

For the Unity of Church & People!

Documents & Comments

**related to the Struggle
for the Patriarchal Rights
of the Ukrainian Catholic Church**

Collected & edited
by **I. Dmytriw**
Translated
by **W. Slez**

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PARTICIPATING HIERARCHS OF THE FIFTH ARCHIEPISCOPAL SYNOD
October 31 November 5, 1971



Delegates at the Annual General Meeting of the Central Committee For A Ukrainian Catholic Patriarchate, held in London on the 17th April, 1976.



Members of the Ukrainian Catholic Parish in Wolverhampton demonstrate outside the residence of Rt. Rev. Bishop A. E. Hornyak in London, demanding the reopening of their Parish church.

INTRODUCTION

While reading Catholic and lay newspapers one comes across frightening headlines about the problems which the Ukrainian Catholic Church is facing at the moment.

The authors of the actual articles show a tendency towards sensationalism rather than dealing with the truth of the matter in hand. Why, then, in the 1970's have Ukrainian Catholics in Western Europe, Canada, the U.S.A., South America and Australia, begun such a resolute campaign for a Ukrainian Catholic Patriarchate?

The campaign for a Ukrainian Catholic Patriarchate has received support from the vast majority of Ukrainians, both the clergy and the faithful. Nevertheless, there has been lack of open support from certain Ukrainian bishops and priests, and opposition from certain elements in the Roman Curia. In addition, such writers of articles as have been mentioned above and the editors of the newspapers in which they appear have accused those Ukrainians involved in the campaign of being politically biased. Clearly, they have not taken into consideration the fact that none of the Ukrainian political, social, or scientific organisations in the free world have in their programmes anything anti-church or anti-religious and that they recognise the importance of religion and the Church to the Ukrainian nation.

The root of the conflict between the majority of Ukrainian faithful, their clergy and bishops and the Vatican Curia over the issue of the Ukrainian Catholic Patriarchate, is purely a church matter which has been on the Vatican agenda since 1840 and which was aggravated after the Vatican Ecumenical Council II. The outcome of this conflict will either strengthen or weaken the efforts of the Ukrainian Church to achieve its unity and freedom.

From the very beginning the Ukrainian Catholic Church has been a Particular Church united with Rome but at the same time has enjoyed broad autonomous powers. However, incursions upon it over the years by Roman Catholic and Orthodox nations have reduced those

powers, although it remained a separate church entity linked with the Universal Church through its head the Metropolitan of Kyiv and Halych, who enjoyed the same rights as a Major Archbishop.

In 1945 and 1946 Moscow occupied most of the ethnographic Ukrainian territory, arrested all the Ukrainian bishops, the majority of the clergy and monks and destroyed the Church as a visible entity. The political situation in Ukraine and Eastern Europe has caused the settling in the West of 3 million Ukrainians, 2 million of whom are Catholics of the Eastern Rite. The Ukrainian Catholic Church in the Free World consists now of 3 Metropolitanates and 21 diocese and Apostolic Exarchates which should be subordinate to the head of the Church, the Metropolitan of Kyiv and Halych. When, however, the Metropolitan J. Slipyj was arrested in 1945, the Church was without a head. His responsibilities were taken over by the Eastern Congregation, consisting mostly of Roman Catholics. After a time they gave their permission for Ukrainian Episcopal Conferences to take place. This state of affairs caused many problems which remained unsolved and which came to the fore in the U.S.A. during the 1950's and then spread to Canada, South America and Western Europe.

In February 1963, Metropolitan Joseph Slipyj was released from a Muscovite concentration camp. In the same year at the Vatican Ecumenical Council II the Ukrainian bishops under his leadership raised the matter of a Ukrainian Patriarchate. At the same time, representatives of the Ukrainian Catholic Church in other countries showed their solidarity. The Council Committees were favourably disposed to the proposal of setting up a Ukrainian Patriarchate and a special Commission, which dealt with matters concerning the Eastern Catholic Churches, even prepared the text of a decree announcing the event. When observers from the Muscovite Orthodox Church learnt of this they applied pressure on the Roman Curia threatening to leave the Council if the proposal for a Ukrainian Patriarchate were discussed by the Council Fathers. Similar pressure was also applied through diplomatic and other channels. Consequently, members of the Roman Curia found three Ukrainian bishops (one from the U.S.A., one from South America and the third from Europe) who withdrew their signatures from the petition for the establishment of a Ukrainian Patriarchate and thus destroyed the possibility of a final and positive solution to the question during the Council.

In Autumn 1964 Pope Paul issued a decree concerning the Eastern Churches. Before it was announced the Apostolic See confirmed that the Metropolitan of Kyiv and Halych has the rights of Major Archbishop, which are equal to those of a Patriarch. In spring 1965 Cardinal Slipyj declared in a separate decree that he had assumed jurisdiction, as Major Archbishop, over the entire Ukrainian Catholic Church.

From 1963 until the present day 7 synodic episcopal meetings of the Particular Ukrainian Catholic Church under the leadership of Patriarch Slipyj have taken place. The first three took place without interference from the Eastern Congregation or the State Department. The fourth and fifth synods were disputed by the two aforementioned bodies while the sixth and seventh were again not interferred with. At the sixth synod the constitution of the Particular Ukrainian Catholic Church was finally decided upon.

Judging from the present relations between the Roman Curia and the head of our Church it is clear that the Vatican stands in opposition to the question of a Ukrainian Patriarchate on purely political grounds. This is tantamount to sacrificing the present and future well-being of the Ukrainian Catholic Church.

The main objective of certain Vatican circles is to prevent the separate units of our Church in the Free World from consolidating under one central governing body. The Ukrainian Catholic Church was liquidated in Ukraine; in the West it exists in the form of a multitude of units. Neither Cardinal Slipyj nor the Ukrainian bishops, clergy, nor faithful wish to see such state of affairs to continue.

There has been strong opposition to the campaign for a Ukrainian Patriarchate from Bishops A. E. Horniak in England, who by his conduct has shown his sympathy for Vatican policy towards the Ukrainian Catholic Church. After withholding information about the state of affairs in the Church from the faithful, expelling those priests who support the Ukrainian Patriarchate and silencing the others, closing down churches in Wolverhampton, Bedford, and Derby and using the police for the so-called maintenance of order, he has forced the faithful in some cases to go as far as protesting in the streets, especially in London.

The official documents published in this booklet are intended to present to the Roman Catholic Hierarchy, the press and all interested parties that the campaign of the Ukrainian people in on way represents a revolt against the Pope or the Universal Church, but is an attempt to guarantee our Church its leadership and traditional structure of Government. We also call upon the Vatican to recognise as Patriarch the Head of our Church, whom we have regarded as Patriarch since he was locked in Muscovite prison camps.

We believe that with the goodwill and understanding of the Vatican all eventual difficulties of legal or administrative nature can be solved in the Vatican and in the countries of Ukrainian settlement without any harm being done to anyone.

In sending this material to you we ask you to help His Beatitude Joseph Slipyj to influence the Holy Father into confirming officially

our patriarchal structure and recognising Cardinal Slipyj as Patriarch, and to subordinate to him particularly those bishops who under the pressure from Roman officials are not serving our Church, its needs or aims.

The Ukrainian nation and its Church has until the present day suffered countless trials and tortures without deserting Divine Truth nor its national rights. However, the present Vatican policy towards our Church and its Head may cause lack of faith. Who will answer for the consequences before their own consciences and before history?

The faithful of our Church have the right to fight for its rights and place inside the Universal Church. They will not give up the fight.

I. Dmytriw

FIRST MEMORANDUM TO THE HOLY FATHER

To
The Most Holy Father
Pope Paul VI,
Citta del Vaticano,
Rome, Italy.

Your Holiness!

With great confidence and love we, the undersigned Ukrainian Catholic scholars and representatives of Scientific Societies and Institutes in the free world, submit this Memorandum with a request that there be a gracious and patient hearing for our petition which is of paramount importance to the Ukrainian Church and Nation.

1) By Divine Providence since time immemorial it has been the lot of the Ukrainians to dwell and function at the crossroads of the two worlds and two civilizations which constantly crossed and interacted on Ukrainian territories. At times the confrontations of the twain resulted in very difficult lives for our people, but faithfully did they obey the will of God and still do they continue in His path with great confidence in His wisdom and mercy.

After the Ukrainian Kyivan State had existed for five centuries, it was overpowered in the thirteenth and fourteenth centuries by the invasion of Asiatic Mongols; almost three centuries had passed before it found its regeneration in the Kozak-Hetman State of the seventeenth and eighteenth centuries after which it fell victim of Muscovite despotism from the north. Then again the Ukrainian State which was reborn in modern times was destroyed by a new form of barbaric, godless despotism. In our time the Ukrainians are being forced to face the possibility of the complete obliteration of their centuries-long Christian heritage and civilization.

2) The Church played the most important role in the history of all the national endeavours and struggles of the Ukrainians. It was she who led the Princely State to the peak of its might and glory. Not only did she fecundate our national culture but also did she defend our people throughout the centuries of trial and tribulation. It was the Word of God which had been brought to Ukraine by the Saints Cyril and Methodius which planted there the universal meaning of Christian doctrine and the filial respect toward the successors of Saint Peter in Rome.

3) In those ancient times the Kyivan Archbishops — Metropolitans were ordinarily awarded quasi patriarchal rights. Recent researches show that some of them were given the patriarchal seal with the right of affixing it to their orders in the vast Kyivan Metropolia, for instance, John II in the year 1088.

4) Separatist ideas spread from Constantinople to Kyiv following the ill-fated breach of the Church in the eleventh century. However, it is well to note that the pious Ukrainians continued in their attachment to their "old faith". In such wise did the Kyivan Metropolitans attend the Ecumenical Councils, for instance, Petro Akrovoich in Lyons in the year 1245, Hryhor Tsamvlak in Constance in the year 1418, and Cardinal Isidore in Florence in the years 1438 and 1439. In those Councils they gave testimony of the faith of the Ukrainians.

5) The Council of Florence, however, faced as it was with the good will of the Greek Emperor, Patriarch, and Bishops, did not make any changes in the existing juridical relations between Kyiv and Constantinople inasmuch as no one knew that the fall of Constantinople into the hands of the Turks was so imminent. After the conquest, unity which had been restored was again disrupted. Therefore, during the course of the sixteenth century separatist ideas invaded the Ukrainian Church through time-established channels and she was estranged from the unity with Rome; consequently, she fell into a state of profound decadence.

Recognizing the cause and realizing the effects, the Kyivan Metropolitan Mykhaylo Rahoza and his suffragans felt their responsibility in the sight of God and in the view of man's history for the fate of their flocks. They decided to restore unity with the Holy See of Rome. That Union was consummated during the reign of Pope Clement VIII (1595-1596).

6) In the wake of interference and action on the part of the Eastern Patriarchs, a struggle ensued in Ukraine against the Church Union and the people were soon divided into two hostile camps. In the year 1623 Saint Josaphat Kuncevoich shed his blood for the unity of the Church. His martyrdom shook the consciences of the Ukrainian Christians.

Catholic and Orthodox Bishops (the latter had been secretly ordained by Patriarch Theophanes IV of Jerusalem in 1620) concluded that the Ukrainians could be united if they had a Patriarch of their own by whose authority the unwelcomed interferences could be eliminated.

The Roman Pontiffs: Paul V, Gregory XV, Urban VIII, Innocent X, and Alexander VII approved such a project and they

were willing to create the Ukrainian Patriarchate. It is sad to relate, that due to political circumstances this great project was postponed. Meanwhile, the Ukrainian Hetman State had been destroyed after an extended and bloody struggle. Then, the Patriarch of Moscow, which had been established in 1589 by Patriarch Jeremia II of Constantinople, as well as the so-called Holy Synod of St. Petersburg, wielded their authority along with the civil arm to forcibly and violently subjugate the Orthodox Metropolitans of Kyiv; following that the Patriarchate of Moscow made plans for the subjugation of all those Ukrainian Eparchies which were in communion with Rome.

7) After Czar Nicholas I had destroyed the Ukrainian Catholic Church in Volhynia and Polissia in 1839, Pope Gregory XVI saw the great danger with which the rest of that Church was beset and, in his desire to protect her, he of his own initiative produced a project for the establishing of the Ukrainian Patriarchate. However, as a result of the strong opposition on the part of Hungary, the Vienna Government jeopardized that project.

8) A half century later, Pope Leo XIII, whose plan it was to unite all the Slavs with the Apostolic See of Rome, instituted a new project for the establishing of the Ukrainian Patriarchate. The same political factors caused its failure.

9) His successor, Pope St. Pius X, foreseeing the fall of the Muscovite prison of nations, awarded the Servant of God, Metropolitan Andriy Sheptytsky, quasi-patriarchal rights in order to reinstate the former Kyivan Metropolia to its original status.

After the revolution of 1917, Metropolitan Andriy ushered in a good beginning by ordaining Bishop Leonid Fedorov thereby initiating the Catholic Church in Muscovy.

On the other hand, the statesmen of the newly-proclaimed Ukrainian Independent State, for instance, Volodymyr Vynnychenko and Lonhin Cehelsky, and their compatriots, — intended to unite all Ukrainian Christians under their own Patriarch. The Orthodox members proposed the candidacy of the Metropolitan Andriy because they were convinced that he would be able to unite all Ukrainians with the Holy See of Rome. The fall of the Ukrainian State rendered their plan impossible.

10) After World War II, Patriarch Alexey of Moscow issued his intolerant Pastoral Letter which initiated the persecution and destruction “de iure” of the Catholic Church in Western Ukraine and in Carpatho-Ukraine in the years 1945, 1946 and 1947. By the grace of God that Church is still alive although she serves in modern catacombs.

11. By the ordinance of Divine Providence and by the soli-

itude of Pope Pius XII and Pope John XXIII the Ukrainian Catholic Church has flourished in diaspora. She has been strengthened by the great new wave of political emigration. She has two Metropolias: one in the USA and one in Canada. She has one Exarchate and Apostolic Visitature in South America. She has Exarchates in England, France, West Germany and Australia. She has an Apostolic Administration for Belgium-Holland.

12) At their Conference in Rome in the fall of 1959, the Ukrainian Catholic Bishops of the free world issued a joint Pastoral Letter wherein they invited the Ukrainian Orthodox Bishops and their brethren to labour for Union with the Holy See of Rome and to ask Holy Father John XXIII to establish a Patriarchate for the faithful of the Ukrainian Catholic Rite. This desire came from a profound conviction born of a sense of responsibility for the fate of their flocks and for their needs in our time and for the centuries to come.

It seems to us, indeed, that the establishment of a Patriarchate for the faithful of the Ukrainian Catholic Rite in Ukraine and in diaspora is an historical necessity at the present time. We cannot see any other way in which a people who are stateless and scattered throughout three continents can successfully fulfil their God-given mission without having a unified national authority. Only a patriarchal authority could substitute for this required leadership. The present political situation clearly indicates that there is no political factor which could hinder or obstruct such a decision on the part of the Apostolic See of Rome.

A. The establishment of the Ukrainian Patriarchate would, once and for all times, remove that dangerous weapon from the hands of the Muscovite Patriarchs. During the course of the centuries they have used that power to destroy the unity of the Ukrainian Church with St. Peter's Chair.

B. With the influence of his Office the Ukrainian Patriarch will raise the prestige of the Ukrainian Church not only in the sight of his own faithful but in the sight of our separated brethren as well. Such being his prestige he will be in a good position to work with greater success for the reunion of all Ukrainian Christians and make this unity last for the centuries to come. Most Ukrainians, Orthodox as well as Catholics, will recognize him as their God-given leader.

C. Taking into consideration that the religious life has been relatively ruined on Ukrainian territories, historical circumstances require that the Ukrainian Catholic traditions be carried on by the Church in diaspora. Only a Patriarch would be in such a position to organize and inspire such activities in the many countries where Ukrainians have settled.

D. As a matter of fact the Ukrainians are presently faced with problems of paramount importance. These problems cannot be solved without a unified authority, that is to say, without a Patriarch. If these problems do not find satisfactory solutions, sooner or later, the Ukrainian Church will have to face the perilous situation of being dissolved in a strange environment. This will be followed by a slow decadence in theological discipline, Church culture, and literature. Such a sad situation could lead to a lack of vocations in the priestly and religious life. This shortage is prevalent today in the Church in diaspora. How, then, can we create a surplus to work for religious regeneration in Ukraine proper if we do not take measures to overcome the shortages with which we are faced in diaspora?

In reality there are those who are even now demanding such action; for instance, Soviet publications clearly tell that the young people in Ukraine are recording various religious programs which they hear on the radio beamed from the West. They are mimeographing those programs and spreading them amongst the people. In this way, at least to some extent, the godless propaganda is being checked. Our contacts in this wise would demand solid planning, coordination, and financing, all of which could be organized by a unified patriarchal authority.

E. There is still no unified plan of religious education in the Ukrainian parochial schools or the other schools in diaspora. Still worse are the affairs which concern school text books for religious instruction, history of the Church, liturgics, dogmatics, etc. There are no courses in theology, philosophy, history and sociology at university. All of these have been destroyed in Ukraine proper. Without these subjects our people will be condemned to a slow spiritual death. Only the authority of the Patriarch could cope with problems of this nature.

F. The aforementioned facts show the acuteness of the necessity to found a Ukrainian Catholic University in the free world where scholars and scientists could gather; particularly those who have escaped Bolshevik tyranny and are seeking to educate a new generation of scholars who may then cultivate the Christian traditions and civilization among the Ukrainians. This can be planned, organized, and made to work by patriarchal authority only.

Whereas, we the undersigned, who by our own lives and our scientific and civic activities have given testimony to the faith and have showed our love for the Church and the Supreme Pontiffs of Rome, being in complete knowledge of the needs, necessities, and difficulties of the present times, plead with the Holy Father, the loving Father of all Christians, with the power of Keys of Saint Peter, to complete the centuries-long need of the Ukrainian Church and establish a Patriarchate for the faithful of the Ukrainian

Catholic Rite which will strengthen the unity of the Ukrainian Church with the Holy See of Rome for the centuries to come.

With filial humanity and love we kiss the Hands of the Most Holy Father and ask for Paternal Blessing.

September 15, 1963.

This Memorandum was signed by 38 people, representing various Ukrainian Scientific and Cultural Organisations. The photostat copy of this document is in the hands of the Central Committee for a Ukrainian Catholic Patriarchate.

FROM PRISONER TO PATRIARCH

His Beatitude Patriarch Joseph Cardinal Slipyj was born on February 17, 1892, in the village of Zazdryst in the Podillia region of Western Ukraine. As the son of a landowner, he could have entered any secular institution of higher learning he chose because he was a student of outstanding ability. However, oddly enough in an era in which radicalism and agnosticism were very much the trend of the day, this young lad chose a religious life. After completing his gymnasium studies at Ternopil in 1911, he chose to study for priesthood and enrolled at the Ukrainian Theological Seminary in Lviv. On September 30, 1917, he was ordained by Metropolitan Andriy Sheptytsky.

Educator

Recognizing the outstanding ability of Father Joseph Slipyj, Metropolitan Sheptytsky sent him to Innsbruck for graduate studies. There in 1918, he received his doctorate in theology. In 1920, he matriculated at the Pontifical Gregorian University and the Oriental Institute. Here he received an S.T.D., in 1922.

Upon Father Slipyj's return to Lviv, Metropolitan Sheptytsky appointed him Professor of Dogma at his Alma Mater. In 1922, he became one of the organizers of the Scientific Theological Society and founder of the theological quarterly *Bohoslovia* of which he became chief editor. In 1926, he, an eminent theologian and an organizer of unusual ability, was named rector of the Seminary in Lviv. He reorganized it into a Theological Academy in 1929 and became its first rector. His ambition was to eventually transform this school into a Ukrainian Catholic University. The outbreak of the Second World War prevented the realization of this plan.

Proponent of Christian Unity

Church unity was a subject of great interest to Father Slipyj just as it was to Metropolitan Sheptytsky. He often participated in "unity conferences" such as those held in Velehrad, Prague, and Pinsk. He sponsored similar meetings in Lviv. He cultivated a friendly relationship with the Orthodox.

Successor to Metropolitan Sheptytsky

In 1939, the Soviet Union occupied Western Ukraine. The frail and aging Metropolitan Sheptytsky realized the necessity of assuring a successor to himself. As early as 1937, this great church prelate in a pastoral letter presented an uncanny analysis of the possibility of a Communist penetration into Western Ukraine. He told the seminarians in his Metropolitan See: "Our Church, together with the Universal Church, needs fearless priests, priests ready for the greatest sacrifice as were the early Christians". He sought such a priest for his replacement. He made his selection and forwarded the name of the one he chose to Rome. On November 25, 1939, the Metropolitan received confirmation of his choice. For Coadjutor Bishop of Lviv with the right of succession the Metropolitan had chosen Rev. Dr. Joseph Slipyj. He was secretly consecrated as bishop on December 21, 1939 (the Feast of the Immaculate Conception of the Blessed Virgin Mary, according to the Julian Calendar), in the Metropolitan's residence. Bishops Nykyta Budka and Nicholas Charnetsky were co-consecrators. As a bishop's crosier the Metropolitan gave the new church prelate a stout staff — symbolic of the difficult path confronting him.

Confessor of the Faith

On November 1, 1944, Metropolitan Sheptytsky died. Bishop Slipyj succeeded him as Metropolitan-Archbishop of Lviv. Shortly after, the Ukrainian Catholic bishops in Ukraine were asked by Soviet government officials to renounce the Ukrainian Catholic Church and accept the jurisdiction of the Russian Orthodox Patriarch. Metropolitan Slipyj would not even enter into a discussion of such a proposition. On April 11, 1945, he was arrested as were the four other Ukrainian bishops of Galicia. All traces of their whereabouts vanished. It was only after the pseudo "Sobor of the Ukrainian Catholic Church" (held from March 8 through 10, 1946 in Lviv, which had no legal status because not a single Ukrainian Catholic bishop was present at it but which, nevertheless, accepted the so-called "voluntary union" of the Ukrainian Catholic Church with the Orthodox Patriarch of Moscow) that it was announced that a military court had tried the arrested bishops in Kyiv and found them guilty of anti-government activity. Metropolitan Slipyj was sentenced to an eight-year term of imprisonment. In time a total of eleven bishops, two apostolic visitators, 2,951 priests, and hundreds of monks and nuns were imprisoned just because they refused to recognize this illegally imposed union upon their Church.

In 1952, Metropolitan Slipyj's sentence was approaching termination. He was taken to Kyiv and Moscow and given a taste of freedom,

dignity, and indication of the honours which could be his if he would renounce his affiliation with Rome and become Orthodox Metropolitan of Western Ukraine with the possibility of eventually becoming the patriarch of Moscow. He spurned the offer and earned for himself another seven-year sentence. In 1958, he was ordered not to engage in any pastoral work. He did not heed the admonition. From prison, on the twentieth anniversary of his installation as bishop, he issued a pastoral letter to the faithful of the Ukrainian Catholic Church existing in the underground. In it he wrote: "Do not doubt but revive in your hearts an unshaken faith that our Church will rise again". Thereupon, the brave prelate was given a third sentence.

Exile to the Vatican

With the passage of years, one by one of the imprisoned bishops perished — some in confinement and others soon after release. Finally, only one survived — Metropolitan Joseph Slipyj. The Second Vatican Council was in its opening days. Observers of the Moscow Patriarchate were present at it. The primate of the Ukrainian Catholic Church was serving time in the forced labour camps of the Soviet Union. His martyrdom was an embarrassment to both the Vatican and Moscow. Upon the intercession of Pope John XXIII this prisoner was released after eighteen years of internment under the harshest conditions. An emissary of the Vatican came to Moscow to accompany him to Rome. Metropolitan Slipyj asked: "Must I go, or do I have a choice?" He was told: "It is the will of the Holy Father".

Metropolitan Slipyj arrived in Rome on February 10, 1963. When he first entered Saint Peter's Basilica to join the Council Fathers in session at the ecumenical council, there, contrary to the solemnity of the meeting and the standing rule against applause, the Confessor of Faith was welcomed with an enthusiastic standing ovation.

At the time of Metropolitan Slipyj's arrival in Rome, *Cleri Sanctitati*, promulgated in 1957, was the canon law governing the administrative practices of Eastern Catholic Churches. One of its articles states that a major-archiepiscopate is equivalent to a patriarchate. When in November of 1963, Metropolitan Slipyj addressed the Council Fathers on the establishment of a patriarchal system for the Ukrainian Catholic Church, the question arose as to his actual status. On December 23, Pope Paul VI reaffirmed that the Metropolitan of Lviv for Ukrainians should be recognized as a Major-Archbishop according to the provisions of *Cleri Sanctitati*. He directed that this be publicly pronounced. The Sacred Congregation for the Eastern Churches issued such a declaration that same day. Ukrainian Catholics throughout the world took this as the first step toward the

recognition of the Primate of their Church as Patriarch. Eagerly they waited for subsequent action.

On November 21, 1964, Pope Paul VI issued the *Decree on Catholic Eastern Churches* which had been adopted by Vatican Council II. It recognized that "the patriarchal office in the Eastern Churches is a traditional form of government" and expressed the ardent desire for the erection of new patriarchates "where there is need". It stated that all rulings of the Council in reference to patriarchs are equally applicable to major-archbishops. This seemed especially important to Ukrainian Catholics since their Church is the only Catholic Church which has a major-archbishop.

Upon this Major-Archbishop Joseph acted to implement this decree. He announced that in his Church it would go into effect as of April 7, 1965.

On January 25, 1965, Pope Paul VI named 27 new cardinal-designates among them Ukrainian Major-Archbishop Joseph Slipyj. The exiled Ukrainian prelate was the third Ukrainian hierarch to have been given the red hat. That afternoon, during a special audience with the Ukrainian delegation headed by Joseph Cardinal Slipyj, Pope Paul said:

You . . . are scattered throughout the world . . . By this elevation of your Metropolitan in the eyes of the Church and the world We wished to give you an authoritative leader on whom you can rely and whom you can trust implicitly . . . We hoped to give you, Ukrainians, a high spokesman for your unity to establish a strong centre for your religious and national life . . .

Silent but Active

Both prelate and faithful began to act accordingly. Efforts to reestablish the traditional rights of their Church abrogated in the course of time were met with disfavour by bureaucratic circles of the Vatican. It had embarked on a policy of rapprochement with the communist states — the Soviet Union in particular. In this pursuit, the defence of the Ukrainian Catholic Church was neglected because this was a sensitive issue with the Soviet Union. In the face of this situation, the Primate of the Ukrainian Catholic Church honouring the commitment given by Vatican emissaries at the time of his release, kept his silence both about his own suffering and the course of Vatican's policy of Ostpolitik. He was silent but not inactive. In the decade of his residence in Rome, he can look back with pride on:

- 1) his proposals at Vatican Council II to establish a Kyiv-Halych Patriarchate
- 2) the establishment of the Ukrainian Catholic University and Museums in Rome

- 3) the publication of over one hundred scholarly works
- 4) the revival of the monastic order of Studite Fathers and the establishment of a monastery for them at Castelgandolfo
- 5) the revival of the monastic order of Studite nuns and the establishment of a monastery for them
- 6) the construction of the Church of St. Sophia in Rome (a replica of the historic St. Sophia in Kyiv) symbolizing the continued existence of the Ukrainian Catholic Church in Ukraine even if in the underground
- 7) the repurchase and restoration of the Church of SS. Sergius and Bacchus — a historic site of the Kyiv-Halych Metropolia
- 8) the establishment of the first Ukrainian Catholic parish in Rome at the Church of SS. Sergius and Bacchus
- 9) the convocation of seven archiepiscopal synods exemplifying the autonomous administrative status of the Ukrainian Catholic Church while underlining an agreement with the Holy See in all matters of dogma
- 10) the convocation in June of 1972 of the first session of the Permanent Synod of the Ukrainian Catholic Church established at the Fifth Archiepiscopal Synod held in Rome from October 31 through November 5, 1971.

These would be great accomplishments for a church prelate in the prime years of manhood, let alone for one who had passed his seventh decade after suffering eighteen years of internment in forced labour camps. This great humanist of broad vision, great courage, unwavering determination, and relentless driving force has earned him the reputation of being a “living saint”, “defender of human rights”, a “proponent of Christian unity and ecumenism”, a “living page of history”, a “man for all seasons”. He, as it has been observed, “has touched intimately the lives of young people, adults, religious, lay, and clergy”. He was the inspiration for the hero of Morris West’s novel, *The Shoes of the Fisherman*, which has been made into a movie.

The Major-Archbishop’s activity created problems for the Vatican. It was as irritating to the Soviet Union as anything he could have said about the persecution of the Ukrainian Catholic Church in Ukraine or of his own suffering could have been. Perhaps even more so. His accomplishments were not fleeting words on paper but lasting monuments to the vitality of the Ukrainian Catholic Church — the Church that the Soviet government claims does not exist. Certain Vatican circles initiated efforts to curb this activity, to intimidate the Ukrainian bishops not to support the primate’s drive toward the

establishment of a patriarchate for this Church. A controversy arose between the Vatican and the Ukrainian Catholic hierarchy. But, this is another story. Here it suffices to point out that the disruptive tactics practiced by some members of the Vatican curia solidified the support of the Ukrainian hierarchs for the cause championed by their Major-Archbishop. It also led him to break his long kept silence.

The Silence is Broken

Pope John XXIII, who had interceded for the release of Metropolitan Slipyj, was dead. So was Nikita Khrushchev who had authorized the release. There was no longer the possibility of embarrassing those who had arranged for his transfer to Rome. Their prestige could no longer be shaken. Neither was there any danger of interrupting any negotiations for the improvement of the situation for the Ukrainian Catholic Church in the Soviet Union. The Vatican was making no defence of the Silent Church of the Modern Catacomb. In the diaspora, Vatican curial officials were putting obstacles on the course of the Ukrainian efforts toward a patriarchate. The situation in which the Ukrainian Catholic Church found itself was bleak, indeed. It could hardly be worse. There was no longer any justification to remain silent, no longer any moral obligation to do so. There remained only the responsibility to speak out in defence of the persecuted in the Soviet Union and neglected by the Vatican. Major-Archbishop Joseph Slipyj did just that. Speaking at the World Synod of Bishops in Rome on Saturday, October 23, 1971, to 210 members of this assembly in the presence of Pope Paul VI, he delivered a blistering criticism of Vatican's policy toward the Ukrainian Catholic Church. He said:

... Some of the Synod Fathers have asked me to say something about the East because the exotic East is very attractive to the mind of the western Fathers ... Well, I want to say that I am especially concerned about the Ukrainian Catholic Church whose current status could be described as "to be or not to be! ... Ukrainian Catholics have sacrificed rivers of blood and mountains of bodies because of their fidelity to the Apostolic See. They still suffer a most grave persecution, but what is worse, they are defended by no one... As a result of diplomatic negotiations, they who are martyrs and confessors are put aside like inconvenient witnesses of past evils. Six million people in Ukraine are neglected in silence... From letters I receive I learn that they are asking, "For what purpose did we suffer so?" I am told, "Cardinal Slipyj does nothing for his Church". I reply, "And what can he do?"



Pope Paul VI receiving the Patriarchal Constitution
of the Particular (*Pomisna*) Ukrainian Church,
November 24, 1973.

He Does What He Can

The Major-Archbishop spoke humbly. He does much. At present his primary goal is to preserve the unity of the Ukrainian Catholic Church despite the fact that the faithful are scattered throughout the world and live under the various impact of the countries of their residence. At the first session of the Permanent Synod held under his chairmanship from June 4 through June 8, 1972, the Ukrainian bishops, clergy, and laity were invited to participate in the 40th Eucharistic Congress to be held in Australia for the "glorification of our Savior, who out of love for us, remains with us under the appearance of bread and wine". The issued communique stated that the presence of the entire Ukrainian Catholic hierarchy at this Congress together with a world presentation of clergy and laity would be a "manifestation of the vitality" of the Ukrainian Catholic Church despite its horrible persecution in Ukraine, it would be an indication that Ukrainian Catholics constitute ONE PARTICULAR CHURCH.

In consequence, an attempt was made by Vatican bureaucratic circles to intimidate the Ukrainian bishops not to respond to this call. On January 31, 1973, the Vatican Secretary of State Jean Cardinal Villot, wrote the Major Archbishop Joseph Cardinal Slipyj that he is being given permission to attend the Eucharistic Congress provided he limits his visit to strictly liturgical matters. In an obvious attempt to dissuade the Ukrainian bishops from participating in the planned demonstration of unity together with their Major-Archbishop, a copy of the letter written to him was sent to every Ukrainian Catholic bishop in the world.

This strategy was only partially successful. While only the bishops of Canada and one from Yugoslavia joined the Major-Archbishop in Australia, the Ukrainian bishops of Canada invited him to come to their country on his return trip to Rome. Major-Archbishop accepted their invitation. Shortly, the Ukrainian bishops of the United States issued a similar invitation. He accepted it.

On April 13, 1973, after visiting Formosa and Japan, Major-Archbishop Joseph began his sojourn through North America in Vancouver. From reliable sources it has been learned that on April 15, in Edmonton, an emissary of the apostolic pro-nuncio in Ottawa urged Major-Archbishop Joseph not to visit the United States. Nevertheless, the Major-Archbishop did not change his plans and the bishops of the United States did not withdraw their welcome mat. The Ukrainian hierarchy weathered another crisis of authority. The bishops rallied around the Primate of the Ukrainian Catholic Church. In this they are ardently supported by the clergy and the faithful. In Vancouver, Edmonton, Saskatchewan, Winnipeg, Toronto, Ottawa, Philadelphia, Newark, Cleveland, Pittsburgh, Chicago, Minneapolis,

Detroit, Buffalo, Rochester, Stamford, Yonkers, New York City thousands of faithful, led by their pastors welcomed the Primate of their Church. Everywhere he told the throngs that he came to their city, as he came to every other city with large Ukrainian communities to remind them of the unity of their Particular (Pomisna) Church, and to encourage them to remain loyal to their rite, their traditions, their Church. He stressed the fact that today the Ukrainian Catholics are living through a most difficult period for their Church — perhaps the most difficult in its history. Then, by way of encouragement, he repeatedly said: “Our cause is God’s cause and with God’s help we shall win the recognition of a patriarchate for our Ukrainian Church”.

Patriarch by Acclamation

The Ukrainians are a conservative people. They respect law, order, and authority. They are a patient people. They suffered Vatican curial injustices a long time, so long that certain Vatican officials have said that Ukrainians are “patient to the point of stupidity”. It was difficult for them to act contrary to the will of authority — especially if a given position is supposedly the will of the Holy Father. Their souls were thorn by conflict between their inner urge to defend the implementation of the rights of their Church and consideration of the opposition of the curial officials who opposed such action. The primacy of the pope, even if this be in administrative matters, had been deeply inculcated in them.

However, the Ukrainians are also an intelligent people. From authoritative sources they learned quickly how other peoples solved similar situations. Having learned their lesson, they are brave and determined. On July 15, 1972, a seminar was held at Fordham University in New York City on the subject of “Archiepiscopal and Patriarchal Autonomy”. The Ukrainian Catholic Church served for a case study. Not a single speaker of the four was a Ukrainian. Among them was the Reverend William A. de Vries, S.J. He is a Professor of the Ecclesiastical History of the Near East and of Dogmatic Theology at the Pontifical Oriental Institute in Rome. He traced the “Origin of the Eastern Patriarchates and their Relationship to the Power of the Pope”. The Ukrainians heard him say:

The fact must be stressed that patriarchates grew from below and were not founded by any decree from above, for example, by the decree of an ecumenical council or of a pope. The origin of the patriarchate is to be sought in the prescriptive right or custom simply ratified by the council and recognized by the popes. The rights of the patriarchs were not given to them by popes.

In the discussion which followed his talk, Father de Vries said:

It is very important for Ukrainians to recognize that custom creates the right. Ukrainians must create a custom and the custom will create their right.

These were not the words of a “biased Ukrainian”. These are the words of a scholar teaching at the Pontifical Institute of higher learning.

“What are we waiting for?” — was the growing sentiment of Ukrainian Catholics throughout the world.

They were waiting for the Patriarch-elect to appear before his people. And, when he did in the spring of 1973, they greeted him at airports, at the entrance of the churches, at testimonial dinners as their Patriarch. “Welcome Patriarch”, “Hail to our Patriarch”, resounded throughout the length and breadth of the one hundred thousand miles he travelled.

The laity were not alone. They were joined in their sentiments by the clergy and by their hierarchs. Metropolitan Ambrose Senyshyn of Philadelphia in his address at every banquet in his diocese honouring the distinguished visitor said: “May on his next trip to this country, we welcome him as Patriarch Joseph I” (in exception of recognition by the Holy See). Bishop Jaroslav Gabro of Chicago addressed the visiting Primate: “Your Beatitude, Our Patriarch”. Bishop Joseph Schmondiuk of Stamford, Conn., wrote to his clergy on May 24, 1973: “It is not often that we have such an opportunity as this to show our Faith, our rite, . . . our unity in efforts towards the crowning of the administrative self-government of our Particular Church with a Patriarchate under the chairmanship of our Confessor of Faith . . .”

Early in February of 1973, Major-Archbishop Joseph VII left Rome for Australia as Patriarch-elect of the Ukrainian Catholic Church. In June of 1973, he returned to the Vatican as PATRIARCH JOSEPH I by acclamation!

Eva Poddubchyshyn

**TO THEIR GRACES THE METROPOLITANS, ARCHBISHOPS
AND BISHOPS OF THE BYZANTINE — UKRAINIAN
(GRECO-RUS') RITE CHURCH**

The Peace of God!

At the solemn ending of the III session of the Second Vatican Council the Holy Father Pope Paul VI announced as binding also those resolutions of the Council referring to the Eastern Catholic Churches (Decretum de Ecclesiis Orientalibus Catholicis). At the same time, according to his highest commission the General Secretary of the Universal Council announced that the Holy Father had fixed a period of two months for a so-called *vacatio legis*, that is an interval of time from the moment of proclamation and the moment when the binding power of those resolutions came into effect as church law, so that during that time the Christian faithful would have an opportunity to become acquainted with the content and the binding power of those church laws. At the same time, the Holy Father arranged it so that the Patriarchs would be empowered to hasten or postpone this period of time, on proper grounds.

Basing ourselves on the 10th resolution of the Council which states, that all the canons of the Council which refer to the authority of Patriarchs are relevant also for Major Archbishops who are at the head of the hierarchy of a partial church due to some separate rite, thus from the title of Major Archbishop conferred on us by the Holy Father Pope Paul VI and taking advantage of the powers given to Patriarchs according to the aforementioned period of time, we declare and announce by this letter that in our Catholic Church of the Byzantine-Ukrainian (Greco-Rus') rite the resolutions of the Council Decree about Eastern Catholic Churches will come into effect on the Feast of the Immaculate Conception of the Holy Virgin, on 25th March 1965 (according to the old calendar), or 3rd April (according to the new).

This our resolution obliges all our Metropolitanates, Archeparchies, Eparchies, Apostolic Exarchates, Apostolic Visitations and all our monastic orders and communities male and female, and both priests and faithful.

Beseeking the most bountiful Divine blessing for our Church, we send to all our best wishes in prayer on the Birthday of Christ and the New Year 1965.

Christ is born. Praise him!

Given at the Studyty Monastery at Castelgandolfo near Rome on the day of the Immaculate Conception PDM, 22nd December 1964 (according to the old calendar).

† JOSEPH
Major Archbishop of the
Byzantine Ukrainian (Greco-Rus') Rite.

**EXTRACTS FROM DOCUMENTS
OF THE ARCHIEPISCOPAL SYNOD OF THE UKRAINIAN
CATHOLIC EPISCOPATE**

ADDRESS AT THE OPENING OF THE IV ARCHIEPISCOPAL SYNOD

Dear Most Reverend Bishops!

Some of the last words spoken by Christ on Earth are to be found in his message to the Apostles: "All authority in heaven and earth has been given to me. Go therefore, make disciples of all the nations . . ." (Matthew 28, 18., Mark 16, 15). They refer to us also, the successors of the Apostles, sent to every nation though primarily to the Ukrainian people as their pastors and teachers. And as this message empowers us to carry out our entire Apostolic mission, then today first and foremost it finds its own great and weighty application, when we are gathered together at the Synod and are to give our words of instruction. Therefore, under the direct inspiration of these words of Christ we open in God's name the present blessed and long awaited IV Archiepiscopal Synod and moreover, after an interval of five years during which time many burning questions and difficulties in our Church have arisen, which demand immediate decisions and answers. Otherwise our Church will not only be unable to develop and prosper, but will even be under threat of extinction. It is common knowledge that we are in a very complicated and difficult situation. In Ukraine fresh persecution has broken out which is intended to destroy not only the centres but the very foundations of our Church. Till now, although bloodied and weakened, she has always emerged victorious. We trust in God that she will sustain even this brazen attack. Its brave and heroic stance until now is good insurance for the future! There are three eparchies in Poland and for 25 years now there has not been one bishop.

In Trans-Carpathia we lost our ancient episcopate, we barely drag out an existence in the exarchates, in America our Church is divided, while the Archbishops due to the great areas and the lack of priests inspite of the best intentions and the most considerable efforts cannot control the situation. In every continent we are suffering painful loses. Furthermore, our rite and language are threatened by a much stronger foreign environment. We hear loud appeals and calls for rescue and self-preservation, lest our great achievements be forever lost. The celebration of the Holy

Liturgy, the preservation of feast-days and fasts make new claims on the situation. The youth and priestly vocations are a very important facet of our situation throughout the world, which poses the burning question: To be or not to be! All this only in the most general outline today stands clearly before our eyes, so that with an even greater effort we beseech the Holy Ghost to enlighten us and help us to raise our tearfilled eyes to Saint Sophia for wise counsel and instruction. Today when after Vatican Council II the whole Catholic Church has emerged renewed, shaking off all the obstacles in the way of its continued prosperity, then our Synod must also provide for the renewal and strengthening of our church life in order that the ship of our Church sails directly towards its goal, bypassing any Scylla or Charybdis along the way. It is necessary for our faithful to have for the future a clear signpost indicating how definitely to attain eternal salvation through these crossroads of life. It is necessary to make a firm, decisive statement, whether some find it pleasant or not. There will certainly be various hostile parties and people in opposition in the world today, however, we must disregard that.

Therefore, opening this Synod today we should analyse in detail all the questions and demands of the whole Ukrainian world at the present time, which we intimated earlier. However, one thing is sure and evident: we must provide directives and resolutions for the priests and faithful and their future activities as Christians both in the sphere of the Church and the Nation, for the glorification of God.

During our journeys last year across Canada, America, Australia and New Zeland which we conducted together, we became convinced in reality that our national life is closely tied with our church life. It was tremendously pleasing to hear this, and sometimes straight from the mouths of the lay people — the faithful. It is a great gift from God that our nation is building not only its Church but also its national life on Christian principles. And if we consolidate this by our very decisions, now during the Synod, then we will have taken a great step forward in all Ukrainian life. It can be said without exaggeration, that in so doing we will place a milestone on the path which our Church and the whole Ukrainian nation will follow.

Joseph Slipyj

**RESOLUTIONS ACCEPTED BY THE ARCHIEPISCOPAL SYNOD UNDER
THE AUSPICES OF HIS BEATITUDE MAJOR ARCHBISHOP
AND CARDINAL JOSEPH**

I. The question of a Ukrainian Patriarchate.

(i) Having clearly supported during Vatican Council II a patriarchal status for the structure and administration of the Particular Ukrainian Church, which (structure and administration) for centuries have been retained by the Particular Churches of the East, to whose number the Metropolitanate of Kyiv and Halych belongs, the Synod resolves on these canonically legal principles to perform its pastoral service in the jurisdiction of the Ukrainian Catholic Church in all countries inhabited by its faithful, under the auspices of the Major Archbishop in effect the Patriarch, as Head of the Particular Church.

(ii) The constitution and organisation of the Ukrainian Patriarchate are the same as those of other Eastern patriarchates, once the powers of the Metropolitan of Kyiv and Halych have been brought into accord with the Treaty of Brest.

(iii) The Synod resolves to send a letter to the Holy Father, signed by all the Bishops, beseeching that the Major Archbishop of the Ukrainian Church be raised to the status of Patriarch.

(iv) The Synod calls upon the Ukrainian Catholic University to publish separate works and studies on these matters.

II. The Ukrainian Catholic University of St. Clement the Pope.

(v) At the suggestion of Major Archbishop Joseph the Archiepiscopal Synod takes into its care, ownership and responsibility the Ukrainian Catholic University of St. Clement the Pope in Rome, on the via Boccea no. 478.

(vi) The Synod joyfully and openly received the news of the scholarly activities and great publishing work of the Ukrainian Catholic University, and in particular the readiness of the University to publish in addition a series of sermons and other theological manuals.

(vii) In order to give an opportunity to our spiritual fathers, monks and nuns and also the faithful to acquaint themselves with the conditions of life and apostolic work in the homeland and abroad, the Synod charges the Ukrainian Catholic University with the organisation of theological, pastoral, catechitic and other courses, according to the need, for the preparation of workers in the East and in the settlements abroad.

(viii) The Synod charges the Ukrainian Catholic University to create a Centre for postulate study, whose aim will be to collect material and prepare the beatific and canonizational processes of Ukrainian religious men.

THE SPEECH OF THE MAJOR ARCHBISHOP CONCLUDING THE SYNOD

Most Reverend and Dear Bishops!

Today, in concluding our Synod we can call out from the depth of our souls: "Glory be to You, Father!" This event produced great and crucial works together with the programme so broadly outlined. According to our best powers and finest knowledge we tried to conduct it, reserving the last word for our general Church Synod.

Perhaps we have not witnessed such accord, such spiritual union, such unity of resolve at any of our previous Archiepiscopal Synods, as we have here. Every bishop expressed his great sorrow and concern for the well-being and development of our Church. The unity of our Church is becoming stronger each year, both in Ukraine, Poland, Czechoslovakia and in the West. We lend our irrevocable support to the patriarchal structure of our Church, and in the Catholic Church under the leadership of the Successor of St. Peter, our Particular Church is guaranteed its unique identity and development. Obviously, none will give us anything for free, but we ourselves must achieve through toil. The whole nation and all the faithful are behind us together.

The questions which we have decided are for the salvation of our Church. After the resolutions comes work and their realisation. May God grant that this unity continues to grow and may He lay His blessing upon it. Glory to God in Heaven!

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A JOINT PASTORAL LETTER FROM THE ARCHIEPISCOPAL SYNOD OF THE UKRAINIAN CATHOLIC BISHOPS

The Peace of God and our Archiepiscopal Blessing!

Dear Brothers and Sisters in Christ,

The days which passed between 27th September and 4th October in this year of our Lord, will remain bright and unforgettable in the history of our Ukrainian Catholic Church and the entire Ukrainian Nation. For on those days blessed by our Lord there took place in the Centre of the Christian world in Rome, the Eternal City, two great and for us very important events, that is: the solemn consecration of the Cathedral of Saint Sophia at the Ukrainian Catholic University in Rome and the Archiepiscopal Synod of the Ukrainian Catholic Episcopate.

The solemn consecration of the Cathedral of Saint Sophia which was consummated, after two days of Liturgical Services, on 28th September by the Deputy of Christ, Pope Paul VI, joined by all the Bishops of the Particular Ukrainian Catholic Church led by His Grace the Major Archbishop Joseph, in the presence of the Honourable Representatives of the Holy Congregation for the Eastern Churches and other Roman Congregations, other honoured guests: the diplomatic representatives of various world states, a large number of our Ukrainian clergy from all the countries inhabited by our faithful, to the accompaniment of joint prayer and the wonderful melodies of our church singing, was an event of exceptional importance because during His very liturgical performance of divine service the Deputy of Christ announced in public during His speech that this solemnity has become "a manifestation on Roman soil of the dual tradition of the Ukrainian Catholic Church, that is: both religious, through the erection of this church, and cultural, through the founding of a new Ukrainian Catholic University designed in a special way for the study of history and Ukraine". In another part of this memorable speech the Holy Father remarked that this Church of Saint Sophia in which He placed the relics of St. Clement the Pope which were brought in 9th century to Rome by the Apostle of the Slavs, St. Cyril, assumes by virtue of this an ecumenical significance, being a manifestation of those traditional spiritual ties which joined the Roman Church with the Eastern Churches.

By this declaration the Deputy of Christ not only expressed his recognition of the great projects of our Churches and their realisation; He also in a particularly exultant way called upon the Ukrainian

Nation, our people of God, to continue on Roman soil their ecumenical and cultural aims and efforts. And this historic call of the Head of the Christian Church we must accept as our holy obligation if our Church is to continue and carry out its mission in the future — to be the bridge between the Christian East and the Christian West in the great effort to unite the Christian world and guarantee the Ukrainian people, with a state and freedom, its worthy place in the spreading of Christ's Gospel and the building of God's kingdom on earth. This new call in the context of the eternal existence of our Church opens a new page in the annals of our ecclesiastical and national striving, which we and our successors must fill creatively, in a Christian and Ukrainian spirit.

The other event of exceptional import which took place during those solemn days was the Synod, the first in our Church after the end of Vatican Council II. The value of this Synod lies first and foremost in the fact that it took place under the sign and in the spirit of the organic homogeneity of our Ukrainian Catholic Church in Ukraine and beyond its borders, as one of the Particular Churches of the entire Universal Church. This was the first time in the history of our Church that our Bishops from Ukraine and all the other countries inhabited by Ukrainians lending an ear to the voices of our clergy, monastic orders and faithful endeavoured to create and formulate a constitution for a patriarchal system in the Ukrainian Catholic Church.

In our letter we wish to conclude on this second event of those significant days in Rome, in order to clarify for you more accurately the true meaning of this our Synod, to give you a broader acquaintance with its decisions and resolutions and to deliberate on how we should receive these decisions and resolutions and bring about their realisation.

I. THE TRUE MEANING OF THE ARCHIEPISCOPAL SYNOD. OF THE HOMOGENEITY OF THE PARTICULAR UKRAINIAN CATHOLIC CHURCH.

Never in the past has the community of our faithful, our spiritual pastors, the members of our monastic orders and the various social strata of our lay brethren felt so profoundly and experienced so painfully the need and necessity for a patriarchal system in the Ukrainian Catholic Church, as today, starting from Vatican Council II.

There are three main reasons why our faithful favour this system: the ruthless and barbaric destruction of our Church in Ukraine by atheistic communism, the dispersion of the members of this Church over all the continents of the world and the decision of Vatican Council II that the Patriarchal System in the Eastern Churches is the traditional term of their system of government.

The idea of a patriarchal system is not new in the history of the Ukrainian Church, for from the very beginnings of the Metropolitanate in Kyiv and later in Halych, it existed in reality, and the actual creation of a Kyivan Patriarchate was already on the agenda of the negotiations in Cracow prompted by Possevino, the Papal Nuncio in 1583. Immediately after the Union was consummated Metropolitan Veliamyn Rutsky revived this idea. In 1617 joint consultations were opened between members of the Ukrainian Catholic and Ukrainian Orthodox Churches with the aim of uniting the two Churches on the basis of one Kyivan Patriarchate. These consultations continued even after the Orthodox regained their hierarchy under the Orthodox Metropolitan Jehova Boretsky in 1623-24. On the Catholic side a separate project in this plan was even worked out at a Council of Bishops in Novhorodok on 20th January 1624. This project was sent on 4th May 1624 to Rome where it was examined on 20th January 1625, and on 4th and 22nd January and then later on 6th August 1629, by the Holy Congregation for the Spreading of the Faith. During the reign of Wladislaw IV and the office of the Orthodox Metropolitan P. Mohyla, plans for the creation of a Kyivan Patriarchate were again renewed in 1655-8. After the death of P. Mohyla these efforts dwindled until they were again resumed by the Catholic Metropolitan in Kyiv Havryil Kolenda (1655-1674). After the Ukrainian Orthodox Church was subordinated to the Muscovite patriarch (1686) there was no opportunity to continue to propagate the idea of an all-Ukrainian Patriarchate. This idea was renewed under the Austro-Hungarian Empire by Pope Gregory XVI in 1843. In 1918 the idea reemerged in Independent Ukraine of forming an all-Ukrainian patriarchate, and the candidate for Patriarch proposed by the Orthodox themselves was Metropolitan Andrey Sheptytsky. This claim for a patriarchate for the Ukrainian Church was again put before Vatican Council II by the Chief Hierarchy of our Church His Eminence Major Archbishop, in the name of all the Ukrainian Bishops present at this Synod.

Thus, the very idea of a Ukrainian patriarchate is not new to us. What is new about it today, is the sincere and profound interest in it of all the strata of the Ukrainian community and the painful awareness of the immediate need for a patriarchal system for the preservation and further existence of our Church. For, devastated and destroyed in Ukraine, this Church desires spontaneously to concentrate all its vital power in order not only to save and strengthen itself in the Free World, but at the appointed time, when in the Motherland Ukraine justice wins the day and freedom of religious conviction comes into being, also to come to the aid of its faithful in the homeland.

The best way in which to achieve such concentration and gain the

appropriate advantage of all vital strength, in the Eastern Churches, is by a patriarchal system as Vatican Council II clearly stresses in its decree about the Eastern Catholic Churches, where we read: "Since the patriarchal institution is among the Eastern Churches the traditional form of government, this Holy Vatican Council desires that where there is a need, new patriarchates should be erected. (About the Eastern Churches, 11).

Therefore, it is the fervent desire of all of us that our Church acquire this institution, not for some kind of human fame or merely for the sake of prestige, but simply for self-preservation and our continuing spiritual, ecclesiastical, religious and national growth.

Conscious of this our dire reality and in its feeling of responsibility for the pastoral leadership of our Church, the Synod has prepared and ratified a constitution for the patriarchal system in the Ukrainian Catholic Church and has committed it to the hands of His Holiness Pope Paul VI, with the request that the Patriarchate of Kyiv and Halych be established.

II. THE RESOLUTIONS OF THE SYNOD

In the spirit of this constitution and in accordance with the present urgent needs of our Church, the Synod has passed a long series of resolutions which will be announced officially in the administrative journal of the Major Archbishop "The Blahovisnyk".

We will draw attention only to certain more important activities of our Church, on which the Synod decided to concentrate all our Church and national strength. This includes:

i. The taking over by the Synod of Bishops of the Ukrainian Catholic University in Rome. At the formal proposal of the Major Archbishop, the founder and guardian of this university, the Synod of Bishops under the leadership of the Major Archbishop gratefully assumed the right of ownership and patronage of the university with the aim of enabling us in the Centre of the Christian world by our joint efforts to continue and develop the cultural traditions of our Church, in keeping with the words of the Holy Father Pope Paul VI, Deputy of Christ, which are mentioned above.

ii. Deeply convinced that the spiritual Pastors play an extremely important and quite frankly irreplaceable role in the life of the Church and nation, the Synod decided to open at the Ukrainian Catholic University in Rome a Centre for pastoral study where our spiritual Pastors from the various countries of the world could meet, come to a mutual understanding and acquaint themselves properly with the various problems in the life of our Church in the different continents, under the influence of various cultures, languages, and mentalities,

and under the guidance of qualified professors receive adequate training for successful pastoral work for all our Church.

iii. At this university the Synod decided to open a separate Centre for beatific study. Today, perhaps no other nation has so many heroic martyrs and confessors of faith as our Ukrainian Nation. However, unfortunately, the world does not speak of them and knows almost nothing about them. We must write and publish in the various languages of the world articles about their life, to expose to the light of day their remarkable deeds, and collect all the material required for the recognition by the Church of their heroic virtue and holiness. Their heroic deeds in defence of the Christian Church and the sovereign rights of the Ukrainian Nation, glorify and beautify the entire Universal Church and the whole of humanity. This Centre would deal with all these matters.

iv. Concerned about the general welfare of the whole Particular Ukrainian Catholic Church in all parts of the world, the Synod decided to lend further support to and continue to secure and spread material aid for our Church, calling all our faithful to contribute generously to the "Fund for the Church in need", under the directorship of the Major Archbishop in Rome.

v. In particular, the Synod brought attention to the indispensability of numerous priestly and monastic vocations for the whole of our Church in all the countries of our settlement, and especially, at the appropriate time for our Church in Ukraine. On this occasion the Synod appeals to the consciences of all our spiritual pastors, monastic orders, mothers and fathers and particularly to all Ukrainian youth, to listen attentively to God's call in this important matter, to help those who have this vocation, to receive it with courage and to devote their lives to the spiritual service of God and the Ukrainian nation.

vi. In the organizational sector the Synod supports the idea for the necessity of ultimately organising a Chief Council of Ukrainian faithful, which would be spokesman for the aspirations of all the Ukrainian organizations of the universal apostolate, both in the Church itself and in the forum of international Catholic organisations. The decision of Vatican Council II as regards the responsible cooperation of the laity with the Church hierarchy, has already provoked a broad response from the widespread community of our Church. Therefore, the Synod confirms in gratitude that the number of lay apostles who are not only interested in the affairs of our Church but who devote to this end their valuable time, their professional capabilities and material means, is increasing continuously.

However, everyday experience shows that the real success of the apostolate of the faithful depends on their training, the level of their personal Christian way of life and their cooperation with the Church

Hierarchy. For only true apostles, that is, people who are sincerely devoted to God with heart and soul, imbued with His Divine Justice, and animated by His Holy Grace and in complete cooperation with the Church Hierarchy, understand correctly all the needs of the Church and can therefore come successfully to its aid.

vii. The Synod also supports the idea of World Conferences of Ukrainian Catholic youth in order to give our youth from the various countries of the world an opportunity to come to know one-another better, to become better acquainted with the circumstances and the demands of our Church and the Ukrainian nation in various countries and jointly to draw up a plan for the whole of our Church and Nation.

viii. In the sphere of the discipline of the Particular Ukrainian Church the Synod strongly emphasised the need to preserve its homogeneity in every country of our settlement, resolving in this spirit the important question of the living language in the liturgical services, and the celebration of official feast-days during the week and during fasts.

ix. Following in the footsteps of the Servant of God Andrey, who devoted his whole life to the realisation of this great idea of uniting Christianity and the directives of the Vatican Council II, the Synod makes a fervent appeal to all the faithful to work in the ecumenical field in the Christian spirit of love. The work for Christian unity has woven a golden thread through the whole history of Christianity in Ukraine. Our closest blood relations are our Orthodox brothers. We are united by the common tradition of native Christianity, a common rite, common customs both ecclesiastical and national, and a common Christian twothousand-year-old culture. The endeavour to form our Particular Church on the basis of a patriarchal system is common to us both. We are both involved, Catholics and Orthodox, in a slow fight for the preservation and growth of our Church both in Ukraine and in the countries inhabited by the Ukrainian faithful. And, what is more important, all the Ukrainian faithful, Catholics and Orthodox, bear the heavy Cross together, fearlessly worshipping Christ. Therefore, together with our Orthodox brothers we wish to continue our prayers, work and fight for the Christian spirit of the Ukrainian nation and for the complete rebirth of the Ukrainian nation, and to consolidate our Church unity under the Patriarchate of Kyiv and Halych of the Particular Ukrainian Church, a valid part of the Universal Christian Church.

This and all the other resolutions of the Synod, in their condensed form will be published as has already been said in the "Blahovisnyk".

III. THE SUCCESS OF THE RESOLUTIONS OF THE SYNOD

In order that the resolutions of this our Synod should enjoy the desired success, we should first of all pray sincerely to the Almighty for their realisation. Apart from this, so that all our spiritual Pastors, monastic orders and all the faithful do not simply pay lip service to them, but that our whole Church, that is all the faithful, in a feeling of responsibility for all our metropolitanates, eparchies, exarchates and church communities try through their united strength, and under the guidance of the Bishops and the Major Archbishop, to realise them in every day life. For only then will we be able to preserve the organic homogeneity of our Particular Church in all the countries of the world and only in this way will we be in a position to fulfil our mission within the Ukrainian nation and in the bosom of the Universal Church. Otherwise, our Church without its Supreme leadership will divide into more metropolitanates, eparchies, exarchates, parishes and church communities, and, bereft of vital homogeneity will slowly dissolve in a foreign sea.

In order to go about the Resolutions of the Synod in a correct fashion, we must always remember, that respect and trust in our church leadership, understanding of and respect for the views of other people and the sincere desire to help our Church can bring more benefit for the matter in hand than agitation, criticism, thoughtless condemnation and hostile mutual strife. In particular, the matter of raising the Major Archbishop of our Church to the status of Patriarch, which is so dear to our Episcopate, demands that we avoid anything that might be harmful to our Church.

IV. THE MENACING SITUATION IN OUR CHURCH IN UKRAINE

Concerned about the difficult position of our Church in the world today, we, Your Bishops, gathered at this Synod in the Eternal City of Rome, in the shadow of the Basilica of the Supreme Apostle St. Peter, where the relics of the great son of Ukraine and heroic martyr for the unity of the Christian Church, St. Josaphat, lie, and in the Cathedral of our St. Sophia, could not fail to see with our soul's eye the terrible ruins of our Church on Ukrainian soil and hear the cries of pain of those who suffer for the Christian Faith of our fathers. We have always been with them in our thoughts and in our prayers, especially during Holy Mass, and we continue to commit them to Divine mercy and protection.

However, we cannot leave it at that, we feel it our responsibility to appeal again to the consciences of the whole free world and demand in the name of respect for human dignity and human rights, so that the leaders of nations and all those people of goodwill should call

upon the Soviet Government to put an end to this persecution of our Church and honour elementary human rights. At the same time we are in agreement with our Orthodox brothers in helping our persecuted faithful in Ukraine. In general, we are inexpressibly happy that our mutual rapprochement in recent times has taken such a gratifying turn and made a great step forward in the direction of a common path.

In sending You, Dear Brothers and Sisters, our Joint Pastoral Letter, we send You our most sincere greeting and beseech our Heavenly Saviour to favour You with His abundant grace and through the intercession of His Holy Mother and Queen of Ukraine, lead You, our Church and the whole Ukrainian nation to a better future. At the same time, we send all of You and to each one in person our Archbishopal blessing.

The Blessing of our Lord Jesus Christ, and the love of God the Father and the communion of the Holy Ghost be with you all. Amen.

Submitted at Fogaccia near Rome at the Cathedral of Saint Sophia, on 4th October 1969 A.D.

With the Grace of God
and
The Blessing of the Holy See.

- † JOSEPH (SLIPYJ-KOBERNYTSKYJ-DYCHKOVSKYJ)
Major Archbishop and Cardinal.
- † MAKSYM (HERMANIUK)
Archbishop and Metropolitan of
Ukrainians in Winnipeg, Canada.
- † AMVROZIY (SENYSHYN)
Archbishop and Metropolitan of
Ukrainians in Philadelphia U.S.A.
- † IVAN (BUCHKO)
Levkadian Archbishop and Apostolic
Visitor of Ukrainians in Western Europe.
- † HAVRYIL (BUKATKO)
Archbishop in Bilhorod and Apostolic
Administrator in Kryzhevtsi.
- † NIL' (SAVARYN)
Bishop in Edmonton.
- † VASYLIJ (HOPKO)
Bishop in Midilen and Assisntnt-
Bishop in Pryashiv.

- † IZYDOR (BORETSKYJ)
Bishop in Toronto.
- † ANDRIJ (ROBORETSKYJ)
Bishop in Saskatoon.
- † JOSEPH (SHMONDIUK)
Bishop in Stamford.
- † YAROSLAV (GARBO)
Bishop in Chicago.
- † IVAN (PRASHKO)
Bishop in Zigritan. Apostolic Exarch
of Ukrainians in Australia.
- † PLATON (KORNYLIAK)
Bishop of Kastamartia and Apostolic
Exarch of Ukrainians in Germany.
- † VOLODYMYR (MALANCHUK)
Bishop of Epifan and Apostolic
Exarch of Ukrainians in France.
- † JOSEPH (MARTYNETS)
Bishop of Sudat and Apostolic
Exarch of Ukrainians in Brazil.
- † ANDRIY (SAPELIAK)
Bishop of Sevastopil in Thracia
Apostolic Exarch of Ukrainians
in Argentina.
- † AUGUSTINE (HORNYAK)
Bishop of Hermontitan and
Apostolic Exarch of Ukrainians
in Great Britain
- † IOACHIM (SEGEDI)
Bishop of Isparijsk and Assistant
Bishop in Kryzhevtsi.

UKRAINIANS FROM GREAT BRITAIN WRITE TO THE HOLY FATHER

His Holiness
The Holy Father,
Pope Paul VI,
ROME,
Italy.

Your Holiness,

We, 150 delegates from over 70 branches of our Association in the United Kingdom, representing 25000 members and their families, assembled in London on July 17th and 18th at the 25th Jubilee Annual General Meeting of the Association of Ukrainians in Great Britain, beg to express our most profound filial devotion and love to Your Holiness and at the same time take the liberty to petition Your Holiness with our most humble request concerning the creation of a Patriarchate for the Ukrainian Catholic Church. We most respectfully implore Your Holiness to raise the status of the Major Metropolitan See of the Ukrainian Catholic Church to that of a Patriarchate and to extend its jurisdiction to all Ukrainian Catholic settlements in the world. For it is only as a Patriarchate, invested with all the necessary juridical rights and guarding inviolably the sacred ancient heritage of our Rite, that the Ukrainian Catholic Church will be able, in our humble opinion, to accomplish with the greatest success the tremendous tasks facing us at present and in the future.

The Ukrainian Catholic Church is today the biggest Eastern Rite Church united with the Holy See, and it is fitting that its numerical importance in comparison with other Eastern Catholic Patriarchates be appropriately recognised. Ukraine is also one of the oldest Christian lands. For although officially Christianity became the State religion of the ancient Ukraine, the Kyivan Rus' State, in 988, during the rule of King Volodymyr the Great, Christian communities existed on the Ukrainian territory for many centuries before that notable event, especially in the ancient cities on the Black Sea coast founded by Greek colonists. Already at the Council of Nicea a representative of the Christian communities of that territory, Cadmus, was present, as is attested by Eusebius.

Since the very beginning the Kyivan Metropolitanate enjoyed considerable autonomy. It showed itself even after the fateful division between the East and West in 1054, when for several decades afterwards relations between Kyiv and the Holy See were much warmer

than between the Patriarch of Constantinople and the Supreme Pontiff. On many occasions in the succeeding centuries efforts were made to bring about a union of the Ukrainian Church with Rome, but the successes were only temporary, until at last the Council of Brest in 1596 established the Union which has lasted until this day.

Owing to difficult political conditions, namely the domination of Ukraine by foreign powers, only the Western part of the Ukrainian Church has persevered Union with the Universal Church, while the Eastern part remained in the Orthodox fold. With the growth of Russia as an empire, the Patriarchy of Moscow, aided by secular power, extended their jurisdiction over the Kyiv Orthodox Metropolitanate in 1685, but this was done over the heads of the Ukrainians. Since 1922, when the so-called Union of Soviet Socialist Republics formally come into being supposedly as federation of sovereign States, among which Ukraine is one of the 15 Republics, no corresponding changes have been allowed to happen in relations between Moscow and Kyiv in Church affairs. The Autocephalous Ukrainian Orthodox Church which broke from the jurisdiction of the Russian Patriarch of Moscow has been banned and is persecuted in Ukraine. Likewise, the secular Russian authorities have destroyed the visible structure of the Ukrainian Catholic Church in Ukraine and have forced by terror the submission of its faithful to the Russian Patriarch of Moscow. Such acts of injustice cannot be allowed to pass uncorrected, and it is our sincere conviction that only the establishment of a Ukrainian Catholic Patriarch would right the situation and be a just vindication of the sufferers. For only such an act would encourage the Ukrainian Christian faithful to strengthen their Faith and their confidence in the face of terrible persecutions and injustices which have become the constant accompaniment of their lives.

For although the world admires the heroic stand of our Ukrainian Catholic bishops, the unbroken faith of our best priests and hundreds of thousands of the faithful, in spite of the incessant attacks of the atheist and alien Russian Communist secular power, and in spite of the fact that they had to suffer inhuman reprisals for their loyalty to the See of St. Peter — it is nevertheless a sad truth that the spiritual devastation caused by the militant atheist regime is becoming ever more widespread, as a result of which our ancient Christian country has become to a considerable extent a missionary area. In such a situation superhuman efforts are required to re-Christianise millions of those who have known little or nothing of religious upbringing, to lift them from spiritual decline and to show them a way to a better, Christian life. The tasks of the Ukrainian Catholic Church in the ecumenical movement are not diminishing, but rather growing, and the creation of a Ukrainian Catholic Patriarchate would be a milestone on the road towards the realisation of this

great goal, for it would make the example of the Ukrainian Catholic Church an attractive focus in the entire Christian East.

For the faithful of the Ukrainian Catholic Church in diaspora in the Western world, the creation of a Patriarchate, this historic act of grace of the Apostolic See, would constitute a clear indication (for them) to unite their forces around the person of the Patriarch in order to prepare for the future, new and zealous priests and laymen inspired with the true Christian spirit, eager to raise the religious level and to cultivate in the diaspora the Rite which is proper to us and to spread and to deepen all the spiritual values. All this would contribute to the preparation of the missionary effort so necessary in our native land.

Without a directing Centre appropriate to our Church and vested with the necessary authority by the Holy See and the corresponding jurisdiction which would unite all our Church dispersed at present in unfavourable conditions — our faithful are facing the great danger of mounting denationalisation as a result of the propagation of the spirit of indifference with regard to the Church proper to Ukrainians, with regard to the traditions and customs, which diminishes automatically the hope for an early renovation of the Ukrainian Church in our home country.

The paternal favour of Your Holiness manifested by the elevation of the Archbishop Major of Ukraine, the Metropolitan Confessor Joseph to the dignity of Cardinal, as well as the decision of the Ecumenical Council in this matter, encourages us to submit — this request. At the same time we wish to express our most sincere hope that Cardinal Joseph Slipyj be appointed as Patriarch of the Ukrainian Catholic Church.

The awareness of the great fatherly love of Your Holiness towards all the children of the Church and all the nations of the Earth and the constant solicitude of Your Holiness concerning their eternal and earthly good, constitute for us a guarantee that our humble filial request presented in the spirit of complete trust, will, God willing, find a response in Your Holiness's heart.

Paying our deepest and sincere homage to Your Holiness and imploring the grace of Your Apostolic Blessing for our Association, ourselves, our families and the entire Ukrainian people, we humbly pray Your Holiness to kindly accept our most devoted assurance of our filial love, firm loyalty and obedience.

2nd October, 1970.

For and on behalf of the Presidium,

Jaroslav Deremenda
Chairman

Capt. (ret'd) J. K. Hwozdyk
Secretary

FIRST MEMORANDUM FROM THE PATRIARCHAL COMMITTEE

22-nd October, 1971.

His Holiness
Pope Paul VI,
Vatican, Rome, Italy.

Your Holiness,

We, representatives of the Ukrainian organisations in Great Britain, which number about 40,000 Ukrainians, including nearly 30,000 Catholics of Eastern Rite, disturbed about the fate of churches, and even of Christianity itself in Ukraine, have on the recommendation and with the authorization of our Catholic members, as well as with the kind permission of our Bishop the Right Reverend Augustine Hornyak, formed a Committee for the Ukrainian Patriarchate. On behalf of this Committee, and with the deepest filial devotion to Your Holiness, we beg to submit to Your Holiness our most sincere petition, flowing from the bottom of the hearts of every Ukrainian Catholic, to graciously agree to the erection of the Ukrainian Catholic Patriarchate and to recognize the Confessor of the Faith, Archbishop Major Joseph Cardinal Slipyj as the first Patriarch of the Ukrainian Catholic Church.

Although in the meantime we have learned with deep sorrow and heartfelt pain that Your Holiness deems the present moment inappropriate for the erection of a Ukrainian Patriarchate, we nevertheless beg Your Holiness to consider this question again in the light of the pressing demands of justice and the difficult tasks facing our Church at present and in the future.

Proceeding from the position of our threatened Church, as well as from the position of the well-being of the universal Catholic Church, we take the liberty to justify our petition as follows:

1. Christianity came to Ukraine-Rus' from Byzantium, i.e. East, before the actual schism between the Eastern and the Western Churches. In the course of 1,000 years of existence a special type of Eastern Christianity has developed in our country, based on our own Ukrainian Kyivan traditions not alienated from the Universal Church. This character of Ukrainian Christianity finds its reflection in the Ukrainian Catholic Church which desires to preserve its Eastern structure, tradition and rites, remaining at the same time in connection with the Apostolic See and recognizing the supremacy of St. Peter's Successor in Rome, as one of the Particular Eastern Churches of one Universal Church.

2. After the break of the Eastern Church with the Western, every attempt for renewed union found in Ukraine (contrary to what happened in Muscovy) favourable ground, and at the Florentine Council when for a short period of time the unity of the Churches was restored again, the participation of our Church, represented by the Kyivan Metropolitan Cardinal Isidore, was decisive. When this Union (due to Muscovite Church intrigue) failed to last in Ukraine, a new Union was realised at the Brest Synod now only of the Kyivan (Ukrainian) metropolitanate in 1596. As in all the previous attempts at a union of the Eastern Churches with the Roman Church, the decisions of the Union of Brest guaranteed to our Church all the ancient rights, eastern rites and traditions, and the metropolitans, archbishops of Kyiv retained their autonomy in the administration of their Particular Church. The Union of Brest remains valid today and the decisions of the Brest Synod continue to be obligatory for the Ukrainian Catholic Church. Moreover, they have been strengthened even more and complemented by the decisions of the Second Vatican Council on the Eastern Churches, which also envisage the need for the creation of new patriarchates.

The Ukrainian faithful have preserved in the past, and desire to do so in the future, the eastern character of their Church, because it is the heritage of their grandfathers and forefathers, their tradition which helped them to survive as a people in the most unpropitious historical circumstances. They wish to preserve not only the rite itself, but also the eastern structure of their Particular Church, which is an historic inheritance and which has been guaranteed to their forefathers by the decisions of the Union of Brest.

3. After the Brest Union a division occurred in our Church and it split into the Uniate and Orthodox Churches. From both parts attempts at reunification were made, and the Uniate metropolitan Vanyamyn Rutskyi and the Orthodox Petro Mohyla, with the knowledge of the Apostolic See, tried to restore the unity of the Church on the basis of the erection of one Kyivan Patriarchate, independent from the See of Constantinople. The idea of the completion of our Church with a Patriarchate was raised on several occasions, because it stemmed from the structure of the Eastern Churches. It is even more topical today after the Vatican Council II, which in its decisions on the Eastern Churches, stating the need of preserving in them their Eastern traditions, recognized the patriarchal structure as traditional in the East and resolved on the erection of new patriarchates wherever there is need for them. The Ukrainian Catholic Church faces such a need today, not merely because she is the biggest among all the Eastern Churches in the Universal Catholic Church, but above all because she is in danger, from which the preservation of her Eastern traditions and the patriarchal structure can save her.

4. The Ukrainian Catholic Church faces a mortal danger. An inhuman, godless Russian regime dominates the Ukrainian nation. Our Church in Ukraine is banned, persecuted, hounded into catacombs and doomed to annihilation. In the free world, separate eparchies and exarchates, without support from the maternal Church, are condemned to national and ecclesiastical assimilation and slow atrophy in alien surroundings. The Russian Communist regime is waiting for such an end to our Church for purely political aims toward which it strives persistently.

Aiming at full assimilation of the Ukrainian nation, the Russian regime tries to wipe out all traces of Ukrainian originality and separateness from Russia. Therefore, it consistently destroys ancient Ukrainian culture and institutions different from the Russian ones. As the Russian regime has traditionally been despotic and inhuman, its measures directed against the Ukrainian people take on forms of cruel and fierce persecutions, ranging from simple arrests, to shooting and torturing people in concentration camps, and planned starvation of millions of people. These persecutions have been applied to the Ukrainian Churches also. First the Ukrainian Orthodox Church, and in 1946 the Ukrainian Catholic Church were liquidated when after World War II the Western Ukrainian lands found themselves under the rule of Soviet Russia. The Communist Russian government, just as the tsarist government earlier, has in its campaign against the Ukrainian nation a reliable assistant in the Russian Orthodox Church, which helps the atheist regime to destroy the Ukrainian Church in a violent manner and to drive its faithful into the officially-backed Russian Church. In order to legalise the violence committed in 1946 — the liquidation of the Ukrainian Catholic Church — the Russian Orthodox Church, with the authorisation of the Communist government, at its last Council in 1971, carried a formal decision about the cancellation of the Union of Brest, to which she has no legal right.

Having dealt in such a manner with our Church in Ukraine, this regime continues to make every effort to destroy our Church also beyond the confines of the Russian sphere of domination, first in the satellite countries and then also in the free world. It makes use of various means which it has as one of the world powers. Within the empire these are violence and terror, and beyond its borders — diplomatic pressure and blackmail.

The Ukrainian Nation has no wish to die and opposes the inhuman methods used against it. Nor does the Ukrainian Church wish to give in under violence, and although persecuted it continues to exist in the catacombs. However, such a state of affairs presents a deadly threat to it.

The danger of national and ecclesiastical assimilation is faced also by individual eparchies and exarchates of the Ukrainian Catholic Church, cut off from their maternal Church and dispersed throughout the world. Being the biggest among the Eastern Churches united with Rome, and for centuries of its existence justifying by flourishing benefits of its union with the Apostolic See, she is now faced by the danger of decline.

5. In the midst of the extremely difficult and unfavourable conditions, despite the persecutions and criminal measures of the godless regime, one can still entertain hope in God that our Church will be preserved both for the Universal Church and for the Ukrainian people, if in this most threatening moment for her she is consolidated and recognised in the spirit of the decisions of the Vatican Ecumenical Council II about the structure of the Eastern Churches. The newly erected Patriarchate with its seat in the capital of the Catholic world will become a spiritual centre for our entire Church: in the catacombs and for the eparchies and exarchates scattered all over the world. For the faithful in the catacombs this would be a symbol of the uplifting of their Church and an expression of understanding for their suffering in the name of Christ, a recognition for their steadfastness in faith. This will give them strength to survive the most difficult misfortunes and will be fertile ground for a rich flourishing of the faith in the future, because no tyranny is everlasting. An act of protection by the Apostolic See over our Church in its most difficult period will open before it ecumenic prospects in the East envisaged even by Pope Urban VIII in the 17th century.

Equally for our eparchies and exarchates in the entire world, the Patriarchate erected in Rome would serve as a spiritual centre which to a considerable measure may replace for it the broken contacts with the Maternal Church in our native land, because it will give them the necessary support in this time of crisis. Their unification in one Patriarchate Church will contribute to the preservation of our own ancient Eastern traditions, will slow down national and ecclesiastical assimilations of the clergy, monastic orders and faithful in the various countries of their present settlement and will preserve them for the Ukrainian people and the Maternal Church in Ukraine. The hierarchy, clergy and monastic orders, as well as the faithful, who will not lose their spiritual contact with the Ukrainian people and their Maternal Church, will find a wide and grateful field of work for the strengthening of the faith in Ukraine when the present distressing times pass, for they will not last forever.

Archbishop Major, Cardinal Joseph, with His great authority both among the faithful in Ukraine and in the entire world, will himself contribute to the strengthening of our Particular Church. His recognition as a Patriarch will strengthen this authority even more.

This would also contribute to the strengthening of His Particular Church. Having found itself on the brink of the abyss, but renewed in its eastern structure and consolidated by means of a Patriarchal system, it will rediscover the purpose of its existence even at the present unpropitious moment. On the other hand, while remaining the biggest among the Eastern Churches in the Universal Catholic Church, it will have before it the best prospects of renewal and development in the future when opportunities for the restoration of Christianity in the spirit of true ecumenism will open again in the East.

There should not be any canonical obstacles in the way of the erection of the Patriarchate which at the present time is so much needed by the Ukrainian Catholic Church, because:

- a) the Ukrainian Catholic Church is an Eastern Church and the structure of these Churches is also obligatory for her;
- b) the Union of Brest has guaranteed for our Church all her ancient eastern rites and traditions, including self-government, and Kyivan metropolitans-archbishops have enjoyed the same rights of authority in their Church, as have major archbishops in other eastern Particular Churches:
- c) Metropolitan of Kyiv and Halych did not have patriarchal titles, but the idea of complementing our Church with a Patriarchate has been raised on several occasions, because it stemmed from the structure of the Eastern Churches, among which ours has been one of the biggest;
- d) the Ecumenical Council in its decisions on the structure of the Eastern Churches carried a separate decision envisaging that "patriarchates be erected wherever there is need for them", if they do not exist there at present. At this moment our Church finds herself before such a need even more than at any time in the past.
- e) The Metropolitan of our Church, Cardinal Joseph Slipyj, has formally been acknowledged Archbishop Major, Head of a Particular Eastern Church.

While there exist canonical premises for the crowning of our Church with a Patriarchate, and while there is an acute need for it, we at the same time realise that some obstacles do exist, above all of a political nature. The policy of Communist Russia aimed against the Ukrainian people and an independent Ukrainian Church is well known. The attitude of the Moscow Patriarchy, which is an obedient tool of the Communist Russian government in its chauvinist and imperialist policies with regard to the Ukraine, will also be hostile. Due to this policy the powers that be are unwilling to show any understanding, or even pay sufficient attention to the

suffering and persecutions in Ukraine. Nevertheless, we are convinced that reasons of this nature cannot exist in the Universal Church, which is a Divine institution, and which is the guardian of all the weak, wronged and persecuted.

For this reason we, in deepest humanity, take the liberty to submit to Your Holiness on behalf of our Catholic members our most sincere request, which stems from our anxiety for the fate of our Church, to graciously take into account the above mentioned justifications and to grant the erection of a Ukrainian Catholic Patriarchate, as well as to recognize Archbishop Major Joseph Cardinal Slipyj as the first Patriarch of the Ukrainian Catholic Church.

In the hope of Your Holiness' kind attention to our petition, we remain with profound assurances of our filial love and respect to Your Holiness and beg at the same time for Your Holiness' Apostolic blessing.

For and on behalf of the Committee,

M. Bilyj-Karpyneć
Chairman

I. Dmytriw
Secretary

UKRAINIAN PRIESTS FROM EASTERN CANADA WRITE TO THE POPE

October 7, 1975.

His Holiness, Pope Paul VI
Praise Be To Jesus Christ!

Your Holiness:

As spiritual leaders of the Ukrainian Catholic Church in Eastern Canada, we feel a particular responsibility to voice our concern regarding the negative attitude of the Eastern Congregation towards our Church and especially towards His Beatitude Archbishop Major Josyph Slipyj, the question of the Ukrainian Patriarchate and the disregard of the terms of the Union of Brest-Litovsk in 1596 which guaranteed our Church autonomy and the preservation of all her rights and customs.

From the outset, as a result of her distance from Constantinople, our Ukrainian Church experienced a particular autonomy. Her synodal administration was capable of infusing inner life and force into the Church since it could act and react to the spirit of the times in a specific locality.

Tragically forced to flee their native land, our Ukrainian people carried in their hearts a burning love for their Church and as they settled in the diaspora they quickly founded local churches where they could worship God in their unique manner. Unfortunately, due to many political, social and religious circumstances, we presently see our Ukrainian Catholic Church emerging as an empty shell, divorced from a solid theology and synodal administration and stripped of a beautiful rite. We have become a stumbling block and an object of ridicule to our Orthodox brethren since we are neither rooted in the western tradition nor able to realize our true eastern identity. This critical situation has been compounded by the misunderstanding we have experienced from the Latin Church, which has, as a result of her ignorance of our heritage and rights, forced us to conform to the norms of a rite which is alien to the eastern ethos.

There have been efforts on the part of some bishops, priests and faithful to reverse this tragic course and in a few instances they have been successful. After the release of His Beatitude Joseph Slipyj

from Siberia most Ukrainian Catholics saw this great man as a leader, "Patriarch", who would unite the Ukrainian Catholics in the diaspora into a strong church and community that would be open to the Holy Spirit.

Vatican II declared that the Eastern Churches have the solemn duty to return to their ancient traditions. Nevertheless, His Beatitude has been thwarted in his many attempts to accomplish this mandate. Do we detect, therefore, on the part of the Eastern Congregation, a covert effort to annihilate a people of the Church that have sacrificed so many lives to preserve that which is One, True and Holy?

We, Ukrainian Catholics in Canada and, we may add, in the free world, are rooted in history. We recognize and are thankful that God has called us to be His people in this particular nationality, this particular Church and this particular Rite. We manifest our support for our beloved Patriarch and Father, Joseph Slipyj and humbly beseech God that living with diversity and trusting in the Holy Spirit "All may be One".

Very Rev. Canon John Tataryn, Rev. Eugene Halitski, Rev. Michael Charyna, Rev. Julian Mykytyn, Rev. Wasyl Bryniawsky, Rev. Andrew Kormanik, Rev. William Kondusky, Very Rev. Wolodymyr Zolkewych, Rev. Roman Nabereznyj, Rev. Eugene Bobownyk, Rev. Roman Hrobelsky, Rev. Deacon George Sytnyk, Rev. Deacon Ihor Chabursky, Rev. Roman Galadza, Very Rev. Myron Stasiw, Rev. John Girhiny Rev. Bohdan Ostapowych, Rev. Roman Hankevych, Rev. Jaroslaw Haymanowych, Very Rev. Nicholas Komar, Rev. Edward Yarema, Rev. Emil Iskat, Very Rev. Basil Dzurman, Very Rev. John Pereyma, Very Rev. Matthew Berko, Very Rev. Canon Leo Chayka, Rt. Rev. Peter Chomyn, Very Rev. Cannon George Kowalsky, Very Rev. Marian Butrynsky, Rev. Anthony Zouzal, Very Rev. Canon Julian Habrusevych, Rev. Terence Lozynsky, Rev. Stephen Smyk, Rev. Andrew Sinal, Rev. Ostap Goshulak, Rev Deacon Stephen Wojcichowsky, Rev. Wolodymyr Sharanewych, Very Rev. Canon Iwan Syrotynsky, Very Rev. Canon Markian Stefaniw.

EXTRACT FROM PASTORAL LETTER TO THE UKRAINIANS IN GREAT BRITAIN

The main cause of misunderstanding between you is the case of the Patriarchate, which in many ways is being misinterpreted. No one can be forced to believe in the Patriarchate, just as the desire and confirmation of our people of a Patriarchate is neither a sin nor a crime which is to be passionately fought against with revenge. No honourable religious Ukrainian could today be against the Patriarchate. The most idealistic elements of the Ukrainian nation have throughout history up till the present day seen that their salvation and unified strength lies in the Patriarchate. Since the times of Volodymyr the Great the Supreme Archbishop and Metropolitan has had patriarchal rights, has convened synods, has appointed bishops, and allegiance to the Byzantine patriarch was nominal. Esteemed voices of our Church have been raised up, and even prudent efforts made, in support of the very title of patriarch, for example by Metropolitan Josyf Velyamyn Rutkovskyj* and Petro Mohyla, when Ukraine was occupied by Poland and Austria, and even in America from 1892 onwards. The Patriarchate was proclaimed in the Constitution of the Ukrainian National Republic of 1920 as state law, and was recognized by both the orthodox and catholic Ukrainians and even by the Byzantine Patriarch himself. Our voice had been hushed due to wartime conditions even though it had always been alive in Ukraine and wherever Ukrainians had settled abroad and it was thus raised up at the Second Vatican Council. Our endeavours to make His Holiness Pope Paul VI recognize our Patriarchate did not meet with success for various reasons. But our Patriarchate exists! Neither the Council nor the Pope have ever created a Patriarchate but they recognized them instead, as happened with the Patriarchate of Antioch, the Patriarchate of Alexandria, the Patriarchate of Byzantium, and the Patriarchate of Jerusalem, which were all recognized by the Ecumenical Councils. The latin Patriarchates created in the East, with the exception of Jerusalem, did not survive. It is well-known how the patriarchates of Muscovy, Rumania, Serbia, Bulgaria and Macedonia came about. The national Church and State proclaimed them, and others, even the Pope, eventually recognized them. Such is the fate of our Patriarchate, and if, in a Ukrainian State, a person were not to recognize the Kyiv Patriarchate, he would be punished.

*) . . . licet metropolitae Russiae reipsa habeant privilegia patriarchalia ab antiquo et nunc utantur illis quod etiam confirmatum est ab Clemente VII et ab aliis summis pontificibus, ita, ut nihil illi aliud desit ad complementum iurisdictionis patriarchalis nisi solus titulus patriarchae . . .", wrote Met. Rutskyj in 1629.

These rights were maintained and “solemniter” — solemnly recognized — by the Holy See in the Beresteyska Union of 1596, to the principles of which we return in the decisions made by the Second Vatican Council. If any amongst you wish to fight the idea of a Patriarchate, hiding under the cloak of catholicism, they would be acting unjustly and destructively. In the patriarchal system one must subordinate oneself and listen to the Patriarch and not raise up one’s own particularisms. This would immediately have the result of “odium plebis” for the clergy — hatred, dislike, and opposition of the people, and on the basis of canonical laws would result in the Bishop and priest being dismissed from their positions. This has already happened with some of our bishops, who, on being dismissed, went over to the Latin Rite and took over another congregation. Thus, whoever does not like Ukrainian catholicism with its laws and rights from the time of the Beresteyska Union may go over to the Latin Rite and demonstrate their ultracatholicism there. To accuse us of being self-proclaimed is something else — it is the utmost injustice and dishonesty.

The Patriarch began to be mentioned in prayers during Mass by all Ukrainians in Australia, America, Europe, as well as in Ukraine, since the Eucharistic Congress in Melbourne. Although, as normally happens, the most senior cardinal, who was his Beatitude Joseph, led the pilgrims at the Congress, a directive arrived from Rome that the Congress be led by the Melchite Patriarch, Maksym V. While saying Holy Mass in our cathedral in Melbourne, at which all our bishops (except ourselves), clergy and faithful were present, Patriarch Maksym V said the following: “We have the title of Patriarch, but we have neither churches nor bishops, while you have bishops, priests, faithful, great cathedrals, but you do not have the title of Patriarch which you are legally entitled to”. After this, at a mass meeting of which we were not a part, our bishops, clergy and faithful decided to begin mentioning the Patriarch in prayer during Mass. Such is the situation up to the present time. To fight against it in Gt. Britain is very inadvisable, since this may lead to great wrongs and excesses. The nation does not exist for the bishop and priests, but the bishop and priests for the nation. They must gently educate the faithful, avoid confrontation, they must not provoke or throw the faithful out of churches which they built themselves, and they must not shout or castigate from the pulpit. As stated before, if somebody does not like this, let him look for a more agreeable place. The anonymous letters, degrading slanders, addresses and pastorals written to us, to put it mildly, in an uncultured tone, the obedience given to collaborators of the atheistic Eastern intelligence services and the unjust trial all testify to an unhealthy spirit in the hierarchy. It is said that we never lacked for “Kochubeys”.** One

***) Kochubey — Ukrainian traitor from the times of Hetman Ivan Mazepa.

cannot call upon one's governing status, hiding one's ambition and carierism under the cloak of catholic legality, but one must have love and a fatherly spirit, and should not forget that Judas was also one of the apostle-bishops.

The will of the faithful is binding and the Holy See has always reckoned with it. Naturally, changes and blunders are made by both sides during war. "Serbian beliefs and means of action may find a place in the Serbian State" but not in the Ukrainian nation. One cannot gorge oneself on Ukrainian blood and devour the living body of the Ukrainian nation and treat it cruelly and unfairly. Anybody can make sarcastic remarks and wisecracks! In all modesty, neither the bishops nor clergy, through their overall knowledge or pastoral experience have reached the level where they can teach His Beatitude (who even charitably accepted several of them into the Seminary), the Synod of Ukrainian catholic bishops, and the whole Ukrainian church. Some of these priests even not long ago wrote humble declarations praising the Patriarchate and promised to be faithful, and suddenly now, perhaps under pressure from above, they have changed their letters into vulgar outbursts. It is very unpleasant for us that, for the first time during our office, we must express ourselves so bluntly. Your strength thus lies in what St. Luke says: "It is by endurance that you will secure possession of your souls". (Luke 21, 19).

Notwithstanding everything, I wish you, your loved ones in Ukraine, your dear children, angelic and unsurpassed Christmas joy amongst your troubles and worries. Let the newborn Christ strengthen you in everything and send you blessings in the New Year with the victory of God's truth, for which you are striving and hoping, and which you shall achieve, because God's truth always conquers.

May God's blessings and the peace of Christ be upon you,

Christ is born!

Christmas, 1976

Joseph Slipyj

LETTER-MEMORANDUM TO THE APOSTOLIC DELEGATE

17th May, 1976.

The Most Reverend
Archbishop Bruno B. Heim,
Apostolic Delegate,
54, Parkside,
London, SW19 5NF.

Your Grace,

We are grateful to Your Grace for giving us the possibility to be received in audience and to present this letter-memorandum on behalf of the lay members of the Ukrainian Catholic Church in Great Britain, who through this Committee and through numerous similar Local Committees together with Ukrainian Catholics in other countries in the West are asking the Holy See to recognise the patriarchal system of the Ukrainian Catholic Church.

The reason for requesting this audience with Your Grace is the anxiety we feel about the distressing condition of our Church here, a condition which, although it has its origin in the Vatican's ecumenical policy and its so-called ostpolitik, has been brought about by the actions and attitudes of Bishop Augustine Hornyak, the Apostolic Exarch for Ukrainian Catholics in Great Britain.

Since the Union of Brest in 1596 countless numbers of our fellow Ukrainian Catholics, particularly during the last three decades, have suffered persecution because of our union with the Roman Church, and yet, paradoxically, we were rewarded for this with the spectacle of the Pope's representatives in Zagorsk in 1970 presiding over the "abrogation" of the Union; whereas we are prepared to accept that the Church must engage in ecumenicism, we most emphatically protest against any ecumenical strivings at the expense of the Ukrainian Catholic Church and we reserve our right to fight against all comers for our Church's right to continued existence; and not only for its right to continued existence, but also for its right, safeguarded within the terms of the Union of Brest, to exist as an individual (particular) Church within the framework of the Catholic Church.

In view of the fact that the Ukrainian Catholic Church within the Soviet Union is being sapped of its vitality by relentless persecution, it deserves for its martyrdom, to be strengthened through

the Patriarchate. In the condition of our dispersion in the countries of the free world it must exist as a self-contained organisational unit under the jurisdiction of a Ukrainian Patriarch, which will strive to ensure its continuity as a Ukrainian Church and will strive to prevent its latinisation and the dispersion of its flock. It is therefore with sorrow and vexation that the Ukrainian Catholics find that some authorities of the Catholic Church in the Vatican not only do not cooperate with us in achieving these aims, but, on the contrary, hinder us. Why are Ukrainian Catholic Exarchs discouraged by the Authorities from placing themselves under the jurisdiction of Cardinal Joseph Slipyj who is after all our Major Archbishop and according to paragraph 10 of the Decree on Eastern Churches of II Vatican Ecumenical Council has patriarchal rights? This could be understood as the policy of "divide et impera" aimed at preventing the organisational unity of our Church in exile and it will have disastrous effects on the future of our Church if not abandoned. In reality the first fruit of this policy has already been culled — as is evident from the situation in Great Britain, which is as follows:

Bishop Augustine Hornyak and, under his strictures, most of the priests, have almost completely isolated themselves from their flock: they give the impression of a church within the Church. The faithful, on the other hand, cannot understand how it can be possible that after some thirty years of sacrifice, generosity and all-round support for their church, they are now subjected to insults from the pulpits, accused of destroying the Church and so on. Undoubtedly the most misguided of Bishop Hornyak's actions was to bring about the resignation and the departure from this country of two of our most hard-working, experienced and loved priests solely because their consciences did not allow them to obey the ban on mentioning Cardinal Slipyj in the Liturgy as Ukrainian Patriarch. This ban is still rigorously enforced by Bishop Hornyak, despite the fact that in other exarchates of the Ukrainian Catholic Church the priests are referring to him as Patriarch.

The Ukrainians recognise Confessor of Faith Cardinal Slipyj as Patriarch of the Ukrainian Catholic Church on the basis of privileges and rights guaranteed them by the Union with the Holy See and recognised by the Popes since 1596. The actions of Bishop Hornyak give rise to discontent and irritation among Ukrainian Catholics here and create conditions in which various acts of provocation may easily take place, yet Bishop Hornyak is maintaining his attitude of defiance of our Patriarch and of the faithful by not replying to letters: by persistently refusing to recognise the legitimate and rightful aspirations of the faithful to participate in safeguarding the future of our Church, by refusing to receive deputations and listen to representations they would like to make, and by such inflammatory acts of folly as calling the police into church unnecessarily.

And so today we look with envy at our compatriots, the Ukrainian Catholics in other countries of the free world, where Ukrainian bishops respect the will of the faithful and do not cause a division in the Church.

It would appear that after cooperating with him and supporting him for some fifteen years the faithful have lost all confidence in and respect for Bishop Hornyak. We are convinced that there can be little hope of reconciliation between the Bishop and his flock — and therefore little hope of peace within our Church here — until such time as Bishop Hornyak surrenders to the authority and the jurisdiction of our Patriarch, the Head of the Ukrainian Catholic Church, who is for us symbol of the martyrdom of our Church and our Nation as well as the symbol of our unity with the Holy See, and in whom Ukrainian Catholics have absolute and unshakeable confidence.

It may be, however, that it is still not too late to save the day, for the Authorities in the Vatican could try to prevail upon Bishop Hornyak to change his attitudes, all the more since no issues of faith or dogma are involved, and to this end we are glad to be able to use Your Grace's mediation. And insofar as the Vatican Authorities are responsible for our present predicament we would like to appeal too to them and beseech them, for the sake of the Union of Brest, to change their policy in respect of the Ukrainian Catholic Church and to ensure that our Patriarch is upheld in his position as Head of the Ukrainian Catholic Church instead of individual bishops being prompted to break away from (under) his jurisdiction. We would add that such a change in the policy of the Catholic Church Authorities would largely dispose of the widespread view that the Catholic churches of the Eastern rites are an obstacle to the Vatican's present ecumenicism and that sooner or later, if they do not disappear under the impact of latinisation they will demise by decree.

And we have to revert to the matter of a patriarchate for the Ukrainian Catholic Church, for, — and the truth must be told, — had this matter been properly settled by the Authorities of the Catholic Church, there is no doubt that our Church in the West and more particularly in this country would not have had to suffer the upheavals which have proved so burdensome.

We, the Ukrainian Catholics, firmly believe in the justness of our claim that His Holiness should give His blessing to the patriarchal structure of the Ukrainian Catholic Church. We have been told that this cannot happen now and we are being given reasons which are unconvincing in the extreme. Yet the practical problems within our Church, the solution of which depends on such blessing, require immediate attention.

We claim that it is our right and duty, as members of the Ukrainian Catholic Church and as Ukrainians, to speak out in times of stress, for not only is our Church a divine institution, it is also for us (though not for Bishop Hornyak to judge by his deeds) a national and social one.

Your Grace will no doubt be told, as many have been told hitherto, that the present difficulties of the Ukrainian Catholic Church in this country are the product of the activities of a group of political extremists. We sincerely hope that before accepting this assertion Your Grace will investigate it thoroughly. We assure Your Grace of our fullest cooperation in this matter.

We have the honour to remain Your Grace's
devoted and obedient servants,

For and on behalf of the Presidium of the General Council of the
Central Committee for a Ukrainian Catholic Patriarchate,

I. Dmytriw
General Secretary

**CENTRAL COMMITTEE FOR A UKRAINIAN CATHOLIC
PATRIARCHATE (GREAT BRITAIN)**

22nd June, 1976.

His Holiness,
Pope Paul VI,
Vatican City,
Italy.

Your Holiness,

In addition to our memorandum of the 17th May, 1976., addressed to the Apostolic Delegate in Great Britain, His Grace Archbishop B. Heim, about the problems in our Church, we wish to submit to Your Holiness that the latest developments in the Ukrainian Catholic Church, particularly in Great Britain, have added to the deteriorating relations between the Bishop and the faithful, marking a further decline in the pastoral work. Conscious of our responsibility and loyalty to our Church and to the Holy See, we have to state that the situation has now reached a critical level and hope that the Highest Authority of the Church will hear our side of the story and act to prevent the disintegration of our Church.

At the beginning we would like to say that we have noted the contents of the letter of the Bishops' Conference of England and Wales to Cardinal Jean Villot, Vatican Secretary of State (Ukrainian troubles, "Tablet", 12th June, 1976, p. 581) in which, commenting that "The Ukrainian faithful have in the past been an example of loyalty to their Church and to the Universal Church", they add that they will "support any initiative of the Holy See to help the Ukrainian People and clergy to remain loyal to their Church and to the Holy See". We are grateful for their concern for our Church. As to the loyalty, and lest we should be misunderstood, we wish to assure You, Your Holiness, and to underline that our loyalty to our Church and to the Holy See has, in no way changed. It has been manifested historically on numerous occasions under most severe conditions: countless Ukrainian faithful faced death for this very loyalty during and after the last war. A shining example among them is our Patriarch, His Beatitude Josyph I, Metropolitan of Kyiv and Halych, Cardinal Slipyj, head of the Ukrainian Catholic Church, whose loyalty to the Holy See has been fully comprehended by Christians and non-Christians alike.

The problems in the Ukrainian Catholic Church generally, which during the last months have become dangerously acute in Great Britain, as we see it, are due to several factors, including political ones. One of the important factors, of which the Ukrainian

Catholics are aware, is the Vatican 'Ostpolitik', which treats the Ukrainian Catholic Church as a serious obstacle to its success. Hence, as many Ukrainian faithful are inclined to believe, "canonical and pastoral reasons" for turning down 'for the time being' the Ukrainian Catholic Hierarchy's proposal to create a Ukrainian Catholic Patriarchate, and the suggested application of some outdated Roman Catholic cannons to an Eastern Church that has found itself in one of the most difficult political circumstances.

On the other hand, in addition and relevant to the above, the Apostolic Exarch for the Ukrainian Catholics in Great Britain, sets out ruthlessly to enforce the Vatican's political decision in his Exarchate. Having greatly underrated the feelings and judgement of his faithful, he threw the once flourishing Exarchate into disarray and almost completely lost the confidence of his flock.

Ukrainians are religious and patient people with a strong sense of national identity. They consider that for the preservation and survival of their Church in this difficult period of their history it is essential to strengthen their Church organizationally. Ukrainians will never accept a political decision which they judge to be detrimental to their Church.

Historically the Ukrainian Church, of Byzantine-Ukrainian rite, has always (since 10th century) been a particular-autonomous Church, nominally dependent on the Patriarch of Constantinople. The Metropolitans of Kyiv and Halych have always had jurisdiction, privileges and rights of Archbishop Major i.e. to hold Synods and appoint Bishops.

At the Synod of Brest in 1596, convened by the head of the Ukrainian Church, Metropolitan Rohoza, at which Synod conditions (33 Articles) were agreed with the Pope's representatives for the Union with the Holy See, (an agreement legally binding both sides), Pope Clement VIII agreed and undertook (*Benedictos sit Pastor* 7. 2. 1596.; *Decret Romanorum Pontificem*, 23. 2. 1596) to respect and to preserve, among others, also the privileges and rights of the Metropolitans of Kyiv and Halych to hold Synods and appoint Bishops ("Episcopos Suffraganeos confirmare, instituere et ordinare" 'autoritate et nomine Sedis Apostolicae' without reference to the Holy See). These ancient and legitimate privilege and rights of the Ukrainian Church within the Universal Church were confirmed for the Metropolitans of Lviv by the Pope Pius VII in 1807 (*The Bull, 'In Universalis Ecclesiae'*). And again in 1964, when the head of the Ukrainian Catholic Church, Metropolitan Slipyj, was released from the Russian-Communist prison, the hierarchical grade of Archbishop Major, with all the ancient privileges and rights emanating from it, was confirmed to him by the Holy See.

Having regard to the facts stated above, and taking into account that our Patriarch, His Beatitude Jeseph I, Cardinal Slipyj, preserved

for us by God's will, is the present Head of the Ukrainian Catholic Church in the Ukraine (where it functions illegally) and in exile (where there are about 2 million Ukrainians and 22 Bishops), who, bound by the conditions of the Union of Brest, is subject only to the Holy Father, we, the Ukrainian faithful, are dismayed when the Sacred Congregation for the Oriental Churches, on political grounds, attempts to interfere with his governing and pastoral duties; to limit his authority and jurisdiction territorially by quoting obsolete Roman (Latin) Church canons, inapplicable to the Ukrainian Catholic Church in the present political situation. For how is our Church to exist when it is illegal in the Ukraine and is forbidden to function in Exile. We must look to the Holy Father and hope that God's law will be invoked to protect our Church in this hostile world.

The Ukrainian people can never accept politically suspect and unjust decisions aiming at weakening our Church.

Such factors as these are the main causes of our anxieties and concern; they give rise to misunderstanding and mistrust, forming somewhat relevant background to the appalling problems in the Ukrainian Catholic Exarchate in Great Britain.

The Ukrainian Community, 30,000 strong and largely Catholic, settled in Great Britain after the last war. Religious and working hard under the Apostolic Visitor, the late Archbishop Buchko, in a comparatively short time in most of the larger settlements had their own churches and with the arrival of Bishop Hornyak acquired their Cathedral in London. Relations between the faithful and the clergy were good, pastoral work was effective and, although, sometimes for lack of communication there were occasional misunderstandings and friction between the Bishop and the faithful, the Church continued to flourish and prosper until about July 1975, when the trend changed its course.

Bishop Augustine Hornyak, unsympathetic to the feelings of his faithful, misjudged their genuine fears when depressing news about the future of their Church were coming from Rome, refused to discuss them with the people, began to assert his authority by harsh methods and consequently lost the confidence of this faithful and is now almost completely isolated from his flock.

It is significant that unlike the Ukrainian Bishops in other countries, who together with their faithful found a way out of the difficult situation, at least for the time being, Bishop Hornyak, by his unfortunate orders and militant action has offended and incensed the people, creating an intolerable state of affairs in the Exarchate. Some 90-95 percent of the faithful do not approve, distrust and oppose his strict authoritarian medieval methods of treating the people.

We wish to point out some of the events in our Exarchate:

1) Underrating his flock's genuine sentiments for Cardinal

Slipyj, Bishop Hornyak officially forbade the use of the word "patriarch" in the Ukrainian Churches and in the prayer-hymn also. As most of the elder and middle generation of Ukrainians were under Metropolitan Slipyj's jurisdiction in the Ukraine — many referred to him as their Patriarch long before his arrival in the West — the Bishop's orders are ignored. The people continue to sing the prayer-hymn for a Patriarch in their churches.

2) Two highly respected and successful priests were forced out of the Exarchate, simply because they thought such action unwise.

3) A public statement by the Bishop and Clergy-Meeting (10-11. 3. 1976) with threats of disciplinary and other sanctions — of denying christian burial and Holy Communion to the dissenting faithful, including excommunication. All this further upset and antagonized the faithful who unsuccessfully continued to petition the Bishop to discuss and ease the tense situation; emotional outburst are taking place throughout the Exarchate.

4) The Ukrainian parish Church in Wolverhampton was closed just before Easter 1976; another Church was closed in Bedford — all this brought more distress and tears to the berieved parishioners.

5) One of the more blatant and provocatively hurting acts was the Bishop's decision to call the police on several occasions, especially to the Ukrainian Cathedral in London. It has deepened the growing distrust for the Bishop and his advisors. Only a handful of the once thriving congregation attend the Mass inside the Cathedral while the police are present. The rest stand outside.

The pastoral work in some areas has practically ceased. Our Youth Organisations, once very active participants in the Church activities, are now without Catholic Chaplains. Catholic religious instruction in our schools is lacking.

We have now reached a situation when something ought to be done to allay the fears of the people and stop the disintegration of our Church. Our Bishop, unfortunately, failed to solve the problem.

We appeal to You, Your Holiness, to consider the causes of the problems and allow the Head of the Ukrainian Catholic Church to conduct his governing and pastoral duties unhindered either as Patriarch or as Archbishop Major, and as we see no hope of finding any solution to the problems in our Exarchate with Bishop Hornyak, we beg Your Holiness to issue appropriate instructions in this matter.

We remain,
with filial love and devotion to Your Holiness

For and on behalf of the Presidium,

(*T. I. Kudlyk*)
Chairman

(*I. Dmytriw*)
General Secretary

THE UKRAINIAN CATHOLIC CHURCH IN DIASPORA

The Ukrainian Catholic Church in the diaspora has twenty-two bishops and two million faithful. Their Primate is Patriarch Joseph Cardinal Slipyj. This Church is one of great vitality. It was only in 1884 that the first Ukrainian Catholic priest left Ukraine to attend to the pastoral needs of Ukrainian immigrants. Arriving in the United States, Father Ivan Voliansky established the first Ukrainian Catholic parish in Shenandoah, Pa. It was not until August 1907 that the first Ukrainian bishop Soter Ortynsky, came to the United States. He died on March 24, 1916, and the Ukrainian Catholic Church in the United States was without a bishop until Bishop Constantine Bohachevsky arrived in 1924. Today, from this humble beginning the Ukrainians have a Metropolitan See which was established in 1958 in Philadelphia and three eparchies — Philadelphia, Stamford, and Chicago — with about 300,000 faithful, 206 secular and 41 religious priests, 165 parishes with resident pastors and 17 with non-resident pastors, 7 missions, 2 stations, 8 chapels with resident chaplains and 33 non-resident, 2 seminaries, 2 colleges, 4 high schools, 32 parochial schools, 177 nuns, 2 homes for children, 2 homes for the sick and aged.

Then there is also the Ruthenian Church which is actually a splinter Church from the same "Mother Church" in Ukraine and its first priests were sent to the United States by Metropolitan Sheptytsky. In May of 1924, Bishop Vasyl Takach was named exarch of Pittsburgh. That same year Bishop Bohachevsky was named to fill the seat left unoccupied in Philadelphia by the death of Bishop Ortynsky. Bishop Bohachevsky and Bishop Takach worked closely and harmoniously together. In 1939 the Pittsburgh diocese was given a separate archieparchy with its seat in Munhall, Pa. It now has three eparchies — Munhall, Pa., Passaic, N. J., and Parma, Ohio, with about 300,000 faithful. The hierarchs are: Archbishop Stephen J. Kocisko in Munhall and his Auxiliary Bishop, John M. Bilock; Bishop Emil Mihalik of the Eparchy of Parma; and Bishop Michael J. Dudick of the Eparchy of Passaic. It should be noted that this is the only Ruthenian Province anywhere in the world.

The Ukrainian Catholic Church in Canada paralleled the progress of the Church in the United States. In Canada the first exarchate was instituted in 1912. The Metropolitan See was created in 1956 — two years earlier than in the United States. There are now five eparchies in Canada — Winnipeg, Toronto, Edmonton, Saskatoon, and New Westminster with 162 secular priests and 85 religious, and 320,000 faithful.

In the diaspora, the growth and development of the Ukrainian Catholic Church received a great stimulus after World War II. More than 250,000 Ukrainians, who had fled before the Soviet invasion of Ukrainian territories and became "displaced persons", settled through western Europe, North and South America, and Australia greatly increased the membership of the faithful of both the Ukrainian Orthodox and Ukrainian Catholic Churches. It was in this postwar period that the Ukrainian Catholic Church became a worldwide Church.

In Brazil an exarchate for the Ukrainian Catholics was established in 1958. It was elevated to the status of an eparchy in 1972 but incorporated into the Latin rite Archdiocese of Curitiba in violation of the rights of the Ukrainian Catholic Church. In this eparchy there are 9 secular and 37 religious priests with 150,000 faithful.

In Argentina an exarchate was created in 1961. It has 14 secular and 19 religious priests and about 150,000 faithful.

In Venezuela there is one parish and three missions.

In Europe there is an exarchate in France with 15 secular priests and 40,000 faithful; one in England with 13 secular and 2 religious priests and 25,000 faithful; one in Germany with 24 secular and 4 religious priests with 20,000 faithful; in Austria the Ukrainians have an ordinariate with 5 priests and 4,000 faithful; in Switzerland, the Scandinavian and Benelux countries the pastoral needs of the 10,000 faithful are served by 10 priests with an Apostolic Visitor.

In Australia the Ukrainians have had an Apostolic Exarchate since 1958. It is comprised of 9 secular and 3 religious priests and 25,000 faithful.

Since the Ukrainian Church has existed for centuries on parts of what is today Polish, Czechoslovak, and Hungarian soil, it is hardly appropriate to simply place them under the heading "Diaspora". This has been done for convenience sake since these three ancient Ukrainian communities now find themselves beyond the civil boundaries of the Ukrainian State in the Soviet Union.

In Czechoslovakia there are about 200,000 Ukrainian Catholics and a small group of Slovaks. Since the Communist occupation of this country, the Ukrainians have not had a bishop. Upon his release from imprisonment in 1968, Bishop Vasyl Hopko has been impeded in the exercise of his pastoral duties. He died few months ago.

There are approximately 500,000 Ukrainian Catholics in Poland. They are the victims of the postwar territorial exchange between the Soviet Union and Poland. The Latin rite Catholic Church in Poland has a measure of religious freedom but this is denied the Ukrainians both by Communist government and the Latin rite hierarchy of that country. There are about 30 Ukrainian Catholic priests in Poland but not a single bishop. The Polish Church and civil authorities acquiesce in the Soviet line that legally the Ukrainian Catholic

Church does not exist. To eradicate all traces of it, they have even changed the name of the centuries-old Order of Sisters of St. Basil the Great to the Sisters of the Holy Cross. In this age of ecumenism the seat of the Ukrainian bishop in Peremyshl remains vacant.

The Soviet invasion has dimmed the grandeur of the Sobor of St. Sophia in Kyiv and the Cathedral of St. George in Lviv. The first has been transformed into a museum and the second was incorporated into the Patriarchate of Moscow with which the Ukrainian Church never had any earlier affiliation. Today the Ukrainians look for spiritual strength and inspiration to "Ukrainian Rome" — to the centre of ecclesiastical and religious life erected by Patriarch Joseph Cardinal Slipyj. There stands the Church of St. Sophia and the Ukrainian Catholic University of St. Clement. There one finds the renovated Patriarchal Manor housing a museum, guest house, and the Church of SS. Sergius and Bacchus which is now the Ukrainian Catholic Parish in Rome. On the outskirts of Rome in Castelgandolfo — the Monastery of Studite monks is located.

In "Ukrainian Rome" there are also institutions predating those founded by Patriarch Joseph. They are the General Curias of both the Basilian Fathers and the Sisters of St. Basil the Great, the Curia of the Sisters Servants of Mary Immaculate, the minor seminary conducted by the Salesian Fathers of Ukrainian rite, and St. Josaphat's Major Seminary. The seminarians from the heights of Gianicolo gaze with pride at the great accomplishments of the Ukrainian Confessor of Faith illustrating the principle of the Universal Church: **Unity in Diversity.**

The Making of the Ukrainian Patriarchate

The patriarchal system of administration is characteristic of Eastern Christian Churches. It is operative in a number of Eastern Catholic Churches. The Coptic Catholics have a patriarchate, so do the Maronites, the Syrians, the Armenians, the Melkites, and the Chaldeans. The Ukrainian Church, which is the **largest** of the Eastern Catholic Churches and embraces more faithful than all the other Eastern Catholic Churches taken together, did not, until 1969, have a patriarchate.

The basis of the administrative system in the Ukrainian Catholic Church is the Union of Brest of 1596 by which the Ukrainian Church reestablished its affiliation with the Holy See. The Ukrainian Church entered into agreement with the Roman Church recognizing the primacy of the pope in matters of dogma. The Roman Apostolic See recognized the right of the Metropolitan of Kyiv-Halych to autonomous administration of this Church. By the Union of Brest the Ukrainian Church was guaranteed existence as a Particular (**Pomisna**) Church.

With changing political circumstances on the territories of ancient Rus', now known as Ukraine, at times the rights guaranteed the Ukrainian Church by the Union of Brest were violated for reasons of political expediency. This negation of traditions, customs, and rights spelled Latinization, Polonization, and Russification of the Ukrainian Church. For the preservation of this Ukrainian Church from external influences and effect of internal strife brought about by outside interference, the great Ukrainian Metropolitans Petro Mohyla and Veliamyn Rutsky initiated efforts to establish a Ukrainian Patriarchate. Their death left these plans unrealized. The efforts of those prolonging this quest were not crowned with success.

By the middle of the twentieth century, the establishment of a patriarchate for the Ukrainian Church became a condition for its survival. In Ukraine this Church has been officially banned. Its houses of worship have either been closed or designated for use by the Russian Orthodox Church. The largest of the Eastern Catholic Churches is being systematically destroyed on its own native territory.

The survival of the Ukrainian Catholic Church lies in its development in the lands to which Ukrainians have migrated — the countries of North and South America, western Europe, Australia, and New Zealand. In each of the various countries where Ukrainians have made their new home their Church enjoys the freedom to exist. But, it is also exposed to the impact of the circumstances and culture of the countries in which it exists. This fosters assimilation and leads to ritual extinction. Without a central authority steeped in knowledge of traditions and the right to make policy and coordinate action, there exists the danger of the loss of the Ukrainian Catholic Church's identity and cohesion. Without a patriarchate the Ukrainian Church as a Particular (**Pomisna**) church has no future.

Cognizant of this, the Ukrainians under the leadership of the Primate of this Church took appropriate steps toward the establishment of a Ukrainian Patriarchate. The Making of a Patriarchate proceeded as follows:

1) *September 22, 1963.* The Ukrainian Catholic bishops gathered in Rome to attend the second session of Vatican Council II, for the first time met in a body to greet Metropolitan Joseph Slipyj who had been released in February from Soviet imprisonment. As the Primate of the Ukrainian Catholic Church, he assumed the chairmanship of what then was the "Conference of Ukrainian Bishops" and began the reorganization of the "Conference" into "Synods" — the traditional elective and legislative body in Eastern Churches. The Ruthenian bishops also attended this conclave.

2) *October 10, 1963.* With the unanimous agreement of the Ukrainian episcopate, Metropolitan Joseph Slopjy at the IInd session of

Vatican Council II raised the question of the necessity of establishing a Patriarchate for the Ukrainian Church.

3) *December 23, 1963.* Pope Paul VI reaffirmed that Metropolitan Slipyj had the status of a Major Archbishop and directed that this be publicly pronounced. In consequence the Sacred Congregation for Eastern Churches declared: "To the question whether Ukrainian Metropolitan of Lviv is to be regarded as major-archbishop, in accordance with the Apostolic Letters given June 2, 1957, which begin with the words 'Cleri Sanctitati', the Sacred Congregation for the Eastern Churches has decided that an affirmative reply should be given". This amounted to a reaffirmation of the ancient rights and privileges enjoyed by the Ukrainian Church when the Union of Brest was concluded. One of the articles of the Letter cited — "Cleri Santitati" — states that a major-archiepiscopate is equivalent to a patriarchate.

4) *November 21, 1964.* Pope Paul VI issued the *Decree on Catholic Eastern Churches* adopted by Vatican Council II. It recognized that the "patriarchal office in the Eastern Churches is a traditional form of government" and expressed the ardent desire for the erection of new patriarchates "where there is need". It stated that all rulings of the Council in reference to patriarchs are equally applicable to major-archbishops. This was especially important to Ukrainian Catholics because the Primate of their Church was the only major-archbishop in the Catholic world. The day the decree was issued the secretary of the Council announced that it would become binding after a period of two months but granted the right to shorten or extend this period upon sufficient reason.

5) *December 22, 1964.* Major-Archbishop Joseph Slipyj announced that in his Church this decree would go into effect as of April 7, 1965. He thus exercised his right as Primate of a Particular (*Pomisna*) Church to determine when the decree would become binding in the Church he administers.

6) *February 25, 1965.* During a special audience with the Ukrainian delegation attending the ceremonies during the instalation of Major-Archbishop Joseph as Cardinal, Pope Paul VI said:

You, my Ukrainian sons, are scattered throughout the world, but We are well aware how staunchly you preserve your traditions, and the diligence with which you endeavour to keep your beautiful rite, your language, your culture. By this elevation of your Metropolitan in the eyes of the Church in the world We wished to give you an authoritative leader, on whom you can rely, and whom you can trust implicitly... We hoped to give you, Ukrainians, a high spokesman for your unity, to establish a strong centre for your religious and national life.

Ukrainians took the words of the Holy Father to heart and rallied

around the efforts of their Primate in the interest of their Particular (*Pomisna*) Church.

7) *September 29 — October 4, 1969.* The Ukrainian bishops took history-making action. Gathered in Rome for their Fourth Archiepiscopal Synod they ruled on the necessity of elevating the Major-Archbishop of Kyiv-Halych to the status of Patriarch. In other words they elected Major-Archbishop Joseph Patriarch of the Ukrainian Church.

8) *On October 25, 1969.* Patriarch Joseph Cardinal Slipyj forwarded to the Congregation of Eastern Churches a report of the Fourth Archiepiscopal Synod together with a petition to the Holy Father to recognize the elevation of the Kyiv-Halych Metropolia to the status of a patriarchate.

9) *October 31 — November 5, 1971.* The Ukrainian hierarchs met for their Fifth Archiepiscopal Synod. They established a "Permanent Synod" of five members to administer the needs of the Ukrainian Church. They were: Patriarch Joseph Cardinal Slipyj, Metropolitan Hermaniuk of Canada, Metropolitan Senyshyn of the U.S.A., Archbishop Ivan Buchko of Rome, and Aadrij Sapelak of Argentina. They also agreed that an archiepiscopal constitution be submitted to all Ukrainian bishops for review.

10) *June 4 — June 8, 1972.* The Permanent Synod held its first session. Its membership was increased by two: Bishop Ivan Prasko and Bishop Vasyl Velychkovsky, who in January of the same year had been released from Soviet imprisonment. The bishops considered a draft constitution for the Ukrainian Church, which Patriarch Joseph I submitted to all Ukrainian bishops for their comments.

11) *November 18 — November 23, 1973.* The Ukrainian Bishops held their Sixth Archiepiscopal Synod. They accepted the Patriarchal Constitution proposed for their Church.

12) *November 24, 1973.* Pope Paul VI received 12 Ukrainian bishops in private audience. Leading the delegation, Patriarch Joseph I presented a copy of the Patriarchal Constitution to the Holy Father.

13) *August 12, 1975.* His Beatitude Joseph Slipyj was commemorated as Patriarch at the Papal Altar of St. Peter's Basilica in Rome. The Ukrainian Patriarchate came into existence as did other Eastern patriarchates by originating in the prescriptive right of the Eastern Church and only later receiving recognition by the Holy See.

THE POPES SPEAK

Pope Urban VIII. After the Union of Brest had been signed, the Pope wrote to Bishop Terlecky of Kholm: "Per vos, mei Rutheni, orientem convertendum esse spero". ("I hope that through you, my Ruthenians [Ukrainians] the East will be converted").

Pope Benedict ffIV. Issued three documents on questions relevant to Eastern Christians — "Etsi pastoralis", "Demandatam Caelitus", and "Allatae sunt". The last was a lengthy encyclica issued on July 26, 1755. It lists the Popes who have shown great concern for Eastern rites.

Pope Leo XIII. On November 30, 1894, in his Apostolic letter declared: "The maintenance in being of the Eastern rites is of more importance than might be imagined. The august antiquity which lends dignity to these various rites is an adornment of the whole Church and a witness to the divine unity of the Catholic faith. Perhaps nothing, in fact, better proves the note of Catholicity in the Church of God than the singular homage paid by these ceremonies which vary in form, which are celebrated in languages venerable by their antiquity, and which are still further hallowed by the use that has been made of them by the Apostles and Fathers of the Church".

Pope Pius X. On July 22, 1907, in his letter promulgating the fifteenth centenary of St. John Chrysostom, one of the great Eastern doctors, wrote: "May the Easterners separated from Us see and understand in what great and profound regard We hold all of the rites alike".

Pope Benedict XV. On May 1, 1917, in his Motu Proprio, "Dei Providentis", creating the Sacred Congregation for the Eastern Churches, wrote: "The Church of Jesus Christ, since she is neither Latin nor Greek nor Slav but Catholic, makes no distinction between her children, and these, whether they are Greeks, Latin, Slavs, or members of other national groups, all occupy the same rank in the eyes of this Apostolic See".

Pope Pius XI. On November 12, 1923, in his encyclical "Ecclesiam Dei", published on the occasion of the third centenary of the martyrdom of St. Josaphat, the pope wrote: "Then we shall see all peoples, brought together in this manner, in possession of the same rights, whatever may be their race, language, or liturgy. The Roman Church has always scrupulously respected and maintained the various rites, and has at all times insisted on their preservation".

On September 8, 1928, in his encyclical "Rerum Orientalium" this pope requested bishops and religious superiors to facilitate the study of the Eastern Church in their colleges and seminaries: "By turning the minds and hearts of the students towards Eastern doctrines and rites not a little profit is to be expected for the Church — profit not only to the advantage of the Orientals but also for the Western clergy themselves. The latter will, in fact, obtain a more adequate knowledge of Catholic theology and of Latin theological disciplines, while conceiving a more ardent love for the true Bride of Christ, whose enchanting comeliness, and unity in the diversity of the various rites, will shine forth more clearly in their eyes".

Pope Pius XII. On May 29, 1939, at his direction a solemn Triduum was held in Rome. It concluded with a Liturgy at the Basilica of St. Peter in the Ukrainian rite celebrating the 950th anniversary of the acceptance of Christianity during the reign of Volodymyr the Great.

On December 23, 1945, commemorating the 350th anniversary of the Union of Brest by which the Ukrainian Church reestablished its affiliation with the Holy See, this pope in his encyclical "Orientales Omnes Ecclesias" wrote: "Once again in these times, with great distress in Our paternal heart, We see a new and fierce storm overhanging the Ruthenian [Ukrainian] Church. Reports reaching us, though infrequent, suffice to fill Us with concern and anxiety. Three hundred and fifty years have elapsed since this very ancient community was happily united to the Supreme Pastor, the successor of St. Peter, but the anniversary has been turned into 'a day of tribulation and distress, of calamity and misery; a day of darkness and obscurity, a cloud and whirlwind'. For with grief We learn that, in regions which lately passed under Russian authority, Our brethren and children of Ruthenian [Ukrainian] people are afflicted with great distress because of their fidelity to the Apostolic See.

On December 25, 1957, on the occasion of Metropolitan Slipyj's fortieth anniversary of ordination to the priesthood, while he was serving his second sentence in a Siberian labour camp, the pope released an apostolic statement, greeting Metropolitan Slipyj: "The fortieth anniversary of your priesthood which recently occurred gives Us the opportunity to express to You Our love and respect and Our concern to comfort You in exile in the midst of Your suffering. We know that upon the completion of eighteen years of the priesthood You accepted and zealously fulfilled Your pastoral service in the Lviv Eparchy, first as Auxiliary Coadjutor with rights of succession with the consent of the Archbishop Ordinary. Because of your fidelity to this Apostolic See You were sentenced to imprisonment and thus forced to leave your faithful flock. Then you were imprisoned in various prisons and finally carried off to Siberia where you now are in far-away place, Maklakovo, laboring as a servant and guard at

home for the handicapped. Therefore, We express Our heartfelt gratitude to You, Venerable Brother, for the zealous fulfilment of Your priestly and pastoral office at the cost of freedom; and because You chose 'to carry disgrace for the name of Jesus', We arduously implore the Divine Infant Jesus to graciously comfort and strengthen Your soul in the midst of many discomforts and unpleasantness. Meanwhile as a sign of certain heavenly protection and Our particular affection We bestow upon You, Venerable Brother, with Our whole heart, Our Apostolic Benediction”.

Pope John XXIII. On February 11, 1963, in the course of a public audience in the Clementine Hall on the occasion of the blessing of the cornerstone for the Lombardy seminary, the pope said: “Yesterday evening We received from Eastern Europe a stirring consolation for which We humbly thank the Lord. We regard it as a part of the secret Providence of God which can prepare a new impulse of sincere faith and of peaceful and fruitful apostolate for the Holy Church and for honest souls. Let us not disturb the mysterious design to which God calls all men to cooperate, gathering the threads of a cloth which is woven with His grace and the ready cooperation of innocent, gentle, and generous souls. You see the emotion and tenderness of the moment which is in Our heart, and you will excuse Us from the further effusion to which We are inclined”. [The Holy Father was crying. He was speaking about the release of Metropolitan Slipyj which he had not as yet publicly announced].

Pope Paul VI. On September 28, 1969, speaking to 5,000 Ukrainian faithful from all over the world attending the consecration of the Church of St. Sophia in Rome, the pope said: “These historic vistas which open before our eyes for reverence also shed the light on this new Church of St. Sophia in Rome and draw our attention to what seems like a simple though highly significant fact — the perennial vitality, serene yet unconquerable, of the Ukrainian Catholic Church...”

Reprint from “The Ukrainian Catholic Church, published in Philadelphia on the occasion of the 41 International Eucharist Congress, August 1-8, 1976.

CONCLUSIONS

The documents and articles collected in this booklet enumerate all major historical and canonical preconditions for the Ukrainian Catholic Church to continue its service to God and the Ukrainian nation as a Particular Church with traditional Patriarchal structure. This Patriarchal structure should be extended to all its units scattered through the World. Members of the Roman Curia should willingly provide all the necessary legal and other frames. One cannot conduct a policy of ecumenism and at the same time neglect the well being of this Church which is in union with Rome for hundreds of years.

In the beginning of August, 1976, we received information from the Apostolic Delegation in London that our Memorandum of the 22nd June, 1976, has reached its destination, and that "the whole matter is being submitted to a new careful examination by the competent Offices of the Holy See". In our reply to the Apostolic Delegate we wrote that "this important information has been received... with prayers and hopes that probably this time this "careful examination" will indeed produce a lasting and proper solution upon which the unity of our catacombed Church in Ukraine with its units in the Diaspora would be finalised under one Head through whom the ties of our Particular Church with the Universal Church shall be strenghtened for the benefits of all concerned".

We must state here that the newest public "declaration" to the Rt. Rev. Bishop Hornyak that he is the only bishop with ecclesiastical jurisdiction over the Ukrainian Catholic faithful in Great Britain has shocked the majority of our people. At a time as this any such declaration is unwelcome and unhelpful. The vast majority of the Ukrainian faithful in Great Britain were under the jurisdiction of Patriarch Joseph Slipyj as Metropolitan of Lviv. Their faith in their Patriarch is unshacable and will remain as such. No declaration will change what faithful believe is right and proper. We are struggling for the unity of our Church under the Patriarch Joseph Slipyj.

We are most grateful for all people who helped us to produce this collection of documents and articles. Especially we are deeply grateful to the Ukrainian faithful for their financial support.

We conclude our deliberations with hope and belief that this publication will be received with understanding and moral support.

Presidium of the Central Patriarchal Committee

