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## Lookin' Forward to the Summertime

Most Rev. Anthony Mikovsky,  
Prime Bishop

All of a sudden, in the city of Scranton, PA, summertime is here. Today as I sit and write this article it's over 90 degrees outside and quite humid, certainly summer is upon us. Each and every year a number of things happen when summertime rolls around. During this time of year, after school is over for the young and things begin to wind down for all of us, we think about taking a bit of time off, of going away on vacation, going to visit family and friends or going out to some destination where we can recharge and relax.

While I certainly also enjoy a bit of time away, as a priest within the catholic tradition, it is often disappointing that it also seems that many of our faithful decide to take a vacation from worship during the summer months as well. In the springtime our parishes often celebrate First Holy Communion and Confirmation and right afterwards it seems that the attendance falls off for Sunday worship. Our parishes have fewer events, such as dinners or meetings during this time, and somehow this translates into less and less worshippers in Church.

When speaking to various people about this aspect of our faith, I oftentimes remind others that our connection to the Almighty God, Who loves us completely, is fostered by a constant commitment and a part of this is regular worship. I refer them to the section of the P.N.C.C. Prayerbook which gives the Holy Days of Obligation. On page 32 of the new prayerbook it states under the heading "Holy Days of Obligation," as the first item, that we must attend Church on: "Sundays throughout the year – Each Sunday is the Lord's Day, a recognition of His Resurrection." The

Church gives us this obligation, not in an offhand way, but rather following the example of the ancient worship of God that gathered once a week and also that of our Risen Lord Who gathered with His disciples on the evening of the resurrection and then the following week. The Church also knows that as humans we need routine within our lives in order to bring our lives into new ways of thinking and growing. If we desire to conform our lives to the ways of Jesus Christ, then we must make it a regular and routine part of what we do. Now I would hope that as Catholic Christians who have committed themselves to following the ways of our Lord as professed within the Church, we would desire to follow what the Church does and teaches. So we can see from these few items that as Catholic Christians, who have been baptized into the Church and follow the ways of worship as handed down to us within the Church, we should certainly be an active part of the worshipping community each week as we gather for Holy Mass.

Now I must admit that the following of rules, although an important aspect of our communal life as Christians, is not the strongest motivation for any action. Rather if we see an action as important to our life and vital to our well-being then certainly we will incorporate it into our daily and weekly life. When we begin to see our participation within the celebration of Holy Mass as a vital part of our relationship to God, as a wonderful opportunity to commune with the God Who loves us, as a chance to gather together with God's people, we then will desire to be there, not because of any rule, but rather because of the joy that is ours when we are with God and His people.

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This also brings forward another aspect of the Sunday worship, especially as this year we are celebrating the Year of the Family. We also must consider that in our gathering together to worship God and joining together with His people, we are giving an example to those around us, especially our children and our families. I think that this is especially true when a family might be traveling or spending some time away on vacation. We need to make sure that we still make time to pray together and attend Holy Mass on Sunday. What a strong example it will be to our families if we can take a few moments in the morning and at the end of the day to spend a bit of time in prayer, to thank God for the blessings of the day and seek His continued blessings in all of the wonderful things that will happen during this time away.

Likewise when we attend Church on Sunday, hopefully within a P.N.C.C. congregation, but wherever we might be traveling, we also show others, and especially our families, that we are a family that is dedicated to Almighty God no matter what. We know that at every moment, when we are home and when we are traveling, God is still with us and granting His blessings and grace. Likewise we must still worship Him and also bring His presence into our lives in Holy Communion.

My brothers and sisters, it is certainly my hope that during the summer months we each can have a bit of time away to refresh and recharge. These times are especially wonderful when we can do them together as a family. But also let's remember that God still goes with us and our moments of prayer and our attendance at Holy Mass must still remain a part of our spiritual and daily life. God does not take a vacation from us, so let's not take a vacation from Him.

### **Kurs and Convo**

Another aspect that I hope many of our P.N.C.C. families will consider during these summer months are the wonderful opportunities that the Church gives to us, and especially our youth, in the programs of the Kurs Encampment and Convo 2018.

The Kurs Encampment is held each year at Spójnia Farm in Waymart, PA during the week of the Fourth of July, this year from Saturday, June 30 to Saturday, July 7. During this week the young members spend time in swimming and other outdoor activities and also hear lectures from our clergy and various other members of the Church. There is also worship each

and every day as prayer and the celebration of Holy Mass is an important part of their week.

Even for those who do not attend the week of camp, there is a special Holy Mass and picnic to celebrate the nation's independence. This year the Mass will be held on Saturday, June 30 at 12:00 noon in the Bishop Hodur Retreat and Recreation Center. This Mass will be followed by a picnic lunch which helps to raise funds so that the United Y.M.S. of R. can continue to host this encampment for the youth.

This year also we are looking forward to Convo 2018 which will be held within the Central Diocese at the University of Scranton from Monday, July 23 to Friday, July 27. This event is held every other year in a location which rotates around the Church. Convo allows young members of the Church from various parishes to spend time together learning about the Church, but also spending some wonderful time together sharing experiences and building relationships as a Church Family. I must also admit that this week of Convo is one of the highlights of my year as well. It is truly a joy to spend this time together with the young members of the Polish National Catholic Church learning, praying and having a wonderful time. This year the Convo is planning a trip to St. Stanislaus Cathedral for a morning Mass and short lesson on the Cathedral followed by lunch and a trip to Kalahari Water Park.

If you are even giving Convo a bit of thought, I encourage you to come and join us. Information can be found on the website [www.convo2018.org](http://www.convo2018.org). Please take a look and know that not only your young members will be uplifted, but all will be as I am each time Convo rolls around.

So my brothers and sisters, yes, summer is upon us. As you take a bit of time away, don't let it be time away from God or away from the Church. Rather allow the summer to be a time of recharging and relaxing within the presence of Almighty God and within the fellowship of His people. That joy not only refreshes the body, but it also enlivens the soul.

See you at Convo 2018.



# **XXV General Synod of the Polish National Catholic Church**

## **Western Diocese – Belleville, IL**

### **Synod Mandates for Delegates**

Article VII.A General Synod. Sections 1 – 4 of the Constitution and Laws of the Polish National Catholic Church describes who can serve as delegates to the General Synod, how they are elected or appointed and how many delegates each parish can elect. Once delegates are elected or appointed they must obtain a Mandate as described below:

1. Members of the Supreme Council will receive their mandates from the Office of the Prime Bishop.
2. Delegates from National Church Organizations (A.N.S. Society, Y.M.S. of R., N.U.C. and N.U.Y.A) and all Polish National Union of America delegates should request their mandates from the Office of the Prime Bishop together with the name of the delegate, the organization represented and the date of the election or appointment. These Mandates will need to be signed by the chairman and secretary of the organization as well as the chaplain.
3. Clergy of the P.N.C.C. will receive their mandates directly from their Diocesan Bishop.
4. Diocesan or Sub-Central Organizations should request their Mandates from their Diocesan Bishop together with the name of the delegate, the organization represented and the date of the election. These Mandates must be signed by the organization's chairman and secretary as well as the chaplain.
5. Parishes of the P.N.C.C. must request their Mandates for Parish Lay Delegates from their Diocesan Bishop. Parishes are reminded that Mandates will only be sent in accordance with the membership requirements of the Constitution and Laws of the P.N.C.C. Each Diocesan Bishop has a list of the number of delegates from each parish according to the submittal of the membership requirements and only that number of Mandates will be given. Any and all disputes concerning the number of members within a parish will need to be settled before mandates will be distributed.

If you have any questions regarding Mandates please contact the Office of the Prime Bishop.

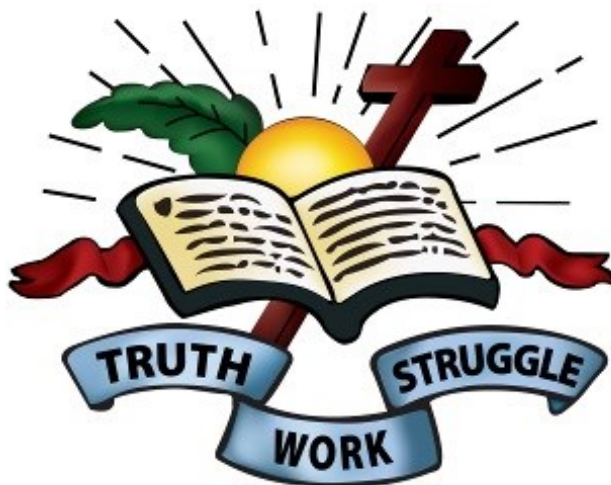
### **Synod Registration and Lodging**

Letters regarding Registration for Delegates and Guests for the XXV General Synod are being sent to all parishes and organizations of the P.N.C.C. They will also soon be available on the Church's website at [pncc.org](http://pncc.org). Each delegate or guest is required to submit a registration form with payment to the Western Diocesan Chancery, 920 North Northwest Highway, Park Ridge, IL 60068-2358. Information regarding your hotel requirements is also included as a part of the registration process, which also must be sent to the Western Diocesan Chancery. Please do not call the hotel directly. Rooms will be given by the Western Diocese in order to save the sales tax on the rooms for delegates and guests.

If you have any questions regarding Synod Registration, please contact the Western Diocesan Chancery.

## Prayer for the Church

Almighty and eternal God, You have called us to serve You through the Polish National Catholic Church. Hear our prayer for the Prime Bishop, the bishops, priests, deacons, the lay leaders and faithful of our Holy Church. May Your gifts and blessings strengthen our resolve to serve You and by our example bring others into the Mystical Body of Christ. May all that we do be for the glory of Your Name and the salvation of Your people. By our faithful witness and service may we eventually be received into Your eternal kingdom. We ask this through Jesus Christ, our Lord. Amen.



### 2014 Constitutions Available

“The Constitution and Laws of the Polish National Catholic Church” booklet, as revised at the XXIV General Synod in Erie, PA, is available from the P.N.C.C. Book Department.

“The Constitution and Laws of the Polish National Catholic Church” should be in the hands of all members of the P.N.C.C. but above all by those who serve on the Parish Committees and other organizations.

Orders may be submitted via email to [secretarytopb@pncc.org](mailto:secretarytopb@pncc.org), by calling (570) 346-9131 or by writing to:

Book Department  
P.N.C.C.  
1006 Pittston Avenue  
Scranton, PA 18505

The cost is \$3.00 per copy plus \$1.75 (US)/\$2.95 (Canada) postage and handling. Shipping costs for multiple copies will vary, depending on shipping method (USPS or UPS), weight and distance of shipment.

Downloadable and printable pdf versions of “The Constitution and Laws of the P.N.C.C.” can be found on the website, [pncc.org](http://pncc.org), by selecting the *Beliefs and Principles* option from the *Who We Are* dropdown menu on the home page.

# Honor Your Father



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

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

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

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

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

Please complete the form on the opposite page and submit it 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

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  
Rt. Rev. Stanley M. Bilinski, Chair  
Robert R. Maycan, Treasurer  
Christine A. Wachna, Secretary  
Phillip W. Smolka, Director



# Honor Your Father

(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

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

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Remembered by: \_\_\_\_\_

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

\_\_\_\_\_

Telephone: (\_\_\_\_) \_\_\_\_\_

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Park Ridge, IL 60068  
(847) 698-0578

## A New Springtime for Sacred Vocations

by Rev. Dr. Scott J. Lill

*"...and some seed fell on good soil, and when it grew, it produced fruit a hundredfold."~Luke 8:8*

As we continue to journey further into the Polish National Catholic Year of the Family, we are now passing through the gateway into summer by entering the month of June. This is the time when school typically lets out, when we honor our fathers living and deceased and, for those of us who have braved the rigors of winter, we finally get to venture outside more often and absorb the warmth of the sunshine. While we must now grudgingly add lawn care to our seemingly insurmountable task lists, in exchange we have the opportunity to contemplate the beauty of God's Creation which has suddenly burst into vibrant life. Many of us plant gardens with a great variety of vegetables and colorful flowers in the hopeful anticipation of watching them grow toward a bountiful harvest in the months to come. June is the month when we get our hands dirty and willingly embrace some extra labor because we are focused on the promise that, with God's blessing, it will produce fruit in the days to come.

June is also the month set aside by the Church to make special efforts with regard to praying for and promoting vocations to the ordained ministry. It is a most appropriate time to do so because just as we sow seeds in the soil in hopes of a great yield in the days to come, so do we pray that the spiritual seeds of a call to the priesthood or diaconate planted within the hearts of those men chosen by the Holy Spirit may come to abundant fruition in the form of their joyful responses.

However, we must honestly admit that for some time the abundance of fresh growth in our backyard patches has not been mirrored within the Church as regards the yield of men coming forward to prepare for ordination; we haven't exactly been producing bumper crops of ordinations, have we? Why? Well, perhaps it's the condition of the soil. And what exactly is this soil? It is nothing less than the inner life of the Church as it is expressed every day through the individual lives of its members.

As I have prayerfully reflected on the exalted role of the family in God's plan within the Church, I have honestly, but prayerfully and compassionately, considered the lives of many families that I know and

serve in different contexts, both personal and pastoral, and have come to more clearly see the values and principles which now commonly undergird their lives. Quite honestly, the collective lives of many families now revolve around a great variety of things—some of them admittedly wholesome and even admirable—but none of which are God. As a result, I have come to the conclusion that, despite clergy shortages across denominational lines, we are not actually in the midst of a "vocation crisis." Rather, we face a discipleship crisis, one of the spoiled fruits of which is a shortage of assenting responses to God's call to the ordained ministry. It seems that perhaps the soil that is the life of the Church has become infertile, even contaminated and therefore much in need of our collective attention and labor.

In a sense, we have already implicitly recognized this at the last General Synod when we began to actively consider and address the future direction in which we shall walk together on this beautiful journey toward God's Kingdom. But essential questions remain: are we still consistently faithful to the essential mission of Christ's Church as it was understood and articulated by the organizing members of the Polish National Catholic Church, under the inspired leadership of Bishop Hodur? Are we intently focused on being the means by which "other Christs" are formed for the purposes of sanctifying and transforming the world, or have we become too enamored with lesser matters? How seriously do we take the promises that we made in Holy Baptism; do we fruitfully use the gifts of the Holy Spirit bestowed in Confirmation to act as witnesses to Christ crucified and risen from the dead; and do we draw upon the strength of the Eucharistic Lord to go forth as lights for a world still much in darkness? Do we really understand that being a Polish National Catholic is our very way of life and not just what we do for an hour each weekend...or whenever we can fit Church in?

We must all be realistic and clear, nonetheless: it will take time and real effort to refresh the soil of the Church. First, we must readily admit that it needs to be recharged--and be ready to face down any opposition, which insists that it is fine as it is. Then, found-  
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**Polish National Catholic Church**  
**Eighteenth Annual Mission & Evangelism Workshop**  
**“The UNWorkshop: You Will Find Me”**  
**Hosted by All Saints Parish, Carnegie, Pennsylvania**  
**April 27-29, 2018**

Polish National Catholic clergy and faithful from four dioceses gathered recently in Carnegie, Pennsylvania, to participate in the P.N.C.C.’s Eighteenth Annual Mission Workshop. All received a warm welcome from the host pastor, Very Rev. Richard Seiler, Jr. and the parishioners of All Saints Parish. The Rt. Rev. Paul Sobiechowski, chair of the P.N.C.C. National Mission and Evangelism Commission, and the Prime Bishop, Most Rev. Anthony Mikovsky, explained that this year’s theme, “The UNWorkshop: You Will Find Me,” represents a different approach. Instead of relying on Commission members to develop a program, UNWorkshop participants set the agenda. The ideas generated will help to determine the direction and work of P.N.C.C. Mission and Evangelism for the next few years. In advance of the UNWorkshop, those who registered received a book entitled “I Am a Church Member,” by Thom Rainer. The ideas promoted in this short but inspiring book were meant to be food for thought in the discussions for this weekend.

Rt. Rev. John Mack engaged the participants in several icebreakers, which helped Workshop “veterans” and “newbies” to get better acquainted. After dinner, Deacon David Gaydos gave a power point presentation on Sacred Vocations, asking the question, “Why me, Lord?”. Deacon David explained the different responsibilities of and requirements for ordination to the diaconate and the priesthood: “Every bishop was a priest, every priest was a deacon, and every deacon was a man willing to answer the call of Christ.” Doubts and concerns keep some men from doing so. Based on his conversations with clergy and their wives, Deacon David gave a realistic view of life in the ministry, its blessings and challenges, without “sugarcoating” it. He emphasized the desperate need for clergy and urged all to pray and encourage the young adults in our lives to consider sacred vocations.

Rt. Rev. Stanley Bilinski explained the rationale for choosing the UNWorkshop as this year’s theme. Ideas presented in previous workshops were sometimes implemented but not on a large scale. By inviting in-

put from participants, the Commission gains a better understanding of what is needed for Polish National Catholics to evangelize in their local areas. Bishop Stan explained that Dr. Shirley Mietlicki-Floyd was instrumental in developing the sessions for this UNWorkshop and was to be the key facilitator this weekend but was unable to attend for medical reasons. However, Dr. Mietlicki-Floyd will receive the materials generated from this body and will compile an executive summary of the ideas presented this weekend.

The day’s activities closed with Evening Prayer and Penitential Devotions in the newly renovated sanctuary of All Saints P.N.C.C., which will celebrate its 100th anniversary this year.

We reconvened on Saturday at 8:45 AM with Morning Prayer. In Session One, Bishop Stan gave instructions for the day’s work, divided us into four groups and asked us to consider key questions and discuss our responses:

- #1 - What are the joys you experience as a member of your parish? Of the P.N.C.C.?
- #2 - At the same time, what are the things that concern you most about your parish? Our church?
- #3 - What do you see as (at least) two significant challenges facing our church now and in the future?

Each group recorded its responses on large Post-It notes. These were shared during Session Two with all of the participants, and we began to see some common themes emerge.

Next on the agenda, we heard from Laura Vincenti, Executive Director of Family Promise of Southwestern Pennsylvania, an organization which began as the “Interfaith Hospitality Network,” caring for homeless children and families for over 20 years. Laura shared some statistics which help explain the reasons for homelessness. Lack of affordable housing, a long wait for section 8 housing (three years in some cases), wages that are below the “housing wage” for a two-bedroom apartment (\$15.46/ hour), the low per-

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(The UNWorkshop: You Will Find Me - Continued from Page 9.)

centage (25%) of qualifying families who actually receive housing assistance, were just a few. Family Promise provides services 24 hours a day, 365 days of the year. Their guests receive evening meals and overnight accommodations from local churches and spend daytime hours in a center. All Saints in Carnegie has served as a host parish for Family Promise since 2014, welcoming overnight guests for a week at a time to their auditorium, approximately six times a year. Karen Seiler and a few other volunteers shared their experiences: the concerns they had at the beginning, the offers of help from unexpected sources in surprising ways, and the many blessings the volunteers receive by taking part in this ministry. Ms. Vincenti answered questions and informed us that Family Promise exists in a number of communities. She mentioned that there are many ways to be involved, not only by hosting guests but by providing other types of assistance. We had the opportunity to do so, and Bishop Paul on behalf of the Workshop participants presented Ms. Vincenti with a check for \$500 to help support the important work of this organization.

While participants had lunch, the responses from each group were summarized and major themes were identified. For Session Three, we formed new groups to explore these themes: Discipleship, Stewardship, Vocations, and Identity. Through brainstorming we generated ideas, reviewed and refined our lists, and determined which idea was most important/doable/realistic to implement. Group members decided what to do, how to do it, and what resources would be needed. We established a timeline and set criteria to determine achievement of the goal and a plan for communicating our results. This session was lengthy and completed in two parts, with a mid-afternoon break for a session on Social Media and Digital Marketing.

Hannah Bilinski shared the dos and don'ts of developing our church's digital presence. "We shouldn't be marketing chaos; we need a streamlined plan" if we expect to successfully promote the P.N.C.C. "brand". She displayed some examples of websites from several PNC parishes and commented on them. One thing lacking in many cases was a recognizable "brand." Something as simple as including the symbol of the P.N.C.C. would be a way of clearly showing who we are. Hannah talked about the importance of teamwork, clearly defined goals, frequency of

communication, understanding various social media platforms and using them correctly, the 40/60 rule (brand and other content), engagement, and analytics required for successful marketing. Hannah patiently answered our questions and gave practical suggestions to help us become more engaged in the digital world.

After completing their work, the four groups shared their action plans and gave reasons why their particular emphasis was most important. We began to see the interconnectedness of the themes, and how the work of one would support the others. Two of the groups included the proposal to study Thom Rainer's book on a larger scale. (Since the Workshop, a number of PNC parishes and groups have taken up this challenge.)

We took a break for dinner and reconvened for the final session to prioritize the themes for the Commission to address.

To conclude the day, participants gathered in the sanctuary for an Evening Prayer and Commissioning Service, led by Prime Bishop Mikovsky, assisted by Bishop Sobiechowski and Father Senior Seiler. All participants received a candle, commemorative pin and certificate for the work completed during the weekend.

On Sunday morning, participants joined with All Saints Parishioners for Morning Prayer, led by Father Senior Seiler, and Holy Mass, concelebrated by the bishops. Prime Bishop Anthony was the homilist, and the Word of God had much to teach us on the Fifth Sunday of Easter. In John's Gospel, we hear that God the Father is the Vinegrower, Jesus is the Vine, and we are the branches. A healthy vine needs to be pruned regularly in order to produce the best fruit. An untended vine produces fruit which is diminished in size and quality. Likewise, we must allow the Father to "prune" us, removing that which is harmful from our lives as we regularly confess our sins to Him. As branches draw life from the vine, so we draw our sustenance from Jesus, in His Word and in the Sacraments. We learn from John's First Letter that "[God's] commandment is this: we should believe in the name of his Son, Jesus Christ..." The word "believe" means much more than "mental assent". When this particular Greek word is used, it indicates a life which demonstrates total loyalty and

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(A New Springtime for Sacred Vocations - Continued from Page 8.)

dational values must be clarified and articulated through a process of honest, intense, spiritual introspection, before actions can ever really change. To put it another way, the ground must be cleared and thoroughly re-tilled before enduring fruit in any form, including vocations, can be born. This re-tilling can be painful, as the rocks of outdated ways of thinking and the stones of no longer useful forms of action are diligently removed, as deep-seated worldliness and ecclesial self-centeredness is uprooted, and as inordinate attachments to any endeavor to which we are more dedicated than the proclamation of the Gospel—regardless of the exalted place they may hold within our collective customs—are broken. Though admittedly difficult and uncomfortable, with the assistance of God's indispensable grace and his own patience, compassion and love for each other within our hearts, it can be done.

In truth, if we really want to address the apparent lack of responses to God's ongoing call to men to serve in the Church as priests and deacons, the questions above are the questions we must all continually ask ourselves. That's where it must start—within our own hearts, which are so much in need of ongoing conversion and a constantly renewed commitment to Jesus our Lord. From there, it grows within our families and then out into the parishes, moving up into the dioceses and, finally, spreading to the whole Church, constituted anew by reenergized disciples of

the Lord who love Him above all and others as themselves, who explicitly recognize the Gospel as the foundation of their very existence and who embrace their identity as Polish National Catholics and live it to the fullest every day.

Such a Church would indeed be a truly fertile soil, producing first a superabundance of love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control, which are the ever-sweet fruits of the Holy Spirit, blossoming into its truest self, and becoming, as it were, a great orchard of authentic discipleship. This renewed soil, so deeply rich in God's grace and reinvigorated by a fresh outpouring of the Paraclete, would then easily nourish the seeds of the vocations to the ordained ministry that Divine Sower most certainly continues to plant within those men whom He is calling and help produce an abundant harvest of servant leadership in the ordained ministry.

In the end, to promote vocations to the priesthood and diaconate, we must return to the fundamentals of the faith, refocusing on our common call to holiness and collective mission of service. This simply means that each of us must start with the clearing and re-tilling of the soil of our hearts, by waking up every day and asking "what must I do to be more like Jesus today?" and then living accordingly. This Sacred Vocations month seems like a perfect time for all of us to start. After all, it's already gardening season, right?

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dedication to Jesus Christ. In Prime Bishop's words, "This is what God requires of us: a faith in Jesus Christ, crucified but living again, in heaven and in us. If He abides in us, we will produce much good fruit, in loving deeds of service to others." At the conclusion of Mass, Bishop Paul presented a gift for the parish to Father Senior Seiler, with gratitude for their gracious hospitality to the Workshop participants.

At brunch following the Mass, parishioners and guests enjoyed a time of fellowship, and Prime Bishop Anthony gave his closing remarks. Bishop Paul invited everyone to come to the Eastern Diocese in

2019 for the next Workshop (location to be determined), and Bishop Bernard Nowicki gave the benediction to dismiss us. For this writer, a "veteran" of many workshops, I found the UNWorkshop to be particularly meaningful. The number of first-time attendees was encouraging, the faith and enthusiasm of the participants was refreshing, and the plans of action which resulted from our discussions gave me hope that, "with God, all things are possible." May we continue to draw life and find joy in being part of the Body of Christ, and may we rely on the guidance of the Holy Spirit as we face present and future challenges. May God be glorified in us, His Church.



## Annual Meeting of the Supreme Council of the P.N.C.C.

Lancaster, NY

Michael R. Mietlicki, Secretary, Supreme Council

The Supreme Council met in the Bishop Thaddeus Peplowski Parish Center at Holy Mother of Rosary Cathedral in Lancaster, NY April 24 and April 25, 2018. Prior to each morning's session, Morning Prayer was celebrated in the Cathedral by Bishop Mack.

**Attendance:** Most Rev Anthony A. Mikovsky PhD, Rt. Rev. John Mack, Rt. Rev. Stanley M. Bilinski, Jr., Rt. Rev. Bernard J. Nowicki, DD, Rt. Rev. Paul Sobiechowski, Very Rev. Robert Nemkovich, Jr., Very Rev. Jaroslaw Rafalko, Very Rev. John Renciewicz II, Rev. Zbigniew Kozar, John Andrzejewski III, Beverly Basinski, Cathy A. Bilinski, Diane Cheek, Jasmine D'Costa, PhD, Marilyn Folcik, Ted Maciurzynski, Michael R. Mietlicki, Raymond J. Pieczarka, Kathryn Nemkovich, Robert Sarnowski MD, Martin H. Wachna, Jr.

**Excused:** Very Rev Zbigniew Dawid, Very Rev. Gregory Mludzik, Irene Jugan, Ronald DeLuca, David Petrosky, Joan Scheuneman.

**Guests:** None

The first session was called to order at 9:39 a.m. by the Most Rev. Anthony Mikovsky, PhD, Prime Bishop. After welcoming everyone, the Prime Bishop thanked the host bishop, Bishop Mack, for the excellent accommodations. The members of the Council who were not present because of illness was noted. The Prime Bishop requested everyone keep those members in prayer. Bishop Stanley Bilinski led the opening prayer. Since the last Supreme Council meeting, Father Senior John Kraus, clergy representative of the Western Diocese resigned his position. Bishop Bilinski appointed Father Senior Jaroslaw Rafalko as the new clergy representative from the Western Diocese. Bishop Bilinski administered the oath of office to Father Senior Rafalko.

### Meeting Minutes

The minutes of the last annual meeting of the Supreme Council were approved without modification. The Prime Bishop thanked the Secretary for his dedicated work.

### Treasurer's Report

The Prime Bishop summarized the Treasurer's Report in Joan's absence. It included the balance sheets as of 2-29-2017 and 2-28-2018 listing both

current and fixed assets along with liabilities and equity, the investment schedule, fund summaries, and parish loans. Also presented were the seminary investment schedules, donations, church expenses as well as the schedule of parish receipts. Investments in 2017 performed very well. Most large investments are managed by Medallion Wealth Management. The Financial Report could not be audited prior to this meeting since the books were kept open beyond the end of the fiscal year to receive late payments from dioceses. When the books were finally closed the auditor was not available given her professional responsibilities as a CPA. The audit is planned for May. Following the audit, the audit report and the audited financial report will be distributed to members of the Supreme Council. The income for 2017 was \$952,251.92 down slightly from 2016 income of \$957,633.20. If the books were closed on time, there would have been significantly less income reported because of what was received late. After the books were closed over \$80K was received from the Central Diocese in April and is not reflected in the Treasurer's Report. The rental income from the National Church Center [NCC] is down approximately \$6K because of a delinquent tenant. That tenant has since implemented a direct deposit to the church's account for future rent payments. The royalty income while higher this year by approximately \$14K does not cover the NCC mortgage payment. At one time it did. The monthly mortgage payment is \$10,876.38. \$16.8K was collected because of the church-wide collection for the hurricanes that occurred during 2017. These monies were distributed to the American Red Cross and Church World Service.

The total expense for 2017 was \$1,163,330.06. Legal and professional fees continue to decrease. The largest expense of the NCC is property taxes. In 2017 these amounted to \$138.7K. These were appealed but the appeal was denied. Consequently, the P.N.C.C. has filed suit regarding these property taxes. The fact that the P.N.C.C. is a 5013c organization is one basis for the lawsuit. Diocesan allotments have not been paid since 2017 when the Supreme Council decided to stop these payments. Mission Fund income in 2017 was consistent with what was received in 2016.

During discussion, the following was noted. The funds managed by Medallion are invested in typical investment vehicles including stocks, bonds, ETFs, mutual funds, cash, etc. Stock investments are focused on those that pay dividends. The Prime Bishop meets with Medallion every six months to review the investment strategy. The investments held in cash vary based on the upcoming needs of the P.N.C.C. The investments with the Spojnia Credit Union are in shared funds. Another point of discussion focused on what could be done to have dioceses submit their monies to the national treasury prior to the end of the fiscal year. This is critical, so the Supreme Council has a true picture of the financial status of the P.N.C.C. at its annual meeting. It is significant since most of the money submitted to the national treasury is submitted during the first quarter of the calendar year. It was suggested the Secretary of the Supreme Council send a reminder letter to Diocesan Bishops and treasurers reminding them of the need to submit their funds to the national treasury by the end of the fiscal year. It was noted the Prime Bishop already sends a reminder to Diocesan Bishops when he requests a financial statement with their annual report to the Supreme Council. Likewise, the Prime Bishop sends a notice to each parish at the beginning of the year listing what they should submit to the national treasury and the process of submission. It might be appropriate to implement a penalty if late payments are received. Possibly parish treasurers should be asked to cut two checks and send monies due the national treasury directly to the national treasury and monies due dioceses directly to diocesan treasuries. It was noted the current process of payment flow from parishes through dioceses to the national treasury is defined in the P.N.C.C. Constitution even though most monies submitted to diocesan treasuries passes to the national treasury. As such, a more efficient process might be to send all money to the national treasury and have the national treasury distribute the funds to the dioceses. The end of the fiscal year, end of February, is also defined in the P.N.C.C. Constitution. The February date was probably selected to allow parishes and in some cases dioceses to close their books at the end of the calendar year. Some dioceses alert their parishes that the diocese is closing their financial books by mid-February to allow for the money to be sent to the national treasury by the end of February. In these dioceses if monies are not received by the mid-February date, the parishes are listed as delinquent in diocesan financial rec-

ords. Some parishes forecast the amount of their payments based on the previous year income and submit their monies to the diocesan treasury on a quarterly basis so as not to be late. Even a suggestion of conducting the Annual Meeting of the Supreme Council later in the year would require a modification of the P.N.C.C. Constitution. Since each diocese is represented by lay representatives on the Supreme Council, it was suggested they remind their dioceses of the need to submit their money to the national treasury on time. Since electricity costs at the NCC increased by approximately \$10K in 2017, research into ways to reduce these costs are in progress. The fluorescent fixtures were transitioned to energy saving devices approximately 6 years ago. LED lighting has not been implemented but will be researched. There are two outstanding loans to the church. One is St. Michael the Archangel in Cedar Lake, Indiana. This parish is currently up to date paying both principal and interest. The other is Holy Cross Parish in Montreal Canada which is delinquent. The seminary received a bequest from the Edwin Plocharski Estate in the amount of \$102.1K in 2017. Major capital improvements amounting to \$109K were made to the seminary in 2017 utilizing this bequest. Funds are available in seminary accounts to assist those studying for the Priesthood in the P.N.C.C. The seminary continues to be used for priest orientations.

### **Auditors' Report**

There was no Auditors' Report.

### **Investment Committee**

John Andrzejewski, III, reported investments did very well in 2017. The funds are managed by Medallion. Regular meetings are conducted with Medallion to discuss fund performance and investment strategies. The Mason Fund, the largest of the church's investments, is made up primarily of equity investments in a balanced portfolio with the emphasis on growth as well as dividends. At the end of 2017, the fund realized just over \$63K in dividends and gains of approximately \$125K. As an endowment fund, it is a restrictive fund only allowing the P.N.C.C. to use the dividends for other church programs. The National Church Center Fund is the one fund that has no restrictions. In past years, when excess royalties were received they were invested in this fund. This fund was used to pay for capital improvements to the NCC. For example, a few years

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ago the fund paid for a new roof for the NCC at the cost of approximately \$300K. During 2017, work was required on the south side wall of the NCC at the cost of \$111K. The fund was also used to fund a portion of the NCC tax bill. The balance of the National Church Center Fund is now down to \$24K. Consequently, there is very little left for capital improvements, so money will need to come from other funds to support the additional work needed at the NCC. During discussion it was noted that while the dividends from the Mason Estate Fund may be used in the future for NCC capital improvements, it is best to leave them in the fund until they are needed rather than transfer them to the general account now. Since the Mason Fund is held as collateral for the NCC mortgage, permission to use these funds must be obtained from the bank holding the NCC mortgage.

### **Future Direction**

Father Senior Robert M. Nemkovich, Jr. summarized his prepared report highlighting the activities and work of the subcommittee including the focus areas: Growth & Membership, Spirituality, Sacred Vocations, Community Service, and Life Long Learning as well as the Lay Ministry Program, the media communications position, solemnity presentations, retreats, the YouTube page and the Facebook page. He reported Future Direction information is being pushed through the parishes.

The efforts of Father Dr. Scott Lill and Kathryn Nemkovich with the development of the monthly emails were acknowledged. The Prime Bishop also acknowledged and thanked Father Senior Nemkovich for his dedicated work to this program. The Prime Bishop also thanked Shirley Floyd-Mietlicki, EdD for her work in preparing the agenda for the upcoming synod. A proposed program of work for the upcoming synod created by Shirley Mietlicki-Floyd EdD and reviewed by the Prime Bishop, Father Senior Nemkovich and Kathryn Nemkovich was presented. This program will consist of various components. Small groups will be used to discuss these major points.

- Session One – How Did We Do? [2 hours]
- Session Two – What Did We Do? [1 hour] – PowerPoint Video Presentation
- Session Three – Where Do We Go from Here? [1 ½ Hours]
- Session Four – Moving the Future Direction Program Forward

The suggestion is that all synod delegates receive copies of the brochures of the P.N.C.C. Solemnities and Christian Stewardship in their packets. Small groups would be conducted with a mixture of clergy and laity.

During discussion the following was highlighted. Since there are no formal programs for young people who have received their First Holy Communion until they study for Confirmation and join the youth program, it was recommended that Future Direction address or incorporate the needs of the youth of this age group in its program. Since the program of Future Direction was set by the last synod, a future component focused on youth could come out of the upcoming synod. It was also suggested this need could be served as part of Life Long Learning, Community Service or other themes of Future Direction. It could also be supported on the diocesan level. It was acknowledged that competition from sport and community events is a great challenge to youth programs sponsored by parishes. Currently parishes can include youth of any age in their community service projects. Millennials and Gen Xers should also be a focus. The Future Direction provides each parish with programs that can be viewed as a packet of seeds. It is the responsibility of each parish to plant and nourish those seeds for future growth. The Future Direction sessions at the last synod set a new spirit in the P.N.C.C. Community service work examples done at the youth convocations and diocesan retreats should be included during the second session of the upcoming synod. Everyone was encouraged to send their Future Direction participation examples to Father Senior Nemkovich, so they could be included in the presentation.

### **Clergy Hospitalization**

The Prime Bishop summarized the report of the Plan Administrator. The plan distributed \$228K in 2017. One of the challenges the fund faces is being notified when a surviving spouse dies. There are several parishes that have decided not to take the health insurance premium reimbursement even though they are entitled to it. We are thankful to them since the medical insurance reimbursement is the single largest expense of the P.N.C.C. The Prime Bishop acknowledged the excellent work of Julie Orzell, the Plan Administrator, and thanked her. During discussion a concern was raised regarding a small group of parishes that are reimbursed for clergy hospitalization insurance even though their contributions to the nation-

al treasury are very small or they don't contribute at all. This situation will be discussed further by the Supreme Council.

### **Clergy Pension Fund**

The Supreme Council reviewed the prepared Clergy Pension Fund report prepared by Bob Maycan that included the number of clergy and wives collecting a pension, the fund performance and balance. The following are members of the committee: Bishop Bilinski, Chairman, Robert Maycan, Treasurer, Mrs. Christine Wachna, Secretary and Philip Smolka, Trustee. There are currently 90 individuals in the plan. 27 clergy and 42 spouses receive pensions. Bishop Bilinski summarized the report indicating the bishops spent a great deal of time in their meeting the previous day expressing their concern and discussing the status of the pension fund. Some suggestions were offered that the committee will pursue. Fund reporting from the Principal Group also needs to be enhanced to better understand the performance of the invested monies. Likewise, the Prime Bishop reported the rules of the pension plan need to be explored. Based on initial legal consultation he received, he believes the pension plan is not under ERISA but is governed under rules established for church pension plans as well as the State of Illinois where the fund resides. In the same manner, the entire fund is invested in a Principal annuity and not spread over other investments or companies. This could be a risk. Additional research on these matters will continue.

During discussion, the following topics were noted. Principal should be contacted regarding the status of the pension fund and possible rules since it has actuaries who could provide a status of the plan given its funding and anticipated distributions. While it appears from the report that approximately \$225K per year needs to be donated to the fund to offset the current distributions, better reporting is needed to understand what funding is needed on an annual basis. Likewise, families need to be aware that the Pension Fund is a worthy cause to memorialize family loved ones at the time of their death or in their wills.

### **God's Field**

The Supreme Council reviewed the Report of the Editor. The Prime Bishop summarized the work of the Editor and indicated he is pleased with the publication of *God's Field*. The Prime Bishop's first page article in the paper is copied to his blog. There are a small number of individuals who receive hard copies of the publication. These are sent via first class mail.

The cost of a subscription covers the cost of printing and mail.

### **Savonarola Theological Seminary**

The Supreme Council reviewed the Report of the Vice Rector. Prime Bishop summarized the report noting during 2017 one student from the Eastern Diocese resided in the seminary prior to his ordination. A priest from Poland and sponsored by the Eastern Diocese may also be coming into the seminary this year. Following a recent capital improvement project that included a new roof, the seminary is in good physical condition. During discussion, the following observations were made. Photos of the seminary will be published in the June issue of *God's Field* as part of Sacred Vocations. The participants of the upcoming convocation will also take a tour of the seminary. Everyone was reminded of our education program with Nashotah House where the third year of study takes place at our seminary. After this study the student would graduate with a Master of Arts degree in ministry.

### **The Polish National Union**

John Andrzejewski, PNU CFO, presented an oral report and sent greetings on behalf of Irene Jugan, PNU CEO. He reported 2017 was a flat year for the PNU because of several claims that were submitted. Assets have remained at about \$26 million for the past few years. The surplus rose last year and is at \$1,089,000 primarily because of investment returns. The target surplus is \$2.5 million which is becoming the level some states require to do business. One state has already set this target. Premium income is a focus area for the PNU since it translates into new membership. This is driven by the life, annuity and social membership products the PNU sells. The PNU Convention will be held from September 29 through October 6, 2019. The venue will be a cruise. Annuity rates went from 2 to 2.5 percent with a penalty period of just six years versus the industry standard ten-year period. Brochures that detailed the benefits of belonging to PNU were created. Since membership continues to decline, everyone was asked to encourage parish members to join the PNU. The Spojnia Credit Union is doing well and just recently passed the state audit. During discussion, it was noted states are making it hard for fraternal or small insurance companies to sell products. A tide of regulation is coming, and it makes it hard to hire enough staff to support these regulations. The PNU is keeping up

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with the regulation demand currently. The PNU is always on the look out to acquire other small groups. One such group was merged with the PNU about 12 years ago. The biggest problem fraternal organizations face is declining membership. Parishes are encouraged to take advantage of the PNU Fund Raiser Support Challenge where the PNU will match up to \$500 in fund raising done on the local parish level. The PNU allows the P.N.C.C. to do things it wouldn't be able to do otherwise primarily through loans to the national church, clergy and local parishes. Consequently, every PNC should support the PNU. When P.N.C.C. members purchase insurance from and pays their premium to the PNU it allows the PNU to help the P.N.C.C. All the benefits are enjoyed by the members and not any stock holders. Social membership is only \$30 per year. The mention of the Benefits and Salary Commission and the upcoming synod in the recent minutes of the PNU Board was clarified. This had to do with the request from some parishes to pay for a clergy annuity that is not from the PNU. In some cases, priests had annuities prior to the time when PNU offered one and they are now requesting their parishes pay into those rather than a PNU annuity. The PNU would be opposed to such a policy change if recommended by the Benefits and Salary Commission.

### **Spojnia, Inc.**

The Prime Bishop, President of Spojnia Inc. Board, summarized the work of Spojnia Inc. The sale of the Spojnia Manor building, the 5 acres it sits on and an additional 22 acres behind it is very close to completion and is pending an approval of a subdivision from the Wayne County Planning Board. That sale will finally put Spojnia Inc in a position where it will be profitable. Spojnia Inc had a deficit of \$55K in 2017. The sale of the manor will eliminate expenses of \$90K annually. A construction company from Waymart, PA is purchasing the building and land. During discussion, the following topics were addressed. The manor building needs major work including a new roof and heating system and is sold as is. Some restrictions have been placed in the sale agreement so as not to degrade the remaining surrounding property we own. Prior to the sale, everything in the chapel, all religious items, the memorial plaques, a piano and a grandfather clock will be removed.

### **National Church Center [NCC]**

John Andrzejewski summarized his prepared report highlighting the income, expense and rent status. Repairs were made to the south side of the building to repair the EFIS (Dryvit) exterior building covering and prevent moisture problems. This repair cost \$106K. There is another area that needs to be redone but it is not in a critical area and can be postponed. The phone system was also replaced. Small projects regarding side-walks and pillar repair are planned for 2018. The installation of surveillance cameras is also being explored. One tenant requested their space be reconfigured. This is in progress and the tenant will pay for this work. Property taxes on the NCC were just over \$138K last year and have risen to \$140K in 2018. These taxes were appealed. Since the first appeal was immediately denied, a law suit is now underway. The legal fee for this work is estimated at \$5K. The spike in the electricity bill is being researched. The heating system might be one possible reason the electricity costs spiked. The following points were made during discussion. The rent agreements are base agreements with no provision for increased maintenance costs. The agreements do allow the P.N.C.C. to recoup taxes when they rise. Even so the bulk of the tax increase is absorbed by the church since the church occupies most of the building and is responsible for the common areas. The PNU occupies 31% of the first floor of the building. The P.N.C.C. currently offers the PNU a rent abatement in exchange for utilizing the CFO's expertise and time in managing the NCC. The pros and cons of continuing the abatement were debated. In the end the rent abatement to the PNU was renewed for one year and will be revisited at the 2019 annual meeting of the Supreme Council. To reduce the costs of the NCC, the Supreme Council reviewed a report on the space needs of the Office of the Prime Bishop. Recommendations in the report will be explored.

### **Website Report**

The Supreme Council reviewed the prepared report. Prime Bishop Mikovsky indicated the website receives a lot of traffic almost to the point where we could monetize it through the sale of advertising if we so wished. The recommendation from the Website Committee is to begin using Instagram and Twitter to reach other audiences, but this will require staff to constantly manage the content. The challenge is to get those who are visiting our website and Facebook

into our churches. During discussion it was noted that last year at the Supreme Council meeting a volunteer media manager position was approved. This individual could manage Instagram or Twitter content. Two applications were received, and they are being reviewed by the Prime Bishop. It is possible the responsibilities of this position could be split between the two applicants. It is important the message on all social media platforms be controlled and structured. This would require oversight from the Office of the Prime Bishop. While having a very positive potential, a negative image could develop very quickly through posted comments especially on Twitter. Consequently, the need for closely managed content. The YouTube channel could certainly be expanded. We need to move forward with a vision regarding these tools.

### **Prime Bishop's Residence**

John Andrzejewski reported no major projects had been undertaken at the residence and no major problems were encountered last year. In the coming year a limited renovation of a bathroom is planned. Also, the moss growing over the carport roof will be removed.

### **The Report of the Prime Bishop**

The Supreme Council reviewed the Prime Bishop's prepared report. He summarized his prepared report that covered his calendar, his activities, his ecumenical activities, the Bishops' Conference, national church matters, National Clergy Conference, Savonarola Seminary, *God's Field*, financial issues, national commissions, the Military Seniorate, the Italian Seniorate, standard organizations, sacramental celebrations, the PNU, Spojnia, Inc, the Future Direction Subcommittee, Union of Scranton activities, diocesan and parish visits. The Prime Bishop thanked everyone for their work for the Church. He thanked his brother bishops and the clergy of the Church for their support and work. He thanked the members of the church commissions that move the work of the Church forward. He thanked the members of the Supreme Council, Julie Orzell, his secretary, Joan Scheuneman, P.N.C.C. Treasurer, John Andrzejewski III, the NCC building manger and Frank Wudarski, NCC building maintenance. He noted the Administrative Senior of the Military Senior, Father Senior General Robert Pleczkowski, was recently promoted to Brigadier General and is stationed at the Pentagon and has been an excellent resource for the

other P.N.C.C. chaplains. Also, that there is a nice sized congregation in Italy, but they lack a church facility. Father Senior Claudio Bocca, the Administrative Senior of the Italian Seniorate, is working closely with the Prime Bishop to register the church there. Prayers were offered for the following who passed away during the past year: Bishop Thomas Gnat, Bishop Thaddeus Peplowski, Father Senior Stanley Skrzypek, Father Marek Malik and Jules Nagy, former Secretary of the Supreme Council for over 24 years. The following bequests were received during the last year:

- The Edwin Plocharski Trust was settled on July 27, 2017 and Savonarola Theological Seminary received \$102,000.
- The estate of Loren Halko from Linden, NJ was settled on May 29, 2017 and Spojnia, Inc. received \$77,342.
- The estate of Wanda Price was also settled and Spojnia Inc. received \$20,728.76 and the Seminary received \$5,231.74.

Currently the following bequests are in the process of being settled.

- The Arthur W. Zabierek Trust
- The Edwin G. Gatz Trust
- The Henry Piecuch Estate

The Supreme Council unanimously accepted the report of the Prime Bishop with its thanks and deep appreciation for his work and dedication.

### **The Report of the Diocesan Bishops**

#### **Buffalo Pittsburgh Diocese – Rt. Rev. John Mack**

The Supreme Council reviewed the prepared report of Bishop Mack. It included diocesan statistics, finances, diocesan structure and organizations, specific parish achievements and challenges. He summarized the status of the Youngstown, Homestead, Warren and Rochester parish properties as well as the status of the Dallas parish. Work on Charlotte House, an inpatient comfort home for the terminally ill, continues. This facility is a community outreach program of Holy Family Parish in North Java, NY. The Johnstown PA parish continues to try to relocate. The parishes of the diocese are served by dedicated priests. Some (Continued on Page 18.)

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priests serve two parishes. Some priests are bi-vocational. Father Felix Pyzowski, over 90 years of age, continues to serve a parish. The lack of Vocations to the Priesthood has impacted the Buffalo Pittsburgh Diocese just as it has other dioceses. Clergy retirements will create gaps. It was reported the Pittsburgh Diocese of the Roman Catholic Church will reduce the number of its parishes by 45% in the coming years evidence of the lack of Vocations in the Roman Catholic Church. The Buffalo Pittsburgh Diocese continues to mourn the loss of Bishop Peplowski.

**Canadian Diocese – Most Rev. Anthony M. Mikovsky, PhD**

The Supreme Council reviewed the prepared report of Prime Bishop Mikovsky. It included diocesan statistics, challenges facing the diocese and the work that is in progress to strengthen the diocese. Summarizing his report, Prime Bishop reported the Canadian Diocese is challenging given its large geographical area with a cluster of parishes in western Canada and a cluster of parishes in the Toronto area. There are no members in the Welland parish and its property will be sold. Canadian bank accounts will be established to receive funds from the parishes of the Canadian Diocese. During discussion, the status and future of the Canadian Diocese was discussed since a long-range plan for the diocese is not clear. The diocese faces a few challenges. One is the already mentioned large geographical area of the diocese. Another is the small size of the diocese. Another is a legal challenge. Recently, Canadian law changed regarding Canadian corporations and their board of directors. The Prime Bishop is working with a law firm in Toronto to merge the requirements of the Canadian Diocese corporation with the requirements and tenets of the P.N.C.C. Constitution. It is his goal to make sure the Canadian Diocese is recognized as part of the P.N.C.C. in the United States while adhering to Canadian law. Once this is accomplished a diocesan synod could be called to properly elect a diocesan council with the bishop, ex officio, as its chairman. The goal is this elected diocesan council be recognized as the Canadian Diocese corporation board of directors, required by Canadian law.



**Central Diocese – Rt. Rev. Bernard J. Nowicki, DD**

The Supreme Council reviewed the prepared report of Bishop Nowicki. It focused on his responsibilities in his dual ministry as Pastor of the Cathedral and Bishop of the Diocese, and included his calendar, clergy appointments in the diocese, the Pastor's Report to the Annual Membership Meeting of the Cathedral, finances of the diocese, compliance issues within parishes of the diocese, specific parish achievements and challenges and a report on the upcoming Youth Convocation hosted by the Central Diocese to be held at the University of Scranton. Summarizing his report, Bishop Nowicki outlined the continued challenge he faces as he serves the dual ministry in the P.N.C.C., one of pastor and one of bishop. He asked for prayers for Father Senior Mludzik who is hospitalized. Since the death of Father Senior Skrzypek, Father Senior Mludzik has been serving both his parish and Saints Peter and Paul in Passaic, NJ. Bishop described his process of setting up coverage for these parishes under these circumstances and praised the work, dedication, flexibility and cooperation he received from the deacons and priests of the diocese to fill the gap resulting from Father Senior Mludzik's sudden illness. Bishop indicated the stewardship program implemented at the Cathedral has been very successful and described the transformation that is occurring at the Cathedral. Through the efforts of Father Castillo, the Denver parish is now primarily a bi-lingual parish (Spanish and English) and is flourishing. He reported the parish is planning to send 15 youth to the upcoming convocation. An initial audit of the Denver parish's finances was conducted by Cindy Whitehead, CPA as a formality as the parish begins its new era of growth. Positive happenings are also occurring at St. Valentine's in Philadelphia. Property was purchased in Howell for a future rectory. The property is adjacent to the parish church. The sale of the rectory in Commack LI will fund this purchase in Howell. The current pastor of the Howell parish serves 3 parishes. Two priests of the diocese plan to retire in 2019. The rectory in Commack LI has been sold. The diocese will receive money from the sale once the closing process is completed within the State of New York. Yet to be sold is the partially constructed church building and cemetery site in Commack. Following significant legal action in Perth Amboy, the court found in the diocese's favor. However, the decision

was immediately appealed. The initial appeal did not include the real estate. Consequently, the legal team is acting to evict the person living in the rectory and then will begin the sale of the rectory, the land where the church once stood and a cemetery. The financial compliance work within the diocese is running a bit behind schedule but since word has gotten out that this was going to occur the list of uncompliant parishes has gotten shorter since parishes on the original list have begun meeting their obligations. The original list contained 15 parishes. The list now contains 6. The Diocese is looking forward to welcoming everyone to the upcoming Youth Convocation that will be hosted in the Scranton area. Father James Konicki is working diligently with his committee to prepare the convocation.

### **Eastern Diocese – Rt. Rev. Paul Sobiechowski**

The Supreme Council reviewed the prepared report of Bishop Sobiechowski. It included clergy appointments, diocesan statistics, finances, specific parish achievements and challenges, his travel calendar, the organizations in the diocese, the diocesan newsletter, his commission work and parish visits. In summarizing his report, Bishop Sobiechowski noted the following. Blessed Trinity Parish in Fall River, MA hosted a Diaconate Discernment Day. Three candidates, one from each seniorate, attended the day. One of the three, Mr. Robert Bradbury entered the diaconate program of the diocese and is currently studying under Father Henry Wos. Mr. Justin Daviault was elevated to minor orders. There were many clergy changes within the diocese this past year. Of the 19 parishes of the dioceses, changes have occurred in at least half of them during the last year. The Bishop was pleased to learn that the number of youth in the diocese was greater than first expected. The diocese has a very strong Youth Commission. Another youth retreat is planned for the coming year. Father Senior Robert M. Nemkovich, Jr. was thanked for his strong leadership of the Youth Commission and the Acolyte Retreat program. Bishop Sobiechowski thanked the Manchester Cathedral Choir and the United Choirs of the diocese for the very successful music workshop they hosted. A Facebook page is planned for the diocese. The diocese has a very active Strategic Planning Subcommittee comprised of Marie Sepiol, its chair, Larry Gagnon, Thomas Zarek and Shirley Mietlicki-Floyd, EdD. They are currently focused on reaching out to millennials. Just recently, Larry Gagnon provided diocesan

wide training on how a parish could set up and manage a Facebook page. Bishop Richard Lipka, ACNA, will be the retreat master of an upcoming clergy retreat of the diocese. Bishop Sobiechowski actively relies on his administrative seniors to manage the work of the diocese. Regular teleconferences are conducted with administrative seniors who always accompany the bishop on parish visits within the seniorates. The scouting program is also active thanks to the talents and work of Father Adam Czarnecki. It is anticipated the next synod of the diocese will be conducted in one day to manage costs, so every parish of the diocese might participate.

### **Western Diocese – Rt. Rev. Stanley Bilinski, Jr.**

The Supreme Council reviewed the prepared report of Bishop Bilinski. It included his activities as bishop, clergy appointments, future ordinations, the diaconate program, parish achievements and challenges, the standard organizations of the diocese, and diocesan commission work. During summation of his prepared report, Bishop Bilinski indicated the National SOCL Commission is working with the Diocesan SOCL Commission to develop lessons on reverence in line with the Future Direction program as well as a post confirmation curriculum. The Diocesan United Choirs is holding its 61<sup>st</sup> Convention in June. A concert will also take place as part of the convention. The United Choirs of the diocese has subsidized the publication of the Music Minister's Handbook. A successful diversified youth retreat was held during the year. The service project conducted during the retreat resulted in 3,600 servings of soup donated to the needy of the Ohio area where the retreat was held. Bishop is thankful for the dedication of the diocesan deacons and priests. Bishop also summarized his weekly work with many of the parishes of the diocese and the challenges the diocese is facing with the current United States immigration process.

During discussion on the reports of all bishops, each bishop described how he splits his time between parish and diocesan tasks. The challenges the dual ministry the P.N.C.C. requires of its bishops has been discussed in the past and will continue to be discussed. It's solution really comes down to two items. The first is the ability of a diocese to financially support its bishop with a salary and home. The second and the more important one is manpower. With the current lack of Sacred Vocations, it would be a challenge to fill pastor positions at cathedrals. The vari-

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(Annual Supreme Council Meeting Minutes - Continued from Page 19.)

ous restrictions the P.N.C.C. Constitution places on clergy service was also discussed. The Supreme Council unanimously accepted the reports of the Diocesan Bishops with its thanks and deep appreciation for their work and dedication.

## Commission Reports

### History & Archives Commission

The Supreme Council reviewed the prepared report submitted by Mr. Joseph Seliga, Commission Chairman. It included descriptions of the commission's activities, programs and requests to the Supreme Council. During discussion, the excellent work of the commission along with its chairman, Joseph Seliga, was noted. Mr. Seliga travels to Scranton and spends one week a month working at the archives. The commission is always seeking the assistance of church members. Members throughout the church are needed to collect diocesan, seniorate and parish information in the cities where they reside. There are many other projects that can be worked on and completed remotely. Those interested in assisting this commission should contact the Office of the Prime Bishop.

### National Commission on Liturgy

The Supreme Council reviewed the prepared report containing descriptions of the commission's activities and programs submitted by Father Senior Robert M. Nemkovich, Jr., Commission Chairman. Summarizing his report, Father Senior Nemkovich reported revising the *Rites & Rituals* is the major project of this commission. Feedback on projects was obtained by the recently held National Clergy Conference.

### National Mission Commission

The Supreme Council reviewed the prepared report submitted by Bishop Paul Sobiechowski, Commission Chairman. It included descriptions of the commission's activities and programs. Summarizing his report Bishop reported an upcoming workshop will be hosted in Carnegie, PA. The commission is seeking a volunteer who could produce videos focused on welcoming new members to the P.N.C.C. An audio book of the abridged history of the P.N.C.C. is also planned.

*(To be continued in Volume 96, Issue No. 7)*



## The Polish National Catholic Church in the United States of America from 1897 to 1980

This book was written by Hieronim Kubiak in 1982. It was originally published in Poland by the Ossolineum, the publishing house of the Polish Academy of Science in 1970. It was written as a Sociological study and not as a historical book, however; the data included provides the basis of historical studies. The book has 214 pages and is divided into eleven chapters. Chapter 11 was written for the English edition. Quotes from the text are in italics.

Preface to the English Edition

Chapter 1 - Introductory Remarks

Chapter 2 - Polish Emigration to the United States Against the Background of General Social Processes in the United States for the Years 1850-1920.

Chapter 3 - Religious Life of Ethnic Groups in the United States in the Years 1850-1920.

Chapter 4 - The Formation of Polish Religious Institutions in the United States of America

Chapter 5 - The Social Conditioning of the Independent Parishes Among the Polish Immigrants in the United States

Chapter 6 - Establishment and Developmental Stages of the Polish National Catholic Church

Chapter 7 - Formation of the Ideology and Religious Doctrine of the Polish National Catholic Church

Chapter 8 - The Polish Language in the religious and Social Life of the Polish National Catholic Church

Chapter 9 - The Institutions of the Polish National Catholic Church. Their Origin, and Changing Functions

Chapter 10 - Regularities Within the Process of Change in the Polish National Catholic Church. An Attempt at Synthesis.

Chapter 11 - Polish National Catholic Church in the United States in the 1970's.

Index of Names, Organizations and Institutions

Table of Contents

The author came to the United States in September 1994 as a recipient of a United States National Student Association grant; his affiliation was with the University of Chicago. His plan was to study the social awareness among Afro-Americans caused by the

colonization of Africa. He happened to be walking past St. John's Church in Chicago where he heard a very familiar old Catholic song sung by young voices. This led to a discussion with the pastor, Father Franciszek Rowinski and Mr. Kubiak learned about the Polish National Catholic Church. He later had other conversations with Bishop Leon Grochowski in Scranton, PA; Bishop Thaddeus Zielinski in Buffalo, NY; Bishop Walter Słowakiewicz, in Detroit, MI; Bishop Anthony Rysz in Dupont, PA and many other P.N.C.C. priests. These conversations caused him to change his expected study to be one focused on the P.N.C.C., which had choirs whose singers could sing in Polish, but not speak Polish, and how the Church came to into existence in America and what its development was and why.

Each of the chapters is made up of sub-topics that are appropriate. In Chapter 1, they are: 1. General Characters of the Study, 2. The State of Investigation of the P.N.C.C., 3. Nature of the Sources, and 4. Notes in the Methodological Foundations and the Arrangement of the Book. In Chapter 2, they are: 1. Stages of Polish Immigration, 2. Social and Occupational Composition of Polish Immigrants, 3. There is no item for 3., and 4. The Social and Cultural Aspirations of Polish Immigrants. In Chapter 3, they are: 1. The Socio-Historical Basis for the American Denominational System, 2. The Function of Religion in the Process of Creating the Social Organization of Ethnic Immigrant Groups, 3. The Beginning of Catholicism and the Protestant Anti-Catholic Movement, 4. Attempts at Adjusting Catholicism to American Life. In Chapter 4, they are: 1. The Reconstruction of Old Institutions and Cultural Ties Within the Framework of a Catholic Parish, 2. Toward a Polish Bishop, 3. The Evolution of the Polish Parish School Function, and 4. Religious and National Elements in the Polonia Large-Scale Organizations. In Chapter 5, they are: 1. The Genesis of the Pattern of the Independent Parish, 2. The First Independent Polish Parishes and Causes for their Appearance, and 3. Three Centers of the Movement: Chicago, Buffalo, Scranton. In Chapter 6, they are: 1. Polish Immigrants Against the Background of the Social and Religious Life in Scranton, 2. Establishment of the First Independent Polish Parish in Scranton, 3. The Formation of Organizational Structure and Principles of Interrelations within the

(Continued on Page 22.)

(The P.N.C.C. in the U.S.A. 18971-1980 - Continued from Page 21.)

P.N.C.C., and 4. The Social Genealogy of the Leaders of the PNC Church, 5. The Demographic Characteristics of the P.N.C.C., 6. Ethnic Composition of the PNC Church. In Chapter 7, they are: 1. National Elements of the P.N.C.C. Ideology, 2. The Social Contents of the Program of the PNC Church, 3. Ideology and Doctrine of the PNC Church Against the Background of Other Denominations, 4. The Dynamics of the Program and the Internal Rules Within the PNC Church. In Chapter 8, there are no separations into sub-topics. In Chapter 9, they are: 1. General Characteristics of the PNC Church Institutions, 2. Devotional Institutions, 3. National and Cultural Institutions, 4. Formative-Educational Institutions, 5. Social Security Institutions. In Chapter 10, they are: 1. The Process of Assimilation of Immigrants to American Reality, 2. The Durability of the Polish Ethnic Group in the United States, and 3. Concluding Remarks. In Chapter 11, they are: 1. Primary Hypotheses, 2. Quantitative and Social Development of the P.N.C.C. in the Years 1965-1980, 3. The Clergy, and 4. The Stability of Principles of Ideals and Liturgy, 5. The Stability of Organizational Principles, 6. Polishness Versus Americanism, and 7. Final Note.

This book will give the reader an understanding of the emigration of Poles from 1850 to 1920, and the social processes that they would experience in the United States. Chapter 3 covers the religious life of ethnic groups. It said *"In practice, each of the arriving immigrant groups began it's American life by setting up a religious institution known in the Old Country. This happened principally because, as H. R. Niebuhr holds, religion was the only institution from the Old Country which could be transplanted into new conditions and could serve in the process of building a social organization for the immigrant community. Religious institutions and parish organizations synonymous for many one-time European peasants to the neighboring group gave the immigrant the opportunity to preserve their native tongue, their old-time customs and neighborly ties."* The author describes the development of Catholicism in the United States and the struggles for civil rights by the new Catholic immigrants. The Irish were the first to take up the fight for Catholicism in the US and then to exploit the church for its own advantage. *"Anti-Catholic feelings in spite of the American tradition of religious freedom were always strong in America. The stereotype of a Catholic and Catholicism as a religion inimical to Protestantism, and a*

*synonym of an 'alien spirit' in American life fulfilled the same function in the United States as did the stereotype of a Jew in certain countries in Europe in the 19<sup>th</sup> century."* The author gives examples of the burning of cloisters and churches in the early 1800's in MA, PA, RI.

There was a controversy about parish trusteeship. There were two views of Catholicism, the European one where there was no need for concern about the parish economy since the churches were supported by governments or wealthy patrons. In the United States, the problem arose when the immigrants who built the churches, wanted to have a say in the administration of the church and ownership of the property. American Bishops wanted to retain ownership of the churches and maintain control of their administration. This conflict was *"partially resolved"* by the Third Plenary Council in Baltimore in 1844, which stated *"a. the Bishop is the watchman and the highest administrator over all diocesan property, b. priests are obligated to care scrupulously for parish property under the direction of the Bishop, c. in elections for parish councils (trustees) the lay have a vote only if they are parishioners twenty-one years old, who fulfilled their Easter confessional, paid for a chair in the church in the last year, send their children to the parish school, and do not belong to any forbidden organizations; the leader of the council ex officio is the pastor, d. the salary of the priests is established by the bishop."* The Americanization of the church became the driving force for the Irish Bishops who were opposed to ethnic parishes.

Chapter 4 describes the struggles of Poles towards establishing their own parishes. *"The reaction of American bishops to Polish attempts at establishing their own parishes was usually negative."* Included is a table showing the average number of parishioners and the proportion of priests to numbers of faithful for MI, NE, PA, WI, IL, ND, SD, MN, NJ, OH, IN, Y and TX for other ethnic groups and Polish ethnic groups. For NJ a parish for other ethnic groups had 1,330 parishioners while those for Poles were 4,370. For NJ proportion of priests to numbers of faithful was 98:1 for other ethnic groups and 3680:1 for Poles. The lack of a Polish bishop was thought to have hindered the development of Polish parishes. The first Polish Bishop, Paul Rhode was consecrated in Chicago in 1908. Although born in Poland, his theological education was in the United States. He did not administer to the Poles, he became just another

er of the 90 American bishops. The second, Bishop Edward Kozłowski was consecrated in 1914.

Chapter 5 described the early independent Polish parishes; the first was in Polonia, WI in 1873-1875 and excommunication was their fate. Next was Holy Trinity in Chicago, IL, which was formed because of a dispute with Resurrectionists and about the ownership of the church buildings. The independent parish in South Milwaukee was the result of a dispute with their bishop and a German parish over the right to build a Polish church. An independent parish in Cleveland, OH came about after the removal of a Polish priest. Other examples are given. The author lists eight reasons for conflicts. The three centers of Independent movements, Chicago, Buffalo and Scranton conclude this chapter.

Chapters 6 through 11 are about the P.N.C.C., its establishment, development, ideology, religious doctrine, use of the Polish Language, religious and social life, institutions. Chapter 6 has 4 tables. Table 1 shows the number of priests, churches and faithful in the US between 1906 and 1966. Table 2 shows the territorial distribution in the United States between 1906 and 1966. Table 3 shows members in 1936 in cities and villages and percentages of members below and above the age of 13, and of men and women. Table 4 lists the members in the United States between 1906 and 1966.

Chapter 7 has a 1939 quote of Bishop Hodur about the development of ideology of the P.N.C.C. *"The group forming the first National Church in America united itself, got to know better and deeper its problems and goals only under the influence of the hard-fought battle, sometimes ugly, sometimes bloody, that we had to fight on all sides after the condemnation thrown on me and the church by the Irish Roman bishops...It was then that the eyes of all the members of the National Church in Scranton got opened; and they understood that to be members of the National parish was some sort of great thing, some sort of a great affair, some sort of a great idea, of priests, bishops, and a deluded mob fight with such mad-*

*ness...With the hammer of experience we forged the hot iron, we transformed our souls, we built an everlasting inheritance of a free, holy National Church."*

There is a discussion of the abolition of celibacy of the clergy and the length of time it took before it came to pass. The initial attempts were at the second General Synod in 1909. They continued at the third General Synod in 1914. It was accepted at the fourth General Synod in 1921. Additional restrictions were placed on the priest before his marriage at the fifth General Synod in 1931. Changes to the P.N.C.C. Constitution is included in Chapter 7.

Chapter 8 starts with a discussion of the introduction of the Polish Language into the liturgy. It became a means of strengthening group ties. *"The Catholic press as well as the rest of the press organs of the independent bishops, carried on a sharp campaign against this innovation."* It wasn't until the 10th General Synod in 1958 that it was established that there will be two languages in the P.N.C.C., Polish and English.

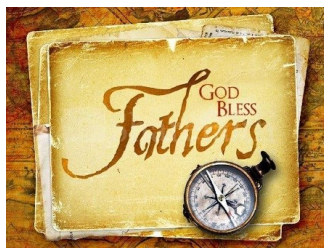
Chapter 9 discusses the organizations associated with the church, those of the societies established to enhance the religious and cultural life of the church, those formed for the education of its members, those related to the security of members and the relief efforts for Poland.

Chapter 10 discusses the process of assimilation of immigrants.

Chapter 11 was written for the English language edition. It discusses the changes within the P.N.C.C. since the initial book was written in Polish and published in Poland.

I urge you to read this book to expand your knowledge of the P.N.C.C., the history of Catholicism in the United States, the growth, beliefs and organizations of the P.N.C.C., and the experiences of Polish immigrants in developing a National Church.

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



## Eastern Diocese

### Holy Cross Parish Celebrates its 100<sup>th</sup> Anniversary

Central Falls, RI



Holy Cross Parish in Central Falls, Rhode Island is celebrating their 100<sup>th</sup> Anniversary during 2018. The first Mass of the parish was held on February 17, 1918 by Rev. R.L. Zawistowski. A special Holy Mass of Thanksgiving and Centennial Banquet was held on Saturday, May 5, 2018.

Prior to this historic commemoration in the life of Holy Cross Parish, our Rhode Island State Senator, Elizabeth Crowley, invited our pastor, Fr. Sr. Rob Nemkovich, and parishioners to be her honored guests at the Rhode Island State House on the National Day of Prayer – May 3, 2018. Senate Resolution No. 2836 was passed unanimously, it states: *“Senate Resolution joyously celebrating the 100<sup>th</sup> Anniversary of Holy Cross Parish in Central Falls.”* Seven from Holy Cross were honored guests in the Senate chambers, warmly welcomed and thanked for the service and work of our parish for our parishioners and the local community.

Holy Mass of Thanksgiving was celebrated by the Most Rev. Anthony Mikovsky, Prime Bishop of the Polish National Catholic Church on Saturday, May 5, 2018. Prime Bishop Mikovsky was greeted with bread and salt by Chairman, Michael Zarek, and Bishop Paul Sobiechowski was greeted with bread and salt by Vice-Chairman Thomas Zarek. During the Mass Prime Bishop prayed: “Almighty Father, this day we celebrate the 100<sup>th</sup> anniversary of the organization of Holy Cross Parish. We give You thanks for Your grace and blessing and we remember

the dedication of her faithful members. As we continue to worship You in sincerity, help us experience and share Your saving love.” “Lord and Savior, we know the joy and power of Your blessing in our lives, especially as we celebrate the 100<sup>th</sup> anniversary of Holy Cross Parish. Strengthen us by Your Body and Blood, that we may rededicate ourselves to serve You through Your holy Church.”

The Rt. Rev. Paul Sobiechowski, Bishop of the Eastern Diocese offered the homily thanking the parish for their past years of faithful service and challenging them to continue bringing the presence of Jesus Christ into the local community and region by how they choose to live their lives as Jesus’ disciples. Janice Dzialo and Paula Kalafarski were the lectors for the Mass, Fr. Sr. Rob Nemkovich proclaimed the Holy Gospel and Eric Nemkovich offered the Intercessions. The Mass was concelebrated by Prime Bishop Mikovsky with Bishop Sobiechowski, Fr. Sr. Rob Nemkovich, Fr. Sr. Joseph Krusinski and Fr. Henryk Wos. Altar Servers were Zack Richard and Eric Nemkovich. Thank you to our organist Ed Paluch and choir for the beautiful music that enhanced this beautiful liturgical celebration.

A Centennial Luncheon and banquet followed in the parish hall. Chairman Michael Zarek welcomed everyone to Holy Cross for this special day and commemoration in the life of the parish. Fr. Sr. Rob offered the Invocation and Brenda Richard gave the toast. Following a delicious lunch, greetings and a

mayoral citation were given by the Honorable James Diossa, Mayor of Central Falls and City Council President Robert Ferri. The Honorable Donald Grebien the Mayor of Pawtucket gave greetings and mayoral citation to the parish. The parish rectory is in Pawtucket. Our State Senator Elizabeth Crowley then offered greetings, congratulations and a Senate Citation to the parish.

100<sup>th</sup> Anniversary Committee member Stephen Mendrzychowski read greetings from United States Senators Jack Reed and Sheldon Whitehouse; from United States House of Representative David Cicilinie and Polish National Union of America CEO Irene Jugan and CFO John Andrzejewski.

Prime Bishop Anthony Mikovsky then gave the keynote address. He reminded all present of the great gift they received from their ancestors in the faith and that they need to continue to live their precious faith in their second century in meaningful and effective ways. Fr. Sr. Rob Nemkovich, in his remarks, reminded all that they need to continue to be Jesus to others and thanked the bishops, clergy, dignitaries

and 100<sup>th</sup> Anniversary committee. Special appreciation from the 100<sup>th</sup> Anniversary committee was given to Fr. Sr. Rob Nemkovich, organist – Ed Paluch and Altar Servers – Nicholas and Zachary Richard. The Banquet concluded with Benediction and an Apostolic Blessing from Bishop Paul Sobiechowski.

Coverage of this special day appeared in the Sunday May 6, 2018 edition of the Providence Journal with an article and four-color pictures from the Holy Mass of Thanksgiving.

A special Thank You to the 100<sup>th</sup> Anniversary Committee for their numerous meetings, work, planning, dedication and efforts to have a wonderful celebration of the 100<sup>th</sup> Anniversary of Holy Cross Parish in Central Falls, Rhode Island. Holy Cross's 100<sup>th</sup> Anniversary committee is: Janice Dzialo, Paula Kalafarski, Jackie and Steve Mendrzychowski, Evelyn Nadeau, Claire and Michael Osiensky, John Radny, Brenda Richard, Linda Warzycha, Thomas Zarek and Fr. Sr. Rob Nemkovich.

To God be the glory for great things He has done!

Submitted by Very Rev. Robert M. Nemkovich



## St. Valentine's Parish Happenings

### Northampton, MA

#### **Celebration of Polish Constitution Day an 100th Anniversary of Poland's Independence — Sponsored by the Polish Heritage Committee and St. Valentine's Parish**

Polish Constitution Day was celebrated Thursday, May 3, 2018 at 6:00 p.m. with Holy Mass of remembrance at St. Valentine's Church, 127 King Street, Northampton. Following the Mass, at 6:45 p.m., in the Parish Hall, Rev. Adam made a presentation on the Polish Constitution and the 100<sup>th</sup> Anniversary of Poland's Independence.

The Polish Constitution of 1791 was the second such Constitution in the world, following that adopted by the United States. Poland reacted after being partitioned by its neighboring nations by adopting a Constitution allowing freedoms which the neighboring nations feared would spread and destabilize their autocratic rule so they continued to partition until Poland no longer existed until 1918.

The changes offered by the Constitution now included judicial, legislative and executive branches, protection of the peasants as they were now to be recognized as part of the nation, religious tolerance, and abolishing the *liberum veto* which tended to paralyze legislation.

This year marks the 100<sup>th</sup> Anniversary of when Poland regained its independence, November 11, 1918 after 123 years of partitions by Austria-Hungary, Germany and Russia. On this day, the Polish Military Organization's clandestine departments, demobilized soldiers and legionnaires disarmed the Germans in Warsaw and other Polish towns. The Regency Government appointed Józef Piłsudski as commander in chief over the Polish forces and 3 days later he was given complete civil control. He formed a new centralized government which on November 21 issued key measures including a manifesto of agricultural reforms. Piłsudski also brought in more favorable conditions for the workers and called parliamentary elections.

#### **St. Valentine's Parish Graduates Fourteen Polish Language Class Students**

After successful participation in the Polish language course of study, fourteen students were awarded di-

plomas, Tuesday, May 22, 2018 in our parish. These conscientious students have attended class taught by Father Adam, every Tuesday evening from 6:30 p.m. to 8:00 p.m. since September, 2017. Students learned sentence construction, enhanced their Polish vocabulary and Polish speaking and reading skills. Also, students learned Polish hymns for every major occasion on the Church calendar as well as some folk songs. Also, students learned many things about the solemnities in the Polish National Catholic Church and much historical information about Poland. In addition, students participated in Lenten Services (Gorzkie Żale) and May Devotions. It was not all work – there was some fun - Christmas and Zapusty celebrations.

Graduates included: Helen Curtin, Robert Gibowicz, Tessie Gibowicz, Linda Golash, Michael Lambert, Barbara MacEwan, Alberta Martin, Francis Martin, Edward Kaczinski, Krysia Newman, Paula Pavelczyk, Dorothy Smarz, George Smarz, Laurie Smarz.

Classes for the next academic year will begin September 11, 2018 at 6:30 p.m. in the parish hall of St. Valentine's Church. If you want to learn the Polish language, please join our class in the Fall – it is a great place to be on Tuesday evenings.

Please Note: The students extend a sincere thank you to Father Adam for his willingness to instruct the Polish Class.

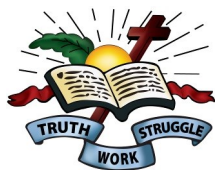
#### **Memorial Day Service**

On Monday, May 28, 2018 10 a.m. a Holy Mass was celebrated by Fr. Adam on the grounds of our parish cemetery, Holy Trinity Cemetery of St. Valentine's Parish in Hatfield, Massachusetts.

Fr. Adam prepared a program honoring all of the soldiers who gave their lives for our freedom, those who are serving in the military, their families and all the departed souls of our Parish who worked so very hard for St. Valentine's Church. May they all rest in peace.

Submitted by Krysia Newman





## 2018 Kurs June 30 - July 7, 2018



Spring is here and summer is right around the corner. That means it is time for the annual Kurs encampment, a Polish National Catholic Church tradition, sponsored by the Y.M.S. of R.

This year's theme is "I have fought the good fight, I have finished the race, I have kept the faith." 2 Timothy 4:7 This is a well-known passage and is significant for believers today because it serves as a stark reminder that the Christian life is a struggle against evil — within ourselves and in the world. The Kurs theme will be incorporated within many Olympic-related activities and topics during camp week.

Rates: Polish National Catholic Church member- \$225.00 per child  
Non P.N.C.C. member rate- \$275.00 per child.

The reasonable rates will provide your child with 7 days of camp in which they will participate in team building and leadership activities and build lifelong friendships. The campers will be under the supervision of the Kurs counselors who were all campers themselves and want to make your child's experience as memorable and enjoyable as possible. It is their hard work and dedication that makes the Kurs experience possible.

Registration and drop off of campers will be Saturday June 30th starting at 9:00 a.m. Pick up of campers will be Saturday July 7th at 12:00 p.m.

For further information and forms, visit the P.N.C.C. website's [Kurs Encampment Event Page at: pncc.org/?event=2018-kurs-encampment-i-have-fought-the-good-fight-i-have-finished-the-race-i-have-kept-the-faith](http://pncc.org/?event=2018-kurs-encampment-i-have-fought-the-good-fight-i-have-finished-the-race-i-have-kept-the-faith)

**PLEASE NOTE:** This year's "Independence Day Celebration" at Spójnia Farm will be held on Saturday, June 30, 2018, beginning with a Noon Mass celebrated by Most Rev. Anthony Mikovsky, Prime Bishop. A picnic will follow Mass.

## MY FAMILY TREE

Brownie  
GIRL SCOUTS



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

**JULY 6-7-8<sup>TH</sup> 2018**

HOLY NAME OF JESUS PARISH  
15 THAYER ST, SO DEERFIELD, MA

COST:  
**\$15.00 PER PARTICIPANT**  
DEADLINE:  
**JUNE 30, 2018**

CONTACT:

MR. MICHAEL KUCHAR (401) 473-4121  
FR. ADAM CZARNECKI (413) 584-0133  
FR. ROBERT KOERBER (413) 665-2129

THE CAMPOREE IS OPEN TO ALL WHO WANT PARTICIPATE:  
CURRENT, PAST AND PERSPECTIVE SCOUTS (BOYS AND GIRLS)  
FROM OUR PNC CHURCH AND EVEN OUTSIDE OF OUR CHURCH

## Save the Date!

Ladies Adoration  
of the Blessed Sacrament of the Western Diocese  
**Women's Retreat**

**"Women of Strength"**



**October 5 – 7, 2018  
Cardinal Stritch Retreat House  
Mundelein, IL**

Christine Grano of Mayslake Ministries  
Retreat Master

Spiritual Counseling, Massages, Pajama Party,  
Book Discussions, Personal Time, Fellowship

**Look for more information to come in June**

## Polish Poetry — Zofia Bohdanowiczowa



Zofia Bohdanowiczowa (z d. Czaplicka) urodziła się 30 kwietnia 1898 w Warszawie. W 1915 roku wraz z rodzicami została ewakuowana do Jekaterynosławia (dziś Dnipro), gdzie ukończyła pedagogiczną szkołę średnią. W 1918 r. Zofia przybyła do Wilna, gdzie najpierw pracowała jako nauczycielka literatury, a później w dyrekcji kolei. Jednocześnie studiowała na Wydziale Humanistycznym Uniwersytetu Stefana Batorego w Wilnie. Jako poetka zadebiutowała w 1921 r. w lwowskim piśmie *Wiek Nowy*. W tym samym roku poślubiła Feliksa Bohdanowicza, polskiego oficera artylerii. W związku z pracą męża wielokrotnie zmieniała miejsce zamieszkania: Lwów, Warszawa, Wilno, Brześć na Bugiem. Podczas II Wojny Światowej wyjechała z Polski i poprzez Rumunię, Jugosławię, Włochy i Francję przybyła w 1943 r. do Walii, która stała się jej domem do czasu jej przyjazdu do Kanady w 1960 roku. Tworzyła poezję i prozę, za które w 1951 r. otrzymała nagrodę katolickiej organizacji wydawniczej *Veritas*, która wydała też kilka książek z jej poezją i prozą. Niektóre z jej wierszy zostały opublikowane w polskich czasopismach w Anglii. Tłumaczyła też na język polski poezję amerykańską, angielską, francuską i białoruską. W 1958 r. w Nowym Jorku wydano tom jej tłumaczeń *Czas niepokoju*.

Ponieważ Zofia Bohdanowiczowa należała do nurtu *Skamander* w poezji polskiej, większość jej wierszy jest rymowanych. W tłumaczeniu rym ten nie został odtworzony ażeby interpretacja mogła odzwierciedlić pełną wymowę utworu, a nie poświęcać ją w celu tworzenia rymów.

Zofia zmarła 13 października 1965 roku w Toronto.

Zofia Bohdanowiczowa (née Czaplicka) was born April 30, 1898 in Warsaw. In 1915 she was evacuated with her parents to Ekaterinoslav (today Dnipro), where she finished Pedagogic High School. In 1918 Zofia arrived to Wilno where she worked as a teacher and later in the Railroad Board of Directors. In the same time she studied with the Faculty of Humanities at Stefan Batory University in Wilno. As a poet she debuted in the Lwow magazine *Wiek Nowy* in 1921. In the same year she married Feliks Bohdanowicz, a Polish artillery officer. Because of her husband's work she changed her residence many times: Lwow, Warsaw, Wilno, Brzesc-on-the-Bug. During World War II she left Poland, and having travelled via Romania, Yugoslavia, Italy and France, came to Wales in 1943 where she made her home until her arrival in Canada in 1960. She wrote poetry and prose for which, in 1951, she received an award from the Catholic publishing organization *Veritas*, who also published several books of her poetry and prose. Some of her poems were published in Polish periodicals in England. She also translated American, English, French, and Belarusian poetry into Polish. A volume of these translations, *Time of Unrest*, was published in New York in 1958.

Because Zofia Bohdanowiczowa belonged to the *Skamander* tradition of Polish poetry, most of her poems, are rhymed. In translation, this rhyme has not been reproduced in order to give the interpretation of the imagery its full force, rather than sacrifice it in order to contrive rhymes.

Zofia died October 13, 1965 in Toronto.

## Nekrolog

Było drzewo wiadomości dobrego:  
 Finezji liści i prostoty ptaków,  
 Przyjaznych szeptów i znaków  
 Wśród mrugających gałęzi.  
 Drzewo ciche jak myśl,  
 Tajemne w treści jak przypowieść,  
 Wyniosłe jak katedra na czarnych wsparta  
 łukach,  
 Gdzie ulani ze słońca aniołowie  
 Tańczyli po skłębionych stiukach  
 Malowanych akwamaryną.  
 Drzewo przystań, gdzie pod brzeg cienisty  
 Podpływały smukłe ryby poranka  
 Koloru mleka i miodu,  
 A koralowe okręty zachodu  
 Zaczepiały żaglami o szczyt.  
 Potem ciemność na liściach rosła,  
 Tryskały rosy, falowały mgły  
 I mówiłam drzewu na dobranoc  
 Sentymentalny wiersz Roberta Frosta:  
 Tree at my window, window tree...  
 Przyszli ludzie z piłami, siekierami,  
 Z sercami ze śrubek i fabrycznych dymów,  
 Garstką liliputów wyroili się, u pnia  
 I rzekli: „Zamordujemy drzewo.”  
 Karły nienawidzą olbrzymów.  
 Piłowali je systematycznie,  
 Najpierw dłonie, potem ramiona,  
 Długo na czarnym kadłubie  
 Chwiała się, głową zieloną.  
 Potem rznęli ciało na ćwierci  
 Przez piersi, przez brzuch, przez lędźwie  
 I wywieźli na nieznany cmentarz  
 W ciężarowych karawanach śmierci.  
 Teraz runął w me okno świat:  
 Dynamo i bęben z cyny,  
 Seksologiczne afisze,  
 Uszminkowane witryny,  
 Słupy, kominy, druty  
 I wiatr benzyną otruty  
 I niebo darte na strzępy  
 W żelaznych palcach śmigieł.  
 A na odsłoniętym parapecie,  
 Co nagą bielą nad ulicą lśni  
 Oszołomiony gołąb drepcze w kółko  
 I grucha wciąż to samo:  
 Tree at my window, window tree...

## Obituary

There was a tree bearing good news:  
 Subtle leaves and simple birds  
 Friendly whispers and gestures  
 Amidst wavering branches.  
 Tree silent as thought  
 Mysterious as a parable  
 Elevated as a cathedral propped on black arches  
 Where angels cast from the sun  
 Dance along billowing stucco,  
 Painted aquamarine.  
 A tree-port where towards the shadowy bank  
 Swam the slender fish of dawn  
 In colors of milk and honey  
 While western coral ships  
 Caught their sails on the peaks.  
 Afterwards darkness grew on the leaves,  
 Dew welled up, fog floated,  
 And I said good night to the tree  
 With Robert Frost's sentimental poem  
 Tree at my window, window tree...  
 People came with saws and axes  
 With hearts of screws and factory smoke  
 A handful of Lilliputians they swarmed at the trunk.  
 Dwarfs hate giants.  
 They sawed it systematically  
 First the hands then the arms  
 The green head on the black carcass  
 Faltered for a long time.  
 Then they butchered the body into quarters  
 Through breast, stomach, loins  
 Drove it to an unknown cemetery  
 In the truck caravans of death.  
 Now the world tumbled into my window:  
 Dynamo and tin drums  
 Sexological posters  
 Rouged showcases  
 Posts, chimneys, wires.  
 And gasoline-poisoned wind  
 And sky torn into shreds,  
 By propellers' iron fingers  
 While on the uncovered window-sill  
 Whose naked whiteness glints above the street  
 A stupefied pigeon tramps in circles  
 Always cooing the same thing:  
 Tree at my window, window tree...

**Penrhos\* - Polski dom**

Wieczorze letni, ileż w tobie smutku!  
 Wije się ścieżka wśród barwnych ogródków  
 Niby wioskowa ulica.  
 Z baraku zwisa znak czerwono-biały,  
 Bo jakiejś dawnej narodowej  
 chwały  
 Dzisiaj przypada rocznica.  
 Trzepot dwubarwny po niziutkich  
 ścianach,  
 Zapach maciejki, kapliczka  
 drewniana  
 I malwy i liście chmielu...  
 A za kapliczką w jeżynowych  
 krzakach  
 Ktoś patrząc w gwiazdy gwizdże  
 kujawiaka,  
 Zsunąwszy z czoła kapelusz.  
 Wieczór na ziemi i wieczór na niebie.  
 Oczy wieczorne zapatrzone w siebie,  
 Wieczorna skroń i siwizna.  
 A my na scenie ciemnego teatru  
 Pod kołującą różą obcych wiatrów  
 Wciąż gramy sztukę - "Ojczyzna".

\*Penrhos - wieś w Walii

**Penrhos\* - Polish Home**

Summer evening, how much sadness in you,  
 A path weaves among the colored gardens  
 Like a country road.  
 A red and white insignia hangs from the barracks  
 Today is the anniversary  
 Of some long-past national triumph.  
 A two-tone flutter along squatting  
 walls,  
 A scent of gillyflowers, a wooden  
 chapel,  
 Mallows and hop leaves...  
 And behind the chapel in blackberry  
 bushes,  
 A star-gazer whistles the kujawiak,\*\*  
 Pushing back his hat.  
 Evening on the ground and evening in

the sky  
 Evening eyes introverted,  
 Evening temples and grey hair.  
 And we on the stage of a dark theater  
 Under the whirling rose of foreign winds  
 Continually act our play, "The Native Land".

\*Penrhos - village in Wales

\*\*National dance of Poland

**Luna**

Tutaj nie ma księżycy, co by drżał na wodzie  
 I sypał złote iskry po czarnych lagunach.  
 Tu czasem z Europy utraconej przychodzi  
 Błada Luna, mleczna Luna, śliczna Luna.  
 Lecą, wichry z Jukonu i chmurami trzęsą,  
 Wszystkie drogi runęły w otchłań Atlantyku.  
 A Luna milczy i patrzy w oczy lunatyków,  
 Którzy wciąż jeszcze tęsknią.

**Luna**

There is no moon here trembling on the water  
 Casting gold over black lagoons.  
 Here from lost Europe sometimes comes  
 Pale Luna, milky Luna, lovely Luna.  
 Winds race from the Yukon shaking the clouds,  
 All roads have collapsed into the Atlantic pit.  
 While Luna silently gazes into the eyes of lunatic  
 Who still yearn.



All Translations from *Polish Poets in Canada - a Comparative Study* by Lillian Jagna Nemetz

## ***2018 Education and Youth Commission Raffle***

The Education & Youth Commission of the Polish National Union of America is once again sponsoring a raffle to benefit our College Stipend Program. The raffle will be held on December 6<sup>th</sup>, 2018 @ the PNU Home Office, 1006 Pittston Avenue, Scranton, PA. Donations for these tickets are \$5.00 each or 3 tickets for \$10.00.




First Prize – \$400 cash  
Second Prize – Fitbit Charge 2  
Third Prize- Google Home Speaker

We greatly appreciate your support and generosity as we continue to support the ministries of this commission to benefit our youth. Monetary donations are always graciously accepted towards the funding for this stipend program, and can be mailed directly to the following address:

Education and Youth Commission of the PNU  
c/o Mary Ann Stankowski  
1006 Pittston Avenue, Scranton, Pa 18505  
(checks made payable to Education and Youth Commission).

*Thank you.*

*If you have any questions or inquiries please contact Mary Ann Stankowski @ 570-341-0986 or [eyc@pnu.org](mailto:eyc@pnu.org).*

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### Why Go to Convo

I'm Jake Gerardi, Vice President of the 2018 Convo committee and a member of Saint Stanislaus Cathedral. This will be my 3rd Convo and I encourage the youth of the church to join us at the University of Scranton for Convo 2018. We have another jam-packed week full of activities including multiple presentations from P.N.C.C. clergy and guest speakers and a day trip to the nation's largest indoor waterpark.

One of the things I always loved about Convo was meeting kids, chaperones and priests from all over the country who share the same faith with me. For one week we all get to be one giant family and it's always an experience that can never be forgotten. Whether it's the sessions, the dances, the entertainment, the trips or even just hanging out in the dorms, Convo will always deliver great memories. Don't miss out this year, you'll regret it if you do. Hope to see you in Scranton!

