

METROPOLITAN
ANDREI SHEPTYTSKY



and the Establishment of the
Ukrainian Catholic Church
in the United States

Ivan Kaszczak

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Cover: Metropolitan Andrei Sheptytsky visiting Philadelphia, 1921.

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Rev. Dr. Ivan Kaszczak

NOTE: This book is an edited version of a master's degree thesis submitted (in 1985) in partial fulfillment of a Master of Arts degree in Theology at Oblate College in Washington, DC.

The Author

Dedication

*I dedicate this book to my sisters Lydia and Lesia.
You have always been a wonderful blessing in my life.*

Thank you!

Thank You

I would like to thank the staff of the Ukrainian Museum and Library of Stamford, CT for their invaluable help in locating and accessing both documents and pictures. This book would be impoverished and a shadow of itself were it not for these dedicated researchers: Lubow Wolynetz, Curator; Msgr. John Terlecky, M.L.S., Library Director and Anna Boychuk, Researcher. Please accept my sincere thanks and appreciation.

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Foreword

The personal involvement of Blessed Pope John Paul II in the worldwide gathering of Ukrainian Catholic bishops in 1979 canonically confirmed the identity of the Ukrainian Byzantine Rite Church as a particular Church *sui juris* once and for all times. It is since then that the worldwide Synod of Ukrainian Greek Catholic Bishops flourishes in its jurisdiction over its faithful, regardless of where they dwell in the world.

The history of the first immigration of Byzantine Rite Catholics from their traditional homeland into new territories across the Atlantic Ocean at the turn of the twentieth century is filled with periods of ecclesiastical misunderstanding of the Catholic identity. The lack of contact between the Catholic Church of the new world and the arrival of new faithful of a “different” Rite and ethos created new tensions in the homogenous character of a Latin Catholic Church in the United States. The theory that

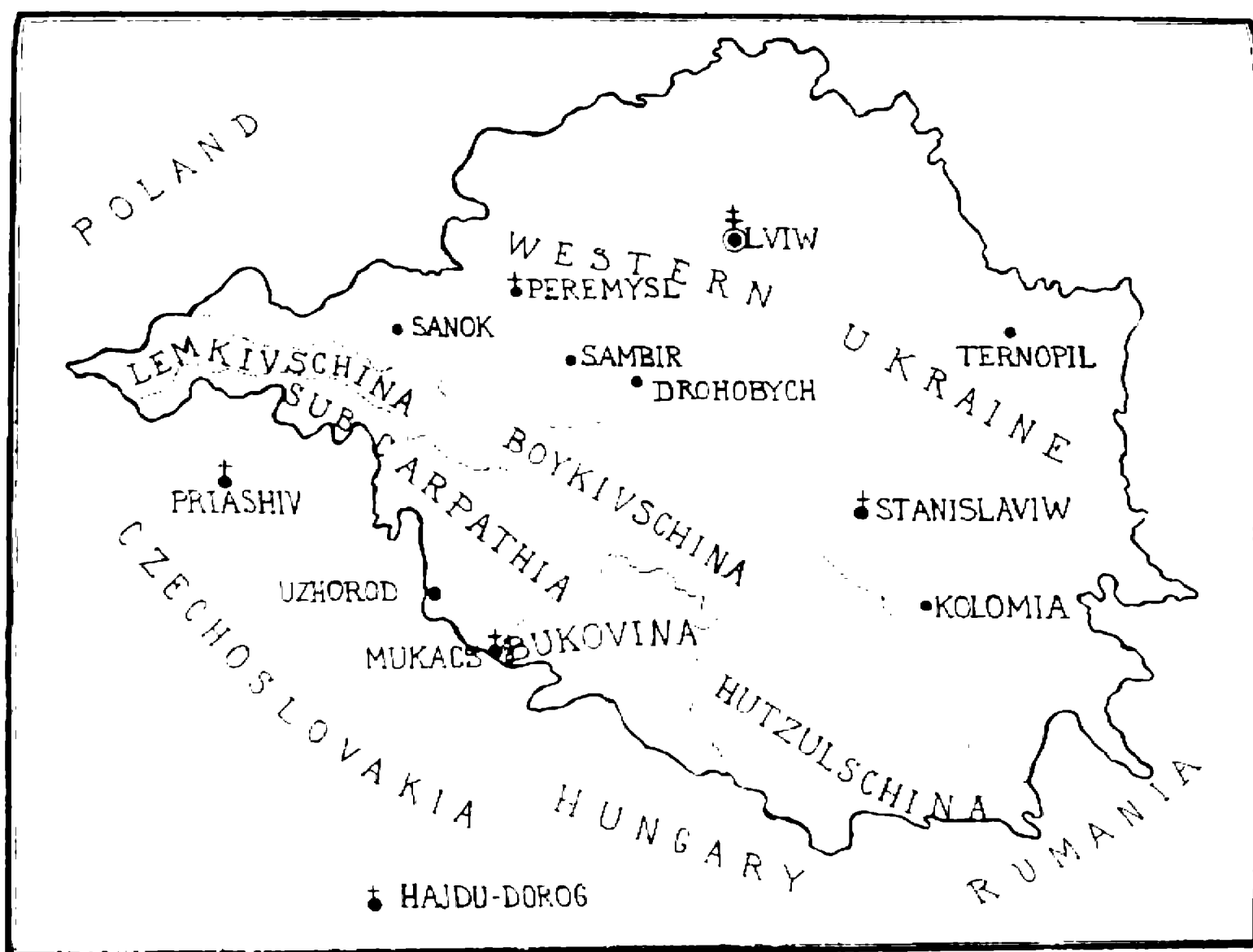


Figure 1 Map of Western Ukraine with areas designated whence came early immigrant Ukrainians and other Byzantine Slav Rite Catholics.

there must be but one bishop per physical territory was the only practice known by the youthful Church of America, even though the concept of multiple jurisdictions is documented in the annals of church history as far back as the missionary endeavors of Saints Cyril and Methodius in the ninth century. At the turn of the twentieth century, three Catholic jurisdictions over one physical territory in the city of Lemberg (present-day L'viv) were perfectly viable within the Austro-Hungarian Empire and the jurisdiction of the Holy See.

The present publication by the Very Reverend Ivan Kaszczak, Ph. D., a priest of the Ukrainian Catholic Eparchy of Stamford, is a work that outlines the juridical confusion that existed in the American Church with the arrival of immigrants (including clergy) that were of a different Rite and cultural milieu. The need for a separate administrator and eventually a separate bishop is evident from the documented history that the author presents for those first decades of the twentieth century. It also is clear that the role of the one Metropolitan Archbishop that the Ukrainian Greek Catholic Rite had in the world in the person of the servant of God Andrei Sheptytsky was more than just a paternal connection and prefigured the way for the eventual recognition of a particular *ecclesia sui juris* worldwide by the universal Church.

Father Kaszczak's work began as an unpublished thesis for his Master of Arts degree while a theological student at Oblate College of the Washington Consortium in the District of Columbia in the early 1980s. Since that time, he has continued his academic formation, earning a Ph.D. in Religious Education from Fordham University and establishing himself as an authority on the history of the Ukrainian Catholic Church in the United States. His research, especially of the years of the administration of Bishop Soter Ortynsky, offers us a fine narrative for an objective assessment of this tumultuous period in the infancy of the Ukrainian Catholic Church in the United States.

Monsignor John Terlecky, M.L.S.

Director, Ukrainian Museum & Library of Stamford.



Figure 2 Metropolitan Andrei Sheptytsky circa 1905.

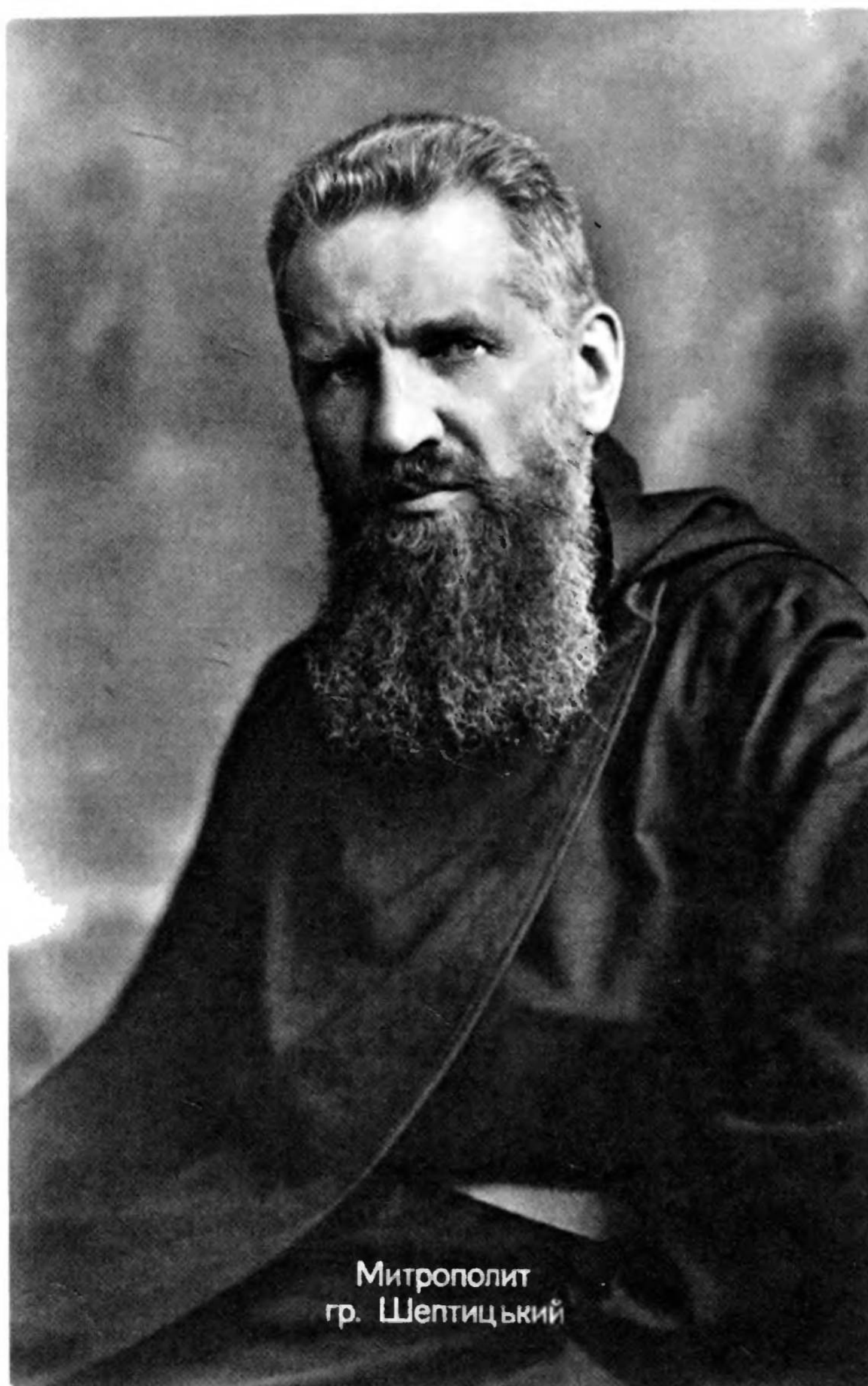


Figure 3 Metropolitan Sheptytsky after his release from the Russian Czarist imprisonment in 1917.

Author's Preface

Imagine writing a book about the United States of America and then only mentioning the Western states!

In Catholic historical literature, even the renowned historian John Tracy Ellis wrote a three-volume work entitled *Documents of American Catholic History*, while including only documents about the largest branch of the Catholic Church - the Latin or Western Catholic Church. One of the most glaring gaps in Catholic histories written about the Church in America is the complete omission or merely just a passing reference to the existence and development of the Eastern Catholic Churches.

This book is an attempt at filling this gap and need in American Catholic history by chronicling the Greek Catholic Church as developed in this survey of its beginnings and of the first Eastern Catholic bishop in the Western Hemisphere.

In 1772-1773 the Empress of Austria, Maria Teresa, gave the Greek Catholic Church the designation *Griechisch-katolisch*. By doing so, she wanted to distinguish the Eastern Catholics of the Byzantine Rite from the Western Catholics of the Latin Rite. Although members of the former church were not Greeks in nationality, the appellation endured and was used exclusively to designate this group of Eastern Catholics during the late 19th-early 20th century. Although many viewed this church as simply an ethnic Church, it struggled to prove that it was truly Catholic in every way.

This book will explain and expand upon what was called The Greek Catholic Church and its first hierarch in the United States of America, Bishop Soter Stephen Ortynsky (1907-1916). In fact, this book will emphasize that his appointment as the first Eastern Catholic bishop in the Western Hemisphere was a profound step in Catholic ecclesiology. The work concludes with the appointment of two separate bishops (jurisdictions) in 1924 for the Ruthenians of Sub-Carpathia and for those of Galicia and Austria. Eventually these churches were renamed the Ruthenian Catholic Church and the Ukrainian Catholic Church.

From the very arrival of the first Greek Catholic priest in 1884 until 1924, there had been just one jurisdiction for all Greek Catholics in the

United States of America. The lack of a Greek Catholic hierarchy at the inception of this church in America led to the fracturing of its membership among diverse churches and the fermentation of much misunderstanding and misrepresentation in the general population. When Bishop Ortynsky was finally granted ordinary jurisdiction in 1913, the Ruthenian Catholic Diocese, according to *The Official Catholic Directory*, was the seventh in population among Catholic dioceses.

One cannot understand the history of American Catholicism without studying the history of the Eastern Catholic Churches in the United States of America. Metropolitan Andrei Sheptytsky was the one most responsible for the appointment of Bishop Soter Stephen Ortynsky and he is one of the most important personalities for a comprehensive understanding of the Catholic Church in the United States of America and indeed the Western Hemisphere

I

The Introduction

On August 8, 1939, as the Ukrainian church historian, Mykola (Nicholas) Chubaty was preparing to leave Lviv, Galicia for the United States of America, he found time to visit his pastor, Metropolitan Archbishop Andrei (Andrew) Sheptytsky, with whom he'd been closely connected over a fifteen-year period. Chubaty posed a question: "What does Your Excellency wish to convey to the American Ukrainians?" The Metropolitan replied, "Tell them that they [Governmental forces] are strongly testing us these days and that in the Lviv Archeparchy alone there are sixty imprisoned priests – and that there are further trials awaiting us. Tell them that we are standing firm!"¹ Metropolitan Andrei Sheptytsky died five years later, on November 1, 1944, during one of the greatest ordeals in Ukrainian Catholic Church history – the second occupation of Western Ukraine by the Soviet Union.

Shortly thereafter, in April 1945, Soviet authorities arrested all the Galician Ukrainian Catholic bishops, and an Initiative Group, composed of several priests and laymen (but no bishops) met March 8-10 in a pseudo-synod. Sometime thereafter, in 1946, this group told Marshall Stalin that the 350-year-old reunion with Rome had been revoked; and then, in a stroke of irony, the pseudo-synod conducted a requiem service for Metropolitan Sheptytsky.

* * * * *

The Ukrainian Catholic Church possesses a long history of persecution, going back to the reign of Empress Catherine II. In the 1770s, over 1,200 Uniate (Greek Catholic) churches were turned over to the Orthodox Church. Between the years 1793-1795, when the Russian Empire annexed Ukrainian lands during the second and third partitions of Poland, another 2,300 Uniate churches and over 100 clergy were forced into Orthodoxy.

The Empress's regime had shown some tolerance toward the Catholic Church, but according to one source "By the time of Catherine's death

¹ Nicholas Chubaty, "Simdesiat piat lit zhyttia Velykoho Mytropolyta," *Nasha shkola nasha perermoha*, 1940: Reverend Peter Oleskiw (Ed.), 4. Alternate translation: "... we are being severely tested these days..."

in 1796, Russian church and state authorities triumphantly proclaimed the ‘return’ of more than one-and-a-half million Uniates to the Russian Orthodox fold.”²

In 1946 the Russian-Soviet Communists took their turn at persecuting the Ukrainian Catholic Church. Metropolitan Sheptytsky would not live to see the decimation of the Ukrainian Catholic Church in Galicia, although he had been quite aware of the danger. In fact, one biography cites his prophetic vision of the church’s destruction and consequent renewal.³ The Church, however, did not truly “die,” for the Metropolitan left behind many spiritual children, all over the world – in the so-called diaspora.

Sheptytsky had been especially concerned about the future and fate of the Ukrainian Catholic Church in the U.S., since he had been most responsible for the canonical establishment of the Church on American soil. An excerpt from an article by Metropolitan Andrew, published in an American journal, sheds light on his ecclesiology and his motivation for assisting Ukrainian-Americans. The article focuses on differences between eastern and western mentalities:

Among dissident Christians ‘phyletism’ or nationalism has led to hopeless divisions and sects. This may appear to be a strong argument in proof of the claim of the Catholic Church to be the true guardian and continuator of the primitive tradition. But this argument is of no significance in the eyes of the Orthodox, save that we appear to glory in the perplexities of our adversaries, and so to be lacking in charity. Historical arguments will never serve to convince them; and exterior, social, quantitative or statistical facts are to them of little importance. When Jesus was crucified, when the apostles suffered martyrdom, the situation of the Church, materially and socially, was far more desperate than that of the Orthodox Church today. “What care we,” they say, “for the numbers of the faithful and the extension of the Church? What matters is the depth of Christian sentiment; and, in the eyes of God, one saintly soul is better than many indifferent ones.”⁴

This vision of the Church helps illuminate Metropolitan Sheptytsky’s interest in his American flock.

2 Barbara Skinner, *The Western Front of the Eastern Church-Uniate and Orthodox Conflict in 18th – century Poland, Ukraine, Belarus and Russia*. (Northern Illinois University: Northern Illinois University Press: 2009) 3.

3 Father Cyril Korolevsky, *Metropolitane Andre Szeptyckyj – 1865-1944*. (Rome, 1964), 429 pages.

4 Andrew Sheptytsky, “Eastern and Western Mentality,” *Eastern Churches Quarterly*, Vol. IX: Winter, 1952, pp. 395-96. The Ecumenical Council Vatican II would call this “Spiritual Ecumenism” in its document *Unitatis Redintegratio*, Chapter 2, section 8.

II

Roman Sheptytsky's Early Years

On October 1, 1861, Sophia Fredriw Sheptytsky (b. 1837, d. April 14, 1904) and Count Ivan Sheptytsky exchanged marriage vows. Sophia was a close relative of the famed Aleksander Fredro (1793-1875), a Polish poet, playwright, and author who had been active during the Polish Romantic period, a time when neighboring empires were partitioned. Fredro had moved from Lviv to Prylbychi, eight kilometers southeast of Yavoriv, in eastern Galicia, which was then part of the Austrian Empire. Ivan and Sophia Sheptytsky produced seven sons:

Stephen (1862)

George (1863)

Roman—the future Metropolitan, Andrei (1865)

Casimir—the future monk, Clement (1869)

Alexander (1867)

Stanislaus and Leo (1876)

Their third son, Roman Alexander-Maria Sheptytsky, was born on July 29, 1865, at the family estate in Prylbychi – about eight months following the death of their eldest son, Stephen.

The Ivan Sheptytsky family ancestors had put down roots near Kyiv (Kiev), Ukraine over the centuries, but many family members had become polonized and had left the Slav-Byzantine Rite church for the Latin Rite church. Young Roman – the future Metropolitan, Andrei – was baptized and raised in the Latin Rite. He was an able student, and he began his studies under Julian Arnette, a tutor the family had hired in 1870.

In June 1875, Roman, his parents, and his brother George traveled to Saxony and Belgium, where their parents hired a teacher to provide English instruction, a language skill that would serve the Metropolitan well in his later interactions with Ukrainian-Americans – and that would benefit him throughout his career. Roman would improve his proficiency in languages

for the rest of his life. David Kahane notes that the antiquarian book dealer and scholar, Siegel, had been a Hebrew language and Modern Hebrew literature teacher in Lviv – and that the Metropolitan would study Hebrew with him and would later in life write letters to the Jewish community in Hebrew.⁵

In 1875, young Roman began his gymnasium (high school) studies at home, but he would travel to Lviv twice a year to take an evaluative exam at the Franz-Josef I Gymnasium. He finished the lower gymnasium (grade IV) in 1879. His father had earlier (in 1876) wanted to send him to Krakow for studies, but was unable to do so. In September 1879, however, Roman entered the Saint Anne Gymnasium, and on November 3, he was confirmed by Bishop Albin Dynajewski (1817-1894), taking as his patron, Saint Stanislaus Kostka (1550-1568).

On June 11, 1883, Roman completed his comprehensive examinations (*Matura or Reifeprüfung*) at the gymnasium, finishing with an excellent record. Shortly thereafter, he told his mother that he had made a decision: he intended to become a Basilian monk of the Ruthenian-Byzantine rite. During the course of his university studies, Roman repeatedly asked his parents for permission to enter the Basilian order – a deeply-held desire that had early on taken hold. His father refused to hear of such a plan; whereupon, after a month in Venice, Roman (on October 1, 1883) enlisted in the Austrian Army. On January 9, 1884, while in Krakow for the Christmas holidays, he took ill. He laid in bed for seventeen nights, his mother at his side. The illness, which affected his legs, would later in life lead to paralysis and a discharge from military service, on June 22, 1884.

While still in the army, Roman (on October 13, 1883) had applied for admission to the University of Krakow's law school. After recovering from his illness, however, he enrolled in the third semester of the law program at the University of Breslau, where he also took theology classes.⁶ While there, he developed a close relationship with Dr. Hugh Lämmer, a history professor, to whom he related his desire to become a Basilian monk.

During the year 1885, he also conducted weekly meetings of the Catholic Brotherhood, *Societas Hosiana*, and took as his patron Stanislaus Hosia (1504-1579), a famed Polish church activist and writer. Hosia had been made a Cardinal and had resisted Protestantism. He had taken an

5 David Kahane, *Lvov Ghetto Diary* (The University of Massachusetts Press, 1990), 142 and 145.

6 The University of Wrocław (UWr). (In Polish: *Uniwersytet Wrocławski*; In German: *Schlesische Friedrich-Wilhelms-Universität*).

active role in the Council of Trent (1545-1563) and had founded the Polish Jesuit Order. This brotherhood of Polish students, meeting weekly, spent time discussing various religious issues, and Roman Sheptytsky could be heard announcing his support for the Union of Brest (1596) and other issues related to the Ruthenian Greek Catholic Church.

After two semesters at Breslau, Roman returned to the University of Krakow, and on September 15, 1885, he enrolled for classes. He began to take an active part in academic life, serving as president of the academic society *Filaret* (Lovers of Virtue), a group that opposed the liberal society *Czytelni Akademik*. At the beginning of 1886, he began preparing for his First National Exam, which he completed on April 9, 1886.

He completed his law course work on July 31, 1887; and on May 19, 1888, he was awarded the Doctor of Law degree. While at Krakow, in the years 1888-89, he took additional law courses; and then, in the school year 1889-90, in order to practice law within the Austro-Hungarian Empire, he enrolled in the law division at the University of München.



Figure 3 The Sheptytsky family: Leon, Sophia-Sofia (mother), Stanislaw (standing), Roman, John-Jan (father), Kazimierz-Casimir (standing), and Alexander. Photographed in Cracow, 1887. Sheptycky family Archive.

The next year he entered the University of Vienna, enrolling in the philosophy section (philosophy, mathematics, and philology). He then returned to the University of Krakow, where he continued his studies, which concluded on July 31, 1891. In 1892 he was awarded a Master of Arts degree in sacred theology and philosophy (*ad graduum*) from the Jesuit College in Krakow, which was affiliated with the University of Krakow.



Figure 4 Roman (Andrei) Sheptytsky's Law Degree from the Jagiellonian University in Kracow – May 18, 1888.

During these youthful years, he had been able (with the help of his grandfather, a convert to Roman Catholicism), to trace his ancestral heritage to the Ukrainian Catholic Church through the portraits that hung in the family home at Prylbychi. In later years, these pictures would further fuel his desire to return to Galicia – to serve his people.⁷

⁷ Roman's ancestors occupied the metropolitan's throne of Halych and held other ecclesiastical posts in the Ruthenian Church: Metropolitan Lev (1748-1778) – the builder of Saint George Cathedral and its neighboring structures in Lviv; Athanasiy Sheptytsky (1713-1746) – Bishop of Peremyshl and later Lviv; the younger Athanasiy (1762-1779) Bishop of Peremyshl and Varlaam Sheptytsky, the Archimandrite of Univ (1668) and later Bishop of Lviv (1710-1715), who was the first uniate of the Sheptytsky Family.

III

Sheptytsky and the Basilians

Over a forty-one year period (1773-1814), Pope Clement XIV had actively suppressed the Society of Jesus, which had been expelled from Portugal (in 1759), France (in 1764), and Spain (in 1767). Consequently, many Jesuits decided to carry the Gospel into the Russian Empire. Contact with Jesuits like Reverend Henryk Jackowski, S.J., helped inspire Roman to visit Ukraine and Russia. He made three trips during this period before his ordination: two to Rome (1886 and 1888) and one each to Ukraine and Russia (1887).

In April 1886, Roman arrived in Rome, at which time he met with Cardinals Mieczysław Ledóchowski; John Baptist Franzelin, S.J.; Joseph Hergenröther – and with Reverend Władysław Michael Bonifacy Zaleski, the future Latin Patriarch of Antioch.⁸ On April 9, 1886, through the intercession of these cardinals, he was able to attend a Mass conducted by Pope Leo XIII, and he was received in audience, at which time he revealed to the Holy Father his desire to become a Basilian monk of the Ruthenian Church. The Pope replied, “*Optimam partem elegisti, que non auferetur a te.*”⁹

Around this time, Roman’s father began to look favorably on Roman’s vocational desire, and he allowed him to visit Ukraine and Russia, to learn more about the people he might serve. Roman reached Kiev, Ukraine, on November 1, 1887, and took a room at the Hôtel de France. While in Kiev, he met with the Ukrainian historian, Volodymyr Antonovych, who received him warmly. From Kiev, he journeyed to Moscow, where he met with the Russian philosopher, Vladimir Soloviev, whose thoughts on Christian unity, especially his view on the ultimate unification of all Christians without loss of their traditions, deeply affected young Roman.¹⁰

⁸ Cardinal Ledochowski (b. 22, 1822 – d. In Rome July 22, 1902); Cardinal Franzelin (1816-1886) created Cardinal in 1876 and appointed the Prefect of the *Sacred Congregation of Rites* (dogmatist); Cardinal Hergenrother (1824-1890) created Cardinal in 1879 and named the Prefect of the Vatican Library and Archives (Historian-canonist); as regards Fr. Zaleski see the following informative article: George J. Lerski, “Polish Prince of the church in South Asia,” *The Polish Review*, Volume XXIX, 1984, No. 4, 57-69.

⁹ “You have chosen the better part which shall not be taken away from you.” This references the quotation of Jesus (Luke 10:32) which is often used to underscore the desirability and hierarchy of the monastic life.

¹⁰ For an evaluation of Soloviev’s ecumenical thought see: Fr. Pacific Linowski, O.F.M., “Vladimir

On March 24, 1888, Roman and his mother, on their second visit to Rome, had an audience with Pope Leo XIII, who addressed Roman with these words: “For you and for your vocation, once again, I give my special blessing.”¹¹

Following his return from Rome, he completed his doctoral studies, and on May 28, 1888, he departed for the Basilian Monastery in Dobromyl, Galicia, where he took the name Andrew; and on August 11, 1892, he received his solemn profession, in Christonopolis – present day Chervonohrad. He was ordained in Peremyshl (Przemyśl) into the priesthood on September 3, 1892, by Bishop Julian Pelesz. On September 11, his first liturgy was held in Prylbychi, an event attended by a number of dignitaries, including Fr. Adam Sapielha, future Archbishop and Cardinal of Kracow.

In the monastery of Dobromyl, he served as a teacher of novices (1893) and as an assistant to the Abbott, as a librarian, and as an instructor of Greek (1895). In June 1896, he was appointed hegumen of the Lviv monastery of Saint Onuphrius, where in May 1897, with the aid of Father Platonid Filias, O.S.B.M., he founded the monthly religious magazine *Micionar–Misionar–The Missionary*. This magazine *Micionar–Misionar–The Missionary* was published in Zhovkva, Galicia.¹² On August 26, 1898, he was called to be a professor of theology at Christonopolis.

* * * * *

Soloviev's Concept of Unity," *Unitas*, Volume IX, No. 2, Summer, 1957, pp. 80-86. Paul Robert Magocsi, (Ed.) *Morality and Reality – The Life and Times of Andrei Sheptyts'kyi* (Canadian Institute of Ukrainian Studies: Edmonton, 1989), According to Fr. Ivan Muzyczka: "The goal of the young Metropolitan's first journey was to explore the possibility of the conversion of Russia. He wrote the following words to his mother in a letter dated November 12, 1887: '... and as yet I have no desire to remain here any longer; I would like to see that which is the most important and then get out as fast as possible, leaving to St. Catherine the difficult task of converting the Moscovites. But it will come to pass. It can be sensed, and it should be expected...' " Footnote #6 on page 325.

11 Szeptycka-Fredro, Sophie. Contesse. "Leon XIII et Romain Andre Septycky." *Analecta O.S.B.M.*, S. II, Vol. I (VII Fasc. Pp. 582-83. Romae, 1953).

12 *Misionar*, Year III, #19, September 13, 1899, p. 294. The fortieth anniversary was celebrated in their issue of May 1937, #5, pp. 98-99. This magazine was first printed in 1897 in Zhovkva, Galicia and appeared until its last issue in 1944. A similar émigré magazine was founded in Philadelphia in January of 1917 with Rev. Zachary Orun as editor.



A. Petrus



Figure 1 Andrei Sheptytsky, O.S.B.M. as a monk of the Dobromyl Monastery in Galicia, 1888-1892.



Figure 2 Bishop Sheptytsky's seal as Bishop of Stanyslaviv, Galicia (1899).



Figure 3 Bishop Sheptytsky as Bishop of Stanyslaviv.

At the insistence of Pope Leo XIII,¹³ Andrei accepted an appointment as Bishop of Stanyslaviv, on June 19, 1899, and he received episcopal consecration from Metropolitan Julian Kuylovsky.¹⁴ Although mistrusted at first because of his Polish background, he was gradually accepted by the faithful, who recognized his dedicated service.¹⁵

In the year 1900, the young bishop of Stanyslaviv led a group of pilgrims to Rome; and at a papal audience, October 29, the Pope informed him that he had been appointed Archbishop of Lviv, successor to Metropolitan Julian Kuylovskyj, who had died May 4, 1900. He took charge of the Metropolitan See of Lviv, on January 17, 1901 (having been appointed on December 17, 1900),¹⁶ and he would remain at this post until his death in 1944. This position in the Ukrainian primatial See of Lviv carried the titles Metropolitan of Galich (Halych) and Kamenets-Podilsk, and its holder was ex-officio vice-president of the legislative assembly of Galicia (Diet-Sejm), with a seat in the Herrenhaus at Vienna. The new Metropolitan was only thirty-five years old.

The Archdiocese of Lviv was so vast that it included more than 700 parishes and 1,250,000 million faithful. The Metropolitan spent two to three months each year visiting various parishes in his archdiocese, preaching and hearing confessions. In his pastoral pronouncements, he distinguished himself for practical and concrete observations. Andrew reorganized the Metropolitan Seminary and was instrumental in the nomination of the first Ukrainian (Ruthenian) bishop for the United States. Following a visit to Montreal for the Eucharistic Congress in 1910, he helped nominate (in 1912) a bishop for Canada. It is interesting to note that the young provincial hierarch of an Eastern Catholic Church served as confessor to the Imperial Crown Prince of Austria, the Archduke Francis Ferdinand, and his wife, the Duchess of Hohenburg – both victims of the Sarajevo assassination in 1914.

13 Josephus Krawcheniuk, *Veleten zo Sviatoiurskoyi Hory*. (Yorkton, Sask., Canada: Redeemer's Voice Press – Bibliotheca Logos, Vol. XXXIV, 1963), p. 9. Krawcheniuk (p. 9) also mentions that Leo XIII appointed Bishop Andrew Sheptytsky at the suggestion of Franz Josef. For an account of young Roman Sheptytsky's visit with Leo XIII as he was accompanied by his mother on May 9, 1886: Sophia Sheptytsky, *Molodist I ...*, 82.

14 Luznytzy, p. 531. Dr. Julian Pelesz wrote the monumental work: *Geshichte der Union der ruthenischen Kirche mit Rom*. Vol. I and II. (Wein, 1878 & 1880). He was Bishop of Stanyslaviv and Peremyshl (1843-96). Julian Kuylovskyj was Bishop of Stanyslaviv (1891-98) and Metropolitan of Lviv (1898-1900). For a description of Metropolitan Kuylovskyj's installation as Metropolitan of Lviw see: *Misionar*, #18, letter for September on the 30th of August 1899 (Zhovkva).

15 Metropolitan Andrew was aware of the troubles he would face in the Ruthenian Church as his mother relates: "Roman once told me: 'I know exactly what is awaiting me – Poles will consider me a Ukrainian and Ukrainians will treat me as a Pole, no matter! God calls, one must go.'" Sheptytsky, *Sophia, Molodist I ...*, 95.

16 *Misionar*, #19. September 13, 1899 (Zhovkva). This is a description of Bishop Andrew Sheptytsky's consecration as Bishop of Stanyslaviv where he would remain until January of 1901.

In 1912, he established the Ruthenian historical-ecclesiastical mission in Rome, which was entrusted to Father Cyril Korolevsky. In 1913 he established the Ukrainian National Museum in Lviv, with its annexed library and archive room. In this project, he had the valuable assistance of the well-known art historian, Dr. Ilarion Svetsitsky, who as curator of the library published (in 1913) an illustrated guide to the museum.¹⁷

The Metropolitan worked to revive religious life in his Metropolitan See. He had been inspired by a small group of peasants who followed a monastic rule, and in 1903 he gave them land at Sknyliv, Galicia. In 1906 he dedicated their laura in honor of Saint Anthony Pechersky. Its rule was based on the Typicon of Saint Theodore Studite. Metropolitan Sheptytsky prepared their Typicon in 1910, and although they were dispersed during the years 1914-18, they experienced a resurgence after 1919, with Sheptytsky's brother Clement-Klymentij (Casimir) serving as hegumen, while the Metropolitan held the office of Archimandrite.¹⁸ In the ecumenical sphere, Metropolitan Andrew anticipated future developments. He helped to establish the Benedictine monasteries of the Eastern rite and supported Dom Lambert Beauduin in the founding of Amay (Chevetogne), in Belgium, a bi-ritual monastery that was working toward enhancing Christian unity.

Two important ecumenical events occurred in 1907: 1) the first ecumenical congress was held in Velehrad, an event the Metropolitan helped organize, and 2) Pope Pius X conferred on the Metropolitan unprecedented rights and jurisdiction over not only the diocese of Kamenets-Podolsky but also the Belarus territories (the future Baltic states) and Russia itself—as far east as Vladivostok and the Pacific Ocean.

As a canonical safeguard, Pius X had seventeen documents drawn up, without the knowledge of the Cardinal Secretary of State, Merry del Val. When Merry del Val began to suspect something, the Metropolitan pointed it out to the Pope, and Pius X responded, "You have no need to be troubled about Merry del Val; you have to deal with me myself, and that is sufficient."¹⁹

¹⁷ Beyda, F. "Szepticky Museum." *Eastern Churches Quarterly*, 9: 401-07. Winter, 1952. This is an account of the museum with illustrations.

¹⁸ Clement Sheptytsky, (1869-1959) decided to join his brother in his work of reviving Eastern monasticism. He was ordained a priest in 1915, became superior of the Studites; appointed Exarch of Russia and Siberia by Metropolitan Andrew in 1940. He was arrested and deported by the Soviets in 1945 and died in confinement in 1952. Cf. also *Typicon, Auctoribus Servis Dei Metropolita Andrea et Archimandrita Clemente Szeptycky – Studitis*, (Rome, Italy: Publicationes Scientificae et Litterariae "Studion" Monasteriorum Studitarumj – N. I-II, 1964), 344 pages. He was beatified by John Paul II during his pastoral visit to Ukraine in June 2001.

¹⁹ H.S. Ostoyan, "Pope Pius X and the Metropolitan Szepticky," *Eastern Churches Quarterly*, 9: Winter, 1952, 411.

The Metropolitan had reason to exercise these powers when he was arrested on September 18, 1914. Prior to being taken to Kiev, he consecrated as bishop Father Joseph Bocian (who died in 1926). After his release from prison, during the Russian Revolution in 1917, he appointed Leonid Fedorov as Catholic Exarch of Russia.²⁰ Leonid Fedorov, was born of Orthodox parents in Petrograd, on November 4, 1879. Later he entered the ecclesiastical seminary in that city. In 1902 he was reconciled with Rome. As a Catholic he studied at Anagni, Rome, and Fribourg in Switzerland; and he was ordained priest of the Byzantine rite in Constantinople, in 1911. In 1913 he received the monastic tonsure at the Studite monastery of Saint Joseph, in Kamenitz, Bosnia, Croatia. On returning to Russia in 1914, he was arrested and sent to Siberia. Liberated in 1917, he was appointed by Metropolitan Andrew Sheptytsky to head the Russian Catholic Church, with the title of Exarch. During the Soviet persecution of 1923, he was sentenced to ten years in prison; from 1926 to 1931 he did forced labor at Solovki. He died on March 7, 1935.

Upon his release, Metropolitan Andrew made a triumphal entry into Lviv, in October 1917. Two other events illuminate his character and the



Figure 4 Sheptytsky in Vienna (August 27, 1917) after his release from prison in Russia. To the left of Metropolitan Sheptytsky is the future Bishop Kotsylovsky of Peremyshl and Rev. Joseph Zuk, pastor of St. Barbara Church in Vienna.

²⁰ Paul Mailleux, SJ, *Exarch Leonid Feodorov, Bridge Between Rome and Moscow*, (New York, 1964).

depth of his thinking. On August 2, 1938, he wrote a letter in defense of the Orthodox, whose churches were being destroyed by the Polish government. This letter appeared on the front page of *Dilo*, on August 23, 1938. The letter was confiscated, but not before a few copies were released to the people. The second event was his defense of the Jews, in his pastoral letter "Thou Shalt not Kill," dated November 1, 1942.²¹

Metropolitan Andrew died in 1944, the Funeral took place in Lviv at St George's Cathedral on November 5, 1944. Nikita Khrushchev led the official Soviet delegation.



Figure 5 Metropolitan Sheptytsky's funeral in Lviv.

²¹ For the protection of the Jews see: Lewin, K.I. "Archbishop Andrew Sheptytsky and the Jewish community in Galicia during the Second World War." *Unitas*, 12: 133-42. Summer, 1960 and Leo Heiman, "Metropolitan Sheptytsky – A Wartime Savior of the Jews," *Beacon*, XVI (No. 5, September/October, 1982), 22-26. Condensed from the originally published in the *Jewish Digest*, January 1963.



Figure 6 Bishop Budka at far left at Sheptytsky's funeral.



Figure 7 Bishop Kotsylovsky and Metropolitan Josef Slipyj at Sheptytsky's funeral.



Figure 8 Metropolitan Josef Slipyj at Sheptytsky's funeral.

IV

Your Tired and Poor Immigrate

Ukrainians from Galicia and Carpathia (Subcarpathia), territories in the Austro-Hungarian Empire, had begun to emigrate from their native lands prior to 1870, settling on farms in New York and Connecticut. But the main migration began in the 1870s, and especially in 1877, with the arrival of coal company agents, who were hiring Ukrainians and Slovaks to work in the Pennsylvania coalfields – and to help break strikes. Many of these immigrants were simple people with little or no formal education. They were faithful members of the Greek Catholic Church and adherents of the Byzantine-Ruthenian Rite.²² For these men and women of faith, their church and their traditions were a safe bastion in a new and foreign land.²³

In the early 1880s, there were about sixty to seventy Ukrainian families in Shenandoah, Pennsylvania, and it was they who made the first attempt to obtain a priest from their native land. With the help of Carol Rice, a Lithuanian banker in Shenandoah, they sent a letter to the Ukrainian Metropolitan of Halych, Sylvester Sembratovych, Archbishop of Lviv:

Your Excellency! Though illiterate, we have come here alone. But we are not entirely the same as we were in our country, because something is lacking to us. Lacking to us is God, whom we could understand, whom we could adore (worship) in our own way. You, your Excellency, are our father here, too, because you are the father of the Ukrainian Church, even though we come from the western part of Ukraine and not from your diocese. Therefore we beseech you: give us our own priests, give your blessing towards the building of churches, so that in this new land we may have that which is holy in Ukraine.²⁴

22 “The faithful of the Ruthenian discipline of the Byzantine Rite are often referred to as ‘Greek Catholics.’ Although technically correct, the term has proven to be very misleading in the United States and Canada, and therefore its use is not desirable (Father Gregory Hrushka, who came to the United States in 1889 from Galicia, was one of the first to realize how misleading the term was and strongly recommended that it be dropped from use as early as 1893. See “Poznaimo sia,” *Svoboda* (Jersey City), October 15, 1893, 1).

23 Andrew J. Shipman, “Our Russian Catholics; the Greek Ruthenian Church in America,” *The Messenger*, XLII (November 1904), 575-576.

24 Reverend Isidore Sohocky, “The Ukrainian Catholic Church of the Byzantine-Slavonic Rite in the

In a letter dated October 24, 1884, Metropolitan Sembratovych informed the families that he was sending them Reverend Ivan Wolansky, a priest from the Archdiocese of Lviv. In his letter, the Metropolitan noted that the arrival of Wolansky would be slightly delayed, since additional funds had to be raised in order to pay the fare of the young priest's wife, Pawlyna. This response satisfied the Ukrainians, and the newly ordained priest and his wife arrived in Shenandoah, Pennsylvania, on December 10, 1884.²⁵

Shortly after his arrival in Shenandoah, Wolansky began to acquaint himself with the conditions of his faithful, who had gone several years without spiritual guidance and ecclesiastical authority, a factor that had hindered the growth of the Ruthenian Church. Other factors, such as misunderstandings of the Ruthenian Church's rite, together with certain discipline issues such as obedience had also contributed to the state of affairs that greeted Father Wolansky.

Wolansky decided to call on the Archbishop of Philadelphia, the Most Reverend Patrick J. Ryan,²⁶ who had been informed by the Reverend Joseph Alex Lenarkiewicz, the Polish Latin rite priest in Shenandoah, of his coming. Lenarkiewicz was not favorably disposed toward Wolansky's presence. Consequently, the Archbishop's Vicar General, Very Reverend Maurice A. Walsh, informed Wolansky that the Archbishop would not be seeing him—and furthermore, that there was no room for a married priest in the United States.

Given such treatment, Wolansky saw no recourse but to communicate with Metropolitan Sembratovych, in Lviv. He telegraphed the Metropolitan and informed him of the difficulties and requested that he be granted jurisdiction to exercise his priestly ministry. When no prohibitive reply

U.S.A." *Ukrainian Catholic Metropolitan See Byzantine Rite U.S.A.* (Philadelphia, Pennsylvania: Archbishop's Chancery-Byzantine Rite Archeparchy of Philadelphia, 1959), 250.

²⁵ Reverend Ivan Wolansky was born in 1857 into a priestly family in the town of Yablonovi next to Kopychynets, Galicia. He was in the United States from 1884 to 1889. In 1890 he returned for a short time to the United States. In 1896 he went to Brazil to see how the Ukrainian immigrants were faring. There in Rio de Janeiro his wife died from Yellow fever. In *Svoboda* (#12, 1897) he gave a description of the climate in Brazil and noted the places where the climate was dangerous. During the Ukrainian revolutionary movement he was a missionary in the Kholm district, Galicia. Dr. Luke Mushuha, "Iak Formuvavcya Svithlyad Ukrainiskoho Imigranta v Amerytsi," *Jubilee Book of the Ukrainian National Association*. In commemoration of the Fortieth Anniversary of its existence (Jersey City, NJ: Svoboda Press, 1936), p. 34, footnote 23. Also see *Svoboda*, #21, 1904, 11/14.

²⁶ Archbishop Ryan was named the second Archbishop of Philadelphia on June 8, 1884. His installation took place at the Cathedral of SS. Peter and Paul on the following August 20. His relative inexperience contributed to his harshness towards the Ruthenian Church. In 1907 he would offer Bishop Ortynsky his residence in Philadelphia until he got settled.

came from Lviv, Wolansky rented Kern Hall on Main Street in Shenandoah and celebrated the first Ruthenian Catholic service in the New World, a Vespers service in honor of the feast of Saint Nicholas of Myra – a service that followed the Julian (old) calendar and was held on Wednesday, December 18, 1884.

Early in 1885, Wolansky began to develop the first Ruthenian Catholic parish in the United States. On January 18, 1885, he organized the Saint Nicholas Brotherhood, an organization that would assist him in his parish development work. On Saint Michael’s day, November 21, 1886, Wolansky blessed the first Ruthenian Catholic Church in the U.S. in Shenandoah in honor of the Conception of St. Anne. The young missionary then found time to travel and to organize Ruthenian communities in Shamokin,



Figure 1 A popular picture of Metropolitan Sylvester Cardinal Sembratovych.

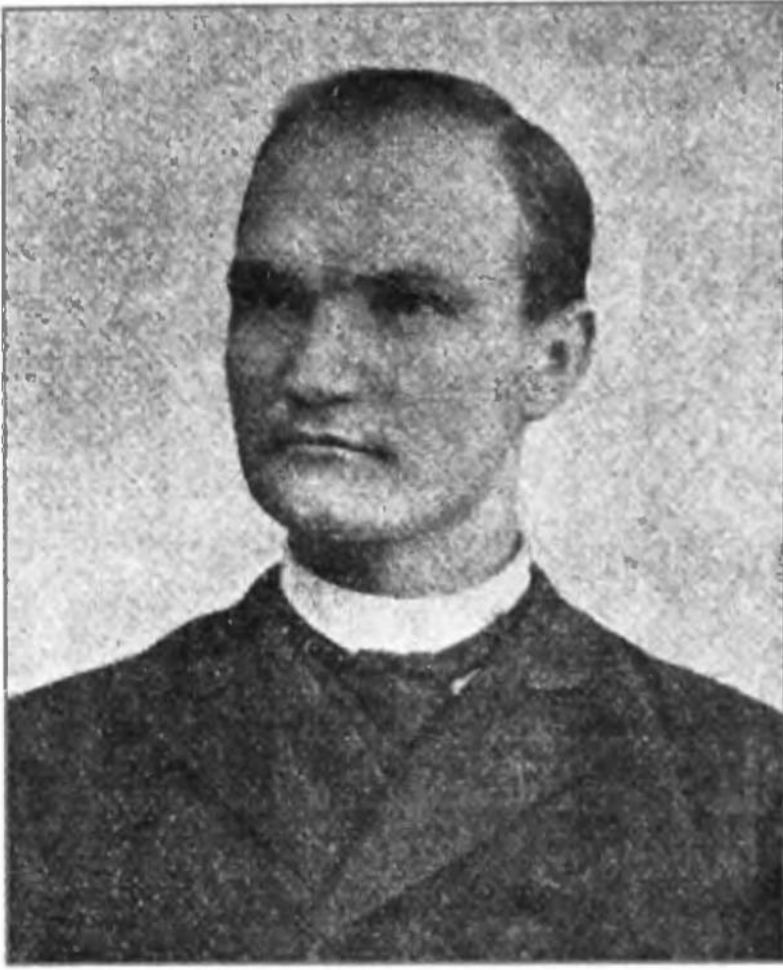


Figure 2 Father Ivan (John) Wolansky and his wife, Pawlyna.

Declaration of Intent

State of Pennsylvania, Schuylkill County, ss.:

Be it Remembered, That at a Court of Common Pleas, held at Pottsville, in and for the County of Schuylkill, the 20th day of May in the year of our Lord one thousand eight hundred and eighty six personally appeared John Wolanski before the said Court, who, upon his solemn did depose and say, that he is a native of Austria now residing in the County of Schuylkill aged 29 years, or thereabouts and that it is Bona Fide his intention to become a CITIZEN OF THE UNITED STATES, and to renounce forever all allegiance and fidelity to any foreign Prince, Potentate, State and Sovereignty whatsoever, and particularly to Francis Joseph Emperor of Austria of whom he was before a subject.

John Wolanski
Sworn and subscribed before me the 20th day of May A. D., 1886.
U. J. McGahey Prothonotary.

Figure 3 Father Wolansky's application for U.S. Citizenship.

Hazleton, and Mount Carmel, Pennsylvania – as well as in the states of New York, Minnesota, and Colorado.

Wolansky eventually asked Metropolitan Sembratovych to send him a priest, to assist in his far-flung missionary endeavors. In March 1887, the Reverend Zenon Liakhovych arrived from Galicia, along with a Ukrainian university student, Vladimir Simenovich, from Lviv. With their assistance, Wolansky began publication of the newspaper *Ameryka*-America, the first Ukrainian Catholic newspaper in the United States, and one that stayed in existence until 1890.²⁷ On November 4, 1887, Wolansky suffered a tragic loss – the death of Reverend Liakovych, in Wilkes-Barre, Pennsylvania.

АМЕРИКА



69. „Америка“, ч. I, р. I, обем: 40x27 см.

Figure 4 AMERICA was the first Ruthenian Greek Catholic newspaper published in the United States by Rev. Ivan (John) Wolansky. The first issue was published on August 15, 1886. After the newspaper’s dissolution the press was purchased for the publication of the Subcarpathian (Carpatho-Rusyns) newspaper *Amerikansky Russky Viestnik* which first appeared on March 17, 1892.

²⁷ *Ameryka* - America Shenandoah, PA, Rev. John Wolansky - publisher, W. Simenowich - editor, August 15, 1886 - February 22, 1890. *Bi-weekly, Weekly*.

From the beginning of Wolansky's pastoral activities, it had been rumored that Metropolitan Sembratovych would recall him, because of the protests of the Latin rite bishops, who would not accept his married status. The Latin rite bishops also highly disapproved of Wolansky's membership in the Knights of Labor, a workers' organization that was suspected of involvement in the May 1886 Haymarket Square massacre, in Chicago.²⁸

In the summer of 1888, Wolansky sent Simenovich to Galicia with a petition for a replacement. That same year Simenovich returned with Reverend Constantine Andruchovych from the Lemko region of Galicia, who settled in Kingston, Pennsylvania. Continuous pressure from the Latin rite bishops and clergy finally resulted in Wolansky's recall to Galicia in 1889. He returned to the U.S. for a short time in 1890, in an attempt to deal with some problems that had developed in a few parishes—a result of the alleged mismanagement by his successor, Reverend Andruchovych.²⁹

Father Wolansky returned to Galicia a few months later, where he died in 1926. The May 30, 1887, issue of the Shenandoah Evening Herald carried a glowing tribute:

Although young, barely more than 30 years of age, tall and slim, though compactly built, and fairly good looking, Father Wolanski 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.

By the 1890s, more and more Ruthenian clergy and faithful were making their way to the United States. This influx was creating problems within the Ruthenian Church, mainly because of the lack of a recognized ecclesiastical leader. As early as 1890 the Ruthenians had wanted to prepare a petition requesting that a bishop of their rite be appointed for the United States.

In mid-October 1890, in response to Father Wolansky's dismissal

²⁸ The rise of secret societies in the United States had given rise to suspicion of some good organizations. The Latin Catholic bishops of the United States met in Baltimore, Maryland on October 27-28, 1886 to discuss secret societies, which included *The Knights of Labor*. For more detail see: Henry J. Browne, *The Catholic Church and the Knights of Labor*. (Washington, DC: The Catholic University of America Press, 1949).

²⁹ Father Andrukhovych defended himself in the following brief work: Rev. Constantine Andrychovych, *Z zhyttia Rusyniv v Amerytsi Spomyny Z Rokiv 1889-1892* - From the Life of Rusyns in America Memoirs From the Years 1889-1892. (Kolomyja, Galicia, 1904.)

from the United States and the first prohibition by *Propaganda Fide* of married clergy on October 1, the first meeting of Greek Catholic priests in the United States took place in Wilkes-Barre, Pennsylvania, organized by Fr. Alexis Toth of Priashiv, a Rusyn-Ruthenian from the Austro-Hungarian Empire. Father Alexis was a widower, as was the most senior Greek Catholic priest in attendance, Father Nicephor Chanath. Although Fathers Toth and Chanath had both been instrumental in developing the early structure of the Greek Catholic Church in the U.S., they eventually parted ways. Fr. Chanath had assumed a somewhat tenuous leadership role among Greek Catholics, and Father Toth joined the Russian Orthodox Church. On May 29, 1994, Father Toth was glorified (canonized) as St. Alexis of Wilkes-Barre by the Orthodox Church in America, whose establishment and membership numbers are largely traceable to his efforts. Both Father Toth and Chanath would both forge a peace before they died.

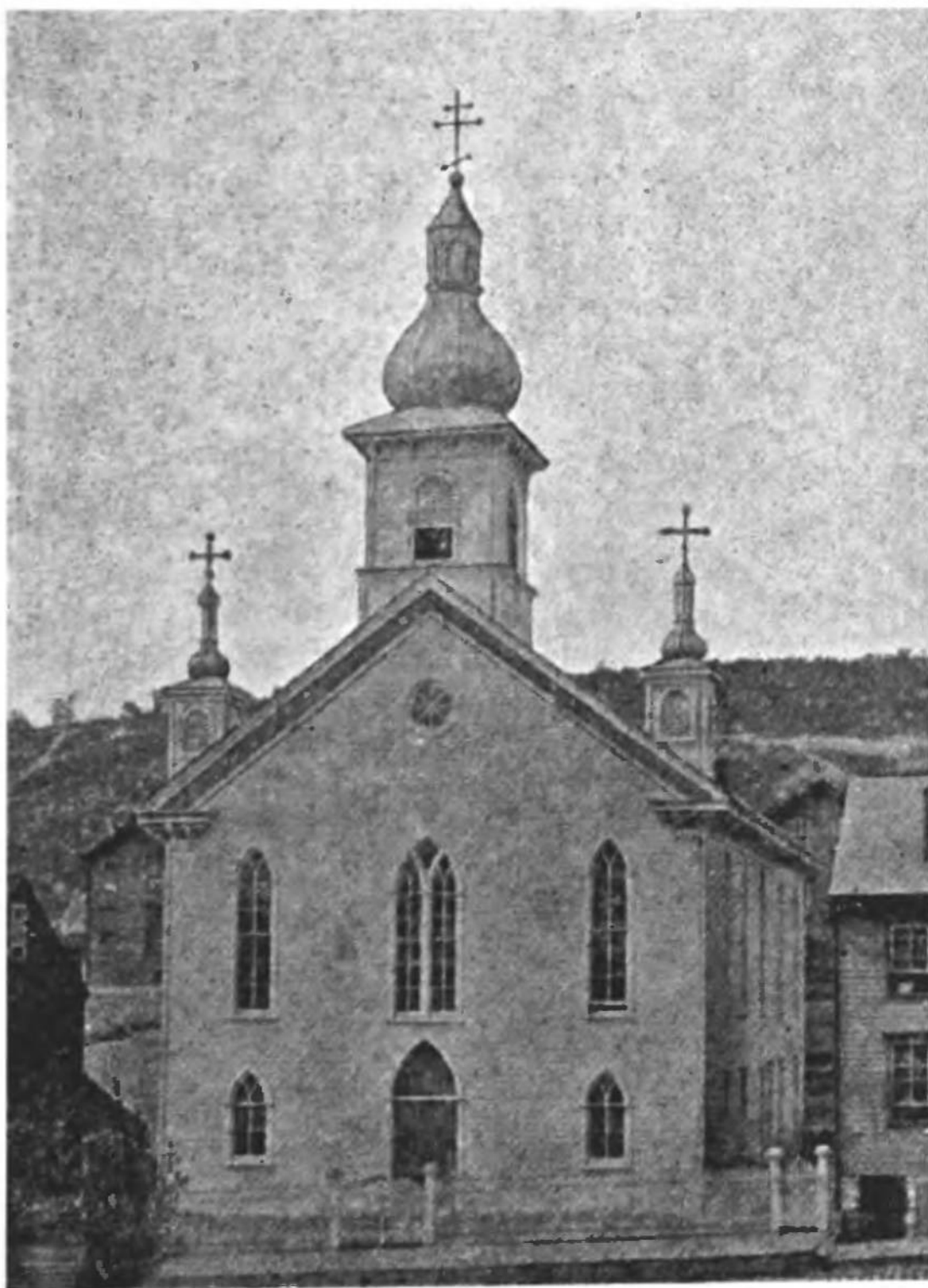


Figure 5 The First Greek (Ruska-Ruthenian) Catholic Church in the United States. Erected in Shenandoah, PA in 1886.

In 1892, in order to assuage the desire of the Ruthenian Greek Catholics for self-governance and their own bishop, the Apostolic Delegation appointed Reverend Nicephor Khanat acting administrator for the Ruthenian Catholics. His role was to act as an intermediary between the Ruthenian clergy and the Latin rite hierarchy. Reverend N. Khanat continued in this position until 1896, but had only nominal success. The Galician “radical” priests, as their opponents called them, mistrusted his intentions and did not accept his mediation efforts.

The January 12, 1899, issue of the newspaper Svoboda carried an article titled, “News from America: The Funeral of Fr. Nicephor Chanath in Scranton, Pennsylvania.” The article noted that as Father Chanath lay dying in Lackawanna Hospital, in Scranton, on December 30, 1898, he



Figure 6 The first meeting of Greek Catholic priests in Wilkes-Barre, PA held on October 17-19, 1890. Seated: (L-R): Rev. Gabriel Vyslocky – Eperjes Eparchy; Rev. John Zapotocky – Eperjes Eparchy; Rev. Alexis Toth – Eperjes Eparchy; Rev. Theophan Obushkevych – Peremyshl Eparchy. Standing: (L-R): Rev. Eugene Volkay – Munkacs Eparchy; Rev. Alexander Dzubay – Munkacs Eparchy; Rev. Stephen Jackovich – Munkacs Eparchy; Rev. Gregory Hrushka – Lviv Archeparchy. Missing from the meeting were the two remaining Greek Catholic priests in America: Rev. Constantine Andruchoyich – Lviv Archeparchy and Rev. Cyril Gulovych, O.S.B.M. – Munkacs Eparchy.

called two Latin Catholic priests – Fr. Murhashem and Fr. Pavcho, a Slovak Catholic – and asked them to call on Fr. Alexis Toth and offer an olive branch of reconciliation, which Father Toth accepted. Fr. Chanath died the next day on December 31, 1898. On Sunday morning, Fr. Ilyshen of Wilkes Barre, Pennsylvania, had a Panachyda in the Funeral Home. On Monday afternoon, Fathers Theophan Obushkevych and Ivan (John) Ardan had a Panachyda – and on the same day, Father K. Laurisin, I. Churhovych, and George Gulovych celebrated a priestly Parastas.

On the day of the funeral, Tuesday, January 2, 1899, many faithful came to the funeral home and then moved to the church. At 10:30 a.m., Fr. Theophan Obushkevych, the most senior priest and long time neighbor, along with Ruthenian and Latin priests sang the Panachyda and transported Fr. Chanath's body to the church. The newspaper Svoboda's account of Fr. Chanath's funeral notes that "The managers of the funeral did not accept the wreath of flowers sent by the orthodox Proto-presbyter A. Toth." The article added, "Truly, it is difficult to understand this kind of politics."

The following passage is an English translation of Fr. Alexis Toth's response, which was printed in Svoboda (Mt. Carmel, Pennsylvania) on January 26, 1899:

There are deeds (actions) about which an individual may not want to speak about or write about until he is compelled to do so by force of circumstances. It is generally accepted to speak well of the dead, and regarding stupidity, which out of politeness they call "untactful," it is better to be mute.

I would have remained silent about this letter if your reporter had not raised the issue of the manager of Rev. N. Chanath's funeral. When my wreath of flowers was not accepted, which I had sent to the funeral of the departed, it may have appeared and may even now appear that I tried to intrude with my wreath and that is what is ostensibly repeated. But the issue appears totally other and you, Father Editor, please allow me a few words of elucidation.

The day before Father Chanath's death there came to me Fr. Pavcho, a Latin priest, and Fr. Murhashem of this rite. The first of them, (and both were in my house for the first time) told me that he came from the deathbed of Fr. Chanath, who after Confession had asked several times for them to go to me and ask for forgiveness: "We" – said the dying one – "had unpleasantries. Fr. Toth, it is true, angered me in his writings and he said many true things about me. I angered him many times, May he forgive me. . . ."

This was said in a Christian manner and I as a Christian and as a priest, touched to the depth of my heart, replied to Fr. Pavcho: "I forgive all and remember no injury. . . I ask you now, please, go and tell him this and also ask him in my name for forgiveness for all injury." I asked Fr. Pavcho to go to Fr. Chanath because I am afflicted with Rheumatism for more than 8 Sundays and just at that time I was bedridden for 2 Sundays. If it were not for this I would have gone myself to the departed. Fr. Pavcho fulfilled my desire but, unfortunately, Fr. Chanath was in the final agonies, not conscious and was not able to speak.

Fr. Chanath died, and I decided to offer to him a final honor. Each of us is aware that death and the grave reconciles not only individuals but entire peoples and nations. Therefore, it is difficult to image a human heart that would hold on to anger when it sees before it "our beauty lying defenseless and without glory." Death severs everything. . . . But I knew quite well with whom I would have to deal and therefore hesitated to be there with my presence so that they would not interpret my act in various ways, especially those who "pleno iure" were managers of the funeral.

Although Fr. Ivan Szabo and Fr. Kasperek, a Latin priest, invited me to the funeral appealing to my Christian obligations, I replied to them "I know my own." And I was not deceived.

I did that which I was able to do under the circumstances. I sent through the person of Father M. Volkay, a friend of the departed, a wreath for the casket as a symbol of reconciliation and final respect. But the main manager, a blood brother of Balaam's ass, who does not differ from the former except in this, that instead of walking on four legs he walks on two, this one said "this wreath is not acceptable, why is this schismatic intruding. . . ."

I think that what I did was humane and Christian and I completely forgot that the managers – men that I have to deal with are those that the Germans simply call Rindsvich, or chattle.

But this untactful behavior makes me wonder. As the saying goes, a horse with four legs will stumble and this untactful position one person might have made, but was there not one who could have told the main manager that this action would hurt them more than me.

For whom did they also have a Hungarian homily? Has the chauvinism of the Uhro-Rusyn Greek Catholic priests reached such a degree at this sad a time, as a funeral, they use it as a Hungarian demonstration? What a wonder!

Proto-presbyter Rev. A. Toth



Митрофорный Протоіерей А. Г. ТОВТЪ,
первовиновникъ возвращенія карпатороссовъ-уніатовъ въ Православіе.

Figure 7 Rev. Alexis Toth converted to Orthodoxy in 1891 and is depicted here as a Mitred Archpriest of the Russian Orthodox Church. He died in 1909.

V

Eastern Churches in the Western World

Pope Leo XIII, in his 1894 letter *Orientalium dignitas*, stated that the Eastern Catholics residing outside their territory would come under Latin rite jurisdiction.³⁰ He noted that this ruling was congruent with an almost 2,000 year-old policy, which held that two Catholic bishops could not have jurisdiction over the same territory.³¹ Nevertheless, there were exceptions to this police. In Lviv, there were three Archbishops, one Latin, One Greek Catholic and the other Armenian.

Moreover, immigrants from Galicia and Sub-Carpathia were falling into disagreements between and among themselves. In an attempt to promote harmonious cooperation, leaders formed a federation of fraternal brotherhoods, organized in Wilkes-Barre on February 14, 1892,³² which was called the *Union of Greek-Catholic Ruthenian Brotherhoods*. The federation began publishing its own newspaper, the *Amerikansky Russky Viestnik*, on March 17, 1892.³³

30 "Leo XIII, in *Orientalium dignitas* (1894), noting the effects of increasing emigrations of Oriental rite faithful, specifically charged Latin rite ordinaries with the care of these persons in their territories. This jurisdiction, it can be concluded, did not involve matters of rite and related to the normal role of ordinary power exercised in behalf of the faithful in both spiritual and temporal matters... In 1894, immediately after the publication of *Orientalium dignitas*, the Ukrainian and Carpathian clergy petitioned the apostolic delegate for a vicar general of their own rite; thus seeking to separate themselves from the existing jurisdiction. In response, the Latin hierarchy at a conference held on October 11, 1894, rejected this proposal and instead proposed that all Ruthenian rite Catholics coming into the United States transfer to the Latin rite." Paska, *Sources of Particular Law for the Ukrainian Catholic Church in the United States*. (Washington, DC: The Catholic University of America, Canon Law Studies No. 485, 1975), 32-33.

31 Reverend Leo I. Sembratovich mentions this policy as one of the major hurdles Sheptytsky had to overcome in order to get a Ruthenian bishop for the United States. See Leo I. Sembratovich, "Yak pryishlo do imenovania nashoho pershoho epyskopa v Amerytsi," *Yuvyleiny Almanakh Ukrainskoi hreko-katolytskoi tserkvy u Zluchenykh Derzhavakh, 1884-1934*. (Philadelphia, Pennsylvania: 1935).

32 For information and an history of this organization see: *Zoloto-Jublejny KALENDAR Greko kaft. Sojedenenija v S.S.A.* (Munhall, Pennsylvania: Press of the Greek Catholic Union of the U.S.A., 1942), 432 pages.

33 See: James M. Evans, *Guide to the Amerikansky Russky Viestnik - Volume I: 1894-1914*. (Fairview, New Jersey: Carpatho-Research Center, 1979), 508 pages. Robert A. Karlowich, ed. *Guide to the Amerikansky Russky Viestnik - Volume II: 1915-1929*. (Columbia University Press, New York: East European Monographs), 469 pages.

With continued misunderstandings between the two groups—the Galician and Sub-Carpathian Ukrainians – the Galacians, under the leadership of Reverend John Konstankevych, left the organization in 1893, and on February 22, 1894, formed a second federation, the *Ruthenian National Association based in Shamokin, Pennsylvania*. The newspaper *Svoboda*, organized in Jersey City, New Jersey first appeared on September 15, 1893; and on May 30, 1894, it became the official organ of the *Ruthenian National Association*. Thereafter, the Union of Brotherhoods and its *Viestnik* represented the Carpathians; the Ruthenian National Association and *Svoboda* represented the Galicians.

Between 1895 and 1898, seven young Galician priests imbued with the spirit of Ukrainian nationalism arrived in America and introduced a radical



Figure 1 The Prosvita Organization in Curitiba, Parana in Brazil reading SVOBODA. This was one of the most important papers for Ukrainian immigrants worldwide. Courtesy of Ukrainian Museum and Library of Stamford.

form of leadership into the Ruthenian Church. They “sought to work out problems in America through the principle of full democratization of

church administration without hindrance from outside sources.”³⁴ These seven celibate priests had, while in the Lviv theological seminary, formed themselves into the *American Circle* with the hope of working among the Ukrainian immigrants in the United States. The priests who formed this *American Circle* and were later referred to as priest-radicals were: Nestor Dmytriw, Michael Stefanovich, John Ardan, Stephen Makar, Anton Bonchevsky, Michael Pidhorecky and Paul Tymkevich.

In the United States, Father Dmytriw is sometimes referred to as the Ukrainian-American Nestor, an allusion to his Christian name and to the reputed author of the Primary Chronicle of Ukrainian History. His writings, scattered throughout the volumes of *Svoboda*, Almanacs-calendars, and other publications, serve as the most abundant source of information about the early days of Ukrainian immigration in America. This information is all the more important, since Father Dmytriw was the first of the *American Circle* to come to the United States; and as such, he was an active participant in - or the promoter or eye-witness of - practically every organizational, cultural, and economical among the Ukrainian pioneers in this country.³⁵

In 1899, Reverend Andrew Sheptytsky, O.S.B.M., was appointed Bishop of Stanyslaviv, and he immediately began to attend to the needs of the faithful. In 1900, this young Bishop was visited by Reverend Albert Lacombe, O.M.I., an Oblate from Saint Albert, who presented to him the plight of the Ukrainian Canadians. In his early years as Metropolitan, Sheptytsky had planned to visit the North American continent; but, according to the Most Reverend Diomedede Falconio, Apostolic Delegate in Ottawa, Cardinal Mieczysław Ledóchowski of the Sacred Congregation for the Propagation of the Faith for the Oriental Rites, “did not welcome the idea of the visit of Msgr. Sheptytsky to Canada.”³⁶

Despite Ledóchowski’s opposition, and in the face of large and pressing duties in the Metropolia of Lviv, Metropolitan Sheptytsky showed concern for his flock in America by sending his secretary,

³⁴ Procko, article in *Pennsylvania History*, 146.

³⁵ Msgr. Basil Feddish, *A History of the Ukrainian Catholic Parish in Yonkers, NY (Jubilee Book): Saint Michael’s Ukrainian Catholic Church 1899-1974*, 59-60.

³⁶ Archives of the R.C. Diocese of Edmonton: Letter from Falconio to V. Grandin. Ottawa, April 18, 1901. See: Kazymyra, p. 80. Paul Robert Magocsi, (Ed.) *Morality and Reality -The Life and Times of Andrei Sheptyts’kyi* (Canadian Institute of Ukrainian Studies: Edmonton, 1989), Bohdan P. Procko: “Sheptyts’kyi and the Ukrainians in the United States.” 349-362.

Reverend Basil Zholdak, to Canada, in 1901.³⁷ Zholdak's mission was to evaluate the circumstances of the Ruthenian Church in America and convey his findings to Metropolitan Sheptytsky.

Sheptytsky had received many letters from America immigrants requesting a Galician priest. This was not an easy request to fulfill, for Galicia had few celibate diocesan priests ready to work in this new missionary territory. The Basilian Fathers had recently begun missionary work in Brazil, and Sheptytsky had few priests to spare.³⁸

Against this backdrop, Reverend Zholdak left for Canada to deliver the Metropolitan's personal letter to the Canadian Ukrainians.³⁹ In this letter, dated September 7, 1901, Sheptytsky expressed his deep regret at not being able to personally visit the Ukrainian Canadians, noting that his many duties did not allow for such a trip:

During the course of the past two years I have been receiving letters from you, in which you present to me your sad situation and ask for a priest. Until this time I could not respond to your letters. This was not out of disregard for you. Oh, no! Who could be unconcerned about your fate, your tears, and your requests? If my work and responsibilities at home had not held me, which were placed upon me by God, I would have visited you myself long ago, so as to bring you joy and help according to my ability. . . .

By God's grace . . . with this letter I am sending you a priest, who will work dedicatedly for you. This priest is Reverend Basil Zholdak. I know him well because for two years he was my secretary, he worked with me, he visited the towns with me, when I visited the faithful of my eparchy. . . . With this letter I am sending you religious books. Read them, they will bring you grace and the blessings of heaven. And if someone of you should want more of these books, let them write to me, I will send it to him.

37 See: "Opera Servi Dei . . .," 266. In footnote #1 there is made mention of a pastoral letter addressed to the Americans from Metropolitan Sheptytsky dated August 20, 1901.

38 There was one exception in this regard. Father Cyril Gulovych, OSBM (Hulovych) arrived in the United States in November of 1889. In Edmonton, Alberta the Oblates of Mary Immaculate record in 1900 that Father Ivan Damscene Poliwka, O.S.B.M. was already working in Canada: Dr. B. Kazymyra. *First Basilian in Canada*. (Toronto: Dobra Knyzhka, 1961), 38 pages.

39 Right Rev. Emile Legal, O.M.I. wrote about the beginning of the Ukrainian Mission in the following work: *History of the Catholic Church in Alberta - Short Sketches of the History of the Catholic Churches and Missions in Central Alberta*. (Compiled by Most Rev. Emile J. Legal., O.M.I., Archbishop of Edmonton), 121-129.

(*My address is such: Metropolit Szeptycki – Austria, Lemberg*).⁴⁰

The turn of the century saw a new movement emerging within the U.S. Ruthenian Church – a basically anti-Vatican movement that reached its peak in 1902 and redirected Sheptytsky's gaze from Canada to the United States. He was convinced that Ukrainian immigrants must preserve their union with Rome, and to do so they must be confirmed in their own religious and national identity. Sheptytsky, therefore, sought to strengthen the ecclesiastical structure of the U.S. Ruthenian Catholic Church.⁴¹

This anti-Vatican movement attained momentum when some “priest radicals” formed an association of U.S. and Canadian Ruthenian Church

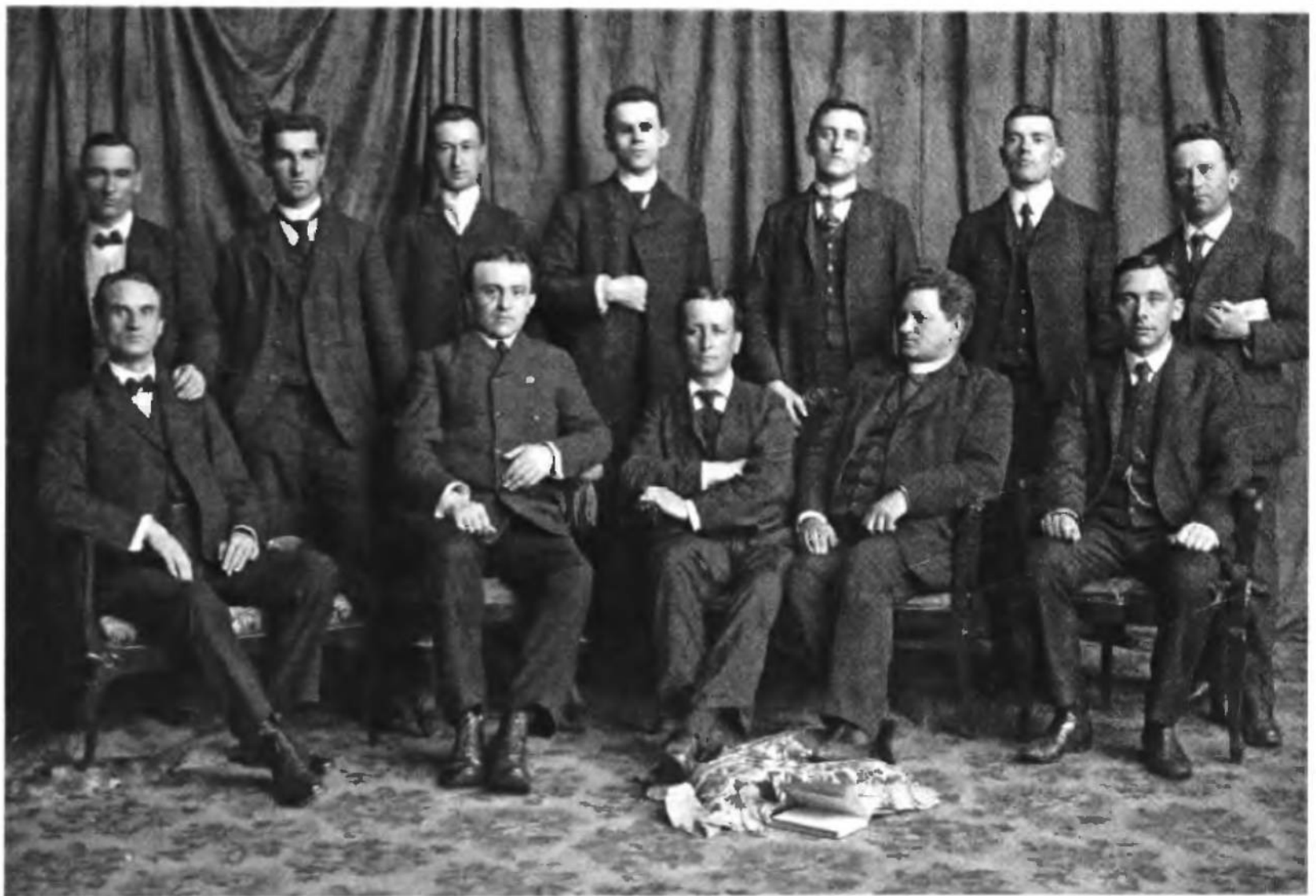


Figure 2 A gathering of Greek Catholic priests in the early 1900s. Seated (L-R): Rev. Mykola Stefanovych, unknown, Rev. Ivan Konstankevych, Rev. Leo Levitsky and Rev. Stephen Makar. Standing (L-R): Rev. Michael Kuziw, Rev. Alexander Ulitsky, Rev. Jospheh Chaplynsky, Rev. Nicholas Pidhorecky, unknown, Rev. John Ardan and Rev. Nestor Dmytriw. Some of these formed the group of seven known as The American Circle. Courtesy of Ukrainian Museum and Library of Stamford. (UMLS)

⁴⁰ See: *Opera Servi Dei...*, 259-61.

⁴¹ “Among his chief merits [of Metropolitan Sheptytsky] is the establishment of the Greek Catholic diocese in the United States in 1907, where there were about a half-million Greek Catholics from Galicia and Sub-Carpathian Russia... Were it not for the establishment of this diocese in the New World, the Greek Catholics would hardly exist today in America.” Reprinted from *Narod*, (Chicago, Illinois), December 10, 1944, 144.

Congregations, in Shamokin, Pennsylvania, on May 30, 1901.⁴² This attempt to democratize the Ruthenian Church was further solidified at the organization's second convention in Harrisburg, Pennsylvania, on March 26, 1902, when the official name of the association was changed to "The Ruthenian Church in America."⁴³

The newly formed organization began to foster mistrust of the Latin hierarchy by emphasizing those instances in which Latin bishops had abused the Ruthenian Church. The Latin hierarchy had at times mistreated the Ruthenian Church, but the Latin hierarchy said that the Ruthenians were stirring up anti-Roman feelings at a most sensitive time, when anti-Catholic sentiment was growing in America. Metropolitan Sheptytsky sought to curb this rising anti-Vatican sentiment by issuing a pastoral letter (dated August 20, 1902) criticizing the "radical priests" both for their actions and their anti-Roman views.

The organization responded to this so-called "attack" in 1902 by publishing a 73-page booklet, entitled *The Union in America*.⁴⁴ In it they accused the Metropolitan of lacking awareness of the true circumstances of the Ruthenian Church in America, and they invited him to "come and see" (John 1:46) and observe firsthand the situation. They further claimed that the Metropolitan was not genuinely supporting the establishment of a Ruthenian bishopric in the United States, stating that his real sympathies lay with the Hungarian government, which was seeking to subjugate the Ruthenian Church to the U.S. Latin hierarchy:

And because the Metropolitan knows very little about the situation of the Ruthenian Church in America, primarily in the United States—and this he knows from secondary and often sources hostile to our Church, national and political concerns in the United States...

"Since a few years ago" – the Metropolitan begins – "with one spirit we desire and strive for this, that [for Ruthenian Americans] there might be created separate vicariates and, in time, an episcopacy:"

42 *Svoboda*, (Jersey City, NJ), June 6, 1901, 2; June 13, 2; and June 27, 2, provide additional information by the leading priests of the association. Cited by Bohdan P. Procko in Paul Robert Magocsi, (Ed.) *Morality and Reality - The Life and Times of Andrei Sheptyts'kyi* (Canadian Institute of Ukrainian Studies: Edmonton, 1989).

43 *Svoboda*, April 10, 1902, 2 and May 15, 4, contain an extended report on the Convention's discussions and resolutions. Cited in Procko's article in Paul Robert Magocsi, (Ed.) *Morality and Reality - The Life and Times of Andrei Sheptyts'kyi* (Canadian Institute of Ukrainian Studies: Edmonton, 1989), 349-362.

44 *The Union in America - Unia v Amerytsi*. (New York: Association of the Ruthenian Church in America, 1902).

*And we heard that long ago, that bells were ringing about this but that's where it ended. Cardinal Sylvester Sembratovich of blessed memory made mention of this but until this day it has remained but a desire.*⁴⁵

In Europe some voices were being raised against the Metropolitan, claiming that he could not possibly understand the situation of the Ruthenian Church in America because of his Polish background.⁴⁶ Metropolitan Sheptytsky's secretary, Reverend Leo Sembratovich, stated that the Metropolitan knew well the situation of the Ruthenian Church in America—various priests and members of the laity had written him letters and given him personal accounts of the American situation.⁴⁷

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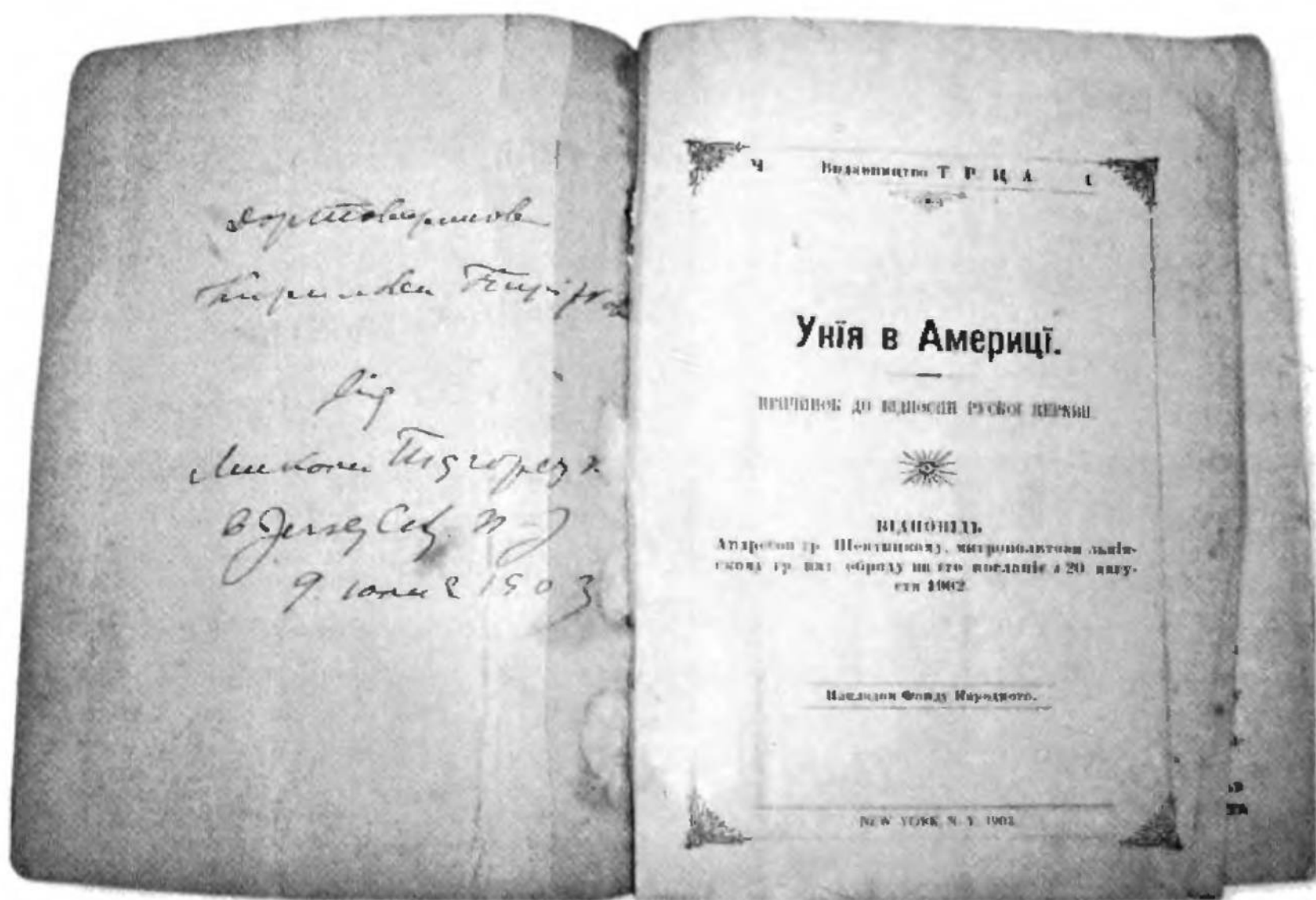


Figure 4 This is the inside cover of the booklet authored by Rev. John Konstankevych (+1918) and Rev. Anton Bonchevsky (+1903) in October of 1902 as a critical response to Metropolitan Sheptytsky's letter of August 20, 1902.

⁴⁵ Ibid., 14-15.

⁴⁶ See Procko in Paul Robert Magocsi, (Ed.) *Morality and Reality - The Life and Times of Andrei Sheptyts'kyi* (Canadian Institute of Ukrainian Studies: Edmonton, 1989), 350.

⁴⁷ Leo I. Sembratovich, 105. Cited in Procko's article in Paul Robert Magocsi, (Ed.) *Morality and Reality - The Life and Times of Andrei Sheptyts'kyi* (Canadian Institute of Ukrainian Studies: Edmonton, 1989).

Metropolitan Sheptytsky saw in the U.S. Ruthenian Church another vivid example of its diversity and the catholicity of the Universal Church. This view was congruent with the wish of Pope Urban VIII (1623-1644), who in his brief, dated March 23, 1629, addressed to Bishop Methodius Terletsky in Cholm, made the historical statement: “Through you, my dear Ruthenians, I hope to convert the East.”⁴⁸ This Pope’s wish was a secondary calling of the Ruthenian Church; its first mission was the preaching of the Gospel to all nations: “Go, therefore, make disciples of all nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you.” (Matt. 28:19-20)

Always aware of the danger that Tsarist-supported Russian Orthodoxy presented to the U.S. Ruthenian Church, and of the great good that a vibrant Ruthenian Church could offer in a Latin-dominated sphere of the Catholic Church, the Metropolitan began efforts to have a bishop appointed for the Ruthenian Church in America.

Meanwhile, the fears of the “radical priests” began to ring true, when through the influence of the Hungarians, Rome appointed, as Apostolic Visitor for the American Greek-Catholics, Rt. Rev. Andrew Hodobay, Titular Abbot and Canon from the Diocese of Presov in Hungary. He arrived in the United States on April 29, 1902, but soon ran into difficulty – the radical Galician priests knew that the Hungarian government was afraid of losing their subjects to the form of nationalism the Galicians were promoting. Hodobay’s mission met with little success. He thus lost his candidacy for bishop of the Ruthenian Church in the United States – and in 1907 he was recalled to Europe.

During his tenure, according to Reverend Sembratovych, the Metropolitan’s secretary, Sheptytsky prepared countless petitions in an effort to convince the Vatican to appoint a bishop for the U.S. Ruthenian Church. The Latin rite bishops were opposed, for two reasons; 1) they felt that this would infringe on their jurisdiction, and 2) they feared the potential rise of xenophobia among Americans. The Latin rite Church was, also, an immigrant church, and many so-called “established” non-

⁴⁸ Professor Isidorus Nahayewsky, *Historia Romanorum Catholicorum Pontificum - Pars II.* (Rome, Italy: Editiones Universitatis Catholicae Ucrainorum S. Clementis Papae, Vol. XXVIII-XXX, 1967), 373-374. Pope Urban VIII was a great friend of the Ruthenian Church in many ways but one instance that stands out in his patronage of the Ruthenian Church is his decree of February 7, 1624, which forbade anyone to transfer to the Latin rite without the expressed permission of the Apostolic See.



Figure 5 Canon Andrew Hodobay, Apostolic Visitor for all Greek Catholics in the United States (1902-1907).

Catholic Americans” suspected its motives and resented its presence.⁴⁹ Anti-Catholic sentiment was on the rise, and the Latin rite hierarchy felt that the issue of a Ruthenian bishopric and the issue of married clergy would exacerbate anti-Catholic feelings – and would become another thorn in the side of a church already defending itself from certain persecutions.

Metropolitan Sheptytsky made several trips to Rome during this time, striving to ensure the proper selection of a U.S. bishop. On these visits, he spoke with (among others) Cardinal Jerome Gotti, the Prefect of the Sacred Congregation for the Propagation of the Faith for Oriental Rites (*De Propaganda Fide pro negotiis ritus orientalis*); Cardinal Merry del Val, Secretary of State; and Pope Pius X.

The special friendship that Sheptytsky enjoyed with Pope Pius X proved to be an invaluable asset in the nomination of a U.S. Eastern rite Catholic bishop for the United States. In his student days, Sheptytsky had often visited Venice, searching for fifteenth-century Slavonic books, and on these visits he would meet with Cardinal Giuseppe Melchiorre Sarto, then Patriarch of Venice, who would eventually become Pope Pius X.⁵⁰ He spoke often to Cardinal Sarto about his ideas for Christian reunion in the East. When Sarto was elected Pope, he became very interested in Christian reunion, and he recalled the ideas that his young friend, Metropolitan Sheptytsky, had earlier shared with him.⁵¹ When Pope Pius X decided to appoint a U.S. Ruthenian bishop, he sought to find a figure who would be acceptable to both the Austrian and Hungarian authorities – and the choice turned out to be Sheptytsky’s friend and fellow-monk, Reverend Soter Stephen Ortynsky, O.S.B.M.

It was a fortuitous selection. The Austrian authorities saw Ortynsky in the light of information that the Polish administration in Galicia had provided, and they wanted to rid themselves of this Ukrainian patriot. Thus, Vienna readily agreed to the appointment. In order to pacify the authorities in Budapest, Sheptytsky communicated with the minister of

49 “The allegiance which American Catholics owed to the Holy See, the teaching of theologians on relations of Church and State, the insistence of American bishops on the necessity for the religious education and the failure of the public schools to supply that need... all these beliefs and attitudes of Catholics, when added to their growing numbers and strength, made them appear to critical eyes as a menacing element which it behooved the Republic to halt,” John Tracy Ellis, *American Catholicism*. (Chicago: The University of Chicago Press, 1960), 06.

50 Metropolitan Sheptytsky was also in the episcopal Lineage of Pope John Paul II. See: John Paul II. *Rise, Let us be On Our Way*. (Warner Books: Milan, Italy, 2004), 29.

51 H.S. Ostoyan, “Pope Pius X and the Metropolitan Szepticky,” *The Eastern Churches Quarterly*. Vol. IX, Winter, 1952, No. 8, 409-412.

foreign affairs, Count Alois Lexa von Aehrenthal (1854-1914), and convinced the Budapest authorities that Reverend Ortynsky was a true opponent of Orthodoxy and Russification.

The Hungarians wanted to implement a policy that called for alternating the U.S. Ruthenian bishopric – one from Galicia to be followed by one from Carpathia. In order to circumvent such a policy, Sheptytsky proposed to the Hungarian authorities that the office of Vicar General be alternated – but that the bishop remain always a Galician-born prelate. The Hungarian authorities accepted this compromise.

As a result of Sheptytsky's personal interventions, the U.S. Ruthenian Church received a bishop in the person of Reverend Ortynsky – a devoted pastor, a great leader, and a Ukrainian patriot. On March 4, 1907, the Papal Bull *Iam vero* was promulgated, announcing the appointment of Reverend Soter Stephen Ortynsky, O.S.B.M. as Titular Bishop of Daulia.⁵² By virtue of this appointment Ortynsky became the religious leader of Ruthenian Greek Catholics and the first Eastern Catholic bishop appointed for the Western Hemisphere.

Bishop Ortynsky's consecration took place in the Arch Cathedral of Saint George in Lviv, May 12, 1907. The consecrators were Metropolitan Sheptytsky, Bishop Constantine Chehovych of Peremyshl,⁵³ and Bishop Gregory Khomyshyn of Stanyslaviv. Reverend Leo Sembratovych served as Deacon and as Protonotary, officially proclaiming the Papal Bull of appointment from the ambo of the Arch Cathedral. Sembratovych had been the Metropolitan's secretary during his efforts to gain for Ortynsky the bishopric, and he thus played an important role in the negotiations. His description of the Metropolitan's efforts in securing Ortynsky's appointment as bishop is of singular importance.⁵⁴

52 On that same date he was assigned bishop "*pro fidelibus Ritus Orientalis in Foederatis Statibus Americae Septentrionalis.*" Each of these documents is marked *Secret Brevium*, in the acts of Pius X, and consequently, nether was made public immediately. The text of both documents is in Welykyj, *Documenta Pontificum Romanorum*, Vol. II, 495-496. See Paska, 44, 61, footnote #12.

53 Bishop Chehovych was also one of the consecrators for Metropolitan Sheptytsky and Bishop Budka of Canada. Bishop Chehovych was one of the rare widowers who were nominated and elected to be a Ukrainian Catholic bishop.

54 See Sembratovich, "Yak pryishlo..." That one day in history there were gathered all the people who played a major role in the establishment of the Ukrainian Catholic Church in America. Reverend Ivan Wolansky, first Ukrainian Catholic priest in the United States, preached the sermon; Bishop Ortynsky, first Ruthenian bishop in the United States was the one consecrated bishop; Metropolitan Sheptytsky, the person most responsible for the establishment of the first Ruthenian bishopric in the United States, was one of the consecrators and underneath them lay Metropolitan Sylvester Sembratovich who was the one who sent the first priest to the United States.



Figure 6 Bishop Soter Stephen Ortynsky in his first official photo at the time of his consecration on May 12, 1907 in Lviv, Galicia. He shaved his beard just prior to his consecration. Basilian Archives, Fox Chase, PA (BAFC)

Following his consecration, Bishop Ortynsky travelled to Rome to present himself to the Holy Father, Pius X, and to various cardinals and dignitaries of the Roman Curia. Upon returning from Rome, he had an audience with Emperor Franz Josef, and he also visited with the minister of foreign affairs, Count Alois Lexa von Aehrenthal, and other civil dignitaries in Vienna and Budapest. On his way back to Galicia, he visited both of the Greek-Catholic bishops, in Uzhorod and Presov. On the feast of the Dormition, in 1907, he left Lviv in the company of his chaplain, Reverend Vladimir Petrivsky; his brother, Joseph Ortynsky; and one Basilian brother. They arrived in America on August 27, 1907.⁵⁵



Figure 7 On the way to the United States in the summer of 1907 Bishop Ortynsky made a stop in Rome at the Ruthenian Seminary. Seated (L to R): Rev. Rector Adrian Davyda, OSBM, Bishop Soter, OSBM, Rev. Paul Demchuk, OSBM - Spiritual Director. Standing (L to R): Brother Paul Kusil, OSBM (?), Theology student Deacon Epiphanius Wasyl Teodorovych, Brother Aloysius Chudko, OSBM –cook and Brother Nestor Sheremeta, caretaker of house.

⁵⁵ For a diary-like description of Ortynsky's trip from Galicia to America see: *Misionar* (Zhovkva, Galicia). Articles titled "Z Dorohy v Ameryky" except the last one which is titled "V Amerytsi." - October, 1908, 300-305; May, 1909, 145-148; June, 1909, 177-180 and July 1909, 208-212.



Figure 8 In the July 4, 1907 issue of *Svoboda* Bishop Ortynsky was presented to his people in this photo.



Figure 9 Picture of Bishop Soter taken in Rome in the summer of 1907.

VI

Bishop Soter Stephen Ortynsky

Soter Stephen Ortynsky was born on January 29, 1866, in Ortynychy, Western Ukraine. After finishing primary school in Ortynychy he attended the city school of Drohobych. In 1883, he left Drohobych to attend the Gymnasium in Stryj. However, he did not remain too long in Stryj as he was attracted to the Basilian monastery in Dobromyl where a reform under the guidance of the Jesuits had begun in 1882.

He entered the Basilian novitiate at Dobromyl on February 3, 1884, where he met the young count Roman Sheptytsky. They became close friends, so much so that in one of his letters from exile he calls "brother Soter" his "one only companion, brother and friend." (January 16, 1917)⁵⁶ He continued his university studies in Krakow with Reverend Andrew Sheptytsky where they both completed their studies, receiving doctorates in philosophy and theology.

Soter took his final vows on January 1, 1889, the feast of Saint Basil the Great. While still a student of theology he was ordained a priest on July 18, 1891, and celebrated his First Divine Liturgy of Thanksgiving at the monastery of Dobromyl. After completing his studies he was named professor of philosophy for the Basilian clerics in Lavra, where he taught for two years. He was then assigned to the Lviv monastery.

When he was in Galicia he preached missions with Reverend Platonid Filas. In 1895, he was named hegemon of the monastery in Myhajlivtsi in Podilya Province. This monastery was given to the Basilian Fathers by an Orthodox family from the Bukovyna Province, the Dashkevych family, who was impressed by the sermons of the young monk Soter. While there he remodeled the church structures and founded Ukrainian cultural institutions.

In 1906, he returned to Lviv where he worked among the Ukrainians there while he was preparing to depart to work among the Galician settlers in Brazil. Reverend Ortynsky was fluent in Ukrainian, Polish, Russian,

⁵⁶ Reverend Basil Wawryk, O.S.B.M. "Iepyskop Soter Ortynsky, O.S.B.M." (New York: "Dnipro" Press, 1956). A booklet in the series *Slovo Dobroho Pastyria*, 16.

German, French and English. It was while he was in Lviv that he received the unexpected nomination as the First Eastern Catholic Bishop for the United States. He writes in his letter to the American Ukrainians dated June 25, 1907:

The power of obedience stopped me on the way to Brazil, where my heart desired to carry assistance to the poorest of our Ruthenian immigrants. The power of obedience put upon me the bonds of the episcopacy, anchoring me with this very act to the fate and suffering of the Ruthenian Church in the United States. The power of obedience told me: take this hard and most difficult cross and crucify upon it your own "I" and with the suffering, which you will know save both yourself and the flock under your care.⁵⁷

Upon his arrival in the United States on August 27, 1907, as a Ukrainian from Galicia, he faced immediate opposition from the Hungarian oriented clergy and there began a bitter anti-Ortynsky sentiment. He arrived quite vulnerable in the United States as he himself put it in the aforementioned



Figure 1 Dobromyl Monastery: The first Reformed Basilians (O.S.B.M.- Order of St. Basil the Great) in Dobromyl, Galicia (1885-1886). The young Basilian novice Soter Stephen Ortynsky is in the second row, 5th from the left.

⁵⁷ Bishop Ortynsky's Pastoral Letter dated from Lviv, June 25, 1907, p. 2. Included with this letter are the Latin texts of two decrees of appointment from Pope Pius X dated March 4, 1907.

letter: "I am a bishop without a diocese. In this therefore lies my whole poverty and straits on the vast American land."

In addition to the various internal problems of the Ruthenian Church such as the Moscophile and Orthodox propaganda of Tsarist Russia, factional disputes, misunderstandings on the part of Latin bishops, and the lay-control of parishes, he was also confronted with the apostolic letter *Ea Semper*, of June 14, 1907, published by the Apostolic Delegate on September 16, 1907.

When Kyr Soter Ortynsky came to the United States, he soon realized that he had come up against an unsolvable situation. For six years he was not able to do anything truly constructive.

He had his hands tied by the *Ea semper* and was dependent in everything and for everything on thirty American bishops to whom he, before anything else, had to make himself acceptable. That was not all, for his clergy showed themselves of varying merit. The priests who came from Galicia and Sub-Carpathia were in general, good, some excellent; but this was not the case with all of them. Metropolitan Andrei Sheptytsky



Figure 2 Rev. Mykola Strutynsky, representative of Bishop Soter Ortynsky. Father Strutynsky visited Canada in 1907 and established himself in Winnipeg and visited rural Manitoba. Archbishop Langevin protested and Strutynsky was recalled within a month of his arrival.

made his first trip to the United States in July 1910 and remained there one month, visiting as many colonies as possible. Here is how he, a good judge in the matter, saw this clergy: Coming to the United States, Msgr. Ortynskyj found there a clergy which was established for years and which displayed a very poor spirit. From the first they received him very badly. They were rich, married priests having some influence with their people and, more than not, supported by their bishop in the Old Country. They came from Hungary only to seek their fortune. Having the confidence of the Ruthenian and Slovak people of the Greek Rite who emigrated from Hungary, they molded public opinion to create the obstacles, which prevented Msgr. Ortynsky from reaching the people.⁵⁸

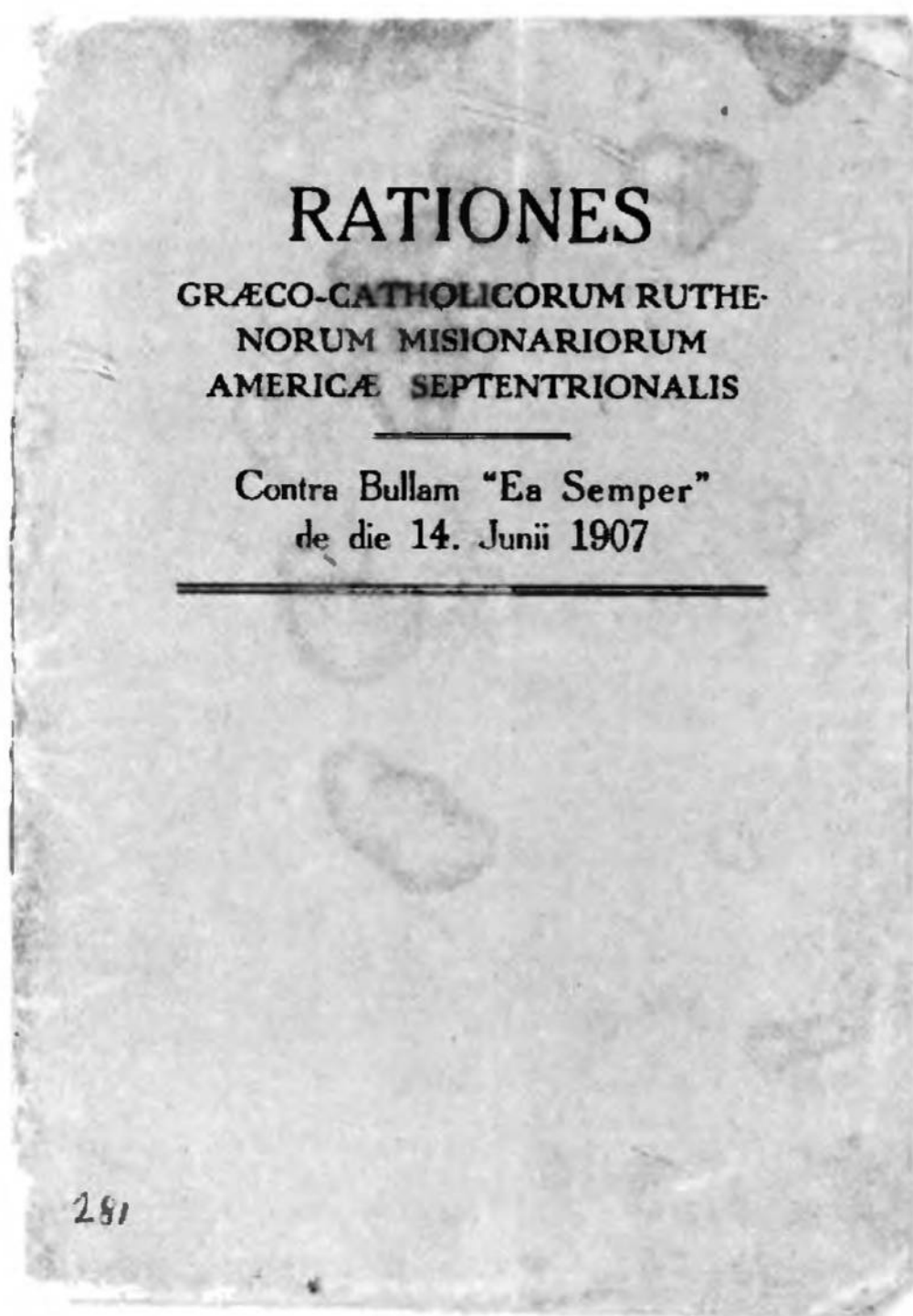


Figure 3 *RATIONES* was a protest document penned by priests against the Papal Bull *Ea Semper* of June 14, 1907. (UMLS)

⁵⁸ George Polak, "Slovak Greek-Catholics in America as Presented by Cyril Korolevskij in his Biography of Metropolitan Szeptycky," (Cleveland-Rome: Slovak Institute, 1965), offprint from *Slovak Studies* V, p. 260. The quoted text is taken from page 95, paragraph 2-4 of Cyrille Korolevskij, *Metropolitte Andre Szeptyckyj 1865-1944*. (Praci Ukrajinskoho Bohoslovskoho Naukovoho Tovarystva. Tom. XVI-XVII). Published by His Eminence Cardinal Joseph Slipyj, Major Archbishop of Lviv. Rome, 1964).

The apostolic letter *Ea Semper* intensified the problems of the young bishop. It did not provide him with the jurisdiction he had hoped for: on the contrary, it limited the Ruthenian Church in many ways. Although he received his primary jurisdiction from Rome, *Ea Semper* decreed that he was to exercise it as an auxiliary to the Latin rite bishops in whose territory he operated.⁵⁹ Also, it stated that priests were to be celibate if they were to serve in the United States; they must be approved before being assigned to the United States; the sacrament of confirmation was not to be administered at baptism, as was the custom in the Byzantine rite. For many Ukrainians this was a clear victory for the Latin rite hierarchy and a sign of the subordinate position of the Ruthenian Church in the eyes of the Latin hierarchy.

Ortynsky protested in his letter (poslanije) of January 11, 1908, that he did not even know about the apostolic letter:

About such a bull, which came out of Rome for the American Ruthenians, I knew nothing in the homeland, nor in Rome, nor in America until the moment, when after a month of my stay in America, the Apostolic Delegate called me to himself and told me about it. Having inquired privately of the Rector of the Ruthenian College in Rome that the former directive of Cardinal Ledóchowski, regarding confirmation, is to be put into effect, I put in a protest against this, the copy of which I hold in my hand as a document. And since I regarded this bull as an insult to our Church and our people, I immediately protested against it and did not proclaim it to my clergy or to the people.⁶⁰

In addition to the difficulties, which would result from the implementation of *Ea Semper*, Soter realized there were internal problems and discord fueled by malcontent priests. One of the main leaders was Reverend John Ardan, a member of the group of “radical-priests” who arrived from Galicia between 1895 and 1898.

Metropolitan Sheptytsky had wanted to visit the North American Continent in 1900 and, plans were going forward in this regard in 1904, when the Canadian Archbishop Adelard Langevin of Saint Boniface sent a letter to Father A. Delaere stating: “The question of the Metropolitan’s

⁵⁹ Bishop Ortynsky did not receive ordinary jurisdiction over the faithful of his rite until the *Congregation of the Propagation of the Faith* issued a letter on May 28, 1913. This letter was released through the Apostolic Delegation in Washington, DC on August 25, 1913 and may be found on page 157 in Paska, *Sources of Particular Law for the Ukrainian Catholic Church in the United States*.

⁶⁰ Bishop Ortynsky’s pastoral letter dated from Philadelphia on January 11, 1908, 15.

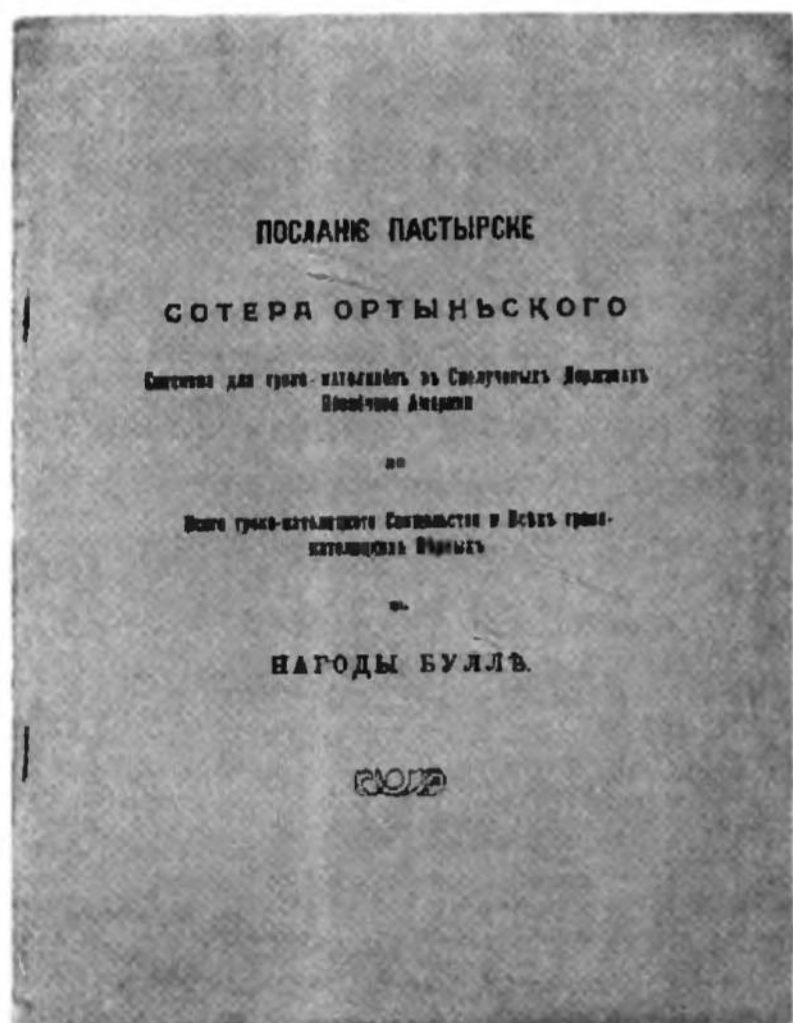


Figure 4 Bishop Orynsky's protest letter against *Ea Semper* (Ukrainian).



Figure 5 Bishop Orynsky's protest letter against *Ea Semper* (Hungarian).



Figure 6 Bishop Orynsky's protest letter against *Ea Semper* (Slovak).

visit will be settled in Rome, when I will go there this year.”⁶¹ It seems that the Sacred Congregation for the Propagation of the Faith did not wish to grant him permission for such a visit.

In view of the troubles, which beset the Ruthenian Church in the United States, and, as Brother Joseph Grodsky, O.S.B.M., the Metropolitan’s secretary during his visit in 1910, writes that because of Bishop Ortynsky’s own letters it was thought that Metropolitan Andrew was the one person capable of resolving the various issues of conflict.⁶² Metropolitan Sheptytsky did not want to ask Rome for permission to visit the United States because he knew that he would be refused. He was overjoyed therefore, when he received an invitation to attend the Twenty-First Eucharistic Congress that was to be held in Montreal, Canada, September 5 – 12, 1910. For this trip he did not need Rome’s permission, and he thought this would be an excellent time to visit personally with the Canadian and American bishops and further the cause of the Ruthenian Catholic Church.

On August 14, 1910, Metropolitan Sheptytsky and Brother Grodsky departed for America. On board the North German Liner Kronprinz Wilhelm, Metropolitan Sheptytsky made use of the ship’s library and began to read Mark Twain in order to refresh his memory of English.

After an ocean voyage of six and a half days he arrived at the Hoboken, New Jersey pier on August 23, where he was met by Bishop Ortynsky, some forty priests – one from as far away as Chicago – and representatives of various Ukrainian organizations. When the reporters came on board and began to ask his reason for coming to the United States he stated *“For the Eucharistic Congress in Montreal.”* Since he was a religious

⁶¹ From the Archives of the U.C. Redemptorist Fathers in Winnipeg. Letter from A. Langevin to A. Delaere, Saint Boniface, February 27, 1904. Quoted in Kazymyra's Toronto paper on Sheptytsky. At first Archbishop Langevin stated, "I would not like to have a Ruthenian bishop in my diocese," Archives of the R.C. Archdiocese of St. Boniface. Letter from A. Langevin to A. Lacombe. St. Boniface, April 25, 1900. However, through the intervention of Reverend Lacombe, who, in the opinion of Bohdan Z. Kazymyra (p. 4, Toronto paper) was the one who molded the collaboration between Archbishop Sheptytsky and the bishops of Western Canada Langevin changed his mind it appears. Lacombe and Langevin visited Rome and Vienna in the spring of 1904. Archbishop Langevin left for Count Agenor von Goluchowski, Minister of Foreign affairs, his memorandum entitled: *"Memoire sur la situation des sujets ruthenes de Sa Majeste apostolique, l'Empereur d'Autriche, dans l'Quesrt Canadien (Amerique Britannique). Vienne, 2 Julliet, 1904."* 12pp. folio. (Haus-, Hof- und Staatsarchiv, Wien, PAXXXIII/ 73 Akt 1576b a.)

⁶² Brother Joseph Grodsky, O.S.B.M., "Vidvidyny Ameryky Mytr. A. Sheptytskym v 1910 rotsi," *Kalendar Provydinia, 1927* (Philadelphia), 104. Brother Grodsky was the Metropolitan's secretary who accompanied him on his entire tour. One of the most detailed accounts of the Metropolitan's travels can be found in: Mykhailo H. Marunchak, *Mytropolyt Andrei Sheptytskyi na Zakhodi 1920-1923*. (Winnipeg-Edmonton, 1981.

dignitary from the Austro-Hungarian Empire, he was also welcomed at the pier by the Secretary of the Austro-Hungarian Consulate in New York, representing the Consul-General who was then out of town. After brief welcoming ceremonies, Sheptytsky and Ortynsky were driven to the Saint Regis Hotel in New York City. That afternoon Bishop Ortynsky hosted a dinner in Sheptytsky's honor at the Buckingham Hotel.

At six p.m. that same evening, a "Moleben" was celebrated in Saint George's Church on East Twentieth Street. There was a suspicion that those people who sympathized with the "radical priest" Reverend John Ardan, a Galician priest who opposed Bishop Ortynsky, would cause trouble so there were policemen present outside the Church to handle any trouble. But nothing happened, and at the Moleben Bishop Ortynsky greeted and introduced the Metropolitan with the following words:

He came from your parents, whom you left behind and brought to you from them most sincere greetings. He came from our native land and the dust on his feet he brought you, the dust of the native land. He came as a father. Approach him and ask, how it is to live here in a foreign land. And this he tells you obey...⁶³

Metropolitan Sheptytsky expressed his pleasure at having the opportunity to visit with them after so many years of wanting to be with them- He encouraged them to stay close to their faith and their Church.

The following morning, Metropolitan Sheptytsky celebrated the Divine Liturgy at Saint George's Church, and in the afternoon, the Austro-Hungarian Consul from Pittsburg, Pennsylvania, Baron Paul Forster, hosted a dinner in his honor at the Saint Regis Hotel. Courtesy visits to Archbishop John M. Farley and to the Austrian Consul-General were postponed since both dignitaries were out of town.

Since Metropolitan Sheptytsky realized that he was attracting too much attention in his long monastic garb, he went to a New York tailor to have a suit made for himself. The tailor's only request was that he be allowed to advertise that he had sewn a suit for the Metropolitan of Lviv, within twenty-four hours. Metropolitan Sheptytsky's impressive height, --he was approximately seven feet tall, -- and his command of the English language made him very newsworthy to the American Press.

From New York, Sheptytsky went to the home of Bishop Ortynsky in Philadelphia, which would serve as his residence while he was in

⁶³ Grodsky, 111.

the States. He was met at Philadelphia's Broad Street railroad station by a committee from Immaculate Conception Ukrainian Cathedral and escorted to Ortynsky's residence at 816 North Franklin Street, adjoining the church. The following day, Philadelphia's "Public Ledger" reported that the Metropolitan was overjoyed with being in America, for that had been his ambition for many years and that in addition to his plan to pay his respects to Archbishop Patrick J. Ryan, he also hoped, before returning to Europe, to visit former President Theodore Roosevelt, whom he greatly admired, as well as President William Howard Taft.⁶⁴



Figure 7 Brother Joseph Grodsky, OSBM accompanied the Metropolitan on his first trip to America in 1910.

64 "Austrian Prelate in City," *Public Ledger* (Philadelphia), August 25, 1910, 6.

The opportunity to visit Taft and Roosevelt did not present itself as he was so occupied with pastoral visitations: in the evenings he would preach and in the morning he would hear confessions in the various parishes he visited. In this way he tried to understand as much as possible the state of the Ruthenian Church in the United States. On the way to the Eucharistic Congress in Montreal, Metropolitan Sheptytsky visited with Reverend Leo Sembratovych in Buffalo, N.Y., where he had a chance to see Niagara Falls and the automobile factories where his people worked. From Buffalo he took a train to Syracuse and then boarded a boat on the Saint Lawrence River for the Congress in Montreal.

While in Canada for the Eucharistic Congress he spoke with the French-Canadian bishops about the nomination of a Ruthenian bishop for Canada just as had been done in the United States. It is interesting to note that the opposition to the establishment of an exarchate in Canada came from the French bishops and not the English, who wholeheartedly supported a formalization of the Ruthenian Church in Canada. Subsequently, upon his

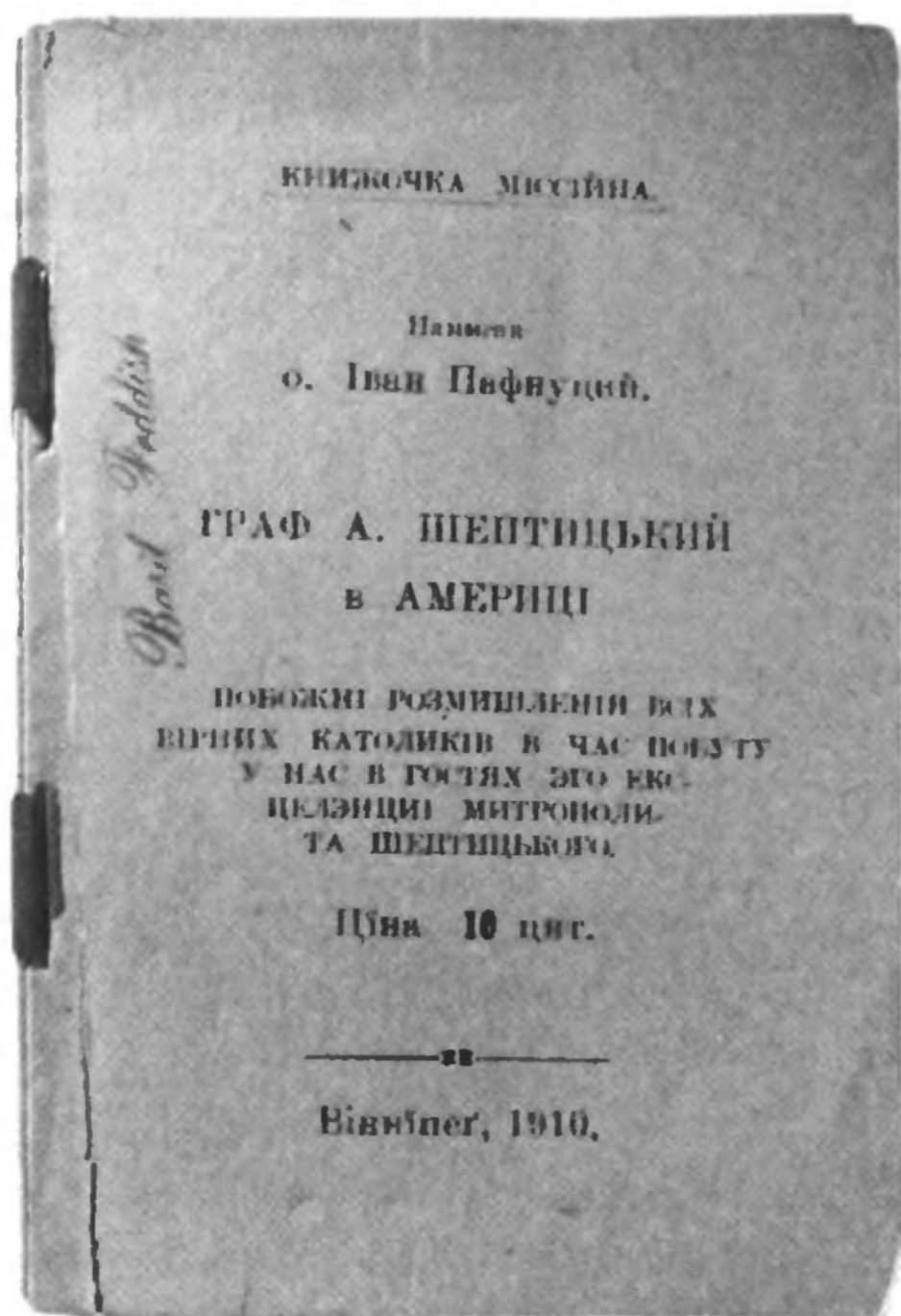


Figure 8 A booklet describing Metropolitan Andrei's visit to Canada in 1910.

return from Canada to Lviv, Sheptytsky prepared a historically important document in both English and French.⁶⁵ In this document he defended Bishop Ortynsky against those who said he was a failure as a bishop. The Metropolitan also gave the following reason as regards the principle of “no two jurisdictions in one territory:”

If we investigate Canon Law, it is at least a bishop of Ruthenian rite even if without jurisdiction that is due to the Ruthenians of Canada. Here is the text of the 4th. Council of Lateran held in 1215 (Constitutio relata in Corpore Juris Canonici c. Quoniam in plerisque, 14. X. De offic. judic. ordin. 1. 31.) and that in a century when the principle: “No two jurisdictions in one territory” was strong. The Council affirms the principle and adds: “Sed si propter praedictas causas urgens necessitas postulaverit” (The only reason quoted was: “quoniam in plerisque partibus intra eandem civitatem atque diocesim permixti sunt populi fide var’ios ritus et mores”) pontifex loci catholicum praesulem nationibus illis conformem provida deliberatione constituat sibi vicarium in praedictis, qui ei per omnia sit obediens et subiectus.” One cannot say that the practice of the Church has advanced since the 13th century in favour of the diversity of rite.⁶⁶

This same document titled “Address to their Lordships the Archbishops and Bishops of Canada,” was printed and forwarded to the Holy See and to all the bishops of Canada who had come forward in assisting the immigrants, and out of fraternal charity pledged to contribute financially over a period of ten years a part of each year’s diocesan collections to Ruthenian Catholic Works in Western Canada. This was approved at the first Plenary Synod of the Canadian bishops in Quebec in the autumn of 1909. The greatest joy for Metropolitan Sheptytsky was seeing the appointment and arrival of Bishop Nicetas Budka to Canada on December 6, 1912.

The Metropolitan returned from Canada on September 17, by way of Chicago. In addition to visiting the several parishes in Chicago, he also travelled to the Ruthenian parish, composed mainly of Slovaks, in Whiting, Indiana.⁶⁷ Returning to Chicago on September 19, Sheptytsky made a courtesy call to the Most Reverend James Edward Quigley, the

⁶⁵ This document is titled in English as follows: *Address to their Lordships the Archbishops and Bishops of Canada*. Originally published in 1911. Text used for this book is M.H. Marunchak (ed.), Winnipeg: The National Council of Ukrainian Organizations for the Patriarchate of the Ukrainian Catholic Church, 1977. In this letter Sheptytsky defends Ortynsky saying that Ortynsky's failures were due partly to a group of Carpatho-Ruthenian clergy who refused to cooperate, and also Ortynsky's lack of ordinary jurisdiction.

⁶⁶ *Ibid.*, 23-24.

⁶⁷ Grodsky, 116.

Archbishop of Chicago, and his auxiliary, Bishop Paul P. Rhode. The same day the Austro-Hungarian Consul in Chicago, Silvestri, hosted a formal dinner in Sheptytsky's honor.

On September 21, Sheptytsky arrived in Cleveland, Ohio, where Ortynsky had 'opened the Eleventh Convention of the Ukrainian National Soyuz on the previous day. During the morning session an attempt was made to change the Soyuz into an organization exclusively for Greek Catholics and to rename it The Greek Catholic Union. This resulted in harsh polemics. That same morning a motion was made to invite Metropolitan Sheptytsky to the convention as a guest. Those priests who supported Father Ardan objected vehemently, having been influenced, according to Grodsky, by the socialist press which had written much in opposition to Sheptytsky. In order to avoid causing any discord, Metropolitan Sheptytsky left Cleveland without attending the convention and returned to Philadelphia.

The Metropolitan travelled by boat from Baltimore to Yorktown, Virginia, on September 28, where he blessed the cornerstone for a proposed seminary and orphanage. These projects never materialized, as malaria was prevalent there along with the great heat waves of the summer months.⁶⁸



Figure 9 Metropolitan Sheptytsky visiting Ss. Cyril and Methodius parish in Olyphant, PA – September 23, 1910

⁶⁸ Ibid., 117.

On October 1, Sheptytsky was one of the church Dignitaries who greeted Cardinal Vincent Vannutelli, the Pope's legate to the Eucharistic Congress, at the reception and banquet in the Cardinal's honor held in the Bellevue-Stratford Hotel in Philadelphia. On Sunday, October 2, the first Eastern Rite Cathedral in the United States was consecrated.⁶⁹ That day the former Saint' Jude's Episcopal Church at 814 North Franklin Street, Philadelphia was dedicated as the Cathedral of the Immaculate Conception, by Metropolitan Sheptytsky and Bishop Ortynsky, assisted by sixteen Ukrainian Catholic priests and participating Latin rite hierarchy. This was a very important event in the history of the Ukrainian Catholic Church in America and received wide press coverage. And on October 4, the day before leaving for a tour of Ukrainian colonies in Canada, which lasted until the latter part of November, he made a visitation at the Newark, New Jersey parish.

After making a visit of the mission territories in Canada, the Metropolitan blessed the cornerstone of a Ruthenian church under construction in Passaic, New Jersey. Then, as Brother Grodsky relates, on November 30, at Philadelphia's Bellevue-Stratford Hotel, Sheptytsky held a conference with thirty-six of the forty-six Carpathian priests who had signed a petition against Bishop Ortynsky. The following day Sheptytsky refuted the charges against Ortynsky saying that Ortynsky had more success than failure, and the failure was due to circumstances beyond his control and especially his lack of jurisdiction. This kind of refutation did little to improve the relationship between the Subcarpathian priests and Bishop Ortynsky.

At a leave-taking gathering in Jersey City, Sheptytsky vowed that he would never fail to protect the rights of the Ruthenian Church in America. On December 3, 1910, Metropolitan Sheptytsky left New York for Europe on the White Star Line's ship the *Celtic*.

Metropolitan Andrew arrived in Lviv on December 14, at 4 o'clock in the morning and, as his secretary stated, "All this was done, was rather an observation of the fact, now there had to be steps towards concrete action." The Metropolitan left for Rome to talk over the various needs of the Ruthenian Church in the United States and Canada. The main result of these efforts was the appointment of Nicetas Budka as the first Ruthenian bishop of Canada.

⁶⁹ "Consecration of Greek Cathedral," *The Catholic News*, October 22, 1910, 8.

1896.
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ЧИНЪ ПОСВЯЩЕНІА

Высокопреподобнаго

НИКІТЫ БУДКИ

пріфекта ст҃дыи къ духовному сѣмьиници и совѣтника
Митрополитой Консисторіи

E1

въ епископа пѣтѣрскаго

совершенъ

къ архікатедраальнымъ храмамъ ст҃аго великомученика Георгіа
къ Льваградѣ

къ Пидчаю въ по Воскр. ст҃аго дѣла мѣа Септѣмберѣ днѣ 14. 1912 года

Въ Преосудительствѣ епископа

Яндріемъ Шептицькимъ

Архіепископа Львовскаго, Митрополита Галицкаго и Буковинскаго, Славянскаго

Въ Преосудительствѣ епископа

Константиномъ Чеховичемъ

Епископа Черновицкаго,

Въ Присудительствѣ епископа

Григоріемъ Хомышиномъ

Епископа Станиславскаго.

Figure 10 Bishop Nykyta Budka's consecration booklet as Bishop for Canada by Metropolitan Sheptytsky, Bishops Constantine Chehovych and Hryhorii Khomyshyn (October 14, 1912). Bishop Chehovych, a widower, was involved also in the consecration of Bishops Sheptytsky and Ortynsky.

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Archbishop Szeptycki ✓

Philadelphia Record - Oct. 3rd, 1910.

RUTHENIAN ARCHBISHOP SZEPTYCKI.



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Figure 11 Metropolitan Andrei as he appeared in the *Philadelphia Record* newspaper on October 3, 1910. Courtesy of PAHRC.



Figure 12 Postcard from Yorktown, VA (September 28, 1910) sent by Metropolitan Andrei stating: “My sincere greetings from the place where I today blessed the cornerstone for the seminary.”



Figure 13 Souvenir of the Blessing of the Cathedral of the Immaculate Conception in Philadelphia on October 2, 1910. (BAFC)



Figure 14 Bishop Ortynsky and Metropolitan Sheptytsky bless the cornerstone for the minor seminary in Yorktown, VA on September 28, 1910. The following clergy were present: (L to R): Alexius Holoszny, Joseph Hanyla, Ortynsky, Sheptytsky, Valentine Gorzo and Leo Sembratovich. (UMLS)



Figure 1 When Bishop Ortynsky received ordinary jurisdiction and his new diocese was officially established he organized his Canons and Consultors to assist him in the administration of the diocese. Seated (L-R): Rev. Joseph Hanulya (Subcarpathian); Rev. Victor Mirossay (Subcarpathian); Rev. Nicholas Pidhorecky (Galician); Rev. Alexander Dzubay, Vicar General (Subcarpathian); Bishop Soter Stephen Ortynsky; Rev. Valentine Gorzo (Subcarpathian); Rev. Peter Poniatyshyn (Galician) and Rev. Alexius Holozsnyay (Subcarpathian). Standing (L-R): Rev. Basil Steciuk (Galician); Rev. Michael Jackovics (Subcarpathian); Rev. Vladimir Dowhovych (Galician); Rev. Joseph Chaplinsky (Galician); Rev. Nicholas Chohey [Csopey] (Subcarpathian); Rev. Philemon Tarnawsky (Galician) and Rev. Augustine Komporday, Chancellor (Subcarpathian). (UMLS)

VII

Full Episcopal Jurisdiction 1913-1916

In the next few years the situation in the United States improved. On May 28, 1913, Pope Pius X bestowed upon Bishop Ortynsky full and ordinary jurisdiction over the clergy and faithful of the Ruthenian rite.⁷⁰ This finally made Ortynsky fully independent of the Latin hierarchy.

Bishop Ortynsky did, however, cooperate with Latin bishops and allowed some priests to remain under the jurisdiction of particular Latin hierarchs. For example, in 1913, the Ruthenian Greek Catholic deacon John Rubynowych was ordained at St. Mary's Seminary in Baltimore.⁷¹ However, prior to 1905, Rev. John Barskuda of the Ruthenian Byzantine Rite was ordained to the priesthood by Bishop Hoban of Scranton with special permission of the Congregation for the Propagation of the Faith. He was incardinated into the Scranton diocese. It appears that Barskuda may be the first Greek Catholic priest to be ordained in the United States.⁷²

After receiving these full and ordinary powers Bishop Ortynsky left for Rome on June 2, 1914. Accompanying him was Reverend Vladimir Derzyruka, his secretary. On account of the outbreak of World War I Ortynsky returned to the United States in August,

*...the same month the details of the new relationship between the Latin Catholics and the Byzantine-Slavic Rite Catholics were clarified by the apostolic constitution *Cum Episcopo*, dated from Rome August 17, 1914. The decree was to remain in effect for ten years; yet many of its basic regulations remain effective to the present day.⁷³*

⁷⁰ Letter of Apostolic Delegate, Archbishop Giovanni Bonzano, dated August 25, 1913, notifying the American clergy of the Holy See's decision, AER, XLIX (October, 1913), 473-474. See: Bohdan P. Procko, "Soter Ortynsky: First Ruthenian Bishop in the United States, 1907-1916," *The Catholic Historical Review*. Vol. LVIII, January, 1973, No. 4, 529, footnote 57.

⁷¹ Stephen Basarab, et alii. *The Ukrainians of Maryland*. (Ukt. Education Assoc. of Maryland, 1986), 194.

⁷² *The Ark*. (Stamford, CT: May 1948), 96.

⁷³ *Ibid.*, 529-530.

Meanwhile, the situation in Galicia was changing rapidly with the beginning of World War I. On September 3, 1914 at eleven o'clock in the 'morning there arrived in Lviv a company from the Russian Tsarist army.⁷⁴ That night at midnight Metropolitan Sheptytsky was arrested. He was shortly thereafter released. On September 12, at seven p.m. the residence of the Metropolitan was ransacked of all documents and of even personal photographs. On September 15, the residence was surrounded by the Russian troops and he was put under house arrest.

On September 19, the General-governor of Lviv province, Count George A. Bobrynskyj came to the Metropolitan's residence and informed him that he was under arrest and had two hours to get ready to leave Lviv. The Metropolitan asked that he be allowed to take three people with him: his confessor, Reverend Rector Dr. Joseph Bocian, Brother Joseph Grodsky, O.S.B.M., and one servant. The governor agreed to this. Ostensibly, the reason for his arrest was the sermon he had preached on Sunday, September 6, in the Church of the Dormition in Lviv.⁷⁵

That day the Metropolitan was taken to Kiev by train. In the hotel "Continental" he consecrated Reverend Bocian as Bishop of Lutsk. After twenty-four hours Metropolitan Sheptytsky was taken to Kursk, where he spent two years in solitary confinement. Only on Easter, 1916, was he allowed --because of the pressure of public opinion -- to visit the local pastor.

After two years in Kursk he was taken to one of the strictest prisons in Russia, the Suzdal monastery about thirty-five miles from Vladimir. At this time the Tsarist regime informed Pope Benedict XV that, in spite of the Pope's efforts Metropolitan Sheptytsky would not return to Lviv alive.⁷⁶

During the time of the Metropolitan's imprisonment the Ruthenian Church in America did not forget their "Father Metropolitan." On December 22, 1914, Bishop Ortynsky sent a letter and some communication to the Apostolic Delegate, Archbishop John Bonzano, about the fate of Metropolitan Sheptytsky. In his reply dated January 2, 1915 Archbishop

74 The commanding General of the Cavalry was O.O. Brusilov who in 1919 joined the Bolsheviks and served in the Red Army, as inspector of armies. He died in 1926. For more information about the Metropolitan's imprisonment see: Gregory Luznytsky, *U 50-richna Zvilnennya Tsarskoho Vyazhnya Mytr. Andreya hrafa Sheptytskoho*. (Philadelphia: America Printing Press, 1967). Also see: "The case of Archbishop Szeptycki," *The New Europe*. A weekly review of foreign politics, 1 (Nr. 3): 87-89, November 2, 1916.

75 The text of this sermon is found in *Tsarskyj Viazen*, 1914-1917. (Lviv, Galicia, 1918), 7-8.

76 Luznytsky, *U 50 - richna...*, 7.

Bonzano stated the following:

*“I deeply sympathize with you on the sad condition brought on by the war in the native land of your people. I feel especially for your Metropolitan, Archbishop Szeptytsky. As you may know, I was commissioned by the Holy See to procure, if possible, his liberation through the good offices of the United States government; but the attempt was unsuccessful. There is nothing left for us but to pray that God may preserve him for better days. It is true that the American Catholic as well as secular press was altogether silent on this odious persecution, a thing however which may be due to ignorance of the real facts.”*⁷⁷

Metropolitan Sheptytsky's fate was discussed in two pastoral letters written by Ortynsky and published by the Ukrainian Daily America in their issue of January 7, 1915, (Christmas Day on the Julian calendar) and in the Easter issue of April 4, 1915. In the epilogue of the English translation published that same year for the benefit of the Ukrainian widows and orphans in Galicia, Bishop Ortynsky wrote the following,

*I, the undersigned, take this means to state publicly and am ready to affirm under oath, that I was, in the year 1914, with Metropolitan Szeptycki in Rome in the months of June and July and afterwards in Lemberg, Vienna and Budapest, until the beginning of the war between Austria and Russia. All this time I was with him inseparably and listened to all his conversations with superiors of various states and political expounders of the Ruthenian nation I never have heard a single word from his lips or saw any action on his part against Russia. On the contrary, there was always talk about the welfare of the Greek Catholic Church and its faithful Ruthenians, either from Galicia or outside of its borders, mostly from America.*⁷⁸

Ortynsky's concern for the welfare of the Metropolitan is obvious in his letter published as a “Public letter to His Excellency Imperial Russian Ambassador the Honorable Bakmetieff” at Washington, DC:

We will pay for the transportation, maintenance and clothing, which we will be glad to forward to them [refugees from Ukraine

⁷⁷ A letter of Archbishop-Apostolic Delegate John (Giovanni) Bonzano (1911-1922) to Bishop Ortynsky, dated from Washington, DC, January 2, 1915 (No. 16829). In the archives of the Ukrainian Catholic Diocese of Stamford, (CT).

⁷⁸ *Two Pastoral Letters of Right Reverend S.S. Ortynsky.* (Philadelphia: Ruthenian Printing House, 1915, 51.

and Russia] through the medium of the United States Consul or Ambassador. It remains for the Russian Government to order the release of the aforesaid unfortunates.

*We are ready to enter into negotiations with your Excellency through our good President, Hon. Woodrow Wilson, who has compassion for the sufferers and will gladly admit the Archbishop Szeptycky, with his priests and other educated people to our free and beloved country.*⁷⁹

Bishop Ortynsky continued to write every possible source to obtain the release of Metropolitan Sheptytsky. On November 20, 1915 he wrote to the American Consul, J-K. Caldwell in Vladivostok, Siberia, who, in his response dated January 25, 1916, stated that although he had not heard from Metropolitan Sheptytsky he would attempt to contact him and inform Bishop Ortynsky of his residence and needs.⁸⁰

On March 15, 1917, the Russian Tsar Nicholas II abdicated, and on March 17 of that year the Orthodox Bishop Nikon sent to the Judicial Ministry of the Provisional Government of Alexander Kerensky the following telegram:

*Please release the great sufferer Metropolitan Count Sheptytsky, who in a difficult time did not abandon his people, but stood by them, and for this he was imprisoned, for which all of Russia was shamed before the world. Also release professor of the Lviv University Michael Hrushevsky.*⁸¹

A few days later Metropolitan Andrew received a communication from Alexander Kerensky, Minister of War in the Provisional Government, that he was free to go. After staying for two months in St. Petersburg he departed for Kiev. In a few days he returned to Petersburg to obtain a passport to leave Russian-occupied territory. While in Petersburg he presided over a Synod of the Russian Catholic Church.

Due to the continual turmoil after the revolution and Metropolitan Sheptytsky's ecumenical efforts the Provisional Government gave him

⁷⁹ *Public Letter to His Excellency Imperial Russian Ambassador The Hon. Bakmetieff at Washington, DC.*, Written by Rt. Rev. S.S. Ortynsky, 2.

⁸⁰ A letter of J.K. Caldwell, the American Consul at the American Consular Service – Vladivostok, Siberia, (file #703). To Mr. S.S. Ortynsky dated from Vladivostok, Siberia, and January 25, 1916. In the archives of the Ukrainian Catholic Diocese of Stamford, (CT).

⁸¹ Luznytsky, *U 50-richa...*, 7-8.

a passport and he left Russian territory (St. Petersburg) on July 6 and arrived on July 7 in the border town of Tornio on the way to Sweden where the Swedish press reported his story in various articles. Arriving in Switzerland he attempted to reach Pope Benedict XV in Rome, but he was unable to do so; shortly thereafter he left for Lviv where he made a triumphal entry on September 10, 1917.⁸²

Unfortunately, Bishop Ortynsky did not live to see Metropolitan Andrew freed from his imprisonment. On March 16, 1916 he fell ill with pneumonia.⁸³ During the course of his illness he made his last will with the assistance of his lawyer Julian Chupka, and on Friday, March 24, at 11:30 am Bishop Ortynsky died.

In his final days Bishop Ortynsky devoted much of his time to the Orphanage he had established in 1911 and to his bank. Upon his death, he



Figure 2 The Basilian Sisters (OSBM) arrived in America and did most of the charitable work throughout the Eparchy. Here the orphans they cared for are pictured with carpets they weaved. The sisters also took care of the Orphanage Printing Press among many other duties. (BAFC)

⁸² See: Irynei Hotra, "Povorot Mytropolyta Andreia Sheptytskoho iz zaslannia (1917 r.)," in Pavlo Senytsia (ed.), *Svitylnyk Istyny: Dzerela do istoria Ukrainskoye Katolytskoye Bohoslovskoyi Akademii u Lvovi 1928/29-1944*. Vol. II (Toronto, 1976), 156-163.

⁸³ Procko, "Soter Ortynsky: First...", 532.



Figure 3 Sister Helena, OSBM, first superior of Basilian Sisters in the United States. She died on May 7, 1916. (BAFC)



Будинок сиротинця василіанок у Філадельфії.

Figure 4 The Basilian Sisters ran this Orphanage in Philadelphia.

left five brick houses in Philadelphia, worth approximately \$540,000, to the prelate who would become his successor as Bishop of the Ruthenians in the United States.

Upon the death of Bishop Ortynsky the Apostolic Delegate, Archbishop John Bonzano, informed all concerned that the terms of all the consultors and other administrative personnel appointed by the late Bishop lapsed with his death. Archbishop Bonzano wired Rome to ask for directions in regard to setting up new administrations for the Ruthenian Catholics,

When Kyr Soter Ortynskyj died, during the first World War, it was not the opportune time to chose a new bishop. In virtue of the faculties received from the Propaganda and dated March 28, 1916, the Apostolic Delegate Msgr. Giovanni Bonzano named two simple priests Apostolic Administrators on April 11; Gabriel Martyak for the Ruthenians and Slovaks from Sub-Carpathia and Peter Poniatyshyn for those who had come from Galicia. One saw the necessity of separating the two ethnic elements in view of their different customs and traditions.⁸⁴



Figure 5 In Memoriam: Bishop Ortynsky lies in state in his Philadelphia Cathedral. (UMLS)

⁸⁴ Polak, 263. Taken from page 98, paragraph 3 in Korolevskij's biography of Sheptytsky.

VIII

The Administration of the Eparchy

1916-1924

When Bishop Soter Ortynsky died, it was rumored that Bishop Nicetas Budka of Canada would succeed him. Meantime, the Apostolic Delegate, John Bonzano, was harboring a wish to create two separate jurisdictions within the U.S. Ruthenian eparchy, an effort he thought might quell the disputes between the Galician and Carpathian clergy. The Carpathians, dissatisfied with the appointment of a Galician prelate in 1907, had been seeking the appointment of a Carpathian bishop. Poniatishin, administrator of the Galician parishes, described the attitude of Bonzano toward the Ruthenian Church in these words:

...during the lifetime of Soter of blessed memory there were constant misunderstandings between the Bishop and the Hungarian [Carpathian] clergy and that he, the Delegate, had with our eparchy more troubles than with all the American Latin eparchies put together. This means that the establishment of two administrators was to bring a blessed peace to our Church in America.⁸⁵

Acting on the directives of the Apostolic Delegate, the consultors of the eparchy gathered to choose two administrators. The Galician consultors were: Very Revs. Peter Poniatishin,⁸⁶ Nicholas Pidhorecky, Vladimir Dovich and Alexander Ulitsky. The Carpathian consultors were: Very Revs. Alexander Dzubay, Vicar General of the exarchy; Valentine Balogh, Chancellor of the exarchy; Valentine Gorzo, Nicholas Chohey, and Victor Mirossay. The Galician consultors chose Reverend Peter Poniatishin to

⁸⁵ Reverend Peter Poniatishin, "Spohad iz chasiw syritstva Ukr. Kat. Eparchiyi v Amerytsi, " *Propamyatna Knyha z Nahody blahoslovovennia Ukrayinskoyi Katolytskoyi Katedry u Filadelfiyi Dnya 3 travnya, 1942 r.* (Philadelphia: The America Press, 1942), 45.

⁸⁶ Very Reverend 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. Poniatishin arrived in the United States in 1903 and served as pastor in Ramey, PA until 1907. For three years he was pastor in Elizabeth, New Jersey, until he was transferred to Newark, New Jersey in 1910. See: Procko, *Ukrainian Catholics in America...*, 38.

be pastor in Newark, New Jersey, and to represent the Galacians. The Carpathian consultors chose Reverend Gabriel Martyak, pastor from Lansford, Pennsylvania, to represent the Carpathians.



Figure 1 Rev. Gabriel Martyak, Administrator of the Ruthenian Eparchy from 1916.

On April 11, 1916, Reverends Poniatishin, Martyak, and Valentine Balogh (the chancellor) met with the Apostolic Delegate in Washington D.C. Both had been approved by the Holy See and given the jurisdiction of an ordinary. According to Poniatishin, they were told that if they had a parish half-Galician and half-Carpathian they were to come to an understanding among themselves about the nature of its operations. Should a disagreement arise within a parish, the Apostolic Delegate would have the deciding vote. According to Poniatishin, this deciding vote was never cast – the parties were always able to reach an agreement.⁸⁷ The administrators were not authorized to institute policy changes or create new institutions, since the See was still only temporarily vacant (*Sede Vacante nihil innovetur*), and it was not known whether the eparchy would be split at a later date.

⁸⁷ "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." Procko, *Ukrainian Catholics in America...*, 143. Footnote #2. See also Poniatishin, 45



Figure 2 Rev. Peter Poniatishin, Administrator of the Eparchy, with William J. Kearns, Esq. 4th from the left who proved to be invaluable in the administration of the Eparchy. (Newark, NJ). (UMLS)

Poniatishin continued the effort initiated by Bishop Ortynsky for the release of Metropolitan Sheptytsky.⁸⁸ He wrote to Congressman James A. Hamill of New Jersey on December 27, 1916, asking for help with the matter. Poniatishin and Hamill later called on President Woodrow Wilson's secretary, Joseph P. Tumulty, who then brought the issue up to the president. Tumulty informed them that if replies to the American government's desired intervention in this matter were not received within two weeks, the president would personally communicate with the tsar. The Russian Revolution then broke out, and the Metropolitan was released, thus removing the need for American intervention.

* * * * *

During this period, the U.S. Ruthenian Church found itself in a struggle with Russian Orthodoxy. The tsarist regime's support of the Russian Orthodox Church in America had persuaded many Ukrainians to join it. Many were disturbed by the instability within the Ruthenian

⁸⁸ See related newspaper article, "Seek prelate's release; Catholics urge Russia to let archbishop go." *New York Times*, Saturday, January 1, 1916, 2, col. 7.

Church in America. Moreover, Russophiles within the Ruthenian Church were actively seeking to make converts, as can be seen in this excerpt from the parish history of Saint Michael's Church in Yonkers:

The occupation of Lviv by Russian troops and arrest of Sheptytsky revived the belief of the subdued Moscophiles in St. Michael's parish in the ultimate triumph of the Russian Tsar and Orthodoxy... With this in mind, the president of the church committee and his conspirators began their secret machinations by having an audience with the Russian Orthodox bishop in New York City, on January 23, 1915.⁸⁹

Very Reverend Alexander Dzubay, a Carpathian priest who did not speak Ukrainian, was consecrated an Orthodox bishop in August 1916, and even after the tsar had abdicated and financial support for the Orthodox Church had diminished, Bishop Dzubay continued to oppose the Ruthenian Church.⁹⁰

In addition to problems related to poor relations between the Orthodox and Ruthenian churches, Poniatishin also found himself struggling to establish a seminary that would produce needed priests.⁹¹ There were also financial worries, including concern about the bank that had been founded by Bishop Ortynsky and chartered by the State of Pennsylvania on May 12, 1915. Upon Ortynsky's death, the bank's investors had made a run on it, believing that the question of Bishop Ortynsky's successor was too uncertain—and that their financial resources were in jeopardy.

Ortynsky had invested some of the money in buildings around the Cathedral, and since provisions in the bishop's will prohibited sale of this property, the bank could not cover depositors' needs. Bishop Ortynsky's brother rescued Poniatishin from this precarious situation by turning over to him almost all of the late bishop's \$50,000 insurance policy. One of the bright moments in this administration was the proclamation of Ukrainian Day by President Woodrow Wilson, instituted on March 16, 1917.

⁸⁹ *Jubilee Book of Saint Michael's Ukrainian Catholic Church - Yonkers, New York 1899-1974*. 60. Written by Msgr. Basil Feddish, this Parish history is one of the best authored in the United States.

⁹⁰ An important law regarding the incorporation of Ruthenian Churches became law in New York State on May 3, 1917. The Latin bishops were helpful in this matter, which stopped the possible usurpation of Ruthenian Churches. See: Procko, *Ukrainian Catholics in America ...*, p. 40. See also, Poniatishin, p. 48. He states that he (Poniatishin) received the Orthodox Bishop Stephen Dzubay back into the Catholic Church at St. Nicholas of Myra Church in Yonkers, NY in May of 1924.

⁹¹ The administrators were not allowed to found new institutions since their administration was simply termed a "temporary" assignment. See: "Nashi Semynarysty," *Misionar-The Missionary* (Zhovkva, Galicia), March 1918, pp. 78-81. Gives a short account of the seminarians in the Ruthenian Church in the United States. See also the same journal on November 1920, 335 for an account of Canadian seminarians.



Figure 3 Winnipeg, 1921: ABOVE: With the people.
BELOW: with the clergy, (L to R) Lev Van', Mykola Olenchuk, Athanasius Fylypow, unknown, Leo Sembratovych, Metropolitan Sheptytsky, Bishop Budka, Joseph Zuk, Sozont Dydyk and Evhen Andrukhovych.

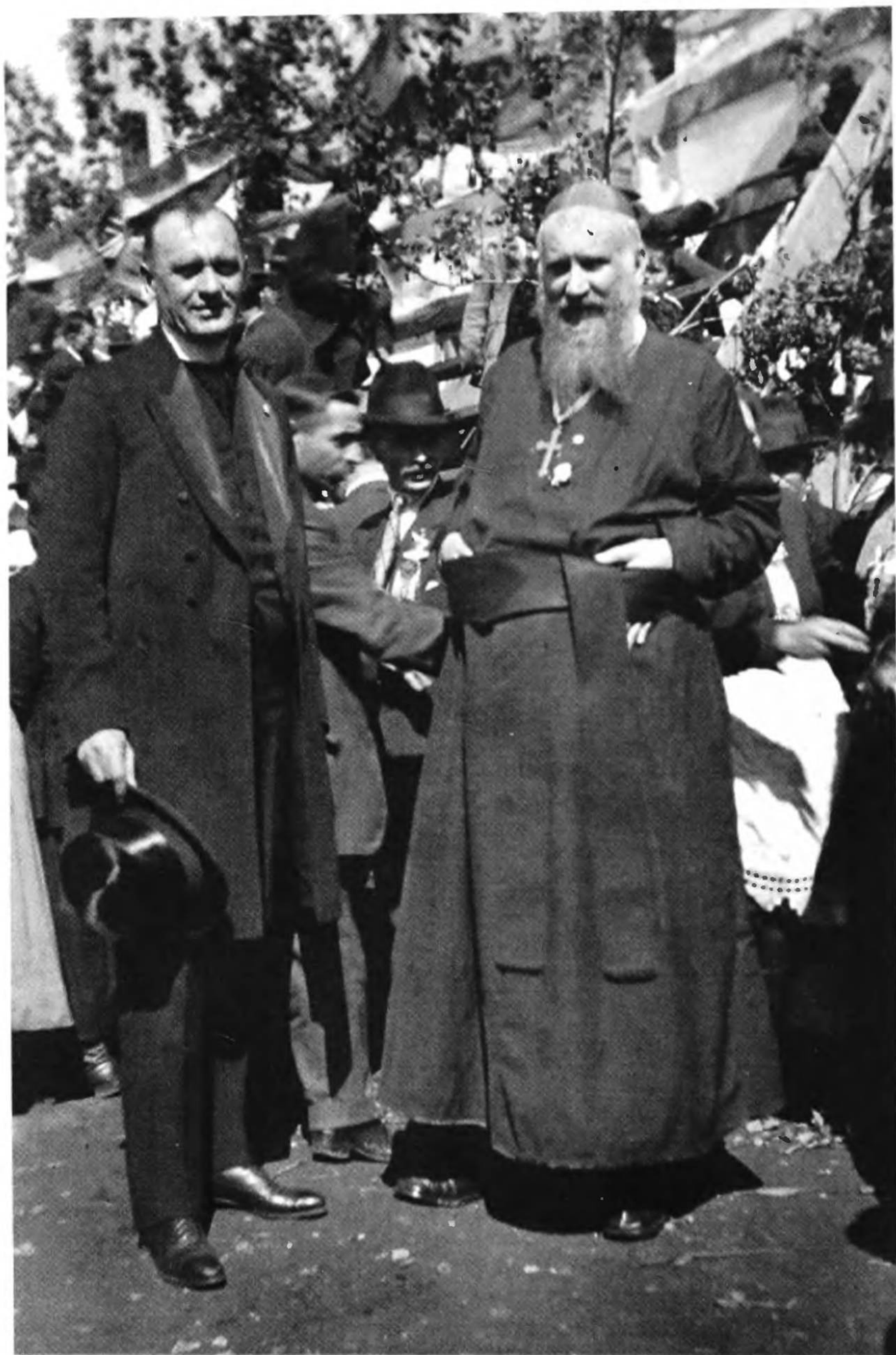


Figure 4 Metropolitan Sheptytsky and Rev. Leo Sembratovych in Winnipeg, Canada, 1921.

П О Р Я Д О К

ДУХОВНИХ ВПРАВ ВІД 4-го ДО 8-ГО ВЕРЕСНЯ 1922 РОКУ
В БЕРНАРДСВИЛ, Н. ДЖ.

під проводом Їх Ексцел. Митр. Андрея Шептицького.

— 0 —

6.30 год. рано, Вставане.	12—3 Обід, Посіщене НН.
7—7.30 Розважане I,	Тайн і час вільний
7.30—8 Служба Божа	3—4 Розважане III
8 год. Снідане і час вільний	4. год. Вечірня спільна (реци- тована) і час вільний
9.15—9.30 Спільне читане духовне і час вільний	5—6 Розважане IV
10—11.30 Конференція і Розважане II	6 год. Вечера, Посіщене НН. Тайн і час вільний
11.45—12 Іспит совісти	8.30 год. Точки на ранішнє розважане, іспит совісти, молитви і спочинок.

В п'ятницю о год. 7.30 рано Служба Божа і спільне св. Прича-
стіє, потім Парахида за упокой душ бл. п. Еп. Сотера
і всіх померших ОО. в Америці.

Уваги: Вільний час призначений на молитви, на приготоване
до св. сповіді і приватне читане духовних книжок.

Через час реколекції має бути заховане мовчане. Коли конче-
на потреба вимагалаби промовити до другого, має ся
се зробити коротко і тихим голосом.

До рефектаря приходять ся разом і всі разом виходять. При
столі читане.

Р. S. По всякі інформації як і книжки духовні просить ся
ласкаво удавати ся до о. Вол. Лотовича.

Figure 5 Retreat Schedule of retreat for all Greek Catholic Clergy conducted by Metropolitan Sheptytsky in Bernardsville, NJ September 4-8, 1922.



Figure 6 Retreat in Bernardsville, NJ. First Row Center L to R: Rev. Peter Poniatishin Metropolitan Sheptytsky and Rev. Gabriel Martyak.

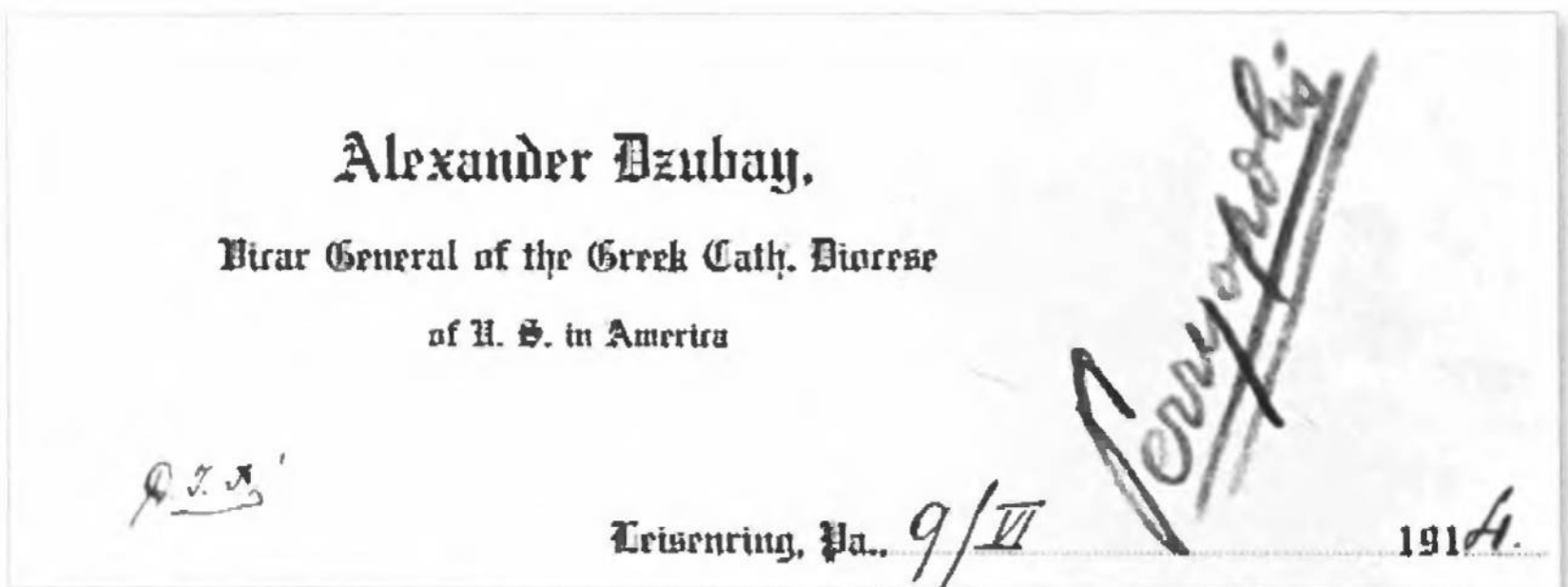


Figure 7 Following the death of Bishop Ortynsky in 1916 his Vicar General (Rev. Alexander Dzubay was consecrated Bishop Stephen of Pittsburgh for the Uhro-Rusins in the Russian Orthodox Church. He returned to the Catholic Church in 1924.



Figure 8 Bishop Stephen Dzubay of the Russian Orthodox Church.

IX

The Post War Period

Shortly after his release from prison, Metropolitan Andrew found himself involved in politically complex circumstances in Eastern Galicia. A bitter Polish-Ukrainian war had broken out, which was testing the metropolitan's loyalties and keeping him under virtual house arrest. By mid-July of 1919, the Poles controlled eastern Galicia, but the bitterness between the Ukrainians and Poles continued. Consequently, Sheptytsky maintained close contact with the diplomatic mission of the Ukrainian People's Republic, in Warsaw, through the chief secretary of the Ukrainian Red Cross, Reverend Josaphat Jean. He also kept in contact with Simon Petliura and his ongoing negotiations, which culminated in the signing of the Treaty of Warsaw, on April 21, 1920. This treaty stated that Poland would recognize Ukraine, and would consider Chief Ottoman S. Petliura's administration to be "the supreme government of the Ukrainian National Republic."⁹²

In the midst of all this political complexity, Metropolitan Andrew continued to receive letters from Poniatishin, missives containing information about the precarious and often entangled state of the Ruthenian-American Church. Toward the end of November 1920, the Polish government finally permitted Sheptytsky to leave Lviv for his overdue ad limina visit to Rome. While planning his visit to the United States and Canada, he advised Bishop Budka of Canada about his plans for the visitation of Canada.⁹³

The situation between the administrators changed when Very Rev. Peter Poniatishin received a letter from the Apostolic Delegate dated May 30, 1921, stating:

Enclosed herewith I am sending you a decree by which you are appointed Apostolic Visitor of all the missions pertaining to your

⁹² *Ukraine: A Concise Encyclopaedia*. 1st edition (Toronto: 1963), "The Period of the Directory," P. Fedenko, 766.

⁹³ Archives of the U.C. Archdiocese of Winnipeg, Letter from A. Sheptytsky to Nicetas Budka, Mundare, Alberta, October 7, 1921.

rite in this country whether composed of Galician or Hungarian faithful.”⁹⁴ In the 1924 Official Catholic Directory Very Rev. Peter Poniatishin is listed as Apostolic Visitor and Rev. Gabriel Martyak as simply Administrator.⁹⁵

On his way to Rome, Sheptytsky stopped in Vienna where he spoke with various Ukrainian leaders about Eastern Galician statehood:

At their urging, Sheptytsky agreed to initiate an appropriate action in various Western capitals, without, however, compromising his role as a religious leader, acting on behalf of his suffering flock, whose country had been devastated as a result of six years of almost incessant warfare.⁹⁶

It was this devastation that especially motivated Metropolitan Andrew to visit North America – that is, he wanted to raise funds for the Galician orphans and the homeless.⁹⁷ Galicia had been involved in war for several years, and the conflict had created about 20,000 orphans and a mortality rate among Galician youth of about fifty percent, largely due to malnutrition (brought on by bad harvests) and the spread of typhus. Many people were living in trenches left by “The Great War,” because they could not obtain sufficient materials for building houses. In the September 19, 1921, issue of the Ukrainian newspaper Svoboda, the Metropolitan stated:

I desire only to convince the Ukrainians of Canada and the Canadians about the great need of assistance for Galicia, primarily for the orphans. If this is not done as soon as possible, then the only relief that will come to the orphans will be death.

The first stop for the Metropolitan in his 1921-22 visit was Canada. A letter from William J. Kearns, the Counselor-at-Law of the Eparchy, to Right Reverend Francis C. Kelly, D.D. of Chicago, dated August 17, 1921, stated:

The Archbishop of Lemberg is in Canada. . . . He reached there

⁹⁴ Letter dated May 30, 1921 (#2885-f) from the Apostolic Delegate Archbishop John Bonzano to Very Rev. Peter Poniatishin in Newark, NJ. (Stamford Eparchial Archives.)

⁹⁵ *The Official Catholic Directory - 1924* (P.J. Kenedy & Sons: New York), 731.

⁹⁶ Bohdan Budurowycz, “Sheptyts’kyi and the Ukrainian National Movement after 1914,” in Paul Robert Magocsi, (Ed.) *Morality and Reality - The Life and Times of Andrei Sheptyts’kyi* (Canadian Institute of Ukrainian Studies: Edmonton, 1989), 47-74.

⁹⁷ “When, after internment in Russia during World War I, the Polish government objected to his influence in Lviv, the Holy See sent him [Sheptytsky] on a visitation of the Ukrainians of the United States and Canada; and people sought his spiritual counsel from as far away as France and Holland and England,” Donald Attwater, “Behold a great priest,” *The Commonweal*, 40: March 9, 1945, 526.

about two weeks ago, and Bishop Budka telegraphed to Fr. Poniatishin that the Archbishop was in Canada, although Bp. had not seen him. We understand that his Grace was travelling incognito. Fr. Poniatishin has been anxious to get in communication with him. For five and one-half years the Diocese has been without a Bishop, and it seems almost miraculous that we have been able to hold off some of these depositors so long. No title can be made to his real estate except under the Bishop's will and in accordance with its own peculiar provisions. I personally wish that the Archbishop would put a little speed and get down to the States, and thus extricate us perhaps from all. . . . our legal entanglements and financial difficulties.⁹⁸

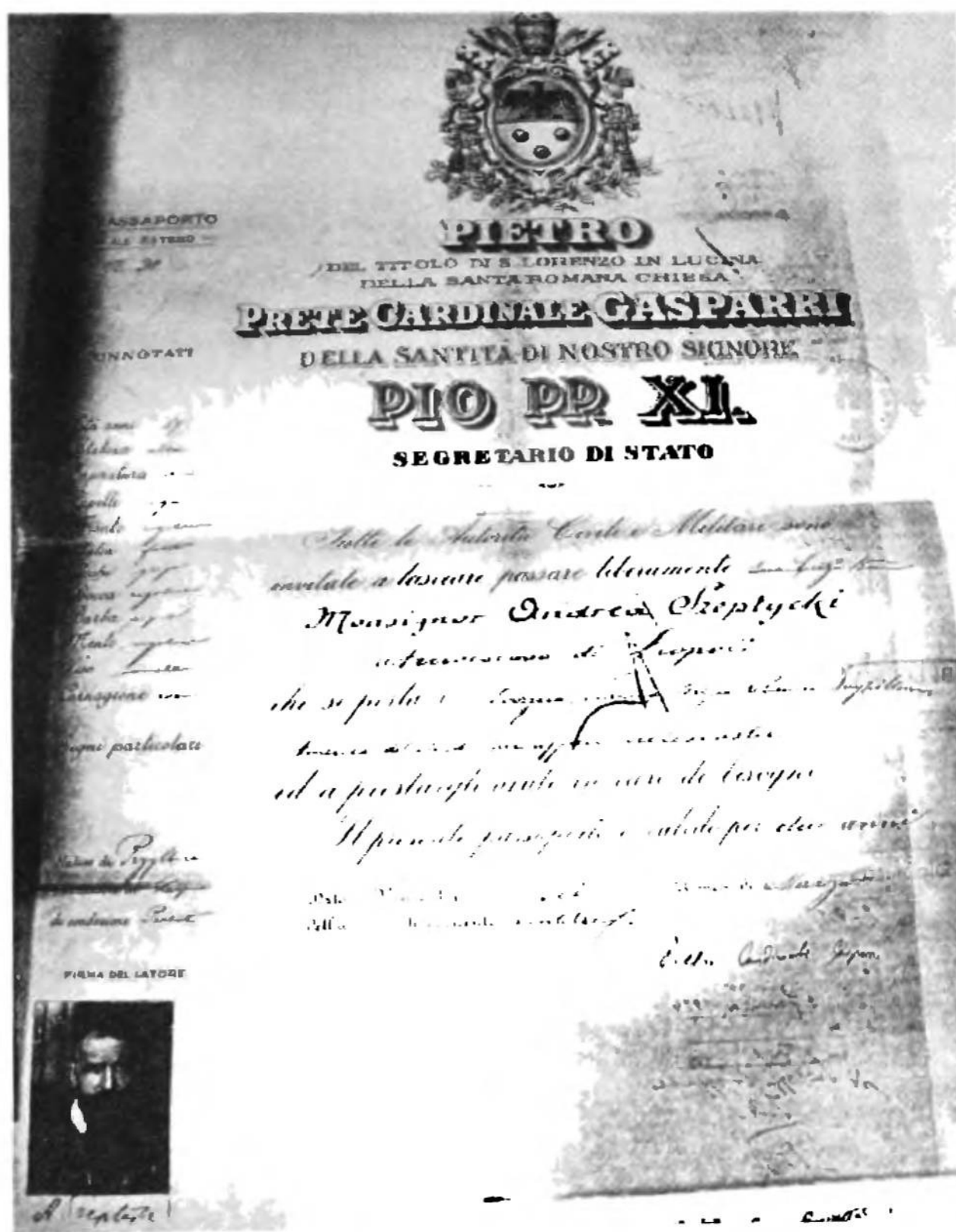


Figure 1 Metropolitan Sheptytsky's travelling documents from 1910.

⁹⁸ A letter of William J. Kearns, Counselor-at-Law, to Rt. Rev. Francis C. Kelly, D.D., Chicago, IL, dated from Newark, New Jersey, August 17, 1921, in the archives of the Stamford Diocesan Chancery.

Meantime, in Canada, the Metropolitan was raising funds to aid Galician war orphans. He raised \$2,000.00 in Edmonton, for which he especially thanked the Mayor of the City, David M. Duggan.⁹⁹ Having received a formal invitation from Poniatishin to visit the Ruthenian Eparchy, he arrived in New York from Toronto in Mid-November, 1921. Although he had been sent by the Holy See to visit American and

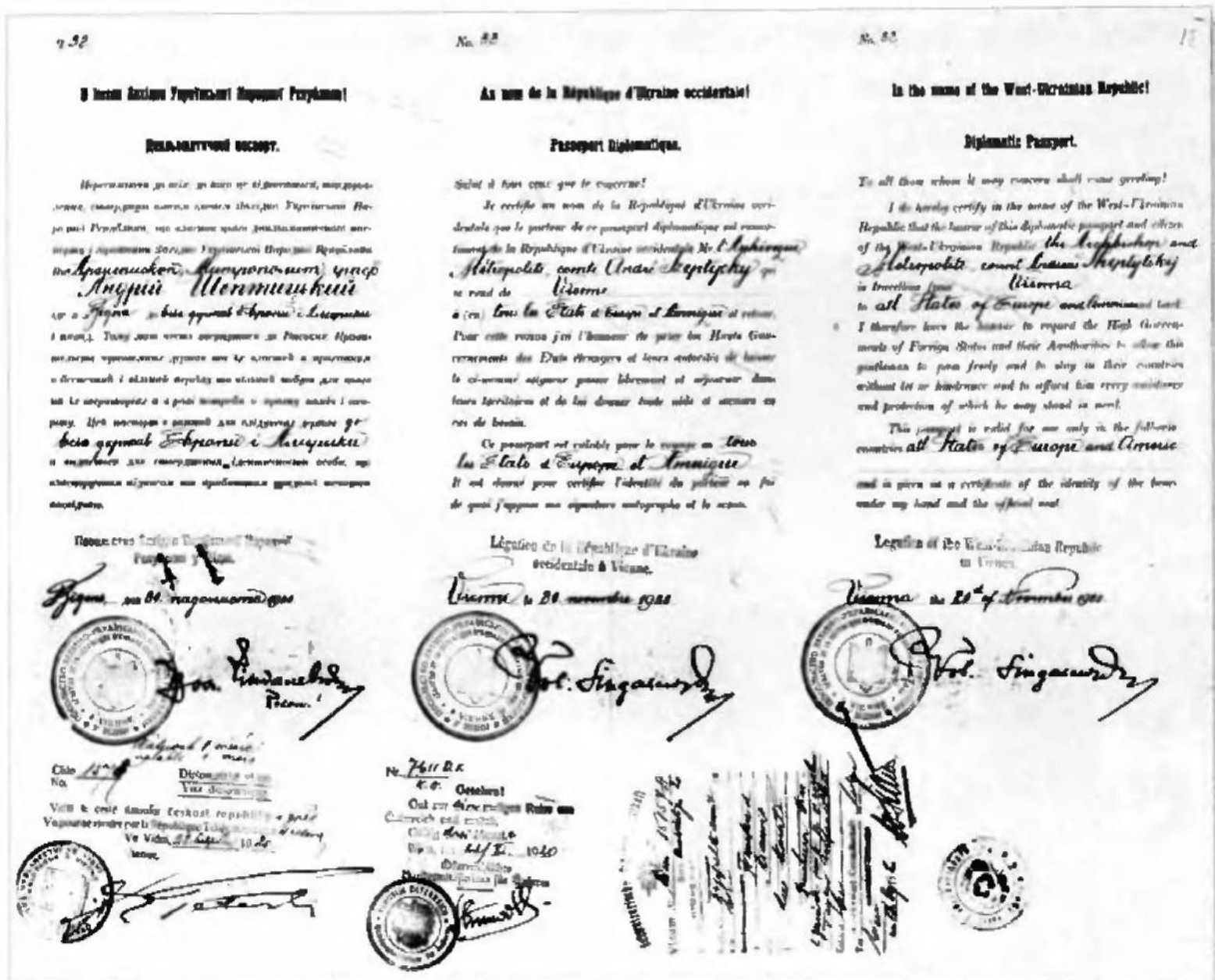


Figure 2 Passport used by Metropolitan Sheptytsky in the early 1920s.

Canadian Ukrainians, he stressed his view that he was mainly interested in the humanitarian and pastoral character of his mission.

Poniatishin (on August 18, 1921) had informed the Apostolic Delegate in Washington, Archbishop Bonzano, of Sheptytsky's arrival in Canada, and had asked for a date on which the Metropolitan could call on the Delegate. In his response of August 27, 1921, the Delegate replied, "I shall be at home up to the sixth of September and glad to see you on any day that you may choose to call."¹⁰⁰

⁹⁹ Archives of the U.C. Archdiocese of Winnipeg. Letter from A. Sheptytsky to D.M. Duggan, Winnipeg, October 17, 1921.

¹⁰⁰ A letter of the Apostolic Delegate John Bonzano to Very Rev. Peter Poniatishin dated from Washington, DC, August 27, 1921 (No. 3628-f), in the archives of the Stamford Diocesan Chancery.

While in New York, the Metropolitan visited Saint George's Church, before departing for Bishop Ortynsky's old residence in Philadelphia, which would serve as his temporary U.S. home. Sheptytsky arrived in Philadelphia on November 17, 1921, where he was met by Poniatishin and approximately 100 others, a group that escorted him from the Reading Terminal train station to the convent and orphanage of the Sisters of Saint Basil the Great, on North Franklin Street. After a Divine Liturgy in the sister's chapel, he attended an orphanage dinner in his honor.

On November 18, Sheptytsky called on Cardinal Dennis Dougherty, and two days later he celebrated Sunday Liturgy at the Ukrainian Cathedral. The next day, accompanied by Poniatishin and William J. Kearns, he left for Washington, D.C., where he was the guest of the Dominican Fathers, at the Catholic University of America.¹⁰¹

Poniatishin called on connections he had made in Washington, in 1917, during the Ukrainian Day project—and arranged a meeting with the President. With the aid of Senator Joseph S. Frelinghuysen of New Jersey and the presidents' secretary, the Metropolitan was able to meet with President Harding for a few minutes, on Wednesday, November 23. In that meeting, he talked about the Polish military occupation of Eastern Galicia.

The Metropolitan also met with Secretary Hoover, who had been in Lviv the summer of that year, serving as the American Relief Administrator.¹⁰² The Metropolitan thanked Hoover for the American aid to Galicia. He spoke also of the unfair treatment of Ukrainian needy by the Polish occupation forces, and described the political and cultural misfortunes that war and foreign occupation had brought to Galicia. His meeting with Hoover lasted about three-quarters of an hour, during which Hoover maintained a very reserved manner. Sheptytsky left Hoover's office feeling disheartened and pessimistic, remarking to Poniatishin that "a well-fed man doesn't understand what it means to be hungry."¹⁰³ The metropolitan's pessimistic mood continued, and he chose not to see Secretary of State Hughes; instead he simply left behind a memorandum at the State Department.

101 "Archbishop of Lemberg Here to get Relief for Galicians," *New York Times*, November 22, 1921, 1.

102 For a description of the part the United States played in the relief efforts in Galicia see: H.H. Fisher, (The Operation of the American Relief Administration), *The Famine in Soviet Russia 1919-1923*. (New York: The Macmillan Co., 1927).

103 Peter Poniatishin, "Z moikh spomyniv: Mytropolyt Andrii Sheptytsky v Amerytsi," *Ukraintsi u vilnomu sviti: yuvileina knyha Ukrainskoho Narodnoho Soyuzu, 1894-1954*, eds. L. Myshuha and A. Dragan (Jersey City, New Jersey: Ukrainian National Association), 27. Cited in Procko's Toronto paper.

On Sunday, December 11, 1921, the Metropolitan visited a Ruthenian parish in Perth Amboy, New Jersey. Following the Divine Liturgy, he attended a concert held in his honor and collected a \$400 donation for Galician orphans. On December 25 and 26 he visited Yonkers, New York, and New York City, where on December 25 he delivered a sermon at the Divine Liturgy in Saint George's Church, in New York City. In that sermon he underlined his concern and hope for his Ukrainian people.¹⁰⁴



Figure 3 Metropolitan Sheptytsky visiting the Philadelphia Greek Catholic Cathedral in 1921. Rev. Maksym Kinash, rector of the Philadelphia Cathedral from 1916-25 is to the right of the Metropolitan. The Basilian Sisters (approx. 14), who arrived in 1911, follow behind the Metropolitan.

The following excerpt, published in a journal, conveys that sense of hope:

*... so the words of our Church Tsar resounded as a magical, extraterrestrial, prophetic voice, which tempered and filled the heart of everyone with a new hope, a hope in a better and more beautiful future for our subjugated nation. Therefore, even though this was a short instruction, every word of it was important and precious, because it flowed over from his lips as a sign (dorohovkaz), to which our community must hold fast, so that it may prepare for itself a better future."*¹⁰⁵

¹⁰⁴ These visitations of Metropolitan Sheptytsky are covered in *Misionar-The Missionary* (Philadelphia), January 1922.

¹⁰⁵ "Ektselientsiya Mytropolyt v tserkvi sv. Iuriya v Nyu Yorku," *Misionar-The Missionary*, (Philadelphia),

Poniatishin made a special request that collections be made in all the Ukrainian Catholic Churches to aid the war orphans, and he mailed it to Metropolitan Sheptytsky at the late Bishop Ortynsky's residence.¹⁰⁶ Sheptytsky, meanwhile, continued to visit churches to gather contributions for the orphans. The Metropolitan also sought aid from the Latin Rite Catholics, a difficult task, since various European organizations were inundating the Latin parishes and U.S. bishops with aid requests. Sheptytsky even tried to use fund-raising agencies in New York to raise money for the orphans.

The Metropolitan received some aid from Latin rite sources. Archbishop Patrick J. Hayes of New York presented Sheptytsky with a gift of \$5,000, and at a dinner held in his honor in Shamokin, Pennsylvania, the Bishop of Harrisburg, F.R. McDevit, announced that he would hold a special collection in his diocese. He also visited many Ukrainian institutions, including the Ukrainian National Association in Jersey City, New Jersey, where he received another donation. It is estimated that Metropolitan Sheptytsky collected about \$23,000 for war orphan aid during his visit to the United States and Canada.

On his feast day, the Metropolitan was honored by the clergy at a banquet held in New York's Pennsylvania Hotel and attended by more than 200 individuals. On January 16, 1922, the city of Newark, New Jersey, honored Sheptytsky with its "Freedom of the City" award, and in February the Metropolitan and New York's Archbishop Hayes presided (at Saint Patrick's Cathedral) over the celebration of a Pontifical Mass, on the occasion of the coronation of Pope Pius XI.

On March 16, 1922, the Metropolitan left the United States on the ship Southern Cross for an extended tour of the Ukrainian communities in South America. He returned to North America on August 7. Early in September, he directed a retreat for clergy at the Ruthenian Catholic Home in Bernardsville, New Jersey. Fifty-three Galician and twenty-two Carpathian priests attended this retreat.

Sheptytsky was concerned not only about the orphans in Galicia but also about those in the United States. In a special letter published on September 12, 1922, and circulated among the priests, he requested that the donations promised to the Sisters of Saint Basil the Great and their

February 1922, 58.

¹⁰⁶ Mention of this request is made along with a list of donors and amounts in *Misionar-The Missionary*, (Philadelphia), March 1922, 92-93.

orphanage in Philadelphia be paid immediately. He also cited the difficult conditions under which the sisters were providing care.¹⁰⁷

After a mission that he preached in Saints Peter and Paul Church in Cleveland, Ohio, he traveled to Chicago, where a committee greeted him, headed by Reverend Basil Stetsiuk, pastor of Saint Nicholas Ukrainian Catholic Church in Chicago. Stetsiuk's daughter and son have left behind a recollection of that event:

Suddenly and much to our surprise [the wife, housekeeper and children, of Rev. Stetsuk were preparing the meal at home, a battered, old Model-T Ford stopped at the sidewalk entry to the

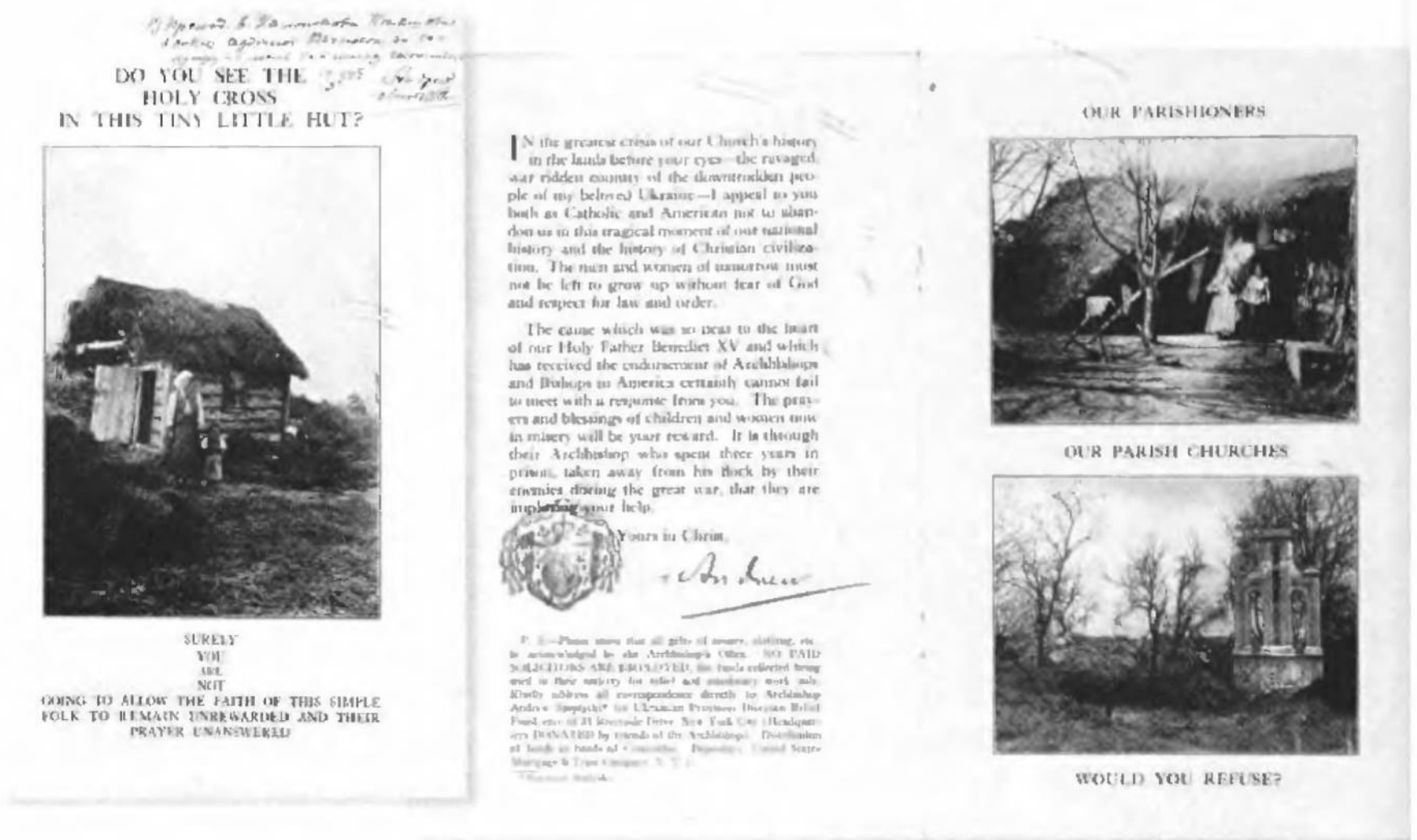


Figure 4 A major part of the Metropolitan's 1921-22 trip was to raise money for the war orphans. These are two pages from the brochure he used.

parish house. The Metropolyt's towering figure in plain monk's garb eased himself out of the taxicab, paid the fare, and picked up a small travelers suitcase. We children called the alarm in the house that the Metropolyt arrived – alone. Our foursome was the welcoming committee that was greeted by the Metropolyt in his soft voice and smiling eyes, perhaps enjoying our consternation. Soon enough the official welcoming committee returned perplexed that the Metropolyt

¹⁰⁷ See letter in Misionar-The Missionary, (Philadelphia), March 22, 1922, 93-94. Speaks of how they must not forget to support the Orphanage in Philadelphia. The letter of the Metropolitan dated September 12, 1922 from Philadelphia is found in the archives of the Stamford Diocesan Chancery.

*was nowhere to be seen at the railroad station. Later we all learned that often such was the chosen, unostentatious approach of the Metropolyt, repeated at the various parishes he visited.*¹⁰⁸

During the evening of October 5, while staying in the Saint Nicholas Church parish home, he was overcome with severe tremors and a high fever. The doctors concluded that he was suffering from septic blood poisoning, a condition that had developed from phlebitis in his legs. He remained in a hospital for about two weeks. While there, he wrote to Bishop Budka of Canada, describing his two-week stay and his plans to return to Lviv – and his wish to stop in Rome.¹⁰⁹

He also asked Poniatishin to arrange an audience with Secretary of State Hughes. With the help of Senator Frelinghuysen's office, a meeting was scheduled and held in early November. Accompanying Metropolitan Andrew were Dr. Luke Myshuga, representative of the Western Ukrainian government in exile, and attorney Bohdan Pelekhovich from Chicago. The metropolitan asked for American intervention in the matter of the persecuted Ukrainian Church and clergy. The Secretary promised to study Sheptytsky's memorandum.

On November 12, 1922, Metropolitan Andrew left the United States for Canada, and then set sail for Europe two days later on the liner Empress of Scotland. Upon his arrival in Rome, according to unsubstantiated reports in the Polish press, Sheptytsky "proposed to the Holy See a far-reaching plan of reorganization of the Greek Catholic Church, including 1) a change of its name to Ukrainian Catholic, 2) the creation of a Ukrainian patriarchate, and 3) the introduction of the Ukrainian vernacular into Church services."¹¹⁰ He also described the need for a Ukrainian bishop in the United States.

From Rome he hurried to Paris to add his voice to a crucial meeting of the Council of Ambassadors, a group that would determine the fate of Eastern Galicia. Despite his appeal to the Council's Chairman, Jules Cambon, the contested territory was placed under Poland's sovereignty, and facing the inevitable, the Metropolitan persuaded the leaders of the Western government in exile to accept this reality.

108 Olga and George Stetsuk, letter addressed to Rt. Rev. Msgr. Leon Mosko, Washington, DC dated from Green Valley, Arizona, February 25, 1985. Presently in the Ukrainian Catholic Museum in Stamford, CT. 2. Rev. Basil Stetsuk was shot dead in Chicago in Church in 1923.

109 Archives of the U.C. Archdiocese of Winnipeg, Letters from A. Sheptytsky to Nicetas Budka, Chicago, November 17, 1922, November 25, 1922 and November 3, 1922.

110 Mykhailo H. Marunchak, *Mytropolyt Andrei Sheptytskyi na Zakhodi 1920-1923*. (Winnipeg-Edmonton, 1981, p. 36. Cited in Bohdan Budurowycz in Paul Robert Magocsi, (Ed.) *Morality and Reality - The Life and Times of Andrei Sheptyts'kyi* (Canadian Institute of Ukrainian Studies: Edmonton, 1989), 48-49.

Metropolitan Andrew then faced another problem: how to return to his Metropolitan See, which was now under Polish domination. Eventually, under a Vatican passport with an entry visa obtained from the Polish embassy in Rome, he crossed the boundary into Poland; but his sleeping car was rerouted to Poznan, where he stayed a few weeks. He was then allowed to proceed to Lviv, but only after meeting with the Polish President S. Wojciechowski. The Ukrainian press in Galicia was quick to compare this stay in Poznan to his tsarist imprisonment. The Ukrainian parliamentary representation in Warsaw, composed mostly of deputies from Orthodox Volhynia, denounced the “indignity” to which he had been exposed and described him as a “distinguished fighter for the freedom of the Ukrainian People.”¹¹¹

Poniatishin also came to the defense of Metropolitan Sheptytsky, and Bishop Budka expressed his sentiments in a letter from Winnipeg, dated November 14, 1923:

*Honor to you in your strivings in the issue of the arrest of the Metropolitan. Canada did her duty but too late. If only you had contacted the Father Administrator by telegram, it would have been fortunate, but they here in their troubles without me fell asleep. And I did not even read Canadian newspapers or those from the Old World in California because of the directives of the doctor and so knew nothing. Now I am ashamed although innocent.*¹¹²

Since his arrest by the Tsarist authorities, the Metropolitan had so grown in the estimation of his people that one of Petliura’s former ministers described him, with a touch of irony, as the “supreme chieftain.”¹¹³

Upon arriving in Lviv, he wrote a letter to all the Ukrainian bishops informing them that a new bishop had been appointed for the Ruthenian Catholic Church in the United States. His letter was dated January 23, 1924.¹¹⁴

111 Budurowycz in Paul Robert Magocsi, (Ed.) *Morality and Reality - The Life and Times of Andrei Sheptyts'kyi* (Canadian Institute of Ukrainian Studies: Edmonton, 1989), 48-52.

112 Most Rev. Budka's letter to Reverend Poniatishin dated from Winnipeg, Canada, November 14, 1923, in the archives of the Stamford Diocesan Chancery.

113 Andrii Nikovs'kyi as quoted by Serhii T. Danylenko, *Dorohoiu han'by I zrady: istorychna khronika* (Kiev 1970), 86. Cited in Budurowycz's (footnote #38).

114 Archives of the U.C. Archdiocese of Winnipeg, letter from A. Sheptytsky to Nicetas Budka, Lviv, January 23, 1924.

АКАДЕМІЯ І КОНЦЕРТ

в пам'яті

БІ. П. КНР СТЕФАНА СОТЕРА ОРТИНСЬКОГО,

першого русько-кат. Єпископа для Злучених Держав

в четвер, дня 26-го цвітня 1917.

ПРОГРАМА.



CONCERT

in memory of the late

Right Reverend S. S. Ortynsky

Thursday, April 26, 1917, at 8.15

PROGRAM.

INTRODUCTION.

1. Verbicky-Gushulewich: "Soft Wind" TEACHERS' CHOIR.
2. Introductory Address in the Ukrainian Language REV. M. KINASH
3. Introductory Address in the English Language WILLIAM J. KEARNS, Esq.

CONCERT.

Part I.

1. D. Bortniansky: Ps. Concert No. 3, "Lord by Thy Strength" ORPHANAGE CHOIR
2. F. Kryzanowsky: "Fantasie de l'Ukraine." Piano Selection (duet) MISSES C. BOBAK AND A. KOLLAR
3. (a) O. Nyzankowsky: "Oh where is that flower" — Soprano Solo MISS M. BAKOWSKA
(b) Sichynsky—Alexandrow: "I strike my head against a rock" — Soprano Solo MISS M. BAKOWSKA
4. M. Verbicky: "The Battle" TEACHERS' CHOIR
5. Ch. de Beriot: "7th Concerto" Violin Solo MR. PAUL KELECHAWA
6. Topolnicky-Shevchenko: "The Kerchief" MIXED CHOIR

Part II.

7. Bortniansky: Ps. Concert No. 2, "Hail to the Lord" ORPHANAGE CHOIR
8. (a) Sichynsky-Shevchenko: "And the golden road", Baritone Solo MR. M. ZAZULIAK
(b) Lysenko-Shevchenko: "O Dnieper, my Dnieper." — Baritone Solo MR. M. ZAZULIAK
9. D. Bortniansky: Ps. Concert No. 1, "Rejoice today" THE TEACHERS' and ORPHANAGE CHOIR.
10. Vilboa: "Seamen." Soprano and Baritone Duet MISS M. BAKOWSKA and J. RUBINOWICH
11. Bilikowsky-Shevchenko: "Humilia" TEACHERS' CHOIR Recitation by MR. VL. KASKIW
12. Sichynsky-Charniecky: "Rusalok" from the opera "Roksolana" MIXED PHILA. CHOIR

Piano Accompaniment to be accomplished by PROF. LEOPOLD SYRE.

Conductor of the Philadelphian Choir MR. E. JAKUBOWICH

Conductor of the Teachers' and Orphanage Choir MR. A. GELA

The concert will be concluded with the singing of American and Ukrainian hymns.

STEINWAY PIANO USED.

Figure 5 Concert program on the first anniversary of Bishop Ortynsky's death.



Figure 1 Bishop Bohachevsky's Ordination card. (UMLS)

X

The Bohachevsky Era

On May 8, 1924, Pope Pius XI issued a decree that gave Reverend Constantine Bohachevsky a number of titles: Apostolic Prothonotary, Canon and Vicar General of the Peremyshl Diocese, Titular Bishop of Amisus, and Ordinary for the people from Galicia and Bukovina – with Philadelphia as his See.¹¹⁵ The full Bull of his appointment, dated May 8, 1924, can be found on pages 163-64 of Msgr. Walter Paska's book, *Sources of Particular Law for the Ukrainian Catholic Church in the United States*.

At the time of Bohachevsky's appointment, Reverend Basil Takach was named Spiritual Director of the Uzhorod Seminary, Titular Bishop of Zelita, and Bishop for the people from (Transcarpathia) Carpathia, Hungary, and Yugoslavia. The announcement read:

Both candidates were consecrated in the church of Saint Athanasius in Rome on June 15, 1924 by their Excellencies, Josaphat Kocylowsky, Bishop of Peremyshl, Dionysius Nyarady, Bishop of Krizevtsi (Yugoslavia) and the Greek Bishop John Mele. Travelling together they arrived in the U.S. on August 15 and conferred with the diocesan consultors on August 27. On September 1, 1924, both Administrators turned over the administration of the Diocese to their respective bishops.

In 1925, the two Ruthenian rite jurisdictions were officially named: Bishop Bohachevsky's was called the Ruthenian Greek Catholic Diocese and Bishop Takach's was called the Diocese of Pittsburg, Greek Rite.¹¹⁶

* * * * *

115 In a letter to Reverend Poniatishin Bishop Budka of Canada states that Bishop Nyarady, Bishop of Krizevtsi, was to come as bishop to the United States but he was too vital where he was. Archives of the Stamford Diocesan Chancery.

116 Paska, 115, footnote #7. It was during the time of Bohachevsky that the term "Ukrainian" was substituted for "Ruthenian" when referring to the Church of the Byzantine rite whose Metropolitan See is in Philadelphia.

Bishop Bohachevsky was born in the village of Maniv, Galicia, on June 17, 1884—into a priestly family whose roots could be traced back for two hundred years. He completed his secondary school education in Stryj and continued his theological studies in Lviv. The young seminarian's talents were quickly recognized, and he was sent to the Canisianum Seminary in Innsbruck, Austria, where he spent the years 1904, 1905, and 1907. On January 31, 1909, he was ordained into the priesthood by Metropolitan Sheptytsky. He returned to Canisianum in 1910 and earned a doctorate in sacred theology. Father Bohachevsky served as a lecturer at the University of Lviv and prefect of its seminary. He soon obtained a leave of absence to study patrology at the University of Munich, and continued there until the end of 1913. During the WW I years he served as a chaplain in the Austrian Army, and was stationed at the Italian front.

After the Great War he held various posts: vice-rector of the seminary in Lviv, pastor of the cathedral in Peremyshl, and professor at the seminary. While pastor of the cathedral he also held a position in the Polish government.¹¹⁷ Reverend Bohachevsky was serving as vicar general of the Peremyshl Diocese, when he was appointed Ukrainian Catholic Bishop of the United States. Poniatishin was much relieved to have the many duties and difficulties of his administration assumed by a bishop. He wrote:

*The governance of the eparchial administration, which lasted 8 years and not a full 5 months (until September 1, 1924), was very difficult, responsible and ungrateful. It cost much work, energy and worry and was difficult because, the Administrator did not have the same powers as a bishop. Therefore I asked, and repeated verbally and by letter to the Apostolic Delegation in Washington, that the matter of the new bishop would be swiftly completed. When I received the news that there was an appointment of the present bishop, I rejoiced immensely . . .*¹¹⁸

The problems that faced Bishop Bohachevsky in America were varied and difficult, but he attacked them with great zeal and enthusiasm. He started publishing the eparchial newsletter, and through its voice he issued many directives to his clergy in an effort to bring about order and uniformity within the eparchy. He sought to solidify the Ukrainian Church in America, but was branded by many as a Pole who simply came to oversee the destruction of the Ukrainian Catholic Church.

¹¹⁷ *Misionar-The Missionary*, (Philadelphia), August 19, 1920, 233.

¹¹⁸ Poniatishin, "Z moikh Spomyriv,..." 50.

Bohachevsky's relationship with Sheptytsky can be seen in two requests for assistance. The first had to do with Reverend Gabriel Kostelnyk and his articles, which appeared in the publications *Nyva* and *Svoboda*. In a letter to Metropolitan Sheptytsky dated July 30, 1926,¹¹⁹ Bohachevsky wrote that Kostelnyk's articles in *Nyva* were fostering feelings that the Ukrainian Catholics were being unfairly treated by Rome. In his response, the Metropolitan responded with a letter dated September 10, 1926 – a communication that seemingly satisfied Bohachevsky.

In a letter to Bohachevsky, dated November 17, 1926, Kostelnyk defended himself, stating that he disagreed with Bohachevsky's analysis of his "literary activity" – and, moreover, that his words were taken out of context and misinterpreted.

Bishop Bohachevsky faced a second issue, the resolution of which demonstrated his insight and prudence in pastoral action. The Ukrainian poet-nationalist, Ivan Franko, was known for his atheism and his support of socialism.



Figure 2 Consecration of Bishops Bohachevsky and Takach in St. Athanasius Church in Rome, Italy on June 15, 1924. Seated (L-R): Bishops Dionysius Nyaradi, Constantine Bohachevsky, Josaphat Kocylovskyj, Basil Takach and John Mele. Standing (L-R): Rev. Lazar Berezovskyj, O.S.B.M., secretary to Bishop Bohachevsky and Rev. Julius Grigassy, secretary to Bishop Takach.

¹¹⁹ All the following letters are in archives of the Stamford Diocesan Chancery.

Bohachevsky thought that the faithful should not participate in any ceremonies honoring this figure or in concerts commemorating his life, lest their faith be placed in jeopardy. In a letter to Metropolitan Sheptytsky, dated November 16, 1926, he asked for an opinion. Sheptytsky responded from Lviv on December 21, 1926, stating that his people have honored (and honor) Franko for his national and patriotic writings and not for his atheism. In his words:

Therefore looking at all this I think, that a prohibition, about which we speak, will not only be useless, but would even be injurious to the interests of the Church.

These letters indicate some ongoing communication between Bohachevsky and Sheptytsky. More interesting, however, is that Bohachevsky initiated the correspondence. Here was a bishop, in charge of one of the territorially largest eparchies in the world, seeking advice from a metropolitan across the seas. The influence of Metropolitan Sheptytsky on the Ruthenian Church in the United States is inestimable. He was one of the individuals who helped form the pastoral actions of Bohachevsky, who in turn greatly shaped the U.S. Ukrainian (Ruthenian) Catholic Church that exists today.



Figure 3 Rev. Joseph Chaplinsky, Bishop Budka, Bishop Bohachevsky and Rev. Maksym Kinash in Philadelphia - August 1924. (UMLS)

As conflict between the Carpathians and the Galicians continued, Bohachevsky tried his best to encourage and maintain a positive relationship. Certain political tensions in Europe had led to much hope among Galician Ukrainians that they would soon have their own independent state in Ukraine, just as they'd had in 1918. This hope at times kindled a feeling of nationalism that seemed to further widen the gap between Galicians and Carpathians.

Many years previously, Bishop Ortynsky had written about Galician-Carpathian relations in his *poslanije* of January 11, 1908:

To write or to say that the Ruthenian Hungarians are belittled is a pure lie. The Bishop considers all Ruthenians one people and does not differentiate, -and is pained at this, at whoever would create these differences and splits in this people, - We are one whole people, although from different parts, -therefore, he who separates us is our enemy. All we Ruthenians ought to be united as one and as Greek-Catholics not to divide ourselves.

The first few years of Bohachevsky's term as a United States were similar in some ways to years the young Metropolitan Sheptytsky had spent in Lviv, at the turn of the century. Both found themselves dealing with a large territory that was far from organized; and both overcame criticism and adverse circumstances, while relentlessly "attacking" their responsibilities and accomplishing much for the Church.

It might be said that Metropolitan Andrew nurtured the Ruthenian Church the way a good father nurtures a child. Under Bohachevsky the Church began to mature as an ecclesial and spiritual entity, and Father Andrew moved into more of an advisory role. As the Church's structure continued to develop, Bishop Bohachevsky began an intensive education program aimed at the Ukrainian faithful under his jurisdiction.

He opened a secondary school-seminary in Stamford, Connecticut, in September of 1933, and he established a college seminary there in 1939. His seminarians began to attend the Catholic University of America in Washington, D.C. – and for a good reason. The onset of World War II, September 1, 1939, had blocked enrollment in European seminaries.

A seminary was eventually established in Washington, D.C. and dedicated on May 31, 1952. Bishop Ortynsky had earlier (in 1909) established a house for theologians in Washington, D.C.

Bishop Constantine Bohachevsky died on January 6, 1961. From 1924 to 1961 he had steadily guided the Ukrainian Catholic Church in America, and with his passing, an era had also passed. His work was well summed up in the words of his successor, Bishop Ambrose Senyshyn, O.S.B.M.:

Under his guidance the Apostolic Exarchate made great strides in the fields of religion, scholarship, charity, and community life.¹²⁰ From the beginnings of the Ukrainian Catholic Church in America, it was Metropolitan Sheptytsky who provided it with a hierarchy and nurtured it with all resources at his disposal. He paid a heavy price for all his concern. Although his predecessor and all his successors in the Metropolitan See became Cardinals, he who was a servant for forty-four years was never accorded that honor. What he did receive was an honorable and Christian passing from this life to the next. So at the end of this brief narrative let us turn our thoughts to Lviv, 1944, and to the last moments of Metropolitan Andrew's life:

Towards the end of October 1944 he became seriously ill. One who was with him records a conversation at this time in which the Metropolitan talked of Pascal and Newman, and speculated on the possible canonization of Savonarola. "He thanked me for bringing him 'Cyrano de Bergerac', which he wanted to read again, he said, because it was about one person taking the place of another, an idea that had always appealed to him: all his life he had wanted to suffer, if by so doing he could save others from suffering. On the 28th he was anointed; and during the night, while apparently asleep, he began to talk, without moving or opening his eyes, and in a steady voice that seemed to come from far away he said that he was going to die, that these were his last words, and that his voice would not again be heard until the day of judgment, when he would be listened to by those who before were unwilling to hear him; he spoke of divine judgment and of God's boundless mercy; and he as it were bequeathed his spirit to his flock. Next morning he seemed much better; but two days later there was a relapse, and on Wednesday, October 19/November 1, when only his man-servant was present, Andrew Szepticky died.¹²¹

120 *The Way* (Philadelphia), June 18, 1961, 3.

121 Attwater, *Blackfriars*, February 1948, 58-59.



Figure 4 Bishop Wasyl Ladyka's consecration as a bishop in Edmonton, Canada on July 14, 1929. Bishop Takach is first in second row. **FRONT ROW:** Bishop Bohachevsky in Bishop Ortynsky's Omophor, Bishop Ladyka and Bishop O'Leary. Basilian Fathers Mundare (BFM)

Порядок Архієрейських посіщень Преосв. Константина Богачевського Апостольського Візитатора для Українців у Бразилії.

Преосв. Апостольський Візитатор приїжджають до Ріо де Жанейро пароплавом „American Legion“ в дні 4 вересня ц. р. В столиці Бразилії Преосв. Апост. Візитатор замешкають у монастирі оо. Венедиктинів.

5 і 6 вересня	п'ятниця, субота	Побут в Ріо — урядові візити
6	субота вечер	Від'їзд до Сан Павля
7	неділя рано	Приїзд до Сан Павля
8	понеділок з полудня	Від'їзд в С. Павля до П. Іросса, Куритиби
9	второк	Прибуття до Понта Іросси, побут у Преосв. Єпископа Антонія Мазвароттего
10	серєда	Від'їзд до Куритиби — вечером прибуття до Куритиби.
11	четвер	Куритаба
12	п'ятниця	Колонія Іважувіра
13	субота	Колонія Марцеліна
14	неділя	Посвящення нової церкви в Куритиби
15	понеділок	Від'їзд в Куритиби до Антонію Олінто, з полудня прибудуть до Буїре.
16, 17, 18	второк, серєда, четв.	Колонія Антонію Олінто.
19	п'ятниця	Від'їзд в Антонію Олінто до Ірасеми через Трес Баррас, вечером приїдуть до Ірасеми.
20, 21	субота, неділя	Ірасема.
22	понеділок	Моема — Коста Карвальо
23	второк.	Ірасема.
24	серєда	Від'їзд з Ірасеми до Ріо Неїро
25	четвер	Ріо Неїро — Понта Іросса.
26	п'ятниця	З полудня прибуття Преосв. Апост. Візитатора до Прудентополіс.
27	субота, Вовда. Ч. Хр.	Прудентополіс.
28	неділя	Прудентополіс.
29	понеділок	Колонія Есперанса.
30	второк	Колонія Маркондес.
1 жовтня	серєда	Прудентополіс.
2	четвер	Прудентополіс — Колонія Іваї — прибуття на Іваї під вечер.
3, 4, 5	п'ятн., субота, неділя	Колонія Іваї.
6	понеділок	Від'їзд з Іваї до Марешаль Маллет — вечером цього дня приїзд Преосв. Візитатора до Марешаль Маллет.

Місцеві оо. Духовні — Парохи самі вже пропонуть Преосв. Ап. Візитаторові для посіщення своїх дочерніх церков.

Це відноситься до парохій Дорізон, Іваї, Антонію Олінто. Колиб зайшла явіна в цьому означеному порядку, колонія повідомить наддалегіть. Секретарем Іх Преосв. Апостольського Візитатора, іменованим Впр. о. Ігумен Климентій Бжуховський ЧСВВ.

Figure 5 Bishop Bohachevsky's schedule in Brazil - September-October 1930.



Figure 6 Bishop Bohachevsky travelling in Brazil to Sant Andrade as Apostolic Visitor to Ukrainian Catholics. September 18, 1930. (UMLS)



Figure 7 Orphanage orchestra, Philadelphia. (BAFC)

Popes

1. **Leo XIII** (1878-1903)
2. **Pius X** (1903-1914)
3. **Benedict XV** (1914-1922)
4. **Pius XI** (1922-1939)

Apostolic Delegates to the United States of America

1. Francis **SATOLLI**, Titular Archbishop of *Naupactus* (1893-1896)
2. Sebastian **MARTINELLI**, O.S.A., Titular Archbishop of *Ephesus* (1896-1902)
3. Diomedede **FALCONIO**, O.F.M., Titular Archbishop of *Larissa* (1902-1911)
4. John Vincent **BONZANO**, Titular Archbishop of *Melitine* (1911-1922)
- Pietro **FUMASONI-BIONDI**, Titular Archbishop of *Dioclea* (1922-1933)

Prefects of the:

Sacra Congregatio Pro Negotiis Ritus Orientalis

1. Giovanni **SIMEONI**, (1878-1892).
2. Mieczysław Halka **LEDÓCHOWSKI**, (1892-1902).
3. Girolamo Maria **GOTTI**, (1902-1916).
4. Domenico **SERAFINI**, (pro-prefect 1916, prefect 1916-1917)
(Suppressed, November 30, 1917)

Secretaries of the:

Sacra Congregatio Pro Negotiis Ritus Orientalis

1. Serafino **CRETONI** (1880-1889)
2. Ignazio **PERSICO** (1889-1891) – Titular Archbishop of Damiatina
3. Andrea **AIUTI** (1891-1893) – Titular Archbishop of Acrida
4. Luigi **VECCIA** (1893-1899)
5. Antonio **SAVELLI-SPINOLA** (1899-1906)
6. Girolamo **ROLLERI** (1906-1917)

Cardinal Secretaries of the:

Sacred Congregation for the Oriental Church

1. Niccolo **MARINI** (1917-1922)
2. Giovanni **TACCI** (1922-1926)
3. Luigi **SINCERO** (1926-1936) (Pro-Secretary, February 6, 1926;
Secretary, January 26, 1927)

Congregation for the Propagation of the Faith¹²²

January 6, 1622 Pope Gregory XV

Revives commission begun under Clement VIII in 1599.

On June 22, 1622 Gregory XV

Officially established, de iure, the *Congregation for the Propagation of the Faith* by the constitution *Inscrutabili*.

During the pontificate of Urban VIII (1623-1644)

Two Congregations for Oriental issues were instituted within the Congregation for the Propagation of the Faith:

A) *Congregatio super dubiis orientalium*

B) *Congregatio super correctione Euchologii Graecorum*

Under Clement XI (1700-1721)

A new distinct - separate Congregation was established in 1717 and called: *Congregatio super correctione librorum orientalium*.

On January 6, 1862, Pius IX (1846-1878)

Erected a new congregation within C.P.F. in the constitution *Romani Pontifices*. Its name was *Sacra Congregatio de Propaganda Fide pro negotiis ritus orientalis*. *Congregatio super correctione librorum orientalium* is suppressed.

March 19, 1895, Leo XIII (1878-1903)

Instituted a pontifical commission by the motu proprio *Optatissime*, that dealt with oriental issues. Later, it was joined to C.P.F. In the reform of the Roman Curia by Pius X (1903-1914), the S.C. de Propaganda Fide pro negotiis ritus orientalis still remained united with the Congregation for the Propagation of the Faith, but by the motu proprio *Dei providentis* of May 1, 1917, Benedict XV (1914-1922) established the *Sacra Congregatio pro Ecclesia Orientali*. The S.C.P.F. pro negotiis ritus orientalis ceased to exist on November 30, 1917, and on December 1, 1917, the new Congregation completely took over the work. It was entirely separate from and totally independent of the Congregation for the Propagation of the Faith and was a new Congregation of the Roman Curia.¹²³

¹²² Raphael H. Song, "The Sacred Congregation for the Propagation of the Faith" (Ph.D. diss., The Catholic University of America, Washington, D.C., 1961)

¹²³ Ibid, 33. Benedict XV, motu proprio *Dei providentis*, 1 maii 1917 – AAS, IX (1917), 529-531 – Fontes, n. 710.

Annual United States Archbishops Meetings (AAB: 1890-1919)

Archives of the Archdiocese of Baltimore

1. **87R4: July 23-24, 1890 (Boston):** Archbishop John Ireland chosen for Secretary. Archbishop Ireland said Greek priests were “claiming to have full jurisdiction over Greek Catholics in America, derived from Bishops of the Greek Rite in Europe; and some of said priests being married, as permitted by their Rite in Europe.... It was unanimously agreed, that the President should write to Propaganda in the name of all the Archbishops, an urgent letter praying that all priests of the Greek Rite in America derive their jurisdiction entirely and exclusively from the Ordinaries in this country; and that none others but celibate Priests be allowed to come hither.”¹²⁴

2. **89D5/1: November 29, 1891 (St. Louis):** John Ireland secretary. Cardinal Gibbons had written to “Propaganda regarding priests of the Greek Rite, coming to America. While no direct reply had been made to the letter of the Cardinal of Baltimore, the questions referred to have been duly and satisfactorily passed upon by Propaganda as it was evidenced from letters sent by Propaganda to the Archbishop of St. Paul, and the Bishop of Erie. Several prelates, however, remarked, that a more general announcement of the decisions of Propaganda ought to be made through the country than was had by the publication of letters to individual bishops—as certain Greek priests claim that letters to individual bishops do not affect those living outside the diocese of those bishops.” Matter referred to Gibbons. Also, on page 7: Mr. **Cahensly** petitioned Holy See to appoint “priests and bishops in the Church of America on lines of foreign nationality.” Archbishops protest this foreign interference of Cahensly Memorial.

3. **90Q3: November 16-19, 1892 (New York):** Apostolic Delegate (Satolli). Bishop of Peoria presents Greek priest whom “notwithstanding a__ruling of the S. Cong. Of Propaganda asked that married priests of his rite might be allowed to care for the souls of many thousands united Greeks...” the archbishops wanted to “induce the Basilian monks to take the spiritual charge of the United Greeks in this country.” Bishops worried about schism among Greeks but prefer monks to married priests. Archbishop of NY asked to write Rome. Rev. Chanat present (page 18).

4. **91V1: September 12 and 13, 1893 (Chicago):** Archbishop of NY received letter from Cardinal Prefect that the married priests: “...
124 See decree dated October 1, 1890 from *Propaganda*.

be retained pro tempore on account of the danger of Schism that now threatened, but that as far as possible Greek monks should be procured.” (5). “It is the solemn judgment of the Archbishops of the United States that the presence of married priests of the Greek rite in our midst is a constant menace to the chastity of our unmarried clergy, a source of scandal to the laity and therefore the sooner this point of discipline is abolished before these evils obtain large proportions, the better for religion, because the possible loss of a few souls of the Greek rite, bears no proportion to the blessings resulting from uniformity of discipline.”

5. 93L4/1: October 10, 1894 (Philadelphia): “The letter of Rev. Nicephorus Chanath, a Greek Priest stationed at Passaic, NJ was read and commented on. All the most Reverend Prelates expressed a readiness to do all in their power for the Catholics of the Greek Rite under their respective jurisdictions. At the Afternoon Session, this Rev. Father appeared before the Meeting and read a lengthy communication on the present condition of the Catholics of the Greek Rite in the United States, in which he asked for certain concessions, especially: 1st, the appointment of a Vicar General for the Greeks, and 2nd, that for a time married priests of the Greek Rite be granted faculties to exercise the Holy Ministry. The concession of these special favors was strongly opposed by Archbishops Feehan and Ireland, and their sentiments were endorsed by all present. A Committee, composed of the Archbishops of New York, Chicago, Philadelphia and St. Paul was then appointed to examine what can be done to best provide for the spiritual interests of the Greek Catholics in this country, and to report to Cardinal Gibbons, if possible before His Eminence goes to Rome – otherwise to the next meeting of the Archbishops. A letter was also read from a Basilian Priest, authorized by the Propaganda to solicit pecuniary aid in this country for the Oriental Churches. The request contained in this letter that the assembled Prelates endorse the writer’s appeal for funds in support of the Eastern churches was refused.

6. 94B1: Wednesday, October 2, 1895 (The Catholic University of America in Washington, D.C.) Four Archbishops (New York /secretary/, Philadelphia, St. Paul an Feehan, chairman) meet in Philadelphia 11 October 1894 and “It was unanimously agreed to approve plans suggested by Archbishop Williams in the general meeting of archbishops on the day previous, namely, that a Greek clergyman enjoying the confidence of his ecclesiastical superior, should be recommended to other bishops in whose dioceses the Greek faithful are found, so that such clergyman might serve as a channel of information regarding the status of the Greeks and

their clergy; that his position should imply no jurisdiction and no general faculties, but that he should receive in each diocese such powers only as the Ordinary might see proper to confer." Opposed to Vicar Apostolic or even Vicar General for Greek faithful. Want to ask to "inquire in Rome if the Latin Rite exclusively could be observed in the United States." Also, ascertain number of Greek, Syriac and other Oriental Rites in the U.S.

7. 94S3: Thursday, October 22, 1896 (The Catholic University of America in Washington, DC): Archbishop Ryan asks +John J. Kain to correspond with Father Chanath and Yasbek and ask:

- a) The numbers of the various oriental Catholics of different rites in this country; and
- b) To obtain all possible details regarding the rites of these orientals; and
- c) Such suggestions as these Rev. Fathers may offer as to the most practical and efficient manner of dealing with these different oriental Catholics.

8. 95U6: Thursday, October 21, 1897 (McMahon Hall in The Catholic University of America in Washington, DC): "With regard to the status of priests and people belonging to the Greek Ruthenian rite residing in this country the Most Rev. Prelates expressed the hope that the instructions of the Holy See would be faithfully carried out especially as to appointing a greek celibate monk/priest in each province, or if not possible to find a suitable greek priest than a latin priest to promote the spiritual interests and have general supervision of all belonging to the Ruthenian rite under the direction of the respective ordinaries who will give him the faculties which he may deem necessary."

9. 96Q2: October 12, 1898 (The Catholic University of America in Washington, DC)

10. 97M5: August 22, 1899 (Savannah, GA: Episcopal Residence): 222 East Harris Street.

11. 98J2: October 11, 1900 (The Catholic University of America in Washington, DC): "The Archbishop of New York presented a statement concerning the condition of the priests and faithful of the Greek Rite in this country, seeming to indicate that some central authority, such as Vicar Apostolic or Vicar General, had better be established, as a recognized medium between them and the Ordinaries of the country. As the bulk of the Greeks are in the Provinces of New York and Philadelphia, these two Most Reverend Archbishops were requested to confer together and see what course should be recommended."

12. 99F8: Thursday and Friday, the 21st and 22nd of November, 1901. (The Catholic University of America in Washington, DC): #7 page 2, “The petition of a certain Polish Convention was presented, asking that the needs of the Polish Catholics in the United States be recognized and provided for by the appointment of Assistant Bishops of that race in Dioceses where the Poles are numerous. It was decided that the matter be left to the wisdom of the Bishops whom it may concern.” **#11 page 3,** “He (Archbishop of NY) also reported that the laws framed by the Holy See concerning the Catholic Greeks in this country had lately been made clearly known both to the Greeks in the United States and to their Bishops in Europe, so that ignorance of the law could no longer be alleged as excuse for irregularities. The Archbishop of Philadelphia made statements of a similar character, and went on to show the difficulty of counteracting the efforts at proselytism constantly made by the schismatic Greeks. It was also stated that the difficulty of providing unmarried priests for them was being met by an increase of Greek students in our Seminaries.”

13. 100D4: Thursday, November 13, 1902 (The Catholic University of America in Washington, DC): #8 and page 3. “The Archbishop of Philadelphia asked attention to the dangers of perversion now threatening the Greek Catholics in the United States. The committee appointed at the last meeting to see to this important matter was continued, Archbishop Farley taking the place left vacant by the death of Archbishop Corrigan.”

14. 100K 10 1/2: Thursday, April 23, 1903 (The Catholic University of America in Washington, DC): #7 and page 2. “The needs of the United Greek Catholics were again presented by the Archbishop of Philadelphia, who reported that the facts of the case are now in the hands of the Holy See and that an early solution may be hoped for.”

15. 101G2: Thursday, April 14, 1904 (The Catholic University of America in Washington, DC).

16. 102H3: May 4, 1905 (The Catholic University of America in Washington, DC): page 2. “A letter was read from His Excellency, the Apostolic Delegate, asking the advice of the Archbishops on the advisability of having a Bishop of the Greek Ruthenian Rite appointed with jurisdiction over the Churches of that Rite in America. After discussion, the Archbishops recommended the appointment, but, regarded it as a matter of great delicacy and made their recommendation subject to the following limitations, namely:

- I. The freedom of the Greek Ruthenian Catholics to join the Latin Rite.
 - II. Their Church property should be held by a corporation, approved by their Bishops and by the local Bishops.
 - III. That in cases of emergency and where there were no Greek Ruthenian priests, the people of that Rite may receive the Sacraments from the priests of the Latin Rite.
 - IV. The appointment shall not be regarded a precedent for other nationalities making similar claims.
- The Secretary shall write a letter embodying these recommendation with its subject heading to His Excellency, the Apostolic Delegate.”

17. 103L5: Thursday, April 26, 1906 (The Catholic University of America in Washington, DC): V. In regard to the question of the Greek Ruthenian Rite, suggestions made at the previous meeting, namely: advising appointment of a Bishop for the members of this Rite, subject to certain limitations, was by the members reconsidered. The motion made by the Archbishop of Chicago, that the appointment of a Vicar-General for Dioceses where there are members of this Rite, appeared to answer the desired purpose better than the appointment of a Bishop. The motion of the Archbishop was that it was not desirable to have a Bishop of the Greek Ruthenian Rite, but, that the Archbishops and Bishops shall appoint a Greek Ruthenian priest as Vicar-General in their respective Dioceses to have jurisdiction over the priests and congregation of that Rite, and that the Archbishops present state their views in this regard and so inform the Most Reverend Apostolic Delegate. The Vicar-General so appointed may belong to the Diocese or may not.

18. 105G5: April 10, 1907 (The Catholic University of America in Washington, DC): “His Eminence had a letter read which the Propaganda had recently forwarded to the Apostolic Delegate, wherein it was stated that the Holy Father had determined to appoint a Greek Ruthenian Bishop for the people of that rite in the United States. The letter is printed subjoined to this report, especially with the view that the Bishops may know the character of the appointment and the relationship the Bishop holds to the various Ordinaries in regard to the question of jurisdiction. The appointment of the Bishop for the Greek Ruthenian people was commended, having in regard the special needs of these people and the same time the unity of jurisdiction as expressed in the limitations of the appointment.” --- **COPY OF LETTER IN REGARD TO THE APPOINTMENT OF A GREEK RUTHENIAN BISHOP**

“Pro fidelibus Rutheni ritus in Statibus Foederatis Americae Septentrionalis nominetur directe et immediate a S. Sede Apostolica idoneus sacerdos eiusdem ritus, cui conferatur dignitas et character Episcopi titularis, cum facultate celebrandi pontificalia iuxta praedictum ritum in toto territorio eorundem Statuum Foederatorum: iurisdictionem autem in clerum et opulum Ruthenum non habeat ordinariam et directam, sed habere possit sibi delegandum ab Archiepiscopis et Episcopis latinis, in quorum diocesis Rutheni commorantur, pro sua cuiusque respective dioecesi in forma ac terminis unicuique Archiepiscopo et Episcopo latino benevisis, et toties quoties in eorum dioecesim se contulerit.”

19. 106E6: May 8, 1908 (The Catholic University of America at Washington, DC): “No. 9. Greek Ruthenians. The Apostolic Delegation called the attention of the Archbishops to the rather complicated condition of the Greek Catholic Ruthenian Bishop in regard to his relations with the people of that Rite, and with the Latin Bishops. All the Archbishops present expressed their willingness to facilitate in every possible way with a spirit of true Christian fraternity the mission of the Greek Catholic Ruthenian Bishop amongst the people of his Rite whose spiritual welfare they had at heart, and that they as well as all the Bishops should gladly give all necessary jurisdiction to their venerable Brother and encourage by all means in their power the religious development of the devoted Ruthenian people.”

20. 107E3: April 22, 1909 (The Catholic University of America at Washington, DC): “No. 3. The recent transfer of the Catholic Church in America from the Congregation of the Propaganda to the regular administrative bodies of the Church was discussed...”

21. 108G3: Thursday, April 7, 1910 (The Catholic University of America at Washington, DC): (11) The International Eucharistic Congress to be held at Montreal September next. Under this heading the suggestion of His Eminence was cordially approved, namely, that he write a letter commending said Eucharistic Congress to the Hierarchy and laity of the United States, asking their cooperation in prayer and in attendance.

22. 109G12: Thursday, April 27, 1911 (The Catholic University of America at Washington, DC): Three ways of holding church property –

1. Incorporation (New York State) with bishop, /vicar General, pastor of church and two trustees.
2. “Corporation sole” – one person holds property until succeeded in office.

3. Holding property in fee simple and absolutely. Properties held by bishop and transferred by will.

FIRST METHOD PREFERRED.

23. 110H4.1: Thursday, April 18, 1912 (The Catholic University of America at Washington, DC): In Ohio since 1885 church property held “In trust N.N. Congregation” Courts usually interpreted this as “a ‘trust’ and the trust is for the benefit of the Catholic Church, congregation, parish, or institution, etc.”

24. 112A1: Wednesday, April 2, 1913 (The Catholic University of America at Washington, DC).

25. 113K101/2: Thursday, April 23, 1914 (The Catholic University of America at Washington, DC).

26. 11505.1: Wednesday, April 14, 1915 (The Catholic University of America at Washington, DC).

27. 117H4: Wednesday, May 3, 1916 (The Catholic University of America at Washington, DC): “the Catholic immigrants and particularly the Italians are left free to choose as their parish whatever Church they will, regardless of the territorial limits within which they reside.”

28. 118V7: Wednesday, April 18, 1917 (The Catholic University of America at Washington, DC): No. 1 – the war was discussed. “No. 10. – It was brought to the attention of the Archbishops that the Rev. George Calavassy, who comes to us from the Greek Catholic Church of Constantinople with the view to enlist our sympathy and support, has for his mission the approval of His Eminence Cardinal Vannutelli, as well as of His Excellency the Apostolic Delegate to the United States.”

29. 121L2: Wednesday, April 10 and Thursday, 11, 1918 (The Catholic University of America at Washington, DC): New Code of Canon Law discussed which becomes effective at next feast of Pentecost.

30. 125C6: February 21, 1919 (The Catholic University of America at Washington, DC): This is the last meeting.

DOCUMENTS

1. The “first decree” *Aliquibus abhinc*: October 1, 1890 (Latin)

Encyclical Letter of the Sacred Congregation for the Propagation of the Faith, October 1, 1890. *Collectanea*, II, 356, in nota.¹²⁵

Aliquibus abhinc annismos invaluit ut in status foederatos Americae Septentrionalis, praesertim in Archdioeceses Philadelphiensem et S. Pauli, concesserint sacerdotes ritus graeco-rutheni pro suscipienda cura fidelium in illis regionibus commorantium atque eundem ritum profitentiam. Quidam ex his sacerdotibus secum uxores et liberos duxerunt, gravissimum scandalum praebentes catholicis ac dissidentibus ibidem degentibus. Quapropter dictarum regionum Episcopos timor rationabiliter incessit ne ex ministerio cleri uxorati disciplinae ecclesiasticae et religioni in suis dioecesibus maximum detrimentum afferatur, eo vei magis quia plerumque dicti sacerdotes audent sacra munia exercere absque ulla dependentia ab Ordinariis locorum. Quorum instantissimas petitiones excipiens haec S.C. eiusmodi in posterum servandas esse normas decrevit:

1. Sacerdotes ritus graeco-rutheni, qui in tatus foederatos Americae Septentrionalis proficisci et commorari cupiunt, debent esse coelibes.
2. Huic S.C. Debent in scriptis manifestare quaenam sit diocesis ad quam pergere exoptant, ut res deducatur ad notitiam Ordinarii eiusdem dioeceseos.
3. Sistere se debent coram Ordinario illius dioecesis in qua sacrum ministerium exercere vellent, u tab eo facultates oportunas implorent.
4. Memorati sacerdotes eorumdem Ordinariorum iurisdictioni subesse debent.

Synopsis:

1. Only celibate priests of the Greek-Ruthenian rite are to immigrate into the United States;
2. The Congregation is to be notified in writing to which Latin rite diocese such priests are to be assigned so that the Latin rite ordinary be prepared for their arrival;
3. Each priest is to present himself to the Latin rite ordinary in whose territory he plans to function to petition for faculties;
4. Such clerics are to be subject to the jurisdiction of Latin rite ordinaries.

¹²⁵ Because of the importance of this document it is first listed in its Latin original. See Paska, 149 and his English synopsis on 33.

СПРАВОВЗДАНЕ

делегатѡвъ вѡдѣ гр. нат. громадѣ черновныхъ Спол. Державѣ
зѣ дня 17 і 18 Октобра 1907 р. вѣ Юю Йорну.

По архіерейской Службѣ Вѣждѣ вѣ Юю Йорку избралъ онъ всѣ делега-
ты вѣ числѣ 193 вѣ галѣ „Arlington“
19 21 23, st. Marks Place. Изъ Преос-
вященство поклякнали на секретарѣ
рѡвъ митингу духов. Вѡч. оо. Во-
леньск-го, Р. Волинца, Дмитрова, и
и. и. П. Петранича та Ав. Горбала,
а до комісії верификаційной Вѡч. оо.
Кубека, Валора и Добротвора. По
верификаціи повномочей и по молитвѣ
„Царю Небесный“ промовали до изб-
ранныхъ предѣдатель митингу Изъ
Преосвященство Епископъ С. С. Ор-
тыньскій, повсньючи причины и
цѣль скликанія митингу. При концѣ
промовы запитавъ Владика присут-
ныхъ делегатѡвъ, чи може брати у-
часть вѣ нарадахъ надѣ добромъ гр.-
кат. церкви и. Викторъ Гладыкъ,
котрый пиришь и ширить яко редак-
торъ вѣ газетѣ нимѣ издаванѡй
„Погоуль“ органѣ „Русской Народ-
ной Самопомочи“ (вѣ котрой то ор-
ганизациѣ есть духовнымъ управ-
телемъ о. Іовъ Ольшевскій схи-
матикъ находящій сѣ вѣ клятвѣ
церковной священникъ) вѣру схизма-
тичку, а греко-католицку вѣру и
греко-католицкого епископа вѣ пога-
ный способѣ высмѣває, чорнить, по-
нижае и подкопуе довѣре у народа.

На сѣ пытане делегаты вырази-
ли свое обурене словами „ганьба“
и домагали сѣ сейчасового выключе-
ня его вѣ митингу. П. Гладыкъ поми-
мо своихъ выводѡвъ, що газета а де-
легатѡтво не мають ничѣ во-обного
вѣ собою (только вабувъ, що має
делегацию на митингъ греко-катол., а
вѡнѣ схизматикъ) и помимо смѣшно-
го запереченя, що вѡнѣ ничѡ про-
тивъ Владика и нѣры греко-кат. не
писавъ, мусѣвъ остаточно подѣ на-
поромъ енергичного протесту делега-
тѡвъ опустити галю нарядѣ. Опѡсля
преступлено до точокъ програмы.

1.) Одноголосно ухвалено, що
всѣ гр.-кат. церкви должнѣ мати
гр.-кат. епископа яко голову, а тымъ
самымъ вѣвлати его тростісомъ кож-

дой гр.-кат. церкви вѣ Америцѣ. На
звесеие многихъ делегатѡвъ, що бы за-
писати гр.-кат. церкви на своего епис-
копа сейчасѣ дефинитивно таки на
митингу духов. ухвалити, Владика
заявилъ, що сѣ справу має рѣшити
всѣ народѣ вѣ особныхъ митингахъ
парохіальныхъ. Народѣ самѣ буду-
вавъ церкви, народѣ удержуе тѣ
церкви, тожѣ має повне право о нихъ
рѣшати, а Владика права народа
шануе и не дастъ якимъ небудѣ
способомъ ихъ нарушити. Сѣ щеру
завѣу Владика принято грѡбкими
оплесками и яъ великимъ одушев-
ленемъ и одноголосно ухвалено.

Делегаты крѡмѣ того ухвалили,
що бы народѣ самѣ постаравъ сѣ о
перенесѣ на своего епископа цер-
квей, якѣ досѣ були записанѣ на
латыньскихъ епископѡвъ.

2.) Ск-ветат вано, що рускѣ дѣ-
ти вѣ Америцѣ вѣ наслѣдокъ недо-
статочного обрзованя вѣ дотеперѣш-
номъ способѣ научуваня затрачуѡтъ
почуте приналежности до своего наро-
да и привязаня до своей гр. кат. цер-
кви. Владика авернувъ увагу роди-
чѡвъ и священства, якѣ тылъ всѣкъ
учителѣвъ, котры яъ дѣтьми стыкнѡуть
сѣ, що бы плекали побожностѣ вѣ
душахъ дѣтей рускихъ та учили
ихъ люб-ви своей церкви, своего об-
ряду и своего народу, а що до
высшого обрзованя талановитыхъ
хлопцѡвъ и дѣвчатѣ потреба утвори-
ти фондѣ школьный стипендіевый,
якѡбы всемагавъ бѣдну, охочу до
науки молодѣжь.

Всѣ делегаты згодились на сѣ
пропозицию, коли ходило о выборѣ
комітету для збирания фонду школь-
ного. Владика поклякнавъ до сего
комітету всѣхъ присутныхъ делега-
тѡвъ. Всѣ делегаты приняли сѣя по-
клякѣ вѣ одушевленемъ. Опѡсля вы-
брано комітетѣ стипендіевый, до
котрого увѡйшли ип. Петро Дамура
на околицю питсбургску, П. Длак на
окрентоньску, М. Луцакъ и М. Во-
друкъ на Ньюерску, Джанѣ Смятъ на

Figure 1 (#9) Report of Delegates from Congress October 17-18, 1907 in NYC (page 1). (UMLS)

амоску, Ів. Варга на філадельфійску, Ів. Дзіякъ на вількебирску, Дръ Сѣменовичъ на чикагоску, Ів. Семберъ на джанстоньску, Мих. Лудакъ на клертоньску, а Лука Гомоле на ливидейску.

3.) По довгій оживленій дискусіи надъ всіми можливими проектами въ справѣ удержаня епископа принято вкѣнци узнаний всіми яко найлучшій проектъ, що кожда церковь такъ матерія якъ и дочерна платиць на удержане епископа 5 процентъ вѣдъ загальнаго доходу мѣсячного т. зв. „brutto“.

4.) Що до катедры, резиденціи епископского духовного семинара въ Филадельфійи ухвалено, що ширшій комітетъ въ деканѣвъ и свѣцкихъ людей займесь призбиранемъ фондѣвъ на ту цѣль, а комітетъ езекутивный для зреалізованя сего дѣла выбере самъ Владика.

Въ приемностию делегаты приняли заяву Владики, що всѣ священники добровѣльно з'обовязали ся жертвувати що мѣсяця 2 проценты, а дяко учителя 1 проценты вѣ своихъ „brutto“ доходѣвъ на фондъ діецевальный добродѣйный, якъ катедра, резиденція, дѣмъ сирѣтскимъ и другій.

Касою діецевальною буде управляти комітетъ пѣдъ надзоромъ Владики.

5.) Ухвалено выдати одень етимологичный руско-американскій учебникъ и катехизисъ на взѣръ истнующихъ англійскихъ учебниковъ.

6.) Принято одноголосно, що дѣмъ сирѣтскій есть намъ доконче потрібный, и сиривою сего дому мае заняти ся той самъ комітетъ, якій выбрано до уложенья статутѣвъ братства священниковъ и покликаний Владикою всѣ делегаты.

7.) Зѣ взгляду на опѣку надъ малыми дѣтьми ухвалено, що бы Владика на просьбу па, охій постаравь ся о монахинѣ.

8.) Що до школы для дяковъ

ухвалено: а) при духовной семинаріи утворити школу для дяковъ.

б.) Жадень дякъ не може бути анѣ принятий анѣ усуненый безъ подтвержень епископа.

в.) Священникъ въ тростісамъ ухваляють, дяки прывати або усунути за подтверженьемъ Владики.

9.) Владика назначивъ комісію з 3 священниковъ и з 2 дяковъ для екзаминованя неиспытovaných дяковъ.

д) Дяки старають ся о посады черезъ конкурсъ розписаный пѣдъ наглядомъ епископа.

е) Каждый дякъ мае умѣти свѣзати по наѣву угорокому и галицкому такъ, чтобы мігъ въ котрой небудь церквѣ на случай потреби послужити.

9.) Ухвалено: Будова новыхъ церквей лишь за по зволенемъ епископа.

10.) Ухвалено колекты на старокраевій церкви въ Америцѣ заказаній, а колектоване на америдкій церкви поза границами тыхъ же церквей може бути позволене лишь за по зволенемъ епископа.

11.) Принято дѣ вѣдомости, що Владика заказавъ священникамъ писати клеветы по газетахъ.

Ухвалено одноголосно, що редакція „Русско-Америк. Вѣстника“ (органу Соединенія гр-кат. братствъ) мае вѣдкликати всѣ напасти и неправдивій инсинуаціи та неумѣсне на нѣчимъ неоперте критиковане особы нашего Владики и его дотеперѣшной дѣяльности.

12.) Ухвалено, що Русины мають постарати ся о свѣй власный дѣмъ еміграційный въ Нью Йорку, котрый мае бути въ лучности зъ подобнымъ товариствомъ св. Рафаила у Львовѣ и маючимъ ся утворити в: Угорщинѣ.

13.) Ухвалено, що Русины по всѣхъ плеивахъ, котри не думаютъ вертати до краю, повинны старати ся о пашеры сигизеньскій и вкладити чисто рускій кляобы політичній.

Владика вѣдновѣдною молитвою закончивъ на томъ сей мітінгъ духовный

Филадельфія, Па. 26. Октября 1907.

3 гр. нат. Епископской Канцелярии.

2. Decree of the Sacred Congregation for the Propagation of the Faith May 1, 1897 (Latin)

Decretum S. Congregationis de Propaganda Fide, 1 Maii 1897 ¹²⁶
The Roman Church has diligently and watchfully exercised its office with apostolic charity and its supreme authority continuously to the end, that it exerts itself to strengthen and confirm the rights of Pastors and the faithful. Wherefore it has recognized the power of oriental people living in North America of exercising their own rite, but at the same time has zealously commended to them the submission owed to the Latin Ordinaries. Since these two conditions have been fulfilled, in recent years it has issued many useful norms by which it looks to the good of the same faithful and fosters their piety. Nevertheless it is a shame that not a few Orientals because of the lack of a priest of their own rite remain almost destitute of spiritual aid. Therefore that this S. Congregation, moved by the petitions of many bishops, can meet their needs (*while the prescriptions remain otherwise in force which were contained in circular letters issued on October 1, 1890 and April 12, 1894, especially in regard to sending to America worthy celibate priests, and in regard to preserving submission to Latin Ordinaries*) with the approval of our Holy Father Leo: it made the following three decrees:

I. Let the Oriental Faithful going to North America have the faculty, if it should be agreeable, of conforming themselves to the Latin rite; nevertheless they must go back to their own rite once they have returned to their country.

II. It is not permitted for Orientals, who have established a true and permanent place of residence in North America, to transfer to the Latin rite, unless the permission of the Apostolic See is obtained in every case.

III. Each priest is to present himself to the Latin rite ordinary in whose territory he plans to function to petition for faculties;

IV. In the Ecclesiastical provinces of North America, in which there are many Faithful of the Ruthenian rite, the Archbishop of each Province, after taking counsel with his suffragans, is to depute a Ruthenian priest commendable for his celibacy and capability, and if such a one is lacking a Priest of the Latin rite acceptable to the Ruthenians, who should exercise vigilance and direction over the people and clergy of the aforesaid rite, with, however, entire dependence on the Ordinary of the place, who in accordance with his judgment should give him the faculties which he judges in the Lord to be necessary.

¹²⁶ *Acta Sanctae Sedis*, XXX (1897-1898), 635-636. The English translation was taken from Gerald P. Fogarty, S.J. "The American Hierarchy and Oriental Rite Catholics, 1890-1907." *Records of the American Catholic Historical Society*, 85 (March-June, 1975): 23-24.

3. Sacred Congregation for the Propagation of the Faith For the Affairs of the Oriental Rite March 20, 1907 (English)

Congregation for the Propagation of the Faith – Protocol #22142

Subject:

Nomination of Rev. Ortynskiy
Titular Bishop of Daulia
of the Ruthenian Rite in the United States of America

Very Reverend Father:

His Holiness, is concerned to provide for the spiritual assistance to the faithful of the Ruthenian Rite residing in the United States of America, and the decision has been made to provide them with a Bishop. In this matter, the Sacred Congregation has chosen for this dignity the Very Reverend Stephen Soter Ortynskiy (sp), Basilian monk to be nominated titular Bishop of Daulia. Here enclosed to Very Reverend Platonide Filas, Provincial of the Basilian Monks of Lviv, are the relevant Pontifical Letters (brevi) to be entrusted to the newly elected bishop. In regard to the consecration, he, and Very Reverend Ortynskiy can make the appropriate arrangements.

I trust (hope) that the new Bishop realizes the confidence placed in him by the Holy See, and with his prudence and zeal will provide efficient assistance to the local Ordinaries in the United States of America in governing the Catholic population of the Ruthenian Rite.

I remain, with a sincere heart that Our Lord grant you every good.

To your Reverend Father,
your devoted servant.

Cardinal Girolamo Maria Gotti, Prefect¹²⁷
Hieronimus Roller, Secretary

¹²⁷ Cardinal Gotti was born on March 29, 1834 he was ordained a priest and became a Discalced Carmelite O.C.D. He rose to the position of Cardinal Prefect, moving to Propaganda Fide in 1896. In the 1903 conclave, Cardinal Gotti was a papal candidate. Under Pius X, Cardinal Gotti continued in his role as Prefect of Propaganda Fide until his death on March 19, 1916. Cardinal Gotti died a few days before Bishop Ortynskiy.

4. Bishop Ortynsky to Metropolitan Sheptytsky, Vienna - June 11, 1907 (Ukrainian)

Your Excellency:

I sincerely thank you for your words of encouragement. Undeniably, I cannot resign because this would doom the issue of the Rusyn Episcopacy in America, not forever but for many years to come. – I also think that all of Rus, after cool deliberation, would think ill of me because of such a move. I left Cardinal Gotti's request that the Papal Nuncio receive private communication from the Nuncio and the Latin bishops. Will he do this I do not know but I requested to be informed. – I am going to the Emperor for an audience on Thursday; – until now he was not at home but in Pest. – Minister Aehrenthal ¹²⁸ was also not home—but at Pest. He will return with the Emperor. – The Nuncio is on vacation. The American Counsel received me graciously, – and wished that I would become an American. I replied that this is a natural thing because I am going to America for my entire life.

I read in *Halychanyn* a sad note about the seminary in Stanyslaviw. Perhaps it was to be expected – but it could not have been foreseen, that the issue of Fr. Lomnycky ¹²⁹ would move so quickly. I do not know who is guilty. Perhaps both! They both love absolutism except in a different form. Fr. Lomnycky tended toward it. This tendency was seen by seminarians. It appears to me that it is better to have a precise goal before you and to strive toward that goal with all your might. To forge ahead clearly, serenely with perseverance and what is missing in the striving one can supplement with a sincere heart. God willing this issue will finish well for the church. At this time the news about American priests meeting in order to prepare for my arrival was an emotional lift. Perhaps God will grant that all go well. I am not losing hope or energy but wish to ease the way for my successor. I am aware that I am to be a sacrifice for the good of the Church; consequently, I dream of nothing but the cross which weighs me down, but at least I hope it brings me salvation!!! I hope to depart on Thursday if it works out.

I greet you sincerely and brotherly, and kiss your hands. Please pray for me a sinner.

Always sincere, +Soter

O.S.B.M.

Vienna 11.6.1907.

¹²⁸ *Count Alois Lexa von Aehrenthal* (September 27, 1854 - February 17, 1912) was an Austrian diplomat who engineered the Bosnian crisis of 1908. Born in Gross-Skal, Bohemia (now Hrubá Skála, Czech Republic), he entered the diplomatic service of the Austro-Hungarian Empire, beginning as an attaché in Paris (1877). In 1906 he replaced Count Goluchowski as minister of foreign affairs. His major accomplishment was the annexation of Bosnia and Herzegovina in 1908.

¹²⁹ Fr. Eremiya Ormnycky, O.S.B.M.

**5. First Pastoral Letter of Bishop Soter Stephen Ortynsky -
June 15, 1907 poslaniye (Ukrainian/Latin)**

Pastoral Letter of Most Rev. Bishop Soter Ortynsky

**By God's grace and Mercy and the blessing of Apostolic See of Rome
The Catholic bishop for Ruthenians in the United States of America To
the Most venerable clergy and religious Grace and Mercy and Peace!**

My Beloved Brethren in Christ!

"I have ardently longed to eat this Passover with you." (Luke 22:15), said Christ our Lord to his apostles, here before his death. I, an unworthy servant of Christ, can readily repeat to you my dearest Fathers, My Brothers. Until recently, I lived peacefully in the monastery of St. Basil the Great and weakly I struggled for the spiritual and temporal good of my poor people in Galician Rus'. What is true is that in this difficult struggle there have been various outcomes. Sometimes it was necessary to fight to the end. Yet, the Heavenly Father protected me in his mercy "healthy and whole", and people of good will sweetened the bitter moments. From this day the battles and conflicts of Galicia are finished, the dreams of a golden fate for my nation, which I had desired to see and experience in my homeland, has ended. Christ has prepared for me a "new Pascha" in a foreign land - a Pascha, which I never even considered, neither did it enter my dreams and even less my desires.

The power of obedience restrained me on the way to Brazil, where my heart longed to be and desired to bring aid to the poorest Ruthenian settlers. By the power of obedience the fetters of the episcopacy were placed upon me, fastening me with this action to the fate and suffering of the Ruthenian Church in the United States. By the power of obedience I was told: take your difficult and most weighty cross and crucify upon it your "Ego", and with your suffering, which you will experience, you will save yourself and the flock which is entrusted to you.

With great trepidation and a constricted heart, a thousand uncertainties that washed over my poor soul, I looked in the direction of that cross. O, how heavy this cross, how enormous, how obscure, as if in a dark cloud and impending storm! Lord, take this heavy cross from me, murmured within me all human emotions, fright and lack of desire turned my entire being from this undesired burden.

Every person naturally harbors within themselves some dose of egoism: and I am not without that. I would rather live peacefully, than

become an offering to an unexpected storm. It may be, that no power, nor the best of arguments would have inclined me to the ultimate decision, if I had not seen beneath this cross my mortally wounded brother priests and my poor Ruthenian nation, inspiring the soul, which with love desired to lift this heavy cross. Your moans, my dear brother priests, your long-suffering, your beseeching help on Mt. Golgotha, – in short, your bitter, distraught tears of the orphaned Ruthenian church shook my heart and firmly held it fast. It is the will of the Heavenly Father, – I said to myself – that I with my fugitive Brethren “eat this Pascha” in a foreign land!

I decided upon this difficult task. I not only decided to take the task, but I sincerely desired according to possibility to take all your suffering and all the suffering of my Ruthenian nation upon my shoulders, so that it would be easier for you, that you might rest, and so that my people would find joy in their unfortunate exile.

“I have ardently longed to eat this Passover with you.” (Luke 22:15). I resigned myself to all misfortune on account of love for you and for the Ruthenian people. I have resigned myself in my heart to this very moment, such a resignation turned my heart toward America, and such a decision turned me toward you, Dear Fathers and dear brethren in Christ.

I also understood the importance of this historical moment, in which Ruthenian Americans receive their first bishop, and that they have fought bravely and courageously for so long. I highly value this struggle my venerable ones, and therefore I come to you with an ardent desire to lift up your apostolic work to a zenith upon this American soil. I am coming to you for you to help me to enlighten our Rusyn Church with a true Christian faith and unfading flowers of Christian virtues. I am coming to you with a sincere desire of glory for our church before God and the entire Catholic world. I desire glory for the Ruthenian Church, which will flow into the glorification of Christ our Lord, in the hearts of our people. I desire the glory of the Ruthenian Church along with the uplifting of our people toward enlightenment and economic prosperity, so that at least American Rus’ would shed the shackles of stagnancy and retrogression and breathe more freely in this wide world. This is the plan of my sincere dreams for the future, this is the outline fully formed in my heart. Would that the Lord grant the realization of my hopes and intentions.

It is one thing to think and plan a task and another to complete it. To attain any goal, one has to in detail and with resolve mark out the way,

which leads directly to the goal. This is a thing of great weight and not easy. Therefore I would not dare to mark the way independently, nor the things necessary to attain the goal. I have to first look at the American situation – I have to become familiar with the circumstances of your life, venerable fathers and the circumstances of the life of our Ruthenian people – we have to jointly come to an understanding and discuss what to do, because you know more and in more detail the wounds of our church, being close to her as I am far removed. I do not intend to reveal the paths of my actions beforehand without your advice and assistance. About this, venerable fathers, from the beginning I can assure, that I come to you with a sincere Ruthenian heart, wishing true good for our church and people.

Nevertheless, I know that the venerable fathers would like to know early with what authority and with what character I come to you as the first bishop, because this episcopacy is the fruit of your strident efforts. There is perhaps no greater joy for a mother than the successful arrival in the world of a hoped for child, but there is perhaps no greater sadness for a mother that when that child is born with a handicap and when this disability is completely without hope of change and sometimes the poor mother, in spite of her love for the child, prays to God for the death of her child. If the disability is not great and there is hope of its removal, the parents of the child rejoice and hover over their child because it was the first to come into God's world. Regarding your first bishop, dear fathers of mine, that I was born healthy – Glory be to God – I was born in freedom, not in slavery, but in a very poor condition in a stranger's home. – As you are aware, my fathers, I am a bishop without a diocese. All Ruthenian Greek Catholic Rusyns are given to my care, those who live in the United States are under my authority and I am under the jurisdiction of the Apostolic Nuncio. And through him directly to the Apostolic See. In this lies all my poverty and difficulty in this vast American world. Our ardent efforts will be directed toward in the shortest time possible to definitively create a diocese, to which with God's help and your understanding, determined and persevering collaboration we will together most certainly attain this goal. I think at the moment it cannot be otherwise because first I have to become an American citizen and only then to register the Ruthenian church with the state and attain for her all her just rights.

I am completely satisfied with this, that the beginnings of the Ruthenian episcopate along with such difficult local circumstances it was given to me by the Nuncio and the Apostolic See to organize our church towards



Figure 3 Bishop Ortynsky's stamp with episcopal coat of arms.



Figure 4 (#5) Bishop Ortynsky's First Pastoral Letter - June 15, 1907.

independence. We will attain this in time. Along this process there will be many difficulties – of this I am aware. Nevertheless I do not wish to overemphasize these difficulties beforehand, I am counting on our vibrant organization and close personal ties, with which we will stand together as one man for a brighter future. My authority, therefore, according to the contents of the bull of nomination and the pronouncement of the Apostolic See, during the time of my stay in Rome, rests primarily with the Apostolic Nuncio. And as for the method of exercising this authority on the entire territory of the United States, this has to be acted upon by the Congregation *De Propaganda Fide* with a separate decree, which will be made known to me. I presented all my desires and difficulties in Rome and requested that they be resolved, but what they will do there I do not know. The exact text of the papal bull, which is addressed to the venerable Ruthenian Catholic faithful and is as follows: [*Here follow the text of both papal bulls then follow the words of the pastoral letter.*]

(Rome, March 4, 1907. The Election of Soter Ortynskyj, a Basilian, as Bishop for the faithful of the Eastern Rite in the United States of North America – From the Special Archives of Pius X: Book 5, part 1, pages 191, 196.)

To our beloved son Stephen Soter Ortynskyj, a priest of the Greek-Ruthenian Rite, of the Order of St. Basil the Great

Pope Pius X. Belovedly, etc. imparts his blessing.

The Apostolic See must be concerned with the needs and cares of all the churches. Now then regarding the titular episcopal See of the Church of Daulia, in Achaia, under the Archbishop of Athens, for whose good it behooves Us to act. Amerigo Cialente, the last bishop of that See, while he lived, presided over it; but due to the death of said Amerigo outside of the Roman Curia, that See has been without the consolation of a Pastor. Concerned with providing for that same Church, We have at last turned our attention to you, beloved son, born within lawful wedlock, of legitimate age, and endowed with the special strengths of mind and talent. Wherefore, since we and the aforementioned Cardinals, having discussed this matter, highly esteem you, now by means of this letter provide for the so-called titular Church of Daulia in your person, and for it We have appointed you as Bishop and Pastor to discharge the care of that Church. Nevertheless we realize that since that Church exists among the merely titular churches, to take possession of it you are obliged by a minimal effort.

As to whatever remains necessary, by our Apostolic authority we grant to you the faculty of licitly receiving the rite of consecration from any Catholic bishop whomsoever, etc. and the faculty to that same bishop, etc. to perform the ceremony. Nevertheless We admonish you that if you do not accept this decree, then by that very fact you are excused from fulfilling it. All other Apostolic decrees whatsoever notwithstanding.

Given at Rome at St. Peter's Basilica, on the 4th day of March 1907, in the 4th year of my pontificate.

(Rome, March 4, 1907. The Election of Soter Ortynskyj, a Basilian, as Bishop for the faithful of the Eastern Rite in the United States of North America - From the Special Archives of Pius X: Book 5, part 1, pages 191, 196.)

To our beloved son Stephen Soter Ortynskyj from Labeledz, a monk of the Order of St. Basil the Great

Pope Pius X Belovedly etc. faithful of the Eastern Rite in the United States of North America – From the Special Archives of Pius X: Book 5, part 1, pages 191, 196.) imparts his blessing.

We, from this throne of Blessed Peter divinely situated, as it were, in a lofty lookout, turn the eyes of our mind to all parts of the Christian world, so that we might hasten to resolve those matters that need to be better attended to by imposition of our authority. In this regard, since among those emigrating from Europe to the United States of North America there are so very many Catholics of the Ruthenian Rite, coming both from Austrian Galicia and Hungary, who are in need of special assistance in spiritual matters due either to the use of their own language or to the practice of their own Rite in liturgical services, We, who are always solicitous for the eternal salvation of the faithful, are eager to meet their pressing needs. Hence, having taken counsel on this matter in meeting with our venerable brothers, their eminences, the Cardinals of the Congregation for the Propagation of the Faith in charge of affairs of the Eastern Rite, We have determined to grant to these Ruthenians a bishop of their own Rite. Accordingly, having examined your piety, teaching, prudence, zeal for souls, as well as other preeminent virtues, which illumine your life, We have decided to entrust just such an office to you.

Wherefore, esteeming you as particularly worthy of being enshrouded with this special honor, by means of a similar letter

dated this very day. We have by our Apostolic authority already announced you to be the titular Bishop of the Church of Daulia. We now appoint you Bishop for Catholics of the Ruthenian Rite in the United States of North America, so that you might exert vigilance over them, protecting them from the insidious activities of Schismatics wandering hither and yon in America, and safeguarding the integrity of the Ruthenian Rite. All other Apostolic decrees whatsoever not withstanding.

Given at Rome at St. Peter's Basilica, on the 4th day of March 1907, in the 4th year of my pontificate.

At the end I beg you, venerable fathers that you would gracefully pray in your churches together with our people for a blessed voyage for your bishop and for God's blessings upon his initial work.

I intend to arrive in New York in two months, about which I will communicate by telegraph. At this time I hand you over to the care of the Blessed Virgin Mary, Queen of Rus'.

May the blessing of our Lord Jesus Christ be with your spirit!

Lviv, 25 June 1907.

+SOTER, bishop.

EDITOR'S NOTE: The text of this letter was received in the United States on August 7, 1907; consequently, it appeared in the newspaper Svoboda (New York, NY), August 15, 1907, page 4 and in Amerikansky Russky Viestnik (Homestead, PA), August 22, 1907, page 4.

6. Circular announcing two letters: # 227, 1907 (Ukrainian)

To announce to the Greek Catholic Clergy and Religious
in the United States of America.

We decree that our two enclosed documents to be read to the people publically in church on the nearest Sunday and following the reading to announce a parish meeting to take place after the Divine Liturgy (in filial churches or where there is no priest, to try to hold the meeting on the nearest weekday), and the protocol signed by the priest and trustees (and where there is no priest, 3 main curators) we require to send to our hands.

Given in Philadelphia, Pa., 26 October 1907.

+Soter, bishop.



ЕГО ПРЕОБЪЕ. ВЪНОЮП О О О. ОРТИНСКИЙ.

ПРОГРАМА:

1. Мисурини слово — к. Чуваловский
2. „Вдвостра Пандити“ — Контра на музичкиот хор и оркестар
3. Декламација „Проглашението и Совету Ортински на глуми“ Елеонора Тодоровска — одзвучава Милана В. Георгиев
4. Балетни муз. — игра на хор мисурини — Бурталановски
5. Фуртеса — шатка в-н (Олеан и Константин Райгер
6. „Запушти го твојот глас“ — терети на хор музички и симфонички оркестар — Никитински
7. „Глухоци нчи“ терети на соли сопран и симфонички оркестар. Шторга — одзвучава в-н Мила Корчаг.
8. „Чка ричаки донеша“, хор мисурини — Загорички
9. Декламација „З на Мера“, терети на Шторга — одзвучава в-н Оливија Булчан.
10. „Думи ми“ — хор музички — I. Попричкови
11. Фуртеса — шатка в-н (Олеан и Константин Райгер
12. „Кича се ден четет хор мисурини и шатка „Програма“ и симфонички оркестар — Никитински

Дочинајт почеток в 8.30 час.

Figure 5 The concert program held in honor of Bishop Ortynsky's arrival in the United States. The concert took place on August 28, 1907 at Arlington Hall in New York City.



Figure 6 Bishop Ortynsky visiting the battlefield of Gettysburg, PA. He poses at Devil's Den, which was a notorious outpost for a sniper that took part in the horrific events of that Civil War Battle. (UMLS)

7. Two Ortynsky Letters: October 26, 1907 (Philadelphia)

Stephen Soter Ortynsky

By the mercy of God and the blessing of the Apostolic See

Bishop for Greek Catholics in America.

To all the Faithful – Peace of the Lord.

My Beloved Brethren in Christ!

Two months have passed, from the time I stepped onto American soil, these two months have been more difficult for me than 10 years in the Old Country. After greeting me as their bishop everyone left “to their own place” I was left alone as a shrub on the field “without a place or a home.” I recalled the words of St. Paul: “on frequent journeys, in danger from rivers, danger from bandits (*2 Corinthians 11:26*). Wherever I turn, everywhere contradiction and difficulty come both from my own people and from strangers. I have not accomplished anything yet in America and already all types of writings and newspapers have written negatively against me. As if I wanted to hurt them or ruin their work.

God is my witness that I went to no one less but to you my dear people and to your Greek Catholic church, whose faithful son I am.

I know well, my dear people (nation) that you desired to see at last your own bishop. I know well, that you my dear people struggled long and hard and you prayed ardently to God for your own bishop; therefore, no one has the right to turn you backward, faithful nation of the Greek Catholic faith, from your father which the merciful Lord sent from your country.

If some unintelligent person thinks that he will be able, my dear children, to lead you on a prodigal path and to incite you against your highest church authority here, this person deceives himself and is the object of ridicule. You, my dear faithful children are already so educated, that you are able to distinguish a good pastor from a hired hand; You know well, what is the meaning of your Greek Catholic Bishop – Your Greek Catholic faith, into which you and your forbearers were born, which is so deeply rooted in your hearts, which no power or means or evil writing can dislodge from there. You are ready rather to give your life rather than to abandon or leave your holy Greek Catholic faith or to turn away from your bishop under any circumstance. I am certain of this and rejoice in this and for this honor, as your father and head of the Greek Catholic Church in America.

O my dear and beloved people! If you only knew with what a sincere heart I come to you and how ardently I desire your good, you would not allow the slightest doubt into your soul! I can boldly repeat the words of Christ: "I have come that they may have life and have it to the full!" "I came to pour life into my people!" May the Merciful God grant the accomplishment of this goal.

My hope will surely come to be, when the entire people understands the vivid road that leads to this end and by which I want to lead my people. I will reveal (open) this road before you, my dear brethren, with a separate pastoral letter as soon as I visit the churches to which I had promised to visit.¹³⁰ In the meantime at least by this short writing of mine accept from me a sincere greeting and well wishes.

I greet you, dearest brethren on American territory as your Bishop and address you with the wonderful fraternal word: "Christ is among us."

I greet you, poorest orphans in a foreign land, as your father and address you with words of joy: "Rejoice and be glad because God cares for you."

I greet and address all those whom I have not yet seen and those whom I have already seen and wish you everything good and good fortune and heavenly joy in the Lord.

With this greeting and address accept my good children my Episcopal blessing: "May the graces, mercy and peace of Our God and Father and of Our Lord Jesus Christ, Son of the Father in truth and love be with you – Amen."

Given in Philadelphia, Pa., 26 October 1907.

+Soter, bishop.

Signed: SOTER, Bishop

¹³⁰ This pastoral letter was published on January 11, 1908 in Ukrainian, Slovak, and Hungarian.

8. The Second Letter: October 26, 1907 (Ukrainian)

Stephen Soter Ortynsky

By the mercy of God and the blessing of the Apostolic See

Bishop for Greek Catholics in America.

To all Our Faithful – Peace of the Lord.

My Beloved Brethren in Christ!

Until not too long ago, other nations (peoples) laughed at us that our Greek Catholic faith and our Greek Catholic Church was something unusual (unknown) because it has no leader (head) in America. Many had tears in their eyes and their heart was gripped with sorrow in their breast as to why we are so poor, unfortunate and abandoned in a foreign land. But the merciful Lord looked upon our poor people and sent them a bishop as the leader of the Greek Catholic Church in America.

Already two months have passed since the bishop came to America and began his difficult work for the good of church and nation. Many (numerous) churches have already greeted their bishop and rejoiced in him as good, faithful children with their father and many others anticipate impatiently his arrival.

Your bishop wants to come to all, empower all, encourage and to strengthen their spirit and strengthen their faith with as much time and strength he will have. My dear beloved spiritual children, it is already overdue to have your bishop living in America as a foreign uninvited guest, but rather that he would feel as if in the family home among his children and in his family.

Every people (nation) in America accepts their bishop as their father and prepares everything; every bishop in America has his own house and his own church and his own support; every people count this as their honor that their bishop does not worry about anything that is necessary for his life.

The dignity of the Rusyn nation demands that their bishop would not be worse off than other bishops but that he would have his own house and upkeep in accordance with the status of a bishop.

At the meeting in New York on the 15, 16, 17 and 18 of October of this year all the priests as all the church delegates unanimously approved that their bishop should have his own support and that the people would gladly agree to this. For how would it appear if every priest would be well

taken care of by the people and the bishop, head of the church, would have nothing. Therefore, all the church delegates agreed to be ready to give the bishop 5 percent from the gross income “brutto” from each church (parish) both maternal and filial each month so that their bishop could live and represent the Greek Catholic Church and people in America.

For this passionate proclamation, for this heartfelt readiness and solicitude for their bishop may gratefulness and honor be given to all the church delegates.

Nonetheless, know, my dear people that this spiritual meeting in New York was only a sincere mutuality between that delegates and the bishop. So that these meetings would become actualized (promulgated), we address ourselves to our dear people, to all our faithful sons of the Greek Catholic Church and ask them, that at all maternal and filial churches at the nearest possible Sunday to gather together in a parish meeting and to confirm our meeting and to send to us the protocol of this meeting signed by the priest and trustees and where there is no priest it should be signed by curators.

We discussed 13 points and with God’s help unanimously accepted all the points; the results of the debates will be sent to our faithful. Among the points there is one that is very important and needs swift resolution – namely, the third point: “Supporting the Bishop” – this very point we reveal to our people this moment – and request its ratification.

The bishop for the past two months has been living in someone else’s house, someone else’s bread and has big expenses for travel, for the chancery, for books, for vestments, etc., and to this point no one has considered that this cannot continue.

Your bishop is appointed for the people, he did not accept nor will accept help from none other than his people. Therefore, the people themselves should care about their bishop so that all other foreign peoples might see, how the Rusyns care for their bishop.

We request that you endorse what was set forth at the spiritual meeting in New York: “For the support of the bishop in America every church (parish) gives 5 percent monthly from their gross “brutto” and to accept this as actual from 1 November 1907 – and to send the protocol of this decision to the bishop.

Given in Philadelphia, Pa., 26 October 1907.

+Soter, bishop.

9. REPORT: October 17 and 18, 1907 - Ecclesiastical Congress (English)

Report of the Delegates from Greek Catholic Church Communities of the United States from 17 and 18 October 1907 in New York (Ecclesiastical Congress)

After the Pontifical Divine Liturgy in New York all the delegates, who numbered 193, assembled at the Hall "Arlington" 19, 21, 23 St. Marks Place. His Excellency called as a secretary of the meeting the religious fathers Wolensky, P. Wolyntsia, Dmytriw and J. Petranycha and Andrew Horbala and to the verification committee Fathers Kubek, Balogh and Dobrotvor. After the verification of authority and the prayer "Heavenly Spirit" His Excellency Bishop S.S. Ortynsky spoke to those assembled clarifying the reasons and purpose for calling the meeting. At the end of his talk the bishop asked the delegates who were present if Victor Hladyk could take part in the discussions for the good of the Greek Catholic Church, because he spread and is spreading, as an editor of a newspaper he publishes "Postup" the organ of the "Ryski Narodni Samopomich" (in which organization the spiritual director is Fr. Ioann Olshevsky a schismatic who is a priest suspended by the church) the schismatic faith and the Greek Catholic faith and the Greek Catholic bishop he mocks, defames and belittles and undermines trust in him among the people.

To this question the delegates expressed their displeasure with the word "shame" and demanded that he immediately be dismissed from the meeting. Mr. Hladyk in spite of his contentions that the paper and his delegation have nothing in common (he only forgot that Greek Catholics have delegates to the meeting and he is a schismatic) and in spite of his ludicrous rationalization that he wrote nothing against the bishop and Greek Catholics. At the end under the energetic protests of the delegates he left the hall. Afterwards, they came to the points of the program.

1. Unanimously approved that all Greek Catholic Churches should have the Greek Catholic bishop as its head, and to make him likewise the trustee of every Greek Catholic Church in America. At the introduction of the delegates to sign over Greek Catholic churches to their bishop while definitively at this religious meeting to confirm, the bishop said, that the people have to approve this at individual parish meetings. The people themselves built the churches, the people support the churches and have the full right to decide about them and the bishop respects the rights of the people and will not allow just any method to undermine this situation.

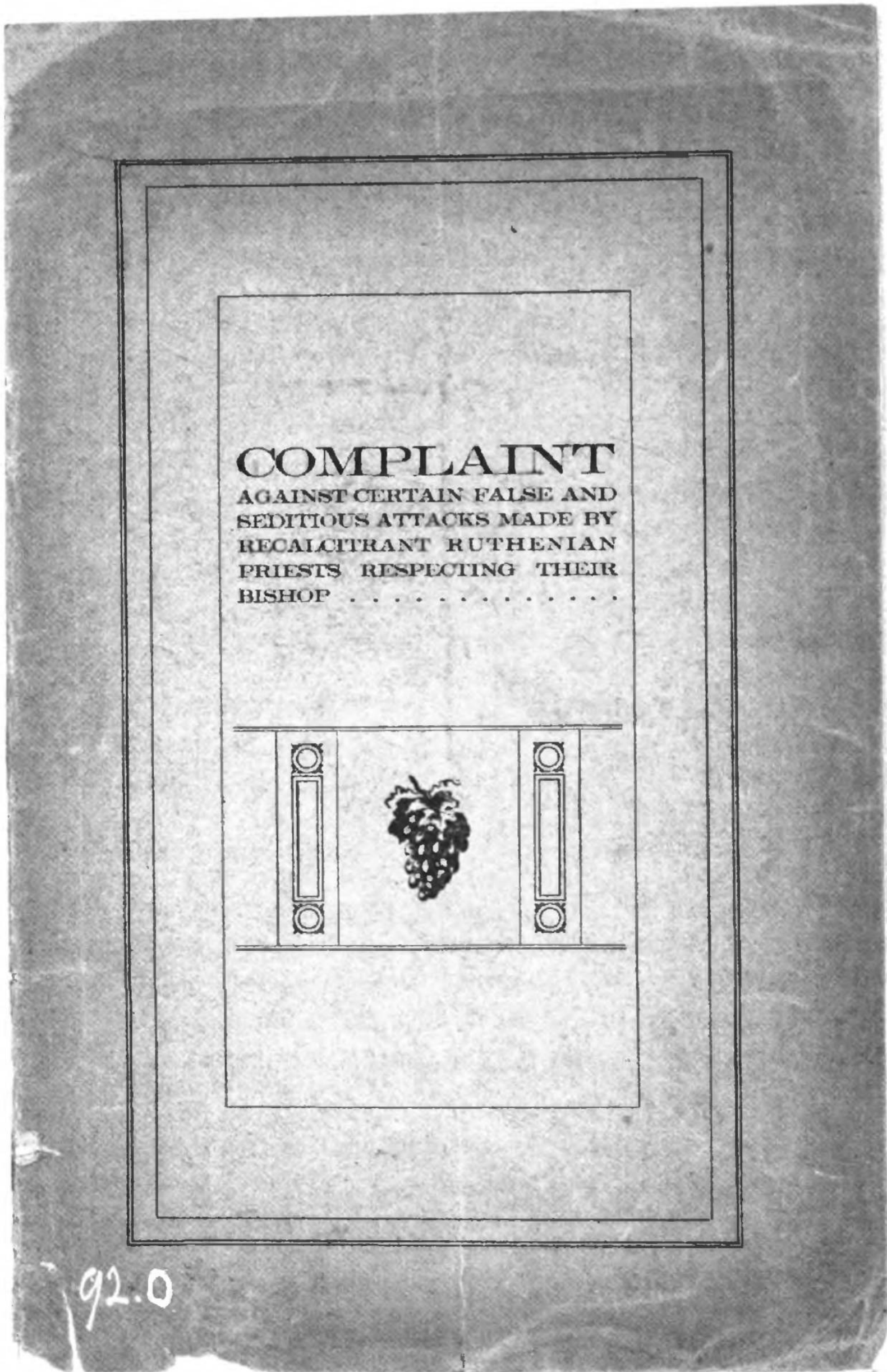


Figure 7 (#20) Cover of booklet issued by Greek Catholic priests in defense of Bishop Ortynsky. (UMIS)

This sincere proclamation of the bishop was greeted with thunderous applause and with a great spirit it was unanimously approved. The delegates not only approved this but that the people themselves strive to sign over the churches to the bishop, which until this point had been signed over to Latin bishops.

2. It is legislated that Rusyn children in America on account of insufficient formation (education) in the present system of education are losing their feeling of belonging to their people (naroda-nation) and their affiliation with the Greek Catholic Church. The bishop drew the attention of the parents and priests, as to all the teachers, who have contact with children to foster piety in the souls of Rusyn (Ruthenian) children and to teach them love of their church, their Rite and their people (nation), and as to higher education of talented boys and girls there is a need to create a fund for school stipends which would help underprivileged youth who are enthused about education. All the delegates agreed upon this proposition and when it came time for the election of the committee for gathering school funds, the bishop called all present delegates to be part of this committee. All the delegates accepted this call with enthusiasm. Afterwards the stipend committee was elected, to which were included: Mssrs. Peter Dzmura for the Pittsburgh region, P. Dziak for Scranton (region), M. Lutsak and M. Boddrug for New York (region), John Smith for Shenandoah (region), Dzyryk for Ansonia, Ivan Dziak for Wilkes-Barre, Dr. Simenovych¹³¹ for Chicago, Ivan Sember for Johnstown, Michael Lutsak for Clairton and Luke Gomolye for Lindzeys.

3. After a prolonged and lively discussion of all the possible projects regarding the support of the bishop it was finally accepted and thought by all to be the best project that every church, both main and filial church to pay for the support of the bishop 5 percent from the gross income monthly, the so-called "brutto".

4. Regarding the cathedral, the residence of the bishop and the spiritual seminary in Philadelphia it is approved that a broader committee composed of deans and laity concern themselves with gathering funds for this purpose and the executive committee for the realization of this goal will be selected by the bishop himself.

With pleasure the delegates accepted the proposition of the bishop that all the priests voluntarily bound themselves to offer each month 2

¹³¹ Dr. Simenovych worked with Father Ivan Wolansky in Shenandoah, PA in the 1880s. He helped to establish Greek Catholic parishes and worked for the first Greek Catholic newspaper *Ameryka* (America) in Shenandoah.

percent and Cantor-teachers to give 1 percent from their “brutto” income for the charitable diocesan fund for the cathedral, residence and the orphanage among others. The fund (kasa) will be administered by the committee under the supervision of the bishop.

5. Accepted to publish etymological Rusyn-American textbook and catechism on the basis of existing English texts.

6. It was accepted unanimously that an orphanage home is sorely needed and the issue of this home is to be the concern of this same committee which was elected for the establishment of the statutes of brotherhood of priests and all the delegates chosen by the bishop.

7. In reference to the care of young children it is decided that the bishop at the request of parishes try to recruit nuns.

8. Regarding the school for cantors it is resolved: a) Next to the spiritual seminary establish a school for cantors. b) No cantor can be accepted or dismissed without the confirmation of the bishop. c) The bishop appointed a commission composed of 3 priests and 2 cantors for the examination of untested cantors. d) Cantors strive for a position via a competition under the supervision of the bishop. e) Every cantor should be able to sing according to the Hungarian and Galician system of chant so that he might be able to serve in every church according to the need.

9. Resolved: Building of new churches only with the permission of the bishop.

10. Resolved: Collections for old-country churches in America is forbidden and collections for American churches outside of these churches will only be allowed with the permission of the bishop.

11. Accepted and acknowledged that the bishop instruct priests not to write libelous things for newspapers. Resolved unanimously that the publishers of “Rusko-Amerykansky Viestnik” (the organ of Sojedynenije Gr.-Kat. Brotherhoods) is to retract all derogatory and untrue insinuations and unsubstantiated criticisms of the person of our bishop and his present deeds.

12. Resolved: that Rusyns are to concentrate on establishing their own Emigration house in New York, which is to be associated with St. Raphael’s Society in Lviw and are to be created in Hungary.

13. Resolved that Rusyns in all places where they do not intend to return to the country (Europe) should try to get

citizenship papers and to establish purely Rusyn political clubs. The bishop with an appropriate prayer concluded his spiritual meeting.

Philadelphia, Pa. 26 October 1907

From the Greek Catholic Bishop's Chancery,

V. Petrivsky, secretary.

10. November 19, 1907 - Philadelphia: Ortynsky to Sheptytsky (Ukrainian)¹³²

Your Excellency!

Most likely you are upset with me regarding my last decisive letter about our people, who are *en masse* heading quite adamantly toward orthodoxy. There is no place to hide the truth, the people are prepared by newspapers from overseas, who glorify Orthodoxy, taking advantage of the freedoms in America and they go where their leaders tell them. – The unfortunate Bull completed this deed. Now, I do not know, what am I to do. – Should I resign – Should I cautiously ignore the Bull, should I begin a fight – should I use politics? Until now – I knew nothing about the Bull.

If I knew about the bull before my departure, – I would not have left for America for anything in the world. – But it happened. – Two Irish bishops (instigated) by Hungarians (who were candidates) behave atrociously towards me. – **the rest** – The situation is arduous but from day to day it is becoming more clear and is dissipating. – It has to do with what to do with the bull. – Have to lodge a protest. Can you with the bishops in the old country protest both in Galicia and in Hungary. All my priests will lodge a protest because the entire people will go into schism. This is no joke.

A great scandal – is brewing and developing, but I am silent and try to sign over the churches to myself, so that later I can introduce the establishment of the diocese in Rome – Because as soon as the churches are signed over, the Irish bishops will lose the land beneath their feet.

You have no idea what animosity is in these Latins and what absence of love and even catholicity. Here, the dollar is god and that's all. You can have your mother killed for a dollar, and for a dollar you can buy everything from the bishops even a parish. With simony every priest decides his faith – it is with the priests daily. You have all the rights that every regular priest possesses in America.

¹³² Volodymyr Ortynsky, document #16, 64.

Rome did not give me any rights, which I requested, and in America a regular Irish (priest) has the rights of a bishop. Scandalous – for all of Rome regarding this type of behavior. I am also the same kind of Catholic and 100 times better than the Irish bishops, why should I be persecuted? Is it because I am of a different rite? It is a shame to say this because the East gave Christ and everything else the West has.

Only bad deception and faithlessness began in the West. Yet all this will not help even if I shout out to the heavens. Something needs to be done. We need the movement of an active community of all Catholics of the Greek Catholic rite – priests as well as faithful, – and the bishops in the lead. On account of this stupid and illicit Bull (Ea Semper) the entire East is cut off from Catholicism for many years and nothing will help the Latin disbelief.

Unwise and unjust politics, – therefore it will not be a boon (benefit) to the church but will wound it for many years. Poor Christ himself worries about this Bull, because he probably did not desire it and the Holy Spirit will have to warm these frozen hearts for a long time, – which were frozen by this Bull. Nonetheless, I have to bear this and be silent for the good of my people and my Church, - for if I would honestly respond – they would already recall me without the Holy Spirit.

I will be silent and suffer, but I want others to work and save the nation from ruin. – My silence will be a lot of work. – God help me! Please pray for me, because it is very difficult for my soul and my heart, and in addition there is so much hard work in all fields, – in addition there are so many enemies: domestic and foreign. – If I persevere for about 5 years, – then I will win the issue but I fear I may not last those 5 years. – You may come and I will warmly welcome you. Please come. Greetings, because it is time to rest.

+Soter

19.11.1907

Philadelphia, Pa. 1105 No. 63 Str.

11. Bishop Valyi and Bishop Ortynsky - March 1908 (German)¹³³

To His Highborn and Most Reverend Bishop Soter Ortinszky
Philadelphia, PA

Highborn and Most Reverend Bishop!

It is with deep joy that I receive the news that Your Excellency accepted a priest of my eparchy, Fr. John Korotnoki, as a secretary, whose situation is also not without a particular concern to our Hungarian Government. [Hence] On behalf of His Excellency, Mr. President of the Ministers, I [would like to] inform Your Excellency that the Hungarian Government is willing to support Your Excellency under the following conditions:

1. If Your Excellency, in those parishes, whose population stems solely or largely from Hungary, accept solely the ministering to the immigrants priests, who come from the Eparchies of Eperjes [currently Prešov, Slovakia] or Munkács [currently Mukachevo, Ukraine].

2. If the individuality of the Hungarian speaking parishes is respected.

3. If Your Excellency wants to make sure that the political unrest, which prevails among the Ruthenians coming from Galicia and those originating from Hungary, is not to be brought over. You see, here in Hungary, the Greek Catholic confession and the Ruthenian nationality are not synonymous terms. In Hungary, there are ca. 410,775 Ruthenian speaking Greek Catholics, of which 246,628 use Hungarian and 101,578 Slovakian. Also, each Greek Catholic Church in America, whose members come mostly from Hungary, cannot be called Ruthenian, but rather only the Greek Catholic Church, and a spirit that dominates it cannot be a Ruthenian nationalistic one but rather exclusively religious, Greek Catholic – the one loyal to the Union [of Uzhorod]. That fidelity to the Catholic Church, His apostolic Majesty the Hungarian King and Hungary, as the desolate native land, is the ligament, which the coming from Hungary Greek Catholics of various languages should be united by. With the hope that it won't be discordant to Your Excellency to fulfill the abovementioned conditions, I would like to let Your Excellency know that I am ready to give to Your Excellency's disposition two priests of my eparchy, who can set out on their trip to America as soon as possible.

Prešov, 1 March 1908

Respectfully, I remain

Your totally devoted brother in Christ,

John Valyi

Bishop of Prešov

133 TsDIAL (Tsentral'nyi derzhavnyi istorychnyi arkhiv Ukrainy u m. L'vovi – The Central National Historical Archive of Ukraine in the City of Lviv).

THE REPLY --- To His Excellency Most Reverend Bishop Dr. John Valyi - Eparch of Prešov (German)

Your Excellency!

I permit myself to bring the following to Your Excellency as well as to His Excellency, Mr. President of the Ministers in response to the respected and most esteemed message from 1 March 1908.

1. I understand quite well that only the priests, coming from your own and same native country can minister to and lead your people in a useful manner. This is why I strive, as far as it is possible and dependent on me, to give to the Greek Catholic people from Hungary only Hungarian Greek Catholic priests. In this regard, however, the respective Most Reverend Bishops must support me.

2. What concerns the Hungarian language, I do hope that it will not only be respected, but also treated with love as hitherto as well as in the future. Every Hungarian dependent ought to understand that Hungarian is the fatherland's language.

3. In America, it is impossible to cultivate any politics, especially on the part of a Greek Catholic bishop. For a Greek Catholic bishop in America, it is enough to protect his own faithful from the Russian schism and to strengthen [them] in the Greek Catholic faith. This and only this way – from the onset of my arrival in America till my own death – I wish to retain. The nationalistic Ruthenian spirit that stems from the Galician people is used only as a medium against the Russian schism as well as Russian political aspirations among our people in America and is in no way disseminated or cultivated among the Hungarian dependents. The Hungarian Government can stay reassured and be confident that all people, who come from Hungary, will be brought up in a spirit of loyalty to the Greek Catholic Church, His apostolic Majesty [the Hungarian King] and Hungary as their desolate native land.

4. I thank most cordially for the most gracious readiness on the part of the Hungarian Government to support me and would like to say that I am in an absolute need of a moral support. Because, however, I am not able at the moment to reward my secretary, Fr. John Korotnoki, with my own funds, I think that a mutual agreement and a coming together interest would enable me to continue having the same current secretary.

Philadelphia, Pa., 24 March 1908

Respectfully, I remain

Your devoted servant,

(Soter) Greek Catholic Bishop in the United States

12. The Syracuse Herald: Monday Evening, September 14, 1908 (English)

Greek Priest's Statement To the Editors of the Herald:

Much has appeared of late in the several newspapers of Syracuse and Auburn concerning the Greek Catholic churches located in the two mentioned cities, the latest news being that the undersigned has been suspended from the priesthood by Bishop McQuaid, the Roman Catholic Bishop of Rochester and his coadjutor Bishop Hickey and by Bishop Orzynski, the so-called Roman Catholic Bishop of the Greek rites.¹³⁴ Previous to this last mentioned suspension it was announced that we had been suspended by Bishop Ludden of Syracuse and Bishop Orzynski jointly.¹³⁵ It seems it requires many bishops to suspend us. If the so-called Greek bishop Orzynski can suspend alone why the aid of his three brother bishops? If Orzynski is a Bishop why call in others?

In all this church trouble, it seems, someone or some influence has been at work to color matters as to make it appear that we are entirely wrong and that we are rebelling against ecclesiastical authority.

We are a Greek Catholic and not a Roman Catholic priest. We were ordained by a regular Greek Catholic Bishop of Galicia, one of the most enlightened provinces of the Austrian empire. We still owe ecclesiastical fealty to our home Greek Catholic Bishop. At present we are in America as a missionary with our home Bishop's consent. We never owed allegiance to a Roman Catholic Bishop and hence they cannot compel our submission to their ecclesiastical authority: neither are their acts, singly or jointly, binding on us and upon our conscience.

The two churches at Auburn and Syracuse were incorporated as Greek Catholic and not as Roman Catholic churches, and no amount of reporting to newspapers by our enemies, who are trying to make Roman Catholic churches of them, can prevail on us to give in. The bishops, of whom not one, except Bishop Orzynski, knows us even by sight, have no more right or authority over these two churches or over us, a Greek-Catholic priest, than has Bishop Cranfield of the Episcopal Church or Bishop Berry of

134 *Duspastyr*, (Greek Catholic Monthly: New York, February, 1909: Year I),9. A Chancery document listed as #55, January 23, 1909 as a reply to Rusyns in Canada asking about newly-arrived priests in Canada. Letter states that Rev. Humnetsky was suspended by Bishop Orzynsky, Bishop Ludden and the Bishop of Rochester. Reverend Krochmalny and Reverend Vasylevych were suspended by Metropolitan Sheptytsky.

135 Bishops Orzynski and Ludden suspended Rev. Humnetsky by a letter dated from Syracuse, July 23, 1908 because he refused a new assignment. Archives of St. John the Baptist Ukrainian (Greek Catholic) parish in Syracuse, NY.

the Methodist church. Bishop Ludden is right when he says that he has nothing to do with me nor we with him; it has always been so except when he, without any authority over us, undertook to suspend us as a Greek Catholic priest. We have no objection to his exercising jurisdiction over the Roman Catholic field, but we do object to his assuming to act as Bishop over the Greek Catholic church. As for Bishop Ortynski, while he calls himself a Roman Catholic Bishop of the Greek rites, he is such in title only: he has no diocese and he cannot act alone. He acts through the Roman Catholic Bishops of the several dioceses in the United States, and with their permission. He claims to secure his Episcopal jurisdiction in each diocese from the Roman Catholic Bishop, a fact which we do not dispute. Although Bishop Ortynski claims he is the Greek Catholic Bishop of the United States, he cannot visit a single Greek Catholic church anywhere in the entire country before he gets the consent of the local Roman Catholic Bishop of the diocese in which the church is located.

Who ever heard of such a procedure? It is entirely foreign to the Greek Catholic church. Such a thing would not be tolerated in Europe, why in America? It is an effort to Romanize the Greek Catholic church in the United States to which we are opposed.

We are opposed absolutely to the absorption of the Greek Catholic church in the United States by the Roman Catholic Church; and any so-called Greek Catholic Bishop, whether he be Bishop Ortynski or any other, who undertakes, in return for a titular bishopric to bring about such a result, will have our opposition to the extreme and of our power.

We are endeavoring to uphold in its entirety our religion and our church, the Greek Catholic, and to prevent it becoming Roman Catholic. In this contention we are proud to know the civil courts of the State of New York sustain and protect us. Nor are we alone in our opposition to this attempted absorption of our Greek Catholic churchmen for more than one-half of our priestly brothers in the United States are with us, or, rather, we are with them.

Fighting for our religion and rites, and nothing more, we will succeed, God helping.

ALEXANDER HUMELZKY¹³⁶

Greek Catholic Priest of Syracuse – Auburn – Syracuse.

September 11th, 1908.

¹³⁶ Listed as *Alexander Humecky* he was born in 1864. He was ordained by Bishop Julian Pelesh, Bishop of Peremyshl, in 1892. His assignments were as follows: Zapaliv, Cisaniv as assistant in 1896; Olesyci, Lubaciv as administrator in 1898; Jersey City, NJ from 1906 to 1908; Assistant to the Cathedral in Philadelphia in 1908; and finally Syracuse/Auburn, NY from 1908 to c.1913.

13. Ea Semper

Establishing a Ruthenian Rite Bishop in the United States Pope Pius X - June 14, 1907

Pius, Bishop,

Servant of the Servants of God,

For an Everlasting Memory

The Apostolic See, in conformity with its mission, has always had a special watchfulness that the many unique rites, which are glittering jewels of the Catholic Church, be carefully guarded. The great number of instructions and regulations of Our Predecessors, especially those on the rightly honored liturgies of the Eastern Churches, make this abundantly plain.

We have been told how Ruthenian rite Catholics have been emigrating in extremely large numbers from Hungary and Halych to the United States of America. We have also heard how they have settled in that country and, as is right, with the approval of the Bishops of each of the dioceses involved and under the direction of their sacred authority, have procured a large number of churches for their use in worship. These shepherds have shown a charity worthy of being lauded with the greatest praise. With tremendous zeal and wondrous regard for the good of souls, they did not abandon these Catholic sons of theirs, albeit of a different rite, now in their midst. These Bishops have thought it would be better if a Ruthenian rite Bishop were given to these faithful: the Ruthenian rite could more easily be kept in its entirety and its ritual celebrated with appropriate dignity. Additionally, the Ruthenian faithful can more effectively equip themselves against the perils laid before them by their schismatic compatriots, once afforded the protection of a Bishop of their own rite. We have also reached an analogous conclusion, and because of the seriousness of the reasons recounted above, We have resolved upon the following plan: We shall select and name a Bishop to be invested with suitable power who is to exert himself in the task of having the Greek-Ruthenian rite kept in all its integrity in the various missions of the United States.

In accord with the recommendation of Our Venerable Brethren of the Sacred Congregation for the Propagation of the Faith responsible for affairs of the Eastern rite, and in virtue of the gravity of the matter, We have decided that specific directives that follow must be enacted. The duties of this Ruthenian rite Bishop will be more suitably fulfilled in connection with the ordinary jurisdiction of the Bishops presiding over the dioceses wherein the Ruthenian congregations are found. We hold

for certain that nothing will prevent advantages accruing with the help of these prescriptions; looking to the best interests of all concerned in this way will yield the union of spirits that ought bind together as one the clergy and peoples of both rites.

Chapter I Position of the Ruthenian Rite Bishop

Art. 1. The nomination of a Ruthenian rite Bishop for the United States of America is wholly reserved to the Apostolic See.

Art. 2. The Ruthenian rite Bishop is under the immediate jurisdiction and power of this Apostolic See and under the supervision of the Apostolic Delegate in Washington. He has no jurisdiction as an Ordinary, but only such as is delegated to him by each of the Ordinaries in whose dioceses Ruthenians live. His duty is to watch over the integrity of the Ruthenian rite, consecrate Holy Oils for the Ruthenians, dedicate churches of the Ruthenian rite, administer Confirmation to Ruthenians, officiate at pontificals in Ruthenian churches, and ordain Ruthenian rite clergy, once dimissorial letters from the local Ordinary are obtained in each case.

Art. 3. Without prejudice to the rights and duties of the local Ordinary, the Ruthenian rite Bishop will have the power to undertake visitations of Ruthenian missions after obtaining the permission of the same Ordinary in writing. The latter will confer upon him such faculties as he judges it necessary to grant.

Art. 4. During the visitation, the Ruthenian rite Bishop will require each mission rector to give an accounting of his administration of the goods of the mission. He shall take pains that the rector not keep in his own name or as his own property those goods he will obtain from collections that the faithful give in any way for his maintenance. At the same time, he shall make it his concern that these goods be transferred as soon as possible, in accord with the laws of the diocese or those drawn up at the Third Plenary Council of Baltimore, into the local Ordinary's name, or that they be put in a legal trust to be approved by the same Ordinary and kept on the mission's behalf.

Art. 5. At the conclusion of the visitation, the Ruthenian rite Bishop will make a report to the local Ordinary on the moral status and economic administration of the mission. The latter will then make suitable decisions over what he thinks in the Lord advances the mission's good.

Art. 6. If any disagreements arise between the Ruthenian rite Bishop and the diocesan Bishops, they will be referred for arbitration only in

devolutive) to the Apostolic Delegate in Washington, without prejudice to the right of appeal to the Apostolic See, even in cases in devolutive.

Art. 7. Until a decision be made otherwise by the Apostolic See, the ordinary residence of the Ruthenian rite Bishop will be in Philadelphia.

Art. 8. Each Ruthenian community is obliged to make a contribution for the maintenance of the Ruthenian rite Bishop in the form of an annual salary, to be apportioned annually and paid him as a cathedraicum, in accord with the practices and norms currently in force in the dioceses of the United States wherein Ruthenian missions have been founded.

Art. 9. Every three years the Ruthenian rite Bishop is to make a full and accurate report of the personal, moral, and material status of the missions of his rite to the Apostolic Delegate in Washington, who is to transmit them to the Sacred Congregation for the Propagation of the Faith, section for Eastern rite affairs.

Chapter II Functions of the Ruthenian Clergy

Art. 10. Since at present there are no Ruthenian priests born or even merely educated in the United States of America, the Ruthenian rite Bishop, after informing the Apostolic Delegate and local ordinary involved, will take the steps necessary to found as soon as possible a seminary for the instruction of Ruthenian clergy in the United States. In the meanwhile, Ruthenian clergy are to be admitted to the Latin seminaries of the locales where they were born or acquired domicile. None except celibates, either now or in future, will be able to be advanced to Holy Orders.

Art. 11. Before there is a sufficient amount of Ruthenian priests educated in the United States, if the local Ordinary need to supply a rector for a vacant or newly erected Ruthenian mission and he think it advisable, he may place a suitable Ruthenian priest now dwelling in his diocese in charge of it, with the recommendation of the Ruthenian rite Bishop. If no suitable priest is found within his diocese, he may request one from another Bishop in the United States. If he yet find none, he is to report this to the Sacred Congregation for the Propagation of the Faith, section for Eastern rite affairs, who will see to providing one.

Art. 12. The priest to be chosen should be celibate or at least a widower and childless, of untainted reputation, zeal, and piety, sufficiently well-educated, not anxious to enrich himself monetarily, and free of any attachment to political factions.

Art. 13. The aforesaid Sacred Congregation will give to a priest summoned from Europe documentation, by which is granted to him the means of transferring to the United States of America for undertaking the spiritual care of another specified Ruthenian mission.

Art. 14. Ruthenian priests living in America are completely prohibited from administering the Sacred Chrism to the newly baptized. Should they do otherwise, they will have administered the sacrament invalidly.

Art. 15. Every Ruthenian priest come from Europe and sojourning in the United States of America for the spiritual care of Ruthenian rite faithful will always remain incardinated in the diocese of his origin. In conjunction with this, however, the Ruthenian bishop of his origin will not in any way exercise his jurisdiction over him for as long as he is sojourning in the United States. The aforementioned priests may not return to their homeland without the express, written permission of the American Ordinary within whose diocese they perform their sacred ministry. But if they desire to transfer from one diocese to another within the United States, the agreement of the Bishop from whose and to whose diocese the move is to be made is required. It is appropriate to inform the Ruthenian rite Bishop before action is taken.

Art. 16. Ruthenian lay candidates for Holy Orders, regardless what their origin or domicile may have been, are to be considered incardinated into the diocese of the Ordinary who will have received them. To this end, they will swear stability in their mission and to serve in the aforesaid diocese. They may not transfer from the diocese into which they are incardinated to another without the prior agreement of the Ordinary from whose and to whose diocese the move is to be made. It is appropriate to inform the Ruthenian rite Bishop before action is taken.

Art. 17. Any rector of the Ruthenian missions in the United States may be removed by order of the local Ordinary. It is appropriate to inform the Ruthenian rite Bishop before action is taken. Rectors cannot be removed, however, without serious, just causes.

Art. 18. The priest who will have been moved is granted the faculty of lodging an appeal in devolutive against the decree of removal with the Apostolic Delegate in Washington. He will render his decision within three months of the date of appeal. The priest will retain the right of recourse to the Holy See, even in a case in devolutive.

Art. 19. The Ruthenian community will provide for the priest's

maintenance in accord with the practice and norms of the diocese within whose territory the community is located.

Art. 20. Stole fees and priestly responsibilities in each mission must be determined by the local Ordinary in accord with local customs and in consultation with the Ruthenian rite Bishop.

Chapter III Relations of the Ruthenian Laity to the Clergy

Art. 21. The Ruthenian faithful in those locales where there is no church nor priest of their rite will conform to the Latin rite; a like faculty is granted to those who cannot go to a church of their own rite on account of inconvenient distance. They do not, however, change rites thereby.

Art. 22. The Ruthenian laity that have established true, fixed domicile in the United States can transfer to the Latin rite, but in each case must first obtain the permission of the Apostolic See.

Art. 23. Subject to the approval of the Apostolic See, upon their return at any time to their homeland, they will be permitted to return to their original rite, even if they have been received into the Latin rite by Pontifical rescript.

Art. 24. No Latin priest is permitted to induce any Ruthenian to embrace the Latin rite, under penalty of sanctions to be determined by the Apostolic See.

Art. 25. The Ruthenian faithful, even in those locales where a Ruthenian rite priest is available, can make a confession to a Latin priest approved by the local Ordinary and validly and licitly obtain sacramental absolution.

Ruthenian rite priests should know that both Ruthenian rite clergy and people are affected by the censures and reserved cases either currently in force or that may be rendered in future in the diocese in which they perform their ministry.

Art. 26. To avoid grave inconvenience that may occur for the Ruthenians, they are granted the faculty of observing the feast days and fasts according to the customs of the locales where they live. However, on Sundays and feasts falling on the same day in both rites, they are bound to attend the Divine Liturgy in a church of their own rite, if one is to be found.

Chapter IV Intermarriage of Ruthenian and Latin Catholics

Art. 27. Marriage between Ruthenian and Latin Catholics is not forbidden, but a Latin husband may not follow the rite of his Ruthenian

wife, nor a Latin wife that of her Ruthenian husband.

Art. 28. If a Latin man take a Ruthenian wife, the wife will retain the right to transfer to the Latin rite either at the marriage ceremony or at any time during the marriage thereafter. So long as her husband lives, this decision, once made, cannot be revoked.

Art. 29. Once the marriage bond is dissolved, the Ruthenian wife that has embraced her husband's rite will have the freedom to resume her former rite.

Art. 30. A Ruthenian wife who prefers to stay in her own rite will be permitted to follow the fasts and feasts of her husband's rite.

Art. 31. A Ruthenian man can, if he chooses, follow the rite of his Latin wife; likewise he will be permitted to observe the fasts and feasts of his wife's rite. When the marriage bond is dissolved, he will be able either to remain in the Latin rite or return to the Ruthenian rite.

Art. 32. The marriage of a Latin man and Ruthenian woman is to be contracted in the Latin rite before the Latin pastor. In a marriage between a Ruthenian man and a Latin woman, it may be contracted either in the Ruthenian rite before the Ruthenian pastor or in the Latin rite before the wife's pastor.

Art. 33. With the exception of a case of necessity, if each spouse remain in his own rite, the pastor of the respective rite has the jurisdiction over them in the matters listed here: Easter Communion, administration of Viaticum and Extreme Unction, assisting at the moment of death, funeral and burial rites.

Art. 34. Those born in the United States of America of a Latin father and a Ruthenian mother must be baptized in the Latin rite, for children are totally obliged to follow their father's rite, if he is Latin rite.

Art. 35. If the father is Ruthenian and the mother Latin, the father may choose either to have them baptized either in the Ruthenian rite or in the Latin rite, if he is doing this out of regard for his Latin wife.

Art. 36. Children fall under the jurisdiction of that pastor in whose rite they were legitimately baptized, since the declaration of taking the Latin or Ruthenian rite is made through Baptism such that those baptized in the Latin rite are ascribed to the Latin rite and those baptized in the Ruthenian rite must be numbered among the Ruthenians.

An exception is made in the case when Baptism is conferred in a different rite out of serious necessity: when children are in imminent danger of death, or when the parents are staying in a place where the pastor of the proper rite is not at hand. Then the children will fall under the jurisdiction of the pastor of the rite that the parents profess, in accord with the provisions above.

In the charity of Christ by which the faithful of all rites lovingly embrace one another, We have decided that these measures must be taken for the spiritual good of souls and the welfare of the Ruthenian faithful living in the United States of America. And We have no doubt at all that they will receive this expression of Our concern and that of the Apostolic See for them with complete obedience and gratitude.

It is Our will and decree that this present Letter and any statutes whatever contained therein may not be disputed, infringed, or called into dispute for clarification at any time for any reason, excuse, or pretext, even one arising from privilege, nor for any nullifying fault, or unforeseen or essential defect. They have been issued, *motu proprio*, in fulfillment of the Pontifical obligation to watch over the flock, with full knowledge, mature deliberation, and with the fullness of Our Apostolic power. They are and shall be valid in perpetuity and have full and complete force; they are fully and completely in effect, and are to be kept inviolably by all to whom they are or shall be directed. We annul any privilege whatever granted to anyone, including to any Cardinal, to decide or interpret otherwise than is set forth herein, and We also declare null and void anything that knowingly or unknowingly may be attempted to the contrary.

Therefore, by Apostolic authority, We appoint Our Venerable Brother Diomedes, titular Archbishop of Larisa and Our Delegate to the Bishops of the United States of America, executor of these presents. He will himself or by some noteworthy ecclesiastic subdelegated by himself have this Our Letter solemnly published, and take pains that each and every thing contained therein be observed by all. We command him to send within six months to the Apostolic See an authentic copy of each of the acts issued in his publication and execution of this Letter. We order it to be kept in the records of the archives of the Sacred Congregation for the Propagation of the Faith, section for Eastern rite affairs. Notwithstanding the Constitutions and Mandates of Our Predecessors granting anything to the contrary - even those issued in general and provincial Councils, or those of any Church whatever, including Patriarchal, or of any Order

or Congregation – nor any statute, customs, motu proprio or any other acts whatever, authorized by any Apostolic testament, affirmation, or other instrument, even those worthy of express mention. We specifically and expressly modify and will to be modified all acts according to the sense of the foregoing Letter just as if they had been emended in this Letter word by word, as well as all other acts whatever of a contrary intention.

When copies of this Letter be printed, subscribed, and sealed by any Notary constituted for this ecclesiastical dignity, it is Our will that they have the same authority as this Letter would when presented.

Accordingly, no one is permitted in any way to infringe or rashly contravene this Our constitution, decree, mandate, will, exemption, derogation, and indult. Should anyone presume to attempt to do so, let him know that he will incur the wrath of Almighty God and of blessed Peter and Paul, His Apostles.

Given at Rome, at St. Peter's, the fourteenth of June, the feast of St. Basil the Great, in the year of Our Lord's Incarnation one thousand nine hundred seven, the fourth of Our Pontificate.

LATIN TEXT: Acta Pii X, 5:57-68; Acta Sanctae Sedis, 41:3-12; Eccl. Rev., 37 (Nov 1907), 513-20.

ENGLISH TRANSLATION: Edward Stickland, 1996.

14. Bishop Ortynsky to Apostolic Delegate - January 13, 1909 (Latin)

Archives of the Archdiocese of New York: (AANY) I-50.

Excellentissime ac Illustrissime Counsul!

Propaganda schismaticorum vidies cescit Eripitque multos animas Ecclesiae catholicae. Multi sacerdotum meorum occulte schismaticis Fareut, qui occasione editae Bullae "Ea Semper" Agitations niter populum vehementi moda Excitaut. – Cum officium meum sit, eorum Machinations paralisare, assumo in hunc Finem saerdotes probates atque fideles Ecclesiae Catholicae, husque in periculosas stationes collo-Care niteudo. Talis bonus sacerdos videtur Mihi esse P. Chaplinsky, qui sub jurisdictione Excellentiae Vestrae in New York stat. Hunc Cum ipusus socio volo mittere in Troy, N.Y. ubi Periculum imminet. Loco ipsius designare vellem alios duos sacerdotes caelibes pro New York, qui miterim curam hic animarum gerereut. – Velit itaque berrignissime Excellentia Vestra Dimittere mihi

PROTESTATIO

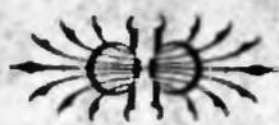
ADVERSUS QUASDAM FALSAS ET SEDITIOSAS

ACCUSATIONES

PROMOTAS A NONNULLIS REBELLIBUS

SACERDOTIBUS RUTHENIS

CONTRA IPSORUM EPISCOPUM



ROMAE

EX TYPOGRAPHIA PONTIFICIA IN INSTITUTO PII IX

1912

Figure 8 (#20) The Latin translation defending Bishop Ortynsky. (UMLS)

hunc sacerdoteri cum socio ipsius approbareque interim P. Pidhorecky ac P. Petriv Ny ni eorum locum. Non dubito quis Excel-Lentio Vestros sublevet miseriam meam, pro Quo gratias agendo, Deum pro felicitate Vestras Exorabo.

Sanctissimus in Christo frater

Soter Ortynsky - Eps. - Philadelpiae die 13 Januarii 1909 - 1105 N. 63rd Str

Distinguished and Illustrious Delegate!

The propaganda of the schismatics increases daily and snatches away many souls from the Catholic Church. – Many of my priests secretly favor the schismatics, who on the occasion of the publication of the Bull “Ea Semper” provoked disturbances among the people in a violent way. – Seeing that it would be my obligation to render powerless the machinations of the schismatics, I am selecting for this purpose priests who are approved and faithful to the Catholic Church, and I intend to assign them to the dangerous localities. Such a good priest, it appears to me, is Father Chaplinsky, who is under the jurisdiction of Your Excellency in New York. I want to send him along with his associate to Troy, New York where the danger is imminent. To replace him I would appoint two other celibate priests for New York, who would in the meantime initiate the care of souls there.– It would therefore be my wish that Your kind Excellency would send to me this priest along with his associate and in their place approve for the meantime Father Pidhorecky and Father Petrivky. I have no doubt that Your Excellency will alleviate my distress, for which I would be most grateful. I shall earnestly entreat God for Your well being.

Your devoted brother in Christ,

Soter Ortynsky, Bishop

Philadelphia, January 13, 1908, 1105 North 63rd Street

15. Bishop Emile Legal to Bishop Ortynsky - June 2, 1909 (English)

(This letter gives the position of many of the Canadian Bishops who were in solidarity with Vatican policy about a Ruthenian Bishopric. They supported the Ruthenian Bishopric once the Vatican appointed Bishop Ortynsky. Bishop Legal, did not completely understand the Orthodox and radical elements within the Greek Catholic Church who saw subservience to the Latin hierarchy as a betrayal of the dignity and

equality of the Greek Catholic Church.)

To His Lordship, S.S. Ortynsky, D.D.

1105 North 63rd St. Philadelphia, Pa. St. Albert, Alb. Juni 2, 1909

I readily understand how disappointed you have been when you received the information not to come and visit your people in Canada. As far as I am concerned, I had been from the beginning, in favour of such a visit from a Ruthenian Bishop, and before 1904, I had asked the Most Rev. Archbishop Szeptycki to come. But I found out that, at Rome, the opinion was adverse to such a visit for fear that it would have some bad results, in impressing upon the Ruthenians that they had nothing to do with the hierarchy of the Latin rite. The Holy See was then much opposed to the establishment of a hierarchy of the Greek Ruthenian rite in America. Of Course, henceforth I refrained to do anything against such a policy.

In the course of time however another policy was adopted, when Your Lordship was appointed to the position you now occupy, and anticipating that a Ruthenian Bishop would eventually also be given to the Ruthenians in Canada I asked you to come and visit your people in my diocese, in the hope that you would advise them in the proper manner, and that they would be more inclined to listen to the good advices received from you.¹³⁷

Some opposition has been put in the way, and finally permission to make the visit has been delayed. I hope still that it will take place in the near future, and that some steps shall be taken to that effect.

Allow me to say however that I do not quite agree with your Lordship, in what you say in your letter of last moment, that you could not answer the numerous letters received from Canada. It seems to me that it was easy enough to say to your people that “until they would have a hierarchy of their own, they should entirely submit to the Bishops of the Latin rite.” Your Lordship says that had you done so, they would have stoned you. I suppose this is to be taken in the figurative sense. There might have been some outcry indeed; but this would have been a better opportunity to make another and clearer declaration, and I am sure a good deal of good will would had (have) resulted therefrom.

Even if these words had to be taken in the physical and material sense, and supposed you would have been stoned for this declaration, you would have died for a noble cause. Many good causes need some

¹³⁷ Bishop Ortynsky and Bishop Legal met in Chicago in November of 1908 at the *First American Missionary Congress*.

martyrs; but I do not believe that it would have come to that.

In fact I am sorry to say that declarations of quite a different kind have come from persons who pretend to be in close communication with your Lordship, not only from Rev. Simeon Cyczowitch, but also from a comitee of Laymen whose president is W. Kulczycki, who write constantly in such a way as to uphold the suspicions of your people against us and against the priests of the Latin rite, and deterring them from putting the church property, even temporarily, under the control of the Latin Bishops. These declarations, of course, connected with the silence of Your Lordship create a state of uneasiness which is much to be regretted. I feel pretty sure that with the help of a word from your Lordship, all our people of the Ruthenian rite, would have readily submitted to all that would have been asked from them, and this (is) also the opinion of the Rev. Fathers Basilians here. In fact from the beginning, your people have been very much willing to listen to us until some secular priests of their own nationality have come amongst them.

When Your Lordship comes of course you cannot give other advice, than to listen to us, until they have a Bishop of their own, and I do not see why this advice could not have been given long ago.

My Dear Lord Bishop, you will excuse my frankness with you. You know that I am fully in sympathy with you, and even the more so since I had the pleasure of meeting with you in Chicago, but at the same time I prefer to say my mind plainly. I have no faith in half measures and reticent situations. I think it is always best to proclaim the truth and the full truth, and that, in the end, this open-door policy is the one that secure(s) the best results.

Believe me, Rt. Rev. & Dear Bishop,
Yours Very Sincerely and devotedly in Xt & Mary
+Emile J. Legal
Archbishop of St. Albert, Alb.

**16. Greek Priests Have Audience in Hotel - November 29, 1910
(English)**

Evening Telegraph

30 November 1910

Bellevue-Stratford Hotel, (Philadelphia)

49 priests

ACCUSATIONS: Bishop Orzynski, a Galician, discriminates against Hungarians even though 400,000 out of 500,000 Greek Catholics are Hungarian. His national prejudice influenced him to replace Hungarian priests with Galician priests and breaking parishes into factions. Orzynski also influenced the church in Rome "...to recall to their native country a great number of Hungarian priests.

Previous protest meetings held:

14 May 1908 in Braddock, PA (mostly laity)

12 January 1910 Johnstown, PA (mostly laity)

23 September 1909 Johnstown, PA (65 Hungarian priests)

This meeting produced a result that Sheptytsky had instructions from the pope to investigate. After attending the Eucharistic Congress in Montreal Sheptytsky attended the dedication of the Cathedral in NYC after which he returned for tour of Canada and came to Philadelphia on Monday of this week.

CLERGY PRESENT AT AUDIENCE:

Rev. J. Hrabar – New Britain, CT

Rev. P. Keshelyak – Brooklyn, NY

Rev. T. Szabo – Bayonne City, NJ

Rev. C. Laurisin – Trenton, NJ

Rev. E. Volkay – St. Clair, PA

Rev. G. Maryak – Lansford, PA

Rev. N. Maryak – Hazelton, PA

Rev. A. Vajda – Wilkes Barre, PA

Rev. M. Volkay – Taylor, PA

Rev. V. Suba – Scranton, PA

Rev. A. Mhley – Lindsey, PA

Rev. N. Szabados – Johnston, PA

Rev. S. Polyanski – Windber, PA

Rev. J. Paszlely – Trauger, PA

CLERGY PRESENT AT AUDIENCE: cont...

Very Rev. A. Kecskes – Braddock, PA
Very Rev. Dr. Th. Vaszochik – Pittsburgh, PA
Very Rev. A. Dzubay – Leisering, PA
Rev. A. Artimovics – Charleroi, PA
Rev. J. Ruttkay – Monessen, PA
Rev. J. Szabo – Toronto, Ont. (Canada)
Rev. E. Burik – Cleveland, OH
Rev. E. Lukacs – Cleveland, OH
Rev. J. Lukacs – Bridgeport, CT
Rev. John Szauroszy – Bridgeport, CT
Rev. I. Janiczky – Passaic, NJ
Rev. G. Csopey – Perth Amboy, NJ
Rev. J. Sosztek – Mt. Clare, PA
Rev. E. Kubek – Mahanoy City, PA
Rev. S. Janiczky – McAdoo, PA
Rev. B. Tutkovics – Freeland, PA
Rev. N. Molcsanyi – Kingston, PA
Rev. M. Jaczkovics – Scranton, PA
Rev. Th. Ladomerszky – Jessup, PA
Rev. J. Mankovics – Clayeer, PA
Rev. C. Griboszky – Conemaugh, PA
Rev. S. Gulovics – Bradenville, PA
Rev. J. Parscouta – Rankin, PA
Rev. C. Roskovics – Homestead, PA
Rev. A. Holozsnyay – Homestead, PA
Rev. N. Szteczovics – New Salem, PA
Rev. A. Kossey – Donora, PA
Rev. E. Homicsko – Duquesne, PA
Rev. J. Danilovich – South Sharon, PA
Rev. J. Korotnoki – McKees Rocks, PA
Rev. A. Petrasovich – Pittsburgh, PA
Rev. J. Mitro – Philadelphia, PA
Very Rev. Theophan Obuskevich – Olyphant, PA
Rev. J. Obuskevics – Carbondale, PA
Rev. M. Fekula – St. Clair, PA



Figure 9 Proposed Cathedral that Bishop Ortynsky planned to build. (BAFC)

17. Meeting of Uhro-Rusyn Priests - November 29, 1910 (Ukrainian)

Slavetny Zizd Uhro-Ruskyh Sviaschenykv

In response to this meeting of Uhro-Rusyn priests on November 29, 1910, Rev. Zachary Orun penned a reply in Dushpastyr, Year II-#12 (December, 1910): 14-15. He quotes Metropolitan Sheptytsky as saying:

“For the sake of truth”, said he “I will correct some of the assertions that have been made in the newspapers. In the first place I am not a Papal representative in America: I came privately to attend the Eucharistic Congress in Montreal and to see my friend, bishop Ortynski, in Philadelphia. I have not been sent by the Pope of Rome to look into this affair, as was asserted. Bishop Ortynski was appointed by the Supreme Pontiff of Rome, and not by me.

“Bishop Ortynski’s doings are regulated by the law of the Catholic Church, and for these doings he is responsible to the Pope and his delegate in Washington. To the suggestion that I have appointed a Bishop of my own party, I must say, that my and Bishop Ortynski’s positions speak for themselves; we are of no other party than that we are both Bishops of the Catholic Church. Of course, it is positively known that Bishop Ortynski belongs to the American hierarchy; that is to say, he is a citizen of the United States and not as has been alleged, a subject of the Emperor of Austria.¹³⁸

“Finally I have to say that Bishop Ortynski is under the immediate supervision of the Apostolic Delegate, his Excellency Falconio in Washington and because Bishop Ortynski is controlled by him, all the charges enumerated against him have already been discussed and found to be unobjectionable and not compatible with the spirit and discipline of the Catholic Church. In regard to Bishop Ortynski, personally, I can only say, that he is very active and zealous in bringing his people to a lawful observance of church discipline, and true American citizenship. That is all I will say in the matter.”

Bishop Ortynski declared that from the first day that he came to this country three years ago, the trouble had been on, and that he had been taken before the Apostolic Delegate in Washington, as well as before the courts of the city, in an effort to place him in the wrong light with the authorities of the Church. He declared that if any prejudice existed in the fight between him and the Hungarian priests, that prejudice was on the side of the Hungarians.

Fr. Zacharius Orun

¹³⁸ Although Bishop Ortynsky had made a Declaration of Intention to become a United States citizen, he did not become a citizen until January 3, 1913.

18. Address of Metropolitan Sheptytsky to Canadian Bishops - March 18, 1911 (English)

Address of Metropolitan Andrew Sheptytsky on the Ruthenian Question to
Their Lordships the Archbishops and Bishops in Canada: Lviv,
March 18, 1911¹³⁹

An Excerpt¹⁴⁰

VII. Answers to objections.

I understand that the proposal to name a Ruthenian bishop in Canada may raise some difficulties. It appears that the difference of jurisdiction in one territory presents such difficulties that it would be preferable to settle the question in some other manner. The failure of Mgr. Ortynsky is quoted as an objection. Again it might be hoped that the Ruthenians would in a generation or two pass over to the Latin rite.

A last objection would be that a Ruthenian bishop might make efforts to introduce married clergy. This difficulty is hardly a serious one when we remember that the Holy See is absolutely opposed to this idea. This question then is settled: "Causa finita est". As to the first two we will answer them in the following pages.

Failure of Mgr. Ortynsky

Having (sp.) spent more than a month in the United States and seen the work of Mgr. Ortynsky, I may say that so far his successes have been greater than his failures. There are certainly a few failures, but the organization of many new parishes, the registration in the name of the ecclesiastical authority of several churches, a series of missions, retreats for clergy, the founding of a seminary and a "petit séminaire", an orphanage at Philadelphia, the acquisition of a Cathedral, all this is surely to the credit of Mgr. Ortynsky.

As for the failures it must first of all be noticed that they are due to circumstances which, thank God, we will not come across in Canada.

Coming to the United States, Mgr. Ortynsky found there a clergy of

139 See Metropolitan Sheptytsky's Pastoral letter of November 7, 1901, titled "To the Ruthenians settled in Canada" which was published in *Tvory Sluhy Bozhoho Mytropolyta Andrey Sheptyts'koho. Pastyrski Lysty* (1899-1901), vol. I. (Opera Theologicae Societatis Scientificaе Ucrainorum – XV: Toronto, 1965), 259-266.

140 M.H. Marunchak (Ed.). *Two Documents of the Ukrainian Catholic Church 1911 - 1976*. (Winnipeg: The National Council of Ukrainian Organizations for the Patriarchate of the Ukrainian Catholic Church, 1977), 22-24. This document was originally published in English and in French. See also the article with English translation by Dr. Bohdan Kazymyra, "Memorandum Metrop. Andreae Szeptycky e 18 martii 1911, ad Hierarchiam Canadensem de statu religioso Ucrainorum in Canada." *Logos*, Vol. 10 - #3 (1959): 227-231; #4 (1959): 298-306, #1 (1960): 60-66 and #2 (1960): 131-145.

very little worth, and which at first did not give him a very good reception.

They were married priests, rich, and with plenty of influence over the people, and also (this is a great evil) favoured by their bishop in the old country. Coming from Hungary, these priests are only fortune seekers, and with the confidence of the Ruthenian and Slovenian people of the Greek rite, have created obstacles which hinder Mgr. Ortynsky from getting hold of the people.

It is clear then that in Canada there will be no difficulty of this kind, seeing that in Canada there is not this distinction of two different races, nor bad clergy.

The emigration of Ruthenians to the United States began fifteen years before that to Canada, and so the Ruthenian bishop found difficulties which he would not have found fifteen years ago.

The bishop in the United States has no jurisdiction and in consequence has a false position which gives him more trouble than strength, without authority to govern. The Holy See has been forced by circumstances to arrange things in this way, but it must be admitted that the problem was only half solved by these means. I think that if the Holy See would only name a bishop for the Ruthenians of Canada, it would be best for this bishop to have a diocese similar to those in the East on the same territory as the Latins, and arranged according to rite; or at least, if preferable, a separate territory with delegation in the other diocese; of the bishop of the place, a delegation which, supposing the authority of the local bishop, would not constitute a kingdom within a kingdom, though even this has been admitted for centuries, and is in favour with the Latins who inhabit territories where there is only an Eastern hierarchy.

If we investigate Canon Law, it is at least a bishop of Ruthenian rite even if without jurisdiction that is due to the Ruthenians of Canada. Here is the text of the 4th Council of Lateran held in 1215 (*Constitutio relata in Corpore Juris Canonici c. Quoniam in plerisque*, 14. X. *De office. judic. Ordin. I.31.*) and that in a century when the principle: "No two jurisdictions in one territory" was strong. The Council affirms this principle and adds: "*Sed si propter praedictas causas urgens necessitas postulaverit*" (The only reason quoted was: "*quoniam in plerisque partibus intra eadem civitatem atque diocesim permixti sunt populi diversarum linguarum, habentes sub una fide varios ritus et mores*") *pontifex loci catholicum praesulem nationibus illis conformem provida deliberatione constituat sibi vicarium in praedictis, qui ei per omnia sit obediens et subiectus*". One cannot say that the practice of the Church has advanced since the 13th century in favour of diversity of rite.

19. Petition Against Bishop Ortynsky: August 31, 1911 (English)¹⁴¹

YOUR GRACE:

The affairs of the Greek Catholic Church here in America, have under the regime of Bishop S. S. Ortynski come to such a desolate conditions, that the downfall of the church is to be feared.

The Greek Catholic Clergy and People waited patiently for a time, thinking that Bishop Ortynski at the advice of the Diocesan Bishops, and at the instruction of the Apostolic Delegate, will improve the conditions, repair the errors made by him, and restore the peace and confidence. But the consequences proved that Bishop S.S. Ortynski, did not learn anything, did not listen to any advice and instruction. Then the Greek Catholic Clergy and People coming from Hungary in their humble petitions prayed the Apostolic Delegate and our Holy Father the Pope of Rome, for relief, protection, but without any success. And when Bishop S.S. Ortynski, by his ruling, actions, lost the confidence of his own country people and Clergy – coming from Galicia, when articles charging Bishop S.S. Ortynski with grave errors, persecution of worthy priests and people were printed in the press of our people – then the clergy and people coming from Austria-Galicia, came to the conclusion, that only the cooperation of all the Greek Catholic Clergy and People may bring some bearing on the Church Authority – they decided to send a petition to the Apostolic Delegate, Washington, D.C., and to the Apostolic See. To this end the Greek Catholic Clergy assembled to a meeting, where a petition was prepared and signed. In this petition the Greek Catholic Clergy prayed that Bishop S.S. Ortynski be removed from the jurisdiction of his office, and another – saecular – impartial, free from all political factional feeling, be appointed as Bishop for the Greek Catholics here in the United States of America, and pending this appointment we be left under the care of the Diocesan Bishops.

We are very sorry that we are compelled to make charges against a Catholic Bishop, but the great peril, the future of our Church, and the interest of the Catholicity compels us to do it. No personal reason or motive prompted us to do so – only the interest of our church and people.

¹⁴¹ See Bishop Ortynsky's response in *Dushpastyr*, New Britain, CT - Vol. IV-#20 (May 16, 1912): 318-319. Bishop Ortynsky was especially hurt that Bishop Hoban, through his priest, had become involved on the side of the protesters. Rev. Gabriel Martyak, the future administrator for the Subcarpathian Greek-Catholics, following Ortynsky's death, signed the protest against the Bishop. The new Apostolic Delegate had just arrived on May 3, 1912 and immediately addressed the issue of the protest.

The charges made are based on facts – documents and confirmed by solemn oath made before a Cath. Priest delegated for the purpose by the Rt. Rev. M.J. Hoban, Bishop of Scranton, Pa.

We take the liberty to enclose here a printed copy of the petition, addressed to the former Apostolic Delegate – now Cardinal D. Falconio.

We beg Your Grace, to kindly read through this our petition, consider the facts and conditions described therein, take interest in the matter and use your powerful influence before the church authority in behalf of our Church, Clergy, People, and in the interest of the Catholicity.

We would be only too glad, if opportunity would be given to us, to explain, before the Diocesan Bishops, more thoroughly the whole situation and danger which confront us and our Church.

Recommending our Church, Clergy and People to Your Grace's Paternal favor and protection, we remain

You humble servants and obedient sons,

In the name of the Greek Catholic Clergy:

REV. LEO. LEWYCZKY, Shenandoah, Pa.

REV. JOHN KOROTNOKI, Scranton, Pa.

REV. MICHAEL JACZKOVICS, Scranton, Pa.

REV. BASILIUS HRIVNIAK, Johnstown, Pa.

REV. GABRIEL CSOPEY, Perth Amboy, N.J.

Committee appointed by the Clergy.

His Excellency,

Diomedo Falconio, Apostolic Delegate, Archbishop,

Washington, D.C.

Your Excellency:--

The sorrowful conditions, reigning in the Greek Catholic Church in the United States of America, since the advent of Bishop S.S. Ortynski, the split and strife amongst our Greek Catholic People, and the fear of the total downfall of our Church, compel us, the undersigned Catholic priests of the Greek Rite, to lay before Your Excellency this our humble petition and complaints.

Your Excellency! It is more than thirty years since the first Greek Catholic Congregation in the United States of America was organized.

It required hard work to organize the people. It necessitated a laborious struggle to overcome all kinds of difficulties and obstacles in saving these people from moral decadency and keeping them in the Holy Catholic Church. The Missionaries arriving from Hungary and Galicia-Austria, sacrificing their lives because of zealous unselfishness were successful to the extent that today there are some 200 churches, schools, parsonages and cemeteries built by the liberal contributions of our People. And now all this shall perish?

With the advent of Bishop S.S. Ortynski, it looked as if this zealous work of the Clergy would be crowned even with better results than we expected; that he would be a true Father for all the Clergy and all the People, and that he would be the leader in the struggle against the enemies of the Cath. Church. But alas! It happened on the contrary.

At first only the Greek Cath. Clergy coming from Hungary, in defense of our Church, People and Clergy, made complaints against Bishop S.S. Ortynski before your Excellency and the Holy Apostolic See, and we, coming from Galicia-Austria, hoping for the best, were silent, waiting patiently; but now – even though he is our own countryman – we see that his management will bring ruin to our Church and People. Hence we decided to join the action of our altar bretheren (sp.) coming from Hungary.

That our complaints are not baseless and unfounded, we confirm them with our solemn oath, made before a Cath. Priest, delegated for this purpose by Rt. Rev. M.J. Hoban, Bishop of Scranton, Pa.

We, the undersigned, take liberty to lay before Your Excellency these our complaints, confirmed by our solemn oath, for consideration:

1. Bishop S.S. Ortynski disregarded the due respect to the highest church authority when criticizing Rome in the presence of many witnesses, said that Rome is a modern Sodoma-Gomorrah, that there is only one honest man in Rome, the Pope of Rome.

2. Bishop S.S. Ortynski, by his unwise management and conduct is injuring the respect due to the Episcopacy of the Greek Catholic Church, is injuring the interest of the Catholicity.

3. Bishop S.S. Ortynski, instead of uniting and keeping his people together, divides and estranges them; he introduces in the Church his civil factional politics, and by such politics judges them, having his followers

as “gratae personae” the best catholics, and his opponents “non gratae” the “schismatics”.

4. Bishop S.S. Ortynski, getting jurisdictional power from the Diocesan Bishops, uses this power to the detriment of the people and the Cath. Church. For instance: He has divided and divides the Congregations for political reasons – composed by Greek Catholics coming from Hungary – by organizing separate Congregations, unnecessarily and against the wishes of the people, and without the knowledge of the Diocesan Bishops. Namely: Edwardsville, Wilkes Barre, Scranton, Hazleton, Perth Amboy, Carteret, Newark, Pasasic (sp), Monessen, McAdoo, Johnstown, Cleveland, Youngstown, Chicago, Minersville, Latrobe. By this the people are demoralized, they quarrel among themselves; engage in lawsuits even to bloodshed (New Britain, Conn.). At present there are lawsuits over church matters at: Northampton, Pa., Conemaugh, Pa., Glen Lyon, Pa., McKeesport, Pa., Allegheny, Pa., Jersey City, N.J. and one is ended at Barnesboro, Pa. The worst discord reigns among the people. Under such circumstances the Church can not fulfill its mission here.

5. Bishop S.S. Ortynski used his jurisdictional power to ruin the congregations composed of Greek Cath. People coming from Hungary, prosecuted the Greek Cath. Clergy coming from Hungary, unjustly denied them jurisdiction, and suspended many without just cause and even without a hearing; published in his official newspaper “Duspastir” the names of priests having jurisdiction only from the Diocesan Latin Bishops as of such who are without jurisdiction, are suspended, or independent.

6. With unwise and untactful actions he ruined even the beneficial Societies organized by the people. This division of the people to factions has resulted in great harm and loss to the Cath. Church in this country. Since the advent Bishop S.S. Ortynski, in consequence of his unwise actions more than 25,000 Greek catholics have joined the schismatic church. This fact was proclaimed by the schismatic Archbishop Platon in one of his sermons, and to our knowledge it is true. Namely, Philadelphia, Mt. Carmel, Berwick, Passaic, Jersey City, Conemaugh, Brooklyn, Des-Lodge, Carnegie, Masontown, Newark, Coaldale, Arcadia, Waterbury, Van Socket, Brookside, Chicago, Minersville and Jeanette. The now schismatics emigrating to their homes will infect the Cath. Church in their respective Countries.

7. The danger of the downfall of the Greek Cath. Church is recognized by some of the Diocesan Bishops in this Country, and they are exerting all their

influence to prevent a catastrophe, and save the Cath. Faith in our Church. Besides the above mentioned unwise actions, there are some more serious transgressions of the Church laws, which do not only degrade Bishop S.S. Ortynski, but reflect seriously upon the whole Catholic Church.

8. To give the world and the Holy See the impression that he has a great number of subservient priests, Bishop S.S. Ortynski, ordains and accepts into his clergy a great number of uneducated, unworthy, and even suspicious individuals, as the following cases demonstrate:

a). Bishop S.S. Ortynski accepted the schismatic church Thomas Poznanski, a former singer and sexton of the Mt. Carmel, Pa., Greek Cath. Church, who could hardly read and write. In a few months this man finished his theological education – if we can call this education – and was ordained by the schismatic Bishop. The father-in-law of this priest – as was published in a newspaper – publicly announced that he paid \$1000.00 to Bishop S.S. Ortynski for his accepting his said son-in-law. This priest, with the knowledge and sanction of Bishop S.S. Ortynski, has changed his name and is now known as Rev. John Theodorovich.

b). Michael Pazdrej, a common, uneducated man, was ordained for a few dollars by a pseudo Metropolitan in Canada, and afterward joined the schismatic church. He was later excommunicated by the schismatic Archbishop. This man was accepted by Bishop S.S. Ortynski and is now acting as Greek Cath. Priest.

c). Bishop S.S. Ortynski ordained a certain Delianis, a Roman Catholic Lithuanian – “sub conditione” – as he said, for a latin rite priest, who for a time said Mass in the Cathedral of Bishop Ortynski according to the latin rite in greek rite vestments. Later Bishop S.S. Ortynski sent him to Canada as a Greek Rite Missionary. This Delianis is known by Bishops here as a rascal and a faker; a socialist without faith, he having been jailed several times for posing and acting as a Catholic priest, before his ordination by Bishop S.S. Ortynski. This same Delianis – as it was published in the St. Louis newspapers – was presented to Archbishop Glennon, by Bishop S.S. Ortynski, as his private secretary, under the name of Rev. Victor Dawcant.

d). Bishop S.S. Ortynski, accepted Rev. Valentine Balogh, who ran away from his Diocese of Munkacs, Hungary, for which he was later expelled from the Diocese of Munkacs, Hungary.

e). He accepted Rev. Jason Kovach, a Basilian monk, who left his Monastery in Hungary, without due permission; also Rev. Sylvester Lupis, a Basilian monk, who was given leave of absence by his superior, only for the purpose of collecting donations for his Monastery.

f). Accepted Rev. Michael Korba, who came here without due permission from his Bishop of Eperjes, Hungary.

9. The cathedral, residence, orphanage, grounds for seminary and college, are under the name of Bishop S.S. Orzynski as a private individual, and not in the name of the Greek cath. Bishopric.

10. Bishop S.S. Orzynski has collected large sums of money and solicited contributions, for cathedral, seminary and other Diocesan purposes, but has never given any account of this money.

11. Bishop S.S. Orzynski, to the disgrace of his high position, keeps a church goods store in Philadelphia, an employment bureau, and induces people, and especially girls, of his congregation in Philadelphia, to deposit their savings with him instead of a bank.

12. Bishop S.S. Orzynski charges for dispensation from \$25 to \$100, and in many cases grants same against church laws. He grants permission for two Masses on week-days.

13. Where the church property is not in the name of Bishop Orzynski, he calls such a church "a diabolical church", the people "schismatics", and the priest "independent".

14. Bishop S.S. Orzynski is very rude and ungentlemanly with the clergy and the people, attacks them in his newspaper, and scolds them publicly in his sermons. He also assails the Cath. Bishops of both Rites therein, uses language unbecoming of a Bishop, sends the people to the "devil", to "hell", etc.

15. Bishop S.S. Orzynski is trying to hold someone else responsible for his own faults and shortcomings, and in his anger he does not control himself or his utterings; no one can rely on his promises as he, inside of half an hour, forgets what he said, and is ready to insult anybody.

16. Bishop S.S. Orzynski wrote Messrs. Wiltzius & Co., editor of the Cath. Church Directory in the United States, instructing them to omit the names of every Greek Catholic priest who has no jurisdiction from him, stating that all other Greek Catholic priests, even those who have

jurisdiction from the latin Bishops, are independents, and the names of those jurisdictioned by the latin Bishops, were published in the Directory only at the intervention and request of the Diocesan Bishops. The priests whose names are omitted from the Directory suffer great humiliation.

17. Bishop S.S. Orzynski frequently changes his secretary, and our church government suffers in consequence thereof.

18. Bishop S.S. Orzynski appoints deans, canon, consultors, "Monsignores" from among the most antipathetic and unworthy priests without consulting the rest of the clergy.

19. Bishop S.S. Orzynski has transferred the priests without just cause, and treats them harshly and with disdain. The first consideration he makes in case of promotion, appointment, removal or transfer, is the sum of money collected and sent him by the priest.

20. Bishop S.S. Orzynski signed letters, written by himself, with the names of other persons without their permission or knowledge.

21. The irresponsible mental condition of Bishop S.S. Orzynski - he having been declared insane by the civil court in Austria in 1898 - ignorance and disrespect of the canon laws of the Church, his nervousness, want of tact, his disregard of the sanctity of the oath, and his greed of money, has brought scandal to the Church, causing dissensions and bitterness among the Clergy and the people. This dissatisfaction is constantly growing, due mainly to the many instances when the ignorant lay-brother of Bishop Orzynski interferes in all the affairs of our Church, in transfers, appointments of the priests, granting of dispensations and collecting money for the Bishop.

We add to the foregoing charges another more serious charge, which has been made against Bishop S.S. Orzynski in the public press, reflecting upon his moral conduct, and which charges have not been denied, nor has any retraction been made thereof.

Owing to this conduct of Bishop S.S. Orzynski in the respect of the matters hereinbefore mentioned, he has lost the entire respect and confidence of his clergy and his people, and of all others who have become conversant with the facts alleged against him.

In consequence of all the above mentioned facts, our people are so enraged against Bishop S.S. Orzynski, that they refuse to transfer their

church property in his name – even where they did, they are trying to get it back – they demand from their priests not to mention the Bishops name in the Mass, sever all connection with him, refuse to pay the cathedraticum. In some newly organized congregations the people decided to rather accept a schismatic priest, than one having any connection with Bishop S. S. Ortynski.

Taking into consideration all the above mentioned facts, confirmed by our solemn oaths; we, the clergy and the people, came to the conclusion, that under the management of Bishop S. S. Ortynski, matters are becoming worse instead of better. So we take the liberty, and humbly pray that Your Excellency recommend at Rome the removal of Bishop S. S. Ortynski from the jurisdiction of his high office, and induce the Holy Apostolic See to appoint for us another – saecular – Bishop, impartial, one without any political affiliations. Pending this appointment we pray to be placed under the immediate jurisdiction of the American Diocesan Bishops.

With humble and filial loyalty and obedience to the Holy Apostolic See, with highest regard to Your Excellency, we remain

Your humble servants and obedient children:

Rev. Leo Lewyczky – Shenandoah, PA
Rev. Nicholas Molchanyi – Kingston, PA
Rev. Theophan Obushkevich – Olyphant, PA
Rev. Victor Suba – Hazleton, PA
Rev. Gabriel Csopey – Perth Amboy, NJ
Rev. Nicholas Csopey – Wilkes-Barre, PA
Rev. John Korotnoky – Scranton, PA
Rev. Michael Jaczkovics – Scranton, PA
Rev. Peter Luczeczko – Ramey, PA
Rev. Stephen Gulovich – Bradenville, PA
Rev. Michael Balogh – Butler, PA
Rev. John Szabo – Toronto, O.
Rev. Gregor C. Kulcziczki – McKees Rocks, PA
Rev. Eugene Homicko – Duquesne, PA
Rev. Alex Pelensky – McKeesport, PA
Rev. Wladimir Obuskevich – Simpson, PA
Rev. Stephen Janiczki – McAdoo, PA
Rev. Anthony Mhley – Punxsutawney, PA

Rev. Emilius Artimovics – Charleroi, PA
Rev. Theodore Ladomerszky – Jessup, PA
Rev. Bartolomeus Tutkovich – Freeland, PA
Rev. Basil Hrivniak – Johnstown, PA
Rev. Cornelius Layrisin – Trenton, NJ
Rev. Nicholas Martyák – Hazleton, PA
Rev. Gabriel Martyák – Landsford, PA
Rev. Demetrius Chomjak – McAdoo, PA
Rev. Thomas Szabó – Bayonne City, PA
Rev. Ireneus Janiczky – Passaic, NJ
Rev. John Dorozsinszky – Carteret, NJ
Rev. Emilius Burik – Cleveland, OH.
Rev. Myron Danilovich – Latrobe, PA
Rev. Constantine Roskovich – Homestead, PA
Rev. Myron Volkay – Taylor, PA
Rev. Victor Thegze – Barnesboro, PA
Rev. Eugene Volkay – Newark, NJ
Rev. Arnold Suba – Braddock, PA
Rev. Cornelius Gribószky – St. Clair: PA
Rev. Alexander Kossey – Donora, PA
Rev. Nicholas Szabados – Johnstown, PA
Rev. John Hrabar – New Britain, CT
Rev. Alex Medveczky – Youngstown, OH
Rev. Stephen Polyanszky – Windber, PA
Rev. Basilius Berecz – Gary, IN
Rev. John Danilovich – South Sharon, PA
Rev. Paul Ruttkay – Monessen, PA
Rev. Emilius Kubek – Mahanoy City: PA
Rev. Alex Holosnyay – Homestead, PA
Rev. Nicholas Szteczovich – New Salem, PA

*The Original copy sworn and subscribed before me, Scranton, Pa.
August 31, 1911.*

A.J. Brennan, Chancellor.¹⁴²

142 Bishop Ortynsky was particularly hurt that a Chancery official from Scranton would participate in a protest against a Catholic bishop and add credibility to such an action.

20. Complaint... (Defense of Bishop Ortynsky) March 12, 1912 (English)¹⁴³

Against Certain False and Seditious Attacks Made By Recalcitrant
Ruthenian Priests Respecting Their Bishop¹⁴⁴

(In this defense of Bishop Ortynsky 61 priests signed the Latin version and 17 more were added later and 4 recalled their names from the protest against Ortynsky. All together, 82 priests signed this document. The English version is missing 17 signatures.)¹⁴⁵

Some time ago there appeared a printed pamphlet replete with scurrilous and disloyal attacks upon the Right Reverend Stephen Soter Ortynski, Ruthenian Greek Catholic Bishop for the United States. The pamphlet seems to have been sent broadcast about last January, but bears the earlier date of August 31, 1911.

It violently attacked Bishop Ortynski, charging him with numerous and grave offences, and had the professed object of securing his removal as Bishop. It was addressed to the Latin prelates in America, and copies appear to have been sent to them and also to prominent American Catholic clergy and laity, as well as to high ecclesiastical dignitaries in Rome.

In order to give more apparent weight to their charges the forty-eight subscribers took an oath to the statements made before the Chancellor of the Latin diocese of Scranton, who is said in the pamphlet to have been delegated for that purpose by the Right reverend M.J. Hoban, Latin Bishop of Scranton.

Inasmuch as the pamphlet is calculated to do serious harm to our Bishop and the Ruthenian Greek Catholic Church at large, and inasmuch as it reflects on the loyalty, character and dignity of the entire body of the Ruthenian Greek Catholic clergy, we, the undersigned Ruthenian Greek Catholic priests, having seen the pamphlet referred to, and being assembled under canonical permission in New York City on the 12th of March A.D. 1912, deem it proper to call the attention of the ecclesiastical authorities to the unparalleled gravity of the offence against decency, justice, good sense and Catholic usage, committed by the publication of the unfounded and scurrilous statements contained in the said pamphlet.

143 In response to the letter against Bishop Ortynsky dated August 31, 1911.

144 The priests who supported Bishop Ortynsky also published a Latin version called: *Protestatio Adversus Quasdam Falsas et Seditiosas Accusationes Promotas a Nonnullis Rebellibus Sacerdotibus Ruthenis Contra Ipsorum Episcopum*. (Romae: Ex Typographia Pontificia in Institutio Pius IX, 1912), 17 pages. It was sent to all the Catholic bishops in the United States.

145 Is. I. Patrylo, OSBM. *Fontes et Bibliographia Historiae Ecclesiae Ucrainae* - vol. 2. (Rome: Series II - Analecta OSBM - Sectio I), 67.

The indecent character and intemperate language in which they attack their canonical superior is evidence of the weakness of their case. Truth does not require violence or vituperation, but calls only for a clear statement of the facts.

The forty-eight subscribers represent nobody but themselves. They represent no canonical gathering or delegated authority. The majority of the Ruthenian Greek Catholic clergy knew nothing of their meeting or their pamphlet, until the publication appeared. Ruthenian Greek Catholics were equally ignorant.

Of the forty-eight subscribers some are excommunicated, others suspended, others recalled to Europe by Rome, others are acting without faculties and still others are entirely unknown to Bishop Orzynski. They have in consequence no status, except that of mutineers, and voice nothing except rebellion against constituted authority.

The mode they adopt is an outrage on Catholic order and usage. It is the duty of complaints to wait the decisions of the Apostolic Delegate or Rome to their appeal, and abide by those decisions. They have no business taking any matters out of the hands of the proper authorities, and rushing into print with an appeal to the outside world. This was merely a crude and foolish attempt to intimidate the Apostolic See.

The superior of the Ruthenian Greek Catholic Bishop is the Apostolic Delegate in Washington and not the Latin Bishop of Scranton, who ought not to identify himself with mutineers against all Catholic authority. The so-called delegated authority to his Chancellor was invalid, and in the nature of a scandal. We have a right to ask, who appointed him Bishop over priests officiating in other dioceses, when even in his own diocese he has no authority over Ruthenian Greek Catholic priests, except in conjunction with the Ruthenian Greek Catholic Bishop? Such action constitutes grave and uncanonical interference that is injurious to the discipline of the Church.

The priests who have attacked Bishop Orzynski condemn themselves sufficiently by the scurrilous nature of their attacks and their disloyal and rebellious attitude toward the prelate, appointed over them by the Holy See itself. These priests are not likely to cease making trouble so long, as they can secure the support from a single Latin Bishop.

Each of the forty-eight subscribers swore to the truth of the entire mass of allegations and the innumerable charges contained in the pamphlet. It would be impossible even for a single priest to be cognizant of all the details enumerated, and would seem to indicate perjury on a wholesale

scale. At least six of the priests never saw Bishop Ortynski, yet they swear as confidently as the rest. The majority could only speak from hearsay, which is not proper testimony.

The action of the Holy See in appointing a Ruthenian Greek Catholic Bishop for the United States made a new departure in the hierarchical administration of the Catholic Church in this country. It was not, however, without precedents, as in Galicia, Austria, the Holy See has jurisdiction over three sets of dioceses in the same territory. The hierarchies – Latin, Ruthenian Greek Catholic and Armenian Catholic – have their own metropolitans, Bishops and Clergy. In Lemberg, the capital of Galicia, there are three Catholic sees and three Catholic cathedrals, and the three Catholic Rites work in entire harmony.

In this country there is a slight difference in the status of the Greek Catholic Bishop inasmuch as he has no diocese. But the appointment by the Holy See of a Ruthenian Greek Catholic Bishop for the entire United States carried with it the duty of every diocesan Latin Bishop cooperating with the Greek Catholic Bishop by surrendering to him all necessary powers over the Ruthenian Greek Catholic congregations committed to his care. Until such full powers are possessed by the Ruthenian Greek Catholic Bishop anarchy and chaos must prevail more or less. Fortunately most of the Latin prelates have cordially given this full authority to the Ruthenian Greek Catholic Bishop, having viewed the matter from the highest and broadest grounds of ecclesiastical statesmanship. Unfortunately a few Bishops have not taken this wise course and their opposition to the Ruthenian Greek Catholic Bishop appointed by Rome has naturally conduced to such conditions of mutiny, as are revealed by the pamphlet.

Ruthenians constitute the largest population of the Eastern Catholic Rites, numbering in Austria-Hungary some four and a half millions. The proximity of this large Catholic population of Eastern Rite to the eighty millions of Russian Orthodox schismatics has made its preservation and care a matter of solicitude to the Holy See, owing to the aspirations to win back the Orient to Catholicism. This sentiment has been expressed by various Pontiffs and is a reason for equal solicitude in this country. We should look forward to the creation of a Ruthenian Greek Catholic diocese or dioceses here.

The reason for a separate hierarchy for the Ruthenian Greek Catholic Church in the United States is a very different one from that urged by certain foreign Catholics, such as the Poles, for having a Bishop of their own. With the Poles their agitation is based merely on nationality. They follow the same Latin Rite as other Latin Catholics. With the Ruthenian

Greek Catholics, however, there is an absolute difference in the Rite, form of worship and usages. They follow the Mass and other services of Eastern Christendom and not those of the West. The liturgical language is Old Slavonic and not Latin. Their ecclesiastical usages also widely differ from those of the West. Latin prelates do not profess to understand those Rites sufficiently to give them the necessary supervision and on this account the Holy See has appointed a special Bishop for that Rite. No question of Ruthenian racial affiliations or of nationality, whether Austrian or Hungarian, is involved, but only that of the religious Rite.

Having been appointed by the Holy See, Bishop Orzynski is bound to act always as the vigilant guardian and protector of that Rite and its privileges and to champion its cause whenever necessary. The Ruthenian-Greek Rite should be established on the same firm footing on which it has been placed in Europe, so that its integrity and purity may be always preserved. Ruthenians are passionately attached to their ancient Rite and exceedingly sensitive to anything that looks like an attempt to tamper with it.

Each state ought to have in its religious Societies acts provision for the incorporation of Ruthenian Greek Catholic churches equally with corporations of the Latin Rite. At present, in the absence of such desirable provision, it is often necessary to incorporate congregations under the provisions relating to Latin churches in order to comply with the law, but with the understanding that the name of the Latin Bishop appears only pro forma and leaves all real control and authority in the hands of the Ruthenian Greek Catholic Bishop.

In Europe the concordats made between the Latin and Ruthenian Greek Catholic hierarchies provide for the separation of the two Rites, and for mutual respect and cooperation between the prelates and clergy of each. Now the Holy See has definitely appointed a Bishop over the Ruthenian Greek Catholic congregations, it is proper that the clearest recognition of the authority of Bishop Orzynski over the congregations committed to his charge should be recognized by all Bishops of the Latin Rite.

Ruthenians are much opposed to the appearance of the name of the Latin Bishop in connection with their congregations, as they apprehend it means some attempt to Latinize them. They will often prefer to desert to the Orthodox schismatics rather than to run, what they consider, the risk of being Latinized or brought under the influence of the Latin hierarchy, so that there is danger of schism and great loss of membership to the Catholic Church unless the greatest circumspection be observed in this matter. A chancery suit, now pending in Jersey City, New Jersey, respecting the Greek Catholic congregation, involves this very point. It

was partly for these reasons that the Holy See appointed a special Bishop for congregations of the Greek Ruthenian Rite.

The forty-eight subscribers to the pamphlet ask for the removal of Bishop Ortynski, for the appointment of a secular Bishop, and for the whole body of the Ruthenian Greek Catholic clergy and laity to be placed in the meantime under the authority of the Latin Bishops. This is a deliberate defiance of the Holy See, which enjoined an entirely different order of obedience. It is the act of mutineers; it would disrupt the Ruthenian Greek Catholic Church in this country.

Only a few years before the appointment of Bishop Ortynski many of the same mutineers agitated with still greater violence for the removal of the then Apostolic Visitor, the Right Rev. Andrew Hodobay, who came from their own country, Hungary, and they are now simply repeating the same mutinous tactics. It seems they would like to assume the prerogatives of the Holy See to appoint the Bishops.

All the charges in the recent pamphlet have been considered and passed upon by the Apostolic Delegate and decided against the complainants. It ought, therefore, to be unnecessary to make any reply to those attacks other than to point out these decisions of the Apostolic Delegate. So misleading, however, are the allegations made that it seems desirable to explain something of their nature to the Latin Bishops who may be largely unfamiliar with the character of the attacks.

Turning only to the more serious statements made in the pamphlet, most of them are mere gossip and illustrate the folly and malice actuating those who make them. It is declared that Bishop Ortynski stated that Rome was a modern Sodom and Gomorrha. A Ruthenian Greek Catholic priest, the Reverend Leo Sembratowicz, who studied in Rome, made the simple statement in the presence of Bishop Ortynski that Rome was a Sodom and Gomorrha, referring to the evil conditions there of civic government by Socialists, infidels, Jews and other antichristian and anti-Catholic elements. This very proper statement was perverted and placed in Bishop Ortynski's mouth.

The pamphlet alleges that Bishop Ortynski introduces into the Church civil factional politics. This allegation exposes the character of some of the subscribers, who are anti-Catholic at heart and would like to desert the Catholic Church and join the Russian Orthodox church, because their political affiliations are with that schismatic church. Experience in Galicia shows that priests who are pro-Russian are apostates, whenever the opportunity occurs. Neither Bishop Ortynski nor any Catholic Bishop

can favor elements so uncertain in their Catholicity. Such persons are very properly “schismatics” and “personae non gratae” in the Catholic Church. But this does not imply any national antagonism.

The pamphlet also complains of Bishop Orzynski dividing Ruthenian Greek Catholic congregations located in the same place. Ruthenian Greek Catholics come from two countries: Austria and Hungary, where conditions are widely different. In the United States these two elements are thrown together and animosities and divisions often arise. Before Bishop Orzynski came, many towns had two such congregations, one Austrian or rather Galician Greek Catholic congregation, the other Hungarian. After the Right Reverend Bishop Orzynski came, those of the Hungarian Greek Catholic priests who subscribed the pamphlet did not wish to acknowledge him simply, because he came from Galicia. This action of the Hungarian priests caused trouble and led the loyal Galician members to form congregations canonically united with their Bishop along with many equally loyal Hungarian congregations. But this was the fault of those Hungarian Greek Catholic priests who are among the subscribers to the pamphlet and who are once more stirring up trouble.

The pamphlet refers to the fact that lawsuits are instituted in several Ruthenian Greek Catholic congregations. As a matter of fact, there were only a few such lawsuits, and in every case they arose over the question of control. Turbulent laymen, led astray by the suggestions of recalcitrant priests, seek to get control in church matters. They endeavor to remove worthy priests in order to install unworthy successors. The priests who subscribed the pamphlet have been active trouble-makers in this very matter.

It is also charged that Bishop Orzynski suspended certain priests. This could not be avoided, when some of them were refractory. It has been done with the knowledge and approval of the Apostolic Delegate.

Another charge is that Bishop Orzynski's attitude has encouraged secessions to the Russian Orthodox church. Twenty five thousand persons are mentioned as having gone over. The absurdity of this is evident, when the Russian Archbishop only reports a church membership of about eleven thousand in the United States. On the other hand Bishop Orzynski's efforts have met with such success that several Russian Orthodox congregations have come over to Catholicity, such as those at Passaic, N.J., Chicago, Ill., Chester, Pa., Wilmington, Del., Edwardsville, Pa., Wilkesbarre, Pa., etc. The proselyting (sp.) work of the Russian church is largely on paper. With the large financial aid they receive from the Russian Synod at Saint-Petersburg, they will establish a church for even four or five families.

This gives the appearance of numerous parishes and enables them to make larger claims respecting the success of their proselyting work in their reports to Russia. This naturally brings them additional financial aid, but the movement is more apparent than serious and extends little further than the few people won over by the financial backing referred to. In some cases secessions to the Russian church were caused by recalcitrant priests who subscribed to the attacks on Bishop Ortynski. They deserted their flocks and left them prey to the Russian schismatics, as the Reverend Theophan Obuszkiewicz at Mayfield, Pa., and as the Reverend Eugene Homicko at Passaic, N.J.

The forty-eight opponents of Bishop Ortynski did not hesitate to perjure themselves, when they stated that he received money for accepting the Reverend Thomas Poznanski, known as Reverend John Teodorovich, from the Russian Orthodox church to the Ruthenian Greek Catholic Church. The ordination by the Russian schismatic Bishop is valid in the Catholic Church, and there was no reason why he should not have been received. The priest's father-in-law, George Hook, is charged by the complainants with paying a thousand dollars to Bishop Ortynski for accepting the clergyman into Greek Catholic Church. The following affidavit of Mr. George Hook sufficiently denies this perjured statement:

State of Pennsylvania, SS.:

Northumberland County

Before me, the subscriber, a Notary Public, residing in Mount Carmel Borough, in said State and County, personally appeared. George Hook who, being duly sworn according to law, deposes and says: That he is the father-in-law of Rev. Thomas Poznansky; that he is charged with having paid Bishop S. S. Ortynsky the sum of One Thousand (\$1,000.00) Dollars in order to have the said Bishop S. S. Ortynsky receive his said son-in-law, Rev. Thomas Poznansky, into the Greek Catholic Church as a Priest; that said charge is wholly false and without foundation; that he never had any conversation with the said Bishop S. S. Ortynsky concerning his said son-in-law and further saith not.

Sworn to and subscribed before me

This 21st day of March, A.D. 1912.

GEORGE HOOK ELMER JOHN (SEAL.) Notary Public.

My commission expires January 16, 1915.

It is also charged that Bishop Ortynski accepted priests who came from Europe without proper papers. A committee appointed by the undersigned

to investigate all the charges has been permitted to see the records in the Bishop's books dealing with these circumstances. The papers were found to be in proper order. They are also aware that some of the priests who made this accusation against Bishop Ortynski are themselves without any papers.

It is charged that Bishop Ortynski maintains a store for the sale of church articles, an employment bureau and something like a saving bank. These are conducted with the Cathedral parish in Philadelphia. The store and employment bureau were first conducted by laymen and are now run by the Sisters of Charity. The alleged deposits simply relate to money borrowed for the building fund of the Cathedral.

It is stated that Bishop Ortynski charges excessive prices for dispensations. The undersigned priests have always obtained them for their parishioners at no higher rates than are usual in parishes of the Latin Rite.

The petty malice shown by these forty-eight subscribers is evidence by the statement that Bishop Ortynski gave permission for the celebration of two Masses on week-day. This was case of two separate congregations, at Altoona, Pa. and Ramey, Pa., that wished to celebrate a festival on an American holiday, when they were free from work and could attend church. One of the congregations was in danger of going over to the schism, if they could not secure a Catholic priest to celebrate Mass for them on that day. To safeguard the faithful Bishop Ortynski permitted the priest, the Reverend Peter Luczeczko, to have two Masses, considering the holiday as equivalent to the festival that it was the intention of the congregations to observe. The malice is especially evident in the fact that the priest, who secured this permission from the Bishop, is one of those who signed the pamphlet attacking him for this very thing.

The complainants charge that Bishop Ortynski uses strong language to the clergy and people. This complaint is only made by those recalcitrant priests who do not like the strong language in which he condemns and exposes their wrongful conduct to the faithful.

The complainants do not hesitate to lower themselves to copying scurrilous attacks by schismatic Russian papers on the moral character of their ecclesiastical superior, Bishop Ortynski. They accept these malicious fabrications as true, when it is well known that those papers throw mud at all Catholic authorities.

Among other scurrilous and untrue statements are those declaring that Bishop Ortynski transfers, appoints and promotes priests for monetary

considerations. The undersigned are able to testify that in their own cases all their appointments and transfers have been made by the Bishop with the single eye to the best interest of each congregation.

As above mentioned, all the charges made by the opponents against Bishop Ortynski have already been investigated by the Apostolic Delegate and found to be without foundation; the mutineers are, therefore, simply spreading broadcast a mass of disproved and outrageous allegations for the evident purpose of throwing dust in the eyes of the Latin prelates and seeking to secure their support, when they had lost their case with the Apostolic Delegate and Rome.

One of the striking charges in the pamphlet calls for some notice. Bishop Ortynski's opponents seek to discredit him by alleging that in Austria he was officially declared to have suffered from attacks of temporary insanity. This statement is untrue, but the explanation is most simple and creditable to the Bishop. When a priest in Austria, he on one occasion condemned in the course of his preaching in outspoken words the spoliations, in justice and persecution of the Catholic Church carried out by the Emperor Joseph II.¹⁴⁶ in the eighteenth century. The bold accusations were true, but they made the priest liable under Austrian law to punishment for the crime of *lésé - majesté* which covers any attack on members of the Imperial House.¹⁴⁷ The words of the outspoken priest met with general approval, and his friends were fortunately enabled to secure his release from the clutches of the law by a technical plea of inadvertent remarks made by an eloquent orator under the pressure of unusual emotion. These facts were well known to the Holy Father, when Bishop Ortynski was appointed in charge of the Ruthenian Greek Catholic Church in the United States.

While the Apostolic Delegate has satisfactorily disposed of the allegations, the undersigned would suggest as a means of finally silencing the scurrilous attacks, that have once more appeared, that Latin Bishops interested appoint a select commission of Bishops to investigate all the charges made against Bishop Ortynski in the recent pamphlet. And that the

¹⁴⁶ Joseph II (Joseph Benedikt Anton Michael Adam; 13 March 1741 – 20 February 1790) was the Holy Roman Emperor from 1765 to 1790 and ruler of the Habsburg lands from 1780 to 1790. By Joseph's decree, Austrian bishops could not communicate directly with the Curia anymore. More than 500 of 1,188 monasteries in Austro-Slav lands (and a hundred more in Hungary) were dissolved, and 60 million florins taken by the state. This wealth was used to create 1700 new parishes and welfare institutions. The education of priests was taken from the Church as well. Joseph established six state-run "General Seminaries." In 1783, a Marriage Patent treated marriage as a civil contract rather than a religious institution

¹⁴⁷ *Lèse majesté* (Law French, from the Latin *laesa maiestas*, "injured majesty"; in English, also lese majesty or leze majesty) is the crime of violating majesty, an offense against the dignity of a reigning sovereign or against a state.

Right Reverend Bishop of Scranton should appear before that commission, as he seems to have taken an active part in supporting the unfounded allegations referred to.

Two of the priests whose names appear subscribed to the attacks upon Bishop Ortynski have in writing repudiated the use of their signatures; one of them, the Reverend John Dorozsynszky, declaring that he did not give authority to append his name to the document and that he disapproves of it; the other, the Reverend Demetrius Chomjak, who signed the statement, now declares that he wishes to retract his endorsement to the pamphlet and he holds it to be not constant with the Catholic propriety and discipline to send such accusations out broadcast as has been done.

We, the undersigned Ruthenian Greek Catholic priests, stand as loyal supporters of the Right Reverend Stephen Soter Ortynski as our canonically appointed Bishop, and we refuse to recognize the recalcitrant priests who signed the attacks upon him as Catholic clergy, because they have waged continual opposition to the Bishop appointed over them by the Holy See. We hold further that the action of the agitators places them in a position that almost savors of the ecclesiastical censures, contained in the Constitution "Apostolicae Sedis." § 5. 6.

If the Latin prelates would not listen to them, the mutiny would be soon over. It is respectfully submitted that every Latin Bishop should sternly tell these recalcitrant priests that they are Ruthenian Greek Catholics, and they are bound to obey their Ruthenian Greek Catholic Bishop.

And we, the real Ruthenian Greek Catholic clergy of the United States, in counsel canonically assembled, with profound expression of esteem beg their Eminences and the Most Reverend Archbishops and the Right Reverend Bishops to pay no attention to the unfounded and unworthy attacks made by unrepresentative and irresponsible priests against the Bishop, they should be loyally obeying. We ask the Latin prelates to support and not to hinder the zealous Ruthenian Greek Catholic Bishop who is laboring under circumstances so difficult and discouraging that his efforts call for the admiration of all.

In the hope that he may be long spared to carry on the work of uniting and establishing the Greek Catholic congregation in this country, we subscribe ourselves:

Rev. E. Barysz, Philadelphia, Pa.

Rev. V. Derzyruka, Scranton, Pa.

Rev. N. Strutynsky, Chicago, Ill.

Rev. V. Gorzo. Mc Keesport, Pa.

Rev. O. Chornok, Bridgeport, Conn.

Rev. V. Balogh, Whiting, Ind.

Rev. M. Lysiak, Yonkers, N.Y.
 Rev. J. Hanulya, Allegheny, Pa.
 Rev. V. Mirossay, Yonkers, N.Y.
 Rev. E. Gojdich, South Fork, Pa.
 Rev. C. Kuryllo, Pittsburg, Pa.
 Rev. P. Poniatishin, Newark, N.J.
 Rev. A. Pawlak, Ansonia, Conn.
 Rev. R. Zalitach, New Britain, Conn.
 Rev. M. Korba, Duquesne, Pa.
 Rev. E. Sydoriak, Passaic, N.J.
 Rev. E.M. Baransky, Northampton, Pa.
 Rev. M. Olexiw, Alden Station, Pa.
 Rev. J. Parskuta, Rankin, Pa.
 Rev. Wl. Petrovsky, Chicago, Ill.
 Rev. H. Jakimovicz, Troy, N.Y.
 Rev. Aug. Komporday, Pittsburgh, Pa.
 Rev. E. Kuziv, Olyphant, Pa.
 Rev. V. Turula, Woonsocket, R.I.
 Rev. M. Kuziv, Wilkes-Barre, Pa.
 Rev. J. Chaplinsky, Perth Amboy, N.J.
 Rev. J. Pelechowicz, Oldforge, Pa.
 Rev. V. Merenkiv, Elmira Hights, N.Y.
 Rev. A. Strocky, Chester, Pa.
 Rev. J. Bernatzky, Berwick, Pa.
 Rev. Wl. Lotowicz, Edwardsville, Pa.
 Rev. A. Lotowicz, Monessen, Pa.
 Rev. V. Kovaliczky, Carteret, N.J.
 Rev. C. Leukanich, Philadelphia, Pa.
 Rev. Wl. Korytovsky, New York, N.Y.
 Rev. N. Pidhorecki, New York, N.Y.
 Rev. A. Ulitzky, Jersey City, N.J.
 Rev. Z. Orun, Philadelphia, Pa.
 Rev. J. Dorozynsky, Barnesboro, Pa.
 Rev. V. Thegze, Hawk Run, Pa.
 Rev. J. Zacharko, Manchester, N.H.
 Rev. D. Dobrotwor, Cleveland, O.
 Rev. J. Ostap, Johnstown, Pa.
 Rev. M. Lukawsky, Ford City, Pa.
 Rev. Wl. Dowhowicz, Buffalo, N.Y.
 Rev. A. Kaminsky, Minersville, Pa.
 Rev. L. Bilansky, Rochester, N.Y.
 Rev. M. Mitro, Cleveland, O.
 Rev. S. Lupish, Pittsburgh, Pa.
 Rev. J. Matyaczko, Clairton, Pa.
 Rev. C. Perizok, Centralia, Pa.
 Rev. M. Sterniuk, Ambridge, Pa.
 Rev. J. Woloszczuk, Mc Adoo, Pa.
 Rev. B. Zacerkowny, Youngstown, O.
 Rev. E. Bartosh, Watervliet, N.Y.
 Rev. M. Prodan, Chicago, Ill.
 Rev. B. Zoldak, St. Louis, Mo.
 Rev. Wl. Stech, Belfield, N.D.
 Rev. R. Wolynetz, Elizabeth, N.J.
 Rev. J. Theodorowicz, Sykesville, Pa.

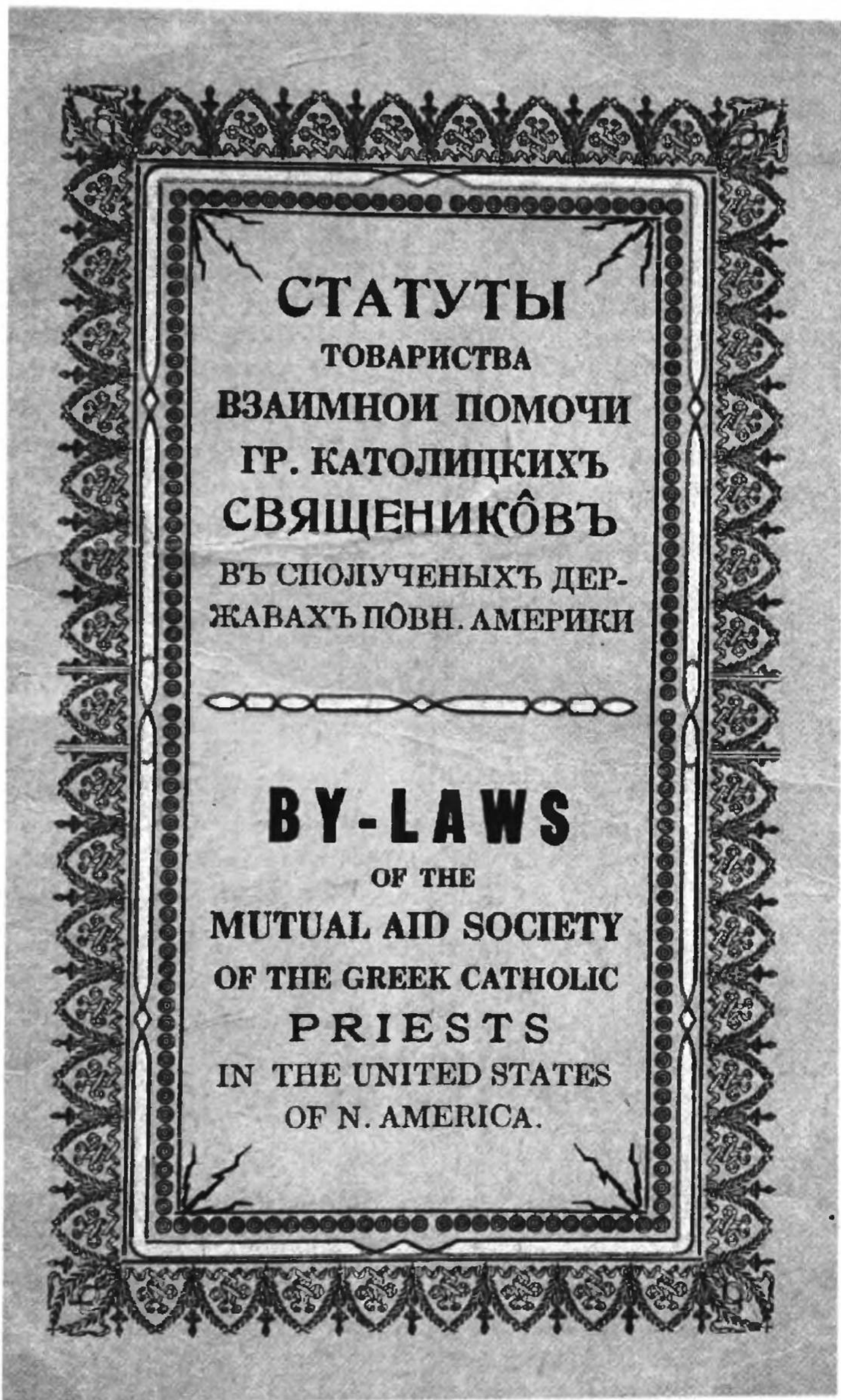


Figure 10 Bishop Ortynsky established this Mutual Aid Society for Greek Catholic Priests. It provided a degree of financial security for clergy and was a provision ahead of its time. (UMLS)

**21. Diocese of Bismarck: Bishop Vincent Wehrle - May 15, 1912
(English)**

Diocese of Bismarck Bismarck, N.D. May 15, 1912
Right Rev. Soter Stephen Ortynski, Philadelphia, Pa.

Right Rev. Dear Bishop.

Today I received a pamphlet, sent by the Ruthenian priests who are loyal to you. I had not received the pamphlet of the others, which was sent out in January. I am very sorry that you had to suffer so much from rebellious priests. I always admired and loved you as a true Apostle of your people, and, since you had to suffer so much injustice, I wish to express to you my sincerest love and admiration of your work. I hope, you will find it possible to visit the Ruthenians of my diocese some time this year.

With the highest esteem and best wishes,
Sincerely yours
+Vincent Wehrle, O.S.B. Bishop of Bismarck

22. Full and Ordinary Jurisdiction: August 25, 1913 (English)¹⁴⁸

Apostolic Delegation - United States of America
1811 Biltmore Street – Washington, DC – No. 14191d

Your Lordship:

His Eminence Cardinal Gotti, Prefect of the Sacred Congregation of Propaganda, in a letter dated the 28th of May ult., instructs me to announce to the American Hierarchy that the Holy Father has conferred upon the Rt. Rev. S.S. Ortynski full and ordinary jurisdiction over all the faithful and clergy of the Ruthenian Rite living within the United States.

Upon receipt, therefore, of this letter all the jurisdiction that you have had over the clergy and laity and over all the affairs of the Ruthenian Rite will cease to exist.

I beg you in this transition to do your best in arranging with Bishop Ortynski all financial question pending in the Ruthenian parishes, to make sure in accordance with the laws of your States the validity of title to all the property involved, and finally, I beg you to cohort (exhort) the Ruthenian clergy and people to accept with docility the change brought about by this

¹⁴⁸ *Dushpastyr*, Year V-#9 (September 1, 1913): 177.

Decree, and to recognize Bishop Ortynski as their own proper Bishop.

In cause (case) there are no Ruthenian Catholics at present in your diocese, this disposition of the Holy See will serve as a guide for you in the future if they should ever come to the diocese.

Kindly acknowledge the receipt of this letter.

With sentiments of profound respect and best wishes I remain,
Sincerely yours in Xt,

Fr. H.M. Card. Gotti Praef Hieronymus Roller Secrius

23. The Syracuse Herald: September 21, 1914 (English)

(While visiting St. John the Baptist Greek Catholic Church in Syracuse, NY Bishop Ortynsky was interviewed by the local paper. Rev. Oleksa Prystay, his childhood friend was pastor at the time.)

BISHOP ORTYNSKY TELLS OF HIS ESCAPE FROM AUSTRIA

Donned Citizen's Clothes and Made Way to Lemberg (Lviv) as Reservist – Visited Vatican.

The Right Rev. Stephen Ortynsky, bishop of the Greek branch of the Roman Catholic Church in the United States who was in Syracuse yesterday to dedicate the new Greek church on Wilbur Avenue, had many interesting experiences during the course of his episcopal visitation *ad limina* to the Vatican from which he returned a few weeks ago.

The Rev. Stephen (*Oleksa*) Prystay, pastor of the new St. John's church, entertained Bishop Ortynsky and the visiting clergy at dinner yesterday and a representative of the Herald talked with the Bishop in regard to his wartime experience.

The Bishop is a native of Galicia and was educated in Lemberg (*Lviv*) and after having paid his respects to Pope Pius X in May went to Lemberg (*Lviv*) to see his old friends there. A part of his mission was to interest the Ruthenian clergy of Galicia-Hungary in the establishment of Ruthenian emigration missions in American ports. He took up the subject with Metropolitan, Archbishop Andreas Szepticky (*Andrew Sheptytsky*), and after having received his approval telegraphed Count Rechtoold (*Leopold von Berchtold*), the Austrian minister of foreign affairs asking him for an audience to discuss the plans.

Set Date for Conference

The Count replied setting a date of meeting in Vienna. Immediately afterwards the Servian (*Serbian*) War was declared (*July 28, 1914*) and Bishop Ortynsky was five days late arriving at the Austrian capital. He was informed that Count RechtoId (*Leopold von Berchtold*) had kept the appointment, but that he was so busy with weighty affairs of state that it would be impossible for him to see the Bishop until a later time. The next day war with Germany was declared and the Bishop was advised to get out of Austria without delay.

He went to the American consul and asked his help in returning to Lemberg (*Lviv*). The consul said that he could not aid him – that the trains were only running to carry the troops and that there was nothing that could be done.

“But I must go to Lemberg” said Bishop Ortynsky. “My trunks and valuable papers are there. And nearly all my money is in my trunks.”

“You don’t need money,” he was told. “I will supply you with all the money you need. The United States has instructed her representatives to take care of Americans here in Vienna and we will look out for you.”

Urged to Stay

“When the counsel said this,” said the Bishop “I could scarcely speak for the thought of what a great country ours was. I had taken out my naturalization papers when I was here five years and here was the United States looking after me in the country of my birth and protecting me in every way.”

“But I told the consul that I had plenty of money to get me back to Lemberg and that when I reached there I had enough of gold and silver to take me wherever I would.”

“Don’t try to go,” urged the consul. “I know that you will not be safe. Lemberg (*Lviv*) will not be defended. The Russians will have taken it within three days. There is neither regiment nor fort between Lemberg and the Russian frontier. The city has no strategic value either to Russia or Austria and if the Russians want it they can take it without resistance.”

“I left the consulate, however, still firm in my desire to go back to Lemberg (*Lviv*), although I knew that I would have to get out of there about as soon as possible after I got in and I thought of a plan.”

Passed as Reservist

“I wore my soutane (*cassock-raison*) in the streets, of course, and I went at once and bought a suit of cheap civilian clothes and went to the railroad station wearing them. I carried my two satchels in my hand. I was an Austrian reservist and had served out my time. My regiment was the Seventy-seventh. I saw the banner on a car. I noticed that at one gate the agent carefully examined papers and at another let the men go through as they held their papers out. I sought the latter gate, held out my American passports and said ‘Seventy-seventh. Lemberg (*Lviv*).’ They let me pass.”

“That was Thursday. On Sunday morning we reached Przemysl (*Peremysh*). They ordered us off the train. I managed to stay on. The next day I got to Lemberg (*Lviv*). I was dirty, starved and unshaven. I made my way to the Archbishop’s palace and when I asked to see him a servant laughed and shoved me to one side. I was maddened with hunger and I forced my way into the dining room.”

“The Archbishop did not recognize me. When I told him I had come for my papers, he said I was foolish – that the Russians would be in the city by nightfall and that a price was on my head because as a student I had been an ardent Ukrainist (*Ukrainian patriot*) and had worked for the freedom of Ukraine.”

Went to Italy

“I got a bath. I had a piece of bread and a few drops of wine and crammed a package of food into my satchel. I put on my robes and before 6 o’clock I was on my way toward Ukraina, where I went to Italy.”

“Here comes the strange part of the story. At Ukraina three brave young fellows had started out alone to end the Servian (*Serbian*) war. They had gone to the Drina River, had taken a motor boat and firearms and started toward Servia (*Serbian*) blazing away with their guns. The Servian (*Serbian*) searchlights were turned upon them, the boat was sunk and the boys were drowned. When I reached Milan I saw immense headlines in the newspapers and on the billboards.”

“The Austrian army, 30,000 strong, had been repulsed by the Servian (*Serbian*) fleet and one gunboat had been sunk and the entire crew destroyed. And when I reached this country I found the same story described here.

24. *Cum Episcopo* - August 17, 1914 (Latin)

*Decree of the Sacred Congregation for the Propagation of the Faith
Cum Episcopo, AAS VI (1914), 458-463.*

S. CONGREGATIO DE PROPAGANDA FIDE PRO NEGOTIIS RITUS ORIENTALIS

DECRETUM

DE SPIRITUALI ADMINISTRATIONE ECCLESIAE GRAECO-RUTHENAE IN FOEDERATIS CIVITATIBUS AMERICAE SEPTENTRIONALIS¹⁴⁹

Cum Episcopo Graeco-Rutheno Statum Foederatorum anno 1912 ab Apostolica Sede data fuerit plena et ordinaria iurisdictio in clerum et populum universum Graeco-Rutheni ritus in Foederatis Civitatibus Americae Septentrionalis sive permanentur sive ad tempus commorantes, eminentissimis ac reverendissimis Patribus Cardinalibus S. Congregationi de Propaganda Fide pro negotiis Ritum Orientalium praepositis, in plenariis comitis die 10 augusti huius anni habitis, opportunas, quae sequuntur, visum est condere leges circa spiritualem administrationem Ecclesiae Graeco-Ruthenae in praedicta regione.

DECREE CONCERNING THE ADMINISTRATION OF THE GREEK-RUTHENIAN CHURCH IN THE UNITED STATES OF NORTH AMERICA.

As in the year 1912 full and ordinary jurisdiction was given to the Greek-Ruthenian Bishop of the United States over all the clergy and people of the Greek-Ruthenian Rite, whether living permanently or for a time in the United States, it has seemed well to the Most Eminent and Most Rev. Fathers Cardinals of the S. Congregation of Propaganda Fide for the Affairs of the Oriental Rite to enact laws in reference to the spiritual administration of the Greek-Ruthenian Church in the aforesaid region.

Chapter I

Concerning the Bishop of the Greek-Ruthenian Rite.

Art. 1: The appointment of the Bishop of the Greek-Ruthenian Rite for the United States is reserved to the Apostolic See.

¹⁴⁹ The English text of *Cum Episcopo* is taken from *The Ecclesiastical Review Year Book For Priests* (American Ecclesiastical Review, Dolphin Press: Philadelphia, PA, 1917) 66-72. See also *Acta Pontifica*, Volume V, 460 and *Acta Apostolicae Sedis*, Volume VI, 458.

Art. 2: The Bishop of the Greek-Ruthenian Rite and his lawful successors in the United States shall remain under the immediate jurisdiction and power of this Apostolic See, and shall have full and ordinary jurisdiction over all the faithful of the Greek-Ruthenian Rite living permanently or for a time in the United States of North America, however, to the Most Rev. Apostolic Delegate at Washington for the time being.

Art. 3: To the same belongs the power of ruling and governing his flock and of enacting laws and statutes as regards those things which are not opposed to the common law. His principal office, however, shall be to be watchful that both doctrine and morals and the Rite and discipline of the Greek-Ruthenian Catholic Church (*Ecclesiae Graeco-Ruthenae Catholicae*) be observed in their integrity.¹⁵⁰ It shall therefore, be the duty of the Greek-Ruthenian Bishop to introduce uniformity in the ceremonies employed in the various religious functions as well as in the administration of the Sacraments, according to the rubrics of the approved Typical Edition of the Greek-Ruthenian Ritual, and to require from his priests the strict observance of uniformity.

Art. 4: The Bishop is strictly bound to visit frequently and regularly the Greek-Ruthenian missions, so as to know as soon as possible the flock entrusted to him, and the better to make provision for all those things which concern its spiritual welfare.

Art. 5: In the canonical visitation of parishes, the Bishop shall inquire whether the parish priests diligently discharge all their parochial duties, especially the visitation of the sick, the instruction of the children, the preaching of the word of God on Sundays and holidays; moreover, he shall examine all the registers of baptisms, marriages and deaths; and the inventory of ecclesiastical property since the last biennial visitation; and he shall demand reports from every rector of a mission – that is, he shall examine and approve the books of income and expenditure of every church, the material condition of the same, debts, etc. In order, however, to provide with the greatest diligence for the security of the temporal goods of churches, cemeteries and everything belonging to the church, it shall be the duty of the Greek-Ruthenian Bishop, having taken the advice of experts in the matters dealt with and of his Consultors, to have title-deeds made out, and to observe all the prescriptions of the laws of the various States in regard to the administration of ecclesiastical property, of its preservation, and safe transmission to posterity.

¹⁵⁰ This is one of the earliest documents that use the term *Greek-Ruthenian Catholic Church*.

Art. 6: The annual income of the Bishop shall consist of grants in the form of cathedraticum, which shall be determined by the Bishop according to equity, after having taken a vote of his Consultors, and the several churches of the Ruthenian diocese are bound to exact payment of these grants and of others to be determined by the Bishop and his Consultors for the Seminary, orphanages, missions, etc.

Art. 7: The ordinary residence of the Greek-Ruthenian Bishop shall be in the city of New York, but of the Vicar General and the Rector of the Seminary, in the city of Philadelphia, PA.¹⁵¹

Art. 8: Every fifth year the Bishop shall send a full and accurate report concerning the personal, moral and material state of the missions belonging to this Rite, to the Apostolic Delegate, who shall transmit it to the S. Congregation of Propaganda Fide for Affairs of Oriental Rite; and according to the custom existing amongst the Bishops of the United States he shall at least once every ten years pay a visit to the shrines of the Apostles [*sacra Apostolorum limina*], to render homage and obedience to the Supreme Pontiff, and to give him an account of how the pastoral office has been fulfilled, and of everything that relates to the state of his church, the morals and discipline of clergy and people, and the well-being of the souls entrusted to him.

Art. 9: Should any controversies arise between the Bishop of the Greek-Ruthenian Rite and the Bishops of the United States belonging to the Latin Rite, they shall be submitted only in devolutivo [without suspensory effect] to the Apostolic Delegate at Washington; saving, likewise, in devolutivo, appeal to the Apostolic See.

Chapter II

Concerning the Greek-Ruthenian Clergy.

Art. 10: The Greek-Ruthenian priests intended for the United States shall be educated in their own Rutheno-American Seminary, or in other colleges both in America and outside America, according to the need of the Ruthenian Church and the judgment of the Ruthenian Bishop. That the Greek-Ruthenian Church in the United States may make praiseworthy increase, expand and accomplish its providential mission on behalf of the Greek-Ruthenians, it is necessary that it should have priests of upright life, endowed with zeal and piety, sufficiently learned, not greedy of gain, but free from political factions. It shall be the grave duty of the

¹⁵¹ The pastor of St. George Greek-Ruthenian Catholic parish in New York City opposed this move.

Greek-Ruthenian Bishop, as quickly as possible, to educate such priests, and further to support them in America and send them to give missions among the people. For the maintenance of the Seminary and the education of missionaries, both the Rectors of churches and the Greek-Ruthenian churches themselves in the United States shall contribute.

Art. 11: Until there is a sufficient number of Greek-Ruthenian priests who shall have been educated in the United States, when there is need to provide with a Rector any Ruthenian mission either vacant or newly elected, the Bishop of the Greek-Ruthenian Rite shall, through the S. Congregation of Propaganda Fide for Affairs of Oriental Rite, apply to the Ruthenian Bishops of Galicia or Hungary for a suitable priest. To any priest, however, who, of his own initiative, without being invited by the Greek-Ruthenian Bishop or sent by the S. Congregation, shall have arrived in America, the Greek-Ruthenian Bishop can grant no faculties, either to celebrate Mass, or to administer the Sacraments, or to perform ecclesiastical duties in any way whatsoever.

Art. 12: Priests who are in quest of money, or who are unsatisfactory as regards faith and morals, or prone to intemperance, shall in nowise be sent to America nor be thereto admitted; and if such be found, let them be got rid of as speedily as possible.

Art. 13: Any priest arriving from Europe and sojourning in the United States to minister spiritually to the Greek-Ruthenian faithful, shall always remain incardinated to his native diocese; the Bishop of his native diocese shall, however, in no way exercise jurisdiction over him, but the aforesaid priest shall be subject solely to the jurisdiction of the Greek-Ruthenian Bishop. The priests aforesaid cannot return or be recalled to their native land without the express permission, to be granted in writing, of the Ordinary of the Greek-Ruthenian Rite in the United States. The Bishops of the native dioceses must be responsible to the S. Congregation of Propaganda Fide, if they receive such priests without letters from the Greek-Ruthenian Ordinary of the United States.

Art. 14: All Rectors of Greek-Ruthenian missions in the United States are removable at the pleasure of the Greek-Ruthenian Ordinary. They cannot, however, be removed without grave and just reasons.

Art. 15: Authorization is, however, granted to the priest removed to lodge an appeal, in devolutive, against the decree of removal in the tribunal of the Apostolic Delegate, who shall take care of removal in the tribunal of

the Apostolic Delegate, who shall take care that the case is decided within three months of the appeal, saving always the right of recourse, also in devolutivo, to the Holy See.

Art. 16: The Bishop shall provide for the maintenance of the priest, assigning him a salary, to be taken according to proportion from the aggregate of all the revenues of the church.

Art. 17: The rights to stole dues and the emoluments of the sacred ministry in the several missions are to be determined by the Greek-Ruthenian Ordinary according to the approved customs of the various localities.

Art. 18: The Greek-Ruthenian Bishop shall exercise his jurisdiction only as regards the Greek-Ruthenian clergy and people; if, however, in any locality be found faithful of the Greek-Ruthenian Rite, and a Ruthenian mission has therein not yet been constituted, or if there be no priest of the same Rite, he can then, having informed the Ordinary, communicate his jurisdiction to the local priest of the Latin Rite.

Chapter III

Concerning the Greek-Ruthenian Faithful.

Art. 19: The Greek-Ruthenian faithful are bound to attend and cheerfully to support their own churches, and to observe the prescriptions of their Rite; in regions, however, where churches and priests of their own Rite are lacking, and where owing to the remoteness of their church they cannot attend it without grave inconvenience, it is necessary that they hear Mass in a Catholic church of another Rite, and also that they receive the Sacraments from a priest of another Rite.

Art. 20: Attendance, even continuous, of Greek-Ruthenians at churches of Latin Rite, induces no change of Rite. For, transfer from the Greek-Ruthenian Rite to the Latin, whether for a time or permanently, can be granted to Ruthenians living in the United States only by the S. Congregation of Propaganda Fide for Affairs of Oriental Rite, and grave and just causes must exist, to be examined by the S. Congregation itself, the Greek-Ruthenian Bishop having been consulted.

Art. 21: It is unlawful for priests of Latin Rite, under penalties decreed and to be decreed by the Apostolic See, to induce any Greek-Ruthenian to embrace the Latin Rite.

Art. 22: The faithful of Latin Rite, even where there is a priest of Latin

Rite, can confess their sins to a Greek-Ruthenian priest approved by his Ordinary and can validly and lawfully receive the benefit of sacramental absolution. In like manner, the Greek-Ruthenian faithful can confess their sins to a priest of Latin Rite approved by his bishop. Priests of Latin Rite cannot, however, absolve the faithful of Greek-Ruthenian Rite from censures and reserved cases decreed by the Greek-Ruthenian Ordinary, without the permission of the same.

Art. 23: To all the faithful of whatsoever Rite is granted authorization to receive, by way of devotion, the Sacrament of the Holy Eucharist consecrated according to whatsoever Rite; moreover, where the need is urgent and a priest of another Rite is not at hand, it shall be lawful for a Greek-Ruthenian priest to administer the Holy Eucharist consecrated in unleavened bread; and alternatively for a priest of Latin Rite to administer it in leavened bread; but in administering, each shall observe his own Rite.

Art. 24: Each of the faithful shall satisfy the precept of Paschal Communion, if he receive it according to his own Rite and also from his own parish priest.

Art. 25: The Holy Viaticum is to be received by the dying according to their own Rite from the hands of their own parish priest; but, the need being urgent, it shall be lawful to receive it from any priest whatsoever: he must, however, administer it according to his own Rite.

Art. 26: The celebration of obsequies and the acceptance of enoluments in the case of families of mixed Rite belong to the parish priest of the Rite to which the deceased belonged.

Art. 27: To avoid grave inconveniences which might result for Greek-Ruthenians, it shall be lawful for them, with the permission of their Ordinary, to observe their feasts and fasts according to the custom of the localities in which they live. This observance, however, does not at all induce a change of Rite, nor does it remove the obligation of fulfilling the ecclesiastical precept as to the hearing of Mass at such a time in churches of their own Rite, if such exist in the locality.

Chapter IV

Concerning Marriages Between the Faithful of Mixed Rite.

Art. 28: Marriages between Greek-Ruthenian Catholics and those of Latin Rite are not forbidden; but to avoid the inconveniences, which are wont to arise in families from diversity of Rite, the wife, during her

marriage, can follow her husband's Rite, and from this arises no change of her native Rite.

Art. 29: When marriage ceases, the woman can resume her own native Rite.

Art. 30: Marriages, both amongst the Greek-Ruthenian faithful and amongst the faithful of mixed Rite, must be contracted according to the forms of the decree *Ne temere*, and must therefore be blessed according to the woman's Rite by her parish priest.

Art. 31: matrimonial dispensations for marriages of mixed Rite, if any are to be given or sought, shall be given by the bride's bishop and sought from him.

Art. 32: Those who are born in the United States of parents of different Rites are to be baptized according to the Father's Rite.

Art. 33: Baptism received on account of grave necessity in another Rite, when, to wit, the infant was in danger of death or was born in a place where, at the time of birth, there was no parish priest of the father's own Rite, does not induce a change of Rite; and the priest who baptized is bound to send a certificate of the baptism to the proper parish priest.

Art. 34: Infants belong to the jurisdiction of the parish priest of whose Rite their father is, excepting those of illegitimate birth; they follow the Rite of the mother.

All these matters Our Most Holy Father Pius X, by divine providence Pope, on a report of the undersigned Right Rev. Secretary of this S. Congregation in an audience of the 12th day of the current month of August, ratified and confirmed, and he ordered the present decree, to hold good for ten years, to be published. All things whatsoever to the contrary notwithstanding.

Given at Rome from the Palace of this S. Congregation, 17 August, in the year 1914.

Fr. HIERONYMUS M. CARD. GOTTI, *Praefectus*
Hieronymus, *Secretarius*

**25. Letter from Propaganda to Bishop Ortynsky - December 15, 1915
(Latin)**

[Letter #36932 (in Italian) and the attachment from Count István Tisza to Vatican Secretary of State - Berne, le 29 Nov. 1915 (in French)]

Highly Confidential and Urgent (handwritten on top)

Holy Congregation of Propaganda Fide Rome 15 December 1915
For the Affairs of the Eastern Rite
Protocol Number N.36932

Subject:

On the matter of the Ruthenian Seminary to be established in the United States of America

Most Illustrious and Very Reverend Sir:

To the Minister of Affairs of the Austro-Hungry (assigned) to the Holy See, addressed to His Eminence, Cardinal Secretary of State, the note here enclosed is an exact copy. It deals with a very important and urgent matter, and I ask you (your Lordship) to look it over, and send me your reply with the utmost promptness - your wise opinion on this subject.

Meanwhile, I extend to you on this occasion my best regards,

Your devoted servant,
For His Eminence, Cardinal Prefect,
G. Roller, Secretary

**26. Hungarian Governments view on America, Berne, le 29 Nov. 1915
(French original)**

Your Eminence (Mr. Cardinal – Cardinal, Sir):

The Holy See's decree, which was promulgated on August 17, 1914 and which dealt with the Greek Catholic Church in the United States of America, provides for the establishment of a Ruthenian American Seminary (*Séminaire Rutheno-Américain*), which would provide for the education of priests necessary for the care of souls for the "Uniate" Ruthenians in America.¹⁵² This seminary was planned to open at a time

152 Rev. Peter Grobel, a missionary resident in Malta, heard of the great losses among the Greek Catholics in America and wrote in 1906 that during his visit to Turkey he "found a seminary under the care of the Capuchin Fathers, in which clerics are trained for the special purpose of supplying the need for Slav priests." *The Ecclesiastical Review*. (Volume IV-XXXIV, June, 1906 - No. 6.) 652-653. He gave the address to the seminary as follows: Le Rev. Père Supérieur des Pères Capucins, Constantinople, Turkey.

Right Reverend S. S. Ortynski,
Greek Catholic Bishop,
816 North Franklin Street,
Philadelphia, Pa.

Gloria to Jesus Christ!

POSTULATIONS OF THE AMERICAN "UHRO-RUSSKI" NATION:

hidden in the hearts of the American "Ukro-Russki" people from the very beginning, and openly revealed and manifested on the following "Ukro-Russki" national assemblies: on Nov. 28, 1915, at Bradlock, Pa.; on Dec. 3, 1915, at Connellsville, Pa.; on Dec. 12, 1915, at Johnstown, Pa.; on Dec. 19, 1915, at Cleveland, O.; on Dec. 26, 1915, at Scranton, Pa.; and the same day at Mingo Junction, Ohio; on Jan. 16, 1916, at Yonkers, N. Y.; on Jan. 23, 1916, at Bridgeport, Conn.; and so on, where the far bigger part of the American "Ukro-Russki", Greek Catholic congregations, and churches took part through their delegates, and besides them many other thousands of the American "Ukro-Russki" people were present.

1.—The American "Ukro-Russki" nation demands by all means for himself a Greek Catholic Bishop of the "Ukro-Russki" extraction. We wish, that by the appointment of the future American "Ukro-Russki" Bishop the stipulations of the Union made by and between the Holy See, represented by the Bishop of Eger, Hungary, George Jakusics and between the "Ukro-Russki" people represented through their priests, on April 24, 1869, at Ungvár, Hungary, should be strictly and conscientiously observed as well as the Oriental, (Byzantine-Greek-Old Slavonic) rite, as well as the discipline is concerned.

2.—We wish, that the recent dispositions, bulls, and so on of the Holy See running counter to the stipulations of the contract of the Union between the Holy See, and the "Ukro-Russki" nation be amended, and that the above referred contract of Union, made in Ungvár, be promulgated with all its conditions and stipulations, all over the United States of America, in order to prevent any future friction between the Holy See, and the American "Ukro-Russki" Greek Catholic nation.

3.—Since His Grace, the Rt. Rev. Bishop Ortynski promised (on Dec. 12, 1915, at Philadelphia, Pa.) to carry into effect the 30th chapter of the Johnstown congress, that is to say: to get for the American "Ukro-Russki" nation a Greek Catholic Bishop of the "Ukro-Russki" extraction; — we request His Grace to acquit himself of this promise; — and that in such a way, that His Grace subscribe the petition of the American "Ukro-Russki" nation, and also, that His Grace should promote the same request so, that the American "Ukro-Russki" Greek Catholic nation standing upon the LEGAL BASE of the Union-contract of Ungvár the sooner should get his own American "Ukro-Russki" Greek Catholic Bishop.

4.—Up to the time, till the American "Ukro-Russki" nation will get a Greek Catholic Bishop of the "Ukro-Russki" extraction, whose appointment is provided in the Union-Contract, many times referred above; we request His Grace the Bishop Ortynski to cede all the American Greek Catholic "Ukro-Russki" churches, congregations, priest, and other Greek Catholic "Ukro-Russki" institutions to his present "Ukro-Russki" Vicar General, so that they all be subjected to the jurisdiction of the "Ukro-Russki" Vicar General. As a matter of fact, this cession should be made in writing, and confirmed by the Apostolic Delegate; — all the American "Ukro-Russki" Greek Catholic nation should be properly notified of this fact, also the American Latin rite Bishops, and Bishop Ortynski should reserve for himself only such rights, which are inalienable according to the Canon-Law, interpreted for this occasion by the Ap. Delegate.

5.—The above referred Union-contract of Ungvár reserves the right for the "Ukro-Russki" Greek Catholic diocese, whose American Bishop, (whose appointment, as a matter of fact, belongs to the Holy See.) Should our priests not desire to make a use of this right at this time, — we, the American "Ukro-Russki" Greek Catholic nation are fully persuaded and convinced, that only such a person could properly govern the future American "Ukro-Russki" Greek Catholic priests to elect their own experiences are ample and who has the confidence of the American "Ukro-Russki" Gr. Catholic nation, — therefore we request His Grace the Bishop Ortynski to propose to the Apostolic Delegate, respectively to the Holy See our candidates for the American "Ukro-Russki" Greek Catholic Bishops: the following American "Ukro-Russki" Greek Catholic Fathers:

Rt. Rev. Alexander Dzuby, Vicar General,
Rev. Dr. Theodosius M. Vaszócsik,
Rev. Gabriel Martyák,

6.—As far as the rights of the American "Ukro-Russki" Greek Catholic people are concerned, we wish that the resolutions of the Johnstown congress should be carried into effect.

.....

In the above referred six chapters we explained the present demands, and wishes of the American "Ukro-Russki" Gr. Catholic nation as frankly and plainly as it was only possible. We did it in the hope, that our legal and rightful demands and wishes will be complied with. If His Grace Bishop Ortynski is willing to accede to these demands, and postulation of the American "Ukro-Russki" Gr. Catholic nation, we request him *bona fide* subscribing this copy in our presence; — after elapse of two weeks to issue a circular letter to all the American "Ukro-Russki" Greek Catholic priests, and to explain in it all the changes requested and granted, with the instructions, that the Fathers should explain them to the faithful in the church from the pulpit, and in this manner we are sure, that the Christian peace and brotherly love will again return to the pale of the Greek Catholic "Ukro-Russki" churches of America.

I approve all the above said:

.....

Figure 11 (#27) One of the three languages promoting new structure for church.

when circumstances would permit it. The Hungarian R (?) government – which, as Your Eminence is aware, is vitally interested in the question of “Uniates” in America. – Was informed of this project in a timely fashion, and carefully examined it with regard to Hungarian national interests. This examination raised serious questions among the aforementioned government, which feared that this plan, when realized, would endanger goals, which the Hungarian nation had concerning emigrated Ruthenians. In effect, Count Tiza¹⁵³ is of the opinion that Ruthenian émigrés would be lost to Hungary forever if they were not “saved” for their fatherland through the cooperation of trustworthy pastors coming from Hungary.

The only way to avoid a lack of priests by drawing American Ruthenian candidates to this ministry, while at the same time avoiding any compromise to Hungarian national interests would be the following: to send Ruthenian Hungarian youths to Hungary for their secondary and ecclesiastical education, in this way they would one day be able to return to America, fulfilling their ecclesiastical ministry in a way consistent with a spirit of national patriotism.

The concerns of the Hungarian government with regard to the execution of the Holy See’s plan are all the more acute given the fact that the events of the last 15 months have shown the necessity of preserving intact the patriotic Spirit of our “uniate” émigrés.

This would prove equally advantageous to the interests of Hungary and of the Holy See, interests which are, in this case, absolutely identical: preserving and strengthening their faith, and making them resistant to all that would otherwise estrange them at once from their fatherland and from the Catholic Church.

Count Tiza, having endeavored to present the aforementioned reasoning to the kind consideration of the Holy See, adds his plea that the plan to erect a Ruthenian Seminary in America be abolished. Should this be deemed impossible, the Hungarian government requests at least a guarantee that in the future, Greek Catholic priests could be sent to America from Hungary, so that they could provide care for Hungarian “uniate” souls.

153 Count István Tisza de Borosjenő et Szeged (*April 22, 1861 in Pest – October 31, 1918 in Budapest*) was a Hungarian politician and prime minister. The two most important events in his life were Austria-Hungary entering into the First World War when he was prime minister for a second time, and his assassination during the Chrysanthemum Revolution on October 31, 1918. He was a strong supporter of the dual monarchy of Austria-Hungary and the representative of the then so-called “liberal-conservative consent”.

The government has entrusted me with the responsibility of presenting this case to Your Eminence, asking you to do everything you can to grant the wishes of the Hungarian government. Trusting that the aforementioned objections will convince Your Eminence that our cause is just, I beg Your Eminence to accept the assurance of my highest esteem, which gives me the honor to be¹⁵⁴

Your Eminence's Humble Servant,
M. Palffy, Charge d'Affairs I.R.

27. Postulations of The American "Uhro-Russki" Nation (English)¹⁵⁵

(These postulations [postulations in Latin and требованія in Uhro-Russki] were written in Latin, English and Uhro-Russki and appear to be in opposition to the Canon Law of the Church. Bishop Ortynsky did request an Uhro-Russki bishop for the United States but he could not demand one. Only the Vatican could cede parishes or appoint a bishop for the United States as it is stated in point-chapter 5.)

Rights Reverend S.S. Ortynsky
Greek Catholic Bishop
816 North Franklin Street
Philadelphia, Pa.
Glory to Jesus Christ!

POSTULATIONS OF THE AMERICAN "UHRO-RUSSKI" NATION;

Hidden in the hearts of the American Uhro-Russki people from the very beginning, and openly revealed and manifested on the following "Uhro-Russki" national assemblies: on Nov. 28, 1915, at Braddock, Pa.; on Dec. 5, 1915, at Connellsville, Pa.; on Dec. 12, 1915, at Johnstown, Pa.; on Dec. 19, 1915, at Cleveland, O.; on Dec. 26, 1915, at Scranton, Pa.; on Jan. 23, 1916, at Bridgeport, Conn.; and so on, where the far bigger part of the American "Uhro-Russki", Greek Catholic congregations, and churches took part through their delegates, and besides them many other thousands of the American "Uhro-Russki" people were present.

¹⁵⁴ Dr. William M. Ploechl "The Slav-Byzantine Seminary in Washington, D.C." *The Eastern Churches Quarterly*, Volume VI (October-December, 1946): 487-496.

¹⁵⁵ This undated document was probably presented to Bishop Ortynsky in Philadelphia on February 24, 1916 one month before his death. See Slivka, 115-119.

1. The American “Uhro-Russki” nation demands by all means for himself a Greek Catholic Bishop of the “*Uhro-Russki*” extraction. We wish, that by the appointment of the Holy See, represented by the Bishop of Eger, Hungary, George Jakusics and between the “*Uhro-Russki*” people represented through their priests, on April 24, 1649, at Ungvár, Hungary, should be strictly an(d) conscientiously observed as well as the Oriental, (Byzantine-Greek-Old Slavonic) rite, as well as the discipline is concerned.

2. We wish, that the recent dispositions, bulls, and so on of the Holy See running counter to the stipulations of the contract of the Union between the Holy See and the “*Uhro-Russki*” nation be amended, and that the above referred contract of the Union, made by Ungvár, be promulgated with all its conditions and stipulations, all over the United States of America, in order to prevent any future friction between the Holy See, and the American “*Uhro-Russki*” Greek Catholic nation.

3. Since His Grace, the Rt. Rev. Bishop Ortynski promised (on Dec. 12, 1913, at Philadelphia, Pa.) to carry into effect the 30th chapter of the Johnstown Congress, that is to say: to get for the American “*Uhro-Russki*” nation a Greek Catholic Bishop of the American “*Uhro-Russki*” extraction; – we request His Grace to acquit himself of this promise: – and that in such a way, that His Grace subscribe the petition of the American “*Uhro-Russki*” nation, and also, that His Grace should promote the same request so, that the American “*Uhro-Russki*” Greek Catholic nation standing upon the LEGAL BASE of the Union-contract of Ungvár the sooner should get his own American “Uhro-Russki” Greek Catholic Bishop.

4. Up to the time, till the American “Uhro-Russki” nation will get a Greek Catholic Bishop of the “Uhro-Russki” extraction, whose appointment is provided in the Union-Contract, many times referred above; we request His Grace the Bishop Ortynski to cede all the American Greek-Catholic “Uhro-Russki” churches, congregations, priest(s), and other Greek Catholic “Uhro-Russki” institutions to his present “Uhro-Russki” Vicar General, so that they all be subjected to the jurisdiction of the “Uhro-Russki” Vicar General. As a matter of fact this cession should be made in writing, and confirmed by the Apostolic Delegate; – all the American “Uhro-Russki” Greek Catholic nation should be properly notified of this fact, also the American Latin rite Bishops, and Bishop Ortynski should reserve for himself only such rights, which are inalienable according to the Canon-Law, interpreted for this occasion by the Ap. Delegate.

5. The above referred Union-contract of Ungvár reserves the right for the “*Uhro-Russki*” Greek Catholic diocese, whose American (American) Bishop, (Whose appointment, as a matter of fact, belongs to the Holy See.) Should our priests not desire to make a use of this right at this time, – we, the American “*Uhro-Russki*” Greek Catholic nation are fully persuaded and convinced that only such a person could properly govern the future American “*Uhro-Russki*” Greek Catholic priests to elect their own) experiences are ample and who has the confidence of the American “*Uhro-Russki*” Gr. Catholic nation, – therefore we request His Grace the Bishop Ortyński to propose to the Apostolic Delegate, respectively to the Holy See our candidates for the American “*Uhro-Russki*” Greek Catholic Bishopric the following American “*Uhro-Russki*” Greek Catholic Fathers:

Rt. Rev. Alexander Dzubay, /vicar General,

Rev. Dr. Theodosius M. Vaszócsik,

Rev. Gabriel Martyák.

6. As far as the rights of the American “*Uhro-Russki*” Greek catholic people are concerned, we wish that the resolutions of the Johnstown congress should be carried into effect.

In the above referred six chapters we explained the present demands, and wishes of the American “*Uhro-Russki*” Gr. Catholic nation as frankly and plainly as it was only possible. We did it in the hope that our legal and rightful demands and wishes will be complied with. If His Grace Bishop Ortyński is willing to accede to these demands, and postulation of the American “*Uhro-Russki*” Gr. Catholic nation, we request him besides subscribing this copy in our presence; – after elapse of two weeks to issue a circular letter to all the American “*Uhro-Russki*” Greek Catholic priests, and to explain in it all the changes requested and granted, with the instructions, that the Fathers should explain them to the faithful in the church from the pulpit and in this manner we are sure that the Christian peace and brotherly love will again return to the pale of the Greek Catholic “*Uhro-Russki*” churches of America.

I approve all the above said: _____

28. Ruthenians in South America - March 27, 1916 (Latin)

SPIRITUAL MINISTRATION TO THE FAITHFUL OF GREEK-RUTHENIAN RITE EMIGRATING TO SOUTH AMERICA.¹⁵⁶

As the faithful of the Greek-Ruthenian Rite have in sufficiently greater numbers day by day emigrated to South America, it is well to recall what, in view of the circumstances, has in these later times been decreed as regards their spiritual administration by this S. Congregation, set up for the propagation of Christianity amongst the faithful of the Oriental Rites, and what may thence hold good both for places in which Greek-Ruthenian missions having their own priest and church have been already formed, and also for places in which the faithful of Greek-Ruthenian Rite live amongst the faithful of the Latin Rite.

1. All the faithful of the Greek-Ruthenian Rite, whilst they reside in South America, shall be dependent solely on the jurisdiction of the local bishop.

2. Any Greek-Ruthenian priest whosoever, coming from Europe and residing in South America to minister spiritually to the faithful of the Greek-Ruthenian Rite, shall be wholly dependent on the jurisdiction of the local bishop, nor shall a bishop of the same origin have power to exercise jurisdiction in any wise over him. He cannot be called to his native country without the express permission of the local bishop, to be granted in writing.

3. The bishops of South America, if they need Greek-Ruthenian priests to minister to the faithful of the same Rite who reside in their diocese, shall ask them from the S. Congregation of Propaganda Fide for Affairs of Oriental Rite.

4. But to a Greek-Ruthenian priest who on his own initiative, neither invited by the local bishop nor sent by the S. Congregation, shall arrive in South America, the local bishop shall grant no faculties either to celebrate Mass, or to administer the Sacraments, or to perform any ecclesiastical functions whatsoever.

5. The Greek-Ruthenian faithful shall be bound to frequent and maintain their own churches erected in places where they reside. In places, however, where there is no church or priest of their own Rite, and where

¹⁵⁶ The English text of Spiritual Ministration... is taken from *The Ecclesiastical Review Year Book For Priests* (American Ecclesiastical Review, Dolphin Press: Philadelphia, PA, 1917) 72-75.

owing to the remoteness of their church they cannot, except with grave inconvenience, attend it, they shall be bound to conform to the Latin Rite, both as regards the precept of hearing Mass and as regards the reception of the Sacraments; without, however, thereby inducing a change of Rite, even because of their continuous attendance at churches of Latin Rite.

6. Transfer from the Greek-Ruthenian to the Latin Rite cannot be granted to Greek-Ruthenians who have a true and stable domicile in South America, save by the S. Congregation of Propaganda Fide for Affairs of Oriental Rite, and only if there exist grave and just reasons, to be determined by the S. Congregation itself.

7. And should it happen that these latter at any time return to their native land, even though they shall have received the Latin Rite by pontifical rescript, it will be lawful for them, having petitioned the Apostolic See, to return to the pristine Ruthenian Rite.

8. It is not lawful for priests of the Latin Rite, under penalties decreed and to be decreed by the Apostolic See, to induce any Greek-Ruthenian whomsoever to embrace the Latin Rite.

9. The faithful of Latin Rite, even if there be available a priest of Latin Rite, can validly and lawfully confess their sins to a Greek-Ruthenian priest approved by the local Ordinary, and obtain from him the benefit of sacramental absolution. Likewise, the faithful of Greek-Ruthenian Rite can confess their sins to a priest of Latin Rite approved by his bishop. But Greek-Ruthenian priests cannot absolve the faithful either of Greek-Ruthenian or of Latin Rite from censures and from cases reserved by the local Ordinary, without the permission of the same.

10. To all the faithful of whatsoever Rite is granted the faculty to receive, by way of devotion, the Sacrament of the Holy Eucharist according to whatsoever Rite consecrated; and furthermore, where necessity is urgent, and a priest of a different Rite is not at hand, it will be lawful for a Greek-Ruthenian priest to administer the Holy Eucharist consecrated in unleavened bread; and conversely, for a Latin priest to administer it in leavened bread; but in administering, each is to observe his own Rite.

11. Each of the faithful will thus satisfy the precept of Paschal Communion if he receive it in his own Rite and, of course, from his own parish priest.

12. The Holy Viaticum must be received by the dying in their own Rite and from the hands of their own parish priest; but when need is urgent,

it shall be lawful to receive it from any priest whomsoever; but he will minister it in his own Rite.

13. The celebration of funeral services and the emoluments in families of mixed Rite belong to the parish priest of the Rite to which the deceased belonged.

14. To avoid the grave inconveniences which might arise for Greek-Ruthenians, the faculty is granted to them to observe the feasts and fasts according to the custom of the place where they reside. However, on Sundays and feasts which happen in either Rite to fall on the same day, Greek-Ruthenians are bound to assist at the sacred Liturgy in the church of their Rite, if one exist in the place.

15. Marriages between Greek-Ruthenian and Latin Catholics are not forbidden; but to avoid the inconveniences, which are wont to arise from diversity of Rite, the wife during her married life can follow her husband's Rite, without thereby inducing a change of her native Rite.

16. Married life having ended, the woman can resume her original Rite.

17. Marriages, both between the Greek-Ruthenian faithful and between the faithful of mixed Rite, must be contracted according to the decree *Ne temere*; and therefore they are to be blessed in the woman's Rite by her parish priest.

18. Those born in South America of parents of different Rite are to be baptized according to the father's Rite, for offspring of both sexes should by all means follow the Rite of the father.

19. Baptism received according to a strange Rite, owing to grave necessity, when, to wit, an infant is in danger of death, in a place where, at the time of birth, the proper parish priest of the father was not at hand, does not induce a change of Rite; and the priest who has baptized, should remit to the proper parish priest a certificate of the conferring of Baptism.

20. Infants belong to the jurisdiction of that parish priest to whose Rite the father belongs, except those of illegitimate birth, who follow the Rite of the mother.

All these matters, on a report of the undersigned Secretary of this S. Congregation, in an audience of 22 March of this present year. Our Most Holy Lord Benedict XV, by divine providence Pope, ratified and confirmed, and he ordered this Decree to hold good for ten years, to be published, all things whatsoever to the contrary notwithstanding, and all

things having been abrogated which had been previously enacted by his predecessors regarding this matter.

Given at Rome, from the Palace of this S. Congregation, 27 March, 1916.
Dominic Card. Serafini, *Prefect*.

29. Metropolitan Sheptytsky About Bishop Ortynsky - May 14, 1916 (Ukrainian)

“America” – Monday, August 14, 1916 – p. 2

LETTER

From Metropolitan Count Andrew Sheptytsky.

Mr. Joseph Ortynsky, brother of the deceased Bishop Soter received in the past few days a letter from Metropolitan Count Andrew Sheptytsky, who – as is well known, is still in Muscovite imprisonment in Kursk.

The letter states:

Kursk, May 4, 1916.

Dear Joseph,

The news about the death of Most Reverend Soter is a deep pain and sorrow for me; for all of us. Please accept my expressions of sincere sympathies for the entire family as I extend them from a heart filled with tribulation. The deceased was like a brother and friend to me – a friend for over thirty years and for the church he was glory and strength. Father Petrivsky writes that he wants to leave some personal papers with me as a memento. I sincerely thank you. In the museum we have to have a portrait which I already wanted to order in Lviv from a painter. I did not have enough time! Please send a good photograph, his pastoral letters and personal letters and they will be preserved as a precious reliquary (just as his letters to me).¹⁵⁷ To his sister and the family say that I will feel blessed if the family in the name of our friendship will turn to me always as one of their own and keep me dear. I write this on a postcard because they arrive safely and quickly.

+Andrew

¹⁵⁷ Many of these documents have been preserved in the Lviv National Archives in Western Ukraine.

**30. William J. Kearns to Bishop Kelley of Chicago - August 17, 1921
(English)**

(This letter gives a unique insight into the financial difficulties of the Ruthenian Greek Catholic Diocese following the unexpected death of Bishop Ortynsky and the prolonged delay in nominating a successor.)

William J. Kearns
Counsellor-At-Law
Master and Solicitor in Chancery
800 Broad Street
Newark, N.J.

Supreme Court Commissioner

August 17, 1921

Rt. Rev. Francis C. Kelley, D.D.
Chicago, Ill.

My dear Monsignor:

The Archbishop of Lemberg is in Canada, according to newspaper reports; that is, the Polish and Ukrainian papers so state. He reached there about two weeks ago, and Bishop Budka telegraphed to Fr. Poniatishin that the Archbishop was in Canada, although Bp. had not seen him up to the time he telegraphed. We understand that his Grace was travelling incog. Fr. Poniatishin has been anxious to get in communication with him and has endeavored to ascertain his whereabouts. All the Ukrainians here are anxious about him and of course want him to come to the States. I suppose he will come in his own good time.

You will recall that I told you of Bishop Budka's predilection for the United States. Of course he made himself quite impossible in Canada, but he would do the same thing over again here. I was with Bp. Budka at Winnipeg about two years ago, and I think you have also had a conference with him since that time.

We are somewhat worried over the situation of the property in Philadelphia, which stands in the name of the late Bp. Ortynsky, and which goes to his successor under the peculiar terms of the Bishop's Will. We must sell this property as quickly as possible; there are some nine houses in which the late Bishop invested the people's money, which was left with him on deposit, and the people are clamoring for the return of their deposits. Father Poniatishin succeeded in averting a real scandal in this connection in the settlement of the late Bishop's estate before the Orphans'

Court of Philadelphia County. Although insolvent we prevented a judicial declaration to that effect, and had the account of the executors audited and passed. For five and one-half years the Diocese has been without a Bishop, and it seems almost miraculous that we have been able to hold off some of these depositors so long. No title can be made to this real estate except under the Bishop's Will and in accordance with its peculiar provisions. I personally wish that the Archbishop would put a little speed and get down to the States, and thus extricate us perhaps from all our legal entanglements and financial difficulties. He had better learn the real situation from the Administrator and not try to get it from outside sources.

Thanking you for your great interest in these Ukrainian affairs, which have perplexed us for so long, I am

Very sincerely Yours,
WHK/MC W.J. Kearns (signature)

31. Apostolic Delegation – April 21, 1924 about Bishop Dzubay (English)

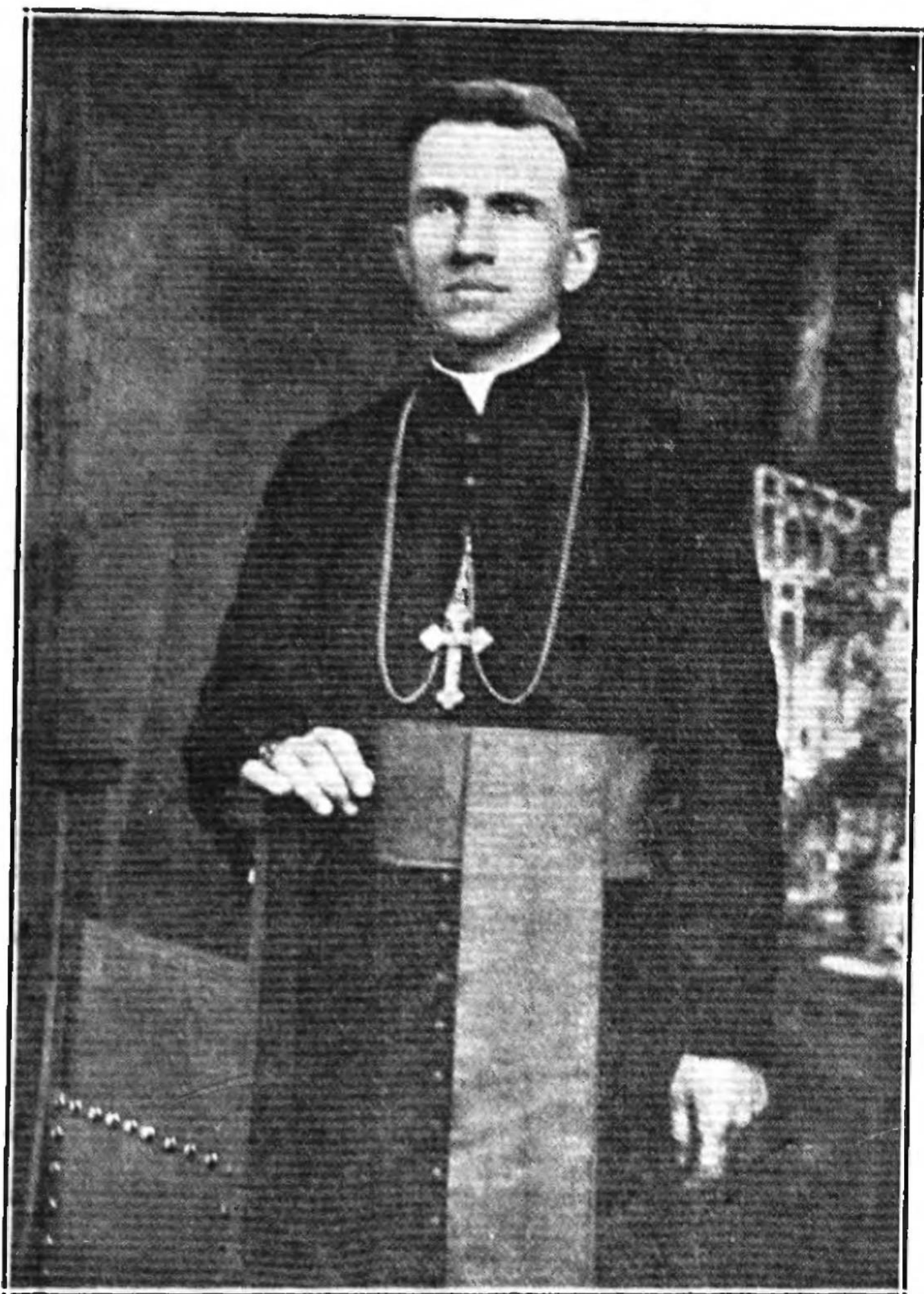
(It is interesting to note that Bishop Dzubay, the Russian Orthodox Bishop of the Diocese of Pittsburgh is accepted back into the faith at St. Nicholas of Myra Church in Yonkers, NY by the Galician Rev. Peter Poniatishin of Newark, NJ, Administrator of the Ruthenian Greek Catholic Diocese. The pastor of St. Nicholas Church was Bishop Dzubay's friend Rev. Constantine S. Roskovics.)

Apostolic Delegation: No. 10,441-f
1811 Biltmore Street
Washington, DC – April 21, 1924.

Very Rev. Peter Poniatishin,
Diocesan Administrator
295 Hunterdon St.,
Newark, N.J.

Very Rev. and dear Monsignor,

I am informed by the Sacred Congregation for the Oriental Church that the Rev. Stefano Drubay, former Vicar General of the late Bishop Ortynski, who apostatized in order to be consecrated Bishop in the Russian Church,



*Канадський Єпископ Павло Бюда, що може стати наступником
покійного єпископа Ортинського*

Copyright, 1916, by
Narciso W. A.

Figure 12 (#30) Last page of booklet published upon death of Bishop Ortynsky. Bishop Budka of Canada was considered the successor of Bishop Ortynsky but ran into trouble with the Canadian government.

has repented and sought to be reconciled to the Church. The request was sent by the Holy Office, which replied as follows:

“Sacerdos orator non habetur ut Episcopus; absolvatur a censuris et admittatur ad Sacramenta more laicorum, sed maneat suspensus a ministerio sacerdotali ad nutum S. Sedis.”

I request you to communicate this decision to the interested party who, I am informed, may be found in New York, and to absolve him from the censure. Kindly answer this letter after you have dealt with Rev. Drubay.

With kindest regards and best wishes,

I beg to remain,

Sincerely yours in Xt.,

P. Fumasoni-Biondi, Archbishop of Dioclea (signature)

Apostolic Delegate

**32. Letter from Apostolic Delegate to Very Rev. Peter Poniatisin -
May 26, 1924 (English)**

APOSTOLIC DELEGATION

UNITED STATES OF AMERICA

1811 Biltmore Street

Washington, D.C.

No. 10536-f.

Very Rev. Peter Poniatisin, Administrator,

Ruthenian Greek Catholic Diocese,

295 Hunterdon Street,

Newark, N.J.,

Very Reverend and dear Father:

I am pleased to inform you that His Holiness, Pope Pius XI, has appointed two Bishops for the Ruthenians in the United States. They are: Mons. Constantine Bohachevsky, Prot. Apo., (formerly Vicar General of the Ruthenian diocese of Przemyśl) for the Galicians; and the Very Rev. Basil Takacs (Spiritual Father of the Seminary of the diocese of Munkacs) for the Ruthenians of Podcarpathia.

I am further informed that one of the Bishops will reside in Philadelphia

and the other in New York.

With kindest regards and in union of prayers, I remain,
Sincerely yours in Xt.,

+P. Fumasoni Biondi Abp. Of Dioclea
Apostolic Delegate

33. Cum Episcopo - Apostolic Delegate - November 23, 1925 (English)

**APOSTOLIC DELEGATION
UNITED STATES OF AMERICA
1811 Biltmore Street
Washington, D.C.**

No. 2633-g
November 23, 1925

On August 17, 1914 the Sacred Congregation de Propaganda Fide for Oriental Affairs published the Decree "**Cum Episcopo Graeco-Rutheno**" (A.A.S. an. 1914, p. 458) regulating the spiritual care of all Catholics of the Greek Ruthenian rite residing in the United States. The Decree was declared to remain in force for ten years.

Since this decree contains several particularly important measures, e.g. Cap. IV, "*De Matrimoniis inter Fideles Mixti Ritus*", of which the Ordinaries and Pastors of the Latin rite should be cognizant, I deem it opportune to notify you that on June 21, 1924 the Decree above named was renewed for an indefinite period by the Sacred Congregation for the Oriental Church.

With sentiments of deepest esteem and devotion, I remain,
Sincerely yours in Xt.,

+Pietro Fumasoni Biondi (Signature)
Archbishop of Dioclea
Apostolic Delegate

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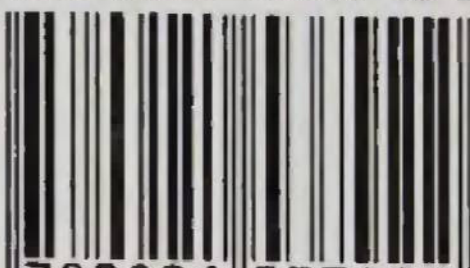
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That Church, Holy and Catholic, which is the Mystical Body of Christ, is made up of the faithful who are organically united in the Holy Spirit through the same faith, the same sacraments, and the same government and who, combining into various groups held together by a hierarchy, form separate Churches or rites. Between these, there flourishes such an admirable brotherhood that this variety within the Church in no way harms her unity, but rather manifests it. For it is the mind of the Catholic Church that each individual Church or rite retain its traditions whole and entire, while adjusting its way of life to the various needs of time and place.

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