



Official Publication of the Polish National Catholic Church

Volume 95

March 2017

Issue #3

## Lenten Commitment

Most Rev. Anthony Mikovsky, Prime Bishop

As I am writing this article for *God's Field*, we now find ourselves a few weeks into the Lenten season. That being the case, it is a good time to reflect a bit on the commitment we are called to make each year as a part of our Lenten discipline. Our Lenten practice primarily consists of three actions which help us to discipline our bodies and ourselves and therefore draw us closer to God: Prayer, Fasting and Abstinence, and Almsgiving. Each of these actions are an important part of the religious life of any Christian, but they must be entered into in an intentional way. Many of us are most familiar with the aspect of fasting and abstinence during Lent. In fact for the few weeks before Lent starts, I often hear many say, "What are you giving up for Lent?" For many years

I have tried to give up sweets for Lent as a discipline and of course I abstain from eating meat on both Wednesdays and Fridays. These are certainly laudable practices as they are a discipline which allows my will to overcome the desires of my body, but in many ways they are really only a beginning to a true commitment to Fasting and Abstinence. If we look at our Lenten disciplines as spiritual training, then we can see that we must go beyond. When an athlete is training, he can't just train for six weeks, do very little for the rest of the year, and expect to accomplish great things in any athletic events. Training is ongoing and in fact must increase as time goes by. So while it might be a beneficial discipline to abstain from desserts for a few weeks, we must also approach this discipline by examining what is going on in our hearts and wills beneath the surface.

In particular in all of our discipline we can examine them through the eyes of the seven deadly sins. These sins, which we might have learned in our early catechism classes, are: Pride, Covetousness (Greed), Lust, Anger, Gluttony, Envy (Jealousy) and Sloth (Laziness). In Catholic teaching these are considered the most serious of sins, because in many ways they are the root of all others. I also think that they are serious because so many times we fall into them so easily. This is especially true if we think about each of them in a broad way as it is intended. For example a sin like gluttony usually applies to food and over-eating and surely for some people, myself included at times, this can be a problem. But gluttony can extend beyond this as well, to anything that we might indulge in: eating, drinking, or any activity that can overtake our lives, especially if it is at the expense of others, or at the expense of our spiritual life. In order  
(Continued on [Page 3.](#))

### Inside this Issue

Lenten Commitment ..... 1

#### P.N.C.C.

Church Doctrine Commission (CDC) P.N.C.C. .... 4

A Statement of the CDC of the P.N.C.C. .... 5

The Anniversary of the Church..... 6

From the National Youth Chaplain..... 8

History and Archives - National Committee on Scouting.. 12

Annual Easter Greetings ..... 14

National Y.M.S. of R. Clothing Drive ..... 16

Mission & Evangelism Workshop ..... 17

National United Choirs News ..... 20

NUC 25th Music Workshop & 33rd Convention ..... 21

#### Diocese

Buffalo-Pittsburgh Diocese..... 25

Central Diocese..... 26

Eastern Diocese..... 29

Western Diocese ..... 30

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Publication Information**

**The deadline for article submissions is the 1st of the month;** online publication date is mid-month. Submissions received after the 1st will be included in the following month's issue.

Email articles and photos to secretarytopb@pncc.org and to godsfield@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.**

Typewritten articles and photographs may be submitted to:

God's Field  
Polish National Catholic Church  
1006 Pittston Avenue  
Scranton, PA 18505-4109

**Identification Statement**

**The Official Publication of the Polish National Catholic Church, GOD'S FIELD - ROLA BOŻA, is published monthly for the U.S. \$48.00; Canada \$62.00; Foreign \$87.50 per subscription year (February through March) by**

**Polish National Catholic Church  
1006 Pittston Avenue  
Scranton, PA 18505-4109**

Individual issues of *God's Field* are available for purchase from the National Church Center for \$2.00 each (pickup) or prepaid \$4.00 each (U.S.); \$5.25 each (Canada); \$7.30 (Foreign).

**Send payments and address changes to**

**GOD'S FIELD  
1006 Pittston Avenue  
Scranton, PA 18505-4109**

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Scranton, PA 18505

Opinions expressed in various articles published in *God's Field* do not necessarily reflect the doctrine of the P.N.C.C.

**A Gift of Love**

As many of you throughout the P.N.C.C. know, the Rt. Rev. Stanley Bilinski, Diocesan Bishop of the Western Diocese has been waiting for some time for a kidney transplant. Through the pages of *God's Field* we ask for your continued prayers for Bishop Stanley as he awaits this procedure. We also wish to find those who may be interested in giving the selfless gift of serving as a transplant donor in this case. After much prayer, if you are interested in helping Bishop Stanley, please reach out to him at (847) 698-0578 to discuss this matter.



(Lenten Commitment - Continued from Page 1.)

to make the most of our Lenten practices, it is best if we do so in this intentional way. We need to spend a bit of time in thought and prayer concerning what we are doing and why we do it. While I am abstaining from some foods during this Lenten season, what other sort of gluttonies can I try to remove from my life? Do I spend too much time watching television, or bingeing on Netflix at the expenses of my relationship with my spouse or other family members? Am I more focused on my social media accounts than the person who is sitting right in front of me at the breakfast or dinner table? We can begin to see that maybe some food is not the only thing we should be fasting on.

If we begin to examine these questions and also try to remedy them, then the discipline of Lent can extend far beyond the 40 days of the season. While I can go back to eating desserts and stop my days of abstinence once the Lenten season is over, the remedy that I have applied to my other sins can be much more long lasting.

And of course this is true for the other Lenten actions as well. Lent offers us increased opportunities for prayer. Our parishes conduct Stations of the Cross, Bitter Lamentations or Penitential Services during Lent, so we can put aside at least one extra hour a week for prayer. And it is certainly a good thing to spend that hour once a week contemplating the Passion and Death of our Lord Jesus Christ, but if we do not enter into this practice more deeply, then once again when Lent is over, we will just mindlessly return to our life as before. But if we spend some time in contemplation on what we are doing and why, we can truly change our lives for the better. If we realize that Jesus went to the cross as a pure act of love for each of us, then we can also increase our loving actions towards other people. Again if we look at this situation through the lens of the seven deadly sins, we can increase our humility and decrease our pride knowing the Almighty God, the second person of the Trinity, came to earth and died a shameful death on the cross for love of me. We can put aside our anger, knowing the words of St. Paul, "God proves His love for us in that while we still were sinners Christ died for us." (*Romans 5:8*)

These sorts of changes are also true in our Lenten practice of almsgiving. During the Lenten season we are called to focus special attention to giving, above and beyond the support that we normally give to our church and our local parish. Once again if we then

focus on what we are doing, this giving can be the beginning of many other good things. First and foremost maybe we can realize that if we can give a little extra to our Church and our parish during Lent then this could then be our new normal for our giving to the building up of the kingdom of God within the P.N.C.C. It can also be the beginning of other good things as well. Through this giving we can begin to realize that we need to be less greedy and more generous in all of our dealings with others. We can also begin to live a life less focused on material objects and more focused on God and our neighbors. We can show more brotherly love and be less jealous.

My dear brothers and sisters, I encourage all of you to show a little more commitment during this season of Lent. Don't just mindlessly go about the practices of the Lenten season, but rather make them opportunities to grow in your religious and spiritual life. In particular during this season when we are to focus on our sinfulness and the great love of Jesus Christ in going to the cross to forgive our sins, I encourage each of you to pray the prayers of General Confession that are found within the P.N.C.C. Prayerbook. These prayers (on pages 72-73) can truly help us focus in on what is important to consider in the season of Lent. And through them we can put aside our sinful ways, seek the forgiveness offered to us by Almighty God and lead lives which are ever closer to the way of Jesus Christ. These prayers are as follows:

### **Hymn before Confession**

Moved by deep sorrow to our very souls, O God, for our guilt weighs upon us, sins are bending us down. Unto Your throne of mercy, we ever humbly trod, filled with great pain and sorrow, heirs of the sins of Cain.

Vainly we sought of this world fruitless consolation. Vainly we searched for comfort, remission of our sins. For there never is true peace where there are transgressions, neither is there happiness without God and conscience.

Being therefore overwhelmed by our misery, O God, when our guilt weighs upon us, sins are bending us down. So at Your throne of mercy, our knees we humbly bend, filled with great pain and sorrow, heirs of the sins of Cain.

### **General Confession**

"I confess to the Lord, God Almighty, One in the Blessed Trinity, Who by His Holy Spirit permeates  
(Continued on bottom of [Page 15](#).)

## Church Doctrine Commission Polish National Catholic Church

The Church Doctrine Commission of the Polish National Catholic Church held its meeting at the end of last year on November 29 and 30, 2016. All of the active bishops and a number of other members came to Scranton, PA for this important gathering.

The following members of the Commission gathered for two days of deliberation and work: All of the active bishops of the P.N.C.C., Prime Bishop Anthony Mikovsky, Bishop John Mack, Bishop Paul Sobiechowski, Bishop Stanley Bilinski and Bishop Bernard Nowicki. Also present were Prime Bishop Emeritus John Swantek, Fr. Sr. Zbigniew Dawid, Fr. Sr. Robert Nemkovich, Fr. Michal Gitner, Fr. Mark Niznik, Fr. Scott Lill and Fr. Henryk Wos.

The meeting was opened with a prayer by Prime Bishop and the agenda for the two days was approved. The topics to be discussed were: 1) The Question of the Ordination of Women, 2) Items for the Procedure for the Election of Candidates for Bishop, 3) Confirmation Catechism, and 4) Ethical Issues to be included in the paper "To Live in the Spirit of God."

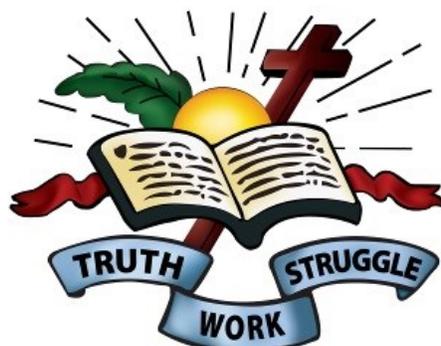
The meeting began with an extensive overview of the issues regarding the ordination of women to the priesthood. Several papers were examined and the Commission also examined what the Polish National Catholic Church has said regarding this issue throughout its history. Following the review of several papers the Commission passed a motion which is given as a part of the statement on the following page. This decision was accepted by all of the active Bishops of the P.N.C.C. and so, speaking on matters of faith, morals and discipline within the Church, this continues to be the position of the Polish National Catholic Church on this matter. Following the meeting there was also discussion among the bishops and with other members of the Church Doctrine Commission to put forward the statement.

The Commission next held a discussion on the requirements for the election of a Candidate for Bishop. In past elections of a candidate at Synod, a list of theological questions was approved by the Supreme Council to be presented to those nominated. Prime Bishop Mikovsky asked the Church Doctrine Commission to review these questions and propose ideas for a better way to discern the fitness of candidates.

Concerning the Confirmation Catechism for the young members of the P.N.C.C., a discussion was held regarding what sort of information and topics those preparing for Confirmation within the P.N.C.C. should confront. A list of items was made and some were assigned to various Commission members.

The topic of the second day of the meeting was ethical issues to be included in "To Live in the Spirit of God." In particular we discussed the paper of Fr. Mark Niznik on opioid abuse both from the avenue of illegal drug sales and prescription abuse. This topic and others will continue to be explored at the next meeting for preparation of an expanded paper.

The next meeting of the Church Doctrine Commission will be held at the National Church Center on June 12 and 13, 2017 in Scranton, PA



March 3, 2017

## **A Statement of the Church Doctrine Commission of the Polish National Catholic Church**

The Church Doctrine Commission of the Polish National Catholic Church met in session on Tuesday, November 29, 2016 with the following clergy present, Most Rev. Anthony Mikovsky, Rt. Rev. John Mack, Rt. Rev. Paul Sobiechowski, Rt. Rev. Stanley Bilinski, Rt. Rev. Bernard Nowicki, Most Rev. Emeritus John Swantek, Very Rev. Zbigniew Dawid, Very Rev. Robert Nemkovich, Rev. Michal Gitner, Rev. Mark Niznik, Rev. Scott Lill, Rev. Henryk Wos.

Rev. Randy Calvo was also asked to attend this meeting as the Church Doctrine Commission is responding to the question of women's ordination especially as it is being promoted via an organization within Holy Name of Jesus Parish in South Deerfield, MA. Father Calvo has been quite forward in his approval of the innovation and within his parish a new group has arisen calling itself, "Women's Ordination Now."

The Church Doctrine Commission had an opportunity to read and hear verbal reports on three papers.

First, Prime Bishop Mikovsky presented a paper on the history of what the Polish National Catholic Church has said in the past regarding the issue of Women's Ordination. This paper dealt with two issues. First, it clarified who, in fact, has the authority to make statements and decisions on issues of this sort within the P.N.C.C. and second, it recounted the statements that have already been made by the P.N.C.C. regarding the ordination of women. These specific statements were made in 1976 and 1978 when intercommunion was broken with the Episcopal Church over this very matter, in 2003 when the PNCC was removed from the Union of Utrecht over this issue and also in 2010 when the Union of Scranton was formed.

The second paper, written by Rev. Randolph Calvo, was entitled "An Argument in Favour (sic) of Encouraging the Free and Open Debate of Women's Ordination in the PNCC." Although entitled as such, the paper is actually an argument for the ordination of women on the basis that the P.N.C.C., through its democratic synodal processes, should be allowed to make this decision. However, this process would be contrary to the Constitution and Laws of the P.N.C.C. which reserved decisions on matters of faith, morals and discipline to the Prime Bishop, the Diocesan Bishops and the clergy united with them. (Article VI, Section 2)

The last paper was entitled "The Maleness of the Ministerial Priesthood: A Survey of the Catholic/Orthodox Tradition," by Rev. Dr. Scott Lill. This paper examined the question of women in the ordained ministry in the Churches of both the East and West and also dealt with what has been said regarding the ordination of women throughout Church history. It dealt with the Old and New Testament periods, the Ecumenical Councils, the Fathers of the Church, and it provided an overview of this question from Scholastic Theologians as well as both the Western and Eastern Church opinions.

After examining all of these papers as well as an extended discussion, the Church Doctrine Commission decided on the following position regarding the issue.

"The Church Doctrine Commission rejects the arguments of Rev. Randy Calvo in regards to the Ordination of Women. The Polish National Catholic Church will continue to stand on its catholic, historical tradition, rooted in the practice of the undivided Church, affirming that only men can validly receive the sacrament of ordination. This position has been taught throughout the entire history of the Polish National Catholic Church." This motion was agreed to by all of the active Bishops and unanimously accepted by the Church Doctrine Commission members. This motion is in continuity with the statements of the P.N.C.C. in 1976, 1978, 2003 and 2010.

As this position is agreed to by all of the active Bishops of the Church speaking together on a matter of faith, morals and discipline, this is and continues to be the official position of the Polish National Catholic Church on this matter. This being said, the clergy are to teach this as the only position of the P.N.C.C. regarding the Sacrament of Holy Orders and any organizations which purport to disagree with this decision of the Church are to cease their operations and advocacy within the Polish National Catholic Church.

## The Anniversary of the Church

Most Rev. John F. Swantek, Prime Bishop Emeritus

Pentecost is considered the birthday of our Lord's Church that is the One, Holy, Catholic and Apostolic Church we mention as we recite the Nicene Creed at Mass on Sundays and principal Holy Days. This occurred when the Holy Spirit descended upon the Blessed Mother and the disciples who were gathered in that upper room. From this day on the Holy Spirit would govern, teach and sanctify the members of the Church.

For members of the Polish National Catholic Church, the second Sunday in March is analogous to Pentecost, for on this day our state of our Lord's Holy Catholic Church was beginning to be organized in Scranton, PA. This Sunday recalls that on Sunday, March 21, 1897, "the entire parish gathered in the church basement to attend the first service [celebrated by Father Hodur] and the organizational meeting" All in attendance were still members of the Roman Catholic Church. In the following year, 1898, Father Hodur would go to the Vatican to appeal to the authorities there to resolve the problems of the Polish immigrants in the American Church. Father Hodur was very optimistic when he returned to Scranton from Rome, but in a few months, the Roman Catholic bishop of Scranton excommunicated both Father Hodur and his followers.

Nonetheless, the second Sunday in March is truly a day for all Polish National Catholics to celebrate and be thankful for the guidance, grace and blessings that God has bestowed on the Church from its inception.

Is the Polish National Catholic Church a new Church?

Some outside of the Church who do not know much about the Church, and even some with the Church who should know better, have stated erroneously that the P.N.C.C. is a new Church. Some do not realize that this Church is "an integral part of the Holy Catholic Church founded by Christ." (cat. #106) Every member of the Church learned this when they were attending catechetical instructions.

This teaching is found in the small Catechism written by Bishop Hodur in the late 1930s. In this work is the question: "When did the Polish National Catholic Church come into existence?" The answer: "As a human organization, the Polish National Catholic

Church came into existence among Polish people in emigration in America in 1897, but as a Divine Institution it existed from its establishment by Jesus Christ in Jerusalem" (Najkrotszy Katechism, 1938, 19-20). This same teaching is expressed by Bishop Hodur in a sermon preached in English at the consecration of Bishop Joseph Soltysiak ten days before his death. This saintly man of God said, "We had separated ourselves from the mighty Church and started a new organization, not a new Church, but the new organization is to express the true Church founded by Jesus Christ, Son of God, and by the Apostles and successors to the Apostles."

As we know, this one Church was founded in Jerusalem, and from there this Mother Church was taken to and organized in Antioch, Alexandria, Ephesus, Rome and other ancient cities and towns at a later date. Although one Church may be older than others, all are equal and an integral part of that one Church founded by Jesus. Each possesses the same faith, Sacraments, worship and order as the Jerusalem Church.

In 1907, Father Francis Hodur went to the Old Catholic Church in the Netherlands to seek episcopal consecration. Before the Old Catholic Bishops would even consider consecrating him, they examined him in great detail about the essentials of the Catholic faith. After a lengthy meeting, the Old Catholic Bishops were convinced that Father Hodur and his people adhered to the teachings of the undivided Holy Catholic Church. But before the consecration Father Hodur also had to endorse the *Declaration of Utrecht*, which is the theological basis of the Old Catholic Churches. The First Article states

"1) We adhere faithfully to the rule of faith laid down by St. Vincent of Lerins in these terms: "Id teneamus, ubique, quod semper, quod ab omnibus creditum est; etenim vere proprieque catholicum." [We hold that, which has been believed everywhere, always, and, of all men; for that is truly and properly Catholic.] For this reason we persevere in professing the faith of the primitive Church, as formulated in the ecumenical symbols and specified precisely by the unanimously accepted decisions of the Ecumenical Councils held in the undivided Church of the First thousand years.

After the death of Petrus Codde, the sixth Archbishop of Utrecht, the Chapter of Utrecht, exercising an ancient privilege, chose Cornelius van Steenoven to become the seventh Archbishop of Utrecht. Rome refused to give consent for the consecration. Fortunately Dominique Varlet, a Roman Catholic missionary bishop, happened to be in Utrecht at that time. The Chapter of Utrecht approached Bishop Varlet and he consented to consecrate Cornelius van Steenoven as the seventh Archbishop of Utrecht. Archbishop van Steenoven was consecrated on October 15, 1724, by Bishop Varlet. Bishop Varlet subsequently consecrated the next three Archbishops of Utrecht.

When Father Hodur was consecrated a bishop on September 29, 1907, our Church received unquestionable Apostolic Succession, “which is understood as the passing on of the grace of ordained ministry by the lawful laying on of hands, and in a broader sense, as apostolicity: the continuity and general preservation of faith handed down by the Apostles, as well as continuous succession of the bishops from the Apostles onward. The apostolic succession in this broader sense is essential and necessary for the life of the Church in order to continue the Lord’s work of salvation through faithful transmission of sanctifying grace.” (*The Road to Unity*, p. 200) Apostolic Succession united the bishops of our Church with the Apostles and our Church to Christ’s Holy Catholic Church.

Many of the Church Fathers have written about the essential relationship of the bishop with the Church. It is maintained that St. Ignatius (A.D. 35 - 107) was a disciple of St. John and other Apostles. He was martyred in Rome in A.D. 107. The Bishop of Antioch wrote: “Nobody must do anything that has to do with the Church without the bishop’s approval. You should regard the Eucharist as valid which is celebrated either by the bishop or someone he authorizes. Where the bishop is present, there let the congregation gather, just as where Jesus Christ is, there is the Catholic Church.” He also wrote that without the bishops, deacons and presbyters, “You cannot have a Church.” St. Cyprian, who was Bishop of Carthage and martyred in A.D. 298, wrote: “You should know that the bishop is in the Church, and the Church is in the bishop. If anyone is not with the bishop, he is not in the Church.” If we take the position of these two Church Fathers, then the anniversary of our Church should be September 29, the date of the consecration

of Bishop Hodur.

From the time that our Church was organized, the laity were given decision-making roles. The parish property is owned by the laity who would manage it. They would represent their parishes at diocesan and general synods, voicing their opinions and voting on many matters. As did the faithful in the ancient Church, the lay representatives would vote on the candidates for bishop. With the bishops and clergy, lay people would be elected to the Supreme Council which would look after Church matters between general synods.

The bishops and priests of the Church, on the other hand, would be the authority in matters of faith, morals and discipline. Their task is to safeguard the faith that Christ entrusted to the Apostles, and they subsequently passed it on to their successors. This authority was given to Jesus when He commissioned the disciples: “All authority in heaven and on earth has been given to Me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” (Matthew 28:8) “As the Father has sent me, so I send you.” (John 20:2)

In the First Principle of *The Eleven Great Principles* the primary purpose of the Polish National Catholic Church is clearly stated: “Christ our Lord established the Church for this purpose: that His believers might carry on the work begun by Him, the work of human salvation.”

The Church which is democratic has a Constitution which contains the rights and duties of the Prime Bishop, the Diocesan Bishops, Pastors, Clergy, Parish Committees, Members of the Parish Committee and Members of the Church. The Constitution describes how the Church is organized and how it functions. As we know, a democratic institution also imposes responsibilities on its constituents. Although the Church is democratic, it cannot change those teachings and practices which our Lord, Jesus Christ, placed in His Church.

We should realize that the Church adheres to the Councils and teachings of the Catholic Church before the great division in 1054. The Church is not bound by the decisions of Provincial Councils after 1054. We safeguard that historic faith of the undivided Church and cannot tamper with it. This became the  
(Continued on bottom of [Page 27.](#))

## From the National Youth Chaplain

**Rt. Rev. Stanley Bilinski**

This month the topic will be on adolescent doubt. It was another of the lectures I attended last fall and it seems to be an important topic for us to examine at this time. In the “Year of Commitment” with which our Holy Church is currently engaged, it would seem to be a piece of the discussion we can add on to the scope of the program for this year.

In the history of the Church, we have looked a lot at, researched, analyzed, and written about faith. However, there has been a lack of research in the opposite human trait of doubt. If you were to enter into any academic realm you would probably come across topics like faith and belief, biblical faith stories, but not about persons of faith who yet doubt what they believe, questioning who God is, what they are to do with their life.

When we set out to look at doubt, we have probably assumed that all doubt experiences are the same. Persons who have doubt in God, or the goodness of God, do so from an intellectual space. The issue though is that is not really the case. In the annals of Christian history we begin to find little pockets of doubt. What we find is that doubt in the Christian context is different than doubts anywhere else. What it meant for a Christian in the 15th century to doubt is very different than doubts in one of your teenagers in your youth group today. Even a teenager you may have in an urban setting who has doubts of their faith is different from a student in a rural setting having doubts as well. What we find contextually is that the doubt in a teenager's life certainly is a human aspect that needs to be addressed. If you lived in the 15th century you would have lived under what sociologists call a “canopy” in which there was a homogeneous viewpoint of society and culture. The topic of angels and demons, magic, all held together as you navigated through the culture of the time. If you encountered the everyman on the street you can well be assured that they had the same set of beliefs as you did. The 15th century life had a Christian context which was peppered with 15th century superstition. This “canopy” as sociological state fairly shielded one from having any doubt in God. Everyone believed! If on the off chance you did meet someone who was an unbeliever you would not pay him much mind; he would be an outlier.

You know that we live in quite a different situation than the 15th or 16th century. Charles Foster a social philosopher wrote that we've gone from a belief system that was unquestioned to a belief system that's only one of the options; frequently, not the easiest option to embrace. We, today, have to agree that normal, undiluted persons have many points of view with which can be disagreed. We, people of faith, have to look over our shoulder, look sideways, as we live out our life amidst doubt. The soil in which we try to grow our earthly faith also has a degree of pluralistic doubt included. You probably encounter reasonable people who are not trying to deceive you but who believe exactly opposite as you do. And that's a very different situation than we experienced in the 15th, 16th or 17th centuries. We live in a culture in which doubt happens and it is unavoidable. The Fuller Seminary “Sticky faith” curriculum study found that 70% of teenagers doubted their faith sometime during high school. What is significant in the study is that 2-3% of those teenagers never found anyone to whom they could express their doubts or be heard; they were afraid; they didn't want to be judged. Few teenagers ever talk about their doubts. They have them and we're not doing a great job in addressing them. It may make us uncomfortable because we have doubts as well and have no one to talk with about them.

This concept of doubt is prevalent in both the extended adolescent stage of life and in the emerging adult stage of life. And yet the Church excels in suppressing doubts because again it makes us uncomfortable. What we have to do is get better at identifying doubt, helping to deal with it. Doubt is toxic if it's not dealt with in a caring environment. The “Sticky Faith” study found that teenagers did much better in an environment that allows them to express their doubts in a nonjudgmental circumstance. Teenagers however are afraid to do that; they're afraid of expressing their doubts.

In the current state of the Church, we need to examine doubt in what was found in a monastic setting in the 15th century. St. John of the Cross was noticing in his young monks a type of this emerging doubt and he called it “the aridity of faith.” It wasn't so much the doubt in the existence of God because that

was untenable; however, it was whether or not God loves you or if you were chosen by God, depending on your theological perspective. St. John of the Cross saw his young monks come into the monastery with the desire to know God in worshipping, working together, living in the community. Then he saw them, 2 or 3 years in their journey become scared. They would work, they would pray fervently, but they couldn't feel God. It was as if God turned away from them. And what the Saint began to see was in this dryness of faith the question became not of God but "maybe it's me," "maybe I've been reprobated by God." He saw many of them abandon the faith and leave the monastery. He saw many of them as well commit suicide. "If God has forsaken me, what's the point of living?" But what John also saw was the possibility of not avoiding this, what he called "dark night of the soul," but, he determined what these young monks needed was someone to guide them through. If they had someone to guide them through they would experience what he called "dangerous grace." It's not that they would just get through this dark period, but their faith would be transformed; but only if they were guided well and they didn't fall away because of fear, anxiety or despair.

What the feelings through this process of "dangerous grace" is that it is still grace; and even if God isn't felt, God is still there. What actually happened is that God took away the "feel of God" because in that instance they forgot to love God. God wanted to bring them to a place in order to love him beyond the feeling. That's a pretty profound explanation. What if we saw ourselves as exegetes of this darkness that our teenagers may have? We know the teenagers doubt, we even know why they doubt. But what would it be to feel that doubt? What if we did get beyond the apologetic response, but it may not be the most robust response we have? The best strategy we had is not to give them first the apologetic response but to treat them with pastoral care. We have to get beyond the strategy of helping our teenagers through crisis as perhaps like a doctor treating an infection. The doctor would tell us to take pills and we would be fine in 10 days. We need a strategy to be able to help our teenagers in their doubts so that it doesn't deform them, but transform them.

In light of that, the phenomenology needs to be examined. Phenomenology is a nursing term which basically states that a nurse isn't concerned about the effectiveness of the medication over the personal care

that is given to the patient. Let's look at a few aspects:

1) Doubts arise when life doesn't go right- you don't want to do "oh, you just lost your mom. Let's go talk about doubt," but you do want to realize that when life crises arrive that sometimes doubt will arrive as well. You might do well in this case to mark your calendar indicating that a few months down the road you're not just going to do pastoral care with this student but also to ask about what they're doubting and be ready to deal with that.

2) Most doubt is beneficial for faith in hindsight- you can go to a kid and say "hey, it's okay to doubt; everybody's gone through it and they turned out okay." This instance can be a real encouraging moment for parents to say to them that they are aware of their child's doubts and that they are there to be a team member to help them through. It can be for them this transforming; this "dangerous grace."

3) Doubt is traumatic- most youth pastors have this feeling in dealing with doubt - that teenagers will stand before them, open their skulls, take out their brains, hold them at arms' length and ask the deep questions about faith. It's like asking them to write out their doubts on pieces of paper with them in the fishbowl, and one night at youth group you have "doubt nights"; and have this somewhat intellectual approach to dealing with the doubt. We have to understand that, for our teenagers, doubt is a personal crisis. Our kids are doubting the very existence of who they are. When we get to adolescence we find our kids developing a narrative of who they are, where they've been, where they'd like to go. Narrative identity is a very interesting concept to study. And if you have kids growing up in the Church, and their narrative has God intertwined throughout, and they reach a point where they begin to doubt God, then their whole narrative becomes unraveled. Yes, we must use those apologetic materials, but as youth workers, pastors, we need to be the ones who come alongside and walk with them through this experience. The most important aspect of your ministry comes when you walk alongside teenagers in doubt and help them come to a resolution.

In a conservative church response the study found a "pushing away" attitude. This is where kids are told, "Well you may not want to make this public; step away from youth group for a while to get this thing

(Continued on [Page 10.](#))

(From the National Youth Chaplain - Continued from Page 9.)

figured out.” In the more liberal evangelical churches a response was telling kids “Hey it’s okay to doubt; we all doubt; let’s have some pie.” What happens in both responses is that kids are left doubting alone. In the conservative response, kids are left standing alone wondering what’s next; in the liberal response, kids are standing among a lot of people, but not among those who will discuss doubt because they were told that it’s okay. We have to become these exegetes, guides that will not leave these kids alone. And I think that’s theologically, biblically, pastorally correct.

Our response basically should be dealing with doubt in community. This is where we go wrong when we examine the story of “Doubting Thomas”: we focus on the doubt of Thomas and not on the Church’s response. There’s a painting (Caravaggio (1571 -1610), “Doubting Thomas” 1602-1603) that shows Jesus actually taking Thomas’ finger and placing it in the hole in his side. But what’s more striking about the painting is that who was looking over Thomas’ shoulder is Peter and John. You have to notice that when the disciples told Thomas that they saw Jesus in the upper room they did not say to him when he expressed his doubts, “Well you go work that out.” What’s even more striking is that, even in his doubts, Thomas came to the upper room. Thomas was actually engaging his doubts within the community.

If we look at Matthew 28:16 – 20, the verse right before the great commission it is written, “Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted.” Now what’s curious for scholars is to underscore the word “but.” They see it as a conjunctive conjunction meaning that it’s not worshipers on one side and doubters on the other. It’s more like they came to worship and some doubted. Most scholars agree that they worshiped Jesus and doubted at the same time. This makes a whole lot of sense in light of the examples above. Teenagers may cry out “God, are you there?” And the disciples may have been yelling the same. Notice that this was not the case in that Jesus did not say, “Go, therefore you worshipers... And you doubters go work it out.” What he did say was “Go therefore...”.

There is a concept that flows through the Christian experience and Jewish tradition and that is lament. We’ve lost this; it’s a form of complaint. We read

this all through the Psalms “how long, O Lord?” And this was the practice of corporate lament where in community we help each other.

How can we look at this response theologically? There is no doctrine of doubt, but there is the doctrine of revelation. If we understand the doctrine of revelation well it helps us work through doubt. The doctrine of revelation tells us that everything God wants us to know about Him, He’s told us. St. Irenaeus of Lyons repeatedly speaks of this divine pedagogy using the image of God and man becoming accustomed to one another: The Word of God dwelt in man and became the Son of Man in order to accustom man to perceive God and to accustom God to dwell in man, according to the Father's pleasure.

Salvador Dali’s painting of the “Christ of Saint John of the Cross” has this knowing and yet unknowing aspect as we gaze upon Christ. Even in the fullness of God’s revelation, God is still hidden.

There are eight topics we can break down to help us in this use of lament, this knowing, this unknowing that will aid our youth:

1. Express their doubts - There is a great exercise you can do, not your kids, but you: take a piece paper and draw on one side how God looked to you when you were 6 years old. When you’re done with that, flip the paper over and draw a picture of how God is seen by you today. How did you get from the image of God when you were 6 until today? What changed? What this exercise does is show you what is still your unknowing, and to come up with a robust way of understanding that in your young people.
2. Surface their doubts - Give them opportunities so that their doubt may bubble up from underneath. Here are three questions you can use to intermingle throughout the year to get an idea where your kids are:
  - a) If you could ask God any question, what would that be and why? With middle schoolers you may get questions like “Why do people fart?” Or “Why does God love us?” Or, in the scope of one study, “Why did God kill half my family this past year?” Here’s where you’ll find students like this meeting that pastoral care in working through their doubt.
  - b) How has God surprised you? How have your conceptions of God been disappointed?

- c) How have you found God to be different?  
And what do you not know about God?
3. Expressing doubts - Once you've given them opportunities to surface their doubts, you must now give them a way to express those doubts. One strategy is to be able to have them use the doubt words of others, or the faith words of others, to indicate where they are. You can do this with music (song from Nickel Creek "Doubting Thomas" comes to mind), arts or video.
  4. Discuss the reasons for doubting – Three questions to help here:
    - a) Today what can't you believe and why?
    - b) Today what can you believe but doubt, and why?
    - c) Today what can you believe and why?

"Today" is strongly used here to understand where they're at during this moment, because tomorrow it may change.
  5. Testimony of faith and doubt - It's important for them to hear the faith stories of the biblical persons in the midst of faith and doubt. Here is a great place to bring in the adult members of your congregation, or even the older kids of the congregation, and ask them the questions in front of your students as to what they believe and why; what do they doubt and why. It is the testimony of the elder church in reference to faith and doubt that is truly beneficial.
  6. Incorporating doubt - Bring the discussion into the corpus of the church (incorporating). What are the ways we can express that in community using the traditions of the church? Reference here that theory of lament and bring this into the youth group experience or even among the parish. Hand each of your students a 3 x 5 card and have them write down a sentence that begins with either "How long O Lord?" Or "Why, O Lord? Then have the students read aloud the question and the community responds with "Why, O Lord?" Or "How long O Lord?" This will give an

affirmation to the students that it's safe to ask these questions and that the community will not shun the question or the questioner.

7. Creating doubt through disorienting dilemma - The practice here is to have students experience doubt at least some time in the high school years in a community that loves and cares for them rather for them to experience it on their own in college or the work world with no one to guide them.

It is important that the backdrop of this activity is to challenge them, yet support freely in the safe environment. One example is to reenact the Council of Nicaea where the whole question of God was debated. Use the arguments that are actually debated at Council. It is through this disorientation that they actually create an attachment to their faith.

8. Seeking understanding together - The doubting experiences of teenagers do not end when your "doubt night" is over. This is where you, my brother clergy, and my courageous adults who have done this ministry for many years, are the best examples to our young people, as the best resources of helping them through, because you have fought the long battles of faith. But also to those of you who are first years or in ministry a short time also can be the examples of a journeyman with our kids. It is obvious through the whole of this discussion that the context of our responses should be based on the teachings of our Church so that we can be credible in our help to our kids. Certainly the documents that are available to us are an invaluable help in addressing this important need.

We must concentrate on being on the long haul with our kids. We can't get a quick fix for this situation. And in our search for a quick fix we push our students in the wrong direction.

In the words of Joni Erickson Tada, "Lord, thank you for the faith to doubt, and yet believe." May I walk with you on your journey.



## National Committee on Scouting

The National Committee on Scouting had its beginning in 1940 when Thaddeus Rudnicki, discovered that two Polish National Catholic Church (P.N.C.C.) Boy Scouts received the Roman Catholic Ad Altare Dei religious award because the P.N.C.C. did not have its own award. Thaddeus Rudnicki was the Scoutmaster of Troop 36 which was sponsored by Holy Mother of the Rosary Parish, the Cathedral of the Buffalo-Pittsburgh Diocese in Buffalo, New York. He began a program to establish an award for P.N.C.C. Boy Scouts. This became the God and Country (Bog I Ojczyzna) award. In 1953, Bishop Lesniak, Ordinary of the Buffalo-Pittsburgh Diocese, gave his permission for members of Troop 36 to work for the award. This award was brought to the Supreme Council in 1954 and approved by Prime Bishop Grochowski for all P.N.C.C. members. An official Scouting Committee was formed in 1975 by Prime Bishop Zielinski.

Mr. Rudnicki was helped by Bishop Grochowski, Bishop Lesniak, Bishop Zielinski and Reverend Podgorny. The approval of the God and Country Award by the P.N.C.C. Supreme Council came in 1975 and the approval by Boy Scouts of America National Office soon followed. A committee which had representatives from each diocese and a chaplain was formed. This committee was successful in adding the Love of God awards for Brownies and Cub Scouts and God and Community for Girl Scouts. The photographs on the following page illustrate the awards.

There have not been many members of this Committee. The appointees have all been long-serving members. This Committee has had three chairmen over their long existence: Thaddeus R. Rudnicki, Arthur Wyglon and Richard O. Daum.

At the Supreme Council meeting of April 27-28, 1976, Prime Bishop Thaddeus F. Zielinski appointed the following men, Chairman - Thaddeus R. Rudnicki of Akron, NY for the Buffalo-Pittsburgh Diocese; Richard O. Daum of Wayne, NJ for the Central Diocese; Vice-Chairman Walter Smolka of Chicago, IL for the Western Diocese; Joseph Swiatek Sr. of Bridgeport, CT for the Eastern Diocese; and Reverend Martin Wachna of Chicago, IL as Chaplain. It was noted that Mr. Daum will be in charge of the Promotional Committee and Mr. Swiatek will be in

charge of the Public Relations. This Committee has two main objectives: 1. Co-Ordinate and promote Boy-Scouting in P.N.C.C. parishes, and 2. Promote the P.N.C.C. God and Country (Bóg I Ojczyzna) for our scouts.

Chaplain Martin Wachna had a lead role in getting the requirements established for the cub scouts award. Mostly through the efforts of Anita Wisniewski of Baltimore, MD, the Love of God award for Brownies and its service record book came into being. In making the God and Country award book for Boy Scouts conform to the requirements of the God and Community award for Girl Scouts.

Chairman Arthur Wyglon said in his report to the 19th General Synod in 1990 that, in the Committee's responses to the 330 mailings they have received during this Synodal period, they have also acted as a mission venture by sending pamphlets about the P.N.C.C. such as "About the P.N.C.C." and "The Church Answers Your Questions" to those who were not acquainted with the P.N.C.C. Information about the Awards of the P.N.C.C. are also included in the official publications of the Boy Scouts of America such as the Official Handbook For Boys and the monthly Scouting magazine. These publications have large circulations and include pictures of the P.N.C.C. Awards and the names and addresses of where to write for information.

The members of the Scouting Committee named in the report to the 19th General Synod in 1990 were as follows: Chairman - Arthur Wyglon of Buffalo, NY; Paul Kosek of Buffalo, NY for the Buffalo-Pittsburgh Diocese; Richard O. Daum of Wayne, NJ for the Central Diocese; Vice-Chairman Walter Smolka of Chicago, IL and Rudolph Smolka of Park Ridge, IL for the Western Diocese; Joseph Swiatek Sr. of Bridgeport, CT and Stanley Nitkowski of Branford, CT for the Eastern Diocese; and Reverend Bruce Sleczkowski of Pittsburgh, PA as Chaplain.

The awards started with one for Boy Scouts. Eventually, awards were developed for the other parts of scouting: Girl Scouts, Brownies and Cub Scouts, Explorers and Adults. The P.N.C.C. now has awards for: Brownies and Cub Scouts Love of God (Milosc Boga), Boy Scouts and Explorers God and Country (Bog I Ojczyzna), Girl Scouts God and Community

(Bog I Spolecznosc). There is also an award for Adults, named the Bishop Zielinski Adult Service Award.

There have been 166 P.N.C.C. Awards from their beginnings to the 19th General Synod; 102 for God and Country (Bog I Ojczyzna), 48 for Love of God (Milosc Boga), 12 for God and Community (Bog I Spolecznosc), and 4 Bishop Zielinski Adult Service Awards.

Awards were established for Adults who made the Scouting Committee's work possible. Since its inception, there have been 13 Recipients of the Bishop Zielinski Adult Scouters Award. The first award went to Thaddeus R. Rudnicki, the Committee Originator and its First Chairman, on October 3, 1980. The second was for Prime Bishop Thaddeus Zielinski on October 4, 1982. Two awards were made on October 7, 1986, Walter Smolka and Joseph Swiatek, both were members of the Original Committee. The fifth award was to Catherine Azaravich on October 2, 1990. The sixth was given Posthumously to Prime Bishop Francis Rowinski at the 18th General Synod on October 2, 1990. The seventh award went to John Boczar on November 22, 1991. The eighth was given to Kathy Thomas on March 11, 1993. The ninth award went to Arthur A. Wyglon, the Second Chairman of the Scouting Committee on October 11, 1994. The tenth award was to Reverend Czeslaw Kulickowski on April 18, 1996. The eleventh award went to Richard Daum, a member of the Original Committee and its third Committee Chairman on October 6, 1998. The twelfth went to William Konrad on December 6, 2002. The thirteenth award was for Reverend Carmen Bolock on October 2, 2010.

Once again, this program came into existence because of one person who saw a need to be filled and then worked to make it happen. It should inspire us all to take an active role when we see a need that is not being addressed.

Over the years, the National Committee on Scouting has had articles in *God's Field* encouraging P.N.C.C. scouts to work for the Church and to acquire the awards. I hope that this article inspires you to encourage every P.N.C.C. scout in your parish to obtain these awards.

Joseph Francis Seliga  
Chairman, Commission on History and Archives

#### Cub Scout

LOVE OF GOD



Love of God  
(Milosc Boga)

#### Webelos Scout

LOVE OF GOD



Love of God  
(Milosc Boga)

#### Boy Scout and Varsity Scout

GOD AND COUNTRY



God and Country  
(Bog I Ojczyzna)

#### Venturer, Older Boy Scout, Varsity Scout

GOD AND COUNTRY



God and Country  
(Bog I Ojczyzna)

#### Adult Recognition



Bishop Thaddeus F. Zielinski



## Annual Easter Greetings



Greetings are included in this issue due to Easter occurring prior to the April publication date.

Happy Easter to Everyone  
from Prime Bishop Emeritus Robert & Florence Nemkovich  
Cape Coral, FL

Come rejoice, our Lord is risen!  
Bishop John & Arlene Swantek  
and Family

Happy Easter!  
Michael R. and Mary A. Gorgol Mietlicki  
Scotch Plains, NJ

Wesołego Alleluja! Happy Easter!  
He is risen! Celebrate the Savior!  
Supreme Council of the P.N.C.C.

Eastern Diocese P.N.C.C.  
Bishop Paul Sobiechowski  
Alleluia! Christ is Risen!

May Our Resurrected Lord Bless You!  
Clergy Circle of the Western Diocese  
Bishop Stanley Bilinski, Priests and Deacons

Adoration Society of NY/NJ Seniorate  
Marcia Korniloff Delgreco, President  
Easter Blessings! Alleluia! Alleluia!

Adoration Society of Transfiguration Parish, Wallington, NJ  
Basia Barbara Puzak, President  
Wesołego Alleluja!

ANS Society of Holy Trinity Cathedral, NH  
Rt. Rev. Paul Sobiechowski, Bishop & Pastor  
Happy Easter!

Easter Greetings  
He has risen!  
United Young Men's Society of Resurrection

All Saints Parish—Sterling Heights, MI  
✠ Rev. Raymond Drada, Pastor  
Rejoice! He lives!

May this joyous day bring hope and blessings to your family.  
Have a blessed Easter.  
Church of the Nativity, Howell, NJ

Divine Providence Parish, Norwich, CT  
Rev. Krzysztof Rogalski  
A blessed Easter to all!

Guardian Angel Parish  
Rev. Andrew Machowski  
God's blessings during the Easter season.

Holy Cross Parish, Ware, MA  
Very Rev. Fryderyk S. Banas, Pastor  
Radosnego Alleluja!

Wesołego Alleluja! Happy Easter!  
Holy Cross P.N.C.C. — Hamtramck, MI  
Very Rev. Jaroslaw A. Nowak, Pastor

Holy Mother of Sorrows, Dupont, PA  
Very Rev. Zbigniew Dawid  
We wish everyone a Blessed Easter.

Holy Mother of the Rosary Cathedral  
Rt. Rev. John E. Mack—Pastor  
Wesołego Alleluja! - Parish, Clergy & Faithful

Holy Name of Jesus Parish  
South Deerfield, MA  
A blessed and joyous Easter to all!

Holy Trinity Cathedral, 166 Pearl St., Manchester, NH  
Pastor: Bp. Paul Sobiechowski; Committee: Raymond Pieczarka,  
Stefan Swiadas, Jo-Ann O'Connell, Nancy Reilly, Frances Dobosz

Holy Trinity Parish, Kewanee, IL  
Very Rev. Jerry Rafalko — Pastor  
Wesołego Alleluja! Happy Easter!

Holy Trinity Parish, Washington, PA  
Father Mark Swoger, Pastor  
Christ is risen!

Most Holy Name of Jesus Slovak National Catholic Church  
Rev. Marion Tarnowski  
Alleluia! Christ is Risen!

Alleluia, Christ is risen!  
Our Lady of Mt. Carmel Parish, Lilly, PA  
Rev. Scott J. Lill, Pastor

Our Savior Chapel, Tripp Park, PA  
The Right Rev. Barnard J. Nowicki, Pastor  
Alleluia — Christ is risen!

Our Saviour Parish, Lawrenceville, NJ  
Rev. Donald E. Wunderlich  
Alleluia! Christ is risen!

Happy Easter!  
Polish National Catholic Church of Holy Trinity & St. Joseph  
Linden, NJ

Wesołego Alleluja!  
Happy Easter!  
St. Casimir's Parish, Lowell, MA



## Annual Easter Greetings (cont'd.)



St. John the Baptist Polish National Catholic Church  
Frackville, PA  
Christ is risen! Alleluia!

St. John's Parish of the P.N.C.C.—Toronto  
Mrs. Augustina Domagala, Parish Committee Chair  
Wesołych Świąt Wielkanocnych!

St. Joseph's Mission Parish, Fairhope, PA  
Rev. Felix Pyzowski and Parish Members  
We rejoice in the resurrection of our Lord!

Wishing all a happy Easter season!  
St. Mary Parish — South Bend, IN  
www.stmarypncc.org

St. Mary's by the Sea, St. Augustine, FL  
Rev. John Berry, Administrator  
Alleluia! Christ is risen!

St. Mary's Parish, Duryea, PA  
Rev. Fr. Carmen G. Bolock, Pastor  
Christ is risen! Alleluia!

Because He lives, I can face tomorrow.  
St. Mary's Parish — Parma, OH  
Fr. Jason Soltysiak, Pastor

SS Cyril & Methodius Parish  
5744 W. Diversey, Chicago, IL  
Rev. Adam Wsul, Pastor

SS Peter & Paul Parish, Passaic, NJ  
Very Rev. Stanley Skrzypek, Pastor  
Alleluia! Christ is risen!

Transfiguration of Our Lord, Wallington, NJ  
Very Rev. Gregory Mludzik, Pastor  
Alleluia! Christ is risen!

May this Easter fill you  
with joy and happiness!  
Spójnia Credit Union

District 2 & 9 Polish National Union of America  
Edmund J. Kotula, Director  
Wesołego Alleluja!

Spójnia NY-NJ Dist 2 — Br 54 — Woodland Park, NJ  
Alleluia — Happy Easter  
Alice Kriskewic, Treasurer

Polish National Union — District 5  
Ted Gibala, District Director  
Alleluia! Christ is risen!

Branch 197 — Warren, OH  
Polish National Union of America  
Barbara Wisniewski — Branch Secretary

Easter Greetings from the staff of *God's Field*.  
Controller: Most Rev. Anthony A. Mikovsky  
Editor: Julie Orzell

(Lenten Commitment — Continued from Page 3.)

the universe, but above all the human soul. I confess before Him and His holy Church, all the sins that I have committed in thought, word and deed. I confess that by my sins I have severed the ties uniting me with my Creator. I have disobeyed His Holy Laws; I have wandered from the path of righteousness, and thus brought injury to myself and my neighbor. *(Strike your chest three times)* By my fault, by my fault, by my own great fault. Moved to the depths of my soul, because of my many offences, I am heartily sorry; I firmly resolve to amend my life and with Your help, O God, I earnestly desire to follow the road of life shown me by Jesus Christ, my Lord and

Savior. Forgive me, O merciful God, and pardon me my sins.”

Although we say a similar Confiteor when we gather for Holy Mass and receive absolution, if we commit, during this season of Lent, to say this prayer often, especially before we retire for bed in the evening, then our Lenten disciplines can be just a beginning to living a more disciplined life, a life knowing Jesus better and living more closely to His way in the world.

I wish you all a disciplined and holy Lent that we may soon truly rejoice at the Easter to come.



## National Y.M.S. of R. Clothing Drive

The United Young Men's Society of Resurrection sponsored a winter clothing drive to meet the necessities of those in need of clothing. The desire was for each local branch to do a collection, tally the results, give the donations to local agencies that provide assistance in distribution of clothing and send the results in to the United Y.M.S. of R.

With a joint effort across state lines from the Midwest to Massachusetts, nearly 3000 individual items of clothing were collected! Father Jason of St. Mary's in Parma, Ohio commented, "It is a blessing to see the joy in not only those receiving, but also in those giving!" St. Mary's also led the charge in collecting items, as they collected over 1000 individual items. In the spirit of competition, their branch (#29) will be rewarded with a pizza party sponsored by the United Y.M.S. of R. and a message from our spiritual leader of our Church and Organization, the Most Rev. Anthony Mikovsky.

Each year the Y.M.S. of R. during the winter months suspends national meetings and takes on a project such as our winter lecture series. This year we rallied the men in support of the National Clothing Drive and celebrate God's hand in making a tangible difference in the lives of so many. Let us always follow the insight given to us by this parable.

Items collected ranged from baby clothes, three-piece suits, pajamas, winter coats, new socks and underpants, brand new hooded sweatshirts, t-shirts & sweatshirts and more. It was an endeavor that is often done around the holidays in the areas of our coun-

try that feel the chill of the winter air, but it was exhilarating to unite as an organization of Christ's Polish National Catholic Church and to do all of this in His name, in His Father's glory.

\*Some statistics include: 300+ total coats, 500+ total sweatshirts, 300+ pairs of pants, 500 t-shirts, 400 hats, 75 pairs of gloves, 150 pairs of underwear, over 100 pairs of socks, monetary donations, and many other miscellaneous articles of clothing including blankets, baby clothes, and scarves. We thank the following parishes for participating in sharing their results: Western Diocese: St. Mary's, Parma, OH; All Saints, Sterling Hts., MI. Central Diocese: St. Stanislaus Cathedral, Scranton, PA; Holy Mother of Sorrows, Dupont, PA; St. Mary's, Duryea, PA; St. Adalbert's, Dickson City, PA. Buffalo-Pittsburgh Diocese: St. Barbara's, Houtzdale, PA; Holy Mother of the Rosary Cathedral, Lancaster, NY. Eastern Diocese: Holy Name of Jesus, South Deerfield, MA.

Submitted by Rev. Jason Soltysiak



Holy Name of Jesus Parish, So. Deerfield, MA Collection



St. Mary's Parish, Parma, OH. Collection



St. Mary's Parish, Duryea, PA Collection

**“Faith That Works: The Letter of James”  
17<sup>th</sup> Annual Mission & Evangelism Workshop  
May 5-7, 2017**

The National Mission and Evangelism Commission of the Polish National Catholic Church will once again be sponsoring the National Mission and Evangelism Workshop to be held on Friday, May 5, 2017 to Sunday, May 7 2017 at [Holy Cross Parish](#), 220 Browertown Road, Woodland Park, NJ 07424.

This year the Workshop will focus on the Letter of James as a guide for the work within our parishes and as a foundation for mission and evangelism. Several presentations will be offered which delve into the Letter of James examining what God is directing His Church to do in the name of spreading the Good News.

The tentative schedule for the Workshop is as follows:

**Friday, May 5, 2017**

3:00 p.m. Registration at Holy Cross Parish

4:00 p.m. Opening Session – Introduction to the Letter of James: Spiritual Foundation for Mission & Evangelism – Rev. Jim Konicki and Very Rev. Gregory Mludzik

6:00 p.m. Dinner

7:00 p.m. Evening Prayer/Penitential Service/General Confession based on the Letter of James – Bishop Bernard Nowicki

Depart for the Hotel following Evening Prayer

**Saturday, May 6, 2017**

Breakfast at the Hotel or own your own

8:30 a.m. Morning Prayer – Very Rev. Gregory Mludzik, Administrative Senior of the New York/New Jersey Seniorate

Holy Mass – Celebrant: Rt. Rev. Bernard Nowicki, Bishop Ordinary of the Central Diocese;  
Homilist: Most Rev. Anthony Mikovsky, Prime Bishop

10:00 a.m. Session 1 – “Faith Without Works Is Dead – Bishop Paul Sobiechowski

11:45 a.m. Group Picture

12:00 p.m. Lunch

1:00 p.m. Session 2 – “Prayer of Faith” – Deacon Tom Walsh

2:30 p.m. Session 3 – Prayer Practicum – Prayer Blanket Construction

5:00 p.m. Debrief / Survey

6:30 p.m. Dinner

7:00 p.m. “Let’s Talk About God” – Testimonies Offered

8:00 p.m. “Silence in Church”

8:30 p.m. Evening Prayer – Celebrant: Representative of the National Mission & Evangelism Commission

Commissioning Service – Celebrant – Most Rev. Anthony Mikovsky, Prime Bishop

Depart for the Hotel following the Service

### Sunday, May 7, 2017

8:00 a.m. Depart for the Church

8:45 a.m. Morning Prayer – Celebrant: Rev. Joseph Cyman, Host Pastor

9:00 a.m. Holy Mass – Celebrant & Homilist: Most Rev. Anthony Mikovsky, Prime Bishop of the P.N.C.C.

Breakfast to follow with the congregation of Holy Cross Parish

Following Breakfast – Wrap Up – Ron DeLuca

Conclusion & Remarks – Most Rev. Anthony Mikovsky, Prime Bishop

Location of the 18<sup>th</sup> Mission & Evangelism Workshop within the Buffalo-Pittsburgh Diocese to be announced by Bishop John Mack.

Accommodations have been made at the:

[Holiday Inn Totowa Wayne](#)

One Route 46 West

Totowa, NJ 07512

Phone (800) 315-2621

\$100.00 per night, including tax. Please use code: “MEG” for this rate.

Deadline for reservations is: April 4, 2017.

2017 Workshop Registration fee is:

\$75.00 postmarked on or before April 15, 2017

\$95.00 postmarked after April 15, 2017

*Please make check payable to: **Holy Cross Parish***

Send Registration form and payment to:

**2017 Mission Workshop**

**Holy Cross Parish,**

**220 Browertown Road,**

**Woodland Park, NJ 07424**

If you have any questions, please contact: Rev. Joseph Cyman

Ph: (973) 256-4888 email: [holycrosspncc1@gmail.com](mailto:holycrosspncc1@gmail.com)

Web: [holycrosssite.org](http://holycrosssite.org)

Also please check for more information at:

National Mission & Evangelism FB: [Mission & Evangelism Polish National Catholic Church](#)

P.N.C.C. FB: [PNCC1](#)

P.N.C.C. Website: [M&E Event](#)

[God's Field](#)

**"FAITH THAT WORKS: THE LETTER OF JAMES"**  
**17<sup>TH</sup> NATIONAL MISSION & EVANGELISM WORKSHOP**  
**POLISH NATIONAL CATHOLIC CHURCH**  
**MAY 5 – 7, 2017**  
**HOLY CROSS PARISH ~ WOODLAND PARK, NJ**



**2017 MISSION WORKSHOP REGISTRATION FORM**

Name: \_\_\_\_\_

Street Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip Code: \_\_\_\_\_

Phone Number: \_\_\_\_\_ Cell: \_\_\_\_\_

Name of your Parish: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_

Zip Code: \_\_\_\_\_

**Travel Plans:**

Car: \_\_\_\_\_ Van: \_\_\_\_\_ Bus: \_\_\_\_\_ Airplane: \_\_\_\_\_

**Airport – Newark Liberty International Airport – Newark, NJ (EWR)**

Arrival Time & Date: \_\_\_\_\_

Departure Time & Date: \_\_\_\_\_

Do you need transportation to/ from the airport? Yes: \_\_\_\_\_ No: \_\_\_\_\_

Airline: \_\_\_\_\_ Flight # & Time of Arrival: \_\_\_\_\_

Cell Phone #: \_\_\_\_\_ (In case of a travel problem)

**Workshop Registration Fee**

\$75.00 (per person) Workshop Registration Fee.

\$95.00 (per person) Workshop Registration Fee (Postmarked after April 15, 2017).

Please make your check payable to: Holy Cross Parish

Mail your registration to: 2017 Mission and Evangelism Workshop

Holy Cross Parish  
 220 Browertown Road  
 Woodland Park, NJ 07424

## National United Choirs News

**Rt. Rev. John E. Mack, Chaplain NUC**

The Music Commission of the National United Choirs is pleased to announce the completion of “A Handbook for Music Ministers of the P.N.C.C.” The last edition was entitled “The Organist’s Handbook” and was published in the 1960s. Certainly much has changed in the celebration of liturgy and how we accomplish “music ministry” within the P.N.C.C. and in all denominations as well since that time. We offer up what we would consider a most useful resource for any minister of music within our Church. Ranging from the well-seasoned veteran of many years to those “just starting out,” we hope that this handbook will be of service to everyone. We feel that this is especially true of parishes in which the music minister is not a member of the P.N.C.C. In the world today, this is oftentimes a real possibility. The handbook is therefore an essential tool to be used by all who serve in our parishes.

Contained in the handbook are many chapters ranging from the basics to more complex understandings of specifics. The beginning chapters deal with the organ: its development in liturgical use, how it’s constructed, classification of stops and tones. Techniques and resources on instruction in organ playing are plentiful. Other chapters include topics such as: Preparing for the liturgy; the Organist and the choir; conducting the choir from the bench or separately. Chapters are included on Division of the Ecclesiastical year, special para-liturgical services and a review of the “Mass.” For those who incorporate a responsorial psalm or Gospel acclamation in their Mass liturgy we offer a chapter entitled: “For the Cantor.” Finally, the scope broadens as we discuss possibilities of “Handbells in the choir” and “Instruments in the liturgy.” Included in the appendices are suggestions for music selection for P.N.C.C. solemnities, resources for music planning and tools for Music Ministry. There is also a chapter entitled, “The United Choirs and You” that explains the work and mission of the NUC. Explanation is given on the structure and role of the NUC board, members choirs of

the NUC and the circle choirs within the P.N.C.C. Programs such as the Music Workshop and Convention (July 26-28<sup>th</sup> at Holy Trinity Cathedral in Manchester by the way!) as well as the Scholarship program are included.

All in all, the goal of the National United Choirs is to always and constantly improve the quality and caliber of music within the P.N.C.C. This is not to say that we are striving for “professional choirs.” What we seek to do is offer the best that we can to the praise of God in His Church through our Music Ministry. Every parish has its level of competency and what they can or cannot accomplish. Our goal is to assist and enable those who are called to music ministry to do the “best they can” and at times to raise the bar a little higher and to venture a bit further. God likes it when we take that “leap of faith” and take on a bit of “risk.” Essentially, we all play (or sing) “for an audience of One.” If it isn’t offered to Him and for Him, we’re simply fooling ourselves and wasting our time. Having been involved in the musical life of our church since I was about ten years old, I know that this is not the case with our music ministers within the P.N.C.C. The level of commitment and dedication amongst our music ministers is unparalleled! Our church is blessed to have them serving us.

So where do I sign up? How do I get this magnificent volume that will help me immensely in my music ministry. (at least I thought I heard you ask!) The handbook is set to go into print in March. Upon completion, a copy will be sent to every parish within the P.N.C.C. free of charge. Additional copies may be obtained by contacting the United Choirs through their librarian.

Our prayer is that this handbook would be used throughout our denomination and that it will offer a wealth of information to our current music ministers and to those who will follow in years to come. On behalf of the NUC Music Commission, I thank you for your support “through the years.”





**NUC 25<sup>th</sup> Music Workshop and 33<sup>rd</sup> General Convention  
July 26-28, 2017**

Hosted by the Frederick Chopin Choir

**Holy Trinity Cathedral**  
166 Pearl Street  
Manchester, NH

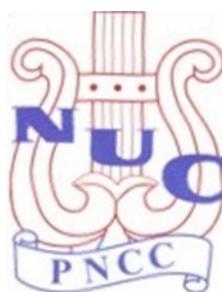
Join us and refresh your personal and parish music ministry with new ideas for song and voice! Convention meetings, workshop sessions and concert will be held at the beautifully restored Holy Trinity Cathedral. Accommodations can be booked at [La Quinta Inn and Suites](#), 21 Front Street, Manchester, NH, 603-669-5400.

*Workshop topics include:*

Bring your best voice to church...developing your singing voice and keeping it healthy.

- Arranging and adapting music for your choir
- Incorporating instruments in worship
- Choral reading of "user friendly" anthems
- Introducing new music by PNC composers

**Come and share your voice and ideas with fellow choir members and musicians. Need more information? Contact Karen Sobiechowski at 603-622-4524 or [ksobiechowski@yahoo.com](mailto:ksobiechowski@yahoo.com)**





**NATIONAL UNITED CHOIRS**  
**Member Choirs and Circle Choirs**

**Call to the 33<sup>rd</sup> Annual Convention**  
**Holy Trinity Cathedral Parish**  
**Manchester, NH July 26<sup>th</sup>, 2017**

*Please pay your annual choir dues of \$20*  
*By June 30<sup>th</sup>, 2017*

**Send your Dues to:**  
**Dr. James Ploskonka-Treasurer**  
**349 Justo Lane**  
**Seven Hills, OH 44131**  
**Make checks Payable to National United Choirs**

**Wednesday, July 26<sup>th</sup>, 2017**  
**Registration Opens**  
**Opening Mass / Dinner**  
**Convention begins in the early evening**

**Music Workshop Thursday 27<sup>th</sup> - Friday July 28**

For more information on the Music Workshop contact [ksobiechowski@yahoo.com](mailto:ksobiechowski@yahoo.com).

**REGISTRATION FORM**  
**33<sup>rd</sup> GENERAL CONVENTION OF THE NATIONAL UNITED CHOIRS OF THE**  
**POLISH NATIONAL CATHOLIC CHURCH**  
**25<sup>th</sup> MUSIC WORKSHOP**  
**WEDNESDAY JULY 26, 2017 – FRIDAY JULY 28, 2017**  
**MANCHESTER, NEW HAMPSHIRE**

**NAME** \_\_\_\_\_  
**ADDRESS** \_\_\_\_\_  
**CITY, ST, ZIP** \_\_\_\_\_  
**HOME PHONE** \_\_\_\_\_ **MOBILE PHONE** \_\_\_\_\_  
**EMAIL** \_\_\_\_\_  
 I am a member of \_\_\_\_\_ Parish, \_\_\_\_\_ (city)  
 Voice Part: Soprano\_\_\_ Alto\_\_\_ Tenor\_\_\_ Bass\_\_\_  
 If you play any instruments, please list \_\_\_\_\_  
**SPECIAL DIETARY NEEDS** \_\_\_\_\_

\_\_\_\_\_ **CONVENTION AND WORKSHOP \$150.00.** This amount includes concert music packet and meals for Thursday and Friday. It also includes dinner on Wednesday.

\_\_\_\_\_ **CONVENTION ONLY \$50.00.** This amount includes dinner on Wednesday.

\_\_\_\_\_ **WORKSHOP ONLY \$100.00.** This amount includes concert music packet and meals for Thursday and Friday.

Because concert music will be sent out in advance, registration is due by **JUNE 1, 2017.**

Register by **May 1** and get the **Early Bird Rate** - Convention/Workshop for only **\$125.00**

Please make check payable to:  
**FREDERICK CHOPIN CHOIR**  
 And mail to:  
**REGISTRATION COMMITTEE**  
**166 PEARL STREET**  
**MANCHESTER, NH 03104**

Hotel Accommodations are at the **La Quinta Inn and Suites, 21 Front Street, Manchester, NH, 603-669-5400** at a rate of **\$119 (2 queens)** or **\$129 (1 king)** per night plus taxes. Free shuttle from the airport. Reservations must be made by **JULY 3<sup>rd</sup>** under Holy Trinity Cathedral – Polish National Catholic Church.

**BID TO SERVE FORM**  
**33rd GENERAL CONVENTION OF THE NATIONAL UNITED CHOIRS OF THE**  
**POLISH NATIONAL CATHOLIC CHURCH**  
**WEDNESDAY JULY 26, 2017**  
**MANCHESTER, NEW HAMPSHIRE**

I wish to serve in the capacity indicated:

**THE NATIONAL BOARD**

<input type="checkbox"/> President	<input type="checkbox"/> Vice President
<input type="checkbox"/> Recording Secretary	<input type="checkbox"/> Corresponding Secretary
<input type="checkbox"/> Financial Secretary	<input type="checkbox"/> Treasurer
<input type="checkbox"/> Librarian	<input type="checkbox"/> Diocesan Director*

\*Diocesan Directors must be elected at Diocesan Convention. In the event that no Diocesan Convention is held, the Diocesan delegates in caucus at the National Convention shall elect the Director (Art. IV, Sec. 2)

**THE MUSIC SCHOLARSHIP COMMITTEE**

<input type="checkbox"/> Music Scholarship Administrator	<input type="checkbox"/> Administrative Secretary
<input type="checkbox"/> Music Scholarship Reviewer*	

\*A reviewer cannot be elected for more than two consecutive 2-year terms.

**THE MUSIC COMMISSION**

<input type="checkbox"/> Administrative Secretary	<input type="checkbox"/> Music Commission Member
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**THE 33RD GENERAL CONVENTION COMMITTEES**

<input type="checkbox"/> Mandate	<input type="checkbox"/> Resolutions
<input type="checkbox"/> Auditing	<input type="checkbox"/> Nominating

NAME \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY, ST, ZIP \_\_\_\_\_  
 PHONE \_\_\_\_\_  
 EMAIL \_\_\_\_\_

I am a member in good standing of the Polish National Catholic Church at

PARISH \_\_\_\_\_ CHOIR \_\_\_\_\_  
 CITY, ST, ZIP \_\_\_\_\_  
 SIGNATURE \_\_\_\_\_

Please present this form to NUC SECRETARY on or before July 26<sup>th</sup>, 2017:

[Janet.ahonen.00@gmail.com](mailto:Janet.ahonen.00@gmail.com)  
 JANET AHONEN  
 2402 COOLIDGE STREET  
 HOLLYWOOD, FL 33020

## Buffalo-Pittsburgh Diocese

### Holy Family Parish McKeesport, PA

In memory of Eleanor Skarik, upon the first anniversary of her passing, the Parknavy and Sharik Family purchased two liturgical copes in her memory for the parish.



Rev. Bruce Sleczkowski blessing the new copes - Acolytes Tyler Bagshaw; Jack Foster and Abby Foster



Deborah Parknavy, Jennifer Nock, Johnathan Parknavy, Fr. Sleczkowski, Joel Parknavy, Chelsea Nelson and Carol Sopko displaying the blessed copes



Fr. Bruce Sleczkowski welcoming the parish's newest parishioner, Madison Judith Kapral, upon her baptism  
Pictured are: Fr. Bruce Sleczkowski, parents Michelle & Matthew Kapral and godparents Holly Gergely and Nathan Galiyas

**Central Diocese****“Committed to God and Church”  
Lenten Retreat – Scranton Seniorate**

**Saturday, April 1, 2017, 10:00 a.m. to 1:00 p.m.**  
**Providence of God Lithuanian National Catholic Church**  
**1743 N. Sumner Avenue**  
**Scranton PA**

- 10:00 **Welcome/Introduction to Retreat** – Fr. Sr. Zbigniew Dawid
- 10:10 **Our commitment to God** (examples of Abraham, Moses) - Fr. Walter Placek
- 10:25 **Lenten Songs**
- 10:30 **Our commitment to Jesus** (examples of the Apostles) - Fr. Carmen Bolock
- 10:45 **Private Meditation**
- 10:50 **Our Commitment to Church** (worship, stewardship: time, talent) - Bp. Bernard Nowicki
- 11:10 **Lenten Songs**
- 11:20 **Penitential Service** - Fr. Sr. Zbigniew Dawid
- 11:40 **Lunch**
- 12:25 **Exposition of the Most Blessed Sacrament** - Fr. Dennis Ruda  
**Meditations/Reflections** - Fr. Janusz Lucarz
- 12:50 **Benediction** - Bp. Bernard Nowicki
- 1:00 **Dismissal**

## Holy Mother of Sorrows Parish Honors Matilda Drost Dupont, PA

During the Annual Parish Meeting, held on February 26, 2017, Matilda Drost was honored for her service, dedication and work on the Parish Committee at Holy Mother of Sorrows in Dupont, PA.

Last year, Matilda retired from the Parish Committee after serving almost 33 years as Recording Secretary. Thank you and God bless.

Submitted by Very Rev. Zbigniew Dawid



During the Annual Meeting, Parish Committee Chairman, Paul Kaspriskie Jr., and Very Rev. Zbigniew Dawid, Pastor, presented Matilda Drost with an appreciation plaque.

(The Anniversary of the Church - Continued from Page 7.)

position of our Church when Bishop Hodur endorsed *The Declaration of Utrecht*.

Because of Bishop Hodur's consecration by bishops of the Old Catholic Church of the Netherlands, our bishops can trace their Apostolic Succession back to the earliest of times. Through the grace of ministry received from bishops in apostolic succession, the Church possesses valid and unquestionable Sacra-

ments. When Mass is celebrated, our glorious and resurrected Lord Himself becomes present under the appearances of bread and wine. As we know, the Eucharist is so important to the Church, because it makes the Church present every time it is celebrated. Through this divine gift, one is brought into union with Christ and all baptized members of our Lord's Church.

## Parish Committee Elected

### Holy Mother of Sorrows Parish, Dupont, PA



**First row, from left:** Helen Jendrey, Treasurer; Carol Bondurich; Paul Kaspriskie, Jr., Parish Committee Chairman; Very Rev. Zbigniew Dawid, Pastor; Paul Kazinetz Jr., Parish Committee Vice-Chairman; Rose Kazinetz and Julie Jendrey  
**Second row, from left:** Al Micka; Atty. Andrew Shumlas; Angelo Conforti, Sr.; David Petrosky; Arnold Borc; Carl Cwikla.

## Branch #2 Y.M.S. of R. Hold Annual Meeting

### Holy Mother of Sorrows Parish, Dupont, PA

On January 23, 2017, the Young Men's Society of Resurrection, Branch # 2, Dupont, held its Annual Meeting and Installation Dinner. Over 20 members attended the event. The elected officers are: Jack Wall Jr. , President; Anthony Shumlas, Vice-President; Nick Kazinetz, Recording Secretary; Atty. Andrew Shumlas, Treasurer; Carl Cwikla, Financial Secretary; Very Rev. Zbigniew Dawid – Chaplain. Submitted by Very Rev. Dawid



Eastern Diocese

**EASTERN DIOCESE ACOLYTE RETREAT**  
**MONDAY – JUNE 26, 2017**  
**OUR SAVIOUR PARISH – WOONSOCKET, RI**  
**“COMMITTED TO SERVE IN OUR HOLY CHURCH”**  
*BEGINS AT 10:00 A.M. WITH HOLY MASS AND ENDS AT LINCOLN WOODS PARK*  
*INTERACTIVE SESSIONS ON OUR PNCC, BEING CHOSEN AND SERVING WITH REVERENCE*



**Time in prayer, learning, fellowship and fun with your fellow servers - Plus a trip to Lincoln Woods Park**  
**Open to Altar Servers of our diocese - registration is just \$10**  
**Deadline to register is June 20<sup>th</sup>**




*To register or for additional information contact:*  
**Fr. Sr. Rob Nemkovich (508) 672-4854 [RobNem21@aol.com](mailto:RobNem21@aol.com)**

**“COMMITMENT”**



**4<sup>TH</sup> ANNUAL CAMPOREE**  
**OF THE EASTERN DIOCESE OF THE PNCC**

**JULY 7-8-9<sup>TH</sup> 2017**  
**OUR SAVIOUR PNC CHURCH**  
**500 SMITHFIELD RD, WOONSOCKET, RI**

**COST: \$15.00 PER PARTICIPANT**  
**DEADLINE: JUNE 30, 2017**

**CONTACT:**  
**MR. MICHAEL KUCHAR (401) 473-4121**  
**FR. ADAM CZARNECKI (413) 584-0133**  
**FR. ROBERT KOERBER (413) 530-8575**

**Valentine’s Tea**

**Holy Cross Parish, Enfield, CT**

Holy Cross Parish in Enfield, CT held a Ladies’ Valentine’s Tea on Saturday, February 11, 2017. This was our 2nd annual Valentine’s tea and best attended one so far! We had approximately 30 ladies (parishioners, family and friends) enjoying all sorts of wonderful food made by Karen Peirce.

We also had Valentine’s/chocolate/comfort themed raffle baskets and costume jewelry tables available

for everyone to purchase. The centerpieces were courtesy of Nancy Lee, Secretary.

The [Hartford Courant](#) Newspaper also came to take pictures and interview some of the attendees! Everyone enjoyed themselves and those who did not attend our prior teas cannot wait for the next one!

Submitted by Nancy Lee



Margie James and Karen Caron



One of the many beautifully-decorated tables



Karen Caron and Nancy Lee

## Western Diocese

### A New Year Begins

#### St. Mary's Parish, South Bend, IN

On New Year's Day following Mass, a brunch was served at the Church Hall. St. Mary's provided the main entrees, and parishioners brought side dishes and desserts. A Christmas theme and a New Year's theme were combined for the celebration. We shared the Christmas Wafer and participated in a brief prayer walk session in the hall praying for God's blessings in the New Year. We also had a mini-countdown to bring in the New Year and toasted the year of 2017. Everyone enjoyed the delicious food and wonderful fellowship.

The Ladies Adoration Society had its annual Holiday Party on January 15 at a local restaurant, and all enjoyed the food and fellowship.

Our St. Joseph Men's Club/Y.M.S. of R. has re-organized and held its first meeting on January 22. We are looking forward to new ideas and activities from this group.

The Annual Parish Meeting was held on Sunday, January 29, immediately following Mass. Light re-

freshments were served prior to the meeting. A review of 2016 accomplishments in the Parish was presented. The Parish Committee and other support positions were elected for 2017. We continue to encourage spiritual presentations by the laity of the Church.

We are in the process of re-designing our bells to ring while remaining in a stationary position. This will eliminate stress from the weight of the bells when they are ringing and swaying, thereby preserving the bell tower.

In February, the Ladies Adoration Society sent valentines to our shut-ins as well as to two of our long-time parishioners who are presently living in Colorado.

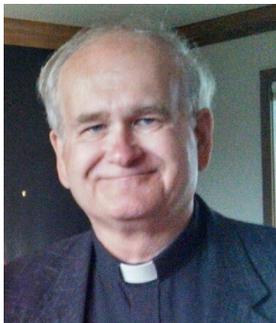
The Lenten season is here and we will have a series of mini-retreat style events to promote a deeper Lenten spirituality and also provide fellowship. We will continue our Lenten carry-in meals prior to services. We send our prayers to all of you during the Lenten and Easter seasons.

Submitted by Fran Lemanski



Our Annual Parish Meeting

## † sp. Rev. Raymond R. Drada



Rev. Raymond Drada, Age 58, passed away in Troy, MI on March 8, 2017. Father Ray was born in Paterson, NJ to the late Dorothy (Johnson) and Raymond R. Drada on December 2, 1958. Father Ray is survived by his loving wife, Pennie, children Andrew (Jenelle) and Elizabeth (Scott) Knake, sister Diane Drada, grandchildren JJ (Jeremiah Raymond) and Savannah and foster grandchildren.

Father Ray was baptized and received his earliest sacraments at Holy Cross Parish in Paterson, NJ. He graduated from Savonarola Theological Seminary of the Polish National Catholic Church and was ordained to the priesthood on May 13, 1981 at St. Stanislaus Cathedral in Scranton, PA by Prime Bishop Francis C. Rowinski. Father Ray entered into the Sacrament of Holy Matrimony with Penelope (Pennie) Kaczor on June 29, 1984 at St. John's Parish in Chicago, IL.

Father Raymond served at St. Stanislaus Cathedral in Scranton, PA as assistant priest from May 1981 to May 1985. He also served the following parishes as pastor: St. Casimir's Parish, Wallingford, CT, 1985 to 1988; St. Francis Parish, Washington, DC, 1988 to 1990; St. Valentine's Parish, Philadelphia, PA, 1990 to 1998, SS Cyril & Methodius Parish, Perth Amboy, NJ, 1998 to 2005; St. John the Baptist Parish, Chicago, IL, 2005 to 2007 and most recently at All Saints Parish, Sterling Heights, MI, 2007 to the present. Also, for a period of time he served as Administrator of Our Savior Parish in Dearborn Heights, MI.

Father Raymond was very active in the Commission work of the Church, the Church societies and the Diocese. At the national level he was presently active

on the National Mission and Evangelism Commission where he was chairman and the National Commission of Liturgy where he served as chairman from 2000 to 2002. In working with the youth, Fr. Ray was the chaplain for the National Youth Convocations in 2000 and 1994.

Within the Western Diocese Fr. Ray served as the Chaplain to the WD Women's ANS Society as well as served on the Western Diocesan Evangelism and Liturgical Commissions. He was also a delegate to the Western Diocesan Council. Fr. Ray was also a branch secretary for the Polish National Union and served as a delegate to several PNU conventions.

Within the Sterling Heights, MI area Fr. Ray hosted the National Day of Prayer from 2008 to the present and involved the parish in a variety of local causes.

A wake service for Fr. Ray was held in Sterling Heights, MI and his Funeral Mass was celebrated at All Saints Cathedral in Chicago, IL on Monday, March 13, 2017. The preparatory prayers and Matins for the Dead were celebrated by Bishop Stanley Bilinski. Holy Mass was celebrated by Prime Bishop Anthony Mikovsky with the funeral homily preached by Bishop Paul Sobiechowski. Bishop Bernard Nowicki offered the final prayers and burial took place at St. John the Baptist cemetery in Chicago.

Donations may be made in Father Ray's memory to the Clergy Pension Fund of the P.N.C.C. c/o Western Diocese Chancery, 920 N. Northwest Highway, Park Ridge, IL 60068-2358.

Eternal rest grant unto him, O Lord. And let perpetual light shine upon him. May his soul rest in peace. Amen.

