

September 24, 1944. A month later, the entire territory of the Mukachevo Eparchy was occupied by the Red Army. Bishop Romzha was informed that Subcarpathian Ruthenia would be incorporated into postwar Czechoslovakia as an autonomous province; however, it soon became evident that the Soviets would not relinquish this politically strategic region. Consequently, on June 29, 1945, Subcarpathian Ruthenia was officially incorporated into Soviet Ukraine; and the young and inexperienced Bishop Romzha found himself and his flock under Soviet rule.

At first, Bishop Romzha tried not to antagonize the Soviet authorities, in spite of abusive and violent actions committed by the Soviet soldiers against the clergy; but when the Soviet authorities started to expel priests from their parishes at random and confiscate church property, he was forced to protest. The Soviets had a ready answer: to ensure the continuance of his ministry and the safety of his clergy, Bishop Romzha must renounce all allegiance to the Holy See, place himself under the jurisdiction of the Patriarch of Moscow and encourage his flock to do the same. Bishop Romzha immediately replied: "I would rather die than betray my Church!" Thus began the open persecution of the Byzantine Catholic Church in Subcarpathia. In the fall of 1945, Patriarch Alexis of Moscow appointed Bishop Nestor Sydoruk of Uman to head the Orthodox Eparchy of Mukachevo. Nestor was announced by the Soviet press to be the only legally appointed bishop, and received full support from the Soviet authorities. Intimidation and imprisonment of Byzantine Catholic priests followed; and the official liquidation of the Byzantine Catholic Eparchy of Mukachevo was underway.

Rather than flee, Bishop Romzha decided to fight. Although the Soviet authorities confiscated his car, he traveled long distances by horse and buggy, just to reassure his faithful and to encourage them to persevere until death, saying, "They are taking from us our own priests and churches, but they will never be able to take away our faith from us." During these extensive and dangerous visitations, Bishop Romzha tried to sustain the faith of the weak, to reassure the wavering, and to plead with those intimidated: "Faith is our greatest treasure on this earth. To preserve our faith we must even be ready to lay down our life. If we must die, then let us die as true martyrs, defending our faith. One thing is sure: that we never will abandon our faith nor betray our Church." The faithful, supported by dedicated clergy, responded enthusiastically, and stood united behind their fearless shepherd. Even some Orthodox parishes, seeing the violence and injustice perpetrated by the Soviets, asked Bishop Romzha to accept them back into the Catholic fold.

During these days of violence and open persecution Bishop Romzha offered his prayers and sufferings for the perseverance of his clergy and the faithful he risked so much to serve. He was sustained by his unshakable confidence in God's Providence; and down deep in his courageous heart he vividly felt the protection of the Theotokos, the Mother of God. There was no power that could shake his loyalty to the Holy See; in his mind there was only "one, holy, Catholic and apostolic Church," established by our Lord on the rock of Peter and governed by His Vicar on the earth. For this truth Bishop Romzha was ready to sacrifice his own life.

Unable to intimidate Bishop Romzha, the Soviets decided to liquidate him, and staged a highway accident. The horse drawn carriage in which the Bishop was returning home from the rededication of the parish church of Lavki, near Mukachevo, was rammed by a military truck. Bishop Romzha was badly injured, but survived; and passersby took him to the hospital in Mukachevo where, after a few days, he began to regain his strength. Then suddenly, early on the morning of November 1, 1947, he was found dead.

The night before Bishop Romzha's death, the director of the hospital and a strange nurse, who had disappeared the next day, were seen entering the Bishop's room about midnight. The Soviet authorities announced that Bishop Romzha died from injuries suffered in his highway accident; but a later investigation showed that he had, in fact, been poisoned.

Blessed Theodore Romzha was beatified by Pope John Paul II on June 27, 2001. His relics are enshrined in Holy Cross Cathedral in Uzhorod, Transcarpathia (Zakarpattia Oblast, Ukraine).

- Source: Byzantine Catholic Eparchy of Passaic

ST. MARY'S CATHOLIC CHURCH

(Byzantine-Ukrainian Rite)

293 St. George's Avenue East

Sault Ste. Marie, Ontario

P6B 6E8 Phone: (705) 942-1377

Established in 1917



DIVINE LITURGY

Saturday: 4:15 pm. - all in English

Sunday: 9:30 am. - all in Ukrainian

11:00 am. - all in English

BAPTISM: by prior arrangement

MARRIAGE: Please call the parish office
3 months notice is required.

RECONCILIATION:

Saturday: 3:15 - 3:45 pm.

Before & after weekday Liturgy

Anytime by appointment

SACRAMENT OF THE SICK

HOME VISITATION:

Please call the parish office to make arrangements.

WELCOME to our parish...Enter expectantly...

Breathe prayerfully....

Worship reverently...

Relax restfully...

Greet others in love...

Leave touched by God, & come again soon!

Parish Priest:	Rev. Michael Hayes	Cell Phone: 705-297-7489 pastor.soostmaryukr@outlook.com
Office Manager:	Charlotte Conrad	
Office Hours: Tuesday-Friday 10am-4pm Closed on statutory holidays		
Parish Phone: 705-942-1377 Parish Email: soostmaryukr@outlook.com Website: www.stmarysukrssm.ca Facebook: www.facebook.com/StMarySoo		

We are each of us angels with only one wing...

And we can fly embracing each other...

Luciano DeCrenzcenzo

October 26, 2025 – Twentieth Sunday after Pentecost; Octoechos Tone 3; ☩ The Holy and Glorious Great-Martyr Demetrius, from Whose Tomb Myrrh Streams Forth.

Intentions this Sunday

Saturday at 4:15pm: Parishioners; Sunday at 9:30am: Parishioners; Sunday at 11am: Parishioners.

First Antiphon

Shout to the Lord, all the earth,* sing now to His name, give glory to His praise.* *Through the prayers of the Mother of God,* O Saviour, save us.*

Say unto God, “How awesome are Your works!” Because of the greatness of Your strength Your enemies will flatter You”.* *Through the prayers of the Mother of God,* O Saviour, save us.*

Let all the earth worship You and sing to You,* let it sing to Your name, O Most High!* *Through the prayers of the Mother of God,* O Saviour, save us.*

Glory. Now. Only-begotten Son.

Third Antiphon

Come, let us sing joyfully to the Lord,* let us acclaim God, our Saviour. *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

Let us come before His face with praise,* and acclaim Him in psalms.* *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

For God is the great Lord,* and the great king over all the earth.* *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

Entrance

Come, let us worship* and fall down before Christ.* *Son of God, risen from the dead,* save us who sing to You: Alleluia.*

Troparia and Kontakia

Troparion, Tone 3: Let the heavens be glad, let the earth rejoice,* for the Lord has done a mighty deed with His arm.* He trampled death by death. He became the first-born of the dead;* He saved us from the abyss of Hades* and granted great mercy to the world.

Перший антифон

Восклицніте Господеві, вся зёмле,* співа́йте ж і́мені Йо́го, відда́йте сла́ву в хва́лі Йо́му! *Молитвами Богородиці,* Спасе, спаси нас.*

Скажі́те Бо́гові: як стра́шні діла́ Твої́!* У мно́жестві си́ли Твої́ї лесті́тимуть То́бі ворогі́ Твої́. *Молитвами Богородиці,* Спасе, спаси нас.*

Вся земл́я неха́й поклони́ться То́бі і співа́є То́бі,* неха́й же співа́є і́мені Тво́єму, Всеви́шній!* *Молитвами Богородиці,* Спасе, спаси нас.*

Слава. І нині. Єдиноро́дний Си́ну.

Третій антифон

Прийді́те, возра́дуємся Господе́ві, восклицні́м Богу, Спасі́телеві на́шому. *Спасі́ нас, Си́ну Бо́жий,* що воскрэ́с із ме́ртвих, співа́ємо То́бі: Аलि́уя.*

Іді́м пе́ред лицéм Йо́го з іспові́данням, і псалма́ми восклицні́м Йо́му. *Спасі́ нас, Си́ну Бо́жий,* що воскрэ́с із ме́ртвих, співа́ємо То́бі: Аलि́уя.*

Бо Бог – вели́кий Госпо́дь і цар вели́кий по всій землі́. *Спасі́ нас, Си́ну Бо́жий,* що воскрэ́с із ме́ртвих, співа́ємо То́бі: Аलि́уя.*

Вхідне

Прийді́те поклони́мся* і припаді́м до Христа́.* *Спасі́ нас, Си́ну Бо́жий,* що воскрэ́с із ме́ртвих, співа́ємо То́бі: Аलि́уя.*

Тропарі ѱ кондаки

Тропар воскресний (г. 3): Хай веселя́ться небесні́, хай ра́дуються земні́,* бо яви́в могу́тність руки́ Своє́ї Госпо́дь,* подола́в сме́ртю сме́рть, пе́рвенцем ме́ртвих став,* з безо́дні а́ду ви́зволив нас* і пода́в сві́тові вели́ку ми́лість.

Hieromartyr Theodore Romzha, Bishop of Mukachevo (Ukraine), New-Martyr, Feast Day: November 1

I love you, O Lord, my strength; You are my stronghold and my refuge!

- Psalm 18:2-3

These were the words which Bishop Theodore G. Romzha, the Apostolic Administrator of the Mukachevo Eparchy (1944-1947) chose as the motto for his episcopal ministry. At the age of 33, he faced the one of the most brutal and bloody persecutions of a Christian community in modern times, ultimately making the ultimate sacrifice for his flock and his faith.

Bishop Theodore G. Romzha was born of humble parentage on April 14, 1911 in Velikij Bychkiv, in the heart of the colorful district of Maramorosh, Subcarpathian Ruthenia. He was a pious and gifted young boy, and his only ambition was to become a priest. He received his secondary education at the gymnasium (high school) in Chust. Due to his friendly disposition and scholastic achievements he became one of the most popular students. His popularity increased even more when he proved himself as an all-around athlete, excelling in soccer. At his graduation, he took everybody by surprise when he announced his intention of becoming a priest; and was sent to Rome for his priestly formation.

He lived at the German-Hungarian College in Rome for the first two years of his studies; then, in 1932, he moved to the Russian Pontifical Seminary, known as the “Russicum,” in order to prepare himself for missionary work in Soviet Russia. It was indeed a providential step, since at the “Russicum” he was expected to study communist atheism and its ideology; unwittingly preparing himself for the Soviet occupation of his native land. He was ordained to the priesthood in Rome on Christmas Day, December 25, 1936.

In the summer of the following year he came home to celebrate his first Divine Liturgy in his own country with the intention of returning to finish his doctoral dissertation. But instead of returning to Rome, he was drafted into military service and sent to protect his country against the German invasion. To his friend in Rome he confided: “I am going to the front with a deep conviction of doing the will of God. Therefore, I do not fear what will happen to me.”

After Father Romzha's discharge from the army in August, 1938, the danger of another approaching war remained. For this reason Bishop Alexander Stojka (1932-1943) did not permit him to leave the country, but appointed him to a forgotten parish in Berezovo, Maramorosh District, where the young Father Romzha became a poor pastor among poor people. There were times when he could afford only one meal a day while donating from his own purse to help his needy parishioners. To a curious friend in Rome he wrote: “I live here as a pauper and yet I feel happy and satisfied.” Father Romzha was a good and dedicated priest, teaching his parishioners to know and live their Faith by his own example.

In March, 1939, the Hungarians occupied Subcarpathian Ruthenia by force, precipitating both political and ecclesiastical changes. Bishop Stojka was forced by the Hungarian government to reorganize the seminary; and in the fall of 1939, Father Romzha was appointed Spiritual Director and Professor of Philosophy at the Eparchial Seminary in Uzhorod. One of his students later recalled: “He was strict and demanding as a Professor, but as a Spiritual Director he was fatherly and kind. He knew how to inspire us and to bring out the best in us. Staying in close contact with us, his students, he was able to transplant into our hearts the main features of his strong priestly character: his dedication, genuine piety and generosity of heart.”

Even at the seminary, Father Romzha found time for pastoral work by assisting in neighboring parishes, and conducting missions and retreats for young students. Every penny he earned he generously distributed to the poor. To the mentioned friend in Rome he wrote: “I am living very unpretentiously, and yet my pockets are always empty. But I am not discouraged, since I am working not for the money but to please God.” Bishop Stojka greatly appreciated the dedicated work of Father Romzha, and in 1942 obtained for him Papal honors. Even so, he remained a humble and dedicated priest, inspiring and winning the admiration and respect of all those who met him.

On May 31, 1943, during a critical time during the war, Bishop Alexander Stojka suddenly died. In view of the uncertainties of the time, the Holy See appointed Bishop Nicholas Dudash, OSBM, of Hajdudorog, as the temporary administrator of the Mukachevo Eparchy. While the Soviet army was rapidly approaching the Carpathian Mountains, the Holy See promptly appointed Archpriest Theodore G. Romzha to succeed Bishop Dudash as the Apostolic Administrator of Mukachevo; and his episcopal consecration took place in Uzhorod,

unobscured, which is different from demonic spirits who may appear human, but only with some aspect obscured, or incompletely.

Because demons are clever and will always try to draw humans into interacting with them, demons can and do appear as ghosts to try to get people to do things for them. This is why, if we ever are confronted with something we believe to be a ghost, we should only ever offer to pray for them and leave it at that. Do not engage with them any more than that and certainly, do not do anything that they may ask you to do.

According to Catholic experts in this area, the way to distinguish between a soul that desires prayers and a demonic spirit is that souls do not do things that are scary or destructive. While their presence may fill an area with a sense of sadness, they do not illicit fear, although seeing a soul may cause a very natural reaction of fright. Any activity a soul is causing will cease once prayers or Masses are offered for them.

Whatever a person believes about ghosts, we as Catholics are all obliged to pray for the dead, whether they appear to us or not. I would invite everyone to, after they read this, offer a quick prayer for their own beloved deceased family and friends, and for a soul who has no one to pray for them.

This question was answered by Father Caleb La Rue, chancellor of the Diocese of Lincoln

Sunday Funnies:



Troparion, Tone 3: In you, O martyr Demetrius,* the world has discovered a champion in its travails,* for you have routed the nations* and so, as you smashed the pride of Lyaeus*, encouraging Nestor to struggle,* pray to Christ our God to grant great mercy to our souls.

Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion, Tone 3: You rose from the tomb, O compassionate Lord,* and led us out from the gates of death.* Today Adam exults and Eve rejoices,* and the prophets together with the patriarchs* unceasingly acclaim the divine might of Your power.

Now and forever and ever. Amen.

Theotokion, Tone 2: With the streams of your blood, O Demetrius,* God, who gave you invincible strength,* has dyed the Church in royal crimson* and preserved your city invulnerable* for you are its fortification

Prokeimenon

Tone 3: Sing to our God, sing; sing to our King, sing.

Repeat: Sing to our God, sing; sing to our King, sing..

verse: Clap your hands, all you nations; shout unto God with the voice of joy.

Repeat: Sing to our God, sing; sing to our King, sing.

Epistle Galatians 1:11-19

Alleluia, Tone 3

verse: In You, O Lord, have I hoped that I may not be put to shame for ever.

verse: Be a protector unto me, O God, and a house of refuge to save me.

Gospel Luke 7:11-16

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* The just man shall be in everlasting remembrance;* of evil hearsay he shall have no fear.* Alleluia, alleluia,* alleluia.

Тропар великомученику (г. 3): Як великого побóрника в бідáх знайшла тебе вселénна, страсотéрпче;* Ти перемага́єш наро́ди, бо, як ски́нув ти Лі́еву горди́ню* і на по́двиг смі́ливим учини́в ти Не́стора,* так, свя́тий Димі́трію, моли́ся Христу́ Бо́гу,* дарува́ти нам вели́ку ми́лість.

Сла́ва Отцю́, і Си́ну, і Свято́му Ду́хові.

Кондак воскресний (г. 3): Воскрéс Ти днесь із грóбу, Ще́дрий,* і нас ви́вів Ти із врат смéртних,* днесь Ада́м лику́є і ра́дується Ѓ́ва,* а проро́ки ра́зом із патрія́рхами непереста́нно оспі́вують* божестве́нну могу́тність вла́ди Твоє́ї.

І ні́ні, і повсякча́с, і на ві́ки вікі́в. Амі́нь.

Кондак великомученику (г. 2): Кро́ви твоє́ї струя́ми, Димі́трію, Бог Це́ркву обагри́в,* да́вши то́бі крі́пость непобі́диму і зберіга́ючи град твій непошко́дженим,* бо ти – його́ тверди́ня.

Прокімен

(г. 3): Співáйте Бо́гові на́шому, співáйте; співáйте Царéві на́шому, співáйте.

Всі: Співáйте Бо́гові на́шому, співáйте; співáйте Царéві на́шому, співáйте.

Стих: Усі наро́ди, заплещі́те рука́ми, воскликні́ть Бо́гові го́лосом ра́дості.

Всі: Співáйте Бо́гові на́шому, співáйте; співáйте Царéві на́шому, співáйте.

Апостол Гал. 1, 11-19.

Алилуя (г. 3)

Стих: На Те́бе, Го́споди, я упова́в, хай не посоро́млюся пові́к.

Стих: Стань мені́ Бо́гом-Оборо́нцем і до́мом пристано́вища на спасі́ння мені́.

Євангеліє Лк. 7, 11-16

Причасний

Хвалі́те Го́спода з небéс,* хвалі́те Йо́го во ви́шніх.* В па́м'яті ві́чній бу́де пра́ведник,* по́голосів злих не убої́ться. Алилу́я, алилу́я,* алилу́я.

Liturgical Schedule

Monday, Oct 27 The Holy Martyr Nestor	Philippians 4:10-23 Luke 7:36-50		
Tuesday, Oct 28 ☞ The Holy Martyr Parasceve of Iconium	Colossians 1:1,2,7-11 Luke 8:1-3		
Wednesday Oct 29 The Passing of Our Venerable Father Abraham, Archimandrite and Wonderworker of Rostov	Colossians 1:18-23 Luke 8:22-25	10am	Rosary and Divine Liturgy

Thursday, Oct 30 The Holy Martyrs Zenobius and Zenobia His Sister.	Colossians 1:24-29 Luke 9:7-11			
Friday, Oct 31 The Holy Apostles Stachys, Amplias, and others with them.	Colossians 2:1-7 Luke 9:12-17			
Saturday, Nov 1 + Hieromartyr Theodore Romzha, Bishop of Mukachevo	Hebrews 13:7-16 Luke 12:2-12	4:15pm 5:30pm	Divine Liturgy (English) Great Vespers	Intention: Parishioners
Sunday, Nov 2 Twenty-first Sunday after Pentecost	Galatians 2:16-20 Luke 8:5-15	9:30am 11am	Divine Liturgy (Ukrainian) Divine Liturgy (English)	Intention: Parishioners Intention: Parishioners

Other Events This Week

Monday, October 27 – Senior Exercise Class from 11-11:30am

Wednesday, Oct 29 – Senior Exercise Class from 11-11:30am.

Thursday, Oct 30 – Cabbage Roll and Perogy making from 7am to noon. Lunch is provided.

- ANNOUNCEMENTS**
1. We welcome our guests and visitors. Thank you for worshipping with us!
 2. Thank you to everyone who made this week’s Harvest Takeout Fundraiser a success! Tickets were sold out! Thank you also to everyone who worked the brunch last weekend.
 3. Precious Blood Tea, Bazaar, and Bake Sale. Date: Sunday November 9th. Seatings: 12:30 pm and 2:30 pm. Place: Precious Blood Cathedral Hall. Tickets: Adults - \$15, Children 6 to 12 - \$8, Children 5 and under – free. Contact for tickets: Denise (705-949-1442)
 4. Looking ahead: The Nativity Fast begins in a few weeks, on November 15. Starting thinking now about how to use this time to prepare your heart for the coming of Christ.

Outreach to Homebound Parishioners: Know of someone who might like a priest’s visit? Contact the office or Fr. Michael to arrange.

PRAYER LIST OF SICK, SHUT-INS, AND DEAR ONES FAR AND NEAR: Lorraine Wilson, Msgr. Anton Szymychalski, Fr. Jaroslaw Lazoryk, Wanda Duczmal, Debbie Bromeley, Antoinette Blunt, Katherine Pasternak, Walter Borowicz, Pat Stratichuk, Elsie Barrett, Betty Pauliuk, Doris Lebel, Jo-Anne Stone, Denise Jacques, Phil Marinelli, Theresa Barsanti, Patty-Ann Bellerive, Jim Parniak, Connie Sampson, Fr. Oleh Yuryk, Fr. John Barszczyk, Dorothy McIntyre, Andrea Stone Pietramale, Lynn Dunne, Fr. Andrew Kormanik, Ray Robinson, Hunter Stone, Gavin Stone, Gerard Dosko, Anderson Knight, Jann, Ron Barsanti, Peter Harlow, Larisa Pochmursky, Elizabeth Cepecawer, MaryAnn & Art Spadoni, Paul Taillefer, Erin, Dave Kowalyk, Mary Romanchuk, McGill Perry, Tammy Zalewski, Fernando Mannarino, Dave Redfern, Ora, Paul M, June, Bob, Dustin Wenmany and Tracey Burmaster, Mel Stanghetta, Norna Martynuck, Sylvie B, Bill McConnell, Anastasiia Pavliuk, Wanda Featherston, Roger McMillan, Clark Hutton, Gerry, Moira O’Pallie, Chris Applejohn, Barb and Gerry.

Lord, Jesus Christ, You Who travelled throughout Galilee healing the sick, enabling the blind to see and the lame to walk, bring healing to Your people who need it this day. Grant relief to the ones who suffer pain and physical torment. Give peace to those whose minds are tortured by mental illness and anxiety. Comfort those who are alone in their suffering; may Your people reach out to them and to all the needy this day. Send Your grace to the caregivers that they may be gentle and effective agents of Your loving mercy. May our sufferings be joined with Yours to bring healing throughout the world. Amen

DONATIONS – October 12, 2025
Collection: \$1090 ; Building Fund: \$205
THANK YOU!
Financial Overview Jan 1-Sept 30, 2025
Revenue \$168,388.88; Expenses \$176,487.32; Net -\$8,098.44

“On Call Priest”
A priest is available in the city for emergencies 24/7. You can notify the chaplain, nurse or nursing home coordinators to contact the priest ON CALL. (705-256-6675)

A ‘Question and Answer’ piece from the *Southern Nebraska Register*, October 13, 2023. Fitting for Halloween time...

Q. When people talk about ghosts, do they mean souls? How should Catholics view “haunting”?

A. A pastor I had while I was a deacon in Philadelphia told me that he believed that, as faith in God decreases in our culture, belief and fascination in ghosts and other “paranormal activity” would increase. He said this because he believed everyone wants to believe in something beyond our material existence, but people are afraid to believe in God because if God is real then it means we need to live our lives according to His Will. I am inclined to believe he was right. Faith in God continues to diminish in the U.S., but movies and TV shows about ghosts and spirits and the like continue to be made.

In popular media, ghosts seem to generally be presented as disembodied spirits of deceased human beings. Sometimes they are friendly, sometimes they are not. Often times they are presented as having some sort of unfinished business, or reason for haunting.

This is one of the few times where the popular secular perception of something lines up with the generally accepted position of Catholic theologians and experts. The Catholic Church has no official doctrine regarding “ghosts,” so Catholics are free to have different opinions on the questions, so long as their opinion is in line with Catholic doctrine on the body, soul, and what happens when we die.

It is a matter of doctrine that when we die, our soul separates from our body and arrives in Hell, Heaven, or Purgatory. What is unclear is what God permits for souls, as far as appearing to the living, once a soul is in one of these three places.

We see in Scripture that deceased persons appeared to the living. Moses and Elijah appeared to Peter, James, and John when our Lord was Transfigured. The witch of Endor conjured Samuel’s spirit which appeared to Saul. An argument can be made that since this was prior to the Resurrection, Heaven and Hell were not yet “open” and so the “rules” for the deceased appearing to the living were different.

A counter argument to that line of reasoning is the pious belief relayed through private revelation that the souls of saints have appeared to other saints. Even if you take Mary out the equation, given that the “rules” for her may be different given her unique place in salvation history, there are still many, many stories of saints appearing to the living. While these are private revelations and therefore, Catholics are not obligated to believe the events happened, quantity does have a quality all its own, so it is certainly reasonable to believe that the saints do appear to people.

Generally though, when talking about ghosts, people do not mean saints, they mean an average soul showing up. It is commonly accepted that these souls are souls in Purgatory who God, in His infinite Wisdom and Mercy, allows to appear to the living to prompt the living to pray for them. These souls manifest their presence visibly, by making sounds, by creating an odor associated with the person, or even by causing a feeling of heaviness and sorrow.

A common assertion amongst experts is that, because seeking knowledge from a ghost or spirit is a violation of the First Commandment, souls in Purgatory that manifest will not talk or, if they do, they will only say yes when asked if they need prayers. If they appear visibly they will appear as fully human and