

FOR THE
UKRAINIAN CATHOLIC PATRIARCHATE

Petition
to His Holiness Pope Paul VI
and Memorandum
to His Eminence Cardinal Testa
by
YAROSLAV STETSKO
Former Prime Minister of Ukraine

Ukrainian Information Service
London
1971

FOR THE UKRAINIAN CATHOLIC PATRIARCHATE

**Petition submitted to His Holiness Pope Paul VI by Yaroslav Stetsko,
former Prime Minister of the Ukrainian State Government in 1941.**

His Holiness
Pope Paul VI

Your Holiness:

We, the Ukrainian Catholics, beg to submit this petition to your Holiness in the hope, that Your Holiness' and the Ecumenical Council's consent to our appeal will strengthen our Martyrized Churches of both confessions: the Ukrainian Catholic Church and the Ukrainian Orthodox Autocephalic Church, which have continued to exist in the modern catacombs in Ukraine, and among the Ukrainians deported by the atheist Muscovite regime to the waste lands and concentration camps of Siberia and Kazakhstan.

In filial devotion to Your Holiness, we beg to ask, most humbly, that the Ecumenical Council attach supreme importance to the following matters:

A) That the mobilization of the entire religious world, and, particularly, of the Christian world be achieved by a unity of action, which will embrace all religious bodies, but particularly those of the Christian Churches, against militant atheism. According to our modest opinion, the regeneration of Christian militancy is what is most needed in the struggle against militant atheism at the present time;

B) That the central role in the contemporary Christian world of the militant Christian Churches in the catacombs, and, especially, of the Ukrainian Catholic Church, should be defended and honoured in the Council's decisions. The Ukrainian Catholic Church lost nearly

all its hierarchs by martyrdom because they remained faithful to Christ and the Apostolic See until their death. In addition, it lost many priests and thousands upon thousands of the faithful. The prelates, many priests, and thousands upon thousands of the faithful of the Ukrainian Autocephalic Orthodox Church were martyred in the struggle for the victory of Christ's truth. It is only fitting, therefore, that the Ecumenical Council pay tribute to the sufferings for Christ of the peoples, of the faithful — the priests and prelates of the Christian Churches — in the catacombs, for the *true spirit of the Christian Churches of the neophytes of modern times* is exemplified by the catacombs of Christian Ukraine and other Christian nations that are enslaved by the antichrist;

C) That the Ecumenical Council exclude the representation of Moscow's Patriarchy (i. e., the representatives of the Council for the Affairs of the Russian Orthodox Church of the Council of Ministers of the USSR) from participating in the Council as observers. Moscow's Patriarchy helped to destroy the Ukrainian Catholic Church and the Ukrainian Autocephalic Orthodox Church and, at present, continues to be subservient to the regime of the antichrist. The presence of these observers at the Council paralyses the possibility of the emergence of a firm attitude, backed by uncompromising schemata concerning the struggle of Christianity against the antichrist of Moscow;

D) That the Ecumenical Council initiate a great movement for an ideological, spiritual and moral regeneration, especially in the free Christian world, by opening a new front of action against the domination of material values in life, not only of the faithful, but also in that of some priests: against the displacement of idealism by hedonism. This must be done by restoring the old and militant principles of Christianity, which are indispensable in the present struggle against the false doctrines of the antichrist of Communist Moscow;

E) That the Ecumenical Council direct the attention of the Churches and the peoples of the free world to the Martyrized and militant Churches, the Ukrainian Catholic Church and the Ukrainian Autocephalic Orthodox Church, which continue their existence in the catacombs of Ukraine and in other countries of the Kingdom of Antichrist. They should be distinguished as examples of a genuine devotion to Christ, and their sacrifices should be honoured as a great contribution to the final victory of Christ's Truth on the ruins of the Kingdom of Antichrist;

F) Concerning the Ukrainian Catholic Church, we beg to ask Your Holiness, most humbly, that a Patriarchate of the Ukrainian Catholic Church be created. The Archbishop Major Metropolitan-Confessor Cardinal Joseph Slipyj, who faithfully defended Christ's Truth in a dignified manner through eighteen years of imprisonment, should be

the Patriarch of the Ukrainian Catholic Church, which has been uncompromisingly militant against the Kingdom of Antichrist and its Kremlin Orthodox "Church."

In contemporary Ukraine a Patriarchal See of the militant Ukrainian Catholic Church could be established only in the catacombs, or in the Vorkuta concentration camp, where the Metropolitan-Confessor was recently interned but since the Metropolitan-Confessor became an emigrant, his return to Ukraine, during the reign of the Kingdom of Antichrist, is utterly impracticable and purposeless. Metropolitan Cardinal Slipyj, therefore, as a Patriarch, should have his See established in the free world — in Rome.

In addition, we humbly ask Your Holiness that, for the purpose of the struggle against the Kingdom of Antichrist in which many of our brothers and sisters, mothers and fathers, the whole of our faithful Ukrainian people have been suffering, the Archbishop Major, H. E. Cardinal Joseph Slipyj be allowed to interrupt his silence to tell the world about the sufferings and martyrdom of the people faithful to Christ, to our Church and to our fatherland: about the sufferings of all the enslaved Churches, nations and peoples: to warn the world against the dangers of co-existence with the devil, by pointing out the Hell which he has created on the earth and, at the same time, pay tribute to the sacrifices, heroism and martyrdom suffered in the struggle for Christ, for the freedom and independence of Ukraine and of other enslaved nations.

We also beg to ask that the Metropolitan-Confessor, who has been, not only for us, but for all Christians, a glorious example of martyrdom for Christ and our spiritual leader, be not caused to have any contact with the authorities of the antichrist. Such contacts are contrary to his aureole as martyr and spiritual leader of the Ukrainian people in the struggle against the antichrist and his power. This is disgusting for all those who believe in the final victory of the Truth of Christ.

We humbly ask Your Holiness to listen to our petition, and we pray that the Almighty God show His Grace and Benevolence to Your Holiness. We most humbly ask Your Blessing.

We remain in filial devotion to Your Holiness.

(Yaroslav Stetsko)
Former Prime Minister of Ukraine

Submitted on Sept. 21, 1964.

ON THE PROTECTION OF TRADITIONS OF THE UKRAINIAN CATHOLIC CHURCH

MEMORANDUM SENT TO CARDINAL TESTA
BY MR. YAROSLAV STETSKO

Munich, 25th June, 1965.

His Eminence
Gustavo Cardinal Testa,
The Sacred Congregation for the Eastern Church,
The Vatican.

Re: Perpetual obligations arising from the Berestia Union
of 23rd December, 1595, and the decisions of the Universal
Second Vatican Council of the Catholic Church.

Your Eminence,

As Head of the last independent Ukrainian Government on the Ukrainian territory in 1941, which initiated the war on two fronts — against atheistic Bolshevism and Nazism — and had the blessing of the Servant of God, the Metropolitan Andrey Sheptytsky and moral support of our present spiritual leader, the Metropolitan Confessor Joseph Cardinal Slipyj, I take the liberty to submit to Your Eminence some objections against the introduction of certain innovations in the Ukrainian Catholic Church in the USA and other countries, which contradict the Berestia Union with the Apostolic See and the Council Decree on the Eastern Catholic Churches.

His Holiness Pope Clemens VIII, on the reestablishment of the unity of the Ukrainians with the Holy See, guaranteed in the name of the Holy See in his bull of 23rd February, 1596, "Decet Romanum Pontificem", as well as in the documents, approved by him, of the Berestia Synod attended by the Ukrainian bishops of that time, headed by the Metropolitan of Kyïv and Halych, Michael Rohoza, to respect the traditions and the rites of the Ukrainian Greek-Catholic Church. The Union was concluded on the basis of the principles laid down by the Ecumenical Council of Florence.

The Holy See granted to the Ukrainians all the rights, liberties and privileges that had been enjoyed by them up to then, and confirmed them in all their ecclesiastical usages in the administration of the Holy Sacraments, and in the performance of the ritual acts, which had since ancient times been accepted in Ukraine, in so far as they were not contrary to the dogmas of the Catholic Church.

Of late, however, some Ukrainian bishops and priests, in particular in the USA, have been acting in contradiction to these principles. For instance, the new (Gregorian) calendar and other innovations are being introduced into the Ukrainian Catholic Church there; there are attempts to introduce a non-Ukrainian language, viz. English, into our liturgy, thus violating § 23 of the Decree on Eastern Catholic Churches of 21st November, 1964, and in no lesser measure openly contradicting the accords of the Berestia Union.

Permit me, Your Eminence, to touch with a few words on the following points:

1) The historico-juridical status of the Ukrainian Catholic Church on the basis of the accords binding on both parties:

On 12th June, 1595, the Ukrainian bishops held a synod in Berestia under the leadership of the Metropolitan Michael Rohoza and on this day drafted a letter to the Pope concerning the conditions of reunification, in which it was particularly emphasized:

“... siquidem Sanctitas Vestra administrationem sacramentorum, ritusque et caerimonias Orientalis Ecclesiae integre, inviolabiliter, atque eo modo quo tempore unionis illis utebamur, nobis conservare, confirmareque pro se et successoribus suis, nihil in hac parte innovaturis umquam dignetur...” (“Your Holiness will allow us to retain any administration of sacraments, rites and ceremonies of the Eastern Church, in the form in use at the time of union, wholly and inviolably, and to confirm in your name and that of your successors, and never to introduce innovations in this part...”)

In the bull of 10th January, 1595, on the “Unio Nationis Ruthenae cum Ecclesia Romana” (“Union of the Ruthenian [Ukrainian] Nation with the Roman Church”), the § 10 states: “... atque ad majorem charitatis nostrae erga ipsos significationem omnes sacros ritus, et caeremonias quibus Rutheni Episcopi, et Clerus juxta Sanctorum Patrum Graecorum instituta in Divinis Officiis, et Sacrosanctae Missae Sacrificio, ceterorumque Sacramentorum administratione, aliisve sacris functionibus utuntur, dummodo veritati, et doctrinae Fidei Catholicae non adversentur, et communionem cum Romana Ecclesia non excludant, eisdem Ruthenis Episcopis, et Clero ex Apostolica benignitate permittimus, concedimus, et indulgemus.” (“... and, therefore, for the greater significance of our love, we

permit, yield and allow to the Ruthenian bishops and clergy, from the Apostolic Grace, all those sacred rites, and ceremonies used by the Ruthenian bishops and clergy as well as the institutions of the divine services of the Holy Greek Fathers, and the holding of the sacred Mass, and the administering of the other sacraments, or other sacred functions, provided that the truths and doctrines of the Catholic faith are not contradicted, and they do not exclude communion with the Roman Church . . .")

In the papal "Breve" of 7th February, 1596, Pope Clemens VIII informed the Metropolitan Michael Rohoza that he had granted all the requests and demands of the Ukrainians. By the bull of 23rd February, 1596, the Pope confirmed the Metropolitan in the possession of his old rights of jurisdiction. He confirmed that the Metropolitan of Kyiv and Halych could confirm and institute all his Suffragan Bishops in the name of the Holy See, as soon as they were appointed for this office. Pope Clemens VIII was even gracious enough never to ask the Ukrainian Catholic Church to include the word "filioque" in its Creed, considering as sufficient the solemn promise of the Ukrainian bishops that they would defend in principle the Catholic doctrine of the origin of the Holy Ghost in the Father and Son.

King Sigismund III issued a manifesto on 29th May, 1596, in which he proclaimed the completed Union and added: "The bishops have brought nothing new from Rome, nothing which will hinder your salvation, no changes in your religious rites. To the contrary, all your dogmas and rites have remained untouched, conforming to the authority of the Apostles and of the Councils, and to the teaching of the Holy Greek Fathers, revered by you, whose feast days you celebrate." (*Annales Eccl. Ruth.*, p. 227).

One of the conditions put forward by the opponents of the Union, which was stressed by Prince Ostrozhskyj, was the demand for the retention of the old calendar. For this reason alone the Ukrainian bishops had to plead for the retention of the old [Julian] calendar. On 10th October, 1596, the Synod of Berestia issued a synodal message signed by the Ukrainian bishops and the Metropolitan, Michael Rohoza, himself by which the union of the Ukrainian Church with Rome was promulgated in the entire metropolitanate.

In this we read the following: ". . . so that, at the same time, we may preserve the rites and ceremonies of the Greek-Ruthenian Church, that no alterations be carried out in our churches, but that all be left in accordance with the traditions of the Holy Greek Fathers for time eternal, which the Holy Father has indeed granted us and sent us the relevant privileges and documents . . ."

2) On the present juridical status

From the documents of the Berestia Union it is clear that neither individual bishops, nor priests, nor, even less so, parish congregations have the right to carry out any alterations regarding the rights and privileges guaranteed in the Berestia Union. Moreover, the practices introduced in the USA contradict the decree adopted by the II Vatican Ecumenical Council on the Eastern Catholic Churches (§§ 19, 23, 24, 9, 6, 2).

Any changes concerning the decisions of the Berestia Synod of 8-10 October, 1596, can only be carried out by an analogous institution of the Ukrainian Greek-Catholic Church, that is to say by the Synod of Ukrainian bishops — and not only those living outside Ukraine — headed by His Beatitude Joseph Cardinal Slipyj, according to § 10 and in agreement with §§ 7 and 9 of the Decree.

Hence I question the validity of the changes and innovations carried out in the USA as contrary to the accords of the Berestia Union and the decisions of the Second Ecumenical Vatican Council. I consider it as an action “without legality” when a decision by a congregation or an instruction on the part of a bishop can alter the rights and privileges guaranteed by the Apostolic See with regard to the entire Church and nation. According to the meaning of § 7, section 3, and in accordance with § 10 of the Decree on Eastern Churches, the Ukrainian Greek-Catholic bishops in the USA also are subject to the jurisdiction of Archbishop Major Joseph Cardinal Slipyj.

On the basis of the new juridical position in the Ukrainian Greek-Catholic Church and in connection with the recognition of the institution of Archbishop Major whose rights equal those of a Patriarch (§ 10), the legal status of the Ukrainian Catholic Church within the framework of the entire Catholic Church is similar to its status at the time of the Berestia Union of 10th October, 1596, and of 23rd December, 1595.

The changes carried out in the USA contradict the spirit and the wording of the §§ 19 and 9 of the Decree on Eastern Catholic Churches, and of the § 1 as well.

The Ukrainian Catholics consider a synod of Ukrainian Catholic bishops (and not only those living outside Ukraine), headed by Archbishop Major Joseph Cardinal Slipyj, as equivalent of the Berestia Synod. The Ukrainian Church is active not only outside Ukraine, but is living and militant in the catacombs. The will of that Church, too, has to be respected. No individual bishop, or any two or three bishops have the right to introduce changes in our Church without a decision by the Synod of Ukrainian Catholic bishops headed by the Major Archbishop. Changes introduced in any other way amount to an

infringement of the rights and privileges guaranteed by the Berestia Union and by the Decree on Eastern Churches, and are illegal.

Moreover, our teaching Church, i. e. the Synod of Bishops, has had to take into account and must take into account the will of the Ukrainian people which is at present engaged in a prolonged struggle for Christ's Church and is opposed to any Latinisation or Americanisation of our Church. The emigré community is only a small part of the many-million strong Ukrainian people, and the hierarchy, Catholic too, has to listen to the will of the entire Ukrainian people.

3) On the actual situation

The confusion in various Ukrainian Catholic parish congregations in the USA in connection with the changeover of the calendar and the forcible introduction of the English language, causes deep concern, especially in Chicago and Cleveland . . .

Similar mistakes in the past have already taken their revenge . . .

The underground Ukrainian Catholic Church in Ukraine, as well as the Ukrainian Autocephalous Orthodox Church, celebrate their feast days in accordance with the old calendar. In families of mixed confessions disagreement and discord will now reign, just as in purely Catholic families, after the introduction of these innovations, because some are celebrating according to the old calendar, and some according to the new. Instead of combating atheism, the believers of the same Church and of the same confession are fighting each other, and are at odds with the hierarchy, as is the case e. g. in Chicago.

In the USA, as a matter of fact, it is only a question of a single feast day in the year, [namely Christmas 7th Jan.], which falls on an ordinary working day, because apart from Christmas there are no other religious holidays in the USA which do not fall on a Sunday. It is not much of a sacrifice for the Ukrainians to devote one weekday in the year to a religious service, to forgo wages for that day, in order to be united in prayer with our militant Catholic Church in the catacombs of Ukraine and with our Orthodox brethren, with our Orthodox Church which also lives and is active in the catacombs of Ukraine.

The changes mentioned above also contribute to the weakening of the ecumenical movement, *since the overwhelming majority of Ukrainians are of Orthodox belief, and our Orthodox Church, as is known, follows the old calendar.* The Apostolic See is always urging ecumenical reconciliation, while in homogeneous Ukrainian communities of faithful in the USA the supporters of the new and the old calendar are in dispute. Under such conditions, it will be more than difficult to strive for a rapprochement and reconciliation with our Orthodox Church. First of all it is necessary to restore unity among the Catholic faithful who are in dispute concerning the calendar,

which is essentially a dispute about much deeper things, for the introduction of the new calendar is *merely a pretext for latinization and Americanization of our faithful and our Church.*

The reason for these attempts to introduce alterations are not so much religious arguments, but rather Americanizing tendencies on the part of calendar reforms.

I consider it my duty to emphasize that even in the past the Apostolic See, striving for multiplicity in unity, had no intention of latinizing or to support latinization of other rites, or to act against traditions. Pope Urban VIII in his bull of 7th February, 1624, had already forbidden to change one's rite and adopt Latin rite without a special separate permission of the Holy See. Pope Paul V issued a similar prohibition on 10th December, 1615. The Decree on the Eastern Catholic Churches of the Second Ecumenical Vatican Council goes even further in this direction.

At the same time I should like to question the attempts to introduce English into services as a mother tongue instead of Ukrainian, amongst various congregations in the USA, since, exactly like the calendar reform, this contradicts the decisions of the Decree (§§ 1, 2, 19 and 24). The § 2 clearly notes that the Catholic Church attaches great importance to the traditions of each particular Church and their ritual being left untouched, and to their remaining unchanged and whole. In § 23 and § 24 faithfulness to the old Eastern traditions is emphasised and stressed, and it is pointed out that the introduction of the mother tongue into the divine services is reserved to the power of the Patriarchs with the Synod, or the Synod of the bishops of each Church respectively.

In § 19 it is clearly stated that the transfer of feast days for each Church lies within the competence of the Synod concerned, and not in the hands of individual bishops, which naturally also refers to the reform of the calendar. Hence the so-called reforms carried out in the USA and elsewhere in these matters are illegal both in the light of the Decree of the Ecumenical Council of the Catholic Church and the Union of Berestia . . .

In view of the fact that the jurisdiction of the Archbishop Major of the Ukrainian Greek-Catholic Church, Joseph Cardinal Slipyj, has not entered into force, there is no uniformity within our Catholic Church.

4) Legally justified demands

In submitting to the Sacred Congregation for the Eastern Churches, or respectively to other appropriate juridical institutions of the Apostolic See, my objections regarding the changes carried out in the Ukrainian Catholic Church in the USA and elsewhere, contrary to the accords formulated in the Union of Berestia, which

are binding (and act as her rights and privileges) on both the Ukrainian Catholic Church and the Apostolic See, which by its decisions and accords took upon itself in the person of Pope Clement VIII unambiguous obligations with regard to the Ukrainian Catholic Church and the Ukrainian people, and in particular referring to the Decree of the Ecumenical II Vatican Council on the Eastern Churches, I wish to put forward the request that:

a) all instructions issued by any ecclesiastical or any other authority in the USA or elsewhere in contradiction of the accords of the Union of Berestia, and b) all the innovations introduced in the USA or elsewhere contradicting the decisions and the spirit of the Decree on the Eastern Churches of the Ecumenical II Vatican Council —

be rescinded and annulled by the Apostolic See as illegal.

With this in mind I refer to § 4 of the Decree, in which the Council grants the right for recourse to be made to the Holy See, which as the highest arbiter extends its care over the ecumenical movement, as well as to § 6 of the Decree in which the Council, led by the Holy Father, decided that those who have deviated from the ancient traditions are duty bound to revert to them.

As Prime Minister of the last independent Ukrainian Government on Ukrainian soil, and in the name of lay Ukrainian Catholic faithful, may I at the same time make the following request:

a) that in accordance with §§ 10 and 7 (especially Section 3) Archbishop Major Joseph Cardinal Slipyj be enabled to exercise effectively his jurisdiction with the Synod of Ukrainian Catholic Bishops, to direct all ecclesiastical matters of the Ukrainian Catholic Church abroad, too, and in accordance with § 23 of the Decree to regulate the problem of the language used in services, since here and there some bishops begin, on their own authority, to introduce the use of English in some churches although it is not the mother tongue of the Ukrainians;

b) that the Apostolic See create the institution of the Ukrainian Catholic Patriarchate thus giving a monolithic form to the Ukrainian Catholic Church and making thus of her a radiant centre in the struggle against atheism.

I beg, Your Eminence, to accept the expressions of my profound respect.

Yours very truly,

Yaroslav Stetsko

former Prime Minister of the Ukrainian
State Government in 1941.

THE GUN AND THE FAITH

**Religion and Church in Ukraine
under the Communist Russian Rule**

A Brief Survey by

W. Mykula, B.A. (Lond.), B.Litt. (Oxon)

Ukrainian Information Service,

200, Liverpool Road, London, N1 1LT.

1969

48 pp. + 37 illustrations.

Price: 30p (USA and Canada \$ 1.00).

