



EASTERN CATHOLIC LIFE

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Christ is Risen! Indeed He is Risen!

Bishop Kurt's Easter Pastoral Message

Recently, the attention of the world was transfixed by the disappearance of a jetliner from Malaysia. For hours, the airport display in China said the flight was delayed. Then the people waiting for their friends and loved one learned that the jetliner mysteriously vanished. A Boeing 777 seems like an enormous machine from nearby. Placed on a football field, it is almost as long, and the wings would extend far outside the sidelines. Yet on the vast expanse of the globe it is only a tiny speck. The friends and families of the missing passengers hold prayer vigils around the world asking that the all-seeing God protect their loved ones, the God who created the majestic Indian Ocean by his powerful word. And we, too, joined our voices in prayer.

Knowing the final place of our loved ones has occupied the human race for millennia. One of the best documented deaths in ancient history occurred about two thousand years ago outside the walls of Jerusalem. An ordinary man in the vast Roman Empire, a man who was not a Roman citizen, was killed in the fashion of a criminal by the expert executioners of the Roman government. Within less than 48 hours, he was restored to life, and except for five holes in his body, was healed from hours of torture and beatings. He visited with hundreds of witnesses, and even ate with some of them to show he was not a ghost. Much of the eyewitness testimony, even preserving the contradictions that are typical of eyewitness testimony, was recorded in their lifetime making the execution and the Resurrection of Jesus Christ one of the best documented events in the ancient world.

Many events in the ancient world are not as well documented as the life of Jesus. For example, for the life of Alexander the Great we have only a few eyewitness sources, and these were revised hundreds of years after his death, and we have only a few documents made almost a thousand years after his death. And yet no one doubts that these are history. The number of documents testifying to the death

and resurrection of Our Lord are not only more numerous, but contemporaneous with the eyewitnesses, and the number of ancient copies are in the thousands!

With the life and resurrection of Jesus, our creator gave us assurance of our future. He told us, "I go to prepare a place for you." (John 14:2) "And when I go and prepare a place for you, I will come again and will take you to myself." (John 14:3) What is that place like? Jesus also told us, "My Father's house has many mansions." (John 14:2) There may be as many different heavens as there are people. Most reassuring of all, Jesus said to the criminal who was executed with him, "This day, you will be with me in paradise." (Luke 23:43) As Saint Paul said, "Do not be given over to grief like those who have no hope." (1 Thess 4:13) We have hope. We know that our loved ones who have gone before us are in the loving embrace of Our Lord.

Not only do we know that Jesus has prepared a place for each of us in eternity, but He did not leave us alone here on earth. While He was dying on the cross, He left us a mother to take care of us. And after the Resurrection, He took the time to appoint a shepherd for His flock, and God has provided us with shepherds to this day to guide us in our earthly pasture as well. Just as he appointed Peter two thousand years ago to "feed my lambs" (John 21:15), in our

day he has appointed Francis in Rome to gladden our hearts. Francis reminds us that Jesus preached "good news". (Matt 11:5, Isaiah 61:1) He reminds us to bring light into darkness, joy into sorrow, and "do not be overcome by evil, but overcome evil with good". (Rom 12:21) He reminds us to lighten up and smile!

+ Kurt

Bishop Kurt Burnette
Eparch of Passaic

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Blessed Repose and Eternal Memory!

+Very Reverend Peter Lickman



MIAMI, FL – Father Peter Lickman, 70, Pastor of Saint Basil the Great Byzantine Catholic Church in Miami, FL, and Syncellus for the Southern States Syncellate fell asleep in the Lord on March 4, 2014 following a brief illness.

Born April 20, 1943, in New Philadelphia, PA, +Father Peter was the youngest of four children of the late John and Anna Sisak Lickman. He is survived by his sister, Irene Leister, and his brother, John Lickman.

+Father Peter graduated from Duquesne University in Pittsburgh and continued his theological studies at Saints Cyril and Methodius Seminary. He then went to John the XXIII Center at Fordham University in New York for additional religious education. He was ordained to the Priesthood of Jesus Christ by the late Bishop Stephen J. Kocisko on June 9, 1968 in Passaic, NJ.

Following his assignment as Assistant Pastor at Saint Mary Church in Wilkes-Barre, PA, +Father Peter was appointed Pastor of Saint Basil the Great Byzantine Catholic Church in Miami, FL where he remained for over 40 years and touched the lives of many people. He is recalled as a priest who “loved liturgy, loved his parishioners, loved to laugh” and was “always there” to help anyone in need.

The Divine Liturgy was celebrated by Bishop Kurt Burnette at Saint Basil Church in Miami on March 8, 2014, where the body of +Father Peter lie in state. Concelebrants included Father Robert

Evancho, Protopresbyter; Father Sal Pignato; Father Frank Eles; and Father John Fink. Father Michael Kane served as Liturgical Master of ceremonies and Father Michael Sopoliga served as cantor.

In his homily, Bishop Kurt, with heartfelt emotion, noted how he had just visited the Florida parishes two weeks earlier before returning back bury +Father Peter. He then mentioned how a priest serves the Liturgy on earth, and then is called to serve in the eternal Liturgy. The Bishop then consoled the congregation on the loss of their pastor and friend, and compared the wonderful mix of people in the parish as similar to the Pentecost experience where many languages came together as one.

On the evening before, the Office of Burial for a Priest was celebrated by Father Robert Evancho, Father Sal Pignato, Father Michael Kane, Father John Fink, and Father Glen Pothier. Singing was led by area cantors under the direction of Father Michael Sopoliga. Interment was at the parish cemetery of Saint Mary Byzantine Catholic Church in Tuscarora, PA.

Prior to interment, a panachida with Prayer of Absolution and Pouring of Oil was celebrated at the Bartashus Funeral Home in New Philadelphia, PA by Father James Carroll, Pastor; Father Frank Twardzik, Father Ed Cimbala, Father Gregory Noga, and Deacon Basil Soroka. In attendance were Father Gregory Hosler, Father Mykhaylo Prodanets, and Father James Hayer. Responses were led by Dr. Peter Yasenchak. +Father Peter’s casket was accompanied with a jar of soil from his garden in Miami to be sprinkled on his casket where he was buried.

Well done, good and faithful servant ... come share your Master’s joy!” (Matthew 25:23) May the memory of +Father Peter be eternal!



The aer (veil) is placed over the face of the departed Priest +Peter.



The newly-ordained Priest Peter offers his first blessing to his ordaining Bishop in 1968.

+Deacon Richard Dunlop



BINGHAMTON, NY – Deacon Richard M. Dunlop, 62, of Holy Ghost Byzantine Catholic Church in Binghamton, NY, fell asleep in the Lord on February 24, 2014 at his home, after a long illness. Deacon Richard was ordained to the Diaconate on September 21, 2003 by Bishop Andrew Pataki.

Born on April 10, 1951, Deacon Richard was the son of John and Irene (Martyak) Dunlop. He graduated from Binghamton North High School, attended Broome Community College and graduated with high honors from Simmons Mortuary College in Syracuse, NY. Upon completion of a one-year residency in Ithaca, NY, he moved back to Binghamton. There he met his wife Judy A. (Jones) Dunlop.

They were married in Holy Spirit Church on July 30, 1983, and have been blessed with two daughters, Jennifer Ann and Rebecca Lynn. Deacon Richard was the licensed manager/funeral director of the Ernest H. Parsons Funeral Home, Inc., and owner/operator of their family business, Broome Monument Co. He was also a member of Binghamton Sertoma Club, New York State Funeral Directors Association, Binghamton Boy’s and Girl’s Club Camp Board of Directors, and Catholic Charities Social Services Board of Directors. He has been a member of Holy Spirit Church since baptism and has served as altar boy, cantor, choir director, ECF Director and teacher, youth group director, bingo volunteer and chairman of the cemetery committee.

He was predeceased by his father, John (Jack) Dunlop, his father-in-law and mother-in-law, Emrys and Virginia (Clemente) Jones, Jr., and his brother-in-law, John Michael. He is survived by his loving wife of 30 years, Judy Dunlop, two devoted and cherished daughters and one son-in-law, Jennifer (Adam) Foster and Rebecca Dunlop, two grandchildren, Bridgette and A.J. Foster, his mother Irene Dunlop, his sisters Margaret Michael, Marie (Larry) Sall and Rita (Tom) Moesch, many nieces, nephews, cousins and life-long friends and many beloved canine companions.

The office of Christian Burial and Divine Liturgy was celebrated By Bishop Kurt Burnette on Friday, February 28th at Holy Spirit Byzantine Catholic Church, Binghamton, NY. Among the concelebrants and priests in attendance were Father Peter Tomas, Pastor; Msgr John Sekellick, Protopresbyter; Father Edward Cimbala; Father Marcel Szabo, Father Joseph Clemente, and Deacon Steven Russo. Numerous deacons and priests were in attendance for the parastas service the night before.

In his homily, Bishop Kurt spoke of the great service to the church that Deacon Richard rendered to the church both before his ordination to the diaconate, as well as afterward. He noted the many ministries of Deacon Richard and thanks him for his dedication. He also reminded those present that the diaconal ministry is one of service and as such the deacon should be a source of comfort to all who stumble along life’s pathway.

A Parastas was celebrated by area priests and eparchial deacons the evening before the funeral. Interment followed at the parish cemetery. May his memory be eternal!



Bishop Kurt prays for the repose of the departed Deacon +Richard.



Bishop Kurt, Father Peter Tomas and Deacon Stephen Russo distribute the Bread of Life.



SCHEDULE OF DIVINE SERVICES

CATHEDRAL OF SAINT MICHAEL THE ARCHANGEL

FOR GREAT WEEK AND PASCHA

GREAT AND HOLY WEDNESDAY

10:00 AM - (Chapel) Office of Holy Anointing of the Sick

7:00 PM - (Cathedral) Hierarchical Liturgy of the Presanctified Gifts with Office of Holy Anointing of the Sick

Celebrant: Most Reverend Kurt R. Burnette

GREAT AND HOLY THURSDAY

6:00 PM - (Cathedral) Great Vespers with Hierarchical Divine Liturgy of Saint Basil and Washing of Feet

Celebrant: Most Reverend Kurt R. Burnette

GREAT AND HOLY FRIDAY

9:00 AM - (Cathedral) Office of Matins and the Reading of the Passion Gospels

Celebrant: Most Reverend Kurt R. Burnette

3:00 PM - (Cathedral) Vespers and Burial Procession with the Holy Shroud

Celebrant: Most Reverend Kurt R. Burnette

GREAT AND HOLY SATURDAY

5:00 PM - (Cathedral) Great Vespers with Hierarchical Divine Liturgy of Saint Basil the Great followed by Procession, Resurrection Matins, Blessing of Paschal Foods

Celebrant: Most Reverend Kurt R. Burnette



THE GREAT DAY - THE RESURRECTION OF OUR LORD

9:00 AM - (Cathedral) Hierarchical Divine Liturgy - Blessing of Paschal Foods

Celebrant: Most Reverend Kurt R. Burnette

11:00 AM - (Chapel) Divine Liturgy - Blessing of Paschal Foods

Celebrant: Most Reverend Kurt R. Burnette

BRIGHT MONDAY

9:00 AM - (Cathedral) Divine Liturgy

Celebrant: Very Reverend Marcel Szabo

BRIGHT TUESDAY

9:00 AM - (Cathedral) Divine Liturgy

Celebrant: Very Reverend Marcel Szabo



Metropolitan William and Others Appointed to Oriental Congregation

VATICAN CITY – Pope Francis recently bestowed a great honor and an awesome responsibility upon Metropolitan William who, in addition to his current responsibilities as Metropolitan Archbishop of Pittsburgh, will serve on the Vatican's Congregation for the Oriental Churches. This particular congregation oversees development of churches in some of the world's most volatile regions such as those in Egypt and the Sinai peninsula, Eritrea and Northern Ethiopia, Southern Albania and Bulgaria, Cyprus, Greece, Iran, Iraq, Lebanon, Palestine, Syria, Jordan and Turkey.

“It is a great honor to serve on the Congregation for Eastern Churches,” Metropolitan William said. “Like all the congregations, it helps the Holy Father to listen to the needs of the members of the Catholic Church.”

Also appointed a consultant to the same congregation was Father George D. Gallaro, the acting rector of Saints Cyril and Methodius Byzantine Catholic Seminary in Pittsburgh; as well as Father Michael Kuchera, SJ, Dean of the Pontifical Oriental Institute in Rome.

Bishop Kurt Marks 25th Anniversary of Ordination to Priesthood

Bishop Kurt, our Chief Shepherd, will mark the 25th Anniversary to the Priesthood of Jesus Christ on April 26th! May God grant him many blessed years!



PEOPLE YOU KNOW

AROUND THE EPARCHY



ASCENSION OF OUR LORD CHURCH WILLIAMSBURG, VA

PARISHIONER SERVES AS TRANSLATOR



Matilda Kuklish is a parishioner of Epiphany of Our Lord Byzantine Catholic church in Annandale, VA, with her husband John Kuklish and her daughters, Edith and Natalie. Matilda, a US citizen born in Rachiv, Transcarpathia and baptized in the catacomb Greek Catholic Church, serves as a translator of Ukrainian and also several other Central European languages.

In the past, she served as the translator for First Lady Laura Bush when she and President Bush visited Ukraine. She also served as a translator for Vice-President Joseph Biden when he visited Ukraine.

Most recently, Matilda again served as translator for Vice President Biden at his discussion with His Beatitude Sviatoslav, the head of the Ukrainian Catholic Church, and Patriarch Filaret of the Ukrainian Orthodox Church at the National Prayer Breakfast on February 6th. The Vice President commended Patriarch Filaret and Archbishop Sviatoslav of Ukraine for their messages of nonviolence. They discussed the current situation in Ukraine and how church can help people in current crisis.

Father John Basarab is Pastor of Epiphany Church.

SAINT JOHN CHURCH WILKES-BARRE TOWNSHIP, PA

PARISHIONERS HONORED

Two parishioners were recently honored at Saint John the Baptist Church of Wilkes-Barre Twp., PA, at the annual Parish Christmas Party. Joseph Esak and Daniel Kish were presented with a beautiful Icon of Saint Nicholas of Myra by Father Mykhaylo Prodanets, parish administrator, for their many years of service in organizing and coordinating the parish Christ-

mas and Easter Roll Projects. These projects serve as the main source of income for the parish fundraising.

The Christmas Party is sponsored by the Parish Guild, which covers all expenses of the party as a "Thank You Celebration" for all parishioners and friends of Saint John Church. A short musical program was also provided by the children of the parish.



Father Mykhaylo Prodanets with parish volunteers Daniel Kish (left) and Joseph Esak (right).

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Parish children perform a short musical program at the parish Christmas party.



Save the Date!

BYZANTINE CATHOLIC FAMILY DAY - 2014

*Knoebels Amusement Resort
Elysburg, PA*

Sunday, May 18, 2014

*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!

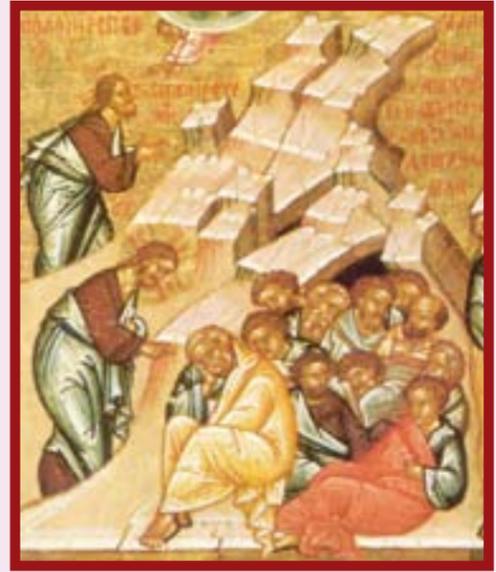
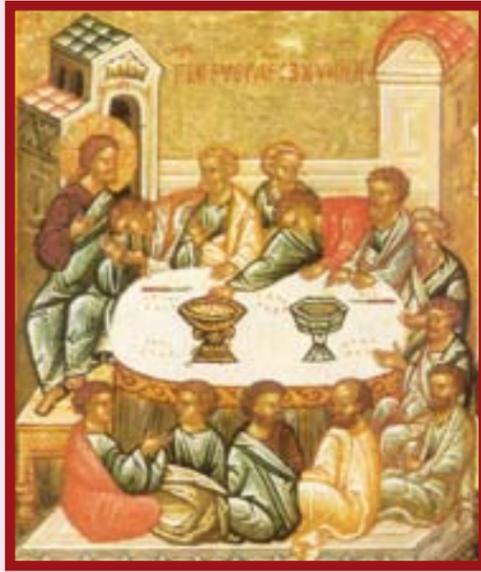
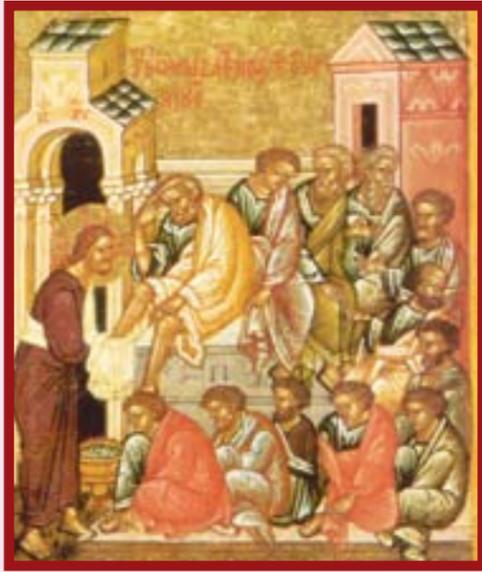
Lunch ticket purchase will not be required to join us in Pavilion "O"

Families may instead bring a picnic lunch or buy food in the park.

Questions? Call Christie Petty: 1-724-495-3400 x209.



A Spiritual Journey from Holy Week to the Resurrection



Passion Week or Great Week

The Liturgical theme of Passion Week is the suffering and death of our Lord Jesus Christ. The services therefore reflect the terrible tragedy of Calvary. During the first three days, the Church invites us to pray in the words of the troparion: "Behold, the Bridegroom comes at midnight and blessed is the servant whom He shall find awake." Then, step by step, she leads us to every place which our Lord blessed by

repeated over and over again, as expressed in the troparion: "Receive me today, O Son of God, as a partaker of Your Mystical Supper, for I will not reveal the Mystery to Your enemies nor give You a kiss as did Judas, but like the repentant thief I will confess to You: Remember me, O Lord, in Your kingdom." "Let no one, O believers, fail to join in the Lord's Supper, let no one whatsoever approach the table, like Judas, with deceit."

The wickedness of Judas is expressed

Good Friday

In the morning the Matins (Office of the Sufferings of our Lord Jesus Christ) is performed. The characteristic feature of this service is the reading of twelve Gospel passages selected from the four evangelists. These twelve readings describe in detail the passion of our Lord, beginning at the Mystical Supper where He conducted the holy and touching discourse with His apostles prior to His departure for Gethsemane. The

Having Suffered the passion for us,

His presence at the end of His earthly life.

The triumphant entrance of our Lord to Jerusalem provoked the anger of the Jewish leaders to a point where they decided to put Him to death. This is why the liturgy on the evening of Palm Sunday asks us to hasten "from palm and branches to the fulfillment of the August and saving passion of Christ."

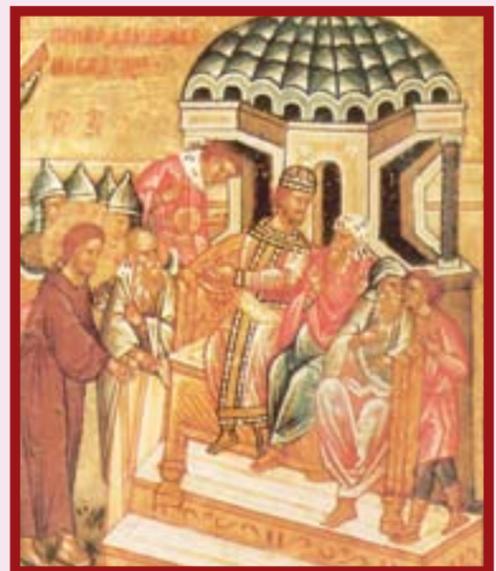
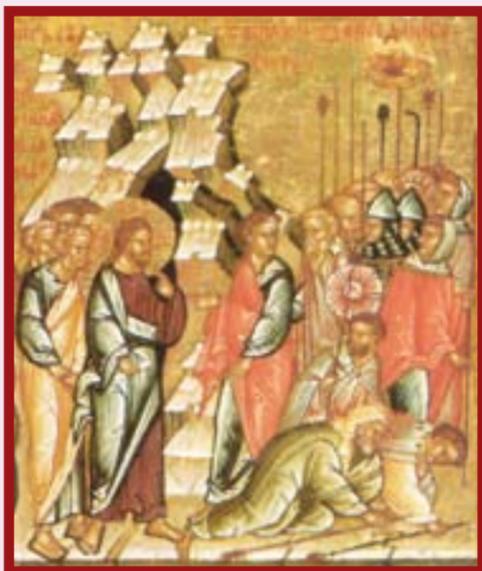
On Holy Thursday, three events are recalled in the liturgy: the institution of the Eucharist, the washing of the feet of the disciples, and the betrayal of Judas. Throughout the liturgy the following idea is

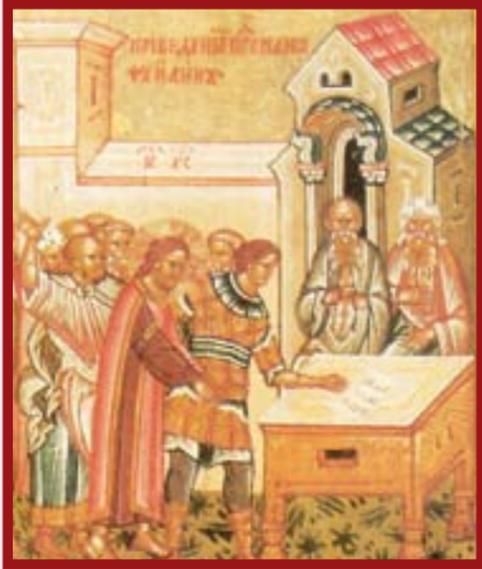
very realistically. Judas is called "law-breaker," "son of vipers," and the "murderer" who sets up for himself the gallows of wealth and loses both temporal and divine life.

During the Liturgy of Saint Basil the Great, the bishop blesses the chrism and the antimensia. Then, before the dismissal, he washes the feet of twelve persons, usually clerics or persons with minor orders, symbolizing Christ's washing the feet of the twelve apostles. The particular ceremony is a very old one and is already mentioned by Saint Augustine (430 AD).

entire service has its aim on stirring up in the hearts of the faithful sympathy and love for Jesus, who willingly laid down His life to reconcile man with His heavenly Father and, thus, to obtain eternal salvation for us all.

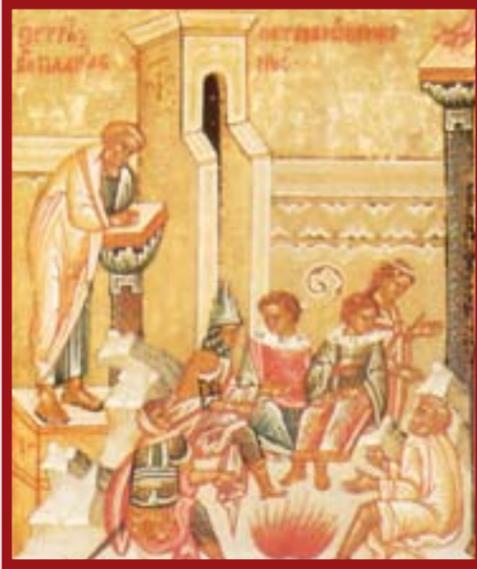
The day of our Lord's passion is universally regarded as a day of mourning and sadness. There is scarcely any other point on which such perfect agreement exists in all lands and in all periods of Christian history. In the Middle Ages, however, a discussion arose over the question as to why the days of saints' deaths were kept as feastsdays, but





Good Friday as a day of mourning. The answer is obvious. Christ, unlike the saints, attained a yet higher degree of glory through His resurrection. He died not for His own sake, but for our sake.

On Good Friday, the Church strives to express her mourning over the passion and death of Jesus in every possible way. She even goes so far as to forbid the Liturgy of the Presanctified Gifts. Because Matins have already been celebrated, the Daily Hours are altered. They are somewhat expanded with sticheras, and readings from the Old and New Testaments. They are called "Royal Hours" because usually the emperor (or king) attended them. During these, the Church asks us to read once again the history of Christ's sufferings and death as described by the four evangelists. During the Royal Hours, the psalms, readings and hymns refer to the passion of Christ.



As mentioned already, there is no Divine Liturgy on Good Friday. If, however, the feast of the Annunciation should fall on the same day, then the Liturgy of Saint John Chrysostom is celebrated before the service just described.

Holy Saturday

Holy Saturday is dedicated to the memory of Our Savior's entombment and to His descent into Hades to save the souls of the just and to open for them the gates of Heaven. This, too, is a day of mourning. It is numbered among the fast days, although originally in the East, no Saturday was kept as a fast. But the sadness of the day is already lightened by the approaching Resurrection. This anticipation of Christ's victory is already evident in the Liturgy.

On Holy Saturday the Divine Liturgy of Saint Basil the Great is celebrated together



The Resurrection Period

For a long time, by many prayers, liturgical services and ceremonies, the Church has been preparing us for the glorious day of Christ's Resurrection, Pascha. Hoping that during Lent everybody had an opportunity to be cleansed from his personal sins, the Church now celebrates externally and with beautifully joyous ceremonies the final triumph and life-giving Resurrection of our Lord and Savior, Jesus Christ. After the long ages of darkness brought about by the Fall, after the seemingly endless expectation of the prophets, after the thirty hidden years and the three years of public life, after the frightful passion which had seemed to be the end of all hope, after the three days in the depth of the tomb, behold: Christ is risen! The time of weeping is over; now is the time for joy. Christ's resurrection is the greatest miracle. It is the most divine and

Jesus Christ, Son of God, have mercy on us!

In the evening, Solemn Vespers are performed. At the end of Vespers, the priest, vested in full priestly vestments, makes a procession around the church carrying the *plashchanitsa* and places it in the tomb made ready to receive it. The *plashchanitsa* is a winding sheet with a picture of Christ's body lying dead in the tomb. In English it may be called the "Holy Shroud." During the procession the people sing the following troparion: "The noble Joseph, having taken from the cross Your most pure body, wrapped it with pure linen and anointed it with fragrant scents, placed it in a new tomb."

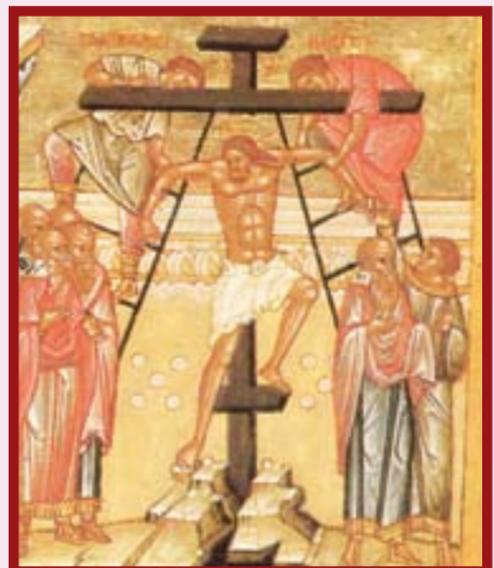
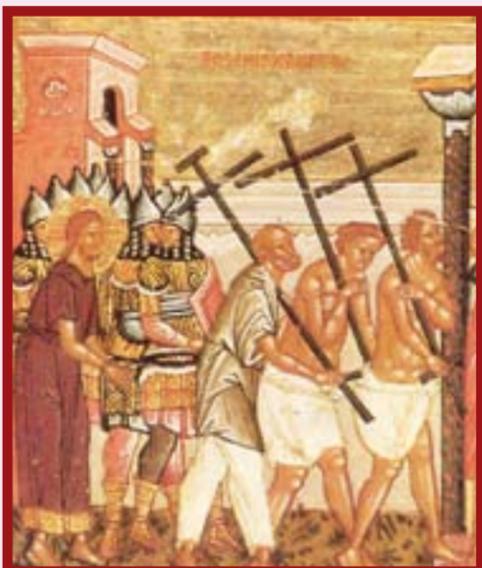
with Vespers. Instead of the trisagion (since formerly on this occasion the catechumens used to be baptized) another hymn based on Galatians 3:27 is substituted: "All you who have been baptized into Christ have put on Christ. Alleluia."

The priest begins Vespers and the Divine Liturgy in dark vestments, but before the Gospel he changes into white vestments because in the Gospel of the day, Christ's resurrection is already mentioned. During the Divine Liturgy, instead of the Cherubic Hymn another hymn is sung: "Let all mortal flesh keep silence."

the least human, for it took place when the Man-Christ was in the grave. We now know that Christ is God and we rejoice.

Pascha is celebrated publicly as a solemn feast for three days. Liturgically, it is observed for the whole week, called "Bright Week", and its post-festive period lasts until the Ascension, that is, for 39 days.

(From: *The Liturgical Year of the Byzantine Rite* by Rev. Basil Shereghy, 1968, Seminary Press. Imprimatur: Most Reverend Stephen Kocisko, DD)



Christ is Risen! Indeed He is Risen!

Mary Magdalene at the Feet of Christ Resurrected

By Father Joseph Bertha, PhD

This icon depicts one of the Resurrection appearances of Our Lord to Saint Mary Magdalene at the garden tomb described in John 20: 11-18 which is the eighth gospel of Matins. Mary Magdalene, who has been weeping at the garden tomb, is shown kneeling on the ground at the feet of Christ. She is wearing a scarlet *maphorion* over her shoulders, without any head covering, her arms reaching out to the feet of Our Savior.

Jesus Christ stands vested in *chiton* and *himation* that are shimmering in the dazzling light of gold rays, which emanate from within him and permeate his clothing. His right arm extends to Mary Magdalene, simultaneously signifying his calling her Mary, and her subsequent desire to touch him.

The empty tomb is shown in the background mountain cave, while a solitary tree, indicates the garden location and subtly refers to the tree of life found in the garden of Eden.

This icon actually portrays the precise moment of recognition of Our Lord shown on the countenance of Saint Mary Magdalene. She kneels in an act of worship at the feet of Christ. Her bewilderment over the death of the Messiah has completely vanished. Her dramatic gesture demonstrates the true position of believers before the Lord, as weeping atones for sin.

She is linked with (if not the very same person) as the sinful woman at Simon's house, where she bathes the feet of Christ with torrents of her tears, and then dries them with her hair. Mary Magdalene is portrayed in the exact same guise here, kneeling at the feet of Our Lord, with her hair ready to wipe them dry.

Reinforcing her role as expiator is the scarlet color of her *maphorion* which connotes sinfulness, and recalls the words of Prophet Isaiah who foresees the Messiah forgiving sins: "though your sins are like scarlet they shall be as white as snow, though they are red like crimson they shall become like wool." (Isaiah 1:18) Even such an insignificantly seeming detail as the color choice of clothing refers back in an icon to the priestly role of forgiveness of sins. In Exodus 39 we read about the color choice of the priestly vestments, which prescribes both scarlet and purplish blue. Mary Magdalene wearing red adopts

the position of sinner while she participates in the royal priesthood of Christ as a reconciler of sinners by her abundant flowing of tears.

The shedding of tears by Mary Magdalene recalls the copious tears of Patriarch Joseph whose eight weeping's atoned for the sins of his father and brothers committed against him. As Joseph is elevated to the position of overseer, second only to Pharaoh, his reservoir of tears compensates for the wrongs committed against him, and feeds the hunger experienced by sinners. Joseph's perseverance and expiation expiates his whole family, and brings redemption to them from starvation.

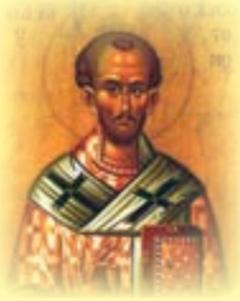
In contradistinction to her posture, Our Lord is depicted standing and radiant in his Resurrection. His *himation* and *chiton* are refulgent shining with gold streaks (rays) penetrating his clothing, much in the same manner that He physically penetrated the darkness of Hades and shone forth as the Light which emanates even from the darkness of the abyss. Our Lord leans over his right shoulder and directs his arm and hand at Mary Magdalene.

The wound at his side is exposed, while the stigmata in his hands are depicted. Christ stands up from death, and offers redemption to sinners. Mary Magdalene, as the student of expiation is shown in an act of solemn worship on her knees, while she calls Our Lord: Teacher!

All of this unfolds in the Garden, this is the new Garden of Eden, Mary Magdalene partakes of the fruits of repentance, and receives the peace and serenity which Our Lord offers to reconciled sinners.

Saint Mary Magdalene epitomizes all sinners who have completed a successful Great Fast and overcome bewilderment converted into amazement at the wondrous Resurrection of Our Lord. Let us as good pupils and students of the Lord learn from this teaching moment. We are always asked to atone for our sins and those of the world. We become radiant with the illuminating light of the Resurrection as we carry the Good News evangelizing the world with the Paschal greeting that Christ is risen!





Christos Voskres! Voistinu Voskres!

The Paschal Oration of Saint John Chrysostom

Is there anyone who is a devout lover of God? Let them enjoy this beautiful bright festival! Is there anyone who is a grateful servant? Let them rejoice and enter into the joy of their Lord!

Are there any weary with fasting? Let them now receive their wages! If any have toiled from the first hour, let them receive their due reward; If any have come after the third hour, let him with gratitude join in the Feast!

And he that arrived after the sixth hour, let him not doubt; for he too shall sustain no loss. And if any delayed until the ninth hour, let him not hesitate; but let him come too. And he who arrived only at the eleventh hour, let him not be afraid by reason of his delay.

For the Lord is gracious and receives the last even as the first. He gives rest to him that comes at the eleventh hour, as well as to him that toiled from the first. To this one He gives, and upon another He bestows. He accepts the works as He greets the endeavor. The deed He honors and the intention He commends.

Let us all enter into the joy of the Lord! First and last alike receive your reward; rich and poor, rejoice together! Sober and slothful, celebrate the day!

You that have kept the fast, and you that have not, rejoice today for the Table is richly laden! Feast royally on it, the calf is a fatted one. Let no one go away hungry; partake, all, of the cup of faith. Enjoy all the riches of His goodness!

Let no one grieve at his poverty, for the universal kingdom has been revealed. Let no one mourn that he has fallen again and again; for forgiveness has risen from the grave. Let no one fear death, for the Death of our Savior has set us free. He has destroyed it by enduring it.

He destroyed Hades when He descended into it. He put it into an uproar even as it tasted of His flesh. Isaiah foretold this when he said, You, O Hell, have been troubled by encountering Him below.

Hell was in an uproar because it was done away with. It was in an uproar because it is mocked. It was in an uproar, for it is destroyed. It is in an uproar, for it is annihilated.

It is in an uproar, for it is now made captive. Hell took a body, and discovered God. It took earth, and encountered Heaven. It took what it saw, and was overcome by what it did not see. O death, where is your sting? O Hades, where is your victory?

Christ is Risen, and you, O death, are annihilated! Christ is Risen, and the evil ones are cast down! Christ is Risen, and the angels rejoice! Christ is Risen, and life is liberated! Christ is Risen, and the tomb is emptied of its dead; for Christ having risen from the dead, is become the first-fruits of those who have fallen asleep.

To Him be Glory and Power forever and ever. Amen!



What's Cooking for Pascha?

By Georgia Zeedick

Slavic people everywhere will be taking baskets loaded with holiday foods to church for the traditional Paschal blessing which is a *must* prior to eating those exquisite foods.

Neatly arranged in the baskets will be *sunka* (ham), *slanina* (bacon), *chirin* (beets with horseradish), salt, *pascha*, *kolbassi*, *brudka* (*sirets*), butter, *pysanki* (ornately decorated eggs for decoration), colored eggs for eating, and *kolachchi*. Some people may add candy and a bottle of wine (or other items of Lenten sacrifice) to their baskets.

After the foods are placed in the basket, an embroidered cloth cover is placed over them and a blessed candle is fastened upright near the basket handle.

For the first-timers who have never put together a Paschal basket, let alone prepared foods for it, the whole process can be mystifying. Every cook has his or her favorite way of preparing these foods and of measuring the ingredients for them, and asking for recipes can result in confusion.

To take some of the mystery out of the preparation of the traditional foods, here are a few recipes gleaned from my own experience and a few Slavic cookbooks.

Hrudka (Sirets)

1 doz. eggs
1 or 2 tsp. vanilla
1 qt. milk
½ cup sugar

Combine all ingredients in a white enameled pan. Cook over medium to low heat, stirring constantly, until mixture curdles. Pour mixture into a colander that is lined with several thicknesses of cheesecloth. Once mixture is drained, pick it up, cheesecloth and all, and shape into a ball by twisting the top part of the cheesecloth. Tightly tie open end with string, placing string very close to top of ball. Caution: This will be hot. Hang over sink until cool. Remove cheesecloth when cool; wrap and refrigerate. (The whey from the *brudka* can be saved and used when making *pascha*. To conserve the whey, place the colander over a large pot before pouring mixture into cheesecloth.)

Pascha

3 cups scalded milk, or enough scalded milk added to whey from *hrudka* to make 3 cups
½ tsp. salt
6 beaten eggs
½ cup lukewarm water
½ cup sugar
1 cup melted butter
½ large cake yeast or equivalent

portion of dry yeast.
12 to 14 cups flour.

In a large bowl, combine milk, sugar, with butter and cool to lukewarm. Save 2 tablespoons of the eggs and add the rest of the eggs to the milk mixture. In a separate bowl, crumble yeast in water and let stand for 10 minutes. Add to above mixture. Add flour, about 2 cups at a time, until the dough can be handled.

Knead on floured board for 15 minutes. Place dough in greased bowl, grease top and let rise in a warm place for about 1½ hours.

Punch down, and let rise a second time for about 45 minutes.



Photo by Bob Bruce.

After second rising, shape into four balls and place into greased pans. Small, 1½ quart enameled saucepans can be used for baking. Let rise. Brush tops with 2 tablespoons eggs to which some milk has been added. To achieve that glazed appearance on the loaves, brush tops several times prior to removing them from the oven. Bake at 325 degrees for about 1 hour.

Note: Before placing dough in pans, about 1 cup of the dough can be saved and shaped into designs (plaits, crosses, etc.) and placed on top of the unbaked *paschy*. These fancy shapes can be prevented from scorching in the oven by placing aluminum foil on top of the *pascha* during baking.

Hrin (Beets with Horseradish)

8 cans whole beets, drained
3 bottles horseradish (Do not use creamed horseradish.)

Grind beets, using fine grinder attachment. The juice can be saved for soup. Add horseradish to beets; mix well, refrigerate. An empty

horseradish jar (washed, label removed and dipped in boiling water to sterilize it) can be filled with the mixture and placed in the Easter basket. The jar's cap can be disguised with aluminum foil, thus hiding any advertisement.

Kolachi (Nut and poppyseed)

8 egg yolks
8 cups flour
½ lb. butter
1 cake yeast
1 cup sugar
2 cups scalded milk
4 tbs. shortening

Combine sugar and nuts. Beat eggs and add to mixture, add honey and milk. Cook over medium heat, stirring constantly. Bring to boil, remove from stove; let cool. Roll out dough to ½-inch thick; brush with butter; place filling on dough and roll up. Bake.

Poppyseed Filling

1 lb. ground poppyseed
½ cup honey
½ cup sugar
2 Tsp. butter, melted
½ cup milk

Combine sugar with poppyseed. Add melted butter. Then add honey and milk. Cook over medium heat, stirring constantly until blended. Cool and spread over dough that has been rolled out to ½-inch thickness and brushed with butter. Roll up and bake.

Ham

The ham is decorated and baked according to your favorite recipe. How large a ham you buy and use depends on how many people you are serving. For a 20-pound ham: Cut it in half, decorate the halves, bake them and place one of them in the basket.

Kolbasi

Again, the amount of kolbasi purchased depends on how many eager eaters you are serving.

Place the kolbasi in a pan, cover with water and boil for about 45 minutes. Some cooks, after the kolbasi is boiled, place a few into a baking pan and sprinkle them with about 2 tablespoons of brown sugar and honey. This is then popped into the oven for about 15 minutes at 350 degrees. Cool before refrigerating.

Butter

If you prefer not to use already prepared butter for the Easter feasting, the butter can be made by whipping heavy cream. Use either one pint or one-half pint heavy whipping cream. Place in bowl and mix with hand beater until butter forms. Place sample of butter in a small fancy bowl and decorate for use in Easter basket.

Beat eggs and sugar. Melt butter and shortening in hot milk, saving ½ cup for the yeast. Dissolve yeast in lukewarm milk and let stand for a few minutes. Combine both mixtures in large bowl.

Add flour and mix well with hands until dough leaves the hands. Refrigerate overnight. In the morning, divide the dough into eight balls and let rise for one hour. Roll out on floured board and spread with filling. Roll up gently, tucking in ends.

Bake at 350 degrees until brown, about 45 minutes.

Brush tops of rolls, prior to putting into oven, with an egg-milk mixture. Doing so produces beautifully browned, shiny rolls.

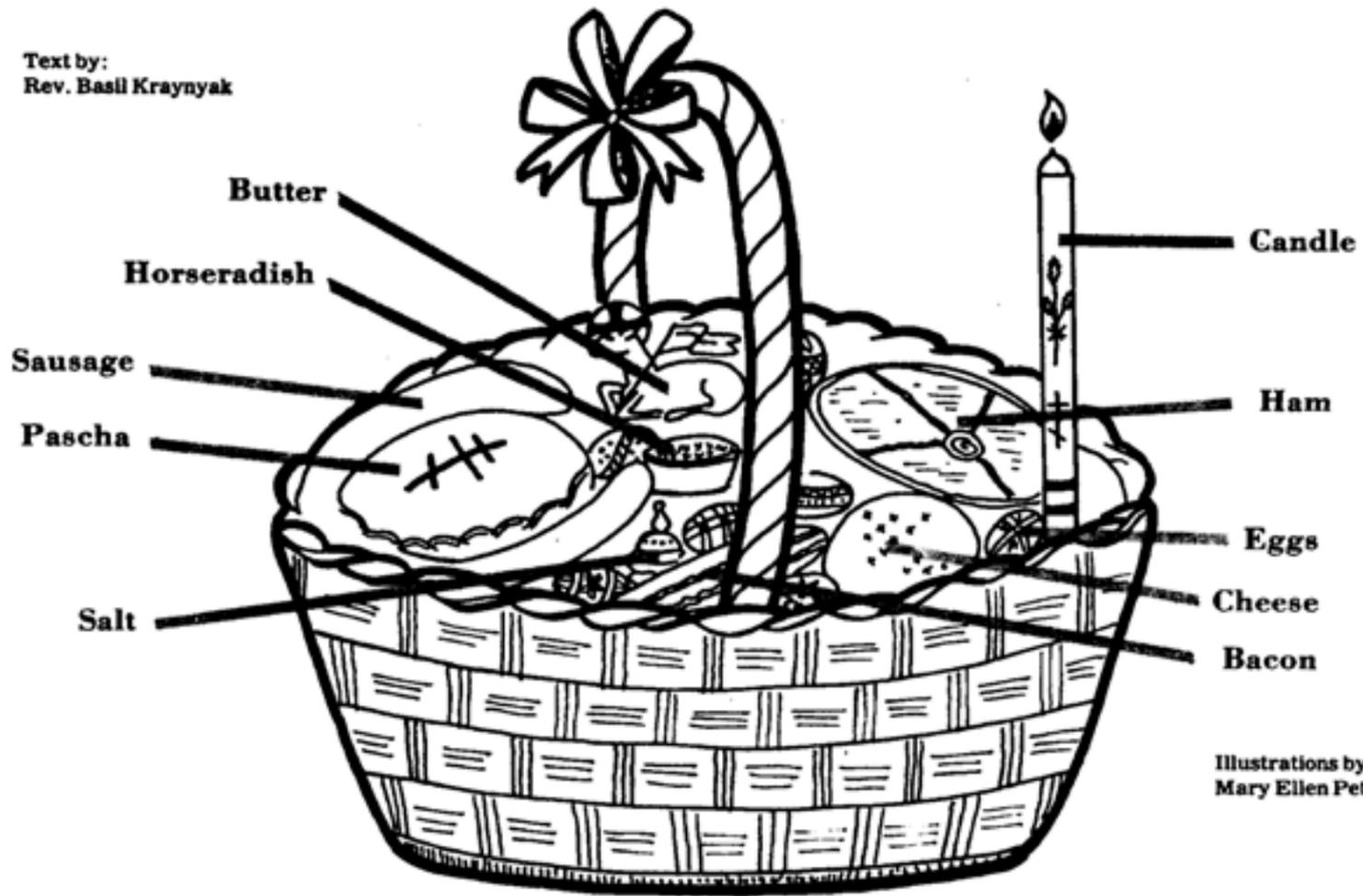
Nut Filling

1 lb. ground walnuts
1 cup canned milk
½ cup sugar
2 eggs
½ cup honey (optional)

(The above is a revised version of an article that originally appeared in the April 10, 1979, edition of the *Homestead, PA, Daily Messenger*.)

How to Put Together a Traditional Easter Basket

Text by:
Rev. Basil Kraynyak



Illustrations by:
Mary Ellen Petro



PASCHA - The Easter Bread (pron. pá-ska.) A sweet, yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually a round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (+) of dough is placed on top encircled by a plait giving it a crowned effect or Greek abbreviations for the name of Christ. The letters XB indicate the Slavonic for Christ is Risen.

CHEESE (Slav. Hrudka or Sirets pron. hroód-ka or sí-rets) A custard-type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also, creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



HAM (Slav. Šunka - pron. shoon-ka.) The flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so that the festivity of the day will not be burdened with preparation and all may enjoy the Feast.



BUTTER (Slav. Maslo pron. má-slo) This favorite dairy product is shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.



SAUSAGE (SLAV. Kolbasi - pron. kol-buś-1) A spicy, garlicky sausage of pork products, indicative of God's favor and generosity.

BACON (Slav. Sianina pron. sla-ní-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



EGGS (Slav. Pisanki pron. pi-sún-ki) Hard-boiled eggs brightly decorated with symbols and markings made with beeswax. Indicative of new life and resurrection.



SALT (Slav. Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.



HORSERADISH (Slav. Chrin pron. khrin) Horseradish mixed with grated red beets. Symbolic of the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ.

These articles are placed in a wicker basket and a ribbon or bow is tied to the handle. A decorated candle is placed in the basket and is lit at the time of blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church.

In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought.



Christ is Risen! Indeed He is Risen!



FAITH AND COMMUNITY ISSUES

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

Part Two: God's Plan for Marriage and the Family

WHAT'S IT ALL ABOUT AND PERHAPS, WHY?

God's singular act in the creation of Man and Woman is found in their being made in the image of God himself; loving his creation without limit breathes life into them and calls them forth to love. Within the very activity of Creation, God reveals his Nature which is Love. According to the document, the being of God lives in a sublime unity of loving which is personal. Through the creation of humanity in God's own image and maintaining its existence perpetually, God stamped humanity with ability and obligation to love and live in communion with other beings, principally with humanity's own kind. This mandate forms the provocation of every member of humanity.

Humankind represents a unique movement in creation. As a spirit housed in a body, a body that

has a spirit that enlivens and informs it, humanity is called to a full life experience one that encompasses both matter and spirit. Humankind relates not in a split but as a unity of matter-spirit, accepting this premise it is incumbent upon humankind to love within body and spirit, the corporal reality being gifted by becoming an integral part of the love experience. The body participating in the love of the spirit.

The document states that God's revelation seen within the Christian context, has found two ways in which the human can authentically witness to the fullness of what the human being is called to by God in living an authentic loving lifestyle: Marriage and virginity and celibacy. The document specifies either one makes present in this world a

living being created in the image of God in the deepest level of truth, within its own proper context of expression in creation.

When this premise is applied within the context of genital sexual expression between husband and his wife, it moves the activity from a merely biological function to an expression of the "innermost being of the human person as such." (John Paul II, *Familiaris Consortio*, 1981, §11) The recognition of this sublime level is realized in its fullest measure only when it is constitutive of a commitment on the part of a man and woman of total fidelity to one another until the event of death. If this commitment is not present the physical self-giving which should be total becomes a lie. The entirety of the persons, mind body and spirit must be in total concert including temporal goods as well. In the words of the document, "If the person were to withhold something or reserve the possibility of deciding otherwise in the future, by this very fact he or she would not be giving totally." (*Familiaris Consortio*, 1981, §11)

Totality in giving presupposes responsibility and in this context the responsibility of fertility. This perspective directly concerns the bringing into this world of a human being. In dealing with the transmission and nurturing of human life the action moves dynamically from the purely biological to encompassing the entire gamut of personal and human values from these perspectives, John Paul II (1981) in the words of the document proposes "the harmonious growth of these values a persevering and unified contribution by both parents" as an absolute necessity. (*Familiaris Consortio*, §11)

For John Paul II the only place where such a total giving of self to self is possible is within the Mystery of Marriage. This gift is seen within the context of a covenantal relationship of conjugal love which is chosen without condition and with full faculties of mind body and spirit completely capable of choosing and choosing freely. This covenant consists of the couple, man and woman freely enter into and accept the intimacy of a communal life with love that as such is willed by God himself. It is within this context exclusively that the mystery of such covenantal love is shown in its truest context and meaning.

For John Paul II the Mystery of Marriage, seen within this context is not an external intrusion by the local governmental establishment or societal taboo nor a ceremony for the sake of ceremony, rather it is a constitutive requirement of covenantal love expressed and witnessed to as unique, exclusive and perpetual until death and affirmed as such by all creation as witness of a life lived in total fidelity to the Mysterious plan of God who is Creator of all. What of a person's freedom in this regard? According to John Paul II within the context of the document, he states, "A person's freedom, far from being restricted by this fidelity, is secured against every form of subjectivism or relativism and is made a sharer in creative Wisdom." (*Familiaris Consortio*, 1981, §11) How is this faithful love expressed on a day-to-day living experience and How does this living out reflect God's faithful unfailing love for his people will be part of next month's installment.

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Renew your mind and soul to tackle
the challenges of today's world. Share
your experience and faith with people
just like you. Rally for the Transfigu-
ration of yourself into the Life of
Christ!

Sponsored by the Inter-Eparchial Youth Commission of the Byzantine Catholic Metropolis of Pittsburgh



Among the many people which populate the Resurrection of Our Lord/Descent into Hades icon, let us examine the father and son, King David and King Solomon, the two most admired figures in Hebrew royalty. They are present at the moment of Reconciliation with Our Risen Blessed Lord being raised into Paradise, and they attest by their conversions to His wonderful Mercy.

In their individual icons, both kings are portrayed as crowned. King David is portrayed as gray-haired and he holds a scroll inscribed with the text of Psalm 51, "Have mercy on me O Lord, in the abundance of Your mercy." Sometimes the Ark of the Covenant is depicted with him, as he was the King who brought the Holy Tabernacle to Jerusalem.

King Solomon is shown young and beardless, and he holds a scroll which show his intercessory prayer to God, "O Lord give me the wisdom to discern Your will in all things." Frequently, a model of the Temple of Jerusalem, a forecast of the Heavenly paradise, is shown.

UNDERSTANDING ICONS

Father Joseph Bertha, Ph.D.



King David and King Solomon

The depiction of Kings, especially and particularly these two giants of holiness, correspond to our Lord who is labeled as the King of Glory in His Crucifixion icon. Their countenances are refulgent with the light of the glory of God. In other words, their iconography depicts this reconciliation with God as shining out in the world filled with the darkness of sin.

As we read in the Scripture about the sinfulness of David, and his subsequent path of repentance, David composes Psalm 51 after being admonished by Prophet Nathan. Psalm 51 forms an integral part of the Church's daily liturgical regime. It is prayed by the priest in his own behalf and for the sake of his parishioners every time he enters the church. Deacons are instructed that while incensing the icons, the Holy Table, the sanctuary, the faithful that they are to recite this sacred hymn.

The basic theological message of Psalm 51 is that of repentance, how to obtain it, how to intercede for others, and an appeal to God's mercy. This singular hymn is evoked just looking into King David's countenance in the icon. By his prayer and repentance, he received God's merciful forgiveness, a pattern for

all subsequent believers, no matter what sort of sin they fall into. This is the ultimate theme, and meaning, and quintessence of the Great Fast - the journey of repentance to salvation and life in paradise, which King David so worthily exemplifies.

King Solomon is renown for his wisdom. He offers an intercessory prayer to God asking for discernment over all matters. God is so pleased with this request that he grants Solomon this sagacity as well as riches and treasures. He builds the wonderful Temple in Jerusalem, which houses the Ark of the Covenant which, in turn, houses the Presence of God. Later on, however, Solomon falls into idolatry and subsequently repents of this sin.

Both Kings portray quintessential traits of the Great Lent and Pascha. King David bestows to posterity the wonderful message of God's abundant mercy through his composition of Psalm 51. His repentance and appeal to God's mercy is described in the Parable of the Prodigal Son. King Solomon receives wisdom from God to discern spiritual and temporal matters. The Byzantine Church delights in referring to Our Lord as the Holy Wisdom. The Church of Hagia Sophia

in Constantinople testifies to this, especially Emperor Justinian's words at the dedication, "O Solomon I have outdone you! The wisdom of God is the way of repentance, and making this path visible in the earthly Temple/Church of His glory."

Byzantine services abound with this wonderful message of God's everlasting mercy. Paraclysis, a service of intercession and consolation, imitates Solomon's wisdom. Daily Matins and Vespers, which form the daily cycle of Liturgy of the Hours of the Church, invite the faithful to the same repentance as these two great kings and are readily available for us to incorporate in to our daily spiritual life.

As we gaze at the Resurrection icon of Our Lord's triumph over death, let us rejoice with all of the righteous being gathered into Paradise because of this great reconciliation with God. Let us pattern our lives of holiness after these great stalwarts of faith, the great Kings David and Solomon and imitate their reconciliation and join together in the heavenly banquet for all eternity, resplendently shining in the light of Christ's glorious Resurrection!



Ecumenical Pilgrimage to Rome and Constantinople

October 21-30, 2014



The Orientale Lumen Foundation and Viking Travel are pleased to announce a "once-in-a-lifetime" ecumenical pilgrimage to Rome and Constantinople (Istanbul) on October 21-30, 2014. The trip is being organized to celebrate the lives and ecumenical initiatives of Pope John XXIII and Pope John Paul II who expanded the dialogue between the Catholic and Orthodox Churches. The pilgrimage will emphasize visits to religious sites such as the Basilicas of Saint Peter, Saint John Lateran and Saint Mary Major in Rome, and Hagia Sophia, Christ the Savior in Chora, and Christ Pantocrator in Constantinople. Other sites of the Roman and Byzantine Empires will also be included along with a short cruise on the Bosphorus in Istanbul.

The tour will be led by Metropolitan Kallistos of Diokleia (Timothy Ware), Father Thomas Loya and Mr. Jack Figel. Metropolitan Kallistos is a world-renowned Orthodox author, educator, lecturer and ecumenist, co-chair of the international Anglican-Orthodox dialogue, and a leading member of the international Catholic-Orthodox dialogue. Father Loya is pastor of Annunciation Byzantine Catholic Church outside of Chicago, and host of "Light of the East" radio program. Jack Figel is founder of Eastern Christian Publications and the Orientale Lumen Conferences, an annual ecumenical meeting in Washington, DC of laity, clergy, and theologians.

In addition to the various sites, private audiences may be arranged with Church leaders, and reflections will be offered by the pilgrimage leaders on their personal meetings with the two popes who will be declared saints by the Catholic Church in April. This pilgrimage will offer a unique opportunity to meet and talk with persons who actually met a 21st century saint.

Father Loya said, "this pilgrimage will be a special, one-time visit to places where historical religious events took place that focus on 'both lungs' of the Church, East and West, Orthodox and Catholic." Jack Figel also commented, "the combination of the expertise of Viking Travel, and the religious expertise of the Orientale Lumen Foundation, will produce an invaluable experience for all who participate."

For more information go to www.vikingtv.com and click on the link for a detailed brochure and registration form, or call 800-233-3963. You can also view a short video on YouTube by searching for "Viking Pilgrimage." Registration and advance deposits are due immediately, so sign up fast since this nationally advertised tour is likely to fill up quickly.

HOLYDAY REFLECTIONS

Msgr. John. T. Sekellick, JCL



PASCHA - THE GREAT DAY



Icon of Habakkuk

Let Habakkuk, speaking in behalf of God, stand with us at the divine watch; let him show us the brilliant Angel who proclaims: "Today, salvation comes to the world; for Christ being Almighty is risen." (Ode 4, Resurrection Matins)

The prophet Habakkuk, is the eighth of the minor prophets in the Old Testament Canon. He had a

great love for his people and is positioned as a watchman over them. Little is actually known about him. He was perplexed over what seemed to be God's permission for evil to triumph over the chosen people. He questions certain events probing God's actions for some pattern.

The mention of "the divine watch" in the Resurrection Canon is a reference to a high retreat or tower, a lookout as it were, to which the prophet was accustomed to go where he might deeply reflect on his concerns and wait for God's response when he desperately needed insight and help to understand God's plan, particularly to understand how God could bring good out of evil.

Habakkuk in a unique way dares, albeit respectfully, to demand that God explain His way of governing the world. At the time Habakkuk lived, the Jewish people had sinned and were being punished by those who were more wicked than themselves. Could it be, for Habak-

kuk, that God Himself is on the side of injustice? He asks Him, "Why do You gaze on the faithless in silence while the wicked man devours one more just than himself?" (1:13)

Habakkuk then experienced a vision in which God revealed to him one of the greatest messages of the Old Testament. The message was of such importance that Habakkuk wrote it plainly upon tablets such as were used for announcing prophetic messages. The message was written in large characters so that even a runner could see it and read it without stopping. Essentially God tells the prophet evil is bound to fail in the end, even though it may seem victorious. There is no might but right. Trust in God is the only sure basis for spiritual strength. The ultimate reward of trust is joy in communion with God.

The short three chapters of Habakkuk for the Jewish people contain a compelling truth: "You come forth to save Your people, to save

Your anointed one." (3:13) This truth comes home to us, the new People of God, in the glory and radiance of the Risen Christ, God's only-begotten Son Whose death seemed to His followers a dreadful end. But, He kept His promise that He would rise from the dead. Death, then is no more.

The ancient curse of death that had befallen our first parents, Adam and Eve, through their disobedience is now lifted because Christ has paid the ultimate price to redeem us by giving His life that we might have life. As Habakkuk was led to understand God's inscrutable plan for the Jewish people at that time in their history, may we renew our trust in God's plan to bring us to the Paradise of heaven through the Passion, Death and Resurrection of Jesus, our Lord and Savior. Christ is risen from the dead. By death, He trampled death, and to those in the tombs, He granted life!

Women's Day of Recollection Holy Dormition Friary Sybertsville, PA Saturday, April 5th

Reflection on: Whole-heartedness ... Faithfulness ... and Authenticity through reflections on the Gospels

Important Dispositions: a listening heart ... personal openness and generosity ... a spirit of conciliation ... having faith in God's work ... waiting on the Lord ... a sense of recollection: silence and quiet.

Saturday April 5th, 2014 - 9:30AM—4:30PM

There will be time for quiet prayer with communal preparation for Private Sacrament of Reconciliation (Confession).

Registration opens at 9AM with continental breakfast; presentation begins at 9:30AM; closing prayer in chapel ends at 4:30PM. You are welcome to stay for the Divine Liturgy (vigil for Sunday) at 5PM.

Cost \$25 includes continental breakfast and luncheon. Please register in advance.

Father Laurian is the Guardian of Holy Dormition Friary, former pastor, teacher, and college president, and he directed retreats in North America, Canada, Singapore, Malaysia, and in the Philippines, where he served eighteen years in the missions.

Register with Father Jerome at holydormition@gmail.com or at 570-788-1212 ext. 402. Send payment to Holy Dormition Friary—Lenten Retreat, PO box 270, Sybertsville 18251.

Oriente Lumen XVIII Conference "Ecumenical Dimensions of Marriage" June 23-26, 2014 Washington, DC



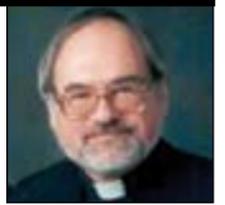
The speakers who will discuss the conference theme, covering canonical and pastoral issues, mixed couples and the married priesthood, will include:

Metropolitan Kallistos of Diokleia	Archimandrite Robert Taft, SJ
Archpriest Peter Galadza	Fr. Patrick Viscuso
Fr. John Beal	Sr. Vassa Larin
Mr. & Mrs. Solon Patterson	Fr. Ron Roberson, Moderator

For more information and to register, go to www.olconference.com and select Future Conferences. Or call 703-691-8862.

THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD



Christ is Risen - the Center of our Faith

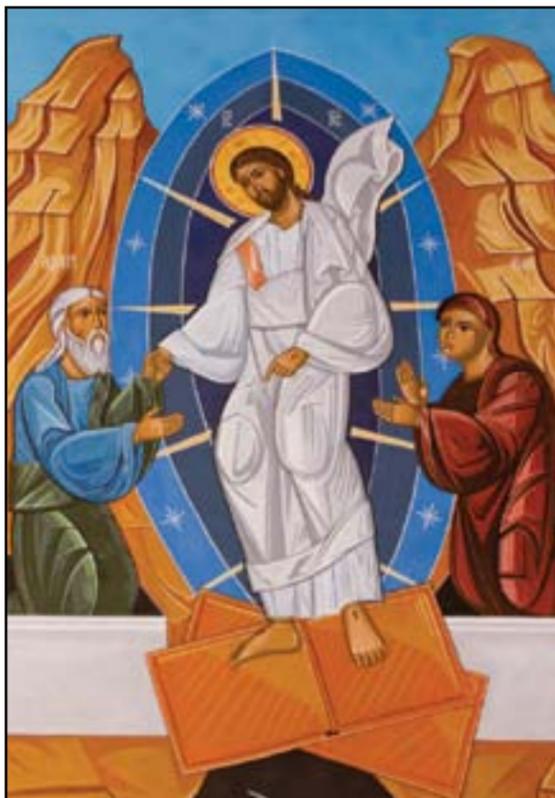
The Resurrection of Christ is the center of our Christian faith. In the following articles, I want to explore this reality in greater depth. After the Gospel is read at Matins, we say a prayer that is now usually sung as a hymn: "Having beheld the Resurrection, let us bow to the holy Lord, Jesus, who alone is sinless." The center of the Christian faith is a man named Jesus, whom we call the Messiah - the Christ, the Anointed One. This we see especially clearly in the Gospel of Saint John: "Through Him all things came into being and apart from Him nothing came to be. Whatever came to be in Him found life Of His fullness we have all had a share - love following upon love." (John 1:3-4.16) The centrality of the person of Christ is not only found in the Gospel of John. Saint Paul is just as eloquent, writing to the Ephesians, "You form a building which rises on the foundation of the apostles and prophets, with Christ Jesus Himself as the capstone. Through Him the whole structure is fitted together and takes shape as a holy temple in the Lord, in Him you are being built into this temple, to become a dwelling place for God in the Spirit." (Ephesians 2:20-22)

I chose this passage because it especially expresses our faith that Christ is the "capstone" of God's reality. Ephesians contains many similar passages, and also Colossians. The Epistle to the Hebrews, attributed to Paul, but probably from another writer, clearly puts Christ at the center of our faith, and as equal to God: "The Son is the reflection of the Father's glory, the exact representation of the Father's being, and He sustains all things by His powerful word." (Hebrews 1:3) The point is that, in Christianity, Christ is life, and we live only in Him: "I am the vine and you are the branches. He who lives in me and I in him, will produce abundantly." (John 15:5)

This marks the Christian faith as different from the other major religions. Judaism is established on the covenant of Abraham, but Abraham never claimed to be God, or that his descendants would "live in him." In fact, he considered himself a servant of God, subject to his commands, even when he was asked to sacrifice his beloved

Son. (Genesis 22:1-19) Jesus, instead, said, "Before Abraham came to be, I am." (John 8/58), at which the people began to pick up stones to stone him for blasphemy.

Islam is founded on the dictation of the Quran to the prophet Mohammed. Despite the exalted place of Mohammed in the Moslem faith, he never claimed to be God, nor that his followers would have life in him. In fact, this is strongly denied. We can go on. The great founder of the Buddhist faith, though some believe it to be a re-



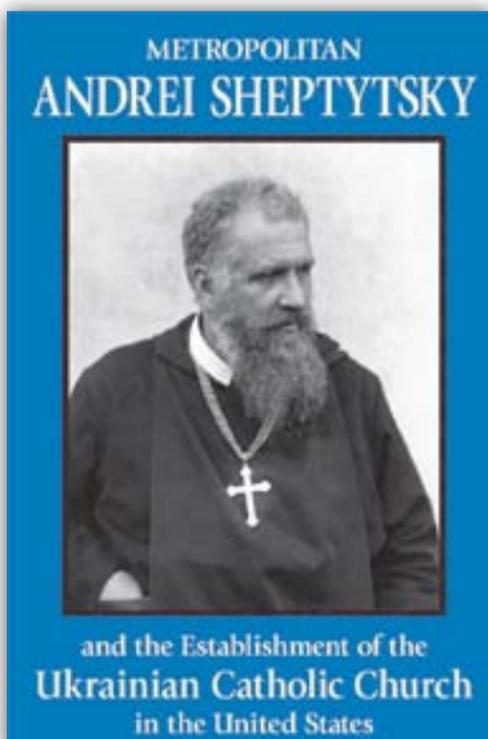
ligion without a strong place for God, nevertheless was not the giver of life to his followers, but their teacher, highly revered and exalted but no more than a human being like all of us. Of course, Jesus also was a human being like all of us, but "without sin," (Hebrews 4:15), as our Prayer after the Matins Gospel proclaims.

Abraham, Mohammed and the Buddha all died a natural death. Jesus, too, died on the Cross, but arose from the dead.

The Resurrection is central to Christian faith. In the Nicene Creed, the Church professes: "I believe ... in one Lord, Jesus Christ, Son of God, the only-begotten, born of the Father before all ages, Light from light, true God from true God, begotten, not made, one in essence with the Father; through whom all things were made. For us and for our salvation, he came down from heaven and was incarnate from the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried. He rose on the third day according to the scriptures. He ascended into heaven and is seated on the right hand of the Father, and he is coming again in glory to judge the living and the dead."

This is the basic Christian affirmation on the identity of Jesus Christ. In the contemporary world, Christianity is often reprimanded as a faith with dogmas, not allowing for freedom of thought. In the radical individualism that is a current philosophy, it does not allow us to create our own version of the faith. What I want to observe here is that the Christian faith is about one living, historical figure, and, as a result, our faith is precisely the definition of who that figure is. We are not "alive" in some vague teacher from the past, we can be alive in Christ only if we accept him as the incarnate Son of God. The Creed proclaims, "He rose on the third day according to the scriptures." This is not a casual remark, that Jesus rose (at least the Scriptures say this) but that his resurrection was precisely to fulfill the prophecies of the Old Testament.

Saint Paul a little later in the letter, proclaims the necessity of the Resurrection: "Tell me, if Christ is preached as raised from the dead, how is it that some of you say there is no resurrection of the dead? If there is no resurrection of the dead, Christ himself has not been raised. And if Christ has not been raised, our preaching is void of content and your faith is empty too." (1 Corinthians 15:12-14) Three affirmations are at the very center of our faith in Christ: 1) Christ is God; 2) Christ took our human nature and died on the Cross; 3) Christ is risen.



New Book Available

This book by Father Ivan Kaszczak describes the beginning of the Ruthenian Greek Catholic Church in America from 1870s until about 1924. Metropolitan Sheptytsky was most responsible for the establishment of what would later be called the Ruthenian and Ukrainian Catholic Churches. The book contains 88 historical photographs.

The cost is \$20, plus \$5 for shipping and handling.

Books may be ordered by calling or writing to:
 Father Ivan Kaszczak · Holy Trinity Ukrainian Church
 211 Foordmore Road · Kerhonkson, NY 12446
 or call: 845-626-2864 email: kasivan@aol.com



SEMINARIAN REFLECTIONS

Seminarian Lewis Rabayda

Attitude in Fasting: A Communal Experience

The Great Fast is like anything else in life, we make of it what we want, we approach it how we choose. Attitude is just a word, and there are many adjectives which are used to express its meaning: happy, joyful, humble, prayerful, loving, holy, giving, significant, vicious, spiteful, resentful, angrily, burdensome, inhospitable, reluctant, routine. Depending on which of these apply to us it can show how we are experiencing the Great Fast. But really the Great Fast shows us our general attitude towards the Holy Trinity and how we respond to God's call of discipleship. Are we joyful and enthusiastic, or do we drag our feet, and begrudgingly do mediocre works of mercy?

In the seminary setting all of us have abstained from meet—so far—and the other half have severely, if not completely abstained from dairy products. Some of us have also abstained from any fish with a vertebrae. For those of us who have not pledged our allegiance to the vegan way of life, this is a significant change in our gastronomy. It has produced a real hunger in the body that we feel every moment of everyday. We feel physically empty, and wonder why we keep on with this intense obligation. We crave rich flavors and real hearty meals. And in our holy enlightenment, we have all seen visions of gourmet bacon-cheese burgers, in an experience where absence only makes the heart grow fonder.

But I would definitely say that each of us does not lament our dedication to the Fast, because we know the real spiritual fruit that comes from it. We know that by personal sacrifice we will train ourselves, and prove that we are capable of the challenge of the Church, and of discipleship. By denying our bodies we deny our own will. But if we deny ourselves only to moan and begrudge what we have done with a long face, then we have learned and gained nothing. It is through humility that we place ourselves to the side, so

It is through humility that we place ourselves to the side, so that Christ may take center stage in our lives.

that Christ may take center stage in our lives. Our attitude is one of giving, we have given ourselves away so that something better will come. In this void, and from our prayer, Christ will fill the emptiness with His Holy Spirit.

“For us and for our salvation.” It might seem selfish if we endure the Great Fast for our personal gain of earthly rewards: religious prestige, power of self-control, appearance of dedication, orthodoxy of religious practice, or for personal spiritual enlightenment. This is why our attitude of the Fast is so important. Is our fasting only an outward sign, or have we really internalized it to bring about a real joy that we can share with others. The whole Christian

life is about community. Jesus was only alone during times of intense personal prayer. He was always with His disciples or with crowds of people, sharing with them His divinity and teaching, sharing with them His part of the Father. If our fasting goes no further than our limbs, than we have not yet achieved its true affect. Our goal as Christians is to share what

we have been given. We have been given salvation, not only as individuals, but as a community of believers.

“For *us* and for *our* salvation,” not, for *me* and for *my* salvation. The benefits of the Great Fast are for us to share with others. If our attitude is one of self-centered gain or resentment, then we will not be participating in the work of Christ to build up His Body that is the Church. If our attitude is of self-sacrifice, joy, and love that we can't contain within ourselves, then we will be building up the Body of Christ, by sharing what we have been given with those we meet. When we share the love of Christ with others, we are assuring *our* salvation by participating in the saving work of Jesus Christ. May *we* all be prepared to sing from our joyful burning hearts on Pascha morning the truth of *our* salvation that is, Christ is Risen!

Upcoming Events for April

Eparchial and Parish Events

*Christ is Risen!
Indeed He is Risen!*

APRIL

- 5 Akathistos Saturday
- 6 Fifth Sunday of the Great Fast
Saint Mary of Egypt

- 12 Saturday of Lazarus
*Ordination of Lewis Rabayda to
Candle Bearer, Reader, and Subdeacon
St. John Church · Lansford, PA · 10AM*
- 13 Palm Sunday
Our Lord's Entry into Jerusalem
- 17 Great and Holy Thursday
Chancery Closed
- 18 Great and Holy Friday
Chancery Closed
- 20 THE GREAT DAY · Easter Sunday
Christ is Risen! Indeed He is Risen!
- 21 Bright Monday · *Solemn Holyday*
Chancery Closed
- 27 Sunday of St. Thomas
*Canonization of Blessed Pope John XXIII and
Blessed Pope John Paul II*
- 28 Presbyteral Days begins (through April 1)
Marriottsville, MD

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