



EASTERN CATHOLIC LIFE

Official Publication of the Byzantine Catholic Eparchy of Passaic

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APRIL 2013

The Resurrection of Our Lord

Christ is Risen! Indeed He is Risen!

To the Dear People of the Eparchy of Passaic,

Christ is Risen! Indeed He is Risen!

A friend of mine was telling me about when her son was a young boy and, on occasion, would call out in the middle of the night, "Mom! I heard something!" Or, "Mom, I saw something!" When that would happen, she would go into his room, turn on the light, and together they would look all around the room - under the bed, in the closet, and behind the door. After a little while, she would say to her son, "There's nothing here," and her son would happily climb back into bed knowing all is well.

That, my friends, is the message of Easter and the empty tomb of Our Lord! "There's nothing here! Do not be afraid. All is well!"

That story is not just a story about a little boy. It's our own personal story. It's the story of life lived in fear of darkness and death. It is a story, I suspect, each of knows well. We fear for ourselves and we fear for those we love. Something is there - something more powerful than ourselves.

As we read in the Gospel at Matins - three women, two named Mary and Salome, go to see the tomb of Our Lord. They know something is there. They saw it all. They watched the crucifixion. They saw Jesus die. They saw Joseph take Jesus' body, wrap it in a cloth, and put it in the tomb. They saw him roll a great stone to the door of the tomb. They were there, sitting opposite the tomb. They know what to expect as they go to the tomb. Death, fear, pain, loss, sorrow.

"Do not be afraid," the angel announces. "You are looking for Jesus of Nazareth who was crucified. He has risen, He is not here" The empty tomb proclaims that all is well.

This is the Church's story. It is the same old story told every year. Some of you have heard this story only a few times. Others have heard it 60, 70, maybe 80 times. The story never changes. Instead, it changes us. Each year we gather to hear this story for only one reason: so that we can leave our churches; so that we can leave the darkness and tombs of our lives and live. We want to be reminded, "There is nothing here. Do not be afraid. All is well."

Too often we think Resurrection is about what happens to us after we die. We limit Resurrection to nothing more than a promise of life after death. The power and gift of Resurrection is not so much in what happens after death but right here, now, today. Perhaps we should worry less about whether there is life after death and more about whether there is life before death.

The joy of Easter is not only that Christ is risen! Easter joy is also about the possibility and the promise that, regardless of what our lives are like now, new life is available to each one of us here and now. Christ is risen from the dead and we are now free to claim His life as our own.

What matters most about Easter is not the empty tomb but what we do tomorrow, the day after, and the day after that. How will we now live differently? Jesus did not die and rise so that we might continue life as usual. If this news does not change us we might as well put the stone back over the tomb.

If we leave our churches on Easter Sunday and don't think about Easter again until next year then we've entirely missed the gift. The lives we live are the evidence of the Resurrection.

How will you live differently this year after singing "Christ is Risen!" I challenge you to shout out to everyone you see during the Pascal season - "Christ is Risen!" You may receive strange looks from people - but who cares - you know the Good News and you don't want to keep it to yourself.

Please know that you all are always in my prayers and I humbly ask you to remember me in yours.



Sincerely Yours in the Service of Christ and His People,

Very Reverend Edward G. Cimbala, D.Min
Eparchial Administrator



Habemus Papam Franciscum!

Pope Francis

Cardinal Jorge Mario Bergoglio, SJ

Cardinal Jorge Mario Bergoglio, SJ of Argentina was elected the 266th Successor of Saint Peter. He is the first Jesuit to become Pope. He is the first Pope from the Western Hemisphere. And, he is the first Pope to take the name "Francis." God grant him many blessed years!



See special articles on pages 8-9.



*Statements on the Election of
Cardinal Jorge Mario Bergoglio
as 266th Successor to Saint Peter*

Congratulations Pope Francis!



From Metropolitan William...

Metropolitan Church of Pittsburgh

Congratulations to our newly-elected Pope Francis. The first modern-day Pope born outside of Europe, the first Jesuit, and the first to be named after Saint Francis, Pope Francis has been very supportive of the Eastern Catholic Churches in Latin America during his tenure as Archbishop of Buenos Aires in his native Argentina. For this, we are especially thankful.

Bishop Gerald Dino of Phoenix and I were in Rome to represent our Byzantine Catholic Metropolitan Church at his enthronement at Saint Peter's Basilica on Tuesday, March 19. You can already feel the joy, hope and excitement for the future.

As we begin to remember his name in the litanies of the Divine Liturgy and in our daily prayer, we ask that our new Pope receives strength from the Father and wisdom from the Holy Spirit.

As he assumes his place as our Holy Father, we wish him peace, health, and happiness for many blessed and happy years.

From Father Edward...

Administrator of the Eparchy of Passaic

Jorge Mario Cardinal Bergoglio of Buenos Aires had just been elected as the 266th pope of the Catholic Church, taking the name Francis. While not being familiar with the cardinal, his name is the name of one of my favorite saints. In my travels, one place I enjoy visiting time and time again is Assisi, the hometown of Saint Francis. When you step off the bus on your arrival you a sense of peace overwhelms you. This was the same sense I felt when I saw and heard Pope Francis for the first time.

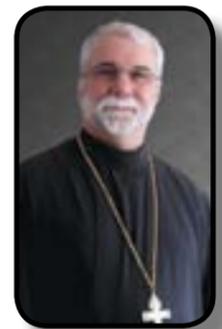
His first message was one of prayer – I was moved when he asked that the people in the square, and by extension all of us watching and listening, to pray for him before he imparted his blessing. The silence in Saint Peter's Square and in my living room was awe-inspiring as ev-

eryone was praying for our new Pope. The church needs someone like a Saint Francis – as someone said, "a saint that transcends the Catholic Church and is loved by all people, a saint who reached out in simplicity ... poverty and care for the poor." I believe that this will be the touchstone of Pope Francis' ministry. I am also encouraged that Pope Francis has a knowledge and love of the Eastern Catholic Churches as he served as ordinary for Eastern Catholics in Argentina, specifically those who do not have members of their own hierarchy

This a blessed time for the Church, I along with the priests, deacons, religious and laity of the Eparchy of Passaic, rejoice in the election of Jorge Mario Cardinal Bergoglio. As an Eparchy we offer our prayers, support, fidelity, and love, as he begins his ministry as the Successor to the Chair of Saint Peter and the universal pastor of the Catholic Church.



FROM THE OFFICE OF THE EPARCHIAL ADMINISTRATOR



Eparchial Stewardship Appeal and Hurricane Sandy Relief

THANK YOU!

The people of the Eparchy of Passaic are truly generous. In the past few months you have been asked to make donations to the annual Eparchial Stewardship Appeal and for the special collection for Hurricane Sandy Relief. I want to express my sincere appreciation for your contributions.

The theme of our 2013 Stewardship Appeal was "from generation to generation" and your gifts help to insure the life of the Byzantine Catholic Eparchy of Passaic into the next generation. Almost 100% of our parishes have participated in this campaign resulting in the campaign reaching 98% of our goal in gifts and pledges – but we are still \$6,000.00 short of our objective. If you have not made a contribution to this appeal, may I ask you to consider doing so? Your gifts play a major role in assisting the Eparchy of Passaic in doing its work.

I also want to thank you for your recent gifts to the Hurricane Sandy Relief Fund. We are blessed you have responded to our need for help with such compassion and generosity. Your kindness resulted in dona-

tions totaling \$50,000.00 from hundreds of people in 59 parishes and 18 people who sent their gifts directly to the chancery. I am happy to report that we have been able to help a number of people. Funds are still available. If you or anyone you know has suffered from Hurricane Sandy, please contact me at the Chancery office by letter, stating the need and the name of the parish attended. By your gifts to this fund you truly live the gospel message of helping those in need.

Please know that you are in my prayers and I ask that you remember me in yours.

Sincerely yours in the service of Christ and His people,

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



History of the Eparchy of Passaic

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

Part 6 - A Bright New Day Dawns

The First Bishop of Passaic is Appointed

By Father Jody J. Baran

The date is September 10, 1963. The place is the newly-created Cathedral of Saint Michael the Archangel in Passaic, NJ. A colorful procession of archbishops, bishops, and clergy and religious makes its way into the church. A bystander may ask, "Why is this impressive display taking place?" For Byzantine Catholics of the day, the answer is obvious - it is to establish the new Eparchy of Passaic and for the canonical enthronement of the first Bishop, the Most Reverend Stephen J. Kocisko, D.D. Prior to his enthronement as first Bishop of Passaic, the Most Reverend Stephen J. Kocisko, D. D. was the Auxiliary Bishop of the Eparchy of Pittsburgh and its bishop, the Most Reverend Nicholas T. Elko. It was now the sacred mission of Bishop Stephen to build this new Eparchy of Passaic from the ground up.

Stephen J. Kocisko was born in Minneapolis, Minnesota on June 11, 1915 to immigrant parents. His early education was in the Catholic schools of Saint Paul, Minnesota.

He graduated from De La Salle Catholic High School and then went to Nazareth Preparatory Seminary in Saint Paul. When Bishop Takach became the first Bishop of Pittsburgh, he sent the young seminarian to Saint Josaphat's Seminary



Cathedral of Saint Michael

in Rome to continue his philosophical and theological studies. After his years of study he was granted a Licentiate (Masters) Degree in Sa-

cred Theology and was ordained to the Holy Priesthood through the imposition of hands of the Most Reverend Alexander Evreinoff, the ordaining prelate for Byzantine Catholics in Rome, on March 3, 1941. This all took place before his return to the United States and the beginning of his priestly ministry.

Upon his return to the U.S., he was appointed pastor in Detroit, Michigan and then Lyndora, Pennsylvania. While in Lyndora, he served on the Matrimonial Tribunal of the Eparchy of Pittsburgh and later, with the establishment of the Byzantine Catholic Seminary, he served as Professor of Patrology (the study of the Church Fathers). In 1956, he was named as Chancellor of the Eparchy by Bishop Elko. Later in that year, in October, Bishop Elko was faced with a growing eparchy and petitioned for an Auxiliary Bishop. In response to this, and on October 23, 1956, Father Kocisko was ordained to the episcopacy at Saint Paul's Roman Catholic Cathedral in Pittsburgh. He took up residence in Holy Ghost Parish on the city's North Side. During the next seven years, he served as Auxiliary Bishop, Rector of the Byzantine Catholic Seminary, and



*Most Rev. Stephen Kocisko, DD
First Bishop of Passaic*

Protosyncellus (Vicar General) of the Eparchy.

Within a few years, Bishop Kocisko was called to come to New Jersey and establish a brand new Eparchy. He would now have the responsibility of acquiring a residence, a chancery office and setting up the administration of the Eparchy. Being a person with great insight, he soon gave his fledgling eparchy a means of communication with the people and established the Eparchial newspaper, *The Eastern Catholic Life*. He established his chancery office in the maze of the Cathedral complex in Passaic. He also established various eparchial commissions and agencies.

(To be continued)

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

The Byzantine Catholic
Eparchy of Passaic

Sunday

November 10, 2013

3:00 pm Divine Liturgy

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

Reception immediately following:



the brownstone
Paterson, NJ

**Special rates have been arranged at the following nearby hotels:*

Crown Plaza (Rt 46 in Fairfield) or Holiday Inn (Rt 46 in Totowa)
Transportation optionally provided to Cathedral and Dinner

**50
Years
an
Eparchy**

The Byzantine Catholic
Eparchy of Passaic

1963-2013

November 10, 2013

Woodland Park, New Jersey

PEOPLE YOU KNOW

AROUND THE EPARCHY



SAINT THERESE CHURCH - SAINT PETERSBURG, FL

FIRST ANNUAL CHILI COOK-OFF!

Saint Theresse Byzantine Catholic Church of Saint Petersburg, FL held its 1st Annual Chili Cook-Off in February, 2013. Al Hvozdoch took 1st Place with his low fat turkey chili.

Pierangela Gerke took 2nd and Connie Sernulka took 3rd place. Father Ken Bonadies, a retired priest, also participated in the cook off. All monies raised were donated to the parish. Saint Theresse Church is served by Father Robert Evancho.



RESURRECTION CHURCH - SMITHTOWN, NY

COMMUNITY CHURCHES FEED THE HUNGRY

Twenty eight years ago, Resurrection Byzantine Catholic Church in Smithtown, NY was one of the seven local Christian congregations that joined together to respond to the needs of the area's poorer residents.

The face of poverty on Long Island has changed along with a changing economy, and the Smithtown Emergency Food Pantry continues to provide nutritious and varied groceries to dozens of families each week, as well as full holiday meals at Thanksgiving and Christmas.



Parishioners from each of the seven participating congregations regularly bring non-perishable food items as part of their weekly offerings when they come to worship. Each of the seven participating congregations takes turns staffing the Food Pantry, which is housed at

Saint Thomas of Canterbury Episcopal Church, on a monthly basis. Over the years, most of Resurrection Church's adults and teens have taken a turn in serving the Pantry. Alexis Cahill coordinates Food Pantry activities for Resurrection Church.



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SAINT JOHN CHURCH - WILKES-BARRE TWP., PA

ASSISTANT CANTOR HONORED



Father Mykhaylo Prodanets presents an icon of the Mother of God to Joe Dobash to mark 50 years of service as Assistant Cantor.

A special presentation by Father Prodanets, Administrator of Saint John Parish, Wilkes-Barre Township (Georgetown), PA of a beautiful icon called "Mary the Eternal Bloom" was made to Assistant Cantor Joseph Dobash.

Joe has been serving sharing his musical talents as Assistant Cantor for more than 50 years! He received a standing ovation by all there in attendance and the church bells rang while everyone sang "Many Years" for Joe!



SOMERSET, NJ – Father Robert F. Kemeter, 68, fell asleep in the Lord on February 7, 2013 at Robert Wood Johnson University Hospital in New Brunswick, NJ. He was Pastor of Saints Peter and Paul Byzantine Catholic Church in Somerset, NJ.

Father Robert was born in Allentown, PA, son of Edward and Stella Kemeter. He received his primary education at Sacred Heart School in Allentown and was graduated from Central Catholic High School in Allentown. His undergraduate work was completed at Duquesne University in Pittsburgh, PA, after which he attended Saints Cyril and Methodius Byzantine Catholic Seminary in Pittsburgh and Saint Francis Seminary in Loreto, PA. He was Ordained to the Priesthood of Jesus Christ on July 4, 1972 by Bishop Michael J. Dudick. Following his ordination, he served in several parishes throughout the Eparchy of Passaic. His parish as-

signment at the time of his death was Saints Peter and Paul Byzantine Catholic Church in Somerset where he served for over ten years.

Father Kemeter was preceded in death by his parents, Edward and Stella Kemeter. He is survived by his brothers, James Kemeter of Bethlehem, PA; and Daniel Kemeter and his wife Christine also of Bethlehem. He is also survived by his nephews: Jeffrey, David, and Michael Kemeter and great nephews; Jackson and Ryan Kemeter.

The Office of Christian Burial for a Priest was celebrated on Friday, February 15, 2013 at Saints Peter and Paul Byzantine Catholic Church in Somerset, NJ where +Father Robert's body lie in state. The Very Reverend Edward Cimbala, D.Min, Eparchial Administrator, was the principal celebrant at the Funeral Service for a Priest. Concelebrants included Father Harry Untereiner, Father John Zeyack, Father David Baratelli, Father Scott Boghossian, Father John Cigan, Father J. Michael Venditti, Father Gary Mensinger, Father Martin Vavrak, and Father Gregory Hosler, who also served as homilist. Liturgical Masters of Ceremony were Father Michael Mondik and Father Edward Higgins. Also in at-

tendance were Father Marcel Szabo, Father Gregory Noga, Msgr. Nicholas Puhak, Father Peter Donish, and Father James Hayer. Responses were led by Cantors Al Zareva and Ken Dilks. The Altar Server was Mr. George Leshko.

Called to Eternal Repose:

+Father Robert Kemeter

tions in the church because, as he often said, "God deserves the best." Therefore, Father Gregory noted, it was both special and symbolic that +Father Robert's final celebration of the Divine Liturgy was for Christmas, when the church was filled with faithful people, joyful singing and many beautiful decorations.

The priest is a living icon of Christ, Father Gregory said. As such, the ministry of the priest is a reflection of the ministry of Christ the High Priest. In this regard, he noted how much +Father Robert loved to preach and celebrate the Divine Liturgy. Moreover, he would often visit cemeteries and pray for the deceased, especially his own parents whom he missed very dearly. "Today," Father Gregory said, "we commend +Father Bob back to the hands of God" where there is no pain, sorrow or mourning, but life everlasting.

At the conclusion of the service, The Very Reverend Edward Cimbala, Eparchial Administrator, offered condolences to the family of +Father Robert in behalf of the Eparchy of Passaic.

Interment was at Saints Peter and Paul Cemetery in New Brunswick, NJ. *May his memory be eternal!*



Father Gregory Hosler preached the homily.

In his homily, Father Gregory Hosler spoke of the ministry of the priesthood and commented on how much +Father Robert enjoyed his priestly service. He was consumed with "zeal for the Lord's house" (Psalm 69) and often gave great attention to holiday decora-



The chalice veil is placed over the face of the departed priest.



Father Edward offers condolences to +Father Robert's family in behalf of the Eparchy.



Cantor Al Zareva (right) leads the singing with Cantor Ken Dilks.



The priests gather in prayer for +Father Robert.



+Father Robert's casket in escorted from the church. Eternal memory!

Theophany River Blessing

The Raritan River in Central New Jersey



(l. to r.): Father Ed Cimbala, Father Ron Hatton and Deacon Mark Kosinski.

The scenic Nevius Street Bridge Park in Raritan, NJ was the site of the annual Blessing of the Raritan River by the Very Reverend Edward G. Cimbala D.Min., pastor of Saint Mary Byzantine Catholic Church, Hillsborough NJ and Administrator of the Eparchy of Passaic. The blessing took place on Sunday, January 6, 2013, the Feast of the Theophany of Our Lord.

The location was "picture perfect" for the Great Blessing of Water, as the recently renovated walking bridge spans one of the main channels feeding

the Raritan River and connects the municipalities of Hillsborough and Raritan, NJ. The park was not only a delight to the eye, but had many benefits that facilitated the events of the day. The large paved parking area directly adjacent to the bridge allowed easy access to the procession at the beginning of the Blessing. And, the stylized park benches, overlooking the flowing river, provided a resting place for those in attendance while waiting for the Blessing to begin.

The weather also cooperated nicely. One could not have asked for a better January day to conduct an outdoor blessing. The early afternoon sun was high in the sky and shone brilliantly! Only a few puffy clouds hung lazily in the deep blue sky above, while the temperature was unseasonably warm for an early January day. As a result of such auspicious weather, the river current was rapid, adding to the spectacular scenery and the joy of the day.

The clergy began the Blessing Service at the midway point across the bridge span, directly over the fastest part of the river. The prayers of the Blessing Service were, as always, deeply moving. To the delight of those present, the Blessing Cross hurled into the river near the end of the service not only



bobbed up and down in the rapid current, but traveled downstream at a crisp pace. Father Ed Cimbala and Father Ron Hatton finished the service by sprinkling everyone with copious amounts of the newly blessed holy water!

Approximately one hundred parishioners and friends of Saint Mary Parish attended this year's Blessing Service. Following the service, the faithful returned to Saint Mary Social Center for refreshments and a light lunch. As always, the success of the day's proceedings was secured by the tireless work of many parishioners, who generously volunteered their time to do such things as prepare the location, direct traffic, and prepare the reception afterwards.

Saint Mary's Choir, under the direction of Cantor Elias Zareva provided the responses. Father Ronald J. Hatton, Deacon Alexander Kubik and Deacon Mark Kosinski assisted at the service.



Preparing for Marriage in 2013?



Pre Cana Classes will be held on Sundays, April 14th and April 21st, from 2 to 5 PM at Saints Peter and Paul Byzantine Catholic Church, Route 93 in Beaver Meadows, PA 18216.

Participants are asked to arrive at least 15 minutes early on April 14th in order to fill out a registration form.

Cost is \$40 per couple for the two weeks. Couples planning to attend should inform their pastor.

Pastors are asked to let Father James Demko know by Easter how many couples from their parish will be attending.



Above: Father James Badeaux blesses the water. At right: A crowd gathers near the French Creek.

Theophany River Blessing

The French Creek in Phoenixville



On Sunday, January 13, 2013, the Pastor, Father James Badeaux, and parishioners of Saint Michael Byzantine Catholic Church in Mont Clare, PA; and the Pastor, Father Stepan Bilyk, and parishioners of Saints Peter and Paul Ukrainian Catholic Church in Phoenixville, PA jointly blessed the French Creek, which flows through downtown Phoenixville, PA. The blessing marked the first occasion in many years that the two parishes held a joint celebration.

The idea for the blessing was born when Father James Badeaux and Father Stepan met at the Eastern Churches Encounter in Hillsborough, NJ this past fall. At that time they realized that they were neighbors but had ever met! As a result of what they learned and shared at this conference, they decided that their parishes collaborate in many areas. They decided to begin with the custom common to both Ukrainian and Byzantine Catholics: the blessing of bodies of water around

the Feast of Theophany. Needless to say, the parishioners of both parishes were very excited about this first joint endeavor and their presence at the blessing gave witness to their enthusiasm.

Everyone commented on the beauty of the celebration and expressed hope that it would be repeated next year, with more collaboration between the two parishes to come!



Father Stepan Bilyk blesses the people gathered on the bridge!



The Blessing Cross floats atop the French Creek.



Byzantine Catholics and Ukrainian Catholics gather for a joint celebration of the blessing of the French Creek.

Theophany River Blessing

The Susquehanna River in Wyoming Valley

On Sunday, January 20, 2013, the priests of the Wyoming Valley parishes gathered around the ice-encrusted banks of the Susquehanna River for the 10th annual Blessing of the River. The river is usually blessed from the Veteran's Memorial Bridge. The annual gathering of faithful and clergy on the bridge, coupled with a police escort, processional banners, and much

singing, usually attracts quite a crowd as well as media coverage. This year, however, was quite different.

Due to a construction project on the bridge, the blessing was relocated to a boat launch in a local park. However, due to an extended cold snap of sub-freezing weather, and an accumulation of ice and snow on the boat launch, the blessing needed to be postponed several times. Seeing that the cold weather was not about to break anytime soon, the clergy decided to tread carefully to the boat launch by themselves for a private blessing on Sunday, January 20th.

The priests told their parishioners earlier that Sunday morning that they would be venturing to the boat launch at 2PM later that afternoon. They then asked all parishioners to join their voices in unified prayer on Sunday afternoon. No matter where they were or what they were doing, all were asked to pause and pray at 2PM.

The annual River Blessing in the Wyoming Valley area has special significance for long-



Father James Hayer chants the prayer of blessing of water.

time residents who recall the Great Flood of 1972 as a result of Hurricane Agnes. Even today, the banks of the Susquehanna typically overflow from time to time, and the prayers of the faithful for a calm to the "raging waters" are a great source of comfort.

The five Byzantine Catholic Parishes of Pennsylvania's Wyoming Valley are served by Father Joseph Bertha, Father James Hayer, and Father Mykhaylo Prodanets with the assistance of Deacon Edward Frey, Deacon Basil Soroka, Deacon Lawrence Worlinsky, and the ministry of the Sisters of Saint Basil the Great.



Father Mykhaylo Prodanets (left) and Father Joseph Bertha (right).

Meet Pope Francis

266TH SUCCESSOR TO SAINT PETER

Argentine Cardinal Jorge Mario Bergoglio, 76, was elected the 266th pope and took the name Francis. The election on March 13, 2013 came on the first full day of the conclave on the conclave's fifth ballot. His formal installation as Supreme Pontiff and Bishop of Rome was on Tuesday, March 19, 2013.

The Latin American pope, a Jesuit, was chosen by at least two-thirds of the 115 cardinals from 48 countries, who cast their ballots in secret in the Sistine Chapel. His election was announced in Latin from the balcony of Saint Peter's Basilica, to a massive crowd in the square below and millions watching around the world.

White smoke poured from the Sistine Chapel chimney at 7:05 p.m. signaling that the cardinals had chosen a successor to His Holiness Benedict XVI, Pope Emeritus. At 7:07 p.m., the bells of Saint Peter's Basilica began peeling con-

tinuously to confirm the election.

At 8:12 p.m., French Cardinal Jean-Louis Tauran, the senior cardinal in the order of deacons, appeared at the basilica balcony and read out in Latin: "I announce to you a great joy: We have a pope! The most eminent and most reverend lord, Lord Jorge, Cardinal of the Holy Roman Church, Bergoglio, who has taken for himself the name Francis."

The crowd in the square responded with cheers, applause and the waving of national flags. A respected Italian journal said he was the cardinal with the second-highest number of votes on each of the four ballots in the 2005 conclave.

Cardinal Bergoglio has had a growing reputation as a very spiritual man with a talent for pastoral leadership serving in a region with the largest number of the world's Catholics. Since 1998, he has been archbishop of Buenos Aires, where his style is low-key and close to the peo-

ple. He rides the bus, visits the poor, lives in a simple apartment and cooks his own meals. To many in Buenos Aires, he is known simply as "Father Jorge."

He also has created new parishes, restructured the administrative offices, led pro-life initiatives and started new pastoral programs, such as a commission for divorcees. He co-versed over the 2001 Synod of Bishops and was elected to the synod council, so he is well-known to the world's bishops. The cardinal has also written books on spirituality and meditation and has been outspoken against abortion and same-sex marriages.

Pope Francis

Jorge Mario Bergoglio

Is the first pope...

- From the Americas
- From Jesuit order
- To take name Francis

Is known to...

- Take the bus and subway
- Cook his meals
- Have strong devotion to Mary
- Visit the poor
- Be very spiritual
- Have low-key style
- Love soccer and tangos

Speaks

- Spanish, Italian, English, French and German



"Now let's begin this journey, bishop and people... a journey of brotherhood, love and trust among us."



Dec. 17, 1936

Born in Buenos Aires, Argentina, to Italian immigrant parents



1957

At age 21, falls gravely ill; eventually severe pneumonia is diagnosed, right lung partially removed

Then Cardinal Jorge Mario Bergoglio poses with young soccer players from the San Lorenzo soccer club, of which he is known to be a fan.

March 11, 1958

Enters novitiate of the Society of Jesus

March 12, 1960

Takes first vows as Jesuit

1960

Studies humanities in Padre Hurtado, Chile

1961-1963

Studies philosophy at San Miguel Seminary, Buenos Aires



At right: An undated photo of the Pope as a young priest with his family.



At right: Ecumenical Patriarch Bartholomew of Constantinople with Bishop Brian Farrell at the Papal Installation.

It was the first time since the Great Schism of 1054 AD that an Ecumenical Patriarch attended a Papal Installation.

In 2010, when Argentina became the first Latin American country to legalize same-sex marriage, Cardinal Bergoglio encouraged clergy across the country to tell Catholics to protest against the legislation because, if enacted, it could "seriously injure the family," he said. He also said adoption by same-sex couples would result in "depriving (children) of the human growth that God wanted them given, by a father and a mother."

In 2006, he criticized an Argentine proposal to legalize abortion under certain circumstances as part of a wide-ranging legal reform. He accused the government of lacking respect for the values held by the majority of Argentines and of trying to convince the Catholic Church "to waver in our defense of the dignity of the person." His role often forced him to speak publicly about



An immense crowd gathers for the Pope's Installation.



elected Superior of the Jesuit province of Argentina.

In 1980, he returned to San Miguel as a teacher at the Jesuit school, a job rarely taken by a former provincial superior. In May 1992, he was appointed Auxiliary Bishop of Buenos Aires. He was one of three auxiliary bishops, and he kept a low profile, spending most of his time caring for the Catholic university, counseling priests and preaching and hearing confessions. On June 3, 1997, he

was named Coadjutor Archbishop. He was installed as the new Archbishop of Buenos Aires on February 28, 1998. (CNS)

May God Grant him many blessed years!

the economic, social and political problems facing his country. His homilies and speeches are filled with references to the fact that all people are brothers and sisters and that the church and the country need to do what they can to make sure that everyone feels welcome, respected and cared for.

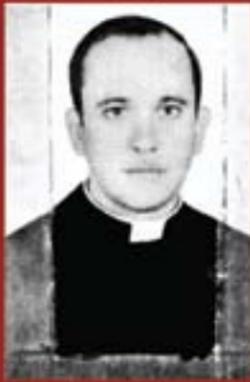
While not overtly political, Cardinal Bergoglio has not tried to hide the political and social impact of the Gospel message, particularly in a country still recovering from a serious economic crisis. Since becoming archbishop of Buenos Aires in 1998, Cardinal Bergoglio has created new parishes, restructured the administrative offices, taken personal care of the seminary and started new pastoral projects. He has mediated in almost all social or political conflicts in the city; the newly ordained priests are described as "the Bergoglio generation"; and no political or social figure misses requesting a private encounter with him.

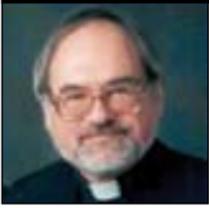
Jorge Bergoglio was born in Buenos Aires, Argentina's capital city, Dec. 17, 1936. He studied and received a master's degree in chemistry at the University of Buenos Aires, but later decided to become a Jesuit priest and studied at the Jesuit seminary of Villa Devoto. He studied liberal arts in Santiago, Chile, and in 1960 earned a degree in philosophy from the Catholic University of Buenos Aires. Between 1964 and 1965 he was a teacher of literature and psychology at Immaculata High School in the Province of Santa Fe, and in 1966 he taught the same courses at the prestigious Colegio del Salvador in Buenos Aires.



The Pope receives his ring from Cardinal Angelo Sodano, Dean of the College of Cardinals. The ring is a symbol of Papal authority.

In 1967, he returned to his theological studies and was ordained to the Priesthood of Jesus Christ on December 13, 1969. After his perpetual profession as a Jesuit in 1973, he became Master of Novices at the Seminary of Villa Barilari in San Miguel. Later that same year, he was

1964-1965 Teaches high school literature and psychology at Jesuit secondary school in Santa Fe	1966 Teaches at prestigious Colegio del Salvador secondary school in Buenos Aires	1967-1970 Studies theology at San Miguel seminary
	Dec. 13, 1969 Is ordained priest	1970-1971 Spends "tertianship," or Third Probation period of Jesuit formation in Spain
	1971-1973 Serves as master of novices and vice chancellor, San Miguel seminary	1973 Takes perpetual profession as Jesuit
1973-1979 Serves as superior of Jesuit province of Argentina and Uruguay	1979-1985 Serves as rector of Colegio Maximo and theology teacher	1986 Goes to Germany to finish doctoral thesis
June 27, 1992 Is ordained auxiliary bishop of Buenos Aires	June 3, 1997 Is named coadjutor archbishop	Feb. 28, 1998 Is installed as archbishop of Buenos Aires
2001 Co-presides over Synod of Bishops	Feb. 21, 2001 Is elevated to cardinal	2005 Receives second-highest number of votes in conclave that elected Cardinal Joseph Ratzinger as pope
2005-2011 Serves as president, Argentine Bishops Conference		March 13, 2013 Is elected pope by conclave of 115 cardinals



THE BYZANTINE LITURGY

By Archpriest David Petras, SEOD

How Our Lord is Present

We can think of the presence of our Lord in Communion in either an active way or a passive way. In the first centuries of the Church, the faithful encountered the Lord in Communion very actively. It was expected that all the baptized who were present would receive the Body of Christ and drink from the cup of His blood. What happened after the conversion of the ancient Roman empire, however, is that there often was not as strong a commitment to the faith in the new Christians as in those who converted in times of persecution. The fathers had to preach the need for a stronger faith, but more often than not, it meant people stopped receiving Communion frequently because of fear of unworthiness. The Church continued to believe that the bread and wine we offer truly became the Body and Blood of Jesus, and that the Son of God is present in the mystery of the Eucharist, but not all the faithful regularly participated in Communion.

In the East, this meant that the faithful would attend the Liturgy, but that they would only watch the ritual. In the West, the same thing happened, but there was less interactive ritual. Instead, new rites were created in which the presence of the Lord was worshiped in the exposition of the Host. These new rites were called "benediction," and were also introduced in some of the Eastern Churches that united with the

See of Rome. The mystery of the Eucharist became more passive, and we said things like, "the Lord reposes in the Eucharist," and His presence was venerated from afar.

The presence of our Lord in the Eucharist is active. It helps to remember that the Body and Blood we receive is the "bread of life," of Jesus who is risen from the dead. Through His Resurrection, the body of Jesus was glorified. Though it bore the marks of the wounds of His sacrifice on the Cross, it was touched by the Apostle Thomas. Place and time were no longer limitations to the presence of the Lord. He appeared to two disciples on the road to Emmaus, explained the scriptures relating to Him, and revealed Himself to them in the breaking of the bread.

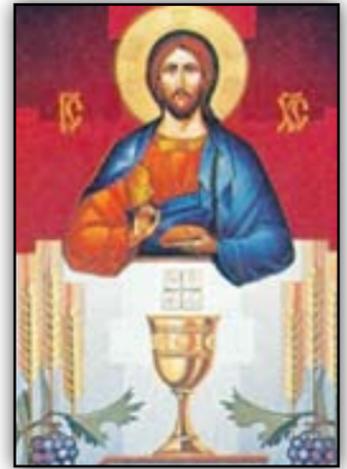
He came to his apostles, even though the doors were locked. He breathed on them and gave them the gift of the Holy Spirit. He ate with them, even preparing fish for them, to show that He was truly life. He was glorified before their eyes at the Ascension, fulfilling the promise of the Transfiguration. In the Divine Liturgy, Jesus comes to us in our own Emmaus, and in the breaking of the bread before Communion, we recognize the presence of God incarnate, not bound by the limits of space and time, but "present everywhere and filling all things," and in a particular and mystical way the consecrated mystery of the Eucharist.

In this presence, the Lord is

not passive, not just "being there," but acting for our salvation. The power of his love in his death on the Cross, His descent into Hades and His resurrection are present in our lives, as we receive Communion, "for the remission of sins and life everlasting." This is why it was so important that all the baptized who were present received the Eucharist so that all who partook thereof could be sanctified. In the Divine Liturgy, we "remember" what Jesus did for us in the historical events of the crucifixion and resurrection, but, more than that, we "commemorate" these events because the reality of the mystery is present in the mind of "God with us." Forgetting this, some say, "Christ rose," or "Christ has risen," but the truth is that "Christ is risen."

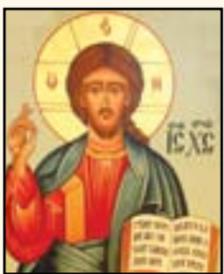
He is present now in glory, saving us and sanctifying us in the sacramental mystery of Holy Communion. As Saint John Chrysostom said, "It is always Pascha." The salvation accomplished by our Lord in Jerusalem in the past and His coming again in glory to judge the living and the dead are both present now mystically, that is by way of sacramental representation which goes beyond historical times and places. Our faith in Communion must, therefore, be active and not passive.

In every Divine Liturgy, we also read from the apostolic writings (the Acts of the Apostles and the Epistles of Paul, Peter, James, John and Jude) and from the Gos-



pels of Matthew, Mark, Luke and John. The proclamation of this word is another way in which the Lord is truly present. We hear and absorb his words of life into our being. This was foretold in the Old Testament, when the prophet Ezekiel is told, "Son of man, eat what is before you; eat this scroll, then go, speak to the house of Israel." (Ezekiel 3:1) When we eat Holy Communion, we are united with God who is actively accomplishing our salvation, bringing us life and filling us with His teaching. For all these reasons, the consecrated bread and wine of the Liturgy must be truly the Body and Blood of the risen Lord.

This is also why Church is necessary. God comes to us in community, in a meal that we share together. In an age of individualism, people deceive themselves to believe that they can find God better in isolation, that they do not need the community of the Church, which is the "Body of Christ." (Ephesians 1:22-23) To claim that we are a "self-made man or woman" means that we are not made by God. We can find union with God only if we sing, "Let us who mystically represent the Cherubim ... now set aside all earthly cares, that we may receive the king of All (in Holy Communion)."



"Faith in the Bible" – *Wednesdays in April* Franciscan Friary, Sybertsville, PA

Led by Father Jerome, OFM

Explore what the Bible says about faith. **Choose morning (10-11:30am) or evening (7-8:30pm) sessions.**

Faith is a mystery. Faith is a gift. Why do some people have faith and not others? Four classes looking at what the Bible tells us about Faith.

Cost: \$20. Please bring a Bible (available in Gift Shop). For information or registration, contact Father Jerome: holydormition@gmail.com; 570-788-1212 ext 402. Holy Dormition Friary, the home of the Byzantine Francis-

cans, is located on State Hwy 93 at Main Street in Sybertsville, PA 18251. Please register in advance; pay at first session.

Holy Dormition Friary, 712 State Highway 93 – PO Box 270 – Sybertsville, PA 18251

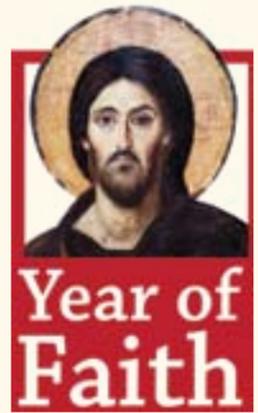
570-788-1212 website: <http://hdbfm.com>
email: holydormition@gmail.com





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

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



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

What is a Parish Mission?

A Parish Mission is a time of personal renewal, where we are challenged to “commit ourselves and one another and our whole life to Christ our God.” (Liturgy of Saint John Chrysostom) During three evenings of prayer and preaching we are invited by the Lord Jesus to renew our faith in Him and in the teachings of His Church.

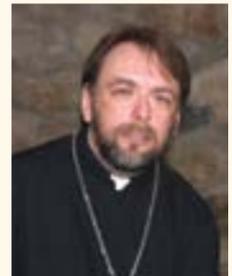
The Mission will consist of three weeknight sessions in church. Each session will begin with a brief prayer service and include a 35 to 45 minute sermon. There will be an opportunity for you to participate in the Mystery of Reconciliation both before and after the service. You are warmly encouraged to receive the Mystery of Reconciliation (Confession) This Mystery is an encounter with the Lord’s merciful love and can be a wonderful first step in renewing our decision to follow Him.

Who is invited to the Mission?

In a word: everyone! The Mission is not limited to parishioners. You are encouraged to invite family and friends, churchgoers and non-churchgoers, Catholics and non-Catholics. The Mission is an opportunity for us to meet Jesus again or for the first time.

About the Mission Preacher

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



Upcoming Mission locations:

- Saint Mary Church, Trenton, NJ
April 16th, 17, and 18th, 7PM
- Saint John, Lansford, PA
Saint Mary, Nesquehoning, PA
May 21, 22nd, and 23rd, 7PM

To Schedule a Mission, Pastors may contact Father Frank at 203-377-5967 or email him at stjohnbyz@gmail.com

YOUR parish can be NEXT!

Mission Highlights from Saint Ann Church in Harrisburg





FAITH AND COMMUNITY ISSUES

By Father Carmen Scuderi, OFM, Ed.D.

Fear and its Results

One of the most primal and at times, overwhelming of emotions is fear (Worthing Herald, 2013). Within the family structure it can cause suspicion, dividing members of families undermining family unity. It has the power to set one member against another, resulting in positive activity being brought to a standstill. Fear can feed into frustration and a sense of powerlessness in the face of real or supposed danger and/or crisis. The frustration, if unresolved develops into anger and resentment and if still unresolved, transforms into rage.

What is this "thing" that can exercise such power over the family, the most powerful unit we have in the world? One definition of fear reads, "Fear is a vital response to physical and emotional danger" (Psychology Today, 2013). The response comes from deep within us; it affects both the mind and the body. Studies have shown that fear is found in the earliest times in our lives even within the womb (Brown, K., 1999).

Fear has many faces; it is a warning system of impending danger and sets us on alert so we are not caught unaware. This comes from our days in

the caves when creatures like saber-toothed tigers stalked us as prey and we needed to survive. In that case, fear was a good thing. It got us to hide or defend ourselves so we had another day to live reproduce and so live on into tomorrow. There is another kind of fear however that deals with dangers that are imagined (Psychology Today, 2013).

"From the Spiritual perspective, the antidote for fear is Truth."

There is nothing threatening our lives that our physical senses can detect, but we still feel a sense of dread. Unresolved past issues with family or friends, hurtful experiences with significant others that lay dormant in our subconscious, insecurities about how and what we know about ourselves, how others perceive us and what they think about us; whether or not we will be accepted or rejected by the individual or group we have just encountered all set up a defensive posture within our mind and body that signals fear to the brain and sets the body on alert status (Brown, K., 1999; Psychology Today, 2013).

One concept we can derive from the above definition is that fear is a visceral response to a threat either perceived or imagined. Such a perception has the power to paralyze to keep one from moving in any direction. Change in one's life, personal or communal, in this case within the family structure, can be perceived as a genuine threat to the stability of that family structure.

Even though the change may be needed, provide an opportunity to deepen and mature the familial relationships and challenge growth and maturity. The family membership may, out of a sense of fear, simply dig in and refuse to budge. At this point a paralysis has set in. External pressure to move into change can spawn resentment, acting out, even rage if pushed far enough. Answers are needed to the silent questions about the unknown.

According to Karl Albrecht, Ph.D. (2012, Psychology Today), there are 5 basic fears common to all humankind. Dr. Albrecht lists them as: "Extinction - fear of annihilation, of ceasing to exist; Mutilation - fear of losing any part of our precious bodily structure; Loss of Autonomy - fear of being

Continued on next page.



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

"BYZANTINE CATHOLIC FAMILY DAY"

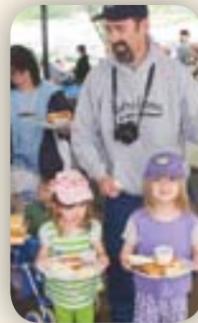
KNOEBLES AMUSEMENT PARK, ELYSBURG, PA

SUNDAY, JUNE 2, 2013

**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!

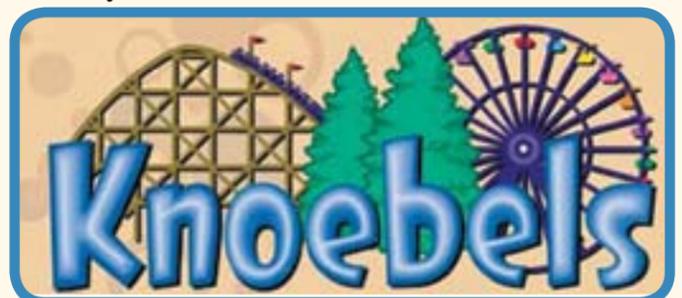


Discounted ride-all-day passes and tickets! Free admission! Free Parking!

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.



SEASONAL REFLECTIONS

Msgr. John. T. Sekellick, JCL



The Holy and Glorious Resurrection

It was late November, 1917 in Russia. Snow had begun to fall as the Russian Winter began. A man died. He had been an ardent believer, but that changed in October when the chaos, following the assassination of Czar Nicholas II and the royal family, touched and changed the lives of the Russian people calamitously.

The man who died left strict orders for his burial. There was to be no religious service whatsoever. He no longer believed in the “opium of the people” – religion. Upon his burial according to his strange request, heavy stones were to be piled on top of his grave and cemented in place to assure that the body placed in that grave would not rise as the Christian faith so fervently declared.

As fate would have it, while he was being buried, it started to snow fiercely, and the workers hurried to fill in the grave and pile stones over it cementing them in place. As they left the site, they could hardly see the fresh grave which was now completely covered in snow. Winter passed, and the snow melted away.

Visitors came to the cemetery. Many had heard about the unusual burial. What was discovered was absolutely startling. All the heavy stones that had been piled and cemented to seal the grave were pushed away. How could that have happened?

In place of the stones, a vine had pushed up from the grave and was growing alive and strong. A tiny seed had fallen into the wet cement as it

was poured over those stones and was buried in the grave. Through the power of nature, that seed germinated and started to grow. The mass of heavy stones could not stop life from bursting forth out of that dead man’s grave. Life had risen from his



grave. Everything that he had vehemently disclaimed about life after death was forcefully and dramatically contradicted.

A huge, heavy stone sealed the entrance to another Man’s tomb many centuries ago. He had

died the horrible death of Roman crucifixion and was hurriedly buried. A squadron of Roman soldiers was assigned to stand guard for three days to ensure that no one would attempt to remove the Body and claim He had risen from His grave as He had foretold. Very early on the morning of the third day, some women were on their way to the tomb hoping to anoint the Body properly but were also concerned to be able to roll that heavy stone away from the entrance to the tomb.

When they arrived there, the squadron of soldiers was gone. The stone had been rolled away. They saw the tomb was empty. Only the cloth in which the Body had been wrapped lay neatly folded inside. The women ran away frightened and confused and returned to report what they found to the others who were His followers, two of whom, Peter and John by name, ran to the tomb to verify the account. Indeed, the Body was gone. That evening, however, the dead Man, now in fact risen as He promised, appeared to His followers who were in hiding in fear of retaliation from the local authorities. News of His resurrection was quickly spread by them.

His name is known throughout the world – Jesus. The name of the unbeliever in old Russia has long been forgotten. Jesus lives today and has kept His promise of life after death. We, His followers, jubilantly proclaim, “Christ is risen from the dead. By death, He trampled death, and to those in the tombs, He granted life!”

Fear and its Results

Continued from previous page.

immobilized, paralyzed, restricted, enveloped, overwhelmed, entrapped, imprisoned, smothered, or controlled by circumstances; *Separation* – fear of abandonment, rejection, and loss of connectedness – of *becoming a non-person* – not wanted, respected, or valued by anyone else; *Ego-death* – fear of humiliation, shame, or any other mechanism of profound self-disapproval that threatens the *loss of integrity of the Self*; fear of the shattering or disintegration of one’s constructed sense of lovability, capability, and worthiness.

Looking at this list, one can see that many of our fears about each other, whether individual or familial, can find their root in that list. According to Kathy Brown, M. Ed. (1999),

compensatory behavior to neutralize the effects of fear, consumes a tremendous amount of energy. And, if stressed, we find ourselves out of coping energy, due to the compensatory drain put on the human system. Hence we simply shut down, pull in and refuse to move.

From the psychological standpoint, one of the greatest weapons we have to conquer those fears, paradoxically, is also one of the causes of many of our fears – the family unit itself. The solution, effective communication, is both direct and complex. Being able to sit with family members, talk about what is scaring us and being listened to in an open-ended, non-judgmental manner allows the unknown to become known.

In so doing, limits are given to something which was limitless, a positive identification is made and through family support, a plan of action can be developed to overcome the object of fear. Once the unknown becomes known fear vanishes (Albrecht, K., 2012, Psychology Today).

From the Spiritual perspective, the antidote to fear is Truth. The temptation is to ask, as did Pontius Pilate, “What is Truth?” More properly, the question is “Who is Truth?” Truth is Jesus Christ who tells us in Luke, “Do not be afraid any longer, little flock, for your Father is pleased to give you the Kingdom” (Lk. 12: 32). That Kingdom is one of Peace and Love, which John states, “Perfect love drives out all fear therefore, Love is not perfected in one who is still afraid” (I Jn 4:18 ff). The Presence of Jesus within the family structure is the basis, the “cornerstone” if

you will upon which relationships of trust can and must be built. The family that is in relationship with Jesus and through Him to the Father in the Spirit has the foundation upon which helpful and healing communication takes place.

The question left is whether or not the family unit is healthy enough, and in a covenant relationship with Jesus, to garner the trust to be able to provide high-level support. This support is needed for the individual member to approach the family unit for help in identifying the fear and in effect, conquer it. In the next articles the family structure will be discussed and the kind of qualities that a healthy family unit expresses toward its members in bringing about growth, maturity and freedom from fear.

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Tour Includes: Roundtrip Air from New York, \$600

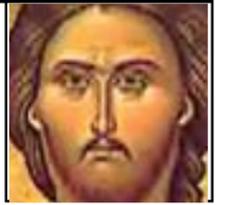


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For a brochure and more information contact Father Yastishock Phone: (732) 255-6272

RESPECT LIFE GUEST FORUM

By Deacon Robert Behrens, Holy Ghost Church, Jessup, PA



Deacon Robert Behrens (second from left) with Bishop John of Parma (left) and the ByzanTEENS during the recent Pro-Life rally in Washington, DC.

The Growing Influence of the Pro-Life Movement in Russia

During the January, 2013 March For Life in Washington, DC, I happened to encounter some pro-life marchers from Russia. I remember having read reports, some twenty years ago, about a fledgling pro-life movement in Russia. Father Paul Marx, OSB, of blessed memory, the founder of Human Life International, had written that his pro-life message had been well-received, even by Russian media, government figures, and medical professionals.

I decided to do a little research to determine what type of progress had been made in Russia since that time. On one hand, in 2004, a United Nations survey indicated that Russia had the world's highest abortion rate, at 53.7 per every 100 women. On the other hand, on July 15, 2011, then President Dmitry Medvedev, had signed a new law that somewhat restricts abortion in the country by requiring abortion providers to devote at least 10% of

their advertising to warn potential clients of the possible health hazards of the procedure. In addition, the bill also stipulates that mothers who don't want to keep their babies will be able to leave their newborn children anonymously in special adoption centers. *Ria Novosti*, the Russian international news agency, reported on July 15, 2011, that "the parliament might soon pass a new anti-abortion bill that could limit Russians' access to abortion services and toughen criminal punishment for doctors who carry out illegal abortions".

The pro-life movement in Russia has a friend in the wife of Prime Minister Dmitry Medvedev, Svetlana Medvedeva. Through her Foundation for Social and Cultural Initiatives, she has launched a nationwide pro-life campaign entitled "Give Me Life." Writing for the *New York Times*, Sophia Kishkovsky reports that state-run medical centers, in support of the Medvedeva campaign,

offered families and single women consultations to avoid abortion and lift the birthrate. At the onset, the Russian pro-life movement began in parish-based activism within the Russian Orthodox Church. This was the initiative of pro-life activist priest Father Dmitry Smirnov. The parishes involved became part of a network that provided healthcare to pregnant women, and psychological counseling to women in distress. Between 1994 and 2010, the number of pro-life organizations in Russia has grown from three to over 100.

In 2010, the Orthodox Church began to coordinate pro-life activities under its centralized social service departments. This all came about with the elevation of Metropolitan Kirill of Smolensk to the Patriarchate of the Russian Orthodox Church.

One American website cites, in horror, that "one extremely harmful aspect of American political life has traveled to Russia: the pro-life movement", and "predictably, the anti-abortion movement in Russia is heavily tied to Religion....the driving force is the Russian Orthodox Church."

Amazingly, the thing which appears to have spurred the government to pass the aforementioned legislation in July, 2011 was the organizing, on June 29, 2011, of the "Moscow Demographic Summit" by the Rockford, Illinois-based World Congress of Families, whose partners include Human Life International, Priests for Life, Population

Research Institute, Family Research Council, Focus on the Family, Concerned Women for America, and several others.

With the high rate of abortion, Russia has serious demographic problems. Between 1992 and 2008, the population has decreased by more than 12 million, down to 143 million. Both President (then Prime Minister) Vladimir Putin, and Prime Minister (then President) Dmitry Medvedev are quoted as seeing the need to strengthen the family and increase the birthrate for the good of the country. The World Congress of Families website (www.worldcongress.ru) provides downloadable copies of letters welcoming the summit by the Russian legislative body, The Duma (which letter focuses primarily on demographic issues), and by Russian Orthodox Patriarch Krill (whose letter focuses on Christian morality as well as on demographic issues).

While, in the US, the culture appears to be moving in a pro-life direction, based on recent polls, the decline in numbers of abortions, and the increasing crowds at the annual March for Life, there is still a "disconnect" at election time. We have a harshly pro-choice government in Washington, D.C.

In Russia, the Church, the State, the medical profession, and the populace appear to be moving in the right direction—a cause for American pro-lifers to be jealous.

Encounter 2012 in Review

Encounter 2012—Together in Christ—has happened. In three locations, one theme relevant to the Eastern Catholic Churches in America, has been presented to about seven hundred people. At a meeting in early February 2013, the co-chairs reviewed results of the evaluation forms each participant was asked to submit. Based upon the comments, it is evident that Encounter 2012 is not over. People asked for updates, for suggestions and for follow-up to their experience.

Encounter 2012 has to continue—not necessarily with more presentations, but in providing a format to put in place a means for implementing the principles of understanding and exercising the role of the "Royal Priesthood" each baptized person has through virtue of baptism.

Email in-boxes of those who responded to the call to find out "Who" and "What" the Body of Christ (the Church) is, will be filled with information on "How" the Church becomes a vital force, through Evangelization by the "Hands of Christ"—those who have put on Christ—the faithful of every walk of life, of every age, of every place. Each is a builder as well as a building block of faith. Look for information from the Encounter 2012 committee that will give guidelines for growth, add suggestions for on-going commitment to its precepts, and ask questions to discern who and how

each person can become a living stone in the growing Church.

Even though Encounter 2012 was designed to be held in three locations to maximize its impact upon a geographically large country, there was a call by many to bring its message to an even larger number of people. With this in mind, another venue has been added to accommodate the need to "Go, make disciples of all nations."

Encounter will be continued with a fourth session—but logistically not until early next year. Planning the theme is easy: scheduling might take time. A place to house a large group has to be found, and vendors contacted. These items require a period of at least six months to negotiate. A regional committee is to be formed and a thousand details addressed to be able to provide you a worthwhile program. Orlando, Florida seems the most likely place at this time. Although in the Southeast, anyone from any area of the country may sign up for this Encounter session in 2014 after the forms are available. Encounter 2012 will be extended beyond the confines of a calendar year, proving that it provided a springboard of action to bring the Church to the People of God in the 21st Century.

Encounter 2012 is not over—but a necessary first step in strengthening our relationship with Christ and His Church—together as His unique People, embarking on this Year of Faith. And forever.

Are You Searching?

Discernment Retreat for Women at Mount Saint Macrina

“Opening the Doors of Faith - Discerning One’s Path thru Life” is the theme for the upcoming discernment weekend for women at Mount Saint Macrina on Friday evening, April 5 through 1PM Sunday, April 7, 2013. The Sisters of Saint Basil invite single women, ages 18-45 to meet together with the Sisters to reflect deeply about

the vocation of each baptized person, and on her own path in life.

For more information, or for registration, contact Sister Barbara Jean, OSBM at (724) - 438-7149 or email her at vocations@sistersofstbasil.org. Attendance is free.”

Opening the Doors of Faith: Finding One’s Path in Life

A Women’s Discernment Retreat presented by the Sisters of St. Basil the Great

Are You Searching?

April 5-7, 2013

7 p.m., Friday -

1 p.m., Sunday

Mount St. Macrina

House of Prayer

Uniontown, PA

*Single women, ages 18-45
are invited to seek
direction or redirection of
their lives. Come and join
us as we prayerfully
explore this journey
together.*

There is no charge to attend.



To register, please contact Sr. Barbara Jean at vocations@sistersofstbasil.org or call 724-438-7149.

Sisters of St. Basil the Great
500 W. Main Street · Uniontown, PA 15401
www.sistersofstbasil.org



SEMINARIAN REFLECTIONS

Seminaryman Lewis Rabayda

Disciples of the Resurrection

If we were faithful to the spirit of journeying through the Great Fast, then the celebration of Jesus' Resurrection from the Dead is for us the most joyous day of the year. But is it really that joyful, so much so that it is greater than any personal milestone or family event? Only if we have truly died with Christ will we be able to rise with Him at the celebration of Pascha and at the final resurrection.

I am not suggesting that this day is a superficial joy that as good Christians we are obliged to feel or experience because the Church tells us to. But rather, if as true followers and disciples of Christ, we have voluntarily accepted the trials and tribulations of the Fast, then we will experience the great joy that a victor has over their enemy. We will then partake of the joy that Christ experienced when He endured the Cross and conquered death (sin) by rising from the dead. This joy is experienced through the acceptance of our salvation, knowing that Christ became man to bring the human race up to heaven with Him, to correct the sin of Adam and Eve that will allow us entry back into paradise. It is the joy of knowing that our sins have been forgiven, and that we too, will experience life for all of eternity, that through believing in Christ, we have beaten death.

However, it is possible that Pascha is not the most joyous day of our year. Each one of us is on a different path towards God, and we are each at different places along that path. I myself was once

at a disposition where Pascha was just another day among many special days through the year. I would not experience any extraordinary purpose behind it beside it being an important family and church tradition. But as I began to involve myself more in the Church, Scripture, and spiritual reading, I be-



gan to understand the process and journey of the Great Fast. That journey leads to the most joyous climax of human history, when God freely offered himself as a sacrifice to take away the sins of all of

humanity. Of all humanity? Yes, but Christ specifically offered Himself for Your sins and for My sins.

When we are true believers in Christ, when we have no doubt about His existence, and when we follow His commands and teachings, then we can be called His "disciples." Being a disciple of Jesus' life and teachings would transform us in a way where we would no longer be ourselves, the persons we were several years ago, or in our youth. We would be transformed into a better version of ourselves, a more perfect version. We would have let Jesus take our old self with Him to Hades and rise up with Him through His resurrection. It is because of the resurrection that we are Christians today. So, in a sense, if we are true disciples of Christ, then we are disciples of His Resurrection—disciples and believers in everlasting life.

By following Jesus' example of spending these past 40 (plus) days traveling through the desert with our grumbling stomachs, heightened temptations, Lenten hymns & somber melodies, and deeper prayer, we have emerged purified. We have had a true experience of subjecting ourselves to death so that after we have celebrated Jesus' rising from the dead, we have celebrated our own rising from sin to glorification. What other day in the year could be more joyous than the day we realize that our sins are forgiven, and that we, wretched sinners, are granted entrance into the Kingdom of Heaven because of the love of Jesus Christ?

Upcoming Events for April

Eparchial and Parish Events

APRIL, 2013

- 1 Bright Monday - **Chancery Closed**
Solemn Holyday
- 2 Bright Tuesday
Simple Holyday
- 7 Thomas Sunday

- 9-11 Father Edward attending Eastern Catholic Associates Meeting in St. Louis
- 14 Sunday of the Ointment-Bearers
- 16 50th Anniversary of Eparchy Committee Meeting
- 21 Sunday of the Paralytic
- 23 Feast of George the Great-Martyr
Simple Holyday
- 25 Youth Secretariat Meeting
- 28 Sunday of the Samaritan Woman
- 28 Father Edward on Old Calendar Pilgrimage to the Old Country
Returning May 10

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*Christ is Risen!
Indeed He is Risen!*