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## Lenten Discipleship

Most Rev. Anthony Mikovsky  
Prime Bishop

We find ourselves now in the beginnings and middle portion of the Lenten season. It is a time of year when we are challenged to increase our devotional and our spiritual life. We are also reminded that the Lenten disciplines of increased prayer, fasting and giving as well as Bible reading are also to be a part of our yearly Lenten journey.

One thing that we must be on the lookout for is that throughout this Lenten journey, it is very easy for all of this to become too internal, rather than an outward expression of our discipleship. When we consider that this season is a time to practice Lenten discipline it is easy to retreat within our own lives while we do it. We may spend more time in prayer at home away from others, especially if we are already actively involved within the prayer life of our parish church. We will step up our times or intensity of fasting, but again this will oftentimes be a personal, or at most an individual family, concern. During this time as well we will find new opportunities to increase our giving. But the problem here is that often we only just find places where we can easily give a little more money.

Now there is certainly nothing wrong with any of this, in fact it is all certainly good for us especially since in our culture today, most of us, including myself, don't live very disciplined lives, or at least there are certainly areas that are undisciplined. These inwardly directed disciplines of prayer, fasting and giving allow us to live more examined lives and this is certainly an important aspect of growing in the life of being a disciple of Jesus Christ. Although it is the

beginning point of this great Lenten journey, we must remember, it is not the ending point. Our discipleship must have both an inward and outward component.

In the Lenten season the Church gives us many opportunities to increase our prayer life within the parish setting. We celebrate the Stations of the Cross. We have increased opportunities to participate in the Sacrament of Penance. While we discipline ourselves to take the time out of our busy schedules to attend these services, what then do we make of this time of prayer? For me, the Stations of the Cross have always been a great opportunity to reflect on exactly what our Lord Jesus Christ went through for all sinners, and also to consider the others that our Lord encountered during this way of the Cross.

We see our Lord struggle throughout the journey to Calvary to offer His life on the Cross. You may also notice that throughout the prayers of the Stations, we hear the invitation to join Christ on this journey. We know that in the pages of Scripture as well, Jesus has challenged us with, "If any want to become My followers, let them deny themselves and take up their cross and follow Me. For those who want to save their life will lose it, and those who lose their life for My sake will find it." (Matthew 16:24-25) We are each called to offer our lives for the sake of Jesus and the sake of others. It is through these moments of prayer that we are led to greater discipleship and greater service to others.

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It is here that we need to examine exactly where Jesus is leading us as we follow Him. Maybe some are called to the priesthood, some might be called to greater service in their parish in or through its standard societies and committees. There are certainly great opportunities to do this on a Parish Committee, in the Society for the Adoration of the Most Blessed Sacrament or the Young Men's Society of Resurrection. There are also many ways in which we can serve the wider community through the actions of our parish life. We can encourage others to join the worship life of the parish. We can open our doors to groups in need, or we can gather together a number of individuals from our parish to help fulfill a need within our local community. While I know that these often are seen as actions of the parish as a whole, oftentimes what is needed is one individual with a passion for service and to serve others in a particular way.

During the Stations as well, we see the others who encounter Jesus and join Him on His way. Through our prayer each of these individuals speak to us concerning discipleship. We see the Blessed Virgin Mary who seeks to stand by Jesus during the entire ordeal, even in its most difficult moments. It challenges us to consider whether or not we have stood beside our Lord through the difficult or challenging moments of our lives. In a culture like ours where we are significantly isolated, it is very easy for us to just turn away when things might get a little difficult, rather than doing the right thing. This prayer of the Stations allows us to examine how we have lived and approached the challenges we have faced. The same sort of things can be said for Veronica or Simon of Cyrene as they too offer service to Jesus at difficult moments, but each in different ways.

Likewise in the discipline of fasting, things are not just supposed to be internal, although they begin that way. When we fast, it allows us to consider that hunger is still a significant problem, not only throughout the world, but also all around us. For many of us, we have never had to consider that we might not have our next meal. There are just so many options and so many choices. Fasting challenges us to be intentional about what and how we eat. We can become more

thankful for our meals and also we should be encouraged to make food security an important matter within our own local communities. Again, our internal discipline of fasting should spur us on to action for those around us.

Lent also encourages us to find new opportunities for giving. This may certainly begin with a more concerted effort to support our local parish church and its ministries. This is certainly a vital part of this discipline and it is of prime importance to the life and ministry of the parishes that have nurtured and fed us throughout our lives. But we must also admit that giving should also be much more. Can we find ways within our local community to help others who may have a need? Can we join with an organization that already helps? Can we start such a ministry within our own parish? This is the giving of our time and our lives, the giving of the most precious thing that we have, our very selves.

So then our Lenten disciplines are those things that can lead us to better and stronger Christian Discipleship. Through our increased prayer and fasting and almsgiving, we will not only discipline our own lives, but we will then be able to more closely follow Jesus as His disciples. This is the goal of the Lenten season, to closely follow Christ. During the entire season, we look forward to the celebration of Easter, when we will rejoice that our Lord and Savior Jesus Christ has been victorious over sin and death. But how will we join in the celebration? Will we just be bystanders, who stood by the wayside, watched Jesus pass by and only witness the resurrection from afar? Or rather will we join in the Lenten journey of the Cross, disciplining ourselves through the practices of prayer, fasting and giving, and having all of this drive us on to better service and stronger discipleship? Will we join in the journey so that we can join in the final celebration of the Resurrection? Will we unite ourselves with Jesus now to be united with Him eternally?

Now is the time for discipline; now is time for prayer, fasting and giving. Now is the time to follow Jesus. In fact, it is the beginning time, for a life of discipleship.



## Apocalypse of the Twentieth Century - Part II - Evangelical-Prophetic

This book was written by Most Rev. Francis Hodur in 1930 and translated into English by Metchie J. E. Budka, PhD in 1977. The English translation was edited by the Rev. Albert S. J. Tarka and the Very Rev. Louis W. Orzech and published by the Polish National Catholic Church (P.N.C.C.) under the direction of the Bishop Hodur Biography Commission. The book has 244 pages in two parts. Part II has 130 pages; it is the focus of this article.

Bishop Hodur opens this part with “In the first section of the Apocalypse or the Revelation of the XXth Century, called the historical-sociological part, I moved before the readers’ eyes the thoughts and sayings of great theologians, excerpts from the Holy Scriptures, as well as eminent personages who played a conspicuous role in the 19 centuries of drama in the Christian church. I have given an unusually harsh assessment of the activity of the Roman Catholic Church. I have done this not because of hatred or from ill will, for I hate no one and least of all the Roman church, to which I as a priest, I owe so much; but because the Roman church to a high degree is responsible for much of the derailment of Christianity in the past.” He said that in the 11th century, the final break with the Eastern churches was caused by the Roman church and in the 16th century caused the religious revolution called the Reformation. It continues to impede the unification of Christianity, thereby preventing the strengthening of its influences on society.

Bishop Hodur said that “The primary objective of the messianic life of Jesus was the spiritual regeneration of man and the establishment of the Kingdom of God on earth. This objective the Roman church had forgotten.”

An illustration entitled The False Image of Christianity shows a cross with a man in a hat on the long arm of the cross, being carried by nine people on their shoulders. “The enemies of Christ’s religion and those who falsely represent it, picture its essence and activity in virtually identical ways. They imagine Christ as a beautiful, ideal figure, who leads man, the nation or the Church, sweet teaching of happiness and passing comfort: but having nothing in common with the real life of man.”

The differences between Jesus, Plato and Aristotle is

that Jesus was concerned with the poor people. Bishop Hodur provides several examples of the need for poor people to obtain their rights and to remember their heritage. He recalls several beatitudes from Luke 6:20-22. He said the theology of Zarathustra, the queries of Buddha, many gnostic sects and of the Jewish lawgivers and prophets there is a “conviction that the element of evil is as great and as powerful and real as the element of good.” He continues by saying that some will say that the old order must come to destruction by fire and sword. “Do not believe them! Do not believe either, those who tell you that you are created in sin, to be a slave, that you are destined to be a beast of burden, that your body and soul belong to a master or a satan, nor believe those who will call you to vengeance, to the complete destruction of the past.” It will not come by violence, but by your strength and work.

Bishop Hodur said that not all of the listeners to the teaching of Jesus were happy with what he said at Galilee. “The eyes of the rich merchants, high official and solemnly robed priests sparked with flames of envy and contempt.”

Bishop Hodur talks about the learned Jewish thinkers such as Philo and Baruch, speaking about the Messiah who will bring about the Kingdom of God. He continued with a parable story about the five sons of the Good and Just King. They were sent to school to be groomed to be directors of the institutions established by their father. They came to the king asking for permission to visit neighboring countries which had different governmental structures. The king reluctantly gave them permission.

The first son went to a country where their king was an autocrat. He established three classes of people — priests, magnates and knights — who helped the King maintain his control. The fourth class was the poor who were poorly educated and powerless. “This class of people was treated by the state as one would treat beasts of burden or children.” This first son was at first appalled by their treatment, but then he became acclimated to this order of society. This first son decided to introduce this structure into his own country.

The second son went to a country “where power had been grasped by a small segment of society, prepared

for everything, ostensibly in the name of the working people, but in reality in the name of the same absolute power, on which the autocratic king relied, with this difference, that the king shielded himself with God, while the tribunes used the people.”

The third son went to a country without a king or a tribune; the power was grasped by owners of great tracts of land, industrialists and merchants. “The uniform measure for these people was and is money — the Mammon of this world.”

The fourth son went to a country ruled by a high priest who was the lay ruler. He assumed special privileges for himself, considered himself infallible in matters of faith and morality, created a court of those who wore special red or purple robes and capes, calls a certain number of the dead to become called saints, and surrounds himself with soldiers in golden helmets and colorful tunics.

The fifth son went to a country of good and able people, but who were gullible and frivolous. When the royal son appeared before the leaders they wanted to have a triumphal parade in his honor; he told them that instead he would like “to visit factories, craft shops, playgrounds, higher and lower schools, hospitals, orphanages, homes for the aged, and churches of the common people.”

The oldest four sons, upon their return to their father’s benevolent kingdom began to take actions to emulate the monarchies they witnessed. The priestly party organized secretly with the agreement of the sons. They proclaimed that their power came directly from God and have the right to rule over the souls of people. The second son became the head of the privileged priesthood. He wore the crown of a high priest, carried a crozier, wore purple garments and golden sandals. He also had an armed guard and sycophants from the bankers, industrialists, and great landowners. A military class came into being with the oldest son at its head. Its coat of arms included the words Strength, Honor, Discipline, which represented the army’s “basic code, the sacred law, the directive, the basis of service, life and death.”

After some period of time, the four sons demanded an audience with their father, the king, which he granted. The king was told that “From this moment, the democratic kingdom ceases to exist. The kingdom at whose helm Your Royal Highness has stood by the will of God and of the people for forty years has passed — is over, and a new state begins its existence

based on strength, on selected men and on the blessing of a state church, at whose head will be a high priest, a liege of God’s representative on the Tiber.” The king was exiled. When he asked why, he was told that they have tired of him “and his blessed system founded on goodness, brotherhood, justice, virtue and God.” The real reason was there was not enough of “the good, delectable and splendid” things to share with the millions of people but only for the hundreds of thousands of the elite.

The fifth son, with a retinue of two hundred, came into the hall and prevented the usurpation. He told his brothers that he could put at the disposal of the king 200,000 young citizens, whom in five years, he has won over to the idea of God’s Kingdom and ready to develop the idea. “If we believe in God as the Creator of the universe and the Father of humankind, then we must also believe in Him as the Lawgiver, and hence in the Kingdom of God.” The Kingdom of God is concerned with the security, development and happiness of its citizens. There is no room for exploiters and those who are exploited, privileged and degraded, higher and lower, rulers and ruled. “In the Kingdom of God a situation cannot be tolerated in which some inhabitants — children-of-God, possess cities and mansions, factories and great expanses of land, inherited privileges to a full and luxurious life, while other inhabitants, also children of God, possess either crumbs falling from the master’s tables, or only bare hands for toil.”

This parable shows that there can be serious consequences when the disordered desires of humanity replace the will of God in building and guiding His church. Bishop Hodur said that there will be true and false prophets and true and false religious associations. Their leaders will claim that they have God’s truth and the infallible means of salvation. They will claim that God has appointed them “to be the guardians, pastors and leaders of human society.” He contrasts the two drives of man, the animal and the divine. He said that “the Son of Man came to this earth and established the Church in order to help man in this struggle for a higher, more perfect life, in search of the truth, to gain the final victory - the attainment of everlasting salvation.”

There are three illustrations towards the end of this part: The Image of Brute Strength, Ever More Prisons, and Christ Goes To Conquer The World. The Image of Brute Strength is a drawing of a man in a  
(Continued on bottom of Page 7.)

## Capturing the Light During Lent

Rev. Dr. Scott J. Lill

Do you call them “fireflies” or “lightning bugs”? Last summer, I saw a map that suggested it all depends on where you live. According to the geographical data, those who live in the Eastern Diocese of our Church probably call them “fireflies,” those residing in the Central or Buffalo-Pittsburgh Dioceses likely refer to them as “lightning bugs,” with some of each group among Polish National Catholics within the Western and Canadian Dioceses.

Where I live, they’re definitely “lightning bugs,” and they feature in some of my fondest, most vivid memories of the summer nights of my childhood, when we, empty jars in our hands, would embark upon excited expeditions into the dark wilds of our backyards in hopes of catching some of these exotic creatures which so enthralled our young imaginations. While it was thrilling to catch even one, the best part of the entire endeavor was a sort of victory parade when we would hurriedly walk back to the porch together with our jars collectively flickering enough radiance to illumine our pathway home, even if just a little. Arriving back at home base, we would spend some time contemplating the magical glow, before removing the lids to watch them fly away, perhaps to be pursued by another group just down the street. Now, I’m willing to bet that many of you—regardless of where you grew up or what you called them—can share a similar story, but even if you were never part of such an adventure, I am sure you can imagine it and recognize the one piece of gear that was absolutely essential to our nightly pursuit: *a jar*. After all, catching them in one’s hands could get a bit messy if one was not careful—obviously counterproductive to the overall goal—so *a clean, empty jar* was an absolute must.

As we all prepare to embark upon the spiritual adventure of Great and Holy Lent, those jars that we used night after summer night as children can be an image to help us reflect upon our discipleship and the Lord’s call to ongoing repentance. Far too many Christians aim way too low, seemingly hoping to just slide by, avoiding the “big ticket” sins and being a decent enough person to perhaps sneak into heaven through the back gate when the angels who guard it are off duty. This is not, however, the goal that Jesus

set for His disciples, when He decreed that “You, therefore, must be perfect, as your heavenly Father is perfect” (Matthew 5:48). We are not charged by the Lord to become somewhat respectable or usually not-all-that-bad. He has *much* greater things in mind for us: participating in His own infinite Holiness...being fully transformed as we come closer to Him and share in His goodness...becoming radiant with Undying Light in a world still so much in darkness. This is the truest understanding of our human nature and its authentic purpose: *we are created to be vessels of God’s own divine life in the world*.

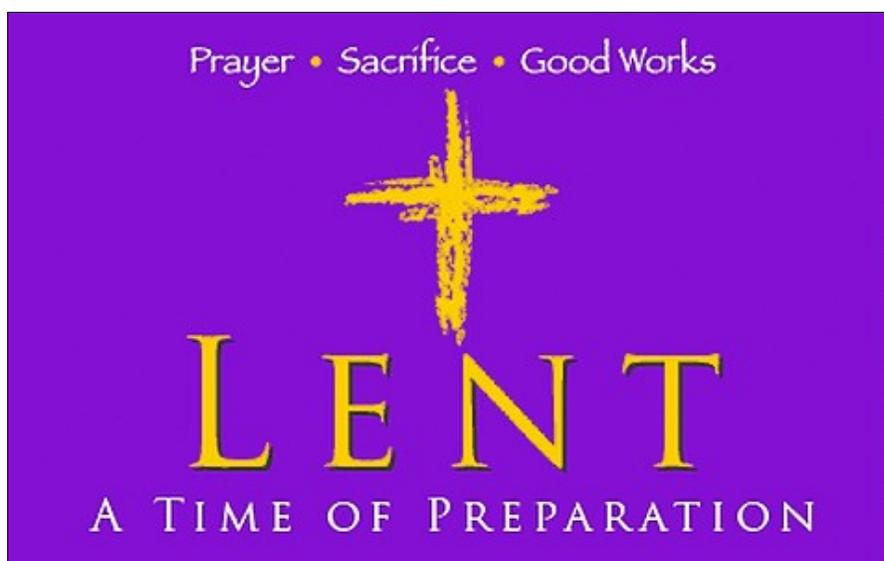
In this sense, we are sort of like those jars, right? However, the Light that we are fashioned to carry does not come from any creature—even one as uniquely beautiful and mysterious as a lightning bug/firefly. Instead, this Light of which we now speak is the Light we profess in the Creed: Eternal Light, Light without another source, Light Itself. This Light is *the very life of the Triune God*, and we do not have to wander around in the darkness with the hopes of somehow catching and containing God—as if we ever could—because He so freely gives Himself to us. He invites us to a complete union with Him so that we might fully become who we are, the unique bearers of his radiant image and likeness.

We do, however, have to prepare ourselves to receive God’s life by repenting, which is to say by becoming clean and empty. We must be cleansed not just from particular sins but even more from our sinfulness, that deep-seated fallenness that expresses itself in so many ways, but always originates with our staking a false claim to ultimate authority over ourselves. To counter this, we continually surrender our lives to our Jesus, acknowledging Him alone as our Lord and Teacher. At the same time, we need to spiritually declutter our inner selves, actively pursuing worldly detachment, in order to make room for Him. One way to discern this is to ask whether certain parts of our lives are really under Jesus’ control: relationships, money, possessions, status, education, authority, employment, recreation and entertainment, and everything else. While some aspects of our lives, not sinful in and of themselves, must simply be put back into their proper place, other things will have to be completely discarded. After an honest and thorough

self-assessment with the help of the Holy Spirit, we can then ask Jesus for the strength to change our way of living accordingly.

Becoming interiorly clean and empty is a daily goal of each disciple of Jesus, as we take up our crosses and follow the example of the one who emptied Himself, but during Lent we ramp up our efforts. In this year of refocused discipleship, then, let us not think of Lent as a burdensome chore or something to be endured until Easter. Instead, let us recognize it as an adventure to be enthusiastically engaged...like children running off into the night to “capture light,” but not by trapping it within glass jars. Instead, let us invite the Light to catch us, so to speak, and enter to dwell within souls that are repentant and well pre-

pared, cleansed of sin and emptied of worldliness. Changed little by little through our diligent cooperation with indispensable grace of the Most Holy Trinity, we may go forth together to illumine the pathways of the entire world so that others may joyfully join us on our never-ending journey of discipleship with Christ. Then, wherever we live and worship as Polish National Catholics, there will be no debate as to what we are all called—Disciples of Jesus—and through us the prophecy of Isaiah may be fulfilled: “then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard.” (58:8)



(Apocalypse of the Twentieth Century—Continued from Page 5.)

chair, with a sledgehammer in his right hand, a hand sickle in his left and his feet on a cross. The text says that wherever this slogan appears, the “result is always one and the same, tyranny of the spirit, repression of freedom, unilateral actions, godlessness and license of the ruling class.”

The Image of Ever More Prisons shows a man with a whip and three men in striped clothes with their hands behind their backs climbing steps. The text says that “One might suppose that prisons would not be necessary in the structure of modern society, that the influence of Christianity and the liberal European-American culture should reach so deeply into a man’s being, that it could dislodge his club, revolver and bomb in the one hand and in the other drop the chains and the keys of the prison.”

The Image of Christ Goes To Conquer The World shows Christ leading people towards the sun over the mountains. “I cannot tear my eyes from it! It seems to me that the Divine Leader turns to us and calls: Follow me! Join my ranks, join my unconquered army. I first heard this call as a boy, then as youth, then as a priest. I follow him; I do what I can, but it seems to me that I have added very little to Christ’s conquest of the world. I shall arm myself again, I shall prepare myself better, for I understand His call better and more deeply. I shall go again with Christ to conquer the world.”

You should read this book for a better understanding of Bishop Hodur’s thoughts on the development of the Polish National Catholic Church.

Joseph Francis Seliga  
Chair, P.N.C.C. Commission on History and Archives

## Spójnia Farm “90 for 90” Campaign

The United Y.M.S. of R. has been running the “90 for 90 Campaign” as our winter service project. The Goal of the “90 for 90 Campaign” is to assist Spójnia, Inc. with projects and upgrades at the Bishop Hodur Retreat & Recreation Center for the enjoyment of the youth and young at heart in the P.N.C.C. With these upgrades, we hope that future church functions; such as Spiritual Retreats, Children’s Programs, Committee Meetings, and Conferences are held at the BHRRC. In previous articles you heard from adults and how their experiences at Spójnia Farm helped mold their lives. Over the next two months, there will be articles of appeals for your contribution to our campaign written by current campers. Congratulations to Lydia McConologue, Jeremy Nichols, and Isabella Guzman. Their letters won them a free stay at the Kurs encampment compliments of the United Y.M.S. of R. Here are their articles and a few others we received that we would like to note.

What does Kurs and the Bishop Hodur Retreat and Recreation Center mean to me? That is a very good question because it means more than anyone could imagine. Kurs at the BHRRC has been a week in the summer that I could always look forward to throughout the long school year. I could always think about the fun activities that I was going to partake in while being at camp; but Kurs is not just about the fun and games to me. Kurs is about the family I have become a part of since I started going to camp. I have been going to Kurs at the BHRRC every summer since I was seven, and I am now seventeen, so if that does not tell you how much Kurs means to me, then the rest of this letter will.

I cannot begin to express the love that I have for Kurs. I hope that after reading this, it will give everyone a slight glimpse of how I truly feel. It gives me joy just thinking about the people that I have met at Spójnia Farm. Over my 10 years of going to camp, I have developed special bonds not only with other campers who come back every year, but also with the exceptionally great staff. Honestly, I could not thank all the counselors enough for all of the hard work they put into just this one week of the year. I know that it is not easy to put together and it takes a lot of planning throughout the entire year, but they make every second of the week special in the end. There is not one moment being at Kurs where I have felt like I did not have a place or felt like an outcast to everyone there. I have always felt welcomed and loved by every single person that steps foot on the grounds throughout the week. Kurs at the BHRRC is truly a home away from home for me.

The upgrades that are looking to be done through the “90 for 90 Campaign” would only help to better the time all of the campers have at Spójnia Farm. Last year Kurs had about 75 campers. This was the most campers since I was a little kid. It excited me to see that campers were bringing their friends and telling all of the other kids at their local parishes about the great time they had at Kurs. Seeing new faces walk through the front door of the Retreat Center is always exciting to me. It makes me happy to think that Kurs could touch just one other person like it has touched me throughout the years. It makes me sad to think that I only have a couple years left before my time as a camper ends. Every year on the last night of camp, during the final dance, everyone comes together in a circle where we all hug each other and begin our Kurs tradition. We sing and dance to “Friends in Low Places” remembering all of the great times we all had throughout the week.

Donating to the “90 for 90 Campaign” would allow Kurs at the BHRRC to be made even better. It would give the campers more opportunities to have a great week and would fund major upgrades on the Retreat Center. Kurs is very important to me, and I am very passionate about making it the most fun it could possibly be. Everyone would love to see 100 campers attending again, but without donations to upgrade the Retreat Center it would be very hard to accommodate that many campers. Every child between the ages of 7-18 should be able to experience Kurs at the BHRRC like I have throughout

my life. Donations to the “90 for 90 Campaign” would not only help the camp as a whole, but it would affect every single camper who attends Kurs. I could personally assure you that donating your money to the “90 for 90 Campaign” would be appreciated and put to good use. I hope my personal experience of Kurs has helped everyone to even slightly understand how much Kurs means to everyone who goes, and especially how much Kurs means to me.

Lydia McConologue Age 17

To me, Kurs means mainly going to Spójnia Farm to see all my friends and going to church and to learn about Jesus and what He did. Some things I love about Kurs are the themes and activities. You never know what the theme of Kurs is and honestly, I liked all themes. I also really like to see my friends when I am at Spójnia Farm. I also love the meals that Mama Kaz and Dottie make for everyone. Another thing I like is working together and meeting new people. All of us at Spójnia are all different, but we are alike in our faith. We learned to work together, grow together, and pray together. That is what Kurs means to me.

Jeremy Nichols Age 11

The first time I was at camp I did not know what to do, but I just followed my brother and then I got used to it. Camp is so fun that I love it. We get to swim and finally I can swim in the deep end this year! I kind of like the exercising part in the morning. I wonder who my roommate is going to be this year. I hope it is my friend Alex. My favorite part of camp is CHURCH!!! My favorite chore that I learned was cleaning the toilets. I made 1 million friends and it is all about having FAITH!!! I cannot forget about the food. Mama Kaz and Dottie are the best cooks ever!

Emily Nichols Age 7

Please view the video on [youtube.com](https://www.youtube.com) – go to [United YMS of R, 90 for 90 Campaign](#) – or visit our [United YMS of R Facebook Page](#) and join our [KURS Facebook Page](#), to remember your good times, or learn what the camp offers our youth today.

Thank you for your consideration of this important effort.

**Mail donations to:**

United Y.M.S. of R. 90 for 90 Campaign

207 Grassy Island Ave.

Jessup, PA 18434

Or donate on line, via Paypal at: <https://bit.ly/2BOXWoA>





## NUC 34<sup>th</sup> Convention & 26<sup>th</sup> Music Workshop

The National United Choirs of the P.N.C.C. holds a bi-annual convention and workshop for the music ministers of the Church. This year's workshop will be hosted by the Buffalo-Pittsburgh Diocese and held at our Cathedral in Lancaster, NY. The dates of the workshop are July 31<sup>st</sup> – August 2<sup>nd</sup>. The theme of this year's workshop is: "In Sacrament and Season." We will focus on music that is sung during the cycle of the liturgical year as well as selections that are geared to accompany the celebration of the Sacraments of the Church. The schedule is thus: Wednesday begins with registration and the celebration of the opening Mass, dinner and the calling of the convention in the evening. Thursday and Friday are days dedicated to the presentation of sessions, rehearsals and the exchange of ideas on music ministry. A concert will be presented on Friday evening by the workshop participants. The participants of the workshop come from the five dioceses of our Church. They are a mix of directors, accompanists, musicians and singers from our parishes of the P.N.C.C. The workshop is open to all members of the PNCC who have an interest in music. (You don't have to be a "choir member" to attend.) It is a program that has benefitted the musical life of the P.N.C.C. over the years by providing instruction, expertise and practical knowledge in the work of music ministry. The Music Scholarship Awards for 2019 will be announced at the concert as well. Incorporated into the days spent together is a feeling of support, prayer and love amongst the members in attendance. We are there to help each other out as we strive to serve the Church through music.

My hope is that those involved in the musical life of our parishes will attend the workshop. We are in the planning stages at the moment. Parish choirs that are member choirs of the National United Choirs are entitled to a delegate at the convention. If you're just coming for the workshop, it is a wonderful experience to sing to the glory of God with a choir of about 50 members. We are planning on dedicating the concert to the memory of +Bishop Thaddeus Peplowski. +Bp. Pep was involved in the work of the Music Commission of the P.N.C.C. for many years. He translated Polish hymns as well as composed settings for the various sung portions of the liturgy. We would also like to highlight the soon-to-be-installed trumpet stops of the Cathedral organ. These ranks of pipes were a dream of +Bp. Pep and he provided the funding for their realization in his estate. So, keep the dates circled in your calendar, and look for the materials that will be arriving shortly at your parishes. Join us this July-August at the Cathedral in Lancaster as we sing "In Sacrament and Season" to our Lord.

Bishop John E. Mack - NUC Chaplain

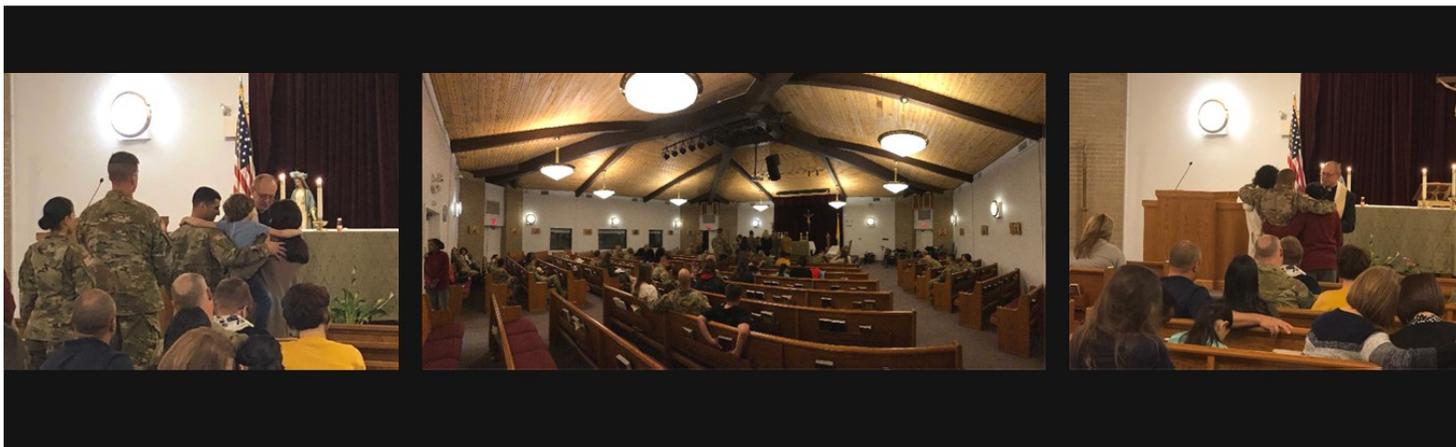




## Pre-Deployment Worship Service Pope Chapel, Fort Bragg, NC



**2<sup>nd</sup> SFAB - Everyone Fights!**



A very touching and spiritually uplifting pre-deployment prayer service was conducted at Pope Chapel on Pope Army Airfield in Fort Bragg, North Carolina on February 19, 2019. Fifty-nine soldiers of the 2nd Security Force Assistance Brigade (2SFAB) and their families (including 20 children) were in attendance. During the service each person was able to approach the altar to receive an individual blessing of the sign of the cross on the forehead from Fr. Stan Jasiurkowski.

The soldiers and their families were given the opportunity to attend this worship service to strengthen their spiritual resiliency and build supporting relationships during the soldiers' upcoming 9-month deployment to Afghanistan.

A potluck meal was served after the service so that all of the families could get together and reinforce their support system for the coming months.

We ask that you keep these soon-to-be deployed service men and women and their families, as well as all deployed members of our armed forces, in your prayers.

Submitted by CH (LTC) Stanislaw Jasiurkowski



## Central Diocese

### St. Mary's Parish Happenings

#### Duryea, PA

#### Duryea Christmas Stroll

Once again, this past Christmas St. Mary's Parish took part in the Duryea Christmas Stroll. The store fronts in Duryea were brightly lit with colorful lights and Christmas trees for the Christmas season.

The stroll was held on the first Saturday of December and the theme was "Christmas Through the Eyes of a Child." All of the trees were decorated with things we remember finding under the tree when we were kids.

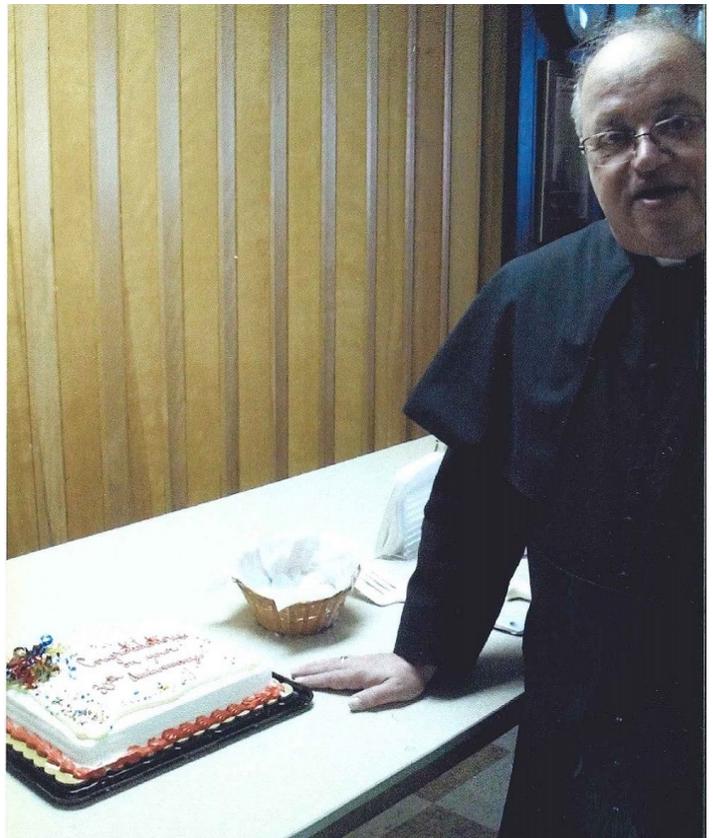
Mama Pat Bolock took the idea and ran with it. She decorated the tree in front of St. Mary's with little packages and finished by turning the tree into a giant Christmas present. What child would not want to find a six-foot gift under the Christmas tree?



As part of the Stroll, St. Nicholas (AKA Fr. Carmen) and Krampus (AKA Nicholas Bolock) roamed about on Main Street, talking with children. To Krampus' disappointment, parents let him know all the children were being extra good in the weeks before Christmas. This made St. Nick very happy and Krampus unhappy. Fr. Carmen and Mama Pat both serve on the Dureya Christmas Stroll Committee.

#### 30th Anniversary of Ordination

Thirty years ago at St. Stanislaus Cathedral in Scranton, PA, on February 1, 1989, Fr. Carmen Bolock was ordained to the priesthood by the Most Rev. John F. Swantek. Fr. Carmen decided not to have a big celebration, so he celebrated with the regular Sunday Mass with his parish family at St. Mary's on Sunday, February 3d. Following Holy Mass, the members of St. Mary's Parish surprised Fr. Carmen with a celebration and a gift.



### Boy Scout Sunday

On Sunday, February 10, 2019, St. Mary's Parish welcomed Avoca, PA's Cub Scout Pack 316 and Boy Scout Troop 316 and their leaders to join in worship on Boy Scout Sunday.

Prior to Mass, Fr. Carmen Bolock welcomed the guests to the parish and then the scouts and leaders led the congregation in reciting the Pledge of Allegiance.

Fellowship hour was held for everyone in attendance downstairs in the Parish Hall following Mass.



Submitted by Rev. Carmen Bolock

## Holy Mother of Sorrows Parish Holds Elections

### Dupont, PA

On Sunday, February 24, 2019, the members of Holy Mother of Sorrows Parish held elections for their Parish Committee, Auditors and Parish Tribunal. The following individuals were elected:

Parish Committee Chair – Paul Kaspriskie, Jr.; Parish Committee Vice-Chair – Paul Kazinetz, Jr.; Recording Secretary – Susan Baldan; Financial Secretary – David Petrosky, Jr.; Treasurer – Lois McHugh; Directors: Arnold Borc, Carol Bondurich, Angelo Conforti, Sr., Carl Cwikla, Rose Kazinetz, Al Micka, David Petrosky, Sr., and Atty. Andrew Shumlas; Auditors: David Fritz, Jr., Atty. Heather Kazinetz and Jack Wall, Jr.; Parish Tribunal: Nick Kazinetz and Mitchell Megliola.

Submitted by Very Rev. Zbigniew Dawid, Pastor



Seated: Al Micka, Atty. Heather Kazinetz, Paul Kazinetz, Jr., Paul Kaspriskie, Very Rev. Zbigniew Dawid, David Petrosky, Sr., Susan Baldan, Rose Kazinetz; Standing: Mitchell Megliola, Arnold Borc, Nick Kazinetz, Carl Cwikla, Atty. Andrew Shumlas, David Petrosky, Jr., Angelo Conforti, Sr., Lois McHugh, Carol Bondurich

### A Prayer for the Parish

My Lord and my God, hear my prayers for the well-being of my parish family. Grant us Your grace and all that is necessary for the spiritual growth and welfare of our congregation. Enlighten and guide my pastor and all who minister to the needs of Your people. Strengthen and awaken in us a living faith; comfort and heal the sick, lonely and brokenhearted; soften those who are contentious or stubborn; awaken the indifferent, and rescue the fallen. Lord, help us to continue to proclaim Your truth. Unite us with Christ in like-mindedness of purpose. We ask this through Jesus Christ. Amen.

A Book of Devotions and Prayers, Polish National Catholic Church, Page 85

Eastern Diocese

**Souper Bowl of Caring  
Blessed Trinity Parish, MA**



Blessed Trinity Parish, Fall River, MA, again participated in the annual Souper Bowl of Caring on Super Bowl Sunday - February 3rd. This was a wonderful way to perform one of the Corporal Works

of Mercy and feed the hungry. Several cases, boxes and bags of soup (300 cans) were donated to the **Citizens for Citizens** food pantry in the south end of Fall River. Thanks to all who supported this effort.

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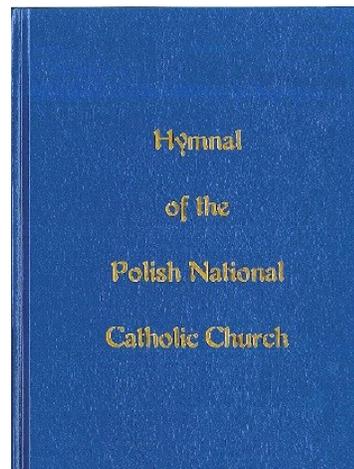
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## St. Valentine's Parish

Northampton, MA

St. Valentine's Polish National Catholic Church and the Polish Heritage Committee of Northampton, Massachusetts celebrated the Christmas season with a concert of Polish Carols. The event was held January 6, 2019, and was hosted by St. Valentine's Church. With 20 lead singers and over 200 guests, the Annual Polskie Kolędy Sing Along featured 20 traditional Polish Christmas Carols and Pastoralki.

The lead singers were comprised of choir members from area churches throughout the Pioneer Valley. The organist for the event was Jean Gromacki, the organist at St. Valentine's as well as St. Elizabeth Ann Seton Parishes.



In addition, the program included a live Nativity scene portrayed by Janina Bolibok (Mary), Stephen Matusiewicz (Joseph), Lucy Karieva (Angel), Francis Martin, Isaac Scott and Nancy Slusarski (3 Kings), Dennis Daniels, Mary Ellen English and George Symborski (Shepherds). Some are members of the Polish Heritage Committee and some are parishioners of St. Valentine's Church.



Rev. Czarnecki opened the event with prayer asking God to open our hearts to praise Him and give glory by singing the beautiful Polish Carols which are about His miraculous birth. During the intermission Rev. Czarnecki blessed incense and chalk for distribution to all in attendance. Bob Gibowicz, Chair of the Polish Heritage Committee, Northampton, spoke about "Polish Christmas Traditions."

Rev. Robert Koerber, Holy Name of Jesus Parish, South Deerfield, offered a closing prayer and noted that the event was beautiful and the carols described what Christmas is all about – the birth of Jesus.

It was very heartwarming to see so many guests in attendance. This year was the largest attendance – the church was packed. The event culminated with a reception and fellowship in the Church hall. We all had a wonderful time and are looking forward to the 2020 Polskie Kolędy Sing Along scheduled for January 5, 2020. Watch for the announcement!

Krysia Newman

This year we were privileged to have two special guest musicians: Eddie Forman, accordionist, the leader of the Eddie Forman Orchestra for over 50 year and retired Music Director of the Hadley Public Schools after 34 years; and Lenny Kokoski, violinist and bass player with the Eddie Forman Orchestra for 7 years, who currently plays for the Mark VI Band and is a participant in the Polish Carolers group from Ludlow, Massachusetts.



**Popielec - by Krzysztof Piechowicz**

Z włosów na czoło  
 Wargi dłonie  
 Stopy  
     Sypie się proch rozpada  
     W proch  
 Światło źrenic powietrze  
 Nozdrzy płuc i krtani  
     Ogień serca krew  
     Pot woda  
     I wątroby i nerek  
 I włókno i ścięgno  
     Jak przed własnym poczęciem  
     Jak po własnej śmierci  
 Z prochu w proch  
 Od włosów  
     Po stopy  
     Pod stopami  
 Pod wirującą posadzką ziemi  
 Panie panowie  
 Koniec  
     Karnawału  
     To tylko wirują nasze  
     Cienie  
 Żywe i martwe  
 Światło powietrze woda  
     I jeśli usłyszysz  
     Wołanie z głębin  
 Tej biednej  
 Tej sproszkowanej  
 Łez doliny  
     Niech znaczy jedynie  
     Tak – tak  
     Nie – nie  
 Wszystko co nadto  
 Jak kąkol  
 W ognistym piecu spal  
     Bo to  
     Nie Twoje.

**Ash Wednesday**

From the hair on the forehead  
 From the lips the fingers  
 The feet  
     The dust sifting into dust crumbling  
     Into dust  
 The light of the eye the air  
 Inside the nostrils the windpipe the lungs  
     The fire inside the heart the blood  
     The sweat and water  
     Of the liver and the kidneys  
 The fiber and sinew  
     As before your own conception  
     So after your own death  
 From ashes to ashes  
 From the hair  
     To the feet  
     And beneath the feet  
 Underneath the spinning tile of the earth  
 Ladies and Gentlemen  
 The End  
     Of Carnival  
     Only the spinning  
     Of our shadows  
 The living and the dead  
 Of the light and air and water  
     And if you hear  
     A voice calling from the depths  
 Of this pulverized  
 Impoverished  
 Valley filled with tears  
     Let its meaning to you be  
     Yea, yea  
     Nay, nay  
 For anything more  
 Is like the chaff  
 Cast into the oven  
     Because it  
     does not belong to you.

**Dary - by Katarzyna Sarabun**

Dafeś swego Syna,  
 Abym mogła być w Królestwie Twoim  
 Życie, abym mogła żyć dla Ciebie.  
 Wolną wolę, bym wybrała  
 Drogę życia.  
 Wiarę, abym wierzyła w  
 Twoje istnienie.

**Gifts**

You gave Your Son  
 So that I could be in Your Kingdom;  
 Life, so that I could live for You.  
 Free will, to choose  
 the path of Life.  
 Faith, to believe in  
 Your existence.

trans. Daniel Bourne

# **FOLLOW ME ~ JESUS**

## **6<sup>TH</sup> ANNUAL CAMPOREE**

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**CONTACT:**

Mr. Michael Kuchar: (401) 473-4121; mlku@aol.com

Fr. Adam Czarnecki: (413) 584-0133; fradam1967@yahoo.com

The Camporee is open to all who want participate: current, past and perspective Scouts (Boys and Girls) from our PNC Church and even outside of our Church

## Western Diocese

## Holy Cross Parish Celebrates Stephanie Marsh's 60th Anniversary as Parish Organist Hamtramck, MI



On Sunday, January 27, 2019, the congregation at Holy Cross Parish in Hamtramck, Michigan celebrated the 60<sup>th</sup> anniversary of our organist, Stephanie Marsh. Following the Mass the Parish Committee served a delicious brunch and special cake in her honor and gave her gifts in appreciation of her service.

In 1959 Mrs. Marsh was asked to fill in as temporary organist for Lenten devotions at Holy Cross Parish by the pastor at the time, the late Rev. Edward Sobolewski. For the past 60 years she has played for our Holy Masses every Sunday, and all Masses and services in between, and is now working with our current pastor, Very Rev. Jaroslaw Nowak.

Throughout her lifetime Stephanie has served on committees at the parish, seniorate, diocesan and national level of our P.N.C.C. She has worked on and organized fundraisers for the youth, choir, ANS, MK Society, Mission Committee and parish. Stephanie has been a delegate to diocesan and national synods, and is currently the director of PNU, District 7.

Over the years Mrs. Marsh has been active with the National United Choirs as organist for concerts and as a NUC convention delegate and workshop attendee. Since 1978 she has also attended many Youth Convos as a chaperone.

As organist at Holy Cross Parish, Stephanie has played for weddings and funerals for most of our parishioners, has been director of Choir Melodia and taught and trained four generations of our talented singers and she has worked with the Sunday school students, teaching them to sing Christmas carols in English and Polish for the annual Christmas plays. Mrs. Marsh has also been very active with our parish youth club and she was on our first committee that started our parish monthly soup kitchen in 1983, rarely missing the chance to serve homemade soup to the community.

It will take many people to fill her shoes. Her dedication to our beloved Holy Cross Parish, P.N.C.C. and PNU has been truly amazing. We wish her the best as she begins the next chapter in her life.

Submitted by Kathy Chockley



## **28th National Convention — “What Can I Share?”**

**National United Women's Societies for the Adoration of the Most Blessed Sacrament of the P.N.C.C.**

**May 3 - 5, 2019, Holy Mother of Sorrows Parish, Dupont, PA**

The Board of Directors of the United Women's Societies for the Adoration of the Most Blessed Sacrament of the Polish National Catholic Church invites delegates, clergy and guests to attend its 28<sup>th</sup> National Convention, which will convene Friday, May 3, 2019 through Sunday, May 5, 2019 at Holy Mother of Sorrows Polish National Catholic Church in Dupont, Pennsylvania.

The Convention agenda includes the election of the Society's National Board of Directors for the next four-year term, business reporting from the last four years, and discussions of general society business including the Polka Journal publishing. In addition, the Convention will include religious services and a series of spiritual enrichment sessions. We will again join in a memorial prayer service in remembrance of our departed sisters who have moved on to their eternal rest. Names of dearly departed sisters may be submitted with attendee registration forms.

The registration deadline for all elected delegates, clergy, and accompanying guests is April 15, 2019. Please submit completed registration forms and fees to Laura Alfano as indicated on the registration form. Upon receipt of your registration and fee, a Convention Mandate will be sent to each attendee prior to the convention.

For accommodations during the proceedings, a limited number of rooms have been reserved at the Comfort Suites hotel in Scranton, PA. Hotel reservations and payment are the responsibility of each attendee, however when making your reservation at the Comfort Suites, use the name “National Women's Society” to receive our established group rate. The deadline for booking a reservation is April 19, 2019.

The National Board of Directors is looking forward to meeting with many of our “Sisters in Christ” as we gather together from all dioceses and is especially grateful to the Central Diocese and Holy Mother of Sorrows Parish for hosting the Convention. Please plan to join us and to participate in the decisions impacting our Society both today and tomorrow.

All information regarding registration, hotel accommodations, nominations, a tentative schedule of events and points of contact has been sent to all P.N.C.C. parishes. All information and forms can also be found on the P.N.C.C. website at:

[pncc.org/?event=nuwsambs-28th-national-convention](http://pncc.org/?event=nuwsambs-28th-national-convention).

We hope to see you there!

May the Peace and Blessing of our Lord Jesus Christ be with you always.

Cindy M. Whitehead,  
National Board President

