

CALENDAR

JUNE

- 29 Saints Peter and Paul
(The Apostles Fast — June 7-28)

JULY

- 20 Holy Prophet Elias
25 Feast of St. Ann — Our Parish Patron
For all members of our parish family, this feast is a holy day of strict observance. There will be an outdoor procession.

AUGUST

- 6 Feast of the Transfiguration
15 Dormition of the Mother of God
(Fast — August 1-14) There will be an outdoor procession on this feast day.
29 Beheading of St. John the Baptist

SEPTEMBER

- 1 Beginning of the New Liturgical Year
2-5 Pilgrimage to Uniontown —
Celebration of the 71st Anniversary
(Labor Day Weekend)

ST. ANN BYZANTINE CATHOLIC CHURCH

5408 Locust Lane
Harrisburg, PA 17109

Served by Fr. Michael Shear
717-652-1415

stann@stannbyz.org
www.stannbyz.org

Divine Liturgies
at 8:00 a.m. and 10:30 a.m.
Holy Day Vigil 7:00 p.m.

THE ENLIGHTENER

Newsletter of St. Ann Byzantine Catholic Church

Volume 3, Issue 5

Harrisburg, PA

June 2005

SUNDAY, JULY 17

Saint Ann Slavic American Festival



The Saint Ann Byzantine Catholic Church Slavic American Festival starts at 12 noon on Sunday, July 17 and the activities continue until 9 p.m.

All festival guests are invited to the Sunday Divine Liturgy celebrated at 8 a.m. and 10:30 a.m. that morning. Throughout the day the church will be open for prayer and reflection, and there will be scheduled tours and musical concerts. Prayer books, icons, and ethnic items that can be purchased are on display outside of the church.

By noon the parish center starts getting crowded as people line up to buy the ethnic specialty foods. Halupkies, perohi, schnitzlies, kielbasi, halushky and full dinners are enjoyed by the guests who can sit in the hall to eat or sit at a table under the tents located around the

grounds. Also, a la carte and take-out foods are available throughout the day. Some people start with the desserts that include St. Ann's famous walnut rolls and delicious homemade cakes, pies, cookies, and fudge.

Dancing begins at 1 p.m. with the Polka Quads from Steelton. At 5 p.m. John Stevens & Doubleshot Polka Band from Swoyersville starts playing. Also, tentative arrangements are being made to have a group of ethnic dancers for entertainment.

Please place the enclosed flier about our festival on the bulletin board at work, at school, in the gym, or at any public place. Help to publicize Saint Ann Slavic American Festival! Plan now to help make this year's festival one of the best.



From the Pastor's Desk:

Our annual Festival is probably the only major event of the year for which we need help from everyone in our parish. Please follow the conscience of true stewardship to your parish which is time, talent, and treasure. Add your name to the list of workers on the roster placed in the back of the church; and if you cannot assist that day, you can volunteer to help with the preparation and clean up. On Thursday, July 14, at 6 p.m. the tents will be set up. Please plan to help as often as you can.

A Vigil Liturgy is scheduled for Saturday, July 16, at 4 p.m.

Remember to place the enclosed flier in a public place to announce our festival.



THANK YOU!

Thank you to Father Michael, Joan Trautlein, our ECF Coordinator, and the following dedicated teachers for the successful 2004-2005 school year: Vera Miller, Anita Lillocock, Karen Grubb, Gina Mistishin, Marie and Ray Gruber, Eileen Dietman, Al and Maribeth Peters, Grace Rentovich, Marie Sirkot, Marya Tipton, Eric MacCollum, Phillip Zulli, Marie Nester, Tracy Ort, Kathy Szarko, Roxanne Ebert, and Dennis Bupp.

Also, thank you to the parents and children and the ECF organization that supports and funds the many activities for our youth.

Our weekly ECF classes are on summer break—not from having Jesus Christ in our lives, but simply from going to a classroom to learn our lessons. A change of pace that refreshes us all!

Classes will begin again on Sunday, September 18.

FIRST PENANCE

On Lazarus Saturday 3 children from our 2nd grade class received the Mystery of Repentance. The following day, Palm Sunday, was their “Day of Honor” in the parish as they led the festal procession and enjoyed a reception at the Parish Center following Liturgy. May God grant many years to:

- Alexa Anastasia Duffy
- Nicholas Robert Mattis
- Anthony Edward Mistishen

Many thanks to Marie Gruber, and able spouse/assistant Ray, for preparing these beautiful children for reception of this Mystery.

Mnohaja li'ita!

Saint Ann Church Projects and Events

- **Vocation Icon.** Parishioners are encouraged to sign up to have the Vocation Icon in your home for a week. Please contact Marie Gruber at 717-642-1544 or use the sign up sheet in the back of the church.
- **Lenten Dinners.** Thank you to everyone who make the Lenten Dinner project a success: the organizers, the cooks, the youth who were the servers, the parishioners and guests who enjoyed the food. Plan to join us next year during the Great Fast.
- **Flea Market.** Check the weekly bulletin for more details about a flea market that is being planned for the end of summer or early fall. Spaces will be rented to showcase and sell those one-of-a-kind articles and anything else you no longer need. Also, food and baked goods will be sold. Plan ahead to become part of this church project.
- **Annual Family Day Picnic.** Plan to join your church family for the annual September picnic. Check the weekly bulletin for more information.

ECF FUNDRAISING CARDS

Giant and Weis cards will still be available after each liturgy in back of the church. You can now use your Giant fundraiser cards to purchase Sears, Home Depot, Circuit City, Olive Garden and other gift cards at Giant.

If you have any questions on how the program works, stop by the table after liturgy in back of the church or e-mail ecfcard@stannbyz.org. Remember—you get the full amount on your card, and you still get to donate to the ECF because the ECF gets cash back for each debit card purchased. Please support this project to help fund the many activities the ECF sponsors.

Catechist Renewal and Family Days

June 25th and 26th at the St. Nicholas Shrine/ Carpathian Village. Brochures are in the back of the church.

Upcoming Eparchial Youth Activities

Camp Come Together: Sunday, July 10-Thursdays, July 14

- For pre-teen boys and girls, ages 9-12

Camp Come Alive: Sunday, July 17-Thursdays, July 21

- For teen boys and girls, ages 13-17

ByzanTEEN Youth Rally 2006—Plan ahead and save! The 2006 Rally, sponsored by the Intereparchial Youth Commission will take place in June, 2006 at Mount Saint Mary's, Emmittsburg. It is open to Byzantine Catholics ages 13-19.

— E.C.F. REGISTRATION —

Please use one form for each child that is being registered for the 2005-2006 school year.

Child's Information:

Name: First _____ Middle _____ Surname _____ Age _____
 School and Grade _____ Birthdate ____/____/____

Parent's Information: Father _____ Mother _____

Address _____ City _____ State _____ Zip Code _____
 Home Phone _____ Work Phone _____ E-Mail _____

Please include a copy of the child's Baptism certificate if he or she was not baptized in this parish.

Eternal Memory— Vichnaja Pamnyat Blessed Repose to Pope John Paul the Great

Congratulations to Pope Benedict XVI — Mnohaya L’ita

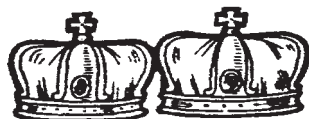
Cardinal Ratzinger, on becoming the 264th successor of Peter, called himself “a simple, humble worker in the vineyard of the Lord.” In his first greeting, he said, “The Lord will help us and Mary, His Most Holy Mother is on our side.” We pray that he has many years in leading the Church to Orthodoxy.

Mnohaya L’ita to Our Church Family Members!

May God grant you many happy and blessed years!

Welcome to Our New Member

Stephen Cremo and Family
 Michael Kashi
 Mr. and Mrs. Daniel Lapato
 Michael Sherbon
 Dorothy Zolyak



Crowned in Marriage

Michael Gregory Dudick and Carrie Ann Bohenic, MD
 Bruce Joseph Tommeleo and Esperansa Tucker

Church Attendance

Do we apply the same standards of faithfulness to our Church activities that we expect in other areas of life? If your car starts one of three times, do you think it is faithful? If the paperboy skips the Monday and Thursday editions, aren't they missed? If you fail to come to work four or five times a month — does your employer call you faithful? If your refrigerator quits for a day now and then, do you excuse it by saying, “Oh, it works most of the time.” If you miss two out of twelve mortgage payments a year, does the bank say, “Well, ten out of twelve isn't bad?” PUNCH LINE: If you fail to worship God in Church, one, two or more Sundays a month, can you be called faithful???? If we expect faithfulness from other people and things.. does not God expect the same — and more — from us, His people?

Congratulations to All Our Graduates



• **Clifford Canant** has been a faithful altar server and an active participant in the high school ECF program. Clifford received his diploma from Juniata County Career School.

Post-secondary Education Graduates:

• **Erika A. Daniels** graduated Magna cum Laude from York College of Pennsylvania with a Bachelor of Science degree in Marketing.

• **John Dubiansky** graduated from Harvard Law School, receiving his Juris Doctor. He was a member of the Harvard Journal of Law and Technology.

• **Ann Hanincik** graduated Magna cum Laude from Pontifical John Paul II Institute for Studies on Marriage and Family with a Master of Theological Studies degree.

• **Jessica A. Kashi** graduated from Lake Erie College of Osteopathic Medicine with a Doctor of Osteopathic Medicine Degree.

• **Michael Kashi** graduated from Penn State Harrisburg with a Bachelor of Science degree in Psychology.

• **Greg Lazur** graduated from the University of Pittsburgh with a Bachelor of Arts degree in Political Science. Also, he received a certificate in Russian and East European Studies.

• **Christopher Smee** graduated from Philadelphia University with a Bachelor Degree of Architecture.

THANK YOU . . .

TO THE FOLLOWING BUSINESSES AND INDIVIDUALS THAT MADE UPFRONT DONATIONS TO 2005 PICNIC RAFFLE

Neill Funeral Home, Inc.
 Jack Gaughen Realtor,
 Carnie Stolz Associate
 Broker
 The Greater Harrisburg
 Arts Council
 Tyson Fence Co. - Bill Hill
 M & M Auto Sales - Edward
 A. Pitman

Gabriella Italian Restaurant
 PA Telephone Products, Inc.
 Knights of Columbus Holy
 Rosary Council #869
 La Lame Inc. - Ed Schmeer
 Wiedeman Funeral Home
 Fackler-Wiedeman Funeral
 Home
 M & S Auto Sales Center

The Catholic Shop
 Dininni Catering - Roger &
 Trish Kauffman
 Carsonville Hotel Inc.
 David M. Berard CPA
 David & Trish Berard
 Friend of St. Ann
 George Demshock
 Victor J. Segina
 Winifred Collins
 St. Ann Baking Ladies
 St. Ann Bingo
 Tim McTaggart
 Theodore M. Demko
 M/M Joseph Chaposky

David & Debrt Goodnight
 Joseph J. Krajsa
 Paul & Donna Alpaugh
 Dr. Bruce & Eileen Dietman
 Paul G. Miller
 Rodney Raver
 Jaroslaw & Edwina
 Dubiansky
 William & Mona Lisa Shaw
 Paul & Christine Smith
 Marie Buckley
 Rose Lefever
 Torn Kovich
 George Kushner
 Philip L. Zulli, ESQ.

OUR UKRAINE ADOPTION STORY

by Rich and Michelle Laychock

After a long and rainy 12-hour drive through the dark streets and highways of Ukraine, we finally arrived at the place we spent many months trying to get, an orphanage in Snizhne, Donetsk region which was where our new son had lived. We had picked our sons profile from thousands of desperate kids looking for homes, all having names, and all having stories. He just happened to be the lucky one that day.

As we arrived in Snizhne at about 6:45 a.m., the town was very quiet. It was snowy and wet and not quite what we had imagined but then again, I'm not sure what we imagined. The orphanage itself was situated in the middle of typical Ukrainian houses all with fences around them. Some were occupied but most were abandoned. I'm not sure of the individual situations of the children in this place, but a lot of the children in orphanages around Ukraine are there because their parents are unable to care for them. In other orphanages, in less remote areas than Snizhne, once a child's parents have lost, or given up, their parental rights, the child is placed on an adoption registry. This rarely happens at Snizhne because of its remote location and because the children are so much older. Very few adoptive couples are willing to travel there when younger children are more accessible.

We pulled up to an orphanage buzzing with activity. Kids were hanging around outside and just acting like kids. They were all curious as to who we were and wondering who we were there to see. Would it be them, I am sure crossed their minds. After a brief meeting with the director, nurse and teacher, we find out that our new son seems to



be liked and does well in school. After waiting for Andriy to return from a short stay at the hospital, we finally meet him. In came a very sad little boy because he had just left his best friend at the hospital. He answered some questions, all the while hanging his head. He was adorable! I think we knew that this little guy would be coming home with us. He quickly warmed up to us and off we started on our three week long journey to bring Andriy home.

In the end we can look back and say that it wasn't so bad. We lived in Soviet apartment housing for two weeks. There was only a trickle of cold water a couple times of day—none of the modern conveniences that we in the US take for granted. There



were Old 'babushkas' shoveling the sidewalks for meager wages to supplement their social security that is barely enough to survive. Kids were walking the streets at all hours; men were drinking at all hours of the day. Snizhne was a very poor town but everyone we came in contact with, from the judge on down to the old lady begging, was polite and kind. We could tell they work for what they have and they exhibit a sense of pride of their possessions. Overall, it was a great experience and we have a very caring, smart, and helpful little guy to prove it.

Many of the thousands of orphans in Ukraine have one simple wish: to have a forever family and someone to tuck them in at night and say those three magic words, "I love you." And sadly, most children will never hear those words. You see at age 16 or 17 most children are maxed out of the system, left to fight for themselves. That is why I volunteer for an organization called Life2Orphans. We try to make a difference in the lives of those orphans left behind. We assess the needs of each orphanage and try to take care of the most urgent first. We have a program to sponsor individual kids by sending them packages at least twice a year, sending them cards and letters and just being a surrogate family for them. We sponsor kids through vocational training or university. Life2Orphans also helps supply formula to the baby orphanages as many only get a mixture of potato flakes and water. This is just a sampling of the many things that Life2Orphans does.

Currently, our family is the coordinator for three orphanages. We coordinate all the donations and raise awareness for the orphanage. We assess the needs given to us and determine what is the most important. We coordinate the Snizhne orphanage where Andriy is from and the two new orphanages we coordinate are in the Transcarpathian region near Uzhgorod and Mukachavo Perechin and Chinadiovo. All the orphanages are for children 7-17.

If anyone is interested in learning more about adoptions or how you can help the plight of these orphans, please contact me at adoptionhelp@stannbyz.org or by phone at 717-583-4884 or www.life2orphans.org.



SISTERS OF ST. BASIL CONDUCT CAPITAL CAMPAIGN

In order to continue and enhance present ministries and create new ways to serve, the Sisters of St. Basil, Mount St. Macrina, Uniontown, PA are seeking to raise necessary funds. Time has taken a toll on 100-year-old buildings that are in critical need of updating. Likewise, many of the Sisters who have served our Byzantine Catholic Church for many decades are now aging and in need of more specialized care. During the next few weeks, you will have the opportunity to partner with the Sisters in accomplishing their goals. Sister Ruth will be at our church on June 19.

In order to get married in the Church, the following regulations apply:

1. You must begin preparation one year in advance.
2. You must be a member of the local parish. Being a member entails attendance in church, support of the church, and involvement in the activities of the church.
3. If you are living out of state, you must produce a document from the local church to prove that you are a member of that community. This also applies to the Mysteries of Baptism and Chrismation.

Those who do not support the church and do not become actively involved in the community are not considered members of the community.

BINGO VOLUNTEERS NEEDED!

WE NEED THE FOLLOWING VOLUNTEERS FOR 2005:

Door Sales — report at 6:00 p.m.,

Caller — report at 6:45 p.m., 2 callers needed

Ticket Sales — Report at 6:00 p.m., 2 people needed

Contact Steve Plouse at 717-652-5472 for information

or to volunteer for the 2005 schedule.

(For the first quarter of this year, our bingo paid the \$2100 bill for the hall's utilities for the month. Do we need this weekly bingo income? If there is no bingo, the Sunday collection must take total responsibility for upkeep and maintenance of the parish center.)



DRESSING UP FOR CHURCH!

The fact that we live in 2005 does not excuse us from not respecting our church by the way we dress. I doubt very much that many of us go to our friend's wedding dressed the same way we come to church. The Diving Liturgy is a wedding banquet of our Lord and Savior, so you think it is wrong to come to church men wearing ties and women nice dresses? Many of you work jobs that require to do just that. Why do we treat our church with less respect then you treat you friends or your job?

Standing throughout Sunday Liturgy is prescribed by Eastern Church tradition and teachings. The earliest Council Fathers and the Vatican Council (1960) exhort Eastern Churches to return to an authentic practice in line with her theology and spirituality and to divest from the practices of the Western (Roman) Church. Every Sunday is a "little Easter." This directive is recognized by the Metropolitan Archbishops and Bishops and word transmitted through pastors.

DIOCESAN CELEBRATION — Please submit your name and year of your anniversary, in multiples of five years, to the parish office.

The following Icons have been memorialized:

The Mother of All Sorrows, The Deisis, St. Michael the Archangel, The Patronage of the Mother of God and Joy of Living Waters, St. Constantine & Helena and the Archangel Rafael. The icon of the Saints of Our Church including Bishop Goydich and an icon of Saints Boris and Gleb are still available to be memorialized. We thank those who have memorialized the various Icons. We also have a number of sets of vestments that have been ordered for the parish if anyone would like to memorialize any of them. We had a Gospel book restored and is also available to be memorialized in memory of or in thanksgiving. Please contact Father Michael at 652-1415.

MOUNT SAINT MACRINA PILGRIMAGE

A one-day bus trip is being organized to attend the 71st Annual Pilgrimage to Mount Saint Macrina, in the beautiful mountains of Uniontown, PA on Sun., Sept. 4, 2005. We will depart from St. Ann's parking lot early Sunday morning and arrive in Uniontown to participate in many of the activities of the day including confession, Divine Liturgy, spiritual growth, special processions and children's activities. The grounds are wheelchair accessible. Contact Meribeth Peters at (717) 796-2290 to reserve your seat. More information about the Pilgrimage to the Shrine of the Lady of Perpetual Help can be found at www.sistersofstbasil.org/pilgrimage.

Living Will and Proxy for Health Care Decisions

In recent weeks it has become apparent how important it is to have a Living Will and to have an Advocate speak for you at a time of serious illness or in the process of dying. To assist you in that decision making, The Pennsylvania Catholic Conference has developed, and the Catholic Bishops of Pennsylvania has authorized, the *Living Will and Proxy for Health Care Decisions* Form. The document can be found on the internet at: www.pacatholic.org or in the back of the church.

Parish Icon Store News

Summer Hours: During the months of June, July, and August, we will open between Liturgies only and not after the 10:30 Liturgy.

The store will be closed July 3, 10, and 24 (two weeks before and one week after the festival). Please visit our exhibit at the festival.

Looking for something to do this summer . . .

- **July 2, 3, 4** — St. Nicholas 70th annual Parish Picnic — Picnic Grove, Primrose — Ethnic foods, live entertainment, refreshments.
- **Sunday, July 10** — Parish Picnic, Ethnic Food Festival, Christ of the Savior Church, 12:00 noon on Parish grounds.
- **Sunday, July 10** — Prince of Peace, Steelton, Parish Picnic at Bressler, 12 noon.
- **Sunday, July 31** — 71st Annual Ukrainian Seminary Day, Primrose — Ethnic foods, live entertainment and refreshments. (This annual event started as Ukrainian Day in Lakewood Park.)
- **August 6 & 7** — Holy Angels Parish Picnic — Kulpmont — Ethnic foods, live entertainment and refreshments.

Our Cantor, **Jim Kushlan**, is the editor of the new nationwide magazine called *America in WWII*. He is looking for any pictures of World War II or articles you might have. Also, he is interested in the stories of the veterans. If you know of anyone or have anything relevant to this magazine, please contact Jim at 564-0161 or americainwwii@pa.net. The website for the magazine is www.americainwwii.com.

HAVE A SEAT!

(Originally, this article appeared some 8 years ago. With new ushers and new parishioners since that time, it has been revised and reissued. While this article is about ushering in church, it should also be of interest to those non-ushers in our parish and all members of the Body of Christ.)

Helping people find a seat is one of the usher's most important tasks. The Divine Liturgy is different from a movie or stage production and the house of the church is not a theater where some people act and others watch. Taking a seat in church should mean moving up front, saving the back seats for those with infirmities and those who come late, and moving in to sit together, not hugging the ends of the rows as if the object were to see how far away we can be from one another.

How an usher helps people do this is important. First, do an attitude check. Do I believe that these baptized people are members of Christ's Body and belong here and that together we have something important to do? Do I believe that I am one with these people, a member of the same Body of Christ? Do I believe that I am not here to be a traffic cop but a minister of the Divine Liturgy? (Non-ushers can ask themselves if they, too, believe they are members of the Body of Christ and participants in the Divine Liturgy.)

Second, here are some suggestions for seating people. Smile when you welcome people and/or hand them a liturgy booklet or bulletin. Encourage people to move to the front. (Non-ushers can smile and welcome those sharing the same pew or sitting close by.)

Be ready to assist people with walkers or in wheelchairs, but always ask if the person would like you to help, and how. Let the deacon or priest know if a person cannot walk up in the communion procession so that Holy Communion may be brought to them. (Those with a disability or people accompanying you should feel free to let the ushers know that you can't walk in the communion procession and request Holy Communion to be brought to you.)

Be especially sensitive about teenagers who may prefer to sulk, about the vestibule and back aisle of the church than sit up front. Can you gently, politely and enthusiastically encourage them to go into the main body of the church? Don't chase them away. If they insist on hanging out in the back, be thankful that at least they are there. And, be a good role model for them: pay attention, sing, pray, make the sign of the cross and bows with reverence, etc. Let them know that we are all glad that they are here.

The same is true of parents with young children. Infants and young children will fuss - it's in their nature! Let the parents handle it. Help the parents if you can, and ask how. Some churches do have a children's "crying room." By the way, adults without children should leave the "crying room" for children and their parents unless the childless adults feel they themselves will be fussing during the Liturgy!

Before Liturgy begins, if you need to ask people to move in closer to each other so that others will fit in on the ends, ask pleasantly, with a smile and with eye contact. Speak firmly, but politely, and wait for people to comply. Don't bark an order. (People in the pews already should cooperate and allow others to join them. The days of pew rent or pew ownership were over a long time ago! Share the seats!)

Once the Liturgy has begun, ask latecomers to wait so that you can help find them a seat. If the back rows are open, they can simply slip in. If you have to escort them into the church proper, try to do so during the singing of the opening hymn, or when the congregation stands again at "Only begotten Son." For the late, late arrivals, avoid seating people during the chanting of the epistle and wait until the singing of the Alleluia. And, for the late, late, late arrivals, don't seat people during the homily. By the way, the choir loft is really for a choir! Why people would want to sit in the hottest and stuffiest place (other than the sanctuary and the priests, deacons, and servers have no choice!) in the church when seats in the community of the church proper are available is truly a mystery! The loft should only be used when absolutely no seats are available downstairs and our chorus is not singing.

Ushers, you need to do what you can to graciously welcome people - even when they come to Liturgy late - and help them find a seat without disrupting the Liturgy. Then YOU too should take your place. Your place is within the body of the church, not the vestibule. YOU too should sing, listen and pray with the rest of the Body of Christ. Don't allow the important ministry that you do as an usher mean that you only "went to church" without really participating fully in the Divine Liturgy.

In the house of the church, anyone who is baptized is immediately "at home" and "a member of the family." At the same time, we are all guests of God, who calls us here. So the hospitality that ushers show in helping people find a seat, in collecting gifts of money or in guiding the communicants in procession must reflect this. Ushers are more than a crowd-control cop. You are a brother (or even in some places a sister!), even to teenagers and babies. You are a minister of the church. And, you are a member of the church.

So come to church early so that you can hang up your coat, pray, see that things are ready and take some good, deep breaths. If you're calm and peaceful at the start, you'll be more pleasant, even to latecomers.

Another reason to come early is to find out if anything special is happening. Talk to the priest celebrant. Remember he is going to do the Proskomedia no less than 10 minutes before the Liturgy is scheduled to begin. Try to accept instructions (baptisms, marriage anniversary blessings, special guests, second collections, changes in routine and the like) cheerfully. Don't scowl at the other ministers, even if their special requests may make your task more challenging. They may only be the messenger! Changes in routine can be difficult, but we're people, not robots.

Smile as you take up the collection. Be alert to help, but don't act as if you suspect that anyone of these people is going to steal from the basket! Be gentle and genial as you guide the communion procession. Don't bark orders or tug on sleeves or use your arm like a railroad crossing gate. By making eye contact with a person and making a graceful gesture with your hand, you can communicate "please wait" or "please come" without a word!

And most importantly, when the flurry of gathering and seating people is done, as soon as you can, take your place in the assembly of the baptized. (Why couldn't the back row on one side be reserved for ushers only?) And when the collection has been gathered, resume your place in the assembly of the baptized. Participate. Don't fuss with things in the back or talk among yourselves. Remember: as an usher you are not just a servant of the assembly but also a member of it. This is true of all ministers of the liturgy, and your most important role is to join with the others in giving God thanks and praise.

(Edited and accommodated from an article in Liturgy 90, August 1997, by David Philippart)

TOGETHER WE CAN DO GREAT THINGS (The Bicycle Wheel)

A Holy Monk tells us: Each spoke is the path of our lives. Beginning at the outer rim, we all journey towards the center, the hub, which is Christ. But you will notice that as each spoke comes closer to the hub, it also comes closer to the outer spokes. There is no other way. If we are coming closer to Christ, we will necessarily be coming closer to each other. "Conversely, if we are not growing closer to each other, there is no way that we can say that we are coming closer to Christ. To do so is only to deceive ourselves."

MYSTERIES OF INITIATION

(The Return to Authentic Christian Practice)

Today all Christian Churches are beginning again to be aware of the essential unity of the sacramental mysteries of Baptism, Chrismation (confirmation) and Eucharist (communion), and are moving to restore their unity according to their own traditions. The Western Church, at the General Councils of Lateran IV (1215 AD) and Trent (1562 AD), legislated that all who have reached the age of discretion should receive the mysteries of penance and communion, but they did not deny them to those who were younger. Trent simply defined that it was not necessary to give Communion to infants. It has never been the law of the Church that confession must be made before Communion, except in the case of serious (i.e. mortal) sin.

Under the influence of the Latin Catholic practice of the time, some of the Eastern Churches in union with Rome also stopped giving Communion to infants and small children. This was contrary to tradition and was not viewed entirely with favor by the Roman authorities.

In 1910 Pius X, in his decree *Quam Singulari*, mentions with praise the Eastern custom of communicating infants and small children and prescribes that in the Western Church, children who have reached the age of discretion, now fixed at seven years, must receive Confession and Communion as members of the Church in good standing.

In 1964, the Vatican Council II directed the Eastern Churches “to strive to return to their ancestral tradition, if they have fallen away due to circumstances of time or persons” (Decree on the Eastern Catholic Churches, 6) The tradition of the unity of the rites of Initiation is certainly one of these, and, indeed, contrary to Western custom, the sacramental mystery of Chrismation (confirmation) has never been separated from Baptism. Because of this tradition, the Code of Canon Law for the Eastern Churches promulgated by the Roman See in 1991 prescribes, “Sacramental initiation in the mystery of salvation is perfected in the reception of the Divine Eucharist, and thus the Divine Eucharist is administered after baptism and “chrismation with holy myron as soon as possible according to the norms of the particular church sui iuris.” (Canon 697). Therefore it is proper for the Eucharist to be given to children at the time of Holy Baptism and from then on. In other words, regardless of the age of the person at baptism, the reception of the Eucharist is an integral part of the Mysteries of Initiation in the Eastern Tradition.

It is the responsibility of parents to see to it that children below the so-called age of reason are properly prepared to receive the Mystery of the Eucharist in a reverent and prayerful manner. When the child knows the difference between right and wrong, i.e. when they know that they are sinning, parents must see to it that they no longer receive the Eucharist until after they have received the Mystery of Penance. The age of reason is set at seven years, but many children achieve the age of reason before their seventh year. The practice of mandatory Confession in the seventh year of life (about the second grade) will continue.

“Finally, the administration of the Divine Eucharist to infant neophytes is not limited to only the moment of the celebration of Initiation (Baptism). Eucharist is the Bread of life, and infants need to be nourished constantly, from then on, to grow spiritually. The method of their participation in the Eucharist corresponds to their capacity: They will initially be different from the adults, inevitably less aware and not very rational, but they will progressively develop, through the grace and pedagogy of the sacrament, to grow into, ‘mature manhood, to the extent of the full stature of Christ’ (cf. Eph. 4:13). The sacrament is always a gift which operates efficiently, in different ways just as every person is different. Special celebrations which correspond to the various steps of human growth can possibly be of some use for the pedagogy of the faith and to accompany specifically the indispensable catechesis of children and young people, but it must be clear that it is not the initiation into the Mystery of Christ [i.e. First Communion].” [Chapter 7. (Pg 45)]

From the Congregation for Eastern Churches (Vatican) Introduction for applying the Liturgical prescriptions of the Code of canons of the Eastern Churches. (ed. Libreria Editrice Vaticana, January 6, 1996. Official English Translation)

Disappearance of Eastern Catholics in the United States

All Eastern Catholic communities are constantly losing members to other churches, other religions, or no church at all. Why? There are numerous factors responsible for this loss. We shall briefly mention some of them: Because of the method of education and spiritual understanding, the less educated and those with little than minimal interest in religion and faith are attracted to the modern Roman Church. These churches are more numerous with more members and more financial ability to offer more non spiritual advantages especially a school system. Another are the marriages of Eastern Catholics to non-Catholics or non-churched individuals. The majority of young Eastern Catholics are now college graduates, or have acquired a valuable skill, which makes them accept employment all over the country, in places where Eastern churches do not exist. Those who wish to maintain their faith or find the need for a minimal connection with Christianity find their way to the nearest Roman church and thus lose contact with their, roots, heritage, and tradition. However, the most important reason why the Eastern communities lose so many faithful is the lack of information and formation in the majority of the members, especially those born in the United States. It is being deplored daily that Americans know little or no geography or history, and we do not have to wonder why such Eastern Christians have so little knowledge and even less pride and admiration, for their roots and the glorious *history* of their own churches. Nearly all the Eastern churches possess now sufficient books and periodicals in English which offers the information that should lead their members to love and cherish the religious, ethnic and cultural heritage brought from the Old World to the United States. A familiarity with this treasury bequeathed to them by their ancestors could only widen their horizons and enrich their lives. It is now being shown that America is not the melting pot of people and their cultural attainments, and there is no separate American culture. *This* will doom the attempt of some native Catholics of the Eastern Churches, however well meaning, to amalgamate the various ecclesiastical traditions (i.e. Latinization) into one Eastern Catholic Church which would then be neither Catholic nor Orthodox, shorn of all the apurtenances which distinguish the Eastern Churches from one another and from her sister Western Church. Of course, it is also against the express wish of Vatican II that all Eastern Churches must not lose their identity and existence.

POWER OF MONEY BROAD, BUT SHALLOW

I suspect that more people are confused about the subject of money than any other matter except possibly sex. It is a truism that “money can’t bring happiness,” but most people are willing to take their chances. This is because the truism is only a half-truth—and this is where the confusion sets in. What money can buy is more negative than positive. It can buy relief or release from certain kinds of *unhappiness*. It can smooth out kinks, unravel complications and diminish worries in specific areas.

The power of money is broad, but shallow. It has not made any family happier, or any marriage better founded—but it may help compensate for a miserable family life, or an incompatible marriage. It is a palliative, a bandage, and sometimes a prophylactic; but it cannot heal a psychic wound, or prevent one, or in any way conduce to happiness in an affirmative sense.

And while there can be no such thing as too much good health, there is such a thing as too much money. We have all seen what it does to marriages, to families, to business and social relationships. Not to mention the individuals who cannot possess it without being possessed by it.

To suppose that money is of little consequence in the overall scheme of things is to be a fool. But, equally, to suppose that our lives would be all strawberries-and-cream if only our income were doubled, or trebled, is to live in a fool’s paradise. All you have to do is read the annals of the very rich to be disabused of this simple notion.

Money removes certain kinds of problems from life—but then other problems inevitably move in to replace them; and sometimes these new problems are more intractable than the ones they displaced.

There is another deep psychological trap about money that is rarely recognized. As long as we are short of money, we can scramble to get more, in the hope that when we reach the pinnacle, our personal happiness will then be achievable.

St. Ann Byzantine Catholic Church
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For the Feast of St. Ann:

Would you be interested in memorializing flowers, the 7-day branch candle or the St. Ann shrine icon candle? If you are, please contact Father Michael.

PICNIC SIGN-UP SHEETS

As in the past, we are asking for your help to work at the picnic. Sign-up sheets are available in the vestibule of the church for you to pick and choose what stand and what hours you will be available to help. Remember, the success of our St. Ann Festival depends on each and every one of us working as a team!

PREPARATION OF PICNIC FOOD

JULY 14-15-16 AT 9:00 A.M

We will be making haluski and preping for other foods as well. We will need a lot of help on these dates and hope to finish as early as possible. Please call Helen Lutzkanin at 566-3175, if you can help.

Saint Ann Slavic American Festival

Sunday, July 17, 2005

12 noon to 9 p.m.

Festival Wish List

Our Festival has acquired the reputation of being one of the biggest and best in central Pennsylvania, and all because of the giving of your time, talents, and treasures. Below are items which will be needed for our festival. Please drop off any donated items at the parish center at your convenience: cooking oil (gallon container), margarine, paper towels, napkins, Great Northern beans, ketchup (no mustard), liquor, wine, iced tea mix, knives, forks, spoons, and powdered sugar.



"Basket Bonanza" Raffle

We are asking parish organizations, individual parish members, families and/or groups of parish members to sponsor a basket valued at \$50.00. Use your imagination and be as creative as you wish, or you may want to make a monetary donation for a basket and we will do the shopping for you! The baskets will acknowledge the responsible organization, group or person. If you have any questions, contact Madeline Gianni 319-4875, Joanne and Harry Smith 561-8465, or Cindy and Tom Walko 545-4046.