



EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

VOL. L, NO. 11

NOVEMBER, 2014

Ordination to the Holy Priesthood *Father Steven Galuschik, AXIOS!*

By Father Ronald Hatton



Newly-Ordained priest, Father Steven Galuschik (fourth from left) with Bishop Kurt Burnette and Bishop Peter Libasci following the Ordination Liturgy.

The highlight of this year's Priest Retreat was the ordination of a new priest to serve the faithful of our Eparchy! On Wednesday evening, September 24, 2014, at 7:00 PM, His Grace, Bishop Kurt Burnette, through the imposition of hands, ordained Deacon Steven Galuschik to the Priesthood of Jesus Christ at Saint Thomas the Apostle Byzantine Catholic Church, Rahway, New Jersey, where Father Michael Mondik is pastor. Father Steven had been serving at Saint Thomas Church during the time of his diaconate. Concelebrating the Hierarchical Divine Liturgy were Father Mondik; Father Salvatore Pignato, Pastor of Saint Nicholas of Myra Parish in Orlando, Florida, and Director of Priestly Formation; and Father Robert Pipta, Rector of Saints Cyril and Methodius Byzantine Catholic Seminary, Pittsburgh, PA. Also, His Excellency, Peter Libasci, Bishop of the Roman Catholic Diocese of Manchester, New Hampshire, was present at the altar, having been the Retreat Master for the Priestly Retreat. Father Edward Higgins, Pastor of Holy Ghost Parish, Philadelphia, served as the Master of Ceremonies for the Hierarchical Liturgy and Ordination. Father Ronald Hatton, Pastor of Saint Nicholas Parish, Danbury, CT, led area cantors in chanting the Liturgy. The church was filled to capacity, with clergy and faithful from all corners of the Metropolitan Province present to pray for Deacon Steven and to witness his ordination.

In a particularly memorable moment, the commencement of the Liturgy was interrupted when the smoke from the incense, being held by Deacon Steven, set off the smoke detector in the Narthex of the church! Obeying fire regulations, all those present had to evacuate the church until the local fire company had arrived and investigated the situation and allowed everyone to re-enter. The minor inconvenience was accepted by everyone present with lighthearted recollections. The Liturgy then began without further incident.

In his homily, Bishop Kurt offered words of encouragement to Deacon Steven and all present. After the singing of the Cherubic Hymn and the Great Entrance, Father Pignato presented Deacon Steven to His Grace, Bishop Kurt, for Priestly Ordination with the words, "By the will of God and by the action of the most-holy and life-creating Spirit, by the bless-

ing of our God-loving Bishop Kurt, the pious deacon Steven is being promoted to the presbyterate. Most Reverend Bishop, command him!" At the proper moment in the ritual, Bishop Kurt laid his omophorion over the head of Deacon Steven, and placing his right hand on the deacon's head, prayed aloud: "Divine Grace, which always heals what is infirm and supplies what is lacking, ordains the pious deacon, Steven, to be a presbyter. Therefore, let us pray for him, that the grace of the all-holy Spirit may come upon him." After the petitions and prayers, Bishop Kurt presented Father Steven with all his priestly vestments, and his Liturgikon, at each point crying out "Axios!" ("He is Worthy!") To which all the concelebrating clergy and all in the church responded with one voice, "Axios."

The newly ordained priest then took his place at the altar as First Concelebrant, as the Divine Liturgy continued with the singing of the Nicene Creed, and Father Steven being greeted by, and returning the greeting to his fellow altar brothers with the Kiss of Peace and the words, "Christ is among us!" "He is and He shall be!" After the conclusion of the Divine Liturgy, the parishioners of Saint Thomas the Apostle Parish provided all present with a beautifully prepared reception in the Church Hall.



Father Galuschik is a native of Ohio, and comes from Saint Michael the Archangel Byzantine Catholic Church in Fairport Harbor, OH, and for many years resided in Florida, attending Saint Nicholas of Myra Byzantine Catholic Church, Orlando, FL, with Father Pignato being his Pastor. Father Steven is a graduate of Xavier University in Cincinnati, OH where he majored in Middle Childhood Education. After graduating from college, Steven used his academic experience in the classroom with fifth graders. His journey while in college led him to Orlando, FL to work at Walt Disney World, and then, to Saints Cyril and Methodius Seminary. May God grant to His priestly servant Steven many blessed year in service to His Church!

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I Lift up My Eyes...

The Pastoral Reflections of Bishop Kurt



Find Your Delight in the Lord

Some years ago, I traveled to the central California coast for the funeral of one of our priests. The scenery there is spectacular—the large blue swells of the Pacific Ocean majestically breaking beneath tall rocky cliffs—the white foam clearing to reveal kelp beds swaying beneath the surface. I was fortunate to find a reasonably priced motel in Pismo Beach within walking distance of the beach. When I texted my father that I was in Pismo Beach, he texted back to tell me that my grandmother used to love to drive from Los Angeles to Pismo Beach for the seafood there. Pismo Beach is famous for its clams, and there are some colorful murals there of animated clams visiting with each other, riding bicycles, and surfing.

From my room, I went down to the ice machine to get some ice for my room, and I began talking to another man at the ice machine. He was an elderly pastor from a fundamentalist church traveling down the coast with his wife. He had never before talked to a Catholic priest. After we talked for awhile, he got up his nerve to ask me a sensitive question: “Is it true that the Catholic Church tries to stop people from reading the Bible?” Well, I didn’t have time in a motel parking lot to explain to him that the Catholic Church gave the Bible to the world, nor to tell him that our Liturgy is almost entirely based on the Bible, but I did tell him that I had just purchased Bibles for all the pews at my church in Albuquerque. He seemed visibly relieved to learn this about us, and so I continued the conversation by asking him for his favorite scripture passages.

As we talked some more, this retired pastor shared with me his great heartache—that certain pastors who are not teaching the Bible correctly have enormous churches with enormous amounts of money and are on television. Since we were swapping Bible verses, I quoted the Psalm that says, “Do not be envious when evildoers grow prosperous.” He was comforted to know that that passage was in the Bible.

From reading the news in the past few years, it seems that the news media has become obsessed with stories about the top “one percent” of the population. On reflection, it is an absurd thing to talk about, because for anything that can be ranked, there will always be the top one percent. It’s like being angry at the highest inch of your body. If you cut off the highest inch of your body, the next inch will then be the highest inch. The communists killed the top one percent in their society, only to replace them with another top one percent. The reason that stories about the “one percenters” are so

popular is because we all carry with us the sin of Adam, and therefore we all are inclined towards the sin of Envy. The communists made everyone poor in every country they touched by appealing to envy while masquerading as just.

Some would say that the basis of all sin is Envy. Satan set out to destroy creation because he envied God, and he set out to destroy us because we are made in the image and likeness of God. Satan used envy to tempt Adam and Eve telling them that God had something they didn’t have.

What is envy? Envy is a feeling of displeasure or ill will towards someone who has something we don’t have, or has something better, whether it is a physical thing such as property or whether it is something abstract such as friendship, beauty, popularity, position, or even reputation. A priest friend of mine used to say that envy was the most evil of the seven deadly sins because every other sin appears to have some good purpose—however misdirected—but envy has no purpose. Every other sin gets you something, but envy gets you nothing but misery.

In the *Purgatorio*, Dante uses the Virgin Mary as an example to overcome envy. On the mountain of Purgatory, the sinners are presented with a stone carving of the Mother of God at the Wedding Feast of Cana. When I first learned of that, I was unable to understand the connection myself. One of the women in my parish explained it to me: Mary was denied her “dream wedding” by the appearance of the Archangel Gabriel. If she committed the sin of envy, she would have been unhappy to see someone else with a wedding feast and would have taken pleasure when the party was ruined. Instead she acted to save the party when she asked her Divine Son to do something about it. Indeed, the remedy for envy is in this story in two different ways, first to be happy for the prosperity of others, and second to take our problems to Jesus. The envy of Satan which introduced sin and death into the world was crushed by the Woman. As Psalm 37(36) says, “Make known your way to the Lord; trust in him: he will act.”

If you find yourself envious in life, take your heartache to God, and read Psalm 37(36) for yourself. “Do not strive to outdo evildoers, nor emulate the wicked, for they shall quickly wither like grass, and soon wilt like garden weeds. Hope in the Lord, and do good, settle in the land and feed on its wealth. Delight is in the Lord, and He shall grant you the wishes of your heart.”



Catechist Day of Prayer

Saturday, November 22, 2014 · 4 Locations

A special Catechist Day of Prayer will be held simultaneously in four locations on Saturday, November 22, 2014 at:

- The Franciscan Friary, Sybertsville, PA, *Father Jerome, OFM, Facilitator*;
- St. Mary Church, Hillsborough, NJ, *Father Ron Hatton, Facilitator*;
- St. Nicholas Church, Orlando, FL, *Father Ken Bonadies, Facilitator*;
- Epiphany of Our Lord Church, Annandale, VA, *Father John Zeyack, Facilitator*.

The facilitators’ will focus on the vocation of the Catechist; encourage reading and study of Sacred Scripture in preparation for the lessons they teach. The rationale for this “corporate” Day of Prayer is the spiritual closeness the catechists’ share.

In order to prepare adequately for this event, catechists are asked to register through their local parish no later than November 10, or they may contact Father Gregory Noga at the Chancery by fax (973-890-7175) or email (gnoga@dioceseofpassaic.org).

The day will begin with arrival between 9:00 to 10:00 a.m. with the program ending at 3:00 p.m. The participants will have the option of attending the parish vigil Divine Liturgy or depart for home.

Catechist Day of Prayer Registration Form

Deadline: November 10, 2014

Name: _____

Address: _____

Phone No. _____

Email _____

I will attend: _____ The Franciscan Friary, Sybertsville

_____ St. Mary, Hillsborough, NJ

_____ Epiphany of Our Lord, Annandale, VA

_____ St. Nicholas, Orlando, FL



VATICAN CITY - Beatifying Blessed Paul VI at the concluding Mass of the Synod of Bishops on the family, Pope Francis praised the late pope as the "great helmsman" of the Second Vatican Council and founder of the synod, as well as a "humble and prophetic witness of love for Christ and his church."

The pope spoke during a homily in Saint Peter's Square at a Mass for more than 30,000 people, under a sunny sky on an unseasonably warm October 19th.

"When we look to this great pope, this courageous Christian, this tireless apostle, we cannot but say in the sight of God a word as simple as it is heartfelt and important: thanks," the pope said, drawing applause from the congregation, which included retired Pope Benedict, whom Blessed

Paul made a cardinal in 1977.

"Facing the advent of a secularized and hostile society, (Blessed Paul) could hold fast, with farsightedness and wisdom - and at times alone - to the helm of the barque of Peter," Pope Francis said, in a possible allusion to "Humanae Vitae," the late pope's 1968 encyclical, which affirmed Catholic teaching against contraception amid widespread dissent.

The pope pronounced the rite of beatification at the start of the Mass. Then Sister Giacomina Pedrini, a member of the Sisters of Holy Child Mary, carried up a relic: a bloodstained vest Blessed Paul was wearing during a 1970 assassination attempt in the Philippines. Sister Pedrini is the last surviving nun who attended to Blessed Paul.

In his homily, Pope Francis did not explicitly mention "Humanae Vitae," the single achievement for which Blessed Paul is best known today. Instead, the pope highlighted his predecessor's work presiding over

Pope Beatifies Blessed Paul VI *the 'great helmsman' of Vatican II*

most of Vatican II and establishing the synod.

The pope quoted Blessed Paul's statement that he intended the synod to survey the "signs of the times" in order to adapt to the "growing needs of our time and the changing conditions of society."

Looking back on the two-week family synod, Pope Francis called it a "great experience," whose members had "felt the power of the Holy Spirit who constantly guides and renews the church."

The pope said the family synod demonstrated that "Christians look to the future, God's future ... and respond courageously to whatever new challenges come our way."

The synod, dedicated to "pastoral challenges of the family," touched on sensitive questions of sexual and medical ethics and how to reach out to people with ways of life contrary to Catholic teaching, including divorced and civilly remarried Catholics, cohabitating couples and those in same-sex unions.



Sister Giacomina Pedrini carries relics of Blessed Paul VI during his beatification Mass.

"God is not afraid of new things," Pope Francis said. "That is why he is continually surprising us, opening our hearts and guiding us in unexpected ways. He renews us; he constantly makes us new." (CNS)



FROM THE OFFICE OF THE BISHOP



Clergy Appointments and Assignments

REVEREND G. SCOTT BOGHOSSIAN, is relieved of his duties as Pastor of Saint George Byzantine Catholic Church in Linden, NJ and Administrator of Saint Mary Church in Elizabeth, and appointed Pastor of Saint Basil Church in Miami, FL, effective December 4, 2014.

REVEREND JOHN FINK, of the Archdiocese of Miami, is relieved of his duties as Administrator of Saint Basil Church in Miami, FL, effective November 4, 2014. His service in the Eparchy of Passaic is gratefully acknowledged.

REVEREND STEVEN GALUSCHIK, newly-ordained, granted priestly faculties in the Eparchy of Passaic, and is appointed Assistant Pastor to Saint Therese Church of Saint Petersburg, FL where Father Robert Evancho is Pastor, with residence at All Saints Church in North Fort Myers, FL, effective November 6, 2014.

REVEREND GREGORY HOSLER, is relieved as Administrator of Saint Nicholas Byzantine Catholic Church, Dunellen, NJ, effective October 30, 2014. His other responsibilities remain unchanged.

REVEREND FRANCIS RELLA, is appointed Administrator of Saint Joseph Byzantine Catholic Church in New Brunswick, NJ and Administrator of Saints Peter and Paul Byzantine Catholic Church in Somerset, NJ, effective October 23, 2014.

REVEREND HARRY UNTEREINER, at his own request, is relieved of his responsibilities as Pastor of Saint Joseph Byzantine Catholic Church in New Brunswick, NJ and Administrator of Saints Peter and Paul Byzantine Catholic Church in Somerset, NJ, and granted retirement status effective October 23, 2014. He remains a priest in good standing in the Eparchy of Passaic.

REVEREND MICHAEL YURISTA, is appointed Administrator in residence of Saint Nicholas Byzantine Catholic Church, Dunellen, NJ, effective October 30, 2014.

REVEREND JOHN ZEYACK, retired, is appointed Administrator in residence of Saint George Byzantine Catholic Church in Linden, NJ and Administrator of Saint Mary Church in Elizabeth, effective December 4, 2014.

PEOPLE YOU KNOW

AROUND THE EPARCHY



BLESSED BASIL HOPKO MISSION • CONWAY/MYRTLE BEACH, SC

COMMUNITY CELEBRATES BAPTISM AND CHRISMATION

Recently, members of the Blessed Basil Hopko Byzantine Catholic Mission in the Conway/Myrtle Beach area gathered for a Divine Liturgy celebrated by Father Conan Timoney. The Baptism and Chrismation of Anna Dasom Karlson also took place during the Divine Liturgy.

Daniel and Shawna Karlson recently adopted Anna from Korea and were gathering at Myrtle Beach for a family reunion to present their new daughter to her new family. Members of the Local Mission Community were thrilled to be able to celebrate with the Karlson Family.



Father Conan Timoney celebrates the Baptism of Anna Karlson at the Basil Hopko Mission near Myrtle Beach, SC. Also assisting was Deacon Dave Thomas.

RESURRECTION CHURCH • SMITHTOWN, NY

EUROPEAN HARVEST FESTIVAL - SATURDAY, NOVEMBER 8TH

Eastern European Harvest Festival in the Parish Hall, located in the basement of the Church, at the corner of Edgewater and Mayflower Avenues in Smithtown.

Dinner will feature the "Troika Platter" of stuffed cabbage, kolbasi

with sautéed kraut and pirohi, along with salad, homemade desserts, tea and coffee along with live entertainment, all for \$20.00 per person with cash bar. Reservations are required for seatings at 1:30pm, 4:00pm and 6:30pm and may be made by calling Lisa at 631-265-6701. Deadline for reservations is November 3.

www.resurrectionsmithtown.org

Resurrection Byzantine Catholic Church presents...

An Eastern European Harvest Festival

TROIKA

Kolbasa, Stuffed Cabbage & Pirohi

Saturday, November 8, 2014
Resurrection Parish Hall
Corner of Edgewater and Mayflower Avenues, Smithtown

Seatings:
1:30pm, 4:00pm & 6:30pm
\$20 per person
Includes:
Dinner
Homemade Desserts
Coffee and Tea
& Entertainment

Reservations Required By:
November 3, 2014
Contact Lisa - 631.265.6701

EASTERN CATHOLIC LIFE

(USPS 165-600) (ISSN 0894-9786)

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

News and Photo Services: Catholic News Service, CNS Picture Service and Member of the Catholic Press Association of America.

Published monthly by the *Eastern Catholic Press Association*,
445 Lackawanna Avenue, Woodland Park NJ 07424.

Phone: 973-890-7777. Fax: 973-890-7175.

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

POSTMASTER: Send address changes to:

Eastern Catholic Life

445 Lackawanna Avenue, Woodland Park, NJ 07424.

Most Reverend Bishop Kurt Burnette, *President and Publisher*

Right Reverend Archpriest James G. Hayer, *Editor*

Mrs. Diane Rabiej, *Associate Editor*

Mrs. Maureen French, *Circulation Editor* (mfrench@dioceseofpassaic.org)

E-Mail us at: **EasternCatholicLife@verizon.net**

Eparchial Website: **www.EparchyofPassaic.com**

Synod of Bishops 2014

Look to the East for Canonical-Spiritual Balance, Synod Members Say

By Cindy Wooden

EDITOR'S NOTE: On October 8, 2013, Pope Francis announced that in October 2014 there would be an Extraordinary General Assembly of the Synod of Bishops on topics related to the family and evangelization. Subsequent communications made clear that the Extraordinary General Assembly would be followed by an Ordinary General Assembly of the Synod of Bishops in October 2015, on the same topics.

Among those in attendance at the Synod was Metropolitan Archbishop William Skurla of Pittsburgh, representing the Byzantine Catholic Church in the United States.

VATICAN CITY - By tapping into its Eastern theological and spiritual traditions, the Catholic Church could find an appropriate way to minister to divorced and civilly remarried Catholics and others in situations the church considers irregular, the head of the Ukrainian Catholic Church said.

"According to the tradition of the Byzantine church, a priest or a bishop is not a judge. His task is not to justify or to condemn somebody, especially in such a delicate area as marriage and family," Archbishop Sviatoslav Shevchuk, the major archbishop of Kiev-Halych, told reporters October 11. "Our task, our duty is to be spiritual fathers and provide some sort of spiritual healing."

Much of the initial discussion at the Synod of Bishops on the family, he said, was "focused on canonical procedures and possibilities - how to help those who were married and then divorced to be more and fully accepted into the Christian communities. But our tradition is mostly focused not in canon law, in canonical procedures, but in the spiritual and aesthetical guidance of Christians."

No one at the synod is questioning the Christian teaching that marriage is indissoluble, he said; "our question is how do we support and help the people of today's culture, people who are getting more and more fragile," to grow spiritually.

Pope Francis has described the church as a "field hospital" in the midst of a battle, the archbishop said. "We have to deal with so many wounded people. And we have to realize how many different possibilities, how many instruments Jesus Christ gave us."

The church's medicine chest includes: "spiritual assistance, the sacraments of the church, prayer, blessings, support, solidarity," he said. On a battlefield, "in some cases, a physician would apply very strong and not very sweet medicines in order to save the life. But in some cases we are to provide some -- I would say -- more efficient medicine, not to cover a wound, but to heal."

At a time when "the globalized culture is becoming more and more aggressive against the very institution of family," he said, the church



Metropolitan William enters into the Synod.

must take seriously its responsibility "to proclaim that according to the Christian faith, family is a covenant between man, woman and God."

The bishops at the synod, he said, are realistic in recognizing there is no "simple and general rule," no single medicine, that will bring healing to all couples in irregular situations. However, "everybody would agree that we have to approach those people, we have to be with them, they have to feel that church is mother, but a teacher as well, that they are not alone in their difficult situation."

"Our hope, our final goal," he said, is to help every Catholic grow "toward a holy and happy life in the fullness of Jesus Christ. Our goal is not to put everybody into the right canonical position. Our goal is not to declare that somebody is right or wrong. Our goal is how to help everyone grow in the grace of God."

The married couples and families Archbishop Shevchuk ministers to are not all laypeople; like other Eastern Catholic churches in full union with Rome, his church admits married men to

the priesthood. Overall, he said, about 90 percent of the Ukrainian Catholic priests are married and about 99 percent of the priests in his archdiocese are.

Adapting an expression of St. Alphonsus Liguori about good and bad priests, the archbishop said, a happy, solid priest's family is "a very attractive and truthful way to proclaim the Gospel of the family."

"I have to think how to be a good father not only to my priests, but to their families," he said. "And if some family of our priests will fall into serious crisis, it will be a big tragedy not only for them, but for the church."

Metropolitan Archbishop William C. Skurla of the Byzantine Catholic Archeparchy of Pittsburgh also spoke to Catholic News Service about the experience of his church with married priests.

"One of the benefits is that it is a family right in the heart of the church and it allows them to be more responsive to the needs of the people," he said. "As one of the major archbishops said, 'It's a lot easier if you know the price of a loaf of bread or a pound of sugar.' It gives them a little more credibility in dealing with married people."

However, he said, "the downside is that it has all of the problems with marriage itself; it is a challenge to remain married, and to balance the life of the family and the life of the parish for the priest, his spouse and the children."

For everyone today, the archbishop said, "it is a challenge to be married and have a family," but a married priesthood "is also a support and something that gives life to not only the family of the priest and his wife, but also to the parish." (CNS)



Major Archbishop Sviatoslav Shevchuk greets Benedict XVI, Pope Emeritus.

Synod's History

By Father Nicholas Gregoris

The word "synod" derives from the Greek word "synodos," meaning "to walk together."

In the early church, especially in the East, the word was used to describe any special gathering of bishops to decide important matters of faith, morality and church discipline. Synods always have been a privileged place for the development of the local churches in Eastern Christianity. Still today the election of Eastern Orthodox bishops takes place in synods.

A debt of gratitude is owed to Pope Paul VI because in 1967 he established the Synod of Bishops in the contemporary Catholic Church. According to the 1983 Code of Canon Law, there are two forms of synods: the Synod of Bishops and a diocesan synod.

The majority of those who participate in a synod of bishops do so "ex officio," that is, they are present in their capacity as heads

of Vatican offices and as presidents of bishops' conferences. A minority of other participants are personally invited to attend by the pope as he reserves the right to invite non-bishop participants such as priests, religious and lay faithful, especially if they are regarded as having a special competence or expertise in the topic under discussion.

While non-bishop participants at synods may make presentations upon invitation, only the bishops themselves - and a few priests - have the right to make direct interventions and to vote.

Furthermore, there is a distinction between an extraordinary synod and an ordinary synod, which meets at regular intervals. Recently, the Catholic Church, under the leadership of Pope Francis, held an extraordinary synod on the family, which concluded with the beatification of Pope Paul VI on Sunday, October 19th, and will culminate in October 2015 with an ordinary synod on the family. The work of the synod also will be highlighted by the World Meeting of Families to be held in Philadelphia September 22-27, 2015, with organizers hoping that Pope Francis will attend. (CNS)

Bishop's Appeal 2014



"Charity is humility in blossom."

Without humility there can be no charity. This is self evident. The proud person loves neither God nor neighbor, only self ... and it is love, the essence of this life that is ... the expressed will of God.



Blessed Miriam Teresa
on Religious Charity; Greater Perfection



For your convenience, you may use the above QR code to go directly to the online giving page of our Eparchial website, www.EparchyofPassaic.com.

***Your Stewardship Gifts Support
Our Eparchial Programs***
OUR GOAL: \$495,000

TARGETED PARISH REVITALIZATION
Capital improvements and renovations in specific parishes
\$150,000

BIBLES FOR PARISHES
Providing beautiful new bibles to every parish for the people in the pews
\$100,000

ASSISTANCE TO EASTERN EUROPEAN PARISHES
Starting with Bishop Dudick, our Eparchy has fed the seminarians of the Uzhorod Seminary since it was reopened after communism. Bishop Sasik has ordained 154 priests in 11 years, some of whom serve in the Eparchy of Passaic.
\$50,000

DEACON FORMATION
A class of deacons is finishing this year, ready and eager to serve the faithful of Passaic. A new class is organizing now for the next four year program.
\$20,000

EDUCATION OF SEMINARIANS AND PRIESTS
Seminary studies and formation; pastoral training programs; vocations BBQ's and graduate studies. Tuition and room and board for one seminarian is \$22,000 for one year at Sts. Cyril and Methodius Seminary in Pittsburgh.
\$25,000

EASTERN CHRISTIAN FORMATION
Publications, Youth Ministry, Family Enrichment, Catechist and Coordinator Formation
\$25,000

PAROCHIAL SUPPORT
Grants to individual parishes for support, renovation, and maintenance
\$125,000



**BISHOP'S
APPEAL
2014**

“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.”

-Blessed Miriam Teresa



BYZANTINE CATHOLIC EPARCHY OF PASSAIC
BISHOP'S APPEAL 2014

Name: _____
Address: _____
City/State/Zip: _____
Parish: _____

ADDRESS CORRECTIONS ONLY:

Name: _____
Address: _____
Parish: _____

Please remember the Church in your will and estate plans.

- Please send me more information.
- I have already included the Church in my will.

In gratitude to God and to honor my commitment to the Church, I have prayerfully considered my gift to the Eparchy of Passaic this year and faithfully pledge:

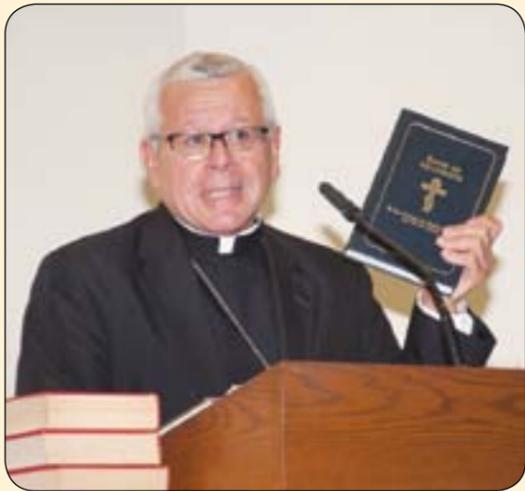
PLEDGE AMOUNT		6 MONTHLY PAYMENTS	
<input type="checkbox"/> \$ 500.00	or:	<input type="checkbox"/> \$ 83.33 per month	
<input type="checkbox"/> \$ 200.00	or:	<input type="checkbox"/> \$ 33.33 per month	
<input type="checkbox"/> \$ 150.00	or:	<input type="checkbox"/> \$ 25.00 per month	
<input type="checkbox"/> \$ 120.00	or:	<input type="checkbox"/> \$ 20.00 per month	
<input type="checkbox"/> \$ 60.00	or:	<input type="checkbox"/> \$ 10.00 per month	
<input type="checkbox"/> Other _____			

CHECK ONE: Single payment or Monthly Statements

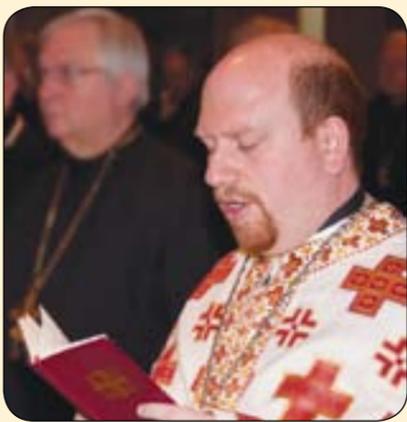
Please make check payable to your PARISH
-OR-
pay by CREDIT CARD at www.eparchyofpassaic.com
Thank you!

PLEASE COMPLETE & RETURN TO YOUR PARISH BY DEC. 31

If you have not received a pledge card, you may use the one above, and return to your parish or to 445 Lackawanna Ave., Woodland Park, NJ 07424.



Bishop Peter Libasci
Retreat Master



Newly-Ordained
Father Steven Galuschik
chants the Ambon Prayer



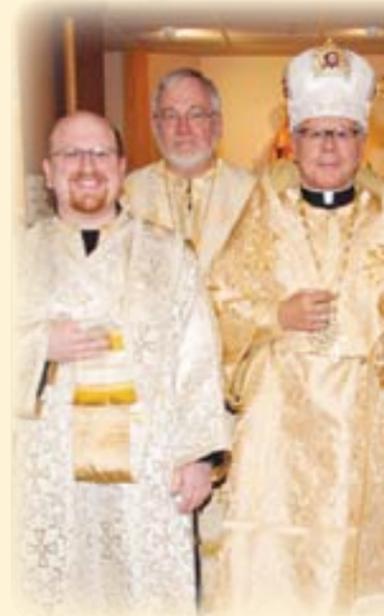
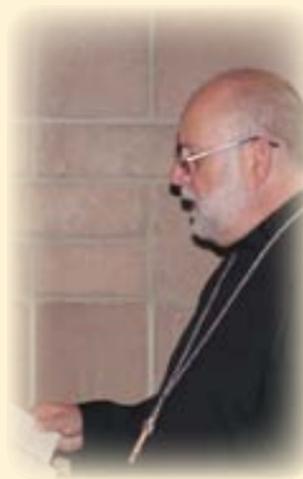
First row (l. to r.): Fathers Ken Bonadies, John Basarab, Msgr. Nicholas Pubak, Msgr. John Seka, Bishop Kurt Burnette, Fathers Edward Cimbala, Michael Mondik, Peter Hosak, Robert Evans, Peter Donish, Mykhaylo Prodanets, Nicholas DeProspero, Richard Rohrer, Edward Semko, Eduard Shestak, Michael Popson, Martin Vavrak, James Carroll, OFM, Frank Twardzik, Charles Yastishock, Ronald Barusefski, Michael Yurista, Leonard Martin, SJ, Joseph Erdei, Vincent Brady, Joseph Bertha, Peter Tomas, James De...



Father Gregory Noga
Retreat Facilitator

Keeping with their annual custom, the priests of the Eparchy of Passaic once again set aside all earthly cares, and packed their prayer books and prayer intentions to make their way to the Jersey Shore for the annual Eparchial Priests' Retreat at San Alfonso Retreat House in Long Branch, New Jersey, for a week of spiritual renewal and refreshment. The retreat house is run by the Redemptorist Fathers and has long been used for the annual presbyteral retreat, since it remains a favorite place to relax, renew, and refresh among our priests.

Following arrival, Father Gregory Noga welcomed the priests to annual retreat and introduced Father David Baratelli, Eparchial Safe Environment Coordinator, who reminded priests of the policies of the Eparchy in this regard, and provided updates to the policy. Father Noga also distributed new Bibles to each of the priests, courtesy of Bishop Kurt. Following dinner, Father Noga introduced the Retreat Master for this year, the Most Reverend Bishop Peter Libasci of the Diocese of



Retreat 2014

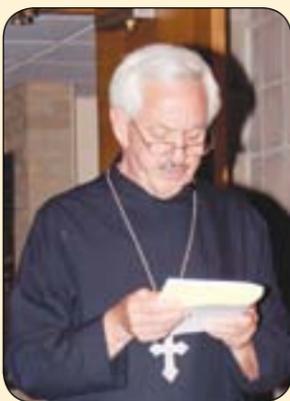
with Father Ron Hatton and Subdeacon Lewis Rabayda



...ellick, Msgr. Robert Senetsky, Fathers Conan Timoney, Gary Mensinger, Bishop Peter Libasci, ...ncho, Gregory Noga, Edward Higgins, Sal Pignato. Second Row (l. to r.): Fathers John Cigan, Harry Untereiner, Vasyi Chepelskyy, Robert Lozinski, CSC, James Badeaux, Jack Custer, SDB, Scott Boghossian, Gregory Hosler, Steven Galuschik, Jody Baran, David Baratelli, OSBM, Frank Haninchik, Francis Rella, Nicholas Kraynak, John Zeyack, Michael Kerestes, ...nko, Ronald Hatton, and Subdeacon Lewis Rabayda.

Manchester, New Hampshire, back by popular demand. Bishop Peter, a familiar face to most of the assembled priests, enthusiastically greeted the priests and outlined his presentation for the days ahead. In fact, this was the second year in a row that Bishop Peter had been asked to offer to speak at our retreat: so interesting and spiritual-fruitful were his words of pastoral wisdom to the clergy assembled last year. Bishop Peter, while he was a priest of the Diocese of Rockville-Centre, Long Island, NY, and before he was named a bishop, was bi-ritual, i.e., he had faculties (permission) to serve not only in his native Roman Rite, but also in the Byzantine Rite used in our churches. This experience enhanced his presentations since he knows our liturgical and spiritual tradition intimately, and can draw on the fountain of spiritual wealth which is the Christian East and place his talks in a context which we could all understand and appreciate.

Continued on next page



Father Marcel Szabo chants a prayer.



Bishop Kurt presented Father Edward Cimbala with a Jeweled Pectoral Cross in appreciation for his 18 months of service as Eparchial Administrator.



Bishop Kurt with ordination anniversarians (l. to r.): Father Gregory Noga, Father Michael Sopoliga, Father John Basarab, and Father Robert Evancho.



Eparchial Priest Retreat 2014

Continued from previous Page

The Bishop began by explaining to the priests that his talks would be filtered through the lens of the Akathist Hymn to the Most Holy Theotokos, especially all of the different titles used for the Mother of God contained in this prayer. The Bishop went on to say that these are a reminder for him, and for each of us, that oftentimes something that may seem insignificant to others may be important to us in our faith journey. We need to watch with the eyes of Faith for the workings of God in our life.

Over the next few days of the retreat, the Bishop offered reflections during the Divine Liturgy and during the conferences to assist the priests in the pastoral ministry as well as their personal journey of living the faith and following

Christ. He reminded the priests to entrust themselves to the maternal care of the Theotokos and to always remember her as a model for their ministry. He compared and contrasted the Akathist Hymn with the Roman Catholic devotion of the Litany of Loreto, which also contains many titles of Our Lady.

His uplifting and encouraging words - both at the conferences and at the Divine Liturgy - were well received by the clergy, who acknowledged him with a hearty round of applause and the singing of *Many years!* at the conclusion of the retreat. Bishop Kurt thanked Bishop Peter for his words to the presbyterate. He also acknowledged Father Noga, who organized the retreat, and those who celebrated the services, and assisted with the can-

toring responsibilities.

The San Alfonso Chapel was used for the daily services of Morning Prayer, Divine Liturgy, the Service of Holy Anointing, and the Parastas for all departed clergy, especially those who had fallen asleep in the Lord this past year. A particularly moving event each year is the celebration of the Office of Holy Anointing. At this service, Bishop Peter, Bishop Kurt, and Father Gregory Noga administered the sacramental Mystery of Holy Anointing to each priest for the healing of soul and body. As the priests were anointed, the celebrants prayed that all would be spiritually and physically healthy for the great demands of the priestly life. Additionally, since the theme of the retreat was the Akathist Hymn to

the Theotokos, the Akathist to Our Lady was sung in the chapel one evening.

On Wednesday evening, we had the highlight of this year's retreat, which was the ordination to the Sacred Order of Presbyter of Deacon Steven Galuschik, at Saint Thomas the Apostle Byzantine Catholic Church, in Rahway, New Jersey, where Father Michael Mondik is pastor. What a joyful and wonderful occasion it was as the priests were taken by bus from the retreat center to Saint Thomas Church to welcome a new brother, Father Steven, among their ranks. A full description of this wonderful event is contained in this issue of the *Eastern Catholic Life*.

The facilities of San Alfonso not only provide a place for the divine services to be celebrated in a gracious atmosphere, but also promote camaraderie and fellowship. Overlooking the vast Atlantic Ocean and featuring outdoor shrines, a prayer garden, expansive green lawn, boardwalk and beautiful, re-built beach, (destroyed a few years ago by Hurricane Sandy and recently re-constructed), serene and beautifully appointed chapel and comfortable accommodations, San Alfonso has been a place "where God and sea come together," as their promotional material states, for our eparchial priests as well as for countless others over the years. The tranquility of the ocean breeze, the sounds of the breaking waves, and the quiet solitude of the atmosphere were more than conducive for quiet meditation, prayer, and reflection.

The priests often took advantage of the scenic solitude to sit quietly at sunrise or sunset gazing upon the majesty of God's creation. Likewise, the ocean view and nearby boardwalk also served as a valuable place to walk and chat after meals, in between sessions, or at the end of the day. There is nothing like the seascape to remind us of the beauty and majesty of God's grandeur as found in creation. Each afternoon, there was free time to relax in the sun, walk on the beach or visit a local religious institutions to further one's retreat from the cares and concerns of parochial life.

The clergy left for home on Thursday morning knowing that what they took home in their hearts would be demonstrated in their celebration of the Holy Mysteries and experienced in their daily ministries with parishioners and neighbors alike!



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**The Lost World of
Subcarpathian
Rus'
in the
Photography
of Rudolf Hülka
(1887-1961)**

An Illustrated Talk and Book Presentation
by Edward Kasinec
 Curator Emeritus, NYPL & Associate
 Harriman Institute, Columbia University

With
**Carpatho-Rusyn Society
 New York** 

In cooperation with the **Consulates General of the Czech Republic and the Slovak Republic.**

Monday, Nov 24 at 6:30pm

Bohemian National Hal, 321 E 73 St. New York City

Suggested donation 5.00 RSVP: newyork@svu2000.org

Refreshments

Edward Kasinec will introduce the Czech ministerial official, translator of Ukrainian literature and amateur photographer Rudolf Hülka (1887-1961) and his only recently uncovered color and hand-colored photographic images that depict Sub-Carpathian Rus' in the early 1920s, capturing all the geographic regions, architecture, and peoples.

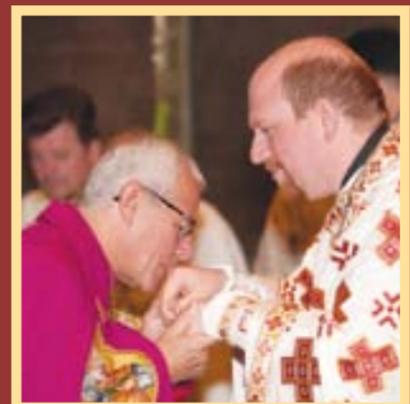
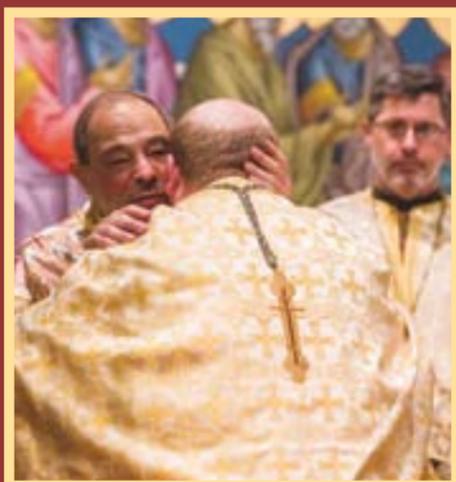
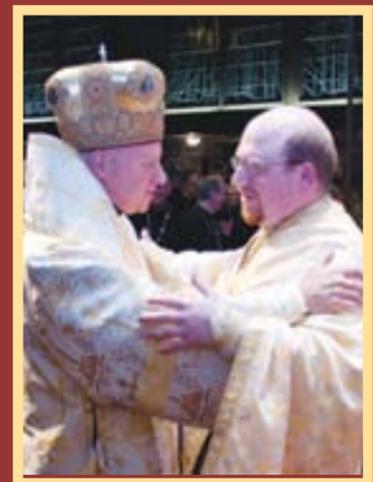
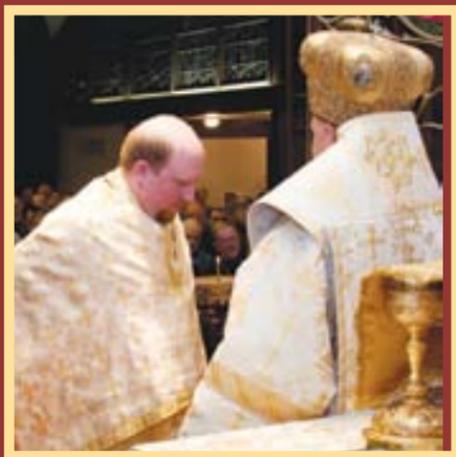
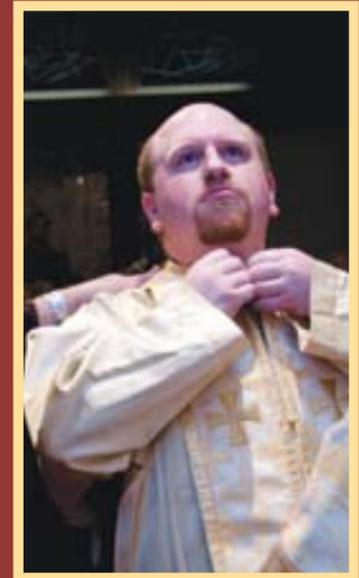
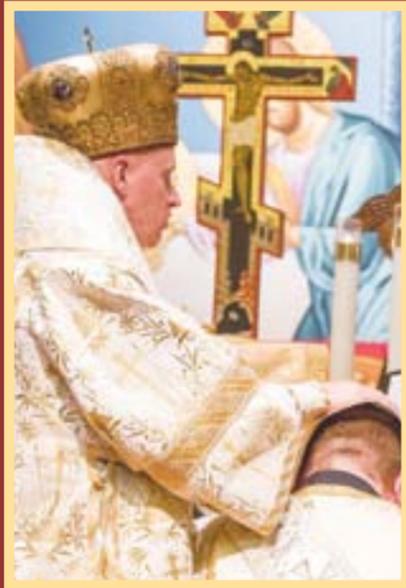
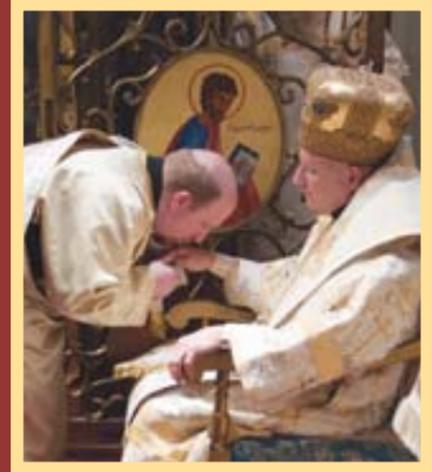
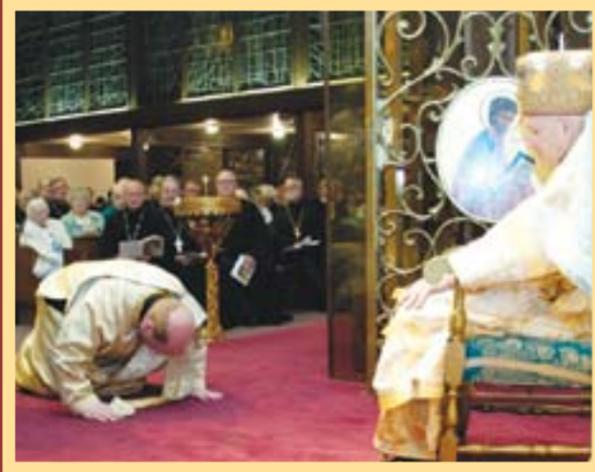
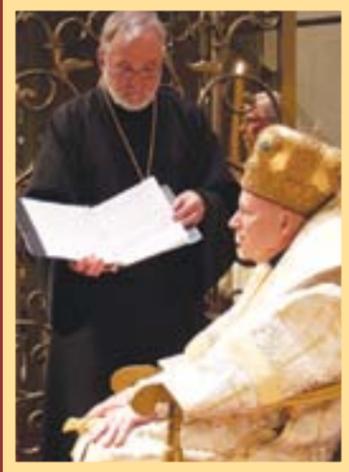
The entire collection, preserved in the vaults of the Slavonic Library in Prague, includes more than 4,400 unique visual materials depicting Sub-Carpathian Rus', Slovakia, Moravia, Bohemia and, to a lesser extent, other parts of Europe and North Africa

Edward Kasinec has served as a library curator at Harvard University, University of California, Berkeley, and for more than a quarter century at the Research Libraries, The New York Public Library. He is the author of many publications in the field of Russian and East European culture and has travelled, consulted and lectured throughout North America, Europe and Asia.

Our events are made possible by the support of the Bohemian Benevolent and Literary Association (BBLA).

ORDINATION OF FATHER STEVEN GALUSCHIK SEPTEMBER 24, 2014

St. Thomas Church · Rahway, New Jersey



Update: The Rebuilding of Saint Nicholas Church in Danbury, CT

Out of the Ashes, Comes New Life

“In that day I shall raise up the fallen tabernacle of David, and I shall rebuild its ruins and repair its damages and rebuild it as in the days of old, that the remnant of men and all the nations upon whom My is called will seek Me,” says the Lord who does this thing.” (Amos 9:11, 12) These words of the Holy Prophet Amos to the people of Israel have a special meaning to the faithful of Saint Nicholas Parish in Danbury, CT, where Father Ronald Hatton is Pastor.

On the Feast of the Pre-eminent Apostles Peter and Paul, 2013, their temple was destroyed by fire. On that day, there were many tears from both young and old. But there were also miracles – although the tabernacle on the altar was melted in the flames, the Blessed Sacrament placed therein was untouched. The

antimension, containing the relic on which the Eucharist was consecrated every Divine Liturgy, was untouched, although the Gospel Book under which it rested was damaged beyond repair by fire and water. But the greatest of the miracles is the faithfulness of the parishioners, and their desire to one day worship again in the church which the fire had taken from them.

Since that day, they have faithfully been coming to Sunday Divine Liturgy, now being held in a catering facility across the street from the church property, graciously offered to them by the owners of the Amber Room Colonnade. After much delay, the church is now rising from its ashes. Beginning in September of this year, rebuilding has begun, and is expected to be ready for occupation in May of 2015.



The new Saint Nicholas Church currently under construction.

As construction continues, the faithful and clergy of Saint Nicholas wish to thank all the parishes in our Eparchy and beyond which sent monetary as well as other donations to the parish to help reclaim what was lost. They also ask for your

prayers as they rebuild, and look forward to the day when they can welcome you as visitors to their temple.

Saint Nicholas Parish is served by father Ronald Hatton with the assistance of Deacon Stephen Russo.



RESPECT LIFE FORUM

By Deirdre McQuade

A Bittersweet Bucket List



Usually when people say that a goal is on their “bucket list” it means that sometime in the as-yet-unplanned, perhaps even distant, future, they’ll hopefully get around to doing something they always wanted to do before they die: memory-making, picture-taking adventures like hang-gliding, traveling to an exotic land, or even writing one’s first novel.

But today I learned about a very different bucket list. Dan and Jenna Haley, young, faith-filled parents from Philadelphia, are expecting their first-born child next month. In April, they learned that their son, Shane Michael, has anencephaly which means that he is missing parts of his brain and possibly skull, and so is not expected to live long. Depending on the severity of his condition, doctors say he may survive as little as a few hours or may live over a year. To celebrate him during Jenna’s pregnancy, they crafted a bucket list of their own favorite things to do. In a local news story, Dan said: “Most families wait until their baby is born to start making memories and traveling to places with them. We...knew that our time with our son could be very limited, so we wanted to make the most of the time that we had with him.”

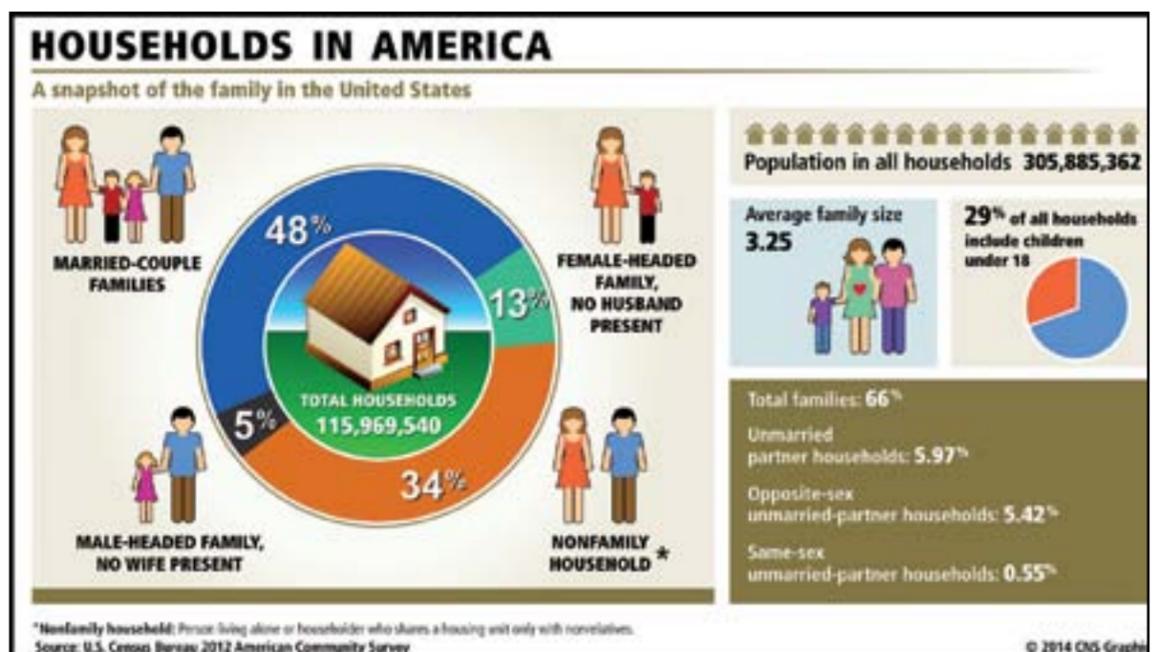
At the time of this writing, Shane Michael is 35 weeks old in Jenna’s womb, and has been with his parents to many of the places that were significant to them as children: zoos, Delaware beaches, and an aquarium. He’s ridden the famous Wildwood, NJ, ferris wheel, attended family baseball games, and been with his praying parents at the shrines of St. John Neumann and St. Rita. He’s “met” the Phillies and the Flyers, enjoyed Geno’s cheesesteaks, and made a field trip up to New

York City, where they visited the Statue of Liberty and Empire State Building, among other sites. He and his parents were also honored by friends and family members with a “shower of love” – a different kind of baby shower surrounding these courageous parents with encouragement and support, as well as affection for their little, severely disabled boy.

The Haleys have openly shared their adventures with over 100,000 followers on their “Prayers for Shane” Facebook page. They write: “We are asking for your prayers and support and that God grants us as much time as possible with our beautiful son. Shane has already proven to us that each day must be lived to the fullest and that is exactly what our little family is doing.”

What an incredible witness to the dignity of life! This beautiful couple resisted not only any pressure to abort Shane because of his medical condition, but also the temptation to hide him from the world. Their story shows that every person deserves to be loved. In sharing their bitter-sweet journey with others, they have shared their son Shane Michael with a huge community who, in turn, have rallied around the couple in their joys, sorrows, and fears. May their story be an encouragement to other families facing adverse prenatal diagnoses.

[Deirdre A. McQuade is Assistant Director for Pro-Life Communications at the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops.]





HOLYDAY REFLECTIONS

Msgr. John T. Sekellick, JCL



THE HEAVENLY HOSTS

Among the vast spiritual treasures of our Eastern Church are the many formal Services and Prayers used in public worship. We all are familiar with our Divine Liturgies of Saint John Chrysostom and Basil the Great, Vespers and Matins, the Services of Holy and Great Week and of our Lord's Resurrection at Pascha (Easter). Less known and rarely publicly celebrated are the *Akathists* composed to honor the Blessed Trinity, Jesus Lover of Mankind, the Holy Cross, the Most Holy Theotokos, and special Saints (such as our holy Father, Nicholas of Myra).

An *Akathist* is a liturgical Service at which the participants stand in prayer while a series of twelve Eikoses (Stanzas) are solemnly chanted. On November 8th, we honor the Archangel Michael and all the heavenly hosts. In the *Akathisnik*, or Book of Akathists, can be found one honoring him. Here for example is the text of Eikos 3:

All the Christian race have you, O Archangel Michael, as a great protector and a

wondrous helper in battle with adversaries; therefore, desiring to be granted

your wondrous protection, we cry to you on your feast day and say:

Rejoice, you by whom Satan was hurled down like lightning from heaven!

Rejoice, you by whom the protected human race goes up to heaven!

Rejoice, most wondrous adornment of the all-radiant world above!

Rejoice, most glorious defense of the fallen world below!

Rejoice, you who in no way were vanquished by the powers of evil!

Rejoice, you who with all the angels of God have been established in

truth and righteousness forever by the Grace of God!

Rejoice, O Michael, great supreme commander, with all the hosts of heaven!

Saint Michael ranks among the lower nine hosts or groupings of these heavenly spirits traditionally listed in descending order as the Seraphim, Cherubim, Thrones, Dominations, Principalities, Powers, Virtues, Archangels and Angels. A "guardian" angel is given to us as part of the ritual of Baptism. During Matins, Vespers and the Divine Liturgy we pray for "an angel of peace, a faithful guide, a guardian of our souls and bodies." In preparation for the transfer of the holy gifts we chant, "Let us who mystically represent the Cherubim and sing the thrice-holy hymn to the life-creating Trinity now set aside all earthly cares...."

Angels are spirits having no physical body although they are known to take on human form. The most common terms in Scripture to denote an angel are the Hebrew *mal'akh* and the Greek *angelos*. Both words simply mean *messenger*. As such, they appear in the Old Testament to the patriarchs, they commission and announce leaders, and they deliver God's word to people. The Archangel Gabriel appears to the Virgin Mary to announce her being chosen as the Mother of God. Angels appear to the shepherds watching their flocks the night of Jesus' holy birth. Angels minister to our Lord after His forty days in the desert and later during His agony in the Garden of Gethsemane. In addition to Michael, we know the names of two other angels: Gabriel and Raphael.

There are also "fallen" angels led by Satan known also as Lucifer (bearer of light) who rebelled against God and were cast out of heaven to hell. The account of the battle between the "good" and "bad" angels can be read in the Book of Revelation (Apocalypse) Chapter 12, Verses 7-9. Their tragic mission ever since is to entice people to commit sin. Satan's greatest success in that area, so speak, was the temptation of Eve in the Garden of Paradise recorded in Chapter 3 of the Book of Genesis and its consequences. Satan tempted Jesus, too, recorded in the Gospel of Saint Luke, Chapter 4,

verses 1-14.

Angels are an important part of our Christian faith. They mediate the very Presence of God. In a spiritual way, they assert that God is not at all distant and that He cares greatly for the smallest details of life. Our great Eastern Saint Basil tells us, "Beside each believer stands an angel as protector and shepherd leading him to life."

The *Catechism of the Catholic Church* teaches that the existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls "angels" is a truth of faith....Saint Augustine says, "'Angel' is the name of their office, not of their nature. If you seek the name of their nature, it is 'spirit'; if you seek the name of their office, it is 'angel': from what they are, 'spirit,' from what they do, 'angel.'" With their whole being the angels are *servants* and messengers of God. Because they "always behold the face of My Father Who is in heaven" they are the "mighty ones who do His word, hearkening to the voice of His word." [Nos. 328, 329]

As we observe the Feast of the Archangel Michael and all the Bodiless Powers, may thank our Creator for providing these heavenly agents who love us unconditionally, watch over us here in this life and we fervently hope, lead us to everlasting life.

Stewardship in Action

A Bible in every pew, in every church, and for everyone!



José is smiling with a box of bibles on his shoulder as he and a helper take the first shipment of imprinted bibles to the Cathedral of Saint Michael the Archangel.

Bibles have been purchased for all parishes in the Eparchy and are in the process of being imprinted with the parish name.



A Day of Spirituality Benedictine Sisters Monastery of Warren, OH December 13, 2014

The Benedictine Sisters of the Byzantine Church at Queen of Heaven Monastery, Warren, Ohio, are offering a Day of Spirituality on Saturday, December 13, 2014, from 1:00 P.M. to 4:30 P.M. It will be held at Saints Peter and Paul Parish Center at 180 Belvedere Ave., N.E., Warren, OH.

To register, please call 330-856-1813 or e-mail qohm@netdotcom.com by Monday, December 8, 2014.

The presenter will be Reverend Christiaan Kappes, Professor of Liturgy and Patristics at Saints Cyril and Methodius Seminary in Pittsburgh, PA. His topic will explain the relationship of the Theotokos (Mother of God) to the Holy Eucharist and how this knowledge could transform us. There will be time for reflection, questions, and refreshments, and an opportunity to receive the Mystery (Sacrament) of Reconciliation.

You are welcome to pray Vespers with the sisters.



FAITH AND COMMUNITY ISSUES

By Father Carmen Scuderi, OFM, Ed.D., P.C.C.

The Concrete Expression of Marriage and Family in the World Today

FAMILIAL RESPONSIBILITY

Regarding the family's responsibility in fidelity to the Christian vocation of marriage, where does the "rubber meet the road"? How does the family concretely live out the Mystery of Faith in daily living? The Document specifically states that "The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason too it can and should be called 'the domestic Church'" (*Familiaris consortio* §21).

In the vision of the document, the familial members by using their singular God-given gifts and talents are entrusted with building up each other thereby through God's grace developing humanity through service to one another. The document cites examples of love and protection for children the sick and the elderly providing an atmosphere of sharing on every level from sharing of physical resources to joys and sorrows.

One of the fundamental modes of service is the education of children and youth within the family context. In this experience, through mutual give and take the children within the boundaries of love and respect give a creditable contribution to the mutual growth of the family membership into an authentic Christian expression of familial community.

An augmentative element to this development is the proper exercise of authority vested in the parents expressed and understood as a ministerial service contributing to the general well-being of the children remanded to the parents by Almighty God. The expression of this service is mutual: The parents working to assist their children in acquiring a true and responsible freedom of maturity as adults, the adults constantly in awareness of the giftedness they constantly receive through the presence of and interaction with their children.

The fulfillment of this mutual service within the family can only be realized within the context of sacrificial mutuality among the family membership. In the words of the Document:

It requires, in fact, a ready and generous openness of each and all to understanding, to forbearance, to pardon, to reconciliation. There is no family that does not know how selfishness, discord, tension and conflict violently attack and at times mortally wound its own communion: hence there arise the many and varied forms of division in family life. But, at the same time, every family is called by the God of peace to have the joyous and renewing experience of "reconciliation," that is, communion reestablished, unity

restored (*Familiaris Consortio*, 1981, §21).

This forbearance and reconciliation reaches an apex within the family constellation when the sacramental experience of Reconciliation is experienced and then sealed by participating in the Eucharistic Banquet in which the One Bread and One Cup, shared by all lead the unique family membership into a unity of mind, body and spirit. Such Divine Intervention welcomed by the family membership brings about the cessation of all division, the melding of the membership in a fullness that answers the plea of Christ "that they may be one" (John 17) that exemplifies the sign that Christian family life presents to the world the fullest sense of communion so willed by God Himself.

Having examined the role of family in general the document narrows the focus towards the individual in particular women and their role in the family and the Church. What are the rights and the role of the Women within the Church context? What ministry do they exercise within the Church and the world? The next installment will attempt to look at and address these issues.

News from the Byzantine Catholic Seminary of Saints Cyril and Methodius

Very Rev. Robert M. Pipta, Rector



PITTSBURGH, PA – Since its dedication on May 17, 1953, the library at the Byzantine Catholic Seminary of Ss. Cyril and Methodius has been home to an exceptional collection of unique texts which documents the history, theology and liturgy of our Byzantine Catholic Church. This collection includes more than 22,000 volumes, 30% of which we believe are to be found nowhere else in North America. The library's rare book room houses 7,000 of these valuable, non-circulating documents. We also have personal history donations, manuscripts, music and various artifacts which proudly reflect the intellectual and spiritual heritage of our faith.

These historically significant volumes are both fragile and vulnerable. Unfortunately, the library is currently not equipped to properly protect these items, and very few preservation practices are in effect. The Seminary and its Board of Directors have recognized that the library is in very real danger of losing irreplaceable historical texts if action is not taken quickly.

The Seminary's Board of Directors also have identified a goal of making the library's material more accessible to a wider audience as part of the Seminary's increasing focus on distance courses and online learning. In addition to the associated technologies necessary, the ultimate



goal is to preserve the library's rare material in a stable, digital format, thereby rendering them accessible to scholars from around the world.

The Seminary has begun an appeal to enable us to purchase and install badly-needed equipment in the Seminary's library in order to preserve our collection. Once this is done, our plan is to acquire the associated technologies to provide access to this collection to library friends around the world. It is our desire for the library, and our students - cur-

rent and future, near and far - to be filled with the knowledge and truth of our faith and with the grace and loving-kindness of our Lord and Savior.

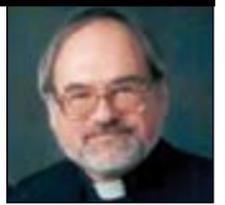
Please contact the Seminary with any questions you might have at 412-321-8383. Our address is The Byzantine Catholic Seminary of Ss. Cyril and Methodius, 3605 Perrysville Avenue, Pittsburgh, PA 15214. You may also make a donation on-line at www.bcs.edu.





THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD



Enoch and Elijah

We have seen that the Resurrection of Jesus is the very center of our Christian faith, and that Mary, His mother, shares in His gift of restored life. We must look also at two cases from the Old Testament, before the coming of our Lord. The first is Enoch, in the book of Genesis (5:23-24), where we read, "The whole lifetime of Enoch was three-hundred and sixty-five years (short for the genealogy from Adam to Noah). Then Enoch walked with God, and he was no longer here, for God took him." Does this mean that he did not die, but was translated directly into heaven? Enoch is mentioned twice in the New Testament. Hebrews 11:5 says, "By faith Enoch was taken up so that he should not see death, and he was found no more because God had taken him." The Epistle of Jude even gives a quotation from Enoch, "Behold, the Lord has come with His countless holy ones to execute judgment on all and to convict everyone for all the harsh words godless sinners have uttered against him." (Jude 14-15)

This illustrates Enoch's righteousness in the face of an increasingly godless people who will eventually be destroyed by the flood. The fate of Enoch has always fascinated people. There are three Old Testament Pseudepigrapha (non-canonical books), the Books of Enoch, 1, 2 and 3. Enoch 2 was very popular among the Slav people, and it has been preserved only in an Old Slavonic edition. I remember that my grandfather had a

copy of Enoch 2, which was frequently consulted by Eastern rite Slavs. It is full of secret teachings, angelology, numerology and descriptions of life beyond death that would have a great appeal to the curious. The God presented in these books is stern and severe, though not without mercy.

Enoch belongs to the pre-historic, pre-flood era of humanity. There is another prophet who is also taken up into heaven, Elijah, in 2 Kings 2. Like Enoch, Elijah does not die, but is taken directly into heaven: "As they walked on still conversing, a fiery chariot and fiery horses came between the two of them, and Elijah went up to heaven in a whirlwind, and Elisha saw it happen. He cried out, My father! my father! Israel's chariot and steeds! Then he saw him no longer." (2 Kings 2:11-12) Elijah became a great figure in the popular imagination. He was thought to come back to be the forerunner of the Messiah. Jesus says that John the Baptist performed this office of Elijah: "And if you are willing to accept it, he (John) is Elijah, the one who is to come." (Matthew 11:14, cf. Matthew 17:10-13)

There are numerous other references to Elijah in the New Testament, and at the Transfiguration of our Lord, it is he and Moses who appear standing beside the glorified Jesus. In Revelation 11:1-14, there are two witnesses to the coming of the Lord. They prophesy for twelve hundred and sixty days (approximately three and a half years). They are slain by the beast, and their corpses lie in the street for three and a half days. But then, "a breath of life from God entered them (v. 11), and they are taken into heaven. They have often been identified with Enoch and Elijah. Like Elijah, "they have the power to close up the sky so that no rain can fall during the time of their prophesying. (v. 6, cf. 1 Kings 17)"

At any rate, Elijah was greatly venerated among Slav farmers, who depended on the rainfall. Enoch and Elijah, however, do not fit the pattern of Jesus and Mary. Jesus and Mary both live earthly lives, die, and then begin a new life in God. Enoch and Elijah begin a new life, but they do not die, there is actually no resurrection.

It was a common opinion among people that Jesus was Elijah returned. Perhaps this is because, like Elijah, he raised people from the dead. In 1 Kings 17, the Prophet Elijah raises the son of the widow in Zarephath. He does this by stretching himself out three times on the dead boy, praying, "O Lord, let the life breath return to the body of this child." (1 Kings 17:21) Later, also as a gift of the prophetic office, in 2 Kings 4, Elisha, who received a double portion of the spirit of Elijah, performs a similar resurrection.

Again, it is a young boy who is raised, the son of a woman in Shunem who had done a kindness to Elisha. Her son dies, and Elisha sends his servant Gehazi to the house. Gehazi lays his staff on the child, who does not revive. Elisha goes himself, and "he lay upon the child on the bed, placing his mouth upon the child's mouth, his eyes upon the eyes, and his hands upon his hands. As Elisha stretched himself over the child, the body became warm. He arose, paced up and down the room, and then once more lay down upon the boy, who now sneezed seven times and opened his eyes." (2 Kings 4:34-35) In both cases, the boys return to ordinary human life, and must die again some day.

Of course, it is not the prophet who brings about the Resurrection, but "the Lord heard the prayer of Elijah; the life breath returned to the child's body and he revived." (1 Kings 17:22). In the New Testament, it is Jesus, our Lord, who is revealed as the Son of God, who has all power over life and death. Both the stories of Elijah and Elisha are read at the Vigil of Pascha at Vespers, because they are a foreshadowing of Jesus' resurrection. The prophet Elisha is also remembered on the calendar of saints, on June 14, but Elijah has a more solemn memorial, as a holyday kept on July 20. On this day, we sing to him, "You raised the dead boy with your breath; you continue without death into eternity." (Stichera at the Praises) He is for us, then, an icon of life, perhaps because he saw God, "O blessed Elijah, you encountered God not in an earthquake but in the coolness of a gentle breeze." (1 Kings 19:12) For this reason, he was also present on Mount Tabor at the Transfiguration, when Jesus revealed His divine glory.

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SEMINARIAN REFLECTIONS

Subdeacon Lewis Rabayda

“Give Thanks in All Circumstances”—1Thess 5:18

So often our culture and modern lives can influence us to feel as if we are inadequate or that we do not have enough things. We are constantly the target of advertisements which tell us that our lives will be better, more fulfilled, more hip, that we will have more self-worth, that we will be more efficient, we will be better entertained, that we can more fully express ourselves to others, if and only if we buy and/or use the items being advertised. I do not blame the advertising industry for their methods; they are performing their job and feeding their families like all of us need to. However, the ways in which advertising has an effect on the receiver is through normal psychological responses. These ads illicit in us the feeling that our lives are not as good as we think they are, or that we wish our lives were better, and so, we rush to get the latest gadget, clothes, or to watch the latest movies, etc. Where the advertising industry has no power, the influence of those who buy into the advertising takes over. We then encounter those who have bought these things, use these products, wear these clothes, and all of the other sorts of fashionable goings on that occur, and we see how modern or contemporary these people seem to be. This must mean they're more happy than we are, right? (Assuming of course that we do not have everything, but even if we are blessed with much, there's always someone who has more)

But being happy is not dependent on our stuff; rather, it depends on our ability to love and to be thankful. Job of the Old Testament was as wealthy a man as there could be. He had a huge amount of land, several children with families, many slaves, and livestock. But God allowed the devil to test him, and the devil killed his children as well as his servants and livestock through natural disasters or invading armies. But Job's reaction is not curses, blasphemy, or yelling at God. Job utters his very famous saying, “the Lord gave, and the Lord has

taken away; blessed be the name of the Lord.” Now, Job in no way was happy about what had happened, because for 30 some chapters he laments his experience, but he never blames God for it, nor did he resent that it has happened. Job realizes that everything he has is a gift from God and he is thankful that he is still alive and has had these experiences. If Job was not thankful for all sorts of blessings he received, then it seems that his reaction to his misfortune would have been very different.

When we are not thankful for the good things that God has given us, we can feel as if we are not fulfilled or that we are not complete. If we feel that we are not complete, then we often go around and look for other things, people, or experiences to fill that void inside of us. But when we are thankful for what we have and are not looking elsewhere for fulfillment, then we will be happy people. We will not be prone to the vices of gluttony, greed, lust, or pride if we do not seek these things because we feel we deserve them out of our ingratitude.

But what is it that we have to be thankful for? Even if it seems that we have few possessions, little education or social status, we, the initiated Christians, have been given the gift of salvation. Again, as initiated Christians, we have not only received the gift of salvation from all of our sins, but we continually partake in the Body and Blood of Jesus Christ, we partake in God, the creator of the universe. In doing this, we have been given a place in the Heavenly Kingdom for all of eternity, our names are written in the book of life. Jesus himself has offered this sacrifice for each one of us, and he knows us personally and wants to lead us to the Trinity. For Christ's saving actions, His resistance to sin, and His freely undergoing crucifixion to expunge my sins, I am truly thankful.



Upcoming Events for November

Eparchial and Parish Events

*Glory to Jesus Christ!
Glory Forever!*

NOVEMBER

8 Feast of St. Michael the Archangel
Solemn Holy Day

Eastern Catholic Life

Circulation Department
445 Lackawanna Avenue
Woodland Park, NJ 07424

Next Issue:
December, 2014
Copy Deadline:
November 15th

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

10 Northeast PA Clergy Emmaus Gathering
Sybertsville, PA · 3PM

14 Feast of Saint Philip
Traditional start of Pre-Nativity Fast

21 Feast of the Entrance of the Theotokos
Solemn Holy Day · Chancery Closed

22 Catechist Formation Day · 10AM-3PM
*Franciscan Friary · Sybertsville, PA
St. Mary Church · Hillsborough, NJ
St. Nicholas Church · Orlando, FL
Epiphany Church · Annandale, VA*

27 Thanksgiving Day
Chancery Closed

28 Thanksgiving Weekend
Chancery Closed