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A Time to Reflect on Mary

Most Rev. Anthony Mikovsky
Prime Bishop

In this time when we are still in the extended joy of the Easter season, the Church also gives us an opportunity to reflect on the role of the Blessed Virgin Mary within the pages of Scripture and also how she relates to us, the followers of our Lord and Savior, Jesus Christ. It is in the contemplation of the life of the Blessed Virgin Mary that we can find a way to follow our Lord Jesus Christ in an ever stronger and more dedicated way.

In each of the places that the Blessed Virgin Mary appears within the pages of Scripture, she always does so in relation to Jesus. This immediately becomes the first lesson. Jesus must be a part of everything that we do as Christians, as His followers in the world today. It is often so easy for us to compartmentalize various aspects of our daily life. While we certainly might be religious people, who attend church regularly and participate fully in the liturgical, spiritual and social aspects of our local parish, it still might not then bring about a change in how we are living the rest of our lives. This then is the place where we must strive to allow the presence of Jesus to penetrate more fully into every aspect of who we are and what we do. We can examine the life of Mary to see the ways in which she followed Jesus.

In this regard, I have always found it meaningful to reflect on the first miracle of our Lord, performed at the Wedding in Cana of Galilee. I had the opportunity to reflect on it once again in this past week as it was read at a wedding ceremony in St. Stanislaus Cathedral. The full passage from the Gospel of St. John reads: "On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.

Jesus and His disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to Him, 'They have no wine.' And Jesus said to her, 'Woman, how does your concern affect me? My hour has not yet come.' His mother said to the servers, 'Do whatever He tells you.' Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, 'Fill the jars with water.' So they filled them to the brim. Then He told them, 'Draw some out now and take it to the headwaiter.' So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him, 'Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now.' Jesus did this as the beginning of His signs in Cana of Galilee and so revealed His glory, and His disciples began to believe in Him." (John 2:1-11)

As we read and reflect on this Gospel passage, we see that Mary speaks to us, as followers of Jesus, in several ways. We see at the beginning of the Gospel passage, that Jesus, Mary and the disciples are all guests at a wedding. Even this simple fact speaks to us concerning a religious aspect about following Jesus in our daily life. Jesus didn't just speak to the disciples and spend time with them when they went to the Synagogue for prayer, but rather, they were a part of each other's daily lives. This reminds us that the help and friendship of the people of God must be

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an important aspect of our daily lives as well. If we only spend time with our community of faith on a Sunday morning for an hour or two of worship then we are missing out on the wonderful opportunities to strengthen and confirm each other as an active part of our Christian faith. Likewise Mary and the disciples were there with Jesus. We too must be willing to have Jesus be a part of all that we do and all that we are. If we never speak of Jesus and His loving kindness; never invoke His name at moments of joy, or trial, or distress; never use His name as the reason we seek to help others and live more holy lives than it is almost as if we really wouldn't want to be seen with Him.

Next we hear that while attending this wedding, the wine ran out during the celebration. Now while we may not consider this a huge problem within our society today, where we could just go to the store and get a little more, this was a cause of great concern here. This would have caused a great loss of honor for this particular couple and for their entire family as well. Everyone would have said that they certainly knew this wedding was coming, how could they not have prepared for it? But Mary, even though she may not have been closely involved in the situation, shows us the way to deal with issues and problems. She brings them to Jesus.

Notice here as well that Mary does not bring the problem to Jesus with an agenda. She does not say, "They have no more wine, and here's what I want You to do about it." Rather she brings the problem and then listens. This is certainly something with which we as religious people have difficulty. We can most easily ask God for what we desire in prayer, but we don't often spend any serious time in prayer, just listening to God's direction for us in our lives. This is what Mary does. She brings the problem to Jesus and then listens.

Mary also comes to Jesus with an obedient heart. Mary tells those servants who are nearby to Jesus, "Do whatever He tells you." It's not given with conditions, she doesn't ask for them to check with her first, she doesn't qualify the obedience in any way whatsoever. She just says, "Do whatever He tells you." And more importantly, she means it. This attitude was shown by Mary in the "yes" she gave to God at the moment of the annunciation. It was shown when she stood at the foot of the Cross. It was

also shown in her always being with the infant Church in Jerusalem.

Lastly in this Gospel passage we see the outcome of Mary's trust and her obedience. When the wine was taken to the headwaiter, he said that it was better than any of the wine that was served before. This shows us that when we bring all of the concerns and issues of our life to Jesus, when we listen to Him without qualifications, when we trust totally in Him and also do what He tells us, then good things will happen for us and for those around us. The good wine was not just for Mary and the disciples or even for the servants who filled the water jars and drew some out. All of the guests benefitted, and so it will be for us as well. If only we incorporate our Lord Jesus Christ into every aspect of our daily lives and not exclude Him from whatever we are doing, then good things will be given to us and others.

Now this is not to say that all of our difficulties will be magically wiped away and we will never have problems any more. This was not the case for Mary and it won't be like that for us either. Mary still had to endure the pain and anguish of seeing her Son go to the Cross. But it does remind us that beyond that Cross there is also a Resurrection. It reminds us that because of the presence of Jesus within our lives and our world, things are now transformed, and even the difficulties of life allow us to draw nearer to our Lord.

So as we continue in this Easter season to celebrate the joy that is the triumph over sin and death in the Resurrection of Jesus, let us follow the example of the Blessed Virgin Mary. Let us bring all that we are to Jesus, our Lord. Let us listen to His commands and direction for our lives and let us do whatever He tells us. It is when we stand beside Mary, at the Incarnation, at this miracle in Cana of Galilee, at the Cross and most fully at the Resurrection that we will most fully be with Jesus in His Church. Not just for an hour of worship on a Sunday morning, but fully with the Church, the body of Christ which always strives for the best for all of God's people.

In this season of the joy of Resurrection, let's participate in it most fully by taking the example of Mary. It is the example of always being with Jesus.



Nominations of Candidates for Bishop 2019 Special Synod of the P.N.C.C.

Pursuant to **Article VII, Legislative Authority, B. The Special Synod, Section 1** of the Constitution and Laws of the Polish National Catholic Church, the call for a Special Synod was published in the April edition of God's Field, the official publication of the P.N.C.C. This call was issued with the concurrence of the Supreme Council and will take place on Friday, October 25, 2019 at St. Stanislaus Youth Center in Scranton, Pennsylvania.

At its regular meeting on May 1, 2019, the Supreme Council determined that two (2) candidates for bishop will be elected by the Special Synod. As the Constitution states the election of candidates for bishop will be the sole purpose of this one-day Synod.

The Parishes and Standard Organizations of the Church are reminded to elect delegates in the same manner as they would for a General Synod. This is explained in **Article VII, Legislative Authority, A. The General Synod, Sections 1-4** of the Constitution.

For parish delegates and diocesan organizations, mandates will be available from the appropriate diocesan bishops. For all other delegates, mandates will be available from the Office of the Prime Bishop.

Further information regarding the schedule for the Synod day and hotel information will also be forthcoming in a letter to the parishes and published within the pages of God's Field.

We must all keep in mind that it is a sacred right and privilege to assemble at a Synod to do the important work of the Church. Let us remember that the Church has been called into existence by Christ to continue His work. This will be a holy assembly and every parish has the obligation to send delegates to participate in this work.

Nominations of Proposed Candidates for Bishop

On the following page is the nine-point Nomination Criteria that was confirmed by the Supreme Council at its meeting on May 1, 2019. Members of the Polish National Catholic Church are encouraged to keep these criteria in mind when submitting any names for nomination.

Any nomination of a proposed candidate for bishop must be sent to the Office of the Prime Bishop. Nominations must be in the Office of the Prime Bishop on or before Friday, June 7, 2019.

All priests nominated will receive a letter asking their decision on accepting or declining the nomination, along with a list of items to be submitted and questions to answer in writing. A final decision regarding acceptance, along with all supporting material for consideration, must be within the office of the Prime Bishop by Friday, July 19, 2019. Following this date a meeting of the Nomination Commission will be held at the National Church Center. All nominees will be informed of this date well in advance and must attend the interview with the Nomination Commission.

The Constitution and Laws of the Polish National Catholic Church does allow (Article XII. B. Section 3) for nominations to be made on the floor of the Synod. Any who might be nominated in such a manner are reminded that all material, as for any other candidate, must be available for the Nomination Commission and the delegates at the time of the Synod that day. Nominations from the floor will only be considered in this manner.

We must remember that this process of nominating and ultimately the electing of candidates for bishop is one that must be taken with much consideration and prayer. Any questions or concerns about the process can be directed to the Office of the Prime Bishop.

Please pray for the work of the Church as we seek to discern the intentions of the Holy Spirit for our Church.

Nominating Candidates for Bishop – Nomination Criteria

1. The nominee must have an effective educational background or experience in order to accomplish the theological, administrative and leadership challenges required of a Bishop of the Polish National Catholic Church.
2. The nominee must have a good knowledge of Holy Scripture, dogmatic theology, moral theology, Church history, liturgy of the Polish National Catholic Church and the “Constitution and Laws of the Polish National Catholic Church.”
3. The nominee must be at least 35 years of age by the day prior to the convening of the Synod.
4. The nominee must be an active and experienced member of the Polish National Catholic priesthood.
5. The nominee must be healthy in body and in mind.
6. The nominee must be active in his diocese and lead a sound, stable and exemplary lifestyle.
7. The nominee must have demonstrated, through a minimum of five (5) years of experience in the priesthood of the Polish National Catholic Church, the necessary administrative and leadership skills through his work within his diocese and throughout the Polish National Catholic Church.
8. The nominee must be personally posed an awareness question of whether or not he is cognizant of any physical, psychological or moral condition that would prevent him from exercising the duties associated with the office of Bishop.
9. Any priest who has been divorced cannot be a candidate for Bishop. Any priest who marries a divorced woman, whose prior marriage has either not been annulled or dissolved by the Polish National Catholic Church, cannot be a candidate for Bishop.

Clergy Appreciation Weekend

June 1-2, 2019

“We ask you, brothers, to respect those who are laboring among you ... and to show esteem for them with special love on account of their work.” (1 Thessalonians 5:12-13a)

The month of June has historically been honored as Sacred Vocations Month within the Polish National Catholic Church for many years. It is the month to pray for an increase of Vocations to the Priesthood and Diaconate and also a month to honor our fathers, both spiritual and physical.

In this spirit the Supreme Council of the Polish National Catholic Church, together with the Bishops of the Church, have established the first Sunday in June as “Clergy Appreciation Weekend.” This year this celebration falls on the weekend of June 1st and 2nd.

First and foremost I encourage us all to pray for the clergy of our Holy Church. Think of all of the clergy throughout the years that have had an impact on your life. Pray for your present pastor and the clergy that “are laboring among you” so that you and the entire Church may be enlivened by their example and led to a closer relationship with our Lord.

But I also ask that we each, whether individually or gathered within our parishes, also go a bit further as well to show some appreciation to the clergy of the Church. Let your pastor know how much you appreciate him and all of the things that he does in service to you, your family, your parish and your church. These clergy have been there in times that were both sorrowful and joyful, but through it all they walk with the members of the Church in their spiritual journey.

We can all think of various numbers of ways to show our appreciation; through words of thanks; giving a small gift to show that you are thinking of him; holding a special coffee hour to honor his work in the parish; treating him and his family to a nice dinner; and on and on and on.

Through this effort we can certainly bring joy to the bishops, priests and deacons of our Church in showing this “special love on account of their work,” but we also might even encourage a young man to reflect on just how important this role is and to consider a sacred vocation within the diaconate or priesthood as well.

On the first weekend in June, please join me in praying for all of the clergy, the bishops, priests and deacons of our Holy Church, and especially for those who have impacted your life. But also go a step further. Don’t just pray, but show them just how much you appreciate what they do.

Penance – Forgiveness – Reconciliation

Most Rev. John F. Swantek, Prime Bishop Emeritus

The message of the Church for many years has been the same during the Lenten Season. It calls those members who have separated themselves from God through sin to change their lives and return to Him Who desires the wayward to come back. Because the human being has been created with free will, he may say “yes” or “no” to God. When one turns away from God and His way, sin is committed.

On Ash Wednesday the prophet Joel expresses this message very clearly when he says, “Yet even now, says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the Lord your God, for He is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing” (Joel 2:12f). When Joel calls the sinner to return to God, this indicates that he once was united with Him through grace, which was received by the individual on the day he was baptized, when God the Holy Spirit entered his soul. Sadly that baptismal grace was lost when the person chose to turn away God.

The Gospel for the First Sunday of Lent draws our attention to Jesus going into the desert for prayer where He was tempted by the devil. The devil works in many different ways to lead people away from God through sin. Jesus was born the Savior of the world and if we follow Him, we will overcome all temptation. One of the goals of Lent is to strengthen our relationship with our Lord so that we do not sin. On the Second Sunday in Lent, the Gospel account presents the Transfiguration. Toward the end of the reading God says to us: “This is my Son, my Chosen; listen to Him (Luke 9:35)! This is the long-lasting message of the Church. The Gospel for the Third Sunday gives a dire warning: “But unless you repent, you will all perish as they did.” (Luke: 13:3). The Parable of the Prodigal Son is found in the Gospel of the fourth Sunday of Lent. A son asks his father for his inheritance. After receiving it, the young man leaves home and lived a licentious life, wine, women, and song. Having squandered his inheritance, the son had to get a job feeding pigs, a useless animal for the Jews. After thinking, he quits the job and decides to return home. As he approached his home, his father was waiting and watching. He rushed out to meet his son. He then orders his servants to bring

clothing for the boy and orders a calf to be slaughtered for a feast. He then says, “But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.” “Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance,” said Jesus. (Luke 15:7) God is ever so pleased when a sinner repents and returns to Him. In the Gospel account for the Fifth Sunday in Lent, Passion Sunday, some scribes and Pharisees bring to Jesus a woman who was caught in adultery. According to the Jewish law she could be stoned to death. They wanted to test Him to see if He would follow the law or not. Our Lord looked at the men and said, “Let anyone among you who is without sin be the first to throw a stone at her.” When the men heard this they departed. Jesus was the only sinless man who could have thrown a stone and He did not. Our Savior then said to the woman, “Woman, where are they? Has no one condemned you? Neither do I condemn you. Go your way, and from now on do not sin again” (John 8:10, 11). Here we see God's love, mercy and paternal admonition for the sinner.

In the Gospels we hear Jesus saying to a sinner, “Your sins are forgiven.” How do we return to God after we have sinned? On the night of our Lord's resurrection, He entered the room where the disciples were hiding for fear of the Jews. He said, “Peace be with you. As the Father has sent me, so I send you.’ When He had said this, He breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.” (John 20:21-23). At this moment Jesus is giving the authority to forgive sin to the Apostles, who with Jesus are the foundation of the Church. Although Jesus gave authority to forgive sin to the Church, He did not specify how it was to be administered. He left it up to the Church to decide exactly how they would grant forgiveness. This is the time when our Lord instituted the Sacrament of Penance; this will be the means of forgiveness and reconciliation.

As we know, the death of Jesus on the Cross is the only way that sin is forgiven. The forgiveness of Christ's death on the cross is channeled to the individual in the Sacrament of Penance. It is the Holy Spirit

Who cleanses the soul of sin when the Sacrament is received. He restores that lost baptismal grace.

The Sacrament of Penance has an interesting history as it develops. Because there was no central authority in the Church, bishops and local councils addressed this matter. In the very beginning, Baptism was the chief means of forgiveness. "Peter said, 'Repent and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit'" (Acts 2:38). It must be remembered that Baptism can be received only once. The question arose, what if some person commits grave sin after Baptism? How could that person be forgiven and reconciled with the Church? Is there no hope for him? Will he be lost forever?

The Bishops had to address this important matter. There were probably hard liners who felt no compassion whatsoever, while there were others who expressed mercy for these unfortunate sinners. Because of this, in the second century, the discipline of Canonical Penance for grave sins, apostasy, adultery, and murder was established in the Church. It could be received only once and it was very rigid and humiliating. In some cases it could take years of penance before one would be forgiven and reconciled to God and the Church. For lesser sins, fasting, prayer, alms giving, and supplication would be sufficient for the sinner to be restored to the grace of God.

CANONICAL PENANCE

On Ash Wednesday, the barefooted public penitents wearing sackcloth went to the cathedral, waiting outside until the bishop came. When the bishop arrived he led the waiting penitents into the church where they prostrated themselves on the floor before the altar. There was no public avowal of sin. After the penitential liturgy was finished, ashes were placed on their heads and their penance was assigned by the bishop who told them how many years it would take. He then addressed them saying, "On account of your sins you must be expelled from the Church as Adam and Eve were driven from paradise on account of their disobedience." After they had completed doing their penance, the bishop would grant absolution, which was a prayer in which he asked God to forgive the penitent.

Before they were reconciled to God and His Church, the penitents went through four stages: Weepers, Hearers, Prostrates, and Co-standers. The Weepers could not enter the church for Liturgies. They knelt at

the entrance to the church and asked the worshipers entering the church for forgiveness and prayers. They were later allowed into screened-off areas. The Hearers could enter the church and remained in an assigned area. At the Offertory of the Mass, however, they were asked to depart with the catechumens. The Prostrates took their place near the pulpit. They prostrated themselves on the floor while prayers were said over them. They also had to depart from the assembly with the catechumens at the Offertory. The final stage of the discipline, the Co-standers were allowed to stand near the pulpit near the sanctuary where they were permitted to remain for the entire Liturgy. However they could not receive Holy Communion.

Holy Thursday was the day on which the public penitents who had finished their penance were to be reconciled with the Church. After the Gospel, the bishop went to the pulpit and called the penitents to testify that they had completed their penance. They then resolved to live a better life. After reciting the Penitential Psalms, the bishop would grant absolution, asking God to forgive these penitents and reconcile them to Himself and to the Church.

Because Canonical Penance could be received only once, it was not uncommon for the Bishops to recommend to young people to delay entering this penitential program.

INDULGENTIA

In about the fifth century, a service of public reconciliation was celebrated in Spain on Good Friday at 3:00 p.m. During this service for public penitents and those preparing to receive Holy Communion on Easter, they would acknowledge their personal and communal sin to God, express sorrow, a desire to change, as they would seek forgiveness of sin and reconciliation.

The mystery of the cross was proclaimed as the service began at 3:00 p.m. A relic of the cross was brought to the altar, the four Gospel accounts of the Passion were read, other readings from Scripture, and a sermon explaining the act of Redemption were also presented. During this part of the liturgy, a deacon would pray: "Vouchsafe to bestow upon us forgiveness of our offenses and remission of our sins." Now he and all the participants would cry out, Indulgentia, which during the service could be said about 300 times. The service would conclude with The

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(Penance — Forgiveness — Reconciliation - Continued from Page 7.)

Lord's Prayer.

The participants admitted their sins to God and now desired, through the intercession of the Church, forgiveness. Finally the bishop would grant to all reconciliation and absolution, the ultimate goal after each would express sorrow for sin and a change of heart. If the penitent desired to receive Holy Communion, he must express contrition for his sins, promise to change, receive absolution and be reconciled to God and the Church. In absolution, the bishop, acting as an intercessor, would pray to God to forgive the sinner.

TARIFF PENANCE

Around the fourth century arose among the desert fathers in Egypt the practice of men going into the desert and gathering around a wise man who acted as a spiritual adviser and confessor, even though he usually was not a priest. The followers were advised to confess their main thoughts and sins. A similar practice arose in the monasteries in the Irish Church. In the sixth century, the Irish monks would go and acknowledge their faults to the abbot. He would then decide what punishment to confer on them.

Tariff Penance got its name from the practice of assigning a particular penance for the sins that were committed. The sins and the punishment assigned to them were found in books called Penitentials. This form of administering penance and reconciliation in this new liturgy became popular because it could be received more than once. In this new practice, the penitent would actually confess his sins to the priest, be assigned a penance, and after it was performed, reconciliation and absolution would be given. Unlike Canonical Penance, the penitent did not have to dress in penitential garb. The penance given to the penitent could be just as severe as was assigned in Canonical Penance. In the Penitential of Columban is the following:

If any layman has perjured himself, if he did it out of greed, let him sell all his property and give it to the poor, and devote himself wholly to the Lord, and receive the tonsure, bidding farewell to the entire world and until death let him serve God in a monastery.

In another eighth century work the following punishments are given in Tariff Penance.

Sleeping in waters, sleeping on nettles, sleeping on nut shells, sleeping with a dead body in a grave (An Old Irish Table of Commutations)

Some authorities however were shocked when they heard of this new system. In 589 the Spanish council of Toledo said the following:

We have come to learn that in certain Spanish churches men do penance for their sins not in accord with the canonical precedent but in a most offensive manner, namely as often as they pleased to sin, so often they demand of the presbyter, to be reconciled. Accordingly to suppress so execrable presumption, the holy council demands that penances be assigned according to the form of the ancient canons, [Canonical Penance].

A weakness in Tariff Penance was the fact that one could pay another person to do the penance or have a number of Masses said. A rich person could have a lengthy penance assigned and he could pay others to fulfill his penance. Pences could be just as lengthy and rigid as in Canonical Penance. Some of the Penitentials mention five, seven or more years.

Tariff Penance eventually developed into private confession in the middle ages. In the new developed form, absolution was given before the penance was completed. In both Canonical Penance and Tariff Penance, the priest would pray that God would absolve and forgive the penitent. This eventually developed into the priest now saying: "I absolve you." This was a novel change in the Sacrament of Penance. The confessor, from being a mediator, now became a judge.

SACRAMENTAL ABSOLUTION GIVEN DURING MASS

Around the eighth century in the middle ages there arose the practice of administering Sacramental Absolution during Mass in many areas. The priest would say *Indulgentiam*, which was the form of Sacramental Absolution used in the Church at that time: "May the almighty and merciful Lord grant us pardon, + absolution and remission of our sins." This information is taken from Father Joseph Jungmann's S.J. monumental and scholarly two volume work "The Mass of the Roman Rite - Its Origin and Development." He was professor of theology at the University of Innsbruck.

Beginning in the tenth century a public penance, following the reconciliation found in Canonical Penance for Holy Thursday, was placed after the readings. Especially in monasteries there was a sacramental absolution which became very common. At the monastery at Cluny, at private Masses the priest put on a stole and then said the Indulgentia, the words of sacramental absolution, and Penance was frequently imposed as was done in the Open Confession.

In a number of churches in Normandy the priest turned toward the congregation when he said the words of absolution, the Indulgentia. A number of Mass books in south Germany state that the celebrant kissed the altar and turned to those present and said the absolution which was used in administering sacramental forgiveness. He would then assign a penance.

Father Jungmann stated that the complete sacramental act was included in a limited way even at Holy Mass. It was a custom in Rhenish churches for the priest after the sermon "to make the faithful raise their hands and confess their faults. Then he pronounced over them the customary formula of sacramental absolution, a variant of the Indulgentia to which the Misereatur was then added.

As one prepared to receive Holy Communion in the Syrian liturgy there is a penitential action with a clear indication of sacramental efficacy.

As scholasticism began to appear in the Church, however, some scholastic theologians from their perspective began to question if the sacramental absolution given during Mass was efficacious.

COMMUNAL PENITENTIAL SERVICE

During the first half of the sixteenth century, unknown to many, Communal Penitential Services were a part of Church renewal in the South German speaking areas. In manuscripts recorded by Benedictine nuns we learn about one such service, which was conducted by Father Johan von Stempitz (1416-1524), an Augustinian preacher at the Abby of St. Peter in Saltzburg. He preached the Lenten sermon in 1520. At the conclusion of his sermon, he conducted a penitential service. It was called the Open Confession. The service was opened with the Sign of the Cross and then Fr. Stempitz called all to confess that they were poor sinners:

I am a poor sinner and confess to God that I have committed many sins against my Lord with many improper thoughts, words and works, however and how much I have done. I am truly sorry, I come today and beg for grace, eternal God have mercy on me, let me live long enough to repent for my sins and obtain your divine favor and grace.

This act of contrition was followed by absolution:

[The almighty God] have mercy [on you. forgive you your sins, and lead you to eternal life. Amen] Indulgence, [absolution, and remission of your sins be granted to you by the almighty and merciful Lord. Amen]

The priest made the sign of the cross over the penitents; this was the form used for individual confession and now used for several penitents.

The priest would then give a penance.

In Augsburg in 1524, Father Keller also conducted a communal penitential service which was printed. Copies still exist. Both Fr. Staupitz's and Fr. Keller's service were called "Open Confession." There is little evidence how long this form of penance existed, but one could be safe saying up to the Council of Trent.

CONCLUSION

From the earliest of times the Church used a number of forms of penance to reconcile sinners to both God and the Church. In the early days the form of absolution was a prayer said by the bishop or priest to God asking Him to forgive and reconcile this penitent. The bishop acted like a mediator between God and the penitent. This practice continued for centuries until the rise of scholasticism.

Tariff Penance in the sixth century may have been the first instance in which the penitent actually enumerated his sins to the confessor, a practice unknown to many in the Church. The Spanish Church condemned it. It would appear that this form of forgiveness and reconciliation influenced many within the Western Catholic Church. A number of modifications were later made. The penitential books were no longer used; the assigned penance was not as severe as it once was. Penance was now assigned to the penitent before absolution was given. In the tenth century even the form for absolution was changed. Up until this time the confessor, acting as mediator be-

(Continued on Page 24.)

**2019 Union of Scranton Convocation
for Restoration and Renewal of the Undivided Church:
Through a Renewed Catholicity
St. Stanislaus Bishop and Martyr Cathedral - Scranton, Pennsylvania
April 24-26, 2019**



The Union of Scranton (the Polish National Catholic Church and the Nordic Catholic Church) hosted a second Convocation for Restoration and Renewal of the Undivided Church: Through a renewed Catholicity. This gathering built upon the foundations laid at the first Convocation held in Dublin, Ireland in March 2018.

The purpose of this gathering was to invite selected bishops, mostly from Anglo-Catholic Churches in the United States, Canada and Africa, to discuss the preservation and the strengthening of ecumenical catholicity within non-papal aligned traditions. Confronted with the present crisis of faith, the desired goal is to create the foundation blocks for a united witness so that the doctrinal and historical coherence can be saved for the future. It is our conviction that Old Catholicism, based on "The undivided faith of the first millennium," stands out as the best platform to address not only the crisis of

faith but also the present challenges from aggressive secularism and militant Islam. The Convocation moved forward to recapture the structure, unity and communion of the Church as found in the Church of the first thousand years.

In this call to restoration and catholicity, possible paths for such a restoration were examined with the following presentations given in this order:

Prime Bishop Anthony Mikovsky of the Polish National Catholic Church: Ecclesiology of the Union of Scranton

Very Rev. Geoffrey Neal (Vicar General of the Nordic Catholic Administration in the United Kingdom): Holy Orders and Apostolic Succession

Very Rev. Robert M. Nemkovich Jr. of the Polish National Catholic Church moderated a discussion on

proposed additions to the document “Requirements for Communion with the Polish National Catholic Church” from the Post Dublin Collaborative working group on Catholic Essentials for Unity

Twenty-five participated in this Convocation from the P.N.C.C., Nordic Catholic Church, Missionary Diocese of All Saints, Diocese of the Holy Cross, Anglican Province of America, Diocese of Dunwka (Anglican Communion Africa), ACNA, Anglican Union and the TAC. After the presentations, time was spent in small break out groups to discuss the papers and find consensus to move forward towards a renewed catholicity. The formal papers presented can be found on the Union of Scranton Website: TheUnionofScranton.org

A Convocation Prayer adapted by Very Rev. Geoffrey Neal from William Laud was offered during Morning and Evening Prayer:

*Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church;
fill it with all truth, in all truth with all peace.*

*Where it is corrupt, purge it; where it is in error,
direct it,
where it is superstitious, rectify it; where anything is
amiss, reform it;
where it is right, strengthen and confirm it; where it is
in want, furnish it;
where it is divided and rent asunder, make up the
breaches of it,
O thou Holy One of Israel, for the sake of our Saviour
Jesus Christ.*

The Convocation concluded with the Holy Sacrifice of Mass celebrated by Prime Bishop Anthony Mikovsky of the Polish National Catholic Church and Bishop Paul Hewett of the Diocese of the Holy Cross offered an inspiring homily.

We are scheduling a third convocation in the spring of 2020.

Respectfully submitted in Christ,
Very Rev. Robert M. Nemkovich Jr.
Ecumenical Officer, Polish National Catholic Church





2019 Union of Scranton Convocation For Restoration and Renewal of the Undivided Church Through a Renewed Catholicity

What brings us together?

Following our initial Convocation in Dublin, Ireland in March of 2018, leaders from the Polish National Catholic Church, the Nordic Catholic Church, Federation of Anglican Churches in America, Anglican Province of America, Missionary Diocese of All Saints, Anglican Church in America, Traditional Anglican Church, Anglican Catholic Church of Canada, Anglican Union along with observers from ecclesial bodies in Sweden and Canada met again in Scranton Pennsylvania at Saint Stanislaus Bishop and Martyr Cathedral from 24th to 26th April, drawn by a common urgency to present the message of God's liberating grace and hope for this world as expressed through the historic catholic faith.

The leaders present declared in their time of prayer, study and dialogue that they share the conviction that the Holy Spirit has brought these leaders together following as agreed in the statement of the 2018 Dublin Convocation Statement on Missional and Ecclesial Fellowship which states that: we are called "to seek ecumenical catholicity, the fellowship in Christ we share and the Standards of Faith that we each cherish and safeguard among us, we pledge...."

- 1) Mutual Participation in Synods and Conferences where possible
- 2) Mutual dialogue, study and implementation of common missional objectives
- 3) Exploring possibilities of ministry partnerships where possible.
- 4) To foster growing fellowship and commitment to find a path for a renewed ecclesial community based in principles of ecumenical catholicity

In these pledges, we jointly established working groups on catholic identity and sacramental expression of that identity. We rejoice in receiving recommendations from those two working groups which have challenged us to consider fresh and new ways in which our fellowship can with trust and confidence work together in realizing a closer fellowship leading to the full visible unity of the Church and to make manifest the growth in communion which we are committed to.

What took place?

Experiencing a deep sense of our commonality in the time we have spent together we received testimony from Rev. Geoffrey Neal, Vicar General on the ecclesiastical experience of the oratories in England becoming part of the Union of Scranton through the ministry and oversight of Bishop Roald Flemestad of the Nordic Catholic Church.

Prime Bishop Anthony Mikovsky further affirmed the praxis of this experience in his discourse on the practical ecclesiological principles for application in the forming of the Union of Scranton.

Both of these presentations were followed up by three response groups who agreed in principle that the review of how the Union of Scranton has been lived into in practice offered some fresh perspectives of seeing one another and offers the potential for a new dynamic in our inter-relationships, helping us to find undiscovered fruit in what has already been done before. This will enable us to address fully the various questions among us requiring additional clarification on matters such as Holy Orders, Jurisdictional transfers and polity.

We have found that the method of discussion focused on seeking a consensus proves to be a fruitful means of overcoming misunderstandings both in Dublin and again in our gathering in Scranton.

It is a conciliar model that we seek to embrace to deal with past, present and future complexities. Respecting differing perspectives, we hope to arrive at models for a new expression of catholic communion.

What we seek together

Our churches face similar challenges in communicating the Gospel in an increasingly hostile secular world where the catholic faith is increasingly marginalized. There is a challenge for us who have received the faith once delivered to the saints to witness to God's profound grace in a pattern of unity that is rarely seen in church traditions.

Our proclamation of the faith, our traditions and teachings need to be communicated in a way which better reaches people today while safeguarding the eternal truths without compromise. Such an effort requires careful cooperation, study, dialogue and application, which we are committed to in this coming year to lay the foundation for an emerging conciliar catholicity for the 21st Century.

As we prayed together during these days, it became clear for the need to go forward affirming our common biblical, sacramental, creedal and ecclesial heritage, seeking pathways for a more visible common witness in worship and service in our journeying together.

Next Steps

We will continue to collaborate with the working groups to continue the momentum generated by our gatherings to move toward a common life and a common catholic witness. We shall gather again in Convocation to consider the reports of the working groups and how to best implement the recommendations.

Conclusion

We thank God for the opportunity to experience this holy fellowship. We are grateful for the generous hospitality offered to us by the PNCC during our time in Scranton which has enabled us to move forward together on our journey, inspired and energized to bring renewed ecumenical catholic witness to the world. May the Holy Spirit bring to completion the work God has begun.

Convocation Prayer

Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church;
fill it with all truth, in all truth with all peace.

Where it is corrupt, purge it; where it is in error, direct it,
where it is superstitious, rectify it; where anything is amiss, reform it;
where it is right, strengthen and confirm it; where it is in want, furnish it;
where it is divided and rent asunder, make up the breaches of it,
O thou Holy One of Israel, for the sake of our Saviour Jesus Christ. Amen.

**The International Catholic Bishops Conference (ICBC) of the Union of Scranton
National Church Center of the Polish National Catholic Church (P.N.C.C.), Scranton, PA**



The International Catholic Bishops Conference (ICBC) of the Union of Scranton conducted a meeting at the National Church Center of the Polish National Catholic Church (P.N.C.C.), Scranton, PA, on Monday, April 30, 2019.

Present were:

First row: Rt. Rev. John Mack, Bishop Ordinary, Buffalo-Pittsburgh Diocese, P.N.C.C.; Rt. Rev. Paul Sobiechowski, Bishop Ordinary, Eastern Diocese, P.N.C.C.; Most Rev. Anthony A. Mikovsky, Prime Bishop, P.N.C.C.; Rt. Rev. Roald Flemestad, Bishop of the Nordic Catholic Church; Rt. Rev. Bernard Nowicki, Bishop Ordinary, Central Diocese, P.N.C.C.; Second row: Very Rev. Robert M. Nemkovich, Jr., P.N.C.C. Ecumenical Officer; Rev. Fr. Ottar Myrseth, Vicar General of the Nordic Catholic Church; Rev. Fr. Geoffrey Neal, Vicar General of the UK Administration of the Nordic Catholic Church; Rev. Fr. Franciskus Urban O.P.R., Nordic Catholic Church in Sweden



**Supreme Council of the Polish National Catholic Church Meet
at the National Church Center
Scranton, PA**



The Supreme Council of the Polish National Catholic Church conducted its annual meeting at the Frank Bednash Memorial Library at the National Church Center, P.N.C.C., Scranton, PA, on Tuesday, April 30 and Wednesday, May 1, 2019.

Present were:

Seated front row: Rt. Rev. Bernard Nowicki, Bishop, Central Diocese; Rt. Rev. John Mack, Bishop, Buffalo-Pittsburgh Diocese; Most Rev. Anthony A. Mikovsky, Prime Bishop, P.N.C.C.; Rt. Rev. Paul Sobiechowski, Bishop, Eastern Diocese;

Standing second row: Very Rev. Zbigniew Dawid (Savonarola Theological Seminary); Very Rev. Robert M. Nemkovich, Jr.; Diane Cheek; Marilyn Folcik; Joan Scheuneman (Treasurer, P.N.C.C.); Becki Vivacqua; Gemma Meharchand; Rev. Scott J. Lill; Very Rev. Gregory Mludzik;

Standing third row: Raymond Pieczarka; David Petrosky, Sr.; Michael R. Mietlicki (Secretary of the Supreme Council); Kathryn Nemkovich; Bruce Kaniewski; Cathy Bilinski; Robert Giczkowski; Paul Gorgol; Rev. Zbigniew Kozar; Very Rev. Jaroslaw Rafalko; John Andrzejewski, III (Polish National Union of America)

Minutes of the Supreme Council will be published in upcoming issues of God's Field.

Church Doctrine Commission of the Polish National Catholic Church Meet at the National Church Center

Scranton, PA



The Church Doctrine Commission of the Polish National Catholic Church met at the National Church Center, P.N.C.C., Scranton, PA, on Tuesday, May 7, and Wednesday, May 8, 2019.

Present were:

Front row: Rt. Rev. Bernard Nowicki, Bishop, Central Diocese; Rt. Rev. Paul Sobiechowski, Bishop, Eastern Diocese; Most Rev. Anthony A. Mikovsky, Prime Bishop, P.N.C.C.; Rt. Rev. John Mack, Bishop, Buffalo-Pittsburgh Diocese; Most Rev. John Swantek, Prime Bishop Emeritus, P.N.C.C.; Second row: Rev. Henryk Wos, Pastor, Our Saviour Parish, Woonsocket, RI; Rev. Dr. Scott J. Lill, Pastor, Our Lady of Mt. Carmel Parish, Lilly, PA; Very Rev. Zbigniew Dawid, Pastor, Holy Mother of Sorrows Parish, Dupont, PA; Very Rev. Robert M. Nemkovich, Jr., Pastor, Blessed Trinity Parish, Fall River, MA



**National United Women's Society
for the Adoration of the Most Blessed Sacrament Holds Convention
Dupont, PA**

The National United Women's Society for the Adoration of the Most Blessed Sacrament (SAMBS) held its 28th National Convention at Holy Mother of Sorrows Parish, Dupont, PA on May 3-5, 2019. "What can I share?" was the theme of this gathering. Those in attendance were: Prime Bishop Anthony Mikovsky; Bp. Bernard Nowicki; Bp. John Mack; Fr. Sr. Zbigniew Dawid; the Board of Directors, delegates and guests of the United Women's S.A.M.B.S. of the Polish National Catholic Church from the Central, Buffalo-Pittsburgh and Western Dioceses.

Submitted by Very Rev. Zbigniew Dawid



Very Rev. Zbigniew Dawid, Rt. Rev. John Mack; Most Rev. Anthony Mikovsky; Rt. Rev. Bernard Nowicki
and attendees of the 28th National Convention of the Women's SAMBS



Kneeling: Kathy Yanick; Laura Alfano; Standing: Sherry Mack; Carol Mikovsky; Cindy Whitehead; Cheryl Weinhold; Most Rev. Anthony Mikovsky; Karen Ream; Christine Ross; Christine Wasko; Kathy Cortazar; Kathryn Gnat

P.N.C.C. Future Direction May 2019 Message

The Disciple: Living the Example of our Blessed Mother – saying Yes to God.

As we continue to share in the joy our Lord's Resurrection, during May the Church has a special and important emphasis on the Blessed Virgin Mary: The Mother of God. Our Blessed Mother was the first Christian Disciple!

We read in the beginning of St. Luke's gospel: And the angel Gabriel said: "Greetings, favored one! The Lord is with you. And behold, you will conceive in your womb and bear a son, and you will name him Jesus."

Mary asked, "How can this be?" And Gabriel said, "For nothing will be impossible with God."

Mary replied, "Here I am, the servant of the Lord; let it be done to me according to your word."

Then soon after Mary gave the first testimony to her cousin Elizabeth without using words. Mary continued to be present at and give witness to the most important events in Jesus' life, the Incarnation, His ministry, passion, death and resurrection. Our Blessed Mother was there at the wedding in Cana - the first of Jesus' signs where she made intercession and said, "Do Whatever He tells you". She was there on Pentecost and saw the Holy Spirit transform and empower the disciples – the same Holy Spirit that inspired her to give her life to God and His will for her.

She said "Yes" to God and serves as an example for all of us. We are witnesses to Mary's ever-present faith...her willingness to accept all that was told to her...at the time she held in her arms her new baby boy, when she held in her arms the crucified body of our savior, her son, and then when she experienced the joy of our Lord's resurrection.

Think of the struggles in your own life – consider the challenges we face as disciples in today's world – think of how hard it is at times to not question what is happening at the given moment. Our lives are a mix of happiness and sorrow, and at times our faith can certainly be tested. Mary, as the first Christian Disciple, serves as an example to all of us. Let us stand strong in our faith, replying as Mary did..." Here I am, the servant of the Lord; let it be done to me according to your word."

Here is The Angelus from our P.N.C.C. Prayer Book (this is traditionally said at 6 am, 12 noon and 6 pm – this is why the church bells are rung at these times daily):

V. The Angel of the Lord declared unto Mary,
R. And she conceived of the Holy Spirit.

Hail Mary ...

V. Behold the handmaid of the Lord.

R. Be it done unto me according to your word.

Hail Mary...

V. And the Word was made Flesh.

R. And dwelt among us.

Hail Mary ...

V. Pray for us, O holy Mother of God,

R. That we may be made worthy of the promises of Christ.

Let us pray.

O Lord, we ask You, pour forth Your grace into our hearts; that we, to whom the incarnation of Christ, Your Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of His Resurrection. We ask this through the same Jesus Christ, our Lord. Amen.

During the Easter Season the Regina Coeli is said in place of the Angelus:

V. Queen of Heaven, rejoice, alleluia.

R. For He whom you did merit to bear, alleluia.

V. Has risen, as He said, alleluia.

R. Pray for us to God, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. For the Lord has truly risen, alleluia.

Let us pray. O God, who gave joy to the world through the resurrection of Your Son, our Lord Jesus Christ, grant we humble ask You, that through the intercession of the Virgin Mary, His Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.





**26TH MUSIC WORKSHOP
34TH GENERAL CONVENTION
NATIONAL UNITED CHOIRS**

Buffalo-Pittsburgh Diocese
July 31 – August 2, 2019

“In Sacrament and Season”



REGISTRATION FORM – Due by June 15th

Dates: Wednesday, July 31st – Friday, August 2, 2019

Name _____

Address _____

City, State, Zip _____

Home Phone: _____ **Cell:** _____

e-mail _____

Voice Part: Sopr _____ Alto _____ Tenor _____ Bass _____

If you play an instrument, please list _____

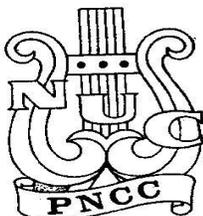
Special Dietary Needs _____

- _____ **Convention & Workshop - \$150.00**
Includes, concert music packet and meals for Weds, Thu, Fri & admission to post-concert dance
Early Bird Rate - Register by June 1st & get Convention/Workshop for only \$135.00
- _____ **Convention Only - \$50.00**
Includes dinner on Wednesday and convention materials
- _____ **Workshop only - \$100.00**

Please make checks payable to:

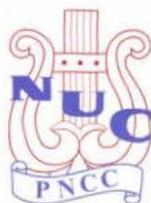
26th Music Workshop

Mail to:
HMR Cathedral
c/o Music Workshop
6298 Broadway
Lancaster, NY 14086



Hotel Accommodations:

Salvatore’s Garden Place Hotel
6615 Transit Rd
Williamsville, NY 14221
716-635-9000
Group name: Holy Mother of the Rosary
Cathedral
Room Rate: \$95 (King or 2 Qn) + tax
Cut-off date: June 30th.



The NUC - Buffalo-Pittsburgh Diocese of the
Polish National Catholic Church will host the
 26th NUC Music Workshop & 34th General Convention – July 31, August 1-2, 2019.
 Please consider sponsoring an advertisement in our commemorative program book.
 We appreciate your support!

Make Checks payable to: **“National United Choirs”**

Please return the completed form with check by
July 15th, to:

Wendy Blotzer
1 Daugherty Lane
McKeesport, PA 15133
Att'n: NUC

Full Page w/ message	\$200
Half of a Page w/ message	\$125
Fourth of a Page w/ message	\$75
Eighth of a Page w/message	\$50
Patron (names only)	\$20

Organization Name:							
Contact Person:							
Address:							
City:	State:		Zip:				
Telephone Number:							
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Dziękuję!

Please attach a copy of your ad. (While we'll try to get everything formatted as submitted, we may have to adjust your format to fit our book.)

You may also send electronically a pdf of your ad to:

wendyblotzer@hotmail.com

Polish National Catholic Church
Nineteenth Annual Mission & Evangelism Workshop
“Identity: Who We Are in Christ”

Hosted by Holy Trinity Parish, Plantsville, CT
March 29-31, 2019

Polish National Catholic clergy and faithful from four dioceses gathered recently in Plantsville, Connecticut, to participate in the P.N.C.C.’s Nineteenth Annual Mission Workshop.

All received a warm welcome from the host pastor, Very Rev. Joseph Krusienski and the parishioners of Holy Trinity Parish. The Very Rev. Jaroslaw Nowak, newly-appointed chair of the P.N.C.C. National Mission and Evangelism Commission, and the Prime Bishop, Most Rev. Anthony Mikovsky, greeted the body and introduced this year’s Workshop theme, “Identity: Who We are In Christ.” All who are baptized into Christ’s Church are being remade in His image, and during this weekend, we would explore various models of the church from several presenters.

Rt. Rev. John Mack engaged the participants in several icebreakers to help Workshop “veterans” and “newbies” get better acquainted. After dinner, Mission Commission member David Kost facilitated a session during which we discussed a book entitled [I Am a Church Member](#) which figured prominently in the sessions of the 2018 Mission Workshop. Participants had taken the book home to their parishes and implemented it in various ways, in small groups or parish wide. Our task was to share the results of these efforts and report back to the 2019 Mission Workshop. In some settings the response was enthusiastic and positive: increased attendance of senior SOCL students who were engaged in the study, lively discussions about faith, an increase in community outreach, and extra volunteers for parish/community events. In other places, people were ambivalent, negative, or slow to get started. Folks in these parishes were determined to continue their efforts, hopeful for a better outcome with their small groups. More than half of the people present in Plantsville had missed the 2018 Workshop, but they also had some ideas to share. Father Senior Krusienski purchased P.N.C.C. catechism books for his congregations, and they have begun reviewing the basics of their faith this Lent. One of his newer parishioners said that the study of what our Church teaches was “eye-opening and re-

freshing” and led the men’s club of his parish to begin meeting again. (The personal invitation of a parishioner is what brought this person to Church). The clergy who were present encouraged Workshop participants to remain optimistic, persevering in their efforts to invite others to grow in their faith. The day’s activities closed with Evening Prayer and Penitential Devotions, led by Prime Bishop Mikovsky.

We reconvened on Saturday at 8:45 am, when the Rt. Rev. Bernard Nowicki, Ordinary of the Central Diocese, led us in Morning Prayer. Prime Bishop Mikovsky briefly explained that the day’s sessions would present different models of the Church. The Greek word, *ekklesia*, which is translated as “church,” has nothing to do with buildings. It is, rather, an assembly of God’s people. As the Body of Christ, we are the hands and feet, eyes and ears of Jesus. All parts are vital and important to the health of the whole body. The Church is also described as Servant, and as the Herald of the Gospel. Our identity as the church is not static, but active and responsive.

Very Rev. Robert M. Nemkovich, Jr., elaborated on several of these models of the Church. He opened with a video from The Skit Guys, presenting the message that “You are God’s idea, whether you realize it or not.” Father Senior Rob further stated that the Church is God’s plan and our responsibility. The first model he described is the Church as Sacrament. Using the definition found in our catechism, he showed this to be true, because the Church makes Christ present. We encounter the saving action of Christ in our liturgy, and the Church is where we commune with God and with one another. It is a sign and instrument of God’s grace. The Church is also the Body of Christ, the People of God. It has past, present and future dimensions. The Liturgy of the Word retells the story of Jesus. In the Eucharist, we receive Jesus in the form of Bread and Wine in the way that God planned. As the Church makes Jesus present for us, we need to make Him present in our world. We live out our identity in a communal way,

(Continued on Page 22.)

(Mission & Evangelism Workshop - Continued from Page 21.)

making His teachings real to those we meet. This brings about transformation in us and allows us to offer hope to a world desperately in need of Jesus. Father Senior referred to the catechism question about our duties as members of Christ's Church. He connected this to the commitments that are a part of I Am a Church Member in this Year of Discipleship, closing with a song "We Are the Body of Christ."

Rev. Robert Koerber's session, the Church as Living Witness, opened with a song, which described the "great things" that God has done for the believer. He shared some of the ways that God has encouraged and strengthened him personally - through a song on the radio, or a seemingly coincidental encounter with a fellow believer while traveling. (This newfound friend joined him for part of his Workshop presentation). Father Koerber explored with us the meaning of the word "witness" which appears in the Scripture as the Greek word "martus," the source of our English word "martyr." He defined living witnesses to Christ and His Good News as those who have "personal knowledge...who have experienced His presence and His love [who are] ready to testify to what He has done for them in their lives." The Scriptures provided in the handout served as items in our "toolbox" for sharing the Good News.

At midday, we gathered outside for a group photo and then had a break for lunch. Kathryn Nemkovich of Fall River, MA, presented the first afternoon session, the Church as Servant. She created a video with scenes from the many outreach activities of her parish, set to the music of Matthew West. "Do Something" was the theme, and she gave us many practical suggestions on how we can serve. The Corporal and Spiritual Works of Mercy are the best roadmap. Kathy urged us to recognize that each one of us has a gift; to understand God's instructions on serving (1 Peter 4:10), to identify who/how to serve, to take the Servant's Pledge, and go. We can come up with any number of excuses not to serve when an opportunity arises, but in Kathy's words: "When reason wants to ignore it, tell reason to be quiet and roll up your sleeves." A short Q & A followed her presentation.

Rev. Victoria Triano, a local pastor and a member of the Southington Town Council, emphasized the importance of Church. As believers, we are called, redeemed, and equipped by God for a purpose, both individually and as the Body of Christ. Connected in this way, we receive strength and vision from God to

accomplish the things that He calls us to do. In the Church, we are in position to hear the Word and then go forward. Speaking from powerful personal experiences of answered prayer, Pastor Victoria stated that there is a reason for everything that happens in our life: the purpose is "to draw us closer to the living God."

Larry Gagnon, a member of Holy Trinity Cathedral in Manchester, NH, shared some of the work he has done as a part of the Eastern Diocese Strategic Planning Subcommittee, in his session Being Online; Social Media Awareness. In studying the parishes in his diocese, he discovered that 74% have a website and 58% have a Facebook page. Larry has conducted several online Facebook training sessions for those who are interested and has provided a list of Facebook do's and don'ts. Since so many people of all ages are online, Larry emphasized the importance of embracing social media as one tool for expanding our parishes' outreach; identifying and developing social media team members, and engaging parishes in recording their activities and in community involvement. In our culture, there is a battle of good vs. evil, and by presenting online content that is positive in our parishes, we can be the good.

A general Q & A time took place in the church, then we adjourned to the Parish Hall for the Celebration Panel. We had the opportunity to hear about some of the positive outreach work that P.N.C. faithful are doing in rural, urban and suburban settings. These included

- providing school supplies for inner-city students
- helping Toledo's Tent City with a yearly clothing drive
- hosting a monthly soup/cookie dinner, with free will offerings directed to homeless feeding programs
- providing a weekly "soup for seniors" during the cold weather season
- building a community playground in memory of a little boy who had died
- converting an unused parish building into space for hospice patients and families
- addressing food insecurity by discreetly providing food for needy rural families

- making space available for meetings of support groups (AA, NA)
- using parish events for opportunities to educate and inform visitors about our church

Dinner was served, and we had some time to converse before gathering in the sanctuary for an Evening Prayer and Commissioning Service, led by Bishop Sobiechowski, assisted by Prime Bishop Mikovsky, Father Senior Krusienski and Father Senior Nowak. All participants received a candle, commemorative pin and certificate for the work completed during the weekend.

On Sunday morning, participants joined with Holy Trinity Parishioners for Morning Prayer, led by Bishop Mack, and Holy Mass, concelebrated by the bishops. Prime Bishop Anthony preached on the well-known parable of the Prodigal Son. We tend to focus on the dramatic reconciliation between the father and younger son in this story, but we would do well to consider the older son, Often we can find ourselves in his shoes, questioning and resenting the Father's mercy on those we think of as undeserving of it. Prime Bishop urged us as the Church to be "God's loving, reconciling, forgiving people," and to be grateful to God each time someone has come to know Jesus Christ as Savior and Lord. At the conclusion of Sunday Mass, we participated in Holy Trinity Parish's Lenten practice of celebrating the Stations of the Cross, with a different person reading each station.

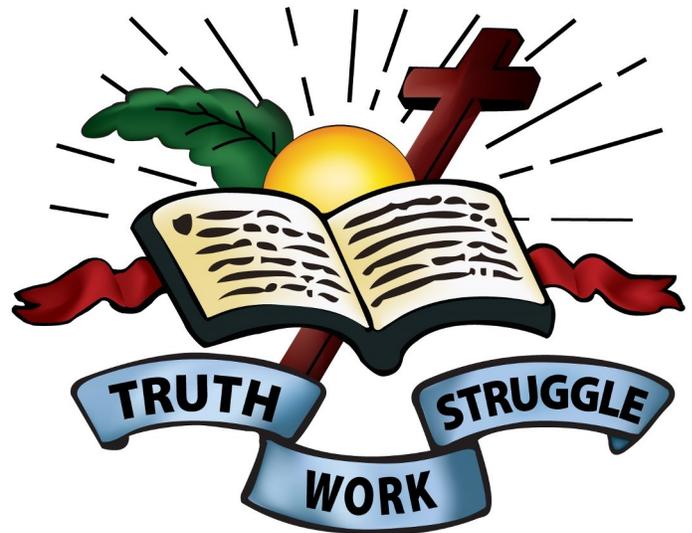
During brunch in the parish hall, Father Senior Nowak presented a gift from the P.N.C.C. Mission

and Evangelism Commission to Father Senior Krusienski and parish chair, Marilyn Folcik, with gratitude for the gracious hospitality shown to Workshop participants. Prime Bishop Anthony echoed this sentiment in his closing remarks. To summarize, "Identity: Who We Are in Christ" is important, because we are connected to God and to the whole Church. It's not "just me and Jesus." We cannot be mere consumers of religion; this was never God's intention for the Church. Each part of the Body of Christ has a particular role, and we are to use our gifts in service to one another and to the community. We are equally loved and treasured children of God and have something to contribute at every age and stage of life - even the prayer warrior in a hospital bed or nursing home.

Father Senior Nowak extended an invitation to the Western Diocese in 2020 for the next Workshop, as the participants from his parish in Temperance, MI, volunteered to host. Prime Bishop Mikovsky gave the benediction to dismiss us.

In closing, I would like to encourage you to plan now to attend a Mission Workshop, even if you never considered doing so before. There is much we can learn from one another, and the faith and enthusiasm of some participants energizes us all. May God strengthen us to use the gifts He has given to "do something" right where we are, so that the people in our world will come to know Jesus, as displayed in us, His Church..

Submitted by Karen Sobiechowski,
Chair, Eastern Diocese Mission/Evangelism



(Penance — Forgiveness — Reconciliation - Continued from Page 9.)

tween God and the penitent, would pray to God to grant forgiveness. Now the confessor ceased being the mediator and he actually granted absolution to the sinner. The Council of Trent (1545-1563), a post reformation council, taught that confessing one's sins to a priest was divine law; it was essential that the penitent enumerates all mortal sins to the confessor in confession. The fathers at the council evidently were unaware of the practices of the Sacrament of Penance in the past centuries. For many years the Sacrament of Penance was administered in this method. Centuries later, the Second Vatican Council would approve three forms for the Sacrament of Penance. Among these would be a general confession in which absolution would be granted without one enumerating his sins to a priest. There are certain requirements which would have to be followed.

When the P.N.C.C. was organized, private confession was the method for administering the Sacrament of Penance. In 1921, however the General Synod approved of Public Confession in which absolution would be granted without individual confession to a priest. In Public Confession, one recalls past sins, confesses them to God, manifests contrition, and a firm resolution to strive not to repeat them. The individual then fulfills the assigned penance. In Public Confession, a metanoia, contrition and a resolution to

change to a new life with God is essential. Young members of the Church however must go to private confession until they reach the age of 16. Private confession is still available to young people and adults.

In 1961 the Church approved of administering Sacramental Absolution at the beginning of Mass. Now the person going to this Sacrament has the responsibility to prepare him or herself at home or prior to Mass to receive the Sacrament of Penance. The prayer book and the Mass book have sections for one to use in preparing to receive this sacrament.

Public Confession is now practiced in other Churches: the Armenian Apostolic Church and the Orthodox Church of America. There may be others.

Our Lord Jesus Christ instituted the Sacrament of Penance in His Church on the night of His resurrection. From that time on the Church used different forms for forgiving sinners and reconciling them to God and the Church. In this article I have shown how the Church has administered this Sacrament. All of these forms were at one time accepted as the method for receiving forgiveness and reconciliation. In every instant the penitent received forgiveness and was reconciled to God and the Church. Baptismal grace was restored.



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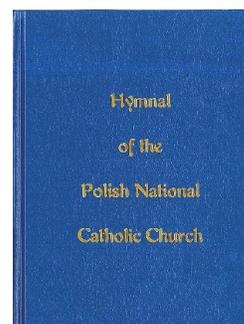
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P.N.C.C. Archives Needs Help Cataloguing

At the beginning of April, I spent a week in Scranton at the Archives. Because I was having my computer repaired, I was unable to catalog donations, so I spent the week updating the list of items stored on the 51 racks and 335 shelves in the P.N.C.C. Archives. When I get the information updated and entered into an Excel file, it will be placed on the P.N.C.C. website so that everyone can see what information is stored by the P.N.C.C. Archives.

In the process of updating the list of items stored, I noticed that our collection has gaps. The P.N.C.C. Archives would like to have as complete a record as possible. You can help the P.N.C.C. Archives fill its holding by donating the missing material. The missing items are as follows: Posłannictwo - 1934 through 1951, 1953 through 1956; Przebudzenie - 1945 through 1950; Rodzina 1988 through the present, Y. M. S of R.; Track and Field Booklets missing 1940, 1941, 1942, 1943, 1945, 1949, 1952 through 1959; Track and Field Results - 1939 through 1954, 1989, 1992, 1993, 1995, 2000 through 2013; National United Choirs (NUC) Music Workshops-1st, 6th, 14th, 17th, 18th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th and 27th.

Dr. Joseph Wiczerzak was an indefatigable researcher of P.N.C.C. topics who took voluminous notes which are contained in 8 file drawers and six large boxes. His note-taking was in the language of the documents he was researching. These documents need to be scanned and catalogued to make their information available to other researchers. The Archives needs someone who can scan Dr. Wiczerzak's notes so that they can be catalogued. Then the scanned notes can be catalogued.

In addition to the missing documents listed above, the P.N.C.C. Archives does not have the people power necessary to catalogue the documents and other materials that are located on the shelves in the Archives vault. We are looking for people to catalogue the items in these topics; it would be helpful if these volunteers were familiar with the organizations that need to be catalogued. Seven of those topics which we would like to have catalogued are described below. If one of these is a topic you can help catalogue, please contact the Prime Bishop's office. Cataloguing the material will make the task of anyone who seeks information about a topic much easier. I will list the contents of the seven topics so that you can better

understand what is located on their shelves.

The documents of the National United Choirs (NUC) are located on thirteen shelves, six each on racks 44 and 45 and one on rack 43. This topic is one of the largest collections in the Archives. It contains Meeting Minutes, Reports, Correspondence, Financial Records, Collections of Specific Persons, Newsletters, Music Workshop Records, Music, Music Scores, Convention Records, News Articles, Hymnals, Books and Miscellaneous. The contents of these thirteen shelves are separated by these categories.

Meeting Minutes

Minute Books from July 1937 to April 1966, Copies of the minute books from July 28, 1937 to April 30, 1966, NUC (Semi-Annual Board meeting Minutes, NUC Minutes July 28, 1937 to April 30, 1966), NUC Board Meeting Semi-Annual minutes.

Reports

Reports to the Supreme Council, Organist listings, Correspondence, Correspondence 1947-1978,

Correspondence July 1970 through July 1978 (except April 1975 through February 1976), Corresponding Secretaries Files from October 1976 through October 1977.

Financial Records

Treasurers vouchers 1937 - October 1973, Income and Expense receipts, Financial reports with supporting documents, United Choirs Eastern Diocese financials).

Collections of Specific Persons

Two boxes of the Donald F. Mushalko collection, NY-NJ, Circle collection of Walter Lasinski,

Two boxes of the collection of Walter Lasinski, Michael Augustin Church Programs and Collection Reports, Władysław Rojewski Collection (Saints Peter and Paul, New York City),

Amelia Przasakowski Collection of English and Polish Music.

Newsletters

NUC Newsletter, Singers Bulletins 1964 to 1990's.

Music Workshop Records

Music Workshop Badges, NUC Music Workshop Files, VHS Tapes of Music Workshops,

(Continued on Page 26.)

(P.N.C.C. Archives Needs Help Cataloguing - Continued from Page 25.)

NUC Music Workshops (2nd-1965, 3rd-1967, 4th-1969, 5th-1971, 7th-1977, 8th-1979, 9th-1984, 10th-1985, 11th-1987, 12th-1989, 13th-1991, 15th-1995, 16th-1999, 19th-2003, 28th-2007), Receipts of 8th Workshop.

Music

33 1/3 RPM Records (Mazowsze #3, Invasion of Poland voice recordings, 101 Strings (The Soul of Poland), Harmonija of the Pojara Valley (Slovak), Shola Moderna (Polish Heritage Hymns of Freedom)

Music Scores

The selected Compositions of Włodzimerz Belland Box #1, The selected Compositions of Włodzimerz Belland Box #2, Music Scores for Instruments, The Treble Choir Rite of Tenebrae,

Ciemna Jutrznia, Hymns of Advent and the Nativity, Kolędy (Christmas Carols), Witaj Krolowa,

Spiewniczek, Lenten Hymns, Penitential Devotions, May Devotions, Stations of the Cross,

Liturgy for Palm Sunday and Easter Sunday, Christmas Cantatas, Christmas Carols (Polish and English), Show Tunes, Secular Music in English, Non-P.N.C.C. Musical Score, and Secular Polish Music, Polish Country Wedding, Polish Folk Lore.

Convention Records

United Choirs Eastern Diocese Convention minutes, NUC General Convention minutes number 2 through number 30, 29th General Convention.

News Articles

News articles from February 1964 to March 1969, Obituary for Donald F. Mushalko, NUC Press Releases (1970 to 1973, 1976 to 1978, 1981 to 1995).

Hymnals

2017 Polish/English Hymnal, Two boxes of Advance copies of the 2017 Polish/English Hymnal, signed by Board members, New Hymnal order forms, Hymnals (Baptist, Methodist, Reformed Church, Lutheran, Christian Science, Slovak Church, Spiewniczek), Tantemount Presentation of the Bi-Lingual Hymnal of the Music Commission (August 2007).

Music Programs

United Choirs Buffalo-Pittsburgh Diocese music programs, United Choirs Western Diocese music programs, United Choirs Eastern Diocese music programs, United Choirs Central Diocese music programs, 1957 Polish Bard (Melody & Polish Folk

Songs), 1982 Western Diocese United Choirs 50th Annual Concert, Chicago Circle Choirs Kolędy (Christmas Carols),

1972 Central Diocese United Choirs 75th Annual Concert, Concert Programs (Buffalo-Pittsburgh, Central, Eastern and Western Dioceses), Polish Music, Bayonne New Jersey Echo Choir, Two boxes of Central Diocese Concert Programs.

Organization

United Choirs Buffalo-Pittsburgh Diocese Constitutions, NUC Constitutions.

Books

NUC P.N.C.C. Anniversary Choir Book, Three boxes of the 1960 Śpiewniks, Spiewniczek Koscielny, P.N.C.C. Hymnals volumes 1, 2, 3, 4 and 5, Spiewniczek Dziecke.

Miscellaneous

Photographs, NUC Music Scholarship Program, Mazowsze Magazines, Tuning fork, NUC Printing Plates, NUC Draft texts, United Choirs Eastern Diocese Badges, Frederick Chopin Choir Jewelry.

Ladies organizations are located in rack 13. POLKA magazine from 1935 through 2017 is boxed and located on shelves A and B; shelf C has been set aside for subsequent issues. Shelf D has 3 boxes of documents for the National Adoration of the Most Blessed Sacrament (ANS). This shelf also contains a box of Constitutions and Handbooks for the Central Diocese ANS; Shelf E contains the documents for the Buffalo-Pittsburgh, Eastern and Western diocesan ANS organizations. Shelf F has a box for the Sodality Dziewic Marii and 3 boxes for the Mary Konopnicka Society.

The Young Men's Society of Resurrection (Y. M. S of R.) documents and other materials are located on six shelves on rack 14. These include: Track and Field Yearly Results, Convention Minutes (United Y. M. S of R.), Convention Photographs, Constitution and Bylaws, Branch Anniversary Books, Correspondence, Rules and Regulations, Finish Results sheets, Certificate of Appreciation, Dues Cards, Convention Mandate Forms, Labor Day Video Tapes; Bowling Tournament Records and Reports (1994-1999) Bowling Program Booklets, News Articles, Y. M. S. of R. Branch Number 1 Golf Tournament; Memorabilia - Shirts, Badges, Pins, Medals, Jewelry, Blazer Emblems, Map of Field, 50 Foot Tape, Stop Watch.

The KURS documents and memorabilia occupy shelf F of Rack 14. These include Jersey's from 1998, 2002, 2003 and 2004; Photographs; the 2010 songbook, an original baseball uniform from Duryea of the Y. M. S of R. League, Reports to the Supreme Council.

Rack 15 is where the Youth organizations and activities are located; Shelves A, B and C are for items of the Youth Convocations; they contain Tee Shirts, Carry Bags, Caps, Back Packs, Badges, Registration Forms, Evaluation Forms, Photographs, and documents and files for the Youth CONVOS (1964, 1965, 1966, 1967, 1968, 1969, 1970, 1972, 1974, 1976, 1978, 1980, 1981, 1982, 1983, 1984, 1986, 1988, 1889, 1992, 1994, 1996, 1998, 2000, 2002, 2003, 2004, 2006, 2007, 2008, 2010, 2012, 2016 and 2018. Shelf D contains P.N.C.C. Student Directories, Youth Commission and National Youth Chaplain Reports to the Supreme Council. Shelf D has documents and photographs from the Youth Retreats of the Eastern and Western Dioceses. It also contains group photographs of the Eastern Diocese participants taken in 1992, 2003, 2005, 2006, 2007, 2008, 2011, 2013, 2015, and 2016. There is also a DVD of the 2006 Youth Retreat of the Eastern Diocese. Also located on this shelf is a box of 100 selected color slides of the Holy Land by Sani Awwad.

Rack 16 is devoted to the School of Christian Living. The seven shelves contain the following: National Commission, Buffalo-Pittsburgh Diocesan Commis-

sion, Eastern Diocesan Commission, (Journey of Saint Paul, Life of Saint Paul, Life & Mission of Jesus, The Seven Sacraments Text, Teachers Manual, To Grow in God's Love, The Art of Teaching, Rule of Life, We Go to Mass, To Grow in God's Love, Apostles of Jesus, Nursery School, Preschool Year 1 and Year 2, Guide for Teachers, P.N.C.C. Doctrine)

Rack 21 contains documents about Clergy. These include: Sermons of Very Rev. Benjamin Mazewski, Ordinations, Anniversaries, Memorials, Consecrations, Nominations for Bishop, Elevations (Minor Orders, Sub-Deacon, Deacon), Obituaries, Retreats, Biographical Sketches, Removal (defrocking), Installations as Senior Priests, Clergy Conferences (National, Buffalo-Pittsburgh, Central, Eastern, and Western Dioceses), Bishops Conferences, Reports to the Supreme Council, Correspondence (Senior Priests), Newsletters (Clergy, Clergy Wives), Vestments, Photographs, Cross and Medals. In addition, there are papers of Very Reverend Francis Kolwicz, Reverend Jonathan Trela, Reverend Edward Brzostowski, Very Reverend Sigmund Szczepkowski, and Very Reverend Kuźmiński.

Please consider being a helper to the cataloguing effort of the P.N.C.C. Archives You will be helping people get a better more complete understanding of segment of the P.N.C.C. by being able to research the P.N.C.C. Archives.

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



Spójnia Farm “90 for 90” Campaign

by Andrew Humphreys

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 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. The goal is to raise \$90,000 for the 90th anniversary of the consecration of Spójnia Farm in 1929. We are almost halfway to our goal with donations and pledges. There is still time to donate and we can use your help! Here is a letter of Appeal from Andrew Humphreys the United Y.M.S. of R. Treasurer.

I would like you to take a moment and close your eyes, and while you do that, picture the most beautiful and peaceful place you can think of. Hopefully, you opened your eyes back up to continue reading. Now, I can almost be certain that the place you pictured was quiet, serene, sunny, had many trees, and maybe there was some form of water there as well. As members of the Polish National Catholic Church, we are so lucky. That is because no matter what your “beautiful” is, I know you can find it at Spójnia Farm and the Bishop Hodur Retreat and Recreation Center. I like to consider myself one of the luckiest members of the P.N.C.C., because I get to spend almost every day of my summers here, helping to clean and take care of the property. Okay, so maybe I am a little biased about the beauty that this property holds, but I know this feeling is generational as well.

Every living generation of P.N.C.C. parishioners has their memories of “Spójnia Farm.” This is proven anytime you get a couple of camper alumni together, no matter what the age, and the memories start flowing. I see and hear this almost every week at my parish’s coffee hour after Mass. Somehow, the topic of time spent at Spójnia Farm always comes up in conversations, and it seems to take hold of the entire room, as everyone shares their stories. I can only imagine that this happens at other parishes around the P.N.C.C. as well. Through the advances in technology, we now get to see this play out on social media. On Facebook pages created to inform current campers of news and events associated with the Kurs encampment, I cannot help but notice the large stream of alumni campers reconnecting and sharing old photos and stories with one another. I believe this all to be a testament to the beauty that is instilled in all of us who have spent time on Spójnia Farm property. Whether or not you think, “the old barracks” were the best, or the “new” Bishop Hodur Retreat and Recreation Center building is better; one thing is for sure — memories made here last a lifetime.

Now comes the more serious part of my article, a call to action, to you. Yes, you! The one who just smiled and laughed with me as you read the first part of this article, taking a stroll down memory lane of all those summers you spent in Waymart, PA. As members of the Polish National Catholic Church, who have spent enjoyable time at Spójnia Farm, it is our obligation to ensure that all future generations of P.N.C.C. youth have the same opportunities to make the memories that we have. This can be no easy task and should not fall on the shoulders of a few, because if we can all support this task in some way, the goal will be much more attainable. The fact of the matter is this: Although I referenced the current building at Spójnia Farm as “new” earlier in this article, the buildings and other infrastructure are ageing fast. The “new” barracks are almost 30 years old now. Some of the greatest technological advances in history have happened since this building was built in 1990. The point being is, the technology and equipment in the building is outdated, and in need of replacement. The swimming pool, which was once “new” as well, has seen many campers enjoy its cooling waters since being installed in the 1970s. This important amenity at Spójnia Farm is now also in need of replacement. To ensure the satisfaction of all the camp’s occupants, Spójnia, Inc. has already begun work to put in a new pool. This will not come at a small cost, as you could imagine. This is where we need the help from you. Many people have asked me how they can help, and I always let them know the single greatest act would be to consider donating to the “90 for 90” Campaign. This is what I am here to ask of you as well. Please consider a donation, to help us make sure we can create those memories for generations of youth to come. Your donation

will be put toward the upgrading work that is being done in Waymart. As I mentioned, a new pool is currently being installed, a new heating and air conditioning system was just installed, new mattresses are needed, new furniture, and new gaming/entertainment equipment will be needed as well.

To wrap up my plea to you, I ask you to reach out to one of your old “Spójnia Farm friends” through Facebook or a phone call and conjure up some of those memories I know you hold so dear. Share with them the information about the “90 for 90” Campaign, and most importantly, please consider donating if you have not done so already. It is not often that we are presented with an opportunity to collectively ensure that future generations of P.N.C.C. youth will have the same guidance, upbringing, and experiences that we had at Spójnia Farm. Please do not let this opportunity pass you by. Thank you for your time, and God bless you.

Please view the video on [youtube.com](https://www.youtube.com) – go to [United Y.M.S. of R., 90 for 90 Campaign](#) – or visit our United Y.M.S. 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>

The campaign will conclude with a celebration on July 4, 2019, as all P.N.C.C. members and past campers are invited to celebrate the 90th anniversary of the consecration of Spojnia Farm. The United Y.M.S. of R. will host the annual Independence Day Celebration with Mass celebrated at 11am by The Most Rev. Prime Bishop Anthony Mikovsky with the picnic to follow.



“90 for 90” Campaign Donors (Continued from last month)

Gold Circle donors \$1,000 or more

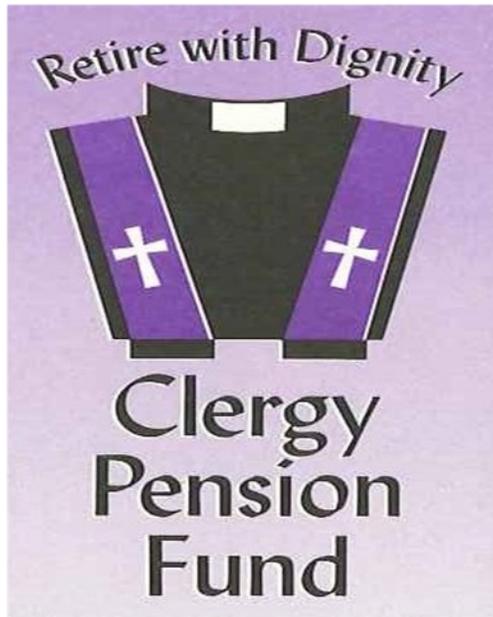
Silver Circle donors \$500 or more

Holy Mother of Sorrows Young Men’s Society of Resurrection Branch 2, Dupont Pa.
Holy Mother of Sorrows Adoration Society of the Most Blessed Sacrament. Dupont, Pa.

Bronze Circle Donors- \$90 or more

Holy Trinity National Catholic Church Washington Pa.
Mark and Dana Gorgol In memory of father Leon Gorgol and sister Susan Gorgol
Leon and Nan Gorgol In memory of father Leon Gorgol and sister Susan Gorgol
All Saint’s Parish Young Men’s Society of Resurrection Branch 19, Johnson City, NY
St. Adalbert’s Adoration Society of the Most Blessed Sacrament, Dickson City, Pa.
Polish National Union District 2 New York and New Jersey
Michael and Mary Mietlicki

Honor Your Father on Father's Day



On Father's Day we will pray for all our fathers, both lay and clergy, past and present, to express our gratitude, remembrance and love for all they have done for our families and for our Church.

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

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

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

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

Please complete the form on the next page and submit it with your minimum donation of \$25.00 per name, to:

Clergy Pension Fund Committee
c/o Western Diocese Chancery
920 N. Northwest Highway
Park Ridge, IL 60068

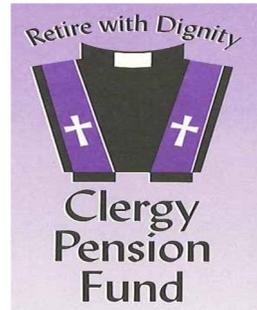
Please make checks payable to the "Clergy Pension Fund P.N.C.C."

Thank you for your support.

P.N.C.C. Clergy Pension Fund Committee
Most Rev. Anthony A. Mikovsky, Chairman
Robert R. Maycan, Treasurer
Christine A. Wachna, Secretary

Honor Your Father on Father's Day

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



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

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

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

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

Remembered by: _____

Address: _____

Telephone: (_____) _____

Please make checks payable to the "Clergy Pension Fund P.N.C.C." and submit the completed form with your minimum donation of \$25.00 per name, to the

Clergy Pension Fund Committee
c/o Western Diocese Chancery
920 N. Northwest Highway
Park Ridge, IL 60068

For questions or for further information, phone: (847) 698-0578

Central Diocese

Events at Holy Cross Parish

Woodland Park, NJ



Our Annual Agape (commemoration of the Last Supper of Jesus with His Apostles) for the NY/NJ Seniorate clergy and parishioners was held on Sunday, April 7th, in our parish. The clergy were represented by Fr. Sr. Gregory Mludzik, Fr. Marian Tarnowski, Fr. Edward Czudak, and Fr. Joseph Cyman, host Pastor. A group of NJ parishioners from Dunellen, Bayonne, Wallington, Passaic and Holy Cross participated in reflection, prayers and the Agape meal. Fr. Joseph invited the youth from Holy Cross, especially the Confirmation Class students, to

experience this annual prayerful celebration.

The menu consisted of chicken, lamb, salmon, rice, a variety of salads, soft drinks, coffee and desserts. We thank all who prepared this program, especially Renata Cyman, Penni Lazor, Zaida Bueno, Nelly Cabrejos, Hilal Hana and Family, the Porcoro Family and Edward and Beverly Obsuth. We thank all those who came to be a part of this commemoration of Jesus' Last Supper, thus deepening our personal relationship with our Lord and Savior

Our parishioner, Sophie Barnes, celebrated her 100th birthday with her family and friends on Sunday, April 7th. Her date of birth was April 10, 1919.

Sophie remembers the time when the first Holy Cross Church was built in Paterson, NJ, 93 years ago. She was a member of the parish choir for many years. We are grateful for her dedication to the church throughout the years. Having Sophie and her family celebrate her 100th Birthday with the parish will be fondly remembered

We wish her God's blessing of good health and happiness for many years. Sto Lat! Sto Lat! (100 (more) years! 100 (more) years!)

Submitted by Rev. Joseph Cyman



Sto lat, sto lat niech ży-je, ży-je nam, sto lat, sto lat
 Good luck, good cheer may you live a hundred years, good luck, good cheer

niech ży-je, ży-je nam. Jeszcze raz, jeszcze raz
 may you live - a hundred years Good luck, good cheer

niech ży-je, ży-je nam! Niech ży-je nam!
 may you live a - hundred years! One - hundred - years!

Holy Mother of Sorrows donates to “90 for 90 Campaign”

Dupont, PA

On Palm Sunday, April 14, 2019, Holy Mother of Sorrows Parish, Dupont, PA, presented a \$10,000 check to the United Y.M.S. of R. to support the Spojnia Farm “90 for 90 Campaign.” Nick Kazinetz, president of the United Y.M.S. of R. received the donation on behalf of the organization.

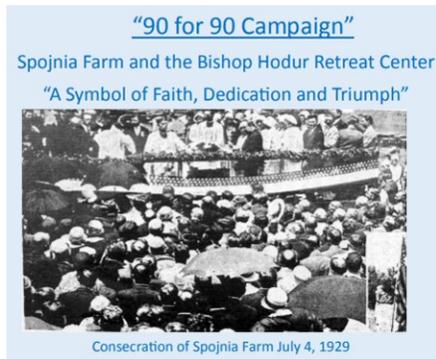
The United Y.M.S. of R. is raising \$90,000.00, in honor of the 90th Anniversary of Spojnia Farm and The Bishop Hodur Retreat and Recreation Center.

Members of Holy Mother of Sorrows Parish have actively supported BHRRC as participants, counselors, kitchen volunteers, etc., since it was built. Many members of our Parish Y.M.S. of R. Branch #2 volunteer and spend many hours every year to maintain, paint and fix the BHRRC and surrounding areas on Spojnia Farm.

Submitted by Very Rev. Zbigniew Dawid, Pastor



Front: Rose Kazinetz; Paul Kaspriskie, Jr., Parish Committee Chair; Lois McHugh, Treasurer; Very Rev. Zbigniew Dawid, Pastor; Nick Kazinetz, United Y.M.S. of R. President; Paul Kazinetz, III with daughter, Karissa; Rear: Jan Cwikla; Susan Baldan, Recording Secretary; Al Micka; Paul Kazinetz, Jr., Vice-Chair



Western Diocese

Western Diocese Celebrations of Holy Lent, Holy Week and Easter

Mass of Chrism at All Saints Cathedral Chicago, IL

This year the celebrations during the Lenten and Easter season have been very different for the clergy and the lay members of the Western Diocese. The diocese is grieving our beloved Bishop Stanley Bilinski.

Our great appreciation goes to the Most Rev. Anthony Mikovsky, who joined us as the clergy of the Western Diocese on Holy Tuesday for the Holy Mass of Chrism and also for the celebration of the Paschal Triduum and Easter in Chicago.



Clergy of the Western Diocese Following the 2019 Chrism Mass at All Saints Cathedral

Northcentral Seniorate Lenten Retreats

St. Michael the Archangel Parish

We started Holy Lent with the Lenten Retreat at St. Michal the Archangel Parish, Cedar Lake, IN. Many thanks to Rev. John Kowalczyk for preparing the retreat, and Chris Wachna and Jim Szalony for the very meaningful presentation and Bible Study.

The Ladies Adoration Society of the Western Diocese attended the retreat and then conducted a meeting. During the Ladies Adoration Society meeting new officers were elected. The new president of the Ladies Adoration Society in our Diocese is Karen Ream- from the Holy Trinity Parish in Kewanee, IL.

We thank Father Senior Jerry Rafalko, Father Jose Rojas, Father Antulio Alvarado, Father David Rowinski, Father Frank Rowinski and Father Nazario Salas for their participation in the retreat. The ladies

of St. Michael's Parish prepared a delicious lunch for everyone to enjoy. Members of the seniorate who attended this retreat were very happy with the powerful and inspirational presentations.



Retreat Participants at St. Michael the Archangel Parish

Divine Word Parish

The second Lenten Retreat in our Northcentral Seniorate was held at Divine Word Parish, Chicago, IL. This Lenten Retreat was addressed to the members of the parish committees and to the youth of the parish.

Father Antulio Alvarez invited the young people who will receive the Sacrament of Confirmation this year and next year to attend the retreat.

Many thanks to Father Antulio, the Administrator of Divine Word Parish, for hosting this retreat and also for his moving homily.

During the retreat Father Senior Jerry Rafalko officiated the Bible Study; Father Salas and Father Antulio officiated the Stations of the Cross in Spanish and in English; and Fr. Charles Zawistowski lead us through the Penitential Service.

Following the retreat we all enjoyed a delicious lunch prepared by the ladies of the parish.



Retreat Participants at Divine Word Parish

Stations of the Cross

Holy Trinity Parish

The Stations of the Cross at Holy Trinity Parish in Kewanee, IL, this year were great spiritual events during the “Year of Discipleship” in our Church.

Each Friday during Lent, a large group of members of the parish gathered for the Lenten Bible Study, the Stations of the Cross and Lenten meals.

Bible Study and Stations of the Cross were geared toward various groups in the parish, including ladies, men, children, and young families. Reflections of the Station of the Cross were prepared according to the age of the group and the spiritual need of those gathered. Everyone enjoyed the social time during the meatless meal after the church services.

The Mandatum and The Meal in the Upper Room on Holy Thursday delivered more spiritual experiences.



The Mandatum



The Meal in the Upper Room



Holy Trinity Parish Children after Stations of the Cross

On Holy Saturday our parents brought their children to the church for the preparation of the Easter food baskets. We have this event every year and the children are so happy coming to the church for this special event. They even behave well during the Easter Vigil service. Thank you very much to Fr. Sr. Jerry Rafalko, his wife Leslie and all the Holy Trinity Parish members for such an amazing Lent celebration.



Holy Trinity Parishioners after Bible Study & Stations of the Cross



Preparing Easter Food Baskets with the Children

(Continued on Page 36.)



Wesołego Alleluja! Christ is risen!
St. Michael the Archangel Parish
Cedar Lake, IN





The Symbolic Tomb of Jesus



The Children Enjoy Time with the Easter Bunny



Easter Vigil Service

Resurrection procession and the Holy Mass gathered many members of the parish. All complemented their real spiritual renewal during Holy Lent this year.

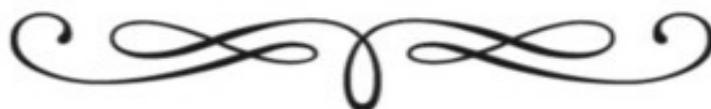
Easter week at Holy Trinity Parish in Kewanee concluded with an Easter brunch and an Easter egg hunt. The adults appreciated the delicious meal and the children had a wonderful time at the Easter egg hunt.

Thank you Ladies of the Holy Trinity Parish for the delicious food, and for Easter egg hunt.



Everyone Gathered for Easter Brunch

Submitted by Very Rev. Jerry Rafalko



Lent and Easter at St. Mary's Parish

Parma, OH

Prepping for Eastertime

Lent began late this year, which means Easter was close to the end of April! Preparation began with the beginning of Passiontide.

Passiontide begins the week before Palm Sunday, and this Passion Sunday, April 7, we continued parish tradition to hold an extended act of public penance before our Masses that day.

That Saturday, April 13, we had kielbasa making by the choir and friends as well as a pisanki workshop.

Easter kielbasa making is key to our Easter prep, as, for the choir, it is a much bigger sale than the Christmas one. Through the years, the parish has peppered in workshops for palm folding/structuring, egg coloring, etc.

Holy Week at St. Mary's

Holy Week 2019 was, as it always is, all-encompassing and an incredible spiritual experience for those who walked with our Lord. This included the Liturgy of Palm Sunday, Diocesan Chrism Mass, the Mass of our Lord's Supper on Holy Thursday, the multiple liturgies of Good Friday, and the Liturgy of Holy Saturday.



Making Kielbasa



Palm Sunday



Pisanki Workshop



Chrism Mass



(Continued on Page 38.)

Easter

A joyous Easter Celebration at St. Mary's began promptly at 7am with the beginning of the Easter Procession Liturgy. The Symbols of the Resurrection were handed out, the grave was revealed to be empty, the blessings were given...and the glory of Easter rang with bells, with all the candles in church lighted, and the lights popping on as children, Love of God Sodality, clergy and acolytes gathered in blessed procession.



Easter Brunch

After the kids got their fill of food, they rushed to the basement hall for the PTO-sponsored Easter Egg Hunt.



Easter Egg Hunt



Easter Bonnets



Easter Procession

After a con-celebrated High Holy Mass, all were invited to the Fellowship Hall for the parish's Easter Brunch, in which ham, smoked and fresh kielbasa, angel'd and deviled eggs, candy, coffee, bread, fruit salad, horseradish and more were served to just about all who attended Mass.



Easter Mass



St. Mary Parish Activities

South Bend, IN



Outreach Team with Items Collected for Lenten Service Project

The Eastern Diocese Mission & Evangelism Prayer Calendars were provided to Church members for the Lenten season. Additionally, Father Charles Zawistowski and Susan Zawistowski provided wrist bands featuring the crown of thorns as well as a biblical verse to all Church members to wear during the Lenten season.

On March 13 and March 27, Lenten services were preceded by a potluck luncheon at the Church hall. On April 10, the Lord's Supper was celebrated at the Church Hall by Church members and guests. The meal consisted of Mediterranean foods similar to those served at the Last Supper. Spiritual readings were read by Church members and prayers offered by Father Zawistowski. A large wooden cross, a bench, a water pitcher, bowl, and sandals were placed in the middle of the hall with tables forming a square around the display. It was an awe-inspiring evening.

On March 28, the Outreach Committee held its first meeting. Father Charles Zawistowski, Fran Lemanski, Kathy Martinczak, and Rachel Zawistowski are the initial members. As part of community involvement determined by the Synod for future direction, Church members were asked to donate hygiene items such as disinfecting wipes, tissue, antibacterial hand soap and other items for the Oliver Apartments. The residents living at the Apartments have had addictions or other mental issues and are returning to normal living arrangements.

In fulfilling the community service project identified in the Action Plan for Discipleship for 2019, the Outreach Committee has decided to honor the South

Bend Police Department and the St. Joseph County Sheriff's Department for their service to our community. This will be accomplished by baking and delivering cookies for each officer. The Outreach Committee and Church members will prepare 650 cookies which will be delivered the week of May 12.

The Outreach Committee is also making plans for the "Best Ever Picnic" in conjunction with the "Best Week Ever" adopted by the City of South Bend. It is proposed that invitations be sent to City dignitaries for the Church event.

On April 6, headed by the St. Joseph Men's Society, Church members arrived for the annual Spring cleaning of the Church and Grounds.

On Palm Sunday, following distribution of Palms, Church members who were able processed through the Church. Following Mass, Father Charles and Susan Zawistowski presented Prayer Cards to all members depicting the walk of Christ with the Cross.

Following the services of the Triduum, Easter Sunday began with beautiful sunshine, the Resurrection Service, procession of clergy, altar servers, choir and Church members around the Church.

As a fund-raiser, the Frederic Chopin Choir sold fudge eggs and chocolate rabbits for Easter – delicious!

The Ladies Adoration Society is making plans for their annual luncheon at a local restaurant and a spaghetti dinner in September.

We at St. Mary's wish you a wonderful summer season – "Peace be with You." Submitted by Fran Lemanski

The National Y.M.S. of R. has a very busy spring, summer and fall schedule this year!

- The ongoing "90 for 90" Campaign (until July 4, 2019)
- Men's Spiritual Retreat (May 16-18, 2019)
- Bowling Tournament (June 7-9, 2019)
- Kurs Encampment (July 4-13, 2019)
- Independence Day Celebration & "90 for 90" Campaign Dedication (July 4, 2019)
- Golf Tournament (August 16-18, 2019)
- 74th Convention (October 18-20, 2019)



Visit the P.N.C.C. Website's Events Page and get all the details, registration forms, and more for these events!

