

UKRAINIAN CATHOLICS IN AMERICA

A History

Bohdan P. Procko

UNIVERSITY
PRESS OF
AMERICA



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Villanova University

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To the memory of the pioneers;
For the enrichment of:
Frances, Georgeanne, Paul, Peter, and Rosemary

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B.P.P.
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NOTE ON TRANSLITERATION

The system of transliteration followed is that of the Library of Congress; except that the letters *є, й, ю, я*, when initial letters of words, are transliterated as "ye", "y", "yu", "ya"; the letter *и* and the final *ий* and *ьий* are rendered "y"; and all diacritical marks are omitted.

As a rule, names of persons, organizations, etc. are rendered according to the English spelling used by the individual persons and organizations; in instances where the names of individuals have to be transliterated by the writer, the first names are given in their English equivalents and the last names according to the system stated.

The names of well-known Ukrainian historical personages and geographical designations follow the forms generally accepted in English usage, with the Ukrainian spelling frequently given in parentheses to avoid possible confusion in the identification. In instances of less known geographical designations the Ukrainian spelling is given, and if deemed pertinent another version is provided in parentheses.

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LIST OF ABBREVIATIONS

AER	American Ecclesiastical Review (Ecclesiastical Review from 1908 through 1943)
Almanakh Svobody	Yuvyleiny almanakh Svobody, 1893-1953
Almanakh Tserkvy	Yuvyleiny almanakh Ukrainskoi Hreko-Katolytskoi Tserkvy u Zluchenykh Derzhavakh, 1884- 1934
AAS	Acta Apostolicae Sedis
ASS	Acta Sanctae Sedis
CD	Catholic Directory
CE	Catholic Encyclopedia
Directory of Races	U. S. Senate. Dictionary of Races or Peoples
ECQ	Eastern Churches Quarterly
HPL	Homiletic and Pastoral Review
Kalendar Sojedinenija	Kalendar Greko Kaftoliceskaho Sojedinenija
Kalendar Soyuzu	Kalendar Ukrainskoho Narodnoho Soyuzu
Knyha kaledza	Propamiatna knyha ukrainskoho katolytskoho kaledza
Knyha katedry	Propamiatna knyha ukrainskoi katolytskoi katedry
Knyha Soyuzu	Propamiatna knyha Ukrainskoho Narodnoho Soyuzu, 1894-1934
Pershy kalendar	Pershy rusko-amerykansky kalendar
Shipman Memorial	A Memorial of Andrew J. Shipman (C. B. Pallen, ed.)
St. Michael's Book	St. Michael's Diamond Jubilee Book (Shenandoah)
Tserkva sv. Yura	Piatdesiatlittia Ukrainskoi Katolytskoi Tserkvy sv. Yura
Ukrainian Directory	Directory of the Byzantine Rite Ecclesiastical Province of Philadelphia. Before 1958, Directory of the Apostolic Exarchate of Philadelphia
Ukrainska Mytropolia	Ukrainska Katolytska Mytropolia v Zluchenykh Derzhavakh Ameryky

Ukrainci u sviti

Viestnik
Visty

Ukrainci u vilnomu sviti:
yuvileina knyha Ukrainskoho
Narodnoho Soyuzha, 1894-1954
Amerikansky Russky Viestnik
Eparkhialny Vistnyk,
Eparkhialni Visty from 1924,
and Archeparkhialni Visti
from November 1958

INTRODUCTION

Serious economic, social, and political hardships brought large numbers of people from Eastern Europe, particularly from the Austro-Hungarian Empire, to the new world in the second half of the nineteenth century. Most of them came to the United States, thus introducing new and unfamiliar cultures, traditions, and languages into American society. Conditions in Eastern Europe following both World Wars tended to continue and even expand the migration of peoples. Consequently, for over a century and a quarter now, Americans of various Eastern European origins have been contributing their cultures and customs to the new world. In America, the customs of the immigrants from Eastern Europe became intermingled with those of the West to a greater degree than they ever had been in Western European society prior to World War II. One of the cultural traditions that many Americans of Eastern European origin are most proud of is the Byzantine-Slavic religious heritage which they brought with them to the new world.

The religious traditions of Americans of Ukrainian descent were formed in the ninth and tenth centuries. Christianity was briefly introduced into the territory of present day Ukraine by Byzantine missionaries in the ninth century. In the tenth century Princess Olga (Olha) of Kiev accepted Eastern Christianity and was baptized in 957. It was Grand Duke Vladimir (Volodymyr), however, who laid the permanent foundation of the Byzantine-Slavic religious traditions in the Kievan Principality when he and the people of Kiev accepted Christianity officially in 988.¹

It was from the territories of present day Western Ukraine, at the time under the political control of Austria-Hungary, that the mass Ukrainian immigration to the United States began in the last quarter of the nineteenth century. Virtually all of those immigrants were Catholics of the Byzantine-Slavic rite in communion with Rome.² Emigration from the eastern Ukrainian territories--that part under Russian political control--was practically impossible; there were, therefore, almost no representation of the

Ukrainian Orthodox among the early immigrants.

The new immigrants were generally known as Ruthenians, a term the medieval Latin sources usually applied to the western groups of the Eastern Slavs. The name is a Latinization of Slavic Rusyny (Rusini), which is derived from Kievan Rus.³ Since at least the end of the sixteenth century the term has been used by the Papacy as a common name for "those peoples of the Byzantine rite who inhabited a region of Europe situated roughly between Lithuania in the North and Carpathian mountains in the South."⁴

With the rise of national consciousness in the latter part of the nineteenth and early twentieth centuries the peoples of this region became generally known by national names, such as: Ukrainians, Byelorussians, Rusyns,⁵ Carpatho-Russians, and Slovaks. The particular discipline of the Byzantine rite that these people followed continued, however, to be referred to as Ruthenian.⁶

Until the formation in 1916 of separate ecclesiastical administrations for the Ukrainians from Austrian Galicia and Bukovina and for the Rusyns and others from Hungary's Transcarpathia (Subcarpathia), the early history of the Ukrainian Catholic Church in America was largely the common history of the Ukrainian and Rusyn immigrants. Their early parishes, characterized by mixed congregations and presided by priests from different sections of Austria-Hungary, were referred to in official documents as Ruthenian. For clarity, when discussing the development of the Ukrainian Catholic Church prior to 1916 the "umbrella" term Ruthenian will frequently be used to reflect the common religious experiences of immigrants of varied national backgrounds.⁷ When their origin is clear-cut, the name Ukrainian will be used for the immigrants from Austrian Galicia and Bukovina, while the term Transcarpathian will be employed for those from Hungary.

CHAPTER I

IMMIGRATION, ORGANIZATION, AND CONFLICTS

1. Ruthenian Immigrants

Immigrants designated as Ruthenians began arriving from Austria-Hungary at least as early as the 1860's;¹ mass migration, however, did not start until the late 1870's when agents of Pennsylvania anthracite mining companies succeeded in recruiting workers from Transcarpathia and Slovakia² in Hungary for the most menial jobs in and about the mines. Quickly the news spread north to neighboring Lemkivschyna (Lemko Land) in Austria's Galicia.³ Galician Lemkivschyna was the territory on the northern slopes of the Carpathians, whereas Transcarpathia was the region on the southern slopes of the same mountains.

The first Transcarpathian immigrants, it appears, came from Hungary's northeastern counties of Zemelin, Sarys, Spis, and Aba-Uj. Later they came from Uz, Bereg, Ugocha, Maramorosh, and other localities.⁴ They settled primarily in Pennsylvania, later, in lesser numbers, in Minnesota, Colorado, and Montana. They were employed as laborers by the coal, silver, and gold mines, steel mills, saw mills, lumber companies, brick factories, and the railroads.⁵ It was from the mountainous border districts of western Galicia that the earliest mass Ukrainian emigration originated. According to Nestor Dmytriw (Dmytrov), a very active Ukrainian priest in immigrant affairs after 1895, the Lemky from Galicia came mostly from Novy Sanch, Horlytsi and Krosno counties. They settled, in groups primarily in Pennsylvania communities like Shenandoah, Shamokin, Mount Carmel, Hazleton, Lansford, Freeland, Olyphant, and Mayfield, and in Jersey City, New Jersey, Yonkers and Troy, New York, and Ansonia and New Britain, Connecticut.⁶ Eastern Galicia and Bukovina did not contribute to this immigration until the 1890's,⁷ and the Ukrainian immigration from the Russian empire remained relatively insignificant until the First World War.⁸ Based on the estimates of an early American expert on Ruthenian immigrant problems, there were close to

1,000 Ruthenians in the anthracite region of Pennsylvania alone in 1880; 20,000 in 1890; and 40,000 in 1900.⁹

The early Ruthenian immigrants were peasants whose economic condition was so hopeless, particularly in Galicia, that the tales of the opportunities in America were sufficient to prompt the more adventurous among them to seek a way out of their predicament.¹⁰ The poverty-stricken peasants who made their way to America were immediately confronted with serious cultural and linguistic problems not faced by earlier immigrants from the countries of western Europe. This proved to be particularly serious since the early Ruthenian immigrants did not have any representation from the educated classes¹¹ (until the arrival of their priests), a representation that might have made the period of transition less difficult by providing a more qualified leadership. Lacking leadership when it was badly needed, the immigrants often fell prey to unscrupulous agents of one sort or another.¹²

Thrust in unfamiliar and sometimes hostile surroundings, the immigrants felt the need for their own familiar institutions, above all their own church, which had been the center of their social life in Europe. Obviously, until a sufficient number of immigrants had settled in close proximity to one another, serious action towards that end could not be taken. Until the arrival of their own priests and the organization of their own churches, the immigrants attended the Latin rite churches, particularly those of their European neighbors like the Poles, Slovaks, or the Hungarians. Many of those who remained in the Latin churches eventually lost their national identity.

By 1882 there were about sixty to seventy Ruthenian families in Shenandoah, Pennsylvania,¹³ and it was these immigrants who in 1884 made the first attempt to obtain a priest from Europe. With the help of Carol Rice, himself an immigrant from Lithuania, the Shenandoah immigrants sent a petition to the Metropolitan of Galicia, the Most Reverend Sylvester Sembratovich, Archbishop of Lviv (Lvov), requesting that a priest be sent to minister to their religious needs.¹⁴ The immigrants had come in contact with Rice at the travel and exchange agency he operated, where they frequently made arrangements for mailing money to their relatives in Europe. From

these business relations Rice learned of their religious needs and aspirations. In a letter dated October 24, 1884,¹⁵ Metropolitan Sembratovich (later Cardinal) informed the Shenandoah immigrants that he had appointed the Reverend John Volansky, from the Archdiocese of Lviv, as their missionary pastor. Volansky, a Ukrainian, arrived in Shenandoah on December 10, 1884. As the first Ruthenian priest in the United States, he began the formal organization of the Ruthenian church.¹⁶

Father Volansky's missionary work was by no means an easy task, and numerous obstacles confronted him, as he indicates in his "Recollections From By-Gone Years".¹⁷ Misunderstandings with the Latin rite hierarchy and clergy were, unfortunately, part of the problems facing him. On his arrival in the United States Father went to Shenandoah to acquaint himself with his people. After this he immediately made a courtesy call on the Archbishop of Philadelphia, the Most Reverend Patrick J. Ryan, who, Volansky states, had already been notified of his coming by the Polish priest in Shenandoah. The Archbishop's Vicar General, Very Rev. Maurice A. Walsh, who received Father Volansky, refused to accept his credentials and forbid him to perform his priestly functions, saying that there was no room for a married priest in America.¹⁸ A comparable reception was also accorded Volansky by the three pastors in Shenandoah. Although it was true, as Father Heuser explained in 1891, that there was never an occasion nor the necessity for the American student of theology to familiarize himself with the usages of the Byzantine rite prior to the arrival of the Ruthenians,¹⁹ it seems that more willingness in the beginning to understand each others problems would have helped to prevent more serious misunderstandings later on.

From Shenandoah Volansky telegraphed Metropolitan Sembratovich informing him of his difficulties and stating that he would begin his priestly functions based on the jurisdiction given him by the Metropolitan. When no prohibitive reply from his superior was forthcoming, Volansky rented a hall on Main street for the purpose of holding religious services.²⁰ Thus it was in Kern Hall that the first Byzantine rite Catholic service, Vespers, was celebrated on Wednesday evening, December 18, 1884, with young Gregory Dolny serving as Father's first Cantor. The temporary chapel in this hall was dedicated to the Immaculate

Conception of the Blessed Virgin Mary.²¹

Early in 1885 the parishioners elected a committee to take charge of the church building program. To finance the project each family was assessed ten dollars plus one dollar monthly dues, whereas single persons were expected to contribute half that amount. Subsequently two lots were purchased on the north side of Center Street for \$700.00, and the construction of the church began in the Spring. Before the building was completed the roof collapsed, due to structural imperfections, making extensive rebuilding necessary, delaying completion of the church until the fall of 1886, and raising the total cost to above \$20,000. On November 21, 1886, this first Byzantine-Slavic rite Catholic Church in the United States, dedicated to St. Michael the Archangel, was blessed by its pastor, Rev. John Volansky.

Father Volansky's missionary work was not limited to Shenandoah alone. Within weeks after his arrival in Shenandoah, Volansky was attending to the spiritual needs of immigrants living in near-by communities, such as those in the Shamokin area. Although a great number of the immigrants settled in the coal regions of Pennsylvania, a substantial number were also found in many other states. Realizing that he would need help, Volansky petitioned Metropolitan Sembratovich for a priest to aid him. Thus in March of 1887, Rev. Zenon Liakhovich arrived to assist Volansky. Father Liakhovich was the first celibate Ukrainian priest in the United States. He was also the first Ukrainian priest to be buried on American soil--in St. Michael's Church cemetery in Shenandoah. With him came Vladimir Simenovich, a university student from Lviv, the first known educated Ukrainian layman to settle in the United States. Until the church building program was completed in Kingston, Pennsylvania, Volansky assigned Liakhovich to Shenandoah while he himself set out on a protracted visitation of immigrant colonies, ministering to their religious needs, organizing congregations and church committees for the building of future churches, etc. He travelled through most of the important colonies from New York to Colorado.

On his return he again fixed his residence in Shenandoah and Father Liakhovich moved to Kingston when the second Byzantine-Slavic rite church in the United States, St. Mary's, was completed there. The untimely death of Liakhovich in Wilkes-Barre in November of 1887, however, left Volansky alone again;

consequently, in the summer of 1888 he sent Simenovich to Galicia with a petition for a replacement for the late Father Liakhovich. Before the year came to a close Simenovich returned with a new assistant for Volansky, the Rev. Constantine Andrukovich, who made Kingston his residence. (By this time a third church in America, St. Mary's, was completed in Freeland, Pennsylvania). Within a year, however, primarily as a result of the continued misunderstandings with the Latin rite hierarchy, Metropolitan Sembratovich recalled Volansky to Galicia. During the 1887-1888 coal strike riots in Shenandoah, Volansky was the only local Catholic priest who openly sympathized with and actively supported the striking Slavic mine workers.²² His radically unorthodox activities during the strike, added to the basic and volatile issue of Volansky being a married cleric, very likely contributed heavily to his recall to Galicia.

By June, 1889 Father Volansky returned to his native land after four and one-half years of pioneering work in the United States, during which time churches were built in Shenandoah, Kingston, Freeland, Olyphant, and Shamokin, all in Pennsylvania, and in Jersey City, New Jersey and Minneapolis, Minnesota.²³ At his Shenandoah parish he organized the first brotherhood, that of St. Nicholas, on January 18, 1885; the first choir; the first reading room; and the first Ukrainian evening school in the United States. In addition, Volansky founded the first Ukrainian newspaper, America, the first issue of which appeared on August 15, 1886. He was also the prime organizer of the fraternal organizations and of the co-operative general stores which were founded for the benefit of the Ruthenian workers and their families.

Obviously, the recall of the very capable and energetic Father Volansky to Galicia was a serious loss to the Ruthenian Catholics in America. An interesting tribute to the first Ukrainian missionary and his dedicated work was supplied by a Shenandoah reporter in an article about Rev. Volansky in 1887.

Although young, barely more than 30 years of age, tall and slim, though compactly built, and fairly good looking, Father Volansky has no superior as a worker. He scarcely permits himself any rest, so thoroughly is his soul in his work. If life and health stands the test, his religious standing and that of his church will in a

decade or two of years rank high and firm in America, and he will then be able to enjoy with ease the honors he will have richly earned.²⁴

Father Volansky did return for a brief period in 1890 in an attempt to clear up the misunderstandings that had developed in connection with the building programs in some parishes and with the operation of the cooperative stores. However, without succeeding in disentangling the mismanagement of his successor, Rev. Andrukhovich, Volansky returned to Europe, never to set foot on American soil again. The misunderstandings unfortunately led to serious internal conflicts which resulted in costly court proceedings lasting many years.

2. Expansion

From 1889 on priests began to arrive from Europe in greater numbers. By then, the majority of them were coming from Transcarpathia rather than from Galicia. In March of 1889 the fourth priest arrived, the first apparently from Hungary, Rev. Alexander Dzubay, who settled in Wilkes-Barre, Pennsylvania. In the fall he was followed by another Transcarpathian, Rev. Cyril Gulovich, O.S.B.M., the first Basilian monk in the United States, who took up residence in Freeland, and later by Gregory Hrushka, a Ukrainian priest from Galicia, who settled in Jersey City. The entire territory populated by Ruthenian Catholics was divided into four districts. Father Andrukhovich, to whom Volansky had turned over his responsibilities, along with Father Gulovich and Hrushka, agreed on the following boundaries for the respective parishes: Shenandoah, with twenty-one surrounding communities, was to be administered by Andrukhovich; Freeland, with eighteen surrounding areas, was to be the pastoral area of Gulovich; Jersey City with nine adjoining settlements, including New York City,²⁵ was to be ministered to by Father Hrushka; and Olyphant, with eight neighboring towns was left without a pastor, with the three priests agreeing to visit this territory in regular rotation. Father Dzubay did not participate in this arrangement and worked independently in Wilkes-Barre which was, geographically speaking, within the Olyphant Parish district.²⁶

The above arrangement did not work out well. Before the priests could make a complete round of their

extended parishes a number of new priests arrived thereby rendering the original parish divisions obsolete. Before 1889 came to a close Fathers John Zapototsky and Victor Tovt arrived from Transcarpathia and Rev. Theophan Obushkevich from Galicia. In 1890²⁷ Fathers Stephen Jackovich, Alexis Tovt (Toth), Nicephor Khanat, Eugene Volkay, Gabriel Vislotsky, and Cornelius and Augustine Lawrysin came from Transcarpathia. They were soon followed by additional priests from Transcarpathia. Father Andrukhovich was recalled to Galicia at the beginning of 1892 by Metropolitan Sembratovich, due to the continuous misunderstandings he had with his colleagues and with the Latin hierarchy. The following year Fathers Ambrose Poliansky and John Konstankevich arrived from Galicia, the former making his residence in Pittsburgh and the latter establishing himself in Shamokin.

Thus in 1894, with over twenty Ruthenian Catholic priests in the United States only four were from Galicia.²⁸ When the first Ukrainian book was published in the United States (an Almanac for 1897 edited by Rev. Dmytriw) it listed a total of twenty-nine priests in good standing, twenty-four of whom came from Transcarpathia and five from Galicia.²⁹ (see appendix one). They served a population estimated at about 200,000.³⁰

It was with the arrival of so many new priests that a great church building program got under way, with individual business men very often taking the initiative.³¹ Wherever a number of immigrants were domiciled in close proximity of one another they soon gave serious thought to building a church in the hope that they might be able to obtain a priest that much more quickly. In the beginning building costs were nominal. Small wooden chapels and churches were often built for as little as three to eight thousand dollars.³² Although there was no uniformity in the building style, the tendency was to build churches more or less according to their appearance in the old country--with cupolas. The early churches were frequently raised a whole story from the ground to allow for a hall under the church for meetings and for an evening school. Beginning in 1896, however, some congregations, like those in Laysering and Mayfield, Pennsylvania, built separate school buildings.³³ Whether held in the church halls or in separate buildings, the church evening schools operated, pedagogically speaking, under extremely unfavorable condi-

tions; nevertheless, these schools provided the all-important means by which the children of the immigrants could become acquainted with their heritage.

The funds for the support of the church, school, priest, and the cantor (who at the same time taught in the church school), came from a single tax towards a building fund, monthly dues, and the plate collection during church services. Besides these regular sources, the church committees and organizations held picnics, concerts, banquets, etc., from which the churches might benefit financially. The congregations that did not have their own priests would make an agreement with a neighboring priest to visit them on Sundays or perhaps every other Sunday to celebrate Mass.

Unfortunately, the arrival of so many new priests led not only to a great church building program,³⁴ but also to a shameful competition among priests and parishes. Thus began a series of scandals, in some instances leading to the organization of a second or even a third parish in the same community. In the small town of Hazleton, Pennsylvania, for example, there were three Ruthenian parishes, each with a priest and a church.³⁵ On more than one occasion these misunderstandings and conflicts had to be settled by the courts.

3. Factional Disputes

It is imperative, at this point, to provide the reader with an historical background to the internal conflicts among the Ruthenian immigrants and their priests.

In the seventeenth century the old name Ukraine, which dates at least from the twelfth century, took on a special meaning when the eastern territories of modern Ukraine became the center of a new national life under the leadership of the Ukrainian Cossacks (Kozaks).³⁶ The Ukrainian literary revival of the nineteenth century accepted the name as representing its own national life. Consequently, with the end of the nineteenth century the words Ukraine and Ukrainian were being more and more widely used in Ukrainian and other literatures, thus pushing out other names, including the older traditional name of Rus and Rusyn from the Kievan period.³⁷ However, in the western areas of Ukraine, in Galicia, and in Transcarpathia, whose political life differed from that in the east,

the words Rus and Rusyn (Latinized to Ruthenia and Ruthenian) were retained. In the first place, these lands were not in immediate danger of denationalization by the Russian Empire's policy of Russification, as were the Ukrainian lands in the east; consequently, there was no urgency to break with a name which was also claimed by the Russians. Further, the Austro-Hungarian government fought the use of the new name in their lands in order to prevent the Ruthenians in Galicia and Transcarpathia from associating themselves ethnically with the Ukrainians in the Russian Empire.³⁸

Since the early immigrants came from Galicia and Transcarpathia, where the old name Rusyn was commonly in use, there were, broadly speaking, two major groups in the United States. Each of these groups was further sub-divided into various factions. First, there were the immigrants from Galicia, who were divided into the "Ukrainians" and the "Moscophiles". The Ukrainians stood for the interest of the Ukrainian people as distinct from the Russians. They desired to develop the Ukrainian language, literature, and nationality. The Moscophiles imitated all things Russian, and looked toward Moscow as the seat of Slavic culture.³⁹ Secondly, there were the immigrants from Transcarpathia, among whom three distinct factions existed: (1) the Rusyns who were sympathetic to the Hungarians; (2) those who claimed cultural communion with Russia; and finally, (3) those that claimed cultural communion with the Ukrainians.⁴⁰ To a great extent the conflicts among these immigrants were inherited from the political differences which were born in Europe. These were further complicated by the serious religious controversy that the immigrants were experiencing in America. The factional conflicts among the Byzantine-Slavic rite Catholics during their early years in America loosely paralleled the history of the Irish Catholics in the United States between 1815 and 1850, and of the Poles and the Lithuanians between the mid-1860's and 1900. Like the Irish, Poles, and the Lithuanians, the Ruthenians feared that their churches, the center of their social life, were in danger of falling under alien control. The fact that they were Eastern rite Catholics with their own traditional religious laws and customs, which now seemed threatened, made the relationship between themselves and the American Latin rite hierarchy doubly difficult.⁴¹

The differences between the Galician and the Transcarpathian immigrants, it would seem, were certainly not insurmountable. After all, in the beginning, the Galician immigrants were for the most part Lemky, the immediate neighbors of the Transcarpathians. As a matter of fact, greater cooperation among them appeared to be in prospect when on February 14, 1892, as a result of the efforts of both Transcarpathian and Galician priests, a federation of the fraternal brotherhoods was organized in Wilkes-Barre. That organization, the Sojedenenije Greko-Kaftoliceskich Russkich Bratstv,⁴² began publishing its newspaper, the Amerikansky Russky Viestnik on March seventeenth of that year. (The organization and its paper is better known today by its English names: The Greek Catholic Union and the Greek Catholic Union Messenger.) However, in the 1890's neither the Galician nor the Transcarpathian priests displayed the necessary tact, patience, and understanding towards each other's views; consequently, as a result of various misunderstandings the Ukrainians from Galicia under the leadership of Rev. John Konstankevich left the organization in 1893 and a second federation, the Rusky Narodny Soyuz was formed in Shamokin on February 22, 1894.⁴³ The newspaper Svoboda (Liberty), organized and first published by Rev. Hrushka in Jersey City on September 15, 1893, became the official organ of the Soyuz on May 30, 1894. Thus, from 1894 the conflicts between the Galician and the Transcarpathian immigrants tended to increase, with each fraternal federation through its organ playing a major role. The Sojedenenije and its Viestnik represented the Transcarpathian pro-Hungarian faction, whereas the Soyuz and its organ the Svoboda represented the Galician Ukrainians. (The Soyuz is known today as the Ukrainsky Narodny Soyuz--The Ukrainian National Association.) Other organizations, newspapers, and publications followed, each representing some faction among the immigrants in America.

It was as a result of the bitter conflicts that the Ukrainian immigrants from Galicia began to organize separate parishes. The formation of their own parishes was not difficult, for between 1895 and 1898 seven young celibate priests imbued with the spirit of Ukrainian national revival arrived from Galicia. While seminarians in Lviv they had formed themselves into the so-called "American Circle" with the hope of doing missionary work among the Ukrainian immigrants in America after their ordination. Their arrival

signified a radical leadership which, in church matters, sought to work out problems in America through the principle of full democratization of church administration without hindrance from outside forces.⁴⁴ These "priest-radicals" were to play an unusually important role in the cultural and national development of the Ukrainian immigrants in the United States.⁴⁵

The first of these priests to arrive was Nestor Dmytriw who settled in Mount Carmel early in 1895, and who soon became the editor of the Svoboda. He was joined in midyear by Rev. Michael Stefanovich who, after a few months in Buffalo, New York, settled in Pittsburgh, Pennsylvania and, before the year ended, by Rev. John Ardan, who made Jersey City his residence. Early in 1897 Rev. Stephen Makar and, toward the end of the year, Fathers Anton Bonchevsky and Michael Pidhorecky joined their former classmates in the New World. Father Makar went to Mount Carmel to replace Dmytriw, who left for Canada in the Spring to minister to the new Ukrainian immigration from Eastern Galicia and Bukovina. Bonchevsky fixed his residence in Ansonia, and Pidhorecky settled in Jersey City, replacing Ardan who moved to Olyphant. In 1898 Rev. Paul Tymkevich arrived, another of the young Ukrainian priests. He soon left for Alberta, Canada, where he remained for almost a year. By the end of 1898, however, both Tymkevich and Dmytriw returned to the United States permanently, with the former taking up residence in Yonkers and the latter in Troy, New York.

The influential role of these young priests in the socio-economic and cultural life of the Ukrainian immigrants is suggested by several of the undertakings of Father Tymkevich in Yonkers. For example, he formed an association which erected a model tenement house, housing thirty-nine families, which was markedly superior to those in the neighborhood. Even more important was another of his undertakings. In 1904 he had gathered under his roof in Yonkers eight orphaned and needy boys from different parts of the country, in order that they could be educated in the superior schools of that city, with the hope that after obtaining a good American education they might provide future leadership for their people.⁴⁶

4. Conflicts with Latin Bishops

The major problems facing the early priest was

the lack of any official status for the Byzantine-Slavic rite in the United States and the absence of any normal church organization. Ever since Father Volansky's departure in 1889, there was an increasing number of priests coming to our shores with rights of jurisdiction from their bishops in Europe. However, once in the United States, they frequently worked independently of one another and of the local Ordinary, organizing parishes within the territorial limits of one or of several Latin rite dioceses. Naturally this state of affairs led to internal confusion as well as to serious conflicts with the Latin bishops in whose diocesan territories the priests worked. As previously stated, the majority of the Latin hierarchy and clergy in the United States were unfamiliar with the usages of the Byzantine-Slavic rite. Particularly foreign to Americans was the custom of a married clergy. The early Ruthenian priests, in turn, partially due to their unfamiliarity with the English language, were unable properly to inform the Latin clergy of their Byzantine traditions. The result was often outright hostility on the part of individuals, which led to numerous misunderstandings. The bishops felt that, in order to prevent the undermining of their own authority and the development of chaotic conditions, all priests in the United States must be celibate and subject to them--and they frequently petitioned the Holy See towards that end.

In an attempt to end the near-chaotic conditions, on October 1, 1890, the Holy See issued its first decree relative to the Ruthenian Catholics in America.⁴⁷ In accord with the new decree, newly arrived priests were to report to, receive their jurisdiction from, and remain under the jurisdiction of the Latin rite Ordinary in whose territory they had arranged to reside. Equally important was the requirement that the priests in America were to be celibate, and that the married ones were to be recalled to Europe.⁴⁸ The above decree, however, did not produce the desired effect; instead, it added to the difficulties between the two rites. Some of the Ruthenians read into the regulations an attempt to destroy the autonomy of the Byzantine-Slavic rite and to Latinize the Ruthenian Catholics.⁴⁹ Consequently, with the growth of radical leadership in the 1890's, many of the congregations chose to retain the ownership of their churches and refused to sign them over to the bishops although, canonically speaking, until 1907 all Byzantine rite churches belonged de jure to the

bishops in whose diocese they were located. Thus, a troublesome situation developed where the priests received their jurisdiction from the local bishop on the basis of the documents they carried from Europe, although, the bishop might not have legal ownership of the Church to which he might wish to assign a particular priest. Hence, a priest assigned to a church owned by the congregation found himself in the difficult position of being responsible to two, often conflicting, authorities.

This situation of course, contributed to furthering the already serious internal disagreements among the immigrants--all to the great detriment of the spiritual development of the Ruthenian Catholics in the United States. Consequently, on October 29, 1890, twenty-eight days after the Papal decree, the first gathering of their clergy was held in Wilkes-Barre, where eight of the nine accredited priests in the United States met and decided to petition Rome that, in view of the difficulties between the rites, a Byzantine-Slavic rite Vicar General be appointed with authority over all Catholics of that rite in America.⁵⁰ In December of 1891 another important gathering of the clergy was held in Hazleton, Pennsylvania, where a memorandum regarding the position of the Ruthenian Catholics in the United States was formulated and delivered to the Apostolic Delegate by a committee headed by Father Nicephor Khanat. One result of this memorandum was the appointment of Khanat as the acting administrator the following year.⁵¹ His position was mainly that of an intermediary between the Ruthenian priests and the Latin bishops as well as between the discordant factions among the Ruthenians themselves.

The factional conflicts among the priests were now reaching tragic proportions, with cliquish meetings becoming more numerous. Although Father Khanat continued his duties until 1896, his position was more nominal than real. The young "radical" priests from Galicia finally gave up hope of any cooperative action with the priests from the Munkacs Diocese in Hungary.⁵²

Early in 1896 specific appeals and recommendations were made by these priests for the formation of their own church administrative organization which would control the priests and their activities, bring order to their church in America, and protect it from

the Russophile propaganda of the Russian Orthodox Mission.⁵³ Finally, on May 30, 1901, clerical and lay delegates met in Shamokin and formed an association of the Ruthenian Church Congregations in the United States and Canada headed by a general committee of three priests and three laymen. The stated goal of the association was "to obtain good priests, to see that in every parish there be order, schools, choirs, reading rooms, and that the poorer chapels obtain the services of a priest at least from time to time, etc."⁵⁴ Upon request for a priest from newly organized congregations, the association's clerical committee of six members was to make appointments of priests arriving from Europe, who had to obtain their jurisdiction from the local Latin bishop.

Although only fifteen parishes and ten priests,⁵⁵ out of a total of about sixty churches and forty-four priests,⁵⁶ accepted the administration of this general committee (the Transcarpathian group soon began its own church organization), it was the first serious attempt to introduce lay control over the church, a principle which troubled the Ruthenian Church in the United States for many years to come.

The height of the movement was reached at the second convention held in Harrisburg, Pennsylvania, on March 26, 1902, where the official name of the association became the Ruthenian Church in America.⁵⁷ The characteristic elements of this organization, which lasted until the arrival of the first bishop and the settlement of the religious matters that were canonically the prerogative of the bishop, was its radicalism towards the Latin bishops in particular and towards the hierarchy of the Church in general.⁵⁸ The extreme views of some of the young "radical" priests even led to their excommunication and to court fights over churches. The outstanding example is the case of Rev. John Ardan of Olyphant, Pennsylvania and his excommunication by Bishop Michael J. Hoban of Scranton in 1902.⁵⁹

5. New Tensions and Solution

The internal conflicts and the misunderstandings with the hierarchy provided the Russian Orthodox Mission an opportunity for very lively propaganda among the Ruthenians. Taking advantage of the attitude of some of the priests, the Orthodox Mission beginning in 1891, succeeded in establishing itself on a large

scale in the eastern states when individual priests and some of their congregations passed over to Orthodoxy. In March of 1891, the Transcarpathian priest Alexis Tovt (Toth) in Minneapolis, became the first priest to turn Orthodox,⁶⁰ and in December of 1896 Rev. Gregory Hrushka of Jersey City became the first Ukrainian priest to do the same.⁶¹ Thus, by the turn of the century, the chief problem facing the Ruthenian Catholic priests was combatting the Russian Orthodox propaganda financed by the Tsarist government, which saw in the Ruthenian Church in the United States an important element of the Ukrainian movement.⁶² The Russian Mission's proselytizing brought considerable results. By 1901 the Mission had succeeded in converting thirteen Ruthenian Catholic congregations and as many churches to Orthodoxy, with a total population of 6,898 faithful, of whom 2,448 were from Galicia, and 4,450 from Transcarpathia.⁶³

The seemingly unending differences with the Latin bishops and the resultant spread of the anti-Roman feeling among the Ukrainian "radical" priests, which reached its climax in 1902, also provided open opportunity for proselytizing by the Episcopalian, Presbyterian, Baptist, and other Protestant groups.⁶⁴ Thus, for instance, in the first decade of the current century Presbyterian congregations were established in Pittsburgh, Newark, New Jersey and New York, and a Baptist congregation was organized in Scranton, Pennsylvania.⁶⁵

The many serious problems facing the Ruthenian Catholics, and the numerous letters and memoranda sent to the authorities by the Transcarpathians requesting the appointment of a Vicar General or a Bishop steeped in the Hungarian tradition, prompted the Holy See to seek a definite solution. Early in 1901 there were rumors that the future Apostolic Visitor would be a Transcarpathian from Hungary.⁶⁶ The "radical" priests from Galicia made it known that if the appointment of a future Vicar was the result of the Hungarian government's influence, then they would have little faith in such an appointee.⁶⁷ Accordingly, when on April 29, 1902, the Right Rev. Andrew Hodobay, Titular Abbot and Canon from the Diocese of Presov in Hungary, arrived in the United States as the Apostolic Visitor to the Ruthenian Catholics, he was to face grave obstacles. The Ukrainian priests strongly opposed Father Hodobay on the ground that his appointment had the full support of the Hungarian government which feared that the

tr from Hungary would be swayed by the spirit
n nationalism diffused by the "radical"
from Galicia.⁶⁸ Thus, Father Hodobay's
duties of over-seeing all matters pertaining to the
church in America, with the cooperation of the Latin
bishops, proved to be difficult to carry out because
of the serious split between the Ukrainian and Trans-
carpathian clergy, the new principle of lay control
of the Church, and the continued misunderstandings
with the Latin bishops.

The Ruthenian Church had by now reached consider-
able size and extent in the United States. According
to a census made by Father John Korotnoky, who was
secretary to Father Hodobay, as of January 11, 1905
there were eighty-nine Ruthenian congregations and
sixty-eight priests. Of these congregations, eighty-
three had their own church buildings, four had only
chapels, and two held services in Latin churches. In
addition, seventy-nine of the communities had parish
homes, and sixty-nine provided some form of catechet-
ical instructions to a total of about 7,000 chil-
dren.⁶⁹ According to a 1905 almanac of the
Sojedenenije, however, there were ninety-five congre-
gations located in ten different states and sixty-
seven priests.⁷⁰ (See appendix 2). Although an obvi-
ous minor discrepancy exists between the two sources
in the total number of congregations and priests (due
to differences in time of census, arrival and depar-
ture of priests, and the fluid condition of some of
the congregations), they provide a very close approx-
imation of the size and extent of the Ruthenian Church
during Hodobay's mission in the United States.

Shortly after his arrival, Father Hodobay an-
nounced that a convocation of priests would be held in
Brooklyn, New York on May 21, 1902. The convention
which was to decide on local statutes for the Church
proved to be ineffective since it was attended only by
the thirty-two priests originating from Munkacs and
eight from Presov.⁷¹ The Ukrainian priests were not
invited to this convocation nor to the succeeding one
which was held in Scranton, July 22, and attended
only by nineteen of the Transcarpathians.⁷² The
Ukrainians, therefore, did not participate in the
discussions to adopt statutes for the Ruthenian Church
in 1902. The friendly relations which existed be-
tween the priests from Hungary and Father Hodobay upon
his arrival quickly cooled off and became increasingly
hostile. A bitter conflict ensued with the Munkacs

priests and the Sojedineniye leading the fight against Father Hodobay.⁷³ Increasingly, they looked upon Hodobay as an "exponent of Hungarian political interests"⁷⁴ rather than an organizer of the Church. At his first meeting with the clergy in Brooklyn, Hodobay had admitted that he came "as the official representative of the Hungarian Government."⁷⁵ In addition, unfortunately, since the majority of the Transcarpathian priests were from Munkacs and considered themselves of somewhat aristocratic background, Hodobay's fault was that he was only a "plain priest from Presov."⁷⁶ At the same time his pro-Magyarism and his slighting of the unfriendly Galician priests precluded the possibility of obtaining their support. Hodobay's use of the Magyar language in his correspondence with the Transcarpathian priests, as well as his great interest in expanding the number of Magyar congregations, was considered an indication of his Magyarization tendency and so earned him the resentment of the priests from Galicia.

The inability of Father Hodobay to gain and keep the support of all the priests, and to effectively control their activities, made even more difficult his relations with the Latin bishops who feared the chaotic conditions among the Ruthenian Catholics within their dioceses might lead to a deterioration of their episcopal authority.⁷⁷ Thus Hodobay's mission, to bring order to the Ruthenian Church, was doomed almost from the start.⁷⁸ With increasing protests and complaints against Hodobay to the authorities in Europe, Father Hodobay's mission finally ended with his recall to Europe in 1907.⁷⁹

From subsequent legislation, however, there is little doubt, according to Gulovich, that Father Hodobay's reports to Rome included reference to the following as the major contributing factors in the chaotic conditions among the Ruthenian Catholics in the United States: (1) control of Church and properties by laymen; (2) the scandalous means by which some priests tried to obtain and hold parishes; and (3) the almost general disregard for ecclesiastical authority.⁸⁰ On the basis of the insistence of the Ruthenian bishops in Europe, particularly by the Most Reverend Count Andrew Sheptytsky, the Metropolitan of Galicia, as well as on the basis of the reports of Rev. Hodobay, and of the Apostolic Delegate in Washington,⁸¹ Pope Pius X made his decision to name a bishop for the Ruthenian Catholics in

America. In 1907, the Ruthenian Church in the United States entered the second phase of its development with the appointment of Right Rev. Monsignor Soter Ortynsky, O.S.B.M., as its first bishop.

CHAPTER II

ADMINISTRATION OF THE FIRST BISHOP

1. Pioneering Hardships of a New Bishop

The appointment of a bishop for the Ruthenian Catholics in America altered a traditional principle of the Roman Catholic Church in the West, that all Catholics domiciled in a given territory fell under the jurisdiction of a single Ordinary in that territory. In Eastern Europe, the Near East, and the Middle East, where several different rites of the Church existed in the same territory, dual and triple jurisdictions developed; in Western Europe, however, there was a tradition of almost nineteen hundred years of a single territorial jurisdiction, which naturally made its way to America. It is understandable, therefore, that the American bishops considered it impractical and even unthinkable for the establishment of an Eastern rite diocese in the United States. Herein, incidentally, lies an important cause of the persistent conflicts between the Ruthenian priests, who petitioned for their own separate jurisdiction, and the Latin hierarchy, who could not reconcile themselves with such an intrusion and steadfastly petitioned Rome against such an innovation. In fact, they proposed that all Ruthenians in America transfer to the Latin rite.¹ That the decision to appoint a Ruthenian bishop was finally made by Pope Pius X was primarily the result of the persistent requests, over a period of several years, by Metropolitan Sheptytsky of Galicia.² In 1907, Pope Pius X appointed the Metropolitan's candidate, Monsignor Soter Stephen Ortynsky, O.S.B.M., as the first Byzantine-Slavic rite bishop in the United States.

Stephen Ortynsky, who was born in the village of Ortynytsi in Galicia on January 29, 1866, entered the monastic order of St. Basil the Great (O.S.B.M.) in 1884 where he accepted the religious name of Soter. His philosophy and theology studies were completed at Graz University in Austria where he also earned his doctoral degree in Sacred Theology. Ortynsky was ordained a priest by Metropolitan Sembratovich at St. George's Cathedral in Lviv on July 18, 1891.

In succeeding years, his duties included teaching, the priorship of a monastery, and missionary work. His reputation as a Ukrainian patriot, a dedicated missionary, and a talented preacher spread throughout Galicia. On March 8, 1907, he was appointed bishop for the Ruthenians in America and named titular bishop of Daulia by Pius X, being consecrated by Metropolitan Sheptytsky in St. George's Cathedral on May 12, 1907.³

The Bishop's first pastoral letter to his priests, dated from Lviv, June 25, 1907 and received in America on August seventh, outlined the new bishop's jurisdiction and his plans for the future.

As you are aware, my priests, I am a bishop without a diocese. All the Ruthenian Catholics living in the United States have been placed under my jurisdiction and I have been made dependent on the Apostolic Delegate, and through him directly on the Apostolic See. . . . Our earnest efforts shall be directed towards the creation of a full diocese in the shortest possible time which, with God's help, and your wise, honest, and patient collaboration, we will surely attain. I feel that it can not be different at present, because first it will be necessary for me to become an American citizen and only then can we firmly establish the Ruthenian Church and obtain the privileges due her.⁴

Upon his arrival on August 27, 1907, Bishop Ortynsky and his secretary, Rev. Vladimir Petrivsky, were met at Hoboken, New Jersey, by a delegation of priests and laymen led by a committee headed by Revs. Cornelius Lawrisin, Gabriel Chohey, and Joseph Chaplynsky.⁵ The Bishop was escorted to New York's St. George's Church at 332-334 East Twentieth Street, where a Moleben service was held and where the following morning Bishop Ortynsky offered his first Pontifical Mass in the United States. On August 29, Ortynsky was escorted to Philadelphia, where the bishop's residence was to be established, and the next day to Washington for an introduction to the Most Rev. Archbishop Diomedo Falconio, the Apostolic Delegate. On September 1, the bishop went to South Fork, Pennsylvania, to bless St. Michael's Church on the following day, a duty he had accepted before leaving

Europe.⁶ Since the bishop had neither a residence nor a Cathedral, the priest at South Fork offered his house to the bishop until suitable quarters could be arranged. Thus, South Fork became the temporary residence of Bishop Ortynsky.⁷ Early in November the bishop announced the transfer of his residence to North Sixty-third street in Philadelphia.⁸

The difficulties that Bishop Ortynsky faced in his attempt to organize a Ruthenian rite diocese were, to put it mildly, numerous and serious. In addition to the generally undisciplined habits of the priests and congregations (habits acquired from being without a spiritual head for many years), the new bishop was also confronted with: Moscophile and Orthodox propaganda of Tsarist Russia, Protestant sectarian influence, increased factional conflicts, and continued misunderstandings with the Latin hierarchy. All these problems had to be met and solved before a strong foundation could be established for the Ruthenian rite in the United States.⁹

Unfortunately, however, the Apostolic letter Ea Semper,¹⁰ of June 14, 1907, concerning the position and powers of the new bishop, and the general regulations (constitution) of the Ruthenian rite in the United States, when published by the Apostolic Delegate on September 16, 1907, had the unintended effect of intensifying the problems. The papal letter did not create a Byzantine-Slavic diocese in the United States; consequently, it did not provide for any diocesan powers or authority. Although the new bishop received his primary jurisdiction immediately from Rome, he was to exercise that jurisdiction as an auxiliary to the Latin bishops in whose territories Ruthenian Catholics were domiciled.¹¹ In addition, the privilege of the Ruthenian priests to administer the sacrament of Confirmation at Baptism was to be withheld.¹² Also married men were not to be ordained in America, nor were priests to be sent here without approval.¹³ To many Ruthenians Ea Semper appeared to be an attack on their rite and an obvious victory of the American hierarchy.¹⁴ At the same time the inferior position of Bishop Ortynsky tended to lead to even greater factional conflicts.¹⁵

The news that Ortynsky, a Ukrainian from Galicia, was appointed Bishop stunned the Magyarized Transcarpathians from Hungary.¹⁶ Most of the priests from Hungary opposed him because he was Ukrainian, and they

accused him of Latinization and of betraying them because he agreed to be subject to the Latin bishops.¹⁷ The Galician priests, most of whom recognized Bishop Ortynsky,¹⁸ were strongly opposed to the regulations of the letter and prepared petitions for full independent powers for their bishop.¹⁹ Thus, the Ruthenian dissatisfaction over the Papal letter contributed in the development of a bitter pro-Ortynsky and anti-Ortynsky battle.²⁰ The struggle was spread by the factional organizations, newspapers, lectures, etc., until most of the faithful became involved in these unfortunate proceedings.²¹

2. Beginnings of His Episcopal Administration

Since Bishop Ortynsky's authority was not accepted by all the priests and since he was under pressure from the opposition, Ortynsky called a convention of priests, and another of parish delegates, to introduce himself officially and to hear their thoughts concerning the organization of a diocese. The official notices, dated from South Fork September 28, 1907, invited the priests to convene on October 15-16 in St. George's Church in New York City and the parish delegates were to meet there on the succeeding two days.²² It was hoped that these steps would help nullify the major internal problems. The agenda for the priests Convention illustrates the specific internal administrative problems faced by the new bishop.

1. Stabilization of boundaries for the existing parishes.
2. Organization of new parishes.
3. The security of priests in old age or in event of illness.
4. Division of all churches into Deaneries.
5. Division of all parishes into classes.
6. Missionary priests and chapels.
7. Parish schools and Ruthenian-American textbooks and catechisms.
8. Schools for cantors.
9. Normalization of salaries and religious ceremonies.
10. Home for orphans and the poor.
11. Sisters, and Wards for children.
12. Residence (bishop's), cathedral, and a Ruthenian-American seminary.
13. Election of a committee for the preparation of: a) a History of the

Ruthenian Church in America. b) Schematism (List of churches, membership, organizations, etc.) for 1908.

14. The material security of the Ruthenian Bishop.²³

Although some felt there was insufficient time to prepare for the gathering,²⁴ the convention, attended by seventy-six priests,²⁵ benefitted the bishop in that it voted specific and favorable action on each of the topics on the agenda. For example, the bishop's material position was improved when the convention voted a five per-cent cathedraticum (brutto) for the support of the bishop. The administration of the Church was further centralized when the convention voted to divide the territory of the United States into nine Deaneries, namely: Shenandoah, New York, Ansonia, Philadelphia, Wilkes-Barre, Pittsburgh, Boston, Chicago, and Cleveland.²⁶

The bishop's announcement of the meeting of parish delegates included the following subject matter for the conference.

1. Churches, registered and non-registered.
2. Religious education of children, their higher education, and a school scholarship fund.
3. The support of the Bishop.
4. Cathedral, residence (bishop's), and the Ruthenian-American seminary.
5. Parish schools.
6. Orphanage for the poor and crippled.
7. Sisters, and Wards for children.
8. Schools for cantors.
9. The building of new churches with the approval of the Bishop only.
10. Unauthorized collections in the local parish for all sorts and purposes.
11. Slander in the newspapers.
12. Ruthenian organizations.
13. The rights of citizenship.²⁷

As in the case of the priests convention the gathering of the parish delegates²⁸ also proved to be beneficial. For example, the delegates also voted for the five per-cent cathedraticum, and they recommended that all Ruthenian Churches be signed over to the jurisdiction of Bishop Ortynsky.²⁹ It is interesting to note that the delegates of this convention went on

record with the recommendation that those who did not intend to return to Europe should attempt to become American citizens.

The practical application of these and other principles accepted by both conventions was another matter, however, and the problems of jurisdiction continued to a lesser or greater degree throughout Bishop Ortynsky's episcopate.³⁰ Administratively speaking, there were three types of Ruthenian churches in the United States at the time of Ortynsky's arrival: churches and priests under Latin bishops, independent churches and priests, and independent churches with priests under Latin bishops. At the beginning of 1908, there were about 120 Ruthenian churches, twenty-four of these (mostly Transcarpathian) were under the jurisdiction of Latin bishops,³¹ while the remainder, and about an equal number of priests, remained independent of the Latin bishops, but were, generally, willing to accept Ortynsky's jurisdiction. The jurisdictional problem actually became more complicated as some of the Ruthenian churches refused to recognize the authority of Bishop Ortynsky. Consequently a situation developed whereby within the territory of a particular diocese Bishop Ortynsky had control of some of the Ruthenian churches whereas the local Ordinary had jurisdiction over others. This situation resulted in a divided jurisdiction which often led to chaotic conditions.³² Under the circumstances it seemed certain that the legal transfer of all church property to the jurisdiction of Bishop Ortynsky, which in itself was a complicated procedure, would relieve the misunderstandings arising out of the divided jurisdiction.³³ Despite the many serious obstacles confronting him, Bishop Ortynsky commenced to bring order into the Ruthenian Church in the United States by laying the groundwork for strong diocesan organization.

At first Ortynsky became the rector of the Holy Ghost Church at 1925 W. Passyunk Ave., in Philadelphia.³⁴ Next he chose the little church of St. Michael the Archangel at Ninth and Buttonwood Sts.,³⁵ which incidentally was much nearer to his residence at 1105 North 63rd Street. Finally, late in 1908, Bishop Ortynsky bought the former St. Jude's Episcopal Church in the 800 block of North Franklin Street which, after refitting, was consecrated as the Cathedral of the Immaculate Conception.³⁶ The adjoining building, at 816 North Franklin Street, became the bishop's permanent residence. Thus, Franklin Street was soon to

become the center of the religious life of the Ruthenian Catholics in the United States, as the town of Shenandoah was its original center in the 1880's. The new cathedral was solemnly consecrated in elaborate services on October 2, 1910 by Metropolitan Sheptytsky and Bishop Ortynsky, assisted by 16 Ruthenian priests, and participated in by distinguished members of the Latin hierarchy and priesthood, about 50 other Ruthenian priests, other dignitaries, and great numbers of the faithful. In its comprehensive account of the consecration ceremonies, The Catholic News reported that,

It was a sight never before seen in America in which a Greek Archbishop and Bishop, as consecrating prelates, as well as the Apostolic Delegate, Archbishop Diomedeo Falconio, Cardinal Vannutelli, Archbishop Ryan, Bishop Prendergast, and others took part. It was a mingling of the Greek Catholic and Roman Catholic hierarchy and priesthood in one solemn ceremony, such as has never before been witnessed in the United States.³⁷

The above report of the ceremonies also includes the following description of the interior of the new cathedral, especially of the altar and its tabernacle, which the writer feels would interest the modern reader.

It is the only episcopal home of the Ruthenian Greek Catholics in America, and has been lavishly decorated with mural paintings by a fine Ruthenian artist. The Altar itself is of the Greek style, perfectly square and so arranged that the clergy can easily pass all around it in procession. The tabernacle, situated somewhat in the centre, is in the form of a miniature Greek church in the Byzantine style, whose domes and cupola were surmounted with tiny electric lights.³⁸

The Eucharistic Congress which was held in Montreal, Canada, on September 6-12, 1910, provided Metropolitan Sheptytsky with the opportunity to visit the United States and to acquaint himself with the problems facing his friend Bishop Ortynsky. As previously indicated, Ortynsky was experiencing great difficulties at this time, particularly the strong

opposition from many of the Magyarized Transcarpathian clergy. According to Brother Joseph Grodsky, O.S.B.M., who accompanied the Metropolitan in his visit, Ortynsky himself, among others, requested that the Metropolitan come to America, since he alone was considered able to solve the problems that seemed to defy solution.³⁹ Thus, on August 23, several weeks before the Eucharistic Congress was to meet, the Metropolitan arrived and was met at the Hoboken pier by a large delegation of the Ukrainian and Transcarpathian faithful and clergy, and by Bishop Ortynsky.⁴⁰ After a hotel reception and dinner in New York, the Metropolitan was escorted to St. George's Church where Moleben services were held by the Metropolitan, assisted by Bishop Ortynsky and other priests.

The Metropolitan's arrival was a joyous event, however, the hope that the great dignity of Sheptytsky would bring about an end to the opposition to Ortynsky was not fulfilled. In an audience with the Metropolitan in Philadelphia on November 30th, thirty-six of the forty-six Transcarpathian priests who had signed a petition voiced their strong dissatisfaction with Bishop Ortynsky, and requested that the Metropolitan aid them in obtaining their own bishop.⁴¹ In an interview the following day Sheptytsky appeared disturbed about the matter, he denied the validity of the charges that the priests made against Ortynsky at the conference, stating that Bishop Ortynsky's actions "have been discussed and found not objectionable."⁴² Obviously the meeting with the Metropolitan did not materially improve the relations between most of the Transcarpathian priests and their Bishop.⁴³ Moreover, the Sojedenenije and its publication Viestnik continued their attacks.

The Metropolitan made several official visitations to Ruthenian parishes in the East, such as the Pittsburgh area, Buffalo and Syracuse, before leaving with Ortynsky for the Eucharistic Congress in Montreal, where they represented the Ruthenian Church. Upon the completion of the Congress, Sheptytsky and Ortynsky visited a number of parishes farther west like those in Chicago, Whiting (Indiana) and Cleveland, before returning to Philadelphia.⁴⁴ After blessing the site of the proposed seminary in Yorktown, Virginia, on September 28, consecrating the new cathedral on October 2, and making other visitations, the Metropolitan left for Canada on October 5, where he remained until the latter part of November.

In Canada, the Metropolitan continued his serious discussions with the Canadian bishops concerning the possibility of the appointment of a bishop for the Ukrainian Canadians.⁴⁵

3. Organizational Accomplishments

The first major institution that Bishop Ortynsky established in the United States was an orphanage for the care of children. In 1911, partially with his own personal funds, the bishop bought a building at 7th and Parrish Streets for that purpose and requested Sheptytsky's aid in obtaining the Sisters of St. Basil the Great (O.S.B.M.) to direct it. Mother Helen (Lanhevych) from the Convent in Yavoriv, Galicia, was the first to volunteer for this missionary work. Mother Helen, together with Sisters Euphemia and Paphnutia and two candidates, arrived in New York on December 2, 1911.⁴⁶ The need for more sisters soon became obvious and Mother Helen's request for additional sisters brought about the arrival, in November of 1912, of Sisters Apolinaria and Mytrodora from the Convent in Yavoriv and Sister Makryna from the Convent in Slovitsky, both in Galicia. Mother Helen also accepted several candidates, thus with this extra force the work progressed so rapidly that in the fourth year of operation there were 121 children in St. Basil's Orphanage.⁴⁷ To help support the sisters and the orphanage Bishop Ortynsky founded a church supply store, a printing press, book store, and eventually a rug and carpet shop. It was hoped that these associated institutions would eventually become a source of permanent income and thus relieve the sisters from begging for their support and the support of the orphans, as well as to reduce the bishop's financial burden.⁴⁸ In 1912 the bishop bought a farm in Chesapeake, Maryland, where the small orphans spent their summer vacations.

The orphanage became an important source of future vocations to the priesthood. The older boys were soon removed from the tutelage of the sisters and moved to the bishop's house and placed under the supervision of Rev. O. Kulmatytsky and Messrs. V. Semotiuk and J. Lysak.⁴⁹ Facetiously, Bishop Ortynsky liked to call this boys' orphanage his "minor seminary". From the very beginning Ortynsky had realized the need for the establishment of a seminary for the training of an American born Ruthenian priesthood, as recommended, it might be noted, in the Apostolic

letter Ea Semper⁵⁰ in 1907. In 1910 plans were formulated to build a seminary in Yorktown, Virginia.⁵¹ Apparently, however, Ortynsky changed his plans, and considered establishing a seminary in Washington, D.C., affiliated with Catholic University. Bishop Ortynsky even thought of gaining financial support of the Hungarian government for the project. Count Tisza, the Hungarian Prime Minister, however, was strongly against the project, fearing that the Ruthenians from Hungary's Transcarpathia might thereby become estranged from their mother country. The Count wanted certain assurances from Ortynsky,⁵² commitments which the bishop was not willing to make.⁵³ These relations were interrupted by the First World War. Finally, the sudden death of Bishop Ortynsky in 1916 brought to an end the hope of establishing a seminary in the immediate future.

While plans for a seminary were in progress, Ortynsky chose to send his seminarians to St. Mary's Seminary of the Sulpician Fathers in Baltimore to provide training for his future priests. The candidates attended the seminary's St. Charles College after which they continued Theology at St. Mary's, the seminary proper. The director of the seminarians at St. Mary's was the pastor of St. Michael the Archangel's Church in Baltimore. It was Bishop Ortynsky's wish that the pastor of the Baltimore parish should be a priest who could direct the seminarians in the spirit of the Byzantine-Slavic rite.⁵⁴ The pastor would have to teach the students the history of the Ruthenian Church, the Church Slavonic language, rites, and church music. To this important task, Ortynsky appointed Rev. Constantine Kuryllo.

Shortly after his arrival in the United States, Bishop Ortynsky saw the great need for cultural and educational organizations and publications to further the enlightenment of the immigrants. In the beginning, Ortynsky took an active role in the work of the existing organizations, particularly in the friendly Soyuz. In 1908 the bishop was made the patron of the Soyuz. This show of good will, however, inadvertently led to a misunderstanding between the Soyuz and Ortynsky. It seemed inappropriate for a Catholic bishop to be the patron of an organization to which non-Catholics belonged. Thus the idea was born to change the Soyuz into an organization for Catholics only.⁵⁵ On the advice of the bishop's Consultors, according to Rev. Peter Poniatishin (one of the consul-

tors) an attempt was made to change the Soyuz into an organization for Catholics during the Eleventh Convention held in Cleveland on September 20-23, 1910.⁵⁶ These events created much trouble among the Ukrainian Americans and, incidentally, led to harsh polemics between the supporters of the bishop and of the Soyuz. Although the change was approved by the majority of the delegates, it was not put into effect due to legal technicalities, according to the organizations' officers.⁵⁷ Bishop Ortynsky was naturally displeased with the result; he left the Soyuz, and decided to form separate religious organizations. Consequently, several new religious associations and publications were begun or were supported by him.

In 1912, Ortynsky founded one of his most successful organizations, a new exclusively Catholic beneficial association, the Provydunia (Providence). He was greatly aided in the organization by Rev. Nicholas Pidhorecky, of New York, and Rev. Alexander Ulitsky, from Jersey City, who did the spade work in bringing the association to life by organizing local branches, first in New York, then in Newark, Jersey City, and Yonkers, and by Rev. Eronim Barysh from Pittsburgh, who wrote the first statutes which united the several branches into a single organization called the Providence Association. Important contributions to the formation of the Providence were also made by Revs. Peter Poniatishin, Roman Zalitach, Alexander Pavliak, Vladimir Dovhovich and others. Rev. Barysh became the new organization's first President; he became ill, however, and was soon succeeded by Rev. Pidhorecky. The headquarters of the new organization remained in New York until 1914, when they were moved to Philadelphia, the residence of the Bishop. Several reasons prompted the move: it was felt that the organization's growth potential would be limited if it remained in New York, since all of the local branches in the vicinity were already brought into the organization; the State of Pennsylvania offered more favorable charter provisions; moving its headquarters to the city of the bishop's domicile would give the organization added prestige; lastly, it was believed that without its own publication the growth of the association would thereby also be limited.⁵⁸ The founding of its own paper was financially impossible. In Philadelphia, however, the Sisters of St. Basil the Great had published the Ukrainian weekly America (Amerika) since 1914; this could become the publicity agent of the association.⁵⁹ From the time the Provi-

dence moved to Philadelphia it began to pay part of the expenses for the publication of America, and in return the paper became its official organ.⁶⁰

Thus, the Providence Association was chartered by the State of Pennsylvania in 1914 with Bishop Ortynsky, M. K. Kullo, Joseph P. Loftus, and Revs. Basil Stetsiuk and Vladimir Derzyruka as the chartered organizers.⁶¹ Until 1916 the Providence Association remained predominantly localized, but the move to Philadelphia provided the impetus for expansion into a strong national organization, although it was still financially dependent on the Bishop.

4. Creation of a New Exarchy

Despite the important accomplishments of Ortynsky there remained a major obstacle in his attempts to establish discipline and order among the Ruthenian Catholics. That obstacle was the lack of an independent diocese which meant that Bishop Ortynsky was hindered in his work because his powers of jurisdiction were incomplete. This situation was rectified by the decisions of the Holy See on May 28, 1913, when the Holy Father conferred upon Bishop Ortynsky full and ordinary jurisdiction over all the faithful and clergy of the Ruthenian rite in the United States.⁶² The American Ruthenians were thereby granted complete independence from the American Latin hierarchy.⁶³ Rev. Joseph F. X. Healy wrote in 1935 that the founding of the new exarchy

. . . was intended by the sovereign Pontiff as a mark of especial grace toward a people which, holding fast to the Roman allegiance despite terrific opposition, had built up a splendid ecclesiastical organization in a foreign land. It was designed also as the most expeditious means of forestalling complexities likely to arise through insufficient familiarity with the laws and customs of the Eastern Church.⁶⁴

According to official statistics, the newly created Byzantine-Slavic rite Exarchy (missionary diocese), with its seat in Philadelphia,⁶⁵ contained 152 churches with resident priests, 43 missions, and a total of 154 priests serving an estimated 500,000 Ruthenian Catholics.⁶⁶ Although their churches or missions were to be found in eighteen different

states, 103 of them were concentrated in Pennsylvania. Nineteen congregations were listed in the State of New York, thirteen in Ohio,⁶⁷ and eleven in New Jersey. None of the remaining fourteen states in which Ruthenian churches are listed (Connecticut, Delaware, Illinois, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, North Dakota, Rhode Island, West Virginia, and Wisconsin), had more than five congregations within their borders.⁶⁸ The new exarchy was divided into the following eleven deaneries, the location of which provide additional indication of the importance of Pennsylvania in the early history of the Byzantine-Slavic Church in the United States.

<u>Deanery</u>	<u>Dean</u>
Boston	Rev. Stephen Vashchyshyn
Chicago	Rev. Valentine Balogh
Cleveland	Rev. Demetrius Dobrotvor
Homestead, Pennsylvania	Very Rev. Alexander Holoshnay
New York	Very Rev. Nicholas Pidhorecky
Philadelphia	Very Rev. Augustine Komporday
Pittsburgh	Very Rev. Vladimir Dovichovich
Scranton	Very Rev. Michael Jackovich
Shenandoah	Rev. Leo Levitsky
South Fork, Pennsylvania	Rev. Elias Goidics
Syracuse	Rev. Alexander Prystay ⁶⁹

Bishop Ortynsky appointed Very Rev. Alex Dzubay as his Vicar General, and named the Very Revs. Valentine Gorzo, Nicholas Pidhorecky, Victor Mirossay, Peter Poniatishin, Nicholas Chohey, and Vladimir Dovichovich as the Diocesan Consultors.⁷⁰ Other leading officials named to the various curias of the new diocese were Very Revs. John Konstankevich, Joseph Hanulya, Alexander Ulitsky, Alexander Holoshnay, Michael Jackovich, Joseph Chaplinsky, Augustine Komporday, Nicholas Strutynsky, and Philemon Tarnavsky.⁷¹ The formal installation of the various officials of the new diocese were held at the Cathedral of the Immaculate Conception on March 26, 1914.⁷²

After receiving his full ordinary powers Bishop Ortynsky prepared to make his episcopal visit to Rome. Before his departure Ortynsky named his Vicar General as the administrator of the diocese in his absence, and the Very Rev. Consultor, Augustine Komparday, as the Chancellor.⁷³ On June 2, 1914, the Bishop left for

Europe, with Rev. Vladimir Derzyruka accompanying him as his secretary.⁷⁴

During Bishop Ortynsky's sojourn in Europe the First World War suddenly erupted; consequently, he was forced to cut short his visit. He returned to the United States in August, the same month that the details of the new relationship between the Latin Catholics and the Byzantine-Slavic rite Catholics were clarified. These relations were spelled out by the Apostolic constitution Cum Episcopo,⁷⁵ dated August 17, 1914; the decree was to remain in effect for ten years. Although it has since been superseded, many of its basic regulations remain effective to the present day. The new regulations contained in Cum Episcopo were intended, by clarifying the issues involved, to bring to an end the practical difficulties which often led to jurisdictional differences between the Latin and Byzantine rites. For example: The Ruthenians were prohibited from changing their rite without the permission of the Sacred Congregation of the Propagation of Faith for Oriental Rites;⁷⁶ the children of families of mixed rites automatically belonged to the rite of the father;⁷⁷ and baptism by another rite did not change the status of the baptized person.⁷⁸ Obviously, these and other specific regulations were at least partially intended to safeguard the Eastern rite minority from being overwhelmed by the predominantly Latin character of American Catholicism. Understandably, the new regulations did not automatically bring to an end all the jurisdictional difficulties between the Latin and the Ruthenian Catholics in the United States. They did, however, lay down the legal basis for a less inequitable working out of the complex relations between the rites. Thus, the first Papal constitution for the Ruthenians in the United States, Ea Semper, issued by Pope Pius X in 1907 on the occasion of the appointment of the first Byzantine rite bishop, and which had evoked general disappointment from the Ruthenians, was now superseded by the new constitution, Cum Episcopo, on the occasion of the creation of an independent Byzantine-Slavic rite missionary diocese in 1913.

Like its predecessor, the new constitution did not meet with universal approval. The establishment of an independent exarchy meant an obvious improvement in the relations with the Latin hierarchy, but some writers continued to voice strong dissatisfaction with the autonomy accorded to the Ruthenians.⁷⁹ Their

arguments, mostly relative to the superiority of the Latin rite, usually created resentment and fear on the part of the Ruthenians of the dominant Latin Catholicism, even though most of those arguments can be dissolved by a single sentence from a well-known writer on the Eastern Churches. "The prevailing Latin uniformity of today is simply the result of historical events: it might just as well have been Greek; in another two thousand years it may be Chinese."⁸⁰ Nevertheless, the strong views of some writers helped to continue and even to spread misunderstanding between the Latin and Eastern rite Catholics in the United States long after the publication of Cum Episcopo.

The misunderstanding between the Latin and the Eastern Catholics was an important factor in the schism of many Ruthenians into Orthodoxy since the 1890's. With the arrival of Bishop Ortynsky in 1907, however, the spread of internal conflicts as well as the intensification of Orthodox proselytizing, increased the number of Ruthenian Catholics seceding to the Russian Orthodox Church. The struggle with the Russian Orthodox, particularly over the attempts to appropriate Ruthenian Catholic Churches, took the most serious proportions, even involving the use of excommunication⁸¹ and court suits.⁸² The secession movement reached its apogee in 1916 when the Russian Holy Synod decided to consecrate the Very Rev. Alexander Dzubay as the first dissident bishop. Rev. Dzubay had seceded shortly after Bishop Ortynsky's death and on August 19, 1916 was consecrated Bishop of Pittsburgh by the Russian Orthodox Metropolitan, Prince Evdokim Meschersky, in St. Nicholas Russian Cathedral in New York City.⁸³

The importance of the Ruthenians in the growth of the Russian Orthodox Church in America is not to be overlooked. According to Russian Orthodox sources, in 1914, shortly after Bishop Ortynsky received his full ordinary powers over the Ruthenian Catholics in the United States, 43,000 Ruthenians from Galicia, Transcarpathia and Bukovina were registered members of the Russian Orthodox Church in America; which had a total membership of only 100,000.⁸⁴ Virtually all of the 43,000 from Austria-Hungary were former Ruthenian Catholics who passed into Orthodoxy because of the quarrels with the Latin hierarchy or with Bishop Ortynsky (or other internal conflicts) and the increased propagandizing activities of the Russian

Orthodox Church. Archbishop Evdokim, for example, taking advantage of the serious differences between Bishop Ortynsky and many of the Transcarpathian priests sent a letter to the Viestnik, which was leading the fight against Ortynsky, in which he attempted to sway the Transcarpathian people into Russian Orthodoxy.⁸⁵

5. War Developments and the Bishop's Death

With the outbreak of the First World War, for the first time the Ruthenians in the United States found themselves in a position of leadership in the affairs of their kinsmen in Europe. Bishop Ortynsky, for instance, was of the opinion that the immigrants must take the lead in the affairs of their people, at least until that time when those in their native lands could act in their own behalf.⁸⁶ Consequently, he activated a general collection of funds to aid the victims of the war, and he was primarily responsible for the organization of the Ruthenian National Rada (council) at a gathering of delegates from Galician and Transcarpathian parishes held in Philadelphia on December 8, 1914. The Council was to coordinate the efforts of all the Ruthenian Catholic organizations in behalf of their people in Europe who were suffering because of the war.⁸⁷

Thus, as a result of the events taking place in the European lands of their origin during the First World War, the first impetus was provided for the founding of national political organizations among the American Ruthenians. Particularly was this in evidence with those originating from Galicia which ever since the middle of the 19th century had been a source of Ukrainian national revival. It was in 1914, for instance, that the leading organization of the immigrants from Galicia, the Ruthenian National Association (Soyuz), officially changed its name to the present Ukrainian National Association. Even the less politically conscious American Galicians now embraced the national name "Ukrainian" in place of the old name "Ruthenian", by which they were known.⁸⁸

The hard work, the endless difficulties, and fights against him strained Ortynsky's nerves and undermined his health. On March 16, 1916, Bishop Ortynsky became ill with pneumonia, and died eight days later. The immediate area surrounding the bishop's cathedral and residence on North Franklin

Street in Philadelphia, the quadrangle formed by Brown, Seventh, Parish and Eights Streets, was deeply saddened. Here were located the Sisters of St. Basil's Convent, the Orphanage, the Orphanage press, the Providence Association, the newspaper America, and the homes housing many of the people having direct relations with these and other institutions founded or supported by the Bishop.

On March 30th the final funeral services were held at the Immaculate Conception Cathedral in the presence of the Apostolic Delegate, Archbishop Edmond F. Prendergast of Philadelphia, three Bishops, Monsignori, numerous clergy, and other honored guests, with an estimated 10,000 to 15,000 people jamming Franklin Street outside the cathedral for a glimpse of the funeral ceremonies.⁸⁹ There were numerous Ruthenian organizations represented. Bishop Nykyta Budka, the Ukrainian bishop from Canada, whom many thought would succeed Ortynsky, was to have been the celebrant of the Requiem Mass. In his absence, however, Very Rev. Alexander Dzubay, the Vicar General, was the celebrant with Revs. Levitsky and Chorniak serving as the deacons. Eulogies were delivered by Rev. Joseph Chaplinsky, former superior of Ortynsky; Rev. Valentine Gorzo, a Transcarpathian priest; Monsignor Michael J. Lavelle representative of the Archbishop of New York, who had, incidentally, welcomed Bishop Ortynsky on his arrival in the United States in 1907; and Rev. Nicholas Pidhorecky, who thanked the gathering for their participation in the funeral rites.⁹⁰ Following the Divine Liturgy and the final procession, the bishop's remains were laid to rest under the side altar of St. Josephat in the Cathedral of the Immaculate Conception.

The more important accomplishments of the first bishop have been reviewed. It should be added that, in spite of the almost constant internal opposition and the strong Orthodox and Russophile propaganda against him Ortynsky succeeded in bringing about greater discipline within the Church, and a great increase in the number of churches and priests under his jurisdiction, from about 120 churches and priests in 1908⁹¹ to 152 churches with resident priests (in addition to many missions) and 161 priests in 1916.⁹² In short, a strong foundation had been erected upon which Ortynsky's successor could continue to build.

Upon Bishop Ortynsky's death, the Apostolic

Delegate, Archbishop Bonzano, telegraphed for instructions concerning the steps to be taken relative to the ~~naming of an administrator of the exarchy.~~ The action taken changed the administrative character of the Ruthenian Church in the United States and laid the foundations for the creation of separate exarchies for the people originating from Galicia and those whose origin was Transcarpathia.

CHAPTER III

THE INTERREGNUM

1. The struggle with Russian Orthodoxy

Following the death of Bishop Ortynsky the Apostolic Delegate, the Most Reverend Giovanni Bonzano, proposed that the consultors of the exarchy choose two candidates for administrators, one candidate for the Ukrainians from Galicia and the second for the Transcarpathian Rusyns and others from Hungary. The Ukrainian members of the consistory at the time were: Very Revs. Peter Poniatishin, Nicholas Pidhorecky, Vladimir Dovich, and Alexander Ulitsky. The Transcarpathian members were: Very Revs. Alexander Dzubay, Vicar General of the exarchy; Valentine Balogh, Chancellor of the exarchy; Valentine Gorzo, Nicholas Chohey, and Victor Mirossay.¹ The Transcarpathian consultors chose Rev. Gabriel Martyak, pastor from Lansford, Pennsylvania, as their candidate, whereas the Ukrainian consultors elected Rev. Peter Poniatishin, pastor in Newark, New Jersey.

On April 11, 1916, Revs. Martyak, Poniatishin and Valentine Balogh, the Chancellor, met with the Apostolic Delegate in Washington, D. C. who advised them that the Holy See had appointed two administrators for the Ruthenian Church in the United States, although the exarchy was to remain one. It was obvious that the creation of two separate administrations was a move on the part of the Vatican to help satisfy the wishes of the Transcarpathian priests who for many years had been dissatisfied with a bishop of Ukrainian stock and had often requested their own bishop. Each administrator received episcopal jurisdiction, with the exception that neither had the power to ordain candidates to the priesthood nor the faculty to bless Holy Oils. Rev. Poniatishin's jurisdiction was over the faithful who originated in Galicia, whereas Rev. Martyak's powers extended over those who originated in Hungary.² In mixed parishes of Ukrainians and Transcarpathians the two administrators were to agree between themselves regarding the appointment of pastors and other matters of parish administration. In the event that the administrators could not agree, then

the Apostolic Delegate was to make the decision. The Apostolic Delegate instructed the administrators to remain in their respective parishes, for it was not known how long the administrations would continue. From the conversation with the Delegate it could be construed that it would not be long before the appointment of a new bishop.³ The two new administrators instructed the clergy to continue to refer all administrative matters to the chancery at 818 North Franklin Street, where Rev. Michael Guryansky, appointed secretary of the exarchy by Bishop Ortynsky before his death, would continue his duties.⁴ The ostensibly temporary administrations lasted eight years and five months finally ending with the arrival of new bishops in August of 1924.

With the appointment of two administrators and the creation of two separate ecclesiastic administrations for the Byzantine-Slavic Church in 1916, the attention of our history will turn specifically to the further developments within that half of the exarchy under the administration of Very Rev. Poniatishin, whose jurisdiction applied to the Ukrainian Catholics originating from Galicia and Bukovina. It was from the Ukrainian half of the exarchy that the Holy See, in 1958, created the Byzantine rite Ukrainian Ecclesiastical Province of Philadelphia. That half of the exarchy which was administered by Very Rev. Martyak, whose jurisdiction included the Transcarpathians and others originating from Hungary, developed later into the present Byzantine Ruthenian Ecclesiastical Province of Pittsburgh (formerly Munhall, Pa.), and its history is outside the scope of this study.

The administrator for the American Ukrainian Catholics, Very Rev. Peter Poniatishin was born in Galicia on July 15, 1877. After finishing his secondary education in Ternopil, he entered the seminary in Lviv where he completed his studies in philosophy. He continued his studies in theology in Innsbruck, Freiburg, and later in Paris. He was ordained to the priesthood by Metropolitan Sheptytsky in Lviv on July 11, 1902. Father Poniatishin arrived in the United States in 1903 and served as pastor in Ramey, Pennsylvania, until 1907. For three years he was pastor in Elizabeth, New Jersey, until he was transferred to Newark, New Jersey in 1910. In addition, Rev. Poniatishin was very active in the affairs of the American Ukrainians, contributing articles and serving in editorial and directorial capacities for Ukrainian publications. As previously noted, he became a

diocesan consultant under Bishop Ortynsky.⁵

The major problems facing the new administration of Father Poniatishin were, in many ways, those with which Bishop Ortynsky was greatly concerned. The official report of the convention of the Ukrainian priests which was held on October 10, 1916, in New York lists the problems of schism, the seminary, schools, orphanage, and people's politics, as the major topics discussed.⁶ The convention unanimously accepted the following resolutions:

1. To organize a Missionary Association under the patronage of Sts. Peter and Paul to defend our Church against our enemies.
2. To create a School Commission.
3. To publicize the need of a Seminary.
4. To make a collection each month in all parishes for the Orphanage. In addition each priest to contribute \$3.00 each month.
5. Whereas, the present political situation demands the unified efforts of all the people in a dignified and conscientious work, and since the Federation of Ukrainians in the United States is leading a narrow partisan policy, harmful to the Church and the people, the general convention of Ukrainian priests has decided to organize the Ukrainian Rada in America.⁷

In addition, the convention also approved several other proposals; for instance, a plea to petition the Holy See through the Apostolic Delegate for an early nomination of a bishop, and a plan for each priest to contribute \$1.00 a month to the administration for the support of ailing priests.⁸

According to Rev. Poniatishin himself, the most serious concern of the Ukrainian Church at this time, as it had been since the 1890's, was the very active Russian Orthodox Mission,⁹ which, through the material aid of the Russian Holy Synod in St. Petersburg, now stood on firm ground in the United States. According to the census of religious bodies in the United States, prior to the fall of the Tsarist regime in 1917, the Holy Synod of Russia spent \$77,850 annually from the Tsar's treasury for the support of the

Russian Orthodox Mission in America.¹⁰ The Mission's activities were aimed primarily in the direction of the Ukrainian and Transcarpathian Catholics from Austria-Hungary.

After the death of Bishop Ortynsky, the activities of the Russian Mission among the Ukrainian Catholics were expanded. Consequently, the conduct of the Russian missionaries helped to decide the program of Poniatishin's administration which, according to Rev. Poniatishin himself, was "to defend our church by all means before Russian inroads among our people."¹¹

As an illustration of the character and the seriousness of the struggle with the Russian missionaries, Poniatishin points to the case in Butler, Pennsylvania, where the Russian Mission attempted to take control of a Ukrainian Catholic church by appointing an Orthodox priest as pastor when a vacancy occurred. To remove the Orthodox priest from their church the Ukrainian Catholics appealed to the courts where the litigations continued for over two years, finally ending in a victory for the Ukrainians.¹² That court decision helped to deter further overt attempts to usurp Ukrainian Catholic churches. In addition, after the Russian Revolution broke out in March of 1917, Russian Orthodoxy in the United States became greatly weakened internally for lack of financial aid from Petrograd; consequently, it stopped being as serious a problem to the Ukrainian Church as it had been.¹³ At the same time, Rev. Poniatishin's success in obtaining an amendment to the religious corporation law in the State of New York relative to the incorporation of Ukrainian Catholic churches, which became law on May 3, 1917,¹⁴ was a major step in protecting church property from usurpation in that state. It is noteworthy that the Latin bishops were very sympathetic and helpful to Father Poniatishin in the passage of the law, particularly Bishop Thomas F. Kusack of Albany and Bishop Thomas F. Hickey of Rochester.¹⁵

It appeared that the Ukrainian Catholic Church would now grow and develop without any serious hindrances. That was not the case, however, for in spite of the weakened Russian Orthodox activity among the American Ukrainian Catholics there now began a Ukrainian Orthodox movement.¹⁶ An important contributor to the development and the spread of the movement was the Transcarpathian priest Very Rev. Alexander Dzubay who, apparently disappointed that he did not become one of

the administrators of the exarchy,¹⁷ allowed himself to be consecrated an Orthodox bishop in August 1916.¹⁸ As bishop, Dzubay ordained numerous priests with doubtful qualifications. These events helped to demoralize the Ukrainian Catholic cantors¹⁹ many of whom now turned to Bishop Dzubay as a means of attaining the priesthood without satisfying the usual prerequisites of that position. These new Orthodox priests in turn tried to gain the support of their Ukrainian Catholic friends as a means of gaining for themselves the parishes to which their friends belonged.²⁰ Father Poniatishin was forced to publish letters in certain localities to warn the people against these machinations,²¹ and he made personal visits to distant colonies of Ukrainian Catholics to prevent their falling unwittingly into Orthodoxy.²²

As a result of the above developments Poniatishin began to organize new parishes, even in those areas where there were only a small number of Ukrainian Catholic families. Not to do this, he felt, would run the risk of having those families organized into Orthodox congregations by the newly ordained former cantors. Thus, during Poniatishin's administration twenty-four such small parishes were organized.²³ His zeal for founding new parishes to help preserve the faith of the isolated Ukrainian families did not diminish with the years.²⁴ In order to insure that all these small congregations would receive the frequent services of a Catholic priest, Poniatishin formed a "Missionary Fund" in 1922 from which the priests serving such small parishes might receive necessary support, and from which funds might be available to defend existing churches, by court procedures if necessary. (A few of their churches, according to Poniatishin, still remained in Orthodox hands.)²⁵ Rev. Vladimir Lotowycz from Brooklyn, whom Poniatishin appointed as treasurer of the Missionary Fund Committee, was a great aid to Poniatishin in putting his plan into effect.

2. Educational, Financial, and Other Concerns

It must be kept in mind that during the entire administration of Father Poniatishin there was a great shortage of priests, and the added responsibility of the newly organized parishes made the situation even more serious. As a result of the First World War, and finally due to the direct American participation in

that conflict, there was no longer any possibility of getting new priests from Europe, for "all ties with the dioceses of origin in Austro-Hungary were broken."²⁶ Thus, the second major concern of Poniatishin was education. The situation described by the late Bishop Ortynsky, that "the future of our Ruthenian people and Church in America lies in the school,"²⁷ was starkly real. With priests no longer arriving from Europe, the problem of educating future priests became more important than ever.

Since the arrival of the late Bishop, the seminarians had been trained in St. Mary's Seminary in Baltimore. The total number of seminarians (Ukrainian and Transcarpathian combined) in 1917 was ten. Of that number, according to their Spiritual Director, Rev. Joseph Dzendzera, only John Kolcun, George Chegin, and Yaroslav Skrotsky were studying theology, whereas John Taptich, Roman Kachmarsky, Stephen Sklepkovich, John Hundiak, George Simchak, John Zavala, and Michael Morris were still in the philosophy curriculum. In addition there were six candidates at the seminary's St. Charles College: Joseph Fetsko, Theodore Volkay, Nicholas Voloshuk, Andrew Rudakevich, John Loya, and Michael Rapach.²⁸

Early in 1918, Father Poniatishin considered buying property in South Orange, New Jersey, for the establishment of a seminary affiliated with Seton Hall College.²⁹ However, according to church regulations the administrator cannot introduce any new policies. His administration is merely a transitional one. Consequently, after discussion of the matter with the Apostolic Delegate it was decided that it would be wiser to wait until a new bishop was appointed.³⁰ The matter was further complicated by the fact that the exarchy was administered by two administrators, and it was impossible to know whether in the future the exarchy would be united or split in two.

From time to time the few seminarians who completed their theological studies at St. Mary's in Baltimore, or at other seminaries, were ordained to the priesthood by the Most Rev. Nykyta Budka, the Ukrainian bishop in Canada. Due to the extreme shortage of priests Poniatishin also accepted into the diocese several former Orthodox priests.³¹ Despite these difficulties not a single church was lost during the entire time, according to Father Poniatishin, and, as already stated, twenty-four new churches were

organized during the same period.³²

The chief source of vocations for the priesthood was the so-called "minor seminary" which Bishop Ortynsky founded for the older orphanage boys. After Ortynsky's death, Rev. Max Kinash, the pastor of the cathedral, requested additional aid from Rev. Poniatishin for the upkeep of the "minor seminary". Finally in October 1916, at the suggestion of Rev. Zachary Orun, the Ukrainian priests formed an Association of Sts. Peter and Paul, which was, among other things, to concern itself with these minor seminarians. Thus from September 1917, all responsibility for the boys in the newly styled St. Paul's Boys' Missionary Institute passed to the priests' association and to a parallel association of laymen interested in aiding the missionary school.³³ The boys attended St. Peter's school or St. Joseph's High School in Philadelphia. All except three of the twenty-seven students in this "minor seminary" were orphans.³⁴

Father Poniatishin was also greatly concerned with the status of the parish evening schools in the exarchy. With the exception of Philadelphia, where the school was conducted by the Sisters of St. Basil the Great, all the parish schools were directed by the cantors. Considering the demoralization caused by the activities of the dissident Bishop Dzubay, Poniatishin gladly backed the cantors' interest in revitalizing the Association of Cantors, which was originally organized in 1914.³⁵ Among the goals of the association were such objectives as a unified system of schools, school supervision, proper texts, qualified candidates for cantors, and cantors' conferences.³⁶ Obviously, such ideals, if put into practice, would lead to improved parish schools.

A third major problem, according to the administrator, was the jumbled financial situation at the Cathedral in Philadelphia.³⁷ Bishop Ortynsky had decided to organize a Ruthenian Bank in Philadelphia (chartered by the State on May 12, 1915),³⁸ and savings of the parishioners were accepted. Some of the money was invested in the buildings surrounding the cathedral. When Ortynsky died the depositors virtually made a run on the bank. Naturally there were insufficient funds on hand to satisfy all the depositors. However, the buildings could not be sold because according to the bishop's will the properties

were to pass to his successor the new bishop. Thus Father Poniatishin, although an administrator of the exarchy, could not sell church property to repay the depositors who demanded their money. In the end there was no alternative except to ask Ortynsky's brother Joseph, who was the beneficiary of the bishop's \$50,000 insurance policy for help.³⁹ Eventually the bishop's brother turned over practically the entire insurance account to repay the Philadelphia depositors and thus saved the cathedral and other properties from eventual court litigations.⁴⁰ The wording of the bishop's will, unfortunately, added to the many difficulties for Father Poniatishin.⁴¹ When he attempted to get new loans or extend old ones, the banks, relying on the bishop's testament, often did not want to recognize Poniatishin's signature. They demanded the signature of a bishop.

It is obvious that internally, as well as externally, Poniatishin's position was an extremely complicated one. Discipline within the exarchy again became more lax after the death of Bishop Ortynsky. The administrator was forced to spend considerable time and energy in curbing the autonomy of the church committees, which frequently failed to appreciate that the Church was to be administered by Church law. The financial position of Poniatishin's administration was further weakened because some parishes fell seriously behind in the payment of the Cathedralicum which was the major support of the exarchy.⁴² In fact, it may be stated that, many of the difficulties that Bishop Bohachevsky was to face after his arrival in 1924 had their roots in this period.

3. Special Problems Resulting from the War.

It has been indicated in the preceding chapter that the American Ruthenians, cut off from their European contacts by war, began in 1914 to form political organizations to help their native land and their relatives suffering from the war.⁴³ Particularly active in that respect were American Ukrainians who originated from Austrian Galicia. Since Rev. Poniatishin's administration was during the war years, the years during which the Ukrainian problem came to the foreground, the administrator did not shirk what he felt was his responsibility. Consequently, the church played a leading role in this important national and humanitarian work.

Shortly after the death of Bishop Ortynsky, the Ukrainian clergy consolidated their efforts in behalf of the distressed Ukrainians in Europe with a general national organization called the Ukrainian Federation of the United States. On October 10, 1916, however, the Ukrainian clergy met in New York and resolved that since, in their views, the Federation was carrying on a narrow partisan policy detrimental both to the Church and the people and since the political situation demanded the united efforts of all Ukrainians, they would organize a Ukrainian Rada (council) for that purpose.⁴⁴ At the same time the Soyuz, at its annual convention held on October 9-11, also decided to leave the Federation for similar reasons.⁴⁵ Thus, on November 1, 1916, a committee of the Ukrainian clergy met with delegates from the Soyuz, Providence Association, and Zhoda Bratstv⁴⁶ and organized the Ukrainian National Alliance, which was to carry out the work decided upon by the All Ukrainian Congress of October 30, 1915.⁴⁷

It must be noted at this time that, upon becoming the administrator of the Ukrainian part of the exarchy, Father Poniatishin took practical steps to end successfully the misunderstanding that existed between the Church and the Soyuz since 1910.⁴⁸ The renewed friendly relations between the Church and Soyuz had excellent results in the humanitarian and national political work of the American Ukrainians during and after the war. The Ukrainian Alliance (the Ukrainian National Committee from late 1918), was an organization of political and humanitarian character that became the unofficial intermediary between the Ukrainian national aspirations and the government in Washington.⁴⁹ At the Alliance's first general convention, held on December 25-26, 1916, in New York, the delegates representing the Ukrainian part of the exarchy, the Soyuz, the Providence Association, and Zhoda Bratstv elected Rev. Vladimir Dovhovich the organization's first president.⁵⁰ The role of the Alliance in publicizing the Ukrainian national aspirations and providing material aid to the victims of war should not be under-estimated. A major part in this work was played by the exarchy through its administrator, Father Poniatishin.

The greatest accomplishment of the Ukrainian Alliance was its work leading to the proclamation of a Ukrainian Day by President Wilson in 1917. Greatly influenced by the fact that the Jews, Lithuanians, and Armenians succeeded in obtaining a special

proclamation from the President in 1916, naming a special day for the collection of funds in the United States for each of these peoples suffering as a result of the circumstances of the war, the Ukrainian Alliance decided in December of the same year to attempt a similar proclamation for the Ukrainians. The responsibility for obtaining such a proclamation was placed on the shoulders of the administrator, Rev. Poniatishin.⁵¹

Together with the attorney for the exarchy, William J. Kearns, Poniatishin discussed the problems with Congressman James A. Hamill of New Jersey,⁵² who joined them in discussing the matter with the president's secretary, Joseph P. Tumulty, on January 4, 1917. The secretary made it clear that since similar requests were being made by endless individuals and groups, it would be impossible for the President to make such proclamations in the future. The only possibility for such a proclamation by the President, he suggested, would be an emergency resolution passed by both houses of Congress unanimously. In spite of such odds the officers of the Ukrainian Alliance went to work on effecting such a resolution.

It is interesting to note that in preparing such a resolution for Congress the question of terminology became a major problem. Father Poniatishin and the officers of the committee involved in the preparation of the formal statement, held the opinion that the text of the resolution must contain the term "Ukrainian", the proper name for their people. On the other hand, Congressman Hamill, in whose Washington office the resolution was being prepared on the morning of January 24, called their attention to the fact that the term "Ruthenian" could not be omitted from the resolution, for he doubted if there were even a few Congressmen who ever heard of a people called "Ukrainian". This fact had to be taken into consideration by the framers of the resolution, aware that it had to be passed unanimously. They finally decided to use both terms in the text by incorporating the word Ukrainian in parentheses after the word Ruthenian. After much work by Poniatishin, his committee, Congressman Hamill, and others, to gain Congressional support, the resolution was finally passed by the Senate on February seventh,⁵³ and by the House on February 22, 1917.⁵⁴ President Wilson approved the Joint Resolution of Congress on March 2, 1917, and his proclamation designating April 21, 1917, as Ukrainian

Day appeared on March 16, 1917.⁵⁵ The proclamation of a Ukrainian Day by President Wilson was considered by Ukrainian leaders to be their greatest accomplishment since the beginning of Ukrainian immigration to America.⁵⁶ This was the first time that the name "Ukrainian" was used in a United States government document,⁵⁷ and the President's proclamation represented an official public recognition by Congress and the President that there was such a people as "Ukrainians" in the world. From this time on the old name "Ruthenian" began to pass out of use in the United States and the national name of "Ukrainian" began to take its place in American usage.

At the same time that the Ukrainian Alliance was carrying on its work to obtain a Ukrainian Day, serious efforts were being made by Father Poniatishin and the Alliance to free Metropolitan Sheptytsky who was exiled to Russia at the beginning of the War. Poniatishin wrote to Congressman Hamill on December 27, 1916 requesting that the United States government attempt to obtain Sheptytsky's release. In his letter Poniatishin emphasized his need of the Metropolitan's presence in the United States, and guaranteed to provide for his support as well as to bear the expense for Sheptytsky's passage to the United States by way of either Archangel or Norway.⁵⁸ Congressman Hamill thought it wise to start action and together they brought the matter to the attention of the State Department. As a result, several cablegrams were written to the American Ambassadors in Vienna and Petrograd. With no replies forthcoming, Poniatishin and Hamill visited Tumulty who, after a visit to the President's office, informed them that if replies were not received in three weeks the President would write personally to the Tsar.⁵⁹ In the meantime the Russian Revolution broke out, the Metropolitan was released and thus American intervention in the matter ended.

After the armistice in November 1918, Rev. Poniatishin and his colleagues felt that their committee had an opportunity to aid their people in Europe by starting action in Washington towards Washington's recognition of an independent Ukrainian state. With the aid of Congressman Hamill, Poniatishin was given an audience with Secretary of State Robert Lansing regarding this matter. Obtaining little satisfaction, the committee prepared a memorandum to President Wilson, who headed the American Peace Delegation in Paris.⁶⁰ After the American delegation

left for Paris, Congressman Hamill brought up a joint resolution in Congress on December 13, 1918, which if passed would have recommended that the American delegation apply Wilson's self-determination of nations principle to the Ukrainians.⁶¹ Although the resolution did not pass, it did inform Congress about the hopes of the Ukrainians.

The Ukrainian Alliance (now reconstituted as the Ukrainian National Committee) also sent a delegation to the Peace Conference of Paris to aid the official Ukrainian delegation. The motive was to aid the Ukrainian cause by influencing the official American delegation headed by President Wilson. The failure of the Ukrainians to realize their political aspirations at the Paris Peace Conference also resulted in a loss of prestige for the Ukrainian National Committee in America. Thus, the committee was finally dissolved after nearly five years of important activity. Through its ties with similar organizations of other stateless peoples, its various deputations, memoranda, petitions, publications, and letters, the committee had publicized the Ukrainian aspirations before the American government and public.⁶² Writing in 1934, Father Poniatishin stated that never before or since have American's of Ukrainian descent been so united and active in aiding the national organizations of their people in Europe. Through its work the committee gained great respect and influence not only in the American press, educational circles, humanitarian and political organizations, but also among the political and military leaders in Washington who turned to it as the spokesman and representative of Americans of Ukrainian descent for information regarding Ukrainian matters.⁶³ A major force behind this work was the Church. "The Church and the Soyuz," states Rev. Poniatishin, "actually created the Ukrainian national movement in America and educated the masses in it. Were it not for the Church and the Soyuz the greatest portion of our immigrants would have been scattered among Polish, Russian, Hungarian, and other churches and organizations, and would have been lost to the Ukrainian nation. They are two great fortresses of Ukrainian national consciousness in America."⁶⁴ In essence, Poniatishin felt that it was the result of the united efforts of the Church and Soyuz during the war years that Americans of Ukrainian descent began to understand that an appreciation of their national heritage was an important sign of cultural maturity.⁶⁵

In October 1922, within a year after the dissolution of the Ukrainian National Committee, the United Ukrainian Organizations of the United States was founded under the inspiration of Dr. Luke Myshuga. Rev. Leo Levitsky became the new organization's first President. It continued the activities formerly carried on by the Alliance and its successor the National Committee.⁶⁶ The Church continued to support the new organization's efforts to aid the afflicted in Europe. When the Allied Ambassador's Council finally decided in March of 1923 that Eastern Galicia (Western Ukraine) should remain part of Poland, all hopes of an independent Ukraine were brought to an end. The results were felt among the Ukrainian immigrants in the United States who fell into political apathy and despair, a condition that was to be taken advantage of by Bolshevik propaganda.⁶⁷ This propaganda in turn helped to create new administrative difficulties for Poniatishin.

4. Metropolitan Sheptytsky's Second Visit to the Exarchy

The Ukrainians in Galicia faced grave hardships following the great War. Metropolitan Sheptytsky poignantly expressed the plight of his people in a letter of December 18, 1920 to Father Poniatishin when he wrote: "Our life is sorrow, gloom, silence, misery, grief, - blood and tears."⁶⁸ Having received an invitation from Poniatishin to be a formal guest of the exarchy, the Metropolitan made his second visit to the United States in November of 1921 primarily to seek relief for his distressed people. The Metropolitan had two main objectives while in America. He wished to collect funds for the war orphans in Galicia, and he also hoped for an audience with President Warren G. Harding, Secretary of Commerce Herbert C. Hoover, and Secretary of State Charles E. Hughes, with whom he wished to discuss the plight of the Ukrainians in Galicia.⁶⁹

Father Poniatishin made a special request that collections be made in all the Ukrainian churches for the war orphans and that they be mailed to the Metropolitan who was temporarily residing at the late Bishop Ortynsky's residence in Philadelphia. On January 30, 1922, the Metropolitan informed Poniatishin by letter that he had already received a total of \$2,534.83 from forty-two of the parishes.⁷⁰ Hardly a church failed to contribute to this

collection, with St. Joseph's in Frankford, Pennsylvania (whose pastor was Rev. Vladimir Petrivsky), contributing \$900.00, the highest amount on a percentage basis.⁷¹ In addition, voluntary contributions were made by the clergy. The Metropolitan also attempted to get financial aid from the Latin Catholics during his visits to various members of the hierarchy in whose territory Ukrainian Catholics and their churches were located. However, due to post-war circumstances, aid from this quarter was hardly possible. The American bishops were deluged with requests for aid from various European nations devastated by war; consequently, they just could not handle the situation. For example, Monsignor Michael J. Lavelle, pastor of New York's St. Patrick's Cathedral and a great friend of the Ukrainians, told Poniatishin so many requests from Europe were received at the chancery that to satisfy them it would be necessary to arrange collections for every Sunday for several years in advance.⁷² If the Metropolitan had arrived during the war, or even a year earlier than he did, the entire matter of aid would have appeared in a different light. In his recollections, written many years after these events, Poniatishin hazarded the opinion that upon leaving the United States the Metropolitan could not have had more than \$15,000, from all sources, for the Galician orphans.⁷³

Shortly after his arrival, Metropolitan Sheptytsky inquired about the possibility of an audience with Washington officials. To arrange an audience with the President, Poniatishin turned to friends he had made in Washington during his work leading to the Ukrainian Day proclamation in 1917. Eventually, with the aid of Senator Frelinghuysen from New Jersey and of President Harding's secretary, the Metropolitan, together with Poniatishin and the diocesan attorney Kearns, got to speak with the President for a few minutes prior to his weekly public reception. During the brief audience the Metropolitan attempted to inform the President about the harsh military occupation of Eastern Galicia by the Poles. Next the Metropolitan wished to see Secretary Hoover, who had been in Lviv in the Summer of that year as the American Relief Administrator. Again, Senator Frelinghuysen arranged an audience. In the presence of Poniatishin and attorney Kearns, the Metropolitan thanked Hoover, in the name of the Ukrainian people, for the American relief in Galicia. He then brought up the question of the unfair treatment of the Ukrainian needy in the

distribution of the American relief packages by the Polish occupational authorities as well as the general political misfortune of the Ukrainians. When the audience ended, the Metropolitan left Hoover's office in a dejected mood for he realized, according to Poniatishin, that his visit would not result in any substantial improvement of conditions for Ukrainians in Galicia.⁷⁴

In March of 1922 Metropolitan Sheptytsky left for an extended tour of Ukrainian colonies in Brazil and Argentina,⁷⁵ after which he returned to the United States in August.⁷⁶ In October, when the Metropolitan was convalescing from his serious illness in Chicago, he requested Poniatishin to arrange an audience with the Secretary of State, Hughes.⁷⁷ Again with the help of Senator Frelinghuysen a meeting was arranged for early November. Accompanying the Metropolitan to the audience were Dr. Luke Myshuga (the representative of the Western Ukrainian government in exile, who prepared a memorandum about the Polish occupation of Eastern Galicia and her persecution of the Ukrainian Church, clergy, etc.), and attorney Bohdan Pelekhovich. After thanking the Secretary for America's hospitality, the Metropolitan explained the reason for the visit. He then asked for America's influential intervention at least in the matter of the persecuted Ukrainian Church and clergy. The Secretary promised to study the prepared memorandum carefully.⁷⁸

During his stay in the United States, both before and after his sojourn to South America, Metropolitan Sheptytsky naturally made many episcopal visitations to churches, as well as visits to different Latin Ordinaries,⁷⁹ and on September 4-8, 1922, he directed a retreat for the priests of the exarchy at the Catholic Home in Bernardsville, New Jersey. The retreat was attended by fifty-three Ukrainians and twenty-two Transcarpathians.⁸⁰ In the evening of September 7, after the last retreat services, the priests of both administrations held a joint meeting, the first since the death of Bishop Ortynsky, to discuss the problem of filling the episcopal chair in Philadelphia. They decided to send a telegram concerning this matter to Rome. They also sent a delegation to the Metropolitan urging him to use his influence in this matter when in Rome.⁸¹

Metropolitan Sheptytsky left New York on November 12, 1922,⁸² returning to Canada from where, together

with Bishop Budka, he sailed for Europe two days later. Although he did not succeed in his political mission of obtaining aid for his people through the intervention of the American government, no one could have accomplished more. Sizeable funds were collected for Ukrainian war orphans, and Sheptytsky's numerous parish visitations provided him with first-hand knowledge concerning the condition of the orphaned Byzantine-Slavic Exarchy in the United States. At the same time, the Metropolitan's extended visit naturally buoyed up the spirits of the Ukrainian Catholics in America. A few days after the Metropolitan left the United States the Ukrainian newspaper America reported optimistically that it was now a certainty that the matter of a new bishop for the United States would soon be decided.⁸³

Upon his return to Europe, the Metropolitan reported on his observations in America at an audience with Pope Pius XI. It was primarily through the influence and the recommendations of Metropolitan Sheptytsky that finally in 1924, after countless letters and memoranda by both the Ukrainians and Transcarpathians for a bishop, the Byzantine-Slavic Church in the United States obtained two bishops.⁸⁴ The early administration of the new bishop for the Americans of Ukrainian descent will be the subject of our next chapter.

CHAPTER IV

EARLY ADMINISTRATION OF BISHOP BOHACHEVSKY

1. Organization and Reaffirmation of Authority

The temporary division of the Byzantine-Slavic Church in the United States into administrative halves, following the death of Bishop Ortynsky in 1916, became permanent in 1924 when the Holy See decided to create separate exarchies out of each administration. Father Basil Takach, the Spiritual Director of the seminary in Uzhorod, Transcarpathia, was appointed bishop for the Rusyns, Slovaks, Hungarians, and Croats, from Hungary and Yugoslavia, who, since Bishop Ortynsky's death had been under the temporary administration of Very Rev. Gabriel Martyak. Bishop Takach's See was to be Homestead, Pennsylvania (suburb of Pittsburgh). At the same time, Father Constantine Bohachevsky, the Vicar General of the Peremyshl Diocese in Galicia, was appointed bishop for the Ukrainians from Galicia and Bukovina, who, since 1916, had been under the administration of Very Rev. Peter Poniatishin. Bishop Bohachevsky's See was to be Philadelphia, the seat of the late Bishop Ortynsky. At this time the Byzantine-Slavic Church in the United States was composed of a total of 299 churches and 231 priests. With the division into two separate exarchies, overlapping in territory, the exarchy for the Transcarpathians came to include 155 churches, 129 priests, and 288,390 faithful¹ and the Ukrainian exarchy 144 churches, 102 priests, and 237,495 members.² The history of the exarchy under the jurisdiction of Bishop Takach and his successors is outside the scope of this work.

Bishop Bohachevsky was born in the village of Manaiiv, Galicia, on June 17, 1884. He completed his secondary schooling in Stry, and continued his philosophical and theological studies at the Universities of Lviv and Innsbruck. He was ordained in Lviv on January 31, 1909 by Metropolitan Sheptytsky, after which he was able to return to Innsbruck where in 1910 he attained his doctoral degree in Sacred Theology. Father Bohachevsky was a lecturer at the University of Lviv and prefect in the seminary when he obtained a leave to study the writings and lives of the Fathers

of the Eastern Church at the University of Munich. During the war, he served as a Chaplain in the Austrian Army at the Italian front. Following the war, he held varied posts including that of Vice-Rector of the seminary in Lviv, pastor of the cathedral in Peremyshl, and professor at the seminary. While pastor of the cathedral he was interned by the Polish government for his work on behalf of the Ukrainians and was freed only after the intervention of the Papal Nuncio, who later was to become Pope Pius XI. Father Bohachevsky was Vicar General of the Peremyshl Diocese when appointed, on May 20, 1924, titular Bishop of Amisus and Ordinary for the Ukrainians in the United States. Bishop-elect Bohachevsky was consecrated in Rome on June 15, 1924 by the Most Reverend Josaphat Kotsylovsky.³

Although news reached America in June 1924 that two bishops were consecrated who were destined for the United States, it was not until August 14, 1924 that both bishops arrived. The two new Ordinaries were welcomed at the pier by Bishop Budka from Canada, Revs. Martyak and Poniatishin, and Monsignor Carroll, representing Cardinal Hayes of New York, together with numerous Ukrainian and Transcarpathian priests and faithful.⁴ Both bishops were then escorted to New York's Transcarpathian Church on 13th Street and then to the Ukrainian Church on 7th Street for prayers of Thanksgiving. A welcoming banquet was then held at the Pennsylvania Hotel with Bishop Budka, seated between the newly arrived bishops, as the toastmaster. The banquet was the occasion for the Ukrainian and Transcarpathian clerical and lay leaders to express their heartfelt greetings to their long-awaited bishop.⁵ On the following day Bishop Bohachevsky left for Philadelphia, the seat of his diocese.⁶

The work of reorganizing a diocese, which for eight and one half years lacked the leadership that only a bishop could provide, required great energy and determination. The strong will of the new bishop can be discerned from the bishop's first pastoral letter to his priests and faithful.

My task is to serve God, to be concerned for the glory of God, for the welfare of our Holy Catholic Church, and for the salvation of the souls of the flock entrusted to me. I desire to be a good Shepherd, and a good Shepherd must

constantly have before his eyes the best interests of his people, who have transplanted themselves to a new homeland where, as in the old country, they must love and serve God, for only then will they become a great and glorious people.

Along with this, we can not be indifferent to the fortunes of our homeland, and, therefore, our efforts will be, with your help Reverend Fathers and my beloved faithful, to provide speedy aid to the country of our origin.

Entrusting our common tasks that await us to your prayers, my dear Fathers and beloved faithful, I rejoice in the hope that the Almighty God will bless you-- Brothers--and my undeserving person in our undertaking for His glory, for the good of our people, and for the salvation of our souls.⁷

Bishop Bohachevsky turned his immediate attention to the strengthening of clerical and lay discipline, and to the re-establishment of church authority. The Bishop reactivated the official church bulletin, Eparkhialni Visty,⁸ beginning with the October 1924 issue; through it his official announcements could be made known and educational and theological instructions could be passed down to the priests of the diocese. On November 12, 1924, Bohachevsky notified his clergy that beginning in January 1925, the regulations of the Church Council of Lviv (1891), relative to the competitive clerical examinations in theological subjects would be put into effect,⁹ and in February of the following year he notified the clergy that the appointment of priests to pastoral positions would depend on the results of the examinations.¹⁰ In rapid succession, a whole series of directives dealing with all phases of Ukrainian Church life in America emanated from the Bishop's Chancery. The new bishop lost little time, for example, in reminding the clergy of the canonical regulations which prohibit pastors from building churches, parish homes, schools, etc., without the explicit approval of the Bishop's Ordinariat. The pastors were informed that the Ordinariat would demand strict compliance with those regulations.¹¹ Upon becoming aware of the limited Ukrainian Catholic literature that was available in the United States, Bohachevsky was prompt to suggest European, and the few existent American publications, which he

felt would be useful to the clergy and the faithful. Thus, for the priests he recommended, among others, the clerical quarterly Bohoslovia from Galicia and the monthly Dushpaster from Transcarpathia. For both the faithful and the clergy, he recommended the Misionar, published monthly within his own exarchy, as well as another monthly with the same title from Galicia, and also Holos Izbavytelia from Canada. For the children, the bishop suggested the monthly Nash Priatel from Galicia.¹² In addition, Bishop Bohachevsky directed the pastors to make every effort to ensure that the parents send their children to Catholic schools,¹³ and he also called the pastor's attention to their responsibility to arrange for a mission each year in every congregation under their care.¹⁴ Nor did the vigorous young bishop overlook worthy civic causes. For instance, he directed the pastors to celebrate memorial services each year for the Ukrainians killed in the War and to announce collections for Ukrainian war invalids and orphans in Europe.¹⁵ In fact, one cannot read through the official Visty during the early years of Bishop Bohachevsky's episcopate without being impressed with the energy with which the bishop attacked the administrative problems he faced.

Bohachevsky's directives were at the same time accompanied by important administrative appointments. For instance: Very Rev. Stephen Vashchyshyn, pastor in Frankford, Pennsylvania, was nominated Chancellor of the exarchy effective September 1, 1924;¹⁶ in the Fall of 1926 Very Revs. Stephen Vashchyshyn, John Kutsky, Anthony Lotowycz, John Ortynsky, Paul Procko, Alexander Pyk, and Leo Chapelsky, were appointed the Bishops Consultors;¹⁷ while in the Spring of 1927, Very Rev. Vashchyshyn, was appointed the Bishop's Vicar General,¹⁸ with Very Rev. Alexander Pyk, succeeding him as Chancellor.¹⁹

2. New Internal Stresses

Unfortunately, however, the 1920's were characterized by extremely serious internal conflicts among the Americans of Ukrainian descent, which also affected religious matters. The bishop's hope, expressed in his first pastoral letter, "that the relationship established between us by the will of God, shall grow progressively closer, and that you will feel an even greater need to gather near the episcopal throne and thus with united efforts we may strive towards our common goal,"²⁰ was not immediately realized. On

the contrary, the early years of Bishop Bohachevsky's administration were characterized by an all-out struggle against the new bishop.

A brief historical summary of the conditions after the War is necessary for an understanding of the difficulties Bishop Bohachevsky faced after his arrival.

In accord with the general principles of the national minorities treaty concluded between the Allies and Poland in 1919, the Polish Diet approved a law for provincial self-government in 1922. This law, however, was not acted upon by the Polish government and the harassment of Ukrainians in Galicia continued unabated. The decision of the Allied Council of Ambassadors on March 15, 1923, that Galicia be permanently attached to Poland, was, therefore, a shocking blow to Ukrainian patriots. The Council's decision also affected the conditions among the American Ukrainians. Many Ukrainians fearing Polish rule left for the United States, thus creating in America the first purely political Ukrainian immigration. Some of these political exiles found it difficult to accommodate themselves to American conditions.

In the strictly religious sphere, prior to the War, the Ukrainian religious life in the United States centered almost exclusively in the Catholic Church. It has been pointed out, it will be recalled, that since the 1890's the Russian Orthodox Mission had considerable success in converting Ukrainian Catholics to Russian Orthodoxy. With the fall of the Tsarist regime, the Russian Orthodox Mission lost its material support from Petrograd, some of the Russian Orthodox priests who were of Ukrainian origin now tried to form their own Ukrainian Orthodox Diocese and obtain their own bishop. Some of the Ukrainian Catholic exiles went along with what they saw as a Ukrainian patriotic movement in exile. When on February 13, 1924, Archbishop John Teodorovich arrived from the Soviet Ukraine to become the first bishop of the American Ukrainian Orthodox Church he received substantial support from Ukrainian patriotic circles.²¹ At the same time a movement developed among these patriotic circles that the people should control the Church. Since the leaders of the movement were also the leaders of the United Ukrainian Organizations of the United States, they were in an excellent position to propagate their views among the

Ukrainian communities. To win support, they began to accuse the hierarchy of disloyalty to the idea of the independence of Ukraine and for serving a foreign and unfriendly political power. Thus, the Polish-Vatican Concordat of February 1925, which normalized the religious relations in Poland, was brought to the foreground by the opponents of the Ukrainian Catholic authority in the United States. The spark grew into a great conflagration. "In practice," according to a witness of these events, "this was a Ukrainian 'war of everybody against everybody' which lasted ten full years, and the effects of which are still being felt by the present American-Ukrainian generation."²²

The struggle against Bishop Bohachevsky which began in 1925, produced a polemic literature of great proportions. Dr. Luke Myshuga, editor of Svoboda led the fight against the bishop, whereas, Dr. Osyp Nazaruk, editor of America, strongly supported the bishop. The conflict with the bishop had practical effects on the Church and would have, if successful, led to complete chaos.²³ The ludicrous attacks on Bohachevsky--that he was a tool for Polish goals, that he wanted to curtail if not stop all aid to the patriotic Ukrainian organizations in Europe, that he wished to replace patriotic European priests with priests to whom national interests would be foreign, etc.²⁴-- appealed to many recent Ukrainian immigrants, who were deeply disappointed with the failure of the Ukrainian national movement in Europe. They became particularly open to patriotic slogans, especially against Poland. Even some of the priests became supporters of the opposition, thus contributing to the serious administrative problems of Bohachevsky. Some parishes denied his authority and supported the opposition; others were on the verge of becoming Orthodox.²⁵ Thus Bishop Bohachevsky's energetic and often authoritarian attempts to reorganize his diocese and bring order and discipline into the Ukrainian Church were attacked and bitterly assaulted.

The struggle reached its peak in 1926-27, when the opposition called for a Church Congress to be held in December 1926. In his letters, sermons, and official announcements, Bohachevsky appealed to his flock, warning them against the danger to their faith. In the November 1926 issue of Visty, the priests were officially put on notice by the bishop that he was not convening a church gathering of any kind,²⁶ and a regulation dated December 19, which was read in all the

churches, warned the faithful of the anti-church propaganda and of the organization of the so-called Church Congress. The regulation underscored the fact that according to Church Law there are no other church conventions except those called by duly authorized ecclesiastical representatives. It warned all the faithful against such an action and forbade them to take part in the proposed Congress and at the same time made it clear that in the event the regulations were disregarded that appropriate penalties would be placed on the guilty according to the Canons of the Church.²⁷

The opposition Congress, attended by 130 delegates from 81 parishes,²⁸ met in Philadelphia on December 29, and organized an independent Ukrainian Greek-Catholic Church in the United States.²⁹ For cooperating in the preparation of the prohibited Congress or for participating in its decisions, at least three priests suffered suspension³⁰ and nine lay leaders who led in the fight against the Church or organized and participated in the illegal Congress were excommunicated.³¹

On January 23, 1927, in his sermon at the Cathedral, Bohachevsky publicly answered and refuted the charges against him and the church by the opposition.³² The chief points that the bishop discussed were: the demands for a church charter which would place the control of the churches in the hands of the people, the complaint about abuses within the church, the opposition to the support of diocesan schools, and the hostility toward the Vatican-Polish Concordat.³³ From the very beginning the Concordat had evoked both strong opposition and strong support. The opposition held that it sold out the Ukrainian Church to the Poles, and the supporters insisted that actually it protected the Ukrainian Church in Poland and assured the clergy equality with the Polish clergy.³⁴

3. Attempts to Improve the Bishop's Position

As the struggle raged about him, Bishop Bohachevsky continued in his attempt to bring order into the exarchy. In 1932, due to his efforts, the monks of St. Basil the Great (O.S.B.M.) were permanently established in the United States. Actually, since 1921 missionaries of this Order visited the United States from Canada and directed occasional missions and retreats in various parishes. In 1927

Bishop Bohachevsky agreed to have the Very Rev. Epephanus Theodorovich, who was in the United States while on route from Canada to Europe, remain in the United States. Thus Father Theodorovich settled in Philadelphia, where, with Bishop Bohachevsky's blessing, he began editing a newspaper entitled Katolytsky Provid. Later Rev. Theodorovich moved to near-by Chester, Pennsylvania, where he also carried on pastoral duties. On August 22, 1932, Revs. Sylvester Zhuravetsky, and Andrew Trukh, arrived from Europe and joined Rev. Theodorovich in Chester. Bishop Bohachevsky, under whose jurisdiction the missionaries were placed, felt that the Basilians should be primarily engaged in missionary rather than in parish work; consequently, he suggested that they administer St. Michael's Church in Hartford, Connecticut, which served about one-hundred families. The Basilians, however, requested St. Nicholas Church in Chicago.³⁵ Thus, on October 1, 1932, the three Basilians arrived in Chicago, with Very Rev. Theodorovich as the superior, Rev. Zhuravetsky as the pastor, and Rev. Trukh as the missionary and director of the youth. In 1933 two additional Basilians arrived. The first to arrive was Rev. Ambrose Senyshyn, (the subsequent Ukrainian Archbishop-Metropolitan in the United States), who was followed by the Rev. Maxim Markiw. Shortly thereafter Father Trukh was transferred to Canada, while the others remained in the United States.

When the first Basilians arrived in Chicago, America was still undergoing the financial crisis associated with the great depression; consequently, as was the case with many other churches, St. Nicholas, the largest Ukrainian church in the United States, was in debt. With the added income from missions and from their other energetic activities, together with the considerable material offerings of their many parishioners, the Basilians succeeded in paying off the church debt. From their headquarters at St. Nicholas in Chicago the Basilians, with the passage of time, spread their work to other parishes in the Ukrainian exarchy of the United States.

In 1929, Bishop Bohachevsky's position was improved, both in regard to his internal opposition as well as in regard to the ordinary problems of inter-rite relations, with the publication on March 1 of the Papal decree Cum Data Fuerit,³⁶ which superseded and slightly modified the decree Cum Episcopo of 1914.

The revised constitution defined more precisely the Byzantine-Slavic bishops' full powers of jurisdiction and helped to clarify the major practical problems that frequently resulted in inter-rite misunderstandings between the Latin and Byzantine clergy. For example: article 29 of the new constitution specifically stated "that attendance of Greek Ruthenians at Latin Rite Churches, even if it be continuous, does not effect a change of Rite." Furthermore, "in order to be transferred to another Rite, Greek Ruthenians must send a petition to the Apostolic Delegate," preferably through their own ordinary, "and set forth the true canonical reasons which seem to make such a transfer recommendable."³⁷ Article 30 states that "Latin Rite priests are not allowed to induce any Greek-Ruthenian to transfer to the Latin Rite contrary to, or aside from, the canonical provisions which govern the change of Rite."³⁸ Article 36 stipulates that "to avoid inconvenience which might accrue to Ruthenians, they are given permission to observe holy days and fasts according to the customs of the places in which they are staying; but such observance does not effect a change of Rite."³⁹

The decree is equally specific on marriage regulations between the faithful of mixed rites. For instance, article 41 declares that "persons born in the United States of North America of parents of different Rites are to be baptized in the Rite of the Father."⁴⁰ Article 42 stipulates that "Baptism received in another Rite on account of grave necessity, --that is, when the child was near death, or was born at a place where, at the time of birth, his father's own pastor was not present--does not effect a change of Rite; and the priest who performed the baptism must forward a certificate of baptism to the proper pastor."⁴¹

Obviously these and other regulations were intended to protect the Byzantine rite Catholics from being swallowed up by the predominantly Latin rite character of Catholicism in the United States. There can be no doubt that Cum Data Fuerit contributed to a more cordial relationship between the Latin and Byzantine-Slavic rites in the United States, although individual instances of misunderstanding were by no means ended.

4. Education--Key to Growth of Exarchy

Despite the serious opposition to Bishop Bohachevsky and the disruptive consequences of that struggle among the Ukrainian Catholics,⁴² which continued to the mid 1930's, the bishop energetically went ahead with the reorganization of his exarchy. The key to the reorganization and revival was to be education.

When Bishop Bohachevsky arrived in August 1924, not a single seminarian from the exarchy was in any of the Latin rite seminaries and the arrival of new priests from Europe had almost stopped completely.⁴³ Clearly, the training of young priests was of the utmost importance. Consequently, before the year came to an end Bohachevsky announced the reestablishment of the "minor seminary" or St. Paul's Boys' Missionary Institute, which had first been established by Bishop Ortynsky at 818 North Franklin Street, next to the bishop's residence. The "seminary" reopened on September 1, 1925, with Rev. Michael Kuzmak as its Rector. A total of 31 preparatory students from the first grade through high school were in the "minor seminary" that year. In addition three seminarians were now studying in Rome.⁴⁴ Obviously the two small homes at 816-818 North Franklin Street, even after remodeling, could serve only as a temporary location for the "seminary".⁴⁵ To Bohachevsky, the building of a seminary and a high school for the training of future priests was the most important immediate duty.⁴⁶

The year 1925 also marked the opening of the first permanent day school by the Ukrainian Catholics in the United States.⁴⁷ The Sisters of St. Basil in conjunction with their orphanage in Philadelphia opened the school on September 8, 1925 at 702 Parish Street, with about seventy children divided into the first three classes.⁴⁸ Each year an additional class was to be added so that by the end of the fifth year a complete eight grade grammar school would be fully realized. The school, attended by the children of St. Basil's Orphanage and the children of the cathedral parishioners, graduated its first class of fifteen students in June of 1930. Although the school was originally called St. Joseph's School, the name was later changed to St. Basil's School at the request of Rt. Rev. Msgr. John J. Bonner, superintendent of

Catholic Schools, to prevent misunderstandings, since there were several St. Joseph's schools of the Latin rite in the City.

The early 1930's saw the fruition of the bishop's educational plans for his exarchy. In September of 1931, St. Basil's Academy for girls was opened by the Sisters of St. Basil the Great at their new Mother House in Fox Chase, Pennsylvania. A total of twelve students, most of whom were candidates for the sisterhood, were enrolled that year in the freshman and sophomore years of high school. The following year a third class was added, and in 1933-34 the addition of the senior grade completed a full four-year high school.

The announcement by the bishop's chancery in February of 1933 that a building had been purchased in Stamford, Connecticut, for a minor seminary and a high school for boys,⁴⁹ marked the beginning of the end of a long struggle for a major goal. The establishment of a minor seminary had been an important objective of the first bishop, Soter Ortynsky, and it was a serious problem with which Father Poniatishin wrestled during the difficult years of his administration. Finally, the goal was to be realized by Bishop Bohachevsky in 1933, nine years after his arrival in the United States. "In the last nine years our community has lived through a great spritual and intellectual crisis," wrote Bishop Bohachevsky. "It has become clear to us that the periodic outbreaks of conflicts, of everybody against everybody, among our immigrants, arise from the fact that we lack our own schools which would spread our culture."⁵⁰ The cultural importance of this project to Bohachevsky's administration is obvious. The broad significance of this event in the history of the Ukrainian Catholics in the United States was almost prophetically foreseen by America, in a welcoming article on the occasion of the forthcoming grand opening of the seminary and high school.

Perhaps for once it will be possible for us to develop from within ourselves a sense of authority? Perhaps we will realize, that it is not for all of us to lead and stand at the head, but everyone must find for himself an appropriate place in the work of the people? . . .

Perhaps from this very solemnity of

the opening of the school we will be
inspired to great deeds in the future?

. . .⁵¹

There is no doubt that the opening of the minor seminary and high school in Stamford in 1933 ushered in a new and brighter era in the history of the Ukrainian Catholics in the United States. It marked the beginning of the end of that long history of struggles, of doubts, and uncertainties, concerning the future of the Byzantine rite in America. The American-Ukrainian Catholics could now look boldly to the future. No wonder that the formal blessing and opening of the Stamford institution was carried out on a grand scale.

The festivities began during a continuous down-pour on Labor Day, September 4, 1933, with the Most Rev. Basil Ladyka, the Ukrainian bishop from Canada, celebrating an open air Pontifical High Mass with Bishop Bohachevsky and the Transcarpathian bishop, Basil Takach, from Pittsburgh, presiding. The co-celebrants of the Mass, which was held under the rotunda at the entrance of the beautiful and regal building situated on seven acres of the former Glen Eden Estate, were Very Revs. Peter Poniatishin from New York City and Philemon Tarnavsky from Chester, Pennsylvania. A throng of about four thousand people, including numerous clerical and civic dignitaries, participated in this historic ceremony in Stamford.⁵²

Thus, the "minor seminary" in Philadelphia was transferred to Stamford, with the Very Rev. Paul Procko, Rector of the seminary in Philadelphia since 1926, becoming the first Rector of the new Ukrainian Catholic Seminary and its associated high school, the St. Basil's Preparatory School. Classes began in September of 1933 with twenty-two students. The following year the enrollment more than doubled. According to official statistics forty-five students were enrolled for the 1934-1935 school year, with twenty-eight of these being resident students.⁵³

It must be added that in the same year the ex-archy also had a total of seventeen seminarians studying abroad, twelve of whom were in Rome, and five in Stanislaviv, Galicia.⁵⁴ It should also be noted that the great majority of both the diocesan seminarians abroad and the students in Stamford were supported by the exarchy.⁵⁵

The growing enrollment in Stamford soon necessitated an expansion of the seminary and high school facilities. In July 1935 Bishop Bohachevsky acquired three additional buildings adjoining the seminary property⁵⁶ which provided a new classroom building, a gymnasium, and rooms for a library and museum. A Ukrainian Catholic Library and Museum, to be housed on the seminary grounds in Stamford, was planned early in 1933⁵⁷ and Very Rev. Leo Chapelsky was appointed shortly thereafter as the Director.⁵⁸ In addition, as early as 1935, Bohachevsky intended to expand the seminary institution in Stamford to include a college.⁵⁹ His plans were to create at the seminary a cultural center for Ukrainian Catholics in the United States.⁶⁰

During the chaotic conditions of the mid-twenties some of the Ukrainian intellectuals in America were of the opinion that the Ukrainian immigrants were leaving their traditional churches mostly for cultural reasons.⁶¹ Now in the mid-thirties Stamford was to become a Ukrainian Catholic cultural center where important religious and cultural events were to be held. Thus, for example, the seminary in Stamford became a frequent site of the yearly recollections of the clergy; it was the place of various conferences and celebrations, such as the Fiftieth Anniversary of the Ukrainian Catholic Church in the United States, which was held on Labor Day, 1934.

The opening of the seminary and high school in Stamford points up the educational and organizational goals of Bishop Bohachevsky in the 1930's. As a matter of fact, on the same day of the great festivities in Stamford in 1933, the third parochial day school in the Ukrainian exarchy was opened in Pittsburgh. (Only Philadelphia and Olyphant, Pennsylvania, had established day schools at an earlier date.) The hope was expressed at that time that perhaps the opening of the third day school on the same day as the opening of the first high school might serve as the beginning of a systematic organization of schools in the future.⁶²

Bishop Bohachevsky's thorough organization of his exarchy and its continued growth since the middle 1930's, culminating in the erection of the First Byzantine-Slavic rite Province in the United States, will be the subject of chapter five.

CHAPTER V

THE ROAD TO MATURITY

1. Accomplishments to Second World War

Although the Ukrainian Catholics in the United States had good cause in the mid 1930's to look boldly to the future, the immediate outlook was still not too bright. The internal frictions were not yet at an end and, in addition, the Ukrainian Catholics were still isolated to a deplorable degree from the overall life of the Catholic Church in America. This was poignantly expressed by Rev. J. X. Heally of Boston, in 1935.

. . . Here in our midst is an element, Greek in Rite, Roman in fealty, battling unaided against the common enemies of us all, and we are hardly aware of its very existence. With naught but culpable ignorance to plead in defense of our aloofness, we extend no hand of fraternal greeting, offer no work of encouragement. Years of constant association have convinced me that of all the ills now afflicting our Catholic Ukrainians, there is not one which could not be rendered the more tolerable by our charitable cooperation. Hence I admit that their present lamentable plight is attributed in no small measure to indifference and lack of sympathy on the part of their fellow Catholics of the Latin Rite.¹

These conditions were still common despite the fact that Pope Pius XI, in his Encyclical Rerum Orientalium, issued on September 8, 1928, insisted on "charity toward those who, in the diversity of rites, intimately adhere heart and soul to the Roman Church and to the Vicar of Christ," and in which he voiced his desire that "the first elements of the Oriental questions" be taught in all theological seminaries.² It is well to remember, however, that the entire decade of the 1930's was a transitional one

for the American Ukrainian Catholics, a period during which such writers as Father Heally and others were making important contributions toward changing the unfortunate conditions referred to. Rev. Desmond A. Schmal, S.J., from Mundelein, Illinois, for instance, demonstrated a great understanding of the nature of the inter-rite frictions, and displayed a most charitable understanding of the grievances of the Eastern rite Catholics.

The Ruthenians' grievance against us--and it is not without foundation--is that we fail to recognize in them true brethren in the faith; that we look askance at their rite; and that at times we fail to observe the very prescriptions of ecclesiastical law which are meant to safeguard them in their devotion to ancient customs and privileges which the Holy See urges them to preserve. Their grievance we can remove only by associating ourselves heart and soul with the Pope's sentiments toward the Oriental Catholics and by showing forth that association, practically, in our obedience to whatever the Church has prescribed for our dealings with them.³

The most serious obstacle to a spirit of fraternity between the Latin and Byzantine-Slavic rite priests was the fact that the majority of the latter at this time were married men. The reaffirmation of the old regulation (which had not always been enforced) against the immigration of married priests from Europe by the decree Cum Data Fuerit in 1929, and its strict enforcement, contributed greatly to the development of the spirit of fraternalism among the Latin and Byzantine-Slavic clergy. It helped to bring about a change in the character of the Byzantine-Slavic clergy in the United States; from primarily a married clergy of European origin, to a celibate and American-born clergy. But it also resulted in dis-sension among the laity and clergy who saw in the decree a violation of the ancient rights of the Ruthenian (Uniate) Church.

Although Bishop Bohachevsky's enforcement of the celibacy rule resulted in a flare up of the fight against him, the great majority of the clergy gave their support to their bishop.⁴ In the long run the celibacy rule meant a greater emphasis on the need of

an American-born Ukrainian clergy, which in turn, led to a much improved inter-communication between the Latin and the Byzantine-Slavic branches of the Catholic Church in the United States. With the flow of married priests from Europe seriously restricted, a native American source of future clerics was now indispensable if the Church was to prosper in the future. The reaffirmation of discipline and reorganization of existing institutions, as well as the founding of new ones, characterized Bohachevsky's administration in the next decade and a half.

Thus in 1935, at the invitation of Bishop Bochachevsky, Sister Servants of Mary Immaculate (S.S.M.I.), arrived from Canada to establish a permanent residence in the exarchy. With Sister Servants as well as the Basilian Sisters available to staff parochial schools, Bohachevsky placed an even greater emphasis on the organization of day schools.⁵ By September of 1940, the number of parish day schools had jumped to sixteen, with seven of this number being opened for the first time in 1940.⁶ In 1937, the Sister Servants opened their first Home for the Aged in Philadelphia at Brown and Franklin Streets, and two years later they established the St. Mary's Villa Academy, a high school for girls, adjoining their convent in Sloatsburg, New York.

Beginning in 1937 frequent Eucharistic Congresses were held within the exarchy.⁷ The Congress held in Chicago in June 1941, organized under the direction of Very Rev. Ambrose Senyshyn, the superior of the Basilians in Chicago, was an outstanding success and attracted national attention to the Byzantine-Slavic rite in America.⁸ The Congress was attended by an estimated 50,000 people. Among the notables in attendance were the Apostolic Delegate, Archbishop Cicognani; Archbishop Stritch of Chicago and his auxiliary, Bishop O'Brien; the four Byzantine-Slavic rite Bishops in the new world (Ladyka, Takach, Buchko, and Bohachevsky); and, of course, numerous clergy of both rites.⁹

In addition to and parallel with the important and effective organization taking place during this period, there was also the continuation of some of the difficulties resulting from the recent internal conflicts referred to in the preceding chapter.

For instance, the long struggle for the control

of St. Michael's Church in Woonsocket, Rhode Island, between the exarchy and the opposition claiming independence for that church, was to continue into 1938. After 11 years of disputation and court litigation, the Supreme Court of that state finally decided on January 25, 1938, that St. Michael's was to remain a Catholic church under jurisdiction of Bishop Bohachevsky.¹⁰ The Court's decision was based on the fact that St. Michael's was a Catholic church under the jurisdiction of the Byzantine Catholic Bishop from the very beginning of its founding. Bohachevsky's administration considered this decision, and the motives behind it, extremely important to the continued progress of the exarchy.¹¹ Let us return, however, to our main theme.

Early in 1939, for more efficient administration, the exarchy was re-divided into the following seven deaneries extending over the entire United States: Scranton, with twenty-five communities included in the deanery; Pittsburgh, twenty-five communities; Philadelphia, twenty; New York, fourteen; New England, fourteen; Chicago, sixteen; and Buffalo with fifteen communities.¹² The Deans of the new deaneries were Very Revs. Nicholas Simenovich for Chicago; Anthony Lotowycz, New York; Alexander Rotko, New England; Michael Kuziw, Buffalo; Michael Oleksiw, Scranton; and Vladimir Ulianytsky for Philadelphia.¹³

In the Fall of 1939, a new high in Bishop Bohachevsky's educational drive was reached with the opening of a Ukrainian Catholic college, a drive which was to culminate in 1941 with the opening of St. Josaphat's Major Seminary. At a meeting of the bishop's consistory in Philadelphia on October 18, 1938, it was officially decided to found a college in Stamford, Connecticut.¹⁴ Rev. Stephen Pobutsky, pastor of Auburn, New York, was named the director of the campaign toward that end. In March of 1939 a special legislative act of the State of Connecticut authorized the Ukrainian Catholic Seminary to conduct a college and to confer academic degrees.¹⁵ Classes at the newly opened St. Basil's College began in September, 1939, with seventeen students enrolled.

2. Effects of the War on the Exarchy

The opening of hostilities in Europe on September 1, 1939, had an immediate effect on Bishop Bohachevsky's educational plans as well as on his

exarchy in general, which depended on European seminaries for the training of its young priests. The war altered the plans of the bishop and forced him to hurry the long-intended opening of a major seminary.

In August of 1939, according to Bohachevsky's official explanation,¹⁶ the first group of the exarchy's seminarians left for Europe and reached their destination in the first days of the War. In September, ten seminarians arrived in Stamford to prepare for their departure for St. Josaphat's College in Rome. Because of the hostilities the latter were refused permission to go abroad. Shortly thereafter, considerable funds were required for the return passage of thirty seminarians who were either in Rome or Innsbruck.¹⁷ Thus, Bohachevsky, who had announced in a pastoral letter in January, 1940 his plans for purchasing substantial property in the vicinity of Philadelphia for the establishment of St. Josaphat's Major Seminary,¹⁸ was forced by the circumstances of war to alter these plans.

The seminarians studying theology were sent to St. Mary's Latin rite Seminary in Baltimore, while those in philosophy attended St. Basil's College in Stamford. Finally in April of 1941 construction began on a new seminary building in Stamford to help accommodate the philosophy students. In the Fall of the same year St. Josaphat's Major Seminary for the diocesan theology students was opened in Washington, D. C. in a rented home on Lincoln Road, N. E., simply because the exarchy could not afford to buy or erect its own building.¹⁹ The seminarians residing at St. Josaphat's attended nearby Catholic University. Thus after many years of planning, by two bishops and an administrator, the Philadelphia Exarchy succeeded in establishing its own major seminary, thereby completing the institutions for the training of its own clergy.

Another unusual after-effect of the war on the Ukrainian exarchy in America was the appointment of Bishop John Buchko, auxiliary of Metropolitan Sheptytsky of Galicia, as a temporary auxiliary to Bishop Bohachevsky. Bishop Buchko, who was in South America visiting Ukrainian colonies when the war started, was unable to return to Galicia due to the Soviet occupation of Eastern Poland. Early in 1940, in answer to Bohachevsky's request, the Holy See appointed Bishop Buchko as the auxiliary bishop for the

Ukrainian exarchy in the United States.²⁰ Bishop Bohachevsky named his auxiliary the Vicar General of the diocese as well as the pastor of St. George's Church in New York City.

When early in 1942 Bishop Buchko returned to Europe, to become the Apostolic Visitor to Ukrainian refugees in Western Europe, Bohachevsky was again left without an auxiliary. On July 6 of the same year, however, Pope Pius XII appointed Very Rev. Ambrose Senyshyn, O.S.B.M., as titular Bishop of Maina and the new auxiliary to Bishop Bohachevsky. The far-reaching significance of this permanent appointment was readily understood by Bohachevsky's administration: to provide for continued episcopal authority in the event of the unexpected death of the Ordinary.²¹ The administration was mindful of the difficult period that followed the sudden death of Bishop Ortynsky in 1916. Despite the efforts of the administrator, during the eight and a half years that the church remained without a bishop, the diocesan debts grew and the authority of the church declined. These conditions in turn contributed to the difficulties that Bishop Bohachevsky had to face during the early years of his administration. Thus, the appointment of Bishop Senyshyn as the auxiliary loomed very important.

Bishop-elect Senyshyn, who at the time of his appointment was the superior of the Basilian Fathers in Chicago, was born in Stary Sambir, Galicia, on February 23, 1903.²² After obtaining his primary education in Stary Sambir he continued his secondary education in St. Josaphat's Institute in Lviv. In 1923 he entered the Order of St. Basil the Great. After completing his novitiate in Krekhov, he was sent to Lavrov, Dobromyl, and Krystonopol, all in Galicia, for his philosophical and theological studies. He was ordained in Krekhov on August 23, 1931 by Bishop Josaphat Kotsylovsky of Peremyshl. After a brief period at Krestynopol, Father Senyshyn was assigned to the Ukrainian Church of the Assumption of the Blessed Virgin Mary in Warsaw. In 1933, he arrived in the United States to join the Basilian community established at St. Nicholas Church in Chicago. He was appointed Superior of the Chicago monastery in September, 1937, and it was under his direction that the very successful Eucharistic Congress was held in Chicago in June of 1941.

Bishop Senyshyn's consecration, the first in the Byzantine rite to be performed in the United States, was held in St. Nicholas' Church in Chicago on October 22, 1942, with Bishop Bohachevsky as the consecrator, and bishops Ladyka from Canada and Takach from the Transcarpathian exarchy of Pittsburgh as co-consecrators.²³ After his enthronement at the newly renovated cathedral in Philadelphia on December 17, 1942, the auxiliary established his residence in the administration building of the minor seminary in Stamford.

Because the Ukrainian press from Europe was made unavailable by the war, the press of the Ukrainian Catholic Exarchy in the United States was considered doubly important.²⁴ Consequently, early in 1940, a new weekly, The Way/Shlakh, began its publication. The Bishop's administration expressed the hope that the new paper, published both in Ukrainian and English, would find its way to the home of every parishioner within the exarchy.²⁵

Naturally, the war had also direct and personal effects on individual Ukrainian Catholics, as it had on all citizens of the country. According to official church statistics, about 28,000 young men and women served in the military services up to about the middle of 1945.²⁶ Although the above figure is not final, it represents a substantial percentage of the official total church membership of 303,069 (men, women and children), as of 1945.²⁷

Lastly, due to the consequences of the struggles in Eastern Europe, between two and three million Ukrainian refugees from Western and Eastern Ukraine, and other areas of Eastern Europe, were scattered through Germany and Austria alone at the end of the war in 1945.²⁸ Bishop Bohachevsky's exarchy attempted to provide material aid to these victims of war. For instance, on December 3, 1945, Bohachevsky mailed a check for nearly \$5,000.00 to the Apostolic Delegate, for transmittal to the Pope, to be used for relief among Ukrainian war victims in the West.²⁹ Early in 1946, Bishops Bohachevsky and Senyshyn appealed to the State Department on behalf of Ukrainian refugees living in American occupied zones of Europe. An appeal for aid was also made to the American Catholic hierarchy, including personal visits by Bishop Senyshyn to Cardinal Alphonsus S. Stritch of Chicago and to Cardinal Edward Mooney of Detroit, both of whom

had shown considerable interest in the Eastern rite Catholics within their territories. Shortly thereafter, a Ukrainian Catholic Committee for Refugees was organized in Stamford under the direction of Bishop Senyshyn. In August, 1946, the committee, which worked in conjunction with the Catholic Relief Services of the National Catholic Welfare Conference, sent Rev. John Stock as its representative to Europe, where he carried on the committee's work for six years. In his address, on November 13, 1952, in which he expressed gratitude to the American Catholic Hierarchy for their aid in behalf of Ukrainian refugees, Bishop Senyshyn stated that about 175 priests, over 300 orphans, and over 45,000 other displaced persons had already been brought to the United States through the efforts of his committee.³⁰ According to the committee's representative at the N.C.W.C. War Relief Services offices in New York City, who wrote in 1955, 100,000 Ukrainian immigrants left Europe for America, and of that number close to 60,000 emigrated through the mediation of the Ukrainian Catholic Committee for Refugees.³¹

3. Wartime and Post-War Expansion

The Ukrainian Catholic Church in the United States reached its maturity in the post World War II period. Officially the Ukrainian Catholic Church in Galicia ceased to exist in 1946 with the arrest of the entire hierarchy and the forcible incorporation of the church under the jurisdiction of the Russian Orthodox Patriarchate of Moscow. The Ukrainian Catholics in the new world now became the principal source of spiritual and material leadership of that branch of the Catholic Church. The growth of the Ukrainian exarchy in America, and its role of leadership during the 1940's and 1950's will be the subject of this section of our chapter.

The help that Bishop Bohachevsky received from his new auxiliary was an important element in the growth and expansion of the Ukrainian exarchy during the period of 1942-1956. With Bohachevsky's blessing, Senyshyn took a very active part in various national religious observances; such as, Church Unity Octaves, Eucharistic Congresses, Conferences on Eastern rites, etc. By celebrating Pontifical Masses of the Byzantine-Slavic rite³² and by delivering addresses before these audiences, Bishop Senyshyn further informed an ever-increasing American audience

about the Eastern rite Catholics in general and the Ukrainian Catholics in particular. Thus, the considerable isolation of the Ukrainian Catholic Church was replaced more rapidly by a greater spirit of fraternity between the Latin rite and the Ukrainian clergy in America.

Other activities of Bishop Senyshyn during this period were to benefit the faithful of the Ukrainian exarchy even more directly. The auxiliary, for example, made recordings of the Pontifical Mass, according to the Ukrainian usage; wrote and published missals and articles;³³ sponsored the painting of traditional Ukrainian ikons; etc., to help satisfy the needs of the faithful. He showed an interest in expanding the existing institutions and in establishing new church-related organizations as a means of fostering in the youth a greater appreciation of its Ukrainian Catholic religious tradition. He fostered, for instance, the expansion of the Ukrainian Catholic Youth League,³⁴ which had been originally organized in 1933 by Rev. Trukh, O.S.B.M.; organized the ex-archival B.V.M. Congresses, the first of which was held in June, 1946, at Stamford; organized the ex-archival Congresses of Altar Boys (Diocesan Acolyte Confraternity),³⁵ the first of which was held at Stamford in May, 1953.

The expansion of monastic communities and institutions was another phase in the growth of the ex-archy in this period. In October 1944, the Missionary Sisters of Mother of God (M.S.M.G.) were established by Bishops Bohachevsky and Senyshyn, the latter becoming the guide and Spiritual Director of the new congregation. Under the guidance of the bishops, the sisters opened the Mother of God Academy, a high school for girls, in September of 1945 on West North Street in Stamford adjoining their Convent at Hubbard Avenue. To take charge of the household duties at the seminary in Stamford, and later at the major seminary in Washington and at the cathedral establishments in Philadelphia, the Sisters of the Sacred Heart (PP.OO.SS.CC.) were brought into the exarchy from Italy in 1948.

The Ukrainian Redemptorist Fathers (C.SS.R.) established a permanent residence in the United States in 1946 when, after many requests by Bishop Bohachevsky, they accepted the administration of St. John the Baptist Church in Newark, New Jersey. The

Redemptorists from Canada had been directing missions in America for many years, now, from their center in Newark, they would be in a much improved position to continue and extend their work of missions and retreats for the clergy and the faithful of Bishop Bohachevsky's diocese.³⁶

The exarchy gained a third congregation of monks to labor among the Ukrainian Catholics when in 1945, at the request of the Holy See, the ground-work was laid for the founding of a Franciscan unit for all the peoples of the Byzantine-Slavic rite in America. With the cooperation and support of Bishop Bohachevsky and his auxiliary, the plan was soon realized. Rev. Francis S. Duchala, the first American Latin rite Franciscan to be commissioned to work on this project, guided the first friary in Sybertsville, Pennsylvania, from its founding in 1945 to 1948. Father Josaphat (Emile) Ananevich, the co-organizer of the Ukrainian Franciscan Sisters in Brazil in 1933, which were introduced briefly into Bishop Bohachevsky's exarchy in 1939,³⁷ was the first Ukrainian priest to join this Byzantine-Slavic Franciscan community. In January of 1948, an independent Byzantine-Slavic rite Franciscan Commissariat was established with Very Rev. Carol Talariko, O.F.M. becoming the first Commissary Provincial. The headquarters of the new commissariat were located at its second friary in New Canaan, Connecticut.³⁸

The growth of the Ukrainian Catholic Church in the post-war period was also to be seen in the expansion of the existing institutions and organizations. For instance, by a decree of July 23, 1948, an independent monastic Province of the Basilian Fathers in the United States was created, with New York being chosen as its headquarters.³⁹ The previous year, 1947, marked an important development in St. Basil's Orphanage, conducted by the Basilian Sisters. After 35 years of operation in the crowded quarters of North Seventh Street, the Sisters purchased eighteen acres at 1825 West Lindley Avenue, in North Philadelphia, as a site for the orphanage. Although the new grounds were partially occupied by a limited number of orphans as early as 1948, due to extreme shortage of funds it was not until June of 1953 that ground was broken for the construction of one-fifth of the original master-project, and it was late in 1954 that the new structure, containing the most essential needs of the orphanage, was finally solemnly

blessed and dedicated. Thus the vision of Bishop Ortynsky to provide a spacious new orphanage on a farm in Chesapeake, Maryland, which was revived and revised after the arrival of Bishop Bohachevsky under the leadership of Very Rev. Mother Josaphat (who guided the Basilian Sisters for 25 years), finally came to fruition under the direction of her successors, Very Rev. Mothers Zenobia and Eusebia.⁴⁰ An interesting side note in the history of the orphanage is the fact that for several decades, since the 1920's, the orphans of St. Basil's were entertained twice a year by the Bishop Newman Council of the Knights of Columbus.

Pedagogically speaking, by 1949, twenty-five years after the arrival of Bishop Bohachevsky, the exarchy was to contain a very impressive list of institutions. For instance, besides the exarchy's St. Basil's College in Stamford, the Sisters of St. Basil opened Manor Junior College for women, adjoining their Mother House in Fox Chase, in 1947.⁴¹ On the secondary level, five high schools were now functioning within the exarchy. In addition to St. Basil's Preparatory School, the exarchy's high school in Stamford, the Basilian Fathers in New York opened St. George's High School for boys in 1946. Three high schools for girls were conducted by the various congregations of Sisters, namely: St. Basil's Academy in Fox Chase, conducted by the Basilian Sisters; the Mother of God Academy in Stamford, operated by the Missionary Sisters of Mother of God; and St. Mary's Villa Academy in Sloatsburg, New York, which was founded by the Sister Servants. In addition, twenty-five parochial day schools were now operating within the exarchy⁴² under the direction of the sisters.

The exarchy's educational system was rounded out with the erection of a theological seminary building. In February of 1949, Bishop Bohachevsky announced that land had been purchased for that purpose in Washington, D.C., near Catholic University.⁴³ Although the bishop had hoped to erect the major seminary building in 1950,⁴⁴ it was not until May 31, 1952 that the new St. Josaphat's Seminary building was dedicated.⁴⁵ After long years of planning and striving, the Ukrainian Catholics had completed the necessary institutions for the training of their young priests.

The post-war period also witnessed major legal developments. The necessity of a revised and unified Code of Oriental Canon Law was apparent for many years.

To facilitate further smooth relations and church administration, Pope Pius XI formed a commission for the codification of Oriental Canon Law in 1929. With the promulgation of the first section of the Law, a steady flow of regulations emanated from Rome which affected the Ukrainian exarchy in America.

The first section of the Law, the motu proprio Crebrae Allatae, which contains the matrimonial law of the Oriental Church, was published on February 22, 1949 and went into legal force on May 2, of the same year.⁴⁶ This was followed by the motu proprio Sollicitudinem Nostram, the Law on Court Procedure, published on January 6, 1950 and becoming effective on January 6, 1951.⁴⁷ A third section, the motu proprio Postquam Apostolicis, the Law on Religious and on Church Property, was published on February 9, 1952 and went into force on November 21, 1952.⁴⁸ The Postquam Apostolicis contains a glossary of canonical terms including an enumeration of the following major Oriental rites: Alexandrian, Antiochan, Byzantine (Constantinople), Chaldean, and Armenian (Can. 303, Part 1).⁴⁹ The newest section of the Code, the motu proprio Cleri Sanctitati, the Law of Persons, was promulgated on June 2, 1957 and went into legal force on March 25, 1958.⁵⁰ It is this part of the Code, incidentally, which defines the hierarchical structure of the Church according to the traditions of the East.

Along with the publication of the new sections of the Law Code various new liturgical regulations emanated from Rome in the post-war period. The new regulations were strictly enforced by Bishop Bohachevsky. Beginning in 1949, for example, frequent topics of discussion at deanery meetings were concerned with the liturgical disposition of the churches according to the new rules.⁵¹ In the official Eparkhialni Visty, the priests were often reminded of the proper style and appointment of the church interiors according to the Ukrainian discipline of the Byzantine-Slavic rite. They were reminded, for instance, that the proper form of the altar was square, and that the tabernacle was to be small.⁵² Whether it were in the use of the new Rubrics⁵³ or in the erection of Ikonastasis⁵⁴ (the screen with icons which separates the faithful from the sanctuary), the bishop stressed the new directives from Rome. One cannot read through the Visty, particularly from 1949 through 1952, without being impressed with the energy with which Bishop Bohachevsky enforced the new regulations. Issues

of the Visty contain numerous and diverse directives,⁵⁵ ranging from theological questions to be answered by the clergy⁵⁶ and inter-rite problems of jurisdiction,⁵⁷ to the administration of church property⁵⁸ and exarchical honors and titles.⁵⁹

The need for appropriate norms for the particular conditions in which the Ukrainian Catholic Church functioned in the United States had been felt from the very beginning of the exarchy.⁶⁰ Starting in 1950, particularly through discussions at deanery meetings, the ground work was laid for the formal promulgation of Temporary Diocesan Statutes which would become effective throughout the exarchy. The first volume of the Statutes was published in 1953, the fortieth anniversary of the exarchy.⁶¹ This volume was a collection of eighty of the most important regulations of the Ordinariat which regulated matters of Faith, Sacraments, Liturgical regulations, church discipline of clergy and faithful, and the administration of church property.⁶²

The post-war period also marked the expansion of the Ukrainian Catholic Church to the west coast with the organization of the Nativity of the Blessed Virgin Mary parish at Los Angeles in 1947. In addition, for a more effective administration, early in 1950 a new Cleveland Deanery was created when the Ohio parishes were separated from the Pittsburgh district. Very Rev. Dmytro Gresko of Cleveland, the Pittsburgh Dean, now became dean of Cleveland and Very Rev. Ignatius Halushka was named the administrator of the Pittsburgh Deanery.⁶³ Early the following year a Shanokin Deanery was also created by dividing the Scranton district. Very Rev. Vladimir Andrushkiw continued as the administrator of Scranton and Very Rev. Emile Sharanevych was appointed the administrator of the newly created Deanery of Shamokin.⁶⁴

The expansion of Bishop Bohachevsky's exarchy in the latter 1940's and the early 1950's was contributed to by the substantial new Ukrainian immigration from European displaced persons camps. Many of these immigrants came to America through the auspices of the Ukrainian Catholic Committee for Refugees.⁶⁵ With this substantial immigration there would be an even greater need for additional priests within the exarchy. The auxiliary, Bishop Senyshyn, showed a great interest in this matter and was responsible for signing affidavits for 150 priests.⁶⁶ Consequently, about 175

displaced priests were accepted into the exarchy, particularly from the Archdiocese of Lviv and the Dioceses of Stanyslaviv and Peremyshl in Galicia,⁶⁷ which were destroyed by the communist regimes. In 1946, for instance, the greater part of the Ukrainian Catholic Church in Galicia was forcibly placed under the jurisdiction of the Russian Orthodox Patriarchate of Moscow after its entire hierarchy, including Metropolitan Joseph Slipyj, were arrested and sentenced to hard labor in Siberia.⁶⁸ Only Metropolitan Slipyj, whose release was unexpectedly announced on February 9, 1963, has survived that ordeal.⁶⁹

4. The Years of Fulfillment

In the eight years between 1953 and 1961, the Ukrainian Catholic Church in America experienced a series of important developments leading to the legal maturity of the Church and her expansion to the present level. These developments began early in 1953 when Pope Pius XII named five priests of Bishop Bohachevsky's exarchy as Papal Chamberlains, with the title of Very Rev. Monsignors. The priests so honored were: Joseph Batza, Nicholas Babak, Joseph Schmondiuk, Dmytro Gresko, and John Stock.⁷⁰ On April 5 of the following year, much to the gratification of Ukrainian Catholics, the Pope raised Bishop Bohachevsky to the dignity of Titular Archbishop of Berce.⁷¹

In October of 1954, Archbishop Bohachevsky's exarchy sponsored a great National Eucharistic Marian Congress of the Oriental Rites. The Congress was held in Philadelphia on October 22-24, under the general chairmanship of its organizer, Bishop Senyshyn, with members of the Latin and Oriental Hierarchy in the United States, Canada, Europe, and the Near East participating.⁷² The highlight of the very successful Congress, in the opinion of the writer and not necessarily agreed to by Liturgists, was the concelebration of Divine Liturgies (Holy Masses) in different rites at nine altars simultaneously, which took place in Philadelphia's Convention Hall on October twenty-third. The Apostolic Delegate, Archbishop Cicognani presided at the unusual concelebration which was witnessed by thousands of the faithful of the Latin and the Oriental rites.

A great milestone was reached by the Ukrainian Catholics in the United States on August 8, 1956 with

the establishment of a second exarchy for Americans of Ukrainian descent.⁷³ The new exarchy, with its seat in Stamford, Connecticut, comprised the New England states and the state of New York, which up to that time was under the jurisdiction of Archbishop Bohachevsky. Bishop Senyshyn, the auxiliary and Vicar General of Archbishop Bohachevsky, was named the first Ordinary (Exarch) of Stamford.⁷⁴ According to official statistics the new exarchy contained 101 priests serving 53 parishes (excluding chapels and missions), and a total Catholic population of 86,324.⁷⁵ Bishop Senyshyn named Very Rev. Msgr. John Stock the Chancellor of the new exarchy. Very Rev. Msgr. Nicholas Babak and Very Revs. Stephen Balandiuk, Basil Klos, Basil Seredowych, Peter Skrincosky, and Rev. Nicholas Wolensky were appointed the diocesan Consultors.⁷⁶ The new exarchy was divided into seven deaneries with the following Deans: Brooklyn Deanery, Very Rev. Vladimir Andrushkiw; Hartford, Very Rev. Stephen Balandiuk; Boston, Very Rev. Balandiuk (temporary administrator); New York, Very Rev. Basil Klos; Syracuse, Very Rev. Basil Seredowych; Buffalo, Very Rev. Alexander Styranka; Albany, Very Rev. Bohdan Voloshyn.⁷⁷

With the separation of the New England states and the state of New York from the jurisdiction of Archbishop Bohachevsky, the Philadelphia Exarchy now contained 193 priests serving 122 parishes (excluding chapels and missions), and a total population of 219,720.⁷⁸ In addition, a partial administrative reorganization of the exarchy was also necessitated. For instance, a New Jersey Deanery was created by Bohachevsky, comprising the parishes of that state, which were previously part of the New York Deanery.⁷⁹ Most important, of course, was the appointment of a new auxiliary for the Philadelphia Exarchy. On July 20, 1956, the Holy See appointed Very Rev. Msgr. Joseph Schmondiuk, pastor of the Immaculate Conception Church in Hamtramck, Michigan, Titular Bishop of Zeugma and auxiliary to Archbishop Bohachevsky, who was soon to name his auxiliary the Vicar General of the diocese.⁸⁰ Finally, an Interdiocesan Council was created, composed of the Archbishop and the bishops of the Philadelphia and Stamford Ukrainian exarchies and Very Rev. Dr. Basil Makuch, who was named as the temporary Secretary.⁸¹

The new auxiliary to Bohachevsky, bishop-elect Schmondiuk was the first native born American of

Ukrainian descent to be named a Ukrainian Catholic bishop.⁸² He was born in Wall, Pennsylvania, August 6, 1912 and orphaned five years later when his parents, Michael and Mary (Bocia) Schmondiuk, died in the influenza epidemic in 1917. Thus, he was reared at St. Basil's Orphanage in Philadelphia. When Bishop Ortynsky's so called "minor seminary" was reorganized after Bishop Bohachevsky's arrival, young Joseph Schmondiuk was one of the students attending eighth grade. Upon completing St. Joseph High School in Philadelphia he was sent to Rome for his philosophical and theological studies. He was ordained in Rome on March 29, 1936 by the Most Rev. Alexander Stoyka, Byzantine-Slavic Ordinary of Munkacs, Transcarpathia. Upon his return to the United States Father Schmondiuk held parish assignments in Aliquippa, Pennsylvania, Rochester, New York and Passaic, New Jersey, prior to his assignment in Hamtramck. On January 28, 1953 Pope Pius XII raised Father Schmondiuk to the dignity of Very Rev. Monsignor. Bishop-elect Schmondiuk was consecrated in Philadelphia on November 8, 1956, by Archbishop Bohachevsky, assisted by Bishop Senyshyn, and Bishop Nicholas T. Elko of the Transcarpathian exarchy of Pittsburgh.⁸³

The appointment of the new bishop and the creation of a new exarchy was indicative of the organizational progress made by the Ukrainian Catholics in the United States by the mid 1950's, as was the fact that now for the first time Ukrainian Catholics in America were obliged to follow a territorial parish membership. With two or more Ukrainian parishes organized in many cities, territorial membership became the obvious solution. Thus, for example, in an announcement of July 24, 1956, Archbishop Bohachevsky explained to his clergy that now that the Church had completed her organization and every parish had been allocated a specific territory, the boundaries of which had been publicly announced, the time for individual choosing of parishes had come to an end and a territorial membership had become necessary. The faithful were obliged to belong to that parish in whose territory they lived. Should there be no parish in a particular area, then jurisdiction over that region was to be carried out by the pastor of the parish which was nearest to that area.⁸⁴

Obviously the Ukrainian Catholic Church in America was reaching maturity. By 1957, fifty years since the arrival of the first bishop and seventy-three years

since the beginning of organized religious life among the immigrants, a solid church organization had been established. In his Pastoral Letter of November 1, 1957, Archbishop Bohachevsky supplied us with an excellent summation of the substantial accomplishments of the Ukrainian Catholics in the United States.

We have today 172 parishes and 11 missions, divided between two exarchies, not counting the separate exarchy for our brethren of the Pod-Carpathian regions. We have nearly 300 priests under the leadership of an archbishop and two bishops; rather than just one church, we have 223 churches and chapels. When we include in this three religious orders for men and the four religious orders and communities for women, two orphanages, three homes for the aged, the summer camp for youth, the major and minor seminaries, two colleges, four high schools, thirty all-day parochial schools, 256 classes of religious and catechetical instruction, the church choirs, the long line of religious brotherhoods and organizations, the Ukrainian Catholic Youth League, "Obnova," the Providence Association, the Catholic press and the publishing houses, then it becomes self-evident that the efforts of our clergy and faithful were not in vain. Our Ukrainian Catholic Church stands with a firm foot upon this land.⁸⁵

The year 1958 was a climactic one for the Ukrainian Catholics in America. In July of that year their Church's growth cycle was fulfilled when the Papacy created for the American Ukrainians an independent Byzantine rite ecclesiastical province, with its center in Philadelphia.⁸⁶ The Ukrainian Church had progressed to a degree where a permanent ecclesiastical organization was proclaimed in place of the existing exarchies, which corresponded to the vicariates of the Latin rite.

By the Apostolic Constitution Apostolic Hanc,⁸⁷ of July 10, 1958, Pope Pius XII decreed a new ecclesiastical province comprising the Metropolitan See of Philadelphia (Arche-pararchy-Archdiocese) and the See of

Stamford (Eparchy), which until that time had been exarchies. By two Papal bulls, also dated July 10, the former exarchs were appointed eparchs of the new residential Sees. Thus Archbishop Bohachevsky became the first Metropolitan of the new ecclesiastical province with its seat in Philadelphia,⁸⁸ and Bishop Senyshyn was named the first resident bishop of the suffragan See of Stamford.⁸⁹ The solemn establishment of the Province and installation of its first Metropolitan took place on November 1, 1958 in Philadelphia's Convention Hall. The solemn rites were performed by the Apostolic Delegate, Archbishop Cicognani, in the presence of fifteen archbishops and bishops, over 300 priests, and over twelve thousand of the laity.⁹⁰

The Papacy's publication of the major portions of the Law for the Oriental Church prompted Archbishop Bohachevsky to convene a diocesan synod to regulate such matters that were not specifically covered by the regulations of the Holy See and are therefore left to the jurisdiction of the local Ordinary.⁹¹ Preparations for the proposed synod began in 1957 and in the Spring of 1958 the first section of the proposed statutes were being reviewed by the Very Reverend Consultors.⁹² However, the work on the statutes was somewhat prolonged by the preparations for the solemn establishment of the new Byzantine Province and the installation of Archbishop Bohachevsky as its first Metropolitan, which was held on November 1, 1958. By the Spring of 1959, however, the projected new statutes which were prepared by Rev. Dr. Victor Pospishil, the archdiocesan canon law expert and the General Secretary of the forthcoming convocation, were mailed to all the clergy for their study and recommendations.⁹³ Finally, in his letter dated May 2, 1959, Metropolitan Bohachevsky notified all the clergy that the convocation would be held at the cathedral on October 7-8, 1959.⁹⁴ The convocation, promoted by the auxiliary Bishop Schmondiuk, was participated in by ninety-five priests of the archeparchy.⁹⁵ On October 8, Bohachevsky signed the Acts of the Convocation, thereby promulgating the 650 statutes which were to govern the Ukrainian Archeparchy of Philadelphia for the next ten years.

In 1960, to the gratification of Ukrainian Catholics in the United States, Pope John XXIII appointed Metropolitan Bohachevsky a member of the Pontifical Commission on Oriental Matters, one of the

preparatory commissions for the Second Vatican Ecumenical Council.⁹⁶ Before that year ended the Ukrainian See in Philadelphia was again favored with the announcement from Rome that another of her priests, Rev. Victor Pospishil, had been named a Papal Chamberlain with the title of Very Rev. Monsignor.⁹⁷

Suddenly, on January 6, 1961, the American Ukrainian Catholics were unexpectedly jolted out of their pleasant feeling of accomplishment and recognition with the grave news that their seventy-six year old Archbishop-Metropolitan had died. Metropolitan Bohachevsky's death closed an important phase in the history of the Ukrainian Church in America--a phase, extending over thirty-seven years of episcopal labor, during which the church was lifted from its near chaotic disorganization in the 1920's to full ecclesiastical organization with the establishment of an independent Province. An excerpt from a eulogy written by Bishop Senyshyn of Stamford aptly summarized the many faceted accomplishments of Archbishop Bohachevsky.

When the late Metropolitan came to the United States, there were no seminaries, high schools or parochial schools. The number of clergy was small--not quite one hundred. With the help of God, Bishop Constantine initiated his many-faceted activities. He founded two seminaries; one in Stamford, Connecticut, the other in Washington, D.C. During his episcopacy there arose centers of learning: Saint Basil's Preparatory School and Saint Basil's College, Mother of God Academy at Stamford, Connecticut, academies for girls in Fox Chase, Pennsylvania, and Sloatsburg, New York, and a high school in Detroit, Michigan, and many parochial schools. In order to quicken missionary activity within the exarchy, the late Metropolitan invited the Basilian, Redemptorist, and Franciscan Orders. He favored the growth of the Basilian Sisters; he introduced the Sisters Servants of Mary Immaculate and the Little Worker Sisters of the Sacred Heart of Jesus and Mary. He was co-founder of the Missionary Sisters of the Mother of God at Stamford, Conn. He cared for the Ukrainian Catholic Press. He initiated

the magnificent Eucharistic Congresses of Chicago in 1941 and Philadelphia in 1954. Under his guidance various impressive churches and schools were built. The welfare of the people--especially the welfare of the youth--was foremost in his heart. With his consent, the Ukrainian Catholic Refugee Committee which sponsored some 50,000 refugees was organized. He sheltered hundreds of Ukrainian Catholic priests. Briefly, under his guidance the Apostolic Exarchate made great strides in the fields of religion, scholarship, charity, and community life.⁹⁸

The final funeral rites for the Metropolitan were held in Philadelphia at the Immaculate Conception Cathedral on January 17, 1961. The Apostolic Delegate, Archbishop Egidio Vagnozzi, presided at the requiem services witnessed by 21 archbishops and bishops, 25 monsignori, nearly 160 priests, civil officials, and throngs of faithful. The Pontifical Requiem Mass was celebrated by Metropolitan Maxim Hermaniuk, the Ukrainian Archbishop of Winnipeg, assisted by the Very Rev. Basil Holowinsky and by Very Rev. Msgr. Jaroslav Gabro.⁹⁹ Following the funeral orations the Metropolitan's remains were laid to rest in the cathedral crypt under the side altar of the Blessed Virgin Mary.¹⁰⁰

Metropolitan Bohachevsky's death was indeed a shocking loss. Due to the strong ecclesiastical organization for which he was primarily responsible, however, the administration of the Philadelphia Ukrainian Archeparchy continued smoothly. On January 9, 1961, the Very Rev. Consultors elected the auxiliary bishop, Joseph Schmondiuk, to be the administrator of the archeparchy.¹⁰¹ Those who recalled the difficult years following the death of Bishop Ortynsky in 1916, however, anxiously awaited the permanent appointment by the Vatican. The announcement, on August 14, 1961,¹⁰² that Pope John XXIII named Bishop Ambrose Senyshyn of Stamford as the second Archbishop-Metropolitan of the Byzantine See of Philadelphia and Bishop Schmondiuk the second Ordinary of the Stamford Eparchy, was therefore greeted with a sigh of relief.

At the same time, much to the gratification of the Ukrainian Catholics, Pope John created a third

eparchy and named a new bishop. By the Apostolic Constitution of July 14, 1961,¹⁰³ a new Eparchy of St. Nicholas in Chicago was formed out of the vast western territory of the Ukrainian Archeparchy of Philadelphia. It includes, in addition to the state of Michigan, all of the United States west of the line formed by the western boundaries of Ohio, Kentucky, Tennessee, and Mississippi.¹⁰⁴ As Ordinary of the newly proclaimed See, Pope John XXIII appointed Msgr. Jaroslav Gabro, pastor of the Assumption of B.V.M. Church in Perty Amboy, New Jersey.

Bishop-elect Gabro, the son of John and Catherine (Tymusz) Gabro, was born in Chicago on July 31, 1919.¹⁰⁵ After attending the elementary and secondary schools in Chicago, he continued his higher education at St. Procopius Seminary, Lisle, Illinois; St. Charles College, Cantonville, Maryland; and St. Basil's College, Stamford, Connecticut. His studies in theology were completed at St. Josaphat's Seminary and the Catholic University in Washington, D.C., whereupon he was ordained to the priesthood by Bishop Bohachevsky in Philadelphia on September 27, 1945. Since then Father Gabro served in parishes in Pennsylvania, Michigan, New York, and New Jersey. He also served the Philadelphia Archeparchy as a Consultor, a member of the Administrative Council, and since November 1958, as Dean of the New Jersey Deanery. On May 10, 1958, Pope Pius XII named Father Gabro a Papal Chamberlain, with the title of Very Rev. Monsignor. Bishop-elect Gabro was consecrated in Philadelphia on October 26, 1961, by Metropolitan Senyshyn, with Bishop Isidore Borecky of Toronto, Canada, and Bishop Schmondiuk of Stamford, as co-consecrators.¹⁰⁶

The formal establishment of St. Nicholas Eparchy in Chicago and the enthronement of Bishop Gabro as the first Ordinary took place on December 12, 1961. The solemn rites were performed by the Apostolic Delegate, Archbishop Vagnozzi, at St. Nicholas Cathedral in the presence of fifteen bishops and abbots, civil officials, and numerous clergy and faithful.¹⁰⁷

The official statistics of the new eparchy in Chicago indicate that it contained a total of thirty-nine priests serving thirty-one parishes (excluding missions), with a total Catholic population of 20,439.¹⁰⁸ In January 1962, Bishop Gabro announced the appointment of Very Rev. Walter Paska as Chancellor of the eparchy,¹⁰⁹ as well as a Consultor,

together with Very Rev. Dr. Stephen V. Knapp, Rev. Michael Bochnewich and Peter Leskiw.¹¹⁰ The vast territory of St. Nicholas Eparchy was divided into four deaneries and the following Deans were appointed: Very Rev. Knapp, Chicago Deanery; Rev. Bochnewich, Detroit Deanery; Rev. Leskiw, Northwest Deanery; and Rev. John Lazar, Southwest Deanery.¹¹¹ On March 17, 1962, the four members of Bishop Gabro's consistory were further honored by the Papacy when each was named Papal Chamberlain, with the title of Very Rev. Monsignor.¹¹²

The formation of St. Nicholas Eparchy out of the western territories of the Byzantine Archeparchy of Philadelphia naturally affected the latter's size. The official Directory now listed the Archeparchy of Philadelphia as containing 141 priests serving ninety-seven parishes (excluding 22 chapels and 3 missions), with a total Catholic population of 160,912.¹¹³

Metropolitan Ambrose Senyshyn, who was solemnly enthroned at the Immaculate Conception Cathedral on October 26, 1961 by the Apostolic Delegate,¹¹⁴ quickly turned his attention to the administration of his new See. On December 15, 1961 the Metropolitan See was again honored when the Pope named Very Rev. Michael Poloway, the acting chancellor of the archdiocese since 1959, a Papal Chamberlain, with the title of Very Rev. Monsignor.¹¹⁵ The new Monsignor was named chancellor by Metropolitan Senyshyn on February 5, 1962.¹¹⁶

In brief, the Ukrainian Catholic Church in the United States had reached legal maturity in 1958 with the creation of an independent ecclesiastical province. In January of 1961, the Ukrainian Catholics were deeply saddened by the death of their first Metropolitan who for more than a third of a century had directed their church in America. In August of the same year the official announcement that Bishop Senyshyn of Stamford was named the second Ukrainian Archbishop-Metropolitan of Philadelphia assured the continuation of leadership in the new Province without serious delay. At the same time, the decision of Pope John XXIII to create a new eparchy and name a new bishop indicated that the growth process of the Ukrainian Church in the United States had not ended, and that new decisions and appointments would be forthcoming when continued growth necessitated them. Metropolitan Senyshyn attested to his own faith in

the future of the new Ukrainian ecclesiastical province when he publicly announced in a sermon on January 7, 1962, plans to build an imposing new cathedral for the Archeparchy of Philadelphia on North Franklin Street, close by the old cathedral site.¹¹⁷

CHAPTER VI

THE CONTEMPORARY PERIOD

1. Conflicts over the Patriarchate

There were, to be sure, problems facing the Ukrainian Catholic Church in the United States and its new Metropolitan in the 1960's. There was, for one thing, the problem of insufficient vocations to the priesthood, even though the Philadelphia Archeparchy had more seminarians than any other single Ukrainian diocese in the world. Among other concerns, the question of the use of the vernacular in the Liturgy, as well as the old issue of the Gregorian versus the Julian calendar, remained. But it was the issue of the erection of a Ukrainian Patriarchate, which was reopened at the Second Vatican Council (1962-1965), that was to lead to a great turmoil among the Ukrainian Catholics in America and bitter attacks upon Metropolitan Senyshyn. There are similarities between the difficulties experienced by the first Ukrainian bishop in the United States, Soter Ortynsky, during the years of his administration (1907-1916), those faced by the second bishop, Constantine Bohachevsky, in the 1920's and early 1930's, and those experienced by Metropolitan Senyshyn in the late 1960's and 1970's.¹

The difficulties began after the proposal to create a Ukrainian Catholic Patriarchate was raised during the third session of the Vatican Council. The Decree on the Eastern Catholic Churches adopted by the Council on November 21, 1964 made clear the rights of the individual Eastern Catholic Churches. This decree clearly affirms the equal dignity of all the churches or rites and voices a strong concern for the preservation of the spiritual heritage of the Eastern Churches. Articles four and five, for instance, state:

Means should be taken therefore in every part of the world for the protection and advancement of all the individual Churches

....

...the Churches of the East, as much as those of the West, have a full right and are in duty bound to rule themselves, each in accordance with its own established disciplines, since all these are praiseworthy from their venerable antiquity, more harmonious with the character of their faithful and more suited to the promotion of the good of souls.²

Thus Cardinal Slipyj and the Ukrainian Catholic bishops of the world convened a synod in Rome on September 29-October 4, 1969 and after their deliberations presented to Pope Paul VI a formal request for the establishment of a patriarchal system of government for their church. The Vatican's stand that a patriarchal form of government requires a definite geographical area (which the exiled Ukrainian Church does not have) appeared to many Ukrainians to be based not primarily on ecclesiastical but rather on political considerations.³ The Vatican's position has led to a proliferation of pressure groups to fight for the Patriarchate. To paraphrase the view of a close observer, this battle has led to friction between Cardinal Slipyj and the Vatican, between the Cardinal and Ukrainian bishops, and has spread to parishes where it has divided priests and people.⁴

Serious demonstrations against ecclesiastical authority by members of patriarchal associations began in earnest during the celebration of the tenth anniversary of the founding of the Philadelphia Ukrainian Metropolitan See. On December 7, 1969 outside the magnificent new golden-domed Cathedral of the Immaculate Conception in Philadelphia, about 300 Ukrainian-Americans protested, in sleet and rain, the visit of Cardinal Maximilian de Furstenberg, prefect of the Sacred Congregation for Oriental Churches, who, together with Philadelphia's Cardinal Krol, presided at the tenth anniversary celebrations. The protest against Cardinal Furstenberg was, at the same time, a demonstration against Metropolitan Senyshyn, who had not participated in the Ukrainian bishop's synod in October and had not, at that time, signed the petition to the Pope for the establishment of a Patriarchate.⁵

The announcement, on February 22, 1971, by the Most Rev. Archbishop Luigi Raimondi, Apostolic Delegate to the United States, that Msgr. John Stock, chancellor of the Stamford Eparchy and pastor of St.

Michael's Church in Yonkers, New York, was appointed auxiliary to Metropolitan Senyshyn by the Roman Curia, without Cardinal Slipyj's knowledge, resulted in new protests. Over a dozen Ukrainian leaders from America, including several patriarchal activists, met with Slipyj, the principal exponent of patriarchal self-government, in Rome on March 13, 1971 to discuss the rights of the Ukrainian Church to select its future bishops.⁶ When on May 4 the Apostolic Delegate announced the appointment of a second auxiliary for Metropolitan Senyshyn, in the person of Msgr. Basil Losten, Senyshyn's secretary, the stage was set for the most serious demonstrations up to that time. About one thousand people gathered outside the Immaculate Conception Cathedral in Philadelphia prior to the consecration of Msgrs. Stock and Losten on May 25, 1971 to voice their disagreement over the method of nomination of two new bishops. To the accompanying harassment of about 150 additional protestors inside the cathedral, the two new auxiliaries for the Philadelphia Archeparchy were consecrated by Metropolitan Senyshyn together with co-celebrants bishops Jaroslav Gabro of Chicago and Michael J. Dudick of Passaic, New Jersey, in the presence of Cardinal Krol of Philadelphia, twenty bishops, over 200 priests and sisters, and about two thousand faithful.⁷

Bishop John Stock, the son of Theodore and Mary (Skrincosky) Stock, was born in Blackwood, Pennsylvania on July 5, 1918, and raised in St. Clair. After passing through the local public schools he was sent for his philosophical studies to the pontifical university, Canisianum, at Innsbrook, Austria, by Bishop Bohachevsky. Due to the outbreak of World War II, he returned home and entered St. Mary's Seminary in Baltimore, Maryland. In 1941, while residing at the new Ukrainian St. Josaphat's Seminary in Washington, D. C., he continued his theological studies at The Catholic University of America.

Bishop Stock was ordained to the priesthood by Bishop Bohachevsky on December 4, 1943 in the old Cathedral of the Immaculate Conception in Philadelphia. During the next three years he served Ukrainian parishes in Minneapolis and Chisolm, Minnesota, also in Brooklyn and Yonkers, New York. In August 1946, he was sent to Western Europe as the representative of the Ukrainian Catholic Committee for Refugees, which was headed by Bishop Senyshyn, auxiliary to Bohachevsky. Upon his return to America in July

1952, Father Stock was named secretary to Bishop Senyshyn, and the following year he was elevated to the rank of Papal Chamberlain with the title of Very Rev. Monsignor. When the Stamford Ukrainian Eparchy was formed in 1956, Stock was named chancellor by its ordinary, Senyshyn, a position he held until his appointment as bishop. In December of 1962 he also assumed the pastorship of St. Michael's Church in New Haven, Connecticut. In 1966, he was honored again with the rank of Domestic Prelate and the title of Right Rev. Monsignor. In December of 1966 Stock was appointed pastor of St. Michael's Ukrainian Church in Yonkers, New York.

Bishop Basil Losten, the son of John and Julia (Petryshyn) Losten, was born on May 11, 1930 in Chesapeake City, Maryland. After attending the Immaculate Conception School in Elkton, Maryland and St. Basil's School in Philadelphia, he was accepted by the Ukrainian Catholic Seminary in Stamford, where he completed his high school studies at its St. Basil's Preparatory School and in 1953 earned his bachelor's degree from St. Basil's College. His theological studies were carried on at Catholic University in Washington, D. C., where he earned a masters degree in 1957.

Losten was ordained to the priesthood by Bishop Bohachevsky on June 10, 1957, and in the following year he was appointed a chancery secretary. Between 1958 and 1962 he served in several Ukrainian parishes in the Philadelphia area as administrator. In 1962 he was named secretary to Metropolitan Senyshyn. In 1964 Losten became a member of the archdiocesan Building Commission, and in 1966 he was named Comptroller and Consultor. In July of 1968 he was raised to the rank of Papal Chamberlain. He also became the President of Ascension Manor--a senior citizen's housing complex near the Ukrainian cathedral in Philadelphia--built by the Ukrainian Archdiocese in 1968 in conjunction with the government's redevelopment program. In 1969 Monsignor Losten was named head of the archdiocesan Bureau of Information and the executive director of the archdiocesan Insurance Commission.

Of the careers of these two new bishops one was destined to be tragically brief. Bishop John Stock, whom Metropolitan Senyshyn had named a Vicar General of the archeparchy and assigned as pastor of the

Annunciation of B.V.M. Church in Philadelphia, died in a tragic automobile accident on June 29, 1972. He was buried in the parish cemetery of Holy Trinity Church in St. Clair, Pennsylvania, the town where he was raised. Consequently, a mere thirteen months after the consecration of two auxiliaries for the Philadelphia Archeparchy, its ordinary, who was in relatively poor health, was left with one.

Since 1971, the conflict over the patriarchal system seems to have intensified. In the tension between the Ukrainian Catholics and the Vatican, some accuse the Roman Curia of neglecting the rights and welfare of the Ukrainian Catholics for the sake of its own diplomatic interests.⁸ Various patriarchal organizations, such as the Society for the Patriarchal System in the Ukrainian Catholic Church, with its headquarters in Philadelphia, have sent countless letters, cables, and memoranda to Rome protesting the Vatican's refusal to recognize the canonical validity of the Ukrainian bishop's synods and their decisions.⁹ Needless to say, among the Ukrainian Catholics there is strong opposition to having Cardinal Slipyj as Patriarch. In the minds of many, the admixture of church and fatherland poses a major problem. The friction among the American Ukrainian Catholics, therefore, is not really one between those for and those opposed to the patriarchal system. To paraphrase the closing statement of a perceptive author writing in December of 1970 about the unfortunately divisive character of the patriarchal movement: without a doubt, all of us are pulling for the patriarchate, except we're not pulling the same rope.¹⁰

Because of Metropolitan Senyshyn's failing health--he was suffering with diabetes for several years--the major administrative preparations for the archeparchy's participation in the forthcoming 41st International Eucharistic Congress to be held in Philadelphia August 1-8, 1976, fell upon his auxiliary, Bishop Losten. Losten, the Director of the Ukrainian program for the Congress, also became a member of the National Board of Governors for the Congress as a representative of the Eastern Churches. Rev. Martin A. Canavan, pastor of the Nativity of B.V.M. Church in Roxborough, Pennsylvania, was named by Losten the coordinator of the various Ukrainian exhibits, concerts, conferences, processions, etc. held during the Congress.¹¹ Msgr. Michael Federowich, pastor of the Annunciation of B.V.M. Church in Melrose

Park, Pennsylvania, Rev. Leon Mosko, Principal of St. Basil's Prep. School in Stamford, and Dr. Wasyl Lencyk, prepared a brochure on the Ukrainian Catholic Church which was made available to visitors to Congress events, and distributed at the Eastern rite Liturgy celebrated in Veterans Stadium on August 7. Part of the responses to the liturgy celebrated at Veterans Stadium were sung by a specially formed combined choir of nearly 300 voices from Ukrainian parishes in Pennsylvania, New Jersey, and New York under the direction of Osyp Lupan, director of the Immaculate Conception Cathedral Choir.

Due to the physical incapacity of the Metropolitan, on June 8, 1976, the Apostolic Delegate, Archbishop Jean Jadot, announced the appointment of Bishop Losten as the administrator of the Ukrainian Archdiocese in Philadelphia. Three months later, on September 11, 1976, after the illness which had incapacitated him for almost a year, Metropolitan Senyshyn died at the age of seventy-three.

Beginning on September 13, various requiem services took place in the Cathedral of the Immaculate Conception. In the evening of the fourteenth, for example, Metropolitan Mstyslav Skrypnyk of the Ukrainian Orthodox Church of the U.S.A., assisted by several of his clergy and the choir of St. Vladimir's Orthodox Cathedral, celebrated a Panachyda, a requiem service for the dead. Leading hundreds of clergy of various rites in the funeral services on the sixteenth, was Cardinal Joseph Slipyj, who arrived from Rome the previous evening. The Requiem Liturgy was celebrated by eleven members of the hierarchy, headed by Cardinal Slipyj, Metropolitan Maxim Hermaniuk from Winnipeg, Canada, and Metropolitan Stephen Kocisko of Pittsburgh (Munhall).¹² Attending the Liturgy were Cardinal John Krol of Philadelphia; Frank Rizzo, the Mayor of Philadelphia, Metropolitan Skrypnyk of the Ukrainian Orthodox Church; Dr. Myron Kuropas, President Gerald Ford's personal representative; numerous bishops, clergy, sisters, and thousands of the faithful. It seems fitting that Metropolitan Senyshyn was laid to rest, on September 16, in the crypt of the lower church of the magnificent Immaculate Conception Cathedral which he had built less than a decade earlier.

After officiating at Senyshyn's funeral rites in September, 1976, Cardinal Slipyj made an extensive

tour of the United States and Canada. On September eighteenth he met with President Gerald Ford at the White House, accompanied by Bishop Losten and several other leaders of the Ukrainian community.¹³ While in Washington, Slipyj visited President Kennedy's grave in Arlington National Cemetery, where a service for the dead was celebrated. Prior to his departure for Canada early in October he also made visits to cities such as New York, Jersey City and Passaic in New Jersey, Chicago, and Cleveland, Ohio, all of which have major Ukrainian organizations and institutions. Because the Cardinal is the central figure in the struggle for a Patriarchate, his extended sojourn in the United States tended, in part, to fan the current turbulence among the Ukrainian Catholics in America. For example, the news that Cardinal Slipyj agreed to bless a site for a church not authorized by the arch-eparchy resulted in an official complaint by Bishop Losten, administrator of the Philadelphia Arch-eparchy, to Cardinal Slipyj (September 20, 1976).¹⁴ In addition, several priests involved in the creation of independent parishes in Philadelphia and Cleveland, Ohio, were suspended by the administrator as a result of their actions.¹⁵

2. Metropolitan Senyshyn's Period in Review

We have previously discussed Metropolitan Senyshyn's many contributions as an auxiliary to Bohachevsky and as ordinary of Stamford.¹⁶ His work for the Ukrainian Catholic Church in America, and for Ukrainians in general, did not slacken after he became Metropolitan in 1961. Senyshyn's concern, for example, over the fate of the "silent church" in the Ukraine is suggested by his annual addresses over *The Voice of America* during the Christmas and Easter seasons. On the occasion of Slipyj's seventieth anniversary in 1962, Senyshyn held a press conference and published a brochure informing Americans about Slipyj's suffering in defense of his church and people.¹⁷ During the World Synod of Bishops in 1971, Senyshyn and his fellow Ukrainian American bishops issued a memorandum concerning the suffering church in the Ukraine. Senyshyn's concerns were not limited, of course, to strictly religious matters. During his audience with Pope Paul on October 28, 1974, for instance, Metropolitan Senyshyn requested the Pope to intercede in the case of imprisoned Ukrainian dissident historian, Valentyn Moroz. He made similar appeals for Moroz and cybernetics specialist, Leonid Plyushch, to

President Ford and to all the Catholic bishops in the United States requesting them to intercede in behalf of imprisoned Ukrainian dissidents.¹⁸

The turbulence among the Ukrainian Catholics in the United States during the last dozen years should not overshadow the accomplishments of the Ukrainian Church in America during the fifteen years that Senyshyn was Metropolitan. In the Philadelphia Archeparchy alone, twenty-five new churches were built and eight new parishes and missions were established.¹⁹ In 1965 Senyshyn established two new cultural institutions, the Ukrainian Studies Center and the Byzantine Slavic Arts Foundation, both of which are located at St. Josephat's Seminary in Washington, D. C. In 1973 the Archeparchy was honored when its Metropolitan was appointed a member of the Sacred Congregation for the Eastern Churches by Pope Paul, and again in 1975 when one of its priests, Msgr. Dr. Walter Paska, now rector of St. Josephat's Seminary and lecturer in the Department of Canon Law at The Catholic University of America, was appointed a consultant to the Pontifical Commission for the Revision of the Code of Oriental Law.²⁰ Late in 1974 Metropolitan Senyshyn gave his approval for the establishment of a League of Ukrainian Catholic Youth for young adults, which was organized early in 1976 as a branch of the League of Ukrainian Catholics. In the Summer of 1976 plans were instituted for the Second Archeparchal Convocation which was held in the Fall of 1978.²¹

The archeparchy has also been a vital participant in the redevelopment of the East Poplar Renewal Area in Philadelphia, which extends from ninth to fifth street and from Girard Avenue to Spring Garden Street. In addition to the monumental new cathedral which, with its huge golden dome, has become a Philadelphia landmark since its construction in 1966, the archeparchy has built in the area a school, hall, and gymnasium, a child care center, and a housing unit for senior citizens--Ascension Manor. In Washington, D. C., the Holy Family Parish of the archeparchy has been developing plans since 1975 to erect a new memorial church, a grotto, and a commemorative cross to honor the 1000th anniversary of Christianity in the Ukraine, to be constructed on a three acre site near St. Josaphat's Seminary.

Impressive programs and construction projects

were also under way during this period in the suffragan sees of Stamford and Chicago. In the Stamford Eparchy, for example, at Saint Basil College, a new dormitory-classroom building, a project begun by Senyshyn when he was the ordinary in Stamford, was completed by his successor, Bishop Schmondiuk. In the attempt to aid the Ukrainian missionary church in South America, Schmondiuk encouraged the parishes of his diocese to adopt missionary parishes in Argentina.²² In September, 1976, Bishop Schmondiuk formally blessed the imposing commemorative cross erected at the Holy Spirit Cemetery in Hamptonburgh, New York, which the bishop had purchased and developed for the Stamford Diocese in 1971. After a multi-year campaign for funds, the eparchy's St. George's Church on Seventh Street between Second and Third Avenues in lower Manhattan began the construction of a new three million dollar church in the Spring of 1976.

The Eparchy of St. Nicholas in Chicago which was created in 1961, the year Bishop Senyshyn became Metropolitan, also witnessed important developments during the sixties and the seventies. Its ordinary, Bishop Gabro, was the first Ukrainian bishop in the United States who was wholly a product of American schools. Among the institutions introduced into the new diocese by Gabro was a diocesan newspaper, The New Star, and the St. Athanasius Ecumenical Center. In 1972 he established the Christ Child Center, a mission station in Nazareth, Israel, which the Chicago Eparchy supports, and in 1976 a mission was also started in Hawaii, which is within the limits of the eparchy.²³ Late in the Summer of 1974 work began on the extensive two million dollar restoration of the beautiful old St. Nicholas Cathedral (originally built in 1913-1915), which was completed in 1977.²⁴ In 1975, the eparchy's St. Joseph's parish in Chicago began the construction of the unique, new, thirteen domed, circular St. Joseph's Church which was also completed in 1977.

Rounding out Archbishop Senyshyn's period as a Metropolitan, it is to be noted that, according to a comparative study made in 1976, the United States had the largest Ukrainian Catholic population, numbering 284,552 persons, out of a total of 874,881 Ukrainian Catholics in the free world. Since the future of the American Ukrainian Catholic Church obviously rests on the continued flow of the young into its membership,

it is of interest that the study also indicates that there were 1,323 baptisms in the 206 parishes that made up the Ukrainian Church in America in 1976.²⁵ Furthermore, in 1977 this church operated thirty-one elementary schools, eleven high schools, and three colleges, with a combined enrollment of 6,352 students.²⁶

3. Church Leadership in Flux

During the interim between the death of Metropolitan Senyshyn and the appointment and installation of his successor, the archeparchy remained under the administration of Bishop Losten. Among the developments during that period, the following deserve mention: 1) Although many honors and titles have been bestowed upon priests of the archeparchy in recent years, (such as Canon, Mitred Priest, Archpriest, Mitred Archpriest, etc.), the highest honorary title for a priest in the Ukrainian Church, that of a Mitred Prelate (Archimandrite) was conferred upon two priests of the archeparchy in October 1976 by Cardinal Slipyj at the request of Bishop Losten.²⁷ The two priests so honored were Msgr. Dr. Victor J. Pospishil, pastor of St. Mary's Church, Carteret, New Jersey, canon lawyer and presiding judge of the Archeparchal Court, as well as former professor at Manhattan College; and Msgr. Dr. Basil Makuch, historian and former Rector of St. Josaphat's Seminary in Washington, D. C. 2) On April 25, Bishop Losten presided at the formal ground-breaking for the 140 new housing units of Ascension Manor II at 970 North Seventh Street, the archeparchy's newest addition to the East Poplar Renewal Area in Philadelphia. 3) The first meeting of the newly-formed Priest's Senate of the archeparchy was held in Philadelphia on May 10. The fifteen member consultative body, to aid in the administration of the archeparchy, elected Rev. Dr. Ronald P. Popivchak, pastor of SS. Peter and Paul's Church in Bridgeport, Pa., President of the Senate; Msgr. Stephen Sulyk, pastor of the Assumption of the B.V.M. Church in Perth Amboy, New Jersey, Vice President; and Rev. Martin A. Canavan, from Roxborough's Nativity Church, Secretary. 4) On May 22, Bishop Losten officiated at the groundbreaking for the first phase of the construction of the proposed Holy Family Shrine in Washington, D. C.

On October 1, 1977, the Papal Delegate, Archbishop Jadot, announced that Pope Paul VI had named

Bishop Joseph M. Schmondiuk of Stamford, as the new Archbishop of the Philadelphia Archeparchy and the Metropolitan of the Ukrainian Catholics in America. At the same time, Archbishop Jadot reported that the administrator of the archeparchy, Bishop Losten, had been appointed the new ordinary of the Stamford Eparchy.

Archbishop Schmondiuk, the third Metropolitan for the Ukrainian Catholics in the United States and the first to be born in America, was formally installed by the Apostolic Delegate at the Cathedral of the Immaculate Conception in Philadelphia on December 1. The installation ceremony was followed by a Pontifical Liturgy concelebrated by Metropolitan Schmondiuk, the Ukrainian Metropolitan of Canada, Archbishop Hermaniuk of Winnipeg, seven Ukrainian bishops from the United States and Canada, and other church dignitaries of the American Ukrainian Catholic Church.²⁸ More than 2,000 people attended the impressive ceremonies. Among the honored guests were: Cardinal Krol of Philadelphia; Cardinal William Baum of Washington, D. C.; Metropolitan Joseph Kocisko, of the Transcarpathian Archeparchy of Pittsburgh; 26 Latin rite bishops; four Transcarpathian bishops; Philadelphia's mayor, Frank Rizzo; and representatives of numerous Ukrainian organizations and institutions, including members of Ukrainian Orthodox and Evangelical church groups.

Metropolitan Schmondiuk installed Bishop Losten as the third Eparch of Stamford at the seminary chapel in Stamford, on December 7, in the presence of the Papal Delegate, Archbishop Jadot; Archbishop Joseph Tawil of Newton, Massachusetts, head of the Melkite-rite Catholic Church in America; Archbishop John F. Whealon of Hartford, Connecticut; eleven Latin rite bishops; numerous priests and sisters; representatives of various Ukrainian organizations and institutions; and hundreds of the faithful. Concelebrating the Pontifical Liturgy with the newly-installed bishop were: Metropolitans Schmondiuk, Hermaniuk, and Kocisko; five Ukrainian and Transcarpathian bishops; and other dignitaries of the Ukrainian Catholic Church in America.²⁹ Because of the limited space in the seminary chapel, many of the more than 900 attending the colorful ceremonies had to be accommodated in adjoining rooms where they watched the installation ceremonies on television screens.

Thus, after a year's interregnum the American

Ukrainian Catholics once again had a Metropolitan to head their Church. They were stunned, however, when Archbishop Schmondiuk died suddenly on Christmas day in 1978, following a massive heart attack. In the span of twenty-seven months the Ukrainian Catholic Church in America lost two Metropolitans.

The Requiem Liturgy for Archbishop Schmondiuk was held on December 30 at the Immaculate Conception Cathedral in Philadelphia. Metropolitans Hermaniuk of Winnipeg and Kocisko of Pittsburgh were the main celebrants, assisted by ten Ukrainian and Transcarpathian bishops. The Latin rite was represented by Cardinal Krol of Philadelphia and five additional bishops. Also present were representatives of the Ukrainian and Greek Orthodox Churches, numerous priests and sisters, city officials, and about fifteen hundred of the faithful.³⁰ Following the funeral Mass the Archbishop's body was transported for burial to the Ukrainian Catholic Cemetery of the Holy Spirit in Hamptonburgh, New York which the Archbishop had earlier established for the Ukrainian Diocese of Stamford while he was its bishop.

Msgr. Stephen Chehansky, Vicar General under Archbishop Schmondiuk and pastor of St. John the Baptist Church in Northampton, Pa., was selected by the archdiocesan consultors as the administrator of the See until the appointment of a new spiritual leader for the Ukrainian Catholics in the United States.

Nearly nine months elapsed when the Apostolic Delegate, Archbishop Jadot, announced on September 21, 1979 that Pope John Paul II had appointed Msgr. Myroslav Lubachivsky, at the time the Spiritual Director of St. Basil's Seminary in Stamford, as the new Archbishop-Metropolitan for the American Ukrainian Catholics. The appointment evoked numerous reports that Cardinal Slipyj and some of the Ukrainian bishops, as well as other Ukrainian Catholics, were upset about the lack of consultation prior to the appointment.³¹ Eventually, however, Slipyj, for "the good of the church" accepted the fait accompli and agreed to co-consecrate, together with the Pope, the new Archbishop-Metropolitan.³²

One of the first public functions of the newly designated Archbishop was to be the official host to Pope John Paul II during the Pope's visit to the

Ukrainian Cathedral of the Immaculate Conception while on his first historic visit to the United States in October, 1979. Because of the turmoil among the Ukrainian Catholics over the patriarchal question, the Pope's visit to the Ukrainian Cathedral in Philadelphia had special significance. Members of the Ukrainian community began gathering at dawn on October 4 for a glimpse of the Pontiff, who arrived at the cathedral about 8:15 in the morning and remained in the resplendent interior, jammed with about 3000 exuberant people,³³ for about three-quarters of an hour. "It is a great honor for us to have him visit" a young woman replied to a reporter's query. "It shows he is aware of us and our special needs."³⁴

Accompanied by Cardinals Augustine Casaroli, papal secretary of state, and Cardinal John Krol of Philadelphia, and other dignitaries, Pope John Paul was escorted down the red-carpeted main aisle of the cathedral as the voices of the combined church choir resounded in song. At the same time the exuberant throng greeted the Pope with spontaneous applause. Standing near the papal throne, placed in front of the royal doors of the Ikonostasis before the main altar, the Pope was formally greeted by Monsignor Lubachivsky, the metropolitan designate for the Ukrainian Catholics in America.

The Pope spoke briefly in Ukrainian and in English to the enthusiastic throng, many of whom had tears of joy and pride rolling down their faces. The Pontiff's leave-taking was equally moving. He bade farewell to each individual bishop and dignitary on the dais, gave a fatherly embrace to Msgr. Robert Moskal, in charge of the papal welcoming arrangements at the cathedral, and mixed with the school children, before leaving the church, again to the resonant voices of the choir and the applause and outcries of the throng. The genuine exuberance exhibited by the Ukrainians over the Pope's visit to their cathedral, will undoubtedly make that joyous event a high-point in the history of the Ukrainian Catholic Church in America.

On November 12, five weeks after his visit to the Ukrainian Cathedral in Philadelphia, together with Cardinal Slipyj and Metropolitan Hermaniuk, Pope John Paul II consecrated Lubachivsky as the Metropolitan for the Ukrainian Americans in the Vatican's Sistine Chapel. Five Ukrainian bishops assisted the Pope and

his co-consecrators in celebrating the Pontifical Liturgy of consecration, witnessed by ten cardinals, sixteen Latin rite bishops, along with many Ukrainian clerics, sisters, seminarians, and hundreds of lay persons.³⁵

Archbishop Lubachivsky, the fourth Metropolitan for the Ukrainian Catholics in America, was formally installed in the Immaculate Conception Cathedral in Philadelphia by the Apostolic Delegate, on December 4, 1979. Concelebrating the Liturgy with Lubachivsky were Archbishops Hermaniuk and Kocisko and fourteen Ukrainian and Transcarpathian bishops. Attending the ceremonies were numerous Latin rite bishops, several hundred priests and sisters, various officials, and perhaps two thousand of the laity.³⁶

The new Archbishop for Americans of Ukrainian descent was born in Dolyzna (Galicia), Western Ukraine on June 24, 1914, the son of Eustachius and Anna (Olijnyk) Lubachivsky. He entered the Theological Academy in Lviv in 1934. After three years, Metropolitan Andrew Sheptytsky of Galicia sent him to Innsbruck, Austria to continue his theological studies. He returned to Lviv where he was ordained by the Metropolitan on September 21, 1938. After ordination he returned to Innsbruck, then went to Sion, Switzerland, during World War II, where he obtained his Doctorate in Theology in 1941. During 1941-42 he continued his studies in philosophy at the Pontifical Gregorian University. In 1942 he began his studies at the Pontifical Bible Institute in Rome, where he earned a Master's Degree in Bible Studies in 1944. In 1945 he returned to his philosophical studies at Gregorian University earning a Master's Degree in Philosophy. During 1945-47 he studied medicine at Rome's Royal Italian University.

Father Lubachivsky arrived in the United States on May 29, 1947 and was assigned the duties of secretary of the Ukrainian Catholic Committee for Refugees and also appointed a teacher of German and Ukrainian at St. Basil's Seminary in Stamford, Connecticut. Late in 1948 he began a series of brief assignments as assistant in parishes at Hamtramck and North Branch, Michigan; Latrobe and Wilkes-Barre, Pennsylvania; and Milwaukee, Wisconsin. In 1951 he was assigned to Sts. Peter and Paul's Ukrainian Church in Cleveland, Ohio. While in Cleveland he began his scholarly writing, publishing

works in the fields of scripture, homiletics, and liturgics.

In 1968 Father Lubachivsky was named Spiritual Director of St. Josaphat's Seminary in Washington, D. C., from where he also served parishes in Monassas and Richmond, Virginia. In 1971 he began teaching at St. Basil's Academy for girls in Fox Chase, Pennsylvania, and in 1973 he became administrator of the Sacred Heart mission station associated with the Academy. In 1977 he was appointed Spiritual Director of St. Basil's Seminary in Stamford, a post he held when named Archbishop. In April of 1978 Pope Paul VI elevated him to the rank of Honorary Prelate.³⁷

The controversy over Lubachivsky's appointment as the Metropolitan for the Ukrainian Americans was another indication that the turmoil among the Ukrainian Catholics, exacerbated by the patriarchal issue, had not been resolved. The question of the rights of the Ukrainian Church was the crux of the problem. Metropolitan Hermaniuk of Winnepeg, addressed the issue succinctly in his statement in 1979 on "The Unity of the Ukrainian Catholic Hierarchy".³⁸ According to Archbishop Hermaniuk, the Eastern Churches were demanding recognition of their canonical jurisdiction over all of their faithful, including those domiciled outside the territory of the Patriarchate or Major Archbishopric.

For us Ukrainians, especially under the present circumstances, this is a matter of life and death for our Holy Ukrainian Catholic Church. Because, by not having the possibility of organizing our own religious life on our own territory, that is in the Ukraine, and by not having such a possibility beyond the Ukraine as well, our church is sentenced to a slow death. And that would be a tragedy not only for our Ukrainian people, but for the entire Universal Church.

In order to prevent such a tragedy the Ukrainians must, in the opinion of Archbishop Hermaniuk, insist that there is but one Ukrainian Catholic Church regardless of the territory in which its faithful reside or its bishops preside; and that she has one head, whether he is a Major Archbishop or a Patriarch, who leads under the authority of the successor of St.

Peter, the bishop of Rome. In a private audience with Pope John Paul on December 17, 1978, Metropolitan Hermaniuk learned that the Pontiff intended to assure the Ukrainian Church in the Ukraine, and beyond its territory, a single leadership. Therefore, the Ukrainian hierarchy, clergy, and laity, in the opinion of Hermaniuk, must coordinate their efforts to stop the disruptive process within their church; at the same time the hierarchy must continue to meet regularly while they await the recognition of the autonomy of the Ukrainian Church in exile.

4. Self-Government Achieved

Under the leadership of Cardinal Slipyj, the Ukrainian Catholic bishops continued to hold annual synods (considered as "conferences" of bishops by the Vatican). One such meeting was held on November 17-20, 1979, during which the participants expressed disapproval over the lack of consultation in the recent appointment of Monsignor Lubachivsky as Metropolitan of Philadelphia, and once again claimed recognition of a patriarchal structure for the Ukrainian Church, under which all episcopal appointments would be made by the Vatican in consultation with the Ukrainian bishops and with the approval of their primate, as is customary in other Eastern Churches in communion with Rome.

At the conclusion of their conference, on November 20, the bishops met with Pope John Paul. On February 5, 1980 the Pope informed Cardinal Slipyj, by letter, of his decision to convoke a synod of all Ukrainian bishops.³⁹ Two days later Cardinal Slipyj had a private audience with the Pope. Finally, on March 18, the Vatican made a public announcement that the Pontiff had called an extraordinary synod of Ukrainian bishops for March 24, 1980⁴⁰ at which the bishops would select a possible successor to eighty-eight year old Cardinal Slipyj, exiled Major Archbishop of Lviv. The naming of Slipyj's successor would assure the continuation of the visible leadership of the Ukrainian Catholic Church.

The synod, held in the Vatican, was attended by fifteen Ukrainian bishops, headed by Cardinal Slipyj. Three bishops, including Bishop Jaroslav Gabro from Chicago,⁴¹ did not attend because of illness. It was the first time in the history of the Ukrainian Church that a synod of the Ukrainian bishops was

convoked and presided over by the successor of St. Peter, the bishop of Rome. At the synod's opening Liturgy in the Sistine Chapel, Pope John Paul's homily delivered in Ukrainian, "suggested that one theme of the synod would be healing divisions among Ukrainian Catholics over a patriarchate."⁴²

To the Ukrainian Catholics, this synod of Ukrainian bishops, the first to be authorized by the Vatican since 1929, had great historical significance. In essence, it meant recognition by the Vatican of the existence of the Ukrainian Catholic Church in the Ukraine, its right of self-government, and jurisdictional unity with it of all the Ukrainian Catholic episcopates throughout the world.⁴³

On the closing day of the synod, March 27, the Vatican announced that Pope John Paul named Archbishop Lubachivsky of Philadelphia, first on a list of candidates selected by the Ukrainian bishops, as the coadjutor to Cardinal Slipyj and eventual successor to the head of the Ukrainian Catholic Church.⁴⁴ "With the nomination of Monsignor Lubachivsky, the continuation of the Ukrainian Catholic Church is assured" announced the Vatican daily L'Osservatore Romano. Since Lubachivsky is considered to be less "nationalistic" than Slipyj, declared another source, his appointment would tend to heal the division among the Ukrainians.⁴⁵

One day after the closing of the extraordinary synod, on March 28, the Ukrainian Catholic Church in America lost another hierarch when Bishop Jaroslav Gabro of Chicago, who had been seriously ill with cancer, died at the age of sixty. The final funeral rites were held on April 1, at the Ukrainian St. Nicholas Cathedral in Chicago. The Requiem Liturgy was concelebrated by the new coadjutor to Cardinal Slipyj, Archbishop Lubachivsky, Archbishops Hermaniuk and Kocisko, together with nine other Ukrainian and Transcarpathian bishops. Also participating were: Cardinal John Cody, Archbishop of Chicago, who presided; Archbishop Constantine Buggan from Chicago, who represented the Ukrainian Orthodox Church; nine Latin rite bishops; about one hundred Ukrainian priests from America and Canada; about twenty-five Ukrainian sisters; numerous priests from other rites; civil officials; and about 1800 of the faithful.⁴⁶ The bishop's body was interred at St. Nicholas Cathedral cemetery. Until the selection and appoint-

ment of a successor, Msgr. William M. Bilinsky, chancellor of the diocese, administered the vacant See.

Less than a week after Bishop Gabro's funeral the Ukrainian chancery of Philadelphia reported that Archbishop Lubachivsky, now the administrator of the archeparchy, would leave for Rome in mid-April to confer with Cardinal Slipyj, who was contemplating calling a regular synod of Ukrainian bishops to choose candidates to succeed Lubachivsky as Metropolitan of Philadelphia and, presumably, candidates to succeed the late Bishop Gabro.⁴⁷

During the ensuing months, several conferences of Ukrainian bishops and audiences with the Pope by their Archbishops followed before an agenda for a regular synod of the Ukrainian Church was readied by a preparatory commission of seven bishops. With the approval of Pope John Paul, Cardinal Slipyj convened the synod in Rome on November 25, 1980. The synod closed on December 2; however, which one of the candidates presented by the Ukrainian bishops was selected by the Pope was not disclosed until late the following month. The newly appointed Apostolic Delegate in Washington, Archbishop Pio Laghi, announced on January 29, 1981, that at the proposal of the Ukrainian bishop's synod, Pope John Paul named Msgr. Stephen Sulyk, pastor of the Church of the Assumption in Perth Amboy, New Jersey, as Ukrainian Archbishop of Philadelphia and Metropolitan of the Ukrainian Catholics in the United States. At the same time the Delegate announced that Basilian Father Superior, Innocent Lotocky, OSBM, pastor of the Immaculate Conception Church in Hamtramck, Michigan, was named bishop of the Ukrainian St. Nicholas Diocese in Chicago.

Msgr. Stephen Sulyk and the Very Rev. Innocent Lotocky were consecrated bishops on March 1, 1981 by Cardinal Slipyj the primate of the Ukrainian Catholic Church. The colorful ceremony took place in the Cardinal's Cathedral of St. Sophia on the outskirts of Rome, with bishops Basil Losten of Stamford and Neil Savaryn of Edmonton, Canada as co-consecrators. Present at the colorful ceremonies were Cardinal Wladyslaw Rubin, Prefect of the Sacred Congregation for the Oriental Churches; Archbishop Mario Bruni, the Secretary of the Congregation; and Archbishop Jean Jadot, former Apostolic Delegate in the United States; three additional Ukrainian bishops; thirty-six priests (twenty from America); and about 300 faithful from

Archbishop Sulyk was formally installed at the Immaculate Conception Cathedral in Philadelphia in the afternoon of March 31, 1981 by the Apostolic Delegate, Archbishop Laghi. The ceremony of installation and Divine Liturgy was presided over by Archbishop Lubachivsky, in the presence of Cardinal Krol of Philadelphia, thirty-three archbishops and bishops of the Latin and Eastern rites, including Melkite rite Archbishop Joseph Tawil from West Norton, Mass., Bishop Francis M. Zayek from Detroit, Mich. of the Maronite rite, and Archbishop Constantine of Chicago representing the Ukrainian Orthodox Church in America. In addition to the distinguished members of the hierarchy, about 250 priests, 85 sisters, and about 2,500 of the faithful witnessed the impressive three-hour installation and Liturgy.⁴⁹

The new Metropolitan for the American Ukrainian Catholics was born on October 2, 1924 in Balnycia, a Carpathian Mountain village in Lisco County in the western Ukrainian territory presently under Polish control, the son of Michael and Mary (Denys) Sulyk. He received his secondary education in the town of Sambir before the events of World War II forced him to flee his native land in 1944. After the war came to a close he entered the Ukrainian Seminary of the Holy Spirit, which was recently organized in Hirschberg, Germany. He emigrated to the United States in 1948 and continued his studies for the priesthood at St. Josephat's Seminary and the Catholic University in Washington, D. C., where he obtained his Licentiate Degree in Sacred Theology in 1952. He was ordained to the priesthood by the late Archbishop Constantine Bohachevsky at the Immaculate Conception Cathedral in Philadelphia on June 14, 1952. His first assignment was to assist in the organization of a new parish in Omaha, Nebraska, followed by assignments as assistant pastor at the Holy Spirit parish in Brooklyn, N. Y.; St. Nicholas, Minersville, Pa.; and Holy Trinity, Youngstown, Ohio. He became pastor of SS. Peter and Paul's Church in Phoenixville, Pa. in 1955, as well as secretary at the chancery office in Philadelphia. In 1957 he was assigned as pastor of St. Michael's parish in Frackville, Pa., and in 1961 he was transferred to St. Nicholas Church in Philadelphia. In 1962 he went to the Assumption Church in Perth Amboy, N. J., where he remained until named archbishop. In addition to his parish duties Father Sulyk had served as a

Diocesan Consultor, was a member of the Diocesan Tribunal, Diocesan Administrative Board, and Vice-Chairman of the Priest's Senate. In 1968, Pope Paul VI raised him to the dignity of Papal Chaplain with the title of Monsignor.⁵⁰

On April 2, two days after his own installation as the Metropolitan of the Ukrainian Catholics in America, Archbishop Sulyk formally installed Bishop Lotocky as the second bishop of St. Nicholas Diocese of Chicago. With Archbishop Lubachivsky presiding,⁵¹ and in the presence of Cardinal John Cody of Chicago, nearly two-thousand people filled the Cathedral of St. Nicholas for the installation and Divine Liturgy. Among those present were twenty-six Eastern and Western rite archbishops and bishops, Archbishop Constantine representing the Ukrainian Orthodox Church, over 150 priests, scores of sisters and monks, and various governmental and civic officials.⁵²

The new bishop of St. Nicholas Diocese of Chicago was born on November 3, 1915 in Balkach, Western Ukraine, the son of Stephen and Maria (Tytyn) Lotocky. He entered the novitiate of the Basilian Fathers in Krechiv in 1932. After completing his theological studies in Dobromyl and Lavriv in the Ukraine, he was ordained a priest by Bishop Paul Goydych on November 24, 1940 in Czechoslovakia. After ordination he continued his theological studies and in 1945 he was awarded a Doctorate in Sacred Theology at Vienna, Austria. Prior to his emigration to America he served the Ukrainian immigrant community in Belgium. Father Lotocky arrived in the United States in 1946 taking up residence at the Basilian Father's monastery in Dawson, Pa. (near Pittsburgh), where, for a time, he was Acting Provincial of the American province of the order. In 1957 he was named pastor of St. George's Ukrainian Church in New York City where he also became the superior of the Basilian Fathers assigned to that church. In 1958 he was transferred to the Basilian Novitiate in Glen Cove, L. I., New York, where he became Director of Novices. In 1961 he was named pastor of St. Nicholas Church in Chicago, Illinois, and superior of the Basilian Fathers at that location. After St. Nicholas became the cathedral church for the newly created Ukrainian Diocese of Chicago in 1961, he was transferred to the Immaculate Conception Church in Hamtramck, Michigan, where he was pastor and superior of the Basilian Fathers there until appointed to succeed the late Bishop Gabro.⁵²

After experiencing rather unexpected losses and changes within its leadership in the last few years, the American Ukrainian Catholic Church in mid-1981 appears to have regained that stability of leadership which it seemed to lack in much of the 1970's. Pope John Paul II's decision to recognize, in part, the Ukrainian Catholic Church's right of self-government, (a goal that its Major Archbishop, Cardinal Slipyj revived at the Vatican Council) has begun to heal the divisions among the Ukrainian Catholics in America over the patriarchate. In addition, the Pope's choice of European-born nominees as ordinaries (each, however, with more than thirty years of pastoral experience in America) may also begin to dissipate the divisions between the old and the post-World-War-II Ukrainian immigrations.⁵³

It is to be hoped that, in the 1980's, the decade in which Ukrainian churches throughout the world will be commemorating the millenium of Christianity in the Ukraine, the Ukrainian Catholics in America can turn their main energies from the divisive problems they faced in the 1970's towards solving the most pressing one, expressed in the words of the new Metropolitan in his first public address following his consecration in Rome: "the most serious problem and the one which is cardinal to the cure of all other ills, is the shortage of priestly and religious vocations.... We must bend our energies to explore, discover, and adapt new and effective solutions to this problem. ..."⁵⁴

CONCLUDING REMARKS

The American Ukrainian Catholics, who will celebrate the centenary of their church in 1984, have indeed made great strides since 1884. Whereas in the latter part of the nineteenth century few Latin rite American Catholics had any knowledge of Eastern rite Catholics, today there are few indeed who are still unfamiliar with their Eastern Catholic neighbors. In the early years of the current century very few Latin bishops or clergy were ready to accept a separate and independent Byzantine rite episcopate in the United States, but today few bishops seem to question the existence of five independent Eastern rite jurisdictions in this country.¹ Even as late as the mid-1930's serious doubt existed concerning the future of the Byzantine Catholic Church in America. The creation by the Holy See, however, of the independent ecclesiastical province of Philadelphia for the Ukrainian Catholics in 1958, the first Byzantine rite ecclesiastical province in the United States, helped to dissipate such fears. Prior to 1958 this Church was still technically considered a missionary church, dependent on European sources for its actual existence; in the late 1950's it became the source of newly-ordained bishops for Ukrainian immigrants in such western European countries as England and Germany.

The American Ukrainian Catholic Church in the United States has matured and taken on permanent characteristics, but, as with any living organism, its development will have to continue. (See appendix 3). Further progress will have to be made, particularly in that intangible area of unqualified acceptance by the overwhelmingly more numerous and influential Latin rite. The much-to-be-hoped-for total acceptance has been brought closer to fruition by the Second Vatican Council and its Decree on Eastern Catholic Churches, which fixes the relations between the Latin and the Oriental Churches; however, the implementation of the expressed wishes of the Ecumenical Council remains to be fully realized. That it is not fully realized is reflected in the words

of the Jesuit scholar, Rev. Robert Clement: "Today the Catholic Church lives according to one tradition only, the Latin tradition. Historically, though, there were two..."² The complexity of the situation is voiced, finally, by Msgr. Basil Shereghy, a scholar of the Eastern tradition:

As the idea of America as a melting pot is incorrect and injurious, so also the idea of uniformity in the Catholic Church is erroneous. In the one, holy, catholic and apostolic Church there are Christians of different traditions, different theological interpretations, different spiritual practices and different liturgical rites. All Catholics, regardless of their rites, geographical location and spiritual heritage, are 'of equal dignity, so that none of them is superior to the others' (Vat. II, Decree on the Eastern Catholic Churches, No. 3). By learning about each other, we will all grow in knowledge, in faith, in love.³

APPENDIX 1 *

Ruthenian priests, their European origin, and the location of their American parishes in 1896.

Galician origin:

1. Theophan Obushkevich, Olyphant and Mayfield, Pa.
2. John Konstankevich, Shamokin, Pa.
3. Nestor Dmytriv, Mt. Carmel, Pa.
4. Michael Stefanovich, Pittsburgh, Pa.
5. John Ardan, Jersey City, N. J.

Transcarpathian origin, Munkacs diocese:

6. Nicephor Khanat, Scranton, Pa.
7. Eugene Volkay, New York City
8. Alexander Dzubay, New Haven, Conn.
9. Theodore Damjanovich, Trenton, N. J.
10. Cornelius Lavrisin, Shenandoah, Pa.
11. Augustine Lavrisin, Mahonoy City, Pa.
12. Eugene Satala, Passaic, N. J.
13. John Hrabar, Philadelphia, Pa.
14. Basil Voloshyn, Yonkers, N. Y.
15. G. Dzubay, Johnstown, Pa.
16. Stephen Jackovich, Duquesne, Pa.
17. John Sabov, Lindsey, Pa.
18. Aocius Kaminski, Hazleton, Pa.: Pine Street
19. Victor Balogh, Trauger, Pa.
20. Nicholas Stecovic, Braddock, Pa.
21. Nicholas Sherehely, Streator, Ill.
22. Nicholas Ilashevich, Wilkes-Barre, Pa.
23. Dr. S. Sabov, Cleveland, Ohio
24. Ireneus Matyackov, Ramey, Pa.

Transcarpathian origin, Presov diocese:

25. Cyril Gulovich, Freeland, Pa.
26. Vladimir Molchanyi, Kingston, Pa.
27. Nicholas Molchanyi, McAdoo, Pa.
28. V. Martyak, Hazleton, Pa.
29. Gabriel Martyak, Lansford, Pa.

Note: Rev. Gregory Hrushka, previously pastor in Jersey City, and Rev. I. Zaklynsky from Old Forge, Pa. seceded to the Russian Orthodox Church.

* Pershy kalendar, 1897, pp. 168-169.

APPENDIX 2 *

Number of Ruthenian Churches by States in 1904:

Pennsylvania	57
Ohio	10
New York	9
New Jersey	6
Connecticut	4
West Virginia	3
Indiana	2
Illinois	2
Massachusetts	1
Missouri	1
	<hr/>
Total	95

Origin and number of Ruthenian priests in America in 1904:

Hungary:	
Munkacs	32
Presov	14
Galicia:	
Lviv	8
Peremishl	6
Stanislaviv	3
United States:	
Scranton	2
Hungary:	
Basilian Father (OSBM)	1
Galicia:	
Basilian Father (OSBM)	1
	<hr/>
Total	67

*Kalendar Sojedinenija, 1905, p. 160.

APPENDIX 3 *

General Statistics of the Ukrainian Catholic Church
in America in 1981

	<u>Phila.</u> <u>Arch-</u> <u>Eparchy</u>	<u>Stamford</u> <u>Eparchy</u>	<u>Chicago</u> <u>Eparchy</u>
Archbishops	1	-	-
Bishops	1**	1	1**
Priests	136	78	45
Diocesan	96	53	26
Religious	12	19	13
Active outside Diocese	2	1	4
Retired, ill, etc.	26	5	3
Permanent Deacons	2	-	2
Brothers	1	20	-
Sisters	210	49	20
Parishes	111	52	36
With Resident Pastor	96	40	25
Non-resident Pastor	15	12	11
Missions	15	9	4
Chapels	32	9	4
With Resident Chaplain	6	2	-
Non-resident Chaplain	26	7	4
Seminaries	1	1	-
Seminararians	33	13	4
Colleges	1	1	-
Students	304	12	-
High Schools	1	1	1
Students	341	114	133
Elementary Schools, Parochial	15	9	3
Students	2,373	956	840
Total Youths under Catholic Instruction (including Public School pupils in Special Reli- gious Instruction Classes)	6,333	2,393	2,083
Teachers	206	108	59
Priests (full time)	6	12	2
Sisters	58	23	20
Lay Teachers	142	73	37
Homes for invalid and aged Guests	3 406	1 20	- -

	<u>Phila. Arch- Eparchy</u>	<u>Stamford Eparchy</u>	<u>Chicago Eparchy</u>
Baptisms	782	358	419
Infant	747	346	362
Converts	35	12	57
Marriages	471	202	231
Catholic	343	165	189
Mixed	128	37	42
Deaths	799	477	321
Total Catholic Population	167,419	47,094	30,128

*CD, 1981, pp. 690; 812; 927.

**Appointed bishop after the publication of the 1981 Directory.

BIBLIOGRAPHY AND FOOTNOTES

The bibliography is in the footnotes. The writer read numerous sources not mentioned in the footnotes, but since they were not quoted they are not included.

INTRODUCTION

1. Several interpretations are advanced concerning the coming of Christianity to the territory of Kiev. The relatively recent work by K. Ericson, "The Earliest Conversion of the Rus' to Christianity", Slavonic and East European Review, XLIV (January, 1966), 98-121, suggests that Kiev was converted for the first time to Christianity early in the ninth century during the time of Ky, the founder of Kiev, and that Ky was the first Christian ruler of the territory and not Askold and Dyr. Similarly, different views are held by scholars concerning the details of Vladimir's baptism and of the organization of the Kievan Church. For a comparatively recent discussion by a Ukrainian scholar see Nicholas Chubaty, Istoria Christianstva na Rusy-Ukraini (Rome, 1965).
2. The Byzantine rite is the name applied to the forms and laws developed by the Church of Constantinople (Byzantium) and later adopted by other areas influenced by its civilization. In time particular rules and regulations developed among the different peoples, consequently, different disciplines within the Byzantine rite emerged. The discipline followed by the Ukrainians, and other Slavic groups, used Church-Slavonic as their language of worship prior to the reforms of Vatican II -- thus the term, Byzantine-Slavic rite.
3. Oscar Halecki, Borderlands of Western Civilization (New York, 1952), p. 34.
4. Victor J. Pospishil, Interritual Canon Law Problems in the United States and Canada (Chesapeake City, Md., 1955), p. 15. For a useful discussion of the terminology used in papal documents to distinguish between the Ruthenians

and the Muscovites see the introductory remarks of P. Athanasius G. Welykyj (ed.), Documenta Pontificum Romanorum Historiam Ucrainae Illustrantia (Rome, 1953), I, xlii-xvi.

5. Most of the American descendants of the Ruthenian immigrants from Transcarpathia in Hungary (the southern slopes of the Carpathian mountains) accept the name Rusyn. Although the ancestors of the Transcarpathian Rusyns were anthropologically and linguistically related to the ancestors of the Ukrainians, cultural and political differences have developed between their descendants because of the dissimilar socio-economic and political fortunes of the Rusyns under Hungarian control and of the Ukrainians under Austrian rule. Since the Second World War, the territory of Transcarpathia (with the exception of the extreme western part which politically belongs to Czechoslovakia) has been a part of the Ukrainian Soviet Republic.
6. The faithful of the Ruthenian discipline of the Byzantine rite are often referred to as "Greek Catholics." The term has proven to be misleading. (Father Gregory Hrushka recommended that it be dropped from use as early as 1893. See "Poznaimo sia", Svoboda (Jersey City, N. J.), October 15, 1893, p. 1. It is often associated either with the Greek Orthodox or with the Greek nationality, while the Ruthenians are in communion with the church of Rome and they are neither of the Greek nationality nor do they use Greek as the liturgical language. Ecclesiastically speaking, the term Ruthenian has been extended to include also such Byzantine rite people as the Hungarians and the Croats. On the other hand, in recent years the Papacy has begun to use the term "Ukrainian rite" when referring to the Ukrainian Catholics. A still useful general discussion of the problem of ecclesiastical terminology is to be found in Clement C. Englert's "Consistent Oriental Terminology," Homiletic and Pastoral Review, XXXVIII, (September, 1943), 1077-1082.
7. The national consciousness of many of the Ruthenians did not fully develop until the current century, consequently the term Ruthenian also found its place in the American immigration records, thus adding to the confusion about the national origin of the immigrants so listed. Today, the national name Ukrainian is used by the descendants of the immigrants from Galicia and

Bukovina, while the names Rusyn or Ruthenian are preferred by those originating from Transcarpathia. For a brief discussion concerning the historical evolution in the use of the terms Rus and Ukraine, see below, pp. 8-9.

CHAPTER I

1. Julian Chupka, "Obrazky z Ameryky," Svoboda, March 19, 1896, pp. 1-2 (cont. on pp. 1-2 of the next two issues) provides interesting first-hand illustrations.
2. About one third of the early Slovak immigrants were of the Byzantine-Slavic rite according to P. V. Rovnianek, "The Slovaks in America," Charities, XIII (December 3, 1904), 240. They were most likely Slovakized Transcarpathians. Rovnianek was editor of a Slovak daily and an organizer of the National Slovak Society.
3. The effects of the new immigrant labor on the anthracite region of Pennsylvania is discussed in detail by Frank J. Warne, The Slav Invasion of the Mine Workers, (Philadelphia, 1904). Unfortunately, however, Warne applies the term Slav to all non-English speaking immigrants from Southern and Eastern Europe, consequently, the work contributes only limited information regarding the Ruthenians, almost all of whom in the beginning worked in and about the coal mines. Far from weakening labor organization, the Ruthenians, along with other Slavic groups in the anthracite region, became an essential element in the establishment of unionism in the coal industry by the early 1900s. For an exposition of this thesis, see Victor Greene, The Slavic Community on Strike (Notre Dame, 1968).
4. M. J. Hanchin, "Istoria Sojedinenija iz pervych lit," Kalendar Greko Kaftoliceskaho Sojedinenija, 1937, (Homestead, Pa.), p. 42. Hanchin came to America in the early 1900's and in 1914 became editor-in-chief of the influential Amerikansky Russky Viestnik (Munhall, Pa.), hereafter cited as the Viestnik. A valuable reference work on the Ruthenians in America appeared with the publication, late in 1979, of a Guide to the Amerikansky Russky Viestnik. Volume I: 1894-1914, compiled by James M. Evans. Entry number 4002 on page 249 lists the following title relevant to early Ruthenian immigration: "Vyselenie

Halycyskykh y Uhorskykh Rusynov v Ameryku y ych sorhanizovanie," January 9, 1894, p. 2. The present writer, unfortunately, was unable to make use of that article prior to the publication of this work.

5. Nestor Dmytriw, "Pershi roky emigratsii ukrainsiv v Zluchenykh Derzhavakh Piv. Ameryky," Kalendar Provydina, 1924, (Philadelphia), pp. 161-162. A useful statistical skeleton of the source and distribution of the new Ruthenian immigration (also its political, economic and educational characteristics), based on the report of the Commissioner of Immigration, is provided by Kate Holloday Claghorn, in "Slavs, Magyars, and Some Others in the New Immigration," Charities, XIII, 199-205.
6. Dmytriw, "Pershi roky," pp. 161-162.
7. Julian Bachynsky, Ukrainska imigratsia v Ziedynenykh Derzhavakh Ameryky, (Lviv, 1914), p. 88. This is an extremely useful secondary source for the early history of the Ukrainians in America.
8. Immigration reports indicate that in the twelve fiscal years from 1899 to 1910 inclusive, 98.2 per cent of the Ruthenians admitted to the United States came from Austria-Hungary. See U. S. Senate, Dictionary of Races or Peoples, Reports of the Immigration Commission, Doc. No. 662, 61st Cong. 3d Sess., 1911, IX, 118. Hereafter cited as Dictionary of Races.
9. Andrew J. Shipman, "Our Russian Catholics; the Greek Ruthenian Church in America," The Messenger (New York), XLII (November, 1904), 575-576.
10. For a discussion of economic and other causes of emigration by a very active Ukrainian pioneer see John Ardan, "The Ruthenians in America," Charities, XIII. 246-252. The U. S. immigration reports contain statistical information concerning the causes of emigration from Austria-Hungary and the characteristics of that immigration to the United States. See U. S. Senate, Emigration Conditions in Europe, Doc. No. 748, 61st Cong., 3d Sess., 1911, XII, 361-384.
11. The first educated immigrant of whom there is available record was a political exile from the Russian empire, Agapius Honcharenko, a Ukrainian Orthodox priest, who arrived in 1865. After teaching Greek in an Episcopal school, translating for the American Bible Society, and working for newspapers in New York, Honcharenko moved to

San Francisco in 1867 and was not seriously involved with the mass immigration which began in the late 1870's. Incidentally, upon his arrival on the west coast, Honcharenko found that there were other Ukrainian political exiles living in California. He organized them into a "Decembrist club," which was probably the first such Slavic political organization in America. See Wasyl Halich, Ukrainians in the United States (Chicago, 1937), p. 21. Reprinted New York, 1970.

12. Warne, The Slav Invasion, pp. 113-116, comments on the most common exploiters of the Slavs. The social, economic and educational problems faced by the immigrants are also profitably discussed by Peter Roberts, "The Slavs in Anthracite Coal Communities," Charities, XIII pp. 215-222, and by Mary Buell Sayles, "Housing and Social Conditions in a Slavic Neighborhood," Ibid., pp. 257-261. The above authors, incidentally, are examples of early American writers deeply interested in the problems of the new immigrants from Eastern Europe. The December 3, 1904 issue of Charities represents an early attempt by an American journal (non-ecclesiastic) to provide a comprehensive and authoritative coverage of the new immigrants.
13. K., "Istoriia pershoi ruskoj tserkvy v Shenandoah, Pa.," Pershy rusko-amerykansky kalendar, ed. Nestor Dmytrov (Mount Carmel, Pa., 1897), p. 134. Hereafter cited as Persky kalendar.
14. The immigrants' letter cited in Svoboda, October 10, 1894, p. 1, (article entitled "Pro rusku emigratsiiu").
15. Letter of Metropolitan Sembratovich cited by Isidore Sochockyj, "Ukrainska Katolytska Tserkva vizantyisko-slovianskoho obriadu v ZDA", Ukrainska Katolytska Mytropolia v Zluchenykh Derzhavakh Ameryky, (Philadelphia, 1959), pp. 200-201.
16. K., "Istoriia pershoi tserkvy," in Pershy kalendar, p. 134, lists the following individuals as working most diligently to raise money for Father Volansky's passage to America: George Huretiak, Paul Matiash, Andrew Kosar, Stephen Shvets, Michael Kushvara, Simeon Kotsur, Andrew Bishko, S. Krajniak, Simeon Kuryla, Wasyl Mizhik, Alex Fedorchak. Collectors visited the Pennsylvania communities of Shenandoah, Shamokin, Excelsior, and Hazleton.
17. John Volansky, "Spomyny z davnykh lit:," Svoboda, September 5, 1912, p. 4. Other very useful early

- sources, although sometimes conflicting in detail, on the problems and accomplishments of Father Volansky are: "A Noted Character, An American Priesthood of one and What He Has Accomplished", Evening Herald, (Shenandoah), May 30, 1887, p. 4; Michael Pavlyk, "Pochatky ukrainskoi organizatsii na chuzhyni" (excerpts of Pavlyk's article published in 1888) Kalendar Ukrainskoho Narodnoho Soyuzu, 1920 (Jersey City, 1919), pp. 52-54; Hraf Lelyva, "Polozhenie rusynov v Spoluchenikh Derzhavakh Povnochnoy Ameryky", Pershy kalendar, p. 47-67. Wherever conflicts occurred the writer relied on the statements of Father Volansky.
18. Volansky, "Spomyny," p. 4. According to the Byzantine-Slavic rite traditions married as well as single men were ordained to the priesthood.
 19. H. J. Heuser, "Greek Catholics and Latin Priests", American Ecclesiastical Review, IV (March, 1891), 195-196. Hereafter cited as AER. Father Heuser, professor at St. Charles Seminary at Overbrook, Pennsylvania, and editor of the AER, was one of the first Latin rite priests to acquaint himself thoroughly with and write about the Ruthenian Catholics in America.
 20. For the first month or two Father Volansky also rented two small rooms in this hall until more suitable living quarters were located in a house on Coal Street.
 21. The first child baptized in the chapel was Maria Marusyn, daughter of Michael and Anna Marusyn on December 25, 1884; the first marriage took place on January 9, 1885, between Michael Pringel and Maria Ivanko, children of John and Maria Pringel and Simeon and Dorothy Ivanko, from Saros, Hungary; the first funeral service was held for Maria Fedorczyk, a child of Alexander and Maria Fedorczyk from Ripky Sanok, Galicia, on January 25, 1885. See St. Michael's Diamond Jubilee Book, (Shenandoah, 1959), p. 9 (unnumbered). Hereafter cited as St. Michael's Book.
 22. Victor R. Greene, The Slavic Community on Strike (Notre Dame, 1968), pp. 87, 106.
 23. Volansky, "Spomyny," p. 4.
 24. Evening Herald, May 30, 1887, p. 4.
 25. The first Byzantine-Slavic rite Mass in New York City was celebrated in the basement of St. Brigid's Church on Avenue A, on April 19, 1890, but there was no Ruthenian church in Manhattan until the opening of St. George's Church in 1895.

See Andrew J. Shipman, "Greek Catholics in America," Catholic Encyclopedia, VI, (1909), 748. Hereafter cited as CE. Shipman was one of the first American authors to become intimately acquainted with the problems of the Slavic immigrants. His activities in behalf of the Ruthenian immigrants and their church should not be overlooked. In 1895, for instance, he helped to organize St. George's Church on East 20th Street. The Parish later moved to East 7th Street, between Second and Third Avenues, where the property was bought for \$90,000 with the entire transaction handled by Shipman as counsel for the church. Partially for the dedication of the new church on East 7th Street, Shipman prepared and later published a translation of The Holy Mass According to the Greek Rite (New York, 1912). This pamphlet of forty-four pages containing double columns, the Slavic version and Shipman's English version, was the first English translation of the Byzantine-Slavic Liturgy of St. John Chrysostom ever made. The high esteem with which Shipman was held by the Ukrainian-Americans is illustrated by the following two examples: a long biographical article on Shipman in Svoboda, September 8, 1910, p. 4 gives Shipman full credit for informing the American public about the Ukrainians. Secondly, upon Shipman's death in 1915, after a Requiem Mass in New York's St. Patrick's Cathedral, a burial service was conducted by Bishop Soter Ortynsky, the first Ukrainian bishop in the United States. This was the first time, incidentally, that a Byzantine-Slavic rite burial service was seen in a Latin rite church in the United States. See Conde B. Pallen's interesting "Biographical Sketch of Andrew J. Shipman" in A Memorial of Andrew J. Shipman, ed. Conde B. Pallen, (New York, 1916), pp. elv-lxv. Hereafter cited as Shipman Memorial.

26. Bachynsky, Ukrainska imigratsiia, p. 288.
27. At the time of his inquiry, in 1890, Rev. Heuser reported that there were nine properly accredited priests in the United States:
1. Rev. Theophan Obushkevich (from Galicia) at Shamokin, Shenandoah, and Mahanoy City, Pa.
 2. Rev. Alexis Tovt (Hungary) at Minneapolis, Minn.
 3. Rev. John Zapototsky (Hungary) at Kensington, Pa.

4. Rev. Gregory Hrushka (Galicia) at Jersey City, N. J.
5. Rev. Alexander Dzubay (Hungary) at Hazleton, Pa.
6. Rev. Eugene Volkay (Hungary) at Hazleton, Pa.
7. Rev. Gabriel Vislotsky (Hungary) at Olyphant, Pa.
8. Rev. Cyril Gulovich (Hungary) at Freemont, Pa.
9. Rev. Stephen Jackovich (Hungary) at McKeesport, Pa.

See AER, IV (March 1891), 197-198 (footnote).

28. Svoboda, November 21, 1894, p. 1.
29. Pershy kalendar, pp. 168-169. Except for the fact that several of the priests seceded to the Russian Orthodox Church the total number of priests would be greater.
30. The Ruthenian immigration figures are particularly inaccurate. Many of the immigrants from Austria-Hungary were listed as Austrians, Hungarians, Poles, Slovaks, Russians, etc. The Viestnik, indicates on page one of its March 6, 1894 issue that it was read in the United States by 250,000 Byzantine rite Catholics. Svoboda, October 10, 1894, indicates that the total immigration in America was about 200,000. Fourteen months later, however, (December 5, 1895) the same paper provides 300,000 as the estimate of the population at that time, which would appear to be too great an increase over the previous figure. Considering that the immigration statistics indicate a steady growth of immigration up to the First World War, and taking into consideration the immigration figures which indicate that during the twelve fiscal years 1899-1910 inclusive 147,375 Ruthenians were admitted to the United States (Dictionary of Races, p. 118), it would appear that the estimate of 200,000 immigrants in the mid 1890's, after twenty years of ever increasing immigration, is a responsible one. Obviously the estimated 500,000 Ruthenians in America as shown by a chart on page 118 of the Dictionary of Races, indicating the number and distribution of those immigrants in 1897, must be a typographical error.
31. Even business men who were not Catholics or Ruthenian would, for business purposes, become organizers of congregations and the leaders of their church building programs. See Svoboda, November 21, 1894, p. 1.
32. Bachynsky, Ukrainska imigratsia, p. 264.

33. Ibid., p. 386.
34. According to the figures in Kalendar Sojedinenija, 1900, p. 204, there were fifty-five Ruthenian Catholic Churches in the United States in 1899 which were served by thirty-nine priests. Twenty-one of the priests came from Munkacs (Mukachiv) and nine from Presov (Priashiv) in Transcarpathia, whereas there were only six from Peremishl and two from Yaroslav in Galicia. In addition there was also a Basilian Father from Transcarpathia.
35. Bachynsky, Ukrainska imigratsia, p. 290.
36. Several theories are advanced concerning the origin and meaning of the word Ukraine. See e.g., R. Smal-Stocki, "Origin and meaning of the name Ukraine" (Svoboda, No. 66, 1950), M. Andrusiak, Nazva "Ukraina" (Chicago: 1951), and J. B. Rudnyckyj, The Term and Name "Ukraine", Onomastica I (Winnipeg, 1951). The name was popularized in the seventeenth century as a result of the Polish-Cossack wars in the 1640's and 1650's, and in particular, by Guilliamme Le Vasseur de Beauplan's Description d'Ukraine (first published in 1650) and a number of his maps. For an account of de Beauplan's and other foreign descriptions of the Ukraine, see Volodymyr Sichynsky, Ukraine in Foreign Comments and Descriptions (New York, 1953).
37. For general information on the various names applied to the territory of the Ukraine and its people in different periods, see, e.g., P. Kovaliv, "Name of Ukraine in Foreign Languages", The Ukrainian Quarterly VI (December, 1950), 346-351; also, the articles by G. Shevelov, J. B. Rudnyckyj, O. Pritsak, and the general remarks by Z. Kuzela in Ukraine: A Concise Encyclopaedia (Toronto, 1963), I, 3-12.
38. Sochockyj, "Ukrainska Tserkva," p. 200. For a useful discussion of the Ruthenians in the Habsburg lands of Galicia, Transcarpathia, and Bukovina in the second half of the nineteenth century, see Robert A. Kann's The Multinational Empire (New York, 1955), I, 318-332. For a general discussion on the Ruthenians see Shipman's "Ruthenians", CE. XIII (1912), 278-280.
39. Shipman, "Greek Catholics," 749. See also his "Our Russian Catholics; the Greek Ruthenian Church in America," The Messenger, XLII (December, 1904), 664, for a variation of this division beginning in 1895. The Moscophile, or Russophile, movement was supported by many

- Russian leaders and it became an expedient means of fostering Russian Panslavism and imperialism.
40. Stephen C. Gulovich, "The Rusin Exarchate in the United States," Eastern Churches Quarterly, VI (October-December, 1946), 463. Hereafter cited as ECQ.
 41. See Shipman, "Immigration to the United States", Shipman Memorial, p. 92; Victor Greene, For God and Country: The Rise of Polish and Lithuanian Ethnic Consciousness in America, 1860-1900 (Madison, 1975), pp. 10-13; and below, pp. 11-14.
 42. An illustration of the major role of the clergy in the organization and administration of the Sojedeneniye is provided in the "Istorija Greko Kajt. Sojedeneniya", Kalendar Sojedeneniya, 1942, pp. 39-74.
 43. An excellent account of the role of the clergy in the organization and administration of the Soyuz is provided by Nestor Dmytriw (Dmytrov) "Korotkyj nacerk istorijy rozvoju Ruskoho Narodnoho Sojuzu", Kalendar Soyuzu, 1914, pp. 36-101.
 44. See the brief discussions concerning these matters by Shipman, "Our Russian Catholics," 664, and by Bachynsky, Ukrainska imigratsia, 431-432.
 45. The term "priest-radicals" was the common derogatory name applied to these priests and their cohorts by the opposition. See, for example, Viestnik, March 7, 14, 21, 1902.
 46. Emily Balch, "A Shepherd of Immigrants," Charities, XIII, pp. 193-194. Balch was one of the early American scholars interested in the problems of the new immigrants from Eastern Europe.
 47. Letter of Cardinal Miecislau Ledochowski, Prefect of the Sacred Congregation of the Propagation of Faith, to Cardinal James Gibbons of Baltimore, dated May 10, 1892, advising the American bishops of the instructions addressed to the Ruthenian bishops in Austro-Hungary in 1890, AER, VII, 66-67. Earlier decrees were not made, most likely, because this immigration was deemed to be of temporary nature. According to Bachynsky, Ukrainska imigratsia, p. 89, however, contrary to general opinion, the early immigration was not of a temporary nature but a permanent one. Almost 90 percent of these immigrants remained permanently in the United States. Bachynsky admits it was true that originally these workers thought of going back to the old country after working a

year or two. However, the fact remains that for the most part these intentions were changed while in America, and the vast majority of them never returned to their homeland. The change in character from a temporary to a permanent type of immigration was particularly evident from about the middle of the 1890's according to Ardan, "Ruthenians," 249.

48. Letter of Cardinal Ledochowski, AER, VII, 67.
49. The attitude of the American Latin rite bishops towards the Ruthenians, to paraphrase a 1893 source, seems to have been as follows: since it was difficult to induce the Ruthenians to Roman Catholic parishes, and in order that they not be lost to the faith, it was best to recognize the Ruthenian priests in America in the hope that by the next generation the Ruthenians would accept the customs of the Latin Church. See "United Greek Catholics", The Catholic Times (Philadelphia), February 25, 1893, p. 1. On occasion, the instructions from Rome blatantly favored the Latin rite over the Ruthenian. A ruling in 1897 reads, in part: "Children born in America of foreign parents whose native language is not English are not obliged when of age to become members of the parish to which their parents belong... Catholics not born in America, but knowing the English language, have the right of becoming members of a parish in which English is in use." See "An Important Decision," The Catholic Herald (New York), June 5, 1897, p. 8.
50. Heuser, "Greek Catholics," p. 198. Cardinal Ledochowski's letter, AER, VII, 67, also makes specific reference to the petitions by some of the priests for permission to remain in America, as well as to their seeking the establishment of an Apostolic Vicariate of their rite.
51. Bachynsky, Ukrainska imigratsia, p. 296.
52. According to Bachynsky, p. 296, the priests who originated from the Munkacs Diocese were pronounced sympathizers of the Hungarian cause. Generally speaking, they had succeeded in gaining most of the bigger and wealthier parishes. The priests from the Diocese of Presov were of less aristocratic background than those from Munkacs and represented the opposite Transcarpathian faction generally claiming a cultural communion with the Ukrainians from Austrian Galicia and Bukovina.
53. Svoboda, March 5, 1896, p. 1, also May 14, 1896,

- p. 1, illustrates the strong tone of these appeals.
54. Ibid., June 6, 1901, p. 2, June 13, p. 2, and June 27, p. 2, provide additional information by the leading priests of the association.
 55. Ibid., June 6, 1901, p. 2.
 56. Ibid., February 21, 1901, p. 2.
 57. Ibid., April 10, 1902, p. 2 and May 15, p. 4, contain an extended report of the Convention's radical discussions and resolutions.
 58. The radical views of the association of the Ruthenian Church in America towards Rome, Metropolitan Sheptytsky of Galicia, and towards the American hierarchy are well illustrated in the association's booklet Unia v Amerytsi (New York, 1902), which explains their position in reply to Metropolitan Sheptytsky's letter of August 20, 1902. The document is concluded with the signatures of the chairman of the association's general committee, and the chairman of the clerical committee. The Transcarpathian faction strongly opposed this association. See, for example, the Viestnik editorials, March 7, 14, and 21, 1902, p. 4.
 59. Bishop Hoban's letter of excommunication, dated February 22, 1902, followed Ardan's strongly anti-Rome article entitled "Skazhim sobi pravdu v ochy", Svoboda, February 13, 1902, p. 2. Numerous reports on Ardan's excommunication and the court fight over the Olyphant Church are found in Svoboda, especially in the April to June issues of 1902. The Viestnik took the opposite view of these events from that of Svoboda. See, for instance, Viestnik editorial, March 28, 1902, p. 4.
 60. According to Father Tovt's own story, cited in the Amerikanskii Pravoslavnyi Viestnik, II (July 13, 1898), 619, because of his difficulties with Archbishop John Ireland of St. Paul, he petitioned the Russian Orthodox bishop in San Francisco and was received by Bishop Vladimir into the Russian Orthodox Church on March 25, 1891. Tovt became an energetic advocate of the Russian Orthodox Church among the Ruthenians in America and a bitter opponent of Catholicism. (See "Vozsoedinenie z pravoslavnoi tserkoviiu Minneapoliskago prikhoda", Kalendar Pravosl. obshch. Vzaimopomoshchi, 1901, cited by A. Levkov in "Tsareslaviie a Rusyni v Amerytse", Svoboda, April 11, 1901, p. 4.) It is said that he was the cause of nearly 10,000 Ruthenian Catholics seceding to the Orthodox Church. (See

Andrew J. Shipman, "Greek Orthodox Church in America", CE, VI, [1909]. 772-773.) Tovt's aggressive attempts to transfer Ruthenian Catholic Churches to Russian Orthodox control is illustrated by the long struggle for the control of the church in Wilkes-Barre, Pa. which started in 1893 and was not concluded until 1900 when the Supreme Court of Pennsylvania finally upheld the decision of the Court of Common Pleas of Luzerne County in favor of the Catholics. (See Greek Catholic Church v. Orthodox Greek Church, 46, Atlantic Reporter: 72-77 [1900]. Most of the Ruthenian priests that passed into Orthodoxy eventually returned to the Catholic faith.

61. Rev. Hrushka returned to the Catholic faith in 1901.
62. Numerous articles by Ukrainian priests and laymen in Svoboda, particularly during 1901-1902, refuting the Russian Orthodox Mission's claims, assailing the immorality of their clergy, and censuring "Moscophiles", illustrate the bitterness of the struggle.
63. Unia v Amerytsi, p. 20. The same figures are given by the Russian Orthodox Kalendar Pravosl, 1901, cited by A. Levkov in Svoboda, April 11, 1901, p. 4.
64. According to Warne, Slav Invasion, p. 101-102, the Presbyterians were the most energetic in their missionary work among the Slavic immigrants at this time. The report of the Board of Home Missions of the Presbyterian Church to the Chairman of the Immigration Commission, dated New York, November 22, 1910, illustrates the extensiveness of the Presbyterian work among the new immigrants, including the Ruthenians. See U. S. Senate, Statements by Societies Interested in Immigration, Reports of the Immigration Commission, Doc. No. 764, 61st Cong., 3d Sess., 1911, XXIII, 297-301.
65. Shipman, "Immigration", p. 96-99.
66. Svoboda editorial, February 21, 1901, p. 2.
67. Ibid., September 19, 1901, p. 2.
68. See Unia v. Amerytsi, pp. 35-44. On the other hand, the Viestnik editorial, April 17, 1902, p. 4, indicated obvious satisfaction when it informed its readers that official notification of Father Hodobay's appointment as Vicar for the Ruthenian Catholics had been received. On May 8, 1902, pp. 1-2, the Viestnik contains an account of the arrival and welcome of Hodobay and his

- secretary Rev. John Korotnoky at Hoboken, New Jersey, as well as a long biographical sketch of the new Apostolic Visitor.
69. Cited by S. Gulovich, "Rusin Exarchate", p. 470. Father Hodobay's letters to the Apostolic Delegate contain additional statistics concerning the Ruthenian Catholics in America during 1904-1905. It is interesting to note the great discrepancy between Hodobay's estimate of the number of Ruthenian Catholics in the different dioceses and those sent to the Apostolic Delegate by the dioceses concerned. Based on his own observations, Hodobay believed that individual parishes submitted greatly reduced statistics in order to keep down episcopal fees. See the specific illustrations in Ambrose Senyshyn, "The East in the West", The Ark III (May, 1948), 96-98.
70. Kalendar Sojedenenija, 1905, p. 160.
71. Viestnik, May 29, 1902, p. 2 which also summarizes the agenda of the convocation.
72. Svoboda, August 7, 1902, p. 4.
73. See, for example, Viestnik, July 10, 1902, p. 1; July 17, p. 2; July 24, p. 2; July 31, p. 2; etc.
74. Hanchin, "Istoria Sojedenenija", p. 46.
75. Rev. A. Pekar, OSBM, Our Past and Present: Historical Outlines of the Byzantine Ruthenian Metropolitan Province (Pittsburgh, 1974), p. 40.
76. Hanchin, "Istoria Sojedenenija", p. 46.
77. The correspondence between Father Hodobay and the Latin bishops provide clear illustrations of the complexity of the jurisdictional problems faced by Hodobay. For example: a misunderstanding over an appointment of a priest to a Ruthenian mission precipitated a series of strongly worded letters between Hodobay and the Bishop of Erie, Pennsylvania, as illustrated in Hodobay's letters of June 24, August 1 and August 27, 1904, and by the letter from the bishop, August 26, 1904; the question of the transfer of church property was the occasion of an extremely sharp letter from the Bishop of Syracuse, August 30, 1904; while the problem of married priests and their changing parishes without permission of the bishop occasioned a lecture-like letter from the chancellor of the Archdiocese of Philadelphia (on the instructions of the Archbishop), November 12, 1904. These letters, as well as others cited in the following two footnotes, are in the archives of the Ukrainian Archdiocese of Philadelphia.¹
78. Contributing further to the chaotic conditions

during Father Hodobay's period was the continued arrival in greater numbers of married priests, contrary to regulations, for whom Hodobay was unable to obtain jurisdiction from the local Latin Ordinaries. Some bishops, or their chancellors, made specific requests that Hodobay not recommend married priests to work in their diocese, stating that such priests would not be admitted. For example: letter from the chancellor of the Archdiocese of Philadelphia, November 12, 1904, or the letter from the Bishop of Cleveland, September 6, 1904. These priests, however, carried on parish duties with only the jurisdictions they obtained in Europe or with none at all, thus greatly contributing to the very unfavorable opinions that some Latin bishops had of the Ruthenian priests. This is illustrated in correspondence such as the letter from the Bishop of Erie, August 26, 1904, or that of the Bishop of Syracuse, August 30, 1904.

79. In addition to his official responsibilities relative to the Ruthenian Catholics, Father Hodobay was also often involved in the problems of other Eastern rite Catholic groups in America. This is illustrated, for instance, by the following correspondence: Hodobay's letter to the Archbishop of Boston, October 16, 1906, requesting jurisdiction for the Syrian rite Catholic priest, Rev. Nananias Bouri, O.S.B.M.; letter from Shaheen Haddad, November 1, 1906 (with thirteen signatures), concerning an appeal by the Syrian rite Catholic people of Boston for help in obtaining a priest; Hodobay's reply, November 21, 1906, stating that he will submit the matter to the Apostolic Delegate; Hodobay's letter to the Apostolic Delegate, November 6, 1906, requesting aid in the matter of obtaining the necessary jurisdiction for Rev. Bouri, recently sent by the Eastern Catholic Patriarch of Antioch and by the Superior General of the Order of St. Basil the Great for the Syrian rite mission in Lawrence and Boston, Mass.
80. S. Gulovich, "The Rusin Exarchate", p. 474.
81. Letter to Cardinal Gotti, Prefect of the Sacred Congregation of the Propagation of Faith to Father Hodobay, dated March 8, 1907, advising him that he is relieved of his duties as Apostolic Visitor to Ruthenians in America. Amerykansky Russky Kalendar, 1908, (Uzgorod, Hungary, 1907), p. viii.

CHAPTER II

1. Walter Paska, Sources of Particular Law for the Ukrainian Catholic Church in the United States (Washington, D. C., 1975), p. 33, citing Sophronius Mudrij, OSBM, De Transitu ad Alium Ritum (Rome, 1973), pp. 102-103.
2. Rev. Leo I, Sembratovich, secretary of the Metropolitan during these years, provides us with a good general account of the role of the Metropolitan in influencing: 1) the Pope's decision to appoint a bishop, 2) the appointment of his candidate as most suited to end the chaotic conditions, 3) the acceptance of his candidate by the Austrian and Hungarian authorities interested in keeping the loyalty of their former subjects. It was particularly difficult to obtain the approval of the Hungarian government which feared that its former subjects, who made up the majority of the Ruthenian Catholics in the United States, might be swayed either towards Ukrainophilism or towards Moscophilism. See "Yak pryishlo do imenovania nashoho persho epyskopa v. Amerytsi", Yuvyleiny almanakh Ukrainskoi Hreko-Katolytskoi Tserkvy u Zluchenykh Derzhavakh, 1884-1934 (Philadelphia, 1934), pp. 103-107.
3. A good biographical outline of Bishop Ortynsky's background can be seen in America, April 4, 1916, p. 2.
4. Full text in Svoboda, August 15, 1907, p. 4, and in the Viestnik, August 22, 1907, p. 4. All translations are by the writer.
5. The bishop's arrival and the official ceremonies held in his honor in New York on August 27th and 28th, are reported in detail by both Svoboda and Viestnik in their respective issues of September 5, 1907, p. 4.
6. St. Michael's was the first church to be blessed by a Ukrainian bishop in America. The bishop's day to day schedule from his arrival through October 29, outlined by the director of the Chancery, Rev. Vladimir Petrivsky, can be seen in the Viestnik, September 26, 1907, p. 4.
7. The bishop's official notice of his temporary address appeared in Svoboda, for the first time, September 5, 1907, p. 1, and in the Viestnik the same date, p. 4. In the absence of an official clerical Bulletin, the bishop's notices and regulations appeared in both papers. Ortynsky's long pastoral letter (Poslaniie Pastirske Sotera

Ortynskoho), of January 11, 1908, p. 9, also specifically refers to South Fork as his temporary address upon his arrival in the United States. The above letter henceforth referred to as Poslaniie.

8. Svoboda, November 7, 1907, p. 1.
9. Literally hundreds of letters between Bishop Ortynsky and the Apostolic Delegate in Washington, numerous Latin bishops, and various other persons, provide ample illustrations of these problems. The writer will limit his references to those letters which have a direct bearing on the historical development of the Ruthenian Church organization. The letters are in the archives of the Ukrainian Archdiocese of Philadelphia.
10. Acta Sanctae Sedis (Rome, 1908) XLI, 3-12 or AER, XXXVII (VII), (November, 1907), 513-520. H. J. Heuser's "The Appointment of a Greek Bishop in the United States", pp. 457-466 of the same number of the AER, contains a good discussion of the principal provisions and regulations of this papal letter. Acta Sanctae Sedis, hereafter cited as ASS.
11. ASS., XLI, 4. Early in his administration Bishop Ortynsky visited Latin bishops in whose territories numerous Ruthenians were domiciled (the bishops of Altoona, Scranton, and Pittsburgh for example) concerning the administration of the Ruthenian Church. One of the important points agreed upon was that no Ruthenian priest be given jurisdiction within the territory of the Latin ordinary without an understanding with Bishop Ortynsky. See Viestnik, September 26, 1907, p. 4.
12. ASS., XLI, 7.
13. Ibid., p. 6.
14. See Svoboda editorial, November 21, 1907, p. 4.
15. Ibid., December 12, 1907, p. 4.
16. Hanchin, "Istoria Sojedinenija", p. 52. According to Hanchin who was present at the welcoming banquet in New York for the new bishop, the President of the Sojedinenije, in strong words, warned Bishop Ortynsky that his organization and the people will never allow a policy intended to foster Ukrainian partisan objectives. See also Svoboda, September 5, 1907, p. 4.
17. Bishop Ortynsky in his Poslaniie of January 11, 1908, p. 15, made it clear that he did not know about the papal letter until several weeks after his arrival in the United States, when he was informed of it by the Apostolic Delegate. He con-

- sidered the new regulations unjust to the Ruthenian Church and its people, and immediately protested against it.
18. The Galician "Moscophile" minority opposed Bishop Ortynsky. Svoboda, September 26, 1907, p. 2, lists the leading Moscophiles.
 19. Ibid., December 26, 1907, p. 1.
 20. Attacks on Ortynsky appeared in the Viestnik immediately upon his arrival. For example: the editorial on August 29, 1907, p. 4, represents a relatively mild attack, whereas, on September 5, p. 2, a very harsh attack was made where, among other things, the bishop is accused of Latinization because he wore a "Polish Velum." On the other hand, Svoboda, September 19, 1907, p. 4, contains an early and strong indictment of the Transcarpathians for these attacks on the bishop, and the Galicians in general. It should be made clear that not all of the Transcarpathian priests were opposed to Bishop Ortynsky, nor did they endorse attacks on him. Those opposed to Ortynsky, like Revs. Cornelius Lavrisin, Nicholas and Gabriel Chohey, Nicholas Jackovich, Alexander Dzubay, Alexis Holosnyay and others, were mostly from Munkacs and traditionally strongly Magyarized in their outlook. (Hanchin, "Istoria Soyedinenija" pp. 53-54). There were also Transcarpathian priests that backed Ortynsky, such as, Revs. Gorzo, Hanulya, Mirossay, V. Balogh, Goidics, and Volensky. (Viestnik, December 15, 1910, p. 5) Rev. V. Balogh, for example, in a letter to the Svoboda entitled "Amer. Russkomu Viestnikovi do vidomosti" protested strongly against Viestnik's (September 5, 1907, p. 2) attack on Bishop Ortynsky "in the name of the Transcarpathian priests and people", and requested that the "editors retract articles which insulted our bishop". (See Svoboda, September 26, 1907, p. 4.)
 21. The literature explaining the fight against Bishop Ortynsky continues to be polemic. In the Kalendar Sojedenenija, 1942, p. 47, for example, one may read that ". . . because of his Ukrainophil policy and latinization a 'struggle' began, which continued until his death in 1916. . ." The statement is an oversimplification of the problems involved. Rev. Stephen C. Gulovich, on the other hand, in his excellent article suggests that Bishop Ortynsky had two strikes against him before he set forth on any policy.

- "As for the Rusins", Gulovich writes, "who by this time could boast of a commanding majority, Bishop Ortynsky was guilty of an 'unpardonable crime': he came of Ukrainian stock!" (See Gulovich, "The Rusin Exarchate", p. 475) The Poslaniie of January 11, 1908, referred to above, provides a clear picture of Bishop Ortynsky's interpretation of the early struggle against him.
22. The bishop's official announcements appeared in Svoboda, October 2, 1907, p. 1, under the titles: "Do vidomosty vsim hr. -kat sviashchenykam Spoluchenykh Derzhav Pivnichnoi Ameryky" and "Do vidomosty vsim deliegatam hr.-kat. hromad tserkovnykh v Spoluchenykh Derzhavakh". The announcements also appeared in Viestnik, October 3, 1907, p. 4.
 23. Svoboda, October 2, 1907, p. 1.
 24. Viestnik, October 3, 1907, p. 4.
 25. Official report of the priests' assembly from the bishop's Chancery, Svoboda, November 7, 1907, p. 3.
 26. Ibid., the report, dated from Philadelphia on October 26, 1906, and signed by the bishop's secretary Rev. Vladimir Petrivsky, details the proceedings and decisions of the assembly.
 27. The bishop's official announcement, Svoboda, October 2, 1907, p. 1.
 28. The parish delegates conference was actually held at Arlington Hall, St. Marks Place, New York City.
 29. Official report of the parish delegates assembly from the bishop's Chancery, dated from Philadelphia on October 26, 1907, Svoboda, November 7, 1907, p. 3.
 30. Ortynsky's official four page announcement to his priests, (Vsechestneishym oo. dukhovnim do vedomosty i zaistosovania), of October 1, 1912, clearly indicates, as an illustration, that all churches were not yet properly signed over to the bishop, that many churches were not paying the cathedraticum, and that some priests were leaving or accepting parishes without the bishop's approval.
 31. Ortynsky's Poslaniie, January 11, 1908, p. 19-20.
 32. A series of letters by the Bishop of Altoona to Bishop Ortynsky, for instance those dated May 4, 1908; July 5, 1908; September 10, 1908; and March 27, 1911, illustrate the jurisdictional difficulties faced by the two bishops and the amicable attempts to solve them. Conversely, a series of

letters from the Bishop of Trenton to Ortynsky, for example those dated March 30, 1911, June 18, 1912; March 12, 1913; and March 24, 1913, as well as Bishop Ortynsky's draft (undated) in reply to the above mentioned letter of March 30, 1911, and his draft of March 19, 1913, in reply to the letter of March 12, 1913, referred to above, illustrate the extremely strained relations that sometimes developed as a result of the intolerable conditions of divided jurisdiction. The above letters, as well as those referred to in the following footnote, are in the archives of the Ukrainian Archdiocese of Philadelphia.

33. The transfer of Ruthenian Church property from the corporation of a Latin rite bishop to a legal corporation of Bishop Ortynsky was often a long drawn out process requiring the attention of the bishops involved, the Apostolic Delegate, and of course of legal counsels. In the case of the transfer of property located in the territory of the Trenton Diocese, Ortynsky's attorney corresponded frequently with the bishop regarding the progress of the Bill of Incorporation for the Ruthenian Church in the State of New Jersey, as illustrated by his letters, dated between January 28, 1913 and May 8, 1914. Similarly the two bishops involved in this transfer as well as the Apostolic Delegate corresponded with one another, sometimes in strong language, as shown by the letters of the Bishop of Trenton, dated February 27, 1913, and of Bishop Ortynsky, dated March 20, 1913 to the Apostolic Delegate, and by the letters of the Delegate to Ortynsky, dated May 2, 1913 and December 18, 1914.
34. The Official Catholic Directory, 1908, (Milwaukee), p. 153. From 1912 the Directory has been published in New York. Hereafter cited as CD.
35. Ibid., 1909, p. 153.
36. See Propamiatna knyha ukrainskoi katolytskoi katedry, 1942 (Philadelphia), pp. 11-17, which contains several informative recollections by early immigrants concerning the organization of the first two Ruthenian churches in Philadelphia, their internal conflicts, and the establishment of the present cathedral by Bishop Ortynsky. Pages 33-34 list the pastors and curates of the cathedral to 1942. Hereafter cited as Knyha katedry. See also, Peter Isaiv, "Istoriia katedralnoi parokhii", Shlakh (Philadelphia), November 26, 1950, pp. 10-14, for a useful

summary of the history of the Ukrainian cathedral, written on the occasion of the fortieth anniversary of its blessing. The entire Ukrainian section of this issue of the diocesan newspaper is devoted to the history of the cathedral.

37. The Catholic News (New York), October 22, 1910, p. 8. This is an extremely valuable report, almost the entire newspaper page, containing every conceivable detail connected with the Consecration ceremonies, including the names of many of the participating Latin and Ruthenian clergy, and other dignitaries. (Cardinal Vincenzo Vannutelli was the Papal Legate to the Eucharistic Congress in Montreal.)
38. Ibid., p. 8.
39. Grodsky, "Vidvidyny Ameryky Mytr. A. Sheptytskym v 1910 rotsi." Kalendar Provydinia, 1927, p. 104. This is a very valuable first hand report of the Metropolitan's visit to the United States and Canada by the Metropolitan's secretary who accompanied him on the entire four month tour.
40. See the report on Sheptytsky's arrival in the New York Times, August 24, 1910, p. 6.
41. Viestnik, December 15, 1910, p. 4.
42. "Priests Charges Denied," Public Ledger (Philadelphia), December 2, 1910, p. 2.
43. Within the year, for example, on August 31, 1911, 46 priests, the vast majority of whom originated from Transcarpathia, signed a long complaint addressed to the Pope, which contained a bitter attack on Bishop Ortynsky. The letter was in the possession of the late Very Rev. John D. Taptich, Wilkes-Barre, Pa.
44. Grodsky, "Vidvidyny Ameryky," pp. 112-117.
45. Metropolitan Sheptytsky's discussions proved fruitful for it was mainly on his recommendations that, on October 13, 1912, Pope Pius X nominated Rev. Nykyta Budka as the first Ukrainian bishop in Canada.
46. For a good summary of the history and accomplishments of the Sisters of St. Basil (from Galicia) in the United States see America (Philadelphia), September 28, 1961. The entire issue is dedicated to the Sisters of St. Basil on the occasion of their Fiftieth Anniversary in America.
47. Eparkhialny Vistnyk, II (December 20, 1915), 10. This is the official Diocesan Bulletin for the clergy founded by Bishop Ortynsky in 1914. Hereafter cited as Visty.
48. See Visty, II, 10-12, for a detailed list of the

- orphanage properties, the yearly cost of operation, and the financial burden sustained by the bishop since the founding of the orphanage in 1911, through October 1915.
49. Zachary Orun, "Misionarska shkola im. Sv. Apostola Pavla v Filadelfii", Kalendar Provydinia, 1918, p. 235. Father Orun was the Director of the boys from 1917 until his death in 1918.
 50. ASS., XLI, 6.
 51. In addition to the seminary, and orphanage, and a vocational school were to be erected at the Yorktown site. See Svoboda, August 18, 1910, p. 1.
 52. Letter to Bishop Ortynsky from the Imperial and Royal Austro-Hungarian Consulate in Philadelphia, No. 53, June 26, 1915. Cited by Willibald M. Ploechl, "The Slav-Byzantine Seminary in Washington, D. C." ECQ, VI (October-December, 1946), 490. Ploechl, who was visiting professor of Oriental Canon Law at Catholic University, had first hand contacts with Bishop Bohachevsky, the Ukrainian Seminary in Washington, and its students who attended the University.
 53. Draft of Bishop Ortynsky's reply to the Austro-Hungarian Consulate in Philadelphia. n.d. Cited by Ploechl, Ibid., p. 490.
 54. Joseph Dzendzera, "Ukrainski bohoslavny v dukhovnim semynary v Boltymor," Kalendar Provydinia, 1918, p. 237. Rev. Dzendzera was the Director of the seminarians from 1918.
 55. Peter Poniatishin, "Ukrainska Tserkva i U. N. Soyuz", Propamiatna khyha Ukrainskoho Narodnoho Soyuzu, 1894-1934 (Jersey City, 1936), p. 290.
 56. Poniatishin, "Z moikh spomyniv," Ukraintsi u vilnomu sviti: yuvileina knyha Ukrainskoho Narodnoho Soyuzu, 1894-1954 (Jersey City, n.d.), p. 35. Rev. Poniatishin was a delegate to this convention.
 57. Svoboda, November 10, 1910, p. 1, contains the official explanation by the officers of the Soyuz for not putting into effect the change in the name of the organization.
 58. Anton Tsurkovsky, "Desiatlitny yuvyley Provydinia", Kalendar Provydinia, 1924, p. 2. Tsurkovsky was editor of America from 1914 and later the Recording Secretary of the Providence Association.
 59. America was first published in 1912 at Hartford, and then in New Britain, Connecticut, by a press owned by Revs. R. Zalitach, A. Pavliak, V.

- Dovhovich and others. For a summary of the history of this paper see the fifty-year jubilee edition of America, October 25, 1961.
60. Tsurkovsky, "Desiatlitny yuvyley," pp. 8-9.
 61. Ibid., p. 4.
 62. Letter of Apostolic Delegate, Archbishop Bonzano, dated August 25, 1913, notifying the American clergy of the Vatican's decision, AER, XLIX (October, 1913), 473-474.
 63. On May 26, 1963, Metropolitan Ambrose Senyshyn opened the Fiftieth Jubilee Year, with a Mass of Thanksgiving in the Cathedral of the Immaculate Conception in Philadelphia, honoring the fiftieth anniversary of the establishment of the first Byzantine-Slavic rite exarchy in the United States.
 64. Healy, "Our Catholic Ruthenians", AER, XCIII (July, 1935), 79.
 65. Philadelphia and its immediate vicinity contained five churches or chapels at this time. Besides the Cathedral of the Immaculate Conception on North Franklin Street and the Holy Ghost parish at Passyunk Avenue, there were the chapels at the Convent of St. Basil the Great on Franklin Street, St. Michael's at 9th and Buttonwood, and SS. Peter and Paul on Penn Street, Clifton Heights. (See CD. 1914, p. 819.)
 66. Ibid., p. 823.
 67. It is interesting to note that Cleveland was the only other city, beside Philadelphia, which contained five congregations at this time. All are listed as parishes. (See CD., 1914, p. 823.)
 68. Ibid., pp. 818-823.
 69. Ibid., p. 823.
 70. Visty, I (April 28, 1914), 1.
 71. CD., 1914, p. 819.
 72. Visty, I (April 28, 1914), 1. Pages 1-3 contain a detailed list of the officials of the new diocese.
 73. Ibid., I (May 22, 1914), 1.
 74. Shortly before Ortynsky left for Rome the Transcarpathian priests had again requested that Ortynsky aid them to obtain a bishop from Transcarpathia.
 75. Acta Apostolicae Sedis, (Rome, 1914), VI., 458-463, or AER, LI (November, 1914, 586-592). Acta Apostolicae Sedis hereafter cited as AAS.
 76. AAS., VI, 462.
 77. Ibid., p. 463.
 78. Ibid.

79. Foraneus, "Some Thoughts on the Ruthenian Question in the United States and Canada", AER, LII (January, 1915), 42-50, also "The Ruthenian Question Again", AER, LII (June, 1915), 645-653.
80. Donald Attwater, The Christian Churches of the East (Milwaukee, 1948), I, 19.
81. Svoboda, October 10, 1907, p. 1.
82. Ibid., April 21, 1910, pp. 2, 3, and 6, continued in subsequent issues.
83. See below, pp. 40-41.
84. Pravoslavnyi russko-amerikaskii kalendar, 1915, (New York, 1914), p. 119.
85. Archbishop Evdokim's letter, dated February 24, 1916, appeared in the Viestnik on July 28, 1916, pp. 4-5, four months after Ortynsky's death. The letter is also cited in Svoboda, August 8, 1916, p. 3.
86. Bishop Ortynsky's pastoral letter dated October 8, 1914, cited by Sochockyj, "Ukrainska tserkva", p. 226.
87. Thousands of dollars, as well as quantities of medical supplies, and gift packages were sent to help reduce the plight of Ruthenian war victims. See, for instance, the bishop's notices in Visty, II (May 24, 1915), 3, Ibid., III, (March 8, 1916), 9-10.
88. The growing Ukrainian national consciousness among the immigrants from Austrian Galicia was part of the reason for the opposition to Bishop Ortynsky by the Magyarized and Russophile immigrants from Hungary.
89. Svoboda, April 1, 1916, p. 2. Also America, April 3, 1916, p. 2. A very interesting little pamphlet entitled Zhytie, smert i pokhorony S.S. Ortynskoho, (Scranton, Pa., 1916), p. 8 (un-numbered), indicated that in addition to the Ruthenian and the Latin rite clergy and a Syro-Maronite (Antiochene rite) bishop, there were also Presbyterian, Methodist, and Episcopalian ministers, a Jewish Rabbi, and an Orthodox priest present at the funeral. (p. 12) The pamphlet contains some excellent photographs of the funeral procession and the throngs outside the cathedral.
90. Svoboda, April 1, 1916, p. 2, also America, April 3, 1916, p. 2.
91. See above, p. 24.
92. CD., 1916, p. 789.

CHAPTER III

1. CD., 1916, p. 782.
2. Nine Magyar congregations later associated themselves with Rev. Poniatishin's administration. Since Poniatishin did not speak Hungarian, he administered them by appointing as their Dean Rev. Victor Kovalytsky, the Hungarian priest from Perth Amboy, New Jersey, who spoke both Ukrainian and Hungarian. (See Father Poniatishin's "Iz chasiv administratsii eparkhii", Almanakh Tserkvy, p. 111). Rev. Poniatishin's various recollections are extremely valuable to the history of the Ukrainian Catholics in the next eight and one half years. We will frequently rely on them in this chapter which deals exclusively with the administration of Father Poniatishin.
3. Ibid., p. 111.
4. Visty., III (May 17, 1916), 4.
5. Svoboda, April 15, 1916, p. 2, contains a good biographical sketch of its former director and the newly appointed administrator.
6. Ibid., October 24, 1916, p. 2.
7. Ibid. Resolution five was deemed necessary since some of the leadership of the Federation of Ukrainians espoused socialist and anti-clerical views.
8. Ibid.
9. Poniatishin, "Spohad iz chasiv syrytstva Ukr. Kat. Eparkhii v Amerytsi", Knyha katedry, p. 46.
10. U. S. Bureau of the Census, Religious Bodies: 1926, II (1929), 514. This official government report, which presents 213 different denominations in America, fails to list the relatively numerous Byzantine rite Catholic churches under any category whatsoever. The only reference to their existence that this writer found in the voluminous report was on pp. 512-513 where the point is made that in the more recent immigration, large numbers have come to the Russian Orthodox Church from the old Austria-Hungary, "who belonged to what are known as the Uniate churches."
11. Poniatishin, "Iz chasiv", p. 111.
12. Ibid.
13. Ibid.
14. New York, Laws of New York (1917), II, c. 353, 1155-1159.
15. Poniatishin, "Iz chasiv", p. 111.
16. The problem of secession to Orthodoxy also led to bitter conflicts among the Transcarpathians at this time. See for example, Viestnik, August 3,

- 10, and 17, 1916, p. 1.
17. Poniatishin, "Iz chasiv", p. 111.
18. Father Dzubay was also known by the name of Stephen; however, official sources like the diocesan Visty and also the Catholic Directory use the name Alexander. For useful background on Father Dzubay becoming an Orthodox bishop see America, August 11, 12, 16, 19, and 24, 1916, p. 2. Later Dzubay repented and returned to the Catholic Church, living in seclusion in St. Paul's Friary, Graymoor, New York.
19. The term "cantor" needs additional explanation for the reader not familiar with the Byzantine Slavic rite. A cantor is a layman trained to lead the congregation in responses to the priests prayers in the Liturgy and in other religious services. In the Byzantine rite the responses are often involved; consequently, whenever possible each parish hires a cantor who, because of his training and position in the parish, often has considerable influence among the parishioners.
20. Poniatishin, "Iz chasiv", p. 112.
21. See, e.g., Poniatishin's letter dated September 30, 1916, published in Catholic News, October 7, 1916, and reproduced in Svoboda, October 28, 1916, p. 3.
22. Poniatishin, "Spohad", pp. 48-49.
23. Poniatishin, "Iz chasiv", p. 112.
24. In his letter of September 15, 1922, to Rev. Paul Procko, the pastor in Altoona, Poniatishin suggests that the priest organize a parish in Uniontown, Pa., which is located over 100 miles southwest of Altoona. In another letter dated March 12, 1923, to Father Procko, then in New Kensington, Pa., Poniatishin suggests that he hold services in neighboring Vandergrift and Leechburg. In Leechburg, according to Poniatishin's information, there were fifty Ukrainian families which had completely fallen under Bolshevik influence and who would possibly return to their faith with the help of a priest. The above letters, as well as the letter referred to in the following footnote, are in the possession of the writer.
25. Official form letter from Poniatishin to the priests under his administration, dated December 5, 1923, announcing the "Missionary Fund" regulations.
26. Temporary Diocesan Statutes of the Byzantine Rite Apostolic Exarchy of Philadelphia, (Philadelphia,

- 1953), I, 9.
27. Visty, I (October 8, 1914), 2.
 28. Dzendzera, "Ukrainski bohoslovy", p. 237.
 29. See Msgr. James Mooney's letter from Seton Hall College to Father Poniatishin, dated April 5, 1918, and also Poniatishin's undated draft to Msgr. Mooney in reply to the above letter. Both letters are in the archives of the Ukrainian Archdiocese of Philadelphia.
 30. Poniatishin, "Iz chasiv", pp. 113-114.
 31. *Ibid.*, p. 112.
 32. *Ibid.*
 33. Orun, "Misionarska shkola", p. 236.
 34. *Ibid.*
 35. Visty, I (October 8, 1914), 4.
 36. Poniatishin, "Spohad", p. 49.
 37. Poniatishin, "Iz chasiv", p. 112.
 38. Visty, II (May 24, 1915), 1.
 39. Poniatishin, "Iz chasiv", p. 112.
 40. *Ibid.*
 41. A letter from a law office in Pittsburgh to Father Poniatishin, dated May 9, 1922 (thus late in his administration) illustrates the difficulties still experienced in placing building contracts because of the title being in Bishop Ortynsky's name. The letter is in the archives of the Ukrainian Archdiocese of Philadelphia.
 42. For example, in his letter to the newly appointed pastor in New Kensington, Pa., dated Newark, N.J., December 28, 1922, Poniatishin points out that the high Cathedral debt of the pastor's new church represents at least partial arrears in payment during the entire period of Poniatishin's administration, since the death of the bishop in 1916. Letter in the possession of the writer.
 43. See above, pp. 34.
 44. See above, p. 39, resolution #5.
 45. The official letter, dated November 2, 1916, declaring the withdrawal of the Soyuz from the Federation was published in Svoboda, the organ of Soyuz, on November 7, 1916, p. 2. A detailed explanation for the withdrawal is found in *Ibid.*, December 16, 1916, p. 2.
 46. Zhoda Bratstv (Compact of Brotherhoods), was another organization of American Ukrainians organized in Olyphant, Pennsylvania, in 1913.
 47. The official notification of the organization of the Alliance on November 1, 1916, published in Svoboda, December 5, 1916, p. 1.
 48. Poniatishin, "Ukrainska Tserkva", p. 293.

49. A letter from a Second Assistant Secretary in the State Department to Poniatishin, chairman of the Ukrainian National Committee, dated December 16, 1918 (in reply to Father Poniatishin's letter of November 18, 1918) indicates that the State Department was glad to utilize the committee as a medium through which to acquire information regarding the Ukraine, but that it was not prepared to recognize it as an official spokesman of the Ukrainian people. Letter in the archives of the Ukrainian National Museum in Chicago.
50. Protocol from the first general convention, America, December 30, 1916, p. 3.
51. Rev. Poniatishin discussed in detail the steps leading to the proclamation of the Ukrainian Day immediately after the events themselves in "Istoriia ukrainskoho dnia", Svoboda, March 31, April 3, 1917, p. 3. Many years later he again wrote about these events in "Ukrainska sprava v Amerytsi", Yuvileiny Almanakh Svobody, 1893-1953 (Jersey City, 1953), pp. 66-71. (Hereafter cited as Almanakh Svobody.) Both accounts are alike in substance.
52. Congressman Hamill in his remarks in the House, on February 21, 1917, reviews the specific contacts with Father Poniatishin which brought to his attention the humanitarian objectives of the Ukrainians. See U. S., Congressional Record, 64th Cong., 2d Sess., 1917, LIV, Part 6 (Appendix part 1-5), 522.
53. U. S., Congressional Record, 64th Cong., 2d Sess., 1917, LIV, Part 3, 2751-2752.
54. Ibid., Part 4, 3909.
55. U. S., Statutes at Large, XL, part 2, 1645-1646.
56. According to Father Poniatishin, the American Ukrainians are indebted to Congressman Hamill, President Wilson's secretary Tumulty, attorney Kearns, and a half-dozen other Senators and Congressmen, who understood their aspirations and through whose influence the Ukrainian Day became a reality. See Svoboda, April 3, 1917, p. 3, and "Ukrainska sprava", p. 76.
57. "Ukrainska sprava", p. 76.
58. Copy of Father Poniatishin's letter to Congressman James A. Hamill, dated December 27, 1916. Letter in the archives of the Ukrainian Museum in Chicago.
59. Poniatishin, "Ukrainska sprava", p. 71.
60. Ibid., p. 73.
61. U. S., Congressional Record, 65th Cong., 3d Sess.,

- 1918, LVII, Part I, 434.
62. The following examples illustrate the significant role of Father Poniatishin and of his committee in their attempts to bring aid to the Ukrainian people in Galicia. In a letter to the Executive Committee of the National Catholic War Council, in Washington, D. C., dated October 30, 1919, Poniatishin pointed out that Metropolitan Sheptytsky, the Primate of Galicia, was interned by the Polish authorities, that about 200 of his priests were held in the notorious Brigitta prison (Brygidky, the building of the former monastery of St. Brigitta) in Lviv, that relief work had not penetrated into Galicia, and again requested an investigation of conditions and aid for the Ukrainians in East Galicia. In a five page memorandum to the United States Secretary of State, dated September 7, 1920, Poniatishin vigorously complained about Polish atrocities against Ukrainian Catholics in Eastern Galicia, such as, the closing of three theological seminaries, internment of bishops, and the shooting of eleven priests, and begged the United States to use her influence to put an end to these conditions. Finally a letter from the Department of Foreign Affairs of the Western Ukrainian Republic in exile, dated from Vienna, November 10, 1921, and signed by Gregory Myketey, officially thanked Poniatishin for taking the first politico-diplomatic action to inform the United States government and President Wilson about the Ukrainian viewpoint concerning Galicia. The above letters are in the archives of the Ukrainian Museum in Chicago.
63. Poniatishin, "Ukrainska Tserkva", p. 294.
64. Ibid., p. 299.
65. Ibid.
66. For the immediate concerns and objectives of the United Ukrainian Organizations see e.g., America, October 30, p. 2; November 15, p. 1; December 5, p. 1; December 8, p. 3; December 11, 13 and 15, p. 1; and December 27, 1922, p. 2.
67. Poniatishin, "Ukrainska Tserkva", p. 297.
68. Sheptytsky's letter to Poniatishin, dated from Lviv, Galicia, December 18, 1920, in the archives of the Ukrainian Museum in Chicago.
69. Poniatishin, "Z moikh spomyniv", pp. 21-22.
70. Metropolitan's letter to Poniatishin, dated from Philadelphia, January 30, 1922, in the archives of the Ukrainian Museum in Chicago.

71. Poniatishin, "Z moikh spomyniv", p. 28.
72. Ibid.
73. Ibid., p. 30.
74. Ibid., p. 27.
75. America, March 15 and 20, 1922, p. 1.
76. Ibid., August 11, 1922, p. 1.
77. Sheptytsky's letter to Poniatishin dated from Chicago, October 29, 1922, in the archives of the Ukrainian Museum in Chicago.
78. Address by Myshuga in Newark, N. J., November 18, 1945. Excerpts cited by Poniatishin, "Z moikh spomyniv", pp. 32-33.
79. See Sheptytsky's letters to Poniatishin dated October 18 and 29, 1922, and his undated letter from Philadelphia during the 1921-1922 Christmas Season. The letters are in the archives of the Ukrainian Museum in Chicago.
80. America, September 12, 1922, p. 2, lists the names of all the clerics attending the retreat.
81. Ibid., September 11, 1922, p. 1.
82. For a report on the official farewell festivities held on November 7, 9 and 10 in honor of Metropolitan Sheptytsky, see America, November 15, 1922, p. a.
83. November 15, 1922, p. 2.
84. The Transcarpathians were particularly interested in obtaining their own bishop. For example; on May 11, 1916, seventy-four priests originating from Hungary met and petitioned for a bishop of their own. (See Viestnik, August 10, 1916, p. 1.) In a reply to a cablegram from the Sojedinije, Bishop Anthony Papp of Munkacs, Hungary, notified the President of the Sojedinenije by a letter dated February 10, 1924, that within three months a bishop would be appointed for the Transcarpathians. (See Viestnik, August 7, 1924, p. 8.) Finally, Rev. Constantine S. Roskovich, the spiritual director of the Sojedinenije, in his report at the 18th Convention of that organization stated that as a result of many discussions and letters with Metropolitan Sheptytsky and the chancery of Cardinal Hayes of New York, and with their help, the wishes of the Transcarpathians for their own bishop were about to be realized. (See Protokol XVIII Konvencii Sojedinenija Greko Katoliceskich Russkich Bratstv, 1924, (Homestead, Pa.), p. 14. Also in Viestnik, July 17, 1924, p. 5.

CHAPTER IV

1. CD., 1925, p. 759.
2. Ibid., p. 754.
3. In 1945, Bishop Kotsylovsky, whose diocese of Peremyshl was situated within the borders of Poland, was arrested and transferred to Soviet Ukraine where he died a prisoner in 1947.
4. Viestnik, August 21, 1924, p. 1. Also Svoboda, August 16, 1924.
5. Ibid.
6. With the arrival of Bishops Takach and Bohachevsky Fathers Martyak and Poniatishin, administrators of the diocese since the death of Bishop Ortynsky in 1916, returned to their respective parish duties.
7. Eparkhialni Visty (Philadelphia), V (October, 1924), 2. Hereafter cited as Visty.
8. Originally Bishop Ortynsky founded the Eparkhiialny Vistnyk in 1914; however, after his death it was discontinued until it was reestablished, on a larger scale, by Bishop Bohachevsky in October 1924, as the Eparkhialni Visty. This is a most important primary source for the history of the Ukrainian Catholic Church in America. Since the formation of the Archdiocese in 1958 it is called the Arkhieparkhialni Visti.
9. Visty, V (November, 1924), 5.
10. Ibid., p. 6.
11. Ibid.
12. Ibid., pp. 7-8.
13. Ibid., V (April, 1925), 6.
14. Ibid., VI (February, 1936), 10.
15. Ibid., VI (October, 1925), 2-3.
16. Ibid., V (October, 1924), 4.
17. Ibid., VII (November, 1926), 5.
18. Ibid., VII (May, 1927), 1.
19. Ibid., p. 2.
20. Ibid., V (October, 1924), 2.
21. Undoubtedly the Archbishop's glowing report of the political and religious developments in the Ukraine since the Soviet government came to power contributed to this support. Teodorovich's views are extensively reported in Svoboda, February 19, 1924, page 3, by a representative of that paper who interviewed him. The essence of the Archbishop's opinions is as follows: 1) the Ukrainian Soviet government was bringing about complete Ukrainianization; 2) the Ukrainian Autocephalous Orthodox Church, which is controlled by the people themselves, has become the spokesman

of the Ukrainian national movement; 3) at the present time the most important goal was to organize within the Ukrainian Autocephalous Church all those who, as a result of the internal church fights, are now without the benefit of religious solace. Obviously Teodorovich's strongly democratic and patriotic sentiments would impress the politically disturbed Ukrainian patriots in exile. Incidentally, the Archbishop's name is given as "Khvedorovich" rather than the commonly used "Teodorovich."

22. Simon Demydchuk, "Naslidky ukrainskoho derzhavnytstva na ridnykh zemliakh", Piatdesiatlittia Ukrainskoi Katolytskoi Tserkvy sv. Yura, 1905-1955 (New York, n.d.), p. 75. Hereafter cited as Tserkva sv. Yura. Demydchuk was a Ukrainian war exile from Europe who became an important participant in Ukrainian affairs in America.
23. The leaders of the opposition, for example, claimed that within a year eighteen churches fell away from the exarchy and that more than twenty thousand changed their faith. See the official call for action by the opposition to Bishop Bohachevsky in Svoboda, December 3, 1926, p. 3.
24. Official notice signed by the leaders of the opposition dated from Philadelphia, November 29, 1926, Ibid.
25. The "Recollections of Joseph Krupka", 1959 (MS in the files of the Ukrainian Archdiocese of Philadelphia), contain very interesting illustrations of specific events and persons participating in this struggle. Krupka, an eyewitness of these events in the mid-west, credits Dr. Osyp Nazaruk for convincing the large Ukrainian communities in Hamtramck, Detroit, and Chicago to remain loyal to the bishop by his lecture in Hamtramck in the Fall of 1925 (pp. 10-20). He also credits the "Hetmantsi" of the Sich organization with generous support of the Church and Bishop Bohachevsky in this conflict. (p. 20). The support of the bishop by the Sich is attested to, e.g., by the letter of Dr. Stephen Hrynevetsky, the chief officer of that organization, dated from Chicago, December 14, 1926, which included a substantial contribution toward the seminary and future high school, and by the bishop's acknowledgment. See Visty, VII, (January, 1927), 3-5. The bishop's links with the "Hetmantsi", supporters of Hetman Paul Skoropadsky's claims to rule independent

- Ukraine, tended to alienate from him the opponents of Skoropadsky.
26. Visty, VI, (November, 1926), 5.
 27. Ibid., (January, 1927), pp. 5-6.
 28. Protocol of the Congress, Svoboda, January 11, 1927, p. 4.
 29. For the discussions and the decisions of the congress, see the Protocol of the Congress, Ibid., January 8, 1927, p. 5, and January 10, 11, and 12, 1927, p. 4.
 30. Visty, VI (November, 1926), 5; VII, (January, 1927), 10; VII, (April, 1927), 8, etc.
 31. The bishop's regulation dated January 6, 1927. See Visty, VII, (January, 1927), 6-7.
 32. See the Protocol of the Congress in Svoboda, January 10, 1927, p. 4 for the charges made by the opposition and the matters which they considered most important.
 33. Visty, VII, (March, 1927), 1-2; and (April 1927), pp. 2-4. At the same time the bishop charged that the leaders of the opposition "in return for the ruin of Holy Church and rebellion against her lawful authority - promise a Ukraine, and rebellion and ruin they call patriotism." See Ibid., (April, 1927), p. 4.
 34. See, for instance, Andrew Khlystun, "V spravi konkordatu Polshchi z Rymom," America, September 5, and 10, 1925, p. 2, in support of the Concordat, and the editorial in Svoboda, March 23, 1925, p. 2, in opposition to it.
 35. Letter of the Very Rev. Theodorovich, O.S.B.M., September 9, 1932, cited by Bishop Bohachevsky, "Dopovnennia do vasyliianskoi litopysy," Kovchek, III (December, 1948), 147. The bishop's article translated into English, is also printed in the English edition of this monthly. See The Ark, III (October-November, 1948), 184-188, 193, 195-196. A useful, although not entirely accurate, summary of the establishment of the Basilian Fathers in the United States is provided by Rev. Vladmur Gavlich, O.S.B.M., "Vasyliiany u Zluchenykh Derzhavakh Ameryky" Pamiatka Novoi Provintsii oo. Vasyliian (New York, 1948), pp. 18-22.
 36. AER, LXXXI (August, 1929), 167-176.
 37. The translation of articles cited is that of the canonist Rev. V. Pospishil, Interritual Canon Law, p. 207.
 38. Ibid., p. 207.
 39. Ibid., p. 208.

40. Ibid., p. 209.
41. Ibid.
42. In a relatively short period of time twenty-six congregations separated themselves from the ex-archy. See Poniatishin's article in Tserkva sv. Yura, p. 144.
43. Paul Procko, "Pochatky i rozvytok ukrainskoho semynaria y Zluchenykh Derzhavakh," Propamiatna knyha ukrainskoho katolytskoho kaledzha, 1940, (Philadelphia, p. 23. Hereafter cited as Knyha kaledzha. Father Procko was Rector of the ex-archy's seminary from 1926 to 1941.
44. Visty, VI (December, 1925), 5-6; Ibid., (November, 1925), p. 6, lists the students in the Philadelphia seminary for 1925-26, and the seminar-ians in Rome.
45. Father Procko, "Pochatky i rozvytok", p. 23, list the following seminarians who were sent from Philadelphia to Rome and who later returned to the exarchy as priests: Revs. Stephen Chehansky, Dr. Basil Fedish, Dr. Stephen Knapp, Michael Bobersky, Leo Pelensky, Michael Skorodynsky, Joseph Schmondiuk (subsequent Metropolitan of Philadelphia), John Babiak, and Dr. Stephen Hrynuch.
46. Visty, VI (September, 1925), 6.
47. A day school was opened by the Sisters in Philadelphia, in 1916; however, with the death of Bishop Ortynsky the school, which had no financial support except that provided by the bishop, was forced to close.
48. America, September 10, 1925, p. 1. The new school was solemnly blessed on November 29, by Bishop Bohachevsky. See Ibid., December 1, 1925, p. 1.
49. Visty, VIII (February, 1933), 10.
50. Ibid., (May, 1933), p. 19.
51. America, August 29, 1933, p. 1.
52. Ibid., September 7, 1933, p. 1; September 9, 1933, p. 2.
53. Visty, IX, (September, 1934), 63.
54. Ibid., (November, 1934), p. 63.
55. Ibid., (September, 1934), p. 63.
56. Ibid., X (August, 1935), 34.
57. Ibid., VIII (May, 1933), 23.
58. Ibid., (June, 1933), p. 35.
59. Ibid., X (November, 1935), 44.
60. Ibid., p. 45.
61. See e.g., Osyp Nazaruk's article in Kalendar syrytskoho domu, 1926, p. 67.

62. America, September 19, 1933, p. 2.

CHAPTER V

1. Heally, "Our Catholic Ruthenians", AER, XCIII (July, 1935), 78-79.
2. An Encyclical Letter of Pope Pius XI on the Eastern Churches. A translation of Rerum Orientalium (Washington, D. C. n.d.), p. 8.
3. Schmal, "The Ruthenian Question in the United States," AER, XCVIII (November, 1937), 456. Although this article is dated, the writer recommends it highly.
4. The reader should be aware that celibacy is a law which does not bind all the priests of the Catholic Church. The majority of the secular priests of the Oriental Church were married men. The introduction of the celibacy rule among the Byzantine-Slavic priests in the United States was the result of pressure on the Vatican by the Latin rite bishops.
5. Visty, XI (November, 1936), 69.
6. Ibid., XV (August, 1940), 34; November, 1940, p. 47. For a list of all the schools operated by the Basilian Sisters and Sister Servants in 1940, as well as for the statistical information concerning these schools, see Knyha kaledzha, p. 51.
7. Visty, XII (May, 1937), 16; XIII (August, 1938), 30; (November, 1938), pp. 42-43, pp. 51-53.
8. Ibid., XVI (November, 1941), 43-44.
9. Ibid., p. 44..
10. St. Michael's Ukrainian Greek Catholic Church of Woonsocket, R. I. v. Bohachevsky, 196, Atlantic Reporter, pp. 796-812 (1938).
11. Visty, XIII (November, 1938), 43-44.
12. Ibid., XIV (May, 1939), 28-29.
13. Ibid., p. 29. The Pittsburgh Deanery remained vacant temporarily. (See CD., 1940, p. 639).
14. Ibid., XIII (November, 1938), 42.
15. Connecticut, Special Laws (1939), XXIII, Part 1, 300.
16. The bishop's announcement dated March 5, 1941, in Visty, XVI (May, 1941), 16.
17. Ibid., p. 16.
18. Visty, XV (February, 1940), 3.
19. Ibid., XVI (November, 1941), 42-43.
20. Ibid., XV (May, 1940), 14.
21. Ibid., XVII (August, 1942), 24.

22. Ibid., p. 24, contains an authoratative brief biographical sketch of Bishop Senyshyn.
23. For a detailed account of the consecration ceremonies see Shlakh, October 31, 1942, p. 1.
24. America, October 17, 1940, p. 2
25. Visty, XV (May, 1940), 20.
26. Ibid., XX (August, 1945), 38.
27. CD., 1945, p. 779.
28. Ukraine: A Concise Encyclopaedia, I (Toronto, 1963), 911. David Martin, "Not 'Displaced Persons' - But Refugees", The Ukrainian Quarterly, IV (Spring, 1948), 109-114, estimates that perhaps up to five million Ukrainians were scattered through western and central Europe at the end of the war. The great majority of these were repatriated, voluntarily or forcibly, to the USSR.
29. The Apostolic Delegate's letter thanking Bishop Bohachevsky for his letter and check is reprinted in Visty, XXI, (February, 1946), 2.
30. Bishop Senyshyn's address, November 13, 1952, at the annual bishop's meeting in Washington, D. C. See The Ark, VII, 145.
31. Bohdan Karpovich, "Pomich bratovi z dalekoi dorohy" Tserkva sv. Yura, p. 184.
32. During the period under discussion, Bishop Senyshyn celebrated the Pontifical Mass at special Catholic observances in the following major cities: New York, Chicago, Buffalo, Boston, Washington, Philadelphia, Milwaukee, Baltimore, Albany, Newark, Wilmington, St. Paul, Rochester, and Syracuse.
33. Of special interest to this study were a series of articles concerning the development of the Ukrainian Catholic Church in the U.S. entitled "The East in the West" which appeared in The Ark, a monthly publication founded by Bishop Senyshyn and devoted primarily to Byzantine-Slavic ecclesiastical and cultural affairs. The first of these articles appeared in Vol. II (Jan., 1947), 11-12, 18. Six of the others follow in the same volume. Another substantial article, useful for this study, was "The Ukrainian Catholics in the United States," Eastern Churches Quarterly, VI (October-December, 1946), 439-457.
34. In the early 1960's the organization was renamed the League of Ukrainian Catholics. At an interview in Philadelphia, August 6, 1964, Metropolitan Senyshyn indicated his interest in this association by expressing the hope that a local chapter of the league be formed in every parish

- of the archeparchy.
35. During the writer's interview on August 6, 1964, Metropolitan Senyshyn stated that about eighty-five per cent of the current Ukrainian seminarians were formerly members of Altar Boys Societies. Obviously, the Metropolitan regarded this society important to the Ukrainian Catholic Church in America.
 36. For background on Ukrainian Redemptorist Fathers see Michael Hrynychyshyn, C.S.S.R., "Redemptorists of the Ruthenian Rite," Jubilee Book of Redemptorist Fathers of the Eastern Rite (Yorktown, Canada, 1955), pp. 375-422.
 37. See The Way, December 19, 1942, pp. 8-9 for background on the Sisters of St. Francis of Assisi.
 38. Visty, XXIII (February, 1948), 10. See also Franciscan Fathers, "History of the Commissariat of the Byzantine Rite", The Ark, III (June-July, 1948), 116-121.
 39. Decree from the general headquarters of the Basilian Order of St. Josaphat in Rome, dated July 23, 1948, and signed by Rev. Hlib Kinakh, O.S.B.M., Vicar General; and by Rev. Joseph Zaiackhivsky, O.S.B.M., General Secretary, in Pamiatka novoi provintsii oo Vasylilian (New York, 1948), p. 7. Very Rev. Nickolas Kohut, O.S.B.M., became the first Superior General of the new province. He was succeeded, shortly thereafter, by Very Rev. Maxim Markiw, O.S.B.M.
 40. Solemn Blessing and Dedication of St. Basil's Home, 1954, pp. 27-28, the official brochure published on the occasion of the blessing of the new orphanage.
 41. Mention must also be made of the College of the Basilian Fathers in Glen Cove, L. I., New York, which the Basilians conducted for their own seminarians.
 42. Visty, XXIII (November, 1948), 65.
 43. Ibid., XXIV (February, 1949), 8.
 44. Ibid. (November, 1949), p. 76.
 45. Visty, XXVII (August, 1952), 78. Volumes VII of The Ark and of Kovcheh (June-July, 1952) are dedicated to a comprehensive report, including numerous photographs, of the impressive dedication ceremonies.
 46. AAS., XLI, 1949, 89-119.
 47. Ibid., XLII, 1950, 5-120.
 48. Ibid., XLIV, 1952, 15-150.
 49. Ibid., p. 144.
 50. Ibid., XLIX, 1957, 433-600.

51. Visty, XXIV (May, 1949), 41.
52. Ibid., p. 33.
53. Ibid., XXVI (August, 1951), 73-74.
54. Ibid., (November, 1951), p. 114.
55. See, for example, Visty, XXVII (May, 1952). This issue is replete with specific regulations to the clergy of the exarchy.
56. Ibid., (May, 1952), p. 51.
57. Ibid., (February, 1952), pp. 19-24.
58. Ibid., (May, 1952), p. 49.
59. Ibid. (February, 1952), p. 25. It is interesting to note that it was in this post-war period of expansion that, for the first time, a priest of the Ukrainian exarchy in America was named an Apostolic Prothonotary, with the title of Rt. Rev. Monsignor. The priest so honored by the Vatican, May 16, 1948, was the Vicar General of the exarchy, Very Rev. Anthony Lotowytz. See APS., XXXI (1949), 302.
60. Ibid., XXVI (May, 1951), 45.
61. Temporary Diocesan Statutes of the Byzantine Rite Apostolic Exarchy of Philadelphia (Philadelphia, 1953).
62. Visty, XXVIII (November, 1953), 89.
63. Ibid., XXV (February, 1950), 10.
64. Ibid., XXVI (February, 1951), p. 9.
65. See above, pp. 73-74.
66. Interview with Metropolitan Senyshyn, Philadelphia, August 6, 1964.
67. The arrival of displaced priests from Europe appears to have reached its peak in 1950, based on the official notices of new jurisdictions received which appeared in the Visty.
68. S. O. Pidhainy, I. I. Sandul and A. P. Stepovy, eds., The Black Deeds of the Kremlin, Vol. I, Book of Testimonies (Toronto, 1953), 511-527, contains useful information relating to these matters.
69. The Catholic Standard and Times (Philadelphia), February 15, 1963, pp. 1, 3, and 4 contains a biographical sketch of Metropolitan Slipyj, as well as a summary of the vicissitudes of the Ukrainian Catholic Church in Europe since World War II. After his arrival at the Vatican, where he now resides, Metropolitan Slipyj was appointed to the Second Vatican Council's Commission for the Eastern Churches, and in late 1963 he was named a member of the Sacred Congregation for the Eastern Churches. On January 25, 1965, he was elevated to the dignity of Cardinal by Pope Paul

- VI, thus becoming the fourth Ukrainian prelate in history to be so honored.
70. ASS., XXXXV (1953), 522. The title of Right Rev. Monsignor was bestowed upon Msgr. Stock in 1968. Many view the bestowal by Rome of western ecclesiastical titles upon Eastern rite clerics as an obvious illustration of the continued latinization of the Eastern rite Catholics.
 71. Ibid., XXXXVI (1954), 294.
 72. National Eucharistic Marian Congress of the Oriental Rites (1954), a 36 page program brochure of the Congress, contains a very impressive list of the members of the Latin and Oriental rites hierarchy and clergy participating in the Congress.
 73. AAS., XXXXIX (1957), 116-118, contains the Apostolic Constitution Optatissimo unitatis, dated July 20, 1956, dividing the Philadelphia exarchy and creating the new exarchy in Stamford
 74. See the announcement of the creation of the new diocese and the appointment of its first bishop in the official diocesan paper, The Way, August 19, 1956, p. 1.
 75. CD., 1957, p. 726.
 76. The Way, October 21, 1956, p. 13.
 77. Ibid., p. 9.
 78. CD., 1957, p. 719.
 79. The Way, August 19, 1956, p. 1. A total of sixteen parishes and missions comprising the new deanery is listed in Visty, XXXI (November, 1956), 101.
 80. Visty, XXXI (November, 1956), 101.
 81. Ibid., p. 100.
 82. The Way, November 4, 1956, pp. 9-10 contains the most useful of several biographical sketches of the new bishop-elect.
 83. See Ibid., November 18, 1956, pp. 9-10 for an account of the consecration ceremonies.
 84. Visty, XXXI (November, 1956), 101-102.
 85. Ibid., XXXII (November, 1957), 74.
 86. Two months earlier in May, the Vatican had honored three additional priests of Archbishop Bohachevsky's exarchy as Papal Chamberlains, with the title of Very Rev. Monsignors. The priests so honored were Rev. Leo Adamiak, Stephen Chehansky, and Jaroslav Gabro. See AAS., L (1958), 754.
 87. AAS., LI (1959), 156-157.
 88. Papal bull of July 10, 1958, appears in Ukrainska Mytropolia, pp. 45-46. (Also in Shlakh, November

- 1, 1958, p. 2.
89. Ibid., pp. 55-56.
90. See The Way, November 12, 1956, p. 1-2, for a detailed account of the installation ceremonies.
91. Canon 422 of the motu proprio Cleri Sanctitati of June, 1957, orders every diocese to hold a convocation at least every ten years. See ASS, XLIX (1957), 558.
92. The secretary's report of the consultants meeting Shlakh, April 30, 1958, p. 4.
93. Visty, XXXIV, (May, 1959), 40.
94. Ibid., (August, 1959), p. 64. The letter also lists the appointed officials for the convocation.
95. Statutes of the Archeparchy of Philadelphia (Philadelphia, 1960), pp. VII-XVIII.
96. AAS., LII (1960), 849.
97. Ibid., LIII (1961), 285.
98. The Way, January 18, 1961, p. 3. See the fine brief biography of Archbishop Bohachevsky recently written by his brother Dr. Daniel Bohachevsky, Vladyka Konstantyn Bohachevsky, Philadelphia, 1980.
99. Shlakh, January 25, 1961, p. 3-4.
100. On September 12, 1968, the remains of Metropolitan Bohachevsky and Bishop Ortynsky were transferred from the old cathedral to a crypt located below a side altar of a newly erected cathedral.
101. Shlakh, January 18, 1961, p. 4. See also Visty, XXXVI (February, 1961), 2.
102. Shlakh, August 23, 1961, p. 1. The Papal bull of July 14, 1961, naming Bishop Senyshyn as the new Metropolitan appears in Ibid., November 15, 1961, p. 2.
103. AAS., LIV (1962), 493-495.
104. Shlakh, December 6, 1961, p. 2, contains a map directory of the new diocese, as well as the boundaries of the Archeparchy of Philadelphia and of the Stamford Diocese.
105. Ibid., October 18, 1961, p. 1, contains the most informative of several short biographical sketches of Bishop Gabro.
106. Ibid., November 1, 1961, p. 1, 7. The consecration of Bishop Gabro and Bishop Augustine Hornyak, O.S.B.M., Exarch for the Ukrainian Catholics in England and Wales, was the first dual consecration of Ukrainian Catholic bishops in the United States.
107. Shlakh, December 27, 1961, pp. 1-3.

108. Directory, Byzantine Rite Ecclesiastical Province of Philadelphia (Philadelphia, 1962), p. 218. (Hereafter cited as Ukrainian Directory.)
109. Shlakh, January 17, 1962, pp. 1, 3.
110. The Way, January 31, 1962, pp. 1, 4.
111. Ibid., pp. 1, 4.
112. AAS., LIV (1962), 749. The title of Right Rev. Monsignor was bestowed upon Msgr. Paska on September 7, 1963. (See AAS., LVI (1964), 841.)
113. Ukrainian Directory, 1962, p. 124.
114. See The Way, November 1, 1961, pp. 1, 7. The occasion was graced by the attendance of five Archbishops, 24 bishops, civil officials, and numerous clergy and faithful.
115. AAS., LIV (1962), 539.
116. The Way, February 21, 1962, p. 4.
117. The Way, January 17, 1962, pp. 1-2. The Way, January 17, 1962, pp. 1-2. The writer also learned about some of the specific plans concerning the proposed new cathedral in an interview with Metropolitan Senyshyn in Philadelphia on May 7, 1962.

CHAPTER VI

1. The difficulties faced by bishops Ortynsky and Bohachevsky during their episcopate's were discussed in chapters two and four above.
2. One In Christ, (London), I, no. 4 (1965), 395-396. For the original Latin version see AAS., LVII (1965), 76-89. Two early commentaries on the decree were written by scholars from the Ukrainian Archeparchy: Rev. Meletius Woinar, O.S.B.M., "Decree on the Oriental Catholic Church," The Jurist, XXV (April, 1965), 173-255; and Msgr. Victor J. Pospishil, Orientalium ecclesiarum; the decree on the Eastern Catholic Churches of the II Council of Vatican, canonical, pastoral commentary (New York, 1965).
3. Critical, nevertheless informative, publications concerning the eastern policies of the Vatican include: Ulisse A. Floridi, Mosca A Il Vaticano (Milan, 1976); Hansjakob Stehle, Die Ostpolitik Des Vaticans, 1917-1976 (Munchen-Zurich, 1975); Thomas E. Bird and Eva Piddubchesen, eds. Archiepiscopal and Patriarchal Autonomy (New York, 1972); "The Vatican's Ostpolitik", Newsweek (December 6, 1971); "The Vatican's

- Ostpolitik", Newsweek (December 6, 1971); Eva Piddubchesen, And Bless Thine Inheritance (New York, 1970).
4. Msgr. Basil Shereghy, The Way, November 14, 1976, p. 3.
 5. For the critical views expressed by several of the spokesmen of the protestors, see e.g. The Evening Bulletin (Philadelphia), December 8, 1969, p. 4; Philadelphia Inquirer, of the same date; The Catholic Standard and Times, December 11, 1969, p. 9.
 6. Kryza-Crisis (New York), March 21, 1971, p. 1. This is the first issue of a small newspaper published by members of the Student Ad-Hoc Committee for a Self Governing Ukrainian Catholic Church.
 7. For additional details concerning the consecration ceremonies of bishops Stock and Losten, as well as brief biographies of the two auxiliaries, see The Way, June 6, 1971, pp. 1 and 2.
 8. See, e.g., reports of the impassioned addresses made by Ukrainian prelates at the World Synod of Bishops in Rome, The Sunday Bulletin (Philadelphia), October 24, 1971, Sec. one, p. 5. A similar account appears in the Philadelphia Inquirer of the same date. See also Edward B. Fiske's reports from Rome to New York Times, November 1, 1971, p. 13. Fiske's follow-up report appeared on November 2.
 9. As an illustration, see the comprehensive letter to Pope Paul VI from the Society for the Patriarchal System, Philadelphia, April 18, 1973 in Diakonia (New York), IX, no. 3. (1974), 294-300.
 10. Stephen Skrobach, "Nevzhe zh tse pravelny shliakh", Amerika, December 30, 1970, quoted in Shlakh, January 17, 1971, p. 4.
 11. The entire program planned for the Ukrainian participation in the 41st International Eucharistic Congress in Philadelphia is outlined in The Way, May 2, 1976, p. 3. Bishop Losten's formal expression of gratitude to those contributing to the success of the Ukrainian program appears in Shlakh, September 12, 1976, pp. 1-2.
 12. See The Way, October 3, 1976, p. 1 for a list of the hierarchy co-celebrating the Liturgy on September 16.
 13. The Way, October 10, 1976, p. 3.
 14. See Shlakh, October 10, 1976, p. 2.
 15. Ibid., November 7, 1976, p. 2.

16. See above, pp. 73-75, 80-81.
17. See Shepherd in Chains (Philadelphia, 1962).
18. Visty, XLIX (November 1974), 44-45.
19. For a list of cities and towns where new churches were built see Shlakh, November 30, 1975.
20. AAS., Vol. LXV, no. 4 (April 1973), 223; and Vol. LXVII, no. 8 (August 1975), 507.
21. Visty, LI (May-August 1976), 36.
22. The American Ukrainian Catholics have traditionally provided spiritual and material aid to the Ukrainian communities in Europe, South America and elsewhere. Father Theodore Weneck, O.F.M. from the Franciscan Monastery in Sybertsville, Pa., for instance, is currently on assignment in Argentina's Chaco and Formosa Provinces. In 1970, when earthquakes caused severe damages and resulted in extreme hardships in Yugoslavia, Metropolitan Senyshyn sent more than \$12,000.00 to Archbishop Gabriel Bukatko, administrator of the Ukrainian Catholic Church in Yugoslavia, to help relieve the sufferings of his people. See Visty, XLV (May, 1970), 34.
23. The Way, March 28, 1976, p. 1.
24. Ibid., November 20, 1977, p. 4, contains informative details of the extent of the restoration as well as of the original construction of the cathedral. The ceremonial blessing of the restored historic church by Bishop Gabro took place on October 30, 1977 in the presence of Cardinal Cody of Chicago, seventeen Eastern and Latin rite bishops, over 30 priests, Chicago's mayor Michael J. Bilandic and some 1200 of the faithful. See, e.g., Shlakh, December 4, 1977, pp. 2-3.
25. The Way, June 13, 1976, p. 1.
26. Shlakh, January 29, 1978, p. 2.
27. The Way, October 31, 1976, p. 1.
28. For a list of the co-celebrants of the Liturgy, as well as of other dignitaries attending the installation ceremonies, see Shlakh, December 18, 1977, pp. 1 and 3.
29. For a list of the co-celebrants, as well as of other dignitaries attending the colorful ceremonies, see Shlakh, January 8, 1978, p. 1.
30. For a complete list of participants in the funeral ceremonies for Archbishop Schmondiuk see the formal expression of thanks by the chancellor of the Philadelphia Archeparchy, Msgr. Robert Moskal's "Podiaka," Shlakh, January, 1979, p. 1.
31. See, e.g. "Ukrainians Protest Selection of

- Bishop," Philadelphia Inquirer, Sept. 27, 1979, p. 3-B.; Ibid., "Protest on Naming of Bishop Disputed," Sept. 28, 1979, p. 9-A.; "Pope's Nominee Criticized," Philadelphia Bulletin, September 27, 1979; "Appointment Stirs Ukrainian Community," Catholic Standard and Times, October 4, 1979, p. 15.
32. See Paula Herbut, "Ukrainian Cardinal Backs Pick of Philadelphia Church Head," Philadelphia Bulletin, Nov. 3, 1979.
33. Including the present writer.
34. See Dale Mezzacappa, "Harmony Theme for Pope's Visit with Ukrainians," Philadelphia Inquirer, Oct. 5, 1979, p. 5-a.
35. See Rev. Ronald Popivchak's account of the ceremonies in The Way, Dec. 2, 1979, p. 1.
36. See Rev. Popivchak's account in The Way, December 30, 1979, p. 1.
37. See Shlakh, October 7, 1979, p. 2 for a concise biographical sketch of Archbishop-elect Lubachivsky.
38. "Yednist ukrainskoi katolytskoi iyerarkhii" Shlakh, November 4, 1979, p. 2.
39. For copies of the Pope's letter in Latin, its English translation, and other related materials see Ukrainian Vatican Synod 1980: A Documentary (Stamford, Ct., 1980). English translation of the letter also in The Way, April 13, 1980, p. 3.
40. See Peter Hebblethwaite, "Pope Calls Ukrainians to Secretly Planned Synod," National Catholic Reporter, March 28, 1980, p. 7, for critical analysis of the timing of the announcement, six days prior to the event.
41. See below, p. 107.
42. Jerry Filteau, "Pope Seeks Unity at Ukrainian Synod," Catholic Standard and Times, March 27, 27, 1980, p. 2.
43. Svoboda editorial, April 1, 1980, p. 2; Cardinal Slipyj's opening address at the Synod, Shlakh, April 11, 80, p. 1; Victor J. Pospishil's "'Pomisnist' Achieved: Ukrainian Catholic Church Receives Equality with Eastern Catholic Patriarchates," Ukrainian Vatican Synod 1980: A Documentary, p. 15-24 (np.).
44. See "Leader of Ukrainian Catholics" in New York Times, March 28, 1980, p. A12. For Ukrainian translations of the Papal bulls naming Lubachivsky coadjutor of Cardinal Slipyj and another naming him administrator of the Philadelphia See, which became vacant when he was

- named coadjutor, see Shlakh, June 15, 1980, p. 1.
45. See Peter Hebblethwaite, "Ukrainian Synod Picks Lubachivsky," National Catholic Reporter, April 11, 1980, p. 28.
 46. See Nova Zoria, April 6, 1980, pp. 1 and 9, for a detailed account of the several funeral ceremonies. Nova Zoria is the official newspaper of the Ukrainian diocese in Chicago.
 47. Rev. John Bilanych of Christ the King parish in Philadelphia, was named Vicar General, and administered the archeparchy in Lubachivsky's absence.
 48. See Shlakh, March 8, 1981, p. 1 for details of the consecration ceremonies.
 49. See Shlakh, April 21, 1981, pp. 1 and 7 for the names of the distinguished participants, and other details of the installation and banquet that followed.
 50. See The Way, February 8, 1981, p. 1-2 for most complete of several brief biographical sketches of the new Metropolitan.
 51. Archbishop Lubachivsky departed for Rome on April 28, 1981 to take up his new duties as coadjutor and successor to Cardinal Slipyj, the head of the Ukrainian Catholic Church. See Shlakh, May 10, 1981, pp. 7-8 for Lubachivsky's own summary of his life's journey which he outlined at the farewell banquet in his honor in Philadelphia on April 23.
 52. See The Way, February 8, 1981, p. 1 for a concise biographical sketch, one of several brief biographies of the new bishop.
 53. On August 14, 1981, it was announced that American born Monsignor Robert M. Moskal, chancellor of the Philadelphia Archeparchy, was named an auxiliary bishop to Metropolitan Sulyk by Pope John Paul II. The appointment is the result of the proposals by the Ukrainian bishop's first regular synod held in November-December, 1980. Bishop-designate Moskal was consecrated on October 13, 1981 at the Cathedral of the Immaculate Conception in Philadelphia. For brief biographies of Bishop Moskal see Svoboda, August 19, 1981, p. 1, or The Way/Shlakh, August 23, 1981, p. 1.
 54. The Way, March 22, 1981, pp. 1 and 2. See also Metropolitan Sulyk's address delivered at the banquet following his installation in Philadelphia for possible stop-gap measures to alleviate the serious problem of shortage of priests. The Way, April 12, 1981, pp. 2, 3, and

7. The same address in Ukrainian is in Shlakh, April 19, 1981, pp. 4 and 6.

CONCLUDING REMARKS

1. There are presently separate jurisdictions in America for the Ukrainians, Transcarpathians (Byzantine Ruthenian Metropolitan Province), Maronites, Melkites, and Armenians. On July 17, 1981 Pope John Paul II established an Exarchate for the Armenians in the United States and Canada, with New York City as its See.
2. "Reflections on the Eastern Tradition," One in Christ, VII (1971), 358.
3. "Theology, Pluralism and the American Experience," Diakonia XI (1976), 72.

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