



HIS BEATITUDE

PATRIARCH JOSYF

CONFESSOR OF THE FAITH

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JOSYF CARDINAL SLIPYJ
CONFESSOR OF THE FAITH
PATRIARCH
of the
Ukrainian Catholic Church

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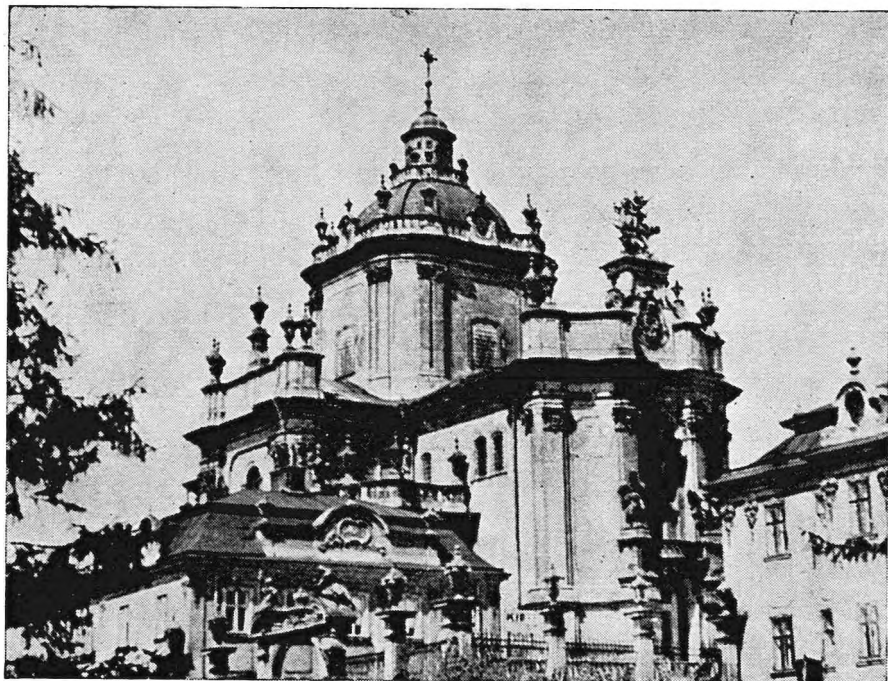
His Beatitude Patriarch Josyf Slipyj



Cathedral of St. Sofia, Kyiv

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Cathedral of St. George, Lviv

PATRIARCH JOSYF SLIPYJ

Confessor of the Faith

This year Ukrainians throughout the whole world have suffered a great loss. For on 7th September, 1984, His Beatitude Josyf Cardinal Slipyj, Head and Patriarch of the Ukrainian Catholic Church, died in Rome, aged 92.

Patriarch Josyf was a man of strong character and unbending loyalty — a staunch defender of the faith. On account of this he suffered 18 years of imprisonment in Russian prison camps but continued, throughout his life, to fight undauntedly for the rights of his Church and nation. During his 21 years in freedom, Patriarch Josyf consistently strived for the establishment of a Patriarchate of the Ukrainian Catholic Church and its formal recognition by the Vatican.

Josyf Slipyj was born on 17th February, 1892, in the village of Zazdrist in the Ternopil region of Ukraine.

After finishing primary education in his native village, he attended secondary school in Ternopil, which he finished with distinction. On passing the necessary examinations, Josyf Slipyj entered Theological studies in Lviv, where his exceptional abilities were recognised by Metropolitan Andrey Sheptytsky, who then sent him to Innsbruck to study Philosophy and Theology.

On completion of his studies, Josyf Slipyj was ordained by Metropolitan Sheptytsky on 30th September, 1917. After his ordination he continued with further studies in Innsbruck and later in Rome.

When Rev. Josyf returned to Western Ukraine in 1922, he was appointed Professor of Theology at the Ukrainian Catholic Seminary in Lviv, where he was to lecture on dogma. It was while working at this post that he became one of the founding members of the Theological Academic Society. Rev. Slipyj also began to edit the theological journal *Bohoslovia* (Theology), which was later to become one of the most respectable academic publications.

During his 20 years or so as lecturer on dogma, Rev. Josyf himself became one of the most prominent academics in the whole world of Theology and an authority on questions of a difficult nature on the Holy Trinity.

In addition he published many theological works and also many research studies, lectures and reports, all of which appeared in *Bohoslovnia* and several other important journals.

In 1926 Rev. Josyf Slipyj was appointed rector of the Ecclesiastical Seminary, and at the same time became Dean of the Theological Faculty of the Academy of Theology, whose rector he became in 1929.

As rector, Rev. Slipyj raised the standard of study at the Academy and founded an academic research centre — the Theological Study Society.

For more than 20 years Rev. Slipyj worked hand-in-hand with Metropolitan Andrey as one of his closest associates. In May 1935 he was appointed a member of the *Krylos*¹ and Archdeacon of the Metropolitan's personal entourage, and very soon after as a *mitrat*².

On 25th November, 1939, Josyf Slipyj became Archbishop of Lviv with the right of succession to the primacy of the Lviv-Halych Metropolitanate. After the chirotony, Archbishop Slipyj became the most trusted assistant of Metropolitan Andrey, who was then already ill and unable to rule effectively over his wide archdiocese in the most difficult years of the Second World War.

Archbishop Josyf Slipyj participated, along with Metropolitan Sheptytsky, in the Proclamation of the Restoration of the Ukrainian State in 1941 and took part in the proceedings of the National Assembly as an official envoy of Metropolitan Sheptytsky. Afterwards he became a leading member of the Council of Seniors.

Upon the death of Metropolitan Sheptytsky on 1st November, 1944, immediately after the re-occupation of Lviv by the Russians, Josyf Slipyj became the Metropolitan of Lviv and Halych and thus the Primate of the Ukrainian Catholic Church.

But he was unable to carry out his new duties and responsibilities for very long, for soon the Russian attack against the Ukrainian Catholic Church began in earnest. After several provocative articles were published in the Soviet press, Metropolitan Slipyj along with the entire Ukrainian Catholic episcopate was arrested on the night of 11th April, 1945.

Soon after their arrest, an initiatory group, headed by Rev. Hawryil Kostelnik, was organised to prepare for the "union" of the Ukrainian Catholic Church with the Russian Orthodox Church. As a reaction to the arrests and the formation of this group, about 300 Ukrainian Catholic priests demanded, in a letter of protest, the release of Metropolitan Slipyj and the other bishops. This the Russian authorities did not do. Instead, in

1) The advisory and administrative body of the Lviv-Halych Metropolitanate.

2) Archpriest entitled to wear a *mitra* or mitre.

March 1946, they organised a fake "sobor"³ in Lviv, which was attended, under coercion, by some priests and faithful, but without a single member of the episcopate of the Ukrainian Catholic Church. This "sobor" "nullified" the decision of the Sobor of Brest, held in 1596, which declared the Union of the Ukrainian Catholic Church with Rome, and "united" the Ukrainian Catholic Church with the Russian Orthodox Church.

On the eve of this so-called "sobor" the official verdict of the trial of Metropolitan Slipyj and Bishops Khomyshyn, Charnetsky, Budka and Liatyshevsky appeared in the Soviet press. They were all sentenced to long periods of imprisonment and hard labour for "treason".

In actual fact, their only "crime" was the refusal to submit to the Russian Orthodox Patriarch and thus betray the Ukrainian Catholic Church, which was then under extreme threat of complete destruction by the Russians. With this began a new period of harsh persecution of the Ukrainian Catholic Church, as had been the case with the Ukrainian Autocephalous Orthodox Church at the beginning of the 1930s.

After the death of Stalin in 1953, there were hopes that Metropolitan Slipyj would be released. However, the Russian authorities decided to break his will. Repeatedly they made him a proposition to submit to the Russian Orthodox Patriarch in exchange for a high position in the Russian Orthodox Church, but he decisively rejected the offer on every occasion. Eventually, he was released from imprisonment but was not permitted to return to Lviv. Instead, he was kept in exile near Yeniseysk in Central Siberia, where he exercised the function of caretaker in an old people's home.

From Central Siberia the Metropolitan corresponded clandestinely with various ecclesiastical and lay faithful of the Catholic Church, wrote pastoral letters and issued directives to Ukrainian Catholic priests scattered throughout Siberia, the Urals and Kazakhstan. In 1957, on the 40th anniversary of his priesthood, Pope Pius XII sent Metropolitan Slipyj a personally written letter giving him his blessings. This letter did not reach its destination. But it did give the public prosecutor an opportunity to accuse Metropolitan Josyf of links with the Pope, as a result of which he was again put on trial in 1958 and sentenced to a further 7 years of forced labour camps.

Due to the efforts of Pope John XXIII and the pressure of world public opinion, the Russians finally released Metropolitan Slipyj in 1963 and allowed him to go to Rome, where he attended the Second Vatican Council. Aware of the difficult circumstances in which the Ukrainian Catholic Church found itself, he took the opportunity to put forward, for the first time in Ukrainian history on such a large and important international forum, the proposition to raise the Metropolitanate of Kyiv and Halych to the status

3) Church Council.

of Patriarchate. This appeal was received with acclamation by the Fathers of the Council.

At the close of 1963, the Congregation for the Eastern Churches recognised Metropolitan Slipyj as Archbishop Major with the rights and privileges of a patriarch, and at the beginning of 1965 Pope Paul VI raised him to a Cardinal of the Roman Catholic Church.

After his release from Russian prison camps, Metropolitan Slipyj renounced a well-deserved life of rest in exile. Instead, he dedicated the rest of his life to working tirelessly for the good of the faith and the Church, and especially for his own native Ukrainian Catholic Church.

He spared no time and effort in visiting all the Ukrainian communities scattered throughout the world — in the USA, Latin America, in Australia and in Europe. Everywhere he preached the Word of God, kept up the spirits of the exiled faithful of the Ukrainian Catholic Church, and urged them to maintain their devotion and loyalty to their own Church and nation, and to preserve their own native traditions.

Similarly, Patriarch Josyf put great care into spiritual vocations to the religious orders and at the same time made great efforts to raise the standard of theological studies. In 1963 he founded an academic centre in Rome — the Ukrainian Catholic University of St. Clement with its excellent library — and subsequent branches throughout the world for the deepening of theological study and knowledge among Ukrainian priests and candidates for the priesthood and the monastic orders.

Alongside this academic centre, Patriarch Josyf built in 1969 the Cathedral of St. Sofia, a great religious centre and place of worship and of pilgrimage for thousands of Ukrainian faithful from the whole world.

From the very beginning Patriarch Josyf turned his attention to the improvement of Ukrainian monastic life. He revived the old order of the Studites and bought a monastery, the Studion, for them in 1965, just outside Rome in the beautiful surroundings of the Alban Lake, so that they could carry out their monastic life of prayer in peace and tranquility.

In 1971 he acquired and renovated the shrine of the Madonna of Zhyrovytsi at the old Ukrainian parish of Sts. Serhiy and Vakkh in the centre of Rome. This centre eventually came to house a Ukrainian museum, also established through the initiative of Patriarch Josyf.

Because of his great sufferings, Patriarch Josyf became a living symbol for all religious and national resistance against Russian domination, oppression and religious persecution not only for the Ukrainian Catholic Church, but for the Ukrainian Autocephalous Orthodox Church as well, also forced into the catacombs by the Russian authorities.

Throughout his life in exile, Patriarch Josyf continuously struggled for the realisation of a Patriarchate for the Ukrainian Catholic Church. The idea of a Ukrainian Patriarchate is not a new one. It goes back some 400 years in Ukrainian history to the late 16th century — the time of the Union with Rome. Historically, in the Eastern Churches neither popes nor Ecumenical Councils created patriarchates of the various particular churches. They were always the fruit of the Christian maturity of each particular church. In the Ukrainian Church, the Metropolitans of Kyiv had always ruled over the Church as if they were patriarchs, making full use of patriarchal powers and rights, although they did not bear the official title. These are strong historical precedents and, in fact, the Patriarchate of the Ukrainian Catholic Church has become a living reality with the acceptance of the title of Patriarch in 1975 by Josyf Cardinal Slipyj during the Holy Mass in the Basilica of St. Peter in Rome, at the request of the synods of Ukrainian bishops and the wishes of the Ukrainian clergy and faithful. The Ukrainian Catholic Church has ably demonstrated its profound Christian awareness and maturity over the years, as well as its deep faith in God, and thus even under these considerations it deserves, and is entitled to, a patriarchal crown to give it its full status.

The Ukrainian Catholic Church is a Uniate Church of the Byzantine rite in communion with Rome. As such, since its creation, it has always, been a hindrance to the Patriarchate of Moscow and to the Russian authorities. Attempts have been made to destroy its existence not only by the Communist Russians but throughout the entire Tsarist period as well. It was, however, not until the final annexation of Western Ukraine by the Russians after the Second World War that its official open existence became terminated in 1945 and 1946 with the arrest of the then Metropolitan Slipyj and the entire Ukrainian episcopate, and the enforced “union” with the Russian Orthodox Church. The genuine Ukrainian Churches, both Catholic and Orthodox, were compelled to carry on their existence in the catacombs.

In times of crisis and danger leading Ukrainian personalities have always seen the importance of the patriarchate and its unifying value for the people. For instance, in the 17th century Metropolitans Mohyla and Rutsky tried to restore the unity of the Church and save it from destruction by uniting the whole people on the strong basis of a patriarchate.

Because of the secret existence in Ukraine and throughout the Soviet Union of the Ukrainian Catholic Church, which is under constant threat of destruction, and also through the lack of a central governing body of the various dioceses and exarchates of the Church in the free world, there is a constant danger of complete disintegration and demise of the whole Ukrainian Catholic Church. Herein lies the great importance of the Patriarchate of the Ukrainian Catholic Church and the main reason for His Beatitude Josyf's consistent striving for its establishment.

He accepted the title of Patriarch to ensure the continued existence of the Ukrainian Catholic Church both in Ukraine and in the free world. But he accepted the title in expectation that it would soon be formally recognised by the Vatican. However, even though the churchmen of Rome have always realised the soundness and rightfulness of the idea of a Ukrainian patriarchate, they have consistently refused to grant Patriarch Josyf his wish and recognise it through purely political motives.

Pope Paul VI initiated a rapprochement and co-existence with the state-controlled Patriarchate of Moscow and with the Kremlin, as part of his policy to improve the lot of the Catholics in the Soviet Union by quiet diplomacy — the so-called *Ostpolitik*. Fearing Moscow's unfavourable reaction, the Ukrainian patriarchate was consistently refused by successive popes. Thus, the deal made by Pope John XXIII with Moscow to keep Patriarch Josyf in a low profile, if he was released, has been continued until this day, and the patriarchate, although it is in fact in existence through historical precedent of past practice, has been denied to the Ukrainian Catholic Church up till the death of Patriarch Josyf.

*

Patriarch Josyf Slipyj, Primate of the Ukrainian Catholic Church, died in the late morning hours of Friday, 7th September, 1984. Hundreds of mourners from around the world immediately began to gather in Rome to pay their last respects as the remains of Patriarch Josyf lay in state in the Cathedral of St. Sofia. Among the mourners was Pope John Paul II, who arrived at the Cathedral to pay his last respects before his departure to Canada.

Services were continually conducted at the shrine throughout the week before the funeral by the many priests who had arrived in Rome from all over the world.

On Wednesday, 12th September, a funeral service was held with the participation of members of the Ukrainian Catholic hierarchy, led by Archbishop Myroslav Ivan Lubachivsky, the designated Successor to the late Patriarch. Members of the hierarchy and clergy of the Ukrainian Orthodox Church as well as the Roman Catholic Church were also present. Following the service, a papal representative read a biographical outline of the Patriarch extolling his virtues and accomplishments. This document was then signed by all of the bishops present and placed in a capsule, which was subsequently laid in the coffin. The coffin was then sealed.

On Thursday, 13th September, a Solemn Pontifical Liturgy was celebrated in front of the Cathedral to allow all mourners, who numbered over a thousand, to participate. Present were many representatives of the many Ukrainian organisations, among them the Prime Minister of Free Ukraine and leader of the Organisation of Ukrainian Nationalists, Yaroslav Stetsko;

the President of the Ukrainian National Council in exile, Mykola Livytsky; and the representatives of different political parties.

During the four-hour service, which involved the participation of more than 70 priests, the eulogy was delivered by the Patriarch's Successor, Archbishop Myroslav Lubachivsky. Archbishop Myroslav Marusyn, Secretary of the Congregation for the Eastern Churches, spoke in Italian. The Pontiff's personal representative, Cardinal Carlo Confalonieri also delivered an eulogy and later administered the final absolution.

At the end of the Service the coffin bearing the earthly remains of Patriarch Josyf was carried in a solemn procession around the cathedral and then into the crypt of St. Sofia where Patriarch Josyf Slipyj was laid to eternal rest.

Patriarch Josyf left a final pastoral Testament for the Ukrainian people in which he details his life-long struggle outlining the goals he had set for himself as well as for the entire Ukrainian nation. This historic document was written over a period of eleven years, beginning in 1970, and was finally signed by the Patriarch on the eve of the feast of the Immaculate Conception of the Most Pure Virgin Mary in 1981. In a very moving moment this important document was read out by Very Rev. Ivan Choma during the Liturgy on 13th September.

*

This collection of documents and photographs has been published as a tribute to His Beatitude Patriarch Josyf Slipyj and his many great and important achievements throughout his entire life, a large part of which he spent suffering for his faith in God, for his nation, and for his own native Ukrainian Catholic Church.

May the memory of Patriarch Josyf Slipyj, a great spiritual and national leader, a great patriot, and a loving father of the whole Ukrainian nation, remain among us all in perpetuity!

S. O.



*Funeral of His Beatitude Patriarch Josyf,
Cathedral of St. Sofia, Rome, 13. 9. 1984*

TESTAMENT

OF HIS BEATITUDE PATRIARCH JOSYF

JOSYF
PATRIARCH OF KYIV, HALYCH AND OF THE WHOLE
OF RUS'

TO OUR CHILDREN IN CHRIST, TO THE BISHOPS, PRIESTS,
MEN AND WOMEN OF THE MONASTIC ORDERS, AND
TO ALL THE FAITHFUL OF THE UKRAINIAN CATHOLIC
CHURCH, PEACE IN THE LORD AND OUR PATRIARCHAL
BLESSING!

"In a little while the world will see me no longer..." (John 14, 19). "A little while, and you see me no more..." (John 16, 16). For "a time is coming when I shall no longer use figures of speech" (John 16, 25). Whilst leaving this world after a life of some 90 years or so, "sitting on the sleigh", as our ancestors used to say, I pray for you, my spiritual flock, and for the whole Ukrainian nation, whose son I am and which I have tried to serve throughout my life, with the words of the farewell Archipastoral prayer of Our Lord Jesus Christ. For He is to us all and to the whole world "the way..., the truth... and life" (John 14, 6).

Therefore making my way to the eternal world, I beseech the Heavenly Father to glorify His Son among you so that you may come to perceive Him, "who alone is truly God, and Jesus Christ whom He has sent" (John 17, 3), and that He may "give you another to be your Advocate, who will be with you for ever — the Spirit of truth. The world cannot receive Him, because the world neither sees nor knows Him; but you know Him, because He dwells with you and is in you" (John 14, 16-17).

Together with my prayer saying farewell to this world and to all of you, my dear children in Christ, I leave you, as is commanded by our ancient holy Christian faith, with my fatherly pastoral Testament!

1) Taken from Volodymyr Monomakh, Grand Prince of Rus': "Instructions to the Children" (in Polnoe Sobranie Ruskikh Letopisey, Vol. I, St. Petersburg, 1910), and refers to the ancient tradition of Kyivan Rus' that the dead were borne to their place of burial on a sleigh.

“Guard yourself against the breakdown of your faith...” (compare with John 16, 1), and “set your troubled hearts at rest. Trust in God always...” (John 14, 1).

And this is my most important commandment to you: “Love one another...” (John 15, 12, 17), with a love over which there is no greater, “that a man should lay down his life for his friends...” (John 15, 13).

*

It was this love for Christ, the love for the Holy Church, which is His Holy Sacrament, the love for my own Ukrainian Church, which is a valuable part of the ecumenical Christian Family, the love for my own Ukrainian nation, with its spiritual and material treasures of universal significance, that marked out the industrious path of my life, my thoughts and all my work both in freedom and in captivity.

Throughout my entire life I have been a servant of Christ, and so I remain upon leaving this world.

In the first place, I had already in my youth become His voluntary servant! For I was born and raised in a Ukrainian Christian and deeply-believing rural family. It handed down and instilled inside me a faith in Christ and a love for Him! Therefore today, when about to meet my family again in the next world “where there is neither pain nor sorrow, but everlasting life”, I pray for them with the gratitude of a son! For parents and a Christian family form the basis of a healthy society, a strong people and nation, and serve as the security of their growth and strength. And thus I command you to preserve in the Ukrainian nation the true Christian family, and where it has been shaken, to restore it as the inextinguishable hearth of the life and well-being of the Church and Nation!

I was also a voluntary servant of Christ when my love for Him drove me onto the path of study and research, and urged me to dedicate my life to academic work. I am indebted to God’s Work that He set this spark alight inside me in my childhood, and to my older brother Roman for becoming the instrument of God’s Work, for he began to educate me, then a boy of 5, and it was due to this that I was able to read and write even before I started to attend school, and it was that native school that kindled the spark of the love for learning. Through this love for knowledge and study I continued to be a voluntary servant of Christ when, having realised the call to the religious order, I made the decision to serve Christ.

The Christian family and our own native Ukrainian School are the necessary prerequisites for the proper upbringing of our future generations!

Therefore I command you to revive these institutions and save them from decay, both in Ukraine and in all countries where Ukrainian people have settled!

In my vocation to serve Christ through the ecclesiastical order I can clearly see the Hand of God. Being aware of the voice of the Lord in my summons to serve Him and all the while being supported by the Hand of the Lord, I rejoiced that, throughout the few decades of the best years of my life, I was able to work as a voluntary servant of Christ, both as an academician and in my research on the greatest revealed Sacrament — the Triple Existence of God, and especially the Third Person of God represented in the Holy Trinity — the Holy Ghost, the Spirit of Truth, the Consoler and the Giver of Life, who is present everywhere and who dwells invisibly both in us and in the Church of Christ².

Inspired by His grace, I served my native Church in the posts designated to me by the Head and Father of our Church, the Servant of God Metropolitan Andrey, firstly as professor and rector of the Ecclesiastical Seminary and the Academy of Theology and most recently as the founder of the Ukrainian Catholic University here in Rome...

As one who became a voluntary servant of Christ, I served Ukrainian theological study, once so prominent, and tried to raise it from ruins and to restore it, in the awareness that knowledge is one of the corner-stones and pillars of the rebirth and strength of the people, and that theological study is the evangelical testament of Christ: "Go forth therefore and make all nations my disciples..." (Matthew 28, 19). Learning forms "the basis of the Church in our nation"; through its academic and training institutions, the Church is the "teacher of the people", for through it "the individual becomes the more enriched the more he becomes instilled with the concept which embraces both heaven and earth, time and eternity, history and the present, and both the heart and the mind..."³

Reflecting in this way on the meaning and value of knowledge, when about to face eternity which for certain draws ever nearer to me, I command you: Get to love learning, tender it lovingly and enrich it with your work and knowledge; become its servants and serve it well! Erect the shrines of learning, the hearths of the spiritual strength of our Church and People, and remember always that the full life of the Church and the People without our own native learning and study is impossible. Knowledge is their breath of life!



When in 1939 the new time came for our Church to "bear the cross" and the great saint and highly-gifted scholar, the Servant of God Metropolitan Andrey, called me to the post of Bishop by nominating me Exarch of Eastern "Great" Ukraine in October 1939, and in December of the same

2) Compare with the prayer Tsariu Nebesnyi (O Heavenly Father).

3) Compare with Josyf Slipyj's Address at the opening ceremony of the Academy of Theology on 6th October, 1929.

year, along with the Bishop's chirotony, nominating me his successor, I accepted these appointments as the calling of the mysterious voice of God, which, in the words of Christ, called out: "Follow me..." (John 1, 44).

During these harsh and stormy times which befell our Church, I also came to understand what it really meant to "follow Christ". For it was He who said: "Anyone who wishes to be a follower of mine must leave self behind; he must take up his cross, and come with me" (Mark 8, 34). The vocation to take up the duties of a pastor requires one to renounce oneself, to pick up the cross onto one's shoulders and to follow in the footsteps of Christ through love for Him, who also declared that "Whoever disowns me before men, I will disown him before my Father in heaven" (Matthew 10, 33).

And so, I stepped on the next thorny path of my life. And what was engraved on my pastoral coat-of-arms — "*Per aspera ad astra*", started to become reality. Before me, the successor of the Servant of God Andrey, and the inheritor of his spiritual heritage and legacy, now lay a long path of deprivations, bearing of the cross and testimony to Him "before men" "in this wicked and godless age..." (Mark 8, 38). God's mighty Hand guided me, a Prisoner for the sake of Christ, to testify before Christ as He had told His disciples and followers: "You will bear witness for me in Jerusalem, and all over Judea and Samaria, and away to the ends of the earth" (Acts 1, 8). But on the milestones of my life path there appeared different names. They were not Jerusalem, Judea, Samaria, but Lviv, Kyiv, Siberia, the Krasnoyarsk region, Yeniseysk, Polaria, Mordovia..., and literally on "to the ends of the earth".

I had to suffer imprisonment by night, secret court-rooms, endless interrogations and spying upon me, moral and physical maltreatment and humiliation, torture, and enforced starvation. In front of the evil interrogators and judges stood I, a helpless prisoner and "silent witness of the Church" who, wearied and both physically and psychologically exhausted, was giving testimony to his native Church, itself silent and doomed to die... And the convicted prisoner could see that ultimately he too was doomed to die once his path reached "the ends of the earth!"

As a prisoner for the sake of Christ I found strength throughout my own way of the cross in the realisation that my spiritual flock, my own native Ukrainian people, all the bishops, priests and faithful — both fathers and mothers, young children, the dedicated youth as well as the helpless old people, were walking beside me along the same path. I was not alone!

I received a superhuman endurance and some mysterious strength from the words of Christ, engraved upon my soul: "I send you out like sheep among wolves; be wary as serpents, innocent as doves.

And be on your guard, for men will hand you over to their courts, they will flog you in the synagogues, and you will be brought before governors

and kings, for my sake, to testify before them and the heathen. But when you are arrested, do not worry about what you are to say; when the time comes, the words you need will be given you; for it is not you who will be speaking: it will be the Spirit of your Father speaking in you.

Brother will betray brother to death, and the father his child; children will turn against their parents and send them to their death. All will hate you for your allegiance to me; but the man who holds out to the end will be saved..." (Matthew 10, 16-22).

As never before, the mystery of Christ's words "...you will bear witness for me..." (Acts 1, 8) revealed itself to me. To testify before Christ is to acknowledge Him before men (compare with Luke 12, 8), not to disown Him; to carry your own cross, and to suffer for Christ as well as with Him, to be prepared to face torture and even to be ready to give up your life for your friends, not fearing those who "kill the body" (Luke 12, 4), and remembering that "Whoever cares for his own safety is lost; but if a man will let himself be lost for my (Christ's) sake and for the Gospel, that man is safe. What does a man gain by winning the whole world at the cost of his true self?" (Mark 8, 35-36).

Today I thank our Lord God for granting me the favour of becoming the witness and confessor of Christ, as is commanded by Him! I thank the Lord God from the bottom of my heart that with His help I neither put to shame my country, nor my own native Church, nor myself, her humble servant and pastor...

✱

And so today, "sitting on the sleigh, having meditated in my soul and given praise to God, who has guided me up to this day..., sitting on the sleigh on my way into the far off distance, I say a prayer in a wearied voice" and command you, my children in Christ: Be the witnesses of Christ in Ukraine and on the territories of your free and enforced settlement, in all the countries you have come to live: in jails, prisons and concentration camps to the very ends of the earth and to the end of your earthly life! Bear witness on every continent of our unfortunate planet! Do not bring shame upon the lands of Ukraine — the land of our forefathers! Preserve in your souls the immaculate name of your Holy Church! Do not bring shame upon your own Ukrainian name, remembering the words of Christ: "I have set you an example: you are to do as I have done for you. In very truth I tell you, a servant is not greater than his master,... happy are you if you act upon it" (John 13, 15-17).

✱

With the help of biblical expressions and images, like in the parables, I have painted a picture of the path of my life — the path of a witness, a prisoner and a confessor, who found himself on the "edge of the earth"

4) A fuller reference to Monomakh: op. cit. (see Note 1 above).

and on the edge of his own life, face to face with death in the unbearable climatic conditions of Mordovia, in the most frightening death camp of all, where the end of my life was drawing near.

But the will of the Merciful and Almighty Providence of God was different! Unexpectedly my release was announced! Who was responsible and how this came about will perhaps one day be explained in the works of those studying the martyr's life of our Church. Whether it was the II Vatican Council with the prominent voice of our Episcopate in it, or whether it was the measures taken by Ukrainian and other sympathetic academic communities which stood up in my defence, or whether it was the momentary coming to the senses of those holding positions of power at that time, God only knows! All of those factors, however, were but tools of the Incomprehensible Work of God! Among them the petitions of the late Pope John XXIII, who was the personification of goodness, humanity, meekness and Christian love, held the most weight. Thus in filial gratitude I offer my prayers to the Lord for his glorification!

Although I was released, freedom was not granted to my own native Church! It was, therefore, my personal decision to remain on my native soil and to continue to bear the heavy cross together with my native Church as I had written while undergoing solitary confinement in Kyiv Prison: "Not even in my soul do I consider leaving Soviet Ukraine, but I just wish to attain the rights of the Greek-Catholic Church, which it already possessed in the Soviet Union until 1946, a right to which our Church is entitled on the basis of the Constitution, and one which is at present being trampled on!... I would like to stress again that I do not intend to leave at all, except perhaps under guard, as a silent witness of a silent Church".⁵

But the voice of the late Pope John XXIII called me to the Vatican Council. I regarded his voice as an order for in it I could sense the incomprehensible intention of God's Work. Was this not a call to give vivid evidence to our Church? Was this not a call to accomplish that which I could not achieve as a prisoner? And thus began the next new phase of my life, a path down which I have already wandered for about two decades. But even this path, as it quickly became clear, was not lit up by "astra" — bright stars. It was still the path trodden by a Prisoner for the sake of Christ, but this time a prisoner in a whimsical freedom...

Hoping for a swift return after the conclusion of the Vatican Council — for a return to my spiritual flock — and having done everything which my Archipastoral duties demanded of me for the security of the continuous apostolic succession in the Ukrainian Church, I arrived in Peter's capital physically exhausted but unbroken in my soul... My arrival in Rome, like

5) Extract from Writings in solitary confinement. Kyiv Prison, 33. Korolenko St., 14. 2. 1961.

my unexpected release, and the first weeks and months of my stay in Rome, initially inside the walls of the Greek monastery of the Basilian friars at Grottaferrata, and later in the Vatican, were accompanied by unexplained signs. The best description of this could be found in the speech made by Julius Andreotti, the President of the Italian Parliament, during the consecration of the Cathedral of St. Sofia on 28th September, 1969.

He said: "If the stars were meant to be proportional to the thorns which outlined your life as a priest and as Archbishop Major, then we should with certainty be able to foreknow the empirical regions as yet unknown and undescribed to us. When you arrived in Rome the wisdom, about which our descendants will speak, if it can really be called wisdom, wanted everything connected with your arrival to take place here before us, Roman Catholics, in a peculiar silence. Strange is this world of ours! For it is a world in which on many occasions people fear to give due respect to the persecuted, and in fact are driven by the desire to prevent it, lest the persecutor should take this as an urge to commit a greater evil than he has been committing up till now. We would have welcomed you with the kind of joy that the Christians of Rome welcomed St. Peter upon his release. We would have welcomed you as St. Peter, who had the presence of the Hand of God and the presence of angels about him, and who later on also established your presence here in Rome as a lasting mark..."

Julius Andreotti went on to say: "Your Eminence, in 1948 there was published a book... about the situation of Christianity in the Soviet Union. On page 282 of this book is written that 'On 11th April, 1945 several bishops were arrested: Metropolitan Slipyj, who was generally believed to be dead, was according to the latest information still alive'. And this present world which dared to accuse Pius XII of not discovering soon enough what was going on in secrecy inside the concentration camps, this very same world, after the end of the Second World War and the establishment of peace, in 1948 was still unable to know for sure whether, Your Eminence, you were already dead, or whether you were still alive. By good fortune, however, you are "dead" but one who talks, and not only one who talks, but one who creates..."

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While on my way to Rome via Vienna a pain in my soul perturbed me every time I thought of our Church and our People. All its achievements and a thousand years of effort of whole generations lay in ruins. I accepted this as God's will in deep belief that all historical achievements, including sufferings, are not in vain. I believed that our Church and our People will arise once more from the ruins. And with all my efforts I tried to find a way out of this, almost hopeless situation in order to lift up the Church and the Nation from ruin, and revive them. Once again I had to begin my work of revival from the very roots of the problem, from its basis. The basis I recognised to be learning, prayer, work and the pious Christian way of life.

As a silent and once again voluntary Prisoner for the sake of Christ, I rejoiced that with God's help, and thanks to the sacrifices of the whole Ukrainian people of God, especially the lay community, and my own humble effort, there arose the Ukrainian Catholic University — the hearth of learning, the Cathedral of St. Sofia — the mark and symbol of the indestructibility of God's shrine on earth, a place of prayer, the Monastery of the Studite Order — an eternally-burning flame and islet of Christian righteousness and the monasticism and piety of the Christians of the Eastern rite!

Therefore, having glanced upon these hearths, these marks and symbols, I once more command you:

Because atheism is now the official doctrine in Ukraine and in all countries of the Communist world, save the Ukrainian Catholic University, for it is the forge in which the new generations of priests and lay apostles of Christ, the fighters for truth and for learning free from coercion, have to study and be brought up!

Let the Ukrainian Catholic University, with its branches in the countries where you have settled, be an example for you, and an impulse to new and further research, academic and educational work! Remember always a nation which does not know, or which forgets, its past and the spiritual treasures which it holds, will die and disappear from the face of the earth. Native learning creates the wings on which a nation flies to the tops of maturity among the nations of the world!

And when you visit the Cathedral of St. Sofia on a pilgrimage as to your own native Temple, and look upon it and offer your prayers to God inside it, remember that I leave this Cathedral for you as a mark and symbol of the destroyed and desecrated shrines of God in Ukraine, among them the most important witnesses of our ancestral Christianity, the Cathedrals of St. Sofia in Kyiv and St. George in Lviv! Let this Cathedral of St. Sofia act for you as a symbol of the revival and the erection of new shrines on our native soil and an encouragement to raise shrines of God in the places of your abode! But, above all, let the Cathedral of St. Sofia be the leading symbol for you, and a witness of the Cathedral of the Living Ukrainian Souls, a holy place of prayer and liturgical Sacrifice for those already dead, for those living, and for those who are not yet born! I beseech God that He may protect the Cathedral of the Souls of the Future Ukrainian Generations!



In his project to renew the piety of the eastern rite Christianity, the Servant of God Andrey laid the foundations for the revival and growth of monastic life on the basis of the Statutes of St. Theodore Studite. His own brother, the late Abbot Clement, suffering and meek confessor of the faith, worked untiringly in this field. I took over the heritage of both these pious brothers in order to carry out their pleas, made upon sensing the approach of death,

to save the Monastic Order of Studites. The Lord God helped me to fulfil their wishes. In Ukraine the Studite Order increased in size, despite the various blows made against it, and among the Alban Hills a Studite Monastery grew up with an Archimandrite at its head. And now even in far off lands the hearths of the Studite islets flicker.

The Studite Monastery and its daughter houses will gather in those who, having abandoned the worldly life through love for Christ and His Holy Church, go to serve the world in prayer and dedication, by renouncing it. They go to serve it not as selfish or weak-spirited fugitives of the world, but as untiring workers and those who pray for the whole world, for their own Church and for their own People... All who gather in the islands of monastic life become those who preserve and carve out their native Ukrainian Christian spirituality, which reveals itself in the Holy Liturgy, in the purity of the rite, in the eastern-rite Christian theological thought and monastic life on the model of the ancient eastern Christian piety. They also suffer together with those who stand in battle with the evil world, and by the life they lead they become an inspiration for ecclesiastical vocations to serve the native Church!

It was the wish of the Servant of God Andrey, and it is also my plea, as the inheritor of his legacy, that all our monastic Orders and Communities, whose significance and work for the good of the soul no one underestimates, should compete amongst themselves not for influence and power or to be revered by people, but to compete in the growth of their individual sanctity and in the earnest and honest service of Christ and our native Ukrainian Church. Therefore I beseech all the monks and nuns: Do not be ashamed of what is yours. Treasure your spiritual heritage! For our spiritual heritage is both so precious and so abundant! It does not deserve to be scorned! "Do not give dogs what is holy; do not feed your pearls to pigs: they will only trample on them, and turn and tear you to pieces (Matthew 7, 6). Let our spiritual heritage penetrate your souls and light a fire in your hearts to preserve and cultivate it! Upon this heritage consecrate your souls with the grace and gift of the Holy Ghost!



At the time of my arrival in Rome the II Vatican Council was taking place. As in past centuries, from the time of the First Apostolic Council in Jerusalem, the Council is a convention of the Archipastors of Christ's Church, who bear witness of the faith and life of the Churches assigned to their teachings and pastoral services. The Fathers of the Council testify before the Church and before the entire world.

Aware of the prime importance of such a testimony, I spoke in my Speech to the Fathers of the Council on 11th October, 1963, not of my own testimony, which after all was already known, but of the Testimony of our Ukrainian Church. I spoke of the testimony of its faith in Christ and His One, Holy,

Universal and Apostolic Church; the testimony which was supported by the bloody seal of the fearless confession of faith, suffering and martyrdom, as well as by the mounds of our dead victims. In order to express before the whole world my gratitude and recognition, and especially to declare my co-suffering with those being persecuted and to give them moral support, I put forward a plea and proposition to raise the Metropolitanate of Kyiv, Halych and of the whole of Rus' to patriarchal status.

This was the first time in the whole history of our Church that the idea of its Patriarchate was raised so clearly in public and on such an international forum as the Ecumenical Council, although the idea itself was not new. The Kyivan Metropolitans had ruled over the Church as if they were actually patriarchs, making use of full patriarchal rights along the lines of other Eastern Churches, although they did not bear the official title of patriarch. They were aware that the Patriarchate of the Church is a visual sign of the maturity and selfhood of the particular Church, and a powerful factor in the life of the Church and the People.

It is not surprising therefore that in the most tragic period of decline and division in our Church, such serene figures in our history as Metropolitan Petro Mohyla and Metropolitan Josyf Venyamyn Rutsky took all possible steps to restore the unity of the Church and to save it from destruction by uniting everyone on the strong basis of the Patriarchate of Kyiv and of the whole of Rus'.

The rulers of the revived young Ukrainian state in the revolutionary years 1917-1920 also understood the importance of the Patriarchate, and stated their desire to see Metropolitan Andrey Sheptytsky, recently released from a Tsarist Russian prison, as the first Patriarch of Kyiv, Halych and of the whole of Rus'. The ratified and proclaimed Constitution of the Ukrainian National Republic of 1920 clearly expresses this, and although this Constitution was later quashed, it testified to the immortal Idea of the Patriarchate of our Church.

As the history of the Christian Church on the territory of Eastern Europe shows, the Kyivan Patriarchate was meant to save, and would with certainty have saved, the unity of the Ecumenical Church of Christ, as well as our Ukrainian religious and national unity.

One should regard as historic shortsightedness, with its important consequences to this very day, the disregard of the great intentions of Metropolitans Mohyla and Rutsky by the contemporary ruling circles in the Apostolic See in Rome. Although these ruling circles did not object to the actual idea of the Patriarchate of our Church, an idea based on historical facts and the demands of religious life, they did, nevertheless, excuse their refusal to give formal consent to its accomplishment with motives of political "conjunctures". And although such motives do not pertain to God but are part of a purely human concern, they have, nevertheless, been repeated, used

as an excuse and put into practice in relation to our efforts to accomplish the full rights of our Church in the form of a Patriarchate to this very day. To the ancient Ukrainian concept of Truth, in which both Truth and Justice are intertwined, such purely human motives are and have always been alien!

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As a faithful Son of the Catholic Church, referring to the clear resolutions of the Vatican Council on the question of the creation or the establishment of patriarchates, and making full use of the fact that I belong to the so-called Papal Family thanks to the late Pope John XXIII who nominated me a cardinal “in pectore”, which he wanted to announce on his deathbed, and which was later announced by Pope Paul VI on 25th January 1965, I repeat, as a faithful Son of the Catholic Church, I asked Pope Paul VI on many occasions, both in letters and in conversations, for a formal agreement to meet my plea and proposition which the Fathers of the Vatican Council had accepted without objection. I constantly explained to the late Pope Paul VI that in the Eastern Church neither popes nor even Ecumenical Councils have ever established patriarchates of the separate particular Churches. The crowning of these Churches with the patriarchal wreath had always been the fruit of the mature Christian consciousness of the people of God, and of all its composite groups, of the consciousness of the clergy and pastors, but especially the consciousness of the lay communities — that spiritual flock entrusted to their pastoral services — has played an important role in this matter. It was the mature knowledge of one’s own cultural and historic acquisitions and valuables, one’s own efforts and sacrifices, which also became the treasury of the whole Ecumenical Christian Church, that formed a strong basis for a Patriarchate! I explained all the time that the Church in the Kyiv-Halych Metropolitanate has given enough proof of this consciousness throughout its entire history. Why then not recognise patriarchal status for Kyiv, the Cradle of Christianity in Eastern Europe?

With filial humility and with patience, but with great clarity, I stated to the late Pope Paul VI: “If you do not approve it then your Successor will... For since we — our Ukrainian Church — exist, we can never renounce our Patriarchate...!”

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And I beseech you, my Beloved Children, never renounce the Patriarchate of your Suffering Church, for you are alive and you are her existing children! I strengthen my plea to you by repeating here my “Solemn Statement” written by my own hand in 1975:

“God created the human being and the family. Likewise He is the Creator of the kin, the tribe and the nation. The people and the nation are also entitled to the love and attachment with which every honest human being is tied to his family. Patriotism and zeal for the well-being of one’s nation have always been regarded as God-given duties, and once in a while one has

to defend the well-being of a nation against various enemies, or even against certain internal elements, which otherwise would cause the neglect of the basic needs of the people. And the same principle also applies to the Church. There equally exists a God-given duty to positively look after the well-being of the Church, and a duty and right to defend it against anyone who might cause it any harm. Our ancestors tried throughout a thousand years to maintain ties with the Apostolic See in Rome, and in 1595 and 1596 they strengthened their unity with the Roman Catholic Church under certain conditions which the popes of Rome solemnly promised to observe. In the process of 4 centuries this unity has been verified by the great number of martyrs among Ukrainians, and even our own days are gloriously written down in the annals of the Church about the defence of the Holy Unity by our brothers.

In the 1970s the Apostolic See in Rome, under the influence and power of the officials of the Roman Curia, possibly even with good intentions, took a certain political line which dealt a very painful blow to our Church in Ukraine, and even more so to the section of our Church and People which found itself in the free world. The whole Christian world is a witness to the fact that our constant warnings and humble arguments, which we laid out before Pope Paul VI, were not taken into account”.

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Thus today, when the secret documents about the contact between the Holy See in Rome and the Moscow Patriarchy are known, documents which by their very nature pronounce the death sentence upon the Ukrainian Church and which humiliatingly affect the entire Ecumenical Church of Christ headed by the Successor of St. Peter the Apostle, I once more beseech, order and command you, my Spiritual flock:

“Live like men who are at home in daylight... Take no part in the barren deeds of darkness, but show them up for what they are. The things they do in secret it would be shameful even to mention...” (Ephesians 5, 9, 11-12). To the indifferent and the blind I call: “Awake, sleeper, rise from the dead, and Christ will shine upon you” (Ephesians 5, 14). Again and again I beseech you all to be: “the very seal of my apostolate” (I Corinthians 9, 2). “Be alert; stand firm in the faith; be valiant and strong...” (I Corinthians 16, 13), for although we are “hard-pressed on every side, we are never hemmed in; bewildered, we are never at our wits’ end; hunted, we are never abandoned to our fate; struck down, we are left to die” (II Corinthians 4, 8-9).

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“We stand irreversibly by the patriarchal order of our Church”, were my words in a speech at the conclusion of our Synod in 1969⁶.

6) See Blahovisnyk (*Litterae-Nuntiae*), Book 1-4, 1969, p. 120.

You, my Dear Brothers and Sisters, understood my words and like good children of your Church began to pray for your Patriarch both privately and during Divine Liturgy. With prayer you demonstrated your mature Christian consciousness, for prayer is, first of all, an expression of complete faith in God's help and unyielding belief that Almighty God will realise that which we continually ask of Him. Did not Christ command us both to ask and to pray? Did He not promise to fulfil our trusting requests? For He said: "Ask, and you will receive; seek, and you will find; knock, and the door will be opened" (Matthew 7, 7).

But the importance of prayer, especially liturgical prayer, lies also in the fact that in it the believing person expresses his faith in the revelation of the sacraments of the faith and his deep understanding of the very essentiality of the whole Christian Church itself, and with it also of his own native Church, as an inseparable and original part of the Christian Church, equal in rite, Liturgy, church administration, and spiritual heritage consecrated by tradition. In past centuries Liturgical prayer became the presage of the formulation of the basic verities of faith on the basis of the "Symbols and Confessions of Faith". Liturgical prayer forms a basis for the formulation of canon laws which concern the Church itself. Thus, I am grateful to you for showing your mature Christian faith, when you prayed and continue to pray for "His Beatitude the Patriarch of Kyiv, Halych and of the whole of Rus'" in your shrines of God, and also when you prayed for him at the tomb of the Apostle St. Peter in 1975, during Holy Year. You also demonstrated your faith in the attainment of the full status of your Church by praying for the Patriarch in song, just as our people pray in song and demonstrate their faithfulness to unity — "God, grant us unity", or their faith in the attainment of its efforts for the completeness of freedom, when it implores: "our people are in shackles and our land in captivity, the enemy does not even allow us to pray... Great God, grant our land freedom, grant it fate and happiness, strength and power..." The Patriarchate, the vision of your faithful souls, has become for you a living reality! And so it will remain for you in the future! For in a little while, the Patriarch for whom you now pray will cross the threshold of life on earth, and the visible symbol and personification of the Patriarchate in his person will no longer exist. But, in your consciousness and in your vision there will remain a real and living Ukrainian Church, crowned with a patriarchal wreath!

Therefore, I command you: Pray, as you did up till now, for the Patriarch of Kyiv, Halych and the whole of Rus', although as yet anonymous and unknown! The time will come when the Almighty Lord will send him for our Church and reveal his name! But we already have our Patriarchate!

7) From the Ukrainian church hymns: "O Lord, hear our supplication", and "O Great Lord"

Together with the struggle for the completeness of the life of our Church on the basis of the patriarchal order, there is also closely tied to it the struggle for the religious unity of the Ukrainian people. I feel great joy in my soul when I see that, although not yet united in a single Church, the sons and daughters of the Ukrainian nation, with crosses on their backs, are already united in Christ, and in His sufferings they are moving closer together, so that they can welcome one another with the kiss of peace and embrace in brotherly love! Expressing this joy, I beseech you all, and let my plea be my Will:

“Let us embrace one another and call each other Brother!” Walk in the footsteps of the Servant of God Andrey, who became the herald and champion of the unity of the Christian Church and dedicated his whole life to the unity of Christians! Rise up all of you in defence of the rights of the Ukrainian Catholic Church, but also defend the rights of the Ukrainian Orthodox Church, destroyed with equal cruelty by the violent deeds of the foreign invader! Defend also all the other Christian and religious communities on Ukrainian soil, for they are all deprived of the basic freedom of conscience and religion, and they all suffer for their belief in One God!

The closest to us in faith and blood are our orthodox brothers. We are united by the traditions of our native Christianity, common religious and national customs, and by a two-thousand year old culture! We are united by a common struggle for the originality of our native Church and for its full status of which the visible symbol will be a single Patriarchate of the Ukrainian Church!

All of us, both catholics and orthodox, are fighting for the raising up of our Church and for its spiritual strength in Ukraine and in all the countries where our faithful have settled. And all of us, while confessing Christ, are bearing our Lord's heavy cross⁸.

Therefore I command you all: Pray, work and fight for the preservation of the Christian soul of everyone who belongs to the Ukrainian people, and for the whole Ukrainian nation, and ask the Almighty God to help us fulfil our longing for unity and our struggles for Church unity in the accomplishment of the Patriarchate of the Ukrainian Church!

Feeling my end growing near, I cannot fail to express the bitter pain in my soul that accompanied me throughout my stay outside my native land. This pain I felt on account of the lack of unity among our Episcopal congregation outside the borders of Ukraine. This lack of unity is like the original sin which stole its way into the souls of those who, like the brightly-

8) Compare with the Decrees of the Synod, Blahovisnyk (*Litterae-Nuntiae*), Book 1-4, 1969, p. 127.

glowing stars at night, should be showing the way. This sin has crept, like a thief, from here also to our Suffering Church in our native land.

Our misfortune and our sempiternal sin is the lack of a sense and understanding of unity in the basic problems of the life of our Church and People.

I have pondered over this inconsolable phenomenon. It is, first of all, insufficient theological education, upbringing in foreign schools, the influence of a foreign environment, and a lack of knowledge about the past of our own Church which they have been summoned to serve at the highest levels... The rotten fruit of this is the disregard for everything that our grandfathers and great grandfathers achieved through their efforts and sacrifices, and a contempt for all that is our own, accompanied by the pursuit of honour and a lust for power, which remind one so much of the struggle for the vassal principalities at the time of the decline of the Kyivan state. It is also unsteadiness of character, the manifestation of which is subservience to foreigners and low bows before alien gods!

As the Head and Father of our Church I tried to teach and to remind. On more than one occasion, as a Father, I called for unity with beseeching words; on many occasions as the Head of our Church I gave advice with firm and decisive words whenever it was necessary to awaken the sleeping conscience and to point out the pastoral responsibility for the spiritual flock before God and the Church. For the Episcopate should be a model of unanimity in the administration of the Church and an example of unity in all aspects of religious and national life! All that I had to suffer because of this — the scorn, the mental wounds, in a word, all those “arrows fired at me by the evil one” — are well known to you. They were by no means easier than those in the prisons and in deportations. And I endured them as painfully as I had suffered the tortures in prison in earlier years. But today I thank the Almighty that I was beaten both in the prisons and in freedom! I thank Him that I was beaten and not glorified by the slaves!

I forgive them all, for they too are only instruments in the Hands of the Almighty, who summoned me and gave me His Blessing to be a *Prisoner for the sake of Christ, both in captivity and in freedom!*

Our serene predecessor, the Servant of God Josyf Venyamyn Rutsky, in his testament implies the same sin, the same lack of unity in the ranks of the Episcopate. He also mentions quarrels, a pursuit of gain and negligence of pastoral duties, and as a result of which he calls all the bishops to spiritual harmony and earnest work. He beseeches them saying: “I ask only one thing of my Most highly reverend Fathers, Bishops of Rus’, that through the love of Christ they unite with one another and with their Metropolitan. Let them confirm by words and deeds that they recognise him as father...”

Having here expressed the bitter sorrow and pain which fill my heart, I do not in any way wish to reproach anyone. Therefore, my Eminent and Dear Brothers in Episcopal service, forgive me as I forgive you! When I express my bitter pain I wish in this way for the last time, as a father and as a pastor, to remind you and to call on you: United together, save our Church from destruction and ruin! Let your unity, the unity of the whole Episcopate of the Ukrainian Catholic Church, become a stimulus and an inspiration for all those Pastors, clergy and faithful, whose fathers and ancestors were born from the Mother Church, the Kyivan Metropolitanate. In the process of history they have become scattered in different countries, among various peoples, and have forgotten the mother, who bore them. Help them to rediscover this Mother once more!

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“Sitting on the sleigh...” my thoughts extend to all my brothers and sisters in Ukraine and the vast expanses of the whole Soviet Union, to those who suffer in freedom and to those who languish in jails, prisons, hard labour camps or death camps... In their midst I can see new ranks of fighters, scientists, writers, artists, farm workers and labourers. I can see among them those who search for truth and those who defend justice. I can hear their voices raised in defence of the basic human rights of the individual and of society. I watch them with wonder and see how they defend our native Ukrainian word, how they enrich our native Ukrainian culture, and how with the full power of their minds and hearts they save the Ukrainian soul. And I suffer alongside them, for they are persecuted for this as common criminals.

I pray for you, my Brothers, and ask God to grant you strength to carry on defending the natural and Divine rights of every individual human being and of the whole society. I extend my blessings to you as the Head of the Ukrainian Church, as a Son of the Ukrainian nation, as your brother, your fellow prisoner and your co-sufferer!

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“Sitting on the sleigh...”, here on the hill of the Vatican, as if on the rocks of the island of Patmos, where St. John the Theologian, a forced refugee from his native land, was in deep contemplation of his visions and revelations...

I listen to the voice of the Lord which says: “I am the Alpha and the Omega, who is and who was and who is to come, the Sovereign Lord of all” (Revelation 1, 8). I also as once did John, “our brother, who shares with us in the suffering and the Sovereignty and the endurance which is ours in

Jesus” (compare with Revelation 1, 9), do prophesy to you the mystery of what I see and what is to come.

I can see the Daughter Churches of our Ukrainian Church in the various continents of the world. One moment they shine brightly like the stars, the next they flicker like will-o'-the-wisps... Therefore my words are aimed at them.

To the Daughter Church nearest the frosty Polar region⁹ I call out: “I know all your ways; you are neither hot nor cold. How I wish you were either hot or cold!... You say, ‘How rich I am! And how well I have done! I have everything I want in the world.’... *Be on your mettle therefore and repent*” (Revelation 3, 15-17, 19).

Before my eyes now appears in the neighbourhood the Daughter Church in the country which welcomes strangers with a monument — the symbol of liberty, and which calls the place, where this liberty was born and where it grew, “Brotherly love”¹⁰. Here also can be found the place where the first Daughter of the Ukrainian Mother Church was born and raised. I beseech you with the voice of the Lord which says: Christ gave you “the key of David — the symbol of power and authority (compare with Isaiah 22, 22-25 and Revelation 3, 7), the keys of death and Hades” (Revelation 1, 18). It goes on “I know all your ways...” and they shall know that you are my beloved people. If you keep “my commands and hold fast I will also keep you from the ordeal that is to fall upon the whole world and test its inhabitants...” (compare with Revelation 3, 8-10). Therefore avoid all temptation and be the defender of the oppressed and the suffering members of Your Mother Church! Be the live witness of brotherly love!

With the eyes of my soul I can see in the south a Daughter Church that is still young. It lies on the continent blessed by Christ the Saviour from a mountain by the side of the sea¹¹. I too extend my blessings to you my Daughter Church, as humble as your Mother Church! Listen to the voice of the Lord which is directed towards you: “I know how hard pressed you are, and poor — and yet you are rich... Be faithful till death, and I will give you the crown of life” (Revelation 2, 9-10).

With gratitude I think of the Daughter Church in the land of the antipodes¹² and in my prayers I offer it the voice of the Lord: “I know all your ways, your love and your faithfulness, your good service and your fortitude...” (Revelation 2, 19).

Although you are situated so far away beyond the seas, yet you are tied so very closely in your soul and in your heart to the Mother Church! I

9) Ukrainian Catholic Church in Canada.

10) Ukrainian Catholic Church in the U.S.A.

11) Ukrainian Catholic Churches in South America.

12) Ukrainian Catholic Church in Australia.

extend my blessings upon you and implore you to endure in the faith of your fathers, in the love for your brothers, and in the service of your Mother Church! And let your reward be "the morning star" (Revelation 2, 28), which the Lord will give to you.

With pain in my heart I watch the Daughter Church in the Albion¹³. I will not speak to you any more for I can see my end is near. But since my voice, the voice of the Head of the Ukrainian Church, did not reach your upper strata and did not stir their conscience, then listen to the voice of One "who has the sharp two-edged sword: I know where you live; it is the place where Satan has his throne. And yet you are holding fast to my cause. You did not deny your faith in me... But I have a few matters to bring against you: you have... some that hold to the teaching of Balaam, who taught Balak to put temptation in the way of the Israelites... So repent..." (Revelation 2, 12-14, 16).

From my hilltop, as if from the rocks of Patmos, I also cast my glance upon the Daughter Church in the countries around me, on the old continent¹⁴. I offer my prayers for it, ploughed up by frontiers and divided by curtains, and the voice of the Lord speaks to it, saying: "I know all your ways; that though you have a name for being alive, you are dead. Wake up, and put some strength into what is left, which must otherwise die! For I have not found any work of yours completed in the eyes of my God. So remember the teaching you received; observe it, and repent" (Revelation 3, 1-3).

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And among these visions which appear before my eyes, I can see Kyiv, the City of the Throne in my own native land. In farewell I speak to it with the words of the Revelation: "I know all your ways, your toil and your fortitude. I know you cannot endure evil men; you have put to the proof those who claim to be apostles but are not, and have found them false. Fortitude you have; you have borne up in my cause and never flagged" (Revelation 2, 2-3). So the voice of the Lord reveals to you: "I shall raise up your guide light..." (Revelation 2, 5). And I, your Son, bid you farewell. "Shine on", our own Jerusalem, and you shall rise again in your former glory!

✱

This my vision, my Dear spiritual flock, I retell you and offer it to you as a Guidance in your pilgrimages!

13) Ukrainian Catholic Church in the United Kingdom

14) Ukrainian Catholic Churches on the continent of Europe.

*

I would not be a loving father or a good pastor if I were to forget my closest toilers. They are the ecclesiastical fathers, monks and nuns, who throughout my stay on this Roman island formed my spiritual family. They listened to me like to a father, they worked alongside me and they served me, their Pastor, with their knowledge and with their untiring work. They prayed for me and with me, and they embraced me with their love. They helped me and cared for me when I lost my strength in old age. They shared their happiness and their pain with me and they helped me to carry the heavy cross of a Prisoner for the sake of Christ! With the sincere heart of a father I thank you and give my blessing to you with my infirm hand! And I ask the Almighty God, united in the Holy Trinity, that the Holy Spirit may consecrate, enlighten, preserve and encourage you in your faithful service to your own native Ukrainian Church!

*

Bury me in our Patriarchal Cathedral of St. Sofia, and when our vision shall turn into reality and our Holy Church and our Ukrainian nation shall rise once again in freedom, carry the coffin in which I shall come to rest to my native land and place it in the shrine of St. George in Lviv, near the tomb of the Servant of God Andrey. I die and pass away from this world as the one whom the Servant of God Metropolitan Andrey, the Head of our Church, summoned to serve as the Exarch of Eastern "Great" Ukraine. If such is the will of God and the wish of the Ukrainian people of God, then lay my coffin in the vaults of the restored Cathedral of St. Sofia. I was made to suffer for many long years in the vaults of Kyiv Prison, when I was still among the living, but I would like to rest in peace in the underground crypt of the restored Cathedral of St. Sofia, once my body has ceased to live!

*

Bury me, my Brothers and Children, and "find your strength in the Lord, in His mighty power. Put on all the armour which God provides, so that you may be able to stand firm against the devices of the devil. For our fight is not against human foes, but against cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens. Therefore, take up God's armour; then you will be able to stand your ground when things are at their worst, to complete every task and still to stand. Stand firm, I say. Buckle on the belt of truth; for coat of mail put on integrity; let the shoes on your feet be the gospel of peace, to give you firm footing; and, with all these, take up the great shield of faith, with which you will be able to quench all the flaming arrows of the evil one.

Take salvation for helmet; for sword, take that which the Spirit gives you — the words that come from God!” (Ephesians 6, 10-17).

*

“Sitting on the sleigh and on my way into the far off distance...” I say a prayer to our Heavenly Protector and Queen, the Ever-Virgin Mother of God: Take our Ukrainian Church and our Ukrainian People under your Powerful Protection!

May the Grace of our Lord Jesus Christ, and the Love of God the Father, and the communion of the Holy Ghost be with you all! Amen!

† *JOSYF*,
God’s Humble Servant,
Patriarch and Cardinal.

In prayer and in deep thought I started to write this document in 1970, and completed and signed it on the eve of the Feast of the Immaculate Conception of the most pure Virgin Mary in 1981.

Translation from Ukrainian and notes by Stephen Oleskiw, M.A.



Cathedral of St. Sofia, Rome



*Patriarch Josyf Slipyj after his release from Siberia in 1963
with his Holiness Pope John XXIII*



*Pope Paul VI visits Patriarch Josyf who is recovering from his long
imprisonment*



Patriarch Josyf Slipyj with Pope John Paul I



Patriarch Josyf Slipyj with Pope John Paul II

POPE JOHN PAUL II's EULOGY

Extract from Pope John Paul II's sermon during his visit to the Ukrainian community in Winnipeg, on 16th September, 1984.

Being here among you, I cannot fail to remember a great man, the Confessor of the Faith, Archbishop Major, Cardinal Josyf Slipyj, whom the Lord has only recently summoned to eternal life, and whose death has enveloped us all with great sorrow.

Cardinal Slipyj became the worthy successor of the pious Metropolitan Andrey Sheptytsky. But, bitter times soon befell the Ukrainian Catholic Church and once again he had to bear his cross through his own endurance and suffering, similar to that of Christ on Golgotha. Cardinal Slipyj was unable to continue in his office for he was sentenced to 18 years of suffering and exile. However, during his ordeal he did not break down, but endured with dignity till the very end like a true hero.

When he was finally released from captivity he did not lead a life of rest in freedom, but worked with great dedication for the good of the church and his people.

The Archbishop Major visited Ukrainian Catholic communities all over the world and put great care into learning and knowledge. He founded the University of St. Clement and also himself published many documents and academic works.

Therefore, in our prayers let us invoke the Lord to reward him accordingly for his sufferings, for his dedicated service to the church, and for all his work.

May his memory live eternally.

SERMON OF Fr. WERENFRIED VAN STRATEN
DURING THE MEMORIAL SERVICE FOR THE LATE PATRIARCH
JOSYF SLIPYJ ON THE 40TH DAY OF HIS DEATH, AT THE
CHURCH OF ST. MICHAEL IN MUNICH, ON 21ST OCTOBER, 1984.

According to an ancient legend, Andrew the apostle blessed the hills around Kyiv and prophesied victory for Christianity in Ukraine. We know for certain that St. Clement, the third successor of St. Peter was banished by the Emperor Trajan to Crimea, where he died a martyr and exercised an indelible influence on the Church in Ukraine. Five hundred years later, the banished Pope Martin I died a martyr's death on the coast of Ukraine for the unity of the Church.

Martyrdom for Christian unity has remained ever since the glorious characteristic of the Ukrainian Church. It was the first of the Eastern Churches to renew the union with Rome following the Great Schism with the orient and it has repeatedly sealed its loyalty to the Apostolic See with rivers of blood and mountains of corpses.

This witness of the faith through blood reached its zenith after the Second World War, when Stalin and the Patriarch of Moscow forcibly integrated the Ukrainians united with Rome into the Orthodox Church. Countless faithful, hundreds of priests and practically every bishop lost their lives through this unecumenical use of force, which those responsible in the Moscow Patriarchate still regard as a glorious page in the history of the Orthodox Church.

Archbishop Josyf Slipyj survived these atrocities. But, he did not do so through compromise but through maintaining unswerving loyalty. Even when he was offered the Patriarchal Seat in Moscow on condition that he renounce the union with Rome and the primacy of the Pope, he remained faithful and continued on his way of the cross which was to last 18 years.

At the beginning of the Second Vatican Council his seat remained empty, while the representatives of Patriarch Alexey, who was in part responsible for the persecution, were present. This raised a storm of protest.

Pope John XXIII intervened personally and the unbending witness of the faith was set free on February 9th, 1963. From that day on he led his

Church, both in the catacombs and in exile, from Rome until September 7th of this year when he died at the age of 92 in the shadow of the Cathedral of St. Sofia which he had built.

When the then Archbishop, Metropolitan of Lviv and sole survivor of the Ukrainian bishops (ten of them had been murdered or had died prematurely in Soviet gaols), was freed after an unjust, inhuman and arbitrarily prolonged imprisonment of 18 years, and exiled to Rome, he received me straight away. From that moment on I became his admirer, his helper, his comrade-in-arms and his friend.

He was a prince of the Church with an iron character. His shattered and weakened body concealed an unbroken spirit. He was a brilliant theologian, a born scholar, and amongst all the Uniates perhaps the most persistent and the most able protector of the pure Byzantine Rite. This made him a bridge to the Orthodox Church and the predestined leader of all the oriental Churches united with Rome. But, he was also a wholehearted spiritual leader, who had left behind him the beneficial traces of his activity as a priest in countless camps all over the Soviet Union. Each time the authorities realised the extent of his influence he was moved to another penal camp. Thus he had also become a well-known symbol in the regions outside catholic Western Ukraine throughout the whole Soviet Union, not only for the scattered Catholics but also for the real Orthodox Church, not represented by the prelates of the Moscow Patriarchate, but one which exists in the catacombs and concentration camps of Siberia. Because there exists alongside this holy Orthodox Church an unholy, Soviet-dominated Orthodox Church, he finally also became an involuntary obstacle to an ecumenical rapprochement with Moscow's official Church because it will never be possible for Rome to buy peace with the Russian Orthodox Church by betraying 5 million martyrs and faithful belonging to the Ukrainian Catholic Church.

Cardinal Slipyj worked as a giant during his final 21 years in exile and subsequent generations will rightly come to honour and appreciate what he achieved in all aspects for his exiled Church in the free world. I personally can testify to the way in which he again and again begged, pressed and requested me and the entire "Aid to the Church in Need" to provide every conceivable and possible assistance for his persecuted, bloodied and martyred Church in his homeland. He lived and died for his Ukrainian Church, in the East and in the West.

To assure the continuation of this Church and only for that reason he accepted the title of Patriarch in 1975 at the request of the Ukrainian synod of bishops and in expectation of legal confirmation by the Pope. As a faithful son of the Church who suffered more and longer than anyone else this century for unity with the Apostolic See, he repeatedly sought this formal confirmation both in letters and in discussions and in the end with the utmost

stress in his spiritual testament. He constantly explained to the ecclesiastical diplomats, who were afraid of the atheists' reaction, that in the Eastern Church neither popes nor even Ecumenical Councils had ever created patriarchs of the individual particular Churches. He tirelessly drew attention to the fact that endowing such particular Churches with a patriarchal crown was always the fruit of mature Christian consciousness in God's people. Many, however, failed to understand this and the martyr even on his death-bed was not granted his wish, although it was not for his personal glory but for the continued existence of his Church that he sought it.

May what he wrote in his spiritual testament about this central problem remain forever in your thoughts:

"The Patriarchate, the vision of your faithful souls, has become for you a living reality! And so it will remain for you in the future! For in a little while, the Patriarch for whom you now pray will cross the threshold of life on earth, and the visible symbol and personification of the Patriarchate in his person will no longer exist. But, in your consciousness and in your vision there will remain a real and living Ukrainian Church, crowned with a patriarchal wreath!

Therefore, I command you: Pray, as you did up till now, for the Patriarch of Kyiv, Halych and the whole of Rus', although as yet anonymous and unknown! The time will come when the Almighty Lord will send him for our Church and reveal his name! But we already have our Patriarchate!"

As we today sound out our "fiat" at the passing away of our beloved Patriarch, we would like to believe that the precious seed of Ukrainian wheat, which fell in Roman soil forty days ago, will not go to waste but will yield fruit in great abundance. For it is written that "the soul of this just man is in God's hands. He tried him and found him worthy".

God sent him trials. He was led along a way of the cross, the like of which hardly any Cardinal before him had to follow. He did so with exemplary loyalty, without hate towards his persecutors, but also without evading the consequences in instances where compromise or escape could have made his life easier. He followed the Lord faithfully. For where Christ was, there also His servant should be.

He suffered unspeakably while a witness of Christ as a prisoner in the Soviet Union, just as the Lord had prophesied: "And you shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1, 8). But there were other names on the signposts along his path, not Jerusalem or Judea, but Lviv, Kyiv, Siberia, the Krasnoyarsk region, Yeniseysk, Polaria, Mordovia... and they did indeed reach "to the end of the earth". He had to be a witness for his silent Church, condemned to death, a man robbed of all physical and mental strength and who had

realised that his path "to the end of the earth" had been a death sentence (cf. spiritual testament). It was only in the eyes of fools that he appeared to be dead'.

He suffered greatly from having his shining figure so systematically obscured by the half light of deceit and slander in the interest of peaceful co-existence, to the extent that Christ's accusation, "Jerusalem, Jerusalem you murder the prophets and stone those who were sent to you", could also apply to the present day Church equally well. "In this way he lost his life in this world, but kept it for eternity".

He suffered even more under the cross which was perhaps the greatest in his life when he was freed but his Church had no freedom. This happened against his will as he expressly intimated in writing while in solitary confinement in Kyiv. He was prevented from continuing to bear the heavy cross along with his Church (cf. spiritual testament). "God tried him and found him worthy".

He suffered terribly in Rome, more so than in Siberia, as he told me, when he learnt how much his persecuted priests in Ukraine were in despair on account of the Orthodox synod which had taken place in Moscow in June 1971. There the delegate from the Vatican had learnt of the triumphant declaration which nullified the centuries old union between Rome and the Uniate Ukrainian Church without uttering a single word of protest. "God tested him like gold in a melting pot, and God accepted him like a burnt offering".

His bitter fate reminds us all that all our efforts to save the threatened Church would remain unfruitful, if we did not possess the additional stream of grace attributable to anonymous prayer and to the crosses of hidden saints carried in silence. The Church draws its strength from such people as these. Looked at in this light, the Patriarch's fate will at some stage come to represent the victory of the blessed cross. That could be the only reason why God allowed it to happen.

Christ's obedience up to His death on the cross cannot be comprehended by reason alone. But we have, nevertheless, to submit to this wisdom which reason regards as being foolish.

Jesus Christ and all the martyrs who shared His fate have preceded your Patriarch along the hard path which he chose freely. It is the path trodden by the saints of every age. They were deprived of their rights just like God's own Son who assumed the role of a slave and remained obedient up to His death on the cross. This cross of obedience is the basic law of Christianity. Despite all the praiseworthy and necessary efforts at giving human rights more weight within the Church, we should not be under any illusions and never forget that we must endeavour to be defenceless disciples of the One who died without rights and who seeks to continue not only His life but also

His death in each one of us. For such a giant in the history of the Church as Josyf Slipyj to submit to this law is a sign of holiness and an example for all those who walk bent under the heavy and sometimes incomprehensible burden of obedience to the Church.

As we wait in hope for the signs and miracles, which we trust God will work through him very soon to save the Ukrainian Church, we can already dare to say, "Corona aurea super caput eius!" "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account... Rejoice and be glad, for your reward is great in heaven" (Matthew 5, 10-12).

Therefore listen to your Patriarch with respect and the obedience of a child. He is not dead. His soul is in God's hands and no further suffering can affect him. For the time has come when he will be glorified along with the Son of Man. For a voice was heard from the heavens saying: "I have glorified and will continue to glorify". Your Patriarch shines like a bright light. He passes judgement on the pagans and rules over the nations.

Yes indeed, listen to him because he continues to preach in his testament, that magnificent and at the same time most moving document which he has left behind for you as his final legacy. If this legacy is not repeatedly read, weighed up, taken to heart, acquiesced to, carried out and lived by every Ukrainian family, by every Ukrainian priest and by every Ukrainian bishop, then I fear that the Ukrainian Church has not been worthy of such a pastor. Do not let this become true. Therefore you, the orphaned flock of Josyf Slipyj, listen to his voice, trust in his intercession, carry out his legacy and above all preserve your Christian family life, your language and your beautiful liturgy.

I experienced your liturgy as never before on September 12th and 13th, when I took part deeply moved in the Parastas, the liturgia and Panachyda for your Patriarch. Under the golden mosaic of the Cathedral which he himself had built like a hymn in stone at God's feet, I felt as if I were in heaven. We were not alone. The many saints who had protected the Patriarch throughout his life glinted on the iconostasis, on the vaulted ceiling and on the walls. Clothed in scarlet cloaks and wearing shining mitres with a touch of God's splendour about them, metropolitans, cardinals, bishops, archimandrites, priests and monks stood around the mortal remains of the iron-hard martyr who was permitted to outlive Stalin and his weak servant Alexey, so as to build up through God's power everything which they had destroyed in the service of Satan.

The pain felt by the thousand-strong congregation finds an outlet in the sombre *Alyluyas* and in the heart-rending laments of the cantors who repeatedly break out into the *Hospody pomyluy* with voices full of tears. The wood of shame which the deceased carried for so long for his Church

and his nation and on which he died victorious is revered a hundredfold everytime when the celebrants and the congregation profess their belief in the Blessed Trinity and the victory of Jesus Christ by making the threefold sign of the cross with expansive gestures. Incense rises around the martyred body as a belated tribute to this man so deeply permeated by God who all through his long life carried with him and radiated the divine grace which he had received at baptism and at ordination.

Occasionally the tempo and the rhythm of the singing increase and the pitch rises. No longer is it a suppliant beseeching, it has become a crying out and a demand for God's mercy. No longer is it intercession for the soul of the Patriarch, but rather the soul of an oppressed and betrayed people despairingly seeking help. It sounds like a last appeal to the pastoral care of the dead martyr who is already in the presence of God. Protect your unfortunate nation, endow our priests with holiness and strength, awaken in our bishops the willingness to preserve your legacy and to defend it, provide the diplomats with supernatural sobriety, and prevent them from further exchanging truth and justice for an illusory gain. And enlighten your Slav friend, the Pope from Poland, so that he may find a way of finally leading us all to peace, justice and freedom...

When the final *Hospody pomylyu* has died away, silence reigns in the golden cathedral. Now that the powerful voice of the Patriarch is forever silent, may God grant that silence not reign in the One, Holy, Catholic and Apostolic Church. God grant that sufficient faithful disciples may be found who would continually repeat his teachings, just as once Moses used to instill into his people as far as the borders of the promised land, till these teachings become ineradicable from the hearts of the Ukrainian people.

Then the Almighty will hasten the day which his faithful servant Josyf Slipyj was not permitted to see, the day when justice will reign. Then your strong and courageous Patriarch will bless your Ukrainian nation from heaven, just as once upon a time Andrew the Apostle blessed your homeland from the hills around Kyiv. For the Lord speaks thus: "I myself will seek out my sheep and look after them... I will pick you out of all races and collect you together from all countries and bring you back to your homeland... Then you will live in the country I have given you and be my people and I will be your God".

*Werenfried van Straten**

* Fr. Werenfried van Straten is the founder and spiritual leader of the Aid to the Church in Need, a great benefactor of the Ukrainian Catholic Church and a personal friend of the late Patriarch Josyf.



Funeral of His Beatitude Patriarch Josyf. The clergy and faithful bid farewell to Patriarch Josyf prior to his interment in the crypt of St. Sofia, 13. 9. 1984

STATEMENT BY THE LVIV KRYLOS

Your Beatitude, Most Reverend Bishops, Dear members
of the Ukrainian Community in mourning!

Yesterday the members of the Lviv Krylos¹ paid homage to the Successor of the late Patriarch Josyf² and greeted him as the heir to the See of the Metropolitan of Halych and Lviv, as heir to the great Metropolitan the Servant of God Andrey, and to His Beatitude Josyf, together with all his achievements and acquisitions for our Church and our people.

On this historic occasion we wish to repeat the words which we said to the Successor of Patriarch Josyf yesterday.

This is a great historic moment for it begins, to some degree, a new page in the history of our Church. It begins a new era in the preservation and further development of the acquisitions and achievements of His Beatitude the Patriarch both in Rome and in all the places of our settlement, a new page for the fruit of his long struggle for the freedom and good of our Church and our people and for its revival on the basis of its original rights and rite. It also begins a new page of the struggle for our unity in the diaspora, for unity of our Church in the free world with the mother Martyr-Church in Ukraine, for the continuation of Patriarch Josyf's great efforts to improve our native theological study, and for the development of our monastic orders and spiritual vocations.

This list by no means exhausts the important work of this Great Man for almost a whole century. And for us there begins a new page in history but this time without his personal participation.

For you, Your Beatitude, this new page has opened up with a great and by no means light responsibility. Your burden is to continue the work of His Beatitude Patriarch Josyf, which is at the same time the continuation of the plans and deeds of the Servant of God Metropolitan Andrey. All their hardships and the crosses they had to bear, all their efforts and struggles, all their achievements and all the results of their untiring work have today come to rest upon your shoulders.

¹ The Krylos is the advisory and administrative body of the Lviv Metropolitanate appointed by His Beatitude Patriarch Josyf.

² Patriarch Josyf was succeeded by Archbishop Myroslav Ivan Lubachivsky.

We are only too well aware of this burden for as the close assistants of His Beatitude Patriarch Josyf we witnessed it in its full weightiness and we know very well the nature of the cross you now have to carry as we also in part helped to carry it.

You cannot reduce or lighten this cross or these burdens, these achievements, these sufferings or these struggles, or else remove some of them from your shoulders. This would be contrary even to the will of Christ who said: he who wishes to follow me let him pick up his own cross!

We are perhaps the only people, and I say this before you with complete sincerity in the presence of my fellow brothers, who can assist you, Your Beatitude, with sincerity, with dedication and with some experience behind us. We know the will of His Beatitude Patriarch Josyf and we have come to know and understand the direction, which he had shown us. With the same willingness we shall assist you with the Grace of God, which gives strength to us all.

We would like to stress once again that we would all be unworthy heirs to the centuries-old struggle and all the achievements of our Church and our people, should we wish to lighten the burden for ourselves, or to step onto the path of some conjunctures, or else to nullify the efforts of our two great churchmen of the 20th century, whose followers we have become.

As you well know, the following acquisitions now remain under your able guardianship both here in Rome and in the places of our settlement. Firstly there is the monastery Studion and the Studite monks. Then there is the Ukrainian Catholic University with its various Branches; the Ukrainian Theological Society; the shrine of St. Sofia; the Patriarchal Court and the Church of the Madonna of Zhyrovytsi; the Society of St. Sofia, which is responsible for all material acquisitions and is the legal owner of all these possessions; and finally the College of St. Sofia — the Theological Seminary of Lviv — which was moved to Rome to develop spiritual vocations in the free world. Further on, there is the Krylos of the Archdiocese of Lviv — the instrument of the work of His Beatitude Patriarch Josyf. We form the entire administrative and office apparatus established by His Beatitude Patriarch Josyf during the 21 years of his life in freedom. For us there remain all the contacts made by His Beatitude with the Roman Curia and our friends among its membership, with our native and the foreign political world, and with the various native and foreign academic circles. And finally, there remains the great concept, which has already been accomplished, one which emerged in our history at the beginning of the Union with the Apostolic See in Rome and which has endured 400 years of the hard path of history and has been finally realised in the person of His Beatitude Josyf — the concept of the Patriarchate of the Ukrainian Catholic Church.

This historical fact — the realised concept of the Ukrainian Patriarchate

— can no longer be nullified. A large majority of our Episcopate are in agreement with it, at least in their conscience, and the churchmen of Rome understand its soundness and rightfulness. It can no longer even be kept in silence.

This title of Patriarch, which you inherit from the late Patriarch Josyf, is and will continue to be your cross. But you cannot remove this cross for the sake of peace in our Church and allow the 400-year struggle to be wasted. You cannot decline this cross especially for the sake of our Holy Ukrainian Martyr-Church, for only in the Patriarchate of Kyiv and Halych will it have the strength to fight off the poisonous and death-bringing “arrows of the evil one”. We shall assist you in the carrying of this cross.

These words we address also to the Holy Synod of our Bishops, which has been revived outside the boundaries of Ukraine by the great efforts of His Beatitude Patriarch Josyf. Let us not delete the memory and the deeds of this Great Man! If we forbid his name and his deeds to be mentioned with honour then rocks will speak! The tears of the faithful will call out to heaven for help. What is especially at issue is the high historic title of patriarch, which he had accepted for the benefit of his Church and his people, setting aside with objection all the other honours and titles, which he could have received. Let us, therefore, honour and respect this historic title, which he had accepted in expectation of its formal recognition by the Holy See. This title represents all his achievements, all his acquisitions and all his sufferings.

Let the name of our great Patriarch Josyf remain among us in everlasting memory!

Ukrainian Catholic University,
Rome, 13th September 1984.

*Very Rev. Ivan Choma
and all the Members of the Lviv Krylos*

UKRAINE'S REPRESENTATIVE BEFORE GOD

**A last farewell by Mr. Jaroslav Stetsko at the open coffin of His Beatitude
Patriarch Josyf Slipyj at the Cathedral of St. Sofia in Rome
on Wednesday, September 12, 1984.**

Your Beatitude, Patriarch Josyf, Pater Patriae, Father of our Country!

The Ukrainian people, struggling Ukraine, Ukrainians throughout the world from the tundra and taiga of the remote regions of Siberia and the Polar Circles, across our homeland and as far away as the vast lands of Brazil and Australia are filled with profound grief as they send their last farewell today to you. Your Beatitude, as their spiritual Father, as the Saint of Ukraine — Patriarch of the Ukrainian Catholic Church, the greatest Ukrainian of our era.

Our hearts are filled with grief, but we are proud that the lands of Ukraine brought forth an Emissary of God into a world of bolshevik evils, raging atheism, national repression and captivity, a world of indifference to the eternal values of God and Nation, so that you, Our Father, were able to affirm during years of torture and suffering the Truth of Christ and Ukraine.

In Ukraine, the land of Saint Andriy Pervozvany — the Disciple of Christ, Saint Olha and Saint Volodymyr the Great, you also appeared as a Disciple of Christ. You suffered your hard fate for almost twenty years, Patriarch of Ukraine — the fruition of the very best qualities and values inherent in the Ukrainian nation. It was in your eternal spirit, your heroic morals and noble ideals that our nation recognised itself and achieved self-awareness. "Be yourselves" — that was your motto. You appealed to the greatness of our Christian nation in order to awake within us self-respect, dignity and a feeling of self-esteem to enable us to stand up for our rights against the powerful of this world. You, our Patriarch, steadfastly held onto the glorious eras of our history, and the inherent values of our religious-Church and national political life. You, Your Beatitude, taught us how to unite the idea of Christianity with that of patriotism and nationalism. The idea of a Christian independent state was part of your national religious teachings. However, Father, you suffered equally for both the ideas of Christ and of Ukraine. For you, these ideas were inseparable, for only within a Ukrainian Christian state are human liberties and human rights and the flourishing of our Churches possible. For you, the Cathedral of St. Sofia and St. George

were symbols of our heroic Christian faith and culture which are proof of our inherent sovereignty and especially our spiritual sovereignty. Christian Kyiv and atheist Moscow were the symbols for Your Beatitude of two opposing worlds. Aware of the threat posed by anti-national, atheistic Russian messianism to Ukraine and the whole world, its culture and civilization, you not only constantly strove for complete separation from it, but also for the independent development of all aspects of life and creativity of a nation. A Patriarchate was for you a spiritual state, as it is for all our people. You fought for it, not for yourself, but for our Church and nation, for the benefit of all Christianity, for the benefit of the whole ecumenical movement and, in particular, for the elevation and honouring of the Church of the Catacombs, acknowledging its specific God-given mission throughout Christendom. This idea of a Patriarchate has already become an intrinsic part of Ukrainians, and not only Ukrainians, but among Christian movements in the world. This idea is invincible.

You, Patriarch Josyf, have left us to be with Christ our Saviour. In your person as a Martyr, we have a Great Representative before Almighty God. Although we are filled with unbearable grief, having been orphaned, there glows, however, a comforting spark, an instinctive belief, that before our Almighty God — the Ukrainian nation now has the most eminent advocate of the aims it strives for — to live as a free people surrounded by free nations and to praise in freedom Our Lord and you, His Emissary on Ukrainian soil, you — Your Beatitude, Patriarch Josyf — the Light of all Christianity, Martyr of the Cross and Ukraine, Saint of Ukraine.

Ukraine and its Patriarch, together with his spiritual legacy, are one intrinsic entity.

All of Ukraine and the whole Christian world which sympathizes with it deeply bows down before you, our Patriarch, our Pater Patriae, on your eternal journey, for whom the Ukrainian Church of the Catacombs and the heroic struggle of Ukraine prophesy the victory of Christ our Lord over the Russian anti-Christ. Please accept my greatest esteem, Your Beatitude, my Great Teacher and Spiritual Father.

In the name of struggling Ukraine and all Ukrainians, who always remained faithful to you even in the most difficult moments of your strenuous efforts in exile for Ukrainian Christian Truth, — I pledge before you, Patriarch of Ukraine, that we will remain constant followers of your testaments, realize your national-religious teachings, follow in your footsteps, cherish the idea of a Patriarchate and defend the Ukrainian Patriarchate which you created.

You, Our Patriarch, Saint of Ukraine, having passed into eternal life as the Representative of Ukraine before Almighty God, will pray for God's grace for our Church, for the Ukrainian people, so that Christ the Saviour

may help us in the very near future in realizing your dreams and ideas on Ukrainian martyred soil and that your remains may be made to rest in the capital of St. Andriy Pervozvany and St. Volodymyr the Great in Kyiv — for the Great Millenium of Christianity.



Monument of St. Volodymyr the Great, Kyiv

EULOGY DELIVERED BY HON. JOHN WILKINSON, M.P.,

**President of the European Freedom Council, in his opening address
at the Annual Conference of the EFC, held in Munich,
from 29th to 30th September, 1984**

At this time we should commemorate the life and witness of Cardinal Slipyj, the leader and Patriarch of the Ukrainian Catholic Church who died in Rome on 7th September, 1984.

Accused by the Soviet authorities in April 1945 for his Christianity and loyalty to the Ukrainian nation, Patriarch Slipyj refused to compromise his principles or to betray his Ukrainian Catholic faith. In spite of his arrest along with virtually the entire Catholic priesthood in West Ukraine, his imprisonment for no less than 18 years in concentration camps, and in spite of his persecution by the Soviets. Patriarch Slipyj's courage and leadership did much to sustain the Ukrainian Catholic Church and as a result of his faith the Ukrainian Catholic Church has remained the largest banned denomination in the Soviet Union.

From his subsequent exile in Rome Patriarch Slipyj was the inspiration of the world-wide and numerous diaspora of Ukrainian Catholics and of course he was the great inspiration of persecuted Christians in Ukraine and very much the inspiration of the whole Ukrainian nation. I will not chronicle to you the sometimes unhappy and strained relations between Patriarch Slipyj and the Vatican. Although elevated to Archbishop Major and latterly made a Cardinal, the Vatican proved keener to maintain a questionable detente with Moscow than to redeem officially the enforced betrayal of the Catholics of Ukraine at the Soviet sponsored "Synod" of Lviv of 1946. The Vatican then was keener on detente than by the restoration and re-affiliation to Rome of the Ukrainian Patriarchy under the primacy of Archbishop Slipyj to redeem that betrayal at the "Synod" of Lviv.

Pope John Paul II of course publicly defended the rights of Ukrainian Catholics and testified to their heroic witness to Christ, but his refusal to grant to Archbishop Slipyj the title of Patriarch should not lead anyone to belittle the achievements of Patriarch Slipyj.

In Rome Slipyj established a Ukrainian Catholic University and erected the church of St. Sofia. Worldwide he will be remembered for his indefatig-

able and heroic battle against the evils of godless Communism. In this respect his personal example has contributed much to the survival against murderous Soviet persecution of Christianity in Ukraine.

All too frequently today we learn of the compromises that the Church makes with Marxism. Marxism is, as Cardinal Slipyj always recognised, the antithesis of Christianity. It degrades the individual to a class identity and subordinates the interests of men and women to the group and the Communist Party. Finally, by setting class against class it destroys the love of man for man, which is the touchstone of the Christian faith. If evil and exploitation flourish around the world, and they do, the path to their eradication lies not through class warfare but through the redeeming power of faith, Christian hope and charity.

In the life of Patriarch Slipyj, we have been granted a courageous witness, a true and faithful witness to the thousand years of Christian tradition in Ukraine. Patriarch Slipyj was indeed a "fidei defensor", a defender of the faith.



*Patriarch Josyf Slipyj in London during his visit to Great Britain,
May 1970*

Condolences

THE PRESIDENT OF THE USA, RONALD REAGAN

It is with deep sense of loss that I acknowledge the death of Josyf Cardinal Slipyj, Major Archbishop of the Ukrainian Catholic Church, and extend my condolences to Ukrainians throughout the world.

When we remember Cardinal Slipyj's 18 years in Soviet prison camps, when we reflect that he was condemned to the Gulag because he refused to betray his Church, we see the power and strength of the human spirit brought clearly into focus.

Even after release from that long imprisonment, Cardinal Slipyj's spirit and energy were not lessened. Between his release in 1963 and his death at the age of 92, he travelled the world to visit Ukrainian Catholics, and visited President Ford here in the White House. He established a Ukrainian Catholic seminary, built the impressive St. Sofia Ukrainian Catholic Church and the Ukrainian Catholic University. Recently, he was deeply involved in the planning of a worldwide celebration for the millenium of Christianity in Ukraine to take place in 1988.

Cardinal Slipyj's commitment to God and the freedom of men was unshakable, despite punishment and exile for his beliefs. Because of his inspired life, he has long been a symbol of the strength of God and human spirit. He will remain such, cherished not only by Ukrainians, but by men and women of good will in all nations.

Ronald Reagan

The White House,
September 14, 1984

THE PRIME MINISTER OF CANADA, M. B. MULRONEY

September 10, 1984
Ottawa, K1A 0A6

The Ukrainian Catholic Hierarchy,
c/o Suo Eccellenza Reverendissima Miroslav Marusyn,
Visitatori Apostolico,
Passeggiata del Gianicolo, 7,
00165 Roma, Italia

Your Eminence,

I was most saddened to hear of the recent death of Archbishop Major Cardinal Joseph Slipyj.

It is always a solemn occasion when one of the world's spiritual leaders is taken from us. With the passing of Archbishop Slipyj, the Ukrainian Catholic Church has lost one of its great ecclesiastics and teachers. In a world wracked with conflict and dissent, we look to such men of faith and piety to give us strength and to remind us that some truths are indeed eternal.

I wish to extend my sincere condolences to the clergy and members of the Ukrainian Catholic Church as you mourn Archbishop Slipyj. Although his voice is stilled, we can take some solace in knowing that the world is a better place for his having been in it.

With deepest regrets,

Yours sincerely,

M. B. Mulroney

Obituaries in the Western Press

The Times, London, 8. 9. 1984.

CARDINAL JOSYF SLIPYJ **Spiritual leader of Ukrainian Catholics**

Cardinal Josyf Slipyj, spiritual head of the Ukrainian Catholic Church and a focal point for the loyalties of many Ukrainians in exile round the world, died in Rome yesterday at the age of 92.

Appointed Archbishop of Lviv in 1944, Slipyj was arrested by the Soviet authorities the following year on charges of having cooperated with the German occupation army*. He spent the next 18 years either in labour camps or under house arrest, but was released in 1963 as a result of contacts between the Vatican and Moscow.

He spent the rest of his life in Rome, where he presented a political problem to successive Popes. He himself, and many of the more vociferous members in exile of the Ukrainian Catholic Church, insisted that he should be granted the title of Patriarch. But this would have created difficulties for the Vatican, not least because it would have affronted Moscow, and it was consistently refused.

Slipyj was born in the Ukrainian town of Zazdrist on February 17, 1892. He studied for the priesthood in Ukraine and Austria and was ordained in 1917. He taught theology at the seminary in Lviv, and in 1925 became its rector. He was made a bishop in 1939 and in 1944 was appointed Archbishop of Lviv.

The Ukrainian Catholic Church is a Uniate church, of the Byzantine rite but in communion with Rome. As such, it was found offensive by both the Russian church and state long before the formation of the Soviet Union, and much was done in Tsarist days to wipe it out in areas where the writ of Moscow ran.

* These are purely fictitious Soviet Russian allegations and are not based on factual evidence.

It survived, however, in western Ukraine, and when that was finally annexed by the Soviet Union after the Second World War, forcible steps were taken to bring it into line. Slipyj was arrested and imprisoned in 1945 along with 10 other bishops, and in 1946 a synod of its clergy, subjected to fierce intimidation, dissolved the church. Its parishes were absorbed into the Russian Orthodox Church.

Since then the Ukrainian Catholic Church has maintained a secret existence within the Soviet Union, as well as an open presence among communities of Ukrainians in exile, in Britain and elsewhere. It was because of this continued existence in the Soviet Union that Slipyj claimed the title of Patriarch, which would have implied territorial jurisdiction, and for the same reason that the Vatican found it judicious to refuse it.

In 1964 Pope Paul made Slipyj a "Major Archbishop" of the Ukrainian Catholics, and the following year created him a Cardinal. He appointed him to the Vatican's Congregation for Eastern Churches. But the assumption was that Moscow had been given an assurance that Slipyj would keep a low profile, and the title of Patriarch was refused him to the end.

Slipyj, however, chafed visibly under the restraints of this policy, and defied it openly on several occasions. In 1971 he summoned a synod of bishops of the Ukrainian Catholic Church in Rome, in spite of not having the authority to do so; and he was publicly critical of the Vatican on the issue, accusing it of failing to defend Ukrainian Catholics.

He assumed the title of Patriarch in some of his pastoral letters, and in 1975 was publicly admonished for it by Pope Paul. The issue spilt over into Britain, where there were demonstrations in a church in London in 1976 by members of the Ukrainian community supporting Slipyj's claim to the title.

Slipyj himself, a tall, bearded man, lived a quiet life in Rome. But he spoke his mind in occasional sermons, and complained more than once of the "so-called freedom" he enjoyed.

The Daily Telegraph, London, 8. 9. 1984.

PRISON-CAMP CARDINAL DIES DISILLUSIONED

A Ukrainian cardinal who spent 18 years in Soviet labour camps and under house arrest before the Russians let him go to Rome in 1963 has died there, a bitter man, at the age of 92.

"The Holy See has abandoned the Ukrainians", Cardinal Slipyj, Archbishop of Lviv in the western Ukraine, said to me less than a year ago "My fellow countrymen have been left to fend for themselves".

His suffering in the Soviet Union, where he was a pillar of religious resistance in the Stalin era, included several years in Siberian concentration camps.

It was ended by an understanding reached between the late Pope John and the late Nikita Khrushchev. Moves are expected soon to have the cardinal beatified — the first step on the path to sainthood.

Monsignor Josyf Slipyj was created a cardinal in 1965, two years after his release. Successive Popes refused his persistent wish to be appointed Patriarch of the Ukrainians.

He was revered by believers in Ukraine and by 2,000,000 or so Ukrainian Catholics in exile. But his wish caused some controversy, involving in 1977 the suspension of two priests sent by him to set up a parish in Halifax, Yorkshire.

Such was his charisma, however, that at one stage he was even being tipped as a possible Pope. He died of pneumonia in the St. Sofia Ukrainian University in Rome, and a Vatican official said last night: "He will be sadly missed".

Cardinal Slipyj was persecuted both by the German invaders of the Soviet Union and by the returning Communists later. Sentence followed sentence under the Communists.

His death brings membership of the College of Cardinals down to 126. Of these only 97 would be entitled to take part in a conclave to elect a new Pope. The 29 others are excluded because they have passed the 80-year age limit.

The Guardian, London, 8. 9. 1984.

COMMUNIST BLOC CARDINAL DIES

Vatican City: Cardinal Josyf Slipyj of Ukraine, who died yesterday aged 92, was the last survivor of the four East European Roman Catholic leaders imprisoned by the Communist authorities after the Second World War.

He spent 18 years in Soviet labour camps or under house arrest, but despite his sufferings the Vatican always denied him the reward he most desired — to be named as patriarch of Ukrainian Catholics.

In the postwar period Cardinal Slipyj became a symbol of religious resistance in the Communist bloc, along with Cardinals Stefan Wyszynski of Poland, Jozsef Mindszenty of Hungary and Josef Beran of Czechoslovakia.

After Pope John XXIII won him his surprise release from the Soviet Union in 1963, Cardinal Slipyj lived quietly in the Vatican.

But in occasional sermons outside the Vatican he spoke his mind about the refusal of two Popes — Paul VI and John Paul II — to appoint him patriarch of Ukrainian Catholics.

The tall, bearded Cardinal Slipyj more than once referred to the years after his release as “so-called freedom” and yearned for the day he would be able to return to Ukraine.

The Pope said yesterday that Cardinal Slipyj “gave a singular and glowing testimony to the faith of Christ even in the midst of difficulties and sufferings borne with exemplary dignity and evangelical force...”

In 1945 Cardinal Slipyj, appointed Archbishop of Lviv the previous year, was arrested along with 10 other Ukrainian bishops on charges of having cooperated with the German Occupation Army. He was sent to labour camps in Siberia.

His release followed direct contact between the Vatican and Moscow after church officials had discussed his freedom with observers from the Russian Orthodox Church at the start of the Second Vatican Council in 1962.

*Die Welt, West Germany, 8. 9. 1984**

SLIPYJ IS DEAD — THE CHURCH HAS LOST A LIVING SYMBOL

With yesterday's death of the late 92 year-old Ukrainian Cardinal Josyf Slipyj, the Catholic Church has lost one of its living symbols.

In the last years of his life, his influence markedly decreased because, as it has been said many times, he opposed the dialogue between the Vatican and the Moscow Patriarchate of the Orthodox Church, and at the same time the dialogue with the USSR and the other Churches of the countries of the Eastern bloc.

Slipyj belonged to the section of the Ukrainian Church, which was loyal to Rome, and which remained so even when, after the Second World War, Eastern Halychyna was annexed by the Soviet Union, and when Stalin dissolved by force the union of its Church with Rome and subordinated it to the Orthodox Church.

Arrested several times, Slipyj also never submitted to any temptations to take up offers of a high post within the Orthodox Church.

* Translation from German.

On the pleas of Pope John XXIII, Nikita Khrushchev allowed him to leave in 1963. Appointed a cardinal in 1965, he began, with great enthusiasm, to unite the scattered Ukrainian uniates living in Europe and America.

At the time of Paul VI, he got into conflict with the policy of the Vatican, which was seeking a dialogue with the Patriarchate of Moscow and the governments in the East.

International Herald Tribune, 8-9. 9. 1984.

JOSYF SLIPYJ, UKRAINIAN CARDINAL, 92, DIES IN ROME

Vatican City — Cardinal Josyf Slipyj of Ukraine, 92, one of the last surviving leaders of religious resistance in the Soviet bloc during the era of Stalin, died Friday without fulfilling his dream of becoming Ukrainian Catholic patriarch.

Cardinal Slipyj came to Rome in 1963 under a Vatican-Moscow accord after spending 18 years in labour camps and under house arrest in the Soviet Union. It was understood that the Vatican had agreed to keep Cardinal Slipyj out of sight for the rest of his life.

In the postwar period, Cardinal Slipyj became a symbol of religious resistance in the Communist bloc, along with Cardinals Stefan Wyszyński of Poland, József Mindszenty of Hungary and Josef Beran of Czechoslovakia.

After Pope John XXIII won him his surprise release from the Soviet Union, Cardinal Slipyj lived quietly in the Vatican. But he proved to be an awkward guest.

In occasional sermons outside the Vatican he spoke his mind. More than once he referred to his release as "so-called freedom" and yearned for the day that he would be able to return to Ukraine.

In 1945 Cardinal Slipyj, appointed Archbishop of Lviv the previous year, was arrested along with 10 other Ukrainian bishops on charges of having cooperated with the German occupiers.

After the war the Soviet authorities suppressed the Ukrainian Catholic Church, an Eastern Rite that had returned to unity with Rome in 1595, and forcibly incorporated it into the Russian Orthodox Church.

Cardinal Slipyj was sent to labour camps in Siberia and other areas of the Soviet Union, and later spent two years under house arrest near Moscow. His release followed direct contact between the Vatican and Moscow after church officials had discussed his freedom with observers from the Russian Orthodox Church at the start of the Second Vatican Council in 1962.

In 1964, the newly elected Pope Paul VI appointed him to the Vatican's Congregation for Eastern Churches and elevated him to be a cardinal in 1965.

As part of Pope Paul's policy of trying to improve the lot of Communist bloc Catholics through quiet diplomacy, the Vatican felt it imperative that Cardinal Slipyj keep a low profile.

But the Cardinal saw this as a betrayal of the persecuted faithful and in 1972 he accused the Vatican of failing to defend Ukrainian Catholics.

The previous year, Pope Paul had turned down a request by the Ukrainian Catholic bishops outside the Soviet Union to appoint Cardinal Slipyj as their patriarch, while Cardinal Slipyj had defied the Vatican by holding a synod of the Ukrainian Church in exile.

At a special Vatican-approved synod of Ukrainian bishops in 1980, Pope John Paul II told Cardinal Slipyj he had no intention of making him patriarch.

Cardinal Slipyj was born in the Ukrainian town of Zazdrist. He studied for the priesthood in Ukraine and Austria and was ordained in September 1917.

He taught theology at the seminary in Lviv and became its rector in 1925. He was made bishop in 1939 and in 1944 was named archbishop of Lviv.

The Tablet, London, 15. 9. 1984.

UKRAINIAN CARDINAL DIES IN EXILE

Cardinal Josyf Slipyj, Archbishop-Major of Lviv and spiritual leader of the world's Ukrainian Catholic community, has died in Rome at the age of 92. It was the wish of the cardinal and many of his supporters that he should be proclaimed "Patriarch" of the Ukrainian Catholics, a demand which the Holy See never met. However, the cardinal in fact did make use of the title of Patriarch unilaterally on many occasions, and was admonished for doing so in 1975 by Pope Paul VI. He was unhappy that the Vatican did not comply with his wishes in this and other respects and occasionally spoke in sermons of "the so-called freedom" he enjoyed in Rome.

He was born in the Ukrainian town of Zazdrist in 1892, and studied for the priesthood in Ukraine and Austria, being ordained in 1917. A lecturer in theology at the archdiocesan seminary in Lviv, he became its rector in 1925. In 1939 he was named a titular archbishop, and five years later, in 1944, he succeeded to the Archdiocese of Lviv, the premier see of the

Ukrainian Catholics, an Eastern-rite Uniate church in communion with Rome. In 1945 he was arrested by the Soviet authorities and charged with having collaborated with the German occupation forces during the war. Meanwhile, following an "extraordinary synod" in 1946, the Ukrainian Catholics were forcibly incorporated into the Russian Orthodox Church. He spent the following 18 years either in internment camps or under house arrest, but was finally released, and enabled to settle in Rome in 1963, following contacts between Pope John XXIII and Nikita Khrushchev.

The following year, Pope John's successor, Pope Paul VI, elevated the archbishop to the cardinalate and gave him the special title of "Archbishop-Major". He was also appointed to the Vatican Congregation for the Eastern Churches.

Cardinal Slipyj died of pneumonia in St. Sofia Ukrainian College in Rome on 7 September. Recalling him, Pope John Paul said on the same day that the cardinal "gave a singular and glowing testimony to the faith of Christ even in the midst of difficulties and sufferings borne with exemplary dignity and an evangelical strength".

Time, U.S.A., 17. 9. 1984.

DIED. *Josyf Slipyj*, 92, Roman Catholic Cardinal since 1965 and exiled leader of Ukrainian Catholics; in Rome. Imprisoned by the Soviets for 18 years, he was released in 1963 in a conciliatory gesture by the Kremlin to Pope John XXIII. But Slipyj remained unhappy about the Vatican's *Ostpolitik*, including its openings to the subservient Russian Orthodox Church. He campaigned publicly for the creation of a Ukrainian patriarchate, with himself at its head, and was bitter that both Paul VI and John Paul II denied him out of deference to East bloc relations.