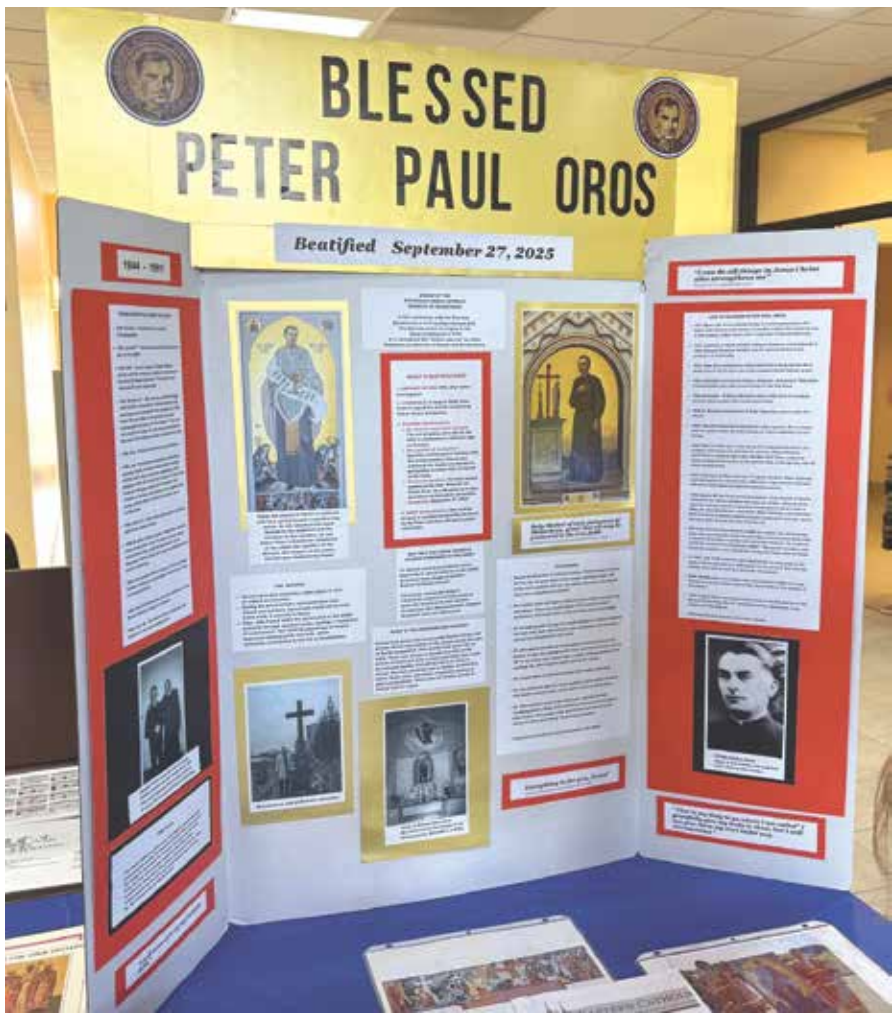
Father Ryan and the iconographer Mrs. Schweighofer at the initial burial site of Blessed Petro Oros's in Bilky

A "United" Beatification Celebration

By Andréa Kakuk, Blessed Peter Paul Oros Byzantine Catholic Mission

On September 27th, Transcarpathia, Ukraine was not the only place in the world celebrating the beatification of priest-martyr & bishop, Peter Paul Oros. Thousands of miles away in Fort Mill, SC, the Petro Oros Byzantine Catholic Mission was also full of pride on this special day.

After the new date of Bishop Peter Pau'sl beatification was announced this past summer, the Charlotte Metro area Byzantine mission created an opportunity to bring the European celebration to a growing region of the United States. The day started with a reverent Divine Liturgy and an ethnic potluck, which attendees said brought back memories of "the old country" with dishes such as halupki, halushki & borscht soup. Chaplain Jon Tan, a first-time visitor, shared his thoughts, "As a Roman Catholic, visiting the Peter Paul Oros Mission for the Byzantine liturgy was an enriching experience. It reminded me of the shared universality of our Catholic faith in God. The chanting made prayers feel deep and touching. I found out that after each liturgy; there is fellowship with the rest of the church goers. Dinner was great and everyone was very welcoming. I am glad I visited. I will come back."Word of the special day reached as far as Knoxville, TN. Ruthenian Catholics Christina Orosa and husband made the trip for a chance to meet the welcoming Byzantine church family, and to take home kolacky, nut roll, and paska for their kids.



Piecing together Blessed Petro's life & deeds

In May of 2024, the Byzantine Catholic Community of Fort Mill was renamed the Peter Paul Oros Byzantine Catholic Mission by Bishop Kurt Burnette. Members were grateful for finally having a namesake. However, little was known about him. Who exactly was Peter Paul Oros? Determined to answer that question, longtime parishioner and Southeast Carpatho Rusyn-Society Chapter Liaison, Bonnie Burke, went straight to work. Putting together a display about Father Peter Paul's life was not an easy task. After reading *Peter Paul Oros: His Life and Martyrdom and Finding a Hidden Church* by Fr. Christoper Zugger, her vision came together.

Bonnie believes "it is important to share stories of Father Petro at a time when our [Ruthenian] church was outlawed: priests suffered interrogation, persecution, the Gulag (Soviet Labor camps), and constant fear during the time of Communism, all because they refused to join the Orthodox Church of Moscow." Although written records of Father Peter Paul were not kept, we know he is the youngest bishop of the Byzantine Catholic Church. We can only rely on testimonies of those who knew the "priest in tattered clothes" 70+ years ago. Bonnie goes on to say, "I look at our icon of Blessed Peter Paul Oros with more admiration and gratitude now. Our Byzantine faith is handed down from generation to generation. That beautiful passing on of knowledge was my purpose in promoting Father Peter Paul's life for our celebration. We are the first mission in the Eparchy [of Passaic] named for this modern-day martyr. That is incredibly special and puts us on the map."

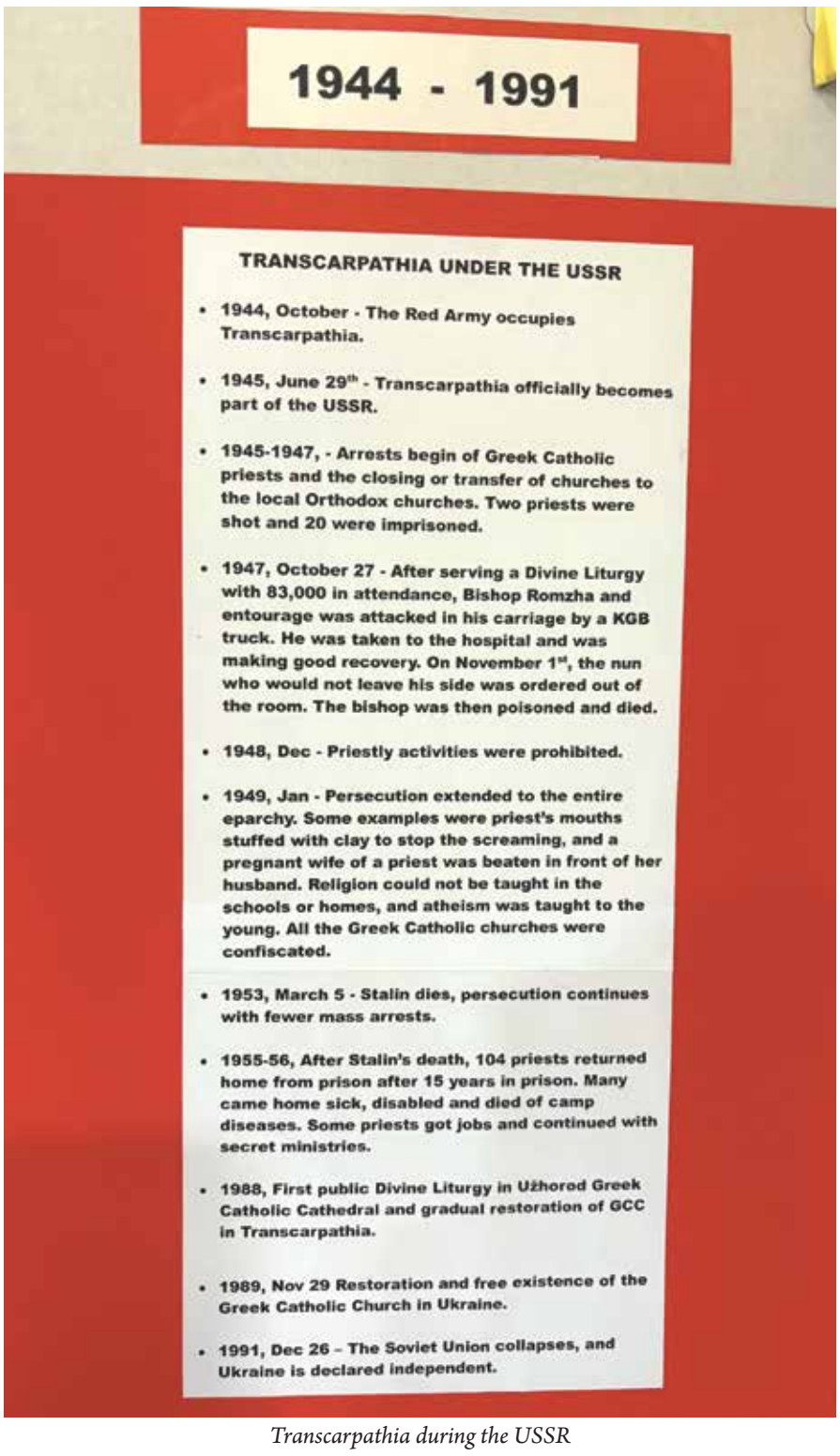
"The Little Mission That Could" found yet another way to connect to the Catholic community despite challenges. Father Oros, too, faced challenges and never lost faith. The newly "*Blessed* Peter Paul Oros Byzantine Catholic Mission" is not losing faith either and is proof that the legacy of Bishop Peter Paul Oros will stand the test of time.

Father Vasyl Sokolovych serving the Divine Liturgy

Traveling South on I-77?

Check out the Blessed Peter Paul Oros Byzantine Mission of Fort Mill, SC. We are minutes away from exit 85 and look forward to welcoming you.

www.carolinabyzantine.com or email petromissionfortmill@gmail.com



Transcarpathia during the USSR

People You Know

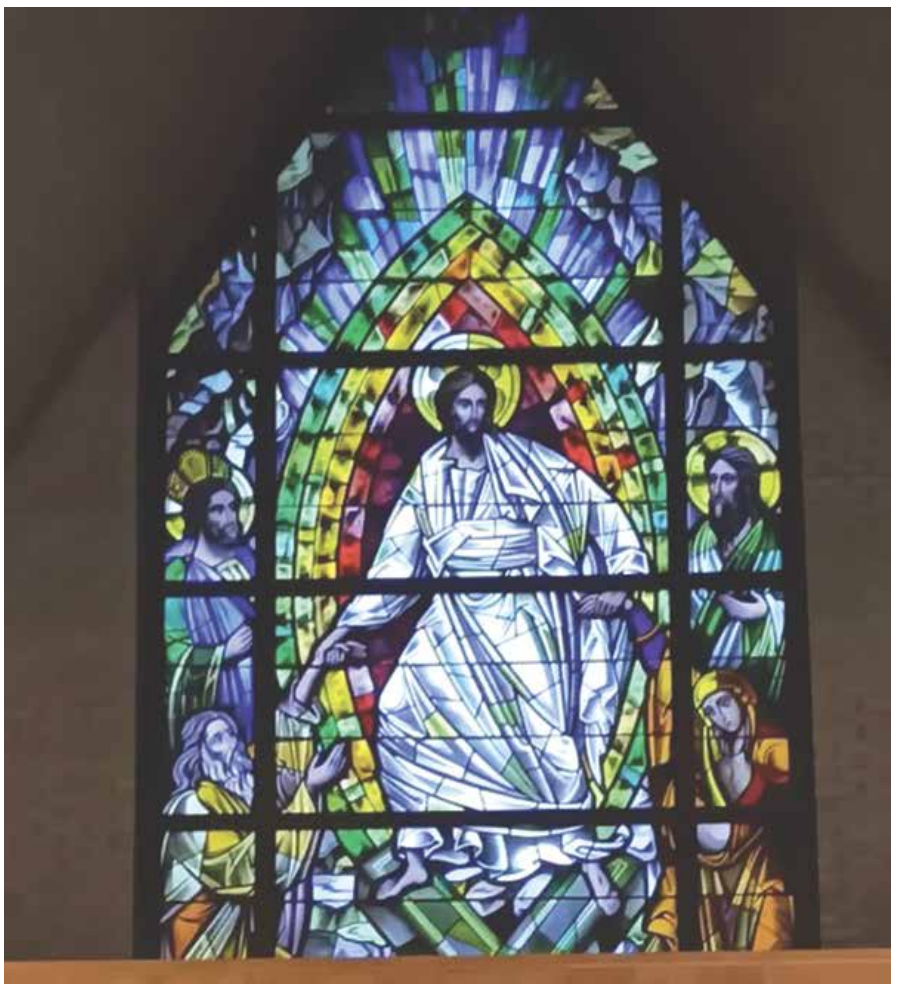
In Hillsborough...

Bishop Kurt Celebrates with Wedding Jubilarians on October 19

In Peekskill...

Fall Events in Peekskill

The Hudson Valley comes alive with the colors of fall and Saints Peter and Paul parish is also coming to life with a number of new events. In addition to the Sunday Divine Liturgy at 9AM, Great Vespers is served on Saturdays at 6PM, and Matins is served on Sundays at 8AM. Adult Enrichment classes meet Wednesdays at 7PM for prayer and study moderated by Father Jack Custer. Our warm and welcoming community enjoys Coffee Fellowship in the Rectory on the first Sunday of every month following the Divine Liturgy. Up to date information on parish activities can be found on Saints Peter and Paul's Facebook page or at the parish website: peekskillbyzantine.org. Father Jack Custer is the Parochial Administrator.



In Scranton...

Parishioner celebrates 100th Birthday!

Ann Pehanick, a life long parishioner of Saint Mary's Byzantine Catholic Church Scranton, PA, celebrated her 100th birthday with liturgy on October 14, 2025. Family and friends also gathered at Saint Mary's Parish Center to commemorate this milestone. Father Roman Vasylynka is Parochial Administrator of Saint Mary's parish.

Ann Pehanick center, daughters left to right, AnnMarie Ives, Linda Lehnert, and Michele Pehanick

Around the Eparchy

In Saint Petersburg...

Catechetical Sunday

Saint Petersburg, Florida–On Sunday, September 28th, the happy children from Saint Therese Church attended the Divine Liturgy and received a blessing, and they were instructed by their pastor to attend classes every Sunday. Father Robert Evancho, Pastor, and Father Michael O'Brien.

In Sarasota...

Outreach Celebrates First Anniversary

On Saturday, September 13th at 2:30 P.M., the people of the outreach gathered at Incarnation Roman Catholic Church at 2929 Bee Ridge Road to celebrate the Divine Liturgy and their 1st Anniversary, followed by a dinner at a local restaurant. Father Yurii Mikhalko travels from North Fort Myers to celebrate Liturgy every Saturday at 2:30 PM. Father Robert Evancho is the administrator of the outreach, and Father Eric is the Pastor of the Church. If you know of anyone living in the area, please let them know about the outreach church.

In Trumbull...

Parish Celebrates 80th Anniversary

The Ladies Guild of Saint John the Baptist Byzantine Catholic Church celebrated their 80th anniversary on October 5th, 2025. Founded in 1945, this 80th-anniversary recognition was highly anticipated, as the 75th had not been celebrated due to COVID-19 pandemic restrictions. A Divine Liturgy was offered in thanksgiving for the Guild's consistent support for the parish's spiritual and financial needs over the years. Parishioners enthusiastically enjoyed a celebratory luncheon immediately following the Divine Liturgy. Father Hryhoriy Lozinskyy is the Pastor.

In Trumbull...

Men's Fishing Trip

The men and boys of Saint John the Baptist Byzantine Catholic Church in Trumbull, CT enjoyed an all-day fishing trip on the Long Island Sound on Saturday, September 27th. We had around twelve participants, aged 6-70. We got to the dock early at 7AM and boarded the Middlebank II, out of Bridgeport. Father gave us a blessing to start the trip and then we got underway. The ride to our fishing spots on the sound took about an hour. We had a chance to talk and get to know each other better. We started fishing at a depth of around 60 feet; the boat moved to a new location about once an hour until around 1PM when we went back into the port, landing ashore around 2PM. The fishing was great fun: sometimes we had to hurry to get more bait on the hook and get it back in the water. One of the men, Jim Faber, got the prize for the biggest catch of the day. At the end of our trip, Father said a blessing over the boat and the crew, and we disembarked. Father Hryhoriy Lozinskyy is the Pastor.

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Most Reverend Bishop Kurt Burnette
President and Publisher
Father Lewis Rabayda, *Editor & Layout*
Mrs. Maureen French, *Circulation Editor and address changes*
(mfrench@eparchyofpassaic.com)

E-Mail us at:
ECL@eparchyofpassaic.com

Eparchial Website:
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Nearly 100 Gather in Trenton, NJ to "Come & See" the Eastern Catholic Tradition

Submitted by Alicia N. Brozovich

Nearly one hundred people from across New Jersey, Pennsylvania, New York, and Washington, D.C. gathered at Saint Mary Byzantine Catholic Church in Trenton on October 11th, 2025 for Come & See: A Journey into Eastern Catholicism. The day-long workshop invited participants to experience the beauty and depth of the Byzantine Catholic tradition through presentations, discussion, and the celebration of the Divine Liturgy.

Hosted by the parish's pastor, Father Yuriy Oros, and cantor Alicia Brozovich, the event welcomed attendees from a wide range of Christian backgrounds. Only 35 percent identified as Eastern Catholic hoping to connect more deeply with their heritage; while the majority of attendees were Roman Catholics, Orthodox Christians, or Protestants curious to learn more about the Church's Eastern traditions.

Before confessions and Divine Liturgy, participants joined sessions introducing history, theology, iconography, and musical life of the Byzantine Church. sessions very helpful in explaining the differences in tradition while focusing on the unity of the Catholic faith." For many, the day's liturgical experience and prayer opportunities were transformative. One participant shared, "My long overdue confession was one of the most beautiful and healing moments of my life. I am still in awe of the grace I received after years of burden and suffering and shame and fear. I am changed."

"The workshop provided just enough background and preparation to more fully participate in the Liturgy, which, once experienced, was beautiful and profound," one attendee wrote. Another noted, "as a Roman Catholic who grew up with a Russian Orthodox grandmother, I found the workshop

Survey responses reflected the event's wide reach and impact. About half of attendees described themselves as

"somewhat familiar" with Eastern Catholicism before the event, while one admitted, "I didn't even know they existed." The experience left many eager for more: "I wish there were more of these workshops more often," wrote one guest. Another added, "I signed up because I love studying theology but got SO much more out of the blessed day. I even made new friends that I hope to see again." By the end of the day, participants expressed a renewed sense of unity and wonder at the diversity within the Catholic Church. "I came away with less of a stigma and a greater appreciation than I previously felt toward the Byzantine rite," one comment read.

After the initial Come & See event, Saint Mary Byzantine Catholic Church plans to continue the series with online and in-person offerings during Great Lent. "We hope this becomes an open door for all who wish to encounter the richness of the Eastern Catholic faith and to see, as one guest put it, 'the universality of Catholicism' lived and sung in beauty," said Father Yuriy Oros.

A special thank you to the presenters and hosts of the event:

Very Reverend Edward Cimbala, D.Min., Brother Alexander Mosko, C.O., Very Reverend Yuriy Oros, Th.Dr., Very Reverend Paul Varchola West, MFA, M.Div., Very Reverend James Badeaux, NJ Syncellus, and Alicia N. Brozovich.

Learn more and watch for upcoming workshops here: https://stmarybyzcatholictrenton.org/come-%26-see-workshop

Why Byzantine Catholics Do That

By Lisa Krochta Cipriani

The Altar Area

For most of our older churches, the opening of the Holy Doors and the Deacon Doors, at the center and periphery of the Iconostasis, respectively, brings the Altar Area into view. The rest of the Altar is hidden by the iconostasis (icon screen). For newer churches, the construction and intricacy of a church's iconostasis dictates how much of the Altar Area the congregation sees. Most of the time, parts of the Holy Table are hidden from view by the priest standing in front of it. Unless you have been a deacon, an altar boy, or helped to change the altar cloths, much of what is found within the Altar may be difficult to clearly see from sitting in a pew or walking up to receive Holy Communion.

Have you ever wondered what can be found within the Altar Area, and why? Most of us know the Altar Area contains the Holy Table (Altar), the Table of Preparation (prothesis table), a throne for the bishop, chairs for the priest and those assisting (deacons and altar boys), and the sacristy (a room where the priest, deacons and altar boys vest, and where other liturgical items are stored).

However, do you know what is on the Table and around the Altar? The Holy Table represents the Lord's banquet table, at which the congregation is called to gather. The Holy Table is made of wood or marble and was consecrated by a bishop during the dedication of the church. Within the Holy Table is a small, specially made compartment that holds relics of Holy Martyrs and Saints.

The Holy Table is covered with ornate cloths. These may be embroidered, and are of specific colors depending on the time in the liturgical year.

The following can be found on the Holy Table or around the altar:

- The tabernacle (artophorion) stands in the center. Commonly shaped like a church, it contains the reserved Eucharist for the sick.
- The Book of the Holy Gospels
- A vigil lamp signifying the presence of Christ

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Sister M. Valeria Evanyo, O. S. B. M. Enters into Eternal Rest

Sister M. Valeria Evanyo, O. S. B. M., a Sister of the Uniontown Province of the Sisters of St. Basil, fell asleep in the Lord at. Mt. Macrina Manor in Uniontown on Wednesday, October 29, 2025. She was born Helen on February 18, 1932, in Pittsburgh, Pa., the youngest of three daughters of the late Michael and Mary (Minarish) Evanyo. Her early education was received at Pittsburgh public schools, and she later graduated from Mt. Macrina Academy in Uniontown.

After entrance into the Basilian community from St. John the Baptist Parish on the South Side, she earned a bachelor's degree from Carlow (then Mt. Mercy) college. Her first ministry was teaching in parochial schools: Pottstown, Mont Clare, and Uniontown, PA; Bridgeport, CT.; Chicago, IL; Cleveland and Lorain, OH.

Sister Valeria also served in leadership on the Provincial Council.

A love for developmentally challenged children impelled Sister Valeria to pursue a master's degree in special education, teaching at the Rose-Mary Center in Cleveland and at the Intermediate Unit in Uniontown.

The Lord's call became quite different when she was appointed a secretary to the English Section of the Secretary of State at the Vatican in Rome, Italy. Serving in Rome for thirteen years, she served in written communicating for both the Holy Father John Paul II, and for other Vatican offices. Sr. Valeria has the unique distinction among the Basilian community of having worked for a saint (St. John Paul II).

Back in America, Sister Valeria assumed the responsibility of secretary for +Bishop Basil Schott at the Eparchy of Parma. This was followed by her becoming the receptionist at the Chancery of the Archeparchy of Pittsburgh until her retirement from active ministry in August of 2014. Health issues took her to the monastery in August of 2022, and then to Mt. Macrina Manor.

Throughout her life of service, Sr. Valeria was known for her light-hearted spirit and great sense of humor.

She was preceded in death by her parents, and her sisters Mary Corso and Pauline Benedik. Left to cherish her memory are her nieces and nephews: Theresa and Thomas Benedik; Emily O'Keefe; Barbara Fair; June Murray; Virginia Corso-Phinney; and Urban, William and Martin Corso.

Friends were received at the monastery on Friday, October 31, 2025, and the Parastas service for a Nun was celebrated by the Very Reverend Andrew J. Deskevich that evening. The funeral Divine Liturgy was celebrated by the Most Reverend Archbishop William C. Skurla on Saturday, November 1. Concelebrants were the Very Reverend Andrew J. Deskevich, and the Reverend Fathers Jerome Botsko, Kyprian Wojciechowski and Tyler Wisniewski. Father Stephen J. Wahal was in attendance. Interment followed in the Sisters section of Mt. Macrina Cemetery.

In blessed repose grant eternal rest O Lord to your departed handmaid Sister Valeria and remember her forever!

Father of Eparchial Priest, and ECL Columnist, Falls Asleep in the Lord

+Frank Hanincik, Junior, 94, of Palmyra, PA, passed away peacefully on October 16 at the home of his son in Fort Pierce, FL, where he received hospice care. He was the father of both Reverend Frank A. Hanincik, a priest of the Eparchy of Passaic, and ECL columnist Ann Koshute. He was born a first generation American on November 10, 1930, in Beaver Meadows, PA, to the late Frank, Sr. and Helen (Palsa) Hanincik. He was pre-deceased by his wife of 52 years, Dolores, and is survived by his son Reverend Frank A. Hanincik; his daughter Ann Koshute; and much-loved son-in-law Keith Koshute; as well as three of his wife's sisters and several nieces and nephews.

Frank served honorably in the Army when drafted during the Korean War and was stationed in Germany. Upon returning home he developed a head for business by managing a gas station in Hazleton. Later, Frank took advantage of the GI Bill to earn an associate's degree in mechanical engineering from the Highacres campus of Penn State University. He went on to work for Wagner Electric as an industrial engineer until his early retirement.

Frank was a faithful member of Saint Ann Byzantine Catholic Church in Harrisburg, PA, a member of the Knights of Columbus, and a proud veteran. He enjoyed traveling with Dolores, and after she passed he happily stayed with his son at his various parish assignments, finally settling with him in the rectory at Saints Cyril and Methodius Byzantine Catholic Church. He could often be found helping pinch pirohi in the Slavic kitchen, folding bulletins, watching Penn State football, or having a cigar and conversation with parishioners on the porch. Frank had a unique sense of humor, could strike up a conversation – or a friendship – with anyone, and would be the first to help when someone was in need.

His final days in hospice care, at the home in Florida he'd known for five years, were marked by tender care from the staff of First Light Home Care and Treasure Coast Hospice, for which his family is grateful. Father Frank, Ann and Keith were privileged and blessed to love and care for him through his illness and time in hospice care.

Visitation was held on Sunday, October 26th at Rothermel Finkenbinder funeral home, Palmyra, PA, with Parastas at 6:30 PM. The Office of Christian Burial with Divine Liturgy was celebrated on Monday, October 27th at Saint Ann Church, Harrisburg, PA, followed by Interment at Hershey Cemetery, Hershey, PA.

National Religious Retirement Office Announces 2025 Retirement Fund for Religious Collection

by Robin Cabral

The National Religious Retirement Office (NRRO) is announcing that the annual Retirement Fund for Religious collection will be held in parishes throughout the Eparchy of Passaic on the weekend of Dec. 13-14.

In 2024, Catholics across the eparchy contributed $10,000 to the collection, mostly through their home parishes. "The generosity of U.S. Catholics continues to make a profound difference in the lives of aging religious," said John Knutsen, NRRO director. "This year, we invite all Catholics to help provide the care and dignity these women and men of faith so richly deserve."

Rising health-care costs and the absence of traditional retirement plans have placed significant financial strain on many religious communities. The Retirement Fund for Religious helps address this need, supporting more than 21,000 religious over the age of 70. In 2024, the average annual cost of care was about $56,600 per person, with skilled nursing care averaging $96,000.

Since its establishment in 1988, the collection has raised over $1 billion, with nearly $900 million distributed for direct care and over $103 million allocated to retirement planning projects.

In 2024, the appeal raised over $28 million, providing financial assistance for the retirement needs of 266 U.S. religious communities. Beyond financial aid, the collection supports educational programs, empowering religious communities to plan for their long-term needs.

The NRRO coordinates the annual national appeal for the Retirement Fund for Religious and distributes financial assistance to eligible religious communities. It is sponsored by the Conference of Major Superiors of Men, the Council of Major Superiors of Women Religious, the Leadership Conference of Women Religious and the U.S. Conference of Catholic Bishops. For more information, visit retiredreligious.org, or contact Robin Cabral, by phone at (508) 685-8899 or by email at campaign@retiredreligious.org.

...continued from page 11

- A hand cross which the Priest uses to bless the congregation

- The antimension, a rectangular piece of cloth which is unfolded during the Divine Liturgy, and the consecration takes place on. The antimension contains an image of the entombment of Christ and the four Evangelists (Saint Matthew, Saint Mark, Saint Luke, and Saint John). A small relic of a martyr is sewn into the center of this cloth. When Divine Liturgy is held outside the church and there is no consecrated altar on which the liturgy can be celebrated, the antimension is taken to celebrate the liturgy on. Divine Liturgy cannot be celebrated without the antimension. In addition, the antimension can only be touched by a fully vested priest, deacon or bishop.

- A book which contains the Liturgy, special prayers, etc.

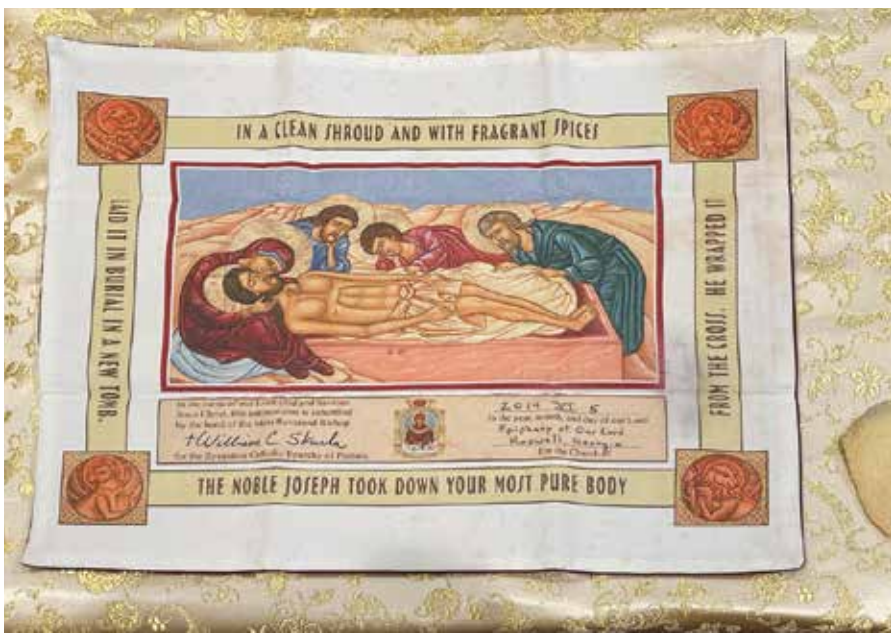
- Standing in holders at the back of the Holy Table are two circular disks or fans called ripidion. Both sides contain images of Seraphim, the six-winged angels. They represent the Seraphim that Isaiah saw surrounding God's throne. Thus, their placement at the Holy Table symbolizes "guarding God's throne." Made of either gold or silver, they are affixed to poles so they may be carried by altar boys or deacons.

- A crucifix, which stands between the two ripidion and is placed high enough to be seen by the congregation.

- Lastly, a candelabra holding seven candles. Originally used to illuminate the altar, they now represent the Light of Christ.

The Holy Gifts are prepared on the Table of Preparation, which is found to the left of the altar. Like the Holy Table, the table of preparation is covered. It is used to prepare bread and wine for the Great Entrance.

On the table you will find bread (prosphora), a spoon for distributing Holy Communion, the cup (chalice), the plate (diskos), cruets for the wine and water, a knife (lance), and a metal star (asterisk) that covers the plate of prepared bread. In addition, there are three liturgical cloths. Two are used to cover the plate and chalice when carried during the Great Entrance. A larger one (the veil) is used to cover the plate and chalice while on the altar. Later, this cloth is held up and fanned by the priest over the Holy Gifts when the Creed is recited, and it symbolizes the veil of the Temple in Jerusalem.



The Antimension on the Altar

Also found within the Altar Area:

- Processional candles carried by the altar boys.

- The censor, a vessel in which incense is burned. The censor can be silver or gold and hangs from three chains adorned with 12 bells. Incensing around the Holy Table honors our Lord and the Saints. Incensing towards the congregation asks that the prayers of the faithful ascend to heaven upon the rising incense smoke.

I hope what I have shared opens a new appreciation of what the Altar Area holds.

Life, Love, and the Human Person

By Ann M. Koshute, MTS

We, His Suffering Servants

My dad died near the end of October, and as I write this it's only a few days past his funeral. Grief is an interesting thing, so unpredictable, making itself known at different (often unexpected) times and ways. Some people are consumed by their grief. Others press it down deep so it remains hidden from the world, and from themselves. Grief is an uninvited guest yet essential for the good of our mental health. Grief is the natural, human response to all manner of devastation, catastrophe, loss, and death – all things that are decidedly *un*natural. That is, things not meant to be part of our true nature as sons and daughters of God, but the result of the Fall into sin.

Most often we account for grief at the loss of a person (maybe even a pet), but there is also what psychologists call "disenfranchised grief," the kind we feel when the loss isn't tangible. For example, the sadness we feel when our dreams and aspirations go unfulfilled. That kind of grief is tricky because we feel we have no right to grieve a loss that can't be seen or touched, or we fear the judgment of others if we express it.

Disenfranchised grief is real and, if you need to hear this, it is "legitimate." Comparing grief, like comparing crosses, is a waste of time because our suffering and sadness are relative to each of us. No one can climb into our experience and feel exactly what we feel. We can only go by faith, in a way, and just be with each other, unconditionally and without searching for the right words or a correlation with our personal experience. There is also no rhyme or reason to grief; it can come like a tidal wave or lay dormant for long periods of time. Grief may stay silent in situations where we'd most expect it, then come roaring in suddenly at random, inopportune times.

Sorrow is not really synonymous with grief, but they are like brothers in a way, finding the same origin in the previously mentioned devastation and loss. Like grief, sorrow can become all-consuming, and if it does, seeking professional help is a good, healthy, and praiseworthy thing to do. We can always "offer up" our sorrow and grief to the Lord for the good of others. This is also praiseworthy and a beautiful gift that He gives us. To unite our suffering to Christ's as a way of intimate closeness with Him, entrusting our deepest selves to Him, and offering our pain to be used for the health and salvation of another. "Offering it up" is not easy, nor is it the standalone answer to our grief. Offering our pain to Christ, joining it to His, isn't some heroic act of holiness; it's painful in itself. If it's hard to do, that's okay. My mother devised a kind of shortcut to offering it up when she experienced debilitating physical pain by simply saying "Up." Maybe not the most elegant prayer, but one that I believe God understood very well. He meets us where we are and graciously accepts the widow's mite as He does offerings of gold, frankincense, and myrrh.

Where does all of this leave us? We can understand grief and the sorrow and other emotions that accompany it on an intellectual level, and everyone can describe their own feelings and process as they walk through it. But what does all of it mean for us on a human level, in our own personal circumstances? How are we to understand grief and, with it, suffering, disasters, violence, injustice and, ultimately, death? The answer is that there is no human answer. Grief, suffering, pain – none of it can really be explained or expressed in human words or thought. It's all so mysterious why it has to be this way, why God allows it. If we can't know or express it in our limited human terms then we must turn to the One who did not create death or bring sorrow and grief into being, but who entered into it. Jesus became the Suffering Servant, not to send us flowers or bring a meal when we grieve (thought these are wonderfully thoughtful things we can do for people). Jesus, the Author of Life, bore the yoke of death not because He wouldn't understand it otherwise, but so that we would understand how much He loves us. This world is not our home, yet He made His home here with us – and remains here – until He can bring us to our real home, where there is no pain, sorrow, or mourning (cf. Revelation 21:4).

Someone once told me that grief is not something we get over or even move past. Rather, we grow around our grief. I think this is a healthy way to look at it, because it doesn't diminish the experience or put arbitrary time limits on when we must be "okay." I will never *not* grieve the loss of both my parents and others I've lost, but I think that's appropriate. Over time my prayer for myself is to allow my grief to help me grow more and more into a suffering yet hopeful servant of the Lord. May the Lord be close to each of us in our grief, comfort us in times of sorrow, and give us the grace to experience His presence, through sorrow and tears as much as in joy and laughter, in the deepest and most intimate way. **ECL**

Saint Nicholas European Christmas Market

Dec. 12-13

NC State Fairgounds

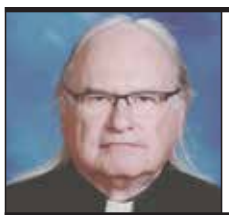
The 18th annual Saints Cyril and Methodius Saint Nicholas European Christmas Market will be held on Friday, December 12 from 5:00 PM to 9:00 PM and Saturday, December 13 from 10:00 AM to 5:00 PM at the North Carolina State Fairgrounds- Kerr Scott Building.

Plenty of FREE Parking and FREE Admission. Donations gratefully accepted. All proceeds benefit "Building our Future." Come sing and dance with the acclaimed Little German Band on Saturday and sip, shop and dine in the European Christmas Market Tradition!

Questions? Call Saints Cyril & Methodius (919) 239-4877 or email: sscyrilmethodius@gmail.com

Facebook: https://www.facebook.com/SaintNicholasMarket/

website: https://saintnicholasmarketnc.com.



The Byzantine Liturgy

By Archpriest David Petras, SEOD

Priesthood and Sacrifice

When a man is ordained a priest, in the second prayer of the imposition of hands, the bishop prays that the new priest may "offer God gifts and spiritual sacrifices." Though this is only one phrase in the whole description of what a priest does, it is probably the one that we are most familiar with from our catechism. We know that the Divine Liturgy is the center of our worship and liturgical life in the community of faith, and we have been taught that it is a true sacrifice. As Catholics, we have probably heard often the Roman description of the Liturgy as "the sacrifice of the Mass." We also view our priest as the man who offers this sacrifice. We may also see the priest as our spiritual leader, as our teacher and support in faith, as our confessor and counselor, as the one who baptizes and confirms, who blesses our marriages, and as the one who will conduct us to eternal life. But the central and most important way we relate to him most often is as the one who leads our worship in the Liturgy, preaching to us the word of God. The first question we must ask, then, is: what is sacrifice and how do we offer sacrifice?

There is one truth we must first understand above all – there is one high priest, Jesus Christ, the Son of God, and there is one sacrifice when he offered his life on the Cross and rose from the dead. The ministerial priest shares in this priesthood by the sacramental mystery of the laying on of hands, and the layperson shares in the common priesthood of Christ by baptism. This truth is especially expressed in the Letter to the Hebrews, which is a theological affirmation of the sacrifice of our Lord Jesus Christ. The author writes, "when Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, he entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption" (Hebrews 9:11-12).

This revealed theology of the meaning of the Cross was expressed clearly for our understanding of priesthood by St. John Chrysostom: "What then? Do we not offer daily? Yes, we offer but making remembrance of his death; and this remembrance is one and not many. How is it one and not many? Because this sacrifice is offered once, like that in the Holy of Holies. This sacrifice is a type of that, and this remembrance a type of that. We offer always the same, not one sheep now and another tomorrow, but the same thing always. Thus, there is one sacrifice. By this reasoning, since the sacrifice is offered everywhere, are there, then, a multiplicity of Christs? By no means! Christ is one everywhere. He is complete here, complete there, one body. And just as he is one body and not many though offered everywhere, so too is there one sacrifice" (Homilies on Hebrews 17:3(6)).

There is truly one sacrifice by our Lord. This sacrifice brings the human race into union with God, for the Cross leads to the life and resurrection, as we pray in Matins, "through the Cross joy has come into the world. The sacrifice of our Lord is one because it was offered by one man, Jesus, the Son of God, "true God of true God," as we profess in the Creed. Saint John Chrysostom speaks of this one sacrifice being offered "everywhere," as we pray in every Liturgy, "offering you from your own, always and everywhere." The crucifixion was offered once in a bloody manner, but the Liturgy, in essence the same sacrifice, is offered in an "unbloody" way, Therefore, when we pray, we always call our liturgical sacrifice "unbloody," or "spiritual," or "logical and rational," that is, a sacrifice in words. We begin the Anaphora of the Liturgy, therefore, by singing, "Mercy, peace, a sacrifice of praise." It is the sacrifice spoken of by Saint Paul, "I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship" (Romans 12:1).

Perhaps one way to understand this is to reflect that while thousands of human beings were executed on a cross in the Roman Empire, only one execution is remembered in our worship of God – the death of our Lord on Golgotha. This death alone brought reconciliation, the forgiveness of sins, and life into the world. This is because the death of Jesus on the Cross was an act of the infinite love of God for us all. It alone is the wondrous work done by God, that we might live in him and in his love. It is valid for us because it was done by a human being, as professed in the Council of Chalcedon (451), "We all teach harmoniously [that Jesus is] the same perfect in godhead, the same perfect in manhood, truly God and truly man, the same of a reasonable soul and body; *homoousias* (one in essence) with the Father in godhead, and the same *homoousias* (one in essence) with us in humanity (...)acknowledged in two natures without confusion, without change, without division, without separation" (Translation by Jaroslav Pelikan). However, since we are not one in essence with God, we can offer the same sacrifice only by the grace of God. This is why the priesthood is necessary. A man receives through the imposition of the hands of the bishop the grace of the Holy Spirit to "offer God gifts and spiritual sacrifices." The gifts are bread and wine, brought into being by human labor, and which, by the power of the Holy Spirit, become the Body and Blood of Christ, not through human but only by divine power. Therefore, we can say that the priest is "the one who offers sacrifice." At the same time, the priest does not do this as a one-man show. He is given this grace only so that he may offer this Divine Liturgy together in the community of the Church, the people of God. The priest, then, prays "We (*not I*) thank you for this liturgy which you are pleased to accept from our hands (...) Offering you your own from your own. Always and everywhere, we (*not I*) praise you, we bless you, we thank you, O Lord, and we pray to you, our God." The priest is the "man of prayer" who proclaims the words of the sacrifice in the place of all by the grace of the Holy Spirit. **ECL**

Searching the Scriptures

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

Let's go to Church

"Let's go to Church" said no early Christian ever. It's not just that it wasn't legal to build temples for Christian worship for the first three hundred years. It's that they didn't think of Church as a place independent of themselves at all.

The warning found in the Epistle to the Hebrews (10:25) puts it this way: "Do not neglect the assembly." The Apostle's word for "assembly" here has a distinctly Jewish ring to it: *episynagōgē* (you can see the word 'synagogue' in it). The literal meaning is "coming together in one place" or "for a common purpose." The more usual word for "church" in the New Testament is *ekklēsía*, which means a "gathering" for religious or even civic purposes. The ek- in *ekklēsía* adds a hint of separation to the meaning: the people who gather have been called away from something else or separated out of a larger group (2 Corinthians 6:17).

The Church is the local community of persons baptized into Christ, gathered around the local Bishop (as a successor of the Apostles) or one of the priests ordained to represent him. This was true for the first Church that gathered around the eleven Apostles in the borrowed Upper Room in Jerusalem (Acts 2), for the Churches that gathered in people's homes under the Apostles and their successors (Romans 16:5; 1 Corinthians 16:19; Colossians 4:15), and for every cathedral and parish Church since then. Magnificent or humble, the buildings we call churches are merely houses where the real Church can gather.

St Paul wrote this to the Christians of Ephesus: "You are strangers and aliens no longer but fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets with Christ Jesus Himself as the chief cornerstone, in whom the whole building is fitted together and grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit" (Ephesians 2:20-22). The assembly, which is the Church, transcends time and space. Old Testament prophets, New Testament Apostles and saints of every time and place join together with the community of believers in this time and this place to offer worship to God. The very art and architecture of a traditional Byzantine temple illustrates this truth: the saints on the iconostasis and the walls, Christ exalted over all in the dome.

But it is only when we actually "set aside the earthly cares" of our everyday lives and come together at a particular time (the Lord's Day), in a particular place (the parish church building), that we can do the work of being "fitted together" and "growing into a holy Temple in the Lord." St. Peter taught: "You also, as living stones, are being built up into a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5).

Stones must be dressed and polished to fit together into a building that will endure. It is precisely in our coming together that we build each other up, help each other take off our rough edges, and polish each other's virtues to shine. The earliest Church gathered to do four things: teaching, fellowship, the Eucharist, and prayer (Acts 2:42). Apart from the Divine Liturgy, it is in the other three activities that our interactions with each other build us up and help us grow into our full stature in Christ (Ephesians 4:13).

St. Paul (Romans 12:6-8) reminds us of the fact of our Baptism and Chrismation: "Each of us has gifts." When we gather as the Church, each of us brings gifts to share and each of us can benefit from the gifts of others (1 Corinthians 14:12; Ephesians 4:12). We may think of the obvious roles of bishop, priest and deacon, or the particular talents of the cantors and catechists. We rely no less on the services of ushers and janitors. Our fellowship is supported by the people who set up, clean up and cook. A word of support, some wise advice, or silent good example are equally important gifts. Children need the encouragement of their "church friends." Our youngest and oldest parishioners often form special bonds that are good for everyone. All this is possible only when we do not neglect the assembly. Only then can we realize that we *come* to church in order to *become* the Church. **ECL**

School of Prayer

Father G. Scott Boghossian

The Power of Giving

As Catholics, we are required to support the Church financially. The Catechism of the Catholic Church says, "The fifth precept [that 'you shall help to provide for the needs of the Church'] means that the faithful are obliged to assist with the material needs of the Church, each according to his own ability" (CCC 2043).

This solemn obligation brings with it great blessings. The Bible is clear that if we are generous in giving, God will meet all our needs. God promises that we will always have enough if we give and give cheerfully.

In Old Testament Israel, the people were required to support the priesthood and the Temple through tithes and offerings. If they were faithful to this requirement, they were promised material blessings.

Solomon says, "Honor the LORD with your substance and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine" (Prov. 3:9-10, RSV).

Through the prophet Malachi, God promises the Israelites: "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing. I will rebuke the devourer for you, so that it will not destroy the fruits of your soil; and your vine in the field shall not fail to bear, says the LORD of hosts" (Mal. 3:10-11, RSV).

The same idea is present throughout the New Testament. God promises to bless His people if they are generous in giving.

Our Lord Jesus promises, "give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back" (Luke 6:38, RSV).

Saint Paul, referring to the financial collection he was taking up for the church in Jerusalem, told the Corinthians, "God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work" (2 Cor. 9:8, RSV). Notice he says, "so that you may always have enough of everything." But this was a conditional promise, contingent on how generously the faithful gave to a special collection for the church in Jerusalem.

The church at Philippi sent Saint Paul a financial offering through their envoy, Epaphroditus. Paul calls this financial gift "a fragrant offering, a sacrifice acceptable and pleasing to God" (Phil. 4:18, RSV). Realize that your monetary tithes and offerings are also a sacrifice, pleasing to God, and a significant part of your divine worship.

Because the Philippians were so generous, Saint Paul assures them that because of their gift, "my God will supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19, RSV). As you give generously, know that God will also supply all your needs.

Sometimes we forget that our parish home has expenses like any other home. There is the priest's salary, the gas, electricity, phone, insurance, and expensive maintenance and repairs, among other things. Yes, we have fundraising programs like ethnic food sales and parish festivals. We rent out unused parish properties for extra income. Your pastor appreciates your hard work on these projects.

But let's not forget that the biblical pattern and the Catholic tradition dictate that the faithful provide financially for the needs of the Church and the gospel. Let's have faith in God and His promises and give generously. Watch what God will do.

"The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:6-7, RSV). **ECL**

Carpathian Village Saint Nicholas Shrine

802 Snow Hill Road, Cresco, PA 18326-7810
Tel (570) 595-3265 - Cell (570) 650-3252
Email: carpathianvillage@earthlink.net
Father Michael J. Salnicky, 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 Father Michael.

Charleston Area Outreach Interest

Are you a Byzantine/Eastern Rite Catholic that has relocated to the Charleston, SC area and miss attending the Divine Liturgy and other services? The Byzantine Catholic Eparchy of Passaic is exploring the possibility of establishing an Outreach Community in the Charleston area. Currently the closest Mission is in the Myrtle Beach area. I'm working with one of the priests in Passaic to help gauge interest. If there is sufficient interest, the plan would be to have a Liturgy somewhere in the Charleston area in the next few months. If you are interested, please send me an e-mail at michael-meador@sbcglobal.net.

2025/26 Marriage Jubilarian Dates

January 17, 2026 (Saturday)

Marriage Jubilarians - Southern States
Saint Nicholas - Orlando, FL
11:00 AM – Banquet to Follow on Premise

If you are celebrating a special Wedding Anniversary – 5-year increments, Please submit your name to your pastor to be included in this year's Jubilarian Celebration.

First-Ever Nationwide Cantors Meeting November 22

On Sunday, November 23, the Metropolitan Cantor Institute will host an online meeting for all our serving cantors and retired cantors. This meeting is intended to provide a town hall environment to review the present situation of our liturgical singing across all four of our eparchies, and discuss ways to improve and perfect it. For more information, go to mci.archpitt.org.

Carpatho-Rusyn Society

MANIFESTING CARPATHO-RUSYN CULTURE AND HISTORY

"Unprecedented Upheaval" Zoom Conference

Sunday, November 9, 2025 – 2:00 PM

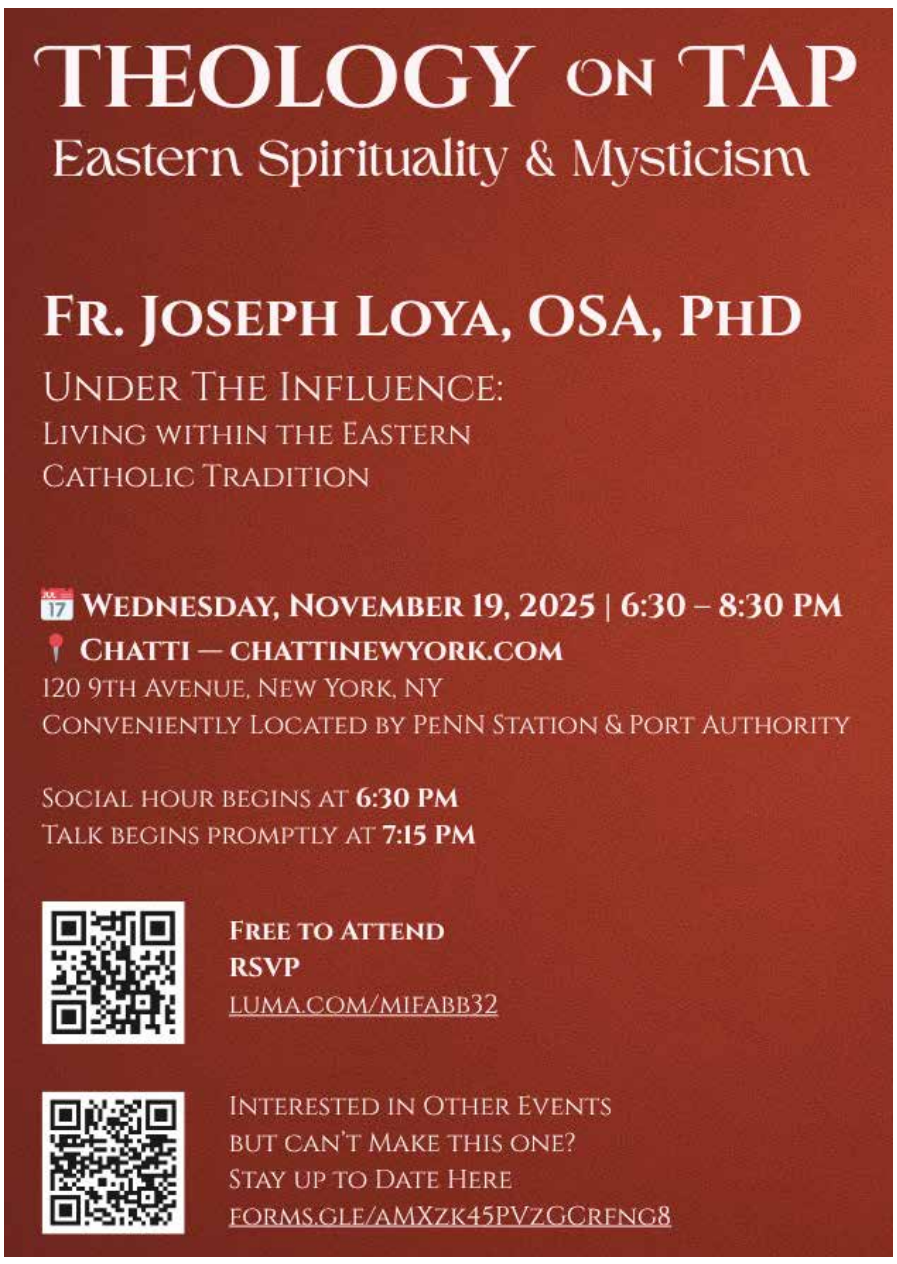
Presentation from our Cultural Center
by John Righetti – Part III

Topic: Unprecedented Upheaval

No period of Carpatho-Rusyn history saw more upheaval than in the 20th century in Europe and America. It positioned Carpatho-Rusyns for the dramatic rebirth and an optimistic future.

Sunday, Nov 9, 2025 02:00 PM Eastern Time (US and Canada)

Zoom Link - https://us06web.zoom.us/j/85420498761



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Upcoming Eparchial and Parish Events

November, 2025

8 Archangel Michael & All Angelic Powers
Solemn Holyday

15 Beginning of the Phillips Fast

21 Entrance of the Theotokos
Solemn Holyday

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

Dr. Maureen Daddona, Ph.D.
Victim's Assistance Coordinator • 516-623-6456

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Maureen French – ECL circulation editor