



EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

VOL. LIV, NO. 6

JUNE 2018

FIFTY YEARS AFTER RELEASE, 'HUMANAE VITAE' PRAISED AS PROPHETIC ENCYCLICAL

By Kelly Sankowski Catholic News Service, Washington—article and photo used with permission

Surrounding the 1968 release of "Humanae Vitae" ("Of Human Life") was the cultural context of the sexual revolution and a widespread fear about overpopulation following World War II, said Donald Critchlow, a professor of history at Arizona State University.

At the time, there were movements in support of eugenics, abortion rights, and sterilizations in an attempt to curb population growth, Critchlow told an audience at The Catholic University of America April 5.

Those who thought voluntary family planning was not enough proposed other, more coercive ideas, such as requiring couples to get a license to have a child or requiring sterilization for couples with more than five children, he added.

Critchlow was one of several speakers at a 50th anniversary symposium on Blessed Paul VI's encyclical "Humanae Vitae" April 4-6 hosted by Catholic University. Keynotes and a number of workshop sessions



Cardinal Donald W. Wuerl, Archbishop of Washington, with concelebrants



An Eastern Catholic priest gives the homily

examined the teaching and legacy of the document on the regulation of birth issued July 25, 1968.

The symposium was titled "Embracing God's Vision for Marriage, Love and Life," and brought together experts on a variety of topics related to the encyclical's teachings on human sexuality and family life.

In a session exploring the historical context of the times when the encyclical was released, Critchlow noted that prior to the drafting of "Humanae Vitae," a commission was appointed to give suggestions for the Catholic Church's response to new forms of contraception.

The majority of the people on the commission recommended that the use of the birth control pill should be accepted and church teaching on the subject should be changed.

Blessed Paul rejected the commission's report and in "Humanae Vitae" affirmed the church's teaching on the sanctity of human life and its opposition to artificial contraception. In the document, the pope warned of the harm that widespread use of contraception would cause in society, such as lowering of moral standards, marital infidelity, less respect for women, and the government's ability to use different methods to regulate life and death.

Critchlow said many priests and laypeople, particularly in the United States, dissented from this teaching. Students and faculty went on strike at The Catholic University of America after the board of trustees denied the tenure of a professor, Father Charles E. Curran, who publicly disagreed with the encyclical's teaching. Cardinal Patrick O'Boyle disciplined 39 priests in the Archdiocese of Washington for their dissent from the document. Thousands of scientists wrote a petition published in The New York Times that criticized the encyclical.

In his homily for the symposium's closing Mass at the Basilica of the National Shrine of the Immaculate Conception April 6, Cardinal Donald W. Wuerl of Washington recalled that he had been given his first assignment as a priest just a year before the encyclical's release.

"It was immediately met with widespread dissent and vocal opposition," he said. "I was surprised to see such vehement rejection."

Cardinal Wuerl also recalled the quick action on the part of what was then the National Conference of Catholic Bishops in writing a pastoral letter to support and explain the encyclical after it had been issued. The NCCB had as its president then-Pittsburgh Bishop John J. Wright, for whom the future Cardinal Wuerl was serving as priest-secretary.

During that time, Cardinal Wuerl said he learned about the importance of the teaching role of the pope as the successor of Peter.

"We accept and follow the teaching of the Roman pontiff because it is true," said Cardinal Wuerl. "We know it is true because of the authority with which he teaches it."

While historians note that "Humanae Vitae" "constitutes a high-water mark in silent lack of reception on the part of the faithful," Cardinal Wuerl said, "we take confidence in the reminder that a lack of reception of the teaching does not negate its truth."

Indeed, throughout the anniversary symposium, people continually praised the prophetic message of the document, which still "stands as a profound and affirmative" defense of traditional values and family life, said Critchlow.

"In the end, what 'Humanae Vitae' proved was to be prophetic in its warnings of the breakdown of family and the deper-

sonalization of sexual acts we see today in America," Critchlow added.

Noting Pope Francis's call to be in touch with realities people are facing in their daily lives, Mary Eberstadt, an author and speaker on issues of American culture, spoke about how the sexual revolution and the teachings of "Humanae Vitae" fit into that reality.

"The promise for sex on demand without restraint may be the biggest temptation humanity has been faced with," she said.

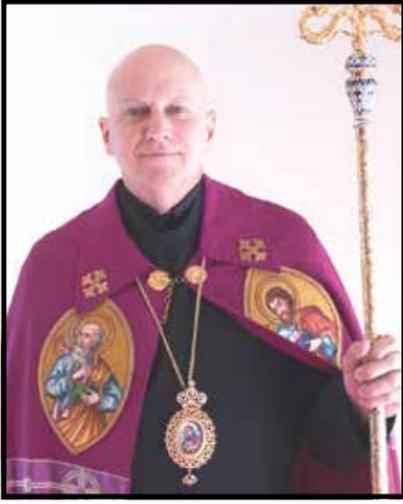
In the face of that temptation, the teachings of "Humanae Vitae" are difficult, "but to confuse hard (teachings) with wrong is an elementary error," said Eberstadt.

"If we are truly to lean into reality as Pope Francis has asked us to do ... there is only one conclusion ... the most globally reviled and widely misunderstood document ... is also the most explanatory and prophetic of our era," she added.

While many proponents of contraception support it as a way to reduce the number of abortions, Eberstadt said it is now "clear beyond a reasonable doubt that contraception also led to an increase in abortion," as rates of out-of-wedlock births exploded at the same time that people were increasingly using modern contraceptive methods.

When the availability of abortion made the birth of a child "a physical choice of the mother," it also made fatherhood a social choice for the father, who no longer felt equally responsible for the out-of-wedlock

continued on page 7



I LIFT UP MY EYES...

Pastoral Reflections of Bishop Kurt



PILGRIMAGE TO MÁRIAPÓCS

In the past few years, the Pope has greatly expanded the structure of our church in Eastern Europe. Although we are called the Byzantine Catholic Church here in the United States, we are called the Greek Catholic Church in Eastern Europe, and our closest relatives are the Greek Catholics in the former Austro-Hungarian Empire. It's been one hundred years since the western powers of England, France, and the United States dismantled the Austrian Empire, and the forces of nationalism have divided our church, but our clergy still try to maintain some unity in these strong currents, often swimming upstream to do so. Our mother church is still the church of Mukachevo-Užgorod, a single eparchy (diocese) with a single bishop. But in Slovakia, the Pope has created three eparchies with a Metropolitan Archbishop in the traditional eparchy of Prešov, and, in Hungary, the Pope has created three eparchies with a Metropolitan Archbishop in the traditional eparchy of Hajdúdorog. Here in the United States, we have had four eparchies and a Metropolitan Archbishop for many decades, but these are recent developments in Eastern Europe. The Holy Father finished his work by recently appointing the very first bishop of Nyíregyháza. Many of you remember Father Abel who came to the monastery at Matawan to help Father Basil Rakacky and Father Joseph Erdei close the monastery and return to Hungary. He was a real worker, doing the yard work on their enormous property himself, and repairing the roof, etc. Bishop Abel has been the administrator of the new diocese for some time now, and was consecrated the new bishop on Thursday, May 10, professing the creeds the night before in a Vespers service at Máriapócs. Eastern bishops from the United States and Europe gathered at the shrine of our Lady to accept his profession of faith, as the successors of the apostles have done for almost two thousand years.

I flew into Budapest Tuesday evening, and was taken to the Shrine of Máriapócs to stay for the events. What a joy it was to be at this holy place of pilgrimage, a destination of our church for centuries, a warm fire that the communists were unable to quench. When I visited there under communism, the people had traveled hundreds of miles on foot from around Eastern Europe, braving harassment by border guards and sleeping in fields and barns, to pray at the miraculous icon on the Feast of the Dormition. I remember singing a Parastas in the cemetery there with the clergy and servers in their red vestments, while carnival rides were whirling above the trees. The communists ran a big carnival at the same time to detract from the pilgrimage, since out right persecution had failed to dampen the people's faith.

I was able to visit with our own Father Joseph Erdei at the monastery. Father Joseph is the healthiest and happiest that I have ever seen him. At first he was unhappy at leaving the United States after spending so many decades with this beloved flock at Matawan. But now he says, "I tried to be-

come a monk of Máriapócs 70 years ago, and finally, God has made me a monk of Máriapócs. Before, I didn't understand why Father Abel came to America, but now I realize that he came to take me home." Father Basil is also resident in the town, but he had a bad fall recently and is in a nursing home and doesn't recognize most people anymore. I had the wonderful experience of celebrating the Divine Liturgy in the monks' chapel at the monastery of Máriapócs along with Father Joseph and Metropolitan Archbishop William Skurla. Archbishop Skurla then spent some time photographing the beautiful paintings in the chapel with his new camera.

In the summertime in Eastern Europe, the food is always fresh. Whatever is in season is what the people eat. The first time I visited it was cherry season, and we ate cherries three times a day. We had plates of cherries at every meal, and at least once a day we had cherry soup—a famous Hungarian dish. It is a sweet cream soup served cold. We would consider it a dessert in our country. As summer advanced, different fruits came into season, ending with the peach season, which is why peaches are called "fall apricots." All summer long, the cuisine revolves around the pepper, called paprikas. It is a light green pepper, something like a bell pepper, but longer and pointed and lighter. Sometimes they are mild, and sometimes they are searingly hot; you never know till you bite into one. They are served raw and cooked, and also they are ripened to red, then dried and powdered—what we call paprika in America.

Like most people, I have always heard of Vitamin C, but I learned on this trip that it has an interesting connection to the Hungarian peppers. A Hungarian scientist by the name of Albert Szent-Györgyi (which means Saint George), discovered Vitamin C. The navies of the world had known for centuries of the importance of eating fruit. Even in the 1400's, the age of the Spanish and Portuguese explorers, scurvy was cited

one knew why lime juice prevented scurvy.

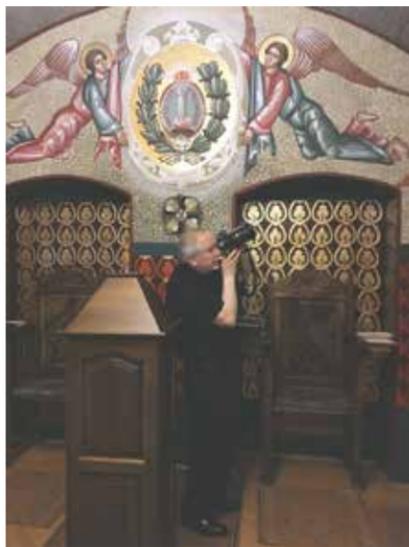
Actually, there is an Egyptian papyrus from over 35 centuries ago that describes the disease of scurvy, and recommends onions as a cure. In fact, raw onions do have some vitamin C in them. In 1535, French explorers in the Saint Lawrence River area had an outbreak of scurvy from poor diet. The local Indians recommended a tea made from a certain tree bark—and it cured them. The only animal (besides us) that must ingest vitamin C is the guinea pig. All the other animals make their own. As a result, researches began to use guinea pigs to test diets, trying to discover what the essential chemical was.

Albert Szent-Györgyi was a third generation scientist and enrolled in the University of Budapest before World War I. He was fervently anti-war, and wounded himself in order to get out of the army and return to research. During the 1920's, he studied the chemistry of human physiology, and isolated a chemical in the adrenal glands that could gain and lose hydrogen atoms. Because it had six carbon atoms, and had the properties of both a sugar and an acid, he named it "hexuronic acid." He experimented with browning fruit, and discovered (as we do today) that browning could be delayed with citrus juice. Around 1930, Szent-Györgyi worked with an American chemist of Hungarian descent named Svirbely. Together they were able to show that his new chemical "hexuronic acid," found in citrus juice, could indeed prevent scurvy in guinea pigs. Not long afterwards, a British scientist confirmed the studies, but renamed the chemical "ascorbic acid," which means "no-scurvy acid." The next task was to find a good source of vitamin C. Although it was known to be found in citrus juice, the chemical was difficult to remove because of the sugars. In that part of Hungary, there is a paprika shaker on every table along with the salt shaker. One night, his wife was trying to get him to eat some paprika. He said, "I did not feel like

other scientist who worked on vitamin C. As you may know, the sailors in the British navy used to be called "limeys" because of their citrus ration, a nickname sometimes used for all Englishmen as well. If things had gone differently, they might have been called "peppies" or "paprika boys."

Whenever you visit Máriapócs, there will be plenty of miracle stories to inspire you. One evening we walked down a lane to visit a field where Pope Saint John Paul II celebrated an outdoor mass in 1991. Reportedly, the pope was disappointed in the crowds in Budapest, and believed that the faith had been badly destroyed under communism in Hungary, but as his helicopter approached Máriapócs and he saw the vast crowds waiting for him in east Hungary (which is the Greek Catholic part of Hungary) he was overcome with emotion. Today there is a monument in the field and a tower you can climb to get a better view of the countryside. The pastor told us a number of stories of faith and God's grace. He told us that the icon from the shrine was taken a few years ago to all the major cities of Hungary for public veneration. It traveled by armored car with a heavy security detail. The clergy from the shrine were trying to explain the icon to the police of western Hungary by saying it is an important part of the cultural heritage of the East. One of the policemen said, "You don't have to explain what it is to us. My wife and I were unable to have children. I made a pilgrimage to Máriapócs to pray for blessings from the holy Virgin, and now we have a son."

Another story was about a man who was so discouraged at life and the world after World War II, that he was contemplating suicide, and was ready to carry out his action. Just before he killed himself, he heard the bells of a church ringing, and was delivered by grace. To this day, he loves the sound of church bells, and donates bells when they are needed. This man donated the bells that are currently ringing in the great shrine of Máriapócs. People are often



Metropolitan William Skurla photographing the monks' chapel at Máriapócs



The Basilica at Máriapócs



Metropolitan Fülöp on a Segway

as the main cause of sickness and death on long sea voyages. Danish sailors began taking oranges and lemons on their longer voyages. In the 1700's, the Scottish physician James Lind, who was an experienced ship's surgeon, wrote about the preventative effects of citrus fruit, and, by 1795, the British navy was using lime juice to prevent scurvy. However, chemistry was in its infancy, Lavoisier had only recently been decapitated by the enlightened and progressive French revolutionaries, and no

eating it, so I thought of a way out. I took it to my laboratory, and by midnight I had discovered a treasure chest of vitamin C." Using the paprika pepper, he was able to manufacture three pounds of pure ascorbic acid. Using it to cure scurvy in guinea pigs, he completed his proofs.

In 1937, the Nobel Prize for Physiology and Medicine was awarded solely to Szent-Györgyi for his work. That same year, a Nobel Prize in Chemistry was given to an-

bringing gifts to the shrine in appreciation of favors. Just the week before I visited, a young lady gave the pastor a gold ring for the madonna.

In 2009, the shrine was completely repaired and renovated, and the icon was to be moved to Hajdúdorog for protection. Metropolitan Fülöp sent out a circular letter and said that the men of the region would carry the icon "on our own shoulders" the 32 miles to Hajdúdorog on Feb-



Bishop Kurt and Bishop Irynej Bilyk concelebrated the Divine Liturgy with Father Joseph Erdei



Father David Grunda distributes Communion with his father, Father János Grunda

ruary 5. The priest who told us the story thought the Archbishop was making a foolish mistake. As an experienced pastor he was already envisioning all the things that could go wrong on a 32 mile trip in the depths of the central European winter. He was surprised after he read the letter in his parish that six men from the parish collared him after Divine Liturgy and said, "We are going to help, Father, are you coming with us?" As a matter of fact, 3,000 men arrived on the morning of February 5. It turned out to be a sunny day, with no snow on the ground, and the priest said, "You didn't need a jacket or socks." With so many men, they traded places every hundred yards or so. She arrived in Hajdúdorog without injury, and waited there until the reconstruction was finished in October. That day, a van carried the icon. It was sunny and calm when the icon entered the van in Hajdúdorog. From that moment on, there were storms and high winds throughout the journey. In fact, they had to stop several times to clear branches, and take alternate routes because trees fell across the road. Then when the van finally arrived at Máriapócs, it was sunny and calm again as they carried the icon back into the church. The priest said that a satellite picture from that day showed violent weather all over central Europe, with only two clear spots over Hajdúdorog and Máriapócs.

Father David Grunda, the young priest who drove me from Budapest airport, was only ordained three weeks and was married last July. On Sunday, he took me to a very special church for his first solemn Divine Liturgy after ordination. It was quite an honor to be included. What is so special about this church? Miskolc was an industrial center at one time with a steel factory. The communists, of course, built one of their massive housing projects. It had no public meeting places and no church. People were expected to work one-third of the time, rest one-third of the time, and sleep one-third of the time. There were no areas where people could gather to socialize. As if life were not bad enough, the communists never reinvested in the steel mill and eventually it was obsolete and unable to compete with other sources and went out of business causing massive unemployment. Towards the end of the communist era, a believer in the legislature fought to build a church in this dreary, materialist desert. After years, he was able to get a church approved only with the condition that it be interdenominational. It was to be shared by the Roman Catholics, the Greek Catholics, and the two large protestant denominations. While the church was being built, communism collapsed in 1989. The protestant churches withdrew from the project, but the Roman Catholics and Greek Catholics contin-

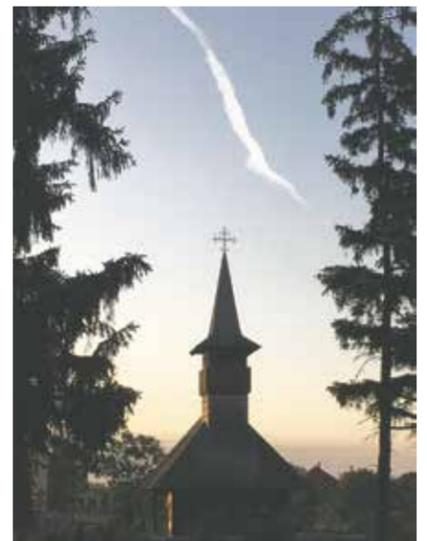
ued and built a very successful "bi-ritual" church. We each have a beautiful chapel of our own, and the main church is used for the big Sunday services of both traditions.

The father of Father David Grunda, Father János Grunda, is a priest and was an assistant at the main parish in Miskolc. (As a matter of fact, young Father David is very proud that his family is a priestly family with an enormous number of priests and priest wives stretching back three hundred years.) He began a mission to the people in the vast socialist housing project and began having Divine Liturgy for them as well. Like a good shepherd, he knocked on every door in the project and introduced himself to all the people. It was very difficult and discouraging work. The people were socially stunted by the communists who worshipped work and despised all social or family relations. Even today, the neighborhood has a reputation as "rough." As you can imagine with such a joyless life, drugs and violence are common among the youth. With patience, faith in God, and the joy of the Gospel, he slowly built up a small community, and was the founder of the new "bi-ritual" parish. He wanted to get a Benedictine school for the parish, but was turned down, and the Jesuits instead now run an excellent school for the children and youth of this area, and also staff the parish which has five Roman rite masses every Sunday. So on Sunday, Father David celebrated his first solemn Divine Liturgy, concelebrating with his own father. The hero of his life is his father, a model priest and shepherd! His father now has a village assignment, and is overjoyed to have his own garden after so many years in the concrete wasteland of the socialist housing project.

Well, I had many other beautiful adventures that I don't have time to relate. I was able to visit the old Orthodox church in Miskolc with its famous baroque icon

screen. The Orthodox priest was a gracious host. I attended a concert to benefit the people of Syria. The singing of the children was ethereal. I also was able to travel across the border to interview three fine young priests who are eager to come help us here in our country. When my visit to Transcarpathia was arranged, I was told that they would drop me off at the border, I would then walk across the border, and a (mysterious) person would pick me up on the other side. Pretty exciting—just like a spy movie! It was planned this way because it is so long and difficult to cross the border with a car. However, when the day arrived, a priest took me who has a diplomatic passport and was able to bypass the lines. We drove to Ukraine, interviewed the priests, and were back in Máriapócs by lunchtime. Honestly, I think the other way would have made a better a story!

+Kurt Burnette



The original home of the weeping icon of Máriapócs



FROM THE OFFICE OF THE BISHOP CLERGY APPOINTMENTS

EFFECTIVE MAY 4, 2018

Reverend Michael Yurista has been relieved as Administrator of Saint Nicholas Byzantine Catholic Church in Dunellen, NJ.

Reverend James Badeaux has been appointed Administrator of Saint Nicholas Byzantine Catholic Church in Dunellen, NJ, while remaining in his assignment as Pastor of Saint Mary Byzantine Catholic Church in Hillsborough, NJ.

EFFECTIVE JUNE 1, 2018

Very Reverend Robert Hospodar has been relieved as Protospesbyter of the New York and New England Protospesbyterate and as Syncellus of the New York and New England Syncellate.

Very Reverend Ronald Hatton has been appointed Protospesbyter of the New York/New England Protospesbyterate, in addition to his duties as pastor of Saint Nicholas Byzantine Catholic Church in Danbury, CT.

Very Reverend Nicholas Daddona has been appointed Syncellus of the New York and New England Syncellate, in addition to his duties as Chancellor of the Eparchy of Passaic and Administrator of Saint Andrew Byzantine Catholic Church in Westbury, Long Island, NY.

EFFECTIVE JUNE 11, 2018

Reverend Robert Lozinski, CSC, has been relieved as Administrator of Holy Ghost Byzantine Catholic Church in Jessup, PA, and Saint John the Baptist Byzantine Catholic Church in Forest City, PA, while remaining in his assignment as Pastor of Saint Michael Byzantine Catholic Church in Dunmore, PA.

Reverend John Cigan has been relieved as Pastor of Saint Michael Byzantine Catholic Church in Mont Clare, PA, and Administrator of Blessed Virgin Mary Byzantine Catholic Church in Coatesville, PA, and has been appointed Pastor of Holy Ghost Byzantine Catholic Church in Jessup, PA, and Administrator of Saint John the Baptist Byzantine Catholic Church in Forest City, PA.

Very Reverend Edward Higgins has been appointed Administrator of Saint Michael Byzantine Catholic Church in Mont Clare, PA, and Administrator of Blessed Virgin Mary Byzantine Catholic Church in Coatesville, PA, while remaining in his assignments as Pastor of Holy Ghost Byzantine Catholic Church in Philadelphia, PA, and Holy Trinity Byzantine Catholic Church in Philadelphia, PA, and Protospesbyter for the Southern Pennsylvania Protospesbyterate.

Reverend Andrij Kovach has been appointed Parochial Vicar of Saint Michael Byzantine Catholic Church in Mont Clare, PA, and Blessed Virgin Mary Byzantine Catholic Church in Coatesville, PA, with residence at Saint Michael Byzantine Catholic Church in Mont Clare, PA.

EASTERN CATHOLIC LIFE

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

Official Publication of the Byzantine Catholic Eparchy of Passaic

Subscription Rate: \$15.00 per year.

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

Published monthly by the
Eastern Catholic Press Association

445 Lackawanna Avenue
Woodland Park, NJ 07424
Phone: 973-890-7777 Fax: 973-890-7175
Postage paid at Little Falls, NJ, and additional office at Bellmawr, NJ.

POSTMASTER: Send address changes to:
Eastern Catholic Life
445 Lackawanna Avenue
Woodland Park, NJ 07424
Most Reverend Bishop Kurt Burnette
President and Publisher

Father James Badeaux, *Editor*
Father Ronald Hatton, *Associate Editor*
Father Lewis Rabayda, *Layout Editor*
Mrs. Diane Rabiej, *Copy Editor*
Mrs. Maureen French, *Circulation Editor*
(mfrench@eparchyofpassaic.com)

E-Mail us at:
ECL@eparchyofpassaic.com
Eparchial Website:
www.EparchyofPassaic.com

+SISTER PAULA DZURISIN, OSBM, ENTERS INTO THE ETERNAL EMBRACE

Uniontown, PA



The wonderful gift of her vocation was an exciting challenge for her to live life to the fullest.

In the early days of the community, Sister Paula would awake from sleep to prepare for morning prayer in the Monastery. On the morning of April 28, she awoke instead to a new life, a life where she was welcomed into the embrace of the Lord she served so faithfully for over 70 years.

Sister Paula (Anna) Dzurisin was born in Pittston, PA, the daughter of the late George and Mary (Kizlin) Dzurisin. A member of Saint Michael Byzantine Catholic Parish in Pittston, she entered the Sisters of Saint Basil the Great on June 23, 1947.

Sister Paula made her Final Profession of Vows on August 28, 1953, in the presence of the late Bishop Daniel Ivancho.

As with many of those who entered at the time, Sister Paula spent a good number of years as a teacher and principal in the parish schools of the Metropolitan Province of Pittsburgh. She also taught business courses at Mount Macrina Academy. There for only one year, the impression she made was such that her students were sure to visit her during the Alumnae reunions.

After almost a half century in the teaching ministry, Sister Paula returned to the Monastery where she spent a year volunteering in pastoral visiting at the Manor. She was a great conversationalist, and her interest in people was mutually enriching in this ministry.

Her background in business education, however, led to her next assignment, that of managing the Card Department at the monastery for the next eight years. When it was necessary to lessen her responsibilities, Sister Paula continued to assist in that same ministry for another eight years, graciously handing over the management to another Sister. It was only after this full life in active ministry that Sister Paula was admitted to the Manor due to declining health.

In her vocation story, Sister wrote that her response to God's call came only after she repeatedly would say, "No, this isn't for me, but the call continued to haunt me." Having finally said "Yes" to her call, she wrote, "The lived experience of my call became like a precious container filled with love that increased the desire within me to share this love with others. This wonderful gift, my Vocation, has been, is, and will continue to be an exciting challenge for me to live my life to the fullest."

Archbishop William began his homily by noting that Sister Paula had hoped to enter eternity during the Paschal Season, and this hope was fulfilled. Though we are sad at her parting, we rejoice that she has entered heaven, and we now have another person there to pray for us.

In continuing, Archbishop noted the similarities between her life and that of Saint Theodosius, the saint of the day. The saint was a monk who initiated reforms for his Studite monastery, and these reforms eventually went beyond his monastery to many communities which came after. Likewise, though Sister Paula's life went from active days of teaching to a quieter time of communication and solitude, her influence always spread from her monastery to the people in the places where she served.

Concluding his remarks, Archbishop William mentioned that the Dzurisin name was well-known in the Passaic Eparchy. Both Sister Paula's sister, Sister Philip, and her brother, Monsignor George, served there. Her brothers were cantors with excellent voices, and their ministry has been continued into the second generation.

Sister Paula was preceded in death by her parents; her brothers, Monsignor George, Joseph, Michael, and John; and her sisters, Sister M. Philip, and Mary Wascavage. In addition to her Sisters in community, she is survived by her brother Paul (Dorothy) and many devoted nieces and nephews.

The Parastas Service was concelebrated on Wed., May 2, by Fathers Andrew Deskevich and Peter Leigh, Monastery Chaplain. Father James Ragan was in attendance. The Funeral Divine Liturgy was celebrated on Thurs., May 3, in the Monastery Chapel by Archbishop William C. Skurla. Concelebrants were Fathers Ronald P. Larko and Peter Leigh. In attendance were Archpriest John G. Petro, and Fathers James A. Spontak and Stephen J. Wahal.

May God grant to His handmaiden, Sister Paula, eternal memory and peaceful repose.

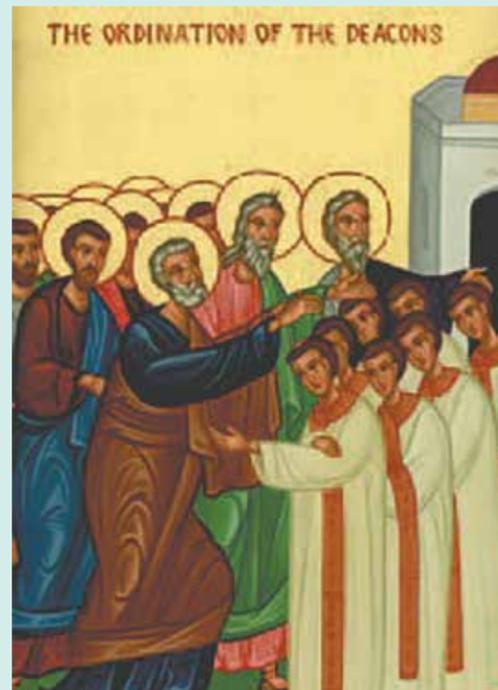
IS GOD CALLING YOU TO BE A DEACON?

—new class forming June, 2019—

Deacons represent a great and visible sign of the working of the Holy Spirit through a life of service in the Church.

If you or others perceive that God is calling you to serve the Church as a deacon and you would like to further explore the possibility of this vocation, please contact:

Father Nicholas Daddona
516-457-5617
ndaddona@eparchyofpassaic.com



+DOROTHY MAE LOZINAK HAYER, RN, MOTHER OF RIGHT REVEREND ARCHPRIEST JAMES G. HAYER, REPOSES IN THE LORD

Wilkes-Barre, PA

Dorothy Mae Lozinak Hayer, RN, formerly from Eckley and Freeland, PA, and until recently a resident of Wilkes-Barre, PA, fell asleep in the Lord on Saturday morning, May 12, 2018, in Wilkes-Barre General Hospital, following a brief illness.

Born July 11, 1937, in Hazleton, PA, she was a daughter to the late Michael and Catherine Kushner Lozinak.

She was educated in the Freeland-area schools, and later furthered her education toward her vocation by graduating from the former Philadelphia General Hospital School of Nursing. Mrs. Hayer worked as a registered nurse for her entire professional career. Her employment included work in pediatric nursing in the maternity ward of the former Saint Joseph's Hospital in Hazleton, PA; psychiatric nursing at the White Haven Center, White Haven, PA; and, until her retirement, she was employed by the Weatherwood-Carbon County Nursing Home and Rehabilitation Center as both a registered nurse and as a registered nurse assessment coordinator (RNAC). Following her formal retirement from duties, Mrs. Hayer continued in her ministry and maintained working per diem in nursing until a few years ago at the age of 75.

Mrs. Hayer was a member of Saint Mary of the Dormition Byzantine Catholic Church, Freeland, for most of her life. In recent years, she held membership in

Holy Assumption of Saint Mary Byzantine Catholic Church, Wilkes-Barre. She was a faithful member of and active volunteer in both parishes.

Over the years, she served as a chaperone for parish youth group field trips; was a volunteer for parish summer festivals; and, for several years, she served as camp nurse at the Eparchial Altar Server Retreat Camp held annually in Canadensis, PA.

In addition to her parents, she was preceded in death by her former spouse, Mr. James J. Hayer, and by brothers and sisters, including John, Michael and Daniel Lozinak; Col. Mary M. Lozinak, U.S. Army, Retired; Mrs. Helen Parsons; Miss Catherine Lozinak; Mrs. Anna Fifick; Mrs. Margaret Lawrence; and Miss Agnes Lozinak.

Left to mourn her passing are her beloved son, the Right Rev. Archpriest James G. Hayer, Protosyncellus (vicar general) of the Eparchy of Passaic; sister, Mrs. Elsie Palinko, West Haven, Conn.; and numerous nieces, nephews, great-nieces, great-nephews, fellow parishioners, and dear friends.

A Parastas service was celebrated the evening before by Archpriest James Hayer and local and eparchial clergy, with Bishop Kurt presiding. Msgr. Peter Kochery of the Syro-Malankarese Eparchy of Saint Thomas celebrated a traditional requiem service

prior to the Parastas and expressed the condolences of his bishop, Bishop Philip. Funeral services for Mrs. Hayer were held at 10 AM Saturday, May 19, with the Office of Christian Burial with Divine Liturgy in Holy Assumption of Saint Mary Byzantine Catholic Church, 695 N. Main St., Wilkes-Barre.

With Bishop Kurt presiding and Metropolitan Archbishop William in attendance, Mrs. Hayer's priest son, Right Rev. Archpriest James Hayer, was the main celebrant. Concelebrating were Father Michael Kerestes, host pastor; Father Nicholas Daddona, Chancellor of the Eparchy; Father Edward Cimbala, pastor of Our Lady of Perpetual Help Parish, Levittown, PA, and homilist; Father Scott Boghossian, pastor of Mrs. Hayer's home parish of Saint Mary in Freeland, PA; Deacon Tom Shubeck and Deacon Charles Laskowski, from Saint Thomas Parish in Rahway, NJ; and Deacon Basil Soroka of Saint Mary Parish in Wilkes-Barre. Father Edward Higgins, pastor of Holy Ghost Parish in Philadelphia, served as Master of Ceremonies. In addition, local and eparchial clergy were present, as well as Sister Regina and Sister Theodosia, of the Sisters of Saint Basil the Great, and Mother Marija of Holy Annunciation Monastery in Sugarloaf, PA. Responses were led by Cantor Raymond Mastroberte, assisted by Cantor Patricia Dietz and Cantor Doreen Plahovinsak, both of Saint Thomas in Rahway, NJ, as well as local cantors. The epistle was chanted by Sue Bonick, Dorothy's niece.



Interment with the Rite of Committal was celebrated privately in the parish cemetery, Lake Street, Dallas, PA.

In lieu of floral tributes, Father Jim and his family would be humbled if those contemplating a monetary donation in his mother's memory kindly consider the Sisters of St. Basil the Great, 500 W. Main St., Uniontown, PA 15401, or Holy Annunciation Monastery, 403 W. County Road, Sugarloaf Twp., PA 18249.

To send Father Jim words of comfort, a fond remembrance of his mom, or for further information, please visit www.JohnVMorrisFuneralHomes.com.

May her memory be eternal!

NEW BYZANTINE CATHOLIC COMMUNITY FORMING IN GREATER CHARLOTTE, NC, AREA Divine Liturgy on Saturdays at 4 PM: June 2, 9, 16, 23, & 30

A Byzantine Catholic community is forming at Saint Philip Neri Church, 292 Munn Rd., Fort Mill, SC. Please join us as we grow our community and celebrate the Byzantine Divine Liturgy. Father Steven Galuschik of All Saints Byzantine Catholic Church in North Fort Myers, FL, celebrated Liturgy at the end of October and

is now offering weekly Divine Liturgy in the area. This community will serve the northern part of South Carolina as well as Charlotte, NC. Please share this information with your friends and family – especially those who have moved “down South.” We will be celebrating the Byzantine Divine Liturgy on Saturdays at 4 PM. If you would

like to participate in any way, or have questions please contact Ron Somich at 440.477.6389 or ron.somich@gmail.com. The website <https://carolinabyzantine.com/> will be coming soon – please check that out for news, upcoming gatherings, and service times.



Danube River Cruise

14 DAY CRUISE and LAND
Germany, Austria, Slovakia, Hungary, Poland

Hosted by Fr. Ed Cimbala
October 31 – November 13, 2018

For more information, please contact
Fr. Ed Cimbala at 908-872-2928

fredcimbala@gmail.com

Susan Prendergast

Select International Tours - 800-842-4842

susan@select-intl.com

See Trip Web-page For More Details & Brochure
<http://www.olphbyz.com/Pg/DanubeCruise.html>

Additional Cabins Now Available!

SAINT ANN BYZANTINE CATHOLIC CHURCH
Harrisburg, PA

Parish Education Calendar: Spring 2018

Saturday June 2, 2018 from 10 AM – 3 PM: Parish Education Day with Fr. Alexei Michalenko with Sr. Victoria and Sr. Mary Ann of the Community of the Mother of God of Tenderness (CMGT), “Living As Missionary Disciples”

All programs take place at St. Ann Byzantine Catholic Church, 5408 Locust Lane, Harrisburg, PA 17109. For more details on events, location, or speakers, please contact Angela Sedun at StAnnByzEvents@gmail.com or at 717-490-1284.

ByzanTEEN
Youth Rally 2018
July 5-8, 2018
“Who is My Neighbor?”
St. Vincent College
Latrobe, PA



PEOPLE YOU KNOW AROUND THE EPARCHY

IN KINGSTON AND WILKES-BARRE TOWNSHIP..

Saint Vincent de Paul Kitchen receives donations

Saint Mary's Protection Byzantine Catholic Church in Kingston, PA, and Saint John the Baptist Byzantine Catholic Church in Wilkes-Barre Township, PA, recently made donations to the Saint Vincent de Paul Kitchen. Saint Mary Parish made a \$1,155 donation and Saint John Parish made a \$1,200 donation. The donations came as a result of the "Great Lent" collection held at each church. Shown from left: Joseph Simcik, Saint Mary Byzantine Catholic Church; Father Mykhaylo Prodanets, pastor, Saint Mary Byzantine Catholic Church and administrator, Saint John Byzantine Catholic Church; Mike Cianciotta, program director, Saint Vincent de Paul Kitchen; Richard Wodarczyk, Saint John Byzantine Catholic Church.



IN NEW PORT RICHEY...

Iconography Class visits Byzantine Parish

On Friday, May 4, 2018, Saint Anne Byzantine Catholic Church, New Port Richey, FL, hosted Virginia Crippen and her iconography class from Saint Leo Abbey, Saint Leo, FL. Accompanying them were Benedictine brothers, Brother Stanislaus Sullivan, O.S.B. and Brother Timothy Gagnon, O.S.B. While studying about and writing icons, the class wanted to experience the art and spirituality of the icon within the setting of the church and the Divine Liturgy. For most, it was their first time attending worship in the Eastern tradition of the Catholic Church. Following the service, the visitors remarked about how beautiful and spiritually-uplifting the Liturgy was, and how they truly experienced a sense of the sacred, and heaven on earth. Father Olexiy Nebesnyk is Administrator of Saint Anne Parish.



IN TRUMBULL...

April Showers was the title of the 2018 Annual Saint John the Baptist Church, Trumbull, CT, Ladies' Guild fundraiser. The Afternoon Tea featured a presentation on bees and honey making given by James Oravetz. Father Joseph Bertha, Ph.D, is the pastor of Saint John Parish.



2018 ALTAR SERVER CONGRESS

AUGUST 4-8 2018
AGES 6-17

Carpathian Village Canadensis, PA
Come and experience a wonderful fun filled Event with fellow altar servers from across the Eparchy of Passaic. Have fun while learning more about your important role as an Altar Server! This Event is underwritten by the Eparchy
Register by July 20th
<http://www.eparchyofpassaic.com>
For questions and details contact Deacon Stephen Russo:
DcnStephen@gmail.com



A CONVERSATION ABOUT 'HUMANAE VITAE' MAY FINALLY BE POSSIBLE

By Charlie Camosy *Catholic News Service, New York, article and photo used with permission*

Can one imagine a more difficult year for "Humanae Vitae" ("Of Human Life") to be heard than 1968?

Blessed Paul VI's encyclical came out just as the sexual revolution was picking up steam, well on its way to becoming a dominant force in Western culture.

Contraception was part of a basic right to privacy and on a path from normalization to celebration. *Playboy* and other pornographic magazines and films were on the ascendant. Casual sexual encounters, along with no fault divorce, were becoming much more prevalent. Sex manuals and erotic novels were on the living room bookshelves of respectable people. Movies and music pushed the revolution at every turn.

This revolution, it should be said, made a lot of people quite a lot of money. But it was portrayed in cultural circles of power (media, academia, government, etc.), not as the latest iteration of consumer culture, but as part of a broader social justice movement. A movement which pushed back against the outdated and oppressive views of the past.

The replacement culture was liberating. The natural direction of social progress. Only backward-thinking, religious dogmatists rejected it. Smart and open-minded people embraced it.

Swimming against this powerful cultural tide, in the short run at least, "Humanae Vitae" never had a chance. Few of its critics actually read the text, and even fewer could allow themselves to be genuinely challenged by its arguments. It fit neatly in the revolution's cultural narrative: an out-of-touch celibate hierarchy using power to enforce a superstitious and harmful view of sex onto people who, given their better education and actual experience, simply knew better.

This consensus against "Humanae Vitae" would come to be strictly enforced. Though many Catholics have the "Charles Curran affair" at the center of their narrative in this regard, his case would prove to be the exception. (The Catholic University of America's board of trustees denied the tenure of Father Curran, after the professor publicly disagreed with the encyclical's teaching.)

In recent decades the consensus against "Human Vitae" has been so strong that theologians and even Catholic priests can feel quite safe in their dissent. The occasional finger-wagging or bad book review from the institutional church serves to do little beyond increasing the prominence of the thinker and increasing their book sales.

But those who've been sympathetic to the document have, for their most part, been forced to keep their mouths shut and their pens dry -- at least if they want

to remain respectable in cultural circles of power. The narrative that only backward-thinking dogmatists could take it seriously became the received wisdom.

But now, on the verge of the document's 50th anniversary, a new cultural moment has arrived. Blessed Paul warned that the separation of sex from procreation and committed relationships would have disastrous effects, and there is now strong evidence to show that he predicted better than he knew.

Consider these cultural trends:

-- The #MeToo movement has demonstrated that our sexual culture is fundamentally broken and often violent. Far from liberating, "hookup culture" is a particular instance of what Pope Francis calls the "use and throwaway" culture. People are dehumanized and mutually used as mere objects of desire in a sexual marketplace -- a marketplace now widely expanded and facilitated by smartphone applications.

-- Pornography dominates the internet and the script for Western sexual encounters. But it has done so in ways which normalize hookups, violence against women, and even sex between family members. As a result, even liberal countries like the United Kingdom and Iceland have recently tried to ban porn. Lurking right behind porn in separating sex from genuine relationships are sex robots. Many are already worried that, given current assumptions and practices, there will be little to stop them from radically disconnecting sex from unification with another person.

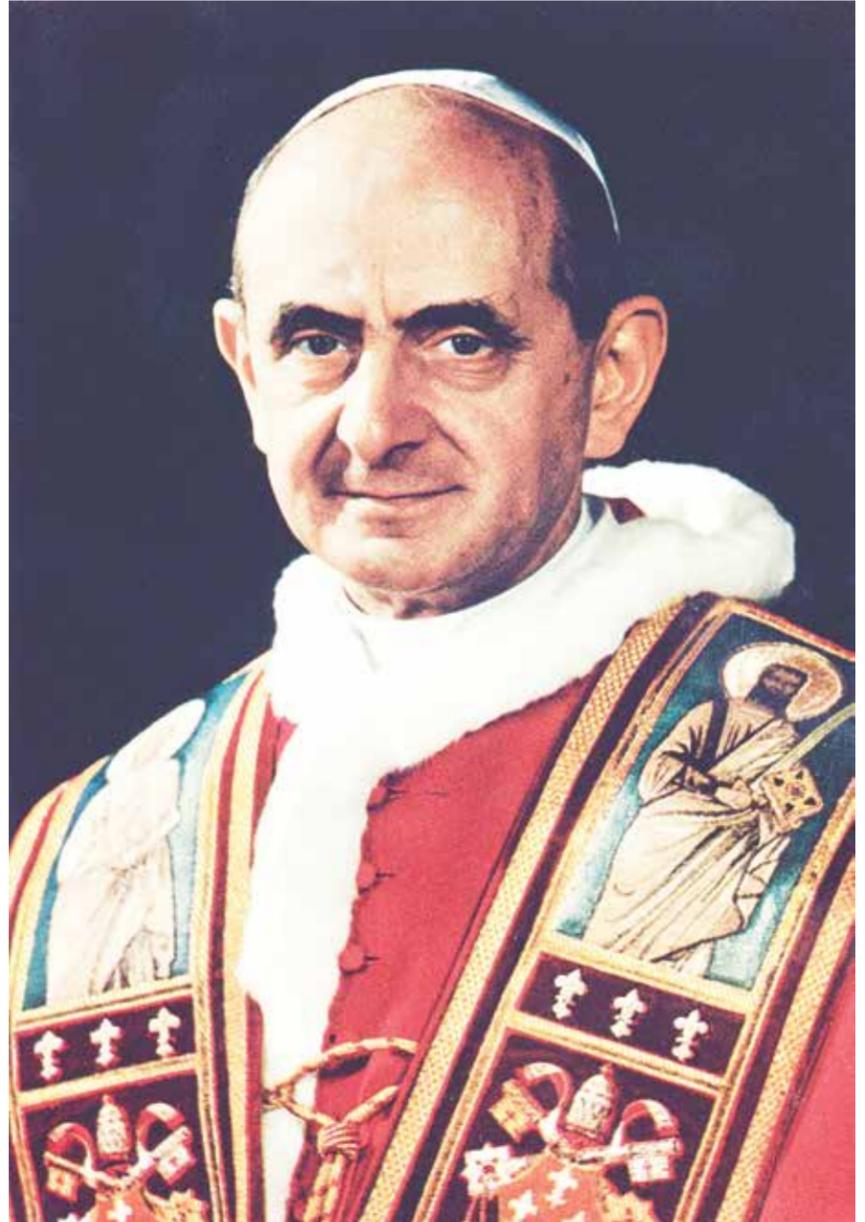
-- Hookup culture is impossible to imagine without widespread access to contraception as an enabling technology. And the riskier sex created by this culture, perhaps counterintuitively for some, has actually led to more sexually-transmitted infections, not fewer. For evidence-based approaches, contraception no longer appears to be the solution to our epidemic of STIs, sexually transmitted infections.

-- More and more progressive and even secular women are starting to react negatively to the health problems created by the large doses of hormones in the pill and long-acting contraception. Dubbed by some the "Pro-Kale, Anti-Hormone" movement, many women with the means to do so are avoiding the pill's substantial side effects by using versions of natural family planning. In a related story, some secular social justice advocates are challenging the growing movement (pushed in part by pharma companies who stand to profit) to put poor people of color on long-acting contraception with high levels of hormones.

-- Most countries who had a sexual revolution now have a fertility crisis. A culture

needs to have 2.1 children per woman to replace its population, but every European country is well below this threshold: Germany is 1.47; Great Britain, 1.8; Italy, 1.37; Poland, 1.32; and so on. Tax incentives to have more children aren't working. The problem was so bad in Russia they came up with a "Day of Conception" in which everyone is given the afternoon off of work

able fertility industry in the United States, is another example of the use and throwaway culture -- with thousands and thousands of embryos discarded as so much trash. This practice also has created a situation in which women are used for their eggs and uteruses -- a marketplace which abuses poor women such that countries like India have banned commercial surrogacy.



Blessed Paul VI

to go home and have sex. Japan's fertility crisis has resulted in trillions in lost GDP and a population decline of 1 million people, all within just the past five years. This is happening in the United States as well. In 2008 and 2009, the U.S. had replacement-rate fertility, but since then, we've fallen to about 0.3 kids below replacement level.

-- The move from procreation to reproduction has accepted the logic of consumer culture. Given the perceived need for a culturally determined income and lifestyle, the market decides if and when one should have a child. Child-bearing is therefore often delayed until it is much more dangerous for both mother and child. In vitro fertilization, at least as practiced by the uber-profit-

These cultural trends are so different from where they were 50 years ago that "Humanae Vitae" may finally get a genuine hearing. The obvious surrender of our sexual culture to consumerist market forces, particularly after #MeToo, has led many different kinds of people to look for alternatives.

If 1968 was one of the worst years possible for "Humanae Vitae" to be heard, then 2018 may be one of the best. Let the conversation begin.

Charlie Camosy is an associate professor in the theology department at Jesuit-run Fordham University.

FIFTY YEARS AFTER RELEASE, 'HUMANAE VITAE' PRAISED AS PROPHETIC ENCYCLICAL

Continued from page 1
birth, said Eberstadt.

Many women believe contraception will make them happier and freer than they were before, Eberstadt said, noting that to the contrary, studies have shown that female happiness has declined.

As an example of how the sexual revolution and widespread use of contraception benefited men more than women, Eberstadt pointed to the recent "Me Too" movement where women have been sharing stories of sexual harassment in the workplace. These stories show how "widespread con-

traception licensed predation," she said.

Margaret McCarthy, an assistant professor of theological anthropology at the Pontifical John Paul II Institute for Studies on Marriage and the Family, spoke about another contemporary challenge that resulted from the sexual revolution: "the un-gendering of gender."

Today's view of gender as a social construct without any natural difference has resulted in the "forced separation of inseparable things," such as a woman from her child, the man from the woman, and the

child from the parents, said McCarthy.

In this worldview, relationships with others are seen as constraining arrangements that "we didn't sign up for," she noted. Through artificial reproductive technology, these relationships are then brought back into the picture on different terms, as choices within an individual's control rather than a natural occurrence, she added.

With these realities in mind, Eberstadt noted that the consistency in the teaching of "Humanae Vitae" continues to draw in "people who seek the truth and can find it

nowhere else."

Marking the end of the conference, Cardinal Wuerl recognized that a large part of the anniversary celebration for "Humanae Vitae" is "a call to the continued accompaniment of those to whom we go out, announce, engage and walk with as we try to help them grasp and appropriate the teaching of this encyclical."

"We, evangelizing disciples of the Lord Jesus, bring so much to the appreciation of the value of life and the integrity of its transmission," said Cardinal Wuerl.

ECUMENICAL CONFERENCE TO DISCUSS “SISTER CHURCHES”

The 22nd Annual Orientale Lumen Conference

Fairfax, VA

The 22nd Annual Orientale Lumen Conference will be held on June 18-21, 2018 in Washington, DC on the theme: “Sister Churches: Fact or Fiction?” The conference is open to the public but advanced reservations are required. The agenda will include six plenary sessions of lectures and discussion of the conference theme, ecumenical prayer services from the Byzantine Christian tradition, and fellowship at meals and evening receptions.

Plenary speakers for this conference will include:

- Patriarch Emeritus Gregorios III, retired primate of the Melkite Greek Catholic Church of Antioch, Alexandria and Jerusalem
- Father Hyacinthe Destivelle, OP, from the Pontifical Council for Promoting Christian Unity in the Vatican

- Father John Ford, CSC, professor emeritus of ecumenism of The Catholic University of America in Washington, DC

- Father Robert Kaslyn, SJ, professor of canon law at The Catholic University of America in Washington, DC

- Dr. Will Cohen from the University of Scranton and author of “The Concept of ‘Sister Churches’ in Catholic-Orthodox Relations since Vatican II”

- Mr. Michael Haldas, author, educator, and lecturer from Bethesda, MD

- Father Ron Roberson, CSP, will be the moderator

A pre-recorded video by Metropolitan Kallistos (Ware), professor emeritus from Oxford University, on the conference theme will be shown at the opening session.

The conference fee is \$395 per person and includes all meals and other conference expenses. Early registration is available until May 1st for \$350 per person. Overnight accommodations at the Washington Retreat House, location of all events and meals, can be reserved through the conference office for \$80/night per person. Space is limited for the conference, so reservations should be made early.

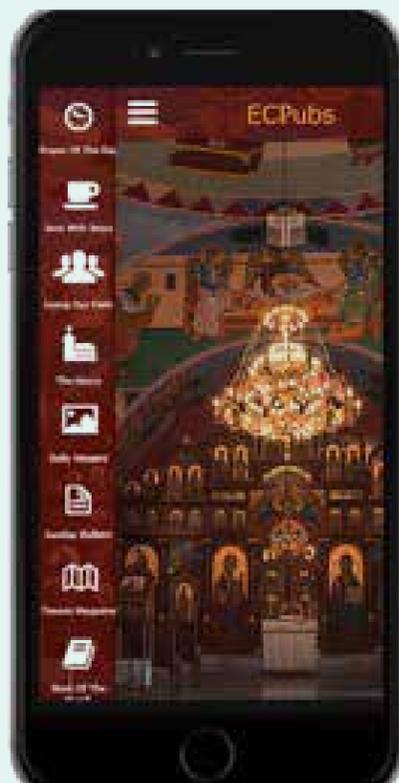
The Orientale Lumen Conferences have been meeting annually in Washington since 1997 and have included patriarchs, cardinals, archbishop, bishops, theologians, ecumenists, and lay persons from the Roman Catholic, Eastern Orthodox, and Eastern Catholic traditions. More information about past conferences can be found at: <http://olfoundation.net/conferences/>. More details and online registration is available at <http://olfoundation.net/conferences/ol-xxii-june-18-21-2018/> or by calling 703-691-8862.



Icon of Saints Peter and Andrew, the official icon of the Orientale Lumen Foundation

BYZANTINE CATHOLIC PRAYER APP NOW AVAILABLE

from Eastern Christian Publications



Fairfax, VA – A new and unique daily prayer app is now available from Eastern Christian Publications for iOS and Android devices. The app is titled “ECPubs” and is available for free download from either the Apple Store or Google Play. This is the only Byzantine Catholic app available in English with all the changeable prayer texts included for the Daily Office.

The app is updated daily with full texts of The Hours and Daily Vespers, and with all changeable parts included according to the Byzantine Typicon, or liturgical calendar. The main options in the app are:

- Prayer of the Day – icon and troparia (hymns) for the saint of the day
- Java with Jesus – daily reflections to read while you have your morning coffee
- Living Our Faith – thoughts for the day from several international writers
- The Hours – prayer text of the First,

Third, Sixth and Ninth Hours

- Daily Vespers – prayer texts with changeable parts for a Reader Service and for Clergy

- Sunday Bulletin – image and commentary from the Sunday of the week

- Theosis Magazine – monthly spiritual essays in full color as an ebook

- Book of the Month – short excerpt from a featured book from ECP

- Intro to Prayer – an educational explanation of the Byzantine Daily Office

- Websites – links to various Eastern Christian websites

A free-will offering or monthly stipend is requested from those users who find the app useful and can afford to help support it financially.

ECP has published over 200 titles since starting in 1993 including 20 volumes of the Eastern Churches Journal, 6 years of Theosis magazine (a full-color monthly publication of spiritual essays and the Byzantine calendar), and color Sunday bulletin covers for over 250 parishes across the US and Canada. Book subjects cover the history, theology, spirituality, ecumenism, biographies, and liturgy of the Eastern Christian Churches, both Catholic and Orthodox.

To download and install the app, visit the Apple Store or Google Play and search for ECPubs. More details and online ordering for the email service and other books is available at http://ecpubs.com/product-category/subscription_electronic/ or by calling 703-691-8862.

CANTOR INSTITUTE ANNOUNCES COMPREHENSIVE SINGING PROGRAM

Deacon Jeffrey Mierzejewski

Over the past two years, the Metropolitan Cantor Institute has been experimenting with ways to provide cantor education throughout the United States. Based on our experiences, we are inaugurating a comprehensive program beginning in 2018, aimed at ensuring that every parish in the Byzantine Catholic Church has a cantor who can lead the liturgical singing of the parish well, to the glory of God, and in support of the prayer of the faithful.

The new program consists of online classes using the Internet combined with local mentoring where available, and an optional week-long summer program in

Pittsburgh. All classes are taught each year (some twice per year), allowing students to complete the work at their own pace. New students can enter the program in January or July, and complete the entire program in as little as two years.

Two classes are free, open to the public, and can be taken at any time: Introduction to Liturgy and Introduction to the Typikon. Students can register for further courses by submitting a registration form and the course tuition (usually \$75.00 for each eight week course, with discounts available). Course tuition allows us to engage trained voice teachers who are also cantors to review

student work and provide feedback.

We recommend that ALL cantors consider taking the initial class, Introduction to Church Singing, which starts in July. This class covers the essentials of vocal production, the basics of music theory for cantors, and the fundamentals of reading music, and also provides an essential introduction to rhythm and duch (spirit) of our plain chant.

Details and registration:

<http://mci.archpitt.org/classes>

VATICAN COMMISSIONS EASTERN CHRISTIAN PUBLICATIONS TO REPRINT GREEK LITURGICAL TEXTS

Fairfax, VA

The Congregation for Eastern Churches in the Vatican recently authorized Eastern Christian Publications (ECP) to scan and reprint a four-volume series of liturgical texts in Greek known as the Anthologion. The original books, published from 1967 to 1980, are now out-of-print and unavailable. They contain the complete texts for Matins, Vespers, Compline and other daily services along with all the changeable parts for the four major seasons of the liturgical year and the saint-of-day for those same periods. They are:

- Volume I: September 1 through the beginning of Lent (1688 pages)
- Volume II: January 15 through Lent and Holy Week (1624 pages)

- Volume III: Pascha through June 30 (1032 pages)

- Volume IV: All Saints' Sunday through August 31 (1224 pages)

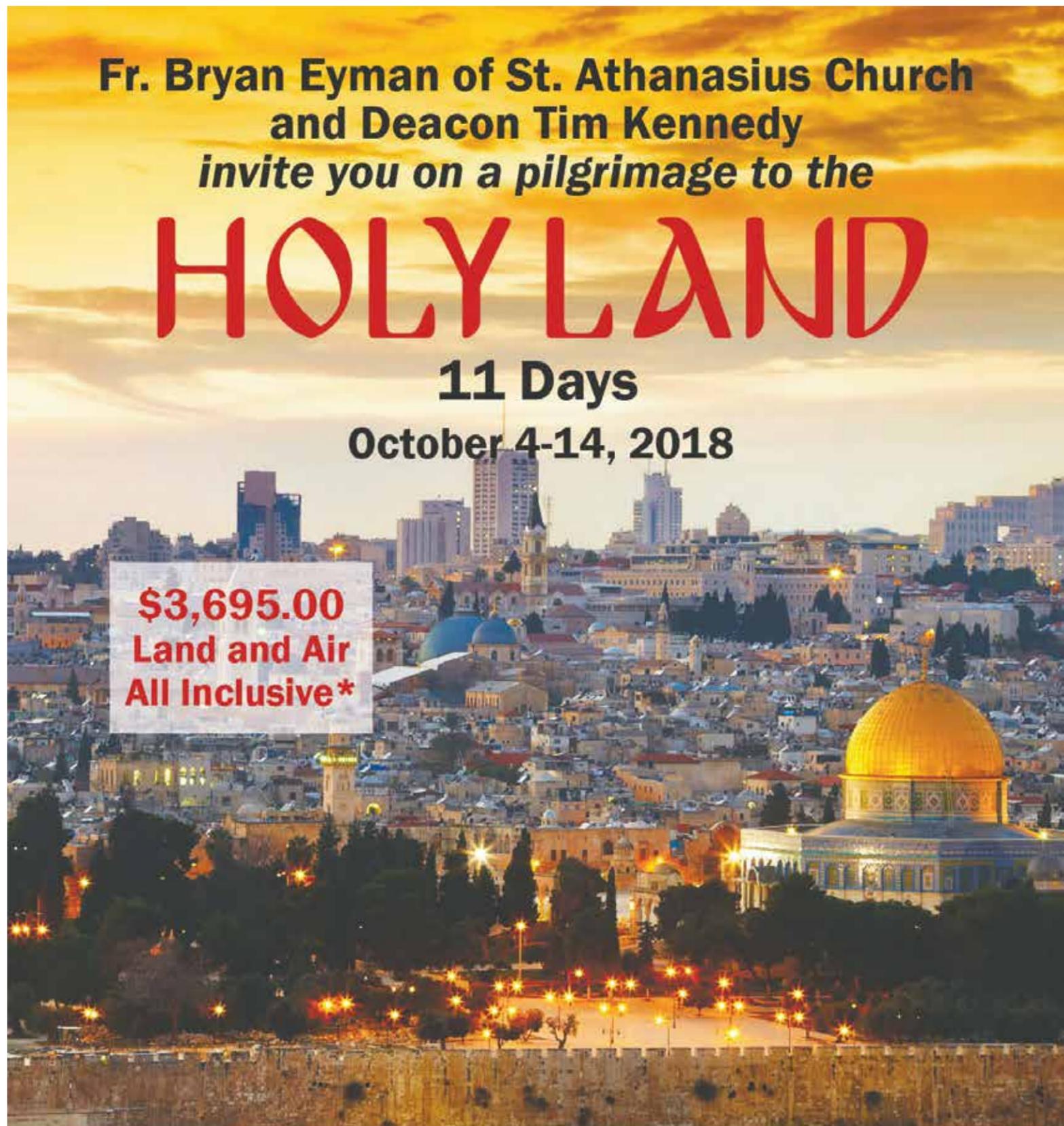
An original copy has been provided to ECP by the Congregation from their archives for high-resolution scanning and cleaning. The final printed editions will be enhanced and slightly enlarged. The books will be offered on a "print-on-demand" basis in either unbound folios or with hard-back binding. Orders will take 6-8 weeks to manufacture and deliver.

Jack Figel, publisher, said, "we are very honored that the Holy See has recognized our ability to make historical reprints of

valuable books, and has entrusted us with this important project." Previously, ECP reprinted the 1639 Liturgiaron of Saint Peter Mohyla in Kiev, the 1894 Divine Liturgies in Greek and English edited by J. N. W. B. Robertson published in London, and seven volumes (re-organized into twelve volumes for the reprint) of the Ruthenian Recension, the scripture and liturgical texts in Church Slavonic published by the Vatican from 1944 to 1973 for the Ukrainian and Ruthenian Catholic Churches.

ECP has published over 200 titles since starting in 1993 including 20 volumes of the Eastern Churches Journal, 6 years of Theosis magazine (a full-color monthly publication of spiritual essays and the Byzantine calendar), and color Sunday bulletin

covers for over 250 parishes across the US and Canada. Book subjects cover the history, theology, spirituality, ecumenism, biographies, and liturgy of the Eastern Christian Churches, both Catholic and Orthodox. ECP also provides a daily email prayer service for The Hours and Daily Vespers of the Byzantine Daily Office, and a smartphone app called ECPubs available in the Apple Store and Google Play.



**Fr. Bryan Eyman of St. Athanasius Church
and Deacon Tim Kennedy
invite you on a pilgrimage to the**

HOLY LAND

**11 Days
October 4-14, 2018**

**\$3,695.00
Land and Air
All Inclusive***

**For More Information Contact:
Deacon Tim 732-423-7013 dcntim@comcast.net**

**Select International Tours at
800-842-4842 jane@select-intl.com**

www.selectinternationaltours.com



SELECT International
We share your faith

ASK A PRIEST A QUESTION

Father Vasyl Chepelskyy



INTIMACY IN MARRIAGE

(Continued from last issue)

Dear Father,

Thank You for the opportunity to ask a question. I think it's a great idea and will ask a question myself. My husband and I are married almost 50 years and are both Byzantine Catholics. We are in our mid 60's and early 70's. At this stage of our lives what are the Church's teachings on intimacy in our marriage.

(Continued from last issue)

Heart-to-heart conversations might be the way that you develop emotional or intellectual intimacy, but sometimes the conversations might not be about anything that momentous. It might just be sharing the stuff of everyday life. What concerns are you carrying about your child? Is there a decision to make about a job or a move? Is there a joke that you know your spouse will understand even though it's not laugh out loud funny?

Sometimes deep intimacy can come without words. It may be a knowing glance as you drive along the highway, and you appreciate the view together, or a long consoling hug when a tragedy strikes your family. It can also be the feeling of satisfaction when doing yard work, household repairs, or working on a social cause together.

Spiritual intimacy should not be dismissed as too esoteric or something just for

"holy people." Prayer is a personal encounter with God. Letting your spouse peek into a sliver of that relationship by saying heartfelt prayers of petition or thanks together is the beginning of becoming soul-mates.

And of course, there is sexual intimacy. This physical intimacy is so special and profound because it lays bare our bodies in their beauty and imperfection for the pleasure of our spouse. Such a private moment, such a momentous act of total self-giving and trust that we don't share with anyone else. It celebrates our joy and stirs us out of apathy. The possibility of new life being born from this loving act is a miracle almost beyond comprehension.

Being human, we are not perfect. At times we'll fall short of the ideal of never hurting our spouse. There may be times when trust between spouses is broken. At times like this a couple must reach deeply into their reserve of love, change what needs to be changed, and ask forgiveness. That too, is an intimate act.

In our life and development as individuals we go through many stages, and these stages begin to unfold based on our age, life situations, specific needs of each person/couple, the ways we deal with the joys and sorrows of life, etc. In each stage, the person confronts, and hopefully masters, new challenges. Each stage builds upon

the successful completion of earlier stages. The outcome of one stage is not permanent and can be modified by later experiences. During those different stages of life our intimacy goes through changes as well. Depending on the age of a couple, life circumstances and many other factors, which come into play, one form of intimacy listed above may be preferred and chosen over the other or can become more dominant either for a while and then change or remain stable.

It should never be a decision of one person; both spouses have to decide together which form of intimacy would be proper at a certain point of their lives. Spouses need to keep in mind the words of Saint Paul in 1 Cor. 7:4-5: "The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife..." Usually this decision comes naturally as it is dictated by our life circumstances. There is no specific teaching of the Church which would strictly regulate the form of intimacy proper to each couple at a certain age. The Church always encourages couples to grow in love, and this growth is achieved individually for each family and takes on different forms at different times.

We are the architects of our own life, and if we cooperate with God on the project of our life, a beautiful and unique masterpiece



Icon of the Holy Family

will appear and we will fulfill our vocation (to love) to the best of our abilities. The growth in love is the very core of Christianity and of Christian Marriage, as we mature, get older, get closer to God.

This article was prepared based on the material and ideas from *Sex and Intimacy* (<http://www.foryourmarriage.org/every-marriage/enrichment/sex-and-intimacy/>), which is a project and initiative of the US-CCB. **ECL**



LIFE, LOVE, AND THE HUMAN PERSON

By Ann M. Koshute, MTS

CHASTITY MEANS YES

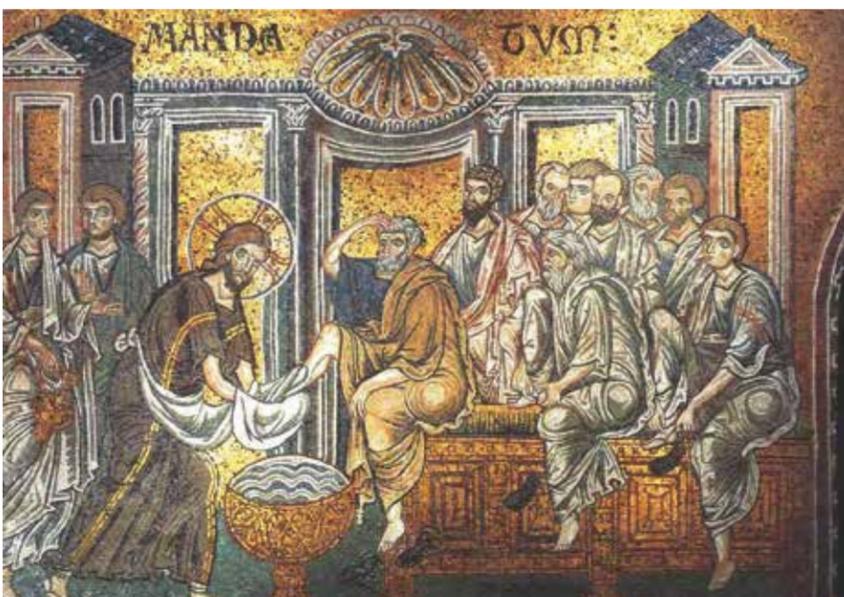
The auditorium was filled to capacity. Fifty couples attending the Archdiocese of Philadelphia's marriage preparation program looked tired after a long day of work. The room fell silent as I opened the presentation with a question: "What is chastity?" This second night of the program focused on communication, so the

question took them by surprise ("Is this the *sex talk*?"). Some fidgeted in their seats or looked at the floor, while the rest stared blankly ahead as I repeated the question. One brave soul in the front of the room raised his ball cap above his eyes and said, "It's what you want for your daughter, but not your wife." Everyone sat breathlessly

waiting to see if the "church lady" would show any sign of offense. The spell was broken and the crowd joined in when I laughed and said, "That's a great answer! Totally wrong – but, great answer!"

Chastity is an often misunderstood theological term that's vital to the Christian life. Like the man at marriage prep, we think chastity simply means not being sexually active; in other words, it means "No." Most assume that the Church applies it only to unmarried priests, religious, and single people. If a married couple is *chaste*, either they're postponing having children, or there's something wrong in their relationship. This understanding limits it to sexual activity, an important but not singular aspect of chastity. *Every one of us is called to chastity* – regardless of our age or marital status. Chastity is the *common Christian vocation*, and the furthest thing from a "no" to life, love, and human sexuality. We can't have a true sense of self, our sexuality, or a healthy "sex life" without properly understanding and practicing chastity. *Chaste love* is the best love we can give and receive because it allows God to help us more fully express His image and likeness in us.

Chastity is a unique aspect of who are as "body-persons." It's a *virtue* – a habit of behavior that corresponds to our authentic God-given selves, achieved through our effort and God's grace. Chastity reminds us that we're *intentionally* created male or female, and given the ultimate purpose of being in relationship with God and others. Chastity acknowledges that we're unique among all created things, having been given a soul *and* a body. An ancient heresy in the Church, still cropping up in various forms, says that the body is inferior to the soul and must be "escaped." The body causes us trouble because its insatiable appetites make it a "vehicle" for sin, inhibiting spiritual practices through its weakness. We must tolerate and "tame" our bodies in this world, until our souls are liberated and perfected by God. The flip side of this heresy is that our bodies are a way for our souls (or, for some Eastern religions, our *consciousness*) to "get around" in the world. As such, the body is a blank canvas on which we can "paint" any picture we choose. What we do with our bodies isn't important, as long as we *feel* OK. Both of these false understandings discount the body's essential goodness. They deny that God *intentionally* created us as "body-persons," and that in this unity of soul and body we *image* Him and



Icon of Christ Washing the Disciples' Feet

are like Him, by being in relationships that are generous and loving.

Chastity affirms the goodness of the human person (created male and female), never allowing for us to treat ourselves or others as *things* to be used. The only proper – *chaste* – disposition toward a human person is *love*. This doesn't mean we must like every person we meet, or approve of their actions, but we must see them through God's eyes, as His sons/daughters, desiring (and praying) for their good. Chastity affirms the exclusivity of spouses, the privileged place of the sexual union in marriage, and their mutual honor for each other's bodies and care for their souls. It prizes the dignity of those who are unmarried by protecting against the possibility of the use or abuse of the body, and the emotional damage from intimacy with "no strings at-

tached."

Chastity is a resounding YES to the good of all human beings, and a respect that precludes any use of a person as a means to an end. Slavery, pornography, forced labor, unjust employment practices are just some examples of how human persons may be treated as "things" or property. There are many ways we can treat others (and ourselves) "unchastely": when we use others (or allow ourselves to be used) to get what we want – sexually, financially, socially, or otherwise. We must consider how *chastely* we love others, and if there are instances where we take others for granted or look at them merely as obstacles (or means) to our personal fulfillment. We must consider how well we take care of ourselves, and whether we are involved in relationships where abuse of our bodies (and souls) is

disguised as a form of "love." A chaste disposition toward another doesn't allow the powerful to overwhelm the vulnerable, or our personal insecurities to justify bullying those who are weak or *different*.

"Do you not know that your body is a temple of the holy Spirit within you, whom you have from God...Therefore, glorify God in your body" (1 Corinthians 6:19, 20). Saint Paul urges us to neither flaunt our bodies, nor to hide them in shame, but to know that we're wonderfully created, a home for the Spirit of God, and reflections of His love in the world. *Chastity* is found in glorifying God by clothing ourselves in Christ (cf. Galatians 3:27) and settling for nothing less than giving (and receiving) the kind of self-giving, generous love with which He loves us. **ECL**



Word of Life Institute's

Eastern Catholic Bible Conference

November 9-10, 2018

Holy Angels Byzantine Catholic Church – San Diego, CA

2235 Galahad Road, San Diego, CA 92123 Ph: (858) 277- 2511 www.holyangelssandiego.org

Sponsored by:

Byzantine Catholic Eparchy of Passaic

Archeparchy of Pittsburgh

Eparchy of Parma

Eparchy of Phoenix

Melkite Greek Catholic Eparchy of Newton

ECED

Eastern Catholic Eparchial Directors of Religious Education

WORD of LIFE INSTITUTE FOR EASTERN CATHOLIC RELIGIOUS EDUCATION

A Ministry of the Eparchy of Passaic

Christ the Light & Life

A Walk Through the Gospel of St. John

The Fourth Gospel announces the coming of Christ as the fulfillment of the Law and the Prophets for the children of God who believe in Him. Come learn about the Eastern Catholic approach to this text and the implications for the Church's faith, worship and spirituality as we walk through each section of the Gospel of St. John the Theologian!

Speakers

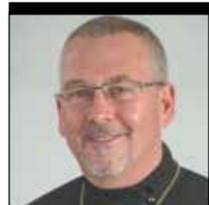
Father Hezekias Carnazzo
Father Sebastian Carnazzo
Father Deacon Daniel Dozier

Student and Clergy Discounts Available!

"I think that John's Gospel...is the firstfruits of the Gospels...We might dare say that the Gospels are the firstfruits of all Scripture but that the firstfruits of the Gospels is that according to John whose meaning no one can understand who has not leaned on Jesus' breast or received Mary from Jesus to be his mother also."
– Origen of Alexandria, 184-253, A.D.

Friday 6:30-9pm and Saturday 10am-4:30pm (\$30 per participant)

REGISTER at ECBIBLEFALL2018.eventbrite.com



SEARCHING THE SCRIPTURES

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

THREE WAYS OF CONFESSION

"If you confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, you will be saved." These words of Saint Paul (Romans 10:9) are among the most quoted and, since the protestant reformation, the most misunderstood verses in the Bible. We can clear up a lot of confusion by trying to hear these words the way our ancestors in the faith heard them. Or, put another way, what would Baba do?

Baba would go to confession (*spov'id'*) on Saturday afternoon. She would start by saying, "Ja hrišna isпов'idajusja" (I, a sinner, confess ...). Then, on Sunday, preparing for Holy Communion, she would pray, "Viruju Hospodi i isпов'iduju ..." (O Lord, I believe and profess that you are truly Christ, the Son of the Living God ... and I also believe and profess that this, which I am about to receive, is truly your most precious Body and your life-giving Blood, which, I pray, make me worthy to receive for the remission of sins and for life everlasting.) And she would have begun the Liturgy by enthusiastically singing the First Antiphon: "Ispov'idajtesja Hospodevi" (Shout joyfully to the Lord; Psalm 66:1).

Did you notice how those letters **spov'id** keep appearing in the Slavonic? Some things get lost in translation. In Greek and Slavonic, one basic word appears in all three of these liturgical expressions and in

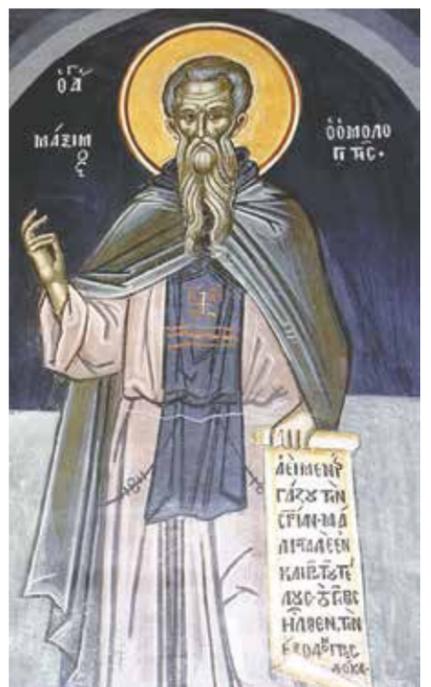
Romans 10:9. In English, we get "confess", "profess", and even "shout." In fact, the Liturgy gives us the perfect interpretation of Romans 10:9 by offering us three ways to "confess" with our mouth.

Confession means, first of all, admitting that I am a sinner in need of a Savior. Saint Paul wrote: "Christ came to save sinners, of whom I am the first" (1 Timothy 1:15) and we repeat it in the Communion Prayer. I confess my sins out loud to put them out of my life. I confess them to Christ because He alone can save me from them. I confess them to a priest because that's what Jesus commanded (Matthew 18:18; John 20:23; James 5:16) and because it's what human beings need. Saying it out loud is different from saying it to myself. And I need to hear, "I forgive you" from another human voice.

Confession means, next, publicly expressing my faith in Jesus as the Son of God and Savior. That's what we "profess" in the Communion prayer. It's what countless saints professed in hostile circumstances throughout the history of the Church. The Church gives the title "confessor" to men and women who suffer (sometimes terribly) for their Christian faith without dying a martyr's death. Saint Maximus the Confessor (+662) lost his right hand and tongue for defending the Holy Icons. Blessed Basil Hopko of Prešov (+1976) is called a confessor for his years of imprisonment

under Communism. Our public worship, our way of life, even our speech and our dress, can profess our faith in Jesus Christ. Christmas cards that actually mention Jesus Christ are a way to profess our faith. So is saying grace even in restaurants and cafeterias. A cross or a holy icon displayed prominently in our home professes our faith.

The third meaning of confession is similar. When Psalm 66 says "shout joyfully to the Lord" we are being invited to celebrate our salvation, the forgiveness of our sins, and our new relationship with Jesus Christ and, through Him, with the Father by the power of the Holy Spirit. This is what the Epistle to the Hebrews (13:15) calls "a continual sacrifice of praise, the fruit of lips that confess His name." His name is "Father." Our praise expresses our gratitude to have been adopted as His sons and daughters through Jesus Christ. That relationship begins for each of us at Baptism and is healed and renewed with every sacramental confession we make throughout our lives. When we confess (admit out loud) our sins, we also confess (profess and claim for ourselves) that Jesus Christ is the only Savior who can grant forgiveness of those sins. This sort of confession and belief can't be accomplished in a moment and it can't be confined to a word we say or a faith we "feel in our heart." Confession—in all three senses—is



Saint Maximus the Confessor

sometimes difficult and sometimes even dangerous but is always a public act and the work of a lifetime. **ECL**



UNDERSTANDING ICONS

Father Joseph Bertha, Ph.D.

THE ORIGIN OF THE CRIMSON CHITON OF OUR LORD FOUND IN THE ASCENSION ICON

A seemingly minor detail with major implications

The earliest Ascension icon dates from 586 and is an illustration for the Rabbula Gospels. (see illustration) Monks placed this page in the codex as an illustration of the Gospel of Luke's description of the event. Our Lord ascends in a body halo (*mandorla*) in the upper half of the icon. He is seated on a rainbow arc amidst the clouds. Two angels escort Him heavenward, He wears a white *chiton*, the

In Isaiah we read: 63:2: "Why is Your apparel red, And Your garments like the one who treads in the wine press?"

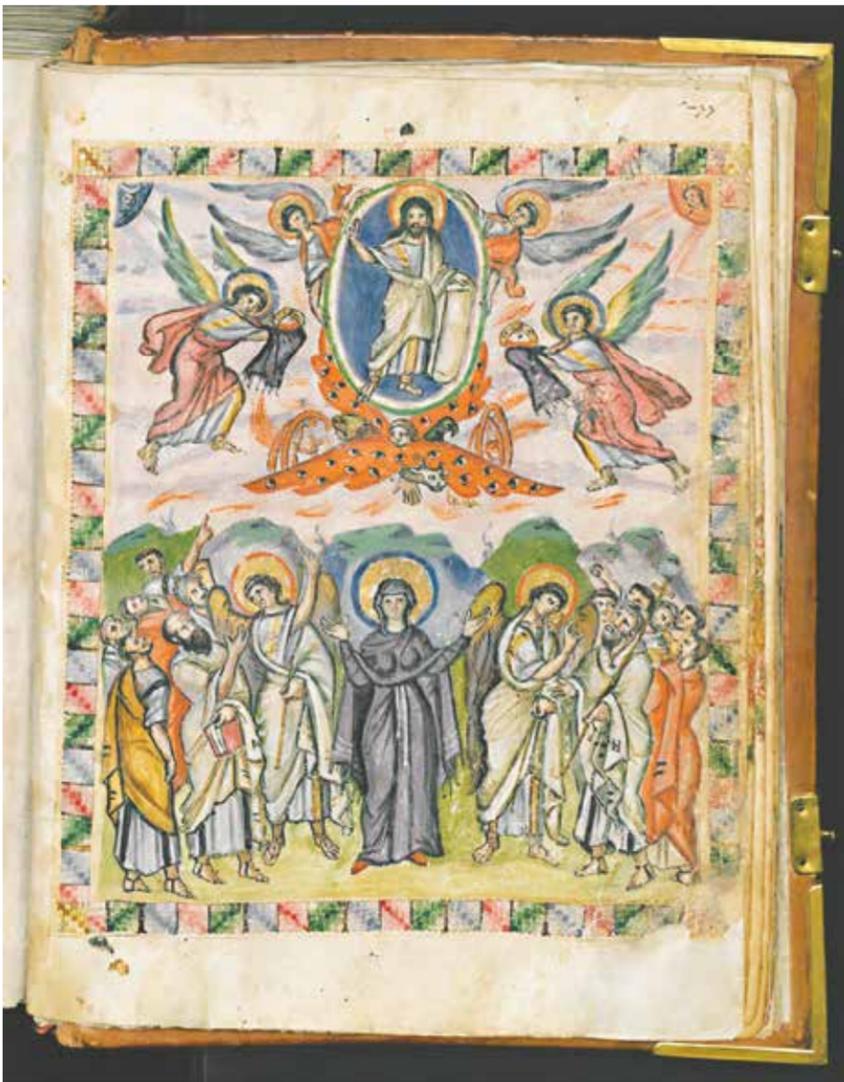
In Zechariah we read: "And if one asks him What are these wounds on your back? He will say, the wounds I received in the house of my friends." (v. 13:6)

Both scripture readings utilized in the Byzantines used centuries after the Rabbu-

Theologically this underlines the significant meaning of the Ascension, which is the fact that Our Lord ascends both as God and man, i.e. physically into heaven.

It is only several centuries later that we begin to see the Lord's chiton depicted as crimson. For example, this color change can be viewed in the 15th century icon panel at Saint Cyril Belozersk Monastery.

In an interesting parallel with the blood of the lamb smeared on the lintels of the doorways of the Hebrews in Egypt as they celebrated the first Passover, our Lord's sacrifice as the Lamb of God passes over the lintel/gates of heaven at His Ascension in the flesh. Coincidentally this also parallels His journey through the doorway on Thomas Sunday.



Rabbula Gospels Folio of the Ascension



Icon of the Ascension

alb, covered by a white *himation* (over garment). Both garments denote with their white color that Our Lord is the "light of the world," as He refers to Himself in the Gospel of John. The white garments, which iconographers learn of from the Transfiguration, are shown white as snow, also denoting, by extension, the Resurrection.

Through the ensuing centuries however, as the Byzantine Church's liturgical services developed, the chiton changed color to crimson red. This is due to the Old Testament prophecies of Isaiah and Zechariah, both of which are proclaimed during the Vesper services for the feast.

la Gospel [a 6th-century illuminated Syriac gospel book: ed.] further articulate the spiritual significance of the wounded and crimson grape stained clothing of the Son of God, the Messiah in relation to His journey back to the Father at His Ascension.

Furthermore, the Vespers verses continue in their emphasis on the incarnational role of the Theotokos. Particular reference is made repeatedly to her birth giving or flesh and blood rendering to the Son of God. Even the Sunday following the Ascension is dedicated to the Fathers of the First Ecumenical Council of Nicaea, which defended and upheld and proclaimed her role as giving birth to the Son of God.

Perhaps one of the best known and readily recognized American depictions of the Ascension of Our Lord is found in America's cathedral, the Basilica of the Immaculate Conception, located in Washington, DC. In the northern apse of this Byzantine church the icon of Our Lord's Ascension dominates the sanctuary. This mosaic, designed by the renown Polish iconographer Jan Henryk de Rosen, merits our attention. Our Lord is depicted wearing only His chiton, crimson colored, wrapped over His right shoulder exposing His left side with the wound visible. His upraised hands also show the wounds of crucifixion. He is the Passover victim ascending to and through the lintels, or gates of paradise.

Significantly, the blood-red crimson robes (*himation/chiton*) of our Lord are also worn by His Mother, which denote her *maphorion* stained with the atoning trampling of the grapes.

Ultimately, the depiction of our Lord's Ascension into heaven wearing the crimson chiton, prophesies the vision of His return at the end of the world. His garments are crimson, blood stained because He has trampled the grapes of the harvest, and shedding His precious blood in the atonement of sins. The way of repentance affords us repentant sinners reconciliation with the abundant mercy of God the Father. **ECL**

THE BYZANTINE CATHOLIC EPARCHY OF PASSAIC subscribes to the

Charter for the Protection of Children and Young People

adopted by the United States Conference of Catholic Bishops. The Eparchy, within all its parishes, institutions and programs, is committed to assuring a safe environment in ministry for its children and young people that conforms to Charter requirements.

For further information regarding the Eparchial Safe Environment Program please contact:

Father David J. Baratelli, Ed.S., M.Div. • *Safe Environment Program Coordinator* • 973.890.7777
 Dr. Maureen Daddona, Ph.D. • *Victim's Assistance Coordinator* • 516.623.6456

London's Westminster Cathedral Hosts Historic Byzantine Liturgy

Historic Ukrainian Catholic Liturgies now Available in DVD from OLTV

Fairfax, Virginia – In October, 2017, two historic celebrations of the Divine Liturgy of Saint John Chrysostom in the Ukrainian language took place in London, England. The first was in Westminster Cathedral, the central Catholic Cathedral of all of Great Britain and Wales, hosted by Cardinal Vincent Nichols. The second was in the Ukrainian Catholic Cathedral of the Holy Family near Grosvenor Square and Oxford Street.

For the Liturgy in Westminster Cathedral, Major-Archbishop Sviatoslav, head of the Ukrainian Catholic Church in Kyiv, was the main celebrant with 30 other Eastern Catholic bishops from all of Europe and 20 Roman Catholic bishops of Great Britain. Over 1,000 people attended and a 100-voice choir led the singing. Cardinal

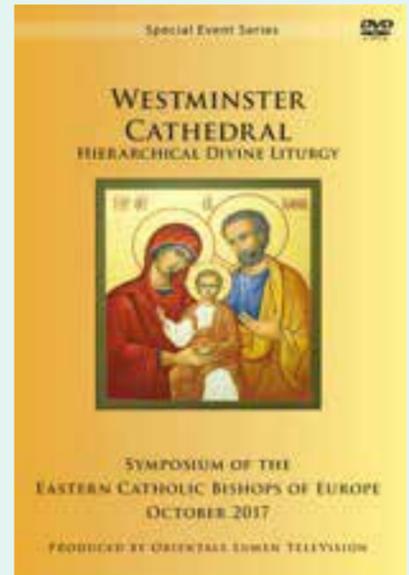
Nichols welcomed everyone and was the homilist. This was the first time in history that such a large celebration of the Byzantine Divine Liturgy occurred in Westminster, and the first time that special permission was given for video recording in the cathedral.

For the Liturgy in Holy Family Cathedral, Archbishop Cyril Vasyl, Secretary of the Congregation for Oriental Churches in the Vatican, was the main celebrant and Archbishop Sviatoslav delivered the homily. The occasion was the 60th anniversary of the founding of the Eparchy (Diocese) of the Holy Family for Ukrainian Catholics in all of Great Britain.

Oriente Lumen TeleVision (OLTV) is the media production ministry of the

Oriente Lumen Foundation and Conferences, which promotes ecumenical dialogue among Eastern Catholic, Roman Catholic and Eastern Orthodox Churches. Annual conferences have been meeting in Washington for over 20 years, and OLTV has produced over 300 hours of lectures, liturgies, audio and video books, conference plenary sessions, and special events. Streaming video of a selection of these videos can be found at www.oltv.tv or on our YouTube channel titled "OLTeleVision."

Discount advance orders are being taken through May 15, 2018 with delivery scheduled for early June. Discount pricing for bulk orders from parishes or other groups is also available. Each DVD is approximately 2 hours long. More de-



tails and online ordering of the DVDs is available at <http://olfoundation.net/new-products/> or by calling 703-691-8862.



SCHOOL OF PRAYER

Father G. Scott Boghossian

LEAD US NOT INTO TEMPTATION

The sixth petition of the Our Father is, "lead us not into temptation." Another way of asking for the same thing would be, "do not allow us to enter into temptation," or "do not let us yield to temptation." Temptation is an incitement to sin, so here we are praying, "Father, don't let me fall into sin." *The Catechism of the Catholic Church* says: "When we say, 'lead us not into temptation' we are asking God not to allow us to take the path that leads to sin" (CCC 2863).

A new believer might say, "I have so many terrible temptations. I must be a horrible person." That is not a valid conclusion. Our Lord Jesus Christ Himself was tempted in the wilderness by the devil, yet He never sinned. All of the great saints suffered through terrible temptations. As followers of Christ, temptation is our lot. The Christian life in this world is a constant struggle against sin, and if we endure temptation without faltering, God will reward us both in this life and in the life to come. "Blessed is the man that endures temptation; for

when he has been approved, he shall receive the crown of life, which the Lord promised to them that love Him" (James. 1:12).

Temptation in itself is not a sin. As long as there is no consent of the will to the temptation, there is no sin. But because we are frail and fallen sinners, without divine aid, we will most certainly succumb. "Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak" (Mk. 13:48). We will never triumph over temptation without God's help, won through fervent prayer. Prayer unites us to Christ who says, "I am the vine; you are the branches... apart from Me you can do nothing" (Jn. 15:5).

Despite our weakness and frailty, we are without excuse when we sin because God's grace is always available to assist us. No temptation is too implacable or too difficult. "No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your ability, but with the temptation, He

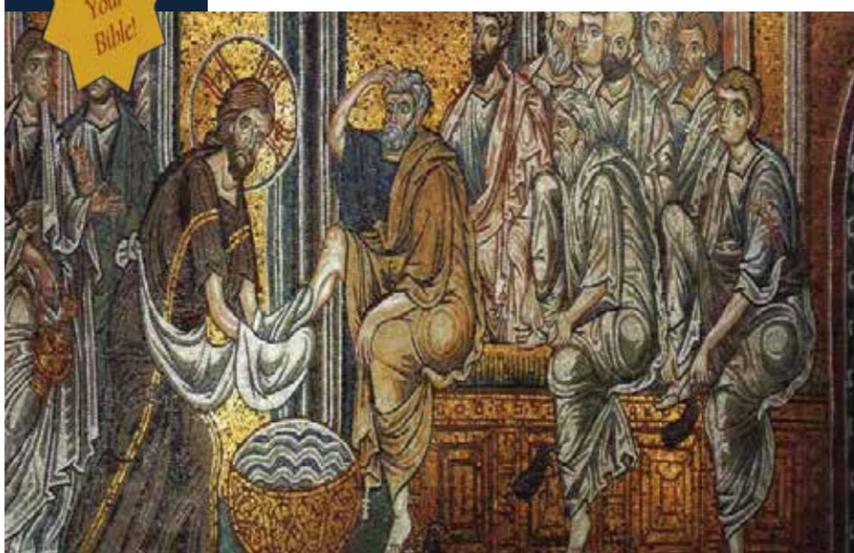
will also provide the way of escape, that you may be able to endure it" (1 Cor. 10:13). Through prayer, Holy Communion, and frequent confession, we are empowered to live a holy life.

This sixth petition also includes a request for the spiritual wisdom to recognize and avoid the near occasions of sin. The near occasions of sin are the people, places, and things that are likely to cause us to stumble. We will not overcome temptation if we do not avoid the near occasions of sin. Some Catholics are surprised when they fall into grave sin even though they pray faithfully and receive the sacraments frequently, but are not careful to avoid the near occasions of sin. "He that loves danger shall perish in it" (Sir. 3:26).

As soon as we realize we are experiencing a temptation, we need to pray. Some of the medieval theologians taught that it is a sin to neglect to pray and cry out to God in the moment of temptation. The Fathers of the Desert armed themselves with short

prayers and verses from the Holy Bible to use in the moment of temptation. In the Eastern Church, the Jesus prayer, "Lord Jesus Christ, Son of God, have mercy on me, a sinner," became the prayer of choice to combat temptation. In the West, the verse, "O God come to my assistance; O Lord make haste to help me" (Ps. 70:1), became the common prayer against temptation, as taught by the desert monks to Saint John Cassian. When tempted, don't wait, but pray immediately and without delay, in your own words, or in one of the powerful prayers mentioned above, or in the very words of the Our Father, "lead us not into temptation," and God will give you victory over sin.

The sixth petition of the Our Father teaches us that we are all tempted to sin, but that God will enable us to overcome temptation if we pray, frequent the sacraments, avoid the near occasions of sin, and cry out to God for help in the very moment of temptation. **ECL**



Bring Your Bible!

EASTERN CATHOLIC DEACON CONGRESS

For Eastern Catholic:
Deacons
Deacons' Wives
Minor Clerics
Deacon Candidates
The Discerning
Deacon Directors

LIVING ICONS of CHRIST the SERVANT

The Diaconate in the Eastern Catholic Churches

September 20-22, 2018

Scranton, PA

St. Mary Byzantine Catholic Church
310 Mifflin Avenue, Scranton, PA 18503

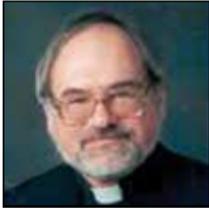
This three-day Congress on the Diaconate in the Eastern Catholic Churches will be an opportunity for those serving in, preparing for and supporting diaconal ministry in our churches to come together for a time of fellowship and formation across the jurisdictions!

Cost: \$200 per person (\$250 per couple)
Local Accommodations available.
All meals and materials included.

THIS EVENT IS IN HONOR OF THE 50th ANNIVERSARY OF THE RESTORATION OF THE PERMANENT DIACONATE IN THE UNITED STATES

WWW.EASTERNDEACONCONGRESS.COM

Sponsored by:
EASTERN CATHOLIC ASSOCIATES



THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

LOVE

In his first letter to the Corinthians, the Holy Apostle Paul links together three virtues, which may be called powers of the soul: "faith, hope, love remain, these three; but the greatest of these is love" (1 Corinthians 13:13). What, indeed, is love? Before He was arrested and led to the Cross, in His final words to His disciples, Jesus said, "I pray not only for them, but also for those who will believe in Me through their word, so that they may all be one, as You, Father, are in Me and I in You, that they also may be in us, that the world may believe that You sent Me" (John 17:20-21). Love is such a complete openness to another that our desire is to be one with them. There is no greater unity than the Trinity, one God in three persons. This love is beyond our ability to grasp, for it belongs to the very being of God, as Saint John was to say, "God is love" (1 John 4:8). That is why the Lord wants to bring us together in the unity of the Trinity: "If you keep My commandments, you will remain in My love, just as I have kept My Father's commandments and remain in His love" (John 15:10). This is why Christ was sent into the world: "For God so loved the world that He gave His only Son, so that everyone who believes in Him might not perish but might have eternal life" (John 3:16).

We see love as unity in Jesus' teaching about the Last Judgment (Matthew 25:31-46). He gathers all the peoples on His right and left, and to those on the right He says, "Come, you who are blessed by My Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hun-

gry and you gave Me food, I was thirsty and you gave Me drink, a stranger and you welcomed Me, naked and you clothed Me, ill and you cared for Me, in prison and you visited Me" (Matthew 25:34-36). Here we see what love is in action: it means attending to the needs of others. This is the second commandment of Christian life: "You shall love your neighbor as yourself." There is no other commandment greater than these" (Mark 12:31). The Gospel of John takes this love up a notch, as Jesus teaches: "This is my commandment: love one another as I love you" (John 15:12). Returning to Matthew's Gospel, when Jesus describes love, the righteous are stunned and so they ask, "Lord, when did we see You hungry and feed You, or thirsty and give You drink?" (Matthew 25:37). Jesus answers, "Amen, I say to you, whatever you did for one of these least brothers of Mine, you did for Me" (Matthew 25:38). Here we see what love truly means, the union in identity of God and His creature. Saint Maximus the Confessor writes, "Love, the divine gift, perfects human nature until it makes it appear in unity and identity by grace with the divine nature. (*Ambigua*, P.G. XCL, 1308)"

As Saint Paul wrote, the greatest virtue is love. It is the foundation of our whole life – a life that is lived in Christ. However, when I was a pastor, I once preached a homily about God's love and was cautioned by one of my parishioners, "You can't talk about love, because in the world today love means only sexual intercourse." I heard him, but I could not accept this, because as Christians, we must live in God, and God is



love. Love, of course, is greater than sexual union, which can become sinful when it becomes only the seizing of pleasure selfishly for ourselves. Our relationship with God, and with our neighbors has nothing to do with physical sex, but it is the desire for unity, as the Liturgy says, so "that with one voice and one heart we may glorify God's name, for "God is love." Yet, the love of marriage was a model for God's love for us. In creation itself, we are told that marriage is unity: "That is why a man leaves his father and mother and clings to his wife, and the two of them become one body" (Genesis 2:24). Likewise, Christ's death on the cross and His resurrection is glorified in the hymns of the Church as a mystical marriage of Christ with the Church:

"O Passover, save us from sorrow, for today Christ has shown from the tomb as from a bridal chamber" (Paschal Stichera). The resurrection means this: that we are to love Christ as our Bridegroom (John 3:29), Who has commanded us, "Remain in My love This is My commandment: love one another as I love you" (John 15:9.12).

From a certain logical viewpoint, faith would precede love, because we have to know whom we love. Thus, the famous Baltimore Catechism answer that so many of us were brought up on, states: "God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in heaven." In I Corinthians 13:13, Saint Paul says that the greatest of the three virtues is love. Love, then, has a kind of priority. If we truly know God, we will love Him, but also if we love Him, we will know Him, the God of mercy, love, and compassion. This automatically applies also to our neighbor. Saint John follows up on this logic: "If anyone says, 'I love God,' but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen" (1 John 4:20). That is why the Divine Liturgy is an act of love, for it brings God and us and our neighbor into the unity demanded by love. Here love precedes faith, and the deacon commands us, "Let us love one another, that with one mind we may profess," and we complete, "The Father, and the Son, and the Holy Spirit, one in essence and undivided." **ECL**

Sisters Servants of Mary Immaculate

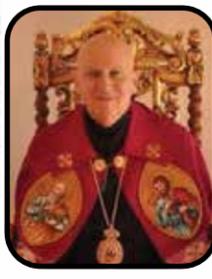
64th Holy Dormition Pilgrimage

August 11-12, 2018

His Beatitude Sviatoslav presiding

MARY, OUR MODEL OF PRAYER

"Do Whatever He Tells You..."

The Sisters Servants joyfully announce that along with His Beatitude Sviatoslav Shevchuk, Head of the Ukrainian Catholic Church, His Eminence Most Reverend William C. Skurla, Metropolitan Archbishop of Pittsburgh and Most Reverend Kurt Burnette, Bishop of the Eparchy of Passaic, will also preside at this year's pilgrimage. Archbishop William will be the main celebrant and homilist at the 5:00 pm Pontifical Divine Liturgy on Saturday, August 11th, and Bishop Kurt will be the celebrant and homilist for the 8:00 pm. Moleben to the Mother of God on Saturday night.

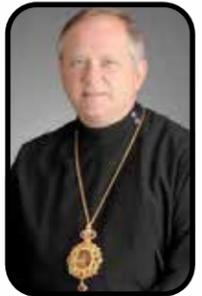
PARISH BANNERS - We ask that parishes bring their banners and have a representative carry them in the procession to the Pontifical Divine Liturgies on Saturday and Sunday.

PRESENTATION: V. Rev. John Custer, Rector of the Cathedral of St Michael the Archangel, Passaic NJ and Syncellus for New Jersey will speak on the topic "Mary, Mother of the Word of God" on Saturday, August 11th.

HOTEL RESERVATIONS - Sr. Michele has acquired the following great rate, and you must book through her for this rate: srmicheley75@aol.com, 845-753-2555 **HOTEL:** Fairfield Inn & Suites

ADDRESS: 225 Ramapo Valley Rd. Mahwah, NJ 07430

PRICE: \$115.00 per night (all inclusive room with breakfast)
King / Queen / 2 Doubles room size



SPIRITUAL REFLECTIONS

Father Lewis Rabayda

SPIRITUAL DETERMINATION

There are many motivations which drive us to achieve, conquer, satisfy, and protect people and elements of our lives. As children we are told to work hard in order to earn good grades and to attain healthy study habits. As we grow older and enter the work force, we then strive to work well and efficiently so that we will be an asset to the company and secure our employment. There are others still, who take up the entrepreneurial gauntlet and work hard for the satisfaction of owning their own successful business. We also work hard at building good relationships with family, friends, coworkers, spouses-to-be, and then our spouses after 40-plus years of marriage. The truth is, we work hard at all of these aspects of our lives because we know that when we put in a sizable effort, we will be doing the right thing, and our lives and the lives of others will be better and more full because of it.

These healthy motivations and principles of determination are also necessary for our spiritual life. We know that we cannot attain great achievement with little or no effort. Now, this does not mean that we are saved by our own actions, because we are not. Jesus Christ once and for all has achieved our eternal salvation. But the lives we live will determine if we have fully accepted this gift

of salvation so richly poured out upon us. Jesus offered salvation to all, but only those who are willing to come towards Him will be worthy of it. A great effort must be made by each of us to turn away from our lives of sin, and away from the mediocrity of neglecting to put effort into the spiritual life.

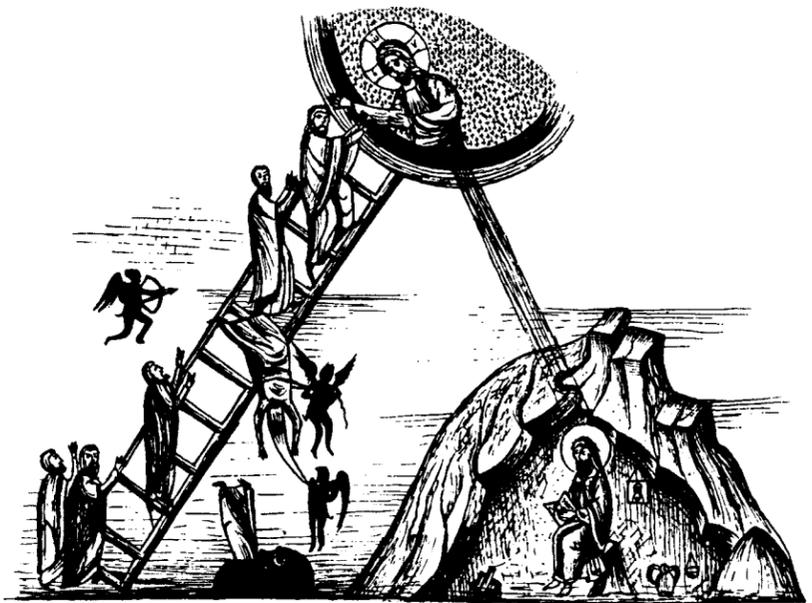
But putting some effort into the spiritual life and being truly determined to move towards Christ are not exactly the same. The motivations that drive us to achieve earthly success and stability can be rewarded with temporal goods or benefits. This can contribute to our undivided determination in doing all that we can to achieve these desired outcomes. But when we utilize this same level of energy for achieving greater spiritual growth, we will see that the benefits and gifts far surpass all the fleeting earthly comforts and rewards.

Our true goal in the Life in Christ is to become like Him, to be one with Him, and with the Father, and with the Holy Spirit. This union with the Divine Trinity is the most perfect state of being that anyone or anything can hope to achieve. Being one with God is to be one with absolute love, absolute charity, and absolute justice. But our becoming one with God does not happen accidentally, it does not happen

through social programs, it does not happen by the path of least resistance. No. The only way for us to succeed on this path towards Christ is to be fully determined with our whole being to trudge through the mess of our lives and the mess of this world.

We need this extreme determination because we are being assaulted by the enemy at every turn. We are always being persuaded to relax our efforts of practicing virtue in our lives and so that we abandon our most

refreshing sacrifices of prayer. In light of knowing that we will be assaulted for our efforts to worship God and to mimic the actions and virtuous behavior of His Son, Jesus Christ, we must not be discouraged by minor setbacks. Rather, we must continue with bold determination to win the most glorious prize that has ever been won, and that ever could be won, which is to become one with Christ and experience everlasting life in the Kingdom of Heaven. **ECL**



SEASONAL REFLECTIONS

Father Ronald Hatton



“GO THEREFORE AND MAKE DISCIPLES OF ALL THE NATIONS...”

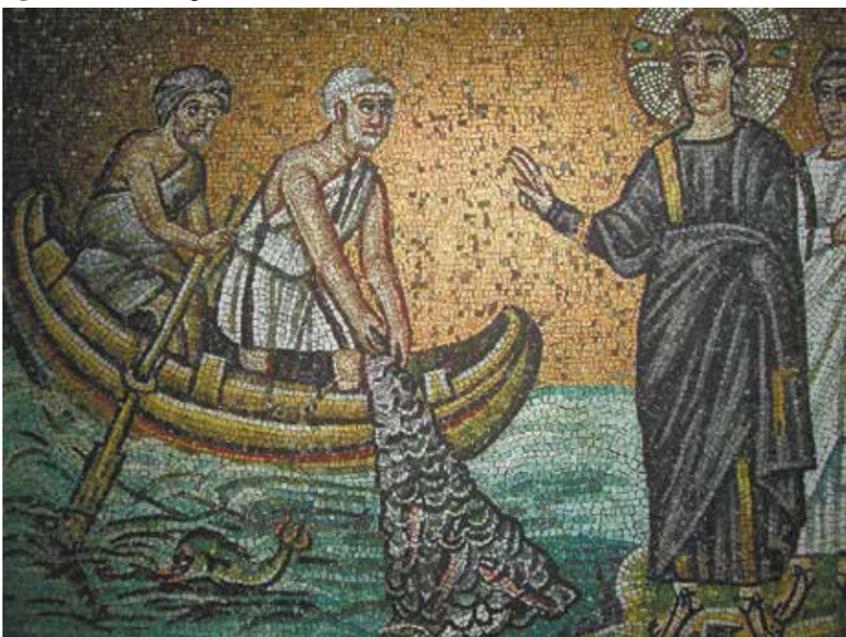
I recently celebrated the Rites of Initiation for two little brothers. This was followed by a marriage, and then the Sunday celebration of the Feast of the Pentecost. As a result, the final words of Jesus to His disciples in the Gospel according to the Holy Apostle and Evangelist Matthew had a profound meaning to me. In these two

command to “[baptize] them in the name of the Father, and of the Son, and of the Holy Spirit,” but also that, as a result of our initiation into the Body of Christ (baptism, sealing of the Holy Spirit, and receiving the Body and Blood of Christ), we have been given, by Jesus Christ, the mandate to do so! As Christians, as the Church, it is our

that marriage is “a great foreshadowing... it refers to Christ and the Church” (Eph. 5: 32). The joining of a man and woman in Holy Matrimony is a sign of the relationship between Christ and the Church. The Gospel reading, John 2: 1-11, is appointed for the marriage ceremony. Not only does the Church see this as Christ blessing Holy Matrimony, but it is also a sign of His power in our life. During what we call the Dance of Isaiah, we sing a troparion to the holy martyrs. Unless we understand that the primary meaning of the word “martyr” is not someone who has died for a cause—in our case, died for the Faith—but means witness. A martyr is a witness to the Faith. Because of this, we invoke the holy martyrs to bless the man and woman as they become witnesses to the world of the relationship between God and Mankind. We also invoke the holy Apostles, “who proclaimed the consubstantial Trinity.” This makes no sense unless we see in marriage a witness of the Catholic Faith to the world. That is why marriage is one of the Holy Mysteries. Marriage is not a civil ceremony or a social formality, but it is consecrating the union to God, and giving marriage a new and higher purpose. In Holy Matrimony the couple is given the vocation to preach the Gospel!

by God to be His ministers to the world. We are called to live the Gospel in our single life, in our married life. We are called to pass the Gospel on to our children and our children’s children.

Also, during the month of June, we celebrate the birth of the great prophet, forerunner, and Baptist of the Lord, John, and the pre-eminent apostles Peter and Paul. Again, we are reminded of three great witnesses of Christ to the world, three great martyrs to the Faith. So, even though the great feasts—the Nativity, the Theophany, the Crucifixion, Resurrection and Ascension of our Lord, and the Descent of the Holy Spirit—are now behind us for a season, it is not a time to relax. In fact, it is a time for us to be witnesses to the world, to be martyrs. It is the time for the Church—you, me, and all of us baptized into Christ—to “go therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and the Holy Spirit, teaching them to observe all things that I have commanded you....” And as you do this, remember His final words to us: “and, lo, I am with you always, even to the end of the age.” **ECL**



Icon of the Calling of the Disciples

Holy Mysteries, we have concrete affirmation that this is the vocation to which we are called, each and every one of us.

This reading, Matthew 28: 16-20, is the Gospel reading appointed for the Baptismal service. It is not only to show us His

vocation to “go therefore and make disciples...” In our baptism, we are given the vocation to preach the Gospel.

In our marriage ceremony, we read a portion of the letter of the Holy Apostle Paul to the church at Ephesus, where he points out

With the coming of the Descent of the Holy Spirit, human beings are given the mandate to spread the Gospel, to live the Gospel, every day of our lives! Each of us has a new reason for living, a new reason for getting up in the morning, a new reason for interacting with family, friends, and coworkers. Each of us have been consecrated



SEMINARIAN REFLECTIONS

Seminarian Timothy Farris

FAITH AFTER PENTECOST

In the May edition of the *ECL*, Paul West offered a great reflection on the necessary choice to let go of the things that prevent us from reaching for holy things. Two years ago, we made the difficult choice in discerning our vocations that called us closer to Christ by fulfilling His will for us, a life given to service of the church. Both of us have been grateful that you too have joined us in our call, praying for us and supporting us. Many of our churches have taken to the devotion of the Pilgrim Vocation Icon and many have reached out to us encouraging us to continue on the path that God has called us to discern. Our seminary has grown greatly with this kind of support from all our eparchies and parishioners. May this outpouring of support continue to encourage more men and women to let go of the comforts of home to seek God's will for them through the discernment of the priesthood and religious life.

Post-Pentecost

During Bright Week, I had the opportunity to give a reflection at my alma mater. The topic they gave me was, "how to keep Easter going." I think it is fitting that the Byzantine Church refers to the Sunday's following Pentecost simply as the weeks after Pentecost. The Roman Catholic Church enters the season of "Ordinary Time" to describe the weeks between festal periods. How we refer to our weeks adds to our understanding of the time-period that we are in. The Church does not cease to celebrate the resurrection or focus on a completely separate theme from the Ascension of Christ or Pentecost.

During this time, the "weeks after Pentecost," we remember all three of these events. In my talk about how to keep Eas-

ter going between Easter and the Ascension, I offered a reflection on our hindsight compared to the apostles. The apostles had to struggle through their understanding of Christ who was crucified, but now stood in front of them. Christ warned the apostles that he would one day leave. The Troparia sung in our liturgy depicted the apostles pleading with Christ, that He not leave them. The apostles were told that Christ would send an Advocate to them. When and how would this Advocate assist them? If we take the approach of removing our hindsight we can journey through the Paschal season as the apostles did and contemplate Jesus' resurrection. We can understand why the angel sent the myrrh-bearing women away or why Christ would come before Thomas with the wounds of the Cross.

In the "weeks after Pentecost" we can begin using our hindsight again and contemplate how God would become a child to be born of a young Virgin. We can contemplate Christ's Baptism to His temptation by the devil and how He remained perfect through to His Death on a Cross so that we may be saved of our sins. Or how Christ descended into hades to lead the souls from there. We can think of each of the Resurrection appearances and reflect on how Christ makes himself appear to us in our lives. We also get this time to reflect on how the Holy Spirit works in our lives.

The reading of Pentecost is a Readers' nightmare: go ahead and read all the pronouns while keeping a cadence. But focusing on the text, the Jews of the region had assembled in Jerusalem. Pentecost was not just a Christian event but a Jewish one. Pentecost marked a day of harvest after the of-

fering of the Jewish Passover. At the Christian Pentecost, Christ calls for a harvesting of all peoples to the Christian faith through the power of the Holy Spirit after Christ offered Himself as the Passover meal. There were Jews of all places, Parthians, Medes, and Elamites; from Mesopotamia, Judea, and Cappadocia, Pontus, Asia; Phrygia and Pamphylia, Egypt and Libya as well as Jews from Rome, Cretans and Arabs. The power of the Holy Spirit gave the apostles the ability to speak in the native tongues of each of these peoples.

We can see this as a fulfilment of the fiasco of the Tower of Babel where the builders were given many languages so that they could no longer depend on human achievement to strive for the heavens. The apostles were building a tower on the stone that the builder rejected, on Christ the Word, with the language of all nations.

The Harvest is Great but the Laborers are Few

With Pentecost, comes the great commission by Christ. While Christ was performing his ministry, proclaiming the good news and healing people of illnesses, He had compassion on the people. "They were harassed and helpless, like sheep without a shepherd. Then He said to His disciples, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest." (Mt 9:35-38)

While priests serve sacramentally, we are all called to be laborers of the harvest in building the Body of Christ. Christ called us all to share the Gospel both literally and in how we live our lives. There are many "weeks after Pentecost" for us to share the

Gospel of Christ's death and resurrection. How can we share the Gospel? It can start by a commitment to read one of the Gospel accounts from cover to cover. It can start by setting up a bible study night with a few friends in your parish. It could look like *St. Paul's Street Evangelization*, an inviting fallen away Catholics to return to Communion or inviting people into a faith-based discussion to explore Catholicism. The last tasks are not easy tasks, but as God said to all those taking on God's will, "I will be with you" is our comfort. And "if God is for us, who can be against us" (Rom 8:31). We have the power of the Holy Spirit to guide us in the harvest.

Icons have a beautiful ability to bring us to the occasion of prayer. Our churches are filled will all the liturgical seasons that call us to enter into the presence of God. I got the opportunity to share the Byzantine Liturgy of the Hours with a few Roman Catholic friends.

While I can't share everything that Paul and I have experienced in the last two years and what we hope to experience in the next two, I'd like to share a few snapshots of seminary life. Our Byzantine Catholic Seminary, <www.bcs.edu> is a unique resource that not all Eastern Churches have the luxury to enjoy. It offers a 4yr M.Div. for those discerning the priesthood, a 2yr online M.A.T. degree, and an 8-course certificate program in Eastern Christian Studies.

Entering our 3rd year, we will be beginning the last of our introductory courses:

- Apologetics
- Entering into the Mysteries of Christ
- Ruthenian Monasticism
- A Toolbox of Gifts
- Counter Intuitiveness of dropping a project to seek God **ECL**

When traveling to the south this summer please visit our churches

All Saints
10291 Bayshore Road
North Fort Myers, FL 33917
1-239-599-4023

Epiphany of Our Lord
2030 Old Alabama Road
Roswell, GA 30076
1-770-993-0973

Holy Dormition
17 Buckskin Lane
Ormond Beach, FL 32174
1-386-677-8704

Our Lady of the Sign
7311 Lyons Road
Coconut Creek, FL 33073
1-954-429-0056

Saint Therese
4265 13th Avenue North
Saint Petersburg, FL 33713
1-727-323-4022

Saint Anne
7120 Massachusetts Ave.
New Port Richey, FL 34653
1-727-849-1190

Saint Basil the Great
1475 N.E. 199th Street
Miami, FL 33179-5162
1-305-651-0991

Saints Cyril and Methodius
1002 Bahama Avenue
Fort Pierce, FL 34982
1-772-595-1021

Saint Nicholas of Myra
5135 Sand Lake Road
Orlando, FL 32819
1-407-351-0133

UPCOMING EPARCHIAL AND PARISH EVENTS

Eastern Catholic Life

Circulation Department
445 Lackawanna Avenue
Woodland Park, NJ 07424

Next Issue:
July, 2018

Copy Deadline:
June 22

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.

JUNE

- 14 Flag Day
Civic holiday
- 24 Nativity of the Holy Forerunner and Baptist of the Lord, John
Solemn Holy Day
- 29 Holy, Glorious, Illustrious and Prime Apostles, Peter and Paul
*Holy Day of Obligation*Chancery closed*

JULY

- 5-8 Byzantine Youth Rally
Saint Vincent College, Latrobe, PA

AUGUST

- 4-8 Altar Server Camp
Carpathian Village, Canadensis, PA
- 5 Annual Saint Nicholas Pilgrimage
Carpathian Village, Canadensis, PA
- 11-12 Annual Holy Dormition Pilgrimage
Sloatsburg, NY

SEPTEMBER

- 1-2 Annual Pilgrimage in Honor of Our Lady of Perpetual Help
Uniontown, PA