

Mihaly, Joseph  
Should a priest ----  
ADU 3446

*Should a  
Priest  
Be Married  
?*

*By Very Rev. Joseph Mihaly*

Copyright 1942

V. REV. JOSEPH MIHALY

All Rights Reserved

348 Mall Hill Ave  
Bridgeport, Conn

834936

SHOULD  
A  
PRIEST  
*BE*  
MARRIED?



---

Printed by Vestal Publ. Co.  
152 Broad Street  
Perth Amboy, - - N. J.

**OFFICE OF THE DIOCESAN CENSOR**

This brochure, written by the Very Rev. Arch-priest Joseph Mihaly, having met all the requirements of Diocesan Censorship, is hereby recommended for Episcopal approval to be printed.

July 27, 1941. **VERY REV. PETER E. MOLCHANY,**  
Diocesan Censor.



No. 48-1941.

Permission is herewith granted for publication.

† **ORESTES, Bishop.**

*To those untiring, devoted help-  
mates and unsung heroines of pastoral  
work; to those loyal spouses and exem-  
plary Mothers,—the wives of a mar-  
ried priesthood, this brochure is re-  
spectfully,*

**DEDICATED!**

# FOREWORD

There is nothing so irritating as smug conceit and vain hypocrisy. Humility and self effacement, are virtues quite rare in modern times. And yet the humble Carpenter of Galilee exemplified perfect humility and taught it to be the basis of spiritual perfection.

Humble fishermen, preaching the Word of God, humbled the proud pagan world. The doctrine of Christ was never so vibrant and pulsating as then when the true brotherhood of man and the Fatherhood of God was taught.

However, external "phylacteries" have been since then adopted as signs of internal perfection. On no occasion has it been more manifest than in the matter of the celibacy of the clergy.

It is time that an evaluation be made anew. The married clergy and their devoted spouses, following the example of the Apostles, have untiringly labored in the vineyard of Christ, and by their martyrdom, self abasement, and above all their humility in contrast to the arrogance and insufferable conceit of the "celibate", have written the most glorious pages in the history of the Church of Christ.

It is with the intention of their defense before the scurrility and spirit of hypocritical condescension on the part of those who, whether through profound and abysmal ignorance or smug conceit, have attempted or do attempt to belittle or revile the married priesthood, that this brochure is offered to the reader.

**THE AUTHOR.**

Binghamton, New York

July 20, 1942.



O Carpatho Russia! O Carpatho Russian people! O ye green-clad foothills and peaceful hamlets! O peaceful and undying monuments of a brave nation, persecuted in history and buffeted by the passing course of time! How unfortunate and sorrowful is your history! In olden days you had your princes and your kings! Your people played, in times past, an heroic role in the history of Europe! Your sons were a living sacrifice in the expression of a nation's love for freedom! And today, again, storm clouds gather in attempted annihilation!

Today you are left to your own judgement and destiny! Those who are alien to your race, are crucifying you! Your own progeny is helping them in your destruction! The Carpatho Russian race is in slavery today! A frightful, merciless war is waged against you! There is no ramification of your national life that is not being attacked! In the twentieth century, one would think that it would be impossible to have religious strife. One would think that the seas of blood, shed for Christ, would serve as a deterrent to those who attack us and our sacred temples! One would think that attacks against the Church of Christ from all sources, whether communistic or atheistic, would serve as a rallying cry for the closer-knit organization of all Christian Churches. This should be true as regards the Roman Church, as well! Nevertheless, the facts are opposite! The imperialistic politics of Rome, not only do not stand in defense

of Christ, but they rather have spurned from themselves, those who were once united with it!

I have in mind the former Uniate Church. We will not discuss the question whether it was advantageous for it to have accepted "Union" at the time when it was practically in slavery. This question has been sufficiently enlightened by history. If history, in truth, is the teacher of life, then she should show without prejudice to everyone, even though he be a so-called "Uniate of conviction," that those rosy expectations were not fulfilled which lead some of the priesthood and congregations to "Union." This is a c k n o w l e d g e d by historians of repute. <sup>1)</sup>

The "unseen hand" fulfilled its work! It made of the "Union," first of all, a weapon for the latinization and denationalization of the people. A Carpatho Russian was incited against a Carpatho Russian, and the blood of brothers was shed! <sup>2)</sup> Today the "unseen hand," along

---

1) A question that is being evaluated even today. Its ultimate decision is the widespread defection from any and every tie with the Latin Church. Among some of the more widely known authors discussing this feature, are:

Likowski, "Union of Brest," Žovkva, 1916.

N. Beskid, "Carpatho Russian Truth", Homestead, 1933.

I. Duliškovics, "Historical Sketches of the Uhro Russians", Ungvar, Vol. 1, 1874; Vol. 2, 1875; Vol. 3, 1877.

Harasiewics, "Annales Ecclesiae Ruthenae", Lwow, 1862.

Basilovits, "Brevis Notitia", Kassau, Vol. 1, 2, 3, 1799; Vol. 4, 1804. This is, of course, by no means a complete bibliography, consisting of a very great number of books and authors, brochures, pamphlets, articles, etc.

2) How true this was even immediately after the Union, with the help of the Hungarian government! Duliškovics, as above, Vol. 2, page 46; "The Suppression of the Oriental Church in Hungary," (the title of the section as translated, and as follows): "I do not wish to engage in discussing the methods whereby the Oriental Church was oppressed, not only in Hungary, but also in other regions, as, for instance, in Bulgaria, Macedonia, Moravia, Bohemia, Slavonia, Croatia, Dalmatia, Moldavia, Roumania, and Russia, as according to facts available to us,—but I wish to hereby explain her (the Oriental Church's) suppression only in the lands of Hungary occupied by us.

This suppression began to be seen from the reign of King Stephen, with whose wife, Gizella, born of barbarian stock, latin priests came into Hungary and dealt the first blow to the Oriental Church . . . (page 47) But a great-



with the imperialistic politics of Rome, wishes to "liquidate" a valiant, married clergy, and to introduce forc-

er blow was dealt to the Oriental Church in Hungary after the death of St. Stephen, the King, when persecutions broke out, especially on the part of the latinizing Germans . . . . (page 48) In line with these attacks, are the governmental laws in which, almost up to the 17th century, the Roumanians, the Serbs, and others NOT UNITED WITH ROME, ARE CALLED PAGANS . . . (page 49) But the greatest blow dealt to the Oriental Church of Hungary, was by Pope Innocent 3rd, with whose co-operation is ascribed, in 1204, the capture of Constantinople by latin Crusaders, when many of the faithful of the Greek Rite were FORCED to desert their religion and to SUBMIT TO THE LAWS OF THE ROMAN POPES,—and that, not only in Constantinople but also in Hungary. . . ."

Beskid, "Carpatho Russian Truth", has this to say: "And Rome, in order not to lose time, (page 256) radically approached the issue. By it was established the Holy (?) Inquisition with its prescribed aim—to destroy all in disagreement with her, in subject lands,—and after, by decree of the Lateran Synod of 1215, the Bishops were to send their priests into the subdued lands which before were under the influence of Constantinople. . . . Such Roman politics evoked due resistance on the part of the people who were, up to that time, independent of Roman imperialism. It is self-understood that these people did not want to sacrifice their autonomy and change it for a foreign yoke. . . ."

(page 257) These politics affected above all, Carpatho Russia as the farthest, in distance, historical Russian ethnos (people) in the West. . . . And dark days began. King Emeric received an order to cleanse his land from pagans (sic). This command was repeated at the time of Andrew 2nd. On the other hand, Bela 4th had to already SWEAR "WE SHALL ENDEAVOR TO EXTIRPATE FROM THE LANDS SUBJECT TO OUR JURISDICTION AND THOSE LANDS WHICH WILL BE SUBJECT IN THE FUTURE, GOD WIL-LING, ALL HERETICS AND OTHER CHRISTIANS WHO HAVE LEFT THE FAITH OF CHRISTIANITY AND ARE PERVERTED TO THE SUPRERSTITION OF ISMAEL AND JUDAISM, OR BY WHATEVER NAME THEY MAY BE KNOWN, AND ALSO THOSE FICTITIOUS CHRISTIAN CHILDREN WHO ARE NOT SUBMISSIVE TO THE ROMAN CHURCH; AND WE SHALL FORCE THEM TO OBEY THE ROMAN CHURCH". . . (Bardossy, "Suppl. T. Scepus.)

Continuing on page 259, Beskid says: ". . . And with the loss of autonomy, the Russians lost the right not only over their own possessions, but the people were turned into a mass of slaves without any rights . . . ."

(page 264). . . . And our Russian Church did not escape attacks. What means were used, it is sufficient for us to show the command of Pope Gregory 11th given on the 14th day of July, 1372 to the Cracow Bishop in which it was commanded him to drive out the Russian Bishops. The CATHOLIC HAT-RED to the Russian Church is characterized by this, that the BONES OF DE-CEASED RUSSIANS WERE CAST OUT OF THE GREAT CHURCH OF PRE-MYSL. THE CHURCH WAS DESTROYED, A PART OF ITS STONE CAST IN-TO THE RIVER SAN SO THAT IT WOULD NOT SMELL (sic) OF RUSSIAN NATIONALITY, AND FROM THE REMAINDER OF THE STONE, A ROMAN CATHOLIC CHURCH WAS BUILT EXISTING TO THIS DAY, WHICH WAS HANDED OVER TO A NEWLY ESTABLISHED LATIN BISHOP. Russian churches were not considered CHRISTIAN. In Poland, Oriental church services

ible celibacy contrary to all church customs! Sorrowful to say, bishops of weak character are used for this

were called **IDOLATROUS**, the churches were considered the same as Jewish synagogues . . . the church and its possessions were given for rent to the Jewish, from whom it depended whether to give the Orthodox people the church for services or not. In the cities, a sick Orthodox person **COULD NOT CALL A PRIEST FOR HIMSELF, ONLY SECRETLY. IT WAS NOT ALLOWED TO BURY THE DEAD IN THE DAYTIME, AND IF, PERCHANCE, THEN WITHOUT ANY CHURCH CHANT OR CANDLES.** All the privileges that the Russian Churches enjoyed under their own rule, were destroyed, the priests were made equal to the ordinary laity, and were subject not to the episcopal court, but to lay courts, and above all, were in full dependence under the lords temporal in whose domain they lived only by sufferance . . . . . It is only usual that under such universal attacks, the Russians of the Carpathians, left to his own aid, could not resist such terrorism, and it is for this reason that everyday he withdraws further and further into the mountains and lost his historic lands. . . . .

(page 266) . . . Latinization began to advance with new force because, according to the plans of Rome, Hungary was to serve as the leading front for the further spreading of Catholicism to the East. In order that this entire action progress among the Carpatho Russian people according to the proposed plan, Karl Robert gave his entire territory under the supervision of the Italian Drugeth, giving him, in the year 1322, the territory of Humenne, in Zemplin, and, in 1342, Plaveč. But an unexpected circumstance confused this aim. In order to protest in some way against the new yoke, the people left the lowlands and fled into the mountains, to a more inaccessible territory . . . . . so that the king gave orders . . . . . to the canton heads of Zemplin and Už, to aid by all means and strength and hinder these activities of the people." As to the aid of the government in suppressing the Oriental Church, Beskid continues on page 277: — "With this, almost of its own accord, a method presented itself to the government for entrapping the Russian nationality, so that, in fact, it did not escape the government's attention. On the contrary, it cannot but be very evident indeed, that the government enticed the priesthood because its position appeared difficult as a result of the changes that took place in Protestant circles. Everywhere it was **CLEVERLY AND DELIBERATELY DONE**, for, on the one hand, full, equal rights were promised, for which was demanded, in return, only the recognition of the Pope—and on the other hand, along with this was **GUARANTEED ENTIRELY, THE PRESERVATION OF THE RITE AND NATIONALITY, AND EVEN THE ELECTION OF THEIR BISHOPS.**

(page 278) . . . This temptation absolutely could not but have interested the priests. But for the most part, only those grabbed for it for whom the Union appeared as a suitable egress from their hard-pressed circumstances . . . . . being convinced that, accepting Union, **EVERYTHING WOULD REMAIN AS OF OLD.** According to tradition, there were 63 of them who, on the 24th of April, 1646, placed a vow of fealty before Jakussics, the Bishop of Egger . . . . .

(page 279) . . . Nevertheless, in a short time, it could not be but that suspicions arose among the priests. For lo! — years passed by and **NOWHERES AND IN NO RESPECTS, WAS EQUALITY FULFILLED OR SATISFIED.** On the contrary, the priests were left to continue as dependent serfs, **ELECTIONS**

purpose! Since 1920, forcible celibacy has been introduced in the Stanislav Diocese, <sup>3)</sup> not canonically, but

OF BISHOPS WERE NOT HELD, and instead of having a person of their own kind, they began to send different foreigners in the role of vicars "among the pagans" . . . . The decree of Leopold, in 1692, opened the eyes of the people. In it was mentioned, in the guise of a request, that "moveable and particular feast days and those specially set up by the bishops for their dioceses, be observed BY THE GREEK RUTHENIAN UNIATES ALSO, ON THOSE SAME DAYS THAT THE LATINIS ARE ACCUSTOMED TO OBSERVE THEM."

Naturally, all these attempts at latinization were strenuously opposed. Du-liškovic, in Vol. 2, page 80, supra, says, . . . . "During the life of this Bishop, (Sergius 6th, from 1601-1616, he being an Orthodox bishop) this is to be commented upon, that George of Homonna, the Hungarian Lord, in 1614 attempted to make of the Carpatho Russian peoples, Uniates, and to bring this about, called Athanasius Krupecky of Premysl, who was summoned in spite of the fact that the Bishop and people did not submit to his intention. Nevertheless he brought it about that some of the priests and monks living in the canton of Homonna, having gathered were willing to accept Union UNDER THE CONDITION THAT THE GREEK RITE BE SAFEGUARDED IN EVERY RESPECT. THIS AFFAIR ENDED IN TRAGEDY. THE PEOPLE, ARMED WITH PITCHFORKS AND CLUBS . . . . REVOLTING, DROVE OUT FROM AMONGST THEMSELVES, BY FORCE, BOTH KRUPECKY AND HIS ADHERENTS, AND REMAINED AGAIN, ORTHODOX."

Beskid ut supra, on page 281, remarks . . . . "Klara Barkoczy, the sister of the then living Hungarian Primate (1713), was especially an exponent of latinization along with Stephen Bornemissa, the Vice-Canton Head of Sarris. They, ACCOMPANIED BY POLICE, SURROUNDED THE CHURCHES (Russian Orthodox) BROKE DOWN THE DOORS, AND AS SOON AS A ROMAN CATH. PRIEST, WHO LEAD THEM, (sic) PLACED AN UNLEAVANED BREAD ON THE ALTAR, WITH THIS ACT THE CHURCH WAS TO BE CONSIDERED AS ROMAN CATHOLIC. And wherever the people protested against such terrorism, THEY WERE BEATEN UP, THOSE WHO REVOLTED WERE THROWN INTO JAIL, FROM WHENCE THEY WERE NOT RELEASED UNTIL THEY BECAME ROMAN CATHOLICS. If one was captured in the winter, or if one raised his voice against these affairs. HE WAS PUT IN THE RIVER, AND WAS NOT LET COME UP UNTIL HE PROMISED THAT HE WOULD BE A DISSEMINATOR OF LATINIZATION. And so, many Russian churches were lost."

(page 282) . . . . "At the same time, there came a mass of Jesuits who came to serve the same purpose. As a result of this work, the number of Russian churches, which in the time of Lippay were 45 in the canton of Spis, dwindled to 13 . . . . Bishops, although elected, were subject to the Egger (latin) Bishop. The Uniate Bishop had to even swear a special oath of submission to the Egger Bishop." Among other abuses listed by Beskid are that the Uniate Bishop was not able to call his own synod without the permission of the latin Bishop of Egger; that in the Munkacs Uniate Consistory, the latin priest of the city presided; that churches were placed under the jurisdiction of the various latin Bishops in whose territory they were situated; that Uniate filial churches were put under Roman Catholic priests; that the latin deans supervised the spiritual life of the Uniate clergy; that the Ruthenian people had to support the Roman Catholic priests under penalty of the law;

by revolutionary means! In this same manner, forcible celibacy has been introduced in the Lwow Diocese, <sup>3)</sup> as well as Premysl, <sup>3)</sup> whereas in America, this same has occurred in Canada and in the United States. <sup>4)</sup> Even

that mixed marriages were were invariably performed by the Roman Catholic priests; and that the Ruthenians had to observe the latin holidays. Beskid continues on page 283, in commenting on the year of 1771, as follows, . . . .

"When it was evident to latinizers that it could not accomplish its desired aims by the help of methods used, it turned to Bishop Andrew Bačinsky via the government with the proposition to conduct the affairs of his church for the destruction of the Oriental Rite and her complete amalgamation with the Latin Church, by flattering his ego and seducing him by the offer of this change—namely, to become, from a Uniate Bishop, the Latin Primate of Hungary." The answer was a definite "no" from Bačinsky.

(page 285) " . . . . . After the death of Bishop Andrew Bačinsky in 1809, preparations were made for elections . . . . . Nevertheless, Francis 1 immediately forbade this action on the ground of the danger of revolutionary war times, although his true reason was to take away the right of election from the Carpatho Russians and to center it in his own hands in order to name such as were not pleasing to the people, but to the government, and who would be just tools in his hands. Such was the revenge for the answer of Bačinsky . . . . . This was done by a decree dated April 20th, 1810 under number 895. What is more, in the canton of Spis, where the revolt and sense of injury was the greatest, Prince Joseph the Highest, soon appeared in order to give greater authority to the comand of the Emperor."

And Beskid quite frankly gives the reason for the wholesale migration of the Carpatho Russians to America. On page 286 he states, "In the 1880's our people began to go to America for the reason that in America NOTHING WOULD HINDER THEM TO LIVE THEIR OWN LIFE, America, from the point of view of material well-being as well as national life, soon BECAME THE SOURCE OF THEIR REBIRTH AND REGENERATION."

It is all the more astounding to read such authors as the above in view of the fact that both Duliskovics and Beskid were "Uniate" priests, the latter still living in Legnava, canton of Saris. Both were outspoken in their condemnation of the "Union", and refused to be stifled in their open revolt against the Church of Rome, to which they, at least nominally, belonged!

### 3) In Poland

4) Numerous decrees emanating from Rome commanded this. In 1890, an Encyclical letter from the Propagation of Faith, dated October 1st of that year, deploras the "scandal" of a married priesthood: . . . . ." Quidam ex his sacerdotibus secum uxores et liberos duxerunt, GRAVISSIMUM SCANDALUM PRAEBENTES CATHOLICIS AC DISSIDENTIBUS IBIDEN DEGENERANTIBUS . . . . . 1) Sacerdotes ritus Graeco-Rutheni qui in Status Foederatos Americae Septentrionalis proficisci et commorari cupiunt, DEBENT ESSE COELIBES." (Trans.) "Certain of these priests have brought with themselves wives and children, PRESENTING THE MOST GRIEVOUS SCANDAL (sic!) TO CATHOLICS AND DISSIDENTS RESIDING THERE . . . . . 1) Priests of the Greek-Ruthenian Rite who wish to go and remain in the United States of North America, MUST BE CELIBATES."

## South America has not escaped the "paternal solicitude" of Rome! And what sophistry has been used, the follow-

In 1897, May 1st, a decree of the Congregation of the Propagation of Faith again issued certain rules tending to liquidate the Greek Catholic Uniate and referred to the same regulations as that of 1890 . . . (firmis ceteroquin manentibus praescriptionibus contentis in litteris circularibus editis die 1 Oct. 1890 (VIDE NOTAM 1-AM) et 12 Aprilis 1892 (VIDE NOTAM 2-AM) . . . . The note referred to in the 1890 Encyclical letters, had to do with the insistence that only a celibate clergy be placed because of the "SCANDAL" that an honest, moral, married Greek Catholic priest brought to Catholics and mind you, Protestants! The Encyclical letter of the same Propagation of April 12, 1894, made sure to insert the "celibacy" requirements . . . "ne absque praevia licentia Ordinarii loci ad quem, sacerdotes dictum in finem designentur (QUI CAELIBES AUT VIDUI ESSE DEBENT)"—(WHO MUST BE WIDOWERS OR CELIBATES)

In 1907, July 18th, the infamous Bulla "Ea Semper" was born, which seemingly went out of its way in entirely legislating a proposed hari-kari for those who ostensibly were to accept it. The nomination of the Bishop was reserved to the Holy See, contrary to the articles of the Union of 1646; he was to be under the jurisdiction of the various latin ordinaries in whose territory the Ruthenian churches were situated; could ordain clerics only with the dimissorial letters of the latin bishops; could not even visit his churches without permission of the proper latin bishops; had to submit to a report of such visitation to the latin bishops; in article 10 of the Bulla, the instructions were that "but none EXCEPT CELIBATES WHETHER NOW OR IN THE FUTURE CAN BE PROMOTED TO HOLY ORDERS;" it was made easy for the latin ordinaries to place a Roman Catholic priest in charge of Ruthenian parishes, and if a Ruthenian priest was to be placed (art. 12) such "should be a CELIBATE, OR AT LEAST A WIDOWER WITHOUT CHILDREN" (evidently, having legitimate children was imputed as a stain on the character of the priest) and as a dogmatic faux pas it was even stated that Confirmation could not be administered VALIDLY, mind you, as stated in article 15, "It is wholly prohibited to Ruthenian priests living in America to anoint the baptised with Sacred Chrism; and if they should do otherwise MAY THEY KNOW THAT THEY HAVE ACTED INVALIDLY"; all candidates for the priesthood were incardinated into the various latin dioceses; the latin bishops even set up the stole fees for services; it was instructed that Ruthenians attend latin churches; transfer from the Greek Rite into the Latin was allowed; in places where there was a Ruthenian priest, the faithful were able to approach the Sacrament of Penance before a latin priest; observance of latin feast days was urged in case of mixed marriage, the latin party HAD to retain his or her rite, but the Ruthenian party, COULD BECOME LATIN; (a sort of "heads I win, tails you lose" proposition) the same was true as far as mixed marriages being performed before a latin priest, and baptism of children by latin priests etc., etc.

This created a cyclone of rebellion, and Soter Ortynski, the Ruthenian Bishop was hard pressed to pacify his people, and it caused, as is the consensus of opinion, his quite sudden death.

In 1913, August 18 the Propagation of Faith issued a decree "Fidelibus Ruthenis", for Canada, along the same line of latinization and forcible celibacy as is seen in article 10 and 11, "but only those who shall have promised

ing excerpt from a rescript from the "Sacred" Oriental Congregation, clearly demonstrates. 5)

*Sacred Oriental Congregation  
Rome, July 23, 1934  
(Borgo Nuovo, 76.)*

*Prot. N. 572-30.*

*Your Excellency:*

*It is certainly not without profound pain that the Holy See has had to realize that, among the Catholics of the Greek Ruthenian Rite in the United States of America, and in particular among the clergy and faithful of the Pod-carpathian Ruthenian Ordinariate, grave agitations and deplorable rebellions are being intensified and expanded, motivated by the pretext that this Sacred Congregation had threatened the rights and privileges of the Ruthenian Church.*

*But Your Excellency well knows how, under the appearance of vast questions, there lies prevalently that much more restricted question, which has its origin in the regulation of article 12 of the Decree, "Cum Data Fuerit," of March 1, 1929, and by which was again decreed that which had already been decreed what had already*

---

before the bishop that THEY SHALL REMAIN CELIBATES, SHALL BE ADMITTED INTO THE SEMINARY EITHER NOW OR IN THE FUTURE . . . . priests will not be admitted . . . . unless they BE CELIBATES OR AT LEAST WIDOWERS WITHOUT CHILDREN."

The decree of August 17, 1914, "Cum Episcopo Graeco" for the Ruthenians in the United States surprisingly made no mention of Celibacy, but it cropped up anew in the "Cum Data" of February 9, 1929 (recently renewed) in article 12, "in the meantime as has already several times been provided, priests of the Greek-Ruthenian rite who wish to go to the United States of North America and stay there, MUST BE CELBATES."

5) Full text of this rescript contained in the "Amerikansky Russky Viestnik", Homestead, Pa., of Nov. 15, 1934, page 7.

been prescribed since 1890; that is to say, that "Greek Ruthenian priests who desire to betake themselves to the United States of America and to remain there must be celibates." This regulation indeed was not and is not a "*Lex de coelibatu apud clerum graeco-ruthenum*," as some have wanted to affirm. By it, nothing has been modified or changed in that particular Ruthenian ecclesiastical discipline, to which, insofar as it concerns the privilege of a married clergy, the Holy See has consented and still does consent. This regulation arose, not new, but anew, from the peculiar conditions of the Ruthenian population in the United States of America. **THERE IT REPRESENTS AN IMMIGRANT ELEMENT AND MINORITY, AND IT COULD NOT, THEREFORE, PRETEND TO MAINTAIN THERE ITS OWN CUSTOMS AND TRADITIONS WHICH ARE IN CONTRAST WITH THOSE WHICH ARE THE LEGITIMATE CUSTOMS AND TRADITIONS OF CATHOLICISM IN THE UNITED STATES, AND MUCH LESS TO HAVE THERE A CLERGY WHICH COULD BE A SOURCE OF PAINFUL PERPLEXITY OR SCANDAL TO THE MAJORITY OF AMERICAN CATHOLICS.**

*And, moreover, when the Holy See, etc. . . .*

(signed) Luigi Card. Sincero,  
Bishop of Palestrina, Sec'y  
G. Cekarini, Assessor

*To His Excellency,  
The Most Rev. Amleto Giovanni Cicognani  
Apostolic Delegate,  
Washington, D. C.*

One does not know whether to smile at the "tongue in cheek" solicitude expressed to the Ruthenians by such choice expressions as "profound pain" and "grave agitations and deplorable rebellions." For, indeed, the "profound pain" was caused by Rome, and the "rebellions," if such be the choice of words, was nothing else but the holy war of liberation of the Carpatho Russians against those who formerly had the "Apostolic Kings" of Austria Hungary with the help of bloody executioners as their "proselyting" agents. 6)

The insult of Rome, so gratuitously offered, in the matter of a married clergy evidently being an "illegitimate" custom of the Church was not, and is not swallowed by any Carpatho Russian despite the fact that Rome certainly should, by now, know quite thoroughly the entire perplexity of "illegitimacy."

In other words, from this rescript, it is entirely the stand of the "Sacred" Congregation, that a MARRIED clergy is NOT the LEGITIMATE custom of the Church, but is a PAINFUL PERPLEXITY AND A SOURCE OF SCANDAL to Catholics. We need not even mention the sophistry of the statement that: "By it, nothing has been modified or changed in that particular Ruthenian discipline to which insofar as it concerns the privilege of a married clergy, THE HOLY SEE HAS CONSENTED AND STILL DOES CONSENT." On the one hand, Rome recognizes that a married clergy is the proper one as recognized by itself among the Carpatho Russians,

---

6) In Prešov, Slovakia, in the corner of the former Lutheran school adjoining the Roman Catholic Church, also formerly a Lutheran Church, near the town square, a statue of masked executioner is set up. Tradition has it that it represents Karaffa, a good "Catholic" general who in the time of the thirty years' rebellion of Czech Lutheran Reformers, was sent by the Hungarian King to purge the land from "dissenters". On that spot it is alleged that 32 Slovak Lutherans were beheaded by Karaffa when they refused to accept the gospel of "Catholicism", spread so persuasively by the sword, then as even since then!



and on the other hand, wants to abrogate it in America. On the one hand it, Rome, claims not to infringe on the universality of the law of marriage among the Ruthenian clergy, and on the other hand, after abrogating marriage in Europe and in North and South America, where the vast majority of Carpatho Russians are found, it will have come to the marvelous deduction that the Carpatho Russians themselves had changed their ecclesiastical discipline to a universal law of celibacy, and thus a married clergy would be universally abolished! What an ingenious line of reasoning and sophistry and tactics! But surely it would be ingenious only to morons!!!!

But, since in this rescript, Rome would have it appear that celibacy, and not marriage, is the "legitimate" custom of the Church as regards the clergy, we shall attempt, in this present brochure, to demonstrate just the opposite, namely, **THAT A MARRIED, AND ONLY A MARRIED CLERGY, IS THE LEGITIMATE CUSTOM OF THE CHURCH OF CHRIST! TOO LONG HAS THE MARRIED PRIEST BEEN REVILED! EVEN RECENTLY ON JULY 13, 1941 OUR LATIN BRETHREN, USING EVEN THE RADIO, HAVE, BY A PROGRAM SPONSORED BY THE GRAYMOOR MONASTERY, INSULTED THE INTELLIGENCE OF THE GREEK CATHOLIC MARRIED PRIESTHOOD AND THE PROTESTANT MARRIED MINISTER! IT IS TIME TO ANSWER TO SUCH ARROGANCE!**

In the proofs that we shall advance, it will be shown that a **CELIBATE PRIESTHOOD IS NOT FOUNDED IN ACTUALITY, EITHER ON HOLY SCRIPTURE, OR THE LEGITIMATE CUSTOMS OF THE TRUE CHURCH OF CHRIST!**





## ***THE TEACHING OF CHRISTIAN PHILOSOPHY.***

What are the teachings of Christian Philosophy? The question concerning celibacy, in its essence, deals with the morals of the priesthood. In other words, who is higher and better as regards a moral standing? Is it the married or celibate priest? Who is more useful for the Church and people? It is the married or the celibate priest? What answer does moral philosophy give to the above questions?

Man is an intellectual creature, cognizant of the aims of his activity. Questions arise before everyone of us, constantly, as to the evaluation of some aims as higher than others. We cannot satisfy all our aims. Consequently, we choose some in preference to others. This choice appears in our lives as a natural problem, the solution of which, is attendant with internal struggle and doubt. The choice of aims is the eventual question of life and death. Isn't it also true that we are convinced, in every step of our everyday life, that questions of conduct and moral life appear to us to be vital and most important? The choice of a clerical or lay profession, the choice of a political program, the establishment of our relationships with our fellowmen, with other nations;—these are the questions, the decisions of which, establish the destinies of all life!

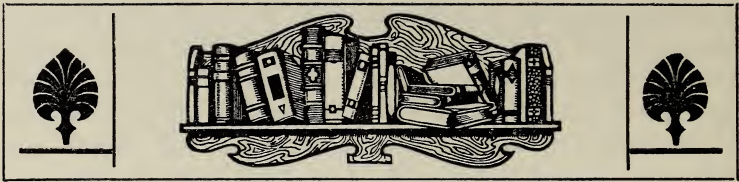
Not only we, but all contemporary cultural status' of our world, are living through a crisis of moral consciousness. Activity has arisen in all domains of social life. The old has declared war on the new! Old dogmas

have been shaken, and new dogmas have not, as yet, sufficiently been formed or strengthened. All the foundations of science, of personal conduct and social structure, are being subjected to investigation, and evaluation. In the domain of abstract thought, there has flared up, with new strength, the old struggle between exact science and religion. In the realm of governmental structure, there is litigation between the origins of governmental unity based on compulsion, and the doctrine based on the natural rights of man, as man and citizen. In the realm of economics, the flourishing of capitalistic systems, based on the beginnings of free competition, meets with a frightful opponent in socialistic and communistic doctrine, preaching the destruction of private capital and the joinder of the means of production and the equal sharing of wealth.

In morals, we meet with the struggle of the doctrine establishing morals on an external authority, with a free and autonomous moral.

In Europe and among us, there has flared up anew, the old strife between the adherents of forcible celibacy for the clergy and adherents of a married clergy.

All these problems seem unusually difficult and troublesome especially for young people. The psychology of old people is prone to be more conservative than liberal. But it is essential to decide problems one way or another. At the same time, there is no ready decision, as in mathematics, because there is nothing more difficult in life than life itself. At this point, moral philosophy comes to our aid, because it teaches us the principles of the choice of aims. Every person must know these principles when it is necessary for him to choose. If a young person is ignorant of these principles, it is necessary for him to become acquainted with them before they force him to action.



## *THE EARLY CHRISTIAN ERA.*

Christianity introduced into the world, a philosophy of an entirely new spirit. In opposition to Greek nationalism and intellectualism, Christian philosophy, in its origin, is based on the supernatural. 7) Greek philosophy proceeded from the idea of the self-preservation of man, and placed as the basis of its ethical doctrines, the ambition of man for happiness within the limits of mortal life. Christianity is founded in faith, in the life to come, and in the preaching of beatitude not in this life, but in the next. The Kingdom of God, preached by Christ, is not of this world. Not the perfection of mortal man, but his self-abnegation is Christian virtue. The chief obstacle to a virtuous life appears, not in marriage, but in riches. 8)

Good-will is placed above all, which can be perfectly and equally manifested in the learned man and the ignorant, in the clergy or the laity, in the married or the celibate, in the poor or the excessively rich. These characteristics conclusively give Christianity a democratic character. By them is explained why Christianity so soon became the religion of the unfortunate masses. To

---

7) It took about 300 years for Christianity to wrest recognition from the Roman State, and this was accomplished largely because of its long list of illustrious martyrs. The founding of Constantinople as a capitol accentuated the difference between Western and Eastern Christendom.

8) "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God." Mark, 10; 25.

these traits, Christ added the idea of love toward God and the idealism of a universal brotherhood based on a love toward God. <sup>9)</sup> In opposition to the pagan virtues of wisdom, virility, justice, rhetoric and social service, Christianity elevates to the first plane, the obligation of forgiving trespasses, humility before the will of God, and adds an absolutely new virtue,—that of mercy.

Of course, Christian moral philosophy could not forever preserve, in all its purity, its rigorous character. The situation changed in the same proportion as the belief in the close advent of the Kingdom of God began to dwindle, and in the same proportion as Christianity supplanted the then reigning state religion. The Western Church, by degrees, began to turn into a strong social force which assumed the guidance of civil activities. It gradually struggled to that aim, so that it began to vindicate the supremacy of the Pope above the Emperors. From that time on, this Church could no longer stand in opposition to the world to such a degree as in the beginning. In addition, in opposition to the Christian philosophy of morals, and especially against the supernaturalistic morals of Christianity based on the distrust in the natural abilities of man, there emerged the worldly philosophy of morals, admitting the possibility of salvation outside of the Christian Church and faith. It was then that the Christian philosophy of moral conduct began to make greater concessions to everyday life and its needs. In this way, the new Christian philosophy of the Middle Ages is established.

---

9) The first commandment of love toward God, and the second, love towards your neighbor. Mark, 12; 30-31.



## ***THE PHILOSOPHY OF THE MIDDLE AGES.***

In this philosophy, there emerge various aspects of a new religion, propounded by the exponents of this same new philosophy. The Oriental theologians pay greater attention to the internal disposition of religious consciousness, our good-will, and on the mystic union of the human soul with a Divine Word, which appeared as the result of active love. This mysticism is preserved, even to this day, in the Holy Orthodox Eastern Church.

The Western theologians, stress the importance of dogmatic faith more. In their teachings, especially, the importance of that salutary sacrifice, which was brought for a sinful world by the crucifixion of our Saviour, is accentuated. One of the greatest theologians of the Western Church is the Angelic Doctor, St. Thomas Aquinas. <sup>10)</sup> His "Summa Theologiae" enjoys a very great authority in the Western Church. His moral system is a monastic system. The higher beatitude of the soul con-

---

<sup>10)</sup> St. Thomas Aquinas, (1227—1274) famous theologian, Italian by nationality, descendant of a noble family, was born in Calabria, Italy. He received his education from Benedictine monks at Monte Cassino, and entered the Dominican order at Naples. He also studied under Albertus Magnus, at Cologne and Paris. His principal work is, "Summa Theologiae", reconciling Aristotelian philosophy with Christianity. His followers are known as "Thomists". The first complete edition of his works were issued under the auspices of Pope Leo XIII, and he was canonized as a saint by Pope John XXII in 1313. He died while on his way to the Council of Lyons, at Fossa Nuova, near Terracina, Italy, March 7, 1274.

sists in the imitation of God. The virtues of faith, hope, and charity, prepare one to this imitation. The monastic vows of poverty, chastity, and obedience, make easy the flourishing of these virtues. Nevertheless, this "Doctor Angelicus" does not consider them absolutely essential for this purpose.

In addition, the Western theologian and philosopher teaches that the chief sources of Christian ethics are divine law and natural law, which fulfill each other mutually, and are not in opposition, the one to the other. Natural law is perfection as recognized by the intellect which God instilled in all. How, then, can marriage, the natural law, the perfection of nature established by God, oppose divine law? In addition to this, in the Western Church, both Priesthood and Matrimony are Sacraments, which, because of the fact that they are Sacraments, cannot be in opposition to each other in one and the same person. And for this reason, the semi-official "Roman Catechism," (2,7) in its teaching concerning the Sacrament of Priesthood, does not speak one word concerning celibacy!! And in the prayers of ordination to the priesthood, there is no mention of celibacy!!!

It is true that the subsequent practical official morals of the Roman Church established voluntarism on a second plane. Moral prescriptions, to an important degree, gained an internal juridical character. It is necessary to make feasible these difficult religious moral demands, especially for a celibate clergy. Therefore, the real truth of the matter lay not in the internal disposition of a good-will, which does not submit to external proof, but to a satisfactory fulfillment of prescribed external acts, which attested to the piety of a person. But at the same time, with this official philosophy of morality, in the course of the entire Middle Ages and

later on, mystic tendencies are also upheld, the exponents of which set up disposition, good-will, and conscience, above the intellectual, which, in the capacity of greater good for man, demonstrate the union of his soul with God.

The works of Bonaventure, <sup>11)</sup> Eckhardt, Thomas A. Kempis, <sup>12)</sup> Nicholas Kuzansky, etc., imbued with idealism, nonetheless, set up the disposition of the soul, good will and conscience, namely, the true moral law, as higher than forcible juridical law. Marcilius of Padua <sup>13)</sup> speaks definitely that the Church, as the Protectress of morals, should be so, by means of exhortation and not by force! <sup>14)</sup>

---

11) His better known works being, "Tirerary of the Mind to God"; "Reduction of the Arts to Theology".

12) Thomas a Kempis, (1438-1471) was born of a peasant family and German by nationality. His real name was Thomas Hamerken, and birthplace near Dusseldorf, Prussia. He entered Augustinian orders, and was the author of the famous "De Imitatione Christi", a rule of life in seclusion and renunciation. Died at Zwolle, Netherlands.

13) Padua is famed for its great university of midieval times, founded in 1222 by teachers and students from the University of Bologna, a theological faculty being added in 1363 by Pope Urban V.

14) So also, Duns Scotus, John; (1265-1308), Franciscan monk, professor of Theology at Oxford and Paris who even founded the school of Scotists.

St. Anselm, (1033-1109) Italian by birth, born in Aosta, Piedmonte, entered the monastery at Bec, Normandy, becoming its abbot, and in 1093 Archbishop of Canterbury. He wrote, among other works, "Cur Deus Homo".

The Venerable Bede, English monk, is one of the greatest in ancient English literature. At the age of seven, he entered the monastery of Ss. Peter and Paul at Jarrow, spending the rest of his life there. He also wrote an ecclesiastical history of England.

Etc., etc.

As a matter of fact, the earliest Christian monks were of the Eastern Church, being hermits or "athletes of Christ", in that they practised asceticism to an unbelievable degree. The cenobitic form was fixed by St. Basil the Great. Western monachism was fixed by St. Benedict who borrowed from St. Basil's form, but stressed more the side of spiritual asceticism and not so much the physical. Monasticism flourished greatly in the middle ages, and seats of learning were staffed by monks-professors. Thus even lay education and the liberal arts were interpreted with a theological stress. St. Basil the Great, himself a monk, Bishop of Caesarea, (370-379) was the first to encourage the community life of monks, although in the Eastern Church, even today, the eremitical or solitary life, is still found.



In general, all Christian philosophies consider that Priesthood and Matrimony, as Holy Sacraments, cannot be in conflict from the moral point of view. Not celibacy or marriage decide the individual morals of the priest, but his internal disposition!!





## ***IS CELIBACY A DOGMA OF THE CHURCH?***

Forcible celibacy of the clergy is NOT found as a DOGMA in any Christian Church, NOT EVEN IN THE ROMAN CATHOLIC, that is, in that teaching in which every faithful Christian Roman Catholic MUST BELIEVE.

The sources of dogmatic doctrine are the Holy Scriptures, (the word of Christ and His Apostles) and the exhortation of the Church. Neither did the Divine Saviour nor the Holy Fathers of the Church, in any passage, DEMAND obligatory celibacy for the priesthood! Not ONE ecumenical council, not merely the first Oriental ones, but later on even in the Occidental Church, not even excepting the Council of Trent, <sup>15)</sup> considers obligatory celibacy for the priesthood as a DOGMA!!

We begin with the words of Our Saviour. <sup>16)</sup>

***“All men take not this word, (celibacy) but they do whom it is given, for there are eunuchs who were born so from their mothers womb: and there***

---

15) The Western Church considers the Council of Trent as ecumenical in character, but it is rejected by the Eastern Church which recognizes only the first seven councils as truly ecumenical. The first session of the Council of Trent was at Trent, the Tirol, Dec. 13, 1545, and the last in Dec. 1563. Its membership was predominantly Italian and under the influence of the Jesuits Lainez and Salmeron. Its canons have much to do with Papal supremacy, and indeed the council was called as a contra-Reformation movement and to uphold the dwindling authority of the Pope. The Roman Catholic Church claims that 20 councils are ecumenical, the last being that of the Vatican in 1869.

16) Matth. 19; 11.

*are eunuchs who were made so by men: and there are eunuchs who have made themselves eunuchs (remain celibate) for the Kingdom of Heaven. He that can, let him take it."*

St. John Chrysostom <sup>17)</sup> interprets this passage in the following manner, that,

*"The Divine Saviour in His goodness did not wish to make celibacy an obligatory law for the sake of the Kingdom of God."*

In addition, the Saviour nowhere, and at no time, expressed himself that he esteems the celibate Apostle greater than the married! On the contrary, Christ chooses married Apostles, and lives in the home of the mother-in-law of the Apostle Peter, and restores to her, <sup>18)</sup> her breath!!!

In addition to St. Peter, even the Apostle Judas Thaddeus, the relative of the Lord, and many other Apostles and disciples were married!!

On the basis of the Holy Scriptures, one CANNOT prove that the desire of Christ was that the married Apostles should leave their wives home when they accompanied Christ!!! <sup>19)</sup>

On the contrary, the WIFE OF THE APOSTLE PETER, accompanied him on his great Apostolic mission

---

17) Chrysostom, St. John, (347-407) was born at Antioch, Syria and died at Cappadocia. He was a great orator and Greek scholar, being taught by Libanius. His title is "Golden Mouth" because of his gift of eloquence. He was a prelate at Antioch, and then became Patriarch of Constantinople. He is one of the Doctors of the Oriental Church being commemorated by it on January 27th, November 13th, and January 30th.

Časoslov, Žovkva, 1910, page 432 under November 13th, (Julian Calendar) "Iže vo Svjatyh Otca našeho Ioanna, Archiepiskopa Konstantiña Hrada, Zlatoustaho: Iže byst' vo vremja carstvo Arkadia i Onoria, blažennuju že končinu v Kukusach Armenskich prijat v l'ito 402. Požive vsich l'it 62. Pasyj že dobri Cerkov Christovu, prebyst' na Prestoli l'it 6.

18) Mark, 1; 30-31.

19) Luke, 18; 28-29.

as a sister!" This is well known concerning the wives <sup>20)</sup> of the relatives of the Lord!!

The adherents of obligatory celibacy base their opinions on the words of the Apostle Paul, who was a celibate and who, as it seems, demanded celibacy. This opinion must be considered ERRONEOUS, because the words of St. Paul in which he praises and places celibacy higher than the married state, refers NOT TO THE PRIESTHOOD, but to ALL CHRISTIANS EXPECTING THE END OF THE WORLD, AND NOT KNOWING HOW TO BE WITH THEIR WIVES WHEN THE END OF THE WORLD SHOULD COME!!!

When these question were presented to him, here is how St. Paul answered: <sup>21)</sup>

***"Now concerning the things WHEREOF YOU WROTE TO ME:***

***It is good for a man not to touch a woman.***

***But for fear of fornication, let every man have his own wife, and let every woman have her own husband.***

***Let the husband render the debt to his wife, and the wife also in like manner to the husband.....***

***For I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that.***

***But I say to the unmarried, and to the widows: It is good for them if they so continue, even as I. (celibate)***

***But if they do not contain themselves, let them marry. For it is better to marry than to be burnt.***

***But to them that are married, not I but the Lord COMMANDETH, that the wife DEPART NOT from the husband."***

---

20) 1 Corinthians, 9; 5.

21) 1 Corinthians, 7; 1-3, 7-10.

Exegetists interpret this section in this manner, that matrimony is a moral necessity for all who cannot contain themselves. It is better to marry so as not to be burned with passion.

Then follow the words of the Holy Apostle Paul which appear to be the basis NOT OF OBLIGATORY, BUT VOLUNTARY CELIBACY, and NOT ONLY FOR THE PRIESTHOOD, BUT THE LAITY AS WELL!! 22)

*“Now concerning virgins, I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful.*

*I think therefore that this is good for THE PRESENT NECESSITY, (the end of the world!) that it is good for a man so to be. (celibate)*

*Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.*

*But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you.”*

These words are easily understood. If the end of the world was to occur in the not far distant future as the Christians then believed, why then, advise marriage? The Holy Apostle continues. 23)

*“This therefore I say, brethren; the time is short.....*

*But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.*

*But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.*

---

22) 1 Corinthians, 7; 25-28.

23) 1 Corinthians, 7;29, 32-40.

*And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in the spirit. But she that is married thinketh on the things of the world, how she may please her husband.*

*And this I speak for your profit: not to cast a snare upon you; but for that which is decent, and which may give you power to attend upon the Lord, without impediment.*

*But if any man think that he seemeth dishonored, with regard to his virgin, for that she is above the age, and it must so be: let him do what he will; he sinneth not, if she marry.*

*For he that hath determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well.*

*Therefore, both he that giveth his virgin in marriage, doth well; and he that giveth her not, doth better.*

*A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty: let her marry to whom she will; only in the Lord.*

*But more blessed shall she be, if she so remain (unmarried) according to my counsel; and I think that I also have the spirit of God."*

The above words of the Holy Apostle can be deemed the ONLY ones on the basis of which it may be advisable for the priest to assume the state of VOLUNTARY celibacy. But to all intent it is ONLY ADVISABLE, and NOT MANDATORY OR COMPULSORY!! The Holy Apostle gives ONLY his ADVICE, but NO COMMAND!

The Holy Apostle advises **BUT NOT CHRIST!** The advice refers to **ALL PEOPLE, NOT ONLY TO THE PRIESTHOOD!**

The great Apostle well knew human nature. He elevates and advises virginity, nevertheless, knowing our feeble nature, he, at the same time, herewith warns that virginity is not amenable to everybody, and that marriage is better than virginity for those who are unable to be continent and have no vocation for it.

Everybody, not only a priest, but a lay person who loves God out of pure love, and who desires a wife and family and follows the three evangelical virtues, is considered a perfect and an ideal Christian... but such perfection is considered a rarity.... even in monasteries!!

If St. Paul would know that marriage would be harmful to the Church, he would never have allowed a married person to become a priest. Nevertheless, St. Paul gives definite and prescribed rules. <sup>24)</sup> According to his words, a deacon or a bishop, should be the,

***“..... husband of one wife, having faithful children..... not proud, not subject to anger, not given to wine..... given to hospitality, gentle, sober, just, holy, continent:”***

And St. Paul likewise says that these same should know how to,

***“...rule well his own house.... if a man know how to rule his own house, how shall he take care of the Church of God?”***

---

24) 1 Timothy, 3; 1-12. Titus, 1; 5-9.



## **THE STAND OF THE CHURCH AND THE HOLY FATHERS.**

St. Paul did not err. In the first era of Christianity, when it was subject to the most cruel persecutions at the hands of pagans, martyrdom flourished not only among the monastic orders, but also among **THE MARRIED PRIESTHOOD!** There is ample testimony in the inscriptions found in the catacombs, in the writings of Church historians, and the testimonies of the Fathers of the Church. <sup>25)</sup> Polycarp, <sup>26)</sup> the disciple of the Apostles and Martyrs, writes about a priest by the name of Valencius and his wife Tertulliana. He, Polycarp, knows the existence of only a married priesthood, and makes no excuses for the fact of the priesthood being married.

---

25) It is interesting to note from Roman Catholic sources that up to the 10th century, almost ALL the Fathers of the Christian Church were, with few exceptions, exclusively of the Eastern Oriental Church, the **CRADLE OF ALL CHRISTIANITY**. The same is true as regards ecclesiastical writers. (Scriptores Ecclesiastici) See: Franciscus Egger, "Enchiridion Dogmaticae Generalis", Brixinae, 1913, page 8-12.

26) St. Polycarp, (143) was a disciple of St. John the Evangelist himself and is called the light of the Church of Smyrna, whose Bishop he was.

Časoslov, Žovkva, 1910, page 521 under Feb. 23: "Svjataho Svjaščenomu-čennika Polikarpa, Jepiskopa Smirnskaho, iže Christa radi ohnem sožžen byst' v l'ito 143 v carstvo Antonina.

Nicholas Nilles, S. J., "Kalendarium Manuale" Oeniponte, 1879, page 110; "S. Policarpus, beati Ioannis Apostoli discipulus et ab eo Smyrnae, in Ionia, Episcopus ordinatus, viri sanctissimi et martyris fortissimi elogio in iure sacro decoratus . . ." As a disciple of St. John, and even ordained by him as Bishop, the Eastern Church considers him as one of its greatest of scholars and saints.



St. Cyprian <sup>27)</sup> writes concerning ONLY a married priesthood. In Hippolytus <sup>28)</sup> we read the following:

***“A priest, whose wife bore a child, is not to be separated from her.”***

Also:

***“A celibate should not be ordained as a priest until he shall have attained an older and more mature age.”***

Clement of Alexandria <sup>29)</sup> advises:

***“If the Apostle (St. Paul) says it is better to marry than to burn with passion. . . . do not cast your soul into fire, fearing night and day that scandals and temptation will conquer. If your soul is subject to constant conflict, it loses its confidence. It is better to marry so as not to lose the grace of God.”***

And so was it written in those times when the Church was glorified in its martyrs as never afterward!

Nevertheless, under the influence of PAGANISM, from the very first era of Christianity, woman became

---

27) St. Cyprian, Časoslov, ut supra, page 392 under Otc. 2, “Svjataho Svjaščennomučennika Kipriana, i svjatyja mučennicy Iustiny, iže b'ista pri cari Dekii v l'ito 255.

Nilles, “Kalendarium Manuale”, ut supra, page 294: S. Cyprianus ex mago primum diaconus, mox presbyter per annos 16, denique Episcopus Antiochiae Pisidiae, eius patriae . . . .”

28) St. Hippolytus, Časoslov, ut supra, page 503 under Jan. 30: “I svjataho svjaščennomučennika Hippolita, Jepiskopa Portuenskaho. Hippolit b'i v carstvo Klavdievo, v l'ito 261 po mnohich mukach v hlubinu morskiju vveržen byst', i tako skončasja.”

Nilles, “Kalendarium Manuale”, ut supra, page 86.

29) St. Clement of Alexandria, Časoslov, ut supra, page 493 under Jan. 18: “Iže vo Svjatyh Otec našich Archiepiskopov Alexandrijskich, Aftanasija i Kirilla . . . Svjatyj že Kirill bjaše v l'ito 415 v carstvo Fteodosija Malaho: i na tretijem Sobori Nestorija jeretika derznovenno posrami, svjatuju že Bohorodicu Ďivu Mariju istinno Bohorodicu nareče.”

Nilles, “Kalendarium Manuale”, ut supra, page 75.

despised on the assumption that the first devil dwelt in her. St. Paul was the first to oppose such heretics. <sup>30)</sup>

*“Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils.*

*Speaking lies in hypocrisy, and having their conscience seared,*

*FORBIDDING TO MARRY, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth.”*

Those forbidding marriage, were the Encretists, Marcionists <sup>31)</sup> and the Manichaeans. <sup>32)</sup> The Montanists, <sup>33)</sup> to whom Tertullian <sup>34)</sup> belonged, opposed a second marriage. These heresies <sup>35)</sup> influenced some of the

---

30) 1 Timothy, 4; 1-3.

31) Marcion was a heretic of the 2nd century, a wealthy convert. In fact, he was a shipbuilder in Sinope, in Pontus. He held to the idea of two Gods, One of Law, (Demiurge, or lesser God of the Old Testament) and the God of Love (New Testament, the Supreme God and true Father of Christ). He held that matter is evil and Christ had no material body, therefore did not suffer on the cross in actuality, but only apparently. By the 7th century, this sect died out.

32) The Manichaeans were founded by Mani, a Persian, born about 215. He travelled in many lands and his religion spread quite extensively in the 5th and 6th century. His conception is dualism, that is the principle of good and evil,, both eternal and equally independent. Man's spirit comes from light, and is good, but his body from darkness, and is evil.

33) The Montanist heresy was started by Montanus, a Phrygian priest. This sect was condemned by the Church, but spread up to the 6th century, from Spain to Constantinople, and from Gaul to Africa. Egger, as above, on page 897: “Primis saeculis Montanistae, Tertullianus, . . . negabant Ecclesiam omnibus omnia peccata dimittere posse”.

34) Tertullian was a convert, born in 160 at Carthage. He later embraced the Montanist heresy and wrote in its defense. His best known work is, “Apologeticum”.

35) The Marcionists and Manichaeans were condemned as a heretical sect. Dr. Franciscus Eggar, “Enchiridion Theologiae Dogmaticae Specialis”, Brixinae, 1928, page 344: “Heretici varie errarunt circa Christi humanitatem. Simon Magus, Cerdon, Marcion, et Priscillianistae docuerunt Christi corpus non fuisse verum corpus, sed apparens tantum”.

Fathers of the Church, as Tertullian, Ambrose <sup>36)</sup> and especially Jerome. <sup>37)</sup> Nevertheless, marriage had its great defender in Clement of Alexandria, who writes among other things:

***“They (opponents of marriage) deem marriage a transgression even though they themselves are THE RESULT OF MARRIAGE. MAYBE THEY WOULD WANT TO BE ASHAMED OF THE APOSTLES? PETER AND PHILIP HAD CHILDREN; THIS IS AN EXAMPLE FOR PERFECT PEOPLE. AND IN TRUTH, NOT THAT PERSON IS GREAT IN LIFE WHO CHOOSES MONASTIC LIFE, BUT HE, WHO IN MARRIAGE AND IN DOMESTIC AND FAMILY WORRIES, TEMPERS CHARACTER IN REJOICING AND SORROW, AND LIVES INDISOLUBLY IN THE LOVE OF GOD, REGARDLESS OF HIS FAMILY DIFFICULTIES.”***

---

36) St. Ambrose of Milan, (340) was born in France of a noble family but pagan and was educated in Rome. Was appointed consular governor at Milan. He was a great believer in universal celibacy, influenced greatly by the fact that his sister, Marcellina was a nun. As yet a catechumen, he was elected as Bishop of Milan after the death of Dionysius. He was much interested in Church chant. This “Ambrosian” chant is really the forerunner of the Gregorian chant used in the Roman Catholic Church today. The Ambrosian Rite is so called because some of its characteristics date from his time. Strangely, it is somewhat similar to the Eastern Liturgy, such as, oblations of bread and wine by the laity, Mass not being said on Fridays of Lent, the litany is chanted by the deacon, use of psaltery extensively, etc.

37) St. Jerome is considered as one of the Doctors of the Western Church, although his education was of the East, being taught by the Eastern Fathers. He was born at Stridon, near Dalmatia, in 373 settled at Antioch, and was an ascetic in its nearby desert. He was ordained as priest at Antioch. In 386 he reached Bethlehem where he died in 420. He is especially noted for his translation of the Bible, commonly called the Vulgate.





## *ATTACKS AGAINST A MARRIED CLERGY.*

The first to inveigh against the marriage of the clergy was the Synod of Elvira in Spain (300 A. D.) where 19 bishops demanded enforced celibacy for the priesthood. Nevertheless, the first Ecumenical Council at Nicea, <sup>38)</sup> (325 A. D.) thanks to the defense of marriage on the part of St. Paphnutius, an Egyptian bishop, allowed the priesthood marriage before ordination, and forbade it after ordination. In the West, the law of Elvira was not observed for the first thousand years, that is, up to the time of Pope Gregory 7th. <sup>39)</sup>

To a Roman Catholic, it may or may not be surprising that some Popes were the offspring of married priests, deacons, bishops, or even Popes. A partial list is given: <sup>40)</sup>

38) Nicea, a city in Asia Minor, on Lake Ascania, in Bithynia, the residence of Kings. The Council of Nicea, (325) was called by Emperor Constantine against Arianism, and the 318 bishops present formulated the Nicene Creed, used in the Christian Church to the present time. Originally, the "filioque" clause, ("i Syna") was not contained in the Creed, this being added by the Western Church in the Council of Toledo, Spain, in 589, despite the direct anathema of the Fathers of the Council of Nicea upon anyone changing the Creed. It has been a theological bone of contention between the East and the West, and was one of the heresies impugned to the Western Church by Photius. The Eastern Church adheres to the words of the Savior as contained in the Gospel regarding the procession of the Holy Ghost, and the Western attempting to interpret in its text the co-equality of the Persons in the Trinity.

39) Pope Gregory the VII also called Hildebrand, was born in Tuscany, Italy, and became a Benedictine monk. In 1037 married priests were even forbidden to serve Holy Liturgy.

40) See: Schnitzer, Kathol. Eherecht, 5 Aufl. 1898, p. 460.

- Telesefor* (125-136 A. D.) son of a monk.  
*Dionysius* (259-268 A. D.) son of a monk.  
*Boniface* (418-422 A. D.) son of a priest.  
*Felix III* (483-492 A. D.) son of a priest.  
*St. Agapet I* (535-536 A. D.) son of a priest.  
*St. Silverius* (536-537 A. D.) son of a Pope.  
                   *Gormizd.* (514-523 A. D.)  
*Deus Dedit* (615-618 A. D.) son of a subdeacon.  
*Theodore I* (642-649 A. D.) son of a bishop.  
*Adrian II* (862-872 A. D.) son of a bishop.  
*Martin I* (882-884 A. D.) son of a priest.  
*Boniface VI* (896-896 A. D.) son of a bishop.  
*Stephen VI* (896-897 A. D.) son of a priest.  
*John XI* (931-935 A. D.) son of Pope *Ser-  
gius.*  
*John XIII* (965-972 A. D.) son of a bishop.  
*John XV* (985-996 A. D.) son of a priest.

In addition, the decisions of other councils (4th to 8th century) and their decrees were not observed. In France, Germany, and Italy, the majority of the priests and bishops lived in matrimony, and it was with the time of Pope Gregory 7th (1074) that the celibacy of the Roman Catholic priesthood, beginning with the subdiaconate, was made mandatory through church canons, but not as a dogma.

The Oriental Church to this day observes the regulations of the Council of Trulla (692) which regulations are complementary to the Nicene Council, (325) establishing celibacy only for the bishops, and these same regulations barred the priesthood from contracting a second marriage even after the death of the first wife. These regulations which were approved by the Roman See in the act of the Union of Brest Litovsk, (1595) the

Synod of Zamosc, (1720) and the Synod of Lwow, (1891) and the Pact of Ungvar, (April 24, 1646) remained in the so-called Uniate Church up until the recent attempts in Europe, Canada, and the United States on the part of the Holy See to "liquidate" the married priesthood. This caused the disruption and the practical annihilation of the so-called Ruthenian Uniate Church. 41)

---

41) Many books have been written on this subject. These "Unions" and their conditions have been made the object of intense critical research in many court trials in the United States. These conditional Unions have been found to be historical facts by eminent jurists.





## ***THE EFFECTS OF CELIBACY IN THE WESTERN CHURCH.***

Mandatory celibacy of the priesthood resulted in the moral decline of the celibate clergy and caused division in the Church. The Protestant Church embraced all of Northern Europe. The first assaults against the immorality of the celibate clergy began in the 14th century. After Wycliffe <sup>42)</sup> in England, John Huss <sup>43)</sup> rose up in Bohemia. <sup>44)</sup> The Hussites renewed the war against celibacy. The Compact of Basle allowed the marriage

---

42) John Wycliffe was born near Richmond, Yorkshire, about 1324. His education was received at Oxford. Most of the New Testament and a part of the Old Testament was translated by him prior to his death in 1384. He came into opposition with the Church, but was not condemned until after his death, due to his many and influential friends.

43) John Hus was a celibate Roman Catholic priest, born at Husinetz, in southern Bohemia, in 1369. He became the Rector of the University of Prague and upheld Wycliffe's teachings in impassioned sermons at the Bethlehem chapel at Prague, and attacked indulgences. He was burned at the stake in 1415. This caused the Hussite war under John Zizka, its leader. Strangely, one of the things demanded by the Hussites, was the marriage of the clergy as well as Holy Communion under two forms as in the Eastern Church. The Hussites became the Established Church of Bohemia. A new flare-up among the Bohemians was in 1924, when a considerable group of Roman Catholic priests defected from Rome, one of the causes being again, celibacy. The "Obrod", printed at Usti nad Labem was their official paper, remarkable in its profound treatment of theological subjects and abuses in the Church. Simon Barr was their chief leader. See the Carpatho Russian Youth magazine, Perth Amboy, 1939-1940 for an accounting of this.

44) The Reformation stemmed from the Roman Catholic Church as a result of the many abuses practised by it. Luther, Wycliffe, the Lollards, Thomas Munzer, Philip Melancthon, Ulrich Zwingli, John Calvin and others, were some of the leading figures in this movement. The Jesuits, founded by Ignatius Loyola, were a powerful contra-Reformation group, and the Council of Trent was for the purpose of restoring the tottering Papal supremacy and sovereignty. Protestantism also inveighed against the celibacy of the clergy, or the rather, presumed celibacy.

of the Utrecht Priesthood. Nevertheless, Rome did not agree to it. The priesthood and some of the Popes, Calixtus III, Pius II, Sixtus IV, Innocent VIII, and Alexander VI, contrived to live in illegal matrimony. Finally there came the Reformation, which, with all its forces, opposed celibacy. Pope Clement VII, (1529) wanted to allow the Protestant ministers marriage so that he could gain them for the Roman Catholic Church. Nevertheless, the Council of Trent renewed the old decrees of Gregory VII, which even to this day, obligate the Roman Church. To the Pope was left the right to allow marriage to priests in unusual circumstances.

At the time of the French Revolution, the war against celibacy was renewed. Many ordained priests became married. Before the Paris Revolutionary Commissariate, there appeared, from the provinces of France, from one hundred to two hundred priests who began to cast off their cassocks. In restaurants, church chalices appeared, from which the guests drank wine. Clowns appeared on the streets of Paris dressed in Church vestments. <sup>45)</sup> The priesthood protested only then when the Revolutionary Government took away from it, its land, and made of them, governmental functionaries. And only the Concordat of 1801 fixed the celibacy of the clergy in France.

At the end of the first half of the nineteenth century, after the July Revolution in France, the fight against celibacy was renewed in the Church of France. Nevertheless, the then Popes Gregory XVI and Pius IX, categorically dismissed the demands of the revolutionary priest-

---

45) See: "Confessions", Victor Hugo, 1793.

Victor Marie Hugo is well known as the French novelist, poet, and dramatist, who in early youth had received such wide acclamation, that at the age of twenty, he was already granted a pension by King Louis XVIII. Some of his better known works are, "Les Miserables"; "Notre Dame de Paris"; "L'homme qui Rit"; etc., etc.



hood. Gregory XVI even denied the higher clergy to become laics. Finally in the second half of the nineteenth century, after long negotiations with the Vatican, celibacy was abrogated, that is, by the Old Catholics. 46) They exist even to this day, especially in Bohemia, Hungary, Holland and in South America. They have about 300 priests. In America there exists the Polish National Church, the head of which is Bishop Hodur, with three suffragan bishops, and has about two hundred thousand faithful in his fold. This Church demands the Polish language in church services and marriage for the priesthood. 47) Even the Czech Roman Catholic priesthood, since 1924, has waged a war of liberation culminating in the establishment of the Czech National Church. 48)

Thus we can see that marriage exists, as regards the priesthood, not only in the Oriental Church, but also in the above mentioned branches of the Roman Church itself.

From all the above, it is seen that the clergy has the RIGHT TO MARRY, AND THAT IT HAS BEEN THE "LEGITIMATE" CUSTOM OF THE CHURCH TO HAVE A MARRIED CLERGY:

- 1) According to the law of nature.
- 2) On the basis of Sacred Scripture.
- 3) According to the decisions of Holy Mother the Church.

---

46) The Old Catholic Church had its inception as a result of the Vatican Council of 1870, presenting to an astounded world the doctrine of Papal infallibility. Bishop Strossmayer's denunciation of this doctrine at the Vatican session, is an admirable summation and should be read by the reader.

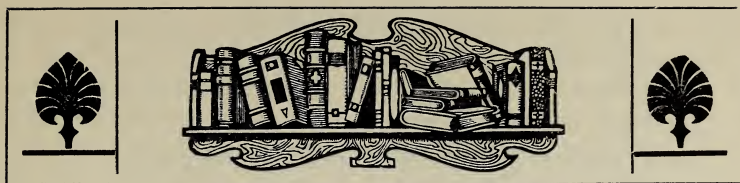
The Old Catholic Church accepts only the first seven Councils of the Church as ecumenical, rejects the "filioque", Papal supremacy and infallibility, uses the popular language in services. Similar to it are the Polish National Catholic Church and the National Lithuanian Catholic Church. All these three are found in the United States.

47) *Slowo Polskie*, Oct. 1924.

48) See: *Carpatho Russian Youth Magazine*, 1939-1940 year book.

- 4) On the basis of the declarations of the Holy Fathers of the Church.
- 5) On the basis of the sorrowful results of mandatory celibacy with regard to the morals of the priesthood and laity.





## ***“OBJECTIONS” TO A MARRIED PRIESTHOOD.***

We have heard various objections raised against a married priesthood. These are raised by two classes of peoples; namely, those who sincerely have not investigated the truth of the matter, or those who refuse to accede to any other thought except that which has been commanded for them to accept, be it good, bad or indifferent. Needless to say, they are the intellectual hypocrites who have both “eyes and ears” that see and hear not! The most galling of all impudence, however, is characterized by the broadcast of July 13th, 1941, which we have mentioned before, ostensibly sponsored by the Roman Catholic Monastery of Graymoor on the Hudson. It was most insulting in its vicious attack on the splendid work of the married priest in that **VERY ROMAN CATHOLIC CHURCH!** Where would the Church be today were it not for the long and illustrious roll of the martyred married priests? Unconsciously we remember a bit of doggerel verse that runs something like this:

“Sile, amice, sile,  
Pro una, habebis mille,  
Sed sine quacumque prole!”

And here are some of the “objections” to having a married priesthood:

***“A priest should emulate Christ who was unmarried.”***

*On the basis of the Church's teaching, Christ considers himself the Son of God, and as such is sinless. A priest is only human. Christ never forbade a priest to marry. St. Paul considered matrimony for a priest at times obligatory. But if a priest really wants to emulate Christ, or should emulate the L o r d, then he should first **RE-NOUNCE ALL DIGNITY, FROM DEAN, MONSIGNOR, BISHOP, ETC., UP TO THE POPE HIMSELF, AND RENOUNCE ALL "BENEFICES," LIVE IN POVERTY, FAST FOR FORTY DAYS, AND FINALLY BE CRUCIFIED ON THE CROSS!***

*"Life in the state of matrimony could hardly be sinless."*

*Therefore it is necessary to consider all the counsels of St. Paul as regards marriage, as sinful. This is sheer heresy. It would also follow that all married people are sinners. Then the saintly married Apostles were only sinning wretches. And it is logical then to assume that no married person could attain heaven, being sinful? On the contrary, it would seem that the "pious celibate" shall have the greatest of difficulty in getting by St. Peter!!!*

*"Marriage is not suitable for the priesthood."*

*Then it was not suitable for our parents. Marriage is just as much a Sacrament as the priesthood, and as such, is not inferior. They cannot be in conflict the one with another. (Theiner, p. 488) Otherwise the S a c r a m e n t of Ordination would be in conflict with the Sacrament of Marriage, both instituted by Christ. But the Holy*

*Spirit cannot be in contradiction with itself and be unworthy in the person for whom Christ instituted it!*

*“The Holy Liturgy should be said with chaste heart.”*

*Then the Holy Apostles, bishops and priests of the first Christian era possessed polluted hearts, since they lived in matrimony! This “Objection” stems from a woeful ignorance of the purpose of the Holy State of Matrimony, and a perverted understanding of the duties of marriage. It also condemns nature as created by God Himself, and criticizes Him as making us man and woman.*

*“He who partakes of Holy Communion every day, ought not to be married.”*

*Then even the wish of the Popes, namely, that all pious Christians, even those married should partake of Holy Communion daily, cannot be fulfilled. It would also mean that married people could not do so with clean conscience. This is not only a condemnation of the Sacrament of Matrimony, but labels marriage a sinful, fleshly, perverted state of life.*

*“Woman is the creature of the devil and should be avoided.”*

*This is the statement of St. Jerome and Peter of Damien. If anyone should utter today such balderdash, he would be considered with aversion. Logically one should shun his own mother and the Mother of Christ.*

*“A priest should live divorced from the world, — otherwise he cannot impress it.”*

*The first priests propogated the faith of Christ all over the world, even if they did live in matrimony and the world.*





## ***THE UNION, CELIBACY, AND THE ORIENTAL CHURCH.***

Much has been said and written recently concerning this question. In times past, Rome has attempted to inveigle the Oriental Church into union with it. But from the times of Ferrara-Florence, all these attempts have been abortive, and even Catholic writers as Adrian Fortescue cannot help but admit that a lack of sincerity militated against Union. More recently, Congresses (in Velehrad, Czechoslovakia, (1907, 1909, 1911, and 1924) were arranged by Roman Catholic Ecclesiastics, at which questions of "Union" and methods were discussed, and at which missionaries were prepared for this end. These also, were quite unsatisfactory, even to the so-called "Uniates" present, as evidenced by the issues of the "Niva," the ecclesiastical organ of the Lwow diocese (issues of 1924) where gross discrimination against the Orientals, on the part of the Roman hierarchy, is charged.

A Union with the churches involved, is a most beautiful idea. It is, however, astonishing why the union-favoring Roman Catholics do not work among the Protestants. They have, in their own States, dissenting Protestants, whom statistics place at something like two hundred ten million. It is amusing to comment that Viennese Germans occupy themselves to have the disunited Russians join the Church of Rome, and yet neglect their

own Protestant brethren living in Austria and Germany. Likewise the Poles evince a keen desire to "unionize" White Russia and Galicia, and neglect their own Mariavians. And Rome sends missionaries to the disunited Orient, but not to England, Germany, Scandinavia, etc. The answer is simple. The Protestant Church is a liberal, self-conscious and independent element, AND THEREFORE NOT DESIRED BY THE MONARCHISTIC ROMAN CHURCH!! Can you image a Presbyterian or Congregational Church accepting canon 218 of the Codex Iuris Canonici as regards the plentitude of the Papal power, or canon 335 regarding the administration of church congregational property?

It is true as far as the Oriental Church is considered in general, that every intelligent Roman Catholic priest or bishop KNOWS AND MUST ADMIT IN HIS HEART, ON THE BASIS OF HIS OWN CHURCH DOGMA, that the Oriental Church preserved IN FULL the teachings of Christ and the traditions of His Church. Whoever reads the book of the Jesuit Palmieri, "La Chiesa Russa," can be convinced that even the Italian Jesuits think more of the Eastern Church than the "Uniate" priests themselves, especially the Basilian Fathers. Such books, however, are rare in the West. The Unionists speak of and declare that the Oriental priesthood is of Apostolic procession, that all Sacraments, confession included, in the event of "in periculo mortis" are valid. <sup>49)</sup>

***"In periculo mortis, omnes sacerdotes . . . VALIDE ET LICITE ABSOLVUNT . . . omnes sacerdotes, ergo etiam irregularis, SUSPENSUS, IMMO ETIAM EXCOMMUNICATUS VITANDUS, SCHISMATICUS, HAERETICUS, VEL APOŠTATA. Sacerdos non approbatus etiam paraesente***

---

49) Noldin, "De Sacramentis", Oeniponte, 1930, p. 348-349.



***approbato VALIDE ET LICITE ABSOLVIT.***  
***In the peril of death, all priests ABSOLVE VA-***  
***LIDLY AND LICITLY . . . . all priests, therefore***  
***the irregular, SUSPENDED, EVEN, THE EX-***  
***COMMUNICATED VITANDUS, SCHISMATIC,***  
***HERETICAL, OR APOSTATE. A non-approved***  
***priest, even though an approved priest is present,***  
***ABSOLVES VALIDLY AND LICITLY.)***

Yet, curiously the Roman Church would have its faithful believe that a marriage performed by a disunited priest, or confessions heard by him are INVALID. This is evidently a "straddling of the fence" doctrine explained by the expediency of attempting to explain the difference between the powers obtained by the priest by virtue of his ordination, and by virtue of obtaining jurisdiction, which doctrine cannot be upheld either on the basis of the words of our Lord or the "legitimate customs of the Church." (Tu es sacerdos in aeternum secundum ordinem Melchisedech.) And even in attempting to deny the validity of the sacraments as performed by the disunited priest, the Church of Rome is dangerously pushed to the precipice of claiming that they (the Orthodox Priests) have no Apostolic succession, or that, on the other hand, if they have Apostolic succession, then those Apostoles from whom they stem, did not HAVE THE POWER TO ADMINISTER SACRAMENTS, both of which assertions border on, if are not, in truth, heretical!

The whole difficulty revolves around the troublesome question of THE SUPREMACY AND INFALLIBILITY OF THE POPE, which has torn the Church of Christ and which hinders the union of the mystical Body of Christ, "ut omnes unum sint"!!!

And how was or is the "Uniate Church" treated? Histories have been written on this subject, and it is im-

possible to do justice to it in this booklet, demonstrating that ROME ITSELF is destroying the idea of Union!

For example: In the Cholm district, in the Uniate diocese of Bishop Przsedzecki, 350 Orthodox Churches were padlocked! According to newspaper reports, the Roman Catholics threw out the holy Icons. And then they were turned into Roman Catholic Churches! In recent years, the disunited in Poland were subject to such frightful persecution, churches desecrated etc., that the Uniate Archbishop, Graf Andrew Szepticky of Lemberg, raised HIS VOICE IN DEFENSE OF THE ORTHODOX IN POLAND!!!! A curious spectacle of a UNIATE ARCHBISHOP defending the ORTHODOX CHURCH, while ROME HAD NO VOICE OF CONDEMNATION OR THE SENSE OF CHRISTIAN CHARITY TO STAY THE BLOODY HANDS OF ITS "CATHOLIC" POLISH CHILDREN! No union can ever be even remotely effected by such means!

The defenders of obligatory celibacy always assail the disunited Church, and especially the Russian, ostensibly that it was responsible for atheism, for the Lenins and the Trozskys and others, forgetting that such atheists and communists were educated in the Western States by the writings of likewise Western Socialists. (Jean Blanc, Karl Marx, Friedrich Engels, Fabian Socialism, etc.) They should know that in 1917, the Russian Orthodox Church suffered persecutions worse than that meted out by pagans. Twenty eight bishops and a great number of priests sacrificed their lives for the Church of Christ! The French Revolution indeed did not have such defenders of the Church, EVEN IF THE FRENCH CLERGY WAS CELIBATE AND COULD MORE EASILY RISK THEIR LIVES THAN THE MARRIED RUSSIAN ORTHODOX CLERGY! The Bolsheviks considered the

Orthodox priesthood and Church as the greatest foe of Bolshevism-Communism.

But WHAT IS SAID ABOUT THE ROMAN CATHOLIC HITLER AND MUSSOLINI? WE STILL ARE PATIENTLY AWAITING FOR THE "HOLY FATHER" TO EXCOMMUNICATE THESE TWO FRIGHTFUL CREATURES OF ABOMINATION-PRODUCTS OF HIS OWN SCHOOLS AND TRAINING!!!





## *THE CARPATHO RUSSIAN DIOCESE OF AMERICA.*

It is not our intention to treat of this subject at any great length in this brochure. It is our hope that in the near future we may be able to outline in detail its history, cause, and development. Space does not permit to treat the religious history of the Carpatho Russians. This has been treated by most eminent writers. The phase of their religious life in America has yet to be written as a saga of a valiant, freedom-loving people who found in the United States a true haven of religious expression.

It is sufficient to say that the Galicians and Carpatho Russians were designed to be the "bridge" over which the yet disunited were to cross over to "Sacred Union." In actuality, it is a bridge for all the Slavic peoples to go back to their Mother Church of Constantinople from whence they received the Light of the Gospel through the Slav Apostles Ss. Cyril and Methodius. Today we are witnessing a religious regeneration among the Carpatho Russians and Ukrainians who have found the truth of the adage "aliter in theoria, aliter in praxi," and are rapidly throwing off the shackles of formalism, to seek a more mystic union with the Lord of Hosts through His beloved Son, Jesus Christ.

Rome does make mistakes! And the mistake made, as far as the Carpatho Russians are concerned, was that it thought it an expedient time and place, here in Ame-

rica, to shear the Oriental church of its splendor and customs. Three attempts were made. The first in the late '90s which gave the first impetus for these peoples to revert back to their original Eastern Church purity under the leadership of Alexander Toth. The second attempt was in 1907 when the ill-fated Bulla, "Ea Semper" appeared and again a war of defense was begun. Finally with the coming of the Roman satellites, Bishop Bohachevsky (Ukrainian) of Philadelphia, and Bishop Takach of Homestead, and the appearance of the "Cum Data" decree of 1929, the final destruction, by Rome, of the Uniate Church took place. Three dioceses have been formed. The Ukrainians under Archbishop Theodorovich and Bishop Bogdan, both dissident from Rome, and among the Carpatho Russians, the diocese headed by His Excellency, the Most Rev. Orestes P. Chornock, whose See is at Bridgeport, Conn. Undoubtedly, with the renewal of the decree "Cum Data" in 1941, more defections from Rome shall take place, so much so, that to all practical purposes, the "Sacred Union" will be but a memory. The reasons for this religious upheaval are that, contrary to solemn promises given repeatedly in times past, Rome now is attempting to insist on mandatory celibacy and latinization in many forms. The result also will be that the "missionary" efforts of Rome to bring back the disunited into union with it, will be an absurd and abortive effort, despite the calling to its aid of the order of the Redemptorist Fathers in Europe, which adopted the Byzantine Rite purposely, or the Basilians in America. To what length Rome has gone in its determination, is evidenced by the many court trails for the purpose of determining property control, instituted by Bishop Takach and even Roman Catholic Bishops against the Carpatho Russian Congregations in the United States.

The Carpatho Russian Greek Catholic Diocese of North and South America, whose head is Bishop Chornock, is especially active. Ecclesiastically it is in affiliation with the Ecumenical Patriarchate of Constantinople. It has established a seminary for clerics, has organized the youth of the diocese into an organization called the "American Carpatho Russian Youth" with its own monthly magazine called the "CRY," has edited several publications, pamphlets, prayer books etc.

The Carpatho Russian people, as never before, are taking interest in church affairs. They realize that with the ABROGATION OF A MARRIED CLERGY, WOULD BE ANNIHILATED THE MOST "LEGITIMATE" CUSTOM OF THE CHURCH OF CHRIST, and sound the death knell of the beauty and progress of the MOTHER OF ALL CHURCHES, THE EASTERN!!!





