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He is Risen, Indeed!

Most Rev. Anthony Mikovsky, Prime Bishop

Having now come through the Lenten season just behind us, we come to the moment of joy within the life of the Church. We stand at the empty tomb to proclaim that Jesus lives. Living in the entirety of the life of Jesus at every moment in our Christian faith, we knew that, even in the sadness of Lent, there was going to be a triumph, but still we can't help but be joyful that the time of Resurrection is upon us. We were certainly sad that our fallenness, our sins, had caused the death of our Lord, but we also know that He suffered all this for love of us, and even more so, in the Resurrection He has now offered us renewed life because of His rising to life.

On Easter Sunday morning we hear the Gospel reading from Saint John regarding the first encounter of the disciples with the reality of the Resurrection. "Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid Him.' Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen

wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that He must rise from the dead." (*John 20:1-9*)

This Gospel reading for the day of the Resurrection, just gives us the beginnings of the encounters of the disciples with the Resurrection. Over the seven Sundays of the Easter season, we will see many more encounters between the Risen Jesus and His followers. But it begins with the testimony of the Apostle John, "He saw and believed."

As we enter the Easter season and this time of joy within the Church, we remind ourselves that this is the place where we find ourselves as well. Throughout our life of faith, we have many places and situations in which we can encounter the Risen Jesus. Jesus is certainly present to us each and every time we find ourselves within the church, for worship and for prayer. This is especially true when we gather for the Eucharist, where the sacramental presence of the Risen Christ is present upon our altars. And even more so when we receive Jesus in Holy Communion.

But these encounters also go far beyond this as well. We encounter Jesus in the work of building the Kingdom of God on earth. Jesus told us, "For where two or three are gathered in My name, I am there among them." (*Matthew 18:20*) We usually only think of this passage in the context of prayer and worship, but that is not what it says. Jesus speaks these words

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Email articles and photos to secretarytopb@pncc.org. If your submission was successfully delivered via email, you will receive an acknowledgement email stating that your submission was received. To ensure clarity of graphics, please send JPEG or TIFF formatted pictures with a resolution of at least 300 pixels per inch. **Please identify individuals in photographs or caption photographs.**

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when discussing the daily life of the Church, so while it is true for prayer and worship, it is also true for every action of the Church. It is true for the Christian at every moment.

As members of the Church in the Easter season, we are challenged to see the Risen Christ at every moment within, not only the life of the Church gathered together, but even with us individually as His followers. The Risen Christ is with us when we are gathered for meetings to plan our Christian fellowship and when we accomplish it. He is with us when we gather to serve those around us in our own communities. He is with us when we share our faith with others, be it in catechetical studies, or in telling another person about the importance of Jesus within our own lives. He is there when we gather as a part of our organizational life as well, in the Ladies Society for the Adoration of the Most Blessed Sacrament, the Young Men's Society of Resurrection, the National United Youth Association or the National United Choirs. Everything that the Church does, and everything that we do as Christians, can be, should be and must be an encounter with the Risen Christ.

But in order for us to see the reality of the Risen Christ among us, we must start as well with the proclamation of the disciple that Jesus loved within the Resurrection Gospel, "he saw and believed." But these words are not a revelation that came without preparation.

The Apostle John, that one whom Jesus loved, was with our Lord throughout His entire ministry. He was called at the beginning as one of the first apostles. He was there at the transfiguration with Peter and James. He was there in the Garden of Gethsemane when Jesus prayed and finally, he was there at the Cross with Mary the mother of Jesus. We can also imagine that there were many more points of contact

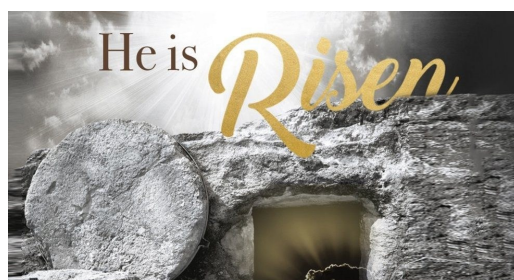
and teaching that are not recorded with the Gospels as well. And then with all of this in the background, when He came to the empty tomb John was able to say, "I saw and I believe."

My brothers and sisters, we find ourselves in exactly the same place at the present time. The "one who Jesus loves" is not just the Apostle John, but it is also each and every one of us. We certainly know that Jesus went to the Cross, because He loved us. We too have had the opportunity to be called by Jesus to follow Him in our daily lives. We have heard His teaching and encountered His goodness.

So during this Easter season let us be ones that truly have faith and proclaim that Jesus lives. And we also must remind ourselves that when we say that we "have faith," it goes far beyond just holding it as a mental affirmation. It is so very much more. In the context of Scripture, when we say we "have faith" it means that this is a reality that we arrange our whole lives around. It becomes a part of every decision, every action, every moment.

So, to my brother Bishops, to the Very Rev. and Rev. Fathers, the Deacons, and all of the faithful of the Polish National Catholic Church, as well as the Nordic Catholic Church in Europe, I extend my blessings as we joyfully celebrate the Resurrection of our Lord and Savior Jesus Christ. Allow your lives to proclaim a joyful "alleluia" during this Easter season. Allow the new life that Jesus has won for us to enter into every aspect of your lives. Allow it to inform and penetrate your worship life, your family life, your parish life, every aspect of your life.

Christ is Risen, He is Risen, Indeed. Let us live our lives like the Apostle John who was the one who, "saw and believed." Let us allow the Resurrected Life of Jesus to inform every aspect of our lives in Christ.



Ordination to the Diaconate

St. Stanislaus Cathedral, Scranton, PA

On March 19, 2026, the Solemnity of St. Joseph, Spouse of the Blessed Virgin Mary, the four men studying in Savonarola Theological Seminary were ordained to the Orders of Sub-deacon and Deacon within the Polish National Catholic Church at St. Stanislaus Cathedral in Scranton, PA. The celebrant of Mass and the ordaining Bishop was Most Rev. Anthony Mikovsky, Prime Bishop and Rector of the Seminary.

Following the Opening Prayer and before the Lessons, Cleric David Dudzinski, Cleric Todd Godwin, Cleric Jonathan Johnson and Cleric Joel Smith were called forward by the Archdeacon of the Mass, Fr. James Konicki, to receive the Order of Subdeacon. Although this Office is sometimes overlooked, it is an important transition during the progression in Holy Orders. It is from this point forward that the candidates must be exclusively oriented to the service of God. At the beginning of the rite, the Prime Bishop instructs the candidates, "Consider well the obligation which will come upon you from the moment you receive the ordination. For as yet you are free and may, if you please, remain in the secular state. However, if you accept the Order of Subdeacon, you will be obligated to serve God exclusively and with His help lead a chaste life and dedicate Your work continually in service to the Church."

As the candidates step forward, they kneel before the Prime Bishop who reminds them of the role of the Subdeacon within the Church and then places in their hands the vessels that they will minister with at the altar. The Prime Bishop reminds them, "The duty of the Subdeacon is to prepare wine and water required for the Holy Sacrifice, to keep clean the vessels and articles used during Holy Mass." Following this the Bishop places a chalice and paten within their hands and gives each candidate cruets filled with wine and water.

Following a blessing, the new Subdeacons receive an amice, a white linen cloth which covers their heads and is a reminder of the helmet of salvation. The Prime Bishop prays, "Receive this head covering that symbolizes purity of speech." The tunic, the specific garment of the Subdeacon, is placed upon them with the words, "Let God clothe you with the garment of joy and gladness." As a last act, the Subdeacons are given the Book of Lessons, as this office is historically the one with authority to read the lessons during Holy Mass.

With the Subdeacon Ordination complete, the newly Ordained Subdeacons read the First Lesson, the Responsorial Psalm and the Second Lesson. Mass then continues to the time before the Gospel and pauses for the Ordination to the Office of Deacon.

The archdeacon, Fr. James Konicki, once again calls the candidates forward to receive the Office of Deacon. As this is the first of the Major Orders of the Church, the Prime Bishop asks if the candidates are worthy. The Archdeacon replies, "As far as human frailty permits, I know and I attest that they are worthy." Again, as this is first Major Order, the Prime Bishop also speaks to the congregation to question if anyone would present anything against the candidates. Hearing no one come forward, the Ordination proceeds.

The Rite begins with an instruction to the candidates, "The duty of the Deacon is to assist during the celebration of Holy Mass, to baptize and to preach the Word of God. Moreover, you are to be free from all allurements of the flesh, and endeavor to set a good example for those to whom you preach the Word of God, so that you confirm by deeds that which you preach by word of mouth."

Next comes the singing of the Litany of Saints while the candidates prostrate themselves before the altar. The worshipping congregation calls upon the saints to join those assembled in prayer to almighty God for these

men to be ordained to the Major Order of Deacon. Many different categories of the saints are mentioned throughout the litany, as well as specific saints that hold some special meaning to the congregation of Saint Stanislaus Parish, to the Seminary, as well as to the individual students.

Following a number of prayers and blessings, each candidate approaches the Prime Bishop who lays his hands on the head of the ordinand saying, "Receive the Holy Spirit, so that you may be able to ward off evil and temptations. Through our Lord Jesus Christ." He then places the Deacon's Stole on the shoulder and vests him with the Dalmatic, the distinctive garment of a Deacon. The last action to is give the Book of Gospels saying, "Receive the authority to read the Gospel of the Church of God for the intention of both the living and the dead." Following one last blessing, one of the newly ordained Deacons reads the Gospel of the day.

The Mass then continues as usual now with the new Deacons performing their ministry within the Holy Sacrifice. During his homily, Prime Bishop Mikovsky spoke to the new Deacons about the importance of this office within their entire ministry. Even though they are all planning to continue in their Seminary training to be ordained to the Priesthood, they are all still called to a ministry of service to God and His people, which is first given in the Ordination to Deacon.

Following the Mass and many pictures being taken, a luncheon was served in St. Stanislaus Youth Center.

Please continue to pray for the increase of vocations to the Diaconate and Priesthood, and in particular for the four newly ordained Deacons: Deacon David Dudzinski, Deacon Todd Godwin, Deacon Jonathan Johnson and Deacon Joel Smith.



Deacon Ordination. Prime Bishop Anthony Mikovsky (center), assisted by Fr. Sr. Robert Nemkovich, Jr. (left) and Fr. Justin Daviault (right) during the Ordination of Subdeacons (l-r): Subdeacon David Dudzinski, Subdeacon Todd Godwin, Subdeacon Jonathan Johnson and Subdeacon Joel Smith.

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(Ordination to the Diaconate - Continued from Page 5.)



Chanting of the Litany of the Saints during the Ordination to the Office of Deacon.



Newly Ordained Deacons (l-r) Deacon Todd Godwin, Deacon Joel Smith, Deacon David Dudzinski and Deacon Jonathan Johnson.



Clergy gathered at St. Stanislaus Cathedral for the Ordination of Deacons. First row (l-r): Fr. Sr. Robert Nemkovich, Jr., Deacon Todd Godwin, Deacon Joel Smith, Deacon David Dudzinski, Deacon Jonathan Johnson, Acolyte Ryan Tempaugh. Secon row: Fr. James Ploskonka, Fr. Sean Dodd, Fr. James Konicki, Prime Bishop Anthony Mikovsky, Bishop Bernard Nowicki, Fr. Justin Daviault, Deacon Douglas Scott and Fr. Bogdan Janiec.

Church Doctrine Commission Meets at the National Church Center Scranton, PA

The Church Doctrine Commission of the P.N.C.C. held its spring 2026 meeting at the National Church Center of the P.N.C.C. in Scranton, PA, on Tuesday, March 10 and Wednesday, March 11.

Pictured below are the meeting attendees: Very Rev. Robert M. Nemkovich, Jr.; Rev. Dr. Scott J. Lill; Rt. Rev. John E. Mack; Most Rev. Anthony A. Mikovsky; Rt. Rev. Bernard J. Nowicki; Rt. Rev. Paul Sobiechowski Very Rev. Charles Zawistowski (via Zoom).





Annual Easter Greetings

**Prime Bishop Emeritus Robert and Florence Nemkovich
Cape Coral, Florida**

We wish everyone a Happy and Blessed Easter!

**Alleluja - Christ is Risen!
Happy Easter - Jesus died for us!
Nick & Jessica Kazinetz**

**Happy Easter!
Michael & Mary Mietlicki
Scotch Plains, NJ**

**Clergy Circle of the Western Diocese
May the joy and hope of Easter fill
your heart with peace and new life.**

**Jesus said, "I am the Resurrection and the Life."
Happy Easter!**

United Y.M.S. of R Board of Directors

**Rejoice! May the miracle of Easter
bring you peace and joy!**

ANS Society of Holy Mother of Sorrows Parish, Dupont, PA

**All Saints Cathedral Parish, Chicago
Rev. David Rowinski, Administrator
Christ has risen! He has risen indeed!**

**May a blessed celebration of our
Lord's resurrection be yours.
St. Stanislaus, Bishop & Martyr, Cathedral Parish**

**Church of Resurrection, Greenpoint, Brooklyn, NY
Easter Greetings to all! Wesolego Alleluja!
Rev. Andrzej Koterba & Parish Committee**

**Guardian Angel Parish in Los Angeles
Fr. Andrew Machowski
Christ is risen! Szczęśliwych Świąt.**

**Sing an Alleluia - Christ is risen, indeed!
Holy Cross Parish - Hamtramck, MI
Very Rev. Jaroslaw Nowak, Pastor**

**Holy Mother of Sorrows Parish, Dupont, PA
Very Rev. Zbigniew Dawid and Parish Committee
May the spirit of Easter fill your heart with hope and renewal.**

**Wesolego Alleluja!
Our Lord's Ascension Parish, Bethlehem, PA
Rev Bogdan Yurchishin and Parishioners**



Resurrection Parish, Temperance, MI
Very Rev. Jaroslaw Nowak, Administrator
Christ is risen! Rejoice!



Easter season blessings to our entire P.N.C.C. family.
Christ is risen! He is risen indeed! Alleluia!
Saint Barbara Parish, Houtzdale, PA

Christ is risen - Let us all rejoice!
St. John the Baptist Parish - Frackville, PA
Rev. Robert Plichta, Pastor

Wishing you a joyous Easter season!
St. Mary's Parish
South Bend, IN

St. Michael the Archangel Parish, Cedar Lake, IN
Very Rev. John P. Kowalczyk, Jr.
Christ is risen!

St. Paul Parish, Belleview, FL
Rev. Fr. Mark J. Niznik, Pastor
The risen Lord renews hearts!

Pastor Boguslaw Janiec & Parishioners from
SS Peter & Paul's P.N.C.C., McAdoo, PA
Wishing everyone a happy and blessed Easter.

Spójnia Credit Union wishes you a blessed Easter!
Wesołych Świąt Wielkanocnych!
Niech to będzie niesamowicie radosny czas pełen miłości i spokoju!

Christ is Risen!
He is Risen, Indeed!



Easter Greetings
from the staff of
God's Field

Controller: Most Rev. Anthony A. Mikovsky
Editor: Julie Orzell

*Let us all celebrate the triumph of
our Lord, Jesus Christ, over the grave!*

The Supreme Council
of the
Polish National Catholic Church





Bright Week

Rev. Jim Konicki, National Vocations Director

We offer you the Savonarola Theological Seminary Newsletter for April 2026 focused on Bright Week.

The beginning of April brought us directly into the solemn intensity of Spy Wednesday and the Paschal Triduum—Maundy Thursday, Good Friday, and Holy Saturday. Then, in the early hours of the Solemnity of the Resurrection (Easter), we rose to encounter the Risen One, Christ Jesus our Lord. For our newly ordained Deacons, it was both an emotional and deeply demanding experience.

In the tradition of Holy Church, the week following Easter is known as Bright Week. This sacred time comprises the days of the Easter Octave, culminating on Low Sunday.

Consider all that unfolded during that first Bright Week nearly 2,000 years ago. The Apostles, the Disciples, and the Blessed Mother had just endured the darkest trial of their lives. And yet, suddenly, the Risen Lord stood before them. Their sorrow was transformed into radiance—their faces, hearts, and souls were illuminated by Christ's victory over death. Like the disciples on the road to Emmaus, their eyes were opened and their hearts awakened to the new reality of life triumphing over death.

For us as Polish National Catholics, Bright Week is to be celebrated with profound joy. It is a time free from fasting—as is the entire Easter Season—and marked by liturgies that continue the celebration of Easter.

We have journeyed through the darkness of Lent and Passiontide—through reflection, fasting, increased charity, and intensified prayer. On Thursday of the First Week of Passiontide, we heard Jesus proclaim:

“Amen, amen, I say to you,
before Abraham came to be, I AM.” (John 8:58)

In those words, Christ revealed His Divine identity. Yet the Pharisees and other leaders responded by picking up stones to throw at Him (John 8:59). They saw Him as a blasphemer—arrogant and haughty. They were unable to perceive the truth before them. They were, in a profound sense, blind to their own blindness.

Bright Week calls us to a different response. It reminds us that we are to see—and to become light. It is a time of intense joy in the victory of Jesus Christ, who has overcome all things. Because of Him, our lives were made lighter and brighter. The gates of heaven have been opened, and the promise of eternal life is assured to all who remain faithful.

Men, are you ready to proclaim the Good News of the Resurrection and bring the bright light of our continual Easter life to those so in need of hearing what God has done for us? If you are called to that mission, please reach out to me at 518-522-0944 or rev.konicki@savonarola.net.

Please continue to pray for vocations and for those who are being so generous in supporting the Seminary and for our Seminarians.





We have established a prayer line for the seminary. Send your prayer requests by E-mail to prayer@savonarola.net.

We also established a Seminary website at <https://www.savonarola.net>, and a Seminary Instagram channel at <https://www.instagram.com/savonarola1914/>. Check them out.

If you can, please provide support to the Seminary Fund. Faithful P.N.C.C. member's support is vital to keeping the lights on and the seminarians' educational needs met. Donations can be sent to The Savonarola Theological Seminary Fund, c/o The Office of the Prime Bishop, 1006 Pittston Ave., Scranton, PA 18505-4109. God bless your generosity!

Bright Week: A Foretaste of Eternity

Rev. Mr. Joel Smith

Bright Week, the luminous octave following Easter Sunday in Christian tradition, is more than just a joyful celebration of the resurrection—it's like a glimpse of the eternal life promised to believers. During these eight days, the Church celebrates like never before, skipping fasting and basking in a spirit of pure joy that reflects the unending joy of heaven.

The brightness of Bright Week holds deep spiritual meaning. When we repeatedly say "Chrystus Zmartwychwstał!" (Christ is Risen!), it becomes more than just a greeting — it's a statement that reflects a transformed reality. By rising from the dead, Christ has done more than address a theological question — He has paved the way for eternal communion with God. During Bright Week, we catch a glimpse, even if only for a moment, of the ongoing victory and freedom that define eternity.

The themes of the week reveal what lies ahead. The appearance of the Risen Christ to His disciples—sudden, real, yet transformed—gives us a hint about our own resurrection. We will come to know ourselves and be known, but existence itself will be fundamentally renewed. The locked doors that can't contain the Risen Christ suggest that eternity goes beyond the limits we accept as inevitable. Pain, separation, and death will lose their permanence. Furthermore, Bright Week's end of penitential practices symbolizes the eternal rest of the redeemed. No more struggles or battles against sin and weakness—only the perfect peace of being in God's presence. The week-long celebration, free from everyday worries, mirrors the eternal worship in heaven, where saints and angels continuously praise God.

During Bright Week, the Church calls us to briefly enter eternity's light, reminding us that our present life isn't our final state and encouraging us to live confidently in the resurrection that awaits us all.

Christ is risen!

He is risen indeed!

What's So Bright?

Rev. Mr. Jon Johnson

That Easter day with joy was bright:
The sun shone out with fairer light
When, to their longing eyes restored,
The Apostles saw their risen Lord!

His risen flesh with radiance glowed;
His wounded hands and feet He showed;
Those scars their solemn witness gave
That Christ was risen from the grave.

-Michael Praetorius, 1609, from the Latin, translated by Rev. J.M. Neale

Bright week. What's so bright about it? What we call, "Bright Week" is the Octave of Easter, which runs from Easter to the following Sunday, known as Low Sunday. Octaves encompass 8 days of a major solemnity

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when the church wishes to extend the joy and celebration of a major feast. There are only a few of these, Christmas, Epiphany, Easter, Pentecost and Corpus Christi.

So what makes the Octave of Easter and what we call Bright Week so special? For starters, every day of this week is treated like it is Easter itself. Obviously, every Sunday of the year is a little Easter, but during the Octave of Easter, we treat each day like Easter. We say the Gloria and the Creed and also the Sequence Hymn of Easter that is sung or read before the Alleluia and verse before the Gospel. So, each day of that week is like Easter all over again! We don't fast during this week and we don't abstain from meat for all of the Easter season, for this is a time of great rejoicing! A time of thankfulness and rejoicing that salvation has come to us.

The readings for the Masses of that week go on to continue the Easter story, with Gospels about Mary and Mary Magdalene, Jesus meeting the disciples on the road to Emmaus, the disciples finally recognizing Jesus in the breaking of bread - the whole continuation of the Resurrection story.

Matthew 28:2-3 (NRSV) tells us, "And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. His appearance was like lightning, and his clothing white as snow."

As the hymn, That Easter Day, which is in our latest P.N.C.C. Hymnal and the scripture from Matthew tell us, Jesus appearance was radiant and bright. We often forget, as we are caught up in the joy of the resurrection and our redemption, that this language of, "bright", is also a promise to us. The appearance of Jesus was radiant, as He appeared to us in His resurrected and glorified body. And His promise to us is that after he comes again, we also shall be raised, and our souls will be reunited with our own resurrected and glorified bodies.

Philippians 3:21 reminds us, that, "*He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself.*"

May we be ever mindful of this promise! And may the Lord grant you a bright and joyous Easter season.

The Importance of Bright Week

Rev. Mr. David Dudzinski

Bright Week is important because it is reflective of our life in eternity! The "gloom" and penitential nature of Lent is behind us; The Church is bright again with the coming of Spring. The liturgical vestments convey this "freshened up" feeling. It all points to the hope we, as Christians have for The Resurrection! Christ will wipe away every tear, and the world will know His Light!

Bright Week

Rev. Mr. Todd Godwin

The seminarians were asked to write about Bright Week for this month's God's Field. I am not deeply acquainted with vibe and ethos of P.N.C.C. Bright Week, only having experienced it for the first time last year. But I did experience Bright Week several times with the Orthodox Church, and found the P.N.C.C. experience to be similar. My comments therefore will be looking back onto my experience with the Orthodox and why I have long loved Bright Week.

First of all, it's bright? But how? While some in the P.N.C.C. say "Christ is risen," it is not de rigueur like it is in the Orthodox Church; and quite frankly, I wish it was and think it should be. The Orthodox begin literally shouting Christ is risen! Risen indeed! during the Pascha service, when the entire church is lit up during the last half of the Easter Sunday service, which began about 9 PM on Saturday night. We would greet basically anyone and everyone in the Church with this phrase (it basically replaces "hello") until Pentecost. It's infectious. It makes you feel, in your bones, that Christ is and has "trampled down death by death and upon those in the tombs bestowed life" (as the Paschal troparion says). Lex orandi, lex credenda, right? "How we pray is how we believe. When I think of Bright Week it is this phrase, Christ is risen! that seals the deal for me. The Church teaches us to live Christ's resurrection, and it is by hearing it, and saying it, that we come to know its truth.



XXV Scholars' Conference of the P.N.C.C. History & Archives Commission
Scranton, PA

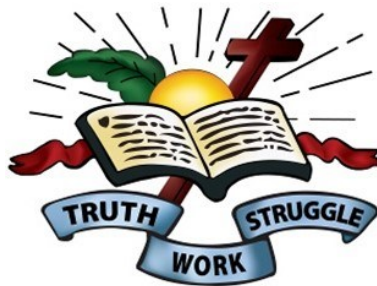
The Polish National Catholic Church Scholars' Conference, facilitated by the Commission on History and Archives, will take place on April 18, 2025, in Scranton, Pennsylvania, with a virtual option available via Zoom. This conference offers a meaningful and enriching opportunity to deepen our understanding of the P.N.C.C. - its history, mission, and ongoing work. It serves not only as an academic gathering, but as a vital instrument for strengthening the knowledge and faith of our congregations, while highlighting the dedicated efforts of our National Church as it continues to grow and move forward with purpose. The next several pages provide you with a schedule for the conference and brief overviews of the program sessions.

In addition, we are very pleased to share that Volumes 21 and 22 of the P.N.C.C. Studies Journal are forthcoming and expected to be released in early Summer 2026. These volumes will further contribute to the scholarly and historical understanding of our Church and its enduring legacy.

Should you have any questions or wish to learn more, please do not hesitate to contact Rev. Jim Ploskonka at jploskonka62@gmail.com or by phone at 216.650.5596.

As we enter this sacred season and begin our journey toward the Resurrection of our Lord, may your lives—and the lives of those you serve—be enriched by the teachings, sacrifice, and ministry of our Lord and Savior Jesus Christ. May we also be strengthened through the continued endeavors of the Polish National Catholic Church, carried forward in truth, work, and faithful perseverance.

Submitted by Rev. Jim Ploskonka



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(XXV Scholars' Conference of the P.N.C.C. History & Archives Commission - Continued from Page 13.)

XXV Scholars' Conference
The Polish National Catholic Church
History and Archives Commission

April 18, 2025

9:30 AM EDT	Welcome	History and Archives Commission
	Greetings and Prayer	Most Reverend Anthony Mikovsky
9:45 AM EDT	From Logging Camps to National Parishes: Polish Catholic Community Formation in Washington State	Robert Hicker
10:30 AM EDT	Faith in the Numbers: Statistical Applications as a Tool for the PNCC	Deacon Mark Koscinski, D. Lit DMin
11:15 AM EDT	Contesting Clerical Control: Holy Trinity and Rev. Wincenty Barzyński, C.R., in Chicago, 1874-1894.	Gavin Moulton
12:00 PM EDT	“The Anatomy of Loneliness: Psychological and Spiritual Perspectives”	Rev. Dr. Adam Piekarczywski
12:45 PM EDT	Reflections from the 2026 Union of Scranton Theological Conference, Mainz, Germany History of Liturgy in the PNCC	Most Reverend Mikovsky, PhD Very Reverend Robert M. Nemkovich
1:30 PM EDT	Visualizing a Diaspora Church: An Ethnographic and Sociocultural Analysis of Early 20th-Century PNCC Parish Photography	Reverend Jim Ploskonka, PhD
2:15 PM EDT	The Kingdom of God: Is It a Physical Place or a Christian Journey, Is It Here Now or In the Future?	Reverend Dr. Donald L Seekins
3:00 PM EDT	Panel Presentation Old Catholicism 12 Steps + Early Church Fathers and the PNCC	Facilitated by Reverend Jim Konicki Reverend Mr. David Dudzinski Reverend Mr. Todd Goodwin, PhD
3:45 PM EDT	Conclusion	Very Reverend Charles Zawistowski



Connect via zoom link:

<https://us02web.zoom.us/j/85944384496?pwd=5Mbck8Ymeod96k59WgWuXijesbVDm.1>



PROGRAM SESSIONS FOR 2026

From Logging Camps to National Parishes: Polish Catholic Community Formation in Washington State Robert Hicker

Despite its distance from the large Polish settlements of the northeastern United States and of its relatively small size, the Polish diaspora of Washington state exhibited the same types of community building. Poles in Washington state began establishing fraternal lodges of the Polish National Alliance in the lumber and coal mining communities where they found employment. They also desired to continue their practices of Catholic faith and traditions that they brought from Poland. While the Roman Catholic Diocese of Seattle (called Nesqually until 1907) attempted to provide Polish clergy, they were unable to secure the number of priests needed to serve the needs of Polish Catholics. Settlement patterns of Polish immigrants also made pastoral care difficult. Poles were scattered across the western half of the state in various logging and mining towns and camps. Often people moved as lumber and coal markets fluctuated. Many communities were remote and required that priests spend a great deal of time traveling resulting in few and brief visits with Polish Catholics in any location. The absence of priests forced local congregations to develop a very independent sense of church property ownership and governance that clashed with clergy and the Diocese of Seattle. Frustrated by this situation, independent Catholic congregations were formed in Pe Ell and Tacoma. In addition, tiny independent missions operated in Bellingham and Seattle. These congregations were served by independent Polish speaking priests, some affiliated with the PNCC of Scranton. Congregations in Tacoma, Bellingham, and Seattle failed to attract sufficient membership and disappeared by 1933. Holy Cross PNCC in Pe Ell was the most successful congregation. Founded in 1916, it functioned until 2010. The existence of independent national parishes in Washington is testimony to the deep desire and often turbulent process to provide cultural continuation in the community through the church.

Robert Hicker is the grandson of Polish immigrants who arrived in Aberdeen, Washington shortly before World War I, and later settled permanently in Tacoma. Robert grew up in the Polish community of Tacoma. He studied history at the University of Washington and teaches in Tacoma Public Schools.

Contesting Clerical Control: Holy Trinity and Rev. Wincenty Barzyński, C.R., in Chicago, 1874-1894. Gavin Moulton

For nearly two decades, parishioners at Holy Trinity Polish Roman Catholic Church in Chicago protested clerical control by the Congregation of the Resurrection, a conflict that one pastor noted "lasted longer than the [first] world war." The creation of a semi-independent church marked the first conflict of its type in American Polonia and established a model that would be repeated in dozens of congregations across the country. By revisiting Barzyński's parish system and its discontents, I reframe Polish church conflicts primarily as protests of clerical control, rather than nationalist uprisings against German and Irish bishops.

Gavin Moulton is a Ph.D. candidate in History at the University of Notre Dame. He is a cultural historian with research and teaching interests in religion, migration, and architecture, especially Slavic diasporas in the industrial United States. His doctoral dissertation, "Revolver on the Altar: Fighting for Church and Factory in the Slavic Industrial Belt, 1874-1941" reveals how church construction helped transform Slavic migrants into labor activists. Gavin holds an M.A. in History from the University of Notre Dame and a B.A. in History of Art and Architecture and Near Eastern Languages with a secondary field in Italian from Harvard University.

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(XXV Scholars' Conference of the P.N.C.C. History & Archives Commission - Continued from Page 15.)

The Anatomy of Loneliness: Psychological and Spiritual Perspectives

Rev. Dr. Adam Piekarczywski

“The Anatomy of Loneliness: Psychological and Spiritual Perspectives” (2026) by Rev. Dr. Adam Piekarczywski takes readers on an important journey to rediscover loneliness through the dual lenses of psychology and Christian theology. Using attachment theory, neuroscience, and evolutionary psychology as frameworks, the book deconstructs the widespread belief that loneliness is shameful or easily solvable by just “being more social.”

Combining psychology and theological anthropology, the book depicts loneliness not simply as a wound in our relationships but mainly as an inner longing for something more... Dr. Piekarczywski shows that loneliness is not only a source of intense suffering but also a place where pain connects with the divine, and that our longings ultimately draw us toward God.

Rev. Dr. Adam Piekarczywski is a psychologist, pastor, and interdisciplinary scholar whose work integrates clinical psychology, theology, and evolutionary theory. He holds a Ph.D. in Clinical Pastoral Counseling and a Master's degree in Developmental and Educational Psychology from the Pontifical Salesian University in Rome, Italy. He also completed theological studies at Studium Theologicum Salesianum in Jerusalem (2007–2011).

Dr. Piekarczywski works as an adjunct professor of psychology at CT State Community College and Southern New Hampshire University, where he teaches General Psychology, Lifespan Development, and Foundations of Addictions. He is the pastor of St. John's Church in Manchester, Connecticut. His research focuses on insecure attachment styles and the integration of psychological science with theological anthropology. He is the author of the book “Caveman in the City” (2024) – an evolutionary analysis of brain traits in modern society.

The Kingdom of God: Is It A Physical Place Or A Christian Journey, Is It Here Now Or In The Future?

Rev. Dr. Donald L Seekins

There are earthly kingdoms ruled over by earthly human kings such as those of Saul, David and Solomon, but then there are kingdoms ruled over by a “heavenly” ruler. Earthly human kingdoms are easily described in histories, countries and times that we can understand and see on maps of the past. The other kingdoms, heavenly kingdom, kingdom of God are not so easily digested or able to be described. The kingdom of heaven can be described by some illusions provided in scripture in metaphorical terms, but the kingdom of God, is it the heavenly kingdom, an earthly kingdom, a presence of Christ among us? In this paper I would like to investigate competent resources and try to provide some clarity on the subject. Kingdom of God: is it a physical place or a process? Is heaven and God's kingdom the same? What perspective does the Polish National Catholic Church provide?

Rev. Dr. Donald L Seekins Retired Priest of the Buffalo-Pittsburgh Diocese serving as an instructor for the Diaconate and Priest Programs and onboarding clergy from other Provinces. Incardinated into the PNCC in 2016 at Holy Family Parish in North Java NY. Ministry in the past has included hospital and hospice ministries in Tennessee, Virginia and New York. Father Seekins holds Th.D., MAPS, MTH, MBA and various chaplaincy certifications.

Reflections from the 2026 Union of Scranton Theological Conference, Mainz, Germany History of Liturgy in the PNCC

Most Reverend Mikovsky, PhD Very Reverend Robert M. Nemkovich

This presentation explores the liturgical history and development of the Polish National Catholic Church (PNCC) through the theological principle *Lex Orandi, Lex Credendi*—“the law of prayer is the law of belief.” Early liturgical developments included the celebration of the Holy Mass in the vernacular beginning in 1901,

enabling the faithful to better understand the prayers and readings of the liturgy. Over time the Church introduced unique feast days, emphasized the sacramental importance of hearing and preaching the Word of God, and clarified sacramental practices within its worship life.

Throughout the twentieth century and into the present, the PNCC has continued to develop its liturgical life through revised missals, expanded cycles of Scripture readings, and renewed forms of Eucharistic celebration. At the center of this liturgical tradition remains the Holy Sacrifice of the Mass, the source and summit of the Church's worship and spiritual life.

The Most Rev. Dr. Anthony A. Mikovsky serves as the Prime Bishop of the Polish National Catholic Church (PNCC), providing pastoral leadership to the Church in the United States and abroad. He was elected to the episcopacy at the Twenty-First General Synod of the PNCC in October 2006 and was consecrated bishop on November 30, 2006. Following his consecration, he was appointed the Seventh Ordinary of the Central Diocese. In October 2010, at the Twenty-Third General Synod, he was elected Prime Bishop of the PNCC and was re-elected to this office at the Twenty-Fifth General Synod in 2018.

Prime Bishop Mikovsky is a native of Trenton, New Jersey, and a lifelong member of the Polish National Catholic Church. He earned a Bachelor of Arts degree in Mathematics and Physics from the University of Rochester in 1988. He continued his studies at the University of Pennsylvania, where he received a Master of Arts in Mathematics in 1995 and a Doctor of Philosophy in Mathematics in 1997.

He completed his theological formation at Savonarola Theological Seminary of the PNCC and was ordained to the Holy Priesthood in April 1997. Since that time, he has faithfully served the Church as priest, bishop, diocesan ordinary, and Prime Bishop, guiding the faithful with a strong commitment to the Church's apostolic tradition and pastoral mission.

Faith in the Numbers: Statistical Applications as a Tool for the PNCC

Reverend Mr. Mark Koscinski, PhD

Exploration of innovative uses of statistical methods to quantify and analyze aspects of the Polish National Catholic Church (PNCC). The centerpiece of this research is the determination of the optimal sample size required to obtain statistically valid insights about the laity of the Church. The methodology centers on attribute sampling—a technique that enables reliable results from a relatively small sample, using a survey instrument with straightforward yes/no

responses. This approach offers practical, actionable data for church leadership and scholars alike.

We often assume our knowledge about a subject is correct. Without testing this knowledge, we could fall into the traps of bias and noise. Sampling is one way to test our assumptions and reduce our dependence on “anecdotal”. The methodology discussed in this presentation will discern various viewpoints of the laity with an acceptable statistical precision and accuracy.

Deacon Mark Koscinski serves at Holy Cross PNCC parish in Woodland Park, NJ, under the supervision of Father Joseph Cyman. A Certified Public Accountant (CPA), he is also an associate professor of accounting practice at the Moravian School of Business and Economics. Deacon Mark holds a Doctor of Arts degree in Eastern Christianity from Drew University (Madison, NJ) and has recently completed all requirements for the Doctor of Ministry degree at the Moravian School of Theology (Bethlehem, PA).

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(XXV Scholars' Conference of the P.N.C.C. History & Archives Commission - Continued from Page 17.)

Visualizing a Diaspora Church: An Ethnographic and Sociocultural Analysis of Early 20th-Century PNCC Parish Photography

Reverend Jim Ploskonka, PhD

This study examines a photographic corpus representing multiple parishes of the Polish National Catholic Church (PNCC) and related Lithuanian National Catholic congregations across North America during the early twentieth century. These images, originally published with Polish-language captions, function as cultural artifacts documenting the internal self-representation, organizational forms, and identity-construction mechanisms of an immigrant Catholic community. Through comparative visual ethnography, this paper analyzes recurrent architectural motifs, organizational structures, symbolic alignments, gendered social roles, sartorial conventions, and religious-national identity narratives identifiable across parishes from Scranton, Pennsylvania, to Winnipeg, Manitoba.

Rev. Dr. James Ploskonka is an educational leader, scholar, and ordained clergy member with more than three decades of experience in higher education administration, academic program development, and ecclesial service. He holds a Doctor of Philosophy Evaluation from the University of Kentucky and post-doctoral studies at Harvard University. He has served in senior leadership roles across public and private institutions of higher education, providing oversight of academic programs, accreditation processes, and institutional assessment initiatives. A published scholar and national presenter, his work focuses on educational leadership, institutional effectiveness, and student success. In addition to his academic career, he is an ordained priest of the Polish National Catholic Church and currently serves as Chair of the Commission on History and Archives, contributing to the preservation and scholarly study of the Church's historical record while remaining active in pastoral ministry and theological education.

Panel Presentation

Facilitated by Reverend Jim Konicki

Fr. Jim was ordained Deacon on April 2, 2005, by Rt. Rev. Kazimierz Grotnik at Blessed Virgin Mary of Częstochowa parish in Latham, New York after receiving the various minor orders at St. Stanislaus Bishop and Martyr Cathedral in Scranton, Pennsylvania. As deacon, Fr. Jim served in parishes throughout the Central Diocese. In December 2011 he began guiding Holy Name of Jesus Parish. On December 6, 2014, he was ordained to the Holy Priesthood by Most Rev. Dr. Anthony Mikovsky at St. Stanislaus Bishop and Martyr Cathedral in Scranton, Pennsylvania. His first Holy Mass was celebrated on Sunday, December 7, 2014, at Holy Name of Jesus Parish in Schenectady, New York. As a priest, Fr. Jim was incardinated into the Central Diocese and appointed administrator of Holy Name of Jesus Parish. He was installed as Pastor on June 2, 2019, by Very Rev. Marian Pochiecha, Administrative Senior of the Mohawk Valley Seniorate in the presence of Rt. Rev. Bernard Nowicki, Ordinary Emeritus of the Central Diocese. Fr. Jim serves in various capacities in the Church and Diocese. He was appointed National Vocations Director and to the Polish National Catholic – Orthodox Dialog Commission following the XXV Holy Synod of the Polish National Catholic Church in 2018, both positions renewed at the XXVI Holy Synod. Since 2016 he has served as chaplain for the annual Kurs Youth Encampment. He was the former Diocesan Youth Director, is a member of the Diocesan Council, and is a member of the Diocesan Enlivening sub-commission and review panel.

Old Catholicism

Reverend Mr. David Dudzinski

12 Steps + Early Church Fathers and the PNCC Reverend Mr. Todd Goodwin, PhD

The Reverend Mr. Todd Godwin was raised in the southern United States within an Evangelical Christian tradition. In his twenties, he entered full communion with the Roman Catholic Church, later embracing Eastern Orthodoxy in his forties, and ultimately joining the Polish National Catholic Church in 2024.

He holds a Bachelor of Arts in Philosophy and Religion, a Master of Arts in Religious Studies, a Master of Arts in Applied Linguistics, and a Doctor of Philosophy in Church History. Reverend Mr. Godwin is married and has one daughter; his family currently resides in Japan, where he himself has lived intermittently since the late 1990s. His academic and ministerial interests include missions, evangelism, cross-cultural ministry, and languages.

Honor Your Father



We pray for all fathers, both lay and clergy, past and present, to express our gratitude, remembrance and love for all they have done for our families and for our Church.

For continued support of our Clergy Pension Fund and to acknowledge ALL FATHERS, we will publish in the June issue of God's Field — Rola Boża your name and the name of the father you wish to acknowledge or remember.

For each acknowledgement or remembrance, we are requesting a minimum donation of \$25.00, payable to the Clergy Pension Fund P.N.C.C.

We feel that this will have a two-fold affect, by acknowledging or remembering OUR FATHERS, LAY OR CLERGY, for all they have done for us and also to bolster our Clergy Pension Fund in order to show our continued support for our Clergy/our Church Fathers who make so many sacrifices each day in service to our Church.

All donations received go toward the Clergy Pension Fund of the Polish National Catholic Church.

Please complete the form on the opposite page and submit it prior to June 1, 2026, along with your minimum donation of \$25.00 per name, to the

Clergy Pension Fund
1006 Pittston Avenue
Scranton, PA 18505

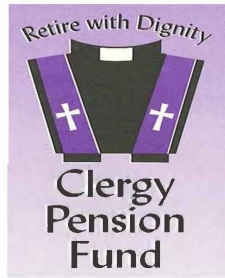
Please make checks payable to the "Clergy Pension Fund P.N.C.C."

Thank you for your support.

P.N.C.C. Clergy Pension Fund Committee

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(Honor Your Father - Continued from Page 19.)



Honor Your Father on Father's Day

(Limit of one name per minimum \$25.00 donation)

I wish to remember/honor (please circle) my Pastor, Father, Grandfather, or Other

I wish to remember/honor (Please circle) **my** Pastor, Father, Grandfather, or Other

I wish to remember/honor (please circle) **my** Pastor, Father, Grandfather, or Other

I wish to remember/honor (Please circle) **my** Pastor, Father, Grandfather, or Other

Remembered by: _____

Address: _____

Telephone: (_____) _____

Please make checks payable to the "Clergy Pension Fund P.N.C.C." and submit the completed form with your minimum donation of \$25 per name, to the

Clergy Pension Fund Committee
1006 Pittston Avenue
Scranton, PA 18505
570-346-9131

Easter is Over - So Now What?

Cathy Andersen - All Saints Cathedral Parish, Chicago, IL

You may find yourself a day or two after Easter, or even a week or two later, sitting quietly and thinking, “OK, I went through Pre-Lent, Lent and Easter. I attended additional liturgies and services. I sat through extra-long Masses on Palm Sunday and Easter. I prepared special foods, made Easter baskets, organized an Easter egg hunt and now it’s all over! So now what?”

Easter is not over. It is just the beginning!

Think for a moment about the *really important events* that have occurred in your life. Your answers may include learning how to drive, graduating, getting a job, buying a car or house, getting married, raising children, taking a dream vacation or becoming a grandparent. As a Christian, would your list also include Baptism, First Holy Communion or Confirmation?

Now go further. What are the most *significant events that have occurred in history*? One might name wars, revolutions, the moon landing, September 11, the civil rights movement, the fall of communism, COVID-19 pandemic, the printing press, the Industrial Revolution, or the Digital and Information Revolution. For certain, these are all very important moments given that they all changed the course of human history. As a Christian, your list should also name the creation, the fall, the call of Abraham, Exodus, the incarnation, the Last Supper, the Crucifixion, the Resurrection and Pentecost. These events all changed history forever as well!

Now return to the events of Holy Week for a moment. Those events showed us both the depth of God’s love and the depth of human sin. The people who cried “Hosanna” on Palm Sunday rejected Jesus only days later. An Apostle betrayed Him. A close friend denied Him three times. Leaders condemned Him. Holy Week is not merely something that happened long ago. It is personal, very personal. We were part of the crowd. We sat at the table on Holy Thursday. We stood at the Cross on Good Friday. The events of Holy Week have a direct impact on our life each and every day! Those events confront us with hard questions and difficult decisions. Will I follow Him or abandon Him? Will I stand at the foot of the Cross or just go on with my life as if nothing happened? Will I receive Him or betray Him?

On Holy Thursday, Jesus gathered His disciples in the upper room for the Passover meal. The mood was heavy although even the disciples did not fully understand why. The meal was vastly different and unprecedented. This meal was unlike any other. Jesus took bread, blessed it, broke it and spoke the words that are now repeated at every Mass ever since. “Take this, all of you, and eat of it, for this is My body, which will be given up for you. Take this, all of you, and drink from it, for this is the chalice of My blood, the blood of the new and eternal covenant, which will be poured out for you and for many, for the forgiveness of sins. Do this in memory of Me.” In that moment, Jesus instituted the Eucharist, and *history was forever altered*. In every Mass, we receive God’s infinite grace and love through the Eucharist. What a blessing! What a miracle!

On Good Friday, we witnessed the horrid Crucifixion of our Lord. Were we in the crowd that betrayed Him, deserted Him, spat upon Him, mocked Him and insulted Him? Or were we among those who remained with Jesus as He suffered for us, receiving insults and injuries meekly, and as He showed compassion even to the criminal who hung on the cross beside Him? Did we stand by Mary as she watched her Son hang upon the Cross? Did we finally repent of our sins?

Jesus then spoke His final words, “It is finished.” He had paid the price for our sins. *A historic event had occurred right before our eyes.*

Then came the miracle of miracles. Lazarus was raised, but he would die again. The blind were healed, but they would still grow old and die. The hungry were fed, but they would hunger again. On Resurrection Sunday, Jesus defeated death itself. He defeated death!! God declared that love is stronger than hatred, truth is stronger than lies, and life is stronger than death. If Jesus had not risen – if this *historic event* had never taken place -- then all the preaching, teaching, signs and graces would not matter. Because Jesus lives, we live. As Romans 8:11 says, “The same Holy Spirit that raised Jesus from the dead dwells in you.” Read that again. The same Holy Spirit that raised Jesus from the dead dwells in you! The power of the Holy Spirit that healed the sick, turned water into wine, and split the Red Sea, lives within you! WOW!

(Continued on bottom of Page 30.)

Buffalo-Pittsburgh Diocese**Easter Message from Rt. Rev. John E. Mack****Bishop Ordinary, Buffalo-Pittsburgh Diocese**

"For now Thou hast risen from the grave" (taken from: resurrection liturgy of the Polish National Catholic Church)

At times, when I sit down to write a message for a given feast day celebration, I get a mild case of "writer's cramp." What can I say that I haven't said before; what new insight or twist can I put on the Resurrection Gospel so that my audience might *snap to* and be immensely inspired to live as *Easter people* the whole year round? And yet, there is no magic formula, no eloquent words that can add anything more to the Gospel than is already contained therein. As I think back over the past forty plus years of priesthood, and serving as a bishop the last twenty or so, there are so many memories and moments that are etched in my mind. I remember sharing in a previous Easter letter of how as a young boy, Easter Sunday would be the culmination of holy week. We would get up around 4 AM or so, to get ready to leave by 5 AM to make the 20-25 minute trip to the "old neighborhood" in Detroit where the parish was located. Along the route we picked up Ciotka Ziola who needed a ride to mass. Once there, we served at the 6 AM, 9 AM and 11 AM masses of Easter Sunday. In between the masses we traversed to Dziadzia's house down the block to get a bite to eat. As we entered the nave and sanctuary, the church was dimly lit, candles flickering over the empty tomb that had been erected at the side altar. The wonderful smell of lilies, hyacinths and tulips permeated the air. The ceremony began at the grave at the side altar with the chanting of the psalms and responses. When everyone was in place, Fr. Sr. +Walter Słowakiewicz intoned "Wesoły nam dziś dzień nastał." The procession would encircle the church 3 times, signifying the three days in the tomb. We would stop at the four corners of the church, proclaiming Christ's resurrection to the four corners of the earth. The translated lyrics say: Through Thy holy Resurrection -- Christ our Lord, Son of God. Forgive us, all our transgressions. For now Thou hast Risen from the grave. Life eternal has begun and death's battle Thou hast won. Through Thy holy strength, O Lord! These words alone are worth the price of admission! Thankfully in the Polish National Catholic Church, we have not discarded these ancient rites as others have. They have *streamlined and whitewashed* the celebration of the Resurrection into something that is lifeless and insular. Yes, the Resurrection Liturgy with a full procession is lengthy, but is our Resurrected Savior not worth our effort, especially on Easter? So many have lost sight of the immensity of this celebration.

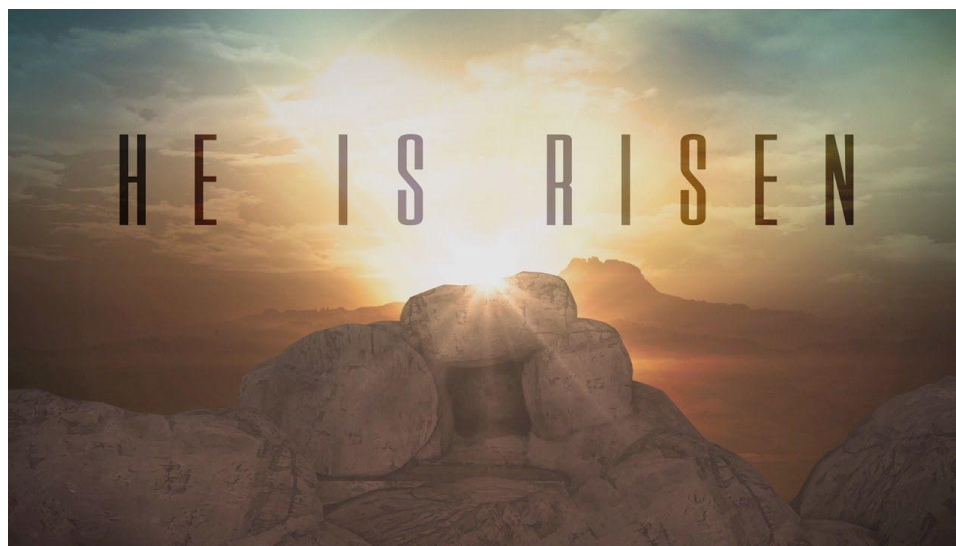
I wonder if that young altar server ever thought that he would be the one to have the honor and privilege to carry the very body of Christ in the Monstrance in that Easter procession? I remember another instance when I was pastoring in our parish of Holy Trinity in Washington, Pennsylvania. Unbeknownst to me, my brother and his family had come in from Detroit after work on Good Friday. They stayed at a hotel in the area. As any pastor will tell you, Holy Saturday is a very busy day. You're taking care of Easter Basket blessings, getting things ready for the blessing of the fire and reading of the prophecies on Saturday evening and making sure everything is set for Resurrection Mass on Easter Sunday. I had no idea that they were in town. My wife had even gone with our kids to visit with them and swim in the hotel pool. Easter morning, as I prepared for mass, I had walked at least two or three times to the altar to check on things. (our sacristy was in the rear of the church) The liturgy began and then procession. It wasn't until the second turn that I saw my brother's three blond-haired daughters in the pew and then realized that *they were there!* My eyes welled up with tears because I was able to spend Easter with at least a part of my extended family.

On another occasion, I was invited to join one of the Cathedral families after mass at the nursing home where their mother was residing for their Easter brunch. I was going to bring her communion as well. The exhaustion, but also the spiritual exhilaration that comes with celebrating Holy Week liturgy had sapped most of my energy. I probably would have preferred to put my feet up and take a nap. Nonetheless, I came over to church with my visitation kit to get the sacrament. As I approached the sanctuary, the church was ablaze with sunlight from the clear glass windows in the roofline. Although partially in shadow, the rays of light brightly shone on the 6-foot statue of the Resurrected Christ on the Gospel side of the sanctuary. The glass eyes in the statue looked alive and real and it caused me to stop in my tracks and in my heart say: Christ is Risen – Christ is Risen Indeed! What a memorable visit I had with +Bea Giczkowski and her extended family. This would be her last Easter on this earth. My time was well spent.

The above-mentioned examples are what many people might call “God moments.” I close with a few words from a book entitled “Witness.” The daily meditation for Easter focuses on Mary Magdalene. She had a wonderful *God moment* as well. Peter and John have already run to the tomb. They see the signs of the Resurrection: linen wrappings, the stone rolled away. They believe, but then they go home. Mary Magdalene doesn’t. She lingers. She remained at the foot of the cross and she still remains at the tomb. We know of her encounter with the two angels and then with the Risen Lord Himself. Only she doesn’t recognize Him. Mary assumes He’s the gardener – which St. Gregory points out is truer than she realizes; for He is the gardener of her soul, tending the seeds that He’s planted in her heart. Then the stranger speaks; He says her name – **Mary**. That’s it – just her name. This encounter changes everything. From now on, her relationship with Him will be through faith, in the Spirit. The church fathers see Mary as a model for every Christian who longs for Christ. If our longing fades when God seems slow to answer, it isn’t love at all. Mary teaches us to keep looking, to stay when others go home, to believe that there’s more to see. That is truly Easter in a nutshell. The Resurrection isn’t a fact – it’s an *encounter*. It’s hearing **your name** spoken by the risen Lord. It’s the moment when the Gardener turns **to you** and reveals the promise of regeneration and life in its full, stupendous, mind-blowing glory. Easter tells us: Stay – Look again. Wait for Him! Because He’s closer than you think.

My hope and prayer for you is that your memories of bygone Easters will bring a smile to your heart as you remember them. Build upon your faith as you continue to witness to the living Christ in those you encounter along your path of life. Stay – Linger – Look again – Wait for Him! Bask in the light of our Resurrected Lord and Savior this day and always!

Zmartwychwstał Alleluja - Prawdziwie Alleluja! Christ is Risen – He is Risen Indeed!



Palm Workshop at Holy Family Parish

McKeesport, PA

On Sunday, March 8th, Polish style palms for Palm Sunday procession were made at Holy Family Prish in McKeesport, PA. The Art&Craft Workshop participants, led by Izabela, were very creative and inventive.



Central Diocese

Easter Message from Rt. Rev. Bernard J. Nowicki

Bishop Emeritus, Central Diocese

My Dear Brothers and Sisters in Faith,

When I enter any of our parish churches during Easter tide, I'm always heartened there at the sight of the Paschal Candle. This exquisite symbol of the Season stands out for me as the light of Christ, the light that dispels the darkness of sin and death through faith in the resurrection of Jesus, God's Christ; a faith which can bring joy and hope even in the midst of confusion and despair.

This year we celebrate Easter amid the commotion of the political and economic vagaries that inhabit our common reality and prove to be for many unsettling, even overwhelming. Even so, we seek to celebrate and witness to the joy and hope which are the fundamentals of this great feast. I still encourage you, nonetheless, to come to recognize in these times the blessings, graces, and consolations of God which might be, for some of you, hidden from view in the usual routines of life; and to believe that, in the hurly burly of these times, God can still use the particular circumstances of your life for His purpose, as He had done so gloriously with the resurrection after the turbulence and agony of the Passion.

So I encourage you to pray for the grace to see the Risen Christ in the current reality of your lives and, also, to discern there His deep love for you. Share, this Easter, in my delight at beholding the Paschal Candle as that light that can dispel the darkness of the upheaval too many of us experience. Proclaim to everyone the Resurrected Christ, knowing that He has brought forth life from death, light from darkness, and hope from despair.

This Easter, join me in resolving to proclaim heartily to each other, "Christ is risen! He is risen, indeed!" "Alleluia. Alleluia. Alleluia."

I pray you all be blessed by God, our almighty and life-giving Father, with faith, serenity and joy.

Scout Sunday at Holy Cross Parish

Baltimore, MD

On Sunday, February 8th, Holy Cross Parish in Baltimore, MD, celebrated Scout Sunday. Pictured below are scouts Anders and Sasha Aldrich, Rev. Andrew Bieganowski and Guenever Aldrich. Both boys had earned patches which they photographed to make iron-on transfers to apply to tie-dyed pillowcases. This activity was part of a cultural exchange project with a British Scouting Overseas Squirrel Scouts.

Submitted by Guenever Aldrich



Scranton Seniorate Lenten Retreat

St. Adalbert's Parish, Dickson City, PA

On Saturday, March 14th, the Scranton Seniorate of the Central Diocese, P.N.C.C. held it's annual Lenten Retreat at St. Adalbert's Parish in Dickson City, PA. This year's retreat theme was "The Kingdom of God is at hand, repent and believe in the Gospel." (Mark 1:15)

Parishioners from St. Adalbert's Parish, Holy Mother of Sorrows Parish in Dupont, PA, St. Stanislaus Cathedral Parish in Scranton, PA, Providence of God Parish in Scranton, PA attended the retreat.

Presentations were given by Most Rev. Anthony Mikovsky, Prime Bishop of the P.N.C.C. - "Understanding Sin"; Rt. Rev. Bernard Nowicki, Pastor at St. Stanislaus Cathedral - "The Meaning of Repentance"; Very Rev. Zbigniew Dawid, Pastor at Holy Mother of Sorrows Parish - "What is the Kingdom of God?"; Rev. Sean Dodd, Assistant Priest at St. Stanislaus Cathedral - "Living the Gospel."

The retreat was concluded with the Sacrament of Penance and the Benediction of the Most Blessed Sacrament. A light luncheon was enjoyed by all in the Parish Hall.



Branch 1 Y.M.S. of R. Hosts Annual Easter Bunny Breakfast

St. Stanislaus Cathedral Parish, Scranton, PA

On Sunday, March 22, the St. Stanislaus Cathedral Parish’s Y.M.S. of R. Branch #1 hosted their annual breakfast with the Easter Bunny for parishioners and friends in the Youth Center. Nearly 150 people came out to enjoy fellowship after Mass and snap pictures with the bunny!

Thank you to everyone who helped set up for the event and to everyone who came out to support this annual spring breakfast. A wonderful time spent with the bunny was had by young and old (and Prime Bishop Mikovsky)!

Submitted by Frank Gerardi



Members of the Y.M.S. of R. pose with Prime Bishop Anthony and the Easter Bunny!



Brothers Lucas, Ethan, and Austin Stankowski and the Easter Bunny



PB and EB



Bunny, Kevin Pfohl and Bob Seliga

Children Receiving Bunny Hugs



Sisters-in-law, Ellen and Shirley Golembeski, Chatting with the Easter Bunny



Dave Seliga and the Bunny



Eastern Diocese

Easter Message from Rt. Rev. Paul Sobiechowski

Called to Witness

This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.” (John 6:40)

“ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you.” (Romans 8:11)

We celebrate, once again, the Resurrection of our Lord and Savior Jesus Christ. That first Easter morning was not only the great event showing the Messiah’s power over death, but was the guarantee of everlasting life to all who would believe that Jesus was indeed the Son of God. This message is ours to proclaim to whoever will listen.

In the Book of Acts, chapter one, verse eight we read, *“...you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”* This is further clarified in Acts, chapter ten verse forty to forty three, *“God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”*

In serving as His witnesses, we are called to ***preach to the people*** and ***to testify***. Are you preaching and testifying to the resurrection in your daily life? Can people tell by the way you act and carry yourself that you are a witness to our Teacher and Redeemer? Saint Paul wrote in his letter to the Galatians, *“I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me”* (Galatians 2:20).

It’s not good enough to attend Holy Mass on Easter Sunday, and to share your family’s Easter traditions when you return home. More is required. Jesus, though sinless, took on Himself the sins of all humanity, for all time. He died that we might live. And He demonstrated His victory in the Resurrection of Easter Sunday.

Jesus gave everything. How much more can we be giving of ourselves? We need to witness as Paul did, *“I live by faith in the Son of God, who loved me and gave himself for me.”*

Are you strong enough in your faith to say to others that you meet Jesus as you spend time with Him in prayer and in His Holy Word... that He appears to His witnesses every time we share in Holy Mass... that you share His Body and drink His Blood during the Holy Mass?

Share this message with everyone; Jesus rose from the dead and whoever lives and believes in Jesus receives complete and total forgiveness of all their sins through Him.

Jesus told us the way that others will know we are witnesses. He said, *“By this everyone will know that you are my disciples, if you have love for one another”* (John 13:35).

We are the instruments by which God makes Himself known. You are a witness, and God has commanded us to witness indeed. We are called to ***preach to the people*** and ***to testify*** to the truth and the promise of the Resurrection. *Chrystus Zmartwychwstał! Prawdziwie Zmartwychwstał!* (Jesus Christ is risen. He is risen indeed!)



Youth Lenten Day of Service at Blessed Trinity Parish

Fall River, MA

Youth Lenten Day of Service and Caring at Blessed Trinity Parish in Fall River, MA, was held on Saturday, March 14th. The youth undertook 4 works of love and compassion: Made a basket of products for Our Sister's Place - the Domestic Violence Shelter; made 50 hearty lunches for our Unsheltered with Thrive; made care cards for nursing home residents at Clifton; and made support/encouragement bracelets for those undergoing cancer treatment at St. Anne's Hospital.

It was a beautiful and moving time with our youth touching lives in the Name and with the Love of Jesus! Thank you to all of the adults who helped in this amazing annual youth day of service and caring.



Meal in the Upper Room

Blessed Trinity Parish, Fall River, MA

Following Holy Mass on Passion Sunday, March 22nd, Blessed Trinity Parish held its annual Meal in the Upper Room. It was a sacred and glorious day as we begin these two most important weeks of the year - Passiontide!

Thanks to everyone who joined us for this sacred time.



(Easter is Over - So Now What? - Continued from Page 21.)

So, when you ask, “Easter is over, so now what?”, the answer is this: Life has just begun. It is time to live in the Resurrected Lord. The miracle of the Resurrection is personal, very personal. It confronts us – it demands a response. We cannot remain unchanged if Jesus Christ lives within us. We have joy that is not dependent on circumstances, courage in the face of suffering, faith in fervent prayer, belief in miracles, and confidence that all things are possible through Jesus Christ. We believe that truth and goodness will always prevail over wrongdoing and evil. We believe hatred can be replaced by love, doubt by faith, despair by hope, darkness by light, and sadness by joy.

Ask yourself, “What do you need now?” God is willing, absolutely willing, to resurrect areas of your life that need resurrection. Perhaps your marriage, work, finances or faith need resurrection. Perhaps your mind, heart, wounds, friendships or addictions need resurrection. Go to God – ask Him for resurrection in these areas. Ask Him for resurrection, transformation and healing. Do not be afraid. Do not hold back. Be bold. Open your heart, mind and soul to the loving God whose only begotten Son hung and died on the Cross for you. Let the God of miracles be your God. Depend on Him. Surrender yourself completely to Him.

May this Easter be a really important event in your life, a significant event that you will remember, and a historic event that you will share with others!

Let us pray: Almighty and Loving God, I thank You for all things. I surrender myself to You as Your Son surrendered to death on the Cross for my sins. I make myself available to You for Your service and in service to others. I seek healing – remove the blindness from my eyes, deafness from my ears, darkness from my mind, and hardness from my heart. Grant that I may receive grace, wisdom and courage to live as Your disciple in my every thought, word or action. Transform my ordinary days into ones filled with extraordinary miracles and superabundant blessings. May I forever glorify You in all that I do. Asking all these things in the most Precious Name of Your Son, our Resurrected Lord and Savior, Jesus Christ! Amen.

March Events at Our Saviour Parish

Woonsocket, RI

On Saturday, March 7th, Our Saviour Parish in Woonsocket, RI, held a Polish Plate Lunch and Flea Market. On the menu was a delicious meal of kielbasa, pierogi, fried cabbage and gołabki, along with a tasty apple square for desert. During the event people were able to peruse the flea market for some new and gently used items and purchase some delicious pastries.

Many thanks to everyone who helped in coordinating and supporting this parish event.



On Sunday, March 22nd, Our Saviour Parish conducted a Passion Sunday Breakfast. Breakfast fare and fellowship were enjoyed by all. A huge thank you to everyone who contributed to the success of our this breakfast. The food was outstanding and a wonderful time was shared by all. Special appreciation goes to Wayne and Gerry for their exceptional culinary skills - you truly made the event special!



St. Joseph's Parish March Happenings

Westfield, MA

On Sunday, March 15th, St. Joseph's Parish in Westfield, MA, conducted its annual Fish Dinner. It was a great turnout filled with fellowship, joy and community – not to mention delicious food.

Thanks to everyone who helped to make this event so special – especially the volunteers who gave their time, energy and talent.



St. Joseph's Parish feeds the hungry in Westfield, MA (approximately 80 individuals), once a month on the fourth Monday of each month. On March 23rd, the parishioners prepared a meal for our Westfield's soup kitchen, which was served to hungry people from our community. It was a beautiful witness of charity and care for those in need.

For Fr. Pawel Lukaszewicz and his wife Monika, it was the first time they had the opportunity to personally serve food to people in our city. It was a truly meaningful and humbling experience.

Thank you to everyone who helped make this possible—your kindness makes a real difference!



Also on March 23rd, the parish hosted The Salvation Army in the Parish Hall, where 70 Easter baskets were prepared for children in the local community.

It was a beautiful and meaningful initiative that also allowed parents to create baskets for their own children. We are grateful for this partnership and for all who helped bring joy to so many families!



Western Diocese**Easter Message from Very Rev. Charles Zawistowski****Administrator, Western Diocese**

Why do you look for the living among the dead?

Luke 24:5

This question was asked of women of faith who came with spices and ointments to perform burial customs. They were emotional and not looking forward to this task. They were surprised and even frightened by the men in dazzling clothes who spoke with them. How long did it take for the women to understand what was being said to them - that if you want to find Jesus, you have to look in the right place?

Have you ever lost something and tried to find it?

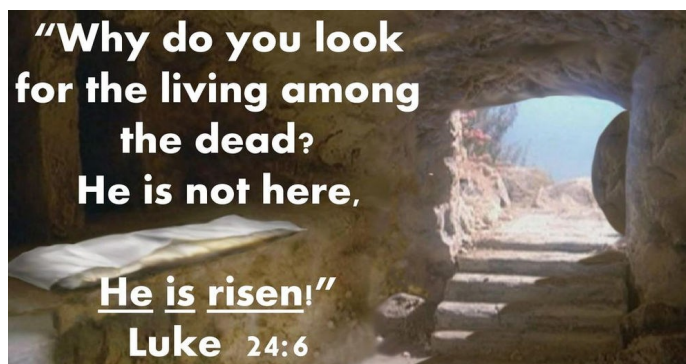
Let us reflect for a moment on what we do when we try to find something that is lost. After a long unsuccessful search, have we ever said - I looked everywhere but couldn't find it? Someone could respond - you must not have looked everywhere or you would have found it. What are some things we can do when looking for something? We can ask for help, move everything around, consider the last time we saw the object, retrace our steps.

We may search for objects, people, or may be searching for something within ourselves. I recall in my ministry when parishioners were talking about a former parishioner that they haven't seen in a while and didn't know where he was. Someone in the group said "I saw him and talked to him." The others wanted to know what he said. "He said he was looking for himself." I replied - you found him.

Sometimes we search because we notice something is missing from our lives. We may feel an absence, out of balance, or that the pieces of life don't seem to be fitting together. We as human beings are actually quite sophisticated. I have heard it said that our composition as body, mind and spirit is like a three-legged stool. If one of the legs are broken, than the three-legged stool is not very useful. Our society tends to rank the elements of our composition as body first, mind second, and spirit as a distant third. Can we have true balance if God is not in our lives?

If we are searching for something or feel that something is missing from our lives, can our situation be made better by attending Mass regularly, and placing God first in our lives? If we find ourselves searching, may we do our best to look in the best places. May we strive for better balance by going to church and receiving the sacraments. Let's follow up by putting into practice the three good works - prayer, fasting and alms-giving. Let's add to that spending time reading the Bible and contemplating how God wants us to be of service.

If we are searching for God, let's start by looking in our hearts.



NE Seniorate of the Western Diocese Lenten Retreat

St. Mary's Parish, Parma, OH

On March 7th the Northeast Seniorate of the Western Diocese of the P.N.C.C. conducted its annual Lenten Retreat at St. Mary's Parish in Parma, OH- "We adore you, o Christ and we bless you: because by Your cross and passion You have redeemed the world."

Rev. Jim Ploskonka, Rev. Jason Soltysiak (host pastor), and Very Rev. Jaroslaw Nowak presented at the retreat

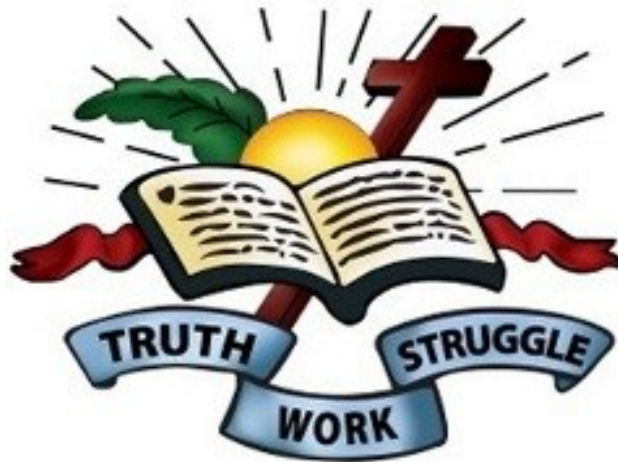
The Holy Hour of St Augustine was offered to conclude the retreat and a delicious lunch followed. Much appreciation to all that St Mary's who made this and enjoyable and spiritual time together.



All Saints Parish Hosts Pisanki Workshop Sterling Heights, MI

On Sunday, March 25th, All Saints Parish in Sterling Heights, MI, held a Pisanki workshop at the Parish Hall. Pisanki are traditional Easter eggs decorated using techniques like batik (wax-resist), etching, or painting, symbolizing life, fertility, and renewal. Rooted in ancient, pre-Christian traditions, they feature intricate, symbolic designs created with beeswax and dyes. These eggs are commonly displayed, gifted, and blessed during Easter. Thank you Carol for coordinating and teaching us this ancient tradition.





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The Staff and Management of *God's Field*—*Rola Boza*



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