



# EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

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*The Descent of the Holy Spirit*

## Heavenly King, Comforter, Spirit of Truth

**P**entecost commemorates the descent of the Holy Spirit upon the apostles. This happened fifty days after the resurrection, on an ancient Jewish festival called, in the Pentateuch, the Feast of Weeks (2 Micah 12:32) since, it was celebrated exactly seven weeks after the Passover. As it came approximately fifty days after the Passover, it was also called, even in pre-Christian times, "Pentecost," from the Greek word for fiftieth. The Feast of Weeks was to the Jews only the conclusion of the harvest, in thanksgiving for which bread made from the newly gathered wheat was presented to God as a sacrifice. It was also the annual memorial of the promulgation of the Law of Mt. Sinai. The Mosaic Church dated its beginning from the same day.

Pentecost can be considered as Easter's twin. It brings the Easter season to a second climax. Christ's wonderful work of redemption reached true completion with the descent of the Holy Spirit.

Pentecost also marks the beginning of the work and activity of the Holy Spirit. Before His departure, Jesus promised that He would not leave us orphans. He would send the Paraclete, the Comforter, who would teach us all things. Thus, Pentecost is, in a certain way, the feast of the Holy Spirit. In the Eastern Church, Pentecost is regarded as the final revelation of the dogma of the Holy Trinity, most of the hymns of the liturgy glorify this mystery. At vespers we sing, "Let us praise the consubstantial Trinity, the Father and the Son with the Holy Spirit, for thus did all the Prophets preach, and the apostles and martyrs also." Another stichera of vespers reads: "Come, O nations, let us worship the Three-Personed God-head, which we all worship..."

Without doubt, this feast has been observed in the Church since apostolic times (Acts 2:1). From the writings of Tertullian it is evident that Pentecost, together with Easter, was already so well established that it must have been in existence for some time. The Apostolic Constitutions state that Pentecost is to be regarded as a high festival because on it the Lord Jesus sent down the Holy Spirit.

The liturgy of Pentecost clearly affirms the divinity of the Holy Spirit beyond all doubt. It is almost paradoxical that in the East, where the *filioque* was held up to question, the liturgical books profess

the true doctrine of the Holy Spirit so clearly. The whole Pentecostal liturgy abounds with such descriptions of the Holy Spirit as: "He is consubstantial with the Father and Son and reigns together with them;" "He is our God." "He is eternal who always was, and will be." "The Holy Spirit is in union with the Father and the Son, known as Life and life-giver, Light and light-giver, good by nature and Fountain of goodness, through whom the Father is revealed, the Son is glorified."



At the beginning of the Divine Liturgy on Pentecost Sunday the hymn "O Heavenly King" is sung in honor of the Holy Spirit. After the Divine Liturgy, a special vespers service is sung in honor of the Blessed Trinity, together with three rather lengthy prayers composed by Saint Basil to invoke the help of the Holy Spirit. On this day, churches and private homes are decked with green branches and green flowers; this is why Pentecost is also called the "Green Sunday."

Finally, we may say that Pentecost is the feast when the Holy Spirit goes forth to conquer, to shape, and to create, especially in the form of three great graces: Love, zeal, and the spirit of prayer. The first grace, love, is the essence of the day, for the Holy Spirit is the Spirit of Love; Pentecost is the most sublime revelation of love. Love is born at Christmas, grown through suffering on Golgotha and becomes glowing, conquering and victorious at Pentecost.

The second grace, zeal, is what Saint John the Baptist called the "baptism of fire." Jesus Himself said that He came to "cast fire on the earth" and wished it to burn. This is the fire that still burns in the veins of the Church, praying for and longing for sanctity. The third grace of Pentecost, the spirit of prayer, is the very breath of the Holy Spirit. We have to beg for this spirit of prayer and guard it zealously. When we have won it, we must give thanks for it. If we lack it, we must seek it. Grace and prayer go together. [*Excerpted from The Liturgical Year of the Byzantine-Slavonic Rite by Msgr. Basil Sheregy, Byzantine Seminary Press.*]

*Pentecost Sunday is celebrated on May 19, 2013.*

A New Exhibit at Eparchial Heritage Gallery—p2

Eparchial History—p5

Inaugural Anniversary Liturgy—p6

Byzantine Family Day Schedule—pp8-9

# A View from Rome

*Metropolitan William and Bishop Gerald Attend Installation of Pope Francis*

*Photos courtesy of Metropolitan William*



*Above: Metropolitan William with Bishop Šašik of Mukachevo. At right: Metropolitan William and Bishop Gerald of Phoenix with Sister Miriam Claire, Basilian Superior General (next to Bishop Gerald), and the other Sisters at the Basilian Generalate in Rome. Also in photo is Sister Joanne Lickvar of the Uniontown Province (next to Metropolitan William).*



## Excerpt of the Homily of Pope Francis

Today, together with the feast of Saint Joseph, we are celebrating the beginning of the ministry of the new Bishop of Rome, the Successor of Peter, which also involves a certain power. Certainly, Jesus Christ conferred power upon Peter, but what sort of power was it? Jesus' three questions to Peter about love are followed by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison (cf. Mt 25:31-46). Only those who serve with love are able to protect!

In the second reading, Saint Paul speaks of Abraham, who, "hoping against hope, believed" (Rom 4:18). Hoping against hope! Today too, amid so much darkness, we need to see the light of hope and to be men and women who bring hope to others. To protect creation, to protect every man and every woman, to look upon them with tenderness and love, is to open up a horizon of hope; it is to let a shaft of light break through the heavy clouds; it is to bring the warmth of hope! For believers, for us Christians, like Abraham, like Saint Joseph, the hope that we bring is set against the horizon of God, which has opened up before us in Christ. It is a hope built on the rock which is God.

To protect Jesus with Mary, to protect the whole of creation, to protect each person, especially the poorest, to protect ourselves: this is a service that the Bishop of Rome is called to carry out, yet one to which all of us are called, so that the star of hope will shine brightly. Let us protect with love all that God has given us!

I implore the intercession of the Virgin Mary, Saint Joseph, Saints Peter and Paul, and Saint Francis, that the Holy Spirit may accompany my ministry, and I ask all of you to pray for me! Amen.



*This is the updated Papal Coat of Arms of Pope Francis. On the blue shield is the symbol of the Society of Jesus (Jesuits). Below it is a star and the buds of a spikenard flower, which represent respectively Mary and Saint Joseph. The papal motto is the Latin phrase "Miserando atque eligendo," which means "because he saw him through the eyes of mercy and chose him" or more simply, "having mercy, he called him." The phrase comes from a homily by Saint Bede.*



## FROM THE OFFICE OF THE EPARCHIAL ADMINISTRATOR

On Tuesday, April 2, 2013, **The Reverend Glenn Michael Davidowich** received and accepted, in person, the official notification that on December 6, 2012, His Holiness, Pope Benedict XVI had granted him the grace of dispensation *iuxta petita* from all the obligations of priesthood, including celibacy. Father Davidowich is removed from the clerical state effective April 2, 2013.



## Hidden Gems: *Art of the Transcarpathian School & Treasures of the Eastern Church*

**June 6 - July 28, 2013**

**Heritage Gallery of the Eparchy of Passaic  
Woodland Park, NJ**

In an unprecedented and historic effort, the Eparchy of Passaic is opening its doors with a newly-developed exhibition: *Hidden Gems: Art of the Transcarpathian School & Treasures of the Eastern Church*. While many are familiar with the Eparchy's Heritage Museum and Library, this is the first time that the collection will be displayed in a newly renovated gallery space, and it features some paintings and objects never before shown to the public.

Most of the exhibition focuses on the Eparchy's stunning collection of paintings from artists of the Transcarpathian School, especially Josif Bokšaj and Adalbert Erdelyi. Active in the early 20<sup>th</sup> century, these artists had been in contact with the Post Impressionists in Paris and brought *plein air* painting back to their home in Užhorod, the Carpatho-Rusyn cultural and spiritual capital at the time. Later, as the Heritage Institute Museum and Library of the Eparchy of Passaic was developed in the 1970s and 80s, these paintings formed the foundation of the collection, which holds the finest examples of these artists' work in North America.

Also included in the exhibit are examples of the Epar-

chy's collection of religious decorative arts, including fine iconography and liturgical accessories from Russia and Greece.

As part of the celebrations surrounding the 50<sup>th</sup> Anniversary of the Eparchy of Passaic, groups are encouraged to visit the exhibit, which is open free of charge, between June 6 and July 28.

- The exhibit will be open Tuesdays and Wednesdays from 10 AM – 4 PM; Thursdays and Fridays from 5PM – 8PM; Saturdays from 10 AM – 2 PM and Sundays from 12 PM – 4 PM.
- There will be a special Curators' Tour on Sunday, June 9 at 1 PM given by Diane Rabiej and Maria Silvestri, co-curators of the exhibit.
- A lecture is scheduled for Sunday, June 30 at 1 PM entitled "Bishops as Patrons of the Arts" given by Kathryn Peters.

An Opening Reception will be held on Thursday evening, June 6, from 5 PM – 8 PM; the public is welcome.

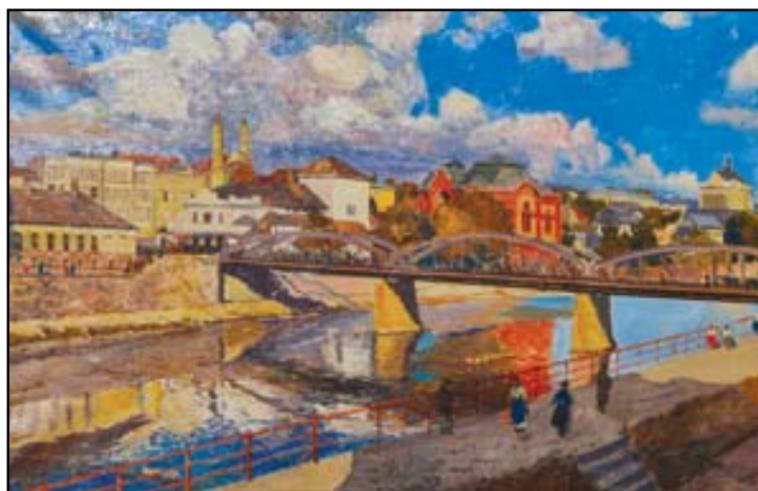
***For more information or to schedule a group tour, please contact the Eparchy at 973-890-7777 or secretary@dioceseofpassaic.org.***

*The Heritage Gallery of the Eparchy of Passaic is located at 445 Lackawanna Avenue, Woodland Park, NJ*

**HIDDEN** *Gems*  
Art of the Transcarpathian School & Treasures of the Eastern Church



*Royal Doors*, Russian, 19th century 36.25x73.25"



**Josif Bokšaj**, *On the Banks of the River Už in Užhorod*, mid-20th century, oil on canvas 42.5x27.75"



**Adalbert Erdelyi**, *Portrait of a Lady*, mid-20th century, oil on canvas 27.5x36.25"

# PEOPLE YOU KNOW

## AROUND THE EPARCHY



### SAINT MARY CHURCH - FREELAND, PA EASTER EGG HUNT

Saint Mary Byzantine Catholic Church, Freeland, PA recently held an Easter egg hunt for the Eastern Christian Formation (ECF) students on Palm Sunday, March 24, 2013 after the Divine Liturgy.

The party was hosted by LeeAnn Baskin and Joann Marusak and sponsored by the Greek Catholic Union.

Saint Mary Parish is served by Msgr. Nicholas I. Puhak.

The children gathered at the parish center to hunt for eggs and have

### BASIL HOPKO MISSION - MYRTLE BEACH, SC FOOD BASKET BLESSING

The joy of Our Lord's Resurrection was celebrated in a special way during Bright Tuesday for the faithful of the Blessed Basil Hopko Byzantine Catholic Mission in Myrtle Beach, South Carolina. On that day, the faithful gathered in prayer and song, after which, Father Conan Timoney blessed the Paschal food baskets.

located between Routes 22 and 501 on Highway 90. For further information, you may also call Father Conan Timoney at 410-247-4936, or email Donwjean@aol.com.

The Divine liturgy is celebrated two or three Saturdays each month at 5:00 PM. To find out a schedule of Liturgies, call the Parish Office at 843-347-6750. Or, call Don and Jean Wirth at 843-249-9502. Vacationing Byzantine Catholics and interested visitors are always welcome!



Father Conan blesses the Easter food baskets.



"Christ is Risen!" "Indeed He is Risen!"



Edward Mayernik and Elizabeth Moeranger lead the responses

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E-Mail us at: [EasternCatholicLife@verizon.net](mailto:EasternCatholicLife@verizon.net)

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## Spring Festival & Benefit Saturday May 4th, 9am – 8pm

*Ascension of Our Lord Byzantine Catholic Church  
114 Palace Lane Williamsburg VA*

Great Crafters - 9am-6pm

Eastern European Food - 10:30am -6pm

Hourly Raffles Starting at Noon

Benefit Show Starting at 6pm Featuring  
Irish music by Poisoned Dwarf

Stories by members of the Williamsburg  
Storytellers

[Benefit proceeds goes to support the Wounded  
Warrior Project]



**50**  
Years  
an  
Eparchy

## History of the Eparchy of Passaic

*Preparing for the 50th Anniversary  
of the Eparchy of Passaic - November 10, 2013*



### Part 7 - A New Horizon

*Bishop Michael J. Dudick, a man of vision*

By Father Jody J. Baran

Although Bishop Kocisko was only in the Eparchy of Passaic for a short time, he was instrumental in giving our Church a solid foundation on which to build, and build we did. Were it not for his diligence and utmost care, our Eparchy might not have survived. He proved himself to be a capable administrator as well as a man of great faith. God had blessed the Church of Passaic with someone who breathed life into our Eparchy and gave us hope for a bright and truly prosperous future.

In 1967, when Bishop Elko was recalled to Rome to be the ordaining prelate for all Byzantine Catholics in Rome, Bishop Stephen J. Kocisko was called to Pittsburgh to be its fourth Bishop. In order to foster religious life among our Byzantine Catholic faithful, Pope Paul VI issued a decree *Quandoquidem Christus*. This was done in February of 1969 and by this decree, the Holy Father totally transformed the status of our Byzantine Catholic Church in America.

This action created a Metropolitan province with greater responsibilities of self-governance. The Eparchy of Munhall (Pittsburgh) was elevated to the status of an Archeparchy (Archdiocese). Bishop Kocisko became the first Metropolitan Archbishop for the Ruthenian Church in America. This gave the designation of a *suffragan see* to Passaic. A "suffragan see" is a constituent part of the Metropolia and it also helped establish the other suffragan see of Parma, Ohio. This brought our church to a higher level and gave it the prominence that it needed to continue.

However, with the transfer of Bishop Kocisko to Pittsburgh, the newly-formed Eparchy of Passaic (now four years old) was without a leader. It remained so for a period of six months. On July 29, 1968, His Holiness Pope Paul VI appointed Monsignor Michael J. Dudick as the second Bishop of Passaic. This ushered in an entire new era for the Eparchy of Passaic.

Michael J. Dudick was born on February 24, 1916 in the small coal-mining town of St. Clair, Pennsylvania. He attended public schools for his elementary and secondary education and after graduating high school he went to St. Procopius College in Lisle, Illinois. While there, he attended the Benedictine Seminary of St. Procopius, since our own seminary had not yet opened. Upon completion of his studies, Seminarian Michael J. Dudick was ordained to the Holy Priesthood on November 13, 1945 by the Most Reverend Basil Takach, the first Bishop of Pittsburgh. After his ordination, Father Dudick was assigned to the Chancery Office for the Pittsburgh Exarchate. He served as Assistant Chancellor and Secretary for a period of nine years. During this time, he also exercised his ministry in various parishes throughout Western Pennsylvania and Eastern Ohio.

After his tenure in the Chancery Office, Father Dudick served as pastor in Saint Nicholas Byzantine Catholic Church, Old Forge, Pennsylvania and in Saint Mary Byzantine Catholic Church in Freeland, Pennsylvania. It was during this time that the Eparchy of Passaic was established. Bishop Kocisko realized the potential of Father Dudick and



appointed him as the first Chancellor of the newly-formed eparchy. As chancellor, he was in charge of the new chancery office for the Eparchy. For his many years of service and dedication we were awarded with the honor of being named a Domestic Prelate by Pope Paul VI and given the title of Reverend Monsignor. His elevation to the dignity of Monsignor occurred on October 25, 1963.

As mentioned above, Bishop Kocisko was asked to move to Pittsburgh in late 1967 to succeed Bishop Nicholas Elko, and for six months, the Passaic Eparchy was without a Chief Shepherd. Finally, on a beautiful Fall day, October 24, 1968, Monsignor Michael J. Dudick was ordained to the episcopacy and enthroned as the second Bishop of Passaic in Saint Michael's Cathedral. Thus began a ministry to God's people that would last for twenty-eight years as the head of the Eparchy. A new horizon had dawned. *(To be continued.)*

**50 Years an Eparchy**  
**Save the date!**

**The Byzantine Catholic**  
**Eparchy of Passaic**

**Sunday**

**November 10, 2013**

**3:00 pm Divine Liturgy**

**The Cathedral of Saint Michael the Archangel**  
96 First Street, Passaic NJ

Reception immediately following:

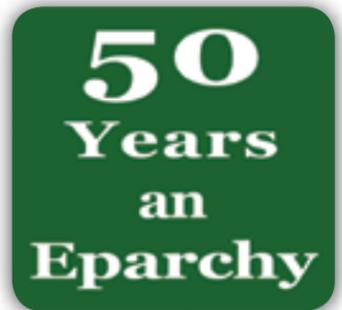
 *the brownstone*  
Paterson, NJ

*\*Special rates have been arranged at the following nearby hotels:*  
Crown Plaza (Rt 46 in Fairfield) or Holiday Inn (Rt 46 in Totowa)  
Transportation optionally provided to Cathedral and Dinner

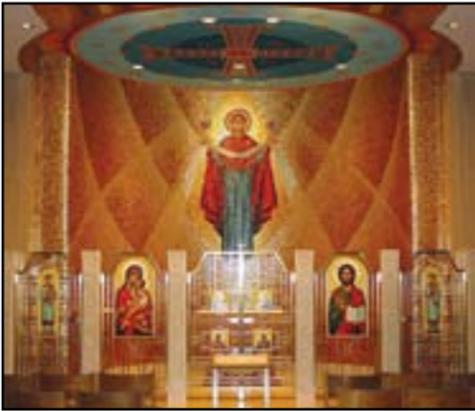
# Inaugural Anniversary Liturgy

## Tuesday, July 30, 2013

*Basilica of the National Shrine, Washington, DC*



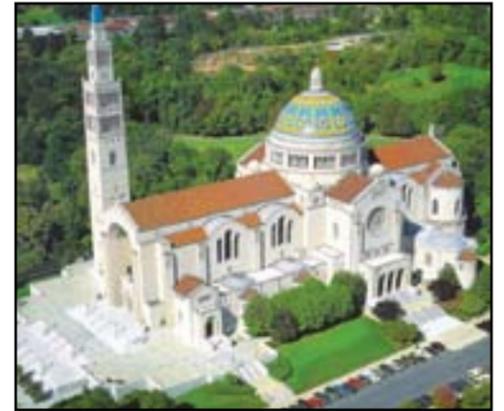
*The Byzantine Catholic Eparchy of Passaic was formally established on July 31, 1963. In gratitude to Almighty God, a Divine Liturgy will be celebrated on the vigil of this historic day at the Basilica of the National Shrine in Washington, DC on Tuesday, July 30, 2013 at 11:00 AM.*



*The Principal Celebrant of the Divine Liturgy will be the Very Reverend Edward Cimbala, D. Min, Administrator of the Eparchy of Passaic.*

*A Memorial Service (Panachida) will follow the Divine Liturgy. Lunch will be available in the cafeteria, followed by a visit to the Basilica Gift Shop and Book Store. A guided tour is also anticipated at 2:00 PM.*

*The Anniversary celebration of the Eparchy of Passaic will culminate with the Hierarchical Divine Liturgy and gala banquet on November 10, 2013 in Passaic, NJ.*

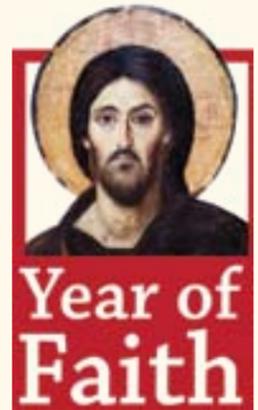


**Save the date! More information to follow.**



## “LORD I BELIEVE AND PROFESS” A PARISH MISSION FOR THE “YEAR OF FAITH”

*Presented by Father Frank Hanincik  
Sponsored by the Eparchy of Passaic*



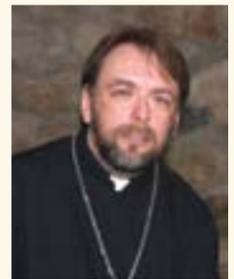
As part of its commemoration of the Year of Faith, the Eparchy of Passaic is offering a parish mission to be preached in the parishes of the eparchy.

### What is a Parish Mission?

A Parish Mission is a time of personal renewal, where we are challenged to “commit ourselves and one another and our whole life to Christ our God.” (Liturgy of Saint John Chrysostom) The Mission will consist of three weeknight sessions in church. Each session will begin with a brief prayer service and include a 35 to 45 minute sermon. There will be an opportunity for you to participate in the Mystery of Reconciliation both before and after the service. You are warmly encouraged to receive the Mystery of Reconciliation (Confession) This Mystery is an encounter with the Lord’s merciful love and can be a wonderful first step in renewing our decision to follow Him.

### About the Mission Preacher

The Mission will be preached by Father Frank Hanincik. Father Frank is a graduate of the Pennsylvania State University and obtained his Master of Divinity degree from Saints Cyril and Methodius Byzantine Catholic Seminary. He is a member of the Youth Secretariat of the Eparchy of Passaic and of the Inter-eparchial Evangelization Commission. He has given a number of retreats and talks for the Eparchy of Passaic and the Archdiocese of Philadelphia. He is currently pastor of Saint John the Baptist Byzantine Catholic Church in Trumbull, CT and administrator of Holy Trinity Byzantine Catholic Church in New Britain, CT.



### Upcoming Mission locations:

- Saint John, Lansford, PA, Saint Mary, Nesquehoning, PA  
May 21, 22nd, and 23rd, 7PM

To Schedule a Mission, Pastors may contact Father Frank at 203-377-5967 or email him at [stjohnbyz@gmail.com](mailto:stjohnbyz@gmail.com). **YOUR parish can be NEXT!**



# For the Love of God and Dog

## *Huskies Help Priest Spin Divine Yarn*

By Maria Jacketti

Father Carmen Scuderi, OFM a Byzantine Catholic Franciscan priest, has been pastor of Saint John the Baptist Byzantine Catholic Church in Hazleton, PA for 11 years. Following the true path of Saint Francis, he cultivates a love of animals and enjoys daily spiritual kinship with them. However, few know how far this devotion has reached.

Over the years, Father Carmen has fostered 12 dogs – mostly rescued animals – in the rectory. And they've returned the favor.

Using the dogs' fur, the priest fashions a unique yarn that he turns into scarves, sweaters and other clothing. His initial urge to get several dogs demonstrated various levels of need and intention.

Aside from his obvious affinity with canines, he noted that the rectory had suffered two break-ins prior to his arrival. Historically – and in fact since ancient times – there has been no better security shield than a strong dog. Ideally such a guard should be menacing in times of need, and yet affectionate and loyal to its master during ordinary hours. For Scuderi, the Siberian husky fit the profile.

On the day of my visit to Saint John's rectory, three huskies greeted me. The intuitive, very large and wolf-like dogs checked me out, and soon noted that I was a friend. From that moment on, it was a love fest. At the same time, it was clear that they are formidable dogs who thrive in packs, just like their ancestor, the wolf.

Tuvok, a husky, named after a "Star Trek" Vulcan; because of his distinctive ears (perhaps more people would be more familiar with the uber-elf ears of Mr. Spock), immediately claimed me as his guest and sat at my feet I felt very well protected. Apollo, another male stayed nearby.

At one point, all three dogs faced the northwest and howled for several minutes in chorus.

Something in their DNA called them to turn toward the northwest and sing; it was a rather sacred moment, for the dogs were demonstrating their own unique form of ancient communication, a veritable canine aurora borealis.

A member of Saint John parish later informed me the dogs can sometimes be heard howling (not barking) during the Divine Liturgy, as if trying to add their own notes of prayer to the service. I could only imagine the joy of it.

Father Scuderi's huskies have a wonderful

home and their demeanor demonstrates the meticulous care they receive. The animals have two coats, a downy, almost angora-like undercoat, which is silky and plush, topped by a rugged coat of water resistant, coarse hair. Although they molt twice a year; they require daily grooming, yielding enormous amounts of rugged fluff.

A practical man, not given to wasting good things, Father Scuderi decided to save the hair and create a legacy. He purchased an old-fashioned spinning wheel – like the ones we know from fairy tales mostly – and taught himself to spin the dog hair into one-of-a-kind yarn. The entire process took him two days. I doubt that most of us could duplicate that light speed learning curve.



I entered Father Scuderi's spinning room with dogs in tow. Their intelligence shone through ice-blue eyes as if they sensed that they were co-creating this story. The workspace sparkled with an aroma of pine and in one corner, two huge garbage bags stood, overflowing with husky hair. Waterfalls of the gauze-like hair cascaded over the sides of the bags. Clouds of it seemed to waft above the overstuffed containers. I was curious to see if my own cats could ever yield enough hair to spin into yarn. Upon witnessing how much hair it takes to make the fiber, I relinquished my dream of spinning feline hair into yarn.

Even my fuzziest cat could not yield such a quantity of raw material given years of brushing.

Nevertheless, I became enthralled with the process of making husky yarn. Father Carmen explained that it is possible to spin one, two, three, or even four-ply varieties.

One-ply yarn is the easiest to create and best suited for knitting or crocheting socks. Two or

three-ply makes a sturdier yarn for sweaters, or other enduring garments, while four-ply yarn is tough enough for rug-making. While Father Scuderi's dogs have many colors dappling their collective fur – black, white, cream, wood-brown, and russet – the final blended yarn tends toward a shade of ecru, or earthen beige. It is possible to dye the yarn just as one might tint sheep or goat's hair; nevertheless, Father Scuderi prefers keeping the natural tone, as a reflection of his dogs' true colors.

Items that he makes with the resilient yarn can be cleaned in a simple cold water wool wash, just as one would do with ordinary delicate clothing. To date, Father Scuderi has knitted and crocheted scarves and hats. His current project is a sweater.

Everything about what Father Scuderi is doing echoes a lost art. While not the first to make yarn from dog hair—a tradition of doing this exists in Europe, and is well documented in Poland – he has turned grooming his dogs, collecting their fur, and spinning it into yarn into a spiritual practice.



"It is meditation," he says. Truly, everything about the endeavor radiates peace.

His dogs enforce serenity in the rectory environs with their regal, wolf-like presence, but they, too, one day will pass into their own hereafter; true to the cycles of nature that govern all of us.

Over the years, Father Scuderi has lost a number of dogs to old age. The clothing made with their fur does not imply immortality; however, it continues to hold something of the dogs' spirit in its deepest fibers. And I would not doubt that if the right wind blew through Father's soon-to-be sweater, we might hear a gentle howl – and call it prayer.

## Italy Pilgrimage

Hosted by Father Charles M. Yastishock

November 11 - 21, 2013

\$2999 per person  
from New York



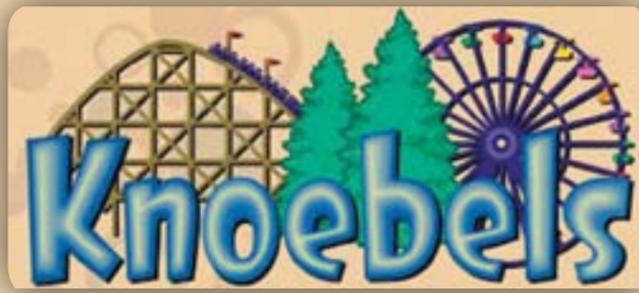
Tour Includes: Roundtrip Air from New York, \$600 govt. taxes/airline fuel surcharges, First Class/Select Hotels, most Meals, Comprehensive Sightseeing.

Visit Venice, Ravenna, Florence, Assisi, and Rome with Vatican City and the Papal Audience

For a brochure and more information contact  
Father Yastishock Phone: (732) 255-6272



The Eparchy of Passaic and the **GCU** Invite ALL to Attend



**“BYZ  
KNOE  
SUN**

*Open to ALL Parishioners, Family, Friends,  
GCU Members and Guests – Rain or Shine!*

*Tentative Schedule*

- 12:00 pm** Park Opens
- 1 pm - 2 pm** Catered Lunch! (optional)
- 3:00 pm** Bingo / Games for Adults (with prizes!)
- 4:00 pm** PRAYER SERVICE (Moleben)
- 4:30 pm** Kids Games with prizes!
- 5:30 pm** Evening Entertainment / Sing-A-Long!
- 7:00 pm** Park Closes - hope you had a great day!



*Discounted ride-all-day passes and tickets! Free admission! Free Parking!*  
*Lunch ticket purchase will not be required to join us in Pavilion “O”*  
*Families may instead bring a picnic lunch or buy food in the park.*  
**Questions? Call Christie Petty: 1-724-495-3400 x209.**



# "ANTINE CATHOLIC FAMILY DAY"

## BELS AMUSEMENT PARK - ELYSBURG, PA

### DAY, JUNE 2, 2013



Join us in Pavilion "O"  
 Conveniently located near the park and the parking area!

**PICNIC PREFERENCES!**  
 Picnic pavilions and tables for reunions, company events, or enjoy a quiet meal at your favorite spot in the groves

- All pavilions are available for use except those marked "reserved"
- Please clean up after yourselves and place all trash in receptacles
- Please be respectful of the environment and others
- No alcohol permitted

# Wyoming Valley Parishes journey From the Cross to the Resurrection



To be a part of a Church means to pray as a community. In this spirit, the five Byzantine Catholic Parishes of the Wyoming Valley of Northeast Pennsylvania gather together in prayer and celebration, as well as fasting and feasting.

Beginning with the celebration of Vespers of Forgiveness for the start of the Great Fast, and concluding with the celebration of Resurrection Vespers on Thomas Sunday, the clergy and faithful of Saint Nicholas Church of Swoyersville, Saint Mary Church of Kingston, Saint John Church of Wilkes-Barre Township, Saint Michael Church of Pittston, and Saint Mary Church of Wilkes-Barre pray with a united voice and a common purpose to journey with Our Lord to the Cross and the Resurrection.



*The clergy and faithful exchange the Kiss of Peace.*

Each week, on a Sunday afternoon, the faithful, religious, and clergy at different parishes gathered for the celebration of Lenten Vespers, a spiritual talk (by Father Joseph Bertha), and the opportunity of receive the Holy Mystery (Sacrament) of Reconciliation (Confession.) All present are then invited to a "Fasting Feast"—a food social comprised on traditional, yet delicious and abundant, Lenten fasting foods. Occasionally, there are special culinary surprises such as Deacon Larry Worlinsky's homemade pizza!

The Great fast Journey began at Saint Mary Church in Wilkes-Barre for the celebration of Vespers of Forgiveness on the Sunday before the start of the Great Fast. In a moving celebration, all present were invited to participate in the Kiss of Peace, which is a gesture of forgiveness and conciliation that properly disposes us to receive the



*The gift of forgiveness is exchanged at Forgiveness Vespers by the many faithful in attendance.*

forgiveness of God by first offering forgiveness to one another. All faithful were then invited to return to Saint Mary Church the following day (the first day of the Great Fast) for a complimentary "Lenten Lunch" consisting of strict fasting foods.

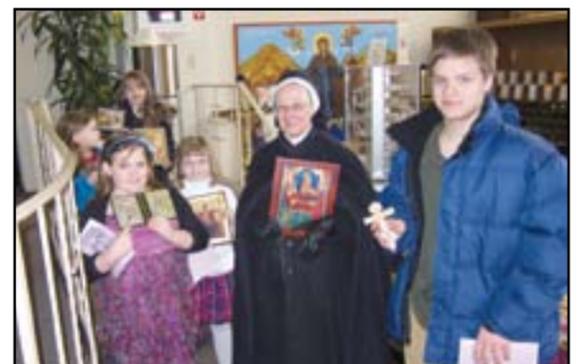
Beginning with the Children's Icon Procession of the Sunday of the Holy Images, the faithful of the Wyoming Valley went from parish to parish singing "Preterp'ivj" and doing pokloni for the five weeks of the Great Fast. Following the celebrations for Palm Sunday and Easter Sunday, the Great Day, the parishes united once again for Thomas Sunday and a communal celebration of the Resurrection.

This year, the host parish for Thomas Sunday Vespers and Dinner was Saint John the Baptist Church in Wilkes-Barre Township (Georgetown). Therefore, the Wyoming Valley faithful, religious and clergy gathered once again in the Resurrection joy to sing "Christ is Risen"! Resurrection Vespers began at 3PM followed by a catered dinner at the Georgetown Fire Hall. Each of the parishes brought desserts and an artos, which was blessed by the clergy prior to the dinner, then cut and distributed to the capacity crowd in attendance.

Although there was no formal program, children's activities and other fun guessing games were coordinated by Bill Zdancewicz of Saint Mary Church in Kingston. Kids guessed the number of jelly beans in a jar and adults guessed the number of coins in a wrapped box on each table. Floral centerpieces were also awarded to the person at the table who was blessed to have the most birthdays!

The delicious foods were available in abundance and satisfied appetites of those present were only surpassed by the joy of the Resurrection and the completion of a spiritually rewarding Lenten journey!

The faithful of the Wyoming Valley are served by Father James Hayer (Saint Mary Church, Wilkes-Barre); Father Joseph Bertha (Saint Michael Church, Pittston and Saint Nicholas Church, Swoyersville); Father Mykhaylo Prodanets (Saint Mary Church, Kingston and Saint John Church, Wilkes-Barre Township); Deacon Edward Frey (Saint Mary Church, Wilkes-Barre), Deacon



*Sister Theodosia and some young people prepare for the Icon Procession.*

Basil Soroka (Saint Mary Church, Kingston and Saint John Church, Wilkes-Barre Township), Deacon Lawrence Worlinsky (Saint Nicholas Church, Swoyersville), with the ministry of Sister Theodosia and Sister Regina of the Sister of Saint Basil the Great (Wilkes-Barre Convent).



*The faithful reverence the tetrapod icon following the celebration of Lenten Vespers.*



*"Having suffered the passion for us, Jesus Christ, Son of God, have mercy on us!"*



*Father Joseph Bertha offered reflections at each service.*



*Some of the children and students in attendance for the Icon Procession of the Sunday of the Holy Images.*

*Thomas Sunday Vespers in the Wyoming Valley*

# Christ is Risen! Indeed He is Risen!



*Above: Father Joseph Bertha. At right: venerating the Resurrection icon.*



*Deacon Basil Soroka.*



*A capacity crowd filled the Wilkes-Barre Township Fire Hall for the Thomas Dinner following Vespers.*



*Paul and John Seasock try to guess the number of jelly beans.*



*Sister Theodosia ponders the number jelly beans, while Stepan Prodanets enjoys a Coke and a smile!*



*Bill Zdancewicz of Saint Mary Church in Kingston is pleased that everyone is trying to guess the number of mystery jelly beans!*

## *Palm Sunday Activities in Wilkes-Barre*

### **Children's Egg Hunt!**

On Palm Sunday, an Easter Egg hunt was sponsored by Saint Mary Parish and GCU Lodge #53 for the parish children. While the children were enjoying an egg hunt in the parish gymnasium, the parents and adults enjoyed a talk on the Resurrection of Our Lord given by Dr. Phil Yevics of Scranton.

In addition to food for thought, the Knights of Colum-

bus Council #12325 provided a complimentary breakfast for all in attendance! Following the egg hunt and talk, the winners of the annual GCU Spring Basket Raffle were drawn. Proceeds from the GCU raffle were donated to Saint Mary Church in anticipation of their upcoming 125th Anniversary on October 13, 2013.

Saint Mary Parish is served by Father James Hayer with the



ministry of Deacon Edward Frey, Deacon Basil Soroka, Sister Theodosia, OSBM and Sister Regina, OSBM.





# FAITH AND COMMUNITY ISSUES

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

## The Structure of the Family

In the previous installment, Fear was presented as a paralyzing force that has the power to undermine the family unity as well as the integrity of the individual family member. Paralysis can be a result of fear working within a family shutting it down and keeping it from growth. Understanding what it is that frightens us, being able to name it gives power and control over the fear, limiting its influence, controlling its force and direction and giving the family options that are needed to move forward as a growing, dynamic unit. The power to give us the courage and freedom to approach these fears and bring them to the family for discussion is found in the Person of Jesus Christ, “the Way, the Truth and the Life . . .” (John 14: 6a). The forum in which these fears are approached, named and conquered is the family, the structure of which provides the topic of today’s presentation.

For the family to experience that forward movement into growth and dynamism an understanding of the family must be had. What is “family?” how does it function? What is its purpose? Of whom or of what does it consist? The answer to these and like questions gives insight as to the family makeup and the interaction among its members and those members with the world around them.

One of the foremost scientists in the field of family therapy was Nathan Ackerman, M.D. born in 1908 and died in 1971, he singularly set the stage for the study of the family and the different kinds of relationships that family members have with themselves, each other and those outside the immediate family group. Although writing in the middle of the last century, Dr. Ackerman’s obser-

ventions still hold a great deal of wisdom and insight even in today’s family structures.

In one of Dr. Ackerman’s papers on Family Theory he wrote, “None of us live our lives utterly alone; those who try are doomed to a miserable existence . . . we figuratively divide our lives; keep some to ourselves, share the greater part with others” (Ackerman, N., 1982, p. 153). Humankind was never meant to live out existence alone. The book of Genesis in the bible states it plainly: “The

***Humankind was not meant to live out existence alone. “It is not good for man to be alone...” (Genesis 2:18)***

Lord God said: “it is not good for man to be alone, I will make a suitable partner for him” (Gen. 2: 18). God is family. We believe in a Triune God, One God in Three Divine Persons the proto and essential family structure upon which is based every family unit that has been brought into being (cf. Gen. 1: 26-27). Since the very beginning of human existence on this planet humankind has lived with the company of other humans. Although such intimacy can be difficult in the extreme to experience, because of our brokenness, the fact that we can’t live without the experience of that intimacy is more true to truth and fact (Ackerman, N.).

The growth and development of us as persons is sculpted by our shoulder-rubbing and sometimes head-butting among the membership of the group we call family. Our personal life as chil-

dren is interwoven with the common life of the family which has its own social, psychological and spiritual structure unique to itself and the experience we have during those formative years leaves an indelible mark on all of us which colors how we view ourselves, the members of our immediate family group and the world in general (Ackerman, 1982).

According to Dr. Ackerman (1982), the effects of family life dynamics upon the individuals in the family circle are found to be “always interesting, sometimes tragic and occasionally comically amusing . . .” There is irony within the family unit where the love of family members one to another can change into intense hate. The cause can stem from something as mundane as a political difference in opinion to disagreement over whether or not a family burial plot should be surrounded by hedging or fencing (Ackerman, 1982). Whether it is the body politic or the body for burial, the dynamics of the group called family exercise a profound influence upon the individual person bonded to that particular group and vice versa.

This introduction to the family begins the study of the dynamics that go into the make-up of the family as a whole. In the next installment a more in-depth look into those dynamics will be examined and their relationship within the Mind of a Loving and Creating God. The purpose of which will be to expose the depth of influence family and the individual members have upon each other; how that influence shapes our entire outlook and experience of the world outside of us, both individually and the family group in general.

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# SEASONAL REFLECTIONS

Msgr. John T. Sekellick, JCL



## Mother's Day



Saint Peter's Basilica in Rome, Italy is visited by tens of thousands of faithful and tourists each year. It is built over the tomb of the first Pope. The interior of the vast church contains numerous treasures of sacred art among which is Michelangelo's masterpiece of Renaissance sculpture called the *pieta`* depicting the dead body of Jesus on the lap of His mother Mary after the Crucifixion. The work was completed between 1498 through 1499.

It is protected by an enormous bullet-proof acrylic glass panel which was put in place subsequent to the substantial damage done to it which occurred on Pentecost Sunday, May 21, 1972 when a mentally disturbed geologist, Laszlo Toth, attacked the sculpture with a geologist's hammer shouting, "I am Jesus Christ!" The work was painstakingly restored and is on view between the Holy Door and the altar of Saint Sebastian, the first chapel on the right as one enters the basilica.

The sculpture is named the *pieta`* in Italian, taken from the Latin *pietas* which originally meant the duty children owe their parents associated by the ancient Romans with the duty humans owed to their gods. In that context, *pieta`* is best understood as "profound respect or reverence," although more commonly, the term is

defined simply as "pity."

The *pieta`* depicts Mary as the grieving Mother of the Son of God. He died a criminal, nailed to a cross. In His dying hour, He assigned the young apostle John from the cross to take care of her: "Woman, behold your son. Then He said to the disciple, 'Behold, your mother.' And from that hour the disciple took her into his home." (John 19: 26-27)

It is a compelling lesson for Mother's Day to know that the dying Christ entrusted His Mother in the person of John to all of us. Motherhood is enshrined in Mary who remained with her Son to the bitter end, even as Simeon prophesied, "Your own soul a sword shall pierce." (Luke 2:35) Tradition tells us that Mary was the first to see her resurrected Son on Easter Sunday morning, a blessed reward for her

faith in His promise, "Destroy this temple, and in three days I will build it up again." (John 2:19) She was assumed into heaven, body and soul, when the course of her earthly life ended on this earth.

Mother's Day is a special and fitting time each year to remember and honor our earthly mother, living or deceased. It is also in its spiritual context, a day to reflect on Jesus' great gift of His own mother to us from the Cross. As Mary cared for Him through His life and at His death, she cares for and intercedes for each of us in our own moments of need.

To our living mothers, a prayer for God's choicest blessings on Mother's Day and for our mothers who have passed from this life, our prayers for their blessed repose and eternal memory.



## RESPECT LIFE FORUM

By Susan E. Wills

### Pope Francis Presents a Challenge



The secular media are still grappling with the challenge of fitting Pope Francis into an ideological box. Liberal, conservative, traditional, progressive, compassionate, doctrinaire? Clearly "authentic Catholic" is not a category with which they are familiar.

What to make of a man who immerses himself in the lives and suffering of those whom some regard as "discardables"—slum-dwellers, street children, AIDs patients, the neglected elderly—bringing them faith, hope, companionship, wisdom and a sense of their human dignity, and who, at the same time, forcefully condemns today's "solutions" to the "problem" of discardables—contraception, abortion and euthanasia?

The journalist F.P. Dunne coined a phrase about a century ago that could apply to Francis during his years as the Cardinal Archbishop of Buenos Aires, while he steadfastly defended human life against every kind of abuse: He "comforted the afflicted and afflicted the comfortable."

For example, he decried warehousing the elderly: "We put them away in geriatrics facilities like one puts away an overcoat in the summer. ... because they are 'disposable,' 'useless.'" He condemned "clandestine euthanasia" where "social services pay up to a certain point; if you pass it, 'die, you are very old'."

He repeatedly attacked the hedonistic "bread and circuses" policies of the Argentine government that promoted free contraceptives and sterilization, and same-sex "marriage," saying these undermine respect for life, the family and religious liberty.

He has urged Catholics to persevere in their pro-life mission, even if "they persecute you, calumniate you, set traps for you, take you to court or kill you." He added: "No child should be deprived of the right to be born, the right to be fed, the right to go to school. No elderly person should be left alone, abandoned."

***"No child should be deprived of the right to be born, the right to be fed, the right to go to school. No elderly person should be left alone, abandoned."***

***-Pope Francis***

Pope Francis has proposed a radical solution to the culture of death, to problems within the Church and the world at large: We must become saints! Saints, he observes, are the agents of reform in the Church and the world. Not "saints" who piously recite prayers and observe Church teaching while remaining aloof to the world, but the kind who bring the merciful love of Christ into the world.

In Buenos Aires last year, the Cardinal reminded his priests that Jesus bathed lepers and ate with prostitutes. He exhorted them to "Go out and share your testimony, go out and interact with your brothers, go out and share, go out and ask. Become the Word in body as well as spirit."

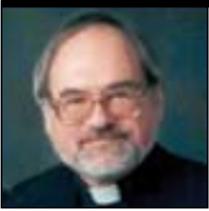
The process of conversion, Pope Francis ex-

plains, begins in a personal encounter with the mercy and tenderness of Jesus Christ in the face of our sins. As a result of "this merciful embrace ... we feel a real desire to respond, to change, to correspond; a new morality arises. ... Christian morality is ... the heartfelt response to a surprising, unforeseeable, 'unjust' [i.e., unmerited] mercy ... of one who knows me, knows my betrayals and loves me just the same, appreciates me, embraces me, calls me again, hopes in me, and expects from me."

This experience and response should propel us out of our comfort zone and into active evangelization—living a life of total service to others, shouldering their crosses, loving them as Christ loves us. This is the way to build up the body of Christ and to transform our culture.

That's why I am deeply challenged by Pope Francis. Not two days into his papacy, his "¡Adelante!" ("Go forth!") is ringing in my ears. My comfort zone is no longer cozy. My "crosses" seem pitifully small. My conscience is nagging me to "go out and share ..., go out and interact" and my complacency is weakening under the force of his example. Beware of authentic Catholics like Francis. They may compel you to change your life!

[Susan Wills is assistant director for education and outreach, US Conference of Catholic Bishops' Secretariat of Pro-Life Activities. To learn more about the bishops' pro-life activities, go to [www.usccb.org/prolife](http://www.usccb.org/prolife).]



## THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

### Strengthening Our Faith in Holy Communion



The English word for Communion comes from a fusing together of two words, “common” and “union.” Holy Communion, therefore, is a common union with God, the Holy One. From the same word, we have the word, “community,” because if we are united with God through the Body of Christ in the power of the Spirit, we are also united with everyone else in Communion. The revelation of God through Jesus, his Word, is absolutely clear and unambiguous on this point. This was our Lord’s prayer at the last Supper, when He revealed to us the mystery of Communion, “Holy Father, keep them (the ones you have given me) in Your name that you have given Me, so that they may be one just as we are.” (John 17:16)

The unity in the Trinity is beyond human powers; it is to be united in being, in truth and in life. This is clearly God’s will for us, a unity that surpasses any unity that the world can give. (Jesus excludes “the world” in His prayer, John 17:9.) The “world” extols the quality of “rugged individualism,” of every man standing for himself, of everyone achieving an autonomy and independence from the needs for others. However, it is clear that one cannot be a believer in God and a “rugged individualist” at the same time. God has created us for unity and he calls all to unity. We pray for this is the Divine Liturgy, “for peace in the whole world, for the stability of the Holy Churches of God, and for the union of all, let us pray to the Lord.” (Litany of Peace, third petition) This is the goal of the Anaphora, “that with one voice and one heart we may glorify and praise Your most honored and magnificent name.” See the direct reference to Jesus’ prayer recorded in chapter 17

of the Gospel of Saint John. On this point of unity, the faith of the Church is directly opposed to the values of the world.

We very often have an individualistic attitude to Holy Communion. We view it as our private connection with God. It becomes our reward for good behavior in God’s eyes. It is clear from Christ’s teaching, however, that being united with God brings us into communion with one another. We cannot receive Communion worthily if we have hatred or bear a grudge for another. Before we even pray the Anaphora, in which the bread and wine become the Body and Blood of Christ, the “Bread of life” (John 6:48), the deacon commands us, “Love one another.” The Greek word for Communion is *koinonia*, which means “common union,” but also “fellowship,” a spirit of co-operation, mutual charity and the sharing of life. If we have an individualistic concept of the sacrament of Holy Communion, we focus on our own mortal sins to decide if we are worthy to receive. We should focus on our relations with one another, because the evil of sin comes not only from an offense against God but from the harm we do to one another. Even sins committed in privacy harm the whole Body of the Church, because if one member is diminished, the whole Body is weakened. This is also why we must approach Communion in humility, for we cannot destroy the power of sin in our lives by our own power, but only in the strength, which is the grace, of God, who has created all and brings all into unity.

For Communion to accomplish a true union with God, and to bind us together as one Church in Christ, it must be real. Though bread and wine

are symbolic of a meal shared together, the Church from the beginning has believed that the Eucharist is truly the Body and Blood of Christ. Our Lord tells us, “unless you eat the flesh of the Son of Man and drink His blood, you do not have life within you .... For My flesh is true food, and My blood is true drink.” (John 6:53.55) Saint Paul likewise tells us, “The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?” (1 Corinthians 10:16) Again, we see that there is no ambiguity in the teaching of our Lord. Indeed, Saint John’s Gospel tells us, “Then many of His disciples who were listening said, ‘This saying is hard, who can accept it?’” (John 6:60) The early Christians spoke of the reality of the Eucharist in such stark tones that some pagans even accused them of cannibalism.

The reality of the Eucharist is a challenge to our faith. However, because it is real it brings us into true Communion with God and a closer union as a community than we could ever have by a natural meal. The point here is that it is “beyond human nature.” In our hymns to the Holy Spirit, we proclaim that God “is present everywhere and fills all things.” God is truly present everywhere to the degree that we need. We are sustained in being by the presence of God, and in Communion God brings us into that perfect union to which he summons us, by being present in the gifts of bread and wine we offer.

We express this mystery by saying that the bread is no longer mere bread, but the body of Christ, and the wine is no longer merely the fruit of grapes, but the true blood of Christ. There is nothing crass about this

presence, though. In Communion, we do not have a physical sense experience of eating ordinary meat or drinking ordinary blood. In his providence for our salvation, God gives us his Body and Blood as food for our souls and bodies in a way that we can accept, under the form of bread and wine. Jesus further teaches us, “I am the bread of life .... For the bread of God is that which comes down from heaven and gives life to the world.” (John 6:48.33) The Eucharist is the bread upon which the Holy Spirit has come upon, changing it into the Body and Blood of Christ. This is because of the Resurrection. Ordinary meat is the flesh of an animal that has died. The Eucharist is the living flesh of the risen Lord, glorified and transforming us by our participation in it. It is as the priest says when breaking the consecrated Body before Communion, “Broken and distributed is the Lamb of God, broken yet not divided, ever eaten yet never consumed, but sanctifying those who partake thereof.” The Body of Christ that we receive is historically continuous with the Body that was born of Mary, that dwelt among us, that was crucified, died and was buried, but is now risen, incorrupt, glorious and filling us with God’s life. In the Ambon Prayer on Holy Thursday, therefore, we pray, “Today we have seen our Lord Jesus Christ placed upon the altar ... This is the gift we have received, this is the mystery we enjoy .... We have accepted the gift, let us keep a genuine faith, that we may become heirs of His kingdom.”



## LETTERS FROM THE EDITOR

Compiled by Father James Hayer, Editor

### “Peas be with you!”



A man came home from grocery shopping and informed his wife that he had been arrested for shoplifting and had to appear before the judge. On the day of his hearing, his wife accompanied him. They both wore their Sunday best and conducted themselves with the utmost decorum before the judge.

The judge said, “I see you were arrested for stealing a can of peaches.” “Yes,” the man replied, “but I have an explanation.” He went on to say, “You see, Your Honor, my wife here is not a very good cook, and I was very hungry that day. I couldn’t wait until I got home, so I opened the can of peaches and ate them right in the store. Then, they arrested me for shoplifting.”

“A crime is a crime,” the judge said. “Plus, I don’t think it is very nice of you to try to blame your wife for your conduct.” “In order to teach you a lesson, I am going to sentence you one day in jail for every slice of peach in that can. As there

are fifteen slices of peaches in a can, I am going to sentence you to fifteen days in jail!”

Hearing this, the wife quickly raised her hand and said, “Excuse me Your Honor, my husband also stole a can of *peas* as well!” ☺

*We shouldn’t blame others for our own mistakes, that’s a sure way of heaping more trouble upon our shoulders. After all, “a kindly man benefits himself, but a merciless man harms himself.” (Proverbs 11:17)*

(Many thanks to Monica from Pennsylvania for sharing this story!)

If you have an inspiring story or article you wish to share you may send it to Father James at: “Letters from the Editor” c/o: Saint Mary Church, 695 N. Main St., Wilkes-Barre, PA 18705. or E-Mail him at EasternCatholicLife@verizon.net.

# UNDERSTANDING ICONS

Father Joseph Bertha, Ph.D.



## Saints Cyril and Methodius, Evangelizers of Europe Feast Day May 11th in the Ruthenian Church

The year 2013 is the 1150th anniversary of the first mission and evangelization of the two brothers Cyril and Methodius into the homelands of our Byzantine Ruthenian Church. Interesting, these two monastic and, consequently, celibate priests were sent by the authority of the Patriarch of Constantinople to bring the Byzantine version of Christianity in the ninth century.

Their mother was of Slavic origin, was married to a Greek. Both were born in Thessalonica in Macedonia, a crossroads between the Greeks and the Slavs. An interesting intersection between the Slavic language culture and Greek can still be heard in the liturgical music sung today during our Resurrection Matins. Traces of Greek melodies, most prominently the droning, are still sung in the signature hymn of Resurrection Matins, the exapostlarion: "Sarki," "Plotiju" "In the Flesh," when Slavonic Prostopinije notation is followed.

The two brothers were accustomed to extensive traveling. They recovered the relics of Pope Clement in Cherson (Turkey). (see corresponding icon).

They traveled to Rome from Moravia in 869 to obtain Papal approval on the Liturgical translations, this is where Cyril died (see photo) and was buried. Saint Clement's in Rome is a spiritually significant church in Rome, where the beloved saint is buried in the deep under caverns of the church, but where in 1927 in the Church our Blessed Paul Gojdich was consecrated Bishop.

The characteristics of the two brothers in icons: Cyril (Constantine by baptism) wears a monastic schema noticeably on his forehead he wears a cross on his head covering mantle, holds the Cyrillic/Glagolitic alphabet on a scroll. Ten



years younger than his brother. Dies in Rome on February 14, 869.

Methodius (Michael by baptism) portrayed as wearing the sakkos, multicrossed polystarion of the bishop who survived his brother by another twenty some years.

The icon of the two brother saints portray the beautiful cooperation and unity between the Roman and Byzantine worlds of the ninth century. It is interesting to see how evangelization is portrayed and visualized by icons.

Recall that icons do not attempt to resemble actual physical attributes of the saints, (however, they do depict the approximate age at death of the saint), but they visualize their likeness to Jesus Christ the Eternal High Priest manifest in a person's countenance. Therefore, all icon figures

are remarkably similar, both male and female, especially in the depiction of the countenance. This characteristic illustrates the fact that God created both man and woman in his image and likeness. This resemblance to God is no more evident in icons than in the faces of the persons illustrated in icons. Most particularly, the four senses found there envisage the likeness of God manifest as the countenance.

The countenance of the saint therefore is the expression of the likeness of God, which can be perceived in a human face. This characteristic, alternately called theosis or divinization, is the occurrence of God's mercy, particularly portrayed through the sense of sight in the eyes, and in the sense of smell in the nose.

When Saints Cyril and Methodius are portrayed as evangelizers we see their large eyes, directly at the viewer, pupils dilated, and refulgent with light. The eyes show the gaze of the royal priest Christ; who looks at his creation penetrated by His deep mercy, inviting all to His reconciliation.

In a similar manner, the sense of smell portrayed by the long and slender nose depicts the person who is slow to anger and rich in mercy. Amazingly, this physical characteristic, a long and slender nose, is derived from the Aramaic text of Jonah 4:2 which translates as a "double entendre," denoting a person who has the physical trait of a long and slender nose is someone who is slow to anger and rich in mercy.

Let us honor these two great men of faith by following their example and manifesting God's mercy in this world, which so desperately thirsts and hungers for it!



Grave of Saint Cyril at Saint Clements in Rome.



Saints Cyril and Methodius translating texts 15th century.



Saints Cyril and Methodius recover the relics of Pope Clement at Cherson, miniature 15th century.

We honor those priests who gave us the Light, who opened the fountain of theology for us by translating the Holy Scriptures, thus starting a river from them that runs today. We glorify you, Cyril and Methodius, who stand in Heaven before the throne of the Lord on high, and who pray so fervently for us all.

-Kontakion for the Feast



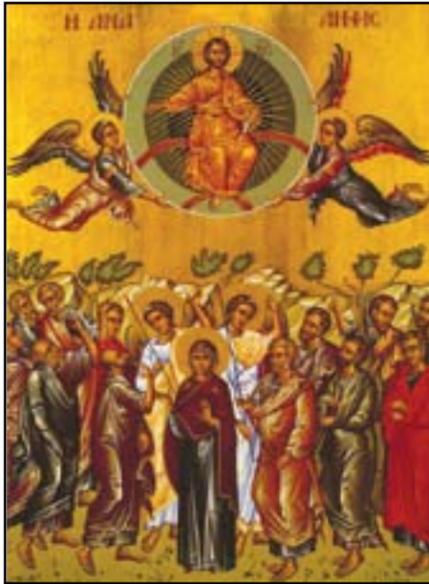
# SEMINARIAN REFLECTIONS

Seminarian Lewis Rabayda

## Spreading the Word after the Ascension

Through the resurrection of Jesus Christ we have seen the power of the true God who came to forgive our sins. And, if we have earnestly fasted through lent so that we died to our sins and were resurrected with Jesus on that most joyous day of the year that is Pascha, then we have entered into a new life of glory with Him. If we truly believe that Jesus has taken away our sins, and we are once again pure, then it is possible that we are overcome with a joy that we cannot keep to ourselves. We have become disciples of the resurrection.

Before Jesus ascended into heaven, He charged his disciples to "Go into all the world and preach the gospel to the whole creation." (Mark 16:15) Jesus is telling us that since He gave His life and endured the ultimate sacrifice for our salvation, we too are to enter into the world and teach this good news of salvation as He taught it to us. Christ gave us this gift that transforms our whole person. But this gift is not to



be kept to ourselves; Jesus has clearly instructed us to share this gift of salvation with "the whole of creation."

Our job now, especially in this Year of Faith, especially after our baptism and reception of the Holy Spirit, especially after we have been raised up with Christ at Pascha, especially since we as recipients of this great gift of salvation, is to share these gifts with those around us. We are to "preach the gospel" to those who have not heard it, or who are not aware of the gift of salvation Christ offers to us. Where do we start? We can begin in our own families and parishes through our witnessing to Christ through our actions and through our words. But, in order to spread the Word of God to "the whole of creation," we must have it written in our hearts. Through reading Scripture, we will allow God to fill our person with His thoughts and will, so that we may share it with others for the glorification of Christ.

## Upcoming Events for May

### Eparchial and Parish Events

*Christ is Risen!  
Indeed He is Risen!*

#### MAY, 2013

- 1-10 Father Edward on Old Calendar Pilgrimage to the Old Country  
*Departing April 28*
- 9 Ascension Thursday - Chancery Closed  
*Holy day of Obligation*
- 12 Mother's Day
- 15-17 Intereparchial Youth Commission Meeting, Emmitsburg MD
- 18 5th All Souls Commemoration

- 19 Pentecost Sunday  
*Descent of the Holy Spirit*
- 20 Pentecost Monday - Chancery Closed  
*Simple Holy Day*
- 27 Memorial Day - Chancery Closed

**Eastern Catholic Life**

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**HIDDEN Gems**  
*Art of the Transcarpathian School & Treasures of the Eastern Church*



**Opening Reception**

Thursday, June 6, 2013  
5:00 to 8:00 PM  
*RSVP acceptances only*

June 6 - July 28, 2013

*Hours:*  
Tuesday - Wednesday 10-4  
Thursday - Friday 5-8  
Saturday 10-2  
Sunday 12-4

*For information and to RSVP contact: 973.890.7777*

The Byzantine Catholic Eparchy of Passaic  
445 Lackawanna Avenue, Woodland Park NJ 07424  
www.eparchyofpassaic.com  
secretary@diocesofpassaic.org

