



Eastern Catholic Life

"In the beginning was the Word..."

VOL. XLVIII, NO. 10

SUNDAY, OCTOBER 7, 2012

Eparchial Stewardship Appeal 2012

From Generation to Generation

Our Holy Father, Pope Benedict XVI, has announced a *Year of Faith*, extending from October 11, 2012 to November 24, 2013. The Holy Father has said that he hopes this occasion would provide "renewed energy to the mission of the whole Church to lead men and women out of the desert they often are in and toward the place of life – friendship with Christ who gives us fullness of life."

The Pope also said that he hopes the *Year of Faith* will be a "moment of grace and commitment to an ever fuller conversion to God, to reinforce our faith in Him and to proclaim Him with joy to the people of our time."

In addition to this year being the *Year of Faith*, it is also the inauguration of the 50th Anniversary year for the Eparchy of Passaic. Established in 1963 from what was then the Eparchy of Pittsburgh, the Eparchy of Passaic will formally celebrate its Golden Anniversary in November, 2013. Drawing inspiration from the *Year of Faith*, and in joyful anticipation of our anniversary celebration, we are pleased to announce that the theme for this year's stewardship appeal (DDA) is "From Generation to Generation."

From generation to generation, our Church in America has taken root and spread her branches. However, the message of Jesus Christ needs to be re-sown and

watered for those who have not been fully evangelized or catechized. As we are reminded in Psalm 145:4, "one generation praises Your deeds to the next and proclaims Your mighty works"

We, as Byzantine Catholics, proclaim the mighty works of God from generation to generation through our various eparchial ministries. From youth programs to teen retreats, from the education of seminarians to the formation of deacons, from aid to our sister Churches in Europe to subsidizing parishes here at home, the New Evangelization is part of every aspect of life in the Church today. The catechizing and evangelizing from generation to generation is made possible by your generous support of the Annual Stewardship Appeal.

Be assured of my prayers. I ask that you keep me, the priests, deacons, religious and faithful of the Eparchy of Passaic in your prayers.

Year of Faith
2012—2013

BYZANTINE CATHOLIC EPARCHY OF PASSAIC

“from
generation...
**STEWARDSHIP
APPEAL 2012**
...to generation”

445 LACKAWANNA AVENUE WOODLAND PARK NJ 07424 PH: 973.890.7777

One generation praises your deeds to the next
and proclaims your
mighty works!
-Psalm 145:4

Sincerely yours in the service of Christ and His People,

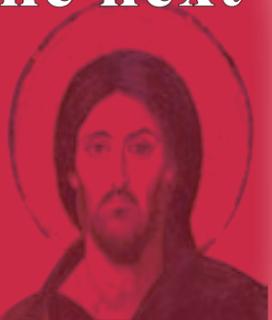
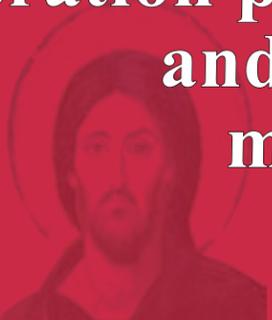
Very Rev Edward G. Cimbala, D.Min.
Administrator of the Eparchy of Passaic

*78th Annual Pilgrimage to Our Lady of Perpetual Help
at Mt. Saint Macrina - pages 7-10*

Eparchial Stewardship Appeal 2012



**One generation praises Your deeds to the next
and proclaims Your
mighty works!**



-Psalm 145:4

Eparchial Stewardship Appeal 2012

Your Stewardship Gifts Support Our Eparchial Programs

OUR GOAL: \$400,000

EPARCHIAL & PAROCHIAL SUPPORT RESERVE

Support, Renovation & Maintenance of Parishes in Need and Financial reserves for the Future and Emergencies

\$120,000

ST NICHOLAS SHRINE/CARPATHIAN VILLAGE

Maintenance, Improvement and Operation

\$70,000

PROPERTY & CASUALTY INSURANCE

Subsidizing Parish Premiums for Insurance Coverage

\$70,000

ASSISTANCE TO EUROPEAN EPARCHIES

Assistance and Aid to Seminaries, Beatification and Canonization

\$20,000

CLERGY HEALTH CARE

Subsidizing Parish Contributions for Active and Retired

\$70,000

EASTERN CHRISTIAN FORMATION

Catechist & Coordinator Formation, Family Enrichment, Congress, Publications, Youth Ministry, Certification

\$10,000

DEACON FORMATION PROGRAM

Support of the four-year program, Continuing Education, Seminars, Retreats

\$5,000

EDUCATION OF SEMINARIANS AND PRIESTS

Seminary Studies and Formation, Pastoral Programs, Workshops, Seminars, Eparchial Vocations Program, Graduate Studies

\$25,000

PRIEST PENSION FUND

\$10,000



May God Bless you in your generosity of Spirit!



BYZANTINE CATHOLIC EPARCHY OF PASSAIC STEWARDSHIP APPEAL 2012

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

ADDRESS CORRECTIONS ONLY:

Name: _____
 Address: _____
 Parish: _____

Please remember the Church in your will and estate plans.

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

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

PLEDGE AMOUNT 6 MONTHLY PAYMENTS

- | | | |
|--------------------------------------|-----|---|
| <input type="checkbox"/> \$ 60.00 | or: | <input type="checkbox"/> \$ 10.00 per month |
| <input type="checkbox"/> \$ 120.00 | or: | <input type="checkbox"/> \$ 20.00 per month |
| <input type="checkbox"/> \$ 150.00 | or: | <input type="checkbox"/> \$ 25.00 per month |
| <input type="checkbox"/> \$ 200.00 | or: | <input type="checkbox"/> \$ 33.33 per month |
| <input type="checkbox"/> \$ 500.00 | or: | <input type="checkbox"/> \$ 83.33 per month |
| <input type="checkbox"/> Other _____ | | |

CHECK ONE: Single payment or Monthly Statements
Please make check payable to your PARISH. Thank you!

Pledge Amount: \$ _____
 Enclosed Payment: \$ _____
 Pledge Balance: \$ _____

PLEASE COMPLETE & RETURN TO YOUR PARISH BY NOV. 30

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

EASTERN CATHOLIC CHURCHES ENCOUNTER 2012



"Together In Christ"

"All you who have been baptized into Christ, have put on Christ."

Alleluia!

One Theme
"Together in Christ"

One Purpose
"Together in the vineyard of Christ...
"Unity in Mission; Diversity in Ministry"

One Voice
"Encountering Christ Together in Prayer"

SPEAKERS ANNOUNCED FOR ENCOUNTER 2012 EAST—OCTOBER 12 – 14, 2012 St. Mary's Byzantine Catholic Church, 1900 Brooks Blvd., Hillsborough, NJ

SESSION I: Who is Church? Rev. Damon Geiger

Rev. Damon Geiger, an engaging speaker, is a priest of the Melkite Greek Catholic Church, Eparchy of Newton.



SESSION III: Blueprint for Church Growth Sister Marla Marie Lucas

Sister Marla Marie is the founding member of the Maronite Servants of Christ the Light. Sister is passionate about all "living out and deepening their Eastern spiritual heritage in service with the Holy Mother of God as a model and inspiration."



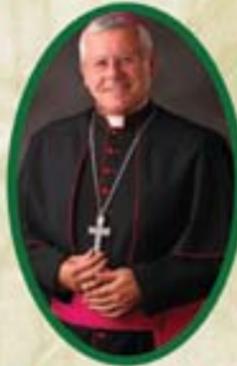
SESSION II: Activity of the Royal Priesthood Maureen M. Dadonna, PhD

Dr. Dadonna serves the Byzantine Eparchy of Passaic as Victim's Advocate and is a volunteer crisis counselor for the Life Center of Long Island. A well prepared speaker, she serves as a guest lecturer at New York are colleges.



MAIN SESSION: The "How" and "What" of Lay Leadership: Action—Put on Christ! Most Reverend Peter Labasci

Most Rev. Peter Labasci, a dynamic and interactive speaker, is the bishop of the Diocese of New Hampshire. Bi-ritual, Bishop Peter celebrates Divine Liturgy in the Byzantine Ruthenian Catholic Church.



SESSION IV: Be All You Can Be: We Are Not Finished Yet! Most Reverend Nicholas P. Samra

Most Reverend Nicholas Samra serves as Bishop of the Melkite Greek Catholic Eparchy of Newton. Bishop is a well known speaker and author and is passionate about the "Church," Christian leadership and stewardship. Bishop will present a plan for parishes to strengthen evangelization, prayer, community and service.



REGISTER ONLINE

www.Encounter2012easterncatholicchurches.org

The Eastern Catholic Bishops of the USA, invite all Eastern Catholics, clergy, religious and laity of the US and Canada, and all interested seekers, to gather "Together in Christ" for Encounter 2012, a historic conference, to be held at St. Mary Byzantine Catholic Church and Center, 1900 Brooks Blvd., Hillsborough, NJ 08844, Friday, October 12 – Sunday, October 14.

Register using the form below or online at:

www.Encounter2012easterncatholicchurches.org

Clergy Conference (Thurs. Oct. 11, 2:00 p.m. to Fri. Oct. 12, 2:00 p.m.)
Individual: \$75.00 / Group: \$50.00 each /
Clergy and Main Conference: \$125.00

Main Conference: (Friday Oct. 12 5:00 p.m. to Sunday, Oct. 14, 12:00 noon)
Individual: \$75.00 / Group: \$50.00 each

Make check payable to: ENCOUNTER 2012
Mail to: Encounter 2012 c/o St. Mary Byzantine Catholic Church,
1900 Brooks Blvd., Hillsborough, NJ 08844.

To register a group of 5 or more, one person is to register with this form, write one check, print individual names on a separate sheet of paper and send to the above address.

Registration ENCOUNTER 2012

Please print all information. Thank you.

Name: _____
Title _____ First _____ M.I. _____ Last _____
Home Address: _____
Street _____ State/Province _____ Zip Code _____
Eparchy: _____
Parish: _____
Name _____ Address _____ City/Town _____ State/Province _____



EVERYONE INVITED TO PARTICIPATE

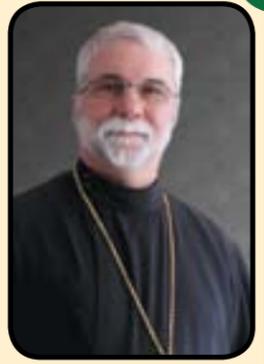
St. Mary Church is located at 1900 Brooks Blvd., Hillsborough, NJ 08844

For information or to register online visit: www.Encounter2012EasternCatholicChurches.org
Or contact Fr. Ed Cimbala at (908)-725-0615 or email him at FrEdStMary@aol.com

Hotel Information: Contact Days Inn (1/2 mile from St. Mary Church)
at (908)-685-9000. Use Group Name "Encounter" for special rate of \$59.00/night.

ENCOUNTER 2012 - October 12th - 14th

St. Mary Church - Hillsborough, NJ



The Eastern Catholic Bishops of the USA are sponsoring three Encounters of our respective Churches this year which will take place in three locations: Cleveland, OH (September 20-23), Los Angeles, CA (November 1-4) and for the Eastern United States at Saint Mary Byzantine Catholic Church in Hillsborough, NJ (October 10-14). These gatherings, and the one in Hillsborough in particular, are geared for the laity and clergy with the theme: **Together In Christ – The Spirituality of Discipleship: A Call to Holiness**

An Encounter is a time for all Eastern Catholics to meet and to grow in the Lord, and to study themes that would assist them in fostering more spiritual and educational growth in their parishes. By having an Encounter in our region, it will be easier and convenient for more participation of the laity and clergy. Also, follow up meetings and programs within a certain region will provide more growth for our Churches since parishes of Eastern Traditions have so much in common.

A special day for clergy who have pastoral commitments in parishes will precede the weekend. The weekend Encounter (Friday evening through Sunday brunch) is mainly geared for the laity who are asked to arrive on Friday for a welcome and hospitality. The main focus will be on Saturday and Sunday. Four plenary sessions will be held.

An Encounter is a time for all Eastern Catholics to meet and to grow in the Lord, and to study themes that would assist them in fostering more spiritual and educational growth in their parishes.

The first session, entitled **Who is the Church?**, will be led by Father Damon Geiger of the Eparchy of Newton. The second session, **Activity of the Royal Priesthood**, will be led by Dr. Maureen Dadonna of the Eparchy of Passaic. The third session, **Blueprint for Church Growth**, will be led by Sr. Marla Marie Lucas, MSCL, of the Eparchy of St. Maron.

The main session entitled, **The ‘How’ and ‘What’ of Lay Leadership: Action – Put on Christ!** will be presented by Bishop Peter Libasci, Auxiliary Bishop of Rockville Centre.

On Sunday, Matins and the Divine Liturgy will be celebrated with a keynote address entitled,

Servant Leadership: Be All That You Can Be!
Registration is \$75.00 per person for the Encounter. A discount for early registration of five or more from one parish is available at \$50.00 per person. Hospitality and meals are included in the registration fee. Vendors of Eastern Catholic books and icons are being invited to complement the Encounter.

This year’s Encounter is open to all who want to learn, pray and grow in Christ for the building up of the Body of Christ.

Encounter 2012 Schedule



FRIDAY, OCTOBER 12
5:00 PM to 9:00 PM Registration and Hospitality

SATURDAY, OCTOBER 13
8:00 AM Registration, Continental Breakfast
 Informative Sessions, Vendors, & Hospitality
9:45 Prayer Service
10:00 Session I: Who is Church?
 Speaker: Sr. Marla Marie Lucas, Maronite Church
11:15 Session II: Activity of the Royal Priesthood
 Speaker: Dr. Maureen Dadonna, Byzantine Ruthenian Church
12:15 PM Luncheon and visit Vendors
2:30 Main Session:
 The ‘How’ and ‘What’ of Lay Leadership: Action—Put on Christ”
 Speaker: Bishop Peter Labasci
3:45 Session III:
 Blueprint for Church Growth
 Speaker: Rev. Damon Geiger, Byzantine Melkite Church

5:00 Vespers
6:30 Dinner
8:00 Hospitality

SUNDAY, OCTOBER 14
8:00 AM Matins
8:30 Divine Liturgy
9:45 Breakfast Buffet

Keynote Address: “Servant Leadership: Be All You Can Be, We are not finished yet!”
 Speaker: Bishop Nicholas Samra, Eparch of Melkite Church in America

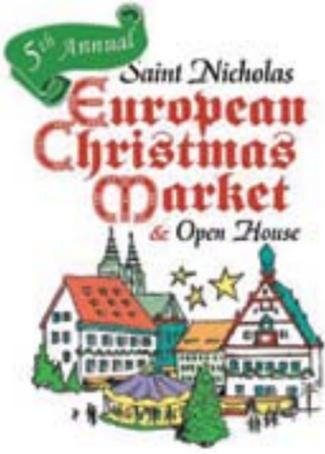
12:00 PM Departure

EASTERN CATHOLIC LIFE
 (USPS 165-600)
 (ISSN 0894-9786)

Official Publication of the Byzantine Catholic Eparchy of Passaic
 Subscription Rate: \$12.00 per year.
 News and Photo Services: Catholic News Service, CNS Picture Service and Member of the Catholic Press Association of America.
 Published every three weeks by the *Eastern Catholic Press Association*,
 445 Lackawanna Avenue, Woodland Park NJ 07424.
 Phone: 973-890-7794. Fax: 973-890-7175.
 Postage Paid at Little Falls, NJ and additional office at Bellmawr, NJ.
 POSTMASTER: Send address changes to:
Eastern Catholic Life
 445 Lackawanna Avenue, Woodland Park, NJ 07424.

Very Rev. James G. Hayer, *Editor*
 Mrs. Diane Rabiej, *Associate Editor*

E-Mail us at: EasternCatholicLife@verizon.net
 Eparchial Website: www.EparchyofPassaic.com



Christmas Market in Cary, NC

Join us for our **5th Annual Saint Nicholas Christmas Market**
Saturday, December 1, 2012 10:00 am—4:00 pm

Delicious Slavic lunch selections * Little German Band * Exhibit on the life of Saint Nicholas * New and vintage Christmas linens * Ornaments and gifts * Decorative items from around the world * European Bake Shoppe * Christmas trees * and more!

Saints Cyril and Methodius Byzantine Catholic Church, 2510 Piney Plains Rd.
 Corner of Piney Plains/Tryon Rds, Cary, NC

Follow us on Pinterest: <http://pinterest.com/etss3/st-nicholas-market-bakery/> Coming soon...

On the web: www.saintnicholasmarket.net

Phone: 919.851.9266

Eparchial Priest to Chair Accredited Conference on Progressive Disabilities

October 18, 2012

Father James Hayer, Editor of the *Eastern Catholic Life* and Pastor of Saint Mary Byzantine Catholic Church in Wilkes-Barre will once again Chair an accredited conference entitled "Facing Progressive Disabilities: Keeping the Pace When Things get Worse." The conference will be held on Thursday, October 18, 2013 from 8:45 AM to 3:45 PM at the Heinz Rehab Hospital, 150 Mundy Street, Wilkes-Barre Township, PA. The conference is open to clergy, nurses, chaplains, social workers, as well as other interested professionals, persons with disabilities, caregivers, and students.

For registration information, contact Marianne Sailus at 570-830-2039 or email her at jhchurchlady@gmail.com.

A Pilgrimage Tour Old Calendar Easter in the Old Country April 28 - May 10, 2013

Join Father Ed Cimbala and Father Charles Yastishock for a pilgrimage to the "Old Country." During this thirteen day tour (April 23 to May 3, 2008) we will visit Poland, Slovakia, Ukraine and Czech Republic. The trip cost includes airfare, hotel accommodations two meals daily, special performances, English speaking guide, and admissions. Taxes, fees and tips will be extra. Spend "Old Calendar" Easter in Uzhorod on Sunday, May 5. This will certainly be a memorable experience.

Cost will be announced shortly. For a brochure and detailed information, please contact:

**Father Ed Cimbala,
 St. Mary Byzantine Catholic Church,
 1900 Brooks Boulevard,
 Hillsborough, NJ 08844
 Or call 908-725-0165
 email: FrEdStMary@aol.com.**

Ascension of our Lord
 Byzantine Catholic Church



Visiting Williamsburg?

TAKE A BREAK
 from sightseeing,
 shopping and thrill
 rides.

Sunday Liturgy: 11 AM



Join us for Coffee
 and Fellowship
 following Liturgy!

BE SURE TO VISIT

***Ascension of Our Lord
 Byzantine Catholic Church,
 114 Palace Lane,
 Williamsburg, VA 23185.***

Questions?
 Call:
 757-220-8098

**COME
 AND
 SEE**

WEEKEND OF DISCOVERY

FOR YOUNG MEN 18 TO 25

FRI-SAT-SUN OCTOBER 5-6-7, 2012

BYZANTINE CATHOLIC SEMINARY
 PITTSBURGH, PA.

Young men 18 – 25 are invited to a **FREE** weekend retreat, Friday thru Sunday, October 5-6-7 at the Byzantine Catholic Seminary in Pittsburgh, Pa. No pressure, no hype, no boring lectures. Just recreation, relaxation, talking to God (a.k.a. prayer) - and the opportunity to *really listen* to his voice and plan your life. This worthwhile retreat of discovery in no way implies any future commitment, other than your commitment to truly be yourself!

There is **no expense** involved in participating in this retreat except for travel - and of course your time, which certainly will prove to be well worth the effort. See your pastor to sign up for this **FREE** overnigher weekend. Questions? E-mail Eparchy of Passaic Vocations Director and "Come and See" event coordinator Father Sal Pignato at PassaicVocations@bellsouth.net - OR - phone 407-579-7337.

Pilgrimage 2012

Theotokos, Guide on the Journey of Life

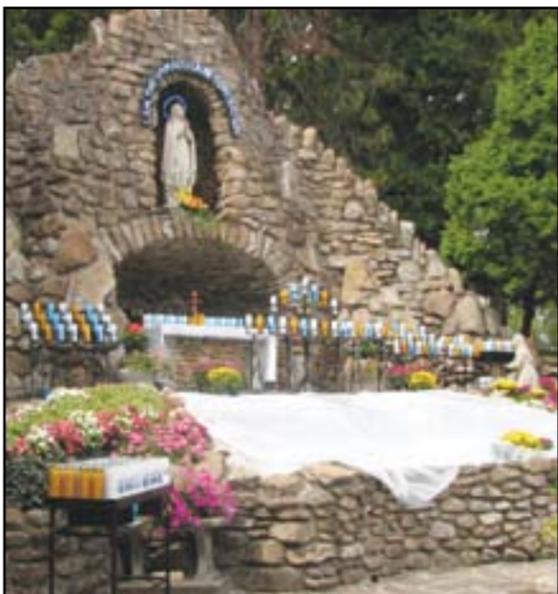
By Darlene Fejka of the Byzantine Catholic World



The weather could have been better. Stinging, bone-soaking rain, unpredictable gusts of wind, high humidity and ominous clouds shaded much of the daylight hours in Uniontown, PA the weekend of September 1-2. Remnants of hurricane Isaac, which caused devastating flooding in several southern states, had made haste to The Mount just in time to make a very wet statement of God's majesty. Such foreboding conditions however did not deter faithful pilgrims from their journey to Mount Saint Macrina for the 78th Annual Pilgrimage in Honor of Our Lady of Perpetual Help. Crowds were robust and eager to participate in the many activities which the weekend had to offer.

Conducted under the patronage of the Byzantine Catholic Metropolitan Church of Pittsburgh, the 2012 Pilgrimage was themed "Theotokos, Guide on the Journey of Life." Pilgrimage Directors His Eminence Metropolitan William C. Skurla and Sister Seraphim Olsafsky, OSBM, Sisters of St. Basil Provincial, along with Bishop John M. Kudrick (Eparchy of Parma), Bishop Gerald N. Dino (Eparchy of Phoenix), Bishop John S. Pazak, CSSR (Canada) and Very Rev. Edward G. Cimbala (Administrator of the Eparchy of Passaic) welcomed hundreds of pilgrims to the scenic grounds of Mount St. Macrina, home of the Our Lady of Perpetual Help Province of the Sisters of Saint Basil The Great.

The phrase "there's something for everyone" rang true throughout the event.



There was a Children's Pilgrimage with plenty of timely lessons and activities along with the ever-popular Children's Procession on Sunday afternoon. The convoy included kids of all ages, each wearing a golden crown and carrying a carnation to the Mother of God Shrine, where the flowers would be gathered to be placed in honor of the Holy Theotokos. "The procession is really a family affair," says Sister Elaine Kisinko, who has coordinated the event for many years. Moms and dads, *babas* and *didos* push and pull strollers and wagons filled with beautiful Byzantine babies in the much-anticipated walk of faith. At the end of the procession, the hierarchs greeted the children and their families, giving each a special blessing. Participants gathered in the outdoor pews, and were greeted by Sister Barbara Jean Mihalchick, OSBM, who reminded the children about the theme of this year's pilgrimage and their path in the journey of life. "The end of this journey is that we are all meant to be together in God's Kingdom as brothers and sisters, because we are all Children of the Kingdom. Let us be grateful for that." Sister Barbara Jean introduced the children to their new Metropolitan William, who, in turn, introduced his fellow hierarchs and gave the closing blessing.



Teens had their own special space in the Prayer Garden, where chanting of the Jesus Prayer dominated the air. There was plenty of camaraderie, catching up on the latest news, finding out new things about old friends, making new friends, and sharing the Good News. Young adult pilgrims also found their way to nearby Trinity Center to socialize and exchange ideas at their Saturday and Sunday evening gatherings.

The House of Prayer, Gift Shop, and Kitchen facilities also were hubs of activity where pilgrims respectively could find quiet time for prayer and reflection, purchase religious artifacts and have them blessed by a priest, and re-fuel with delicious homemade delights for the long treks up and down the gentle hills of The Mount.

Enrichment sessions were conducted at Trinity Center and at the Holy Resurrection Mausoleum. Ed Horvat's "Bereavement" presentation at the Mausoleum was a welcome and comforting oasis for those who have endured the passing of beloved family members or friends, or who are coping with the inevitable end-of-life realities of terminally ill loved ones.

Dealing with and embracing the daily tri-

als and tribulations – and joys – of marriage was the topic of the enrichment session presented by Deacon Brian and Janet Escobedo and Deacon Michael Mandelas. "Marriage and Family Life" took a reality-check approach to the inner workings of a successful marriage. Deacon Michael took the Saturday session, while the Escobedos were center stage at Trinity Center on Sunday. "Communications is the first priority in a marriage," declared Janet Escobedo, in a very energetic and unpretentious presentation style. "Making your spouse your main priority is THE most important element of a successful marriage. Poor communications is a major factor in marital problems."

From Vespers and Divine Liturgy to Compline and Akathist, numerous services were celebrated by the esteemed hierarchs, and concelebrated by the many Byzantine Catholic priests and deacons in attendance. The challenges of uncooperative weather on Saturday proved to be a resolute, albeit soggy testament to enduring faith, as hierarchs, clergy, religious, seminarians, cantors and faithful graciously submitted to the elements and sustained precipitation of feline and canine proportions (yes, it was raining cats and dogs!). Despite the adversity, the processions and services continued and concluded as one of the rainiest Saturdays of Pilgrimage in recent memory.

Sunday's weather was a bit more pleasant, manifesting short showers at times yet allowing pilgrims to forego their umbrellas as they attended the four Divine Liturgies celebrated that day. Another water woe would surface during the 10:30 Divine Liturgy for Vocations: a water main had broken in Uniontown, resulting in the absence of running water. "It's a water emergency," lamented Sister Susan Sisko, OSBM, who dutifully rode sidecar on one of the Mount's golf cart shuttles, cell phone poised for updates, and heralded the bad news throughout the grounds, in case it hadn't been heard on the public address system. The situation could have been disastrous, causing a forced shut-down of the Pilgrimage for the rest of the day, but luckily, merely two hours after the menacing news, good news of the main's repair was announced, and the Pilgrimage – and pilgrims –

Continued on page 10.



Photo Highlights of the 78th Annual Pilgrimage

Photos credit: Sister Monica Husovich, OSBM, Se



Metropolitan William blesses the pilgrims at the 78th Annual Pilgrimage.

A Word of Gra

Dear Friends,

We are told that many hidden miracles of grace take place at Mount St. Macrina during the Pilgrimage honoring Our Lady of Perpetual Help. We hear inspiring stories of healing, conversion, and reconciliation. Just as the Shrine to Our Lady of Perpetual Help is hidden away in the House of Prayer, so also was Mary's actual life quite concealed from the eyes of the world during her earthly journey. Yet throughout the ages, Mary is widely revered, and known as the very one upon whom we can depend for help and protection.

I sincerely believe that your distinctive presence during this 78th Pilgrimage at Mount St. Macrina was an instrument of the Lord's grace by your words, your prayers, and your generous spirit. I also believe that during these days of Pilgrimage, the Lord worked through you in unseen ways known only to Him.



The Bishops in attendance: (l. to r.): Metropolitan William (Skurla) of Pittsburgh and Bishop Gerald (l



The Sisters process for the

ge at Mount Saint Macrina in Uniontown, PA

minarian Lewis Rabayda, and Father James Hayer

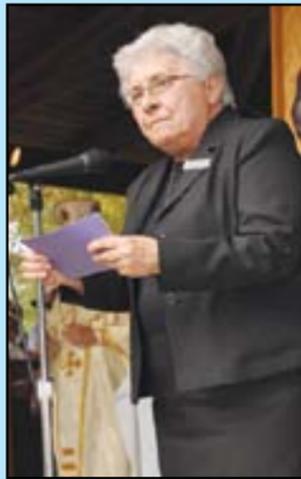
atitude

You traveled to the Mount this year knowing the probability of inclement weather, in addition to this being an unusually warm, humid summer. You liberally shared your God-given gifts so that this Pilgrimage could once again be an occasion of God's grace for so many. We Sisters thank you, and we wish you to know that throughout the year you will be remembered fondly in prayer. We pray that your year is graced with the Lord's blessings of good health and peace of heart. We will look forward to your blessed presence among us next year on the sacred grounds of Mount St. Macrina.

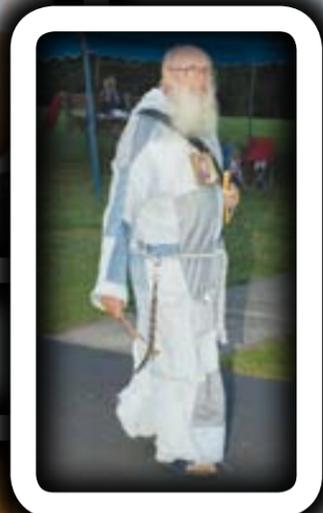
With sincere thanks in the Lord,

Sister Seraphim, O.S.B.M.

Sister Seraphim Olsafsky, OSBM
Provincial



Father Edward Cimbala, Administrator of the Eparchy of Passaic, offers reflections at the Divine Liturgy.



Bishop John (Pazak) of Toronto; [unclear]; Bishop John (Kudrick) of Parma, [unclear] (Dino) of Phoenix.



opening of the Pilgrimage.



Sister Salome, OSBM offers cool treats on a hot day!

were back in business. Underfoot, that is. A topsy-turvy switch would have been more appropriate: turn off the water above ground, but let it flow below. The rainwaters still visited at various times throughout the afternoon, some-times in a delicate

Pilgrimage 2012 - Continued from page 7.

mist, others in a brief yet metered shower.

It wasn't until the conclusion of the 4:00 p.m. Hierarchical Divine Liturgy – the final liturgy of the day – that the grey clouds parted, revealing the sun's golden rays and punctuating the event's wind-down with a sea of smiles. Just before the revelation, Metropolitan William delivered his homily, commending those present for their dedication to the Church and for their tenacity in braving the less-than-perfect weather. "With all those other choices and despite hurricane Isaac, you *chose* to come here to Mount Macrina," said the Metropolitan. "Why? It is hard work to come. We come each year because we need to pray and work

to bring the world back to the presence of Mary and Jesus Christ in your life."

At the conclusion of the liturgy, Sister Seraphim delivered her traditional "Words of Gratitude" address when the sunshine began to peek through. "Look at that!" she exclaimed after leaving the microphone as the skies became brighter. "I knew the sun couldn't stay away, thank God!"

And that sun did not play hide-and-seek for the rest of the day – not until its inevitable setting, when its waning illumination was resumed by the lights of hundreds of candles held by pilgrims who processed in honor of the Holy Theotokos, walk-



Sister Theodosia, OSBM shares her knowledge in the Icon and Gift Shop.

ing from the Mother of God Shrine and back, as Sunday evening's darkness fell upon the finale of Pilgrimage 2012.

Message of Metropolitan William at the 78th Annual Pilgrimage

We have gathered for the 78th Annual Mount Saint Macrina Pilgrimage to Our Lady of Perpetual Help. It is with great joy for me to celebrate the Hierarchical Divine Liturgy for the first time as the Metropolitan Archbishop of Pittsburgh. As I have told most of you, it has been a very busy time with settling in and taking up the double responsibilities of guiding the Archeparchy of Pittsburgh and also the Metropolitan Church. In my 25th year as a priest and 10th year as a bishop, I ask that you continue to pray for me that I may have the wisdom and strength to continue to renew and revitalize our church during the coming year of faith.

I thank Sister Seraphim and the Sisters of Saint Basil for the opportunity to be one of the pilgrims praying along with Bishop John Kudrick of Parma, Bishop Gerald Dino of Phoenix, Bishop John Pzak of Toronto Canada, and the Administrator of the Eparchy of Passaic, Father Edward Cimbala. It is always a joy to see and meet with the priests, deacons, religious brothers and sisters, seminarians, and people of the Byzantine Catholic Church as well as the other Catholic, Orthodox, and Christian Churches from many nations.

This year's Pilgrimage Theme is "Theotokos, Guide on the Journey of Life." Part of being a pilgrim is the journey to the pilgrimage is traveling by plane, bus, or car to get to Uniontown. Our travel agent or our GPS plans a route to take. While we are navigating our way here, we make thousands of decisions. We focus on the road and avoid the drivers trying to run us off the road. However, while we are on our way, there are signs or messages on the radio reminding us of all the amusement parks, summer resorts, casinos, restaurants, sporting events, and places to shop along the way.

All of the signs and advertisements call to you to make decisions to redirect your time, money and energy to go in another direction. If the advertising did not influence us, they would not spend billions of dollars trying to get us to everything from purchasing soap to electing a president. Unfortunately, the world does not always guide us in the right direction.

With all those other choices and despite Hurricane Isaac, you chose to come here to Mount Macrina. Why? It is hard work to come. We come each year because we need to pray and work to bring the world back to the presence of Mary and Jesus Christ in your life. The news is filled with stories of

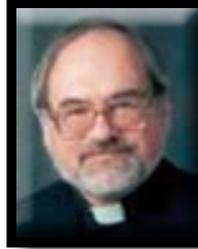
people in need and of a shocking rise in senseless violence in our cities and towns. They suffer from a loss of a connection with the heavenly dimension of life. Without Mary or Jesus as Guides on the Journey of Life, most people get lost, aimlessly searching for something. Or, they often travel to a dead end or crash.

The Sisters of Saint Basil and our Eastern Christian Formation teachers have guided our children by teaching us what is right and what is wrong. The divine source of that guidance is from Jesus Christ and His mother. Surveys have shown that young people who receive religious instruction are far less likely to be arrested in later life. The decline of church attendance is directly connected to an increase in crime. Without faith in God and the inner guidance of a divinely inspired sense of right and wrong, society will continue to slip into chaos. When we listen to our weekly homilies at Divine Liturgy, attend classes, or read, we learn the way and follow path to Life.

We do our part when we study, live, and proclaim the Byzantine Catholic Faith. During the coming year of faith, we will change the world one student or person at a time. It is a sign of hope each time I participate in the children, teen, and young adult events at the Pilgrimage. The seeds that are planted grow to change people's lives. When we try to help people who have lost their way or suffered a great loss, we also cooperate in the mission of Our Lady of Perpetual Help. Every time we go the extra mile to offer help to someone in need or give direction, we share in the mission of the church by praying for and assisting those in need.

We have come this year to pray to Our Lady of Perpetual Help to pray for help to guide us in our journey of life. As you travel home, remember Our Lady is in the seat beside us giving us directions of where to turn and when to go. When you see the road signs along the way home or watch advertising on television, ask yourself or those with you the question, "What advice would Mary give?" Then, follow Our Lady's advice and let her be your "Guide on the Journey of Life."





THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

The Preparation Of The Gifts

The Divine Liturgy is often called a sacrifice. Our service of worship is not a bloody sacrifice, in which a new life is taken, but it is a true sacrifice. We should say rather that it is the one true sacrifice, because it is the presence of our Lord's sacrifice on the Cross in its very essence. The true meaning of Jesus' sacrifice did not come from the mere brutality of a Roman execution, which many people underwent in fact, but because it was God in our human flesh who undertook this means of salvation for our sake and for fullness of life for us. We call it a "sacrifice of praise," "a sacrifice expressed in words," "a rational sacrifice," but this does not subtract from the reality of its identification with the Cross and Resurrection of the Lord in any way.

What is then offered in the sacrifice that we call the Divine Liturgy? Certainly we offer our words of praise, but these words are said in the presence of gifts of bread and wine. The anaphora, therefore, proclaims that we offer "you, your own, from your own." The bread and wine are material food for our bodies, given to us by God who makes the wheat and grapes grow in the field, and which are re-fashioned by the work of our hands. Natural wheat and grapes become bread and wine through human intelligence and labor, all of which are created by God and are thus "his own." By partaking of these gifts, we ourselves become "God's own," as Saint Paul writes to the Romans, "I urge you, brothers, by the mercies of God to offer your

bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. (Romans 12:1)" Finally, and most sublimely, the gifts are God's own, because through the recitation of the prayer of the Anaphora in which the Holy Spirit works as the power of God, the gifts become the Body and Blood of God's only-begotten Son, the Word of God, Jesus, our Lord.

The gifts of bread and wine are made before the Liturgy, of course, and their preparation for the sacrifice begins in the ritual called the Prothesis, or sometimes the Proskomedia. The best bread and the choicest wine is selected for the service. From this moment they are marked as instruments of our sanctification. The bread is cut in a way to symbolize our Lord's crucifixion, with words from the prophet Isaiah indicating the identification of Jesus with the suffering servant of God, "Like a lamb led to the slaughter, and like a sheep without blemish, that is silent before the shearer, he opened not his mouth ... for his life is taken from the earth. (Isaiah 53:7-8)" When the wine is poured into the chalice, the priest remembers the piercing of Jesus' side after his death on the Cross, "One of the soldiers pierced his side with a lance and immediately there flowed out blood and water, (John 19:34-35)" In the Great Entrance, these gifts are solemnly carried to the Holy Table by the priest and deacon, as we proclaim that we will "receive" them in Holy Communion as the "King of all."

At this point in the liturgy, the

Church is careful to point out that they are still bread and wine. It is in the prayer of the Anaphora (of "offering") that a marvelous transformation takes place, not visible to our bodily eyes, but perceived clearly with the eyes of faith. The bread and wine become the Body and Blood of Christ through the descent of the Holy Spirit. The purpose of the Divine Liturgy is our sanctification - this is certain - but it happens through the instrument of the holy gifts. Therefore, we pray for both our transformation through partaking of this food, and for the transformation of the bread and wine. "Send down your Holy Spirit," the priest prays, "upon us and upon these gifts lying before us, and make this bread the precious body of your Christ, and that which is in this chalice the precious blood of your Christ, changing them by your Holy Spirit."

After the Anaphora, the people are prepared for Holy Communion with the Our Father and the Prayer of the Bowing of Heads. The priest then invites the faithful to Communion with the words, "Holy gifts to holy people!" This means that only the "holy," those who are baptized, are to approach Communion. It does not mean that we are without sin, for the priest himself prays at the same time, "O God, be merciful to me, a sinner," and together we pray to Christ that "you came into the world to save sinners, of whom I am the first," but that we are freed from sin by the Holy Spirit working in us by the grace of baptism and communion.

After inviting us to Communion, the priest prepares the gifts. There is first a symbolic breaking of the bread. The Christian Liturgy, of course, is rooted deeply in Jewish worship, for it was our Lord, himself who revealed the eucharist at a Jewish ritual meal. There it was the custom for the head of the family to break the bread into as many pieces as there were family members, to show their unity. In the Liturgy, then, the priest breaks the bread into four sections and places them on the diskos (the plate) to symbolize the Cross of our Lord. The most ancient name for the Divine Liturgy was, in fact, the "breaking of the bread." (Acts 2:42) He takes one of these pieces and drops it into the chalice of wine, again in the sign of the Cross, to symbolize the resurrection in the union of body and blood, for Holy Communion is a participation of the life of the resurrection of Christ. As the priest does this, he says, "The fullness of the Holy Spirit," for it is through the power of the Holy Spirit, the divine work, that the whole mystery of our salvation is accomplished. Hot water is then poured into the chalice by the deacon, again in the sign of a Cross to indicate the sacrifice, to symbolize our union with the blood of Christ. The deacon says, "The fervor of faith, full of the Holy Spirit." We must approach the Holy Eucharist in faith that it is truly a share in the Body and Blood of Christ, a faith that can only be confirmed by the power of the Holy Spirit. The gifts are now prepared for our reception in the acts of Holy Communion.

LETTERS FROM THE EDITOR

Compiled by Father James Hayer, Editor



Writing in the Sand

A story tells that two friends were walking through the desert. In a specific point of the journey, they had an argument, and one friend slapped the other one in the face. The one, who got slapped, was hurt, but without anything to say, he wrote in the sand:

"Today, my best friend slapped me in the face."

They kept on walking, until they found an oasis, where they decided to take a bath. The one who got slapped and hurt started drowning, and the other friend saved him. When he recovered from the fright, he wrote on a stone:

"Today my best friend saved my life."

The friend who saved and slapped his best friend, asked him, "Why,

after I hurt you, you wrote in the sand, and now you write on a stone?"

The other friend, smiling, replied: "When a friend hurts us, we should write it down in the sand, where the winds of forgiveness get in charge of erasing it away, and when something great happens, we should engrave it in the stone of the memory of the heart, where no wind can erase it"

Learn to write in the sand. It is the essence of forgiveness.

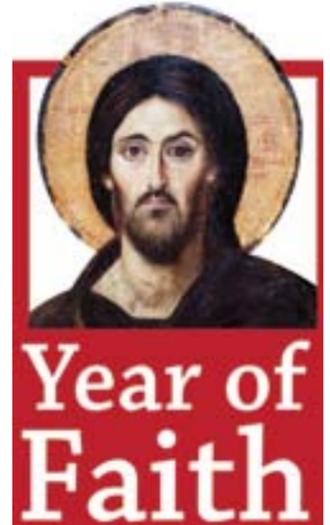
(Many thanks to Cathy from Pennsylvania for sharing this story!)

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



SEASONAL REFLECTIONS

By Msgr. John T. Sekellick, JCL



The Year of Faith

When we read the Gospels, one dynamic repeated frequently is the factor of faith in the Person and power of Jesus. We need only consider the cures recorded by Saint Matthew of the centurion's servant (8:5-13), of two blind men (9:27-31), of the daughter of the Canaanite woman (15:21-28); of the woman who suffered for twelve years with a hemorrhage (Mark 5:25-34); the healing of the paralytic at Capharnaum (Luke 5:18-26); the cleansing of the lepers (Luke 17:11-19) and the dramatic raising of Lazarus after being buried for four days (John 11:1-45) to name a few of the miracles performed by Jesus.

The Gospels also record challenges to faith as seen in Saint Peter sinking into the sea (Matthew 14:22-33), the calming of the sea during a storm while Jesus slept (Matthew 8:23-27) and the doubt by the Apos-

tle Thomas that Jesus had risen from the dead (John 20:24-29).

Traditionally, faith is defined as that theological, infused virtue by which we believe all the truths God has revealed to us because He cannot deceive or be deceived. Essentially, faith is a power (virtue) to know God. The author of the Epistle to the Hebrews states emphatically, "It is impossible to please God without faith." (11:6) The same author describes faith as "the substance of things to be hoped for, the evidence of things that are not seen." (11:1)

In somewhat simpler terms, faith is a relationship, a connection with a person. In our spiritual lives, that Person is God revealed to us as Trinity – Father, Son and Holy Spirit. Our Holy Father, Pope Benedict XVI, has proclaimed a year of faith beginning October 11, 2012

and concluding November 24, 2013, the feast of Christ the King on the Roman calendar. During this upcoming time, we are called to renew and strengthen our relationship with God. In today's society, no one is exempt from the spirit of secularism that so keenly detracts from that relationship.

The Year of Faith will greatly help to deepen our knowledge and understanding of all the Church teaches and would have us know to put our faith into practice. It is a time for us to deepen that relationship with God's Son through reading of holy Scripture, reflecting on and praying with it; most especially, a time of nourishment derived from the Bread of Life, participation in the Mystery of the Eucharist. Faith in action will have us open the door of faith to others as joy-filled witnesses to the risen Lord in our world

today, especially by outreach to the less fortunate.

The Year of Faith is also an invitation to rediscover and affirm our own authentic Eastern witness of faith, to cherish the treasure of mystical theology and the transforming dynamic of divinization (*theosis*) as we journey through this life.

As Jesus walked this earth, He encouraged a strong and unwavering faith. To those who believe in Him, He promises that "they who have done good shall come forth unto resurrection of life...." (John 5:29) May this upcoming Year of Faith secure that promise for all of us.



The Holy Apostle Luke, originally a medical doctor, is the author of the Gospel bearing his name as well as Acts of the Apostles. His feast day is celebrated on October 18th. In icons he is usually shown at the chronological age of his death, which is believed to be eighty-four years old. Accordingly, Saint Luke will be painted with a high prominent forehead, which indicates his wisdom in the things of God, as well as earthly medicine, which he practiced so diligently. His hair is sparse and gray colored, indicating the light of wisdom, which has refulgently shined from his soul and is shown illuminating his hair. He is shown sometimes seated and engaged in writing the Gospel and Acts. Alternately, he is shown standing and painting (writing) an icon of the Virgin and Child as they sit posing before him.

According to Church tradition, he was the other apostle with Cleopas whom the Lord met after His resurrection on the road to Emmaus. Saint Luke was numbered among the seventy apostles and traveled with Saint Paul, as we read in Philipians and 2 Timothy. He was martyred in Greece.

The emblem of the Gospel of Saint Luke is the calf, and is usually represented together with



UNDERSTANDING ICONS

By Father Joseph Bertha, PhD

Saint Luke the Apostle, Evangelist and First Iconographer

him when he depicted writing the Gospel and Acts. This is one of the four beasts envisioned by Ezechiel and signifies the priestly sacrificial office practiced by Zechariah written in the first chapter of his Gospel. Saint Luke's gospel portrays the mercy of God in such tender parables of forgiveness as the Prodigal Son and the Good Samaritan, which are unique to him, and not found in the other gospel accounts.

One of the most interesting traditions attributed to Saint Luke is that he wrote the first icon(s) of the Holy Theotokos, painting them from life. This is very interesting since the Greek words for writing and painting are conflated in meaning when speaking about the four evangelists. Writing the inspired Word of God in the Gospels is very closely associated with painting portraits of the holy figures. Saint Luke's icon is known as the prototype of many of the various Virgin Mary with Christ Child icons. Most prominent among these is the Hodegetria or Guide icon, where the Virgin holds the Christ Child on her left arm and points "the way" we are to live our lives by indicating her son with her right hand. Significantly, several other Mother of God icons originate from his brush, Our Lady of Perpetual Help, and many others.

It is to this holy Gospel writer that we address our prayers of intercession for the healing

of various diseases and illnesses. We also thank him for his portrayals of the prototypes of so many Mother of God icons which serve as the presence of God's wonderful mercy in this world which so desperately needs it!

Ireland Tour

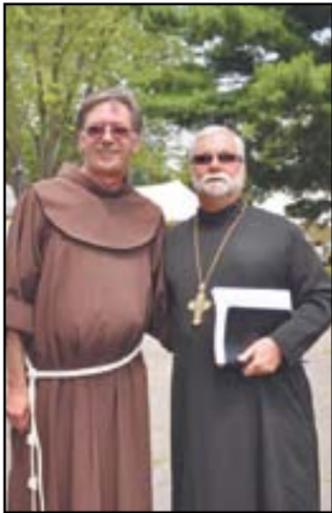
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Photo credit: Seminarian Lewis Rabayda



Father James, OFM and Father Ed Cimbala.



Father James, OFM anoints the pilgrims.



Metropolitan William returned for the pilgrimage!



Father Carmen, OFM addresses the pilgrims.



Father Jerome, OFM blesses a pilgrim..



Pilgrims gather in prayer and offer spiritual song.



The power of prayer filled the monastery chapel!



Father Laurian, OFM chats with the Sisters.



For Peace in the world, let us pray to the Lord!



October is Respect Life Month

Faith Opens Our Eyes to Human Life in All Its Grandeur and Beauty

In 2013 our country will observe a shameful anniversary, marking forty years of a “culture of death” that began when the U.S. Supreme Court, in *Roe v. Wade*, struck down all state laws restricting abortion. Since the advent of “legalized” abortion, over 53 million children have lost their lives, and their parents and family members have been forever, unalterably changed.

In addition to opening the door to abortion on request for all nine months of pregnancy, the Supreme Court’s decision eroded respect for human life and led to a growing acceptance of death as the “solution” to personal and societal problems. Euthanasia and assisted suicide are now promoted as answers to declining health and disability. Human embryonic stem cell research, in which week-old embryos are sacrificed, is championed as a means to cure disease. To solve the problem of low fertility, many doctors create human embryos in their clinics, knowing full well that few embryos will survive to birth and the majority will be discarded or die. And the death penalty is still vigorously defended as the answer to violent crime.

A long time ago, God the Father allowed the Israelites to wander in a wasteland for forty painful years. This exile was not only a punishment for having rejected him, it was also a test of their faithfulness before they would be allowed to enter the land he had promised them. At the end of their time in the desert, the Israelites were given one final challenge: “I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live, / by loving the LORD, your God, obeying his voice, and holding fast to him” (Dt 30:19-20).

Even after reaching Canaan, the Israelites had to endure many battles before they could freely occupy the land. All this was to strengthen their faith in God and affirm their total reliance on him. So, too, have these last forty years tested our faithfulness. But they have also strengthened the

resolve of many Christians, especially teens and young adults, to be more determined than ever to help bring about a “culture of life.”

How do we strengthen our faith and resolve today, as our country marks forty years in the wasteland of the culture of death? Providentially, Pope Benedict XVI has declared a worldwide Year of Faith, beginning on October 11, 2012 and concluding on November 24, 2013. In introducing the Year of Faith, the Holy Father spoke of the grave difficulties of our time, and the need for the Church to lead people out of the desert and clasp sinners to its bosom. He suggested a path of penance and renewal and called for authentic

CATHOLIC CHURCH ON ABORTION

“Since the first century the church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion ... is gravely contrary to the moral law.”

Source: Catechism of the Catholic Church; section 2270-2275

conversion and witness to charity so the Church might be the visible community of God’s mercy.

The Holy Father reminds us that faith is a journey, a pilgrimage. The path to true happiness is a path of penance and renewal. As pilgrims make their progress, both the pathway and the journey can change them profoundly. The Israelites who set out for the Promised Land were not the same Israelites who finally entered Canaan. As

they grew in their faith, they were finally able to recognize the treasure God put before them. Faith opens our eyes to the true value of what is before us. In the light of faith, we come to understand that every human being is priceless in the Father’s eyes because our lives have been ransomed at the price of his Son Jesus’ blood.

The fortieth anniversary of *Roe v. Wade* lands squarely within the Year of Faith. It is as if the Holy Father has given the Church in the United States a focused time to acknowledge the great sin of abortion with all its manifold consequences, and to embrace a time of penance and conversion. Above all, in this Year of Faith, may the Church and all its members become living witnesses to God’s longing to forgive and to pour out his healing mercy upon all those who have promoted or been wounded by the culture of death.

Pope Benedict has invited us on a journey of faith to open our eyes to the grandeur and beauty of all human life and to become courageous and effective defenders of every human life.

How will you respond to this invitation?

The Holy See calls each of us in this Year of Faith to study the teachings of Catholicism and to strengthen our personal relationship with our Lord. While the Church singles out the Catechism of the Catholic Church as foundational for our reflection, it also calls our attention to the beautiful teachings in the pro-life encyclical *Evangelium Vitae*, the Gospel of Life. So for Americans, the Year of Faith can be a time of reflection and response to forty years of the culture of death with the inspiring vision of the Gospel of Life.

May we take full advantage of this coming year, as individuals, parishes and organizations, in our prayer, reflection and acts of reparation. As we enter the Year of Faith, may the journey open our eyes to human life in all its grandeur and beauty.

Respect Life Sunday

Byzantine Catholic Pro-Life Prayers



The following prayers may be used at the Divine Liturgy or for private reflection.

Again we pray for our Holy Father Benedict, that his proclamation of the Gospel of Life may lead all to a love for all of God’s creation and for our Bishops, that united with all the successors of the Apostles, they may lead us all in the ways of Truth and Justice. Let us all say, Lord hear us and have mercy.

Let us pray that all of God’s people may come to more dearly cherish the Gift of Life and that all who are weighed down by hardship may find strength in God’s holy grace and let us pray for all who have died by violence, especially for children who have not been allowed to live, let us say, hear us, Lord, and have mercy.

Again we pray for the Lawgivers in our country, that they may have the courage and wisdom to establish and promote laws which protect the dignity of Human Life from conception until natural death, and we ask, O Lord, that You hear us and have mercy.

God our Father, Giver of Life, we entrust the United States of America to Your loving care. You are the rock on which this nation was founded. You alone are the true source of our cherished rights to Life, Liberty, and the Pursuit of Happiness. Reclaim this land for Your glory and dwell again among Your people. Send Your Spirit to touch the hearts of our Nation’s leaders. Open their minds to the great worth of Human Life and the responsibilities that accompany Human Freedom. Remind Your people that true happiness is rooted in seeking and doing Your will. Through the intercession of Mary Immaculate, Patroness of our Land, grant us the courage to reject the “culture of death” which now prevails. Lead us into a new millennium of life. For every good gift and every perfect gift is from above, coming down from You, the Father of lights of heaven, and we render glory, thanksgiving and worship to You, Father, Son, and Holy Spirit, now and ever and forever. Amen.

October is Respect Life Month

Which Child to Abort?

By Mary McClusky



What happens when a woman is pregnant with two or more children but only wants one child? Or is told by doctors to abort one or more of her children to increase the chances of one healthy baby?

Fertility support forums are filled with agonizing comments on such “selective reduction” abortions. “I had quads and reduced to two. Its [sic] gut-wrenching please reconsider . . .” “My RE [reproductive endocrinologist] had me sign a document stating if selective reduction was in the best interest of me and the babies that I’d be required to complete the procedure.” “I have seen cases where selective reduction caused the loss of all the babies. You still risk the one (or ones) you want to keep, and you could end up with no baby at all.”

One doctor made a 37-year-old woman undergoing in vitro fertilization (IVF) agree that if all three of her embryos “took” she would have a selective reduction abortion. These shocking examples show just how numb to the horrors of abortion our nation has become in the forty years since *Roe v. Wade* legalized abortion on demand.

Selective abortion is usually performed in the first trimester of pregnancy. Guided by ultrasound, potassium chloride is injected into the heart of the baby who is not wanted. His or her remains shrivel up, and may be reabsorbed into the body of the mother or remain in the womb until delivery. The doctor who developed this form of abortion claims it is not an abortion since it does not end the pregnancy. But some of the women cited earlier know the truth.

Though some claim that selective abortions are performed to increase the chances of one healthy baby, many are sought by those who say they want a healthy baby of a certain sex or that they cannot handle more than one baby at a time. One recent report said that 78% were performed due to physical or mental abnormalities of the child. Abortion providers say that “reductions” are on the rise. No doubt the growing and virtually unregulated reproductive technology industry is partly to blame.

Every abortion is unreasonable and unnecessary, but selective abortions make even abortion advocates uneasy, because it requires recognition of the humanity of one child while rejecting the humanity of his or her sibling. If these children were killed outside the womb, we would call it genocide or targeting those with disabilities. Calling it “abortion,” “reduction” or a “medical procedure”

doesn’t change the fact that it takes an innocent human life.

Abortion advocates claim to promote women’s “choice,” but often it is the doctor who pressures or even coerces a woman to have a selective abortion. In the case of two healthy twins, it is often the doctor who chooses the death of the baby “easiest to reach.”

My two identical twin nieces just left home for their first semester of college. I can’t imagine life without both of them. They could not imagine life without each other. Many do not consider the effects of a selective abortion on the siblings who survive. How will it affect the survivors to find out that their brother or sister, with whom they shared the womb, was aborted at their side?

Let us pray for and work toward an increased respect for life and for an end to abortion. Until that day comes, let us also pray for all mothers who are pressured to abort a child, and for hope and healing for all parents and siblings who have suffered such loss.

[Mary McClusky is Special Projects Coordinator at the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. To learn more about the bishops’ pro-life activities, go to www.usccb.org/prolife.]

Eastern European Food Festival in Virginia Beach

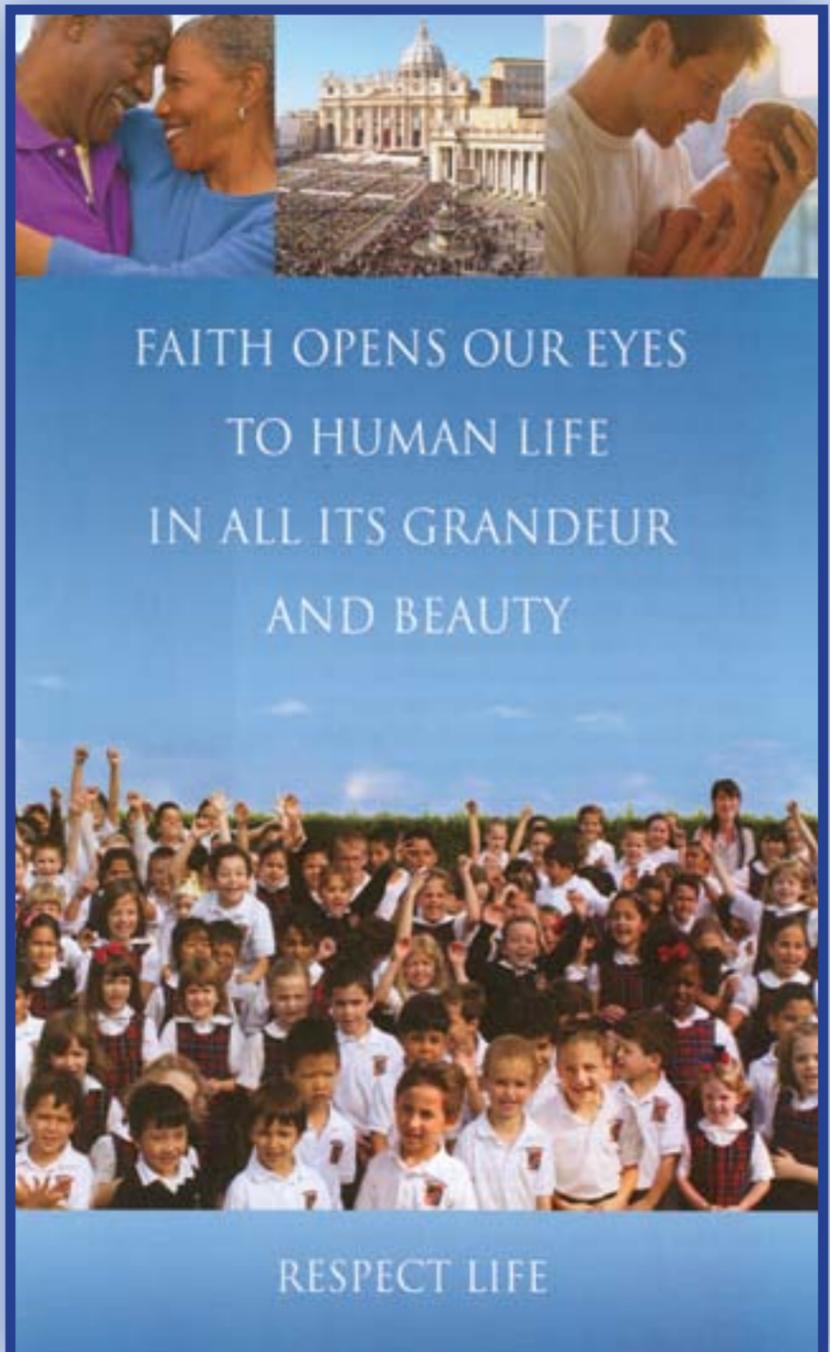
Saturday, November 10, 2012

11:00 a.m. – 7:00 p.m.

Our Lady of Perpetual Help Byzantine Catholic Church, 216 South Parliament Drive, Virginia Beach, VA 23462 (Off Princess Anne Road, between Newtown and Witchduck Roads)

Homemade Foods and Baked Goods for Sale
Fresh and Smoked Kielbasa, Pirohi, Halupki,
Haluski, Kapusta, Kolachi, and more!

Religious articles and gifts, Crosses, icons, pysanki eggs, Easter basket covers, egg covers, candles, and more! Church will be open for visitation and tours. Please Join Us For A Taste of Eastern Europe! Bring in this coupon for \$1.00 off food purchase!



The Order of Divine Services

ΤΥΠΙΚΟΝ

 For Cantors, Chanters, and Faithful

Arranged by Archpriest David M. Petras, SEOD

SUNDAY, OCTOBER 7**NINETEENTH SUNDAY AFTER PENTECOST. The Holy Martyrs Sergius and Bacchus.**

Common for Unmercenary Healers. Epistle, 2 Corinthians 11:31-12:9; Gospel, Luke 7:11-16.

Our Venerable Mother Pelagia.

Common for Venerable Woman. Epistle, Philippians 2:12-16; Gospel, Luke 7:36-50.

TUESDAY, OCTOBER 9**The Holy Apostle James Alpheus. Our Venerable Father Andronicus and His Wife Athanasia. Our Righteous Forefather Abraham and his Nephew Lot. The Holy Martyr Denis, Bishop of Paris.**

Common for Apostle. Epistle, 1 Corinthians 4:9-16; Gospel, Luke 10:16-21.

WEDNESDAY, OCTOBER 10**The Holy Martyrs Eulampius and Eulampia.**

Common Many Martyrs. Epistle, Philippians 2:24-30; Gospel, Luke 8:22-25.

THURSDAY, OCTOBER 11**The Holy Apostle Phillip, one of the Seven Deacons. Our Venerable Father Theophane, the Artist and Hymnographer, Bishop of Nicea. Our Blessed Father John XXIII, Pope of Rome**

Commons for Apostle and Confessor. Epistle, Philippians 3:1-8; Gospel, Luke 9:7-11.

FRIDAY, OCTOBER 12**The Holy Martyrs Probus, Tarachus and Andronicus. Our Venerable Father Cosmas, Bishop of Maim, the Hymnographer. Our Holy Father Martin, Bishop of Tours.**

Commons for Many Martyrs and Confessor. Epistle, Philippians 3:8-19; Gospel, Luke 9:12-18.

SATURDAY, OCTOBER 13**The Holy Martyrs Carpus, Papius and Agathonica.**

Common for Many Martyrs. Epistle, 2 Corinthians 1:8-11; Gospel, Luke 6:1-10.

SUNDAY, OCTOBER 14**TWENTIETH SUNDAY AFTER PENTECOST. MEMORY OF THE FATHERS AT THE SEVENTH ECUMENICAL COUNCIL. The Holy Martyrs Nazarius, Gervase, Protasius and Celsus. Our Venerable Mother Paraskevia of Trnovo. The Passing of the Blessed Martyr, the Priest Roman Lysko (1949).**

Epistle, Galatians 1:11-19; Gospel, Luke 8:5-15.

MONDAY, OCTOBER 15**Our Venerable Father Euthymius the Younger. The Venerable Martyr Lucian, Priest of the Great Church of Antioch.**

Commons for Venerable and Venerable-Martyr. Epistle, Philippians 4:10-23; Gospel, Luke 9:18-22.

TUESDAY, OCTOBER 16**The Holy Martyr Longinus the Centurion.**

Common for Martyr. Epistle, Colossians 1:1-2.7-11; Gospel: Luke 9:23-27.

WEDNESDAY, OCTOBER 17**The Holy Prophet Hosea (Osee). The Holy Venerable Martyr Andrew of Crete.**

Commons for Prophet and Venerable Martyr. Epistle, Colossians 1:18-25; Luke 9:44-50.

THURSDAY, OCTOBER 18**The Holy Apostle and Evangelist Luke.**

Common for Apostle. Epistle, Colossians 4:5-9.14.18; Gospel, Luke 10:16-21.

FRIDAY, OCTOBER 19**The Holy Prophet Joel. The Holy Martyr Varus. Our Venerable Father John of Rila.**

Commons for Prophet and Martyr. Epistle, Colossians 2:1-7; Gospel, Luke 10:1-15.

SATURDAY, OCTOBER 20**The Holy Great Martyr Artemius.**

Common for Martyr. Epistle, 2 Corinthians 3:12-18; Gospel, Luke 7:1-10.

SUNDAY, OCTOBER 21**TWENTY-FIRST SUNDAY AFTER PENTECOST. Our Venerable Father Hilary the Great.**

Common for Venerable. Epistle, Galatians 2:16-20; Gospel, Luke 16:19-31.

MONDAY, OCTOBER 22**The Holy Bishop Abercius, Equal to the Apostles, Wonder-Worker. The Holy Seven Children of Ephesus.**

Commons for Bishop and Many Martyrs. Epistle, Colossians 2:13-20; Luke 10:22-25.

TUESDAY, OCTOBER 23**The Holy Apostle James, the Brother of God.**

Common for Apostle. Epistle, Colossians 2:20-3:3; Gospel, Luke 11:1-10.

WEDNESDAY, OCTOBER 24**The Holy Martyr Arethas and His Companions.**

Common for Many Martyrs. Epistle, Colossians 3:17-4:1; Gospel, Luke 11:9-13.

THURSDAY, OCTOBER 25**The Holy Martyrs and Notaries Marcian and Martyrius. The Holy and Just Tabitha the Merciful.**

Common for Many Martyrs. Epistle, Colossians 4:2-9; Luke 11:14-23.

FRIDAY, OCTOBER 26**The Holy and Glorious Great-Martyr Demetrius. Commemoration of the Great and Fearful Earthquake (Constantinople, 740).**

Common for Martyr. Epistle, 2 Timothy 2:1-10; Gospel, John 15:17-16:2.

SATURDAY, OCTOBER 27**The Holy Martyr Nestor. The Holy Martyr Capitolina and her servant Erotheides.**

Common for Martyr. Epistle, 2 Corinthians 5:1-10; Gospel, Luke 8:16-21.

SUNDAY, OCTOBER 28**TWENTY-SECOND SUNDAY AFTER PENTECOST. The Holy Martyrs Terence and Neonila. Our Holy Father Stephen the Sabbaite, Hymnographer. The Holy Martyr Paraskevia of Iconium.**

Common for Many Martyrs and Confessor. Epistle, Galatians 6:11-18.

MONDAY, OCTOBER 29**The Holy Venerable Martyr Anastasia. Our Venerable Father Abraham the Hermit. The Passing of our Venerable Father Abraham of Rostov, Archimandrite and Wonder-worker.**

Commons for Woman-Martyr and Venerable. Epistle, 1 Thessalonians 1:1-5; Gospel, Luke 11:29-33.

TUESDAY, OCTOBER 30**The Holy Martyr Zenobius and His Sister Zenobia. The Passing of the Martyr and Priest Oleksiy Zarytski (1963)**

Common for Many Martyrs. Epistle, 1 Thessalonians 1:6-10; Luke 11:34-41.

WEDNESDAY, OCTOBER 31**The Holy Apostles Stachys, Amplius and their Companions. The Holy Martyr Epimachus. The Holy Martyr Theodore Romzha, Bishop of Mukachevo.**Common for Apostles. Epistle: 1 Thessalonians 2:1-8; Gospel, Luke 11:42-46. Propers for Blessed Theodore Romzha: Troparion, Tone 4: *My father, my father! the chariots of Israel and its horsemen! Upon a cart as upon his throne, Theodore has been carried beyond the sanctuary veil. Let fall, O father, your mantle of prayer, and beseech Christ to save our souls;* Kontakion, Tone 8 *Though the godless poured poison into your veins, your heart still beats with love for Christ, O Bishop Theodore, martyred father, who now raise your prayer before the Throne of God. Prokeimenon, Tone 4: Your merciful love and your truth, O Lord, will always guard me. v. I have waited, waited for the Lord, and he stooped toward me. Epistle: Philippians 3:7-11; Gospel: Luke 22:24-30; Alleluia, Tone 8: v. Precious in the eyes of the Lord is the death of his faithful ones. v. How shall I make a return to the Lord for all the good that He has done for me?***THURSDAY, NOVEMBER 1****The Holy Unmercenary Wonder-Workers Cosmas and Damian.**

Common for Unmercenary Healers. Epistle, 1 Thessalonians 2:9-14; Gospel, Luke 11:47-12:1.

FRIDAY, NOVEMBER 2**The Holy Martyrs Akindynos, Pegasius, Aphthonius, Elpidiphor and Anempodistus.**

Common for Many Martyrs. Epistle, 1 Thessalonians 2:14-19; Gospel, Luke 12:2-12.

SATURDAY, NOVEMBER 3**The Holy Martyrs Acepsimas, the Bishop; Joseph, the Priest; and Aeithalas, the Deacon. Foundation of the Church of the Holy Great Martyr George in Lydia, where his relics are kept.**

Commons for Many Martyrs and Martyr. Epistle, 2 Corinthians 8:1-5; Gospel, Luke 9:1-6.

SUNDAY, NOVEMBER 4**TWENTY-THIRD SUNDAY AFTER PENTECOST. Our Venerable Father Joannicus the Great. The Holy Martyr Nicander, Bishop of Myra. The Priest Hermas.**

Commons Venerable and Bishop-Martyr. Epistle, Ephesians 2:4-10.

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445 Lackawanna Avenue
Woodland Park, NJ 07424

Next Issue:

November 4, 2012

Copy Deadline:

October 20th

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

Eastern Catholic Life

445 Lackawanna Avenue, Woodland Park NJ 07424