



PITTSBURGH GREEK-RITE ORDINARIATE

TO THE REVEREND DIOCESAN CLERGY
HEALTH AND GREETINGS IN THE LORD!

December 15, 1947.

40. In accordance with the instructions of No. 36 of our Pastoral Letter of Oct. 9, 1947, our Reverend Clergy met at their respective deanery centers on Oct. 22nd and deliberated upon the problems outlined by us. Subsequently each Dean sent in a written report on the meeting supervised by him. These reports indicated the the Reverend Fathers had disposed themselves seriously, frankly and constructively. We synthesized the various recommendations and presented them to the Pro-Synodal meeting of the Consultors, Deans and Representatives elected by the clergy, held at St. Paul's Monastery, Pittsburgh, Nov. 5th. This meeting began immediately after the Pontifical Divine Liturgy, lasted until 9:30 P. M., and was attended by the following: Very Revds.: N. Chohey, M. Jackovich, G. Thegze, J. Grigassy, D. D., A. Papp, A. Petrick, N. Martyak, S. Gulovich, S. T. D., S. Loya, E. Tabakovich, N. Szabados, D. Yackanich, Msgr. Geo. Michaylo, D. D., Revds.: P. Racz, I. Romza, D. Medvecky, V. Vanchik, S. T. D., J. Jackanich, M. Morris, C. Roskovich, E. Berezky, S. Gulyassy, J. Zavalla, N. Kristof, J. Loya, A. Dzmura, M. Staurovsky, G. Chegina, N. Bonetzky, M. Hranilovich, J. Stim, A. Sokol, D. Maczkov, E. Mihalik. Bishop Ivancho presided, Msgr. Michaylo recorded the minutes.

- 1.) Concerning the calendar, the consensus was that the present official attitude should continue to prevail, namely that each parish be allowed to mature to calendar reform by itself.
- 2.) It was unanimously agreed to petition the Holy See to reduce the number of holydays which bind "sub-gravi." This reduction is not to be construed as abrogation of so many holydays, but merely a petition to obtain relief from penalty. Also considered was the elevation of the dignity of the feasts of SS. Cyril and Methodius and St. Josaphat and of the feast of the Immaculate Conception. All this shall be referred to the Holy See. In this connection a very good point was brought out, namely that to obviate the occasion of sin for missing the Divine Liturgy on a holyday for working people and the school youth, the zealous pastor and conscientious defender of our rite will provide an extra early Divine Liturgy on holydays for his faithful!
- 3.) It was unanimously agreed to petition the Holy See for some relief with regards to the fasting period before the feasts of SS. Peter and Paul and the Assumption of the Blessed Mother, also from the "Closed Time" between Christmas and Epiphany and Easter week.

- 4.) A lengthy discussion of our liturgical problems indicated that all were agreed:
- A) Plain chant is rapidly deteriorating; B) choir singing in some places is deteriorating, and in many places is being over-emphasized. These conditions seem to be caused by, a) the pastor's own ignorance of liturgical music; b) The pastor's culpable neglect, disinterest and shirking of his obligation to guide and control the cantor in his duties and the manner of performance thereof; c) The cantors' lack of training, their stubborn refusal to learn; d) the spiritually wrong attitude of some cantors; e) The stupid temerity of some self-taught "professors" who would "correct" Boksay and Bortn'ansky! The cure for these ills seems quite obvious. Both priests and cantors must study and learn and sing according to our liturgical music. Both priests and cantors must realize the fundamental tenet that the prayer is THE thing, that singing is intended only to enhance the beauty of the prayer, and if singing, whether plain-chant or in choir, distracts or disgraces the spirit of prayer then it cannot and must not be tolerated in our divine worship!

At the beginning of the Divine Liturgy we are reminded: "**Mirom Hospodu pomolimsja!**" Some of the singing I have heard in some of our churches, far from being a "peaceful praying to the Lord," was rather reminiscent of wild Wagnerian ravings in Wotan's forests, or the desperate shriekings of the mothers whose children were being sacrificed to Moloch! Gentlemen, let us remember: "**Mirom Hospodu pomolimsja!**" whenever we sing in church! Choirs should refrain from jarring or nauseating dramatic flourishes! individuals gifted with fine voices should refrain from vain indulgences or operatic affectations. Let all church singing be prayerful and liturgical.

It was unanimously agreed that a Diocesan Committee on Liturgical Music be established. I heartily approve, and hereby appoint this committee: the Reverend Fathers M. Staurovsky, N. Petrick, S. Tretiak and M. Miyo. Father Staurovsky shall have, in behalf of this committee, authoritative access to, and temporary possession of, any and all choir and plain chant music, owned by the churches or cantors or individuals, which is used or is intended to be used in our church singing, for the purposes of correction, standardization and adaptation to our liturgical purposes. Please give this committee your fullest cooperation.

Finally, in connection with liturgical music, please be governed by the following:

- A) Liturgical Vespers must be conducted wherever there is a full-time cantor. (Saturdays, Sundays, and Holydays). The pastor personally must also conduct the vespers. It is small wonder some cantors strut around like they were "half-priests" when the pastor allows or even commands them to conduct vespers or matins alone! To abandon these services because the people do not attend is an invalid excuse. Have these services **regularly**, — and not whenever you just please; no traveling or business or pleasure must be permitted to keep a pastor away from his parish on the eve of Sunday or Holyday. The priestly priest carefully avoids all worldly distraction but rather seeks compunction of heart and the marshalling of spiritual strength and preparedness for the Lord's Day. If the people are liturgically dead or indifferent, organize a liturgical study club, inviting them

to bring along their "Zbornik" and explaining to them the dogmatic, moral, historical and ascetical significance of the forthcoming services. The cantor must help in this regard.

B) Choirs must not sing more than twice a month at the same Divine Liturgy. Choir might be permitted to sing at the first Liturgy one Sunday, and at the second the next Sunday, but each group attending its favorite Liturgy must be given opportunity to take part in plain chant.

C) At Pontifical Liturgies the choir may sing up to the "Viruju," and plain chant thereafter.

- 5.) The problem of a Seminary was discussed from all angles. Its need was unanimously recognized. Also admitted was the great cost not only of establishing a seminary but its maintenance thereafter. It was suggested that possibly the Gr. Cath. Union might donate the Elmhurst Orphanage to the Diocese. Even so, the present system of diocesan incomes couldn't possibly afford the maintenance of the Seminary, nor for that matter a cantors' school, nor a press.

Thereupon ensued long discussion, participated-in by all present, concerning a possible re-arrangement of diocesan income. After thorough deliberation it was proposed and unanimously agreed upon that beginning Jan. 1, 1948 the present system of a cathedraicum and two annual collections shall be discontinued, in lieu of which there shall be established a system of a 5% (five per cent) assessment of the gross income of each parish and filial church for the administrative purposes of our Ordinariate. It was very gratifying to observe the realistic, clear-viewed and enthusiastic approach to the needs of the Ordinariate on the part of the Very Reverend Consultors, Deans and Priests' Representatives. Such zeal and decision augurs well for our mutual future welfare. With the blessing of God and with the re-dedication of our beloved, loyal clergy to the zealous welfare of our own Diocese, we can expect the long awaited resurgence of a vital life and growth, which will serve unto a greater glory unto God, peace and happiness to all in our midst.

This Ordinariate approves and accepts this recommendation of our Reverend Clergy in pro-synodal meeting, and hereby decrees this new system of our Administration's financing to become effective as of Jan. 1-st, 1948. As some Fathers expressed it, the Diocese will gain, and the parishes need not lose, because if they wish so, they may continue to take up two collections a year "to defray our assessment," and knowing that this amount will remain in the parish treasury it is quite possible that in many instances these collections will be even greater than the assessment. I feel confident together with the Fathers who made this proposal that a clear well-prepared explanation will satisfy our good people.

The assessment is to be forwarded to our Chancery at the end of each month, or at the end of not more than every three months.