

OUR PAST AND PRESENT

Historical Outlines

of the

Byzantine Ruthenian Metropolitan Province



The Most Reverend Basil Takach, D.D.
Our First Byzantine Ruthenian Bishop

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*Byzantine Ruthenian
Metropolitan Province*

by *танаісц V.*
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WITH ECCLESIASTICAL APPROBATION

**“This Ecclesiastical Approbation indicates
that the text is free of doctrinal or moral
error.”**

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PREFACE

As we began preparations for the celebration of the fiftieth anniversary of the establishment of our first Byzantine Ruthenian Diocese in the United States, we felt the need of an historical synopsis of the past and present of our people, who comprise the Byzantine Ruthenian Metropolitan Province. Reverend Athanasius Pekar, OSBM., with our encouragement, obligingly accepted the challenge and presented to us such an historical synopsis in this booklet, **OUR PAST AND PRESENT**.

As a minority national and religious body, our ancestors in the United States, like those in their native land, had to overcome numerous difficulties. They made great sacrifices in order to preserve our cultural and religious heritage. For this we are greatly indebted to them. At the same time, this sacred trust becomes a challenge for us to continue to preserve and perpetuate our beautiful Byzantine-Ruthenian Catholic Church with equal dedication and sacrifice.

The history of our ancestors in Eastern Europe teaches us that, in the long run, their dedication and sacrifices did bring abundant fruit in due season. The same lesson can be learned from the history of our people in the United States. It is to our dedicated pioneers that we express our gratitude today. With grateful appreciation to God for the accomplishments in the past, let us dedicate

ourselves to the same lofty ideals which were passed on to us by our dedicated and God-loving ancestors.

As we celebrate the **Golden Jubilee** of the establishment of our Byzantine-Ruthenian Hierarchy in the United States, I sincerely recommend this valuable booklet on the history of our Metropolitan Province of Munhall. I hope that it will be received with the same warm feelings with which it was written.

✠ **Most Reverend Stephen J. Kocisko, D.D.**
Metropolitan Archbishop of Munhall

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INTRODUCTION

During Saints Cyril and Methodius Seminary Day in Pittsburgh, Pennsylvania on May 7, 1972, our Hierarchs issued the following **Proclamation**:

We, the Archbishop and Bishops of the Byzantine-Ruthenian Metropolitan Province, take the occasion of our joint celebration of Seminary Day to announce that, in the year 1974, our Metropolitan Province will commemorate the fiftieth anniversary of the establishment of our first diocese in the United States. It was with the appointment of the late Most Reverend Basil Takach, D.D., as the Titular Bishop of Zela, by His Holiness, Pope Pius XI, on February 25, 1924, that the Exarchate of Pittsburgh was canonically established.

As the preparations for the celebrations were initiated, His Excellency, The Most Reverend Stephen J. Kocisko, D.D., asked me to prepare a booklet for this occasion, containing a religious and historical background of our ancestors in Eastern Europe and the continuity of our religious life here in the United States. It was quite a challenge to pursue this historical endeavor since it involved the condensing of a centuries long history of the diverse national and religious groups which make up our Metropolitan Province, in order to present the reader with a complete his-

torical picture. Such was the goal which, with God's help, I ventured to achieve.

These historical outlines are divided into two separate parts. The first part presents a national and religious background of our ancestors in their native land under the enchanting Carpathian Mountains in Central Europe. I traced these origins to the Byzantine Catholic Eparchies of Mukachevo (Munkach), Krizhevtsi, Prjashev (Presov) and Hajdudorog which, before World War I, were embraced by the same political boundaries of Hungary within the Austro-Hungarian Empire. At the present time, they are all politically divided into separate countries under Communist rule.

In the second part, a panoramic view of the historical development of the Byzantine Ruthenian Metropolitan Province of Munhall is presented, as well as the biographies of our religious leaders of the past fifty years. To these Spiritual Shepherds this booklet is respectfully dedicated.

I would like to express my deepest gratitude to my kind Patrons, who graciously assisted me in writing and publishing this booklet. I hope these historical outlines will be accepted by the readers with the same profound sentiments of dedication and love, with which they were compiled and written.

Feast of the Patronage of the Blessed Virgin Mary, 1973.

Fr. A. Pekar, OSBM.

Part One

HISTORICAL BACKGROUND

1. OUR SLAVIC ORIGINS.

The Ruthenians of the Sub-Carpathian region belong to the Slavic group of nations which settled in their European cradle approximately 2,000 years before Christ. Their primitive boundaries may be roughly outlined in the north by the Baltic Sea, to the east by the Bug River, in the south by the Carpathian Mountains and on the western frontier by the Elbe River.

The archeological excavations indicate that our Slavic ancestors possessed a very high culture and were dedicated to the cultivation of the soil; agriculture was their main occupation. Some nomadic tribes, i.e., the Scythians, Sarmathian Croats, Turkish Bulgarians, etc., accepted the Slavic culture and were assimilated by the Slavs but they retained their original tribal name.

The Greek historian Procopius of Caesarea, who came into contact with the Slavs during the military campaign of the Byzantine General Belisarius (538-552), praised their democratic way of life in his memoirs:

They are not ruled by one man, but since immemorable times they have lived in a democracy. This is the main reason why they discussed the pleasant and troublesome matters of importance in common; the entire people then decided matters in a democratic manner.

Comparative philology has recently proven that the Slavs, who believed in life beyond the

grave, developed their faith under the influence of Iranian religious beliefs. Iranians believed in two supreme principles or deities: a) **Bhaga**—the principle of good which was a source of inspiration, and b) **Dauva**—the principle of evil. The Slavic name for God, **Boh** (originally—**Bhagu**), became for the Slavs a giver of all good things. The evil principle also left its influence on the Slavs as can be seen in the use of the term **Div**, a bad spirit, and **divyj**, untamed, wild, harmful. The Slavs, subjecting the evil spirits to a Supreme Deity, gradually developed a monarchic religion. Thus, they began to believe in many gods under one Supreme Deity, identified as **Svarog**. The name **Svarog** was also of Iranian origin and signified the radiant sky.

The Slavs, furthermore, believed in the free will of man, **vira**, from the Iranian, **var**, meaning a choice. Upon their conversion to Christianity the Slavs applied this term, **vira**, to faith since it is a free adherence to God—a choice of good.

Until the third century the Slavs lived in their original settlement, relatively speaking, and used a common language. It was only during the third and fourth centuries that some dialectical differences began to develop among the various tribes. Until the tenth century these differences were not notable enough to form separate nationalities. In view of this, we can still speak of a common language among the Slavs at the time of Saints Cyril and Methodius in the ninth century.

In the fourth century, under pressure from the violent nomadic hords, some Slavic tribes crossed the Carpathian Mountains and pushed their way south to the Balkans. Others migrated westward

toward the upper Danube River, while still others moved eastward toward the Dnieper River and the Black Sea. As a result of all this movement, the period between the fourth and the eighth centuries may be called a period of tribal division among the Slavs, which gave birth to the various Slavic nationalities.

Generally speaking, the Slavs may be divided into three main branches: 1) Western, 2) Southern or Yugoslavs, and 3) Eastern Slavs. Czechs, Slovaks, Lusitanian Serbs and Poles belong to the Western Slavs. To the group of Southern Slavs belong the Slovenians, Croats, Serbs, Macedonians and Bulgarians. The Eastern Slav group is subdivided into three separate branches: Russian (originally Muscovites), Bielo-Russians and Ruthenians, many of whom today are called Ukrainians. Our ancestors came to the United States mostly from the Carpathian region and are known in history as Ruthenians (in their own language **Rusiny**). They belong to the Eastern Slavic group and should not be confused with Western Slavic ethnic groups or with non-Slavic groups.

The Slavic tribes, which settled on both slopes of the Carpathian Mountains during the eighth century, were called **Bil'i Horvaty**, i.e. White Croats (not to be confused with the Croats of Yugoslavia). They were ruled by their own princes who were vassals of stronger Slavic rulers, either of Bulgaria, Moravia or even of Kievan Rus'. It was from Rus' that our ancestors adopted their national name, **Rusiny**, i.e. **Rusi syny**, meaning the sons of Rus'.

Since the Greek historians were the first to

show their interest in the life of our ancestors, especially those living around the Black Sea, they adapted our national name to their own language by changing our dental consonant "s" into their "th" and adding their own ending; they called our people, **Ruthenoi**. In Latin our national name became **Rutheni**, later adapted by the English language as **Ruthenians**. Since our ancestors lived for many centuries under the Hungarian sovereignty, they were also named **Uhors'ki Rusiny**, i.e., the Ruthenians of Hungary. After World War I, they were called **Podkarpats'ki Rusiny**, meaning the Ruthenians living under the Carpathians and annexed to the newly formed state of Czechoslovakia. The region, inhabited by our ancestors then was called **Podkarpats'ka Rus'**, correctly translated into English: **Subcarpathian Ruthenia**.

2. OUR NATIONAL SAGA.

After the settlement of the Hungarian tribes in Central Europe (9th century), our ancestors retained their cultural and political connections with the Great Kievan Principality for a short period of time. It was only in the middle of the eleventh century that the Carpathian region was incorporated into the Kingdom of Hungary and historically became known as the **Marchia Ruthenorum** (Margravate of the Ruthenians).

In the plains our ancestors were subjected to assimilation by the neighboring nationalities but in the mountains they were constantly strengthened by new settlers from other Ruthenian lands, with whom the Hungarian royal family of Arpad became related through the marriages with the princesses of Galicia and Kiev. Between 1290 and

1321, when the Arpad dynasty finally became extinct, the Carpathian region was placed under the suzerainty of the Principality of Galicia and Ladomeria. Occupied once again by the new Hungarian King of the Angevin dynasty, Charles Robert (1308-1342), the Carpathian region became the Hungarian buffer zone of defense with main castles in Mukachevo (Munkach) and Uzhorod. At the end of the fourteenth century, Prince Theodore Koriatovich from Podolia came to the Carpathian region with his large army and their families. These settled around the Mukachevo (Munkach) castle in view of the fact that the King of Hungary appointed the Podolian Prince **Dux de Munkach** (Commander of Mukachevo). He died in 1415.

After the Hungarian defeat of Mohach (1526), the central part of Hungary was occupied by the Turks. The western part recognized the sovereignty of the Hapsburg Catholic dynasty of Austria, while the eastern part of Hungary was ruled by the Princes of Transylvania, staunch protectors of Protestantism. Administratively speaking, Subcarpathian Ruthenia remained divided for almost two hundred years between the Catholic Hapsburgs and Protestant princes of Transylvania, and became the battle field between these two powers. Only after the defeat of Prince Francis II Rakoczy (1711) were the Hapsburgs recognized as the legitimate kings of Hungary. The Carpathian region became once again an integral part of Hungary.

Our people under the Carpathian Mountains were politically and administratively divided into various districts (counties). These counties were

Marmorosh, Ugocha, Bereg, Sathmar, Sabolch, Ung (Uzhorod), Zemplin, Borshod, Abauj, Torna, Gemer, Sharish and Spish. The only uniting force of our people was their Byzantine Catholic Church which, by its Slavonic Rite and Cyrillic alphabet, was able to preserve the national and cultural character of our ancestors through the many centuries of denationalization. Since they were living within the boundaries of Hungary, they were called as previously mentioned, **Uhors'ki Rusiny**, i.e., the Ruthenians of Hungary.

The unsuccessful revolution of Kossuth in 1848-1849 brought about the political and national awakening of our ancestors. This came about under the leadership of Adolf Dobrjansky (1817-1901) and Canon Alexander Duchnovich (1803-1865). Their national dreams, however, were frustrated by the new Hapsburg policy of compromise, following the formation of a dualistic monarchy of Austro-Hungary in 1867. What followed is known in history as "**The Dark Era**" of our people (1867-1918), when, according to an American historian, "any cultural aspirations on the part of the nationalities, above the humblest level, even where permitted, were eyed with suspicion. The advent of the liberal regime brought a further change for the worse." This writer further concludes: "Of all nationalities of Hungary, the Ruthenians had been the biggest losers." (Cfr. C. A. Macartney, **Hungary—A Short History**, Chicago, Ill., Aldine Publ. Co., 1962, pp. 183 and 187.)

At the end of the last century, an economic oppression was added to their national and cultural difficulties with the result that a massive exodus

of our people from the Carpathian regions followed. In a short period of time the exodus rose to alarming proportions with almost half of the population emigrating. With this movement, came a new era for those thousands upon thousands who ventured to leave their native land and settle in the United States.

World War I brought about more difficulties for our people. The Cyrillic alphabet was forbidden; the Julian calendar was proscribed; even the prayers in the schools had to be recited in Hungarian. The Carpatho-Ruthenians waited for the opportunity to be free. The down-fall of the Austro-Hungarian Empire in 1918 brought about the division of our ancestors in Eastern Europe. The Eparchies of Mukachevo (Munkach) and Prjashevo (Presov) joined the newly established Czechoslovakia. The Eparchy of Krizhevtsi was incorporated into emerging Yugoslavia, and the Eparchy of Hajdudorog and twenty-two parishes of the newly formed Miskolc Exarchate (1923) remained in post-war Hungary. This was the political situation in Europe when the first Byzantine Catholic Bishop was appointed for the Ruthenians in the United States of America in 1924.

3. OUR SLAVIC CHRISTIANITY.

Our ancestors received Christianity at the end of the ninth century from the disciples of Saints Cyril and Methodius during the time that the Carpathian region was under the sovereignty of the Great Moravian Empire. With Christianity, they gave us our beautiful Byzantine-Slavonic Rite and united us closely with the Slavic culture.

The birthplace of our Slavic Apostles, SS. Cyril and Methodius, was Thessalonica, capital of Macedonia; at that time, one of the provinces of the Byzantine Empire. During the eighth century some Slavic tribes settled in Macedonia and they slowly expelled other national elements, making the province predominantly Slavic. Soon afterward, the Macedonians were Christianized by the Byzantine missionaries and accepted the Byzantine Rite. It was in Macedonia that SS. Cyril and Methodius became acquainted with the Slavic language and culture, enabling them to establish the Slavonic Rite.

In the summer of 862, the Moravian Prince, Rostislav (846-869), sent his delegates to Constantinople to seek an alliance with the Byzantine Empire against the threatening Franks. To secure the Emperor's assistance he also asked that some missionaries be sent to Moravia to "explain to us the Christian truths in our own language." After signing the alliance with Prince Rostislav, Emperor Michael III sent two brothers to Moravia—Constantine (who later became Cyril) and Methodius. These missionaries were familiar with the Slavic tongue and customs from their native Macedonia. Having translated the Liturgical Books and main parts of the Holy Scriptures into Slavonic, they came to Moravia in 863. Prince Rostislav received them with great honor and commissioned them to instruct some of his young men for missionary work among the Slavs. Within a short time they achieved great success in their missionary endeavors by introducing the Slavic language into divine worship. The year 863, therefore, can be

considered as the year of the birth of the Byzantine-Slavonic Rite.

The German missionaries, fearing the expansion of Byzantine Christianity throughout the central part of Europe, began a campaign against the Slavonic Liturgy and denounced SS. Cyril and Methodius as heretics. The missionary brothers were then summoned to Rome where they completely justified themselves. Pope Adrian II sanctioned the use of the Slavonic in the Liturgy by personally blessing the Slavonic Liturgical Books and placing them on the altar.

After having received the religious habit in Rome, Saint Cyril, died February 14, 869; he was buried with great solemnity in the Basilica of Saint Clement. Pope Adrian II then consecrated Saint Methodius and sent this new bishop as Papal Legate to the Slavs in Moravia, providing him with a Papal Brief, entitled "**Gloria in Excelsis Deo,**" which he addressed to all the Slavic rulers of Moravia and Pannonia:

After long deliberation We have decided to send you our son, Methodius (together with his disciples), whom We have consecrated, a man of great learning and steadfastly holding to the true faith, to teach you as you have requested, using the Sacred Books in your language in all the church functions as it was first done by Constantine the Philosopher (i.e. St. Cyril) with the grace of God and intercession of Saint Clement.

After 874, when Prince Svatopluk (870-894) became once again undisputed master of the Moravian Empire, there followed a period of political ex-

pansion during which time the Carpathian region also became incorporated into the Moravian realm. This was the first time our ancestors came into contact with the Cyrillo-Methodian Christianity.

In 880, Saint Methodius once again was forced to defend himself and the Slavonic Rite before the Vicar of Christ in Rome. He found a staunch defender in Pope John VIII, who not only absolved Saint Methodius of all false accusations but also confirmed him as Archbishop of Moravia and Pannonia. By his Papal Bulla, "**Industriae Tuae,**" the Pope also reconfirmed the use of the Slavonic language in the Liturgy:

We rightly approve the Slavic letters devised by Constantine the Philosopher that by their means God may be truly praised It is not in any way against the true faith or doctrine of the Church to chant the Liturgy and other canonical hours (services), to read the Holy Gospel, or the Sacred Lessons of the New Testament in the Slavonic language, provided they are correctly translated and interpreted.

Saint Methodius, in order to inform the Emperor and the Patriarch about the progress of his mission in Moravia and Pannonia, made a journey to Constantinople in 882. It was undertaken in a spirit of reconciliation between Rome and Constantinople after Pope John VIII absolved Patriarch Photius from his suspension. Thus, Saint Methodius became the champion of union between the Western and Eastern Churches, having approval from both for his work in Moravia. The perpetuation of the Byzantine-Slavonic Rite was secured.

After the death of Saint Methodius in 885, his

disciples were persecuted and exiled from Moravia because of the influence of German missionaries. They found their haven in Bulgaria and Macedonia which became strongholds of the Byzantine-Slavonic Rite and Slavic culture. About the same time, the Carpathian region, with its Prince Laborec residing at the castle of Uzhorod, became once again a vassal of the Bulgarian Empire. The Slavic missionaries continued their apostolic work in that region with success. Christian ideals were, therefore, deeply implanted into the hearts of our ancestors. Consequently, the Byzantine-Slavonic Rite became an integral part of our spiritual heritage and has continued uninterrupted since the Cyrillo-Methodian times.

4. OUR HIERARCHICAL FORMATION.

It is certain that the Christian beginnings in the Carpathian region at the close of the ninth century were related to the missionary activities of SS. Cyril and Methodius and their disciples. When the Hungarian tribes arrived in Pannonia (896), our ancestors were already acquainted with Christianity. It was considerably strengthened by newcomers from Galicia and Kievan Rus', who brought with them their clergy. These also established some monasteries. Therefore, the time of the complete conversion of the Carpathian Ruthenians into Christianity and the formation of some religious organization in the Carpathian region can be traced to the eleventh and twelfth centuries.

It appears that Saint Nicholas Monastery on **Chernecha Hora**, near Mukachevo (Munkach), became the first religious center from which the

missionaries spread Christianity and religious life throughout the Carpathian region. Consequently, Saint Nicholas Monastery of Mukachevo (Munkach) became a nucleus of the ecclesiastical organization which later became known as the Eparchy of Mukachevo (Munkach) with its own bishop.

The invasion of the Tartars (1241-1242) brought a great deal of destruction to the Carpathian region. The restoration of the religious and civic life required an extended period of time. The Basilian Monastery of Mukachevo (Munkach) suffered most severely. It was only during the fourteenth century that it began again to play the leading role in the religious and cultural life of our ancestors, especially after the reconstruction and provision of the monastery by Prince Theodore Koriathovich (d. 1415). Saint Nicholas Monastery of Mukachevo also became the Episcopal See; hence, the beginning of the Eparchy of Mukachevo (Munkach).

There was another religious center in Maramorosh County, the Basilian Monastery of Saint Michael in Hrushevo, which was generously endowed and supported by two local noblemen, Balitsa and Drag. In 1391, they secured for Saint Michael's Monastery of Hurshevo from Patriarch Anthony of Constantinople a "Privilege of Staur-opegia," a type of ecclesiastical exemption from the jurisdiction of the Bishop of Mukachevo (Munkach). Shortly afterward, the Superior of Saint Michael's Monastery of Hrushevo, as the Exarch of the Patriarch, extended his jurisdiction over all Maramorosh County. With this he challenged the

authority of the Bishop of the Mukachevo (Munkach) Eparchy.

The early beginnings of the Eparchy of Mukachevo (Munkach) seem to be confirmed by the first existing written document concerning the Bishop of Mukachevo (Munkach) of 1491, in which King Vladislas II (1490-1516) orders all the Ruthenian clergy under the jurisdiction of Saint Nicholas Church of the Greek Rite in Mukachevo to respect and to obey their Bishop John "according to the ancient custom." According to this testimony, the Bishop of the Mukachevo (Munkach) Eparchy resided at Saint Nicholas Monastery on **Chernecha Hora** near Mukachevo at least from the 15th century. He exercised jurisdiction over all the Ruthenian clergy of Hungary since "ancient," i.e., time immemorial.

Bishop John, supported by the royal decree, intended to regain his jurisdiction over the Maramorosh County which has been assumed by the Superior of Hrushevo. Because of the lack of documentary evidence, we are unable to determine whether he succeeded or not. The royal decree of 1551, however, attests to the fact that the jurisdiction of Bishop Basil I of Mukachevo (Munkach) extended also to all of Maramorosh County. We may, therefore, conclude with certainty that, by the middle of the 16th century, all the Byzantine Catholics of the Carpathian region (referred to as Ruthenians) formed one ecclesiastical body known to us as the Eparchy of Mukachevo (Munkach) of ancient origin, under the leadership of our own bishop (Vladyka).

5. IN UNION WITH ROME.

When our ancestors accepted Christianity, they were in union with Rome; the great Eastern schism came much later in 1054. At the time of the schism, Christianity was already deeply rooted throughout the Carpathian region. There was no formal breaking away from Rome by our ancestors; it came rather gradually, through the alienation of the Ruthenian people from their Roman Catholic neighbors. Most probably, they severed their ties with the Catholic Church and came into an alliance with the Orthodox world during the reign of the Mixed Royal Dynasty (after 1301), when the Latin language and the Latin Rite were officially imposed upon all Catholics in Hungary.

Our ancestors, on account of their Byzantine Rite and Slavic heritage, were persecuted and denied many rights and privileges. Their priests were considered as serfs, their churches despoiled of all goods and possessions, but they held strong and never betrayed their "**Rus'ka Vira**" (Ruthenian faith). For those unaware of our history, this expression seems meaningless. For our ancestors, however, it became a symbol of survival, a symbol of their national and religious identity. Their "**Vladyka**", the Bishop of Mukachevo (Munkach), became for them "the voice of the people."

The turning point, when our ancestors returned to Rome, was the Union of Uzhorod, celebrated on April 24, 1646. This union was not forced upon our people by some secular power as some non-Catholic writers would like us to believe to justify the violent liquidation of the Union of Uzhorod in recent years. On the contrary, it was a result of a

centuries-long progress which was set in motion by the Ecumenical Council of Florence (1439). This Council guaranteed the preservation of rites and customs to all the Eastern Churches once they became re-united with the Catholic Church. It was at this Council that the union between the Roman and Byzantine Churches was signed and solemnly proclaimed by the Papal Bull, "**Laetentur caeli.**" The Turkish invasion and seizure of Constantinople in 1453 considerably impaired the impact of the Florentine Union on the Churches of the East. But Metropolitan Isidore of Kiev (1436-1463), a native of Constantinople who played an important role at the Council of Florence, carried the unionistic ideas to the Ruthenian people.

In this regard he most certainly influenced the religious life of our ancestors in the Carpathian region because, during his extensive visits to Hungary as Papal Legate (1441-1443), he tried to put the ecclesiastical affairs of the Eparchy of Mukachevo (Munkach) in order. Thus, the seeds of union were planted. To be able to grow, proper political conditions were necessary. Among the Ruthenians in Poland, favorable conditions presented themselves at the end of the 16th century. They accepted the union with the Apostolic See of Rome at the Synod of Brest in 1596. Pope Clement VIII gave the following guarantee to the Ruthenians at that time:

We permit you to retain your Rite and ceremonies, which in no way impede the integrity of the Catholic faith and our mutual unity, as was stipulated by the Council of Florence.

(From the Brief, "**Benedictus sit,**" dated February 7, 1596)

During his exile in Poland between 1601-1623, Petronius, the Bishop of Mukachevo, came into contact with the re-united Ruthenian Metropolitan of Kiev, Archbishop Joseph V. Rutskyj (1613-1637), who won him to the side of the holy union. Through the influence which Metropolitan Rutskyj enjoyed among the Polish nobility, Bishop Petronius was reinstated in his episcopal see of Mukachevo (Munkach) (1623). The bishop brought with him two Basilian monks, Father John Hrihorovich and Father Basil Tarasovich, who were to assist the Bishop in his unionistic efforts. Thus, St. Nicholas Monastery of Mukachevo became, once again, a center of the unionistic movement in the Carpathian region.

Unfortunately, Bishop Petronius was not able to do much for the cause of union, for, in a short time, he passed away. Before his death in 1627, he appointed as his successor Father Hrihorovich who shared his exile and enthusiasm for re-union. Bishop John Hrihorovich (1627-1633) made contacts with Metropolitan Rutskyj immediately upon his consecration. Both conceived a plan to spread the holy union from the Carpathian region into Transylvania, Valachia, Moldavia and even into Croatia. On account of his premature death, he was unable to realize these far-reaching plans. Once again, however, he assured the continuation of unionistic efforts among our ancestors by appointing his friend, Father Tarasovich, as his successor in the episcopacy.

The lord of the entire Mukachevo (Munkach) domain, Prince George I Rakoczy, a militant Calvinist, strongly opposed the unionistic efforts of the

Bishops of Mukachevo. After the consecration of Bishop Basil Tarasovich (1633-1651), he immediately confiscated all the monastery possessions and kept the Bishop under close surveillance. He even had him detained in prison for a period of time. Deprived of freedom and not being able to do anything for the cause of re-union, Bishop Tarasovich sent his friend, Father Parthenius P. Petrovich, OSBM, to plant the seed of at least partial union among our people in the western part of the Mukachevo (Munkach) Eparchy which was under the domain of the Catholic Drugeth family. Father Parthenius found a great supporter of the union in the person of the Latin Rite Bishop of Eger, George Jakusich, whose sister, Anne, was married to John X. Drugeth, the lord of the Uzhorod castle. Thus, the castle church became a witness of the historic act of the Union of Uzhorod, which took place on April 24, 1646.

In the presence of Bishop George Jakusich of Eger, sixty-three Carpatho-Ruthenian priests made their solemn profession of the Catholic faith and promised their allegiance to the Apostolic See of Rome, under the following conditions:

1. that they will be permitted to preserve their Byzantine Slavonic Rite;
2. that they will be able to elect their own Bishop, who would then be confirmed by the Apostolic See;
3. that the Ruthenian priests will enjoy all the immunities and privileges of the Latin Rite clergy.

Bishop Jakusich regarded the Union of Uzhorod as an extension of the Union of Brest. Therefore, he did not send the relative documents to Rome

for approval. These were approved, however, by the Hungarian hierarchy, gathered at the National Synod in Trnava in 1648. In spite of this, the Rakoczys did not permit Bishop Tarasovich to proclaim the act of union in Mukachevo (Munkach).

After the unexpected death of Prince George II Rakoczy (1660), his widow, Princess Sophie nee Bathory, made the profession of Catholic faith. At last, the extensive dominion of Mukachevo was once again in the hands of the Catholic lords. This opened the door to Bishop Parthenius Petrovich, OSBM (1651-1665), to take possession of his episcopal see in Mukachevo and to extend the holy union to the central part of the eparchy. It happened just one year before his death, in 1664.

The eastern part of the Eparchy, Maramorosh County, remained under the control of Protestant lords, who simply proscribed any attempt for union until 1711, when it fell under the immediate control of the Crown. It was due to the great efforts of Bishop George G. Bizancij, OSBM (1716-1733), that the holy union was extended also to the Maramorosh district and was formally proclaimed at the Synod of our clergy in Maramorosh-Sihot (1721). Thus, at long last, the entire Eparchy of Mukachevo (Munkach) became united with the Apostolic See of Rome according to the principles accepted by the Florentine Union.

The torch of the Union of Uzhorod was carried among the Rumanians of Transylvania and Valachia. It enhanced the unionistic efforts in Croatia also. In the middle of the 18th century our settlers from Borshod and Zemplin districts carried it with them to Bachka, presently in Jugoslavia.

The Eparchy of Prjashev (Presov) was separated from the original Mukachevo Eparchy in 1818. Later the Eparchy of Hajdudorog was established in 1912. Finally, our ancestors carried the union, at the end of the last century, to the United States. Thus, the Union of Uzhorod has become a common heritage for all our people living today in Subcarpathia (USSR), Eastern Slovakia (Czechoslovakia), Bachka (Jugoslavia), Hungary and in the United States. It was all realized in fulfillment of our Lord's prayer, that "all may be one." (Jn. 17:21)

6. ESTABLISHMENT OF THE EPARCHY OF MUKACHEVO (MUNKACH).

Very few ancient eparchies in the Catholic Church can present documentary evidence of their canonical establishment. Such venerable Sees as Rome, Alexandria, Antioch, etc., have to rely on the oral tradition concerning their origin. Even the Latin Rite Bishop of Eger, who denied, on this account, the very existence of the Mukachevo Eparchy, had no documentary proof of the establishment of his own diocese.

Since the origins of the Eparchy of Mukachevo reach almost to Cyrillo-Methodian times, the 9th to the 11th centuries, we cannot present valid documentary evidence of its foundations, since it existed "from time immemorial." The very existence of our own Bishop in the Monastery of Saint Nicholas on Chernecha Hora near Mukachevo, who (according to the royal decree of 1491) exercised his jurisdiction over "all the Ruthenian faithful and clergy," living at that time in Hungary, according to "an ancient custom,"

should be sufficient proof of its venerable antiquity and foundation.

But, in fact, something strange happened. The Latin Rite Bishop of Eger, a strong political figure with prominent influence, whose diocese was mostly occupied by the Turks during the 17th century, began to expand his jurisdiction over the Byzantine Rite Catholics living in the Carpathian region. In order to achieve his goal, he flatly denied the canonical foundation and, consequently, the very existence of the Mukachevo Eparchy because it could not be supported by valid documents. The Bishop of Eger was supported in his claim by the Imperial Court and the Holy See. Therefore, beginning with Bishop George G. Bizancij (1716-1733), the Bishops of Mukachevo were considered only as the Ritual Vicars of Eger.

The interference into the ecclesiastical affairs of the Mukachevo Eparchy reached its climax in 1748, when Bishop Francis Barkoczy of Eger came to Mukachevo for a canonical visitation and forced our Bishop Michael M. Olshavskyj (1743-1767) to take an oath of obedience and submission to him. This was a great insult to our Bishop and our clergy in view of the conditions of the holy union. At the Eparchial Synod, which convened in Mukachevo February 6, 1749, our clergy forcefully defended their rights and asked the Bishop to take all the necessary steps for the canonical establishment of the Mukachevo Eparchy.

It took a serious threat to the Holy Union and great efforts on the part of Bishop Olshavskyj and

his assistants, Archdeans John Bradach and Andrew Bachinskyj, to convince the Imperial Court of such a necessity. Despite these overtures, the Holy See was reluctant to recognize the autonomy of the Greek Rite Catholic Eparchy of Mukachevo due to the opposition of the Bishop of Eger. When Empress Maria Theresa threatened to establish the Mukachevo Eparchy on her own right, the Pope agreed to fulfill her request and canonically created the Eparchy of Mukachevo with the Papal Bulla, "**Eximia Regalia Principum**," dated September 19, 1771.

The campaign for the canonical establishment of the Eparchy of Mukachevo was initiated by Bishop Michael M. Olshavskyj, although he died in 1767 without having realized his dreams. The struggle was carried on by his heroic successor, Bishop John Bradach (1768-1772), whose great determination was crowned with success. It was Bradach who was installed with great jubilation of the people as the first residential Bishop of Mukachevo at the Cathedral Church of the Assumption of the Blessed Virgin Mary on April 19, 1772. The Eparchy of Mukachevo enjoyed independence from the jurisdiction of the Bishop of Eger. It was, nevertheless, subject to the supervision of the Archbishop of Estergom, as its Metropolitan. Thus, the influence in our religious affairs by a Roman Rite Prelate continued.

Bishop Bradach, because of his premature death at the age of forty in 1772, was not able to fulfill all the provisions stipulated in the Canonical Decree of establishment. This was reserved, by God's Providence, to his close friend and succes-

sor, the great Bishop Andrew Bachinskyj (1773-1809). First of all, he transferred the episcopal see from Mukachevo to Uzhorod (1775), after having secured a vacant Jesuit monastery for the bishop's residence and an adjacent church for the cathedral. In 1776, he obtained the income from the vacant SS. Peter and Paul Abbey of Topolca near Miskolc, as the bishop's benefice. He provided an income for seven Canons and installed the first Chapter in the cathedral of Uzhorod in 1777. In the completely restored castle building in Uzhorod, Bishop Bachinskyj established the Eparchial Seminary, which was inaugurated in fall of 1778. Between 1778-1780, he provided each parish with a proper benefice and signed an agreement with the landlords of every district in the Eparchy. Finally, after completely remodeling the Uzhorod Cathedral Church of the Holy Cross, he solemnly dedicated it, taking possession on October 15, 1780. The Eparchy of Mukachevo was now able to function properly.

Bishop Bachinskyj provided our people with needed leadership. He organized our own school system, opening 300 parochial schools during his administration, and he enhanced our cultural life. As a member of the Hungarian Diet he was able to defend the interests of our people, keeping them religiously and nationally united. No wonder that his episcopacy coincides with the "**Golden Era**" in the history of the Ruthenians in Subcarpathia.

During the 19th century, our people were confronted with one division after another. In 1818,

the Eparchy of Prjashev (Presov) was established with 194 parishes and about 150,000 people. Shortly afterward in 1823, 72 parishes were ceded to the Rumanian Eparchy of Great Varadin (modern Oradea Mare). In 1853, 94 more parishes were ascribed to the Rumanian Eparchy of Gherla (Samoshujvar). In 1912, 70 parishes were ceded to the Hungarian Eparchy of Hajdudorog. Some 22 parishes, which remained after World War I in Hungary, were formed into a separate Apostolic Exarchate of Miskolc. Finally, after World War II, 80 parishes remained within the borders of Czechoslovakia and, temporarily, were placed under the jurisdiction of the Bishop of Prjashev (Presov). In spite of all this, at the time of the Soviet occupation of Subcarpathia in 1944, the Mukachevo (Munkach) Eparchy numbered 280 parishes with 461,555 faithful and 354 priests. There were also 5 Basilian monasteries with 50 monks, and three convents with 50 Basilian Sisters.

The Soviets confiscated all the monasteries and convents, and the religious were imprisoned or dispersed. They confiscated all the eparchial buildings, including the episcopal residence, and closed the Seminary. They persecuted the priests. Two hundred twenty five priests were condemned to forced labor in Siberia; forty never returned. After the tragic death of Bishop Theodore G. Romzha, the Soviets finally liquidated the Union of Uzhorod and the Eparchy of Mukachevo at the Assumption Pilgrimage in 1949.

The ideals of the union, however, survive in Subcarpathia. The Eparchy of Mukachevo, although in the catacombs, still exists. Having given heroic

testimony to their faith, our people in Subcarpathia joined the Church of Silence.

The list of the Bishops of Mukachevo (Munkach) since the canonical establishment of the Eparchy in 1771 are as follows:

1. John BRADACH, 1771-1772.
2. Andrew BACHINSKYJ, 1773-1809.
3. Alexis POVCHIJ, 1816-1831.
4. Basil POPOVICH, 1838-1864.
5. Stephen PANKOVICH, 1867-1874.
6. John KOVACH-PASTELYI, 1875-1891.
7. Julius FIRZAK, 1892-1912.
8. Anthony PAPP, 1912-1924.
9. Peter GEBEY, 1924-1931.
10. Alexander STOJKA, 1932-1943.
11. Nicholas DUDAS, OSBM, 1944, as Apostolic Administrator.
12. Theodore G. ROMZHA, 1944-1947, as Apostolic Administrator.
13. Msgr. Alexander CHIRA, 1947-1949, as the Episcopal Administrator, exiled to Siberia after the liquidation of the Eparchy.

7. THE EPARCHY OF KRIZHEVTSI.

Since the ancestors of our Byzantine Catholics, concentrated primarily in the parishes of St. Nicholas, Barberton, Ohio; St. Nicholas (Croatian), Cleveland, Ohio; and SS. Peter and Paul (Croatian), Chicago, Illinois, hail from the Eparchy of Krizhevtsi, Jugoslavia, it seemed to us feasible to describe its historical background.

Its beginnings can be traced to the first half of the 17th century, when the Orthodox Bishop, Simeon Vratanja (1611-1630), Archimandrite of the monastery in Marcha, near Krizhevtsi, accepted the holy union. At that time many Serbian and Rumanian refugees, who escaped Turkish invasion, settled in Zhumberak districts of Croatia, then in Hungary, and professed the union with the Apostolic See of Rome. These refugees called themselves, "**Uskoki**" and were known under a common name of **Zhumberaci**. Eventually, under national aspect, they all became Croats.

When the monastery of Marcha was destroyed by fire (1739), the episcopal see of the Eparchy of Marcha was transferred to Pribich and later (1756) to Preseka. It flourished once again under the administration of Bishop Gabriel Palkovich (1751-1759), a native of Subcarpathia. The Roman Catholic Archbishop of Zagreb considered the Bishop of Marcha as his Ritual Vicar, thus extending his jurisdiction over the Greek Catholics of the Zhumberak district.

In the middle of the 18th century some colonists from the Carpathian region began to settle in the devastated Serbian lands, especially in the district of Bachka. They founded, between 1746-1751, the village of Ruskyj Kerestur; later Kocur (1765-1768) and several other communities. These newly established Greek Catholic parishes in Bachka were canonically subject to the Hungarian Roman Catholic Bishop of Kalocsa.

Bishop Basil Bozhichkovich of Marcha (1759-1785) was instrumental in having Pope Pius VI establish the autonomous Greek Catholic Eparchy

of Krizhevtsi in 1777. At that time all the Ruthenians of Bachka, who later dispersed into districts of Slavonia and Srijem, were incorporated into the Eparchy of Krizhevtsi. At the turn of the last century, the Eparchy of Krizhevtsi experienced growth as a result of the new colonists from Galicia who settled for the most part in Bosnia and Slavonia.

After World War I, the districts of Croatia, Bachka, Srijem, Slavonia and Bosnia became part of the newly formed Kingdom of Yugoslavia. At that time the Holy See extended the jurisdiction of the Krizhevtsi Bishop to all Byzantine Catholics in Yugoslavia. At present, the Eparchy of Krizhevtsi, ethnically speaking, comprises several national groups: 1) Ruthenians of Bachka, 30,000; 2) Croats of Zumberak, 12,000; 3) Ukrainians of Galician origin, 12,000; 4) Macedonians, 4,500; and 5) Rumanians, about 1,500. The total involves about 60,000 faithful with fifty parishes. Officially, the episcopal see is in Krizhevtsi. De facto, the Bishops reside in Zagreb, where the Eparchial Seminary is located. The adjacent SS. Cyril and Methodius Church recently became a co-cathedral.

The Eparchy made great progress under the administration of Bishop Dionysius Nyaradi (1915-1940), whose name will be inscribed in its history with golden letters. The Communist take-over of Yugoslavia in 1945 caused a great deal of anxiety. The very existence of the Eparchy was threatened and Bishop John Shimrak became the victim of Communist harassment in 1946. Eventually, the Communists relented their hostility toward the Catholic Church and the Krizhevtsi Eparchy, since 1952, is once again enjoying its spiritual renewal

under the inspiring leadership of Archbishop Gabriel Bukatko. In 1964, when Bishop Bukatko was also appointed by the Holy See as the Roman Catholic Archbishop of Belgrade, where he resides, he received an Auxiliary Bishop in the person of the Most Reverend Joakim Segedi who was consecrated at Rome in 1963. He resides in Zagreb.

Following is a list of Bishops since the canonical establishment of the Eparchy of Krizhevtsi in 1777:

1. Basil BOZHICHKOVICH, 1777-1785.
2. Josaphat BASTASHICH, 1787-1793.
3. Sylvester BUBANOVICH, 1794-1810.
4. Constantine STANICH, 1814-1830.
5. Gabriel SMICHIKLAS, 1834-1856.
6. George SMICHIKLAS, 1857-1881.
7. Elias HRANILOVICH, 1883-1889.
8. Julius DROHOBECKYJ, 1891-1915.
9. Dionysius NYARADI, 1915-1940.
10. John SHIMRAK, 1942-1946.
11. Gabriel BUKATKO, since 1952.
His auxiliary is Bishop Joakim Segedi, since 1963.

8. THE EPARCHY OF PRJASHEV (PRESOV).

At the time of its canonical establishment (1771), the Eparchy of Mukachevo (Munkach) extended to the 13 administrative districts (in Hungarian, **megye**) in the northern part of Hungary, surrounded by the Carpathian Mountains. To assist the Bishop in the administration of such a vast territory, two Vicariates were formed in 1776. The

Vicariate of Maramorosh covered the eastern part of the Eparchy, and its southern part was formed into the Vicariate of Satmar. The Vicariate of Kosice was formed in 1787 which covered the north-western part of the Eparchy. This Vicariate with its residence in Kosice was later transferred to Prjashev and eventually became the Eparchy of Prjashev (Presov) in 1818.

Canon John Kovach-Pastelyi was appointed as the first Episcopal Vicar of Kosice and the vacant Dominican monastery was assigned to him as his residence. The city council, however, to prevent a Greek Catholic dignitary from settling in Kosice, converted the monastery into a military barracks. Pastelyi resigned and his successor, Canon Michael Bradach, had to live in a private home until he secured a vacant Minorite Monastery in Prjashev (Presov) for his residence. In this way, the Vicar's See was transferred to Prjashev (Presov) in 1806.

The idea of dividing the Eparchy of Mukachevo (Munkach) matured after the death of Bishop Andrew Bachinskyj. By his decree of November 3, 1815, Emperor Francis I dismembered the Vicariate of Kosice from the Mukachevo (Munkach) Eparchy and established a separate Eparchy of Prjashev (Presov). Canon Gregory Tarkovich was nominated as the first bishop of the newly created Eparchy. It was not until September 22, 1818, however, that the Apostolic See confirmed and canonically established the Eparchy of Prjashev (Presov), comprising 193 parishes with 148,987 faithful living in the districts of Gemer, Abauj-Torna, Borshod, Sharish, Spish and Upper Zem-

plin. From the episcopal see of Prjashev (Presov), this entire region embracing modern Eastern Slovakia was loosely called "**Prjashevschina.**"

Due to the untiring and diligent efforts of Bishop-Elect Tarkovich, who spent three years at the Imperial Court in Vienna, the newly created Eparchy was properly endowed and began functioning in its own right on Easter of 1820. The consecration of the Bishop-Elect, however, took place June 17, 1821. He made every effort to cope with the many misfortunes and difficulties encountered with the political officials and, finally, secluded himself in his quarters to find consolation in his books. A great lover of books, Bishop Tarkovich established an excellent Eparchial Library which was confiscated by the Communists in 1950.

An Eparchial organization complete with proper administration was introduced by his successor, Bishop Joseph Gaganets (1843-1875). He remodeled the dilapidated church for his cathedral and installed an artistic iconostasis. On the ruins of the old monastery he built an impressive residence with ample facilities for a library, Eparchial offices and institutions. For his impoverished clergy he secured a monthly subsidy from the Religious Fund known as "congrua." In every parish he tried to establish a parochial school and insisted on the cultivation of our religious and national heritage. For the more gifted boys he founded a boarding school in Prjashev (Presov), "Alumneum." Thus, under the administration of Bishop Gaganets, the Eparchy of Prjashev (Presov) became one of the most progressive Eparchies in the country.

In the beginning the candidates for the holy priesthood were educated at the Seminary of Uzhorod. It was only in 1880 that Bishop Nicholas Toth started his own Seminary in Prjashev (Presov). The modern Seminary building was completed by his successor, Bishop John Valyi in 1886. Bishop Valyi also founded a Preparatory School for teachers and cantors which was inaugurated in 1895.

Great progress and renewal of spiritual life were achieved under the administration of Bishop Paul P. Gojdich, OSBM. (1927-1950). Since 1947, he was assisted in his pastoral work by his dedicated Auxiliary Bishop, Most Reverend Basil Hopko, S.T.D. After the Communist take-over of Czechoslovakia in 1948, the new government refused to recognize the Greek Catholic Church and began its gradual liquidation which was finally announced on April 28, 1950. On the same day, both Bishops were taken into prison where Bishop Gojdich died as a confessor for his faith on July 17, 1960. Bishop Hopko, after serving thirteen and a half years of his fifteen year sentence, was placed under house arrest in Osek, Bohemia and was forbidden to return to Prjashev (Presov).

During Dubcek's era of democratization of Czechoslovakia in 1968, the Eparchy of Prjashev (Presov) was reinstated by the Government and all the Greek Catholics of Czechoslovakia were included under its jurisdiction. The Government to this day refuses to give its consent to the appointment of a residential bishop. The Eparchy is administered since April 2, 1969, by the Very Rev-

erend John Hirka, an Apostolic Administrator without the episcopal character.

The following is a list of Bishops of the Prjashev (Presov) Eparchy since its establishment in 1818:

1. Gregory TARKOVICH, 1818-1841.
2. Joseph GAGANETS, 1843-1875.
3. Nicholas TOTH, 1876-1882.
4. John VALYI, 1883-1911.
5. Stephen NOVAK, 1914-1918.
(deserted his See; the Eparchy was administered by his Vicar-General, Canon Nicholas Rusnak, 1918-1922)
6. Dionysius NYARADI, 1922-1927,
as the Apostolic Administrator, being at the same time the Ordinary of Krizhevtsi.
7. Paul P. GOJDICH, OSBM., 1927-1950,
when he was imprisoned and the Eparchy liquidated by the Communists.
8. Auxiliary Bishop Basil Hopko, S.T.D., since 1947. At present he is only an Ordaining Bishop without any jurisdiction.

9. HUNGARIAN BYZANTINE CATHOLICS.

At the turn of the century the Hungarian Byzantine Catholics were under the jurisdiction of the Ruthenian and Rumanian Eparchies of Prjashev, Mukachevo, Oradea Mare (former Nagy Varad), and Fogarash. In 1912, most of them were removed from these jurisdictions and organized into a new Hungarian Greek Catholic Eparchy of Hajdudorog. In 1923, the Apostolic Exarchate of Miskolc was formed of those Ruthenian parishes

which remained within the boundaries of post-Trianon Hungary. These parishes are now considered Hungarian. In this chapter, therefore, a historical background of both these jurisdictions will be presented to the readers.

The beginning of the Hajdudorog Eparchy should be studied in connection with the movement of the Hungarian Greek Catholics, which was initiated at the Hajdudorog Convention (1868). At that time the delegates demanded from the Government and from the Primate permission to introduce the Hungarian language into the liturgical services and to initiate the necessary steps toward the establishment of a separate Hungarian Greek Catholic Eparchy. The Hungarian Government approved the movement for the Hungarian Liturgy but it refused to consider the establishment of a separate Eparchy for fear it would slow down the process of magyarization among the Ruthenians and Rumanians with whom the Hungarian parishes were intermingled. Therefore, the Government agreed only to establish within the Mukachevo Eparchy an Episcopal Vicariate of Hajdudorog, with Hungarian as the official language (1873). It was in this Vicariate that the Hungarian language was first introduced into the liturgical services.

The Government was unable to get approval for the introduction of the Hungarian language into the Liturgy since the Apostolic See considered it as a political move (cfr. C. Korolevskyj, **Living Languages in Catholic Worship**, Westminster, Md., Newman Press, 1957, pp. 23-45). Therefore, they changed their policy and took the necessary steps for the canonical establishment of the Hungarian

Greek Catholic Eparchy. Thus, Pope Pius X by the Papal Bull, "**Christifideles Graeci Ritus**," dated June 8, 1912, created the Eparchy of Hajdudorog, into which were incorporated 162 parishes with 215,498 faithful from the Eparchies of Mukachevo (70 parishes plus Budapest), Prjashev (8 parishes) and Rumanian (83 parishes). The people concentrated in the districts of Chongrad, Chanad, Hevesh, Borshod, Lower Ung, Lower Zemplin, Bejkesh, Bihar, Hajdu, Sabolch, Sathmar, Lower Ugocha, Chik, Haromsejk and Udvarhely.

For the episcopal residence the Holy See designated the town of Hajdudorog, from which the name of the Eparchy was derived. But the Government intended to place the episcopal seat in Debreczen, where the Greek Catholics just built a beautiful new church and living quarters. Since the Protestants opposed this plan, the episcopal see was then transferred to Nyiregyhaza, where the Bishop of Hajdudorog resides since September, 1914.

The newly established Eparchy was, at first, administered by Bishop Anthony Papp of Mukachevo. On October 5, 1913, Stephen Miklossy was installed as the first residential Bishop of Hajdudorog. It was Bishop Miklossy who organized the administration of the newly created Eparchy and placed it under the patronage of Saint Stephen Protomartyr. He also introduced the Gregorian calendar in the entire Eparchy, beginning with the Feast of the Nativity of Saint John the Baptist, June 24, 1916.

His successor, Bishop Nicholas Dudas, OSBM., established many Eparchial institutions in Nyiregy-

haza. Most important was the establishment of the Preparatory School for cantors and teachers in 1942. Until 1919 the candidates for the holy priesthood were educated in the Eparchial Seminary of Uzhorod. After World War I they were sent to the Archdiocesan Seminary of Estergom. Since 1930 they study at the Central Seminary in Budapest. During the last war Bishop Dudas began the construction of his own Seminary in Nyiregyhaza. However, on account of the Communist take-over of the Government in Hungary, it was never completed.

The list of the Hajdudorog Bishops since its establishment in 1912 is as follows:

1. Anthony PAPP, 1912-1913,
Bishop of Mukachevo, as Apostolic Administrator.
2. Stephen MIKLOSSY, 1913-1937.
3. Nicholas DUDAS, OSBM., 1939-1972.
4. The Very Rev. Imre TIMKO, S.T.D.,
former Vicar General, is temporary administrator.

After the first war, twenty-two Ruthenian parishes and some filial churches from the Prjashev and Mukachevo Eparchies remained within the borders of Hungary. At first, they were administered by the pastor of Mucsony as the Episcopal Vicar of Prjashev. In 1923, however, they were organized into the **Apostolic Administrature of Miskolc**. The following year Bishop Anthony Papp was removed from his residential see of Mukachev and assigned to the titular arch-episcopal

see of Cyzicus. He was then appointed the Apostolic Exarch of Miskolc, taking possession of his new office on October 27, 1925.

The above mentioned Ruthenian parishes have eventually introduced Hungarian into their Liturgical Services and today they are considered Hungarian. After the death of Archbishop Papp on December 24, 1945, the Holy See appointed Bishop Dudas of Hajdudorog as Apostolic Administrator of Miskolc. It is probable that the Exarchate of Miskolc will eventually be incorporated into the Eparchy of Hajdudorog. The jurisdiction of the Hajdudorog Bishop will then extend over all the Byzantine Catholics living in Hungary.

Part Two

OUR PAST and PRESENT IN THE U.S.A.

Having been introduced in the first part to the national and religious background of our ancestors, we can proceed with a summary description of the hierarchical growth of the Byzantine Catholic Church in the United States of America. The second chapter of this summary will present short biographies of our Spiritual Shepherds beginning with Bishop Takach.

1. OUR ECCLESIASTICAL GROWTH.

Our ancestors began their exodus to the United States at the end of the last century. They came from a country known then as "Austro-Hungary" and they identified themselves as "Greek Catholics," although their national and cultural background varied according to the divers regions from which they emigrated. Upon their arrival there were no Greek Catholic Churches and they were, therefore, obliged to worship in the churches of the other Rites and nationalities. It was in 1885 that the first Byzantine Catholic priest, Reverend John Volianskyj, came to the United States from Galicia and organized the first Byzantine Catholic parish in Shenandoah, a small mining town in Pennsylvania.

Under the leadership of Father Volianskyj, several church communities were organized. A lack of priests necessitated the invitation of their own

priests from either Subcarpathia or Galicia. In this manner several new Byzantine Catholic parishes were organized; namely, in Freeland, Pennsylvania (1886), in Hazleton, Pennsylvania (1887), in Kingston and Olyphant, Pennsylvania (1888), in Jersey City, New Jersey (1889), Minneapolis, Minnesota and Wilkes-Barre, Pennsylvania (1889), in Passaic New Jersey (1890). By 1894, there were thirty Byzantine Catholic parishes with over one hundred thousand faithful in the United States.

According to our research, the first Byzantine Catholic priest who came from the Carpathian region in 1889 for the purpose of doing missionary work among our people in the United States was a Basilian monk, Reverend Cyril Gulovich, OSBM., who settled in Freeland, Pennsylvania and in a short time organized several parishes in that district. He was followed by Reverends Alexander Dzubay, John Zapotockyj, Nicholas Stecovich, Eugene Volkay and others. By 1900, there were forty-three Byzantine Catholic priests engaged in the pastoral work among the Ruthenian emigrants of America; twenty-four from the Mukachevo Eparchy, eight from the Eparchy of Prjashev, and the remainder from Galicia.

Civic and religious freedoms as well as economic opportunities attracted more and more emigrants to the United States. At the turn of the 19th century, almost a third of the Carpathian population arrived in America mostly from the Mukachevo and Prjashev Eparchies. With them the number of Byzantine Catholic clergy increased considerably. Since our priests did not have special training for this missionary work and were not acquainted

with the American way of life, many canonical and pastoral problems arose, to which there was no solution due to the lack of proper leadership and coordination. The situation deteriorated in the national and cultural fields also.

There were also some external causes which considerably aggravated and handicapped the missionary activities of our clergy in America. These can be reduced to the following: 1) the unfriendly, and in some instances, even hostile attitude of the American Catholic Hierarchy; 2) the proselytizing activity of the Russian Orthodox Mission in the United States, directly supported by the Russian czar; 3) the interference of foreign governments in the national and religious life of our people in America.

The formation of the Byzantine Catholic Church in the United States coincided with the efforts of the Hierarchy to Americanize various minorities within the Catholic Church and make it a more unified body. Thus, from the very beginning, the Catholic Hierarchy in America firmly opposed any attempt of our clergy to establish another "national church," even if of a different Rite, since it jeopardized their efforts of unification. Identifying the Catholic Church with the Roman Rite, the American Hierarchy took a hostile attitude toward the married Byzantine Catholic clergy. At times, they even withheld ordinary jurisdiction and permission to celebrate our Byzantine Rite services in their churches. On the other hand, some of our clergy resisted their orders and continued the pastoral work among the faithful of the Byzantine Rite,

claiming their faculties from their European Bishops who sent them to the United States.

As the animosity between the American Hierarchy and our clergy increased, the intervention of the Holy See was sought by both parties. Under the influence of the Roman Catholic Hierarchy, on October 1, 1890, the Apostolic See issued a decree according to which: a) only unmarried Byzantine Catholic priests were allowed to fulfill their pastoral duties among our people in America; b) all the married priests were to be recalled by their respective Bishops as soon as possible; and c) no Byzantine Catholic priest was allowed to perform his priestly duties without the jurisdiction of the local Roman Catholic Bishop.

Our clergy protested, but to no avail. When one of our priests, Reverend Alexis Toth, a widower and pastor of St. Mary's Byzantine Catholic Church in Minneapolis, Minnesota, came to the local Ordinary, Bishop John Ireland (later Archbishop, 1884-1918), for required faculties, a misunderstanding arose. Bishop Ireland refused to grant him the required jurisdiction with the result that the entire parish remained without the Sacraments and services throughout the Christmas season. What followed is known in the history of our people in America as the "Orthodox Movement." It was initiated by the outraged Father Toth and supported by the Russian Orthodox Mission in the United States of America. Fomenting the resentment toward the Catholic Hierarchy and exploiting the dormant sympathies of our people toward czarist Russia, Reverend Alexis Toth led fifteen Byzantine Catholic parishes with more than

20,000 faithful into the fold of the Russian Orthodox Church.

At this period of struggle and confusion, the Hungarian Government also tried to influence the national and religious life of our people in the United States. It was upon the recommendation of the Hungarian Government that the Holy See finally appointed the Apostolic Visitor, Canon Andrew Hodobay, a member of the Chapter of the Prjashev Eparchy, who was to study "all the aspects of the religious controversy" among the Byzantine Catholics in America. At his first meeting with the clergy, which took place in Brooklyn, New York, May 21, 1902, Visitor Hodobay publicly admitted that he came "as the official representative of the Hungarian Government." Being politically involved, he was unable to gain the confidence of our people and, consequently, failed to give the needed leadership to the Byzantine Catholic Church in the United States.

After five years, Canon Hodobay was recalled to his own Eparchy and on March 4, 1907, the Holy See appointed Soter S. Ortynskyj, OSBM., a Basilian monk from Galicia, as the Bishop of all the Byzantine Catholics in the United States originating from Austrian Galicia and Hungary. Bishop Ortynskyj, only a titular bishop, enjoyed very limited authority. He was dependent upon the good will of each local Roman Catholic Ordinary with the result that he was unable to impose the law and order needed for the consolidation of all the Byzantine Catholics in America.

In order to remove a new threat of schism, the Holy See finally established an Apostolic Exar-

chate "for the clergy and the people of the Ruthenian Rite in the United States of America" and granted full episcopal jurisdiction to Bishop Ortynskyj on May 13, 1913. In this way, canonical unity was achieved. It did not last very long, however, because Bishop Ortynskyj died suddenly on March 24, 1916. Upon his death, the Holy See deemed it necessary to divide the said jurisdiction and to appoint two separate Apostolic Administrators, one for the Galician group in the person of Father Peter Poniatyshyn and the other for the Carpathian group, in the person of Father Gabriel Martyak. Thus, the foundation for the two separate Byzantine Catholic jurisdictions was prepared. On account of World War I, however, the appointment of new Bishops had to be postponed.

After the fall of the Austro-Hungarian Empire in 1918, Galicia was annexed to Poland; the Carpathian Eparchies of Mukachevo and Prjashev were annexed to the newly established state of Czechoslovakia. The Eparchy of Hajdudorog and some twenty-two Ruthenian parishes were later organized into the Miskolc Exarchate; they remained within the borders of post-war Hungary, while the Eparchy of Krizhevtsi was included into Jugoslavia. After this political settlement in Central Europe, the Holy See was now able to take care of the Byzantine Catholic faithful in America.

In 1924 the Holy See decided to establish two separate Byzantine Catholic jurisdictions in the United States. In this way the Exarchate of Philadelphia and the Exarchate of Pittsburgh were founded. Into the Philadelphia Exarchate were included those parishes whose faithful originated in

Galicia and Bukovina. At the present time, these are generally referred to as Ukrainian Catholics. They have their own Metropolitan Province in Philadelphia with two suffragan sees, one in Stamford, Connecticut, and the other in Chicago, Illinois.

The Byzantine Catholic parishes, whose faithful originally came from the Eparchies of Mukachevo (now in USSR), Prjashev (now in Czechoslovakia), Hajdudorog (now in Hungary), and Krizhevtsi (now in Yugoslavia), were included in the Exarchate of Pittsburgh. Even though they are nationally an admixture of Ruthenians, Hungarians, Slovaks, and Croatians, they are all given one common ecclesiastical name: **Ruthenian Rite Catholics**. The first Apostolic Exarch of Pittsburgh was Bishop Basil Takach (1924-1948). He was succeeded by the late Bishop Daniel Ivancho (1948-1955) who, in turn, was succeeded by the Bishop Nicholas T. Elko (1955-1963).

In 1963, the Pittsburgh Byzantine Ruthenian Catholic Exarchate was divided. The Holy See established two separate Eparchies: a) the **Eparchy of Pittsburgh**, headed by Bishop Nicholas T. Elko, D.D. (1963-1967), and b) the **Eparchy of Passaic**, entrusted to Bishop Stephen J. Kocisko, D.D. (1963-1967). When in 1967, the Holy See recalled Bishop Nicholas T. Elko, D.D. to Rome and elevated him to the dignity of an Archbishop, Bishop Stephen J. Kocisko, D.D. was transferred to Pittsburgh and a new ordinary was appointed for the Passaic Eparchy, in the person of the Most Rev. Michael J. Dudick, D.D., who was consecrated and installed on October 24, 1968 as the Bishop of

Passaic. These appointments were made in preparation for the establishment of the Byzantine Ruthenian Metropolitan Province of Munhall, which was created by the Holy See on April 2, 1969. The first Archbishop-Metropolitan of Munhall became the Most Reverend Stephen J. Kocisko, D.D. who took possession of his Metropolitan See on June 11, 1969.

At the same time, our third Episcopal See of Parma, Ohio, was erected and entrusted to The Most Reverend Emil J. Mihalik, D.D., whose episcopal ordination and installation took place at Saint John the Baptist Cathedral in Parma, Ohio on June 12, 1969. The Byzantine Ruthenian Metropolitan Province, canonically subject directly to the Apostolic See of Rome, embraces the following ecclesiastical jurisdictions:

1. The Metropolitan See of Munhall—embracing all the Byzantine Ruthenian Rite Catholics living in western Pennsylvania, east of the boundaries of the Tioga, Lycoming, Union, Mifflin, Juniata and Franklin Counties; in the Ohio State Counties of Ashtabula, Athens, Belmont, Carroll, Columbiana, Gallia, Guersney, Harrison, Jefferson, Lawrence, Mahoning, Meigs, Morrow, Morgan, Noble, Trumbull and Washington; and also the States of Alabama, Arkansas, Kentucky, Louisiana, Mississippi, Oklahoma, Tennessee, Texas and West Virginia.

2. The Episcopal See of Passaic—extends its jurisdiction to all Byzantine Ruthenian Rite Catholics residing in the States of New Jersey, Connecticut, Delaware, District of Columbia, Florida,

Georgia, Maine, Maryland, Massachusetts, New Hampshire, New York, North Carolina, Rhode Island, South Carolina, Vermont, Virginia and all Eastern Pennsylvania within the western boundaries of the Franklin, Juniata, Lycoming, Mifflin, Union and Tioga Counties.

3. The Episcopal See of Parma—comprises all the Byzantine Ruthenian Rite Catholics in the States of Alaska, Arizona, California, Colorado, Hawaii, Idaho, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Mexico, North Dakota, Oregon, South Dakota, Utah, Washington, Wisconsin, Wyoming, and Ohio excluding the Counties of Ashtabula, Trumbull, Mahoning, Columbiana, Carroll, Harrison, Guersney, Noble, Morgan, Athens, Meigs, Gallia and Lawrence.

A complete list of the Byzantine Ruthenian Rite Hierarchy in the United States is as follows:

1. Right Rev. Canon Andrew HODOBAY, Apostolic Visitor, 1902-1907.
2. Most Rev. Bishop Soter S. ORTYNSKYJ, OSBM., first Apostolic Visitor (1907-1913); later Apostolic Exarch (1913-1916).
3. Right Rev. Gabriel MARTYAK, Apostolic Administrator, 1916-1924.
4. Most Rev. Bishop Basil TAKACH, D.D., Apostolic Exarch of Pittsburgh, 1924-1948.
5. Most Rev. Bishop Daniel IVANCHO, D.D., first as Coadjutor to Bishop Takach (1946-1948), then as Apostolic Exarch of Pittsburgh, 1948-1955.

6. Most Rev. Bishop Nicholas T. ELKO, D.D., Apostolic Exarch of Pittsburgh (1955-1963), then Eparch of Pittsburgh, 1963-1967.
7. Very Rev. Mons. Edward V. ROSACK, O.E.S.L., Apostolic Administrator "sede plena," 1967.
8. Most Rev. Archbishop-Metropolitan Stephen J. KOCISKO, D.D., first as Auxiliary Bishop of Pittsburgh (1956-1963), then Bishop of Passaic (1963-1967), later Bishop of Pittsburgh (1967-1969), and finally Archbishop-Metropolitan of Munhall, since 1969.
9. Most Rev. Bishop Michael J. DUDICK, D.D., Bishop of Passaic, since 1968.
10. Most Rev. Bishop Emil J. MIHALIK, D.D., Bishop of Parma, since 1969.
11. Most Rev. John M. BILOCK, D.D., Auxiliary Bishop to the Archbishop-Metropolitan of Munhall, since 1973.

2. OUR SPIRITUAL SHEPHERDS.

To have a complete picture of our religious life here in the United States, it is imperative that we become acquainted with the Spiritual Shepherds who are responsible for the spiritual growth of the Byzantine Ruthenian Catholic Church during the past fifty years. In this part, therefore, we intend to introduce our Bishops to the reader by way of short biographies.

Bishop Basil Takach (1924-1948)

All who were fortunate to know the late Bishop Takach remember him as a concerned father and "a good man." It is in a spirit of our filial gratitude that we remember him on this Golden Jubilee of the establishment of the first Byzantine Ruthenian Rite Catholic Exarchate of Pittsburgh, which he administered with great dedication and zeal.

Bishop Basil Takach, D.D. was born October 27, 1879, in a small village named Vuchkovo in the Maramorosh District, into a priestly family. His secondary and priestly education was received in Uzhorod. Deciding freely to serve his Divine Master as an unmarried priest, he was ordained by Bishop Julius Firczak on December 12, 1902. After his ordination he was assigned to administer a parish in Lazy, Ugocha District and there he remained for almost nine years. In 1911, Bishop Firczak transferred him to Uzhorod where he became director of the Eparchial funds and the executive of the "Unio" Printing Society. The following year, in addition to his busy schedule, he was appointed superior in the Eparchial boarding school, "Alumneum." His honesty, dedication and kindness made him one of the most loved and respected priests of the Mukachevo Eparchy.

After World War I he was appointed Spiritual Director of the Eparchial Seminary in Uzhorod and instructor of religion at the Eparchial Teachers College. At the same time he became a member of the Matrimonial Tribunal and Episcopal Council. In the midst of this intense activity, Divine Providence summoned Father Takach to become the first Carpatho-Ruthenian Bishop in America. In

the April 1924, issue of the Eparchial official monthly, "Dushpastyr," the editor-in-chief commented:

We shed tears of joy because our American brothers have received in the Bishop-Elect Takach "a true Israelite in whom there is no guile" (Jn. 1:47). The life of Bishop-Elect is an open book, in which every page is written with love and dedication. His noble heart was known to everyone and everybody admired his truly priestly spirit. His friends and superiors loved him, his subjects respected him. To all of us he was known as a good man.

He was consecrated bishop on Pentecost Sunday, June 15, 1924, in Rome. Upon his arrival in the United States, he was greeted by our people with great joy and jubilation. In his first **Pastoral Letter**, dated September 30, 1924, Bishop Takach made known his intention to elevate our people to the "spiritual, cultural, and national level of other progressive nationalities." Having deplored the tumultuous past of our people here in America, he insisted:

We must foster mutual love, understanding and unity among ourselves, if we indeed love our Church and intend to make some progress and thus assure a brighter future for our people.

During the dedicated administration of Bishop Takach (1924-1948), the number of faithful in the Pittsburgh Eparchy doubled, the number of parishes almost tripled, and the number of clergy considerably increased. Under his guidance many parochial schools were erected, various Church

organizations enacted, and frequent reception of the Holy Eucharist insisted upon. He was instrumental in the establishment of the annual pilgrimage at Mount Saint Macrina, Uniontown, Pennsylvania. To arouse a deeper religious consciousness among our people, he initiated a diocesan press and encouraged the publication of religious and devotional books.

For the sake of history, an unhappy and frustrating phase of Bishop's administration should be mentioned; it is generally known as the "fight against celibacy." By the decree, "**Cum data**," dated March 1, 1929, the Holy See imposed on our clergy the obligation of celibacy. Supported by loyal clergy, Bishop Takach used all available means to dissuade the Apostolic See from such a step. When Rome insisted, Bishop had no choice but to submit to the final decision of the Holy See in virtue of his oath of obedience, as he announced it in his **Pastoral Letter** of October 25, 1934:

The Holy Father has spoken finally and decisively, and it only remains for us promptly to obey, as becomes faithful children of Holy Mother the Church. My dear Fathers, like the Vicar of Christ, I, too, place full confidence in you. I am certain that the agitation, which unfortunately has done much harm to our diocese, will now subside.

It did not subside as Bishop Takach had anticipated. Some of the dissatisfied priests and misguided faithful, holding the Bishop responsible for the obligation of celibacy, launched a vicious campaign against him. During this period (1930-

1936) Bishop Takach manifested heroic patience and great humility. But the good Lord vindicated his dedicated servant. The Exarchate of Pittsburgh soon gained a new momentum and made great spiritual progress; at the time of Bishop Takach's death, it was flourishing as never before in its history.

Bishop Takach died on May 13, 1948. Out of 69 years of his pious life, forty-six were spent in the service of God. He died one year short of reaching the Silver Jubilee of his episcopacy. His untimely death was preceded by almost two years of suffering from a long fatal illness. In his illness, as in his life, the kindness and patience which always characterized him was manifest. Just as he unpretentiously lived, so also he died. He was buried at Mount Saint Macrina in Uniontown, Pennsylvania, where he finally found his peace. On his memorial, constructed on his tomb in 1951, are inscribed the following words:

This Memorial was erected by the Priests, Religious, and Faithful of the Pittsburgh Byzantine Slavonic Rite Diocese in loving and grateful memory of their FIRST BISHOP BASIL TAKACH, D.D., here awaiting the resurrection of the body and life everlasting.

Bishop Daniel Ivancho (1948-1954)

During the last years of his life, Bishop Basil Takach suffered from a serious illness. He, therefore, requested the Holy See to appoint an Auxiliary Bishop. In 1946, Daniel Ivancho was appointed Co-adjutor Bishop of Pittsburgh with the right of succession. Consequently, he succeeded

Bishop Takach automatically upon his death in 1948.

Bishop Daniel Ivancho was born in the heart of our colorful Hutsulschina, in the village of Yasinya, on March 30, 1908. His father, Eugene Ivancho, was a grade school teacher and cantor. His mother, Melania nee Orosz, hailed from Bachka, which at that time belonged to Hungary. Two years after a premature death of his father in 1914, he emigrated with his mother to Cleveland, Ohio, where he received his primary and secondary education. Answering Christ's call to the holy priesthood, he began his studies at St. Procopius College, Lisle, Illinois, and then completed his theological formation at the Eparchial Seminary in Uzhorod, Carpathian Ruthenia. Upon his return to the United States, he was ordained a priest by Bishop Basil Takach at Saint Nicholas Church in McKeesport, Pennsylvania on September 30, 1934.

After his ordination he was appointed as the administrator of Saint John's parish in Minneapolis, Minnesota, where he remained for five years. Proving his great pastoral ability, he was then transferred to Cleveland, Ohio in 1939 where he most successfully organized the new parish of Saint Mary's in the Brooklyn section of the city. Commended by his great pastoral zeal and dedication, he was appointed as the Coadjutor Bishop of Pittsburgh. His episcopal consecration took place at Saint Paul's Roman Catholic Cathedral in Pittsburgh, Pennsylvania on November 5, 1946.

Since the ailing Bishop Takach spent most of his time in the hospital, it was left to the newly ordained bishop to administer the extensive Ex-

archate of Pittsburgh. On May 13, 1948, he succeeded the late Bishop Takach as the Ordinary and moved the growing Exarchate to further horizons. Our Saints Cyril and Methodius Seminary in Pittsburgh, Pennsylvania, which was solemnly dedicated on October 18, 1951, will always remain as a lasting monument to his far-reaching vision.

The most promising administration of Bishop Ivancho came to a sudden end in December, 1954, the following year for personal reasons he resigned from his episcopal see. He spent some of his years in retirement in Florida. He died in Saint Petersburg, Florida on August 2, 1972 before reaching the 65th year of his life. May he rest in peace.

Bishop Nicholas T. Elko, D.D. (1955-1967)

After the resignation of Bishop Ivancho, the administration of the Pittsburgh Exarchate was entrusted to his Vicar General, Mons. Nicholas T. Elko, who was appointed by the Holy See as the Apostolic Administrator "sede plena" on December 2, 1954. Eventually, Mons. Elko became Bishop Ivancho's successor as the Ordinary of the Pittsburgh Exarchate.

Nicholas T. Elko was born on December 14, 1909, in Donora, Pennsylvania, where he also completed his elementary and secondary education. In 1930, he received his College diploma from Duquesne University of Pittsburgh, Pennsylvania. He continued his education toward the priesthood in the Eparchial Seminary in Uzhorod, Carpathian Ruthenia. Upon completion of his theological studies, he was ordained a priest together with his

predecessor, Bishop Ivancho, at Saint Nicholas Church, McKeesport, Pennsylvania, September 30, 1934.

After his ordination he received an assignment as pastor of Saint Michael's Parish in Canonsburg, Pennsylvania and administrator of Saint John the Baptist Church in Avella, Pennsylvania. In 1939, he was transferred to Saint Michael's Church in McAdoo and its mission of Saint Mary's in Shepp-ton, Pennsylvania. At the same time, he served for four years (1939-1943) as the Spiritual Director of the Greek Catholic Union ("Sojedinenje"). In 1946 when Bishop Ivancho was named the Co-adjutor Bishop of Pittsburgh, Father Elko succeeded him as pastor of Saint Mary's Church in Cleveland, Ohio. While at Saint Mary's, the parish built a very imposing church structure. In a short time, Bishop Ivancho appointed him the Dean of the Cleveland Deanery, an Episcopal Consultor, and finally his Vicar General. In 1952, he became a Domestic Prelate of His Holiness, Pope Pius XII. In the same year he was appointed Rector of our Saints Cyril and Methodius Seminary.

In the summer of 1954, Mons. Elko became Rector of Saint John's Cathedral Church, Homestead, Pennsylvania. He continued to assist Bishop Ivancho as his Consultor and Vicar General. It was upon the resignation of Bishop Ivancho that he was appointed by the Holy See as the Apostolic Administrator of the Pittsburgh Exarchate "sede plena." He was consecrated by the late Cardinal Eugene Tisserant, who was then the Prefect of the Sacred Congregation for the Oriental Churches. The episcopal ordination took place at Saint

Peter's Basilica in Rome, on March 6, 1955. In September of the same year, Bishop Elko was appointed the Apostolic Exarch of Pittsburgh. He continued the good work of his predecessor, established several new parishes, and inspired the building of many new churches and schools. It is also to Bishop Elko's credit that our weekly paper, the **Byzantine Catholic World**, appeared in 1956.

On July 31, 1963, the Exarchate of Pittsburgh was canonically established into an Eparchy and Bishop Elko was confirmed as its first residential Ordinary. At that time he was also appointed as Consultor of the Sacred Congregation for the Oriental Churches and took an active part in the Second Vatican Council, 1962-1965.

In the summer of 1967, Bishop Elko was recalled to Rome and appointed the Ordaining Prelate for Byzantine Rite Catholics. The Chancellor, Mons. Edward V. Rosack, was temporarily appointed as the Apostolic Administrator of the Pittsburgh Eparchy "sede plena." Upon the resignation of Bishop Elko, who remained in Rome and was elevated to the rank of Titular Archbishop, the Holy See transferred Bishop Stephen J. Kocisko, D.D. from the episcopal see of Passaic, New Jersey to Pittsburgh, Pennsylvania, December 22, 1957.

Archbishop Nicholas T. Elko, D.D., after serving for several years as a Consecrating Bishop of the Byzantine Rite in Rome, became an Auxiliary to the Roman Catholic Archbishop of Cincinnati, Ohio in 1970. He resides at the present time in Dayton, Ohio.

Archbishop Stephen J. Kocisko, D.D. (since 1967)

Bishop Stephen J. Kocisko, D.D. succeeded Bishop Nicholas T. Elko in the episcopal see of Pittsburgh. He took possession of his new Eparchy on March 5, 1968 and became our first Metropolitan Archbishop in 1969.

Stephen J. Kocisko was born June 11, 1915, in Minneapolis, Minnesota. He attended the parochial schools of Saint Anthony and Saint Boniface in his native town and graduated from De La Salle High School. After graduation from high school, responding to the Lord's call, he enrolled at the Nazareth Hall Preparatory Seminary, Saint Paul, Minnesota, where he remained for two years. His philosophical and theological education were received at Saint Josaphat's Seminary in Rome, Italy, where he achieved a Licentiate Degree in Sacred Theology. Just prior to his departure for the United States, during the Second World War, he was ordained a priest in Rome, March 30, 1941.

His first assignment was Saint Stephen's Parish in Detroit, Michigan. He was transferred to Saint John's Church in Lyndora, Pennsylvania, during March of 1947. Besides his pastoral duties in Lyndora, he served as a member of the Matrimonial Tribunal and as a professor of Patrology at SS. Cyril and Methodius Seminary. During his pastorate at Saint John's, one of the most beautiful Byzantine Rite Churches in the Eparchy was constructed. He was appointed the Chancellor of the Pittsburgh Exarchate in April of 1956. Several months later he was named by the Holy See as the Auxiliary Bishop of Pittsburgh and consecrated

in Saint Paul's Roman Catholic Cathedral in Pittsburgh, October, 23, 1956.

After his episcopal ordination, Bishop Kocisko continued his work at the Chancery and resided at the Holy Ghost parish in North Side Pittsburgh. He served as Rector of SS. Cyril and Methodius Seminary in Pittsburgh (1958-1963). At the same time, he served as the Vicar General to Bishop Elko. The new Byzantine Rite Eparchy of Passaic was erected by the Holy See on July 31, 1963. Bishop Kocisko was appointed its first residential ordinary. It was his task to set up and put into motion a complicated administrative apparatus of the newly established Eparchy, which he also represented at the Second Vatican Council, beginning with the second session. In 1964 he established his own weekly Eparchial Newspaper, **The Eastern Catholic Life**.

Upon the resignation of Bishop Elko, he was appointed by the Holy See as the Ordinary of the Pittsburgh Eparchy on December 22, 1967. This was done in preparation for Bishop Kocisko's elevation as the first Metropolitan Archbishop of the Byzantine Ruthenian Rite Metropolitan Province of Munhall, to which office he was solemnly installed by the Apostolic Delegate, Archbishop Luigi Raimondi, June 11, 1969.

Besides his numerous pastoral and administrative duties, Archbishop Kocisko served for the last five years as a Consultor of the Sacred Congregation for the Oriental Churches. As Metropolitan Archbishop, he is a permanent member of the Senate of Bishops of the Holy See. Recently he was also appointed as a member of the Pontif-

ical Commission for the Revision of the Code for the Oriental Canon Law. Since May of 1973, he is assisted in his responsible work by an Auxiliary, Bishop John M. Bilock.

Bishop Michael J. Dudick, D.D. (since 1968)

After the transfer of Bishop Kocisko to Pittsburgh, Pennsylvania, Mons. Michael J. Dudick was appointed the new Bishop of the Passaic Eparchy. The announcement was made by the Apostolic Delegate on August 21, 1968. His consecration at Saint Michael's Cathedral in Passaic, New Jersey took place two months later.

Michael J. Dudick was born in St. Clair, Pennsylvania, February 23, 1916. After his graduation from the local high school, he entered St. Procopius College and later the Benedictine Seminary in Lisle, Illinois. Upon the completion of his theological studies, he was ordained a priest by the late Bishop Takach at Saint John's Cathedral in Muncy, Pennsylvania on November 13, 1945. After a two month's appointment as pastor of SS. Peter and Paul Church, Struthers, Ohio, he was appointed to the Chancery Office, March 1, 1946. He was Vice-Chancellor for almost nine years. During this period of time, he administered neighboring churches in Wall, Pennsylvania, Herminie, Pennsylvania, Oakland-Pittsburgh, Tarentum, Avella (all in Pennsylvania) and Toronto, Ohio.

In January, 1955, he was transferred to Saint Nicholas Church in Old Forge, Pennsylvania as pastor. During his pastorate, a beautiful new church and rectory were built. On October 15, 1961, he was appointed pastor of Saint Mary's

parish in Freeland, Pennsylvania. There, he completely renovated the church and rectory in preparation for the Diamond Jubilee of our oldest parish in the entire Metropolitan Province of Munhall, which was founded in 1886.

In 1963, when the new Passaic Eparchy was established, Bishop Kocisko called upon Father Dudick to organize the Chancery Office and to assume the duties as the first Chancellor. At the same time, he became pastor of Saint George's parish in Newark, New Jersey. He successfully fulfilled his duties as the Eparchial Consultor and member of the Eparchial Building Commission (appointed in 1963); then again as a member of the Music Commission (1964); finally, the Ecumenical Commission (1967). In 1963, he was elevated by the Holy See to the dignity of a Domestic Prelate.

After the transfer of Bishop Kocisko to Pittsburgh, Pope Paul VI appointed the then Chancellor, Mons. Michael J. Dudick, to succeed him in the episcopal see of Passaic, New Jersey. His consecration and installation took place at St. Michael's Cathedral in Passaic, New Jersey, October 24, 1968. On that occasion he promised to his clergy and people his "complete dedication as a Servant of God" and with strong determination he is trying to live up to that promise. Recently he was appointed as Consultor of the Sacred Congregation for the Oriental Churches.

Bishop Emil J. Mihalik, D.D. (since 1969)

In 1969, Pope Paul VI established a new Byzantine Catholic Eparchy of Parma, Ohio, and designated Very Rev. Emil J. Mihalik at that time Chan-

cellor of the Passaic Eparchy, as its first residential Bishop.

Emil J. Mihalik was born in Pittsburgh, Pennsylvania, February 6, 1920. He attended Humboldt Elementary School in Pittsburgh; high school in Brentwood, Pennsylvania; Catholic Institute in Pittsburgh; St. Procopius College and Benedictine Seminary in Lisle, Illinois. He was ordained a priest at Saint Mary's Church in Trenton, New Jersey, on September 21, 1945, continuing his studies in education at Duquesne University, Pittsburgh.

His first pastoral assignment was to SS. Peter and Paul parish in Struthers, Ohio, which he administered for nine years (1946-1955). From Struthers, Ohio, he was transferred to SS. Peter and Paul Church in Endicott, New York (1955-1961). In 1961, he was assigned to Saint Thomas parish, Rahway, New Jersey; during his pastorate a beautiful church and parish center were built. Between 1963-1968, he also filled the Office of a Defender of the Bond on the Matrimonial Tribunal of Passaic. In 1968, when Bishop Dudick succeeded Bishop Kocisko as Bishop of the Passaic Eparchy, he appointed Father Mihalik as the Chancellor. It was from this post that he was appointed by the Holy See to head the newly erected Eparchy of Parma.

Bishop Mihalik's consecration and installation at St. John's Cathedral in Parma, Ohio, took place on June 12, 1969, in the presence of the Apostolic Delegate. In his homily, delivered by him on that occasion, he expressed his desire "to give creative, responsible, and mature leadership in service to the people of God" in imitation of Christ, the Good Shepherd, hoping to assure a continuous

progress of the youngest Byzantine Catholic Eparchy in the United States.

Bishop John M. Bilock, D.D. (since 1973)

His Holiness, Pope Paul VI appointed Mons. John M. Bilock, then the Rector of the Cathedral Church in Munhall, Pennsylvania, as the Auxiliary Bishop of Archbishop-Metropolitan, Most Rev. Stephen J. Kocisko, D.D. His dignity and high office of an Auxiliary Bishop justifies the insertion of his biography into this booklet.

John M. Bilock was born in McAdoo, Pennsylvania on June 20, 1916. Upon his graduation from the local high school, he pursued his studies toward the holy priesthood at St. Procopius College and Seminary in Lisle, Illinois. He was ordained a priest by the late Bishop Takach on February 3, 1946, when he was assigned as the assistant pastor of St. John's parish in Hazelton, Pennsylvania (1946-1948). From there he was transferred to St. John Chrysostom Church in Greenfield, Pennsylvania, where he was appointed pastor (November 16, 1948). On September 12, 1963, he was appointed rector of St. John's Cathedral Church in Munhall, Pennsylvania.

Besides his pastoral work, he served his Eparchy as the Director of Laymen's Retreat, Notary of the Matrimonial Tribunal, Personal Secretary to Bishop Elko, Secretary and Member of the Board of Consultors, and a member of the Council of Administration.

For his dedicated services he was rewarded first when he received the title of Papal Chamberlain in 1957; again, in 1970, when he was appoint-

ed by Archbishop Kocisko as his Vicar General, with the title of Prelate of Honor to His Holiness. On March 1, 1973, came his appointment as the Auxiliary Bishop of Munhall, when the titular see of Pergamum was conferred upon him. His episcopal ordination took place at the Holy Spirit Church, Oakland-Pittsburgh, Pennsylvania, May 15, 1973.

Bishop Bilock, as the Auxiliary, continues to hold his office as Vicar General of the Archdiocese of Munhall and as a member of the Board of Consultors and Building Commission. In addition, he shares with the Archbishop some of his episcopal functions and duties. On Sunday, September 9, 1973, he performed his first canonical visitation to St. George's Church in Aliquippa, Pennsylvania.

