Ruthenian Byzantine Catholics in the U.S.A.

By Fr. John Louis Mina, Ph.D.

By the end of the 1880s, another people was added to the ethnic mosaic that constitutes Western Pennsylvania. They came from a remote mountainous area in the northeastern part of the sprawling Austro-Hungarian Dual Monarchy. They were called Ruthenians, Carpatho-Russians, or Slawisch. Their language they called Rusin or Rusnak, depending on the dialect area.

These newcomers were mostly Greek Catholics, i.e., in union with the Holy See of Rome, but of the Byzantine or Greek rite and ecclesiastical tradition. Their liturgical language, "Church Slavonic," was one of the important written languages of medieval Europe. Springing from superb ninth-century translations from Greek into Bulgarian Slavonic of the saintly brothers Cyril and Methodius, Apostles to the Slavs, Church Slavonic became the foundation and early medium of flourishing Eastern Christian cultures in much of the Blakans and ancient Rus'. It continues today as a cherished sacred language of liturgy and Scripture.

On a more mundane level, the Ruthenians before the Great War employed a somewhat bookish redaction of the Russian language for literary purposes. There were also experiments in creating a literature in the vernacular, based on different dialect areas. The most successful of these attempts were in Galicia and, surprisingly, among the ethnic islands of transplanted Ruthenians in Batchka — today's Yugoslav Vojvodina. The educated element, which at that time was limited mostly to clergy, clergy families, and a few teachers, generally had an excellent command of Polish, if they were from the Austrian-crown land of Galicia and Ladomera north of the Carpathians. If they were from south of the Carpathian mountain range, i.e., from the Kingdom of Hungary, they usually spoke fluent Hungarian and often supported Hungarian national aspirations. The common folk, sturdy small farmers, miners, and lumberjacks, who formed the overwhelming mass of Ruthenian immigrants to the new world, spoke colorful folk dialects, replete with many wise folk sayings and proverbs. They possessed a rich tradition of songs, ballads, and dances, ancient tales and folk customs. Many excelled in various folk crafts, including wood carving, embroidery, and the making of pysanky (elaborately decorated Easter eggs). Like other peoples of Central Europe, the Ruthenians have an
extensive repertoire of paraliturgical songs for every liturgical season. Bordering on the folkloric and sometimes comprising many verses, these songs were developed and transmitted during the great annual pilgrimages to the sites of miraculous icons and renowned monasteries. Often set to hauntingly beautiful melodies, these hymns are still sung before and after the Divine Liturgy and during the communion of the faithful.

Coming to the United States, the Ruthenians brought with them a simple, firm faith and an intense attachment to their spiritual traditions. In the view of the American Roman Catholic hierarchy of that time, who were struggling in the face of intense bigotry to weld the diverse immigrant groups into one monolithic ecclesiastical body, the arrival of these Eastern-rite Catholics could not have been more inopportune. From the very beginning, two grave problems arose: first, the problem of jurisdiction — the Greek Catholic priests claimed jurisdiction from their bishops in Europe; and second, the celibacy issue. In a letter from October 1, 1890, the Sacred Congregation for the Propagation of the Faith established that only celibate Greek Catholic clergy could serve in North America and that they would be subject to the authority of the local Roman-rite ordinary. However well-intentioned, this ruling proved disastrous. The first condition could not be implemented for many years simply because of the dearth of celibate Greek Catholic priests. The second condition was no less impracticable, due to the uninformed and mostly hostile attitude of the American Roman Catholic hierarchy and clergy of that time toward the Eastern-rite Catholics. Severe conflicts ensued: Eastern Catholic priests were sometimes banned and their churches placed under interdict, but instead of disappearing, the Ruthenian communities continued to multiply, often functioning in defiance of the Church authorities. This led to an erosion of respect for ecclesiastical authority and the strengthening of control over these de facto independent parishes by lay curators.

In 1890, Father Alexis Toth, a widower from the Eparchy of Presov, presented himself before the archbishop of Minneapolis with a request for faculties but was summarily refused. The Ruthenian parish in that city remained without liturgical services. As a former professor of Church law and history, Father Toth sought a way out of this canonical impasse. Shortly afterward, he established contact with the missionary Russian Orthodox bishop, resident at that time in San Francisco, and on March 25, 1891, Father Toth and his flock were received into the Russian Orthodox Church. By the time of his death in 1909, Archpriest Alexis Toth had brought more than 20,000 Ruthenians into the Russian church.

In order to improve the unsatisfactory situation in the parishes and stem defections, in 1902 the Holy See sent Canon Andrew Hodobay from Hungary as apostolic visitor to the Greek Catholics in the United States. Withdrawn in 1905, he was replaced in 1907 by Bishop Soter Ortynsky, a Basilian monk from Galicia. In 1913 Bishop Ortynsky finally received ordinary authority, but he died in 1916. By the end of the Great War an unfortunate cleavage between the Ruthenians from Hungary and those from Galicia had become so aggravated that the two communities were divided into two apostolic administratures. The two communities have remained separate ever since, and the Galician community under the name of the Ukrainian Catholic Church has grown into the Ukrainian Catholic Metropolitan Province of Philadelphia, including the suffragan eparchies of Stamford, Chicago of St. Nicholas, and Parma of St. Josaphat.

The Ruthenian Byzantine Catholic Church of Pittsburgh is celebrating this year its diamond jubilee. Created in 1924 for Carpatho-Russians, Slovak, Hungarian, and Croatian Greek Catholics from the lands of pre-War Hungary, this Church now encompasses persons of many different ethnic backgrounds. It comprises the Byzantine Catholic Metropolitan Province of Pittsburgh with its suffragan eparchies of Passaic, Parma, and Van Nuys. This Church boasts an impressive new cathedral and cathedral complex in the Pittsburgh suburb of Munhall, a seminary on the North Side of Pittsburgh, a Basilian house and major pilgrimage site at Uniontown, other monasteries, convents, schools, and numerous beautifully appointed parish churches. Byzantine Catholics are important participants in state, national, and international synods and also active in the cause of ecumenism.

Milestones in the history of the Ruthenian Catholic Church of Pittsburgh include the arrival of Bishop Basil Takach in 1924. Although according to the letter of appointment, the episcopal residence was to be in New York, the concentration of Ruthenian Catholics in Western Pennsylvania and the location here of the central offices of the two Ruthenian fraternal organizations, the Greek Catholic Union and the United Societies, made Pittsburgh the more logical site. Thus the large church of St. John the Baptist in Homestead, now the projected location of a Ruthenian cultural center, became the first cathedral. An elegant episcopal residence was constructed by the GCU across the street from the cathedral.

Notwithstanding these auspicious beginnings, Bishop Takach's path in the new world was to be one of virtual martyrdom for the sake of his flock. Precipitated by certain decrees of the Vatican, the two unresolved problems of authority over church property and clerical celibacy came to a head in 1929, and their conjuncture was to ignite the independence movement that took away approximately 40,000 faithful. In 1938, the independent candidate, the widowed Father Orestes Chornyak, was consecrated bishop in...
Byzantine Catholic Church in Pittsburgh and Passaic. Bishop Stephen Kocisko became the first bishop of Passaic. He succeeded Bishop Elko in Pittsburgh when the latter was recalled to Rome in 1967. In 1969 the Parma Eparchy was erected for the Western states, with Bishop Emil Mihalik (1969-1984) as the first bishop. That same year, the Metropolitan Archdiocese of Munhall (since 1977, Pittsburgh of the Byzantines) was established, and Archbishop Stephen Kocisko (1969-1991) became its first metropolitan. In 1982 Bishop Thomas Dolinay was appointed to head the new Eparchy of Van Nuys, California. In 1990 he became archbishop-coadjutor with right of succession to Archbishop Kocisko, whom he succeeded in 1991, governing the archdiocese until his sudden death in 1993. Bishop Michael Dudick ruled the Passaic Eparchy from 1968 to 1996. He expanded Ruthenian parishes in the southern states, particularly Florida. He also erected a beautiful eparchial center with a rich museum and library in West Patterson, New Jersey. In 1995 Archbishop Judson Procyk, D.D., who had built the new cathedral complex in Munhall, became the third metropolitan archbishop of Pittsburgh.

In 1946 the ailing Bishop Takach (d. 1948) received a coadjutor with the right of succession in the person of Bishop Daniel Ivancho. During his short administration (1948-1954), Bishop Daniel erected the seminary and, aided by the influx of highly qualified refugee priests from Central Europe, he placed the seminary on firm foundations. Under his successor, Bishop Nicholas Elko (1954-1967), a diocesan newspaper, the Byzantine Catholic World, was launched, the English language was introduced into the Divine Liturgy. Also the Ruthenian Exarchate followed its people, opening in 1956 its first parish on the West Coast.

In 1963 the missionary exarchate was replaced by two eparchies: Metropolitan Archdiocese of Pittsburgh, Bishop Benjamin I, who at the same time erected the Orthodox Carpatho-Russian Diocese of Johnstown. By that time, however, thanks to the firm but patient policy of Bishop Takach, the Ruthenian Catholic Church had weathered the storm.

In 1946 the ailing Bishop Takach (d. 1948) received a coadjutor with the right of succession in the person of Bishop Daniel Ivancho. During his short administration (1948-1954), Bishop Daniel erected the seminary and, aided by the influx of highly qualified refugee priests from Central Europe, he placed the seminary on firm foundations. Under his successor, Bishop Nicholas Elko (1954-1967), a diocesan newspaper, the Byzantine Catholic World, was launched, the English language was introduced into the Divine Liturgy. Also the Ruthenian Exarchate followed its people, opening in 1956 its first parish on the West Coast.

In 1963 the missionary exarchate was replaced by two eparchies: Metropolitan Archdiocese of Pittsburgh, Bishop Benjamin I, who at the same time erected the Orthodox Carpatho-Russian Diocese of Johnstown. By that time, however, thanks to the firm but patient policy of Bishop Takach, the Ruthenian Catholic Church had weathered the storm.

In 1946 the ailing Bishop Takach (d. 1948) received a coadjutor with the right of succession in the person of Bishop Daniel Ivancho. During his short administration (1948-1954), Bishop Daniel erected the seminary and, aided by the influx of highly qualified refugee priests from Central Europe, he placed the seminary on firm foundations. Under his successor, Bishop Nicholas Elko (1954-1967), a diocesan newspaper, the Byzantine Catholic World, was launched, the English language was introduced into the Divine Liturgy. Also the Ruthenian Exarchate followed its people, opening in 1956 its first parish on the West Coast.

In 1963 the missionary exarchate was replaced by two eparchies: Metropolitan Archdiocese of Pittsburgh, Bishop Benjamin I, who at the same time erected the Orthodox Carpatho-Russian Diocese of Johnstown. By that time, however, thanks to the firm but patient policy of Bishop Takach, the Ruthenian Catholic Church had weathered the storm.

In 1946 the ailing Bishop Takach (d. 1948) received a coadjutor with the right of succession in the person of Bishop Daniel Ivancho. During his short administration (1948-1954), Bishop Daniel erected the seminary and, aided by the influx of highly qualified refugee priests from Central Europe, he placed the seminary on firm foundations. Under his successor, Bishop Nicholas Elko (1954-1967), a diocesan newspaper, the Byzantine Catholic World, was launched, the English language was introduced into the Divine Liturgy. Also the Ruthenian Exarchate followed its people, opening in 1956 its first parish on the West Coast.

In 1963 the missionary exarchate was replaced by two eparchies: Metropolitan Archdiocese of Pittsburgh, Bishop Benjamin I, who at the same time erected the Orthodox Carpatho-Russian Diocese of Johnstown. By that time, however, thanks to the firm but patient policy of Bishop Takach, the Ruthenian Catholic Church had weathered the storm.

In 1946 the ailing Bishop Takach (d. 1948) received a coadjutor with the right of succession in the person of Bishop Daniel Ivancho. During his short administration (1948-1954), Bishop Daniel erected the seminary and, aided by the influx of highly qualified refugee priests from Central Europe, he placed the seminary on firm foundations. Under his successor, Bishop Nicholas Elko (1954-1967), a diocesan newspaper, the Byzantine Catholic World, was launched, the English language was introduced into the Divine Liturgy. Also the Ruthenian Exarchate followed its people, opening in 1956 its first parish on the West Coast.

In 1963 the missionary exarchate was replaced by two eparchies: Metropolitan Archdiocese of Pittsburgh, Bishop Benjamin I, who at the same time erected the Orthodox Carpatho-Russian Diocese of Johnstown. By that time, however, thanks to the firm but patient policy of Bishop Takach, the Ruthenian Catholic Church had weathered the storm.