



OUR UKRAINIAN
CARDINAL

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A. Dragan

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*CARDINAL JOSYF SLIPYJ KOBERNYTSKY-DYCHKOVSKY
Patriarch-ranking Archbishop-Major
of the Ukrainian Catholic Church*

Document on opposite page:

*Decree of the Apostolic See nominating Monsignor Josyf Slipyj,
Primate of Ukraine, Archbishop-Metropolitan of Lviv,
to membership in the Sacred College of Cardinals.*



SANCTITATIS SVAE

*Sanctissimus Dominus Noster
Paulus P. P. VI*

*in Consistorio Secreto hodie mane habito benigne dignatus est
in Patrum Cardinalium Collegium cooptare Excellentissi-
mum ac Reverendissimum Dominum*

*Josephum Slipyj,
Archiepiscopum Metropolitam Leopoltarum Ucrainorum,*

*sui quidem, dum effusa caritate benedicit, superna lumina
ac praesidia a Deo implorat, ut ipsi collata dignitas in auc-
tum laborum et meritorum pro sanctissima religionis causa
abunde cedat.*

Ex Aedibus Vaticanis, die XXII m. Februarii a. MCMLXV

H. J. Card. Cicognani

Document on opposite page:

*Decree of the Apostolic Chancery creating Josyf Slipyj
a Cardinal of the Catholic Church.*

Romae
In Aedibus Apostolicis Vaticanis
ante diem VIII Calendas Martias
anno Domini MCMLXV

PAULUS VI PONT. MAX.

creavit ac renuntiavit
S.R.E. Presbyterum Cardinalem

JOSEPHUM SLIPYI

ipsumque in Purpuratorum Patrum Collegium
cooptavit, delatis eidem honoribus, favoribus,
facultatibus, priorum partium iuribus, immu-
nitatibus, praerogativis, privilegiis, veniis et
onibus, quae deferri Patribus Cardinalibus
translaticio more solent, additisque necessariis
exceptionibus et opportunis.



*Jacobus Aloisius Esch, Capella
S. R. E. Cancellarius*

*Franciscus Trinello
Apostolicum Cancellarium Regens*

Document on opposite page:

*Decree assigning Cardinal Josyf Slipyj to the Sacred Congregation
for Eastern Churches and the Pontifical Commission
for Eastern Canon Law.*



Il Santo Padre

Si è benignamente degnato di assegnare all'Eminentissimo
e Reverendissimo Signor Cardinale

Giuseppe Slipyyj

la Sacra Congregazione per la Chiesa Orientale, la Pontifi-
cia Commissione per il Codice di Diritto Canonico Orientale).

Tanto si partecipa al prelodato Signor Cardinale
Slipyyj, per sua opportuna conoscenza e norma.

Dal Vaticano, 25 Febbraio 1965

A. G. Card. Cicognani

Document on opposite page:

*Decree of the Apostolic See assigning the church
of St. Athanasius in Rome to Cardinal Josyf Slipyj.*

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Sicuto filio Josepho S. R. E. Cardinali Sipri, eidemque Archiepiscopo Metropolitae Lepellitane Cleuinorum, salutem et apostolicam benedictionem. Mores maiorum tenacissima custos, conuenit hanc Apostolica et Romana Sedes iis uis, sane excellentissima, quos in senatum Ecclesiae cooptauisset, titulum unius de iis templis attribuere, quae non modo mole ac maiestate sua Romae, ubi omnium sacratissimae, decori essent, uetum etiam pietate summa florent; quod profecto eam ob causam ab hac Petri Sede gestum est ut siue tam uenerabilibus aedibus pari splendore ac dignitate uiripraeficerentur, siue ipsi summi Pontifices, quos quiescentia in dies negotia gravarent, tantum ac prudentissimorum uiciorum consilio iuuarentur. Cum ergo te, uenerabilis frater, die altero et uicesimo huius mensis februarii, in Patrum Cardinalium coetum allegimus uicium meritis erga Ecclesiam abundantem, placet nunc te debito titulo honestate. Quare, titulum tibi deferimus praebiteralem S. Athanasii in Uile, quem nullus habuit, postquam Gabriel Aca. eius Couera ad aeterna praemia immigrauit, cum iuribus et oneribus officio tuo inhererentibus. Rectori autem eiusdem sacrae aedis S. Athanasii, cleo populique ex eius ambitu mandamus ut te non solum aequissimo animo excipiant, uetum etiam iusto honore afficiant, iuraque tua faciant, quae in bonum ipsorum dare censeuerit. Ceterum, uenerabilis frater, ut data purpura certum est Nostrae in te beneuolentiae documentum, ita delatus templi titulus, Athanasii memoriae sacri, sit tibi adipiscendae sanctitatis incitamentum et stimulus. Datum Romae, apud S. Petrum, die quinto et uicesimo mensis februarii, anno Domini millesimo noncentesimo sexagesimo quinto, Pontificatus Nostri altero. : gr. :

Jacoby Hlasing Can. Copula

f. R. t. Cantellany

Francius Ginillo, Reges

+ Hugh Ark. Hy. Hingman, Not. arch.

Caesar Paulini Not. arch.

Exposita die V Mar. a Pontif. II. Marius Uniu. Plauditor

In Can. Arch. Not. vol. CXVII 72. 26



Our Ukrainian Cardinal

The history of the Catholic Church records the names of 262 Popes, including St. Peter, the first Pontiff, and the present Pope Paul VI. In the long and dramatic history of the election of Supreme Pontiffs, a ceremony has been established by tradition: every time the Conclave of the Sacred College of Cardinals elects a new Pope, the dean of the College ascends a balcony overlooking the masses assembled in St. Peter's Square, and announces *urbi et orbi*, "to the city and the world": *Habemus Papam!* We have a Pope!

We have not attempted to count the number of Princes of the Catholic Church, the cardinals, through the ages, but the number of Ukrainian cardinals in the thousand-year history of Christian Ukraine can be counted on the fingers of one hand. Until 1965 there were only three. Thus, when on January 25, 1965 the Vatican announced that Pope Paul VI had elevated the Primate of the Ukrainian Catholic Church, Metropolitan Josyf Slipyj Kobernytsky-Dyckovsky to this high office, second only to that of the Pope himself, every Ukrainian in the world, regardless of religious or political beliefs, heard this news with joy and pride: We have a Cardinal! We believe that this was also the emotion of every Catholic aware of the situation of our Church behind the Iron Curtain. Every Catholic, regardless of nationality, shares in the triumph of the Ukrainian Cardinal.

The formal ceremony of creation — to use the official term — of new cardinals, among them the fourth Ukrainian Cardinal Josyf Slipyj, took place one month after the announcement of their nominations. Recognizing the historic importance of this event for our people, the Ukrainian National Association, Inc. and *Svoboda*, Ukrainian Daily, dispatched their editor to Rome. Subsequently, news reports describing the ceremonies, relayed by telephone and telegraph, appeared on the pages of *Svoboda*, followed by a series of articles entitled "Ukrainian Days in Rome." These articles and reports, supplemented by new material, make up the core of this booklet.

Of course, news features can seldom do full justice to the scope of an event, nor can they claim scholarly objectivity. Their value lies in their immediacy, in their direct reflection of the impressions and observations of their author. At the outset, we had no intention of publishing our reports in separate book form after they had appeared in *Svoboda* — they were not written with that purpose in mind. An event as important in our history as the creation of the fourth Ukrainian cardinal doubtlessly will get extensive treatment in book form. The purpose of this booklet is simply to offer the

greatest number of readers an introduction to our Ukrainian Cardinal, recorded through documents, words and photographs, before a more exhaustive work is made available. At the same time, the Ukrainian National Association and Svoboda wish to assist a good cause: to help collect funds for the realization of one of our Cardinal's most vital projects, the creation of a Ukrainian Catholic University in Rome. Proceeds from the sale of this book will go to the university fund.

In conclusion, we wish to express our appreciation and gratitude to all those who helped us in the preparation of this book. We are especially indebted to Rev. Lubomyr Huzar of Stamford, who first suggested the idea for this work, to Rev. Meletius Solowij, OSBM, for additional material and advice, to Mr. Bohdan Tytla for preparing the artistic design and layout of the book, and to Very Rev. Peter Chomyn, Rev. Semen Izyk and Mr. Yaroslav Kulynych for additional illustrations.

This book was originally published in Ukrainian. The English translation was prepared by Oksana Dragan.

Cardinal Josyf and Bishops of the Ukrainian Catholic Church during the final session of Vatican II. This photo, taken in the Ukrainian Pontifical College of St. Josaphat, shows (from left): Bishop Neil Savaryn, Archbishop Ivan Buchko, Metropolitan Maxime Hermaniuk, Josyf Cardinal Slipyj, Metropolitan Ambrose Senyshyn, Archbishop Gabriel Bukatko, Bishop Isidore Borecky. Standing (left to right): Bishop Josyf Martenetz, Bishop Volodymyr Malanchuk, Bishop Augustine Hornyak, Bishop Platon Kornyljak, Bishop Andrew Roborecky, Bishop Joseph Schmondiuk, Bishop Ivan Prasko, Bishop Andrii Sapelak, Bishop Joakim Segedi. Not present: Bishop Jaroslav Gabro.



The commemorative medal (enlarged in photo) issued on the occasion of Metropolitan Josyf's nomination to cardinal. It was designed by Prof. Pietro Gianpaoli, papal medallionist.



UKRAINIAN DAYS IN ROME

It was the memorable week of February 21, 1965, in the Eternal City — Rome. These were truly historic “Ukrainian Days,” to be remembered always. Ukrainians, of course, were not the only ones participating in the ceremonious installation of twenty-seven new cardinals and Ukraine was not the only country represented. But it was our indelible impression that Ukraine and Ukrainians were in the center of attention, that for Ukraine and Ukrainians the events of these days have enormous value and significance.

We begin our narrative with a short description of the surroundings in which these events took place.



Panorama of the Vatican, St. Peter's Basilica and St. Peter's Square.

The Vatican

Vatican City (Citta del Vaticano) is a sovereign state, recognized by the Italian government since 1929. It lies on a hill, on the right bank of the Tiber, and covers merely 109 acres, separated from Rome by an ancient wall. The Vatican State has its own miniature army, composed of 500 soldiers, including the renowned Swiss Guard, whose bright blue-red-and-yellow uniforms were designed by Michelangelo. The Pope is the sovereign of the Vatican State. As many as 62 nations have their ambassadors or representatives in the Vatican. Once Soviet dictator Stalin, speaking of the Pope, asked mockingly how many troops he had at his command. But no astute statesman in the world can fail to realize that the Pope, ruler of a minute state and commander of a token army of 500 unarmed men, is actually the most powerful ruler on earth. He rules over half a billion souls, and his word has greater force than the destructive power of guns, bombs, and rockets of the world's largest armies.

The great basilica of St. Peter, the largest church in the world,

also belongs to the Vatican. The first basilica was erected over the grave of the Apostle Peter in 319 by Emperor Constantine, but eventually, as it started to disintegrate, the present basilica was built in its place. The building was begun in 1452, and was not completed until 1626, with Michelangelo and Bramante, among others, contributing to its design and decoration. The basilica is 613 feet long and 450 feet wide, and covers an area of 163,180 square feet. The magnificence and beauty of the interior of the basilica transcends human imagination. For almost 200 years some of the world's greatest artists—Michelangelo, Della Porta, Canova and others, applied their genius to its embellishment. There is probably no other place on earth where the inspired creativity of man and the inspiring omnipresence of his Creator can be so strongly perceived.

The square in front of St. Peter's is 1,115 feet long and 787 feet wide, and can accommodate up to 400,000 persons. Designed by Bernini, it is surrounded by four rows of columns, totalling 285, which are connected by a balustrade, surmounted by 140 marble statues. In the center of the great square, two fountains flank a huge obelisk, a remnant of pagan times, brought by Roman Emperor Caligula from Heliopolis.

The numerous offices, libraries, archives, and other institutions of the Vatican are located in the vicinity of St. Peter's Basilica. Our Cardinal Josyf (in the Ukrainian rite it is customary to address hierarchs by their given names), resides in one of the palace buildings of the Vatican, Palazzina dell'Arciprete.

The architectural grandeur of the Vatican, its tradition, and the awesome awareness of its insuperable moral influence in the world form an impressive backdrop for any event taking place there.

View of the dome of St. Peter's from one of the Vatican gardens.





Cardinal Josyf addresses members of the Ukrainian community in Rome and guests from other countries at a concert in his honor on Sunday, February 28, 1965.



Ukrainian Pontifical Seminary Minor in Rome.

Ukrainian Panorama in Rome

The Ukrainian community in Rome, which was part of the vibrant background to the ceremonies creating our Ukrainian Cardinal, consists of the following institutions:

THE SEMINARY MAJOR, or more officially the Pontifical College of St. Josaphat, is closest to the Vatican in terms of both distance and relations. This is actually a Vatican institution, or rather the Vatican's gift to Ukrainians, still supported by the Vatican. The Seminary is beautifully situated on a hill, near the American College. From here, a large portion of the rooftops of the city is clearly visible.

The rector of the Seminary is Rev. Dr. Ireneo Nazarko, a scholar of considerable stature who is known to Ukrainians on both sides of the ocean, and the vice-rector is Rev. Dr. S. Mudryi, a clergyman of great learning. Both are members of the Order of St. Basil the Great. Students live in the College, and study theology at the University. The Seminary, with its great library and art treasures,

has been admired and described through the years by many visitors. Of special interest is the library of the Seminary, which houses a marvellous Ukrainian archive. This is perhaps the only place in the world where complete or almost complete yearbooks of many of our periodical publications can be found, mainly from Western Ukraine of the years preceding World War II. For instance, all the yearbooks of the Lviv daily *Dilo* (The Deed) are there. Invaluable are the numerous historical documents kept in the archives, especially those dating from the War of Liberation (1917-20), the diplomatic correspondence of the Ukrainian National Republic, and the like. This wealth of documentary material needs to be ordered, classified, and meticulously preserved. To undertake this task would require a minimum of \$5,000-\$10,000. Unfortunately, the Seminary does not have these funds at its disposal, since it only receives the equivalent of \$2.00 daily for each student. The Seminary officials themselves plan no action to raise funds for this purpose. The treasures accumulated there are of great value and importance to Ukrainians everywhere, who knowing of the need should contribute to their preservation.

The residence and offices of Archbishop Ivan Buchko and his secretary, Msgr. M. Marusyn, are also located in the Seminary Major.

ST. JOSAPHAT'S SEMINARY MINOR is at some distance from the Vatican, yet probably closest to its heart. Over 100 boys, housed in the modern, three-story building on the outskirts of Rome, are brought up and educated in a completely Ukrainian spirit. The Seminary Minor is operated by Salesian Fathers, headed by Rev. Dr. Stefan Czmil. The teaching staff consists of 14 members; the course of study lasts six years—four years of classical gymnasium and 2 years of lyceum. Most of the students are from England, while others come from Germany, France, and other countries. Students from North or South America must have special permission from their local bishop to apply to the Seminary Minor.

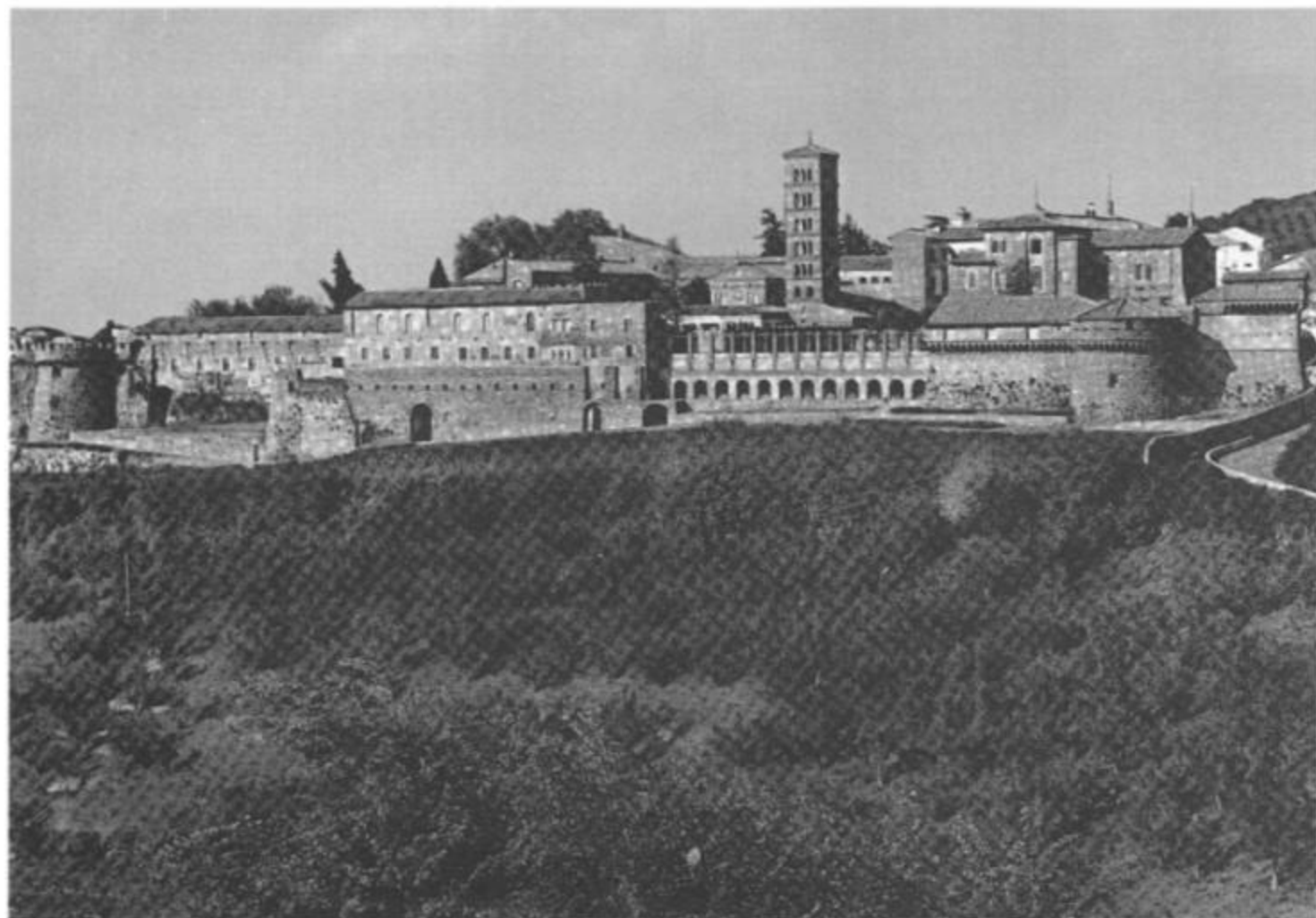
*The building of
the General Curia
of the Order of
St. Basil the Great.*





The rector, professors, prefects, and seminarians of St. Josaphat's Ukrainian Pontifical College in Rome (Seminary Major) in 1950.

The ancient monastery at Grotta Ferrata, Metropolitan Josyf's first residence in Rome after his release from Soviet imprisonment.



Students of the Seminary Minor lead a very active life. In addition to their studies they have facilities for all kinds of sports, stage plays, have their own choir and orchestra, and spend their free time in pursuits favored by young boys everywhere. The boys frequently take part in important functions at the Vatican, and while full of fun and friendliness are very well-behaved. These Ukrainian youths embody the hopes of Ukrainians in the years to come. They were a dynamic, optimistic accompaniment to the installation ceremonies of our Ukrainian cardinal.

The Major and Minor Seminaries strive to formulate both the intellects and characters of their students, while the General Curia of the Order of St. Basil the Great is the center of concentrated research and study in the areas of theology and the history of the Ukrainian church. Its protoarchmandrite, Rev. Dr. Athanasius Welykyj, is a theologian of profound learning and a man of tact and energy. The *Notes of the Order of Saint Basil the Great* and the *Roman Documents* edited by him are of historical and documentary importance in tracing the development of the Ukrainian Catholic Church and determining its "place in the sun". Protoarchmandrite Welykyj was the secretary of the Ecumenical Council's Commission on Eastern Churches, and most of the council's documents pertaining to this area were signed by him. Of course, he enjoyed the full rights of a Council Father.

Among the well-known pastors, preachers, and scholars working in the General Curia of the OSBM are Rev. P. Myskiw, Rev. I. Patrylo, Rev. M. Wawryk, Rev. J. Roga, Rev. J. Chymij.

The General Curiae of the Basilian Sisters, the Sister Servants of Mary Immaculate and the Studite Fathers also are part of the Ukrainian panorama of Rome. For the latter order Cardinal Josyf has obtained a large building, the "Studion," on the banks of the Albanian Lake near Rome. There are in addition several Ukrainian monks in the ancient monastery of Grotta Ferrata, and a small Ukrainian community, which includes such prominent personalities as Mrs. Olha Konowaletz, widow of Col. Eugene Konowaletz, long-time leader of the Ukrainian resistance movement, killed by a Soviet agent in Rotterdam in 1938.

This whole "Ukrainian Rome" not only participated actively in all the ceremonies connected with the installation of Cardinal Josyf, but also experienced them keenly, realizing the historical importance of the event. Until now, Ukrainians had played only a minor role in the eventful history of the capital of the Christian World. Ukrainians, one can say, hardly existed in Rome—there were only "Ruthenians." Even today, the international press in its reports is guilty of all kinds of errors and distortions in respect to Ukrainians, and its reports dealing with the Ukrainian Churches and Ukrainian affairs in the Vatican sometimes reveal unbelievable misconceptions. But on this occasion, Ukraine was clearly in the foreground—in casual conversation, in local press reports, in documents and . . . in anticipation.



Students of the Seminary Minor bring greetings and gifts to their Primate-Cardinal.

A moving moment as Cardinal Josyf greets a young seminarian.





Pope Paul VI and Cardinal Josyf during one of their many meetings.

Cardinals in the Catholic Church

According to the latest statistics published in the *Information Please Almanac* for 1966, there are 950,550,000 Christians in the world, more than half of them, or 584,493,000, Catholics. The head of the Catholic Church is the Roman Pontiff, whose office and power stem from the Apostle Peter, the first Pope. The second highest office in the Catholic Church is that of cardinal. The name "cardinal" derives from the Latin word *cardo*, or hinge, meaning that on which everything else "hinges". The present dignity and office of cardinal are the result of a centuries-long process of development.

Collectively, the cardinals constitute the Sacred College, which acts as spiritual advisory body to the Pope, administers the Church temporarily during a vacancy of the Holy See, and elects the new Pope. The Sacred College is composed of three orders: cardinal bishops, cardinal priests and cardinal deacons. Cardinal bishops are, of course, bishops, and occupy various posts in the administration of the Church. Cardinal priests are titular heads of some church in Rome, and generally are also bishops, archbishops, metropolitans, archbishops-major or patriarchs.



*Cardinal Josyf and other Council Fathers
at a session of Vatican II.*

Major reforms of the number, nationality, and qualifications of cardinals were inaugurated by the Councils of Constance and Basel. Following the decisions of these councils, only men of the most noble character, no less than thirty years of age, could be appointed cardinal, although actually much older men achieve the office. Theological studies, holiness, and service to the Church are basic prerequisites in becoming a cardinal.

Numerically, the system instituted by Pope Sixtus V in 1586 remained in effect the longest. This designated the number of cardinals at seventy: six cardinal bishops, fifty cardinal priests, and fourteen cardinal deacons. However, all the seats in the Sacred College were seldom filled; usually, a number of "free (empty) hats" remained. Only recently, in 1959, Pope John XXIII increased the number of cardinals to eighty-two, and Pope Paul VI raised it to one hundred and three in 1965.

The creation of new cardinals belongs to the greatest ceremonies of the Catholic Church. In olden times, cardinals were selected by written votes in the Sacred College; now this function belongs solely to the Pope. He first announces the names of the new cardinals. In the case of the nomination to cardinal of Archbishop-Major Josyf Slipyj, this announcement was made on Monday, January 25, 1965, less than a month before the actual "creation". The new dignitaries are informed of their nomination by a special note (*biglietto*) from the Secretary of State, then again officially informed by a master of ceremonies (*ceremoniarius*) of the Pope. The actual ceremony takes place a few days later at a public consistory. Placing the cardinal's red hat on the head of the new cardinal (Cardinal Slipyj received the red kamelaukion to distinguish his Byzantine rite), the Pope pronounces:

"Ad laudem omnipotentis Dei et Sanctae Sedis ornamentum, accipe galerum rubrum, insigne singularis dignitatis cardinalatus, per quod designatur quod usque ad mortem et sanguinis effusionem inclusive pro exaltatione sanctae fidei, pace et quiete populi christiani, augmento et statu sacrosanctae Romanae Ecclesiae, te intrepidum exhibere debeas, in nomine Patris et Filii et Spiritus Sancti."

(For the glory of Almighty God and the ornamentation of the Holy See, accept this red hat, a symbol of the singular dignity of cardinal, which is given to you until death, including the spilling of your blood, since you deserve it because of your intrepid defense of the greatness of the holy faith, the peace and tranquility of the Christian peoples, and the flowering and dignity of the Holy Roman Church; in the name of the Father, and of the Son, and of the Holy Ghost.) Pronouncing the last words, the Pope makes the sign of the cross three times over the new cardinal. During the secret consistory which follows this part of the ceremony, the Pope symbolically closes and later opens the mouth of the new cardinal. The former signifies that he must observe discretion, the latter that he has the right and duty to express his opinion and vote in matters which he will now be obliged to consider.

Ukrainian Cardinals



Cardinal Isidor.

Cardinal Josyf is the fourth cardinal in the history of the Ukrainian Catholic Church. The following sketches of the first three cardinals are based on Rev. T. Tysiak's article in the journal *Nasha Tserkva* (Our Church), vol. II (71), 1965.

CARDINAL ISIDOR. The first Ukrainian cardinal was an Orthodox metropolitan of Kiev, who together with the Patriarch of Constantinople, the Orthodox bishops, Prelates of the East and Emperor John Paleologus, entered upon a union with the Catholic Church. On July 6, 1439, during the Ecumenical Council in Florence, Metropolitan Isidor joined Pope Eugene IV in signing a Papal Bull concerning the union between the Catholic and the Orthodox Churches, beginning with the words, "May the Heavens Rejoice!" It was during this Council in Florence that Pope Eugene IV bestowed upon Metropolitan Isidor the dignity of cardinal. Upon returning to his metropolitanate in Ukraine, Cardinal Isidor propagated the union in the Kiev region, and then journeyed to Muscovy, in an effort to sow there the seeds of unity. However, the ground had not yet been sufficiently prepared for this, and the Cardinal was arrested and imprisoned. But he soon escaped and returned to Rome through Vilno. At that time, a religious struggle erupted in Ukraine between the proponents and enemies of the union, and this prevented Cardinal Isidor from returning to his metropolitanate. He remained permanently in Rome.

Because of his great learning and passionate efforts on behalf of the union, Cardinal Isidor received many great honors from the Popes of his time. In the annals of the history of the Catholic Church he is known not only as the Metropolitan of Kiev and all Ukraine-Rus', but also as Dean of the Sacred College of Cardinals, Camerlengo of the Holy Roman Church, Patriarch of Constantinople and Bishop of Sabina. This latter title he received on February 8, 1450,



*Cardinal
Mykhailo Levytsky.*

when Pope Nicholas V placed under his care the cathedral and parish of Sabina near Rome, in the province of Umbria.

Cardinal Isidor died in Rome on April 27, 1463, and was buried there.

CARDINAL MYKHAILO LEVYTSKY was the second cardinal in the history of the Ukrainian Catholic Church. He was the Primate of Galicia, occupying the metropolitan's seat in the restored Galician metropolitanate from 1808, following the death of Anton Anhelovych, the first metropolitan. He was nominated by Emperor Franz I of Austria; the Apostolic See confirmed his appointment to the office on March 8, 1816.

Little is known of Levytsky's childhood and youth. He was born in 1774 in Lanchyn in Pokutia, studied for the most part in Vienna, and was ordained to the priesthood at the age of 25. He became a professor of the Bible at the Seminary in Lviv and eventually was made a canon of the Lviv Metropolitanate. In this capacity, he was very active in religious and community life, and gained special recognition for his propagation of education. Consequently, on the suggestion of Metropolitan Anhelovych, Levytsky was appointed bishop of the Peremyshl diocese by Emperor Franz I. During the few years he occupied this post, Bishop Levytsky broadened his activity greatly by visiting his faithful, opening parochial schools

and raising the dignity of the priests in his diocese. At the death of Anhelovych, Levytsky became Metropolitan of Galicia. His tenure in this office was one of the longest—42 years—and one of the most productive. Above all, the Metropolitan energetically undertook the organization of schooling. He demanded that Ukrainian be the language of instruction in all rural schools; in urban schools, instruction was given in Polish, but Ukrainian children were to be taught religion in Ukrainian, and were at least to know how to read and write in Ukrainian. He was also successful in persuading the authorities to allow Ukrainian lectures at state gymnasiums in Lviv, Peremyshl, Stanyslaviv, Ternopil, Sambir, and Berezhany. When Lviv University was founded in 1817, Metropolitan Levytsky saw to it that several Ukrainian professors were included in the faculty, and Ukrainian, along with the official Latin, became the language of instruction in some subjects. Mykhailo Levytsky was Metropolitan during the "Spring of Nations" in 1848, a period when Austria granted a constitution to the subjected nations of its Empire. Ukrainians also benefited from this. They began to establish political organizations and strove to elevate the Ukrainian language from its degraded position. Because of his great accomplishments for the Church and the people, Metropolitan Levytsky was awarded the cross of the Order of Leopold by the Austrian Emperor, who in 1848 also named him the Primate of Galicia, a position heretofore occupied only by Latin-rite archbishops. Finally, on June 16, 1856, Pope Pius IX made Levytsky a cardinal of the Catholic Church. Advanced age and infirmity prevented Cardinal Levytsky from journeying to Rome to receive the cardinal's biretta from the Pope, so an emissary of the Pontiff, Cardinal Schwarzenburg of Prague, came to Lviv to confer the papal appointment. However, due to serious illness which chained the aged Metropolitan to his bed, he was unable to make the journey to Lviv, but received the papal envoy in Univ, his temporary residence. As cardinal, Levytsky lived only a year and a half. He died on January 14, 1858 in Univ, and was buried there, according to his wishes.

CARDINAL SYLVESTER SEMBRATOVYCH occupied the metropolitan see in Lviv vacated by his paternal uncle, Metropolitan Joseph Sembratovych, who under pressure of the enemies of the Ukrainian Church and nation, was forced to abdicate his high office in Lviv and move permanently to Rome. Sylvester Sembratovych was born on September 3, 1836 in the town of Doshnytsia, in the county of Yasla, Lemkiv region, where his father, Antonii, was a priest. His childhood and elementary school years were spent in foreign surroundings among Poles. After his father's death, Sylvester was taken under the wing of his uncle, Rev. Dr. Joseph Sembratovych, later metropolitan, who made it possible for him to continue his studies in Lviv, Vienna, and Rome. In Rome in 1861, Rev. Sylvester received the degree of Doctor of Theology and was ordained in the church of St. Athanasius. Returning to Galicia, Rev. Sembratovych assisted various pastors, mostly relatives, before he was nominated chaplain and spiritual moderator of a monastery of the Basilian Sisters in



Cardinal Sylvester Sembratovich.

Slovit. Eventually he was appointed prefect of the Theological Seminary in Lviv. Sembratovych showed the extent of his energy and talent, particularly after his appointment as professor of Dogmatics at the University of Lviv. While in this post, he participated actively in both religious and national affairs. He belonged to many of the Ukrainian organizations then in existence, and greatly helped to spur the incipient literary movement among the clergy. He founded the theological journal *Ruskii Son* (Ruthenian Dream) along with Rev. Dr. Y. Pelsh (later the Bishop of Peremyshl), to which he contributed his own works. In order to stimulate lay participation in church services, Rev. Sembratovych, with Rev. Y. Pelesh and O. Levytsky, published a book of church services and prayers. In 1879 he published the first Ukrainian prayer-book in the vernacular. At the age of 42 (in 1879) Rev. Sembratovych was named Auxiliary Bishop to the Lviv Metropolitan—his uncle, Joseph Sembratovych. The young prelate delved with characteristic zeal into a myriad of activities. He not only helped Metropolitan Joseph in his administrative duties, as counsellor and deputy of the metropolitan consistory, but also undertook canonical visitations of parishes upon request of his uncle, delivered sermons and conducted retreats. When Metropolitan J. Sembratovych vacated the throne and moved to Rome, Pope Leo XIII turned over the administration of the Lviv Metropolitanate to the care of Bishop S. Sembratovych in a special Papal Bull of February 11, 1882. Three years later, in 1885, Sylvester Sembratovych was named Metropolitan. The period in which Metropolitan Sembratovych took over the administration of the metropolitanate was exceedingly difficult for the clergy and the people alike. On the one hand, the Poles launched a wave of vicious attacks on the Ukrainian Church and nation, making slanderous denunciations in Rome and in Vienna. On the other hand, the insidious seeds of destructive Moscophilism spread rapidly among the priests and the people. The Metropolitan strove with great energy to counteract the evil rampaging through the country. His first concern was for the Church, in which he attempted to uproot atheism and strengthen the Catholic faith among the people. In recognition of his work for his Church and his people, Emperor Franz Joseph designated Rev. Sylvester an imperial counsellor and conferred upon him the Order of the Iron Cross, first class with ribbon. In 1894, Pope Leo XIII made him a Roman Duke and assistant to the Apostolic See, and a year later, Cardinal of the Roman Church. Upon his return to Lviv on December 12, 1895, the Cardinal was greeted spontaneously amid splendor and magnificent ceremonies. The high esteem in which Cardinal Sembratovych was held by the highest ecclesiastical and civil powers was manifested again during his funeral on August 8, 1898. Condolences arrived from Pope Leo XIII, the Austrian Emperor, scores of cardinals, ministers, bishops, and other dignitaries. The funeral itself was truly magnificent. The Emperor was represented by his emissary, Count Abensberg-Traun, seven bishops led the procession, and all Ukrainian societies and organizations paid their last respects to the deceased. His remains were entombed in the vaults under St. George's Cathedral in Lviv.



Archbishop Ivan Buchko, Apostolic Visitor of Ukrainian Catholics in Europe, converses with the Primate of the Ukrainian Catholic Church, Archbishop-Major, Cardinal Josyf.

On the Eve of the Great Event

It has been said — and justly so — that contemporaries can but rarely grasp and fully appreciate the grandeur and meaning of transpiring historical events. For can a person standing at the foot of a mountain see its peak? Only the span of time, like distance in space, allows for the perspective necessary to achieve clarity and proper evaluation.

On the other hand, sometimes it seems that even insignificant happenings can usher in a new era in history. In our case, the event was not insignificant. It was a monumental one, considering that in the thousand-year history of Christian Ukraine, this was only the fourth time that a Ukrainian became a member of the College of Cardinals, that highest synodion of the Catholic Church. This was an event, then, which occurs in our history on the average of once every quarter of a millenium.

A number of other considerations made this occasion a historically significant one. In the first place, there was the person of the Cardinal himself—his past, his present, his stature. The opinions of those most knowledgeable in Vatican relations, as well as personal observation, leads us to conclude that everything happening in recent months in the Vatican with reference to Ukraine was the result of a long historical process. But the present culmination of this development is directly attributable to Cardinal Josyf.

The installation of the fourth (but actually the first so designated) Ukrainian cardinal, along with twenty-six others, was preceded by Mass in St. Peter's Basilica on the altar over the relics of St. Josaphat on Sunday, February 21, 1965. It was celebrated by newly-nominated Cardinal Josyf on the occasion of the 50th anniversary of the priesthood of Archbishop Ivan Buchko, the archpastor of Ukrainian immigrants. The fact that the remains of a Ukrainian saint lie in this basilica, built on the grave of St. Peter, speaks eloquently for itself.

The Ukrainian-rite liturgy was to be completed at exactly noon,

but it ran a little late. In any case, punctually at 12 o'clock, just as Cardinal Josyf was beginning his sermon, the mighty strains of an organ rang out within the basilica. The Cardinal paused for a moment, as if waiting for the sounds to cease. When the music nevertheless continued, the Cardinal resumed his sermon in a firm and strong voice, attempting to pierce the wall of sound. It was a dramatic moment, and we thought: no, no power on earth will stop or drown out the voice of this Ukrainian spiritual leader, whose work, stature and suffering belong, as Pope Paul VI said, to the history of ages.



Anticipating a great event: newly-nominated Cardinal Josyf awaits messenger with Papal Bulls in a room of the Congregation for Eastern Churches. Behind the Cardinal is archbishop Ivan Buchko.

The First Ceremony

The ceremony of installation of the new cardinals was composed of two main parts. First there was the secret consistory and the formal nomination of new cardinals on February 22, followed by a public consistory with a Pontifical Mass in St. Peter's, and then the actual installation ceremony during Mass on Thursday, February 25, 1965.

His Grace the Archbishop-Major of the Ukrainian Catholic Church, Metropolitan Josyf, was created a cardinal during a moving ceremony in the Vatican on Monday, February 22. At 8 o'clock in the morning the secret consistory took place, during which the new cardinals were formally named by Pope Paul VI, and all the existing cardinals one by one expressed their agreement. Later, at about 10:30, papal decrees proclaiming their appointment were delivered to the new cardinals, who awaited them in four different locations: in the Congregation for Eastern Churches, in the missionary Urbanial College, in the American College-Seminary and the Mariina Retreat House on the outskirts of Rome. Cardinals Josyf Slipyj, Joseph Beran and the Archbishop of Zagreb, Franjo Seper, along with three Eastern Patriarchs, received the announcement of the confirmation of their appointment to the dignity of cardinal in the Congregation for the Eastern Churches. Assisting Cardinal Josyf were Archbishop Ivan Buchko, Bishop Jaroslav Gabro, Msgr. Dr. Marusyn, Msgr. Dr. Choma, the rectors of the Major and Minor Seminaries, Basilian and Salesian Fathers, and representatives of other monastic orders, as well as a group of Ukrainians including local residents and visitors from as far away as America and Canada. The Ukrainian and foreign press was also represented. In his speech to the assembled cardinals, Pope Paul VI emphasized the fact that the Sacred College of Cardinals includes Catholic hierarchs who suffered persecution and torment for their faith, and although completely innocent, had been unjustly punished by the Communists.

At exactly 10:30 a. m. a messenger presented the papal decrees to the newly nominated cardinals. Cardinal Josyf was dressed like the Cardinal-Patriarchs in black robes, with a white kamelaukion on his head. The new Czech cardinal Joseph Beran and other cardinals



It has been accomplished! Archbishop Ivan Buchko, having read the Papal Bull creating Ukrainian Metropolitan Josyf Slipyj a Cardinal of the Catholic Church, hands the document to the Cardinal, who is flanked by papal messenger (left) and Bishop Jaroslaw Gabro.

of the Latin rite were dressed in the traditional red robes. The papal decrees were read in the order in which the cardinals had been nominated. Cardinal Slipyj's decree was the fourth, read in a clear voice, familiar to Ukrainians everywhere, by Archbishop Ivan Buchko. Cardinal Josyf listened to the decree while standing, and then read it through himself, a procedure followed by all the cardinals. Everyone present, including the other cardinals, honored the man who had become a symbol of unbending loyalty to Church and nation under the most trying conditions with a standing ovation, and greeted him with great applause, which long refused to die down. Similar respect was shown Cardinal Beran, long a prisoner of the Czech Communist regime. The ovation was repeated when Cardinal-Patriarch Maximos IV spoke in the name of the newly-created cardinals, expressing acknowledgement of the high honor bestowed on them and their gratitude for it. In his speech he specifically mentioned Cardinals Josyf Slipyj and Joseph Beran.

Greeting Cardinal Josyf. After a joint nomination ceremony in one chamber, the new cardinals, among them our Cardinal Josyf, entered separate rooms where they received the congratulations of other cardinals, diplomats, and numerous delegations. Among the first to pay his respects to our Cardinal was Secretary of State of the Vatican, Amleto Cardinal Cicognani. Also in the picture is Paul-Emile Cardinal Leger...



Throughout this consistory, Cardinal Josyf obviously was the central figure among the new cardinals. For the international press, of course, the big "news" was probably Cardinal Beran, just recently released from Communist imprisonment. However, in the public places where the ceremonies were conducted, in the streets of Rome, in restaurants and buses, words like "*Ukrainos*" and "*monsignore Cardinal Slipyj*" could often be distinguished, even by a visitor to whom Italian was "Greek".

Several other lasting impressions of that memorable day should be mentioned. Cardinal Josyf, along with the three Eastern Patriarchs nominated to the cardinal office and with Cardinals Beran and Seper, awaited the papal messenger in the packed hall of the Congregation for Eastern Churches. They were all seated in a row, the three Eastern Patriarchs and our Cardinal in the middle, flanked by Cardinal Seper, seated next to Cardinal Maximos on one side, and Cardinal Beran, seated next to Cardinal Slipyj, on the other. Cardinals Beran and Seper were garbed in red, while the four cardinals in the center wore black robes. It is impossible to guess whether this seating arrangement was accidental or intentional, and whether it was symbolic of anything, but the effect was certainly striking.

As we have already mentioned, the papal decree of the nomination of our Cardinal was read by Archbishop Buchko. His strong voice placed slight emphasis on the word "*Ucrainorum*". Although our proper name has been used correctly in recent years by the Vatican and its institutions, this was the first state act of the Vatican of international significance in which the correct name of our nation was written and proclaimed. This deeply impressed the small group of Ukrainians present on this occasion. When the decree had been solemnly read and accepted by the new Cardinal, the assembly applauded. And again, Cardinal Josyf Slipyj seemed to be the object of the liveliest admiration, judging by the reporters and photographers swarming about him. This was reflected even in the concluding speech of Cardinal-Patriarch Maximos IV, when his reference to Cardinals Slipyj and Beran again elicited applause.

Following the reading of the decrees and the speeches, amid the bustle created by reporters, each of the new cardinals went to a separate chamber, there to hold an audience with the many well-wishers who came to congratulate him and sign the commemorative book. It would be most interesting to read all the names in the visitors' book in Cardinal Slipyj's room. He also received scores of well-wishers on the following two days, as did the other cardinals. Among the first to pay their respects to Cardinal Josyf were the ambassadors of Iraq, Turkey, Peru, France, and other countries.

Often it is very difficult for a Ukrainian to see an ambassador, or even his secretary or the secretary's secretary. Now ambassadors, in their formal attire, with their medals and sashes, came to bow and pay tribute to a Ukrainian, who until recently had been a prisoner, the object of inhuman treatment at the hands of enemies of his God and his people, but had now become one of the Princes of the Universal Church. Cardinal Slipyj seems verily to prove the authenticity of God's promise that the last shall be first. Does it not strengthen our faith to consider that in time this promise will raise our suffering people and our enslaved fatherland among the leading nations of the earth?



... the Dean of the Sacred College of Cardinals, and Prefect of the Sacred Congregation of Ceremonies, Eugene Cardinal Tisserant ...



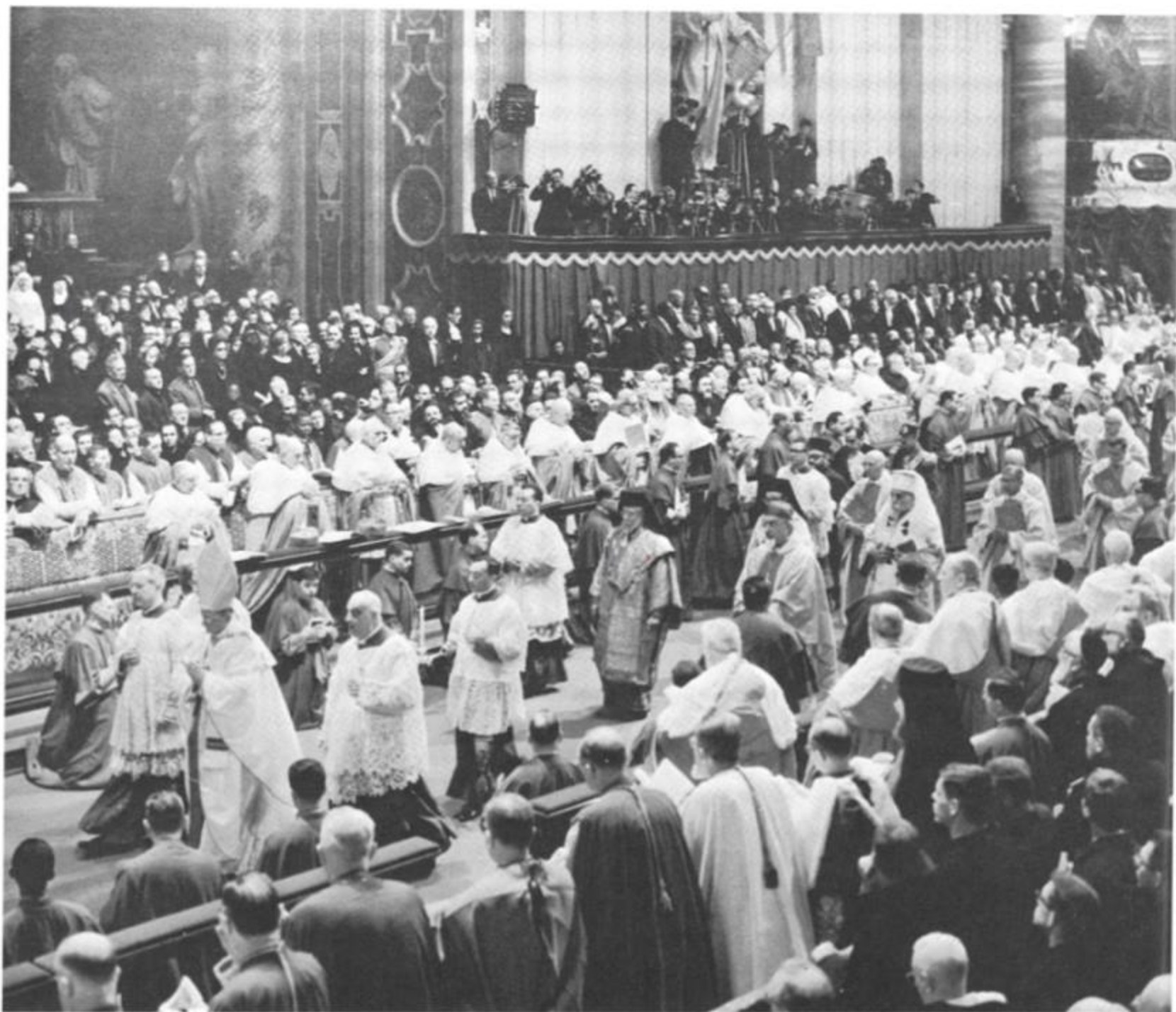
... Francesco Cardinal Roberti, Prefect of the Tribunal of the Apostolic Signature ...



... newly created cardinals, Patriarchs of the Eastern Churches (in the center Patriarch Maximos IV) ...



Ukrainian delegations warmly greet their Cardinal, fourth in the history of the Ukrainian Church (Metropolitan Maxime Hermaniuk is at right, Bishop Jaroslav Gabro, left).



Pope Paul VI leads the procession of new cardinals in St. Peter's Basilica to the altar, where they will assist him in the Pontifical Mass. Cardinal Josyf was at the head of the procession, along with the new Cardinal-Patriarchs of the Eastern Catholic Churches.

The Public Consistory

The culminating point of the ceremonies installing the new cardinals was the public consistory in St. Peter's Basilica on Thursday, February 25, 1965. The two days separating this from the first ceremony of nomination at the private consistory were filled with diplomatic formalities. All the new cardinals accepted the best wishes of accredited representatives of numerous countries, and received various delegations.

It is hard to say how many diplomats and delegations bowed their heads respectfully before our Cardinal during these two days, for there were very many. Everyone came, our own young seminarists and the formally attired ambassadors of many powerful nations. For each of them, Cardinal Josyf had a kind word, and with many of them he could converse in their native language without the help of an interpreter. In the intervals between such visits, our seminarists sang Ukrainian religious songs.

On the day of the public consistory, long before the beginning of the celebration, the great square in front of St. Peter's was filled with thousands upon thousands of those who had managed to get a ticket to the basilica. Each ticket was clearly marked with the entrance to be used by the holder, and his place inside the church. Of course, not everyone was well enough acquainted with St. Peter's to cope with the written information, so the Pope's Swiss Guard helped in regulating the traffic.

Inside St. Peter's all the accommodations for the Fathers attending the Ecumenical Council were set up, although the council was in recess. There were separate places for cardinals and long rows of benches along two sides of the basilica for the Council Fathers. All these seats, as well as numerous balconies and the whole floor of the church, were occupied by thousands of people—according to reports, 18,000. Only the center of the basilica was kept clear for the impending ceremony.

Every person in St. Peter's attempted to press closer to the central altar, at which the main ceremony and the Pontifical Mass were to take place. In the crowd, all possible types of people and dress could be seen, and all the languages of the world were heard.

Thus it came as no great surprise to hear a very familiar voice in the crowd addressing us. It belonged to a friend from student days, Osyp Tiushka, now living in Austria. We had last met in Lviv a good quarter of a century ago, and now here we both were in St. Peter's, to participate in the final step of the making of a Ukrainian cardinal. Truly, it's a small world. And it was heart-warming to hear, now and then, small groups of boys among the thronging thousands, discussing in Ukrainian the best way of getting closer to the center of activities. These were our younger seminarians.

Finally the basilica swelled with the sounds of a mighty organ, and standing on tip-toe, we saw the procession of new cardinals, one of the first among them our Metropolitan Josyf, so recently a convict and martyr for his faith and his people. Robed in the garments of an archbishop with the now familiar white kamelaukion on his head, tall and straight he walked, carrying his head high and with dignity, a living personification of the church and the Ukrainian people, one who remained unbowed and undespairs despite the weight of history and life's tragedies.

Then the sounds of the organ again filled the church, and in the ensuing hush the Supreme Pontiff, Pope Paul VI, was carried in on a throne chair. Calm and gentle, he blessed the people on all sides as he passed.

Awaiting the formal installation ceremony, the new cardinals stand, forming two columns. Cardinal Josyf, still wearing a white kamelaukion, is second in the first row.





During the Pontifical Mass in St. Peter's, Pope Paul is at the altar, and the new cardinals, among them our Cardinal Josyf, stand behind the Supreme Pontiff.

It was not easy to follow all the action. Masses of people obstructed the view, especially if one had neglected to find a strategic vantage-point. Those unacquainted with the plan of the basilica were further hindered by not being able to foresee in advance the movement of the ceremonies. Nevertheless, our eyes somehow instinctively always sought out the mighty figure in the white kamelaukion, for us the most important person present, the central figure in this great historical tableau.

The ceremonies followed one another kaleidescopically. The Pope took his place at the central altar in the middle of St. Peter's, and with the help of assisants changed into vestments for Mass. The public consistory took place before the Liturgy. Each of the newly-nominated cardinals in pre-ordained order ascended the many steps to the altar of the Pope—the three Eastern Patriarchs came first, then our Archbishop Major, followed by the others. Pope Paul VI in turn placed a scarlet biretta on the head of each, pronouncing the Latin formula already mentioned. Again, our heart beat quicker and our eyes followed every gesture as the Primate of our Church, our Metropolitan-martyr, ascended the steps to the Supreme Pontiff to receive from him the highest honor, the title of Prince of the Catholic Church. Cardinal Slipyj's white kamelaukion was removed and in its stead the Pope placed on Cardinal Josyf's head not the western-rite biretta, but a red kamelaukion. This, probably, was the first time in the history of the Catholic Church that a cardinal of the eastern rite received this particular ensignia of his cardinal dignity.

The ceremony creating new cardinals continued. The press later noted that this time the new cardinals did not prostrate themselves in the form of a cross before the Pope, as had been the custom previously, but bowed down while kneeling. Leaving the Pope, the new cardinals embraced and kissed all the other cardinals in turn. Of course, throughout this ceremony, as in all the ceremonies of these eventful days, our eyes remained fixed on one cardinal: ours, the one in the red kamelaukion.

The consistory was followed by a Pontifical Mass at which the new cardinals assisted the Pope. During the liturgy came a deeply moving moment, when unexpectedly the loudspeakers of this foremost and central cathedral of the Catholic Church issued the words, in Ukrainian, "*Ko Koryntianam poslannie sviatoho apostola Pavla chteniie*," (The Epistle of St. Paul to the Corinthians). Msgr. Myroslaw Marusyn was reading the Epistle.

The Ukrainian cardinal in his red kamelaukion, the reading of the Apostle's message in the Ukrainian church language, the presence of many Ukrainian hierarchs, priests and laymen, even the high spirits of our young seminarians during the celebration of this historic event, called forth a whole scale of emotions. Above all, there was the certainty that as Ukrainians we are and will be an important part of the Catholic Church, that we can take our place in it as equals among equals. The persecution and destruction of Ukrainian churches, the martyrdom of many Ukrainian bishops and the eighteen years of martyrdom of the Ukrainian Metropolitan, were crowned here with a wreath of eternal glory.



After the ceremonies in St. Peter's, the new cardinals leave the basilica wearing their scarlet birettas—our Cardinal Josyf wears the red kamelaukion.

Historical Audience

Be loyal, brave and steadfast. Pray to God and have faith that the Ukrainian nation will not perish, but with God's help and under the prudent guidance of its leaders will triumph in victory."

Thus spoke Pope Paul VI to the Ukrainian delegation, which had been granted a special audience on Thursday, February 25, 1965 at 5 p.m. at the close of the majestic ceremony in St. Peter's at which twenty-seven new cardinals were installed, among them our Cardinal Josyf. Taking part in the delegation headed by our Cardinal were Metropolitan Maxime Hermaniuk of Canada, Archbishop Ivan Buchko and Bishops Jaroslaw Gabro, Augustin Hornyak, Platon Kornyljak, Protoarchmandrite Athanasius Welykyj, OSBM, numerous priests—among them Very Rev. Nicholas Kohut, OSBM, from New York, members of monastic orders, students from the Major and Minor Seminaries and local citizens, among them Mrs. Olha Konovalts. There were also numerous guests from many countries, including the United States and Canada. In the delegation was Prof. Stephen Lenkowsky, head of the Foreign Branch of the Organization of Ukrainian Nationalists. Before 5 p. m., the delegation assembled in the sumptuous hall of Pope Clement VIII. When Cardinal Josyf entered the room, dressed in his black robes and red kamelaukion, the assembled clergy and faithful greeted him by rising and applauding. The Cardinal greeted many of those present personally. Then red-garbed papal guards announced the imminent arrival of the Supreme Pontiff. Pope Paul VI, exceedingly friendly and gentle in manner, dressed in white robes, entered the hall and greeted the Cardinal warmly. The delegation applauded, and then the seminarian choir sang the Ukrainian prayer "Our Lord and Father." The Pope heard this through standing, as did everyone else.

Cardinal Josyf opened the audience with a short speech in Italian, then in Ukrainian.



Pope Paul VI, entering the audience chamber, greets Cardinal Josyf.



The Cardinal's Address

Holy Father! When in our humility and modesty we look upon the arena of world events, we see above all things the gigantic efforts of Your Holiness to unite and preserve humanity from conflicts and war, and especially to bring about the unity of Christ's Church, torn as it is by human weakness and frailty, and to restore all to her bosom, particularly the diverse Christian Churches and communities, so that the Church of Christ may exercise a beneficial influence over the temporal actions of states and peoples, and fulfill with dignity the tasks imposed upon her by Christ the Lord.

We are happy and grateful to Your Holiness that Your great endeavors reach and embrace protectively our suffering Church and nation. Political conditions of the past and our position on the crossroads between the East and the West, with their often contradictory aspirations, were sadly reflected in our unity, and brought about religious, political and national discord. And when today we look back upon our past, for the most part so sad, we are grateful to the Apostolic See for always striving to strengthen and unite our religious and political forces and instill in our souls the mighty power of unity. For an ancient Roman proverb tells us, *Ubi est concordia, ibi victoria est.* (Where there is unity, there is victory.)

The Apostle Andrew endeavoured to unite all the warring tribes in our land with the Gospel of Christian faith. Pope Clement preached the same idea. His remains, found by the Slavic Apostles Cyril and Methodius during their journey to the Khezers on the Volga, also fulfilled a holy mission among our people, for they awakened veneration for the great Pope Clement, who had been forgotten in the course of the great migrations. His remains, brought to Rome, became a new stimulus for us for unity with the Apostolic See. It was Princess Olha who first sent her legates to Rome, through the Emperor Otto in 959, asking that Catholic bishops be sent to her land. Subsequently, papal envoys came to her grandson, Grand Prince Yaropolk, and afterwards on three occasions papal legates came to Grand Prince Volodymyr in Kiev, bringing the remains of Pope Clement and recalling his martyred death in our lands.

Later St. Volodymyr took the relics from Khersones and brought them permanently to Kiev. By this, as by the exchanges of legates, he hoped to strengthen the great Kievan State, just as Central Europe had already been strengthened by the Church of Christ.

Other important events followed, such as the nomination of Grand Prince Iziaslav and his son, Yaropolk, as rulers of Kiev by Pope Gregory VII; the designation of Prince Danylo as King by Pope Innocent IV in 1253; the endeavors of our Cardinal Isidor, the Kievan Metropolitan, to return our Church to unity with the Apostolic See at the Council of Florence; the Union of Brest of 1596, the continual efforts of the Apostolic See for the renaissance of our Church, our state and our people. Like a golden thread, Ukraine's relations with the Apostolic See run through history and until the present day, although at times broken by man's quarrels and strife.

We cannot begin to enumerate at this audience all the benefits we have received, nor can we fully express our gratitude for them. But ever mindful of all previous graces bestowed upon us, we wish to pay our homage and express our heartfelt filial gratitude to the Holy Father for accepting this humble servant into the College of Cardinals, and through the elevation of his modest person, recognizing the sufferings of our people!

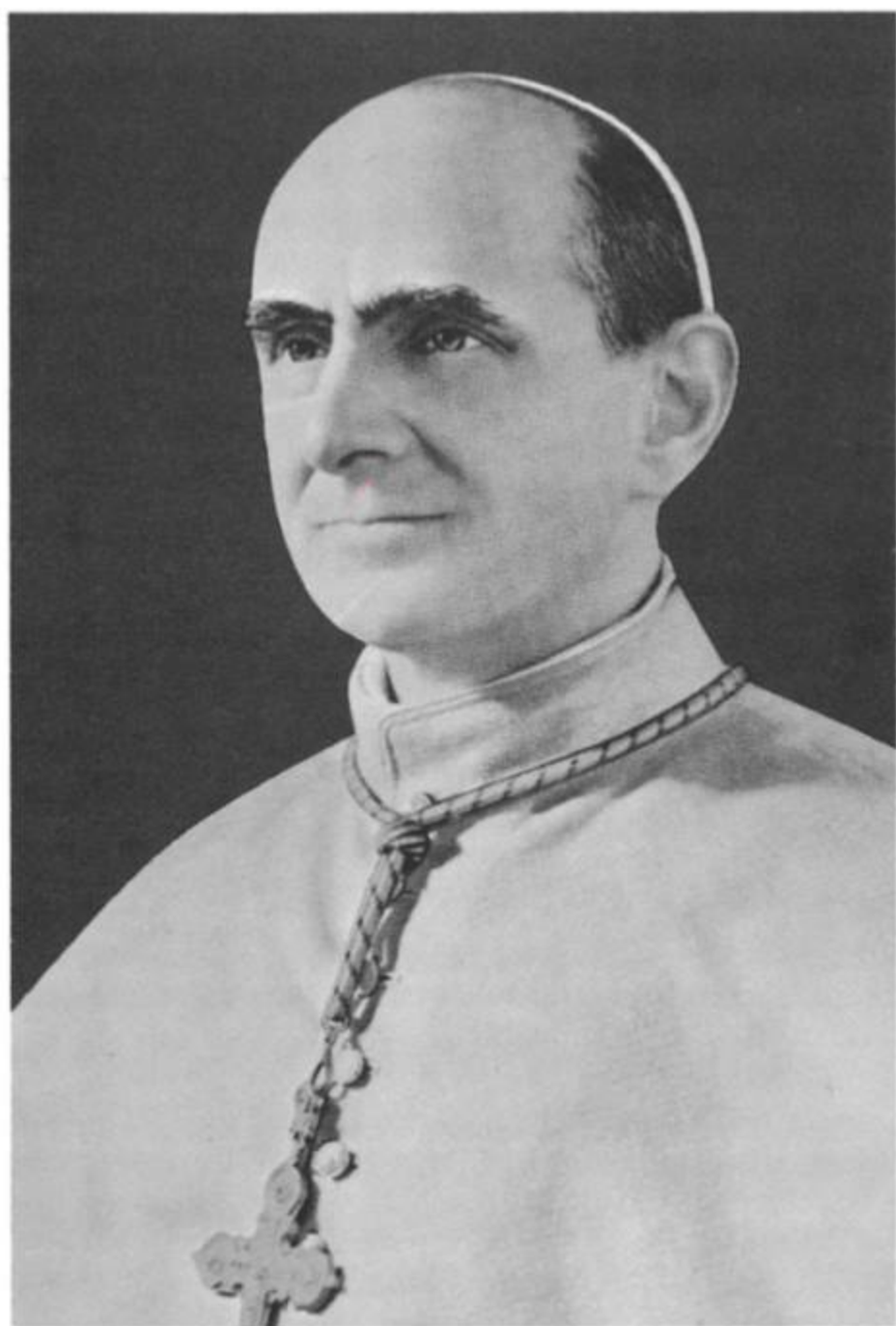
Your Holiness! Thousands upon thousands of thanks from those who are here, and many more from those who could not personally stand before Your Holiness to express all their innermost hopes, their filial loyalty and love. In these difficult times, the nomination of our fourth cardinal in history moved the hearts of our people deeply, lifted up the grieving and downtrodden and elevated them in the eyes of other peoples as never before in recent centuries.

For this, please accept from our trembling lips, our Holy Father, our sincere filial thanks, and bestow upon us your paternal Apostolic Blessing, that we may continue to labor and strengthen our unity with the Apostolic See.

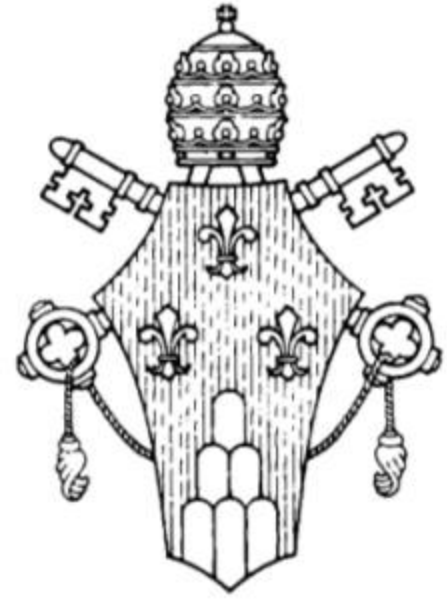
During the Cardinal's address, the Pope, who sat on a podium flanked by a bishop and a monsignor, kept his eyes on the members of the delegation who sat in rows of chairs facing him. At the end of the speech, the Pope and those present sincerely and heartily applauded Cardinal Slipyj.

The hall was absolutely still as Pope Paul VI adjusted two microphones standing near him, a sign that he was preparing to speak. "Monsignor Cardinal, brothers, sons..." the Pope began. He spoke without referring to any notes but very fluently, as if the words were a prayer coming from his heart. Not all those present understood Italian, but all understood that this address of the Supreme Pontiff in his palace in the Holy City was for Ukrainians a significant historic moment. Those who understood the words spoken by the Pope could not refrain from applauding every sentence, in which everyone joined in. Pope Paul could not help but see that this was not merely formal, polite applause, but an expression of unspeakable joy and great love.

As we have already mentioned, Pope Paul VI spoke without a prepared text. Consequently, several texts of this historic speech were later published from the notes of various listeners. There are only stylistic differences among these versions, the essence is the same. Here we give the text of the Pope's address as prepared for *Svoboda*, the first newspaper to carry it, by Dr. Omelian Kmet.



Paulus P. VI-



The Pope's Address

Monsignor Cardinal, Brothers and Sons:

In these brief words We wish to express Our great joy in meeting with you on this special occasion. We wish to share with you some of Our thoughts and feelings, born in Our soul at this joyful moment.

First of all, We wish to tell you the reasons We have elevated your famed Metropolitan, Monsignor Josyf Slipyj to the dignity of cardinal. In summing them up, We will say that in this way We wished to express Our deep respect for Monsignor Josyf Slipyj and for the entire Ukrainian nation.

Binding Us with the Ukrainian people are some unforgettable events in Our life, which have remained fresh in Our memory. We personally met with Monsignor Andrei Sheptytsky during one of the most difficult periods of his life. We had this happy honor during a few months' stay in Warsaw at that time in your history, when the question of Lviv and those parts of Ukrainian territory which were subsequently incorporated in the Polish state emerged in full force on the international political arena. We had an opportunity then to learn about the Ukrainian national and political problems, and the aspirations and sufferings of the Ukrainian people.

By elevating a Ukrainian metropolitan to the dignity of cardinal, We wished to attest to the Church and to the whole world, that his sufferings, his steadfastness in the profession of Christ's faith, and his heroism, are priceless treasures of the entire Universal Church, and belong to the history of ages.

You, my Ukrainian sons, are scattered throughout the world, but We are well aware how staunchly you preserve your traditions, and the special care with which you endeavor to keep your beautiful rite, your language, your culture. By this elevation of your Metropolitan in the eyes of the church and the world we wished to give to you an authoritative leader, on whom you can rely, and whom you can trust implicitly.

We wish to reveal to you yet another consideration. We could not, of course, understand your Cardinal's speech, not knowing Ukrainian. Once We knew a few words of Polish but now even these *nie pamientam* ('I don't remember'—in Polish). However, we understood clearly one phrase of the greatest importance, uttered by your Cardinal in Latin: *Ubi est concordia, ibi victoria est*. Where there is unity, there is victory. This is the very living truth! And We wish to say that by elevating your great metropolitan to the dignity of cardinal, We hoped to give you, Ukrainians, a high spokesman for your unity, to establish a strong center for your religious and national life. We emphasize, Our Ukrainian sons, this important truth: if you

are united among yourselves, then you will be nationally alive, you will develop, grow in good and great deeds, you will cultivate the virtues of the Gospel, you will have the energy and resistance necessary to sustain all sacrifices, hardships and efforts which will certainly be demanded of you by historical events in your struggle to preserve your national identity.

And We would like to share with you one more consideration. By placing a heroic Ukrainian metropolitan and the Ukrainian people before the attention of the Catholic Church and the whole world, We wish to revive great new hopes among the Ukrainian people. Continue your struggle! Lift up your hearts, my dear Ukrainian sons. Work, pray, rely on God. May the Lord bless your efforts, fulfill your hopes and your dreams.

Let Our words remain for you always a beneficial fruit of our meeting today.

Be faithful, faithful, faithful. Be strong, and brave, and steadfast. Pray to God and have faith that the Ukrainian people will not perish, but with God's help and under the prudent guidance of their leaders will triumph in victory.

When he had finished, the Pope rose in order to bestow his papal blessing on those assembled, and through them on their nation, about which he had spoken with such deep understanding and infinite love. After this, the song-prayer of love, "*Plyvy svitamy pisne liubovy*" (Flow Through the World, Song of Love) was sung by dozens, or maybe hundreds of voices. Everyone present was deeply moved: Pope Paul, Cardinal Josyf, bishops, priests, nuns and laymen. The Pope descended from the podium and with both hands began to bless and greet everyone. He stroked the curly heads of the students of the Seminary Minor, embraced them, and let himself be photographed with those who surrounded him. This was indeed a historic and moving audience. And many thought, "if only all Ukrainians could see this audience, if only they could hear for themselves the words that have been spoken, see the expressions!"

After Pope Paul departed with his assistants, none wanted to leave the hall, the place where the historic words of the Supreme Pontiff had so recently sounded. But the Pope had left his representative—Cardinal Josyf, for whom he had had so many words of respect, admiration and trust. It was a unique picture to see all those present surround the Cardinal, and detain him from leaving, although the room had to be vacated.

The Cardinal finally walked out, tall and erect, and around him scurried the seminarians, all but holding on to his black mantle. His Eminence was smiling and cheerful, with a word ready for each individual, many of whom he recognized. He himself must have been deeply moved by this double display of love and respect—from the Supreme Pontiff, and from his own bishops, priests and faithful. Many photographs were taken, our American-Ukrainian countrymen Jaroslav Kulynych and Vasyl Avramenko constantly filmed the proceedings, and it was dusk by the time the participants of the audience accompanied the Cardinal to his residence, discussing along the way the recent historic occasion.



Glorification of Ukraine

An evaluation of the meaning of the "Ukrainian Days" in Rome for the Ukrainian Catholic Church and Ukrainian Churches in general must be left to qualified persons. During the events, our attention was focused on the "civil" or "lay" aspect of the ceremonies, on the question of Ukraine at this great and authoritative forum of the Catholic Church.

After the secret consistory, part of the ceremonies creating new cardinals, diplomatic representatives of numerous countries visited Cardinal Josyf, in order to make his acquaintance and pay their respects in the name of their governments.



The newly nominated cardinals come from many countries in Europe, Africa, and America. Among the countries strongly represented at the installation ceremonies for the new cardinals were the United States, Canada, England, Ireland, Switzerland (which received its first cardinal in history), Belgium, Germany, France, Italy, Spain, South Africa, the United Arab Republic, Algeria, Tanganyika, Antioch, Ceylon, Upper Volta, and three countries from behind the Iron Curtain—Czechoslovakia, Yugoslavia, and Ukraine. Of course, people from countries without representatives among the new cardinals were also present, thus creating a truly international forum.

Moreover, here Ukraine was not a fiction, it was not represented by puppets as it is in the United Nations. This was the real Ukraine, enslaved but unyielding, oppressed but unconquered in spirit.

Cardinal Josyf was not only Ukraine's representative here, but also her very real and eloquent personification. As seen through his person, Ukraine was not some sort of mocked and downgraded reflection of "Big Brother". No, she was equal among equals, elevated to the position of highest dignity and honor, with an aureole of martyrdom and heroism. It was not necessary to stand on tip-toe to see Ukraine during these events, it was not necessary for Ukrainians to enter by the back door to participate in them; it was not necessary to resort to tricks to bring Ukraine to the public's attention. On the contrary, others sought Ukraine out, came to her, admired her.

The Ukraine that was present there in Rome was neither "Soviet" nor "Polish" nor "Russian." It was a Ukrainian Ukraine, that powerful, indomitable nation which can neither be bound in chains nor put to death. The background and essence of the ceremonies was, of

In conversation with diplomats Cardinal Josyf did not need an interpreter, himself knowing many modern languages.



course, the Catholic Church, but in all procedures and documents stood our Christian Ukraine. There can be no doubt that the Ukrainian Orthodox Church contributed a great deal to the recognition of Ukraine on the international forum of the Catholic Church—contributed the suffering, torture, and heroism of her bishops, her priests, and her faithful. During his audience with the Ukrainian delegation, Pope Paul VI, in speaking of Cardinal Josyf, mentioned also his “steadfastness in professing Christ’s faith.” These words can be applied equally well to Metropolitan of the Ukrainian Autocephalic Orthodox Church Vasyl Lypkivsky, to all the countless martyr-heroes of the Ukrainian Orthodox Church, to all the Ukrainian people, so “steadfast in professing Christ’s faith.”

The nomination of a Ukrainian cardinal and the glorification of Ukraine during the installation ceremonies did not free Ukraine, nor did it change her fate. However, it must be recognized as a considerable step in that direction. There can be no doubt that this historic occasion had for our nation a significance and value which only the perspective of time will fully reveal.

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DALL'AFRICA E DALL'ORIENTE

Città del Vaticano. Ecco tre dei nuovi cardinali. Da sinistra: il patriarca della Chiesa orientale Paolo Pietro Meouchi, l'africano Zoungana, dell'Alto Volta, e il metropolita ucraino Slipyj. Oltre a Meouchi, sono stati elevati alla porpora altri due patriarchi cattolici orientali: Stefano I Sidarouss e Massimo IV Saigh. Ad essi Paolo VI ha concesso di giurare « fraternità » ai romani Pontefici, anziché « sudditanza », come prescrive la formula concistoriale. Quando hanno ricevuto la berretta, non si sono inginocchiati.

The elevation to cardinal of our Ukrainian Metropolitan Josyf Slipyj received extensive coverage in the international press.

IERI MATTINA SU RICHIESTA DI PAPA PAOLO VI

Il Concistoro segreto ha confermato la «creazione» di 27 nuovi Cardinali

La composizione del Sacro Collegio: 103 porporati, dei quali 66 europei (32 italiani), 13 latino-americani, 10 asiatici, 9 nord-americani, 4 africani e 1 dell'Oceania - Il Concistoro pubblico domani in S. Pietro per l'imposizione della «berretta»



I neo cardinali Slipyi (a sinistra) e Beran si abbracciano dopo aver ricevuto i biglietti di nomina

The ceremonies accompanying the creation of new cardinals were extensively reported by Italian and international press. Our Cardinal Josyf and another former Communist prisoner, Czech Cardinal Joseph Beran, received special attention.



On the day of the concert in his honor, Sunday, February 28, 1965, Cardinal Josyf celebrated his first Mass as cardinal in St. Peter's at the altar containing the relics of St. Josaphat. The Cardinal was assisted by Bishop Jaroslav Gabro and Metropolitan Maxime Hermaniuk (at right).

"Ad Multos Annos, Your Grace!"

The final episode in the creation of the fourth Ukrainian cardinal in the history of the Catholic Church was perhaps more modest, but nonetheless sincere and majestic. This was the concert organized by the Ukrainian community in Rome in honor of Cardinal Josyf. Dr. Omelian Kmet's article describing this event appeared in *Svoboda* on March 6, 1965:

On Sunday, February 28, 1965, the Ukrainian community of Rome and many guests assembled around the Prince of the Catholic and Ukrainian Church to show their filial love and devotion, and their joy at his elevation. Among those present were Archbishop Buchko, Metropolitan Maxime Hermaniuk from Canada, Protoarchmandrite of the Basilian Order Rev. Dr. Athanasius Welykyj, General Procuror of the Salesian Order Rev. Dr. Luigi Castano. Among the lay guests were Prof. Stephen Lenkowsky, head of the Foreign Branch of the OUN, Mrs. Vera Buchynska from Canada, representative of the League of Ukrainian Catholic Women, and many others. The concert took place in the afternoon, beginning at 4:30, in the pleasant surroundings of the Ukrainian Pontifical Seminary Minor, decorated for the occasion by the seminarians under the guidance of their experienced mentors, the Ukrainian Salesian Fathers. The program consisted of musical, choral, declamatory, and dance numbers, performed by the choir and orchestra of young seminarians, the choir of student theologians, and the choir of seminarians of the Basilian Order, as well as individual students.

The major part of the program consisted of speeches. The speakers dwelt on the great event which had occasioned the present celebration, and Cardinal Josyf indicated in broad outline some of his plans for the future.

Archbishop Buchko opened the series of speeches with a deeply thoughtful welcoming address. He said that the hearts of all Ukrainians on both sides of the Iron Curtain were filled with happiness upon receiving news of the nomination to cardinal of our great Metropolitan. Those living in chains in their own land could not openly express their joy, but their hearts were filled with gratitude to God and the Apostolic See for this honor. "All Ukrainians," said the Archbishop, "wish to belong to you, Your Eminence, as much as you belong to all of us."

Archbishop Buchko said he was certain that Cardinal Josyf would respond to all the challenges confronting the Ukrainian people. He admired the Cardinal's endeavors and accomplishments in the two years of his stay in Rome. He cited the purchase of a large estate near the city, complete with a monastery, for the Studite Fathers, and his procurement of land for the Ukrainian Catholic University to be erected here soon.

The Archbishop concluded his speech by voicing hope that Cardinal Slipyj would yet experience the disintegration of Moscow's prison of nations, making it possible for the Ukrainian people to live in their own independent state. "We shall pray that God speed this moment, for the great rejoicing of us all."

Several musical numbers followed, then representatives of various groups and organizations extended their best wishes to the Cardinal along with "gifts of love".

In his address, Metropolitan Hermaniuk said that Ukrainian citizens in the whole world—in Canada, in the United States, Brazil, Argentina, Australia and Europe—doubtlessly wished to share in the joy, hope, and gratitude experienced by the Roman community at this moment in the presence of their Cardinal. He therefore urged Cardinal Josyf to visit all those countries in the near future. Metropolitan Hermaniuk also expressed the hope that Cardinal Josyf would soon be welcomed in Kiev and Lviv as the Ukrainian Patriarch of Kiev.

General Procuror Luigi Castano spoke in the name of the Salesian Order, which includes also the Ukrainian branch of Salesian Fathers, who direct the Seminary Minor in Rome. With true Italian fervor and sincerity, he said that the Salesian Order rejoiced with the Ukrainian people that Pope Paul VI had included a Ukrainian cardinal among the foremost sons of the Catholic Church, recognizing his heroic sufferings for the faith in the white martyrdom of Siberian forced labor. Rev. Castano expressed hope that many of those present here would soon experience the time when they could return to their free Ukrainian fatherland and work for her progress, growth, and development.

An especially pleasant note in this celebration was sounded by Gabriel Bukatko, Archbishop of Belgrade, Yugoslavia. He assured his listeners that Ukrainians in Yugoslavia today are united in rejoicing with their brothers throughout the world. And because their choir was not in attendance to sing for their Cardinal, he, as their pastor, would sing in their name. And here Archbishop Bukatko sang the Ukrainian song "My Native Land" in his beautiful baritone.

The high point of the concert was, of course, Cardinal Josyf's address, which we translate here in full.

The Cardinal's Address

After the all-encompassing, far-seeing, paternal address of the Holy Father, after the many eloquent, kind and deeply spiritual expressions of the Bishops, of many representatives of the church and the people, after countless sincere greetings, in no way forced or conventional, not only from Ukraine but from everywhere in the world where a Ukrainian heart beats and the Ukrainian spirit soars, it remains for me today but to express my sincere gratitude for the kind words and best wishes of not thousands but millions of persons. The most eloquent lips could not find the proper words to express what I feel today.



Archbishop Ivan Buchko delivered the opening address at the concert. Metropolitan Maxime Hermaniuk, Archbishop Gabriel Bukatko and others also spoke.



The humble person of the Cardinal Metropolitan-prisoner would not alone be worth all the great efforts, sacrifices, decorations, gifts and expressions of love, friendship, sincerity, and respect on the part of our Church and our people. But this rare moment belongs to the people, achieved by centuries of struggle—all the more since in the present misfortune it is more difficult to realize one's desires than ever during the last decades. Therefore, this moment should be celebrated as a new stage reached, a milestone, a happy realization of a dream. This celebration can bring out the importance of a historic event, and place it, like a document, in the granite cornerstone of our ecclesiastical and national structure—not only for our own benefit, but for all future generations. It would be most unfortunate if we spoiled this chapter in our history, as we have several in the past.

At the same time, the weight of expectations and requirements placed upon our Cardinal fills him with foreboding. Will he be able to fulfill and justify the hopes and confidence placed upon him? For as everyone says, the calm surface of Ukrainian life has been broken, our people have awakened from their torpor and have given voice to the great ideas which slumbered in them. And rightly so, for the Cardinal is not here to reap honors, but to help save that which is left. This moment has united us, and it is the clearly expressed will of the Holy Father that this unity inspire us, if we wish to look soberly into the eyes of the future. This, then, is the mighty force of the momentous occasion we are now experiencing.

One event of prison life comes to mind. Your Metropolitan, robbed of everything but his life, reflected upon his miserable state, and concluded that his tormentors, whether they be so consciously or unconsciously, are his faithful and he their Metropolitan, and as Metropolitan he is but as good as his faithful. Today, the situation is the same, namely, that he will justify the hopes and tasks placed upon him, he will be a great Metropolitan only if the people whom he represents are a great people. If the people are petty, then their Cardinal-Metropolitan will be even more so. Such is the law. His appearance before the world, not only at present but also in the future, throughout history, will be determined by those whom he represents and who stand behind him.

Our late Metropolitan Andrei, in assessing his life before young seminarians a few years before his death, said, "I thought that I would accomplish God knows how much, but today, approaching the end, I see that I accomplished nothing." The statement reflects exceeding humility, but there is some truth in it. As someone once said, he had the mind of a genius and was singularly gifted, but he did not have the surroundings to be able to spread his wings and rise to his real heights. In addition, everyone grows with his plans, and often there remains little time to realize them all. A person can have great intentions, but cannot put them into effect for lack of means, or insufficient freedom of action. Often indeed *parturiunt montes, nascitur pidiculus mus* (The mountain labored and brought forth a mouse). Great expectations, optimistic plans often end in gloomy reality, if strength and purpose are not commensurate with plans and actions undertaken. If the Metropolitan-Cardinal is backed by a fragmented, disunited, quarreling, or even armed people in opposing camps, then despite earnest intentions and knowledge he will not be able to accomplish anything. All his energy will be spent on removing obstacles instead of in positive, constructive work. Only a united people can see their aspirations become reality. In unity, not in fragmentation and quarreling, lies the hope of great achievements.

In 1945 the Soviet authorities had turned to our Church to find a means of coming to terms with the Ukrainian Insurgent Army. The two sides, fighting with incredible tenacity, were children of the same mother, and it was necessary to call on the bonds of blood and brotherly love for them to find the common good for which both were fighting in enraged hatred. The situation was catastrophic for the entire nation, and for the new Metropolitan especially. At a time when age-old enemy nations were



"Only a united people can see their aspirations become reality," — said Cardinal Josyf, Primate of the Ukrainian Catholic Church, in a speech to the Ukrainian community in Rome.

negotiating agreements and uniting, this was all the more to be hoped of brothers, even with diametric ideologies. As then, Christ's appeal rings out now for all to struggle to preserve not only what is of earthly, national value, but also the immortal soul—even of an atheist, agnostic and materialist, and no matter which side he's on. The Ukrainian pastor—the Metropolitan, and no one else—must answer for this before God.

We are confident and hope in God that as this Metropolitan did not let himself be enticed by exorbitant promises in prison and by millions of dollars in liberty, in the same way he will always follow the dictates of his conscience and the highest good of God and the Church—which is also the highest good of the nation—and will not barter them.

On the other hand, we must approach all problems maturely, for as St. Paul says, although the youthful imagination colors everything enticingly, reality is harsh. We must approach it nevertheless without regrets, without complaints. The example in both church and community life must be given by mature and responsible people, not by hot-blooded and irresponsible "patriots," for even with the best of intentions they may become tools of enemy powers offering full sacks of gold.

This occasion, therefore, this rare and momentous event in our national, as well as personal, life, will fulfill its purpose today if it awakens in us the consciousness of strength and a feeling of responsibility for our actions before God now and in the future. Then we will not waste our achievements, earned by the blood and suffering of the entire nation, we will not change them into the petty coin of personal ambition—as often happens when one builds while the other destroys. The loss is sometimes irreparable, and complaints, tears and protestations cannot help, as they did not help Adam after his loss of Eden, as they did not help Esau after the loss of his birthright. On the one hand, this event opens up before us bright possibilities for the future and spurs us on to greater effort. On the other hand, it brings with it the threat that praise, even if earned, can awaken pride and sway anyone from the right path, not only the young pupil in school, but also a mature, experienced man. For if he does not rely on God's word and the strength of his people, which are unconquerable, he can forget the price paid for his achievement and fall victim to vanity and delusions of grandeur. God leads man to victory down his own path. Therefore let us raise our voices in confidence and call "Not onto us, oh Lord, but onto Your name be all glory. To us, oh Lord, give strength, and to our Church and nation—freedom!"

CARDINAL JOSYF SLIPYJ KOBERNYTSKY-DYCHKOVSKY

The following account of the life and work of Cardinal Slipyj is condensed from *Metropolitan-Martyr Josyf Slipyj (Slovo Dobroho Pastyria, 1962)* by Rev. Meletius M. Solowij, OSBM, published on the 70th birthday of the Cardinal, at the time still Metropolitan and prisoner.

The Early Years of Metropolitan Josyf

Josyf Kobernytsky-Dychkovsky, generally called Slipyj, was born in the village Zazdrist, Terebovlia county in Western Ukraine, on February 17, 1892. His father was Ivan Kobernytsky, his mother Anastasia, born Dychkovska. Josyf attended elementary school in his native village, then entered the Ukrainian *gymnasium* in Ternopil. After graduating with honors, he began theological studies in Lviv.

Servant of God Andrei Sheptytsky noticed the talents and industry of young seminarian Josyf, and in the fall of 1912 sent him to the famed Theological University in Innsbruck, Austria. After the first year of studies, Josyf fell ill while on vacation at home, but in December of 1913 he was back at the University of Innsbruck. Despite the hurricane of war, Josyf completed his studies in philosophy and theology, and on September 30, 1917 was ordained by Metropolitan Sheptytsky, who had just returned from imprisonment by the Russian government.

After his ordination, Father Josyf continued his studies, first in Innsbruck, then in Rome at the theological universities: Gregorianum, Angelicum, and the Oriental Theological Institute. He obtained his Doctorate in Theology at Innsbruck, and the subject of his doctoral dissertation was the teachings of Byzantine Patriarch Photius concerning the Holy Trinity. This work was published in Innsbruck in 1922 and earned the young scholar much acclaim in the world of scholarship and theology.

In addition to a doctorate in theology, Rev. Josyf received other degrees and academic honors at the Roman theological universities mentioned above. At the Gregorianum he earned the rare title of *Magister agregatus*. His dissertation qualifying him for professorial duties, written on the subject of the effects of the Holy Trinity on the soul, was accepted by the Gregorianum and praised for the depth of the author's theological conception. Rev. Josyf did not limit his studies to theology. In Innsbruck and Rome he studied classical and modern languages (e.g. German, English, French, and Italian) as well as church art, archeology, literature, and history. During his student years, Rev. Josyf became acquainted with scholars of other nationalities.

Scholar - Theologian

Rev. Dr. Josef returned to Ukraine at the conclusion of his studies in 1920. Metropolitan Sheptytsky immediately named him professor of theology at the Ukrainian Greek-Catholic Theological Seminary in Lviv. The rector of the Seminary at the time was Rev. Dr. Theodosius Halushchynsky, OSBM (who died in 1952 as the protoarchmandrite of the Basilian Order). Rev. Josyf lectured on dogmatics and was one of the founders of the Theological Scholarly Society, which was established in Lviv on September 29, 1922 on the initiative of Rector Halushchynsky. It was decided to publish a scholarly theological journal, and Rev. Josyf became its first editor. The journal, *Bohosloviia* (Theology), began appearing at the beginning of 1923.

For over twenty years Rev. Dr. Josyf was a professor of dogmatic theology, and became one of the most respected figures in the theological world, especially as an expert in difficult questions concerning the Trinity, the origin of the Holy Ghost, and controversial theological problems between East and West. In addition to his doctoral and habilitation dissertations, Rev. Josyf wrote three papers on the subject of the Holy Trinity and the Holy Ghost, as well as a research work on St. Thomas Aquinas and Scholasticism. He also wrote many articles, papers, lectures, and reports, which were printed in *Bohosloviia* and other journals and newspapers.

Rector of Theological Academy in Lviv

In 1926, Rev. Dr. Josyf succeeded Rector Halushchynsky as rector of the Seminary in Lviv. Simultaneously he was appointed dean of the Faculty of Theology by Metropolitan Sheptytsky. With the knowledge and blessing of the Metropolitan, Rev. Josyf reorganized the Theological Seminary into a Theological Academy, and on April 1, 1929 was named its first rector. He occupied this post until the outbreak of World War II.

In the fifteen-year existence of the Theological Academy, Rector Josyf greatly improved the educational level of the school. As a result of his efforts, the Academy attracted leading theologians and lay scholars. In addition to subjects in philosophy and theology, students of the Academy could hear lectures in the fields of history, literature, art, archeology, and even bookkeeping and agriculture.

Rector Josyf turned his attention also to the library of the Theological Academy. In the last years of its existence, the Academy had a library of 12,000 volumes and a great number of valuable manuscripts, first editions, and archival material. These improvements were not enough for Rev. Josyf. His dream was to transform the Theological Academy into a Ukrainian University, which would be open to laymen as well. For this reason he planned to establish a Law Faculty in addition to the already existing Departments of Philosophy and Theology. However, the outbreak of World War II put an end to the possibility of realizing this plan.

The war also destroyed what Rev. Slipyj had been able to accomplish through the years of his rectorship with such great outlay of labor, sacrifice, and money. In the first year of the war, in 1939, the building of the Theological Academy was destroyed. The valuable library perished in the ruin. The Seminary was disbanded, the Academy closed, and the students of theology were forcibly dispersed. All this did not discourage Rev. Josyf (at that time already an archbishop). His energetic efforts continued unabated. In the first months of the German occupation (1941-1944) he was able to clear the rubble from the Seminary building, renovate it, gather faculty and open the academic year with a student body of 70 seminarians.

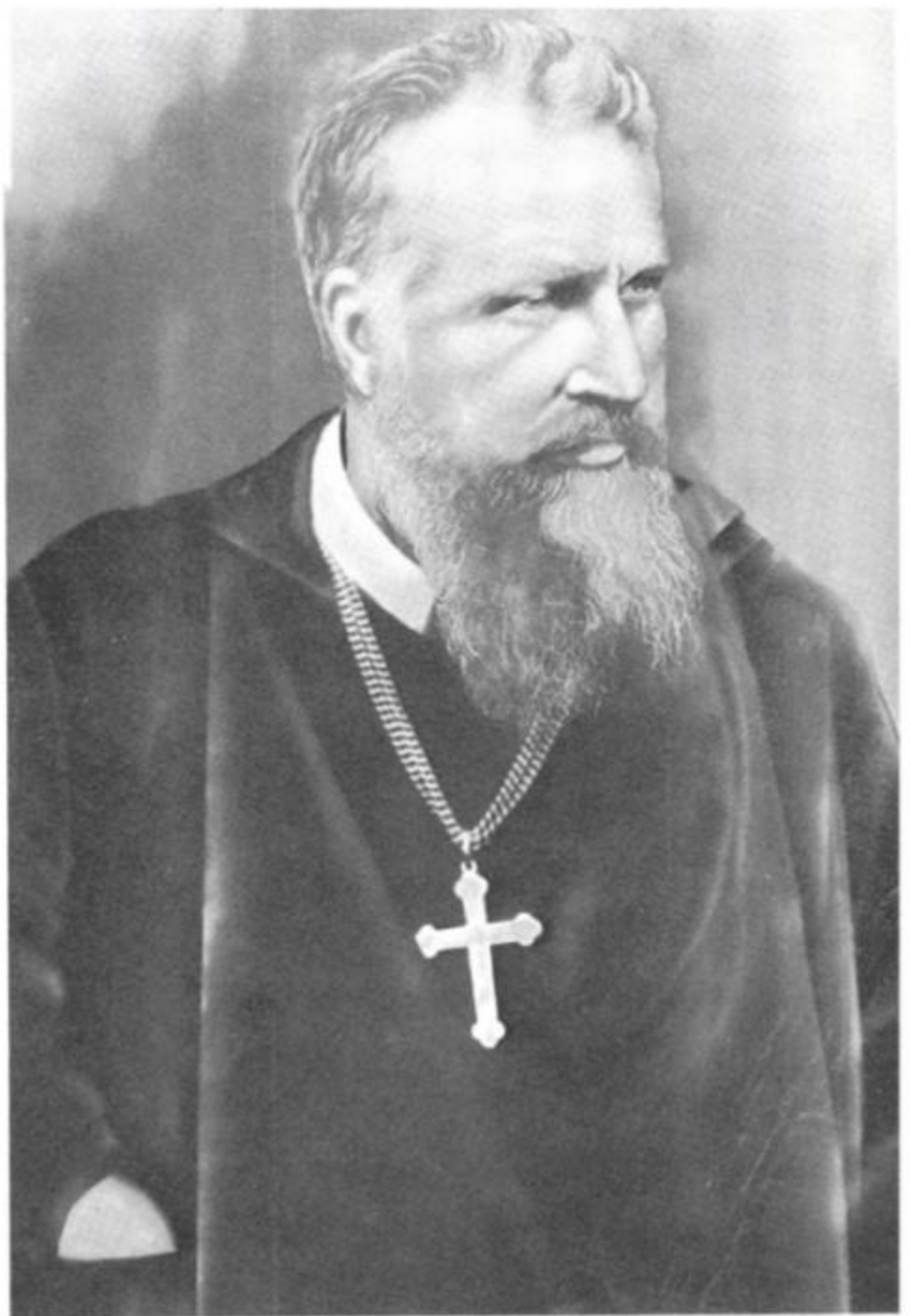


Bishops Nykyta Budka, Nykolai Charnetsky and Ivan Buchko in 1937 with the then rector of the Theological Academy, now Cardinal Josyf.

Assistant to Metropolitan Andrei

For over twenty years, Rev. Dr. Josyf was one of the closest collaborators of God's Servant Metropolitan Andrei Sheptytsky. The Metropolitan respected the quiet, industrious, responsible, serious, and deeply religious rector of the Theological Academy. Rev. Josyf had the complete confidence, respect, and love of Metropolitan Andrei, and was therefore his closest consultant in matters concerning the Galician Metropolitanate. In May, 1935 he became a monsignor and archdeacon of the Metropolitan See.

When in the fall of 1939 Galicia first found itself occupied by the Eolsheviks, Metropolitan Andrei considered the question of a successor to the metropolitan throne. In late autumn he sent a priest to Rome to take care of various matters, among them the nomination of an auxiliary bishop for the Lviv Archdiocese, with the right of succession to the metropolitan throne. Metropolitan Andrei and Rome agreed on the choice of candidate: Rev. Josyf Slipyj, Rector of the Theological Academy. The nomination of Rev. Josyf to Archbishop of Lviv was signed on November 25, 1939, and his consecration took place on the Feast of the Immaculate Conception of the Virgin Mary, December 22, 1939. The chirotony of Rev. Josyf took place secretly, without any announcement or public ceremony. This was the time of Russian occupation and any mention of the chirotony would have caused great repressions by the Communist authorities. The new Archbishop was consecrated by Metropolitan Andrei Sheptytsky, Bishop Nykyta Budka, and Bishop Nykolai Charnetsky; the consecration took place in the chapel of the Metropolitan's palace, and was witnessed by the Fathers of the Metropolitan's chancery.



*Servant of God Metropolitan
Andrei Sheptytsky.*

Thereafter Archbishop Josyf became the right hand of Metropolitan Andrei, who was ailing and unable to supervise activities in the extensive Lviv Archdiocese. He played a major role in the proceedings of the Lviv Council called by Metropolitan Andrei during the first Bolshevik occupation.

When war broke out between Hitler's Germany and Soviet Russia on June 22, 1941, the Bolsheviks almost killed Archbishop Josyf. Here is how he described the event: "The retreat of the Bolsheviks was terrifying. One of their tanks stopped in front of the Cathedral (St. George's). The police forced us out of our rooms and placed us against a wall. NKVD men tore my cassock. We stood thus for two or three hours. Behind our backs were machine guns, hand grenades, tanks, and panzer cannon. We made a true act of contrition and awaited death. From time to time someone checked us. Finally an officer came and we were released . . ."

After the first Russian occupation, a short breathing space was afforded Archbishop Joseph. During the German occupation he was able to renew his activity in the Theological Seminary.

On the Metropolitan Throne

In July of 1944 Galicia once again found itself under Bolshevik occupation. On November 1, 1944, Servant of God Metropolitan Andrei Sheptytsky died, and on the basis of rights granted by the Apostolic See back in 1939, Archbishop Josyf became Metropolitan of Galicia.



Metropolitan Josyf

A peaceful reign on the throne of the Galician Metropolitanate was not to be for Archbishop Josyf. The staff of a bishop-martyr which he received at his consecration was perhaps prophetic of the sufferings that he was to bear. It was an ordinary stick, previously given by Metropolitan Sheptytsky to Bishop Josyf Botsian at the latter's consecration in a Russian prison in 1914. The fate of Metropolitan Josyf was already sealed.

Immediately after the death of Metropolitan Andrei, the Bolshevik press began a campaign against the Ukrainian Catholic Church. Through its agitators it began to besmirch the memory of the late Metropolitan. This was the signal for a great onslaught of persecution on the Ukrainian Church and the final blow against its hierarchy. Metropolitan Josyf did not have any illusions about what awaited him and his Church. He nevertheless tried to "save the situation." Because in those post-war years the Bolsheviks carried on a lively crusade among the population of the entire Soviet Union for contributions to a fund for war invalids, Metropolitan Josyf decided to contribute himself. At the beginning of 1945, at the "suggestion" of the authorities, he sent a delegation of several priests to Moscow, who handed over a contribution to the medical fund for wounded and invalids in the name of the Ukrainian Catholic Church. Authorities in the Kremlin accepted this gift, but made no attempt to hide their animosity toward the donor. They stated clearly that their goal was complete subordination of the Ukrainian Church to Bolshevik plans and Communist policies.

The Soviet government was in deadly earnest. At the beginning of April 1945, the Lviv newspaper *Vil'na Ukraina* (Free Ukraine) printed a series of articles written by Yaroslav Halan, an agent of the NKVD, under the pseudonym Volodymyr Rosovych. They were headlined, "With a Cross or a Knife?" and constituted a brutal attack on the late Metropolitan Andrei and the Ukrainian Catholic Church as a whole. Only a few days after the publication of these provocative articles, the Ukrainian Catholic Church received a cruel blow. On the night of April 11, 1945, Metropolitan Josyf was arrested, and with him the entire Ukrainian Catholic hierarchy: Bishops Hryhorii Khomyshyn from Stanyslaviv, Nykyta Budka of Lviv, Nykolai Charnetsky from Volhynia and Auxiliary Bishop Ivan Liatyshevsky from Stanyslaviv. Shortly afterwards, other hierarchs of the Ukrainian Catholic Church joined those in prison: Bishop Josaphat Kotsylovsky and Bishop Hryhorii Lakota from Peremyshl, and Rev. Dr. Petro Verhun, Apostolic Visitor of Ukrainian Catholics in Germany.

The fate of Metropolitan Josyf and the other imprisoned bishops remained unknown for almost a year. In the meantime, it became clear why the entire hierarchy had been arrested. Ukrainian Catholic hierarchs were a nuisance to the Bolsheviks, for they vehemently opposed the policy which forced Ukrainian Catholics to adopt Russian Orthodoxy. Barely two weeks after Metropolitan Josyf's arrest, Moscow Patriarch Alexei consecrated a Russian priest, Makarii, as Bishop of Lviv, and on April 28, 1945 a so-called Initiatory Group (of priests) was organized in Lviv, whose purpose was to work to bring the Ukrainian Catholic Church into the Russian Orthodox Church. The head of this group was Rev. Dr. Havriil Kostelnyk. The Communist authorities of Soviet Ukraine designated the Initiatory Group as the temporary supervisory body of the Ukrainian Catholic Church. However, this group had neither the recognition nor support of the Ukrainian Catholic clergy. The overwhelming majority of the clergy of Galicia protested against the actions of the Initiatory Group, and even sent a protest to the Minister of Foreign Affairs Viacheslav Molotov. This was on June 1, 1945, when some 300 priests assembled in St. George's Cathedral and in their protest-memorial service demanded freedom for Metropolitan Josyf and the bishops, basing their appeal on Stalin's constitution itself, which guaranteed freedom of conscience and the right of religious observance.

As could be expected, the Bolsheviks not only refused to free Metropolitan Josyf and other bishops of the Galician Metropolitanate, but rather increased their repressions and persecution against all those opposing the Initiatory Group and a "union" of Ukrainian Catholics with the Moscovite Orthodox. Priests were arrested, forced to leave Galicia, forbidden to perform their priestly duties, and deprived of their parishes. At the same time, the Initiatory Group prepared everything necessary for the final destruction of the Ukrainian Catholic Church. In February of 1946, members of the Initiatory Group visited Kievan Metropolitan Ioan Sokolov (a Russian Orthodox), and as a result, their side received two new bishops: Mykhail Melnyk and Anton Pelvetsky, who were "consecrated" by Metropolitan Ioan. A month later, on March 8-10, 1946, a "council" took place in Lviv with 216 priests and 19 laymen participating. The council "invalidated" the decision of the Council of Brest in 1596 concerning the Union, and united the Ukrainian Catholic Church with the "Russian Orthodox Church" and the "orthodox faith of our fathers". The participants of the council sent telegrams expressing their loyalty to Moscow Patriarch Alexei, to the President of the Ukrainian Soviet Republic Mykhailo Hrechukha, to Nikita Khrushchev, First Secretary of the Central Committee of the Communist Party of Ukraine, and to the dictator of the USSR, Joseph Stalin.

On the eve of the council, an official notice appeared in the press announcing the conclusion of the inquest of Metropolitan Josyf and Bishops Khomyshyn, Charnetsky, Budka and Liatyshevsky.

Hard Labor in Siberia

When Metropolitan Josyf was sentenced in 1946, few persons knew where he was imprisoned or what his sentence was. Not only the Free World, but even Ukrainians in Galicia, did not know where their Metropolitan-martyr had been sent. Only after Stalin's death (1953) did some news about the fate of Metropolitan Josyf begin to filter into Ukraine, and from there to the Free World. Information came mostly in private letters. Occasionally, it was brought by a prisoner who had served his hard labor sentence together with Metropolitan Josyf, and thereafter had managed to return from imprisonment, or even somehow to flee to the West.

Among reliable eyewitnesses who reported their experiences with Metropolitan Josyf during his imprisonment some must be given special attention: a German priest who returned from Siberia to Western Germany; one Joseph Schwartz, a Jew and former Soviet prisoner; and an Italian priest, Peter Leoni, who also was a Soviet prisoner but later returned to freedom and published his recollections and impressions in a book, *The Vatican Spy* (Rome 1959). Rev. Leoni returned to Italy in 1955. In his book he describes one meeting with Metropolitan Josyf. The most extensive description of the Metropolitan's years in prison, however, was provided by a Ukrainian prisoner, who had returned and used the pseudonym Stanislavsky to hide his real name. The account was published in the almanac *Svitlo* (The Light) in 1961 (pp. 89-101), under the title "Imprisoned Metropolitan".

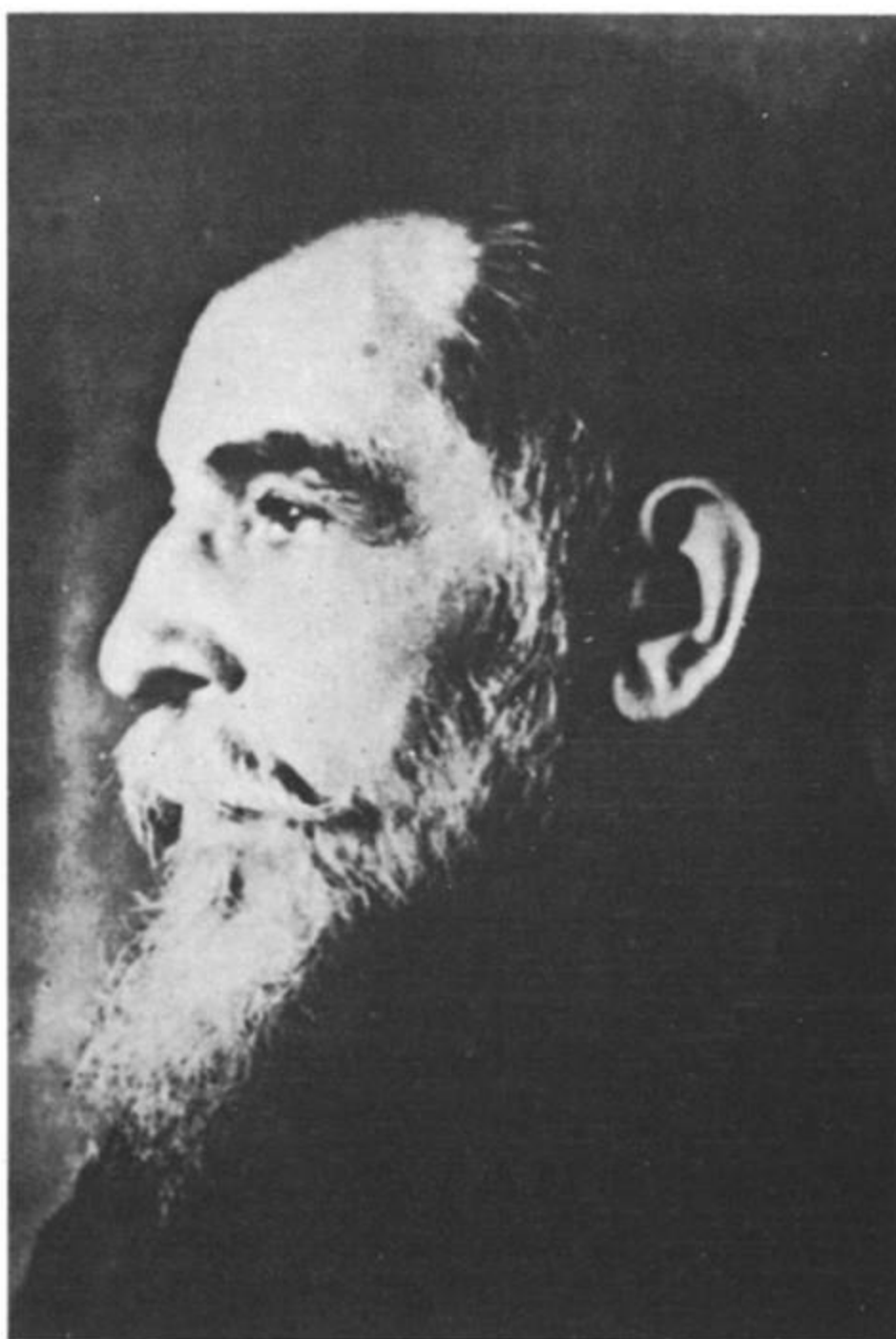
On the basis of these eyewitness testimonies, recollections and additional information from various private letters, it is possible to reconstruct at least in broad outline the difficult road Metropolitan Josyf was forced to travel in serving his sentence of hard labor in Siberia.

After being sentenced to eight years of hard labor, Metropolitan Josyf served the beginning of his term in a Kiev prison. But already during the first year (1946) he was transferred to a prison in Kirov, Russia. It was here that he met the Italian priest, Rev. Peter Leoni, who describes their meeting as follows:

"It was in the first days of September 1946, in the prison in Kirov. I remember that it was twilight when someone addressed me. An elderly man with a beard stood before me. He stretched out his hand to me and said, 'Josyf Slipyj.' I had never met him before, but I knew that name well. I had even written to him from Odessa when he became Metropolitan in 1944. It was both a joy and a great torment for me to meet my Metropolitan here, a prisoner for the sake of Christ's name . . ."

Metropolitan Josyf did not stay long in Kirov, but was sent on to eastern Siberia. For two years (1946-48) he was to live in Mariinsk, a small town in the district of Kemerov, some 350 kilometers from Novosibirsk. In one of the camps around Mariinsk, Joseph Schwartz (now living in New York) was serving his sentence along with two acquaintances, Antin Stefanyshyn of Drohobych and a Jew, Anderson, from Lodz. These three prisoners managed to find out the location of three Ukrainian hierarchs—Metropolitan Josyf, Bishop Nykolai Charnetsky and Rev. Petro Verhun, the Apostolic Visitor. Rev. Verhun was working in a distribution center in the town of Mariinsk itself, while Metropolitan Josyf and Bishop Charnetsky were in camp Boïma, seven miles from Mariinsk. This camp was known as "Zeka," or one containing prisoners declared unable to work by the medical commission because of tuberculosis, heart disease, or generally weakness or old age. The supervisors of individual camps tried to get rid of such "parasites," for according to the work plans every person was a "laborer," and the supervisor had to account for his work.

In August, 1948, Metropolitan Josyf again was transferred, this time to labor camp "No. 23", in Temniakovsky district in the Mordvinian Autonomous Soviet Socialist Republic. The group of some 50 Ukrainian prisoners there included Metropolitan Josyf, Bishop Charnetsky, Dr. Ivan Hladylovych, and Ukrainian composers Vasyl Barvinsky and Borys Kudryk.



*Metropolitan Josyf
while serving a sentence
of hard labor in Siberia.*

Stanislavsky, also a Ukrainian prisoner at this camp, writes of Metropolitan Josyf:

"I met His Excellency Metropolitan Josyf personally in the 'statsionar', a kind of camp hospital. One sick man greeting another! During the prescribed medical examination on arrival, he had a slight fever. Later it was revealed that he had constant, so to say chronic fibrosis of the lungs. Outwardly, however, he appeared to be enviably healthy. His physical appearance was worthy of the chisel of some great sculptor. His stature was imposing. A high, thoughtful forehead, piercing bright eyes which seemed to speak kindly, a deeply serious mien and a Mosaic beard predestined him for a post in the halls of learning or as a high dignitary of Christ's Church. In stature he was so similar to his predecessor on the metropolitan throne of Lviv (Andrei Sheptytsky) that their images could have been interchangeable . . .

"I spent the next four years (1949-53) in this camp with Metropolitan Josyf. Relatively speaking, this period belongs to the most difficult, yet at the same time the most pleasant, of my years in Siberia . . . I learned to know Metropolitan Josyf in all the depth and greatness of his uncommon personality. In our frequent meetings, talks, or occasional dialogues, I learned to love him as a friend and respect him deeply. For almost four years we were together in one camp, if not under one roof. Unfortunately, our circumstances changed often, as either he lay in the camp hospital with fibrosis, or I was laid up somewhere. There were longer breaks, when he was taken to another camp, or to some unknown place . . . Each time, however, we returned to the same camp . . ."

For Church and Nation

After the death of Stalin in 1953, the conditions in some hard labor camps improved, and some prisoners were even released. Several Ukrainian priests, imprisoned for their refusal to accept forced union with Russian Orthodoxy, returned from Siberia. Metropolitan Josyf was completing the term of his sentence and it was hoped that he, too, would be released. There were even some reports that he had been returned to his native village. But the Bolsheviks decided not to free the heroic Metropolitan, only to try all the harder to break him. They made him the same proposition which he had refused in 1945: they demanded that he recognize the authority of the Patriarch of Moscow. But Metropolitan Josyf again rejected this proposal. He refused to buy his own freedom by betraying his Church and his sacred oath. Stanislavsky describes the events of 1953:

"In the spring of 1953, he (Metropolitan Josyf) was taken to Kiev for additional interrogation and enticements. He stood his ground and did not break, did not even bend. It seems I have weathered all their trials, he said upon his return, and his spirit was filled with peace. He did not describe any details and spoke as usual only in phrases, but listening to him and looking at him one had the impression that he was not speaking for himself, for prisoner Slipyj, but as Metropolitan Josyf of Lviv, he was speaking for his Church and his nation. He started out a prisoner, but returned a martyr.

"It was May 15, 1953. Metropolitan Josyf had not been in camp for weeks. He had been 'freed,' taken beyond the gate, as was required by the law of the regime. But who believed it? Although conjectures seemed to support the idea of 'freedom,' the soul somehow could not accept this possibility. We thought: if it is true, what they say, then in our case we must be grieved, for the Metropolitan, according to hearsay, has no home—he has St. George's in Lviv, but his enemy is inside there now. Our anxious thoughts gave us no peace, for we could not discover where the Metropolitan had been taken. Knowledge of the situation convinced us that it was not, in any case, home.

"Suddenly on that day (May 15) a 'big commission' arrived at our camp. Officers and staff members came, persons heretofore not seen in "No. 23." There were cries and interrogations. Many prisoners were called out, both foreigners and Ukrainians. Among the latter was also composer B. The interviews did not last long—the interrogators were probably pressed for time. Finally they also called me in.

"After some formal questions, we had a more informal conversation about the attitude of the Metropolitan (Josyf) to Orthodoxy in general, and also his attitude to Rome, to the Pope and the Vatican . . .

"On the following day (June 16, 1953) some prisoners glimpsed a silhouette of the Metropolitan. He was being admitted into the camp, but only in order to collect his baggage. Then once again he was taken past the gate . . . For a long time he disappeared from sight, but never from our memory.

"Many months passed, and all trace of the Metropolitan was lost. People searched for him in Galicia, but did not find him. The administration of the camp remained mute, and would not disclose his whereabouts . . . On Christmas Eve of 1953 this author received his first (in prison) package from the world outside—100 *karbovantsi*. This anonymous gift was clarified only later, when the administration decided to reveal the name and address of the sender. It was Metropolitan Josyf from Krasnoiarsk in Maklakovo!"

So much for Metropolitan Josyf's life in Siberia as described by his fellow-prisoner Stanislavsky. Other sources reveal that after being released in 1953 Metropolitan Josyf was not allowed to return to Lviv, but instead was sent to a home for the aged and invalids in the village of Maklakovo near Yeniseisk in central Siberia. From the letters of Metropolitan Josyf to his former fellow-prisoners (such as Stanislavsky) while living in Maklakovo, it is possible to see that he was somewhat lonely, but not idle.

Camp authorities permitted him to use the library of Krasnoiarsk County. In addition to occupying himself with studies, he wrote "pastoral letters."

But yet another blow fell on the heroic Metropolitan. In 1958 he learned that he had been tried again and sentenced to seven years in "corrective labor camps."

Why was Metropolitan Josyf sentenced again, and how did this come about?

It is clear from personal letters that Metropolitan Josyf made his prison cell in central Siberia the center of the silent and persecuted Ukrainian Church. He not only corresponded with ecclesiastical and lay persons who had remained faithful to the Catholic Church, not only wrote "pastoral letters", but also began fulfilling his archpastoral duties. For example, he assigned priests to particular regions of Siberia, Ural, Kazakhstan, and any place where there were Ukrainian Catholics, resettled by the Communists. This was his major "crime"—resumption of activity as a Catholic bishop.

In 1957, Metropolitan Josyf celebrated the 40th anniversary of his ordination, but was unable to say Mass. On this occasion, Pope Pius XII sent him a personal letter, conferring his apostolic blessing upon Metropolitan Josyf. This letter did not reach the hands of the Metropolitan, but news of it did reach him. Incidentally, the prosecutor in Metropolitan Josyf's second trial accused him of being "in contact with the Pope."

The trial took place in 1958 in Kiev and lasted three days. As already stated, the sentence was seven years of compulsory labor in a concentration camp.

Throughout the long years of imprisonment, Metropolitan Josyf never despaired, but at times a melancholy gripped his soul. Stanislavsky writes of him:

"He grieved over the fate of the Ukrainian Church, and its misfortunes on all levels caused him much suffering. If he did not despair in his melancholy, it was only because of his strong, deep faith in man and the power of Heaven..."

This much from the booklet of Rev. Dr. Meletius Solowij.

In Tribute to the Metropolitan

Ukrainians in the Free World followed any news of their Metropolitan in Bolshevik captivity with deep concern and anxiety. Their feeling and fear were expressed in wide-ranging activity, international in scope, which began in mid-February of 1962 on the occasion of the Metropolitan's 70th birthday. Below we reprint part of the announcement which appeared in *Svoboda* of February 20, 1962, under the headline, "Ukrainians in the Free World Mark 70th Anniversary of Metropolitan Josyf with Solemn Church Services and Numerous Assemblies":

On Saturday, February 17, 1962, the Primate of the Ukrainian Catholic Church, Metropolitan of Lviv and Galicia Josyf was 70 years old. Ukrainians in the Free World, following the directives of their Catholic bishops, marked this anniversary with solemn services, concerts, and the like. On the initiative of Ambrose Senyshyn, Metropolitan of the Ukrainian Catholic Church in the United States, Ukrainian bishops published a joint pastoral letter on this occasion, which was read at all Masses on Sunday, February 18th. All services on that Sunday in all Ukrainian Catholic churches of the Free World were said for the intention of Metropolitan Josyf and the Ukrainian people.

The events on Saturday and Sunday were preceded by a carefully prepared press conference on Friday afternoon, February 16th, with Bishop Joseph Schmondiuk of Stamford presiding. The conference was opened by Joseph Lesawyer, Treasurer of the Ukrainian Congress Committee of America, who introduced His Excellency. Bishop Schmondiuk, in turn, told about the growth of the Ukrainian Catholic Church in Ukraine, its condition at the beginning of the Bolshevik occupation and its destruction by the Communists, dwelling especially on the martyrdom of its bishops, primarily Metropolitan Josyf. Bishop Schmondiuk then answered questions posed by some 50 representatives of the press. Additional information was provided by Mr. Walter Dushnyck and Rev. Dr. Meletius Solowij. Present at the conference was Dr. Stepan Wytwytzky, President of the Ukrainian National Republic in exile."

Conference Held by Shevchenko Scientific Society

The Shevchenko Scientific Society marked the 70th anniversary of the birth of Metropolitan Josyf, a full member of the society since 1930, with a special conference, held at the Ukrainian Institute of America in New York on Saturday evening, February 17th.

Taking part in this event were: Bishop Schmondiuk, President in exile of the UNR Dr. Stepan Wytwytzky, numerous representatives of the Ukrainian clergy, both Catholic and Orthodox, representatives of the Shevchenko Scientific Society, the Ukrainian Academy of Arts and Sciences in the U.S. (UVAN), the Ukrainian Technical Institute, the Ukrainian National Association, the Ukrainian Institute of America, the Ukrainian Medical Association, the Ukrainian Engineers Society, the Ukrainian Veterans' Association, Ukrainian youth, members of the Ukrainian press, and representatives of other Ukrainian organizations, as well as numerous private individuals, who filled the auditorium to capacity. Honorary Presidium consisted of Bishop Schmondiuk, Dr. Stepan Wytwytzky, Dr. Joseph Andrushkiw, vice-president of the Shevchenko Scientific Society, and Prof. Demian Horniatkevych, vice-president of UVAN. The conference was opened by Dr. Matthew Stachiw, assistant director of the Historico-philosophical Section. He noted that the occasion afforded a rare opportunity to honor Metropolitan Josyf as a learned theologian, historian, philosopher, and a full member of the Shevchenko Scientific Society. In addition, Metropolitan Josyf was honored as a widely known scholar, organizer of the Theological Academy and Theological Society, and an outstanding pedagogue and youth leader. Finally, the event also honored the Primate of the Ukrainian Catholic Church, who has suffered seventeen years in prison for his religion and the national ideals and rights of the Church and the people.

The chairman underscored the suffering of the Ukrainian Church, its bishops, and the entire Ukrainian nation under Bolshevik enslavement. He emphasized the fact that the great figure of Metropolitan Josyf has its unforgettable place in the history of the Ukrainian Catholic Church and the entire Ukrainian people as a symbol of unrelenting struggle, dedication, heroism, and great self-sacrifice. The program of the conference was further comprised of the following lectures: "Metropolitan Josyf as Rector of the Theological Seminary and Theological Academy in Lviv," by Dr. Vasyl Lentsyk, "Metropolitan Josyf, Learned Theologian," by Rev. M. Solowij, OSBM, "Metropolitan Josyf and His Participation In Uniate Conventions," by Rev. Peter Chomyn of Canada, "Metropolitan Josyf—An Organizer of Learning," by Dr. Vasyl Lev, and "Metropolitan Josyf During the Bolshevik and German Occupation," delivered by Dr. Bohdan Kazymyra (also of Canada).

The foregoing excerpt illustrates the manifestations of love and respect of free Ukrainians for their Metropolitan-martyr. In addition, as we have mentioned, all Catholic churches in the United

States and Canada held special Masses on February 18th for the intention of Metropolitan Josyf, and many Ukrainian communities held concerts in his honor, and in protest of his imprisonment.

Preceding the celebrations, a vigorous campaign was conducted in the American and Canadian press, consisting of appropriate press releases, biographical data and photographs of the Metropolitan, a letter signed by Ukrainian Catholic bishops in the Free World protesting his imprisonment, and the like. The campaign was echoed in the American press, from the giant national dailies all the way to local newspapers.

Pope John XXIII, having greeted our Metropolitan on his arrival in Rome after imprisonment in Siberia, kneels before the altar in thanksgiving for the Metropolitan's release.

Metropolitan

Josyf stands behind the Pope.



The Metropolitan Is Released

Almost exactly a year later, on February 10, 1963, the glad tidings came from Rome that Metropolitan Josyf had been released from Soviet hard labor camps and had arrived in Rome. A report of this appeared in *Svoboda* on February 13th:

Pope John XXIII announced today that Soviet authorities have released the Ukrainian Archbishop-Metropolitan, Rev. Dr. Josyf Slipyj, who has been kept in forced labor camps and prisons in Siberia since 1946. This news was announced by the Pope himself, who said, "Last night an exceedingly happy report arrived from Eastern Europe, for which we must be most

grateful to the Lord." Metropolitan Josyf arrived in Rome on Saturday, and on Sunday the Pope received him at a long private audience. The Pope was evidently deeply moved as he embraced the emaciated Metropolitan. However, Vatican circles refused to give out any additional details about the release of Metropolitan Josyf, especially whether this release was preceded by any negotiations, or about the details of his journey from the unknown place of his imprisonment in Siberia to Rome. The Rome correspondent of the *New York Herald Tribune* and the *Philadelphia Enquirer* said that Metropolitan Josyf's release was begun by the united protest of all Ukrainian Catholic Bishops present at the Ecumenical Council, who objected to the participation of two representatives of the Soviet Orthodox Church in Vatican II as observers, while Metropolitan Josyf remains imprisoned. This protest, writes the correspondent, brought about a "chain reaction," which led to the Metropolitan's release. This same correspondent points out, that "when Pope John XXIII announced the appointment of three cardinals *in pectore* (i.e., in the secrecy of his heart) it was supposed that all three were from behind the Iron Curtain, and that one of them was the Archbishop Josyf." The cardinals *in pectore* are not listed with the other cardinals, and only the Pope knows who they are."

From this time on, announcements, articles and commentaries about the release of the Metropolitan and his stay in Rome did not leave the pages of the world press. At the end of January, 1965, the joyful news of his nomination to cardinal of the Catholic Church by Pope Paul VI was released. *Svoboda* announced this news on January 26, 1965:

ROME. — Metropolitan Josyf Slipyj, Archbishop-Major of the Ukrainian Catholic Church, who was an eyewitness to the forced liquidation of the Ukrainian Catholic Church by the Bolsheviks, who experienced 17 years of torment and persecution in Soviet prisons for remaining loyal to his faith, has been nominated a Cardinal by Pope Paul VI. According to a United Press release, Pope Paul nominated 27 new cardinals of the Catholic Church on January 25th. Among the new cardinals are also Joseph Beran, Archbishop of Prague in Czechoslovakia, who had been equally mercilessly persecuted by the Soviet authorities. Other sources reveal that a third cardinal has been nominated from behind the Iron Curtain, but so far his name is not known. The formal ceremony of presenting their titles to the new cardinals will take place on February 22nd this year.

After visiting Rome and participating in the installation of Cardinal Josyf, we are most often asked the question, "And how is our Cardinal?" Of course our answer to this can only be based on superficial observation and impressions.

How does Cardinal Josyf look, — speak, — act? Many of us know him from before the war, from earlier periods of his life. This author also "knew" Rev. Josyf, that is saw him, listened to him and heard about him before World War II, when he was a rector of the Theological Academy in Lviv. Now, after 30 years, we saw him and heard him preach during Mass in St. Peter's Basilica on Sunday, February 1st, celebrating the 50th anniversary of Archbishop Ivan Buchko's priesthood. Our first impression was: this is the same person who was rector of the Theological Academy. His stature is as majestic, his look as bright, his voice equally ringing. Of course the years, eighteen of them in penal servitude, have strewn gray through his hair and somewhat slowed his movements.

*Metropolitan Josyf after
his release from Siberia
and arrival in Rome.*



*The first of the buildings in a complex planned for the Ukrainian
Catholic University in Rome is nearing completion. Much work
and financial assistance is needed before this mammoth project
of our Primate can be realized.*

An extraordinarily kind monk, wonderously happy in his asceticism, told us something of Metropolitan Josyf's arrival in Rome after his release. The monk, Brother Joseph, lives in Grotta Ferrata, a monastery near Rome, to which the Metropolitan came directly on his arrival. Metropolitan Josyf appeared in "general issue" Soviet clothes, and Brother Joseph put his mantle around him. When the Metropolitan removed his felt boots, he unwound long strips of rag from his leg, which was covered with sores—probably the result of frostbite. When Brother Joseph bent to help the Metropolitan remove this covering from his other leg, Metropolitan Josyf gently restrained him, saying, "No, Brother, I have been doing this myself for eighteen years, I'll do it now."

It seems that the Cardinal's severity, once famous among the students of the Academy, has mellowed. You had to see him after the papal audience of the Ukrainian delegation headed by him. Leaving the audience hall, the youngsters of the Seminary Minor clung to the Cardinal. It is hard to imagine the rector of the Theological Academy permitting something like this. But the Cardinal walked on with a kind and gentle smile, humble among these children; he stroked their heads, was photographed with them and other members of the delegation, and had a kind word for everyone.

Those who knew the Cardinal from former times and who now had occasion to converse with him, were astounded by his prodigious memory. And no one could understand the source of his physical endurance. During the deliberations of the Ecumenical Council, much younger Council Father rested after the sessions. But Cardinal Josyf did not need rest, or would not allow himself a break. Returning from each Council session he immediately sat down at his desk to continue working. Those nearest the Cardinal hold that his physical stamina is the result of his iron will, his spiritual strength. Only this could have given him strength to withstand all physical and mental torments in the long years of his imprisonment, exile and hard labor. In one of his last speeches, the Cardinal hinted at this hard "school." Who can doubt that only a giant and heroic spirit could survive the harsh conditions which broke others of even greater physical strength and stamina. Only a colossal spirit could win against a genocidal empire.



Our Cardinal and the Patriarchate

At the time when the historical ceremonies creating the fourth Ukrainian cardinal were transpiring in Rome, and for some months before and after, the question of a Ukrainian Catholic Patriarchate was passionately debated in the Ukrainian diaspora, especially on the American continent.

A deeper, direct inquiry into this matter was the main purpose of our journey to Europe — in addition to participating in the installation ceremonies. Thus through personal observation and direct, first-hand impressions, we attempted to survey closely the possibility of a Patriarchate and acquire a basis for practical conclusions. To make this possible, some fundamental principles had to be taken for granted.

The establishment of the Patriarchate of the Ukrainian Catholic Church has a vital meaning, not only from a purely ecclesiastical point of view, but also in the complex of strivings to a national identity and autonomy of the Ukrainian state. It must be considered in both lights. We underscore this, because to some it appears that bringing this matter out for direct consideration can cause complications for many, including the Vatican itself. This cannot be a valid argument. All our strivings bring with them complications for someone — sometimes not only for our foes, but also for our friends. Must we be inhibited by this? Of course not! For "complications" for others are but a temporary state, insignificant when compared with the slavery in which our people have to live.

This does not mean, of course, that in all matters we must unsheath our swords toward friends, as well as foes. The considerations of tact and tactics can have a decisive influence on the success of our struggle.

As far as we could observe in Rome, Cardinal Josyf's attitude is basically similar to this. We must not forget that all these achievements for the Ukrainian Catholic Church and Ukrainian nation within the framework of the Universal Church, which we have witnessed in the past two years, are inseparably connected with the person of Cardinal Josyf. He was nominated to be the Archbishop-Major, a post equal to that of Patriarch, he was made Cardinal. Our impression in Rome was that the Cardinal, realizing the transience of

human life on this earth, has a deep desire to strengthen in a permanent institution the commendation and honors given to our Ukrainian Catholic Church and our people as a result of his long years of suffering and sacrifice, his staunch devotion to Christ's faith. This institution could only be a Ukrainian Catholic Patriarchate. It is hardly possible to suppose that any one of us could think or wish otherwise.

If ever in our history the possibility of achieving a Patriarchate for the Ukrainian Catholic Church existed, that time is now. In our opinion, the strongest argument in support of this matter is Cardinal Josyf himself, a live personification of heroic devotion to Christ's faith. During the installation ceremonies it was possible to observe the most favorable attitude of the Pope and "the Vatican" toward Cardinal Josyf. The meeting of the Pope with Cardinal Josyf at the memorable audience of the Ukrainian delegation on February 25th was both moving and indicative. It was impossible, for instance, to overlook Pope Paul's gesture as Cardinal Josyf was going up to the microphone to speak—he seemed to want to rise and help the Cardinal up the steps. The Pope's address speaks for itself. The conclusion is obvious: our united support of Cardinal Josyf is vital for the realization of his hopes and plans.

During the ceremonies of installation of the new cardinals, among them our Cardinal Josyf, crowds constantly gathered in the square outside St. Peter's.



In the Ecumenical Spirit



The Fathers of the Church—cardinals, archbishops, and bishops during the opening ceremonies of the third session of the Ecumenical Council Vatican II.

The relations between Catholics and Orthodox are among the most vital factors in the life of the Ukrainian nation. The ecumenical movement in the world, initiated by Vatican II, has an impact not only on Churches, but also on the relations between peoples and nations. During the installation ceremonies in Rome, not one word was spoken or action taken which in any way could offend Ukrainians of the Orthodox faith. Quite the opposite. There was intention and deeper meaning in the oft-repeated phrase used by Pope Paul VI in his speech to the Ukrainian delegation, emphasizing Cardinal Josyf's unbending devotion "to Christ's faith" — not to the Catholic Church or the Apostolic See.

The ecumenism and spirit of brotherhood among all Christian Churches propagated by Vatican II was enthusiastically supported by Cardinal Josyf, and indeed embodied by him. This spirit was manifest in the two documents signed by Cardinal Josyf and all Ukrainian Catholic hierarchs greeting the Prelates of the Ukrainian Orthodox Church, one on Easter 1965 and the other at the conclusion of the Ecumenical Council, dated December 8, 1965. This latter greeting is an important historical document, and we reprint it here in full.

GREETINGS TO THE MOST REVEREND
METROPOLITAN, ARCHBISHOPS, AND BISHOPS
OF THE UKRAINIAN ORTHODOX CHURCH



The Archbishop-Major and all hierarchs of the Ukrainian Catholic Church, assembled at the Ecumenical Council Vatican II, send their sincere brotherly greetings to all the Most Reverend Prelates of the Ukrainian Orthodox Church on this day of the Council's triumphant conclusion. We assure you of our joint prayers for you and your faithful, at this historic time for the Christian world and all mankind. At the same time, we appeal to you for your prayers to the Almighty and the prayers of your faithful, that the great work of bringing together and unifying all members of the Christian world, so successfully initiated at this Council, may find a deep echo and realization among the Ukrainian faithful of both our Churches.

May our sincere joint greetings from the Council embrace spiritually both our Churches, following the example of the embrace and kiss of peace and brotherly love of the Supreme Pontiff Pope Paul VI with Ecumenical Patriarch Athenagoras I, with which the Ecumenical Council Vatican II was concluded.

Following the example of the Supreme Hierarchs of the Catholic and Orthodox Churches, who cast off the remnants of unpleasant memories in the spirit of the Ecumenical Council, let us also cast off any harsh memories of the history of both our Ukrainian Churches, and in the ecumenical spirit initiate a new era of mutual devotion in true Christian charity and sincere brotherhood.

Let the entire Ukrainian people find in our brotherly embrace of peace and in our kiss of Christian love a salutary example to follow on the difficult road of uniting ourselves into one great Christian nation, with a glorious past and the best possibilities for a bright future.

Together with our brotherly greeting of peace and love accept, Most Reverend Prelates, our Christmas and New Year's greetings to you, your clergy, and all your faithful, and the assurance of our joint prayers to the new-born Christ and the Blessed Virgin, the Patroness of Christians.

With expressions of deepest respect and Christian brotherly love.
Rome, December 8, 1965, on the final day of the Ecumenical Council Vatican II.

† JOSYF, Archbishop-Major of the Ukrainian Catholic Church and Metropolitan; † MAXIME, Metropolitan of Winnipeg; † AMBROSE, Metropolitan of Philadelphia; † IVAN, Archbishop of Leucadia, Visitor of Ukrainians in Western Europe; † GABRIEL, Archbishop of Belgrade, Administrator of Krusevac; † NEIL, Bishop of Edmonton; † ISIDORE, Bishop of Toronto; † ANDREW, Bishop of Saskatchewan; † JOSEPH, Bishop of Stamford; † JAROSLAV, Bishop of Chicago; † IVAN, Bishop of Zigri, Exarch of Ukrainians in Australia; † PLATON, Bishop of Castra Martis, Exarch of Ukrainians in Germany; † VOLODYMYR, Bishop of Epifania, Exarch of Ukrainians in France; † JOSYF, Bishop of Soldaia, Exarch of Ukrainians in Brazil; † ANDRII, Bishop of Sebastopolis, Visitor of Ukrainians in Argentina; † AUGUSTINE, Bishop of Hermonthis, Exarch of Ukrainians in England; † JOAKIM, Bishop of Ipsus, Auxiliary of Krusevac.

This greeting was printed in "BLAHOVISNYK of the Archbishop-Major of Byzantine-Ukrainian (Greek-Ruthenian) Rite" (year II, vol. I) published under the auspices of Cardinal Josyf. Simultaneously, the regulations governing "participation in Holy Services with our separated brethren" were published, which for the first time allowed Orthodox participation in Catholic Sacraments of Penance, Holy Eucharist, and Extreme Unction, "if they are severed from this Church in good faith, and voluntarily ask to receive the Sacrament, and are properly prepared, that is have good intentions." Catholics were also permitted to receive these Sacraments in the Orthodox Church, "if there is pressing need"—for example, the threat of death, and no Catholic priest is available. Furthermore, Catholics were permitted to attend Orthodox churches, if no Catholic church was within reach, but only if they did not incur the risk of losing their faith, or of scandalizing others with the appearance of losing their faith. Catholics were also allowed to become godparents for Orthodox, and to take one Orthodox godparent for their children. An Orthodox person was allowed to be witness to a Catholic marriage. In the case of joint public church services, especially funeral services, the clergy were directed to follow the advice of their bishops.

These regulations, signed by Archbishop-Major Cardinal Josyf, constitute a historic change in the relations between Catholic and Orthodox Ukrainians.



*Cardinal Josyf during a visit
to the Pontifical College
of St. Josaphat.*



The Ball and the Cross

*The ball
and the cross
on top of the dome
of St. Peter's.*

In conclusion, one more parting thought. Standing before the mighty basilica of St. Peter's, our thoughts wandered back to a story by G. K. Chesterton which we had read years ago in school: *The Ball and the Cross*. As far as we can recall, the plot of the story concerns a pilot, who falls from his plane while it is flying directly over this basilica. Falling, he catches hold of the cross on the pinnacle of the dome, and thus holding on for dear life, considers that if there had been no cross on top of the ball there, he would have fallen to his death.

We can't guarantee that our version of the story is exact—it is what we remember and what first came into our mind as we looked at the magnificent cathedral, and later experienced in it those historic events described in this book.

This comparison between the ball and the cross is especially meaningful to us, Ukrainians. So many times in our history the cross has saved us and elevated us above others, after we ran out of cannon balls, which at times killed our own people and plowed up our own land. Large and heavy is the cross which the Primate of the Ukrainian Catholic Church has to carry; large and heavy was the cross of the martyred Primate of the Ukrainian Autocephalic Orthodox Church. The cross our Churches and our people have to carry, the cross borne by our nation, is not only a symbol of suffering, but also a symbol of faith in God, a symbol of spiritual might and millennial culture, and finally—a symbol of salvation. This cross is our mightiest support and our greatest hope for a happier and brighter future. The events in St. Peter's Basilica in Rome at the end of February 1965 strengthened this faith and this hope.

C H A R T E R
of the
UKRAINIAN CATHOLIC UNIVERSITY IN ROME

In the name of God, with the blessing of the Apostolic See, we establish our highest educational institution, the Ukrainian Catholic University, named in honor of Pope St. Clement. Its task shall be to cultivate Ukrainian learning, to publish scholarly works, to prepare youth for active participation in scholarly and national life, and at the same time to inculcate in them the moral principles advocated by the Catholic Church.

Behind us lies the long, millennial road which the Ukrainian Catholic Church and our forefathers travelled in the field of scholarship and education, a road paved at times by superhuman efforts to maintain the state of learning in Ukraine on a level equal with that of other parts of the world. Our Church fulfilled this mission among the Ukrainian people, remembering Christ's admonition: "Search the scriptures, for they testify of me" (John 5:39), for only "in Your light shall we see the light" (Psalm 36:10) of learning. To know God is man's loftiest obligation to God the Father and His Son Jesus Christ, for "in Him are hid all the treasures of wisdom and knowledge" (Colossians 2:3). From them, a person should extract God's hidden mysteries by all the means and power of which the human mind is capable. A person can gain knowledge of God only through supernatural revelation and a natural perception of the visible world; only by these means can he approach the Creator. Otherwise, a person can fear St. Paul's reproach that "the wrath of God is revealed from heaven against all godlessness and unrighteousness of men, who hold the truth in unrighteousness. . . For the invisible things are visible through the creation of the world through understanding. . ." (Romans 1:18-20). This embraces the content of all learning achieved by the human mind.

The special goal of the University shall be to learn about the past of the Ukrainian people, their Christian outlook, and the world-view of the whole East to which they belong. This knowledge will be collected and consolidated in books, as a manifestation of scholarly work and of the Ukrainian genius of scholarship, inspired by the Holy Ghost. Our greatest chronicler, Nestor, wrote: "a great benefit is derived from book learning; books teach us how to tread the road of penitence; all wisdom and moderation can be found in the words of books. For they are rivers that water the earth, they are the treasure of wisdom. Books are of immense depth, they are a consolation in sorrow and help us retain our prudence. . ." (Story of Antiquity, Text 1036-1043).

A task of truly great importance of the Ukrainian Catholic University is to raise a young generation imbued with Catholic principles, dedicated to the pursuit of knowledge and its application in everyday life. The work of the Ukrainian Catholic University should be

characterized by the Olympian serenity of scholarly approach and examination of facts about which Servant of God Andrei Sheptytsky spoke at the opening ceremonies of the Theological Academy in Lviv.

The Ukrainian Catholic University consists of a Theological Academy with its divisions, and other departments to be opened as circumstances permit and professorial staffs are assembled. For the aim of the Ukrainian Catholic University is to bring together Ukrainian Catholic scholars scattered throughout the world, and to combine their scholarly work in the publications of the University.

With these ambitious ideas and plans, let the Ukrainian Catholic University start on its journey through the centuries, taking on the name of Pope St. Clement, whose holy bones were laid to rest in Ukraine. In its scholarly research work, may it rest upon and be supported by the rock of the Apostolic See, as a promise of a brighter tomorrow for the Ukrainian people. May the Holy Ghost enlighten the minds of professors and students in their work for the good and glory of Ukraine, in order that "now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever" (I Timothy 1:17).

Given in Rome, the Eternal City, at the Cathedral of St. Sophia, on the feast day of Pope St. Clement, November 25 (N. S.) or December 8 (O. S.), 1963.

† J O S Y F
Metropolitan

