



EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

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JULY 2013

Hidden Gems: Art of the Transcarpathian School and Treasures of the Eastern Church

Hidden Gems Found in Woodland Park!

Special Eparchial Galleries open through July 28th



Reverend William C. Skurla, D.D., Metropolitan Archbishop of Pittsburgh presiding. The Panachida was celebrated for the repose of the +Most Reverend Michael J. Dudick, D.D. without whose vision and foresight the Eparchy would not have acquired such a notable collection. For this reason *Hidden Gems* is dedicated to the memory of +Bishop Dudick.

The artwork on view features paintings from the 20th century Carpatho-Rusyn artists Iosyf Bokshai, Adalbert Erdelyi and Fedor Manailo, among others. As Father Ed Cimbala remarked in his comments, "These paintings are not icons, but they are similar to icons inasmuch as they are windows and mirrors. Windows so we can see our past which brings us to our present; and mirrors as they reflect from where we have come, and the people who we are because of our history, ancestry and heritage." Metropolitan William echoed this sentiment when he noted that during his time as Bishop of Passaic he had grown to appreciate the Eparchy's collection of icons and paintings. He noted how moving it was to hear from visitors that a particular painting contained a scene from a village in which they were born. Or, that the embroidery on display was a familiar family pattern. "It was a pleasure," he said, "to share history of the art, the culture, and the faith of our people."

Hidden Gems features three Galleries. Gallery One, the "Main Gallery," displays fine art, the paintings of the Transcarpathian School. In Gallery Two, one can see a wall of portraits of women in folk dresses and a representation of folk costumes. Gallery Three stands as a tribute to the history of the Eparchy of Passaic, celebrating its 50th Anniversary this year. Also notable is the "Crown Room," which is a time line of Bishops—complete with historical and significant Eparchial events noted. Footage from 1968 chronicles the Canonical Establishment of the new Eparchy, as well as the Enthronement of the Most Reverend Stephen Kocisko, D. D., as First Bishop of Passaic. Complete with episcopal crowns, significant icons, several panagia (a jeweled pendant containing an icon of the Mother of God which worn around the neck by a Bishop), as well as numerous pectoral crosses, these items highlight part of the magnificent collection belonging to the Eparchial Heritage Institute and Library.

Those attending the evening's gala included many priests and religious, including over 20 eparchial clergy from New Jersey, New York, Pennsylvania, and Connecticut. Among the Religious in attendance were Mother Marija

The opening of the Heritage Galleries of the Eparchy of Passaic and the exhibit, *Hidden Gems: Art of the Transcarpathian School and Treasures of the Eastern Church*, attracted a large crowd who brought an enthusiastic response into an already festive atmosphere.

Before the opening, a Panachida was celebrated by the Very Reverend Edward G. Cimbala, D.Min., Eparchial Administrator, with the Most

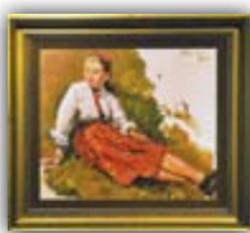
and the Sisters from Holy Annunciation Monastery of Sugarloaf, PA - an Order of Byzantine Discalced Carmelites whose community was founded by +Bishop Dudick during his Episcopate. Also in attendance were several Sisters from the Sister Servants of Mary Immaculate, Sloatsburg, NY, including Sister Kathleen Hutsko, Provincial Superior. A great number of visiting patrons of the arts and supporters also included friends, family and those from local communities, including our neighbors from the larger New York metropolitan area. Offering financial support, as well as prayerful support and their presence on Opening Night, were several members of the Knights of Columbus of the Father Juan Perez Council #206 of Passaic, NJ.

Reflecting upon the Exhibition and on the life of +Bishop Michael, Mother Marija, of the Carmelite Community commented, "It has been said that 'greatness is achieved by those who put themselves at the cause greater than themselves.' This, Bishop Michael did in collecting, over a lifetime, 'Hidden Gems' (which are) once again available for admiration, inspiration and profit. June 6th was a day of joy, of restoration." Sister Kathleen Hutsko of the Sister Servants of Mary Immaculate commented, "Being of Ruthenian heritage, I found these 'Hidden Gems' to be a valuable collection of the rich culture of the Eastern Church and a tribute to the late +Bishop Michael Dudick. I hope that this display of our 'roots' is viewed and enjoyed by many people."



Hidden Gems will be on view until July 28, 2013 and is open to visit on Tuesdays/Wednesdays, 10-4PM; Thursdays/Fridays, 5-8PM; Saturdays, 10-2PM and Sundays, 12-4PM; evenings and weekends by appointment. Please contact the Chancery by phone or e-mail at least three days in advance to arrange your visit

A catalog is available for a \$15 donation (which includes postage and handling) by contacting chancery@dioceseofpassaic.org. Bus tours and group visits have been scheduled and are encouraged; please contact chancery@dioceseofpassaic.org for more information or call (973) 890-7777.



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Exhibit Opens at Eparchial Heritage Gallery—p2-3

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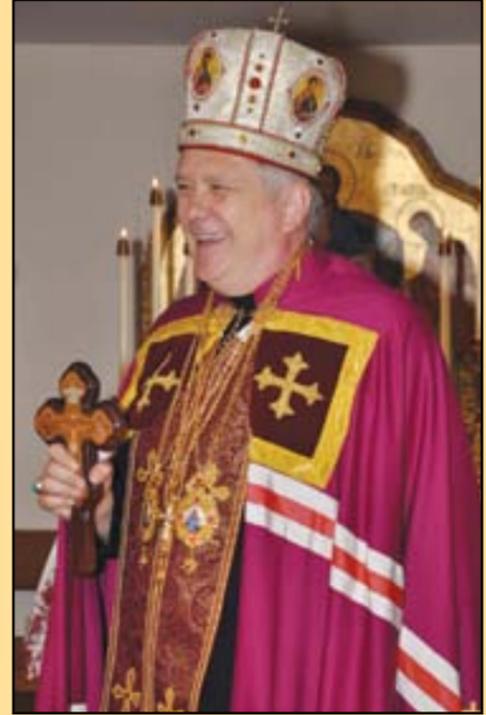
Eparchial History—p10

Hidden Gems Marks Opening on June 6th Opening Night Photo Highlights

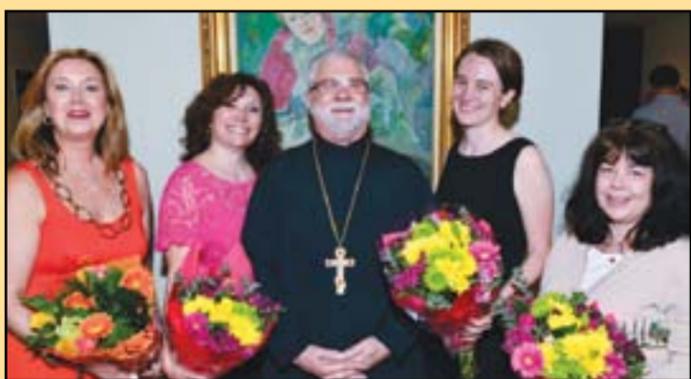


“It was a pleasure to share history of the art, the culture, and the faith of our people.”

Metropolitan William
Metropolitan Archbishop of Pittsburgh
on Opening Night at “Hidden Gems”



Metropolitan William on Opening Night



Eparchial Administrator, Father Ed Cimbala with (l. to r.) Diane Rabiej, Co-Curator; Maureen French, Maria Silvestri, Co-Curator; and Linda Fisher on Opening Night.





“Hidden Gems” exhibit at Eparchial Gallery through July 28th

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

Now through 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 20th century, these artists had been in contact with the Post Impressionists in Paris and brought *plein air* paint-

ing 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 Eparchy’s collection of religious decorative arts, including fine iconography and liturgical accessories from Russia and Greece.

As part of the celebrations surrounding the 50th 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.

Hours and Events

- 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; evenings and weekends by appointment. Please contact the Chancery by phone or e-mail at least three days in advance to arrange your visit.
- A lecture is scheduled for Sunday, June 30th at 1 PM entitled “Bishops as Patrons of the Arts” given by Kathryn Peters.
- On July 28 at 1PM, Mother Marija of Holy Annunciation Monastery, Sugarloaf, PA will present a lecture entitled, “Sunday Afternoon Reflections with Mother Marija: The Life and Times of Bishop Dudick.”



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

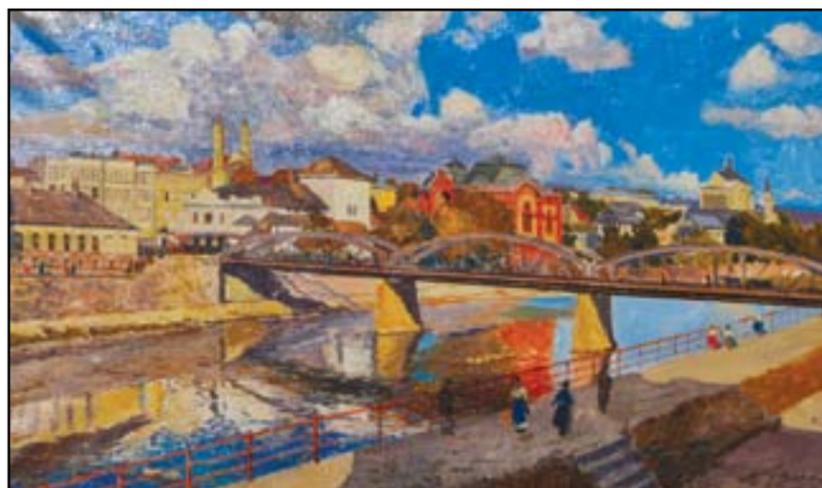
The Heritage Gallery of the Eparchy of Passaic is located at 445 Lackawanna Avenue, Woodland Park, NJ



HIDDENGems
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



PATRONAGE OF THE MOTHER OF GOD PARISH - BALTIMORE, MD PARISHIONER RECEIVES 90TH BIRTHDAY BLESSING



The Patronage of the Mother of God Byzantine Catholic Church in Baltimore, MD recently had a joyous celebration of the 90th birthday of Elizabeth Bukszar. Parishioners, family and friends joined in a prayerful blessing following the celebration of the Divine Liturgy.

Church in New Salem that she also married Frank Bukszar (now deceased) who was of Saint John Byzantine Catholic Church in Trauger, PA.

Pictured with Elizabeth are Father Conan Timoney, Pastor of Patronage Parish, and parish altar servers, Andrew Wood, Austin McClelland, and Samuel Crouch.

May God grant her many blessed years!

Elizabeth was born in Fairbanks, PA on April 21, 1923 and was baptized in Saint Mary Byzantine Catholic Church in New Salem, PA. It was at Saint Mary

Seven students from the Eastern Christian Formation Program of Saint Mary Byzantine Catholic Church in Wilkes-Barre recently celebrated the Holy Mystery of First Confession. They were prepared by their instructor, Sister Theodosia, OSBM.



Lauren chants the Epistle.

Following their First Confession, the children celebrated a Corporate Holy Communion at the 9 AM Divine Liturgy on Sunday morning and received the Body and Blood of Christ as a class. In the

spirit of celebration, the children, their families, and the entire parish family in attendance for the 9AM Divine Liturgy were invited to a complimentary breakfast sponsored by the Knights of Columbus Council #12325.

Saint Mary parish is served by Father James Hayer with the assistance of deacon Edward Frey, Deacon Basil Soroka, and the ministry of Sister Theodosia, OSBM and Sister Regina, OSBM.



All enjoyed a breakfast buffet!

SAINT MARY CHURCH, WILKES-BARRE, PA FIRST CONFESSION CELEBRATED



Pictured are (l. to r.): Hannab Bridgland, Maria Terza, Ashley Shorts, Ariel Bebo, Lauren Oschal, Lyszka Dixon, Sarah Gallagher with Sister Theodosia, OSBM

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Father Charles Yastishock

Come join our Liturgy!

Saturday at 6:00 p.m.

Sunday at 9:30 a.m.

(coffee and fellowship
after Liturgy)



BISHOPS MEET IN ST. LOUIS

DISCUSS CHALLENGES FACING THEIR CHURCHES

By DEACON MICHAEL LEE

ST. LOUIS — In the atmosphere of prayer, fraternity and excellent hospitality from Bishop Robert Shaheen, the Bishops of the Eastern Catholic churches in the United States held their annual meeting from April 10-11 as the Eastern Catholic Associates (ECA) at the pastoral center of the Maronite Eparchy of Our Lady of Lebanon in St. Louis, MO.

Led by its president, Bishop John (Kudrick) of the Eparchy of Parma, the bishops of the ECA confronted a diverse agenda over the course of the day and one half meeting. A topic that came up in several contexts was the plight of Christians in the Middle East. Bishop Yousif Habash (Syriac Eparchy of Our Lady of Deliverance) and Bishop Mikael Mouradian (Armenian Eparchy of Our Lady of Nareg) told heartbreaking stories of recent atrocities suffered by members of their own churches, particularly in Iraq and Syria.

The Bishops received reports from Dr. Barbara Lutz, Father Gregory Noga and Bishop Nicholas Samra describing the great success enjoyed by the *Encounters* of the Eastern Catholic Churches in 2012. This was a series of conferences held in Cleveland, OH; Hillsborough, NJ; and El Segundo, CA. The title of the *Encounters* was "Together In Christ." The theme was "Spirituality of Discipleship: A Call to Holiness," reflecting the discussions and presentations on the role of the laity in the Eastern Catholic churches. Bishop Samra announced that, at the initiative of the Eastern Catholic laity of the southern part of the United States, a fourth session of the *Encounter* will be planned for Orlando, FL, in connection with the Byzantine liturgical Feast of the Encounter (Presentation of the Lord) January 31-February 2, 2014.

Dr. Lutz and Father Noga reported on the recent successes enjoyed by the ECED (Eastern Catholic Eparchial Directors of Religious Education) and especially its publication arm, *God With Us Publications*. Dr. Lutz indicated that one of her goals was to make its website (www.godwithusbooks.org) not only a place for the purchasing and downloading of publications, including a number of free titles, but also a clearinghouse for information concerning Eastern Catholic churches in America. Eventually, this website is intended to become a "one stop shop" with links to everything Eastern Catholic. The suc-



Eastern Catholic Bishops and Administrators attend their annual meeting in St. Louis. Pictured from left are: Bishop Yousif Habash (Syriac Eparchy of Our Lady of Deliverance), Bishop Basil Losten (Ukrainian Eparchy Stamford), Bishop Richard Seminack (Ukrainian Eparchy of St. Nicholas), Bishop Stefan Soroka (Ukrainian Archeparchy of Philadelphia), Bishop Gerald Dino (Byzantine Eparchy of the Holy Protection of Mary), Bishop John Michael Botean (Romanian Eparchy of St. George), Bishop John Kudrick (Byzantine Eparchy of Parma), Bishop Mikael Mouradian (Armenian Eparchy of Our Lady of Nareg), Bishop Robert Shaheen (Maronite Eparchy of Our Lady of Lebanon), Bishop Nicholas Samra (Melkite Eparchy of Newton), Bishop William Skurla (Byzantine Archeparchy of Pittsburgh), Bishop Gregory Mansour (Maronite Eparchy of St. Maron), Bishop Jacob Angadiath (Syro-Malabar Eparchy of St. Thomas), Bishop Thomas Mar Eusebius (Syro-Malankara Exarchate), Father Edward Cimbala (Byzantine Eparchy of Passaic). (Photo by Mary Denny)

cesses of both the Encounters and educational organizations present positive signs regarding the strong interest and enthusiasm of the laity of the churches in this Year of Faith.

Presentations by Michael Brough of the National Leadership Roundtable on Church Management (NLRCM) and Mary Mencarini Campbell of the United States Conference of Catholic Bishops (USCCB) committee on the Home Missions educated the Bishops about, and encouraged them to make full use of, the resources of these organizations for their ministries.

Continued on page 6.



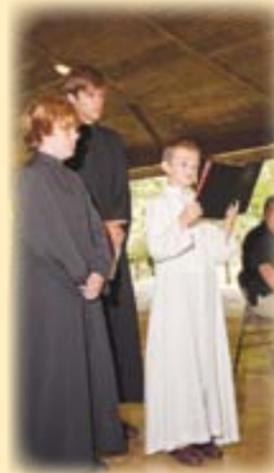
Eparchial Altar Server Congress 2013

Carpathian Village, Canadensis, PA

July 21st to 24th

Sponsored by the Eparchial Secretariat for Youth, the Eparchial Altar Server Congress will be held at the Carpathian Village from Sunday, July 21 through Wednesday, July 24.

INFORMATION AVAILABLE ON EPARCHIAL WEBSITE!



www.eparchyofpassaic.com/passaic.htm



CANCELLATION - PLEASE NOTE THAT THE BYZANTEEN RALLY 2013, SCHEDULED FROM JULY 7TH TO 10TH AT THE CARPATHIAN VILLAGE, CANADENSIS, PA HAS BEEN CANCELED FOR THIS YEAR.

PLEASE MARK YOUR CALENDARS FOR THE 2014 BYZANTEEN YOUTH RALLY AT MOUNT SAINT MARYS IN EMMITSBURG, MD FROM JULY 10-14, 2014. INFORMATION WILL BE AVAILABLE ON THE EPARCHIAL WEBSITE.

10th General Chapter Meeting in Rome of the Sisters of Saint Basil the Great

ROME – The Sisters of the Order of Saint Basil the Great, an international Order, will assemble in July of this year in a General Chapter. Meetings will be held in Rome, Italy from July 8-24, 2103. Sisters will travel from 13 countries to the Eternal City: from Europe, Australia, and North and South America. A General Chapter Preparatory Committee of Sisters was established to prepare for this event which takes place every six years. Members of this special committee are: Sister Lukiya Murashko, Chairperson, - Ukraine Province; Sr. Maria Rozmarynowycz - USA,

Philadelphia Province; Sister Gorazda Jakubčaková – Slovakia, Sečovce Province; Sister Natalia Hukowicz - Poland Province; Sr. Naukracia Zavacká – Generalate representative and Sister Miriam Claire Kowal, General Superior, ex-officio member. Planning sessions were held in Rome.

At a General Chapter event, the international nature of the Order is experienced. To facilitate the understanding of the various languages used, modern technology, with the service of translators, is used in the formal sessions. Representatives from

Our Lady of Perpetual Help Province in Uniontown will be Sister Seraphim Olsafsky, Provincial Superior and Sisters Margaret Kapusnak, Susan Sisko and Jean Marie Cihota, who will participate as Capitulars. Sister Sylvia Burnett will hold the position of secretary.

This General Chapter will focus on nurturing the spiritual heritage of the Order inspired by the teachings of St. Basil and St. Macrina, creating a vision for the future, and electing leadership for the Order to serve for the next six years. The theme for the

Chapter is Faith, taking inspiration from St. Paul's words to the Hebrews: "Let us persevere in running the race which lies before us; let us keep our eyes fixed on Jesus who inspires and perfects our faith." (*Heb. 12: 1-2*)

Every Chapter is an ecclesial event in the Life of the Church, and as such its effects reach beyond its time and place. Please join the Sisters in prayer, as they search to know and to fulfill the Will of God at this unique time in the history of the Order in its service to the universal church and the people of God.

Eastern Bishops Meet

Continued from page 5.

In further discussion, the bishops agreed to support Bishop Mikael Mouradian in his approach to the USCCB on the matter of the commemo-

ration of the 100th anniversary of the Armenian Genocide through recognition by the Catholic Church in the United States on April 24, 2015.

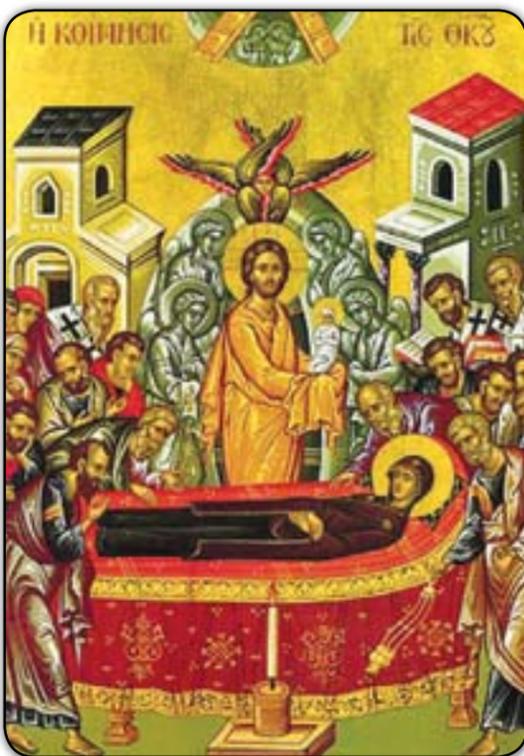
Reflection on their experience of their joint visit to the Holy See in May 2012, developed into a view of offering these reflections to the US hierarchy in the form of a document on the experience of *communio* in the Catholic Church.

The next meeting was set for April 29-May 1, 2014, tentatively in St. Louis.

The Eastern Catholic Associates (ECA) is an organization of archbishops and bishops of the Eastern Catholic archdioceses and dioceses in the United States to promote the interests of the Eastern Catholic churches and their institutions. The same bishops form Region XV of the USCCB.

59th Annual Holy Dormition Pilgrimage St. Mary's Villa, Sloatsburg, NY Saturday, August 10th & Sunday, August 11th

Sisters Servants of Mary Immaculate



**Theme: One Lord,
One Faith,
One Baptism**

Saturday, August 10th

12 Noon Food Available at Pavillion

2-3:30 PM Workshops

5 PM **Divine Liturgy** - Father Jack Custer
Main Celebrant and Homilist
*Responses: Cantor Joe Durko and the Chanters
from Resurrection Church, Smithtown, NY*

Blessing of Water (front of Villa)

8 PM **Moleben to the Mother of God**
with Candlelight Procession (*grotto*)
Very Rev. Edward Cimbala, Administrator of the
Eparchy of Passaic, *celebrant and homilist;*



Sunday, August 12th

8 AM **Lamentations to the Mother of God** (*chapel*)

10 AM **Hierarchical Divine Liturgy** with procession
to grotto followed by Blessing of Flowers

12 Noon **Youth Liturgy** (*chapel*)

1:00 PM **Procession for Youth/Children**

1:30 PM **Healing Service with Akathist**
(*Villa chapel, grotto steps*)

Blessing of Religious Articles (*front of
St. Joseph's*)

2 PM **Stations of the Cross**

3 PM **Moleben to the Mother of God** (*grotto*) -
Ukrainian

Blessing of cars and buses

*Confession Available Throughout
the Entire Weekend*

The Holy Prophet Elias

Celebrated July 20th

Good versus evil, light versus darkness, God versus Satan. In the midst of this cosmic conflict arrives the great prophet Elias (Elijah). The story of his wondrous life is recounted for us in the Old Testament books of 1 Kings 17-19; 21:17-29, and 2 Kings 1:2-16; 2:1-12. The name Elias or Elijah means “my God is Yahweh.” Saint Elias lived a heavenly life separated from worldly things. Like so many ascetics who were to follow him, it seems he had no wife, lived in the desert places, garbed in clothing of animal hair with a rawhide belt around his waist. In the desert Elias learned to pray.

In the time of Elias, the people of God had gone astray. Elias was from the northern Kingdom, the realm of King Ahab and his evil wife, Queen Jezebel. Jezebel had introduced the worship of the demonic fertility god Baal in the capital city of Samaria and sought to wipe out the worship of the true God of Israel, Yahweh, the LORD.

Elias, empowered by the true God, was commissioned with the task of winning back the Israelites to the true faith. So, by the power of prayer, Elias shuts up the heavens and brings about a drought that lasts for three and one half years. “As Yahweh, the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word.” (1 Kings 17:1) The apostate people of God had up till now believed that the demon Baal controlled the weather, but Elias, prophet of the one true God, demonstrates and proves by the shutting up of heaven that it is the LORD God who sustains his people.

The drought creates famine in the land of Israel, and the people of God suffer a tormenting hunger and thirst on account of their sins,

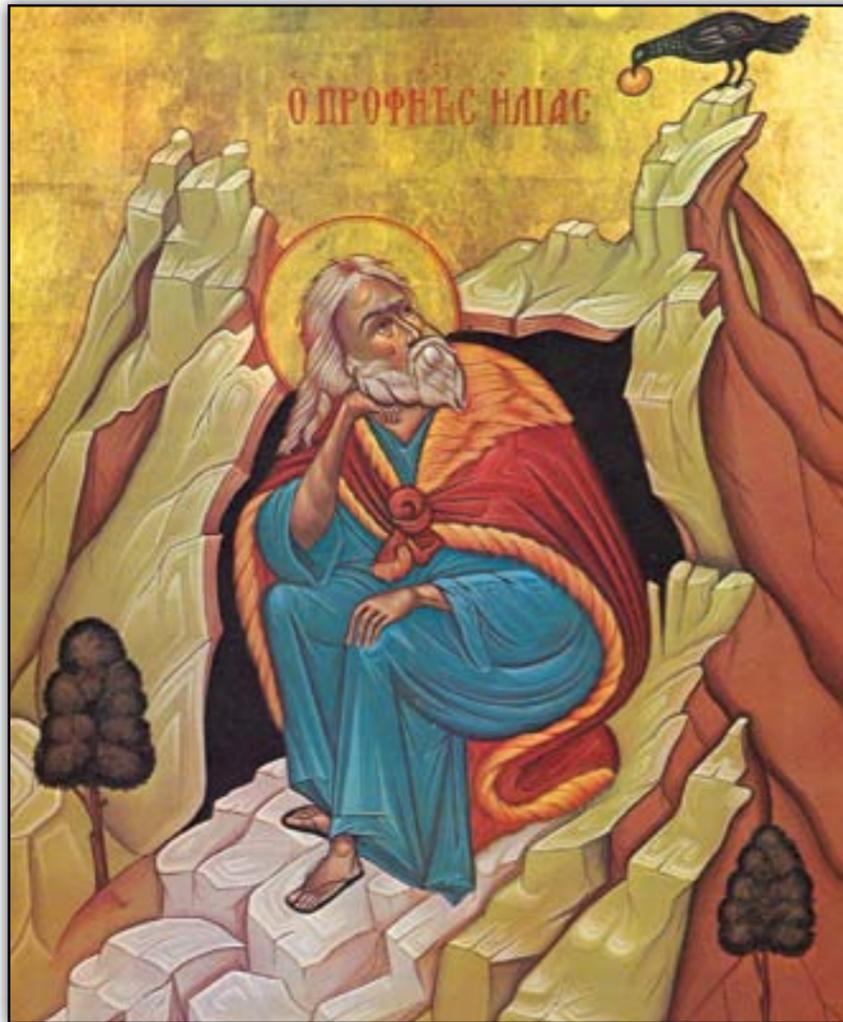
but Elias is miraculously sustained by the providing hand of the true Lord of all. God sends his prophet Elias bread and meat carried by ravens to satisfy his hunger, and water from the streambed called Cherith to quench his thirst. Eventually the food stops coming, and the stream

faith and supernaturally replenishes her jar of meal and jug of oil. When her son falls ill and dies, Elias raises him from the dead. The widow’s sacrificial gift to the prophet of God is abundantly rewarded.

When the three and one half

to the sacrifice. He issues the challenge, saying “you call on the name of your god, and I shall call on the name of mine; the god who answers with fire is God indeed!” The demonic Baal worshippers cry out to their false god, and even go so far as to gash their flesh with swords and spears until they bleed, all in an effort to get the attention of Baal. But Baal does not and cannot answer. Perhaps he is asleep, or on the toilet, chides Elias. There is no answer from Baal. Now, the truth is revealed as Yahweh, the Lord of all answers from heaven by fire. The sacrifice is consumed by fire from heaven. The people fall on their faces crying out “Yahweh is God!” The false prophets of Baal are put to death. Elias prays and God sends rain from heaven. The God of Israel sees the repentance of His people and sends blessings on the drought stricken land. Elias deals with the wicked King Ahab and his wife Jezebel, who had introduced the sinful worship of Baal to the people of Israel, by pronouncing divine judgment upon them both.

At the end of his earthly life, Elias does not die, but is miraculously caught up into the heavens by angelic fiery chariots and horses of fire. The holy Fathers of the Church tell us that he will return at the end of time to preach repentance in the city of Jerusalem and be martyred by the Antichrist. Saint Elias the prophet is a great hero of faith. Let us hear his challenge to us today. Through the prayers of the Holy Prophet Elias may we choose the goodness of giving over the evil of hoarding, the light of Truth over the darkness of error and submission to Christ our God over the slavery of sin and the devil.



ceases to flow. It is time for the prophet to move on.

God sends Elias to the widow of Zarephath. The poor widow has practically nothing left for herself or her son, but at the word of Elias, she makes him bread from meal and oil, a gift and a sacrifice that might have cost her own life as well as that of her son. The God of Israel honors and rewards this poor widow’s

years are nearly ended, Saint Elias calls the people of God to decision: “If Yahweh is God, follow Him, but if Baal, then follow him.” (1 Kings 18:21) When the people fail to respond, Elias sets out to prove the supremacy of Yahweh to them. He calls for two bulls to be sacrificed and laid out on wood to be consumed in a fiery oblation. He tells the people not to set fire

U.S. Bishops’ Second Annual Fortnight for Freedom

Concludes July 4th

WASHINGTON - The U.S. bishops’ second annual Fortnight for Freedom - a period of prayer and fasting to raise awareness of challenges to religious liberty, both nationally and internationally - is scheduled for June 21 to July 4.

The observance will conclude with a noon Mass on July 4 to be celebrated by Cardinal Donald W. Wuerl of Washington at the Basilica of the National Shrine of the Immaculate Conception in the nation’s capital. The website www.Fortnight4Freedom.org has details of fortnight events and suggested activities for parishes and families, as well as fact sheets, educational resources and

suggested prayers for the observance.

The site includes a study guide on the Second Vatican Council’s Declaration on Religious Freedom, “Dignitatis Humanae,” and quotes about religious freedom from the nation’s Founding Fathers and the writings of Blessed John Paul II and Pope Benedict XVI.

Archbishop Lori, chairman of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee for Religious Liberty, noted the fortnight occurs just weeks before August 1, the date final rules take effect for implementing the federal contraceptive mandate, requiring most employers to

provide contraceptive coverage for employees.

The Catholic Church and other faith groups object to the requirement “coercing us to violate our deeply held beliefs,” the archbishop said in a statement. During the fortnight, the Supreme Court’s decisions on the definition of marriage “will likely be handed down as well,” he added. “Those decisions could have a profound impact on religious freedom for generations to come,” Archbishop Lori said. (CNS)

fortnight4freedom.org

Inaugural Ce

WE HASTEN TO YOUR PATRONAGE

Pilgrimage to the Byzantine Ruthenian Chapel

AT "MARY'S HOUSE" – THE BASILICA OF THE NATIONAL SHRINE

Tuesday, July 30, 2013



The beautiful Byzantine Ruthenian Chapel inside the Basilica of the National Shrine. This will be the site for the inaugural celebration of the 50th Anniversary of the Eparchy of Passaic.

On the eve of the anniversary date of the canonical establishment of the Eparchy of Passaic, Father Edward Cimbala, the Administrator of the Eparchy of Passaic, will celebrate a Divine Liturgy of Thanksgiving on July 30, 2013 at the Ruthenian Chapel of the Basilica of the National Shrine of the Immaculate Conception in Washington, DC. Father Cimbala invites all priests, deacons, monastics, religious and all Christ's beloved faithful of the Eparchy of Passaic to join him to observe this historic anniversary.

Although the principle observance of the Eparchial Anniversary is scheduled for November 10, 2013 at the Cathedral of Saint Michael the Archangel in Passaic, NJ, Father Ed remarked, "I want to 'sanctify the establishment date' itself, and I could think of no better way to do it than to go on a pilgrimage. A pilgrimage is a fresh and vibrant, yet centuries-old, religious practice of our church. What better location in our Eparchy than our beautiful Byzantine Ruthenian Chapel inside the Basilica of the National Shrine! While praying in our Chapel, we can thank God for the graces and blessings He has given us during the past fifty years; we can remember the great sacrifices our people and their priests have made; and we can ask the Mother of God, the Theotokos, for her intercession and protection of our Eparchy and our people for the next fifty years. Since it is summer, we can make an effort to invite families and Christ's young faithful to join us!"

He added, "I am going to make an effort to see the triple tiara of Pope Paul VI, the pope who established our Eparchy. It is on display there. The Pope had sold the tiara to raise money for the poor. An American Catholic offered the winning bid and donated it to the Basilica". (Pope Paul was the last pope to be crowned with a tiara.)

PILGRIMAGE SCHEDULE

10:00-11:00 AM

Arrival and time for Sacrament of Repentance (Confessions)

Confession Chapel

10:45-11:00 AM

Marian Hymns

Byzantine Ruthenian Chapel

11:00 AM

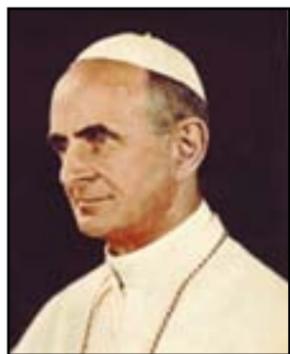
Divine Liturgy of Thanksgiving

Byzantine Ruthenian Chapel



Significant dates in the History of the Establishment of the Eparchy of Passaic

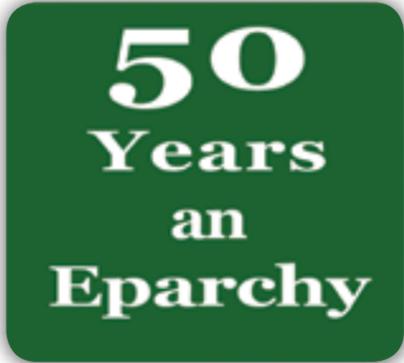
- July 6, 1963 - Pope Paul VI, in one of the first acts of his pontificate, issues the Apostolic Constitution *Passaicensis-Pittsburgensis* on the feast of Ss. Cyril and Methodius, Apostles to the Slavs according to the Latin Church Calendar. With this Apostolic Constitution, the Holy Father divides the Mission Apostolic Exarchate of Pittsburgh, creates the Eparchy of Passaic and raises Pittsburgh from exarchate to eparchy. The Holy Father delineated the territory of the new eparchy to be all the coastal states along the Atlantic Ocean and the eastern counties of Pennsylvania.



- July 31, 1963 - The canonical establishment of the Eparchy of Passaic takes place at Saint Michael Cathedral, Passaic, NJ, elevated by Pope Paul VI to be the cathedral of the new eparchy. The Holy Father named Bishop Stephen Kocisko, previously the auxiliary bishop of Pittsburgh, to be the first bishop of the new eparchy.

celebration of the Golden Jubilee Year Of The Eparchy Of Passaic

Chapel - Washington, DC
OF THE IMMACULATE CONCEPTION



12:15 PM

Panachida for Departed founders and benefactors of our chapel

Byzantine Ruthenian Chapel

12:15-1:00 PM

Lunch

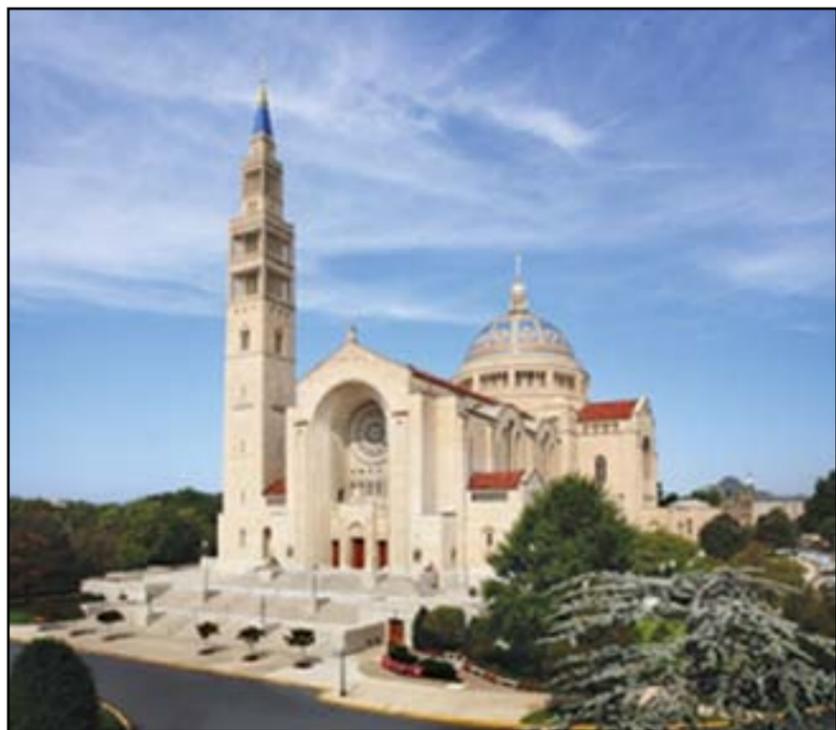
Shrine Cafeteria

1:00 PM-2:00 PM

Opportunity to visit Shrine Gift Shop and Shrine Bookstore

2:00 PM

Guided Tour of Basilica



The imposing Basilica of the National Shrine of the Immaculate Conception in Washington DC. The Byzantine Chapel inside will be the site of the inaugural celebration of the 50th Anniversary of the Eparchy of Passaic.

- October 6, 1974 - Metropolitan Archbishop Stephen Kocisko, Bishop Michael Dudick of Passaic, and Bishop Emil Mihalik of Parma, solemnly bless and dedicate the newly completed Byzantine Ruthenian Chapel in the National Shrine of the Immaculate Conception in the presence of thousands of Byzantine Catholics. It is, to date, the largest pilgrimage attendance in the history of the Basilica. On this occasion, the Archbishop and bishops recall that the original ancient eparchy of Mukachevo, the church of origin of all the Byzantine Ruthenian eparchies, was dedicated to the Mother of God under her title of The Protection and her feast of October 1. Therefore, they issued a Proclamation that placed the entire Byzantine Ruthenian Church of the United States to her care under the same title and feast.

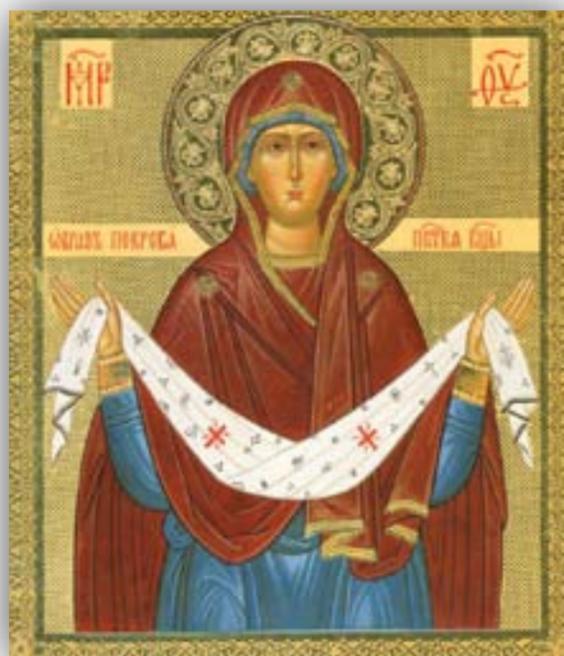


The Byzantine Chapel is the most visited Byzantine Ruthenian church in the United States.

-Msgr. Walter Rossi, rector of the Basilica

The Basilica is the largest Catholic church in North America and one of the ten largest churches in the United States. It was built according to Romanesque Byzantine design. It has been visited by two popes, Blessed John Paul II, and Pope Benedict XVI.

Over one half million people visit the Basilica each year. Msgr. Walter Rossi, rector of the Basilica, noted that the Byzantine Ruthenian chapel is a favorite chapel. It is always being used. As a result, the chapel is the most visited Byzantine Ruthenian church in the United States.



History of the Eparchy of Passaic

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

**50
Years
an
Eparchy**



Part 9 - A Love of the Past Gives Hope for the Future

The Heritage Museum established by +Bishop Dudick

By Father Jody J. Baran

Bishop Michael had a concern to preserve the rich cultural and spiritual heritage of the people under his leadership in the Eparchy of Passaic. Again, revealing his Renaissance thought process, he established in 1971, the Byzantine Catholic Eparchy's Heritage Museum. As mentioned in my earlier articles, our people came to the shores of this great country from the Subcarpathian Rus' (also known as Carpatho-Ruthenia, Transcarpathia, or the Ukraine.) Included in the cultural make-up of our Eparchy are those of Croatian, Hungarian, Ruthenian and Slovak backgrounds.

Bishop Michael began gathering different artifacts and precious items that represent this spiritual and cultural heritage. He gathered icons, paintings from Eastern European artists, samples of embroidery and clothing from the different peoples from Eastern Europe. He also obtained vestments, chalices, crosses, and Sacred Relics. He searched estate sales from such noteworthy places as Sotheby's Auction House in New York and private collections that were willed to the Eparchy from various clergy and faithful throughout our country and eparchy. Along with these marvelous items, he was also able to establish a huge and comprehensive library of rare books on topics of Liturgy, Music, Art, Theology, Canon Law, History, the Slavonic language, Heritage and Culture. He preserved bound copies of the Archeparchial and Eparchial newspapers: *The Byzantine Catholic World*, *The Eastern Catholic Life*, *The Horizons*, as well as other periodicals that have shaped and shared Catholic thinking and life. Many of the rare Ruthenian-Slavonic books and manuscripts are from the 19th and 20th centuries and number in the thousands. It is one of the largest collections of its kind in the United States.

Among the many beautiful pieces that have been acquired, is a collection of *Antimensia*. The "Antimension" (which comes from the Greek: anti which means "instead of" and mension which means the "altar table," which is taken from the Latin "mensa") is used in place of a fixed consecrated altar. It is a portable altar that can be carried anywhere and is used in the celebration of the Divine Liturgy. In its present-day form, it is a piece of linen or silk that measures about 18 inches square. Printed on the piece of cloth is an icon of the Deposition from the Cross or as we know it the Shroud or "Plaschenitsja" that is used on Great and Holy Friday. On the reverse side of the cloth is a small pouch which holds the relics of a martyred Saint. This was from the time when the Early Church would meet in the catacombs during the persecution and would celebrate the Divine Services on the tombs of the martyrs. In the Roman Catholic Church they use an altar stone - which is usually a marble stone containing the relics of the Saints. These antimensia have been used for centuries by those groups who have had a church destroyed by some calamity, or when Christians from the East were barred from their churches during the Iconoclast period and needed these precious cloths in order to celebrate the Divine Liturgy elsewhere. In more modern times, the Antimension was used by Army Chaplains during the many armed conflicts. These were much more practical to carry than the Altar Stones.

Today both the Eastern Catholics and the Orthodox Churches use the antimens even on a fixed consecrated altar. These cloths are blessed and anointed (Chrismated) by the Bishop/ Archbishop on Holy and Great Thursday and then distributed to the various Churches of the Archeparchy/Eparchy and is a sign of Communion with the local Hierarch. These are more than just important liturgical necessities, they are also historical tools as well. They can tell us when a church was consecrated and who the Bishop was, also they have



Antimension

been reflections of past cities and towns and places of worship that might no longer be in existence. They also can be signs of what cloths were used during a specific time period and in a specific area.

Currently, the Eparchial Heritage Museum is spotlighting a collection of art from the Museum known as "Hidden Gems: Art of the Transcarpathian School and Treasures of the Eastern Church." Many never before seen items, including rare paintings, will be on exhibit until July 28th. Please make time to see this vast and wonderful collection. A future exhibit featuring antimension and liturgical items from the museum's collection is anticipated.

Thanks to +Bishop Michael, our Eparchy has established a wonderful means to enjoy and experience our history and heritage as a people who are truly filled with culture and more importantly, with Faith. Thank You, +Bishop Michael, for the tremendous legacy that you formed and left for us and our children and our children's children to come!



Some of the beautiful paintings currently on display.

**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**

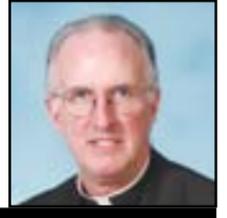
Reception immediately following:

 *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*

GUEST COMMENTARY

Father Robert Slesinski, PhD



The Message of Pope Francis in the Year of Faith

The election of Pope Francis (Cardinal Jorge Bergoglio) (March 13, 2013) to the papacy came at a most propitious time, i.e., during the “Year of Faith” (Oct. 11, 2012 – Nov. 24, 2013) declared by his predecessor, Pope Benedict XVI, now Emeritus, to coincide with momentous anniversaries in the history of the Church, namely, the Fiftieth Anniversary of the opening of the Second Vatican Council and the Twentieth Anniversary of the publication of the *Catechism of the Catholic Church*. Coming soon after the opening of the conclave, the election came as quite a surprise to most observers as the Argentinean cardinal’s name was not even mentioned among the leading contenders to follow Pope Benedict, although the truth did come out that the cardinal was the runner-up candidate in the last papal election. Obviously, his pastoral qualities and leadership abilities were well-known, however, to more than the Latin American cardinals who surely constituted a formidable “lobby” amongst the cardinal-electors.

The philosophical and theological writings of Karol Wojtyła and Joseph Ratzinger were internationally known and acclaimed before they were elected pontiffs. Those—and they are considerable—of Jorge Bergoglio were not, it would seem, outside of South America. With his election to the papacy, Pope Francis’ prior writings as the Archbishop of Buenos Aires will surely come under close scrutiny in order to understand the pontiff’s overall mindset, whose speech before his fellow cardinals, according to press reports, was especially compelling. Insisting that church leaders needed to get beyond their “comfort zones,” he made a plea for bringing the message of the holy gospels to the “peripheries” of society, both physical and “existential,” in effect calling for a “churching” of life beyond the walls of our actual churches.

Two now readily available books by the then cardinal include *Sobre el cielo y la tierra* (“On heaven and earth”) (Buenos Aires, 2010; Nueva York, 2013) and *Mente abierta, corazón creyente* (“An open mind, a believing heart”) (Buenos Aires, 2013). The former is notable as it is co-authored with Rabbi Abraham Skorka, rector of the Seminario Rabínico Latinoamericano, the leading representative of Conservative Judaism in Argentina. The book not only is representative of frank interfaith dialogue between



friends, a rabbi and a cardinal, but is also a clarion call for religious outreach to a secular world. The gamut of contemporary topics discussed between them is impressive, ranging from the purely religious (God, atheists, religious leadership, discipleship, prayer, and fundamentalism) to the moral (death, euthanasia, abortion, divorce, and same sex marriage) to the more strictly “secular” (Communism and capitalism, globalization, money, and poverty). Throughout this work, the two strive to promote a “culture of encounter” focusing on the problems of individual persons. In the course of these books, one comes across one of the pontiff’s favorite Biblical quotes in clarifying the faith drama of contemporary man. It is from the Book of Job: “I had heard of you by word of mouth, but now my eye has seen you.” (Job 42:5) However “theories” about God and religion may abound, God, in line with the prophet and the pontiff, is only truly encountered in lived prayer. Of note is the fact that in his analyses, Pope Francis is both pithy and incisive. For example, in trying to come to terms with the vexed problem of “globalization,” he sees it as a positive development if conceived along the lines of a “polyhedron,” but is implacably opposed to any imperialistic fashioning of it as opposed to true “human” values.

It is with his collection of sundry conferences on spirituality *Mente abierta, corazón creyente* that we are introduced to Jorge Bergoglio, the *Jesuit*. Ignatian spirituality with its emphasis on

concrete reality and how God is, indeed, present in our world and ever active in our own personal lives exudes from the cardinal’s reflections. As a spiritual father with a clear aptitude for the discernment of spirits, the present pontiff again and again highlights the centrality of an *evangelizing witness* as the axis of Christian vocation. Thus he bemoans *acedia* or sluggishness of spirit/apathy as the chief “*anti-apostolic*” vice menacing the pastoral life. On a positive note he stresses the intimate link between holiness, fecundity in mission, and discipline for effectuating mission, the fruit of genuine “evangelical zeal.” In conjunction with this, he also underscores the importance of courage and apostolic constancy as key virtues in the Christian mission to the world. No less important is a staunch commitment to revealed truth. On this score, Pope Francis directly makes his own the counsel of Dante Alighieri as found in *The Divine Comedy*:

Christ to his first assembly did not say:
“Go, preach to the world vain
trifles;” but reveal’d|
the truth and bade them build on
that always.

Ay, and so loudly from their lips it peal’d,
that of the Gospel, when they
went to war
to light the faith, they made both
lance and shield

(Paradiso, Canto 29, vv. 109–116).

Not surprisingly, in this regard, he draws attention to another of his favorite Scriptural citations in which we hear the Lord admonishing us: “I know your deeds; I know you are neither hot nor cold. How I wish you were one or the other—hot or cold! But because you are lukewarm, neither hot nor cold, I will spew you out of my mouth!” (Revelations 3:15–16).

The vibrancy of Pope Francis’ attachment to Sacred Scripture is subtly conveyed by his own episcopal motto “*Miserando atque eligendo*,” which epitomizes the thrust of the Lord’s calling on Matthew the (sinful) tax collector to join his ranks as a disciple with the Lord himself summarizing his mission among humankind: “It is mercy I desire (*miserando*—“having compassion”) and not sacrifice. I have come to call (*atque eligendo*—“and especially choosing correctly”), not the self-righteous, but sinners” (Matthew 9:13).

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FAITH AND COMMUNITY ISSUES

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

The Family: from a Church Perspective

The family that prays together stays together. This maxim reminds us that even our family life is touched by God and the Church has much to say about how we live together as family.

Conciliar and Post-Conciliar Documents

Why does the Church place so much emphasis on the state of Matrimony? What makes matrimony so difficult to get into and even more difficult to leave? The Documents of Vatican II contain answers to those questions. The answers concern fidelity and present a universal and perpetual challenge to all who seek a life dedicated to the family. Within the Documents of Vatican Council II, "Marriage and the Family" is specifically mentioned in two places: Sacramentally as the Mystery of Matrimony found in *Lumen Gentium: The Dogmatic Constitution on the Church*. It is found in chapter II of the document under the *General Title: The People of God*. The dignity of the human family is presented in *Gaudium et Spes: The Pastoral Constitution on the Church in the Modern World*. It is within the second part covering "Some More Urgent Problems" in Chapter I that the topic on the *Dignity of the Human Family* is presented within the context of *Marriage and Family in the Modern World*.

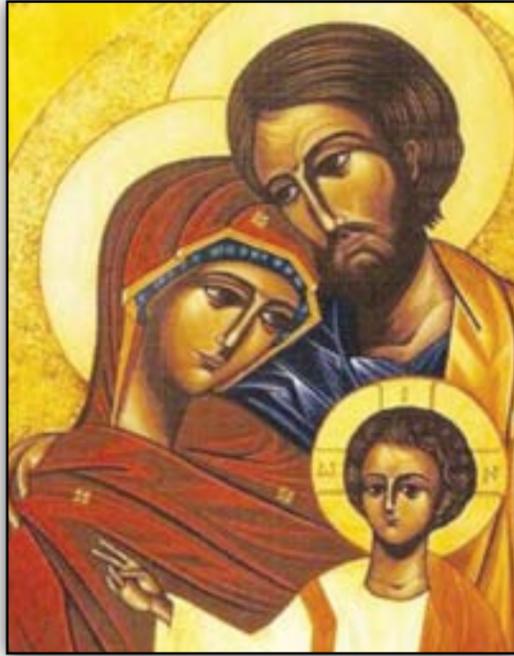
Dogmatic Constitution on the Church: The People of God

The *Dogmatic Constitution on the Church* of the Second Vatican Council presents the family within the context of the Mystery of Matrimony. Within this Mystery, unity and faithful love, such as Christ has for His Church, is shared between the married couple and through the lived experiences of the couple revealed to the world. The couple finds holiness in the Christian Life through family rearing. This day-to-day living out of familial commitments is recognized as a genuine Gift of the Holy Spirit a Charism unique and special for the People of God.

For the Church Fathers who composed this Constitution, the family comes about through the Mystery of Matrimony, manifested by the procreation of children wherein the "new citizens of human society are born . . ." (*Lumen Gentium*, 1964, #11). These new born, are transformed by the Grace of the Holy Spirit in their Baptism and Chrismation, into Children of God, and so the perpetuation of God's People continues throughout the centuries until Christ comes again.

By their unique role as heads of households parents become the very first evangelizers, teachers of the Gospel Message of Faith and Hope to their children through the family structure. The Family is in a real sense the "Domestic Church" (*Lumen Gentium*, 1964, #11). It is the parents, who in their roles as teachers reveal the Faith to the children through their examples of right living and their words. This teaching is concretely carried out by fostering the vocation to which each child is uniquely called and especially so if the vocation is to the priestly and/or religious life.

The themes briefly outlined in *Lumen Gentium* are examined in depth in the Pastoral Document of the *Church in the Modern World, Gaudium et Spes* (1965). In the Second Part of the Docu-



ment labeled, *Part Two: Some More Urgent Problems*; in the First Chapter, the *Dignity of Marriage and the Family* is presented.

Chapter I of Part Two in the Document, *Gaudium et Spes* is entitled, *The Dignity of Marriage and the Family: Marriage and Family in the Modern World*. The connection between the two is so intimate that the state of one directly affects the state of the other. The document also notes the joy on the part of Christians and all people of Good Faith who esteem the Mystery of Matrimony and the value of a stable family environment for all. That joy finds its cause in varied resources. These resources, of the mid-1960s became more available to couples seeking to deepen and enrich their

Marriage. This activity overflowed into the discovery of ways to stabilize their home life, deepen their love relationships and increase their reverence for life at all stages of development.

Almost in the same breath the Document outlines the very real difficulties challenging the dignity of Family Life: "[Family Life] is overshadowed by polygamy, the threat of divorce, so-called free love . . . married love is too often dishonored by selfishness, hedonism, and unlawful contraceptive practices . . . the economic, social, psychological and civil climate of today has a severely disturbing effect on family life" (*Gaudium et Spes*, 1965, §47). Combined with all of these issues is the ever present reality of population expansion. Today the world population stands at 7.810 Billion according to US. Census. This burgeoning population often becomes the cause for a multitude of issues to arise in health (AIDS and viral epidemics), food (starvation in first and third world scenarios), social, spiritual and psychological sectors (Poverty and Mental Health issues). The fact that despite these varied challenges, marriage and the family continues to steadfastly resist these trends with a vigor, strength and consistency that is edifying and through which, "the true nature of Marriage and the family is revealed in one way or another" (*Gaudium et Spes*, §47).

The Holiness of the Marital State and the family is further developed in Chapter I Part Two of *Gaudium et Spes* and will be looked at more closely in the next article. Further reading can be had in the *Conciliar and Post-Conciliar Documents of Vatican II* published by Liturgical Press, Edited by Austin Flannery, O.P. Volumes One and Two.

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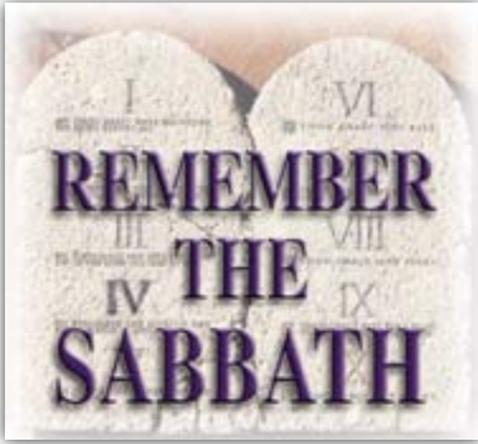


SEASONAL REFLECTIONS

Msgr. John T. Sekellick, JCL



Summer Vacation, for God?



For many people, the Summer months of mid-June, July and August afford some opportunity for a well-deserved period away from work and life's ordinary routines. We call it *vacation* - time spent away from home or work in travel or recreation, perhaps going on a tour, spending a week or more beach-side or some other sort of recreational enjoyment. Many a parent has heard the oft-repeated question from a restless child while traveling, "Are we there yet?" in eager anticipation of some fun and leisure activities.

Taking time to relax and re-energize certainly is a necessity for human beings. Without adequate rest and relaxation, our bodies inevitably rebel re-

sulting in quite negative physical, emotional and even mental consequences. God Himself rested after six days doing the works of creation as recorded in the Book of Genesis: "God blessed the seventh day and made it holy because on it He rested from all His work of creation." (Genesis 2:3)

God's "resting" is not, however, any indication of a need, but is first an example for us to emulate and later a command: "Remember to keep holy the Sabbath day." (Exodus 20:8) Because God is all-perfect, He has no need for rest as do we, His creatures. The Fathers of the Church speak of God as "infinite, boundless, unlimited." For Gregory of Nyssa, "He is in every way without limit." (*contra Eunonium* 3) The anaphora prayer of the Divine Liturgy of Saint John Chrysostom describes God as "...ineffable, inconceivable, invisible, incomprehensible, ever-existing yet ever the same...." Saint Augustine emphatically declares, "The world would not endure for a single moment, if God were to withdraw His governing power from it." (*de Genesis ad Litteram* V, 20, 40)

God's providential care for His creation continues endlessly. The same almighty power that

first brought it into existence must continue to keep it from lapsing into the nothingness from which it came. God, then, is in the words of Saint Paul to the Athenians, "...not far from any of us, since it is in Him that we live and move and exist." (Acts 17:28) This tells us that nothing we do or think can possibly escape His notice. The writer of the epistle to the Hebrews declares, "All things are naked and open to God's eyes." (4:13)

God's purpose in the work of creation was not for His own enrichment but proceeded from His infinite goodness that He might share His glory and to be glorified by His creatures according to their individual nature as angelic, human, animal, vegetable or mineral. Accordingly, we owe to Him a response of acknowledgment, gratitude and praise. This we do daily by prayer and good deeds, and in particular as we fulfill His command to keep holy the Sabbath by worshipping Him in community at the Divine Liturgy and Divine Praises even when we are "on vacation."

May your Summer be safe, restful, enjoyable and pleasant blessed abundantly by God in every way.



RESPECT LIFE FORUM

By Kimberly Baker

Mary, Pro-Life Inspiration

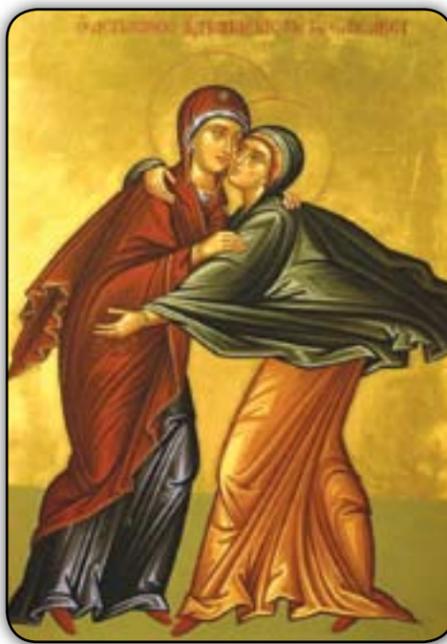


Marian devotion is one of the Vatican's recommendations for observing the *Year of Faith*. It can also be a wonderful help in pro-life efforts.

Mary has many beautiful titles: Patroness of the Americas, Patroness of the New Evangelization and Patroness of the Unborn, to name a few. There are also many inspiring examples from Mary's life that serve as a model for authentic Christian living. We see her immense faith and total gift of herself at the moment of the Annunciation, when she agrees to be the Mother of God. We see her sensitivity and her spirit of charity when she visits her pregnant older cousin Elizabeth.

We see her love and maternal care for new life when she shelters her infant son Jesus in the stable at Bethlehem. We see her conviction in pointing to Christ at the Wedding at Cana when she says, "Do whatever he tells you" (Jn 2:5). We see her at the foot of the Cross, even there opening her heart to be the mother of all humanity. And we see her quiet strength and support for the apostles in the Upper Room during the time leading up to Pentecost.

The significance of Mary as a role model for all women was highlighted by Blessed Pope John Paul II in his 1987 encyclical *Redemptoris Mater* (Mother of the Redeemer). He wrote that "women, by looking to Mary, find in her the secret of living their femininity with dignity and of achiev-



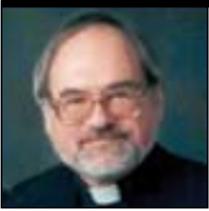
ing their own true advancement. In the light of Mary, the Church sees in the face of women the reflection of a beauty which mirrors the loftiest sentiments of which the human heart is capable: the self-offering totality of love; the strength that is capable of bearing the greatest sorrows; limitless fidelity and tireless devotion to work; the ability to combine penetrating intuition with words of support and encouragement (#46)."

Mary's example is especially important to remember in pro-life efforts. She can be a tremendous source of inspiration and hope for women in

today's society, where there is so much woundedness resulting from the culture of death. Modern culture encourages a self-centered, materialistic and utilitarian view of the person, promising instant satisfaction, but ultimately leading to emptiness. The Christian view of the human person offers a very different way of life that is at once challenging and rewarding. Mary's example of authentic Christian living speaks especially to a model of womanhood that is life-giving and love-affirming, and therefore very relevant to the pro-life message.

In addition to praying the Rosary and the *Angelus* (and the *Regina Coeli*), there are many ways to remember Mary's example as we reach out to others with the pro-life message. Especially important is the hope we can offer to women everywhere who have been deceived and hurt by the anti-life mentality of our culture. We have a beautiful message to share, a message of life, love and true freedom. During this *Year of Faith* and as part of the New Evangelization, let us remember the Queen of Heaven - not only during the month of May, but throughout the year -- as we share the Gospel of Life.

[Kimberly Baker is a staff assistant for the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. For more information on the bishops' pro-life activities, please visit www.usccb.org/prolife.]



THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

Our Preparation for Holy Communion



We cannot make ourselves worthy of Holy Communion. It is unity with God beyond the achievements or merits of any mortal. We can receive Communion only by God's grace. At the same time, Communion is received in our own free will. Like baptism, which is the choice to follow the path of God, so Communion is the choice to find life in the Body and Blood of Christ. Because it is a gift from God, even infants are united by God's grace in baptism and Holy Communion, even though they do not yet have the free will or ability to prepare themselves for the gift, though perhaps in their innocence they are better disposed than adults. The question before us remains: how do we prepare ourselves for Communion. The ways in which we prepare depend very much on circumstances of age and faith.

The preparation in depth is to live a Christian life. Just as baptism is to choose the way of light over the ways of darkness, so too, we prepare for Communion by choosing to follow the commandments of God. Communion is truly the forgiveness of sins, since in our humanity we cannot be cleansed of sin but by the grace of God. However, we must approach Communion in the "fear of God." We must approach fully aware that we embrace His way of salvation. The deacon invites us, "Approach with the fear of God." This does not mean stark terror of a tyrannical God, but with awe and respect for a God who loves us without measure, Who destroys the slavery of sin over our souls and bodies. In the first place, this means love of one another. Saint John taught us, "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)

Saint Paul also teaches that the first standard of preparation is love of one another. Without this love, we receive Communion unworthily, and he warned us, "For anyone who eats and drinks without discerning the body eats and drinks judgment on himself." (1 Corinthians 11:28) This does not refer, as some hold, to an intellectual knowledge of what Communion is, but in the context of the letter, it means that in receiving Communion, we are united in Christ to one another. Just before this passage, Saint Paul notes, "I hear that when you meet at a church there are divisions among you. What can I say to you? Shall I praise you? In this matter I do not praise you." (1 Corinthians 11:17,22) Saint Paul then immediately teaches about re-

for and evidence of things not seen." (Hebrews 11:1) In receiving Communion we realize union with God, the forgiveness of sins and the beginning of eternal life. Though we see and taste only bread and wine, we believe that we are partaking in the Body and Blood of Christ. We cannot attain this faith without the grace of God, but we must still be open to this gift.

We strengthen our faith in various ways. The first is by prayer. In the Divine Liturgy itself, Communion is preceded by a recited prayer, unique in its execution. Here we profess, "O Lord, I believe and profess that you are truly Christ, the Son of the living God Accept me today as a partaker of Your mystical supper I also believe and profess that this,

The most perfect prayer is certainly the *Our Father*, in which we pray for our daily bread

ceiving Communion worthily. This is why the deacon proclaims before the Anaphora, "Let us love one another," for the worthy reception of Communion is in mutual love for those united in the Body of Christ. Some might complain, "I am unable to love this or that person, for they have wronged me." The solution is not to abstain from Communion, but to make peace with our neighbor. This is the ultimate preparation for Communion and while we may never achieve perfect harmony, we must still have an attitude of love in Christ, seeking always the salvation and welfare of the other.

Before Communion, the deacon also says, "Approach with faith." Faith is an essential component of any sacramental action. The Letter to the Hebrews describes faith as "the realization of what is hoped

which I am about to receive, is truly Your most precious Body and your life-giving Blood." This prayer is said together by the whole congregation. The peoples' book for the Liturgy also contains many prayers that one may say privately (pages 4-10). There is first an Office of Preparation centered around Psalms 22, 23 and 115. There are five prayers of preparation written by the great Church teachers Saint Basil the Great, Saint John Damascene, Saint Simeon the New Theologian and Saint John Chrysostom.

There is also a series of short prayers that one can learn by heart and say on coming up to Communion. All of these help strengthen our faith in the Holy Eucharist. By our free will openness to the mystery, we will attain holiness by God's grace. That is why we sing after Communion, "Keep us in your holi-

ness so that all the day long we may live according to Your truth." The most perfect prayer is certainly the *Our Father*, in which we pray for our daily bread (in Greek, the "super-substantial" bread) and for mutual forgiveness, "forgive us our trespasses as we forgive those who trespass against us."

In Communion we receive physically the Body and Blood of our Lord. Besides a moral and spiritual preparation, there is also a physical preparation. In Church tradition, faithful fasted before Communion, so that they would be emptied of all selfish desires, and that the first food would be the bread of life promised by our Lord. (John 6) Today the laws on fasting before Communion are very lenient, requiring only that we abstain from food for an hour before receiving Communion. This leniency is to encourage us to receive Communion regularly. We may voluntarily keep a longer fast and this may help us prepare for Communion.

The Liturgical Instruction of 1996 felt a partial restoration of the ancient norms would be beneficial, "An eventual restoration, at least partial, of the ancient norms for fasting in the Eastern Catholic Churches is valued opportune, taking into account the meaning of both the traditional practice, ... and of the need to correspond with the different conditions of life in the world today." (Paragraph 62) Perhaps this should not be done in a legal manner, since there are many reasons why some faithful could not keep a strict fast, but it may well be of value for many of us to prepare ourselves bodily by a more traditional abstention.

LETTERS FROM THE EDITOR AND EURO

Compiled by Father James Hayer, Editor - and Euro, Dog

Are you more like your cat or your dog?

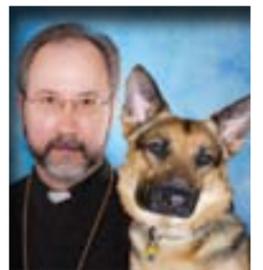
A man, who loves – and owns – both a cat and a dog, compared their personalities and drew an interesting conclusion about how we, at times, resemble our pets especially in our relationship with God. He writes:

"My dog is obedient; my cat expects me to obey her. My dog is humble, accepting herself as she is; my cat is a narcissist, obsessively grooming herself. My dog is patient, waiting all day for what she wants; my cat walks away in a huff if I fail to meet her exacting demands. I

am the center of my dog's world; my cat is the center of a world which includes me somewhere at the fringes."

Here is his prayer: "Lord, forgive me for behaving like my cat. Forgive me for treating You like I own You. Grant me a faith that is humble and obedient, a hope that trusts You to do good things for me, and a love that revolves around You and Your will. Lord, grant me the grace to be more like my dog! Amen."

Used with permission from Tom Hoopes, who is writer in residence at Benedictine College in Atchison, KS.



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

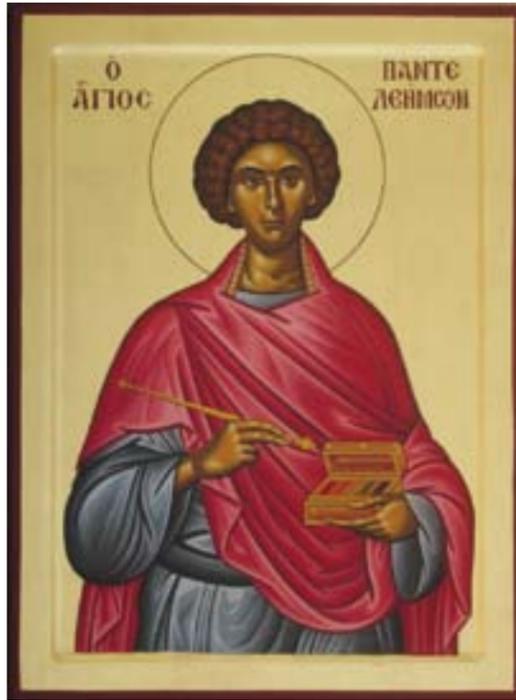
Father Joseph Bertha, Ph.D.



Saint Panteliemon, Healer and Martyr Feast Day July 27th

From the brief hagiographical texts we can learn a few details of the life of the third/fourth century unmercenary martyr saint. *Panteleimon*, which means the all compassionate or Mercy giver to all, was baptized into the Christian faith, but reverted to pagan practice as he studied to become a physician. When he completed his studies, he encountered another teacher physician Hermalous, who re-evangelized him into the practice of the faith, by challenging him to see that not only does God give us the intelligence to produce medicines to heal the sufferings of humanity, but also and more importantly he bestows salvation to repentant sinners. Soon afterwards, Panteleimon encountered the wrath of the emperor who attempted several times to achieve his martyrdom, finally succeeding in 303 in the saints beheading, blood gushed forth together with a milk white substance which caused miracles from Panteleimon's fatal wound. Soon afterwards, his teacher and mentor, Hermalous, also suffered martyrdom, his memory is kept on the 28th of July.

In the icon Panteleimon is shown as a young man with curly hair at the approximate age of his



martyrdom. He wears a *himation* over his *chiton*, which can be in various colors, sometimes these are red in honor of his martyrdom. This style of

clothing indirectly shows the teaching office and role of the holy martyr. Two very interesting characteristics portray the unmercenary aspect of this saint, he holds an open box filled with medicines in one hand, while in the other he holds a spatula ready to dispense healing to anyone who requests.

There is even an Akathist Hymn to Holy Panteleimon, the text can be found on line at: (http://bhaktimarga.org/pdfs/Akathist_to_Great_Martyr_Panteleimon.pdf). The twenty four verses elaborate his manifold sufferings and healings and include the following admonition: Rejoice, you by whom delusion has been dethroned

We appeal to this holy Saint today for his many healing medicines and cures especially for our sick and suffering. As we pray the sacrament of the sick we invoke the name of this holy man. We may even request the grace of renewal of evangelization of those who have fallen away from the practice of the faith. What a divine grace indeed would this be, to petition this holy saint for his intercession for those in this world who are in such desperate need of God's all merciful salvation and reconciliation.

Festival in Wilkes-Barre, PA August 2nd, 3rd, 4th



Friday, August 2nd and Saturday, August 3rd from 5PM - 10PM, and ALL DAY on Sunday, August 4th!

Saint Mary Byzantine Catholic Church, 695 North Main Street, Wilkes-Barre, PA

Indoors & outdoors. Potato Pancakes, Live Entertainment! Games of Chance with great prizes! Delicious ethnic and traditional foods. Giant Flea Market, Cash Raffle, and free Blood Pressure screening!

All Welcome! Rain or Shine!

79th Annual Pilgrimage at Mt. St. Macrina August 31 - September 1, 2013

Theotokos, Steadfast Foundation of Faith

The Sisters of Saint Basil are in continuous preparation for the Pilgrimage. As in previous years, the Sisters will welcome all those Pilgrims who come from distant places whether by cars, vans, buses, or airplanes. They will continue to welcome those who come early and camp on the race track, or stay at Trinity Center. Light fare will be available at the Lunch Stand on Friday evening. Liturgical prayers will be held at the Our Lady of Perpetual Help Shrine in the House of Prayer on Friday evening as well as at the Trinity Center for those arriving earlier. On Monday morning the Divine Liturgy will take place at the Shrine Altar just as it has been over the past years for those not leaving until Monday.

Plans for the weekend include many opportunities for participation in the Divine

Liturgy of the Byzantine Catholic Church. Also scheduled are Matins, Vespers, sacrament of reconciliation, healing and anointing services, and other services in honor of the Mother of God. In between scheduled events, pilgrims find solace in walking the beautiful grounds of Mount Saint Macrina, visiting the many shrines, and enjoying the companionship of family and friends who share a common purpose.



The Pilgrimage provides for the diverse spiritual needs of many pilgrims who frequent this major unifying event in the life of the Byzantine Catholic Church. Its participants include clergy and faithful from across the country. It holds the distinction of being the oldest and the largest Byzantine Catholic Pilgrimage.



SEMINARIAN REFLECTIONS

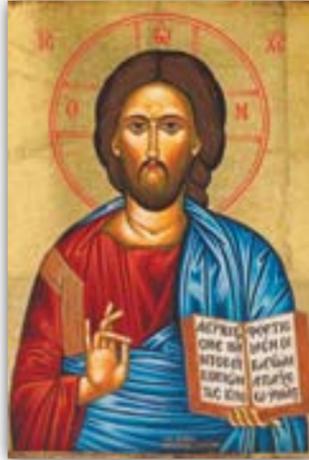
Subdeacon Steven Galuscik

God is With Us

“When one door closes, another opens,” is a phrase that I often hear when someone is moving from one opportunity to another. I experienced this recently, when I graduated from Saints Cyril and Methodius Byzantine Catholic Seminary on May 9, 2013. It was a wonderful experience being formed by Christ in a place that nourished my spiritual, intellectual, pastoral, and vocational dimensions within myself.

I had the privilege of studying there for five years and I have been educated by world-class professors in their respective fields. However, sometimes a good thing must come to an end and that has happened, but God did not abandon me. He gave me a gift, a new open door. I was appointed to Saint Thomas the Apostle Byzantine Catholic Church in Rahway, New Jersey where I currently serve the parish.

Doors can open to us all the time and even when we least expect it or want it. There are times when God is asking us to go through a door of a



new opportunity, job, relationship and the like but we are afraid to. I can relate to that, even in seminary where God was asking me to grow and I did not think I was ready. I would pray sometimes and say to God, “maybe some other time.” However, He would respond, “what better time than the present.” God is with us at all times, and He is right there waiting for us to grasp His hand to walk through the door together. We do not have to face these doors alone, and we do not. We just have to recognize that God wants us to walk together with Him.

Nothing is impossible for God, but we just have to let Him in. Let Him be our Father, and guide us where He wants us to go. Let His will be done. As we walk with God, our relationship with Him will continue to blossom. Our deeper relationship with Him will allow us to we can grow

towards relying on Him rather than ourselves. So even through the darkest times we can know that God is with us.

Upcoming Events for July

Eparchial and Parish Events

Glory to Jesus Christ!
Glory Forever!

JULY		
4	Independence Day <i>Chancery Closed</i>	
14	Sunday of the Fathers of the 6 Ecumenical Councils	
20	Feast of St. Elias the Great Prophet <i>Simple Holy Day</i>	
21-24	Eparchial Altar Server Camp <i>Carpathian Village</i>	
23	Byzantine Liturgy at St. Ann Basilica <i>Scranton, PA - 4:30 PM</i> <i>Metropolitan William to Celebrate</i>	
28		Lecture: “Sunday Afternoon Reflections with Mother Marija: The Life and Times of Bishop Dudick” <i>1PM at Eparchial Heritage Gallery</i>
30		Pilgrimage to the Ruthenian Chapel at the National Basilica for Inaugural Liturgy 50th Anniversary of the Eparchy of Passaic <i>Washington, DC - 11 AM</i>

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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

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