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Josyf Cardinal Slipyj

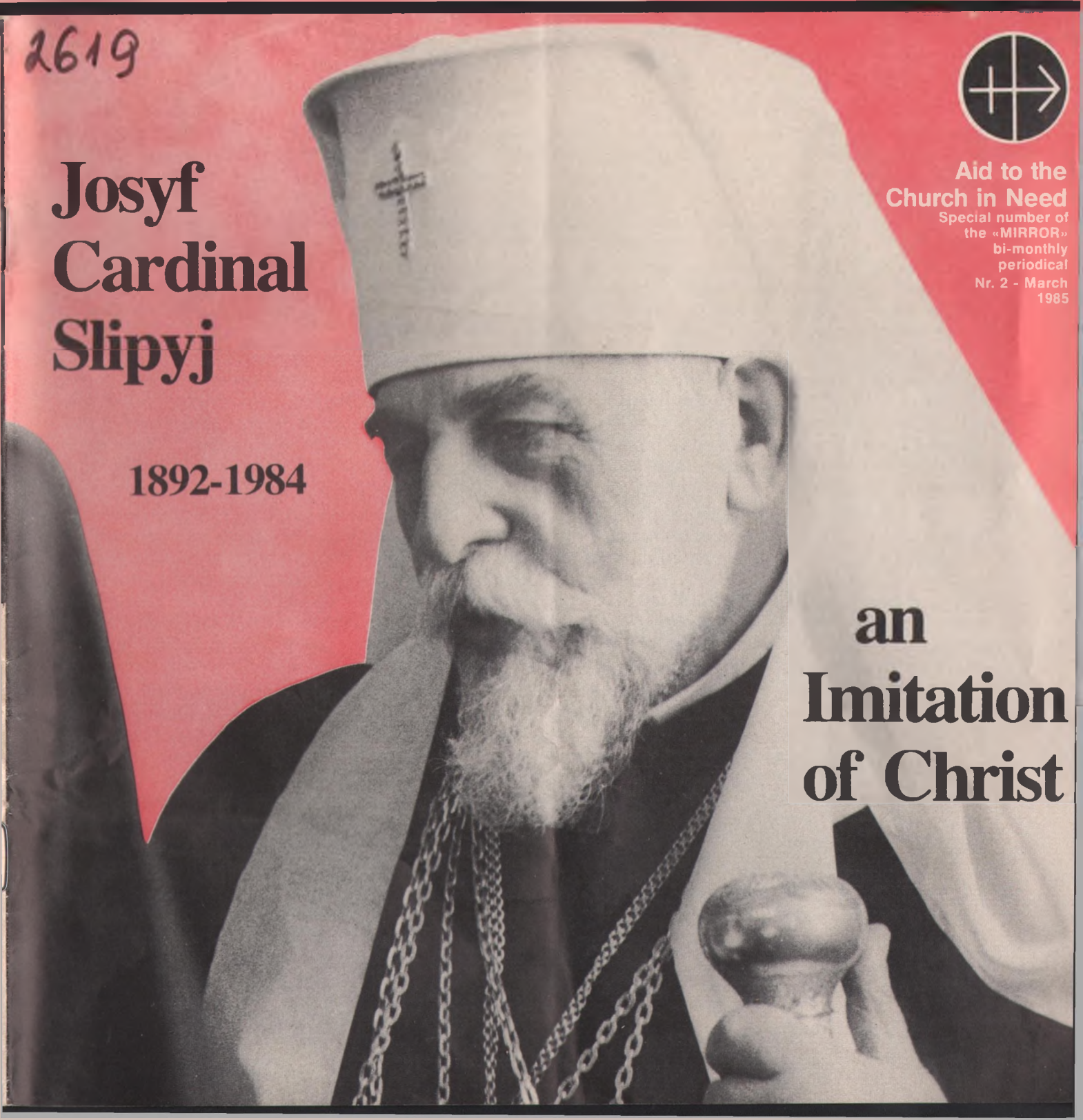
1892-1984



**Aid to the
Church in Need**

Special number of
the «MIRROR»
bi-monthly
periodical
Nr. 2 - March
1985

**an
Imitation
of Christ**



Dear Friends,

This special number is dedicated to the memory of the head and father of the Ukrainian Church, Josyf Cardinal Slipyj, who died in exile in Rome on 7 September 1984. For the last 21 years I was privileged to be his helper, comrade-in-arms and friend. In his honour I would like to pass on to you some of the thoughts which filled my mind during the liturgy for the dead, when I took leave of him.

The cathedral he built for God like a hymn in stone after he was set free from the hell of Siberia has already become a little piece of heaven. The trusted saints who had protected the Patriarch during his 39 years in prison and in exile glint on the iconostasis and on the golden mosaic of the vaulted ceiling and the walls. Clothed in scarlet cloaks and wearing shining mitres with a touch of God's splendour about them, metropolitans, cardinals, bishops, archimandrites, priests and monks stand around the mortal remains of the martyr, who survived Stalin and his weak servant, Patriarch Alexej, so as to build through God's power everything which they had destroyed in the service of Satan.

The pain felt by the thousand-strong congregation finds an outlet in the sombre Alylujas and in the heart-rending laments of the cantors who repeatedly break out into the Hospody pomyluj (Lord, have mercy) with voices full of tears. The wood of shame which the deceased carried for so long for his Church and for his nation is revered every time the celebrants and the congregation profess their belief in the Blessed Trinity and in the victory of Jesus Christ by making the threefold sign of the cross. Incense rises up over the martyred body as a belated tribute to this great bishop who may perhaps one day be called the last of the 20th century «princes of the Church.»

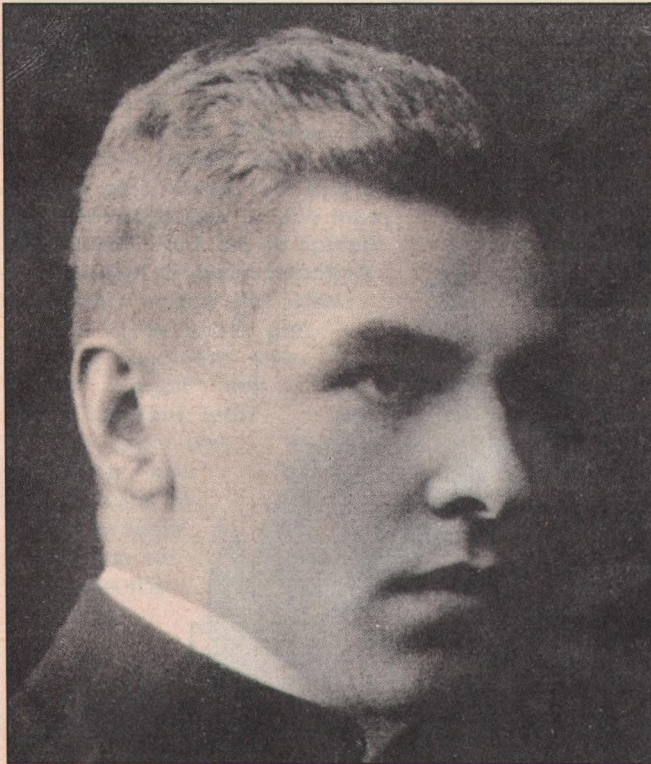
Occasionally the tempo and the rhythm of the singing increase and the pitch rises. No longer is it a suppliant beseeching; it has become a crying out for God's mercy which reaches as far as heaven itself. No longer is it an intercession for the soul of the Patriarch, but rather the soul of an oppressed people seeking help. It is a last appeal to the intercession of the shepherd, who is already in God's presence: «Protect your poor nation. Give our priests holiness and strength. Awaken in our bishops the willingness to defend your legacy. Provide the diplomats with supernatural vision. Help them resist the temptation of exchanging truth and justice for an illusory gain. And beg for inspiration from the Holy Ghost for your Slav friend, the Pope from Poland, that he may find a path leading to peace and freedom...»

When the final Hospody pomyluj has died away, silence reigns in the cathedral built by the deceased Patriarch. May God grant that silence not reign in the One, Holy, Catholic and Apostolic Church, which he lived and died for. God grant that the best of his disciples may remain faithful to him; that they may repeat continually the teachings which, like a second Moses, he preached to his people as far as the borders of the promised land, until they are indelibly stamped on the hearts of all Ukrainians. Then the Almighty will hasten the day which His faithful servant Josyf Slipyj was not permitted to see, the day when justice will reign. Then this strong, courageous and fatherly shepherd will bless the Ukrainian nation as Patriarch of his Church from heaven, just as once Andrew the Apostle blessed the hills around Kiev.

We can count on this, because the Lord says, «I myself will seek out my sheep and look after them... I will pick you out of all races and collect you together from all countries and bring you back to your homeland... Then you will live in the country I have given you and be my people and I will be your God.»

Werenfel — Hrazat

Josyf Cardinal Slipyj -an Imitation of Christ



The young Josyf Slipyj when a student at Innsbruck.

In the pages of this brochure we present a tribute to the life, spirit and example of one of the great figures of the twentieth century, Josyf Cardinal Slipyj, Father and Head of the Ukrainian Catholic Church, who died on Friday 7 September last year.

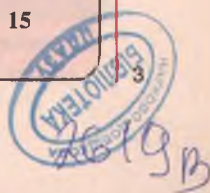
He was a profound scholar and lover of learning. He was a luminous priest and bishop to a scattered and tormented flock. He was certainly the greatest man of this age from his nation, the Ukraine. He was a confessor of Christ, imprisoned, tortured, starved, frozen, mocked, degraded, reviled; he bore all these things for the unity of Christ's Church. He was a great Cardinal Prince of the Church, bringing more lustre by his name to the Sacred College than election to it conferred upon him.

And yet it is in no one of these attainments, sufferings or glories that his greatness may be apprehended by any one of us, ordinary Christians, who would wish to respond to his life by making our own life something better. No, his sign to us is something greater and yet something simpler: it is to follow Jesus and so to become like Him.

Kevin Grant

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Priest and Scholar

Your name is Roman Kobernyckyj-Dyckowskyj, commonly known as 'Slipyj'. You are a young boy in the town of Zazdrist in the Western Ukraine. The year is 1897. You are teaching your little brother to read. His name is Josyf. Your own name will be read out to the whole world nearly a century later when that Josyf recalls your brotherly love in his Spiritual Testament. For your brother is to become the greatest man of your country.

He is to be a light that will shine out against the darkness of the communists' denial of God throughout the twentieth century.

You it was, Roman, who kindled in your brother the love of learning that ensures the continuity today of Ukrainian rite and culture in the tiny University of St Clement in via Boccea, in Rome, a renaissance after your Church and nation seemed at one time to have been torn from the memory of man.

The things of God

Josyf Slipyj was born on 17 February 1892 to a well-to-do, profoundly Christian family. They raised their son in such a way that from the first he showed a remarkable love of learning and of the things of God. He was endowed with a physical constitution of great strength and a noble masculine beauty.

He graduated from his grammar and secondary school studies in Ternopil when he was 19 and began the study of philosophy at the University of Lviv while living in the diocesan seminary.

He feared that his ambition to be a

university professor would impede his priestly vocation. But the saintly Metropolitan, Andrej Szeptyckyj, banished the young man's fears by sending him for advanced studies at Innsbruck in Austria.

In September 1914 Czarist troops occupied the Western Ukraine and arrested the venerable Metropolitan Szeptyckyj for urging his faithful to stay true to the Pope. He remained their prisoner until March 1917 when the Czarist government went down under the Marxist revolution.

Moscow and the Russian Orthodox Church had often and jealously encroached on the Ukraine and its Catholic Church united with Rome. They had always resented the historic Treaty of Brest-Litovsk by which in 1596 the Ukrainian Catholic Church

had forged solemn links with the See of Peter.

On 30 September 1917 Josyf Slipyj, back now from his studies, was ordained priest. He returned to Innsbruck and took a brilliant doctorate in 1918, qualified as a Professor in 1920 and went on to gain further honours studying in Rome.

He came home in 1922 as Professor of Dogmatic Theology in Lviv seminary, founding and editing the theological quarterly *Bohoslovia*. 1925 saw him made Rector of the seminary and four years later, now 37 years old, he was appointed first Rector of the Lviv Theological Academy which he headed until 1944. His written works during these years ranged over theology, philosophy, liturgy, literature, history, canon law and art. It was a period of happy fulfilment as a pastor and as a scholar. It was not to last.



St George's Cathedral at Lviv.



Vision and hope in the eyes of the young priest.

Bishop and Martyr

Beyond the quiet of the Lviv Theological Academy it had been a turbulent period for the Ukrainian people. In the wake of the 1917 revolutions the Ukraine had briefly regained its independence (1918-22). The political struggle led to a rebirth of the Ukrainian Autocephalous Church which separated itself from the Russian Patriarchal Church. But by the early 1920s the Bolsheviks had won control of most of the Ukraine, the East and Centre, and Poland took the West, including Galicia (Halychyna). The West European powers abandoned the re-emerging nation to its fate; it became

and so far remains the Ukrainian Soviet Socialist Republic.

While the Bolsheviks were virtually obliterating the Autocephalous Orthodox Church the minority Ukrainian Catholic Church had survived in Galicia and it continued under the jurisdiction of Metropolitan Szeptyckyj. In November 1939 he asked Pope Pius XII to appoint Josyf Slipyj, now a Mitréd Archpriest, as his coadjutor and successor. The Pope agreed readily to this elevation for «your beloved disciple whom you have so often mentioned to me and praised.» So on 22 December 1939, the Feast of the Immaculate Conception by the Julian Calendar, Josyf Slipyj was consecrated Archbishop by the old Metropolitan.

Half a million deported

The new archbishop-coadjutor took as his motto the words «per aspera ad astra», «through harsh things to the heavens» — *we show his coat-of-arms on page 7* — and the sentiment was soon a bitter reality. Only weeks earlier the Polish state had collapsed and now the Western Ukraine was swallowed by the USSR. Harsh persecution of the Ukrainian Catholics began at once.

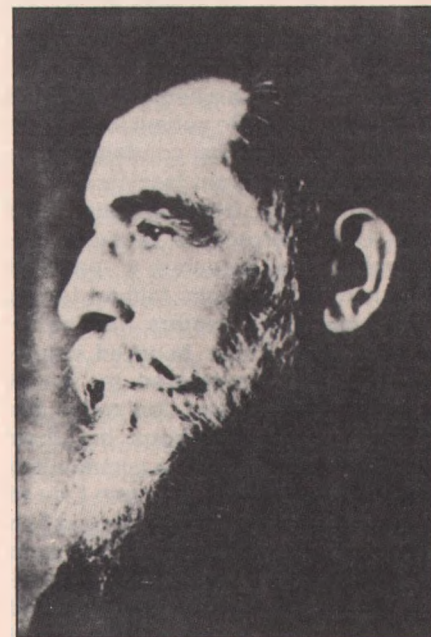
Acting while he could in a time of great danger the old Metropolitan convoked a synod in September 1939, creating three new exarchates and appointing four new exarchs. One of these was Josyf Slipyj whom, with the approval of Pope Pius XII, he made Exarch of Eastern Ukraine.

The Soviet onslaught on the Catholic Church was interrupted by the German invasion in June 1941 but by then the communists had already deported 250,000 people from the Archeparchy of Lviv alone and probably

twice as many altogether. Dozens of priests had been murdered, imprisoned or deported. In July 1944 the Soviets returned and on 1 November that year Metropolitan Szeptyckyj died. His successor stood at the threshold of his martyrdom.

In December 1944 the new Metropolitan sent a delegation to Moscow which sought to legalise the Ukrainian Catholic Church. The Soviets recognised their Church with Slipyj at its head but asked them to persuade Ukrainian insurgents to abandon their fight for national independence. This was a trap into which he dared not fall and outright and terrible persecution followed.

Already, at the moment of the Bolshevik retreat before the Nazis, Archbishop Slipyj had been put to the wall to be shot along with others but had miraculously been freed. Now, as



Grief and desolation in a Siberian prison.

Хрисанов Рязань 1957.

The grace of the Lord be with all of you.

Christmas 1954.

«As a prisoner for the sake of Christ I found strength throughout my own Way of the Cross in the realisation

that my spiritual flock, my own native Ukrainian people, all the bishops, priests and faithful — fathers and mothers, children, the dedicated youth as well as the helpless old people, were walking beside me along the same path. I was not alone!»

Twice near death

Twice when near death he was saved by other prisoners. Once, after protracted hearings when his only food was one small fish a day, he collapsed. The other inmates set up a chant, «warm water for the old man,» and maintained it for three hours. The guards relented, brought it and he was saved. Again when Vice-President Nixon was crossing Russia by train the Metropolitan was among a diverted train-load of prisoners confined in a room with one tiny window. Many died but he was pushed to the window and survived.



Metropolitan Slipyj falls at the feet of his deliverer, Pope John, the day after he reached Rome from Siberia.

When he had finished his first sentence in 1953 he was taken briefly to Moscow but was soon given a further five years' sentence in Siberia. Occasional letters from him reached individuals during these years and we reproduce opposite an extract from his Christmas 1954 message. Sometimes he is pleading to people to send no more help or letters because they increase his difficulties.

In 1962 he received his final sentence and was dispatched to the very harsh prison of Mordovia from which «one does not come out alive» but where one dies «a natural death.»

Father Leoni, a Jesuit, describing the torments of the bug-infested prison transit camp at Kivov recollects as follows: «Meanwhile, into our cell were thrown other political detainees. At dusk I heard an unknown voice call me. An old man with a beard stood before my bunk; he gave me his hand, saying, «Josyf Slipyj.» It was at the same time a joy and a grief to find myself together with my Metropolitan.»

Dressed in rags

But the most harrowing and poignant recollections are from those who saw the Archbishop at Inta in Komi, near the Arctic Polar Circle. Eye-witnesses recall him dressed in rags held together with bandages around his ankles and knees, his feet covered in lime, a man defenceless against the cold, which reached 45 degrees below zero. Truly an Ecce Homo. «Still we remember him as serene, understanding and even generous to the surveillants and spies who were not lacking in that place of tremendous suffering.»

An Austrian, Professor Grobauer, recalls the arrival of the venerated



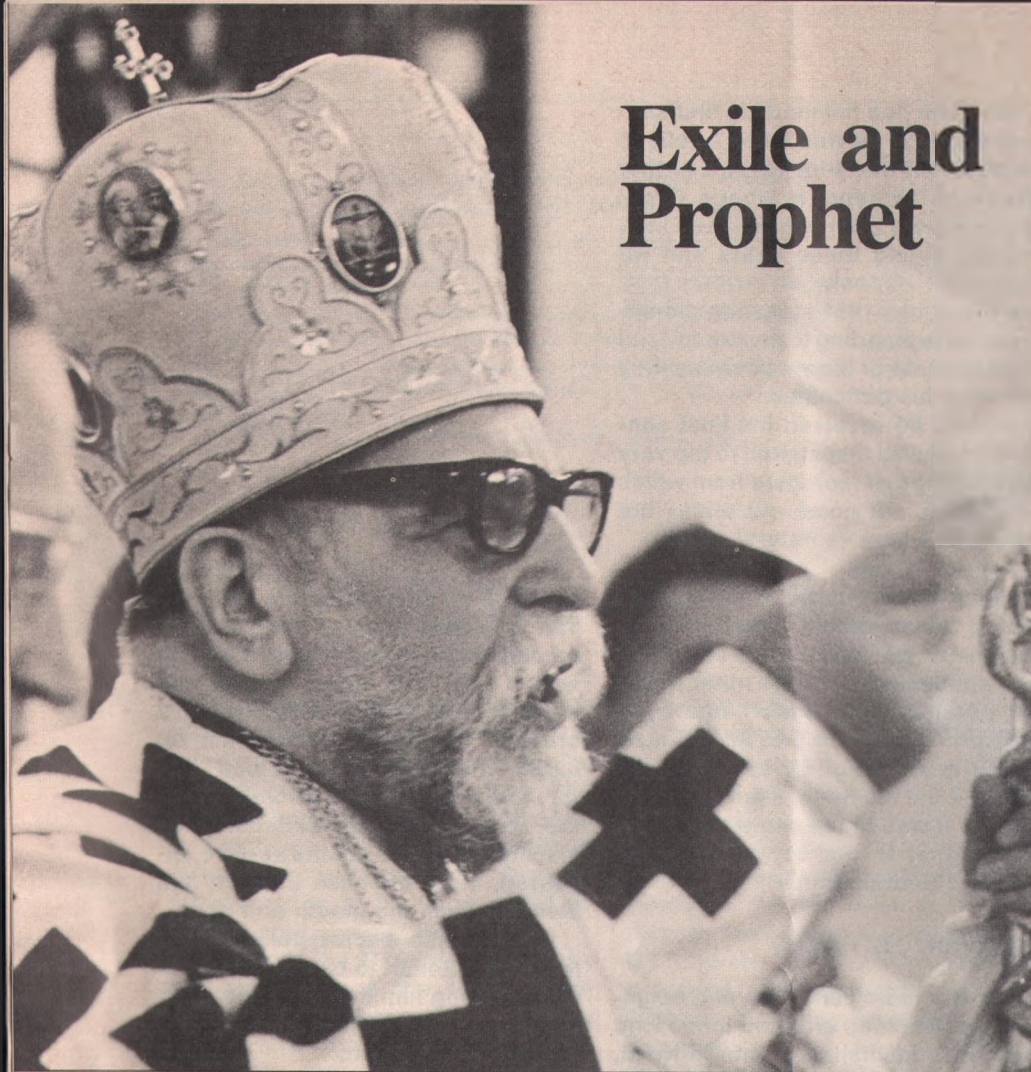
His coat-of-arms.

pastor in a cattle car at Inta. Made to march in deep snow at dead of night he collapsed. A guard forced him up with a rifle butt. Again he fell and could not rise even under the guard's brutality. Grobauer hauled him up under the arms and helped him forward, a very Simon. Arrived at last, the Metropolitan sat exhausted on his tiny case. Two youths at once appeared, stole his case and left him bleeding from the mouth and nose.

In 1962, the secret police made their last attempt to bribe the man of God, offering him the Patriarchate of all Russia. He held firm, again like his Master in the desert.

Pope John XXIII was meantime urgently seeking his release. Soviet Chairman Krushchev agreed to free the prisoner. Cardinal Slipyj later recalled how he learnt of this. At a moment when he was very ill and thought he would die, an overseer asked him, «Old man, how are you?» They brought him soup, transferred him, and gave him a bed.

He arrived in Rome on 9 February 1963, limping into the Abbey of Grotta Ferrata, his right foot frostbitten. They gave him hot milk to drink.



Exile and Prophet

*«Do not be ashamed of what is yours. Treasure your spiritual heritage.»
The prophet speaks.*

It had never entered the heart of the great Ukrainian pastor to desert his Church or his people. Even as the Soviets were releasing him his question was, «Does my liberation signify the recognition of the freedom of the Greek-Catholic Church?» But they told him only that he would be taken to Moscow and would be able to discuss the question there. Nevertheless he had a great crisis of

conscience before leaving Siberia for Moscow. He wished to go back to Lviv and said, «I cannot abandon my people. But to please the Pope and if it can be useful to my people, then if they do not let me go back to the Ukraine we shall see what will become of my life.»

In his Testament he wrote of this juncture, «The voice of the late Pope John XXIII called me to the Vatican

Council. I regarded his voice as an order, for in it I could sense the incomprehensible intention of God's Work. Was this not a call to give vivid evidence to our Church? Was this not a call to achieve what I could not achieve as a prisoner?»

He had hoped to be allowed a swift return to the Ukraine after the Council but his release had evidently been on conditions which were to hinder his own wishes. In consequence, he was deeply moved by the clarity with which Minister Andreotti described his arrival in Rome, almost incognito. «When you came to this city you were greeted by us, the Catholics of Rome, with a peculiar silence. Ours is a strange world, a world in which one fears to honour the persecuted for fear that the persecutor will be driven to do even more evil than he has done up to now. We would have wished to salute you with the same explosive joy with which the Christians of Rome greeted St Peter.»

A granite formation

Archbishop Slipyj now began serenely but energetically to make a reality of his new ministry in exile. He appeared on television for the first time on 17 March at the beatification of Elizabeth Seton. A week later, preaching at the Pontifical Greek College, he told the students, «You could easily find yourselves today in completely atheistic surroundings, in which the overwhelming majority... combats the existence of God, negates every religion and insults you as deceived and deceivers, idlers, enemies of the people. Anyone who has not acquired a granite theological formation could easily lose his head and be swayed by the atheistic current.»

He sent a beautiful and historic greeting to the failing Pope John in May, fell grievously ill himself weeks later and the new Pope, Paul VI, came to his bedside. He recovered, presided over the eleven-day chapter of the Basilian nuns at the Aventine, visited Sicily and spoke at the Second Vatican Council on 11 October 1963. Still in the year of his release he undertook the task nearest of all to his heart; he founded the Ukrainian Catholic University in Rome on 8 December. This tiny centre of renaissance for the Ukrainian Church is only temporarily in Rome. Whenever religious freedom in the Ukraine is regained, it will be transferred there, its true seat.

In the following year, he bought a monastery for his studite monks on Lake Albano and had the joy of bringing the community to meet Pope Paul on 8 January 1965.

A few weeks later, on 25 January 1965, Pope Paul named 27 new Car-



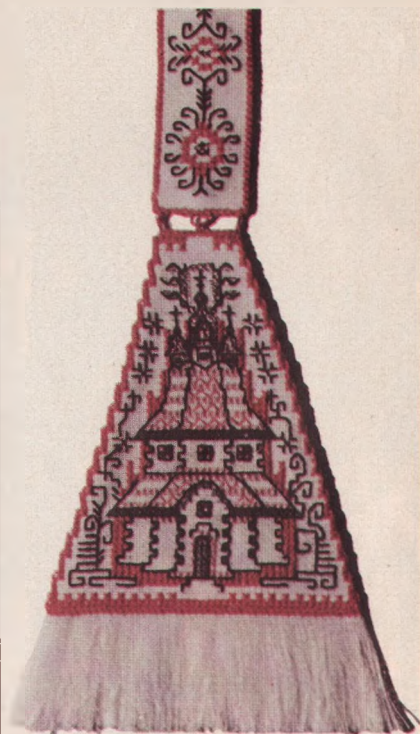
Authority and resolution in Roman exile.

dinals and Metropolitan Slipyj was among them. First named were the Oriental Patriarchs and next was Cardinal Slipyj. Then one of the Cardinals, Cardinal Testa, said to him «You are already a Cardinal (in pectore) of Pope John!», confirming the common supposition that he had been one of three such Cardinals appointed by Pope John in his consistory of 28 March 1960. The new Cardinal Slipyj asked Monsignor Capovilla why he had not told him of his appointment earlier. «Because I was not permitted to say it,» he could only reply. But Cardinal Testa had benignly broken the secret.

Gentle commands

Among Cardinal Slipyj's great works in exile was the founding and building of the Cathedral of Saint Sophia — this means the Holy Wisdom — in via Boccea in Rome. It is a «Sobor» — a Church to which people come from far and wide for certain feasts — and this beautiful example was built between 1967-69 according to the Cardinal's own plans. It is intended as a replica of Saint Sophia's in Kiev, incorporating similar structural features. It was consecrated on 27 September 1969 and on the following day the Pope solemnly brought in the relics of Pope St Clement. The Sobor is the spiritual centre for all the Ukrainian Catholics exiled and scattered around the world and the Cardinal bequeathed it to them with gentle commands in his Testament.

The needle and the Church in flames



Women too are dragged off to degradation and enslavement in the Soviet camps. Among Ukrainian women prisoners there has built up a beautiful, a nearly incredible tradition of making miniature tapestries, markers for the holy books of the liturgy.

They are generally made by pulling coloured threads from old garments. They are kept small so that they can be hidden during sudden searches. Here is part of one of these tapestries. Its design was conceived in the solitary confinement of prison camps. Its theme, a church in flames, represents the destruction of the Ukrainian Church.

The Father of his Church



A moment in a solemn liturgy during the 1980 Synod of the Ukrainian Catholic Church. Cardinal Slipyj, at 88, is the celebrant. The Pope stands below the Crucifix.

There are three other strands in the story of Cardinal Slipyj's years in Rome; his «anxious care for all the Churches» of the Ukrainian rite, his pain and grief at the refusal to recognise the Patriarchal status of his Church, and his tireless defence of those whom the communists persecuted.

He was never permitted to return to his beloved Ukraine but he was able,

not without difficulties and obstacles, to go as a pastor to his compatriots in exile all around the world.

In 1968 he visited the Ukrainians of north and south America and Oceania. In the next two years he went to Germany, Spain, England, France and Austria. At Lourdes he movingly recalled the last words of the dying in the Soviet camps: «Mother, do you hear me?» His last great tour was in

1976, to the USA, Canada, Holland and Germany.

The controversy over the Patriarchate was a bitter anguish. He was to sign his Testament «Humble Josyf, Patriarch and Cardinal,» but on grounds that he thought worldly and unworthy he was never recognized as such. In the first months of his freedom, he asked Pope Paul VI to recognize the Patriarchate and on 11

October that year he told the Vatican Council Fathers that this was the only means to preserve the unity, the very existence of the Ukrainian Catholic Church.

Bitter controversies

Pope Paul quickly took what Ukrainians hoped was a first step towards granting the Patriarchal status when he recognised the ancient title of the Kievan Metropolitans as Archbishop-Major, a designation unique in the Catholic world. This title confers rights equal to those of the Patriarchs of the Eastern Churches. In 1980 Pope John Paul II enlarged these rights further and in 1982 Cardinal Slipyj wrote his powerful «Pro Memoria», a last plea for Patriarchal status. But he was to die without its being recognized and grieved by bitter controversies over the issue among his scattered flocks.

What most moved the fatherly heart of the great Patriarch was the need and suffering of his persecuted faithful at home and of all believers who suffered under communism. He wrote to Kurt Waldheim, United Nations Secretary General and to President Carter and he pleaded endlessly to synods and gatherings of bishops for his people. He intervened dramatically at the 1977 Sakharov Tribunal in Rome when 85 years old. He said, «I am present here for two reasons. Today testimony is being given here

The white linen head-dress, the kamilavka, ennobles the features of the aged Cardinal in these three portraits: top, Pope John Paul II greets him; centre, a word with the Czech Martyr, Cardinal Beran; bottom, full attention for little Matvey, grandson of Sakharov.





The golden-domed Cathedral of St Sophia, the Holy Wisdom, in Rome.

on religious persecution in the Soviet Union and in my homeland, the Ukraine. The Church of which I am Head and Father is also the victim of this persecution and where my Church is spoken of, there I must also be to defend it, to protect it. The second reason is that I am the «convict», I am the testimony of this noted Archipelago, as another «convict», Alexander Solzhenitsyn has called it. And I carry the scars of this terror on my body.»

Alas, the voices of such witnesses are drowned out in the West by com-

fortable men, far from the Soviet camps, who, in the face of nearly seventy years' contrary evidence and the suffering and death of uncountable multitudes of believers, still imagine that the people of God can make accommodations with the Marxist-atheists.

The Cardinal died of pneumonia, of old age really, on 7 September last year. Our best way to honour the memory of this Imitator of Christ is to heed his warnings. May his great soul rest in the peace of Christ, whom he followed.

A Chronology of Cardinal Slipyj

Year	His age	Event
1892		Born 17 February at Zazdrist, Western Ukraine.
1917	25	Ordained priest at Univ 30 September.
1925	33	Rector, Lviv Seminary.
1929	37	Rector Lviv Theological Academy.
1939	47	September: Exarch of Eastern Ukraine. December: Archbishop and Coadjutor-Successor to Metropolitan Szeptyckyj.
1944	52	Metropolitan Szeptyckyj dies 1 November. Josyf Slipyj becomes Metropolitan.
1945	53	Arrested by Soviets, 11 April.
1946	54	First sentence; 8 years' prison and forced labour.
1953	61	Second sentence; 5 years' Siberian exile.
1958	66	Third sentence; 4 years' prison and forced labour.
1960	68	Cardinal «in pectore» of Pope John, 28 March.
1962	70	Fourth sentence, indefinite, to Mordovia, the place of «natural death.»
1963	71	Release 26 January; Rome 9 February. Plea for Patriarchate at Second Vatican Council, 11 October. Founded Ukrainian Catholic University, 8 December. Recognised as Archbishop-Major, 23 December.
1965	73	Publicly a Cardinal under Pope Paul VI, 25 January.
1968	76	First pastoral voyages: North and South America and Oceania.
1969	77	Cathedral of Saint Sophia in Rome consecrated.
1971	79	Addresses World Synod of Bishops on Church persecution.
1974	82	Renews the same appeal to the Synod of Bishops.
1976	84	Appeal for persecuted to Kurt Waldheim.
1977	85	Addresses Sakharov Tribunal in Rome.
1980	88	Presides at Rome Synod of Ukrainian Bishops.
1984	92	Dies in Rome, 7 September.

How your giving sustains the Catacomb Church

These are some of the ways in which you have helped the Ukrainian Catholic Church to survive

1. By supporting the construction and running of the university and seminary which Cardinal Slipyj founded in Rome. By this you have ensured that a minimum of free Ukrainian learning and culture may survive as a counter-weight to the tragic situation in the Ukraine.
2. By publishing theological works in Ukrainian for use in exile, and which we are also able to introduce into Ukraine itself.
3. By publishing a translation of the New Testament and a pocket-size prayer book especially adapted to the needs of the underground or 'Catacomb' Church.
4. By enabling us to publish our Child's Bible in Ukrainian; it is considered «a popular item» in the Ukraine and very much in demand. We are continuing to meet that demand slowly and cautiously.
5. By helping to transmit religious radio broadcasts to the Ukraine, by sending parcels there, by relieving the Church in many other ways which we cannot mention and by helping refugees.
6. Most importantly, by extending friendship and moral support to Cardinal Slipyj and his Church when many considered them a hindrance to ecumenical dialogue with Russian Orthodoxy.



Old friends together in Rome; the Cardinal with Father Werenfried.

Fr Werenfried visited Patriarch Slipyj immediately upon his release and from that time on was his admirer, his helper and his friend.

Since 1963, Aid to the Church in Need has been able to give nearly ten million dollars for the support of the Ukrainian Catholic Church in the Soviet Union and in exile.

Murders and desecrations

We could fill many pages with accounts of recent murders, assaults, desecrations and trickeries by the Marxist-atheists in the Ukraine. Humanly speaking there is no end in sight to the sufferings of the Ukrainian Church. But we should take heart from the words of another Ukrainian, the young and courageous

Josyf Terelja, who has already spent 18 of his 41 years in Soviet prisons, camps and those new antechambers of hell, their psychiatric hospitals. In 1982, he founded the Initiative Group for the Defence of the Rights of Believers and the Church. He is now in prison again. He has written, «... every ordeal has its end and we are waiting for the end of our Way of the Cross, our Calvary; after that — Resurrection!»

We beg you then, for the memory of Cardinal Slipyj and for the solace of his still tormented Church, to pray, not to forget or permit to be forgotten that the Marxist-atheist persecution of religion never relents, and to give and to go on giving us the material means to relieve a little the terrible suffering this oppression causes.

The Confessor's last message

Extracts from the Testament of His Beatitude Patriarch Josyf

... Whilst leaving this world after a life of some 90 years or so, «sitting on the sleigh»,* as our ancestors used to say, I pray for you, my spiritual flock, and for the whole Ukrainian nation, whose son I am and which I have tried to serve throughout all my life.

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

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

... And when you visit the Cathedral of Saint Sophia on a pilgrimage as to your own native Temple, and look upon it and offer your prayers to God inside it, remember that I leave this Cathedral for you as a mark and symbol of the destroyed and desecrated shrines of God in Ukraine.

... For in a little while, the Patriarch for whom you now pray will cross the threshold of life on earth, and the

* Refers to the ancient tradition of Kievan Rus' that the dead were borne to their place of burial on a sleigh.



Jesus, whom he followed. The Icon from the Iconostasis in Saint Sophia's Cathedral, Rome.

visible symbol and personification of the Patriarchate in his person will no longer exist. But, in your consciousness and in your vision there will remain a real and living Ukrainian

Church, crowned with a patriarchal wreath!

... On many occasions as the Head of our Church I gave advice with firm and decisive words whenever it was necessary to awaken the sleeping conscience and to point out the pastoral responsibility for the spiritual flock before God and the Church. For the Episcopate should be a model of unanimity in the administration of the Church and an example of unity in all aspects of religious and national life! All that I had to suffer because of this — the scorn, the mental wounds, in a word, all those arrows fired at me by the evil one — are well known to you. They were by no means easier than those in the prisons and in deportations. I endured them as painfully as I had suffered the tortures in prison in earlier years. But today I thank the Almighty that I was beaten both in the prisons and in freedom! I thank Him that I was beaten and not glorified by the slaves! I forgive them all, for they too are only instruments in the Hands of the Almighty, who summoned me and gave me His blessing to be a Prisoner for the sake of Christ, both in captivity and in freedom!

... My thoughts extend to all my brothers and sisters in Ukraine and the vast expanses of the whole Soviet Union, to those who suffer in freedom and to those who languish in jails, prisons, hard labour camps or death camps... in their midst I can see new ranks of fighters, scientists, writers, artists, farm workers and labourers. I can see among them those who

search for truth and those who defend justice. I can hear their voices raised in defence of the basic human rights of the individual and of society. I watch them with wonder and see how they defend our native Ukrainian language, how they enrich our native Ukrainian culture, and how with the full power of their minds and hearts they save the Ukrainian soul. And I suffer alongside them, for they are persecuted for this as common criminals.

... Bury me in our Patriarchal Cathedral of Saint Sophia, and when our vision shall turn into reality and our Holy Church and our Ukrainian nation shall rise once again in freedom, carry the coffin in which I shall come to rest to my native land and place it in the shrine of St George in Lviv. If such is the will of God and the wish of the Ukrainian people, then lay my coffin in the vaults of the restored Cathedral of Saint Sophia. I was made to suffer for many long years in the vaults of Kiev prison, when I was still among the living, but I would like to rest in peace in the underground crypt of the restored Cathedral of Saint Sophia, once my body has ceased to live!

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

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

† *Humble Josyf
Patriarch and Cardinal*

The Pope's farewell

On Wednesday 17 October last year Pope John Paul II celebrated Mass in St Peter's Basilica for the repose of the soul of Cardinal Slipyj. Here is the heart of the Pope's farewell to his great Ukrainian brother.

«Come to me all you who are weary and heavy laden, and I will refresh you!» This Word of Christ, taken from the Gospel of Matthew, sums up the long and difficult life of the beloved Archbishop-Major. During his prolonged troubles as a condemned man and then as an exile, he always found in Christ refreshment to be a man of

invincible faith, a pastor of firm courage, a witness of heroic fidelity, an eminent personality of the Church.

«It is painful to recall the long calvary which an innocent man, a Metropolitan Archbishop, had to bear because of his Christian faith! We know that during those years of imprisonment and hard labour he often succeeded in secretly celebrating the Holy Eucharist, finding in Christ the strength and the joy to suffer with Him and for Him, for the defence and preservation of his people's faith. Finally Pope John XXIII succeeded in obtaining his release, and on 9 February 1963 Archbishop Slipyj arrived in Rome. Quoting the *imitation of Christ*, my predecessor said to him during their emotional first meeting, «Happy the moment when Jesus calls from tears to joy of the Spirit (Bk II, ch. VIII).»

«During the last part of his life, Cardinal Slipyj maintained his fervour and his pastoral dynamism and from his example a message comes to us which can serve us, still pilgrims along the ways of this world, and can also serve the entire Church.»

«Dear brothers and sisters, in offering the Holy Sacrifice for Cardinal Josyf Slipyj, we pray to the Lord for him, meditating on his heroic faith; we invoke the Virgin Mary for the Christians persecuted in today's society, for our Ukrainian brothers and sisters residing in their nation or scattered throughout the world.»



The Holy Father's final salute to Cardinal Slipyj, lying in state in Saint Sophia's. The Icon of Our Lord behind the catafalque is shown in close-up on the opposite page.



If ever we are tempted to push our disagreements within Christ's Church to the point where its unity is endangered, let us think of the example of Cardinal Slipyj and pause. He endured 18 years in Soviet prisons to defend the unity of his Church with Rome and upheld that unity through 21 years more in Rome despite deep pain over the Patriarchate controversy. We leave you this last picture of him, standing close to the Holy Father and surrounded by his brother Hierarchs of the Ukrainian Catholic Church. So let us remember him.

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