

Archbishop Ambrose Senyshyn

— and his vision of the —
Ukrainian Catholic Church in America



By Bishop Basil H. Losten

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Front Cover: Bishop Ambrose Senyshyn O.S.B.M.

Back Cover: Figure 1 Stamford, CT

Figure 2 Melrose Park, PA

Figure 3 Bishop Senyshyn wearing a Mantia

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*This volume is dedicated, with great respect
and admiration to the memory of*

Archbishop Ambrose Senyshyn

*A tireless spiritual churchman who, for forty-five years
of his ministry throughout the United States, in Chicago,
Stamford, and Philadelphia, labored as a Bishop
with deep and successful foresight for the
Ukrainian Catholic Church in the United States.*

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Figure 1 Chicago, IL -1942- Bishop Ambrose Senyshyn O.S.B.M.

~ AUTHOR'S PREFACE ~

Bishop Basil Losten

I first met Bishop Ambrose Senyshyn while studying at Saint Basil Preparatory School and College in 1945. Even at that time, and with what little contact I had with him, Bishop Ambrose remains in my memory a cheerful and amicable person. A man, I might add, who was approachable. Bishop Ambrose was stationed here in Stamford, Connecticut where he was the president of our college. At that time he also was the Auxiliary Bishop to Archbishop Constantine Bohachevsky of Philadelphia, who would later ordain me to the holy priesthood in 1957.

Bishop Ambrose held the title of “president,” but acted like a general. He kept in contact with the seminarians, and occasionally joked with us in the dining room at lunch where he asked our names, leaving us with the impression, not only that he was in charge, but that he was concerned.

Years earlier he had been energetic in Saint Nicholas Ukrainian Catholic Parish in Chicago where he had arrived in 1933 from Cracow University in Warsaw, Poland. At Saint Nicholas he began service as an assistant, and through his leadership abilities was named Superior of the monastery after only four short years. In this capacity he stood in charge of the monks and also extended his influence to the mission parishes. His reach even included a radio program.

But Ambrose was not destined to remain in the Mid-West. Bishop Ivan Buchko, who was pastor of Saint George's Church in New York City and had also been named Auxiliary Bishop to Archbishop Bohachevsky of Philadelphia in 1940, engaged in a mission to visit parishes in South America. Due to the Second World War, Bishop Buchko returned to Europe to serve as Apostolic Visitor to Ukrainian refugees now fleeing the Nazis in

the East. But this left Saint George's in New York without a pastor, and Archbishop Constantine Bohachevsky without his Auxiliary.

To solve part of this problem Ambrose, still in Chicago, formulated a proposal that would have entrusted Saint George's parish in New York City to the Basilian Order. Bishop Bohachevsky approved the plan. Ambrose was then named Superior and Pastor of Saint George Parish and Monastery. He wouldn't hold this position long, however, as in June of 1942, Pope Pius the Twelfth named him Auxiliary Bishop to Archbishop Bohachevsky, who in turn assigned Ambrose to Stamford, Connecticut where he became president of Saint Basil's College and Preparatory School where I first met him.

From Saint Basil's he worked with Archbishop Bohachevsky to establish a religious community, the Missionary Sisters of the Mother of God in 1944, which is one of his great achievements. This community helped to publish liturgical music, books and icons. Then in 1954 he did something that would go on to affect the universal church through the Second Vatican Council and reach to this day. Bishop Ambrose launched a Eucharistic Marian Congress, which was held in the Convention Hall in Philadelphia, PA. The most powerful element of the congress was the concelebration of Divine Liturgies on nine different altars around a main altar.

Concelebrations conducted at the same altar were prohibited at this point in time by the Catholic Church. Bishop Ambrose had hoped to conduct the Liturgy in this fashion, instead Archbishop Amleto G. Ciconani the Apostolic Delegate to the United States of America struck a compromise, and allowed the celebrations to occur simultaneously at nine different altars on one stage.

The concelebration at the Marian Congress placed the richness of Christ's Church on display for 30,000 people to see, which proved to be a striking and powerful event in our history. Bishop Ambrose had organized a similar congress when he was a priest

in Chicago, and to great success. In Philadelphia, however, the success resounded all the way to the Vatican, and nearly a decade afterward, during Vatican II, the concelebration by priests at the same altar, thankfully, would be allowed.

After the construction of the Cathedral of the Immaculate Conception in Philadelphia, The Eucharistic Marian Congress stands as one of Bishop Ambrose's greatest achievements.

Though I had met him first in 1945 in Stamford, I saw little of the Bishop until 1961. I happened to be working in the chancery office the day he arrived as the Metropolitan Archbishop of Philadelphia. Archbishop Bohachevsky had died on January 6th of that year. It wasn't until August that Ambrose was named to fill the vacant position.

Later Metropolitan Ambrose appointed me Ekonom (controller) of the archdiocese where I had the task of looking over our financial responsibilities. I worked closely with the Metropolitan Archbishop in this capacity. My position also required me to drive him to our parishes throughout the archdiocese. By now macular degeneration had reduced his eyesight to the point where it was unsafe for him to drive around on his own, and so he always required a driver.

While our time together on these trips was of a formal nature, and we typically talked about the parishes we visited, he remained as amiable as ever. I worked closely with him for seventeen years until his death.

In 1976, Metropolitan Archbishop Ambrose Senyshyn passed to his eternal reward on Saturday, September the 11th. I know of no better way to honor his memory than to write a book on his life. There are so few of us left now, those of us who knew him, that I feel duty bound to undertake this work. I did not work alone, however, and I take this time to thank my friend Osyp Roshko who researched and edited much of the manuscript. I would also

like to thank Orlo Otteson who graciously organized and rewrote much of this book, as well as Dr. Olesander Luznycky. Bishop Robert M. Moskal, who provided the foreword for this book, also read an earlier manuscript. Two further readers who helped finalize the project, and who I would like to thank, are Reverend Dr. Ivan Kaczczak, and Reverend Monsignor Dr. Ronald Popivchak. Chris Moore, who helped complete the manuscript and Oleh Stecyk, who prepared the document for publication, are also worthy of mention.

Finally, I thank Metropolitan Archbishop Ambrose Senyshyn for standing up for the faith in the heart of the troubled Twentieth Century. In the words of His Beatitude, Josyf Cardinal Slipyj, “May the memory of Metropolitan Ambrose never die: may it last forever, eternally. May his virtues and great deeds shine for all to see and to imitate. May his sealed coffin symbolize and be the seal of our unity in one Patriarchate.”

~ FOREWORD ~

Bishop Robert M. Moskal

The Bishop sat at his desk in the chancery. I sat at my own in the next room. It was December the 6th, the Feast of St. Nicholas. "Boris, come here." He said. He called me Boris, since he did not think Robert was Ukrainian enough. When I entered his office he asked me what Saint Nicholas had brought me. "Nothing," I replied. He then handed me \$50.00 and told me not to spend it all in one place. He smiled. That was his nature. He was a people person and motivated to help those within his family, which included those he was connected to.

He further managed to support his family in Europe, and once with the help of the Holy See, brought his brother Peter to the seminary in Stamford, Connecticut, where he lived in the tower on seminary grounds. I recall that he had a small car, a Crosley. From time to time the seminarians (perhaps 6 men total), in an act of mischief, would lift up Peter's small car and hide it on him, but that was tolerable to the acts taking place in Ukraine at that time.

I am not writing a general preface, but rather my recollections of the man and what was important to him so as to give the reader an idea of who Ambrose was outside his public profile, how he lived, governed, joked and how he died.

Bishop Ambrose, with his love of people, loved our Ukrainian music, which seemed to have gone hand in hand with him. He loved both popular and ecclesiastical chant, and sought to spread this music throughout our church and to whomsoever he could. He knew the Spikula family from St. John's on the south side of Pittsburgh, and sent one of their daughters, Sister Andrea Spikula MSMG, to Chicago to study music. She in turn, became integral to his work, maintaining and spreading our musical traditions. When she returned she taught the seminarians, myself included,

choral singing. However, she never did direct the college and high school choir publicly.

The Bishop also gathered together a quartet which consisted of two male singers, Father Lubomyr Husar and Father Ray Revak; and two female singers, Mother Andrea and Vera Spikula. Together they produced three recordings, one of the Resurrection Tones (Galician), another a recording of the Samohlasny Tones (Galician), and the third The Pre-Sanctified Liturgy, in which he himself sang the priest's parts. Ambrose wanted me to be part of the effort as well, but I had a summer job lined up and could not.

In preparing for his installation as the Metropolitan of the Archeparchy, he paid for the seminarians to be brought from Washington, D.C. to Stamford, Connecticut where Mother Andrea taught us to sing for the ceremonies, which were slated to take place in the school auditorium, since the Pro-Cathedral Church was too small at that time.

He further felt that it was important for his future priests, i.e., the seminarians at St. Basil's, to know church hymns. To this extent he had Father Pobihushka travel from New York to Stamford to learn to sing by heart every song in the hymnal. Since he had sent me to music school (first at Temple University and then downtown Philadelphia Lincoln), I asked the music staff if the team could come tour our school and teach the children. This they did free of charge. That year the children surprised the good Bishop with a first class concert, and it later brought tears to his eyes when they presented him with a gold Panagia. One of the Bishop's great joys was that every year in December, before the Christmas recess, the entire student body sang carols for Ambrose in the Chateau. When they finished, he always passed out candies.

Bishop Ambrose further saw a need to publish a little book of the Molebens (to Mary, to Jesus – the Lover of Mankind – and to St. Josaphat). The little booklet was published bilingually, i.e. in Church Slavonic (Latin Alphabet) and English, along with notes.

The booklet was titled, "We Magnify Thee." He also published a little booklet containing the Divine Liturgy (Old Slavonic and English) together with notes for singing.

Furthermore, as Ambrose nurtured our traditional music among the young people, he also realized that you must foster vocations if you want to have priests in the diocese, and that meant attracting young people to the church and the priesthood. And so he began convening altar boys across the entire country in Stamford, Connecticut for a long weekend, at an altar boy convention, where he hoped to instill in them a love for the church that might one day bloom into the vocations that would carry us into the future.

Ambrose set his sights outside the church as well. As can be expected, many people of some high standing would request audiences with the Bishop. He was gracious to oblige, but if he wanted the audience to be short he always set the time of the meeting at 11:30 AM. If he set the meeting at 5:00 PM, then we knew that he wanted a longer audience. He always provided his guests on these occasions with lunch or dinner, which the Missionary Sisters would bring to the kitchen in the Chancery and leave. I was directed to serve the food, and after I did, I was invited to eat and be present for the audience; some of these were enlightening indeed.

Bishop Ambrose was aware that the priests were basically poor, and with little income and no health insurance, and so he set aside money from the parishes to establish funds for their health insurance. This marked the beginnings of an effort that wouldn't be finalized until Bishop Basil Losten organized a fund for priests' insurance by taxing the parishes on a scale adjusted according to their means.

His long tenure as Metropolitan Archbishop, however, would come to an end. Metropolitan Ambrose contracted Leukemia, which necessitated frequent trips to his doctors at Temple University Hospital in Philadelphia. On these occasions I drove

him to the hospital. He became so ill that a simple ear infection was only treatable by an operation. In those days, after visits with his doctor, and in spite of his condition, he would say to me, "Boris, take me to the Book Binders Restaurant," which was on Second and Walnut Street in Philadelphia. Here, he had a bowl of clam chowder with oyster crackers and joked with the waitresses and Rodney Dangerfield who worked there at the time, asking them, "Where are the clams in the soup?" The good Bishop had a sense of humor as well and didn't lose it, even as he faced the pain of this disease.

His good humor and kind spirits always drove him to make and keep friends, and not infrequently these were well placed friends. While in Philadelphia, Metropolitan Ambrose was a friend of Cardinal John Krol, Archbishop of Philadelphia for Roman Rite Catholics. The good Cardinal invited Metropolitan Ambrose frequently to his residence on City Line Avenue for dinner and good conversation. Metropolitan Ambrose often asked me to drive him there. The two men spoke Polish at dinner. On one occasion, Ambrose recited a poem in Polish, and on Christmas Eve we sang carols in Polish as well.

I cannot fail to remember also that after Metropolitan Ambrose died, it was Cardinal Krol who arranged to have Pope John Paul II visit not only his Latin cathedral, but our cathedral on Franklin Avenue. When the Holy Father (now Saint John Paul II) came to Philadelphia, Cardinal Krol called me in to say that he had informed the Pope that Philadelphia had two Archdioceses: the Latin and the Ukrainian one. And so, the Pope came to our cathedral, where I as pastor, Jimmy Melnic and Tom Sayuk as assistants, greeted him in Ukrainian and led him into the cathedral, where Melnic incensed him and Sayuk gave him the sprinkler. Once at the altar, the Holy Father knelt and prayed. Christine Dochwat had had her sister Luba embroider the Holy Father's coat of arms into the throne on which he sat. All of our priests were there. By that time Ambrose had died, but he was there in

spirit, and his friendship with Cardinal Krol and his successful completion of that cathedral, one of his greatest achievements, helped facilitate the Pope's visit.



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

CHAPTER

~ 1 ~

Western Ukraine: A Brief History

The journey of Archbishop Ambrose Senyshyn began on February 23, 1903, in Staryi Sambir, a Ukrainian town that now lies near the Ukrainian-Polish border. The oldest of six children, Ambrose and his parents, Timothy and Mary Senyshyn, resided in the Austrian crown land of Galicia, a land with a tangled and complex history.

Throughout the nineteenth century, about fifteen percent of Ukraine's westernmost territory lay within the boundaries of the Hapsburg (or Austrian) Empire. This western region consisted of three territories—Galicia, Bukovina, and Transcarpathia—each with a distinct administrative structure. The eastern region—the Russian-ruled Dnipro Ukraine—comprised the rest.

Lemkivshchyna, previously a frontier area under the nominal control of Greater Moravia, became an Austrian province in Galicia following the First Partition of Poland in 1772. Most of the residents who emigrated from Galicia to America tended to identify themselves as Ukrainians. Those from Lemkivshchyna, on the fringes of Galicia, had lived under Polish influences and identified themselves as Lemkos, Rusyns, or Ukrainians. They were among the poorest—and the first to emigrate from Galicia—leaving in advance of the Transcarpathian Greek Catholics.

The Austrian presence in western Ukraine took root in 1772, when the Hapsburgs annexed (from Poland) the palatinate of Rus' and parts of the Belz, Sanomierz, and Cracow palatinates. These territories came to be called Galicia, and over the course of the next half-century, this region's boundaries would fluctuate, finally becoming fixed in 1815, when the Congress of Vienna (at the end of the Napoleonic era) established an eastern border along the Zbruch River.

For nearly a century, from 1815 to the outbreak of World War I in 1914, Galicia and Bukovina's borders remained unchanged. The third territory, Transcarpathia (or historic Subcarpathian Rus') had been part of the Hungarian Kingdom since the eleventh century; but the region came under Austrian rule in the sixteenth century, when the Hapsburgs inherited the Hungarian throne.

The Austrian Empire, a complex amalgam of various territories (kingdoms, grand duchies, duchies, margravates, and city-states) had gradually been acquired by the Hapsburg dynasty over time, piece-by-piece, beginning in the thirteenth century. The largest of these territories was called the Hungarian Kingdom. The non-Hungarian territories lacked a formal name, but were referred to as the crown lands or the Austrian provinces. By 1900, Austria possessed seventeen of these provinces, two of which—Galicia and Bukovina—contained Ukrainian populations.

Because Hungary continued to be governed by its own laws, the Hapsburg Empire was effectively divided into an Austrian "half" and a Hungarian "half." After 1804, the Hapsburg rulers carried the titles "Emperor of Austria" and "King of Hungary." Galicia and Bukovina lay within the Austrian half of the empire and Transcarpathia within the Hungarian half.

After "re-annexing" Galicia, the Austrian imperial government abolished the old noble-dominated dietines (local assemblies) in each of the former Polish palatinates, and in the 1780s it created a centralized administration. Galicia was divided into nineteen

regions and given an advisory body—the Assembly of Estates—composed of clergy, magnates, and gentry. Real power, however, lay in the hands of a governor in the provincial capital of Lviv, who was appointed by the Hapsburg emperor in Vienna. Bukovina was only a region of Galicia at this point; but it finally became a separate Austrian province in 1861, with the same administrative structure as the other provinces.

Beginning in the 1860's, Austria entered into its so-called Constitutional Era. The governor in Galicia had been replaced in 1854 by a viceroy, and in 1861 diets were established in both Galicia (150 seats) and Bukovina (31 seats). That same year, Austria created (in Vienna) an imperial bicameral parliament with an appointed House of Lords and an elected House of Deputies. Galicia and Bukovina were each allotted seats in the Imperial House of Deputies, but not according to the proportion of their populations. Nonetheless, Ukrainians were elected to both the Galician and Bukovinian provincial diets and to the imperial parliament in Vienna.

In 1867 Galicia was divided into smaller districts, seventy-four at first and later eighty-three. In that year, the Hapsburg Monarchy was renamed Austria-Hungary and was transformed into a dual monarchy, in which Hungary governed its own internal affairs, sharing with the Austrian half only common matters such as foreign affairs principles, currency issues, and tariff policies.

At this point, Ukrainians made up only a portion of the Galician, Bukovinian, and Transcarpathian populations; and their peoples were generally concentrated only in certain areas of these three Austro-Hungarian regions.

In Galicia, Ukrainians were concentrated in the eastern half of the province, an ethnically diverse region: in 1849 Ukrainians comprised 71 percent of the population, but in 1910 only 62 percent. Most of the other inhabitants were Poles and Jews,

groups who resided in both the urban centers and the countryside. Most Ukrainians resided in the countryside.

* * * * *

Throughout the nineteenth century, Ukrainian lands within Austria-Hungary remained economically underdeveloped, with most of the population engaged in small-scale farming and related pursuits. Up to 1848, nearly three-quarters of the Galician population—and an even higher percentage of the Bukovinian and Transcarpathian populations—were serfs, attached to the land and tied to their landlords’ oppressive rental policies. Following their emancipation in 1848, these so-called “free” peasants remained “economic serfs,” holding only small plots of land that barely supported them.

These peasant farmers found themselves chronically indebted to landlords and money lenders, and the ongoing poverty eventually prompted large scale emigrations. From the 1870s up to 1914, an estimated 430,000 Ukrainians from Galicia and Bukovina, and another 170,000 Rusyns from Transcarpathia, headed for the industrial regions of the United States of America, seeking jobs and a better life.

* * * * *

Throughout the “long” nineteenth century, Ukrainian territories were ruled by the Russian and Austro-Hungarian empires. This period of relative political stability came to an end in August 1914, when Europe entered into the Great War, World War I, a conflict that would continue into November 1918.

The major states consisted of the Allies (Great Britain, France, Russia, and later the United States of America and Italy) arrayed against the Central Powers (Germany, Austria-Hungary, and later the Ottoman Empire). These Great Power alliances divided ethnic

Ukrainians: those in western Ukraine found themselves fighting in the Austro-Hungarian armies; those in Dnipro Ukraine became allied with the tsarist Russian army.

From the outset and throughout much of the war, western Ukrainian lands became part of the eastern front, a region in which the Austro-Hungarian forces were pitted against the forces of the Russian Empire. The Russians crossed into Galicia as early as August 5, 1914, and their advance was rapid. By the end of 1914, Russian forces held Bukovina, virtually all of Galicia, and the southern slopes of Hungary's Carpathian Mountains, specifically the Rusyn-inhabited areas immediately adjacent to Galicia.

The capture of Galicia and Bukovina was a major victory for Russia, but also for a portion of western Ukraine's East Slavic inhabitants. During the second half of the nineteenth century, when the national movement in western Ukraine was at its height, a large segment of the population (including the intelligentsia) was divided over the precise nature of their national identity. Galicians possessed a consensus on certain matters. That is, they identified themselves as East Slavs, calling themselves Rusyns, and they considered themselves Eastern-Rite Greek Catholics, and therefore clearly not Roman Catholic Poles.

There was less clarity on the question of national identity. Those who called themselves Old Ruthenians were Hapsburg loyalists who vaguely identified with the entire 'Rus world in the East. Others who called themselves Ukrainians believed they were part of a distinct nationality, most of whose adherents lived in the Dnipro Ukraine. Still others rejected the notion of Old Ruthenian "distinctiveness" or of Ukrainian "separatism," and held that they were Russians.

In neighboring Bukovina, Old Ruthenians, Russophiles, and Ukrainophiles were also present among the intelligentsia. In Transcarpathia, however, there were no Old Ruthenians or Ukrainophiles: most of the local East Slavic intelligentsia had

already fully assimilated into the Hungarian culture. Most of the Transcarpathians who retained an East Slavic identity favored a pro-Russian (Russophile) national orientation, although some felt that they comprised a fourth East Slavic nationality—one called Rusyn or Subcarpathian Rusyn. Complex, to say the least.

Not surprisingly, the tsarist Russian government favored the Russophiles in Austria-Hungary's western Ukrainian lands; and before the advent of World War I, various segments of tsarist society had been providing assistance to a small but growing Orthodox movement among Greek Catholic villagers, both in Galicia and Transcarpathia.

At the same time, a "return to Orthodoxy" generally meant the acceptance of a Russian national identity and (for some) hope in "liberation" by the tsar. Austria-Hungary, deeply suspicious, viewed "conversion" to Orthodoxy as a form of state treason, and began to hold periodic trials against Galician and Transcarpathian Rusyn priests and secular activists.

The fate of Dnipro Ukraine was determined by the 1917 Russian revolutions and their aftermaths. The fate of western Ukrainian lands, however, rested on the outcome of World War I and the future of the Austro-Hungarian Empire. The victorious Allied and Associated Powers—Great Britain, France, the United States, Italy, and Japan—convened in January 1919, at several palaces outside Paris, to determine Europe's postwar borders. The Ukrainian National Republic and the West Ukrainian National Republic each sent delegations to Paris, but they were not accorded recognition and played no official role in the negotiations.

With the collapse of Austria-Hungary, the Allied Powers claimed authority over the former Hapsburg territories, including western Ukrainian lands (Galicia, Bukovina, and Transcarpathia). Despite Allied claims, the final stipulations of the peace conference's various treaties reflected circumstances that had already been decided on the ground.

The second of the Paris Peace Conference accords, The Treaty of St. Germain-en-Laye, was signed on September 10, 1919. This treaty dealt with the former Austro-Hungarian Empire. Its provisions awarded Bukovina (including its administrative center of Chernivtsi, as well as its largely Ukrainian-inhabited region) to Romania. The treaty also gave the Rusyn territory south of the Carpathians (an area that had been part of the Hungarian Kingdom) to the new state of Czechoslovakia. Moreover, the treaty stipulated that this specifically Rusyn territory was to be awarded the fullest degree of self-government that was compatible with the unity of the Czecho-Slovak state.

The Galician Question would be argued by the Allies for the next four years. In December 1919, British Foreign Minister Lord Curzon proposed a border for eastern Poland that would have left most of Ukrainian-inhabited eastern Galicia outside of Poland. But Polish authorities rejected the Curzon border proposal and also the suggestion that eastern Galicia be granted autonomy within Polish borders.

In the end, the Allies grew tired of the Galician Question, and in March 1923 they relinquished their authority over the region, giving Poland legal control of Galicia, although Poland had already asserted control in June 1919. The determination of Poland's remaining eastern border, which affected Ukrainian-inhabited lands in Volhynia, Polissia, and parts of the Podlachia and Chelm/Kholm regions, would depend on that country's negotiations with Soviet Russia and its ally, Soviet Ukraine.

The Polish-Soviet armistice of October 1920, which ended the Ukrainian revolutionary era, was followed by the Treaty of Riga (signed on March 18, 1921), which called for Poland to recognize Soviet Russia and Soviet Ukraine. All of Podlachia and the Chelm/Kholm region, as well as western Polissia and western Volynia, became part of Poland.

The largest proportion of ethnic Ukrainian—inhabited territory

lay within the former Russian Empire and came under the jurisdiction of the Ukrainian Soviet Socialist Republic—or in short, Soviet Ukraine. Despite its alleged status as an independent state, Soviet Ukraine, from the time of its establishment in early 1919, was closely linked to Soviet Russia and its military force, the Red Army—a dependency that would only increase. On December 28, 1920, both countries signed a treaty of union, specifying that final decisions related to Soviet Ukraine’s military forces and economy would be made by the Soviet Russian Bolshevik (Communist) party leaders.

In February of 1922, Soviet Ukraine’s foreign diplomatic functions were turned over to Soviet Russia. Finally, in December of 1922, Soviet Ukraine, together with Soviet Belorussia and Soviet Transcaucasia, joined Soviet Russia to form the Union of Soviet Socialist Republics (USSR)—the Soviet Union.



Figure 1 Metropolitan Andrei Sheptytsky of Lviv, Galicia.

CHAPTER

~ 2 ~

The Greek Catholic Church in Galicia

Ukrainian-American religious traditions go back to the ninth century, when Byzantine missionaries introduced Christianity into present-day Ukrainian territories. In the tenth century (in 957), Princess Olga of Kyiv accepted Eastern Christianity, taking the Christian name Helen and requesting that the Holy Roman emperor, Otto the Great, send missionaries into Kyivan Rus'. (The term Kyivan Rus' generally refers to territories that now include Ukraine, Belarus, and part of western Russia.)

Most of these missionaries were slain by pagan forces sent by Olga's son, Prince Svyatoslav, who had seized the crown from his mother. It was Grand Duke Vladimir, however, Olga's grandson, who had laid the permanent foundation for the Byzantine-Slavic religious traditions in the Kievan Principality, when in the year 988 he and the Kievan people officially accepted Christianity.

This decision drew Kyivan Rus' into the Byzantine Empire's cultural, political, and economic orbit, and into the Eastern Rite practice of Christianity. Vladimir's son, Yaroslav the Wise, fostered this Christian church, and by the eleventh century, Byzantine Greek churchmen had established an ecclesiastical hierarchy. During the reign of Yaroslav I, Kyiv became home to the head (the metropolitan) of the Rus' church, and eparchies (dioceses) were established throughout the realm.

At this point, there was still no formal schism between Eastern and Western Christianity. That break would occur in 1054, the year of Yaroslav's death, and the Rus' church would eventually end up on the Eastern Orthodox side of the divide. The Christianization of Kyivan Rus' would take centuries, but the Church's influence during this period helped unify a diverse and decentralized Kyivan realm. By the mid-twelfth-century, the Orthodox Church had placed bishops in Halych, the capital of Galicia, and in Przemyśl. These two eparchies—Halych (later moved to Lviv) and Przemyśl—would remain Orthodox until the end of the seventeenth century.

On July 6, 1439, in the city of Florence, Italy, the imperial authority of the Eastern Orthodox Church, together with the pope and bishops of the Roman Church, proclaimed a document of union titled *Laetentur Coeli* ("Let the Heavens Rejoice"). This Council of Florence agreement was intended to heal the Great Schism of 1054 and reunify the Eastern and Western Christian branches. Isidore, the metropolitan of Kyiv, accepted the Florentine union, but the accord failed to take root in Galicia or in the other Rus' lands, and it would not survive two decades.

In 1595-96, the majority of Ruthenian (Ukrainian and Belarusian) Orthodox hierarchs in the Polish-Lithuanian Commonwealth accepted union with the Roman Catholic Church (the Union of Brest), creating the Ruthenian Uniate Church. In Galicia, however, the Union was rejected, even though the territory was part of the commonwealth. Only after the Cossack revolt of the mid-seventeenth century, when Poland strove to bring its Ukrainian territories under firmer control, was the church union implanted into Galicia. The Przemyśl eparchy accepted it in 1692; the Lviv eparchy in 1700.

The Uniate church in Galicia was transformed in 1772, after the first partition of Poland, when the Galician territory came under Austrian rule. The enlightened absolutists—Maria Theresa (1740-80) and her son Joseph II (who had been co-ruler since

1765, sole ruler from 1780-90)—instituted significant reforms, two of which are most notable.

First, the rulers decreed that Greek Catholic seminarians must have access to formal higher education, and they set up institutions in Vienna and Lviv. In earlier years, aspiring priests had depended mainly on their fathers for education, men who were usually priests themselves. The enlightened absolutists' educational reforms profoundly influenced the Greek Catholic Church, and in only a generation's time an educated stratum emerged within the Ruthenian population.

The educated priests became the first Ruthenian national awakeners in Galicia, as well as the leaders in the 1848 Ruthenian political movement. Their children became the secular intelligentsia who would lead the Ruthenian national movement, throughout the Austrian constitutional era and even into the interwar period.

The second major reform, the upgrading of the hierarchical and administrative structure of the Greek Catholic Church, permitted the bishops of Lviv and Przemyśl to establish cathedral chapters, to aid in the administration of the eparchy. Furthermore, in 1808 the metropolia of Halych was established (or restored); and the Halych metropolitan, who was also the Greek Catholic archbishop of Lviv, then became head of the entire Greek Catholic Church in Galicia.

Until 1885, there were only the two eparchies within the metropolia, but in that year the southern and slightly larger half of the Lviv archeparchy was made into a third eparchy, with its seat in Stanyslaviv. According to the ecclesiastical schematisms of 1900, the Lviv Archeparchy consisted of about 22,000 square kilometers. The Przemyśl eparchy, which extended far into the west and was mainly populated by Polish Roman Catholics, consisted of almost 40,000 square kilometers. And the Stanyslaviv eparchy, which extended outside Galicia into



Figure 2 Bishop Sheptytsky as Bishop of Stanyslaviv.

the neighboring province of Bukovina, consisted of about 24,000 square kilometers.

The smallest territory, the Lviv archeparchy, had the largest number of faithful (1,081,727), followed closely by the Przemyśl eparchy (1,039,430). The Stanyslaviv eparchy had 867,010 faithful, of whom 15,673 lived in Bukovina. By 1900 Galicia could count 2,972,494 Greek Catholics. Each eparchy was divided administratively into twenty to thirty deaneries, each of which included about twenty parishes.

This administrative arrangement lasted in its essentials until 1946, when the Soviet authorities forced the Greek Catholic Church in Galicia to merge with the Russian Orthodox Church. The Greek Catholic Church survived thereafter in an extremely weakened form, operating mainly as a persecuted, underground entity. In 1989 the Church again was allowed to operate openly, and it is presently the largest church in Ukrainian Galicia. It no longer enjoys the allegiance of most Galician Ukrainians, however, for a serious competitor to it has emerged in the form of the Ukrainian Autocephalous Orthodox Church. The metropolis of Halych continues to exist, but the composition of its constituent eparchies has been modified.

As a result of two large Galician emigration waves—one from the end of the nineteenth century to the beginning of the First World War, and a second following the Second World War—the Greek Catholic Church in its Galician redaction has spread throughout the world. Today Galician-Ukrainian Catholics can be found in Canada, the United States, Brazil, Argentina, Great Britain, France, Germany, Austria, and Australia—to name just a few. The American Byzantine Catholics are also descended from the Greek Catholic Church, but that of Transcarpathia, not Galicia.



Metropolitan Sylvester Cardinal Sembratovich
 Восхваляемый и Почитаемый
 Пресвященный Католикос
 Всех восточных Православных Церквей
 Святейший Патриарх Московский и всея Руси
 Святейший Митрополит Киевский и Галицкий
 Святейший Митрополит Черновицкий
 Святейший Митрополит Львовский
 Святейший Митрополит Бессарабский
 Святейший Митрополит Венгерский
 Святейший Митрополит Польский
 Святейший Митрополит Сербский
 Святейший Митрополит Румынский
 Святейший Митрополит Болгарский
 Святейший Митрополит Греко-Католический
 Святейший Митрополит Польский
 Святейший Митрополит Венгерский
 Святейший Митрополит Сербский
 Святейший Митрополит Румынский
 Святейший Митрополит Болгарский
 Святейший Митрополит Греко-Католический

ЕГО ЕМИНЕНЦІЯ КАРДИНАЛ СИЛЬВЕСТЕР СЕМБРАТОВИЧ
 що вислав першого українського греко-католицького священика, о. Ів. Волянського до Америки в 1884 р.

Figure 1 A popular photo of Metropolitan Sylvester Cardinal Sembratovych.

CHAPTER

~ 3 ~

Coming to America

In December 1607, Ivan Bohdan, a native Ukrainian, set sail with Captain John Smith and 144 English mates and headed toward the New World, where Smith would establish the Jamestown colony, the first American settlement. Smith and Bohdan had met years earlier when Smith, fighting the Turks, had been captured, but had made an escape through Ukraine, Romania, and Hungary.

Sometime in the 1860's, immigrants from Austrian Galicia and Bukovina (Ruthenians) began arriving. The great migration truly commenced, however, in the late 1870's, when agents of Pennsylvania coal mine owners began recruiting strike-breaking workers in Transcarpathia and Slovakia (in Hungary). Word spread north to Galicia, and others followed, settling primarily in Pennsylvania, but also in Minnesota, Colorado and Montana. In these regions, they were able to find work in silver and gold mines, in steel and saw mills, in lumber companies and brick factories, and with railroad companies.

Most of the earliest immigrants came from the mountainous border districts of western Galicia, and many found their way to Pennsylvania communities such as Shenandoah, Shamokin, Mount Carmel, Hazleton, Lansford, Freeland, Olyphant, and Mayfield. Others migrated to Jersey City, New Jersey; Yonkers and Troy, New York; and Ansonia and New Britain, Connecticut.

By 1880, approximately 1,000 Ruthenians had landed in the anthracite coal region of Pennsylvania—20,000 by 1890, and 40,000 by 1900.

Most were Catholics of the Byzantine-Slavic Rite, in communion with Rome. Native Ukrainians in the eastern territories, however, lands under Russian domination, found it difficult if not impossible to emigrate. Thus, the first immigrant wave to the U.S. contained only a few Orthodox Christians.

All the new arrivals faced immediate and formidable challenges. They lacked the leadership that would have eased their transition into a new and strange and sometimes hostile culture; and they often fell prey to unscrupulous work agents. Moreover, they lacked familiar institutions—most of all their church, which had been the center of their European social and religious lives. Bereft of their own priests, many chose to attend Latin Rite churches, especially the Polish, Slovakian, and Hungarian forms; and many stayed in those parishes, eventually losing their national ecclesiastical identities.

By 1882, Shenandoah, Pennsylvania, could count sixty to seventy Ruthenian families, and it was these immigrants who (in 1884) first tried to obtain a European priest. They sent their request to the Most Reverend Sylvester Sembratovych, Archbishop of Lviv, who (in that same year) appointed the Reverend John Wolansky, a Ukrainian, to be their missionary pastor. He arrived on December 15, 1884, and began organizing the Ruthenian church. This was no easy task, and one that was complicated by ongoing conflicts with the established Latin Rite church.

Father Wolansky traveled first to Shenandoah, to acquaint himself with his parishioners, and then to Philadelphia, to call on the Latin Rite archbishop, the Most Reverend Patrick J. Ryan. Father Wolansky was received by the archbishop's vicar general, the Very Reverend Maurice A. Walsh, who informed him that his credentials would not be accepted, and that he would not be

permitted to carry out his priestly duties. He was also informed that there was no room in America for a married Catholic priest. The three pastors in Shenandoah accorded him approximately the same reception.



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

Father Wolansky telegraphed Metropolitan Sembratovych, relating his difficulties and informing him that he would begin priestly duties based on the jurisdiction that he had been given. Father Wolansky then rented a hall on Main Street (Kern Hall) and on a Wednesday evening, December 18, 1884, he conducted the first Byzantine Rite Catholic Vesper Service in America.

Father Wolansky's missionary work quickly extended into neighboring communities in Pennsylvania and ultimately into other states. In March 1887, Rev. Zenon Liakovych arrived to assist, and with him came Vladimir Simenovych, a university student from Lviv, the first known formally educated Ukrainian layman to settle in the United States.

Father Wolansky assigned Father Liakovych to Shenandoah and set out on a protracted visit to various immigrant colonies

around the country. Upon his return, Father Liakovych moved to Kingston, Pennsylvania, and assumed duties at St. Mary's Church, the second Byzantine-Slavonic Rite church to take root on American soil.

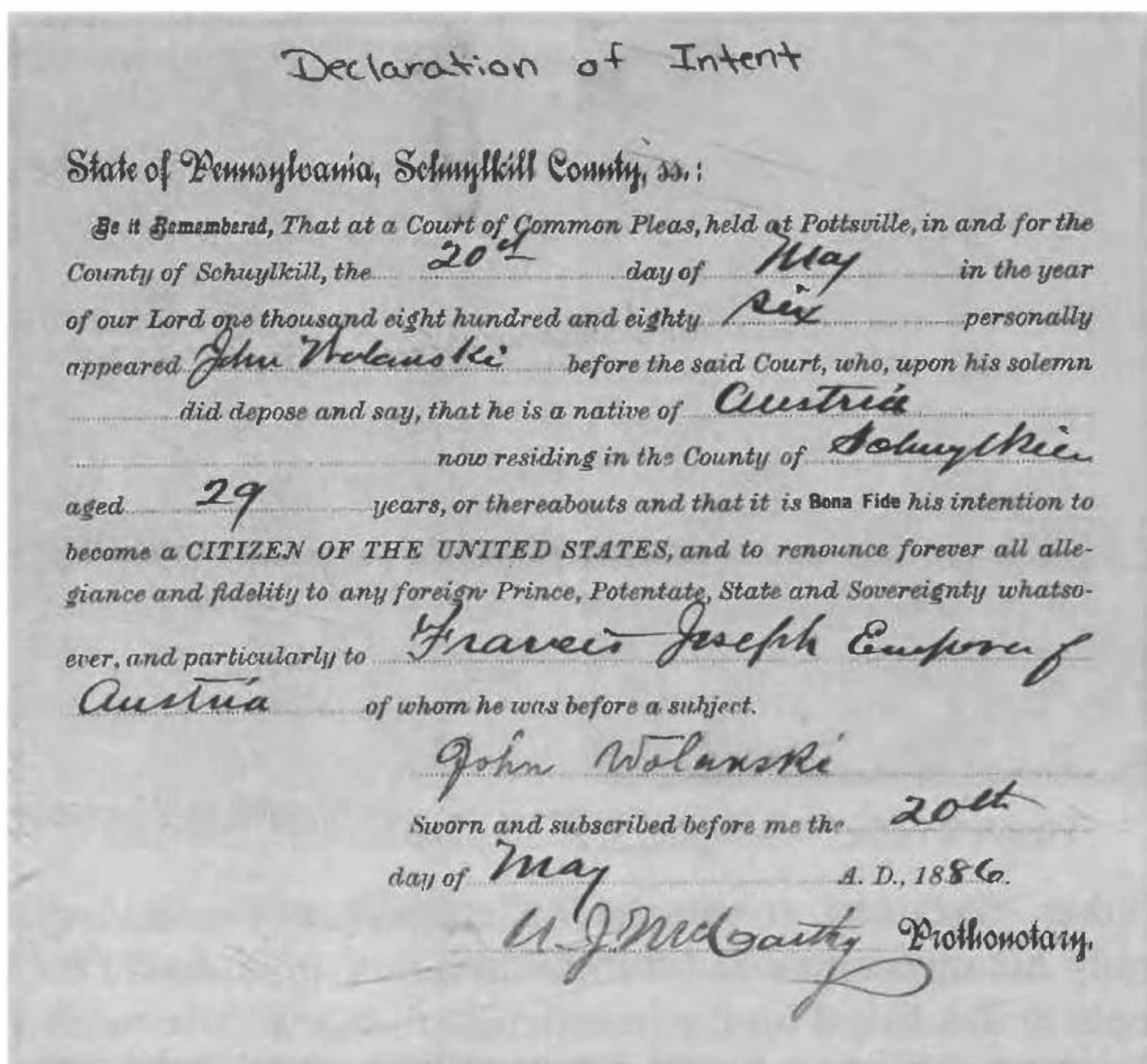


Figure 3 Father Wolansky's application for U.S. Citizenship.

Liakovych died in November 1887, and was replaced the next year by the Rev. Constantine Andrukhovich, who took up residence in Kingston. Within a year, however, Father Wolansky was called back to Galicia, a move undoubtedly prompted by the protests of American Latin Rite bishops. During the 1887-1888 Shenandoah coal strikes, he had openly sided with the miners, the only Catholic priest to do so. This activism, together with volatile issues surrounding his married status, probably prompted his recall, but it was a serious loss to Ruthenian Catholics. One newspaper article paid this tribute:

Although young, barely more than 30 years of age, tall and slim, though compactly built, and fairly good looking, Father Wolansky has no superior as a worker. He scarcely permits himself any rest, so thoroughly is his soul in his work. If life and health stand 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.

* * * * *

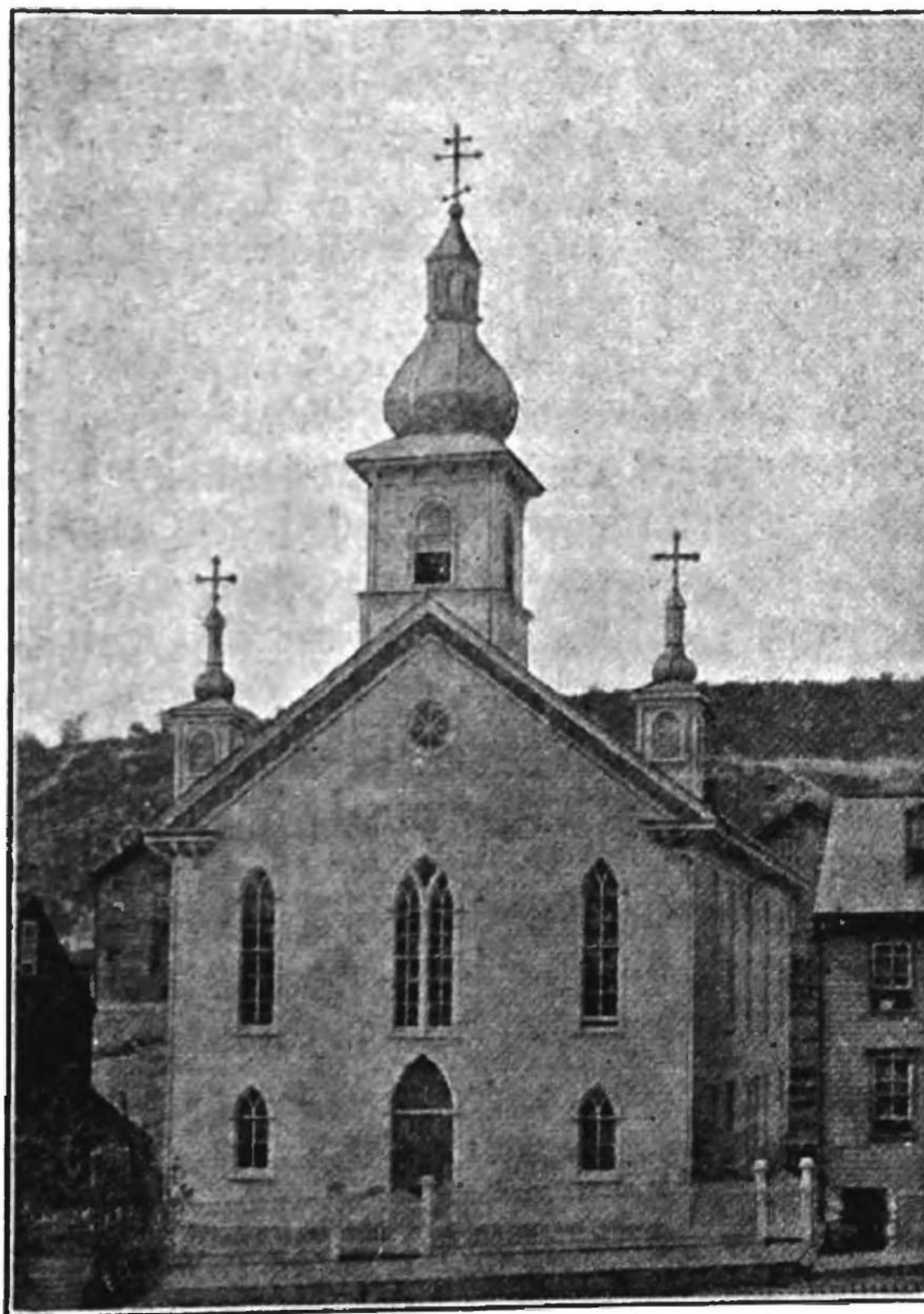


Figure 4 The First Greek (Ruska-Ruthenian) Catholic Church in the United States. Erected in Shenandoah, PA in 1886.

From 1889 on, more priests began arriving, most of them from Transcarpathia. In 1894, with over twenty Ruthenian Catholic priests in America, only four were from Galicia. This influx of priests led to a few scandals and some unwanted competition between and among priests and parishes. This in turn occasionally led to the establishment of two and sometimes three parishes within a community.

The early immigrants, mainly from Galicia and Transcarpathia, divided into two broad groups, each of which subdivided into various factions. The Galicians divided into two groups: 1) "Ukrainians," those devoted to advancing Ukrainian culture and 2) "Moscophiles," those who aligned themselves with all things Russian. The Transcarpathians divided into three factions: 1) those sympathetic to Hungarians, 2) those who leaned toward Russia, and 3) those who aligned themselves with the Ukrainian culture.

Many of these factional conflicts were rooted in European political differences, but concerns among Ukrainian immigrants resembled those of their Irish, Polish, and Lithuanian predecessors. The Ruthenians feared that their churches, the center of their social lives, might fall under alien control, and that their traditional Eastern Rite religious laws and customs would be undermined. This fear, among others, made their relationship with American Latin Rite Catholics doubly difficult.

In a three-year period, 1895 to 1898, seven young celibate Galician priests arrived in the U.S., eager to organize separate parishes and democratize church administration. These "priest radicals," imbued with the Ukrainian national revival spirit, faced a daunting initial challenge: namely, the lack of any official status for the Byzantine-Slavonic Rite in America, and the absence of any normal church organization.

Priests were coming to American shores with the rights of jurisdiction that European bishops had given them. Once settled

in the U.S., however, they often worked in an independent fashion—independent, that is, of the local Ordinary and of one another. They began organizing parishes within the boundaries of Latin Rite dioceses, a practice that led to internal confusion and serious conflicts with the Latin Rite bishops.

Most of the Latin hierarchy and its clergy were unfamiliar with the Byzantine-Slavonic Rite; moreover, these figures firmly rejected the married priest custom and law. Many early Ruthenian priests lacked English speaking abilities, making it difficult to effectively communicate their Byzantine traditions. Although some priests did speak Latin, German, and even English, communication barriers persisted, leading to ongoing misunderstandings and occasional outright hostility. Latin Rite priests simply refused to learn about another tradition and to accept Eastern Catholics.

The Latin Rite bishops, interested in preserving their authority and resolving chaotic conditions, believed that all priests should remain celibate and should come under their authority, and they began petitioning the Holy See, seeking to achieve those ends. The Holy See responded on October 1, 1890, with a decree (*Aliquibus abhinc*) stating 1) “that all priests must come under the jurisdiction of the Latin Rite Ordinary in whose territory they had chosen to reside, 2) that all priests must remain celibate, and 3) that married priests must be recalled to Europe.”

This decree simply increased the difficulties between the two Rites and worsened the already serious internal disagreements among the immigrants. With the growth of radical leadership in the 1890s, most if not all Greek Catholic congregations chose to maintain ownership of their churches, refusing to sign them over to the Latin bishops. Thus, although a priest may have received jurisdiction from the local bishop, based on documents carried from Europe, that bishop did not necessarily own the church to which the priest had been assigned. Consequently, some priests found themselves answering to two (often conflicting) authorities.



Figure 5 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 Andruchovych – Lviv Archeparchy and Rev. Cyril Gulovych, O.S.B.M. – Munkacs Eparchy.

In an effort to relieve tensions, eight priests met (twenty-eight days after the decree *Aliquibus abhinc* had been issued) and petitioned Rome, requesting the appointment of a Byzantine-Slavonic Rite vicar general to preside over all Catholics of that Rite. Approximately a year later, another clergy group formulated a memorandum stating the position of Ruthenian Catholics in America. That document was delivered to the apostolic delegate by Father Nicephor Chanath, who in the next year became the acting administrator. Father Chanath went on to serve in that position until 1896, mainly functioning as an intermediary

between the Ruthenian priests and the Latin bishops, as well as between and among the discordant Ruthenian factions.

Father Chanath's position was more nominal than real, and the young "radical" Galician priests finally abandoned the prospect of any cooperative dealings with Hungarian priests from the Munkacs Diocese. In early 1896, the so-called "radicals" made moves toward establishing a church administrative organization that would control priests and bring order to their church, and perhaps protect against the Russophile propaganda being thrown at them by the Russian Orthodox Mission.

At a May 30, 1901, gathering in Shamokin, Pennsylvania, clerical and lay delegates formed an association called the "Ruthenian Church Congregations in the United States and Canada," headed by a committee of three priests and three laymen. The stated goal was "to obtain good priests, to see that in every parish there be order, schools, choirs, reading rooms—and that the poorer chapels obtain the services of a priest at least from time to time." The association also ruled that their six-member clerical committee would, upon request from new congregations, appoint newly arrived priests.

Only fifteen parishes and ten priests—out of a total of sixty churches and forty-five priests—accepted the general committee's administrative authority. (The Transcarpathian group soon began establishing its own church organization.) It was the first attempt to assert lay control over the Church, a principle that would prove troublesome for years to come.

At a second convention, held in Harrisburg, Pennsylvania, on March 26, 1902, delegates formally named the association, calling it the "Ruthenian Church in America." This organization would endure until the arrival of the first bishop—and the resolution of religious matters that were canonically the bishop's prerogative.

Internal conflicts and misunderstandings with the hierarchy

continued, and individual priests and some congregations and churches began passing over to the Orthodox. Moreover, Ruthenian priests found themselves combating Russian Orthodox propaganda, a tactic financed by the tsarist government, which saw the Ruthenian Church in America as a strong supporter of the unwanted Ukrainian movement. By 1901 the Russian Orthodox Mission had converted thirteen Ruthenian Catholic congregations to the Orthodox—a total population of 6,898 faithful, of whom 2,448 were from Galicia and 4,450 from Transcarpathia.

The ongoing differences with the Latin Rite bishops and the increasing acceptance of anti-Roman views, first articulated by the Ukrainian “radical” priests, had also opened up proselytizing opportunities for Episcopalian, Presbyterian, Baptist, and other Protestant groups. All these tensions and conflicts, together with the appeals of the Transcarpathians for the appointment of a vicar general, or a bishop steeped in the Hungarian tradition, prompted the Holy See to seek a solution. A widely circulated rumor predicted that the first apostolic visitor would be a Hungarian from Transcarpathia. The Galician “radical” priests quickly let it be known that they would oppose such an appointment.

And so, on April 29, 1902, the Right Rev. Andrew Hodobay, titular abbot and canon from the Hungarian diocese of Eperjes did arrive in America. Appointed to serve as the apostolic visitor to the Ruthenian Catholics, he faced some immediate challenges. The Ukrainian priests opposed him, holding that his appointment had been engineered by the Hungarian government, which feared that Hungarian immigrants might be influenced by the spirit of Ukrainian nationalism. In addition, he faced three other major issues: the split between Ukrainian and Transcarpathian clergy, the principle of lay control, and the ongoing misunderstandings with Latin Rite bishops.

Shortly after his arrival, Father Hodobay organized a convocation of priests, held in Brooklyn, New York, on May 21, 1902, and intended to determine statutes for the Church. Only

forty priests attended; however, all of whom attended came from the Hungarian Munkacs (32) and Presov (8) Dioceses. None of the Ukrainian priests were invited. Nor were they invited to a second convocation held in Scranton, Pennsylvania, on July 22, 1902, and attended by only nineteen of the Transcarpathians. Thus, the Ukrainians had no input into discussions surrounding Ruthenian Church statutes.

Moreover, friendly relations between the Hungarian priests and Father Hodobay began to cool and then to become outright hostile. The infighting became complex and the relationships tense, but the consequences eventually became clear: Father Hodobay simply could not gain the support of all the priests. His task was made more difficult by his relations with the Latin bishops, who feared that chaos among the Ruthenian Catholics would undermine their episcopal authority.

Thus, Father Hodobay's mission seemed doomed from the start, and he was finally recalled to Europe in 1907, but not before he had made reports to Rome about chaotic conditions among Ruthenian Catholics in America.

On the basis of these reports, together with the insistence of European Ruthenian bishops—especially that of the Most Reverend Andrei Sheptytsky, Metropolitan of Galicia—Pope Pius X decided to name a bishop for the American Ruthenian Catholics. And with the 1907 appointment of Rev. Soter Stephen Ortynsky, O.S.B.M., as the first bishop, the Ruthenian Church in America entered its second phase.

With this historical background, let us turn to the early life of Ambrose Senyshyn.



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.

CHAPTER

~ 4 ~

Ambrose Senyshyn: The Early Years

Born February 23, 1903, in Staryi Sambir, western Ukraine, young Ambrose (the oldest of six children) began his education at Sambir elementary school, completing six grades before moving on (in 1913) to the Ukrainian Gymnasium (high school) at Lviv. But these were perilous times. In September 1914, Russian forces rolled into Sambir and proceeded to destroy all schools, including the two gymnasium structures, together with their libraries, materials, and furnishings. As a result, Ambrose was forced to discontinue his studies.

The military machine, set in motion by the July 1914 onset of World War I, together with war preparations against the Russians, had brought Hungarian soldiers (from the Austrian army) into Sambir. The head of the Austrian military court, a lawyer, began sending innocent individuals, including priests, to their deaths. Many residents, falsely accused, were sent to Austrian concentration camps in Talerhof and Gmuende, and many never returned. Fearing for his life, the pastor of the city, Rev. Father Rabij, fled to Vienna, taking with him the Miraculous Icon of the Mother of God.

For Russia, the capture of Galicia fulfilled an age-old dream. Since Muscovite times, the tsars had claimed to be descendants of Kyivan Rus' rulers, and thus felt obliged to "re-unite" all "Russian"

lands. In early April 1915, Tsar Nicholas II made a triumphal visit to Lviv and Przemysl, and the Russian government set up a civilian administration in the newly acquired territories of Galicia and Bukovina. This governing body found some support among Polish leaders, but it was adamantly opposed to Ukrainophiles, and tsarist officials closed Ukrainian cooperatives and cultural institutions. In addition, they made plans to dismantle the Greek Catholic Church, and they deported to Russia its popular and politically influential primate, Metropolitan Andrei Sheptytsky.

Russian military fortunes, however, quickly shifted. German troops began reinforcing the Austro-Hungarian army, and by the end of June 1915, the Russians had been driven from most of Galicia and all of Bukovina. They later retook part of Galicia and all of Bukovina; but on May 1, 1916, the Austrian forces broke the Russian lines, and the Russians began a chaotic retreat to the East.

In early June, Rev. Father Rabij returned to Sambir with the Miraculous Icon of the Mother of God, and his joyful followers accompanied him to the Church of the Nativity of the Mother of God. Here the Icon was placed in its rightful place, in the center of the main altar. With the Russian withdrawal from Sambir, schools reopened, although on a limited basis, since many teachers were still serving in the Austrian army.

With the fall of the Austrian Empire, in 1918, western Ukrainians regained control of villages and cities, liberating Lviv on November 1st and Sambir on November 4th. Ukrainian leaders then established the Ukrainian National Council, which elected a president and proclaimed the existence of a state, an independent country named Western Ukrainian National Republic. This new state was composed of eastern Galicia, Bukovina, and Transcarpathia, together with lands that are now Polish territories.

Blossoming out of a dying empire, Western Ukrainian independence seemed to have been rather easily achieved,

but this shaky statehood would be short-lived; the Poles were not about to allow it. On November 1, 1918, the same day the Austrians surrendered the reins of government, the Ukrainians found themselves at war with local Poles. Then, in April 1919, the Polish government sent troops to Galicia, together with French military advisors, among them a young captain by the name of Charles de Gaulle.

On May 17, 1919, Polish forces swept into Sambir, and a reign of terror began. Prisons filled up, and many Ukrainians were sent to concentration camps or to prisons in other cities. Metropolitan Senyshyn's predecessor, Archbishop-Metropolitan Constantine Bohachevsky, was sent to prison, and then to concentration camps in Modlin and Dembie. All schools were given Polish names, and Ukrainian schools were closed. By July 1919, Polish forces had claimed an easy victory.

* * * * *

Andrij Senyshyn (Ambrose) was witness to all these events, but there is no record of his involvement in any of them. It is known that in 1921, at age 18, he appeared before a school commission and passed all the exams needed to earn a degree from the four-year gymnasium (high school) program at St. Josaphat's Institute in Lviv.

In 1923, at the age of 20, he met Rev. Father Platonid Filas, O.S.B.M., a priest of the Basilian Order, and a figure who would greatly influence the young student. In later years, on a 1942 visit to Canada, Bishop Ambrose recalled how moved he was by the songs, recitals, and speeches of the Basilians—from the Order of Basil the Great. He noted that Basilian charity, expressed in the deeds of Father Filas, kindled his desire to become a monk. At another gathering, years later, he also praised the ways in which Bishop John Buchko, auxiliary to Eparch Constantine, directed him to the Lord's service.

In later years, Bishop Ambrose Senyshyn never referred to his mother in any speeches or official documents. But he always remembered that it was she who had lighted a candle each Sunday before the Icon of the Mother of God, and it was she who had prayed each night that her son might become a priest.

In 1922, following the advice of Bishop John Buchko, and following in the footsteps of Rev. Father Platonid Filas, Ambrose entered the monastery of the Basilian Fathers in Krekhiv, in western Ukraine, not far from Lviv. After finishing the candidature and novitiate in three years (1922-1925), he then spent two years pursuing studies at the Novitiate of St. Onuphrius in Lawriw, near Staryj Sambir.

Tradition holds that this monastery was constructed in 1272 by a legendary Lithuanian prince, and from the mid-eighteenth century on, it had served as a center for monastic studies. From 1888 to 1911, it was the only Ukrainian language school that used Ukrainian as a teaching language. It also contained a valuable library and served as an archival center.

After two years of study there, Ambrose moved on, completing his philosophy studies in four semesters at the famous Basilian monastery at Dobromyl', located at the foot of the Beskyd Mountains, on the Vyrva River, in what is now present-day Poland. He then spent two years studying sacred theology at the Basilian monastery of Krystynopil (now called Chervonohrad).

On August 10, 1931, he wrote to his mother, Maria, and his father, Timothy:

I inform you of a great joy which happened to me yesterday, August 9. At 7:00 in the morning I professed the eternal monastic vows, and at 10:00 a.m. during the Pontifical Divine Liturgy, His Excellency Most Reverend Josaphat Kocylowskyj, Bishop of Peremyshl', ordained me to the diaconate, and on August 23, I shall travel to Krekhiv with others, where

His Excellency will ordain me to the priesthood. After the ordination, I shall come to Staryj Sambir to celebrate my first Divine Liturgy. Thus, I ask that you yourselves make some preparations, because Rev. Bendit should be invited and several of our O.S.B.M. Fathers, Neil Savaryn (the son of Syberyh's daughter from Bolun') will also celebrate his first Divine Liturgy with me. Detailed information will come later.

Following the celebration of his first Divine Liturgy, Father Ambrose Senyshyn wrote the Hegumen of Krekhiv:

I share with you, Reverend Father Hegumen, joyous news. On Sunday, August 30, I celebrated in Old Sambir my first Divine Liturgy. The minor orders and the diaconate were imparted to me by Most Rev. Josaphat Kocylowskyj in Krystynopil on August 9, and the priesthood on August 23, in the monastery of Krekhiv. After the ordination, the newly ordained priests from Krekhiv went home to their parents. I left too, but not to Staryj Sambir, and on Sunday, August 30, as I mentioned earlier, I celebrated a sung Divine Liturgy. It is impossible to describe this joy, the feeling which filled my heart; only one who has lived through it can do so. After the celebration, I returned to Krystynopil. Nobody from our province left for studies in Rome.

Father Ambrose and others did not travel to Rome, and for a good reason: the seminary for Ukrainian (Ruthenian) students had been closed during the World War I years, and then reopened during the reign of Pius XI, but as of 1931 the renovations had not yet been completed.

In 1932, Father Ambrose was ordered to Warsaw, where he continued his theological and philosophy studies at Cracow University, while assisting at the Ukrainian Catholic Parish of the Assumption of the B.V.M. In that same year, Basilian Fathers began pastoral work in several U.S. parishes, and the thirty-year-old monk-priest, Ambrose, would soon find a home in the St.

Nicholas Monastery, in Chicago. On October 10, 1933, his parents wrote, wishing him a “safe trip over the waters” and urging him to write when he arrived.



Figure 1 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).

CHAPTER

~ 5 ~

The Ukrainian Catholic Church in America: The Early Years

The appointment (in 1907) of Bishop Ortynsky, a Ruthenian Ukrainian, changed a principle within the Western Roman Catholic Church—namely, that all Catholics in a given territory must fall under the jurisdiction of a single Ordinary within that jurisdiction. The Latin Rite American bishops saw no need for an Eastern Rite diocese, and they vigorously opposed it, arguing that American Ruthenians should move over into the Latin Rite Church. They repeatedly petitioned Rome, asking authorities to reject any plan for an Eastern Rite diocese, which they saw as an unacceptable break with a 1,900-year-old tradition.

With the steadfast help of Metropolitan Sheptytsky of Galicia, however, Pope Pius X finally (in 1907) appointed the Metropolitan's candidate, Rev. Soter Stephen Ortynsky, O.S.B.M., to serve as the first Byzantine-Slavonic Rite bishop in America. The bishop's first pastoral letter, written on June 25, 1907, outlined his jurisdiction and his plans:

As you are aware, my priests, I am a bishop without a diocese. All the Ruthenian Catholics living in the United States have been placed under my jurisdiction and I have been made dependent of the Apostolic Delegate, and through him directly to the Apostolic See. . . . Our earnest efforts shall be directed towards the creation

of a full diocese in the shortest possible time which, with God's help, and your wise, honest, and patient collaboration, we will surely attain. I feel that it cannot be different at present, because first it will be necessary for me to become an American citizen and only then can we firmly establish the Ruthenian Church and obtain the privileges due to it.

Bishop Ortynsky's laudable plans to organize a Ruthenian Rite diocese faced some daunting challenges. Ruthenian priests and congregations had long lacked a spiritual leader, and both lacked some needed discipline. The new bishop also found himself contending with Moscophile and Orthodox propaganda efforts, and all this—together with Protestant sectarian influences, intensifying factional conflicts, and ongoing difficulties with the Latin hierarchy—was making life difficult.

On June 14, 1907, the papal bull *Ea Semper*, was released. It outlined the new bishop's powers and laid out general directives that the Ruthenian Rite was expected to follow, but it did not create a Byzantine-Slavonic diocese. Although the new bishop received his jurisdiction from Rome, he was authorized to operate only as an auxiliary to the Latin bishops in whose territories Ruthenian faithful resided. In addition, according to the directive, Ruthenian priests would not be allowed to administer the sacrament of Confirmation immediately after baptism. Moreover, married priests could not be ordained in America, and priests could not be sent to America without approval.

Many Ruthenians saw *Ea Semper* as an attack on their Rite and a victory for the Latin hierarchy, and Bishop Ortynsky's weak position further exacerbated factional conflicts. Bishop Ortynsky publicly protested *Ea Semper* and never promulgated it. The Bishop's appointment stunned the Magyarized Transcarpathians, most of whom were from Hungary. Most of the Hungarian priests opposed Ortynsky, accusing him of Latinization and betrayal, since he had agreed to accept the Latin bishops' authority. Bitter pro-Ortynsky and anti-Ortynsky strife erupted, unfortunate conflicts that drew in many of the faithful.

Bishop Ortynsky accomplished much in those contentious years, but one ambition continued to elude him: the desire and



Figure 2 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)

need to establish an independent exarchy. On May 28, 1913, however, that problem was rectified when the Holy Father granted him full and ordinary jurisdiction over all American Ruthenian clergy and faithful, a decision that freed the Ukrainian Catholic

Church from the dictates of the Latin hierarchy. The Rev. Joseph F. X. Healy wrote (in 1935) that the founding of the new exarchy “. . . was intended by the sovereign Pontiff as a mark of especial grace toward a people which, holding fast to the Roman allegiance despite terrific opposition, had built up a splendid ecclesiastical organization in a foreign land. It was also designed as the most expeditious means of forestalling complexities likely to arise through insufficient familiarity with the laws and customs of the Eastern Church.”

The new exarchy contained 152 churches (with resident priests), 43 missions, and a total of 154 priests, serving approximately 500,000 Ruthenian Catholics. Churches or missions could be found in eighteen states, although 103 of them were located in Pennsylvania. The unceasing work and constant strain, however, eventually undermined Bishop Ortynsky's health; and on March 24, 1916, he died, leaving behind firm foundations for creation of separate exarchies, for the peoples of Galicia and Transcarpathia.

Following Bishop Ortynsky's death, the Holy See (in 1916) appointed two administrators, one for Ukrainians from Galicia and one for the Transcarpathian Rusyns and Hungarians. This temporary division became permanent in 1924, when the Holy See created separate exarchies out of each administrative entity, and appointed Bishop Constantine Bohachevsky to head the Ukrainian exarchy. Bishop Basil Takach was appointed to head the exarchy for the Rusyns, Slovaks, Hungarians, and Croatians. Both bishops arrived on August 14, 1924, and Bishop Bohachevsky's first pastoral letter shows his will and determination:

My task is to serve God, to be concerned for the glory of God, for the welfare of our Holy Catholic Church, and for the salvation of the souls of the flock entrusted to me. I desire to be a good shepherd, and a good shepherd must constantly have before his eyes the best interests of his people, who have transplanted themselves to a new homeland where, as in the old country, they must love and serve God, for only then will they become a great and glorious people.

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

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

Bishop Bohachevsky turned his immediate attention to the task of strengthening lay discipline and reestablishing church authority. The early years of his administration, however, were characterized by fierce opposition—conflict that began in 1925



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.

and would continue into the mid-1930s. This resistance seriously slowed the Bishop's reorganization efforts, but he energetically moved ahead, concluding that education would be a prime key to effective restructuring and revival.

Bishop Bohachevsky understood a critical requirement, namely, the need for educational institutions that would provide training for prospective priests. Before the year was out (1925), he had reestablished a "minor seminary," the St. Paul's Missionary Institute, an institution that had been founded by Bishop Ortynsky.

The year 1925 also saw the opening of the first Ukrainian Catholic day school, eventually named St. Basil's School, and in September 1931, St. Basil's Academy for Girls opened its doors. Finally, in 1933, the Bishop achieved a major goal—the purchase of a building in Stamford, Connecticut, that would house a minor seminary and a high school for boys. In the Bishop's words:

In the last nine years our community has lived through a great spiritual and intellectual crisis. It has become clear to us that the periodic outbreaks of conflicts, of everybody against everybody, among our own immigrants, arise from the fact that we lack our own schools which would spread our culture.

In a welcoming article, the newspaper America noted the forthcoming grand opening:

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

The year 1933 ushered in a brighter era for Ukrainian Catholics in America. It also marked the year that the Ukrainian Catholic Church welcomed Father Ambrose Senyshyn to the shores of America—and to a new life.



Figure 1 Father Ambrose Senyshyn with Monks from St. Nicholas Monastery in Chicago 1932. Seated 1st row L-R: Fathers Sylvester Zurawecky, Ambrose Senyshyn (Superior), Innocent Rychkun. 2nd row L-R: Standing Brothers Martinian, Bessarion, Andreychuk, Nestor Fecica, Theodore Greb.

CHAPTER

~ 6 ~

The Chicago Years: 1933-1941

The year 1932 saw the Basilian Fathers performing pastoral work in several churches around the country, and in October 1933, Father Ambrose answered a call to serve as an assistant at St. Nicholas Church in Chicago, Illinois. This 1,600-member parish, founded in 1910, was one of the oldest Ukrainian Catholic churches in America and second in numbers only to St. George's Church in New York City.

Father Ambrose's first impressions of Chicago seemed positive, as recorded in these remarks, delivered years later (in 1970) at a celebration honoring Bishop Gabro's twenty-five years of service:

St. Nicholas parish, which became the center of the St. Nicholas Eparchy, brings to mind many pleasant recollections. This parish was my first assignment in this Free Land of America. It was 38 years ago that I came to Chicago. When setting out for America, I thought I was traveling to a foreign land. However, this was not so. I was warmly welcomed by the Basilian Fathers and the parishioners here. I remember what a pleasant surprise the Ukrainian pavilion at the Chicago's World Fair was for me.

Father Ambrose quickly began to demonstrate his leadership abilities. He organized the Ukrainian Catholic Youth League in 1933, and in 1934 he met Bishop Constantine Bohachevsky, with

whom he would confer frequently over the next several years. In September 1937, he was appointed Superior (Hegumen) of St. Nicholas Monastery, and he began extending his influence into other areas, helping indebted churches resolve financial issues and working to acquire new churches and parish houses—all with the blessing of the Episcopal Ordinariate.

* * * * *

By the mid-1930's, Ukrainian Catholics in America had good reason to look ahead with optimism, but internal frictions persisted, and laity and clergy still found themselves at odds with the established Latin Rite Catholic Church. This was a conflict that was compellingly acknowledged (in 1935) by Rev. J. X. Healy of Boston:

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

In a brief remark, Rev. Desmond A. Schmal, S. J. (in Mundelein, Illinois) also showed some understanding of the inter-rite conflicts and the grievances of the Eastern Rite Catholics:

The Ruthenians' grievance against us—and it is not without foundation—is that we fail to recognize in them true brethren in the faith; that we look askance at their Rite; and that at times we fail to observe the very prescriptions of ecclesiastical law which

are meant to safeguard them in their devotion to ancient customs and privileges which the Holy See urges them to preserve. Their grievance we can remove only by associating ourselves heart and soul with the Pope's sentiments toward the Oriental Catholics and by showing forth that association, practically, in our obedience to whatever the Church has prescribed for our dealings with them.

At this point (mid-1930's), the Ruthenian Church still allowed married clergy to serve in American parishes, but sometime in the 1930s Bishop Bohachevsky began to enforce an old 1929 decree (*Cum data fuerit*) that prohibited this practice. Strict enforcement of the anti-marriage decree angered some Ruthenians, a number of whom thought it violated ancient Church rights. The enforcement of the decree, however, did have an important long-term effect. With the flow of married European priests seriously restricted, the Church turned to celibate American-born Ukrainian clergy, a policy shift that eased tensions and improved relations between the two branches.

Through his service, Father Ambrose was demonstrating his deep attachment to the concept of an Eastern Rite spirituality. Moreover, he had arrived at an important decision, and on April 11, 1939, he forwarded a request to his Superior Archimandrite in Rome:

Already five years have passed since I was ordered by my Higher Superiors to leave for the United States for missionary work. In my soul I am satisfied that God's Providence had decided that way. Therefore, I have decided to further remain in the United States of North America and work there where my Superiors will place me. I humbly ask you to assign me the American-Canadian Province of the Sacred Heart of Jesus Christ.

The request was granted, and the young priest continued to vigorously pursue his vocation.

On September 3, 1938, the Chicago faithful blessed a new monument, a memorial that recognized the 950th Jubilee Anniversary of the Baptism of Ukraine. The blessing took place in the St. Nicholas Church garden, and the celebrations lasted four days.

On September 8, the Rev. Father Chaplinskyj wrote to the Rev. Father Protohegumen of the Basilian Order, trying to persuade him to take over the Passaic, New Jersey parish:

The Basilian Fathers having taken over the parish in Chicago did a miraculously fantastic work. This work must continue. We need priests among us, in the world; that means in New York, Philadelphia, etc.. Missions, spiritual exercises, occasional sermons, or other help, all this is exceedingly important. But now there is an opportunity to take over Passaic. Please do not get alarmed by the huge debt, because this debt can easily be paid off. If the Fathers would take over the parish of Passaic, it could become a missionary center for the entire East.

Father Chaplinskyj saw an opportunity to unite the parishes and establish a 300-member parish. He concluded with these words:

Not Chicago which lies beyond mountains and forests, but New York and Newark will give us the opportunity to dominate the entire USA. This would give the Order income to support its novitiates in Galicia, Hungary, Canada and other places. So, Passaic could decide everything. The moment is propitious because if the fathers would take Passaic, they would have an ideal position. When Bishop Bohachevsky was apprised that the Basilians would take over Passaic, he was very happy, and promised to help. In the environs of New York, there are ten good parishes and thousands and thousands of our people in Newark, Brooklyn, Jersey City, Babylon, Elizabeth, Passaic, Bayonne, Perth Amboy, and in the vicinity. I did not have the chance to make acquaintance with the new Hegumen Ambrose Senyshyn and do not know if he would be energetic enough and

thinking perspectively, because such a one seeing the condition of Passaic would not reject a proposal, but would support the takeover by the Basilian Fathers.

Shortly thereafter, the 35-year-old Father Ambrose wrote the Archimandrite of the O.S.B.M., asking for permission to borrow \$55,000 to pay off a St. Nicholas church debt. He asked that the matter be “hastened” because “the Company [the potential lender] could go back on the negotiations with us.” He added, “Today it is very hard to borrow money on good conditions.” He noted the need “to get cash ready for the Church of the Nativity of the Holy Virgin Mary.” He further noted: “We can’t resign from the South Side. The people there are good. There will be approximately three hundred families.”

* * * * *

On October 8, 1940, Father Ambrose welcomed Bishop John Buchko to Chicago with words that included this statement:

Even though our Ukrainian immigration is small compared to others, we have three Princes of the Church, three bishops in this free American land, and now again Christ’s Vicar has sent us a fourth Prince of the Church, His Excellency Most Reverend Bishop John Buchko, in order to elevate our spirit, console us, protect us from despondency, which can slip into our hearts because of the catastrophe suffered by our people.

A reception followed, sponsored by the elder Women Sodality. Father Ambrose had conducted retreats for religious women, and in 1941 he organized a Sodality of the B.V.M., and prepared a constitution to be used only by the younger Married Sodality of our Blessed Virgin Mary of St. Nicholas Parish in Chicago. A published article stated the objective: “The purpose of this organization shall be to foster in its members an ardent devotion, reverence, and true love toward the Blessed Virgin Mary and

thereby assist them in becoming and remaining good Catholics.”

In June 1941, Father Ambrose organized a Eucharistic-Marian Congress, a gathering that included the Apostolic Delegate to the U.S., Archbishop Amleto Cicognani, and Chicago’s Archbishop Samuel Stritch. The event, which drew national attention, attracted thousands of pilgrims, drew clergy of both Rites, and brought together four New World Byzantine-Slavonic Rite bishops—Bishops Ladyka, Takach, Buchko, and Bohachevsky. Father Ambrose addressed the assemblage. (See Appendix 1 full text)

The Eucharistic Congress gained wide attention and even captured the attention of President Franklin D. Roosevelt, who sent a note to Bishop Bohachevsky, in Philadelphia:

In the suffering, distraction and hatred which has spread through an unhappy world today, one fundamental principle stands out with tragic force and that is, that among men who do not recognize obligation to God, there can be no recognition of the rights of man. What we call the inalienable rights of man are, after all, the direct consequence on earth of the obligation which we owe to heaven.

I am very glad, therefore, through you to send cordial greetings to the prelates, priests, and to all who are drawn to Chicago by the First Congress of Eastern Rites. I trust through prayer and supplication and eternal vigilance, our country, under God, will ever hold fast to the heritage of freedom which is the source of all of our happiness.

* * * * *

Sometime in 1940 or 1941, the Basilian Fathers addressed the calendar issue, sending a letter to parishioners asking for views about proposed changes, and about the prospect of changing the

calendar from the Julian to the Gregorian version. Parishioners responded with this letter:

We the below undersigned ask the management of the parish to help us, our children, and our family to celebrate the holidays following the Gregorian Calendar. Because of the mistake in the Julian Calendar, to which we adhere, we lose a lot. We lose our children, for they cannot celebrate their holidays, and for this they cannot preserve their Rite and Ukrainian traditions. And this is because they cannot celebrate their holidays with other people; therefore, do not allow our children to forsake the ancestral traditions and our Rite. And this will happen when we are going to celebrate our holidays together with the whole world. Do not allow other people to laugh at us. Do not listen to the words of a few loud people who claim that the change in the calendar is Polish. Such people bring more harm with their obstinateness, more than the enemies of Ukraine. These people do not allow our youth and our older citizens to celebrate our holidays.

The letter contained 100 signatures, and its effect is unknown; but it was the beginning of the calendar wars between Father Ambrose and the traditionalists, a conflict that would continue into the 1970's. In 1973 the Primate of the Ukrainian Catholic Church intervened, and both sides reached a tentative resolution.

At some point in the year (1942), controversy erupted around the use of the terms "Ukrainian" and "Ruthenian." On August 1, 1942, a Canadian Catholic newspaper announced to its readers (in large letters) the appointment by Rome of a "Ruthenian" auxiliary bishop, Ambrose Senyshyn. The appointment offended the national and religious feelings of many Basilian Fathers in the Canadian-American Province of the Holy Heart of Jesus. One member of the Order, Rev. Father Truh, sent a letter to His Excellency Most Reverend Amleto Cicognani, Titular Archbishop of Laodicea and Apostolic Delegate to the United States of America:

Your Excellency:

Although I have not been known to Your Excellency, I humbly beg to take some of your time to consider a very important matter, which I would like to mention in this letter.

On the occasion of the Golden Jubilee of the founding of the Ukrainian Congregation of the Sisters Servants of Mary Immaculate, I was asked to be the editor of a "Jubilee Almanac" for them.

At the very beginning I was confronted with a difficult task, because in the congratulations, which the Sisters received from His Excellency, the word "Ruthenian" was used instead of "Ukrainian."

Immediately we made recourse to His Excellency, Most Reverend Hildebrand Antoniutti, our Canadian Apostolic Delegate in Ottawa, whether the said word "Ruthenian" could be changed and "Ukrainian" used in His Eminence's letter. An affirmative reply was received from him and thus further steps were taken.

Concerning the term "Ruthenian," I would like to communicate the following to Your Excellency and the reasons why I am writing this letter.

Our people here in the United States and Canada do not use the word "Ruthenian."

If it is used by certain persons in books, letters, speeches, etc. referring to our Ukrainian people, it is taken for granted that they are not familiar with the Ukrainian question.

The term "Ruthenian" is used by our enemies, who do not want to acknowledge to our Ukrainian people the right to self-determination and political independence.

When the term "Ruthenian" is used instead of "Ukrainian" by the Holy See in its Ecclesiastical Acts, then the enemies of our Catholic Church, especially here in Canada such as the "Orthodox," "Swystuny," who although are Ukrainians often write blasphemous articles about Rome, The Holy Father, and the

Catholic Church, and do their utmost to persuade our good and sincere Ukrainians that the Catholic Church is their worst enemy.

Rev. Benjamin Baranyk then sent a letter to Most Reverend Amleto Cicognani, responding to his letter (which is lost), and stating his position regarding the use of the terms “Ruthenian” and “Ukrainian.” On October 29, Father Ambrose wrote Rev. Baranyk, stating his position, beginning with these words:

Very Reverend and dear Hegumen Benjamin Baranyk:

I sincerely thank you for your letter of October 23, 1942. Though I have a lot of work at this moment, I find it necessary to expand somewhat on my previous letter sent to the protohegumen with the intent to find out from a competent authority about the matter, which Father Truh addressed in his letter to the Apostolic Delegate in Washington; however, never to teach somebody a lesson, or to create surprises like this.

The matter of the name for Ukrainian Catholics used by the Apostolic See is of great importance. In order to be called as we wish, then a competent representation of Ukrainian Catholics of Canada and United States of America should be engaged in this matter. These are the Bishops, the Superiors of the Order; however, never outsiders, even if they are 100% right. I would like to bring this matter up with our Bishops on the first available occasion to do something about this name. A good occasion would be after my consecration when all the Bishops will be together. I had many unpleasant situations with the name “Ruthenian” even during the Eucharistic Congress, and do completely understand your contemporary situation. I have never considered the letter written by Father Truh as a personal offense, but I do not agree with such an approach in this matter, because it will not change the matter, because it is not done in an official way. I believe that the Apostolic Delegate will change the name from “Ruthenian” to “Ukrainian,” if all of our representatives will address the Holy See with such a demand.

On November 21, Father Ambrose attended a concert, a performance that followed the celebration of a Moleben to the Mother of God by all Chicago Catholic priests. And on December 7, 1941—a date that President Roosevelt declared “will live in infamy”—Father Ambrose celebrated a Solemn Divine Liturgy, an event that recognized his Tenth Year Anniversary Jubilee.

* * * * *

As war clouds gathered over Europe in 1939, Bishop John Buchko was serving as auxiliary to Metropolitan Sheptytsky, in Galicia. War finally erupted on September 1, 1939, while Bishop Buchko was visiting Ukrainian colonies in South America, and he was unable to return to Europe. Then, early in 1940, at Bishop Bohachevsky’s request, Bishop Buchko was chosen to serve as an auxiliary bishop for the Ukrainian exarchy in the U.S., and to serve both as pastor of New York City’s St. George Church and as vicar general of the exarchy.

In 1942, Bishop Buchko returned to Europe to serve as Apostolic Visitor to Ukrainian refugees in Western Europe. Consequently, Bishop Bohachevsky was left without an auxiliary, and St. George Church, with 2,500 registered parishioners, was left without a pastor.

Bishop Bohachevsky recognized that St. George needed at least six priests, a requirement that only an Order could meet. Meantime, Father Ambrose, in Chicago, began formulating a plan, a proposal that called for the adoption of St. George Parish by the Basilian Order and the transfer of two additional parishes to that Order—one in Astoria and one in the Bronx. The plan also called for the repayment of all outstanding debts and the construction of a new parish school. Bishop Bohachevsky approved the plan, and in March 1942, the Basilian Order took control of St. George Parish, and then appointed Father Ambrose to serve as its first Superior—a position he would not hold for long.

On June 6, 1942, Bishop Bohachevsky received a welcome papal message, an announcement that Pope Pius XII had appointed Rev. Ambrose Senyshyn as titular bishop of Maina and the new auxiliary to Bishop Bohachevsky. This appointment came as welcome news to Bohachevsky, who recognized that it would ensure leadership continuity in the event of his untimely death. The earlier passing of Bishop Ortynsky, in 1916, had left the Church without a bishop for some eight years, a void that had led to growing Church debt and a decline in Church authority.

The appointment also brought joy to Ukrainian lay Catholics, many of whom had seen the impressive Father Ambrose in action. Father Senyshyn's consecration, the first in the Byzantine Rite to be performed in America, was held at St. Nicholas Church in Chicago, on October 22, 1942. Bishop Bohachevsky was the main consecrator and Bishops Ladyka and Takach served as co-consecrators.

Bishop Ambrose's official installation took place on December 17, 1942, in the Cathedral of the Immaculate Conception of the Holy Virgin Mary, in Philadelphia. Two thrones had been set up in the Cathedral, one for Bishop Bohachevsky and one for Bishop Senyshyn. The Pontifical Divine Liturgy was celebrated by Bishop Ambrose and co-celebrated by Fathers Lotowych and Shyshkowych.

During the Pontifical Divine Liturgy, Bishop Ambrose preached a sermon in which he stressed religious and patriotic values. The church choir under direction of Professor Marusewych, sang the responses, and after several singings of "Mnohaya lita," then sang the religious hymn "O God, Protect Ukraine." Sixty priests from around the United States were present, including representatives of the Providence Association and the Ukrainian National Association.

Four structures—the Cathedral, the Bishop's residence, the parochial building, and the Providence building—were all

decorated with Ukrainian, American, and Papal flags. After the installation ceremonies, guests were invited to a brunch at the home of Father Chancellor Tarnawsky. Later, a dinner for priests was served at the Bellevue-Stratford Hotel on Broad Street. On Saturday, December 19, Bishop Ambrose was honored with a concert at the Ukrainian Civic Club in Philadelphia.

In 1943, Bishop Ambrose was called to Stamford, Connecticut, to serve as president of St. Basil's Preparatory School and College—and his Chicago years came to an end.



Figure 1 Remembrance Card - Consecration and Installation of Bishop Senyshyn Born: February 23, 1903, Entered Basilian Order: July 16, 1923 First Vows: April 2, 1925, Final Vows: August 9, 1931, Priestly Ordination: August 23, 1931, Episcopal Consecration: October 22, 1942. Installation: December 17, 1942.

CHAPTER

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On To Stamford, Connecticut

St. Basil's Preparatory School opened on September 5, 1933, and the Stamford Museum and Library followed, opening its doors in 1935, under the direction of Rev. Leo Chapelsky. In an article about the Stamford Ukrainian Cultural Center, Professor Wasyl Lencyk noted:

The Ukrainian Catholic High School, which is affiliated with the Ukrainian Catholic Seminary, provides its students with an academic curriculum comparable to that of American high schools. In addition the students receive the added subjects of Ukrainian history, literature, and language and, most important, they are encouraged to take part in the liturgies of the Ukrainian Catholic Rite.

At some point early in his Stamford days, Bishop Ambrose found time to gather and publish (with the *imprimatur* of Bishop Bohachevsky) several of his radio addresses. The small 29-page booklet (One Fold and One Shepherd) contained an address titled "Church Unity Octave"—given on January 17, 1943, and carried by station WHFC in Chicago. Another, titled "Unity in Faith—Variety in Worship," was carried by CBS on their "Church of the Air Program," on August 15, 1943. A third address, "Eastern Catholics and Church Unity," was aired by station WWDC in Washington, D.C., on January 23, 1944.



Figure 2 Ambrose Senyshyn - Auxiliary Bishop - October, 1942.

In his address “Church Unity Octave,” delivered on January 17, 1943, just several months after his Episcopal consecration, Bishop Ambrose made some clarifying comments about the Eastern Catholic Churches:

The Catholic Church does not possess only one Rite, but embraces all the ancient Rites of Christendom; her unity consists not in the mechanical uniformity of all the parts, but on the contrary, in a variety which is vivified by one principle, the Catholic Faith. It happens, much too often, that Catholics not familiar with the various Rites are apt to suppose that Latin is the only liturgical language and erroneously think that Catholicism is found only in Latinism. We should realize that in the Catholic Church, Latin is not the only liturgical language, but in fact there are actually ten liturgical languages in which the Eucharistic Sacrifice is offered every day of the year—Latin, Greek, Church-Slavonic, Syriac, Armenian, Georgian, Arabic, Rumanian, Hungarian, and Geez or Old Ethiopian. Furthermore, these languages are guarded by the Catholic Church with special care, laws, and regulations.

In an address delivered August 15, 1943, the Bishop further described the Eastern Rites of the Catholic Church, beginning with this comment:

With the growth of Christ’s Church, the various Rites of His Church were developed. From the very earliest times, the Church had different Rites. Jesus sent His Apostles to sow the divine seed upon the fields of many nations by saying: “Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19).

The nations which accepted the Christian faith practiced this faith according to their own customs and languages, or in other words, according to their Rites. These Rites grew so rapidly that by 212 A.D. the church scholar Origen would write, “Greeks in Greek, Romans in Latin, and so every nation worships God in its own language.”

In another radio address, delivered on January 23, 1944 and carried over station WWDC in Washington, D.C., Bishop Ambrose opened with this greeting:

Friends: it is no exaggeration to say that the term “unity” is most popular in our contemporary world. Today unity is desired in the family, in the various organizations of workers, in the many concerted efforts and aims of good citizens, in nations themselves, and even throughout the world. Of that desire for unity in all things, we daily read about it in papers and periodicals; we hear of it over the air; and we discuss it. More and more significant has become the name of our country—the United States. How anxiously and hopefully we watch for the outcome of the plans and actions of the United Nations. Thus, it is not surprising that your speaker should talk on the subject of “unity.”



Figure 3 Bishop Ambrose Senyshyn.

The Bishop's radio addresses would continue, but he also took great interest in a new publication called *The Ark*. In the introduction to its first issue, he described the rationale for launching this monthly periodical:

Today's world can be likened to the deluge recorded in Sacred Scripture with this difference, that at that time all was submerged in water, whereas now humanity is immersed in its blood and tears. Among the nations of the world in this condition is Ukraine, whose religious and cultural gains are being swept along in the waves of ruin.

As the living elements were saved from complete annihilation by means of Noah's Ark, the Catholic Church is able to protect mankind from complete destruction. This particular Ark has sailed for almost two thousand years and has weathered numerous deluges, but has always emerged whole and strong because Christ Himself has kept vigil over it and continues to protect it from enmity and evil. Thus it is that the Catholic Church is the salvation of nations, and it can strengthen our nation spiritually and preserve all which is dear to us. In it we find our defense and protection against wicked forces, for Christ Who instituted the Church assured it that "the gates of hell shall not prevail against it (Matthew 16: 18).

*Though the tempest of today's persecution and tragedy shakes the entire world, especially the countries of Eastern Europe, we have strong faith and hope that from this condition all people, observing Christ's principles, will endure this dark era valiantly. This faith give us the courage with which to launch *The Ark*—a monthly periodical devoted to ecclesiastical and cultural events, particularly of Eastern Churches, so that in these trying times all may share the benefits and riches of the holy and precious treasures which the Catholic Church has preserved and continues to preserve.*

Keeping in mind those many bishops, clergy, religious, and countless laity of Byzantine Rite, who in recent times and at

this hour have proved and are proving their loyalty to the Catholic Church by martyrdom, we dedicate this first issue of The Ark to them.

Bishop Ambrose's contributions to this journal convey the breadth and depth of his interests and expertise, as well as his commitment to The Ark. The 1945-47 articles included:

- Pope Pius XII and the East, Proskomydia
- Eastern Catholics of the Byzantine Slavonic Rite
- Liturgical Books
- Liturgical Vessels and Instruments
- The Cross in Art and Divine Liturgy
- Sacred Congregation for the Oriental Church
- The Divine Liturgy of John Chrysostom
- At Chicago
- The Mother of God in the Divine Liturgy
- Carpathians—The East in the West

Other of his early literary efforts included a booklet titled "*The Living Twig of Christ's Vine*", first published in 1945. This publication contained basic information about the Ukrainian Catholic Church—its humble beginnings, its development and achievements, and its traditions and institutions. The first edition focused on 1840s Church history. The booklet was revised in 1946 and again in 1951, a revision that included information on the Refugee Committee, a Church body that helped more than 40,000 African and European refugees settle in the United States of America.

Meantime, students at St. Basil College in Stamford, Connecticut, launched a journal called "*Keryx*", a Greek word meaning "herald." This publication was intended to serve as the college's scholarly organ and to showcase the students' scholarly talents.

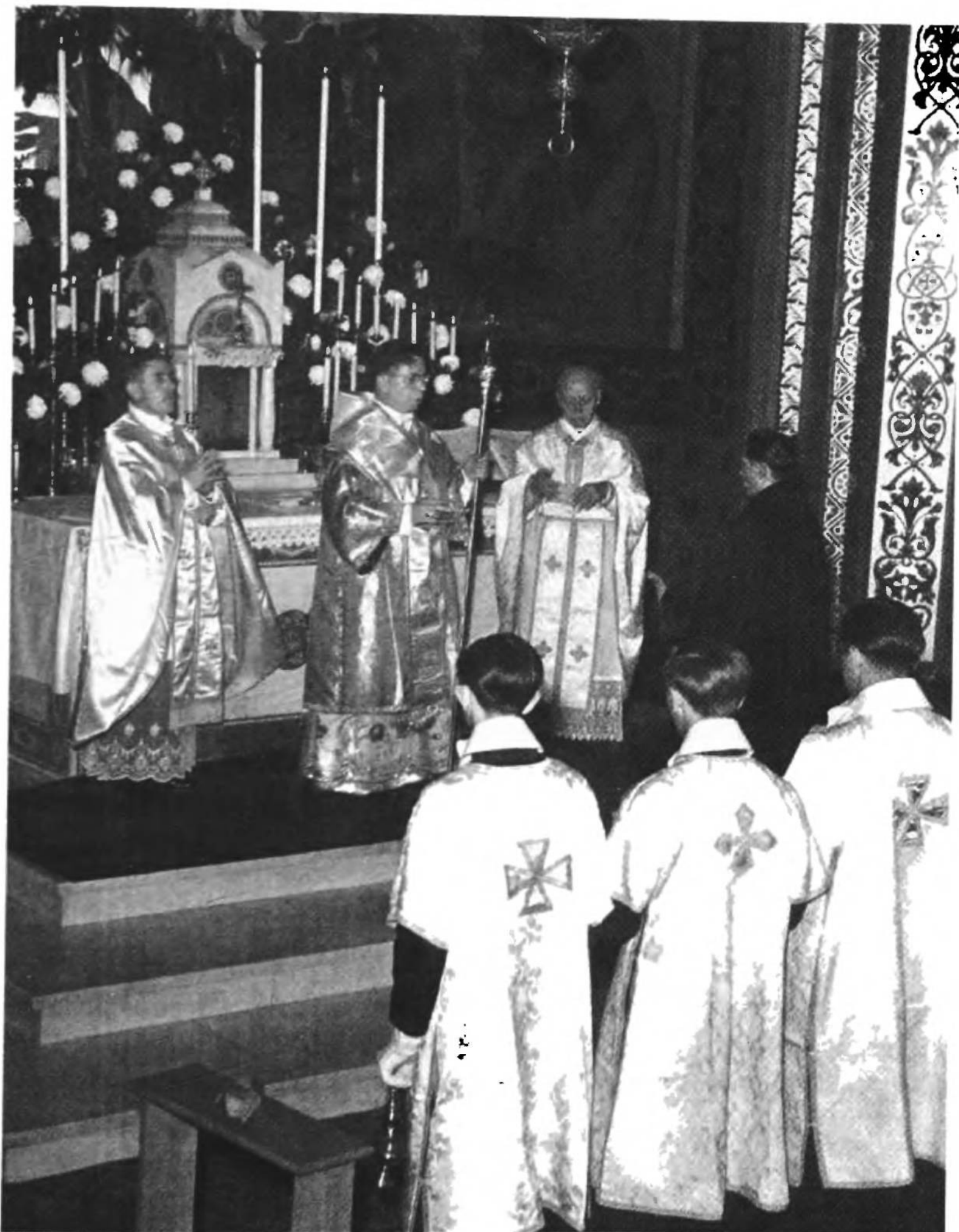


Figure 4 Most Rev. Ambrose Senyshyn, O.S.B.M. Celebrates liturgy at cathedral in Philadelphia - November 1942. L-R: at altar: Bishop Senyshyn, Father Tarnawsky.

Bishop Ambrose made substantial contributions to this periodical, writing articles on church architecture (with emphasis on bells and towers), on Byzantine Rite church buildings, Byzantine liturgy, Byzantine church art, and Byzantine Rite

liturgical vestments and insignias. Article titles included:

- Eastern Catholics of the Byzantine Slavonic Rite
- Liturgical Books
- Liturgical Vessels and Instruments
- The Cross in Art and Divine Liturgy
- Sacred Congregation for the Oriental Church

* * * * *

Under the leadership of Bishops Bohachevsky and Senyshyn, the Ukrainian Catholic Church continued to put down roots. The official 1944 Catholic Directory reported the presence of 23,410,710 Catholics within the boundaries of the United States, Alaska, and the Hawaiian Islands. In that same year, the Ukrainian Catholic Eparchy counted 300,198 faithful, 2 bishops (Bohachevsky and Senyshyn), 117 priests, 144 nuns, 189 sisters, 134 parishes, 12 chapels, 2 diocesan seminaries (with 54 seminarians), 1 diocesan high school (with 70 students), 1 private high school (with 70 students), 89 parochial schools (with 5,536 students), and 69 laical (secular) teachers.

During his service in Stamford, from 1942 to 1956, Bishop Ambrose maintained a strong interest in educational affairs, while involving himself in all other important eparchial activities, including the establishment of new organizations and institutions, and the expansion of existing ones.

In the year 1943, the Order of St. Basil the Great purchased a building in New York City, on 217-19 East Sixth Street, and established the Ukrainian National Home. The Order oversaw the renovation of the building's exterior and the transformation of the interior in ways that met the needs of a parochial school (fourteen rooms, eight classrooms). Sisters from the Order were assigned to teach and advise the students.



Figure 5 Father Hryniuk. Father Ostash and Bishop Senyshyn December 1942.

On June 4, 1944, Bishop Ambrose participated in the dedication of the new school. More than 3,000 people attended the blessing, performed after a liturgical service. Bishop Ambrose was assisted by the eparchial vicar, Father Anton Lotovych; the chancellor of the eparchy, Father Fylymon Tarnawsky; and the Canadian protohegumen, Benjamin Baranyk. Various Basilian parish clergy also attended the ceremony.

The sermon was delivered by Father Maksym Markiw, the Hegumen in the Basilian Order. The St. George Church band and choir presented musical performances, under the direction of Mr. T. Onufryk. The event was recorded in a 112-page booklet, which included articles in both Ukrainian and English.

On July 5, 1944, Ambrose returned to Woonsocket, Rhode Island, where, while serving as auxiliary bishop of the Philadelphia eparchy, he had dedicated St. Michael's Ukrainian Catholic

School, located at the former Cavedon Estate on Verry Street. For the Moleben, the Bishop was assisted by parish priests from Connecticut and Massachusetts. The Moleben was offered for the safe return of the 130 men and women of St. Michael's Woonsocket parish who were serving in the American armed forces.



Figure 6 L-R: Fr. Nicholas Kohut, Bishop Senyshyn, Father Vladimir Andrushkiw.

The Woonsocket parish had been acquired by the Ukrainian Catholic Church from the Ukrainian Independent Church. Bishop Ambrose's rationale for the acquisition was reported by the Providence Journal in its July 5, 1944, issue:

The prelate asserted that the school would help youngsters of the parish to be "better members of the church and better Americans," stating that the teaching of the nuns and the Order of St. Basil the Great would mean that all graduating from this

school would “help contribute culture to your community.” He encouraged and urged every family to send their children to this parochial school.

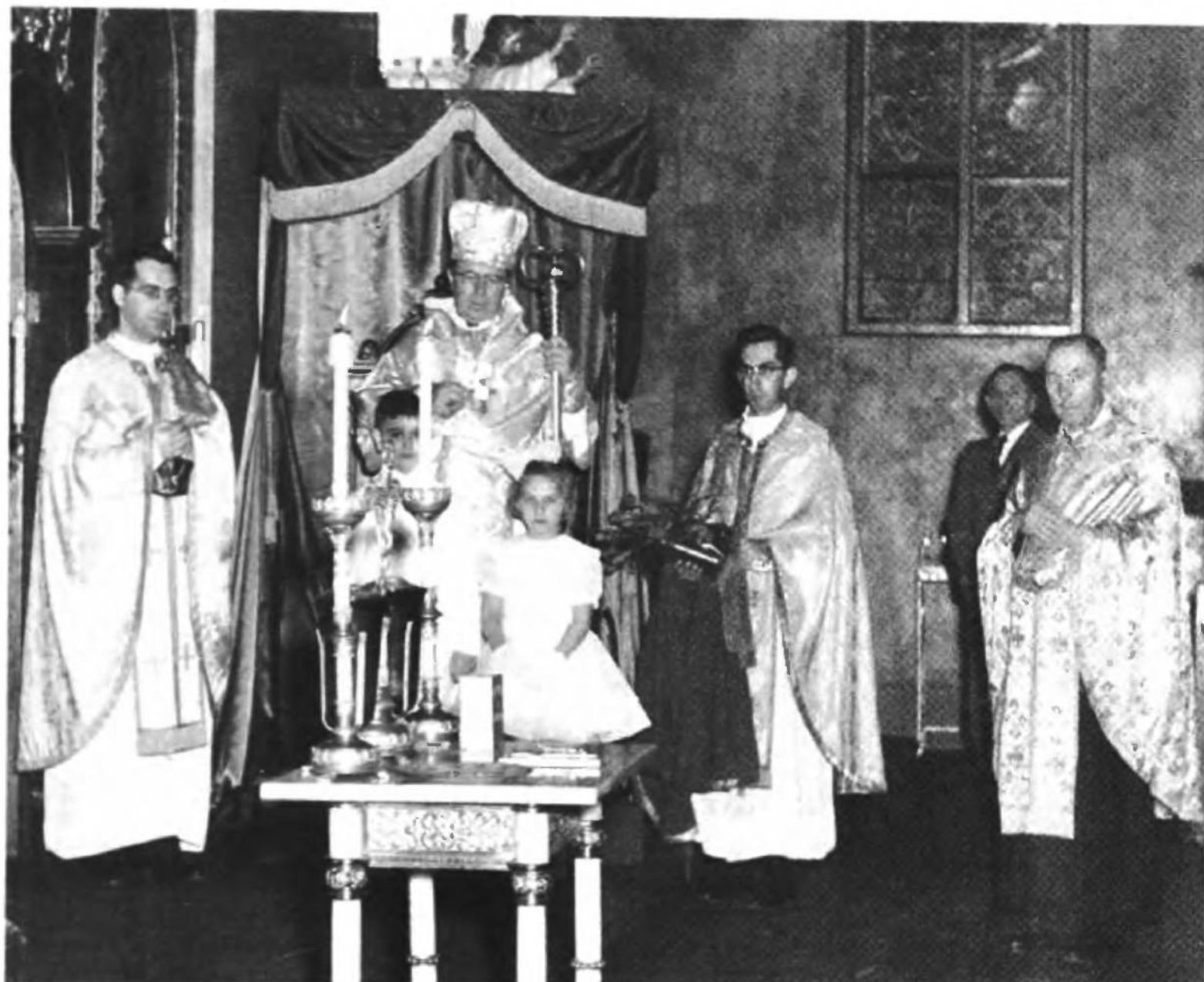


Figure 7 L.-R: Fr. Emil Monastersky, Bishop Senyshyn, Father Peter Fedorchuk, Father Basil Lar.

In October 1944, Bishops Bohachevsky and Senyshyn helped establish the Missionary Sisters of Mother of God, and Bishop Ambrose began serving as the spiritual director of the new congregation. Under the guidance of these two bishops, the sisters established the Mother of God Academy, a high school for girls in Stamford, Connecticut—on West North Street, near their convent on Hubbard Street. Subsequently, in 1948, Sisters Little Workers of the Sacred Hearts (P.O.S.C) arrived from Italy to perform household duties at the Stamford seminary, and later at the Washington D.C. seminary and cathedral establishments in Philadelphia.

The community strives to foster knowledge and appreciation of the Byzantine Ukrainian Rite through the publication and dissemination of liturgical books, music, art and literature. Presently, they are engaged in the management of the Treasury of Faith Museum located in the Sheptytsky Education Center in Philadelphia, Pennsylvania.

Though small in number, the Missionary Sisters of the Mother of God seek to be of assistance to the Ukrainian Catholic Archeparchy of Philadelphia, they perform domestic service for the hierarchy, bake altar breads, sew church vestments, and work as sacristans. The sisters also visit the sick and elderly in hospitals and nursing homes.

The Missionary Sisters of the Mother of God are an Eastern Catholic community of women religious with a contemplative dimension. The Sisters gather together for communal prayer several times throughout the day. Each day begins with morning prayers, meditation, chanting of Matins and First Hour, participation in the Divine Liturgy and recitation of the Rosary.

At midday they have examination of conscience and a visit to the Most Blessed Sacrament. Their day concludes in the chapel with the singing of Vespers, points for meditation and evening prayer, spiritual reading, study and recreation. Apostolically, the sisters teach at the elementary school level, prepare children to receive the Sacraments, and instruct parish youth in the Catholic Christian principles and eternal truths.

Founded in 1944, Co-founders: Most Reverend Constantine Bohachevsky, S.T.D.; Most Reverend Ambrose Senyshyn, O.S.B.M.

In 1945, the groundwork was laid for a third congregation—a Franciscan unit in Sybertsville, Pennsylvania, under the leadership of Francis S. Duchala. Bishops Bohachevsky and Senyshyn provided guidance and support for this first friary.



Figure 8 Bishop Ambrose Senyshyn after consecration - 1942.

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In early 1943, America was going into its second year of war, a conflict that had begun (for America) on December 7, 1941, with the Japanese attack on Pearl Harbor. In Europe, however, World War II had begun earlier—on September 1, 1939, with Germany's attack on Poland; and by mid-1943 the conflict was wreaking havoc on Eastern European populations.

By war's end in Europe, in May of 1945, Church officials estimated that hostilities had created between two and three million Ukrainian refugees. Back home, the war had also directly affected many Ukrainian-Americans. By 1945, approximately 28,000 Ukrainian Catholics had served, or were serving, in the American armed forces—this out of a total Church membership of 303,069.

Bishop Bohachevsky's eparchy had attempted to assist displaced war-time victims, and then in early 1946 Bishops Bohachevsky and Senyshyn made two requests: 1) one to the U.S. State Department, appealing for aid to Ukrainian victims living in U.S. occupied European zones, and 2) one to the U.S. Catholic hierarchy, also appealing for help. Furthermore, Bishop Ambrose



Figure 9 Canadian Province of Basilian Fathers. Sitting L-R: First row Seated 2nd from left Bishop Basil Ladyka, Bishop Ambrose Senyshyn. 2nd row third from right Nestor Fecicia. 3rd row; fourth from right Nil Savaryn. October 26, 1942. Bishop Ambrose Senyshyn after consecration - 1942.

made personal visits to Cardinal Alphonus Stritch in Chicago and to Cardinal Mooney in Detroit, both of whom had shown interest in Eastern Rite Catholics within their respective territories.

Shortly thereafter, Bishop Ambrose helped organize a Ukrainian Catholic Committee for Refugees, and was made its director. The Committee, based in Stamford, began working with the Catholic



Figure 10 From the magazine journal *"The Ark"* 1946 - Bishop Ambrose Senyshyn, 1943.

Relief Services of the National Catholic Welfare Conference, which sent Rev. John Stock to Europe, where for six years he conducted the Committee's work.

In a November 13, 1955 address, Bishop Ambrose, looking back, lauded the work of the American Catholic hierarchy for its support of Ukrainian refugees. He also noted the work of his committee, estimating that its efforts had brought 175 priests, over 300 orphans, and more than 45,000 displaced persons to the United States. By 1955, 100,000 Ukrainian refugees had fled Europe for America, 60,000 of whom had been assisted by the Senyshyn-led Ukrainian Catholic Committee for Refugees.

The end of the war marked a turning point for the Ukrainian Catholic Church, in America and in Europe. By 1946, the Ukrainian Church in Galicia had gone underground; the entire



Figure 11 25th Anniversary of Bishop Constantine Bohachevsky second from right, St. Basil Prep Auditorium (Stamford, CT).

hierarchy had been arrested; and the Church had been forcibly integrated into the Russian Orthodox Church. The American Ukrainian Catholics had now become the principal source of spiritual and material leadership, and the Church was entering a new phase, a period in which Bishop Ambrose Senyshyn would play a leading role.



Figure 1 Mother of God Academy (Stamford, CT) Students and faculty c. 1947. Seated front row center L-R: Father Myroslaw J. Lubachivsky, Bishop Ambrose Senyshyn, Father John Bilanych.

CHAPTER

~ 8 ~

Postwar Years

The year 1945 witnessed two turning points in Ukrainian Catholic Church history: 1) in America, the Church entered into a second phase of its development, a period of growth that would bring it to full maturation; and 2) in Europe, in Soviet-dominated countries, the Church fell into a period of severe persecution that would continue for decades. The year also saw Bishop Ambrose reaching out to family members, helping them to reconnect.

Letters to his parents, written by young Ambrose during various times in his novitiate—and while pursuing his philosophy and theology studies—indicate complete satisfaction with his chosen vocation. After leaving Warsaw and settling in Chicago, he sporadically communicated with friends, and (until the outbreak of WW II) he maintained some contact with family members.

During the war years, however, he lost all contact with his siblings and was unable to ascertain their past experiences and current status. But he may have known that his sister, Ol'ha, had been living near Peremyshl—a town that had belonged to the Soviet Ukraine during the Russian occupation, but that in 1945 had been ceded to Poland and had acquired the name Przemyśl.

Then in 1946 he received a short letter from his brother, Peter, sent from the military camp of Loribridge in England. The note,

written in Polish, conveyed significant information: “I left home in 1941,” said Peter. “I traveled through Russia, Iran, Iraq, Egypt, Palestine, and Italy.” In the spring of 1947, he received another letter from Peter:

I received your card for which I thank you; that you were a Bishop I knew, because when I was stationed in Italy I read it in the newspapers and rejoiced very much reading that information. My friends told me that when I have a brother in the USA, that means I will have money from time to time. You know I changed my Rite; it is true. I had to do it, otherwise I would get no job because at home there was no work [place] for me. I worked in Kalush where our brother-in-law Wladislaw [lived]. Later I married and in June 1939 I went to war. Here I give you a description of the places, where I stayed during that time: I was in Russia, Persia, Palestine, Egypt, Italy. You know all these lands where I traveled with the army. During this time I learned the profession of locksmith, driver, car mechanic, and I am not afraid of any kind of work. It is difficult for me to leave for the United States, because you need money for everything and I am in the army, therefore, I don't have that much. I was in the war zone in Italy. Dear Brother, if you would like to write to me, use the new address.

There is no record of Bishop Ambrose's responses, but in a May 26, 1947, letter Peter conveyed more information about the family:

What the fate of our parents' concerns were, I know that Father [Thomas] died in 1941. Where Mother and sisters are at this moment, I don't know. Our Sister Ol'ha lived in Chyrov. There she had a position in the school, and married. Her husband's name is Ivan Halushka. Sister Stefania is also married; about the others I don't know anything. I already got my passport to leave on May, 1947.

In an October 9, 1947, letter, Peter shared more news:

I received information about our sister Ol'ha, and I was very moved when I read that our dear Mother had already died; her heart began beating faster from commotion and tears rolled from her eyes Her memory will remain in our hearts forever. Eternal memory to her!

Peter informed Bishop Ambrose that he was waiting for a letter from London, so that he could travel to the city, and he included a letter from Ol'ha, the youngest sister, written in September 1947, in Zalesie, Poland. Ol'ha was now going by the name Maria Dlluga, and she informed Bishop Ambrose that their father, Thomas, had died in March 1941, and "that brother Peter died in the Soviet army in the autumn." [This information was incorrect.]

She further stated that their sister, Hela, had been residing in Sambir, but in 1945 had been resettled to the western areas. Sister Juzia, she said, had been taken to Germany, fate now unknown; and sister Stefa, ill for a long time, had probably died. She noted that she and their mother had moved to Stebna, and that . . . "Mother, who always had commotion in her heart, mentioned that she will never see you again. However, when she was informed that you and Savaryn [Ambrose's good friend] were Bishops . . . she cried the whole day from joy and grief." Ol'ha noted that "Mother became gravely ill in the spring of 1945 and died on Easter."

Ol'ha informed Bishop Ambrose that her husband had enlisted in the army but had not returned. "I remained with two small children. Before the [war] front arrived, I resettled together with mother to Tworylne in the county Lesko. In the beginning when we still had food supplies, it was not the worst situation. I had no work." Following the death of their mother, Ol'ha noted that she was left alone among strange people:

There was a lack of everything and fear, and other misfortunes. In Tworylne many of my things went up in fire, featherbed coverings, and clothes. Now we have resettled in May of this year [1947] on the Eastern Seacoast [eastern

Prussia]. I live with the children very modestly. I find it difficult to live alone. I have to take care of everything and worry. The money I receive does not suffice for living expenses, and there is no way I can afford to buy clothes for myself and children.

Ol'ha asks, "Are you really a Bishop? If you are, accept my congratulations." She goes on to state that she has contacted the Polish Red Cross, but is still awaiting an answer. She also asks for a picture of her brother, the bishop, since, she says, her only picture "has gone up in flames." She adds that her children, Romko and Lidzia, "kiss the bishop's hands."

Bishop Ambrose worked tirelessly to get his brother, Peter, to the United States, but the process took time, slowed in part by changing quotas. On January 3, 1950, he finally wrote to Eugene Cardinal Tisserant, the Secretary of the Sacred Oriental Congregation:

Remembering with gratitude Your Eminence's kind concern over my personal problems, specifically that of arranging to have my brother brought to the United States, I hereby beg Your Eminence's assistance if it not be too great an imposition on my part to ask it.

Herein are enclosed the affidavit papers for which I have waited and which were received by me recently. These I had originally sent him but they proved quite useless under the present quota system.

My brother, Peter Senyshyn of Crickdale Rd., Swindon Wiltshire, England, was a soldier in the Polish army and in the course of military service was in Siberia, Iran, Iraq, Egypt, Libya, and Italy. He now labors as a civilian in England.

If Your Eminence could assist me in getting him here or could offer me counsel regarding a further course of procedure, I would indeed be deeply grateful.

Permit me to add at this time, that we have had difficulties in securing permission for the Piccole Operaie Sisters to remain in the United States and in getting their visas renewed. However, the matter is now being now presented through the Immigration Office to the United States Congress for special consideration, and we hope that this will result in their continued stay in this country.

An unsigned letter in the Stamford archives, dated September 1950 and addressed to Any American Consul, reads:

I, Most Rev. Ambrose Senyshyn D.D, Auxiliary Bishop to the Ukrainian Catholic Eparchy in the United States of America, hereby certify:

That it is my desire that Mr. Peter Senyshyn, my Brother, born in 1912 at Staryj Sambir, Galicia, Poland, come to the United States from 40 Moredon Rd., Surndon Wiltshire, England, to work as electrician, blacksmith, and caretaker at St. Basil's College and Seminary at 161 Glenbrook Rd, Stamford, Connecticut.

I give my assurance that the visa fee, transportation, and head tax costs will be financed by me if necessary.

I hereby guarantee that he will be properly cared for while he is in the United States and that he will never be permitted to become a public charge.

The document bore the official seal of Fairfield County and the signature of the county clerk, and this time the effort succeeded. Peter Senyshyn immigrated to the United States and became employed at the Stamford Seminary, serving as a technician and caretaker. He died in 1976, just days after the death of his beloved brother, Bishop Ambrose.

* * * * *

In early 1946, the U.S. Ukrainian Catholic bishops issued an appeal to the U.S. State Department on behalf of Ukrainian refugees, asking that those living in the American occupied zones, in Europe, be given the right of asylum. A reply stated that some work had been done in this area, but that certain clauses in the Yalta agreement (those related to repatriation) could not be totally disregarded. The bishops, in response, pointed out the indefiniteness of these clauses and stated:

There is no doubt that the present solution of giving them shelter in temporary camps or other housing facilities within the territories occupied by the United States armed forces cannot be regarded as a permanent solution. However, it is, under present circumstances, an infinitely better solution than a compulsory deportation to territories which for many innocent victims of this war would mean certain persecution, deprivation, and possible death. These Ukrainians are also sufferers from the chaotic conditions in Europe, and consequently entitled to the same protection under international law and the moral principles of a Christian civilization as their fellow-brethren of other races and nationalities We call your attention to the urgent necessity that a due portion of the immigration quota should be assured to these displaced Ukrainians.

On May 9, 1946, Bishop Ambrose issued a letter to the faithful, asking support for the refugees. His refugee work was rewarded in December 1948, when President Truman signed a bill allowing 220,000 “displaced persons” to emigrate from Europe to the United States. The Stamford Ukrainian Catholic Relief Committee for Refugees, under the Bishop’s direction, welcomed the first refugees to American shores. Between the years 1948 and 1955, approximately 50,000 displaced persons would find refuge in America. Bishop Ambrose stayed fully immersed in this project, personally signing all necessary forms—affidavits, assurances, guarantees for housing and work, and all other needed documents.

* * * * *

In Europe and in the United States, relations between the Ukrainian Catholic Church and the Soviet Union continued to deteriorate. Toward the end of March 1946, the Ukrainian bishops in America released a statement protesting the forced conversion of Ukrainian Catholics in Galicia to the Muscovite-Stalinist Orthodoxy. Bishops Bohachevsky and Senyshyn stated that they were speaking for the people, whose bishops, priests, and faithful were unable to speak for themselves. And the two bishops strongly rejected an old Soviet line that the Synod in Lviv (1946) had voluntarily broken its 350-year union with Rome, and had willingly united with the Moscow Patriarchate.

The bishops described the historical relation of the Ukrainian Catholics to the Holy See in Rome (from the time of Volodymyr the Great to the present), and they pointed out ways in which tsarist Russia had, in past centuries, used the Orthodox Church as a political weapon in their attempts to destroy the Ukrainian Catholic Church and forge connections between Russians and Ukrainians.

The bishops also disputed the Soviet contention that 216 Ukrainian priests had participated in a union with the Orthodox Church, since any participation, they said, would have required the explicit approval of their bishops. Moreover, they informed the Soviets and others that they were fully aware of NKVD (secret police) tactics, which included the placement of agents (disguised as priests) in villages, supposedly to replace arrested clergy.

The document also noted that the bishops were aware of the Soviet extermination of Church leaders and the persecution of the Ukrainian people, which included the breakup of families, the exile of men to Siberia and women to Turkestan, and the placement of children in Soviet orphanages. All this had led many Ukrainians (following the example of Rumanians, Slovaks, and Poles) to flee into the woods and to live underground, rather than submit to communist repression. Many other Ukrainians exiled themselves to countries such as Italy, France, Austria, and Germany, hoping that they would not be forced to repatriate.

Bishop Ambrose also took a strong interest in the plight and welfare of Ukrainian intellectuals, and he fully supported a committee, led by Professor Mykola Chubatyj, that was attempting to assist these scholars and to help them immigrate to the U.S. The Bishop's interest in all refugee issues reveals his strong humanitarian spirit.

* * * * *

The American post-World War II period (the 1940s and 1950s) saw the Ukrainian Catholic Church in America moving toward full development, but continuing to experience severe persecution in Europe. In 1946, Soviet officials arrested the entire Ukrainian Catholic hierarchy and moved members into Siberian labor camps, including Metropolitan Josyf Slipyj. The Soviets also forced the Church to come under the jurisdiction of Moscow's Russian Orthodox Patriarchate. All these events marked the end of the Church in Galicia, but they also moved New World Ukrainian Catholics into spiritual and material leadership roles—a significant transformation in the Church's history.

CHAPTER

~ 9 ~

Years of Growth

The end of World War II in Europe saw an estimated 7.5 million refugees scattered around the war-torn continent—among them, some 300,000 Ukrainians. These displaced émigrés fell into several categories:

- Those compelled to leave their homeland following the 1939 German-Soviet non-aggression pact and the partition of Poland.
- Those displaced by the Bolshevik occupation of Western Ukraine in 1939 and the subsequent re-occupation in 1943 and who were subject to punishment or banishment (to Siberia) if they were to return.
- Those who had become political prisoners or POWs and had survived prison and concentration camp incarceration.
- Those who had been deported and forced into German labor camps.
- Those who chose to enter the German army rather than be placed in labor camps.
- Those who (going back to WW I) carried the Nansen passport.

The Soviets controlled eastern Germany; western Germany had been split into three Allied zones—American, French, and British. Displaced Ukrainians had taken refuge in these zones and in other European countries, and in Africa. Many (if not most) in the Allied zones were religiously inclined. A 1948 survey counted 93,840 Ukrainian Catholics, 41,400 Ukrainian Orthodox, and 2,760 Ukrainians of other denominations.

The Ukrainian Catholic Church in America and the Ukrainian Orthodox Church—together with the American government—played a huge role in the lives of these refugees, especially on issues related to Soviet forced repatriation efforts. In February 1946, in a letter to the Ukrainian Congress Committee, the U.S. War Department stated the American position:

On the general subject of repatriation of Ukrainians to the Soviet Union, you will be interested to know that the policy of the United States Government, which is being implemented by the United States military authorities, is to deal with Ukrainian displaced persons according to their national status as Soviet citizens, or as stateless persons. Ukrainian displaced persons in the above categories are not being repatriated to their countries of origin unless they so desire. The only exceptions to this rule are those Ukrainians covered by the US-USSR Yalta agreement of February 1945 who were both citizens of and actually within the Soviet Union on 1 September 1939 and come within the following categories:

- *Those who were captured in German uniforms.*
- *Those who were members of the Soviet armed forces on or after June 1941.*
- *Those who on the basis of reasonable evidence have been found to be collaborators with the enemy, having voluntarily rendered aid and comfort to the enemy.*

The General American Command noted exceptions to these policies and stated that the U.S. would not carry out any forced

repatriations. On February 12, 1946, the United Nations recognized the international character of the refugees, and solemnly promised that no refugees would be forcibly repatriated to their country of origin or habitat.

The Ukrainian Catholic Church in America reacted swiftly to the needs of Ukrainian refugees. The Ukrainian Catholic Relief Committee for Refugees, under the leadership of Bishop Ambrose, was organized in 1946, and members soon issued an appeal to the faithful and to members of the *Providence Association*:

Ukrainian Catholics, Members of the Providence! Our Catholic faith calls us to provide immediate aid to our Brother Refugees and Orphans. As Ukrainian Catholics and members of Providence, let us show with our generous donations, that we are aware of our duties before God and our Ukrainian people. Time has come which demands from us heroic deeds and great sacrifice. With God's help, by the intercession of the Immaculate Mary we will be able to do everything. Let us take a firm stand in aiding the Ukrainian Catholic Committee for Refugees and Orphans. The President of the Committee is His Excellency Bishop Ambrose Senyshyn, the Bishop-coadjutor serving with the blessing of His Excellency Bishop Constantine. Send your donations through the Bishop's Chancery in Philadelphia or send them directly to the Committee:

*Ukrainian Catholic Committee for Refugees
161 Glenbrook Road, Stamford, CT*

Bishop Ambrose continued to express concern about the plight of post-war Ukrainian refugees, and his vigorous fundraising activities provided critical support. On April 13, 1946, in St. Patrick's Cathedral, New York City, he once again delivered a set of compelling remarks, which ended with these words:

Today, Ukrainian Catholic Bishops and other prelates of the Byzantine Rite of Central Europe are imprisoned by

Soviet authorities. Clergy and laity are in grave peril. Religious institutions are liquidated. Yet, God in His infinite mercy permits us, their brethren, to gather here today in the Cathedral of St. Patrick to offer prayers for the welfare of these long-suffering brethren who undergo persecutions for Church unity. He permits us to send forth our petitions to heaven in this Divine Liturgy which has been presided by a great Prince of the Church, His Eminence Cardinal Spellman, Archbishop and Metropolitan of New York, under whose leadership the Catholic Near East Welfare Association and the Fordham Conferences flourish and labor for the welfare of the Eastern Catholics. We pray that the Divine Savior grant the peace of conversion to the present persecutors so that they, as once Saul became St. Paul, may become united with Christ's Church according to our Lord's will, "that they all may be one."



Figure 1 L-R: Bishop Constantine Bohachevsky, Eugene Cardinal Tisserant (Prefect of Oriental Congregation), Bishop Ambrose Senyshyn.

Was this relief support needed? As editor of *The Ark*, Bishop Ambrose published excerpts from a report by Rev. John Stock, who was closely monitoring the refugees' plight in Europe and who described the condition of 300 Munich students:

These young Ukrainian students are truly hungry and they are slowly starving from one day to another, looking for help which seems to be forsaken them. They do not receive any assistance whatsoever from the WRRRA but live on the meager German ration cards which provide them with very little. These students attend classes from early morning until four and five o' clock in the evening on a very little portion of food, many of them fainting in the classroom and others on their way home from the University. Most of them are sickly and complain of headaches because they are hungry, for they don't have enough to eat; others in fact most of them, are very susceptible to any sickness or dizzy [spells] because they do not have the resistance to fight it off, for they lack the essential vitamins in their sparse meals; and there were a few who have a slight touch of consumption . . .

In spite of their immense suffering, they all appeared happy but if you looked into their eyes, then you saw pain, hunger and fatigue which they try to hide and conceal. A lot of them are missing their parents, who were killed or died during the recent horrible war. These young people live in crowded rooms about 24 and 26 persons to a room, which is poorly lighted and without heat and proper ventilation. Winter is near at hand and predictions have it that it's going to be a very hard and severe one. If so, then these individuals are in for a terrible ordeal. I say this because I was in their living quarters. They have no bed sheets or pillows but only one thin blanket which is not enough to keep one warm during the winter season. They sleep on very crude and uncomfortable straw mattresses. Many of them already have bad colds. The clothing that they possess is only that which they are wearing, and few of these individuals have overcoats while the majority does not and thus have to suffer during cold winter days. They are very much in need of shoes which are very difficult to secure in Germany.

There are many other essential things that they need but above all proper food and clothing.

* * * * *

In December 1948, the first refugees reached American shores, and in the years between 1948 and 1955, 45,000 to 50,000 displaced persons would find refuge in America, greatly assisted by the Ukrainian Catholic Committee for Refugees, in cooperation with the National Catholic Welfare Conference. Bishop Ambrose stayed highly involved in this humanitarian project. His work load was somewhat relieved when the Eightieth U.S. Congress passed a bill, signed by President Truman, providing sanctuary to 220,000 displaced persons, and granting permanent status to 15,000 individuals already residing within the American boundaries.

In addition to the refugee work and other demanding duties, Bishop Ambrose stayed closely involved in the activities of various churches, schools, and programs within his domain.

On November 28, 1948, he blessed a new Ukrainian Catholic Church in Arnold, in southwestern Pennsylvania. On June 10, 1950, he paid a canonical visit to the new Bridgeport, Connecticut, parish, organized by post-war immigrants.

On June 17, he attended a graduation exercise at the Girl's Mother of God Academy in Stamford, Connecticut, where he recognized student achievements in the Catholic Action group—and in the school's newspaper, choir, and drama groups. The event marked the end of the Academy's sixth year of existence, and participants were treated to Ukrainian songs, performed by a student choir under the direction of Reverend Mother Andrea Spikula, MSMG.

Reverend Mother Andrea Spikula, MSMG died: September 3, 1988 Reverend Mother Andrea (Ellen Nadia) Spikula was born in Chicago, Illinois Parents: Elias and Mary Spikula.

Education: Chicago Teacher's College, Northwestern University in Evanston and a Master Degree in music from the Chicago Conservatory of Music. She also attended Fordham University to study theology.

She entered the Congregation of the Missionary Sisters of Mother of God in 1948. She held the Office of General Superior for eleven years. From 1948 to 1976, Mother Andrea assisted the late Archbishop Ambrose Senyshyn in his apostolic work of spreading the knowledge of the Byzantine Ukrainian Rite in American mainly through the researching, organizing, arranging and publishing liturgical music, and contributing to the monthly magazine "*The Ark*." She arranged the music for acapella men's and women's voices for ten different types of liturgical worship which were later recorded under the auspices of the two founders.

In the fifties and sixties she taught liturgical and Ukrainian folk music plus techniques in choir directing to the seminarians at St. Basil's Seminary, Stamford. In short, she generously and selflessly contributed to the revival of the liturgical movement of our Church. In addition, Sister Andrea was a gifted and trained artist who illustrated the drawings in the missal "Christ Among Us," in the collection of prayer services "We Magnify Thee," in the catechism "Welcome" and the children's book "Our Saints" - each of which were printed in Ukrainian and English.

However, her greatest achievement was her dedication to Christ as seen in the discipline of her life, her humility, and her sincere caring of her community, her students of many years. She touched the lives of many with a gentle, witty, compassionate manner and brought others beauty, support, knowledge and love of music.

On Sunday, July 15, Bishop Ambrose visited the parish of the Holy Spirit, in Chester, Pennsylvania, where he was heartily welcomed. After the reading of the Gospel, he initiated a question and answer session with the children, and then preached a sermon,

asking parishioners to support the Church and to make generous donations in support of the immigrants.

He also urged the faithful to consider the construction of a new church. He celebrated the second liturgy at ten o'clock, and during this Divine Liturgy, he engaged in a conversational exchange with members of the youth organization Plast, who had come (with their flag) to extend a welcome. He later visited a school—a meeting place for the BVM Sodality, the Brotherhood of Prayer, and the Altar Boys—and then viewed a potential site for a new church.

On September 2, the Bishop visited the Sayre, Pennsylvania, parish, where Rev. Eugene Bachtalowsky expressed his joy at the canonical visitation and presented keys to the church. During the second liturgy, Bishop Ambrose preached a sermon, praising the choir, under the direction of Ivan Novak. Following the mnohaya lita (ad multos annos) and the Apostolic blessing, he distributed memorable holy cards.

At the St. Nicholas Parish, just before the Divine Liturgy, he was welcomed by an honor guard and by representatives of parochial organizations—the Apostleship of Prayer, the Sodality of the Blessed Virgin Mary, and the Parish Committee. He was presented with bread and salt, an ancient traditional greeting, and with a bouquet of flowers. Ukrainian kindergarteners recited Ukrainian verses. These kinds of visits continued over the years, an expression of the Bishop's deep commitment to the parishes that he loved and served.

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Figure 2 L-R: Bishop Bohachevsky, Archbishop Henry O'Brien of Hartford, CT, Cardinal Tisserant, Missionary Sisters of the Mother of God (Stamford, CT).

Ukrainian education was never far from Bishop Ambrose's mind. On September 16, 1951, both he and Bishop Bohachevsky issued an appeal that provided certain directions. (See Appendix 2 for full text)

On November 22-25, 1951, the Ukrainian Catholic Youth League held its thirteenth Annual Convention, at the Hotel Statler in New York City. Approximately 1,500 delegates and guests attended, and the delegates adopted and ratified a new constitution and a set of resolutions. On November 24, Bishop Ambrose addressed the young delegates at the Communion Breakfast:

Sacred Scripture tells us that the first Christians devoted themselves to the teaching of the apostles and to communal life, to the breaking of bread and prayers" (Acts 2: 42). Your own participation in the worship of God at St. George's Church, and

your own reception of Holy Communion today could not help but bring to mind a happy comparison. To witness the great number of delegates of the Ukrainian Catholic Youth League as participants of the heavenly Eucharistic bread is a manifestation of the true religious spirit of the first Christians when they too received the precious Body and Blood of Jesus Christ. The living faith of the Apostles, of the first Christians, of their successors, of our Ukrainian predecessors in Europe and pioneers in America, is, thank God, a part of you—our promising youth, and will be, God willing, a part of our youth tomorrow. (See Appendix 3 for full text)



Figure 3 Knights of Columbus St. Augustine Council #41 Stamford, CT.
L-R: Bohachevsky, Tisserant, O'Brien, Senyshyn.

After dedicating the new Carpathian Seminary in Pittsburgh, on October 1951, Bishop Ambrose issued an appeal for the salvation of Ukrainian brethren and sisters, the first of several he would issue in the month of November:

The November days bring memories of many historical events which took place during the last thirty-three years on our Ukrainian land. Several of these events have shaken the foundations of our Ukrainian people, who as of today cannot move forward because of the war's destruction and the Bolshevik subjugation. A segment of our people has saved itself from under the Bolshevik hammer and sickle by emigrating. However, the war's storm has brought them heavy misfortune. All the refugees became homeless, hungry, and in need of clothing. In order to hastily bring relief to our unfortunate victims of the war, His Excellency Constantine Bohachevsky, Apostolic Exarch for Ukrainian Catholics, blessed the creation of the Ukrainian Catholic Refugee Committee in Stamford, Connecticut. He also contributed a generous donation to the account of our brother, and even sent his secretary, a priest, in order to help the unfortunate people in exile.

Today the work of the Ukrainian Catholic Refugee Committee in Stamford for the Ukrainian cause is well known. Tens of thousands of Ukrainians have been saved, necessary aid has been given to the needy, in addition to forty thousand Ukrainians, who were brought over thanks to the efforts of the UCCR in Stamford. Also, hundreds of orphans have been brought over, as well as cripples and old people.

Nevertheless, many Ukrainians still await help. There are those who await departure for the United States; others are forced to remain in exile because of ill health, because they are crippled and advanced in age. Many of them are still in hospitals and ask for medicine, food, and clothing.

In order to ease at least initially their bitter fate, the UCCR is launching a strong appeal to all the Very Reverend and Reverend Pastors, to take up a collection on the occasion of the November celebrations during one of the Holy Masses in the month of November. The collected sum should be sent as soon as possible to the UCCR in Stamford, or to the Bishop's Chancery in Philadelphia, Pennsylvania.

We also ask the church associations and the national organizations to hastily help out our suffering brothers and sisters. The American society donates blood for their wounded, and let our societies at least donate a generous donation for the needy.

We address every Ukrainian man and woman, especially those who availed themselves of the help of the UCCR, to send their contribution as soon as possible for the relief of our brethren. Let everyone remember the words of our Ukrainian writer Bohdan Lepkyj, who said:

*Even if you are rich and free today,
Having found a paradise beyond the ocean.
Those walking around in a torn overcoat,
Do not forget, do not forget.*

Later that month, Bishop Ambrose delivered a speech to a convention of American Catholic cardinals, archbishops and bishops, and Greek Catholic bishops. In that celebrated speech, he underscored the martyrdom of the Ukrainian Catholic Church in Ukraine, the need to preserve the Eastern Rite in America, and the need to support the American Catholic hierarchy and the Ukrainian Catholic Refugee Committee in their efforts to aid refugees. The October 24, 1951, issue of the publication *America* carried excerpts of this speech:

When we take into consideration the fact that every Ukrainian Catholic Bishop in Europe, one excepted, was arrested and imprisoned, and that almost all of them died, then we have to be aware that the Ukrainian Catholic Church in Ukraine is bitterly suffering.

When we consider that the communists have destroyed or liquidated all the Catholic institutions which flourished in that country, then we have to come to the conclusion that it is important to preserve the Eastern Rite with its Byzantine-Slavic traditions at least in the United States. God grant that

it will be soon and that priests, missionaries, and monks, acquainted with the Eastern Rite of the Ukrainian people will hurry to their dear country in order to renew the Catholic faith and to rebuild the institutions, schools and parishes.

In order to be preserved in the U.S. as a separate group, we have many problems with huge expenses, scattered members of the Church, and the state of our faithful. We need continued moral support from the American Catholic Hierarchy and the clergy of the Latin Rite, who, in many cases, have helped us considerably.

The news article goes on:

Then Bishop Ambrose brought up the subject of relief for Ukrainian refugees who were threatened by forced repatriation. He mentioned the great work of the American Catholic Church which had intervened in many cases, and as a result of this action the forced repatriation was halted. He stressed that the USA Bishops and the NCWC were helpful to the Ukrainian Catholic Refugee Committee in Stamford, in bringing over to America a large number of Catholic priests, who settled in 23 States, increasing in this way the number of parishes and creating 12 new missionary posts in different parts of the United States. Bishop Ambrose gave an accurate description of the newly arrived immigrants:

They are active members of our communities. Many of them belong to different professions and vocations; most work in industry, in different professions, on farms, in dairies and forestry. In general, the vast majority of the Displaced Persons quickly and satisfactorily adjusted to the American economic and social life.

The article ended with these words:

The speech of Most Reverend Bishop Ambrose has for us Ukrainians great value because 170 American Cardinals,

Archbishops and Bishops had the opportunity to hear about the tragedy of the Ukrainian Catholic Church and its Bishops and faithful under Communist terror, and also to receive information on the life and needs of the Ukrainian Catholic Church in America and on the newly arrived Ukrainians.

With this appeal, Bishop Ambrose Senyshyn turned his eyes to 1952, the beginning of the so-called Eisenhower years, a period that would see the Ukrainian Catholic Church in America reaching maturity, its growth fueled by events both at home and abroad.



Figure 4 Figure 4, St. Basil Seminary, 14 Peveril Rd, Stamford, CT. Bishop Bohachevsky, Cardinal Tisserant, Archbishop O'Brien, Bishop Senyshyn. Clergy of Ukrainian Catholic Exarchate of Philadelphia, Knights of Columbus Stamford Council #41.

CHAPTER
~ 10 ~

Church Expansion: 1952-1955

With the Soviet suppression of the Church in Ukraine, the New World Ukrainian Catholics found themselves moving into a leadership role, providing material aid and spiritual direction. Moreover, Church expansion—including expansion to the West Coast—was being driven by the influx of Ukrainian Catholics from European displaced persons camps, a process that was creating need for even more priests.

During the period 1942-1956, Bishop Ambrose stayed closely involved in a range of eparchial development activities. He participated in various national religious observances—church unity octaves, eucharistic congresses, conferences of Eastern Rites, and other events. He celebrated Byzantine-Slavonic Divine Liturgies and delivered addresses that further informed American audiences about Ukrainian Catholics, and about Eastern Rite Catholics in general. All these activities (and others) helped move the Church out of isolation and toward a greater spirit of fraternity with Latin Rite clergy.

Some of the Bishop's activities provided even more direct benefits. He made recordings of the Ukrainian Divine Liturgies. He sponsored paintings of Ukrainian icons. He promoted the establishment of youth organizations, including the further development of the Ukrainian Catholic Youth League.

He organized the eparchial B.V.M. Congresses, the first of which was held in June 1946. And he organized the eparchial Congresses of Altar Boys, an organization that held its initial meeting in Stamford, in May of 1953. All these actions helped strengthen the Church, while also fostering a greater appreciation of the Ukrainian Catholic religious tradition.

The year 1952 was marked by the dedication of St. Josaphat Seminary, an event that drew 7,000 Ukrainians to Washington D.C., on a rainy day, May 31. Organizers had set up tents to accommodate 1) the Apostolic delegate, Most Reverend Amleto Cicognani, who viewed the event as an “Easter Day” under the direction of the Ukrainians; 2) the Canadian bishops, concelebrants of the Divine Liturgy; and 3) three choirs, consisting of 136 singers from Philadelphia and Newark.

It was a day that recognized the Ukrainian spiritual heritage and the dedication and faith of St. Volodymyr; St. Olga, the first Ukrainian Princess of Ukraine; holy martyrs Boris and Hlib’; and the martyr, St. Josaphat.

A reporter for the Ukrainian newspaper America noted the crowd’s emotions: “Tears of joy and happiness appeared in the eyes of those who observed the beautiful, esthetic building of white-creamy color, on which the inscription read Ukrainian Catholic Seminary St. Josaphat and Ukrainian Catholic Eparchy. The reporter also expressed his own feelings: “Uninvited tears surged to the eyes when I recalled the seminaries destroyed in Lviv, Peremyshl, Stanyslaviv, Uzhhorod, and Priashiv.”

Bishop Ambrose headed a special committee in charge of planning the celebration’s program and attending to the technical side of the solemnities. The committee printed a written schedule and a map of Washington to orient the pilgrims, and it oversaw the setting up of four large tents, the largest of which served as a cover for the main altar and a shelter for the celebrants. Two other tents and several thousand chairs accommodated the faithful.

On November 11, Bishop Ambrose was honored for his ten years of service as auxiliary to Bishop Bohachevsky, the beloved prelate who initiated the festivities. The final speaker, Father Consultor Nicholas Babak, presented Ambrose with a check from the clergy, and the Bishop expressed his gratitude, hinting that the gift (\$6,000) would be used for the publication of a liturgicon.

Two days later, on November 13, Bishop Ambrose addressed the National Bishops Conference of the Catholic Hierarchy in Washington D.C., thanking members for their aid and support. The publication *Ark* carried his remarks.

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The year 1953 saw the first successful two-day Convention of Altar Boys, organized by Bishop Senyshyn and held in Stamford. Also, in June, seven years after its first convention, the second Congress of Marian Sodality took place, attended by approximately 500 delegates. The organization had grown from 38 Blessed Virgin Mary (BVM) Sodality in 1948 to eighty-three in 1953.

Two years before the event, Bishop Ambrose had written: “In the past fifteen years, the development of Blessed Virgin Mary Sodality among younger women and teen-age girls has gained momentum. They have, as their general aim, Catholic action and specifically the advancement of parishes and parochial schools and the nurturing of the Byzantine Rite among the youth.”

In the early days of August, Bishop Ambrose traveled from Stamford to Chicago to participate in an event that was growing in popularity—namely, “The Ukrainian School Day.” Thousands gathered at St. Nicholas School to convey their support for the educational and community projects Basilian Fathers had developed.

Over the years, since the early days of 1946, Bishop Ambrose and the UCRC had periodically issued appeals on behalf of refugees.

In a 1953 appeal, the Bishop tried to describe (to the U.S. Ukrainian community) the nature and plight of these refugees:

Who are these refugees? Are these the healthy, happy people who succeeded in reaching the USA and are now in prosperity? No! The Ukrainians left behind are unfortunately needy. Here is the medical report sent to us from Munich on August 30, 1953, No. 1703, sent to the Ukrainian Catholic Relief Committee in Stamford, Connecticut. "Those from our people left behind are in most cases sick people; we have over 2,000 people who suffer from TBC and have developed different stages of the disease. Children alone with different diseases there number more than 3,000. About 2,500 have heart and kidney problems, or other problems, not including old people, prisoners, and mentally ill people.

He went on to point out that among those left behind were scholars, as well as political and military and community leaders—many with a distinguished history, and many of whom had devoted their entire lives to the Ukrainian cause.

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In the first days of November 1953, the forty-year-old Ukrainian Catholic community in the Frankford neighborhood, in Philadelphia, celebrated the blessing of a new church, built in Ukrainian style under the direction of Pastor Myroslav Charyna.

Bishop Ambrose arrived for the religious solemnities on a Sunday at 10:00 a.m. He was welcomed with white flowers and a short poem recited by Lubcia Kovalyshyn, a second year student in the Ukrainian evening school. Mr. Antin Dynia welcomed the Bishop with an offering of bread and salt, an ancient Ukrainian tradition; and Rev. M. Charyna presented him with a beautifully crafted key, a symbol of power. Bishop Ambrose conducted the blessing of the new church and concelebrated a Pontifical Divine Liturgy.

In his 1953 Christmas message, Bishop Ambrose once again addressed Ukrainians living under the rule of what he called a Red Herod:

From the far away land of America we greet you, Ukrainians, who live in the bondage of the red hammer and sickle, with the words "Christ is born!" We celebrate the joyous coming of God's Son to earth. Heaven rejoices and people of good will rejoice on earth. Together with heaven and good people we Ukrainians rejoice too, in the free land of America, that we can in our Ukrainian churches and in our homes with our family and friends sing the Ukrainian Christmas songs in honor of the newly born Christ. It seems that everybody should rejoice with the Nativity of Jesus Christ; alas, that is not the case. In former times Herod too did not rejoice with the coming of Christ on earth. And in our times not everybody is happy with the coming of Christ. Today there is a new Red Herod, who exudes hate against Christ and His Church, trampling God's law and spreading death around him. He can find no peace because his heart is covered with heavy crimes committed against eight hundred million enslaved human beings, among whom are forty-five million Ukrainians. The existence of Christ's Church alarms him, gives him no peace, as in former times the Nativity of Christ gave no peace to Herod. Dear Brothers and Sisters! Stand firmly in your faith! Do not despair! Let us raise our hearts! The same Christ the Lord, who by his exile underscored the evil Herod's plans, will thwart once again the evil schemes of the present despot.

Once upon a time as Christ liberated St. Peter from prison through the prayerful intercession of the first Christians, by sending an angel, so may the Son of God send us his angel-liberator. For this intention we, the Ukrainian Greek-Catholic Bishops, shall pray together with our priests in all Ukrainian Greek-Catholic churches in the USA.

Bishop Ambrose Senyshyn

In July of 1956, a second exarchy was established, with its seat in Stamford, and embracing New York and all the New England states. Bishop Ambrose Senyshyn was named the first Exarch of Stamford, a territory that included 101 priests, serving 53 parishes (excluding chapels and missions) and a total Catholic population of 86,324.

With New England and New York no longer under the jurisdiction of Bishop Bohachevsky, the Philadelphia Exarchy now contained 193 priests, serving 122 parishes (excluding chapels and missions)—with a total population of 219,720. After numerous administrative reorganizations, an Interdiocesan Council was formed, composed of Bishop Bohachevsky, the bishops of the Philadelphia and Stamford Ukrainian exarchies, and Rev. Dr. Basil Makuch, who was named temporary secretary.

The new auxiliary to Bohachevsky, Bishop-elect Joseph M. Schmondiuk, was the first American-born citizen to be named a Ukrainian Catholic bishop. He had been raised at St. Basil's orphanage in Philadelphia, had attended St. Joseph High School in Philadelphia, and had pursued philosophy and theology studies in Rome. He was consecrated in Philadelphia by Bishop Bohachevsky, assisted by Bishop Senyshyn.

The appointment of Bishop Joseph M. Schmondiuk, and the establishment of a new exarchy, signaled the organizational progress Ukrainian Catholics had been making. By the mid-1950s, each parish had been given a specific territory, which had been publicly announced, and church members were obligated to accept the new boundaries. By 1957, a firm church organization had been established, and on November 1, in a pastoral letter, His Excellency Constantine Bohachevsky summarized the achievements of U.S. Ukrainian Catholics:

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

* * * * *

On January 20, Eugene Cardinal Tisserant congratulated Bishop Ambrose on the fifth year of his consecration: "The initiative of Bishop Ambrose deserves great praise, he who organizes every year celebrations and conventions, which are attended by faithful or groups of faithful from all the parts of the Eparchy, who in order to strengthen brotherly ties, attach themselves to a common tradition, and to their native Rite."

On January 22, the St. Basil's seminary staff and students (in Stamford) conducted a Names-Day celebration in honor of Bishop Ambrose, who was serving as president of the college and the head of several important eparchial projects. One of the participants wrote: "In the wide hall of the Bishop's residence, Rev. Paul Iwachiw, the Rector of the Seminary, addressed the Bishop with a speech on behalf of the Seminary Staff and all the students, extending to Bishop Ambrose his best wishes for health and God's blessing."

In its December 14, 1956, issue, the newspaper *The Way*, carried an excerpt of Father Iwachiw's speech:

Your Excellency:

We greet you on your names-day as our caretaker and shepherd, assigned to us and kept for us by Divine Providence, whom we follow on this difficult path of our earthly existence.

We are aware of your good deeds, which you perform for the salvation of our soul and body; we appreciate all your endeavors, as being necessary and beneficial for us. We welcome with unbound joy every successful enterprise, which you make for the education of our youth and our future priests.

Perhaps we lack the necessary words to express to you our gratitude; however, we do believe in what you do, as being good and necessary for us; and we do not doubt that the Divine Providence will give you the strength to guide us to our ultimate goal.

We would really like to ascend to the heights that the Divine Providence and which the Church has shown to us and become real soldiers of Christ.

Therefore, we shall fervently offer our prayers to our Lord that He may assist you to realize God's precept that there be one Shepherd and one flock, and that all our knowledge and abilities be dedicated to this one cause. We thank you for the understanding that you have shown to us even as we are the cause of your concerns. Because of your laborious activities we will stand firm in our faith and in our academic studies; and in order that we may persevere in our intentions, we fervently ask for your Apostolic Blessing.

"Bishop Ambrose was moved," wrote a reporter at the event:

He thanked all those present for their good and sincere heart, and for the kindness shown to him. In his humility, Bishop Ambrose stated that he believes in the vocation to priesthood

of Seminarians because our times and circumstances demand real priests, who should receive an appropriate education and lead a saintly life.

Therefore, we must not retreat in the face of difficulties, and not expect help from anybody—our hope is in God, and possessing a strong faith in God, by soliciting the necessary graces, we will obtain real life . . .

His Excellency imparted to those present his Apostolic Benediction; and extended to the Seminary staff and seminarians his best wishes for a happy and joyful Christmas.

This solemnity, although very small, was an expression of sincere and humble gratitude to Bishop Ambrose on his Name Day, and imprinted in the hearts of the seminarians an indelible moment, an indelible memory in the life of the Ukrainian Catholic Seminary in Stamford.

In his Lenten Pastoral, Most Reverend Constantine Bohachevsky offered spiritual encouragement and practical advice on how to observe the Lenten fast period. He also presented an overview of the educational institutions that the Ukrainian Church in America was supporting in the year 1955:

- Major seminary in Washington D.C.— 16 seminarians and two superiors.
- Minor seminary in Stamford—45 seminarians and 3 superiors.
- Stamford diocesan college— 16 students
- College for girls — 16 students.
- Five high schools— 366 boys, 362 girls
- One daily school and 28 parish schools.
- Also, 44 evening schools and 219 separate divisions, with complementary education for children attending public schools because of the unavailability of Church parish schools and high schools.

In 1933, while serving at St. Nicholas Church in Chicago, the then Father Ambrose had helped organize the Ukrainian Catholic Youth League. On November 10, 1955, over 2,000 members and guests gathered in New York City for a four-day convention. The Bishop sent his greetings to this seventeenth convention, and he also addressed the convention.

In an address to the American Hierarchy, he issued a plea on behalf of Ukrainian refugees, and he thanked the American Catholic Hierarchy for its aid and support. (See Appendix 4 for full text)

The year 1955 ended with a call for support of the children of Ukrainian refugees.

I think about the miserable fate of refugees whose circumstances negatively affect their health, and of undernourished children who are falling victim to various diseases. Thousands are "chained to their beds," a fate that could lead to catastrophe. The UNRRA is no more. During its existence, the refugees received from this organization their daily food and necessary clothing. Today, the help of German government agencies is insufficient. As one individual put it, "You can't die because of it; and you can't live on it, because it's not enough."

Bishop Ambrose went on to point out that this precarious situation was being exploited by Bolshevik agents:

They entice Ukrainians to return to Ukraine, assuring them that in Ukraine, under the Bolshevik regime, they will have a better life than they have in exile. In this hopeless situation, the exhausted nerves of the refugees are at the breaking point. Moreover, Ukrainians beyond the ocean seem deaf to the pleas of these immigrants. There is a danger that

they could break and voluntarily pass over to the Bolsheviks, together with their children.

Bishop Ambrose then asked that all Ukrainians in the U.S. donate one day of wages for the benefit of Ukrainian children and sick refugees, which he said “is not only a great Christian deed, but also a real patriotic deed.”



Figure 1 Blessing Ground for Pavillion 1958. L-R: Father Peter Fedorchuk; Center - Bishop Ambrose Senyshyn, Archbishop Henry O'Brien, Father Theodore Boholnick.

CHAPTER
~ 11 ~

The Maturing Church: 1956-1958

In the eight years between 1953 and 1961, a series of developments greatly expanded the Church and helped bring it into full maturity. In April 1954, Pope Pius XII raised Bishop Constantine Bohachevsky to the dignity of Titular Bishop of Beroe, an appointment that greatly pleased Ukrainian Catholics.

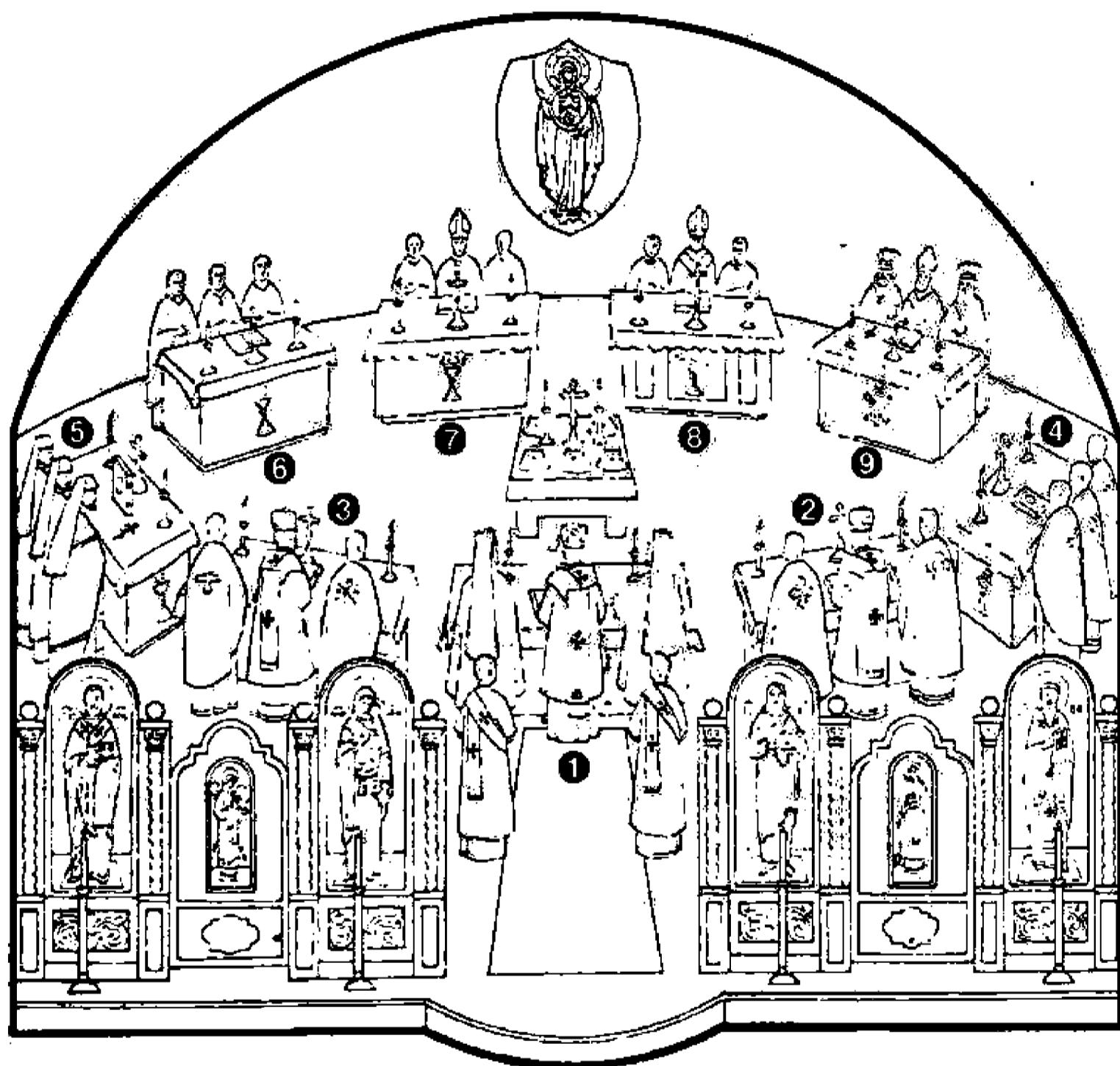
In October 1954, Bishop Senyshyn organized a National Eucharist Marian Congress, a Philadelphia gathering in Convention Hall that included Latin and Eastern Rite hierarchy members from the United States, Canada, Europe, and the Near East. One highlight was the simultaneous con-celebrations of Divine Liturgies (Holy Masses) in different Rites at nine altars. The Apostolic Delegate, Most Reverend Amleto Cicognani, presided, and thousands of the faithful, from both the Latin and Eastern Rites, witnessed the proceedings.

It may be interesting for the reader to learn how the idea of this particular Congress came to be. While taking part in certain solemn services being held at the Latin Rite Cathedral of Rochester, New York, in 1953, I had the opportunity there of meeting various Archbishops and Bishops of the Latin Rite. Our conversation turned to the discussion of Eucharistic Congresses which had been held in the past years in America. I commented that such Congresses should be held more frequently and in the various eparchies in the United States of America.

After a short while I had occasion to see His Excellency Most Reverend Amleto Cicognani, then the Apostolic Delegate at Washington, D.C. and at present Cardinal and Secretary of State for His Holiness Pope Paul VI. While speaking to him I learned that Archbishop O'Hara had informed the Apostolic Delegate that I would arrange a Eucharistic Congress. Though this was unexpected I remained silent, for I had no plans to execute such an activity. However I reported all to His Excellency Bishop Bohachevsky, then the Ordinary for all the Ukrainian Catholics in the United States. After listening to my report His Excellency asserted that such a Congress should be held because it was obvious that this was God's will. He requested of me that I organize such a Congress in view of the fact that I had organized the first Eucharistic Congress of Oriental Rites in the United States in Chicago, Illinois, June 1941. Thus at the wish of His Excellency, Most Reverend Constantine Bohachevsky I began to formulate plans for a three day Eucharistic- Marian Congress in Philadelphia by reserving the use of the immense " Convention Hall", the Latin Rite Cathedral of SS Peter and Paul and our own Ukrainian Catholic Cathedral of the Immaculate Conception of the Blessed Virgin Mary in Philadelphia at Franklin Street.

The culminating point of the Eucharistic Marian Congress was the concelebration of Divine Liturgies at nine altars with the participation of various rites on Saturday, October 23, 1954 in Convention Hall, Philadelphia, PA from ten o'clock in the morning to one- thirty in the afternoon. Of all the functions of the Congress this service attracted the greatest number of people. It proved to be the most powerful evidence of piety and religious experience; it was a most brilliant demonstration of the rites of the Catholic Church and of all the services of the Congress. The participation of the Apostolic Delegate to the United States of America, His Excellency Archbishop Amleto G. Cicognani, of the Archbishops, Bishops, Abbots, Monsignori, Priests, Religious, and twenty thousand faithful illustrated beautifully and emphasized strongly the splendor and grandeur of the Universal Church. It

illustrates with wonderful richness and splendor the universality of the Church of Christ, showing that the Church does not impose a monolithic uniformity in her outward forms of worship, but has carefully cherished the diverse rituals that have come down from her earliest ages.



**Concelebration of Divine Liturgies • Holy Mass
Various Rites at Nine Altars - Convention Hall**

- | | | |
|-----------------------|--------------------|--|
| Altar 1 | } Byzantine Rite | } Melchites
Ruthenians, Slovaks, Hungarians, Croatians
Ukrainians
Rumanians
Russians |
| Altar 2 | | |
| Altar 3 | | |
| Altar 4 | | |
| Altar 5 | | |
| Altar 6 Chaldean Rite | Altar 7 Latin Rite | Altar 8 Maronite Rite |
| Altar 9 Armenian Rite | | |

The Byzantine Rite opened the Divine Liturgy with Archbishop Chami singing in Greek: “Blessed is the Kingdom....”

Immediately after this, the Chaldean priests recited the Antiphonal Psalms and Prayers in the Aramaic language. The Armenian group followed the hymn by beginning the Little Entrance to the accompaniment of their beautiful hymns. The Maronites sang in Arabic the Introductory Prayers to the Epistle and the latter was chanted in the same language. Each of the Eastern rites chanted aloud the Gospel for the day in different languages: The Maronites in Syriac-Aramaic; Chaldeans in Aramaic; Armenians in Armenian; Melkite Byzantines in Greek; Ruthenian and Slovak Byzantines in Church Slavonic; Ukrainian Byzantines in Ukrainian; Romanian Byzantines in Romanian; Hungarian Byzantines in Hungarian; Russian Byzantines in English. The sermon was then preached by the presiding prelate: His Excellency Most Reverend Archbishop Amleto G.Cicognani, Apostolic Delegate to the United States.

The Byzantine rites were responsible for the Anaphora or Canon. All nine groups pronounced the words of the Consecration according to their liturgical language, one after another. The Byzantine groups chanted the Doxology honoring Our Lady. This was followed with the Maronite rite doing the Benediction. The Ekteny for Gifts and the Our Father was done by the Byzantine Groups. The Chaldean rite did aloud the Fraction of the Host, Prayers and Benediction while the the Armenians with their choir sang “Holy Things to the Holy”, etc. The Ukrainian Byzantine group followed and sang the Communion Hymn while the clergy and deacons received Communion. Then came the Communion of the faithful, each receiving his own rite. The concluding part of the Divine Liturgy was done aloud by the Byzantine groups.

In July of 1956, a second exarchy was established, with its seat in Stamford. It included all the New England states and the state

of New York. Bishop Ambrose Senyshyn was named the first Exarch of Stamford, a territory that accommodated 101 priests, serving 53 parishes (excluding chapels and missions)—and a total Catholic population of 86,324.

The year 1956 witnessed two important events in the life of Bishop Ambrose: 1) he completed twenty-five years of service in the Vineyard of the Lord, a milestone marked by friends, faithful, and clergy with a Silver Jubilee banquet; and 2) four months later he was installed as head of the Byzantine Rite exarchy of Stamford, CT, an historic day in the life of the Ukrainian Catholic Church.

The installation on December 15, conducted by Archbishop Amleto Giovanni Cicognani, apostolic delegate to the United States, made Bishop Ambrose the first Apostolic Eparch of the newly established Byzantine Rite Eparchy in Stamford, an entity created by His Holiness Pope Pius XII, on July 10, 1956. Prior to his installation, Bishop Ambrose celebrated, for the first time, his Name-Day in Stamford, an account of which was carried in the December 14 issue of *America*.

* * * * *

The year 1957 marked the thirty-ninth anniversary of the Ukrainian National Republic, established in Kyiv on January 22, 1918. In recognition of this event, Bishop Senyshyn offered a prayer, which he delivered in the U.S. Senate:

We praise Thee O Lord, our God for the mercy and blessings bestowed upon this generous and faithful Country of the United States of America, and for the wisdom, forbearance, and prudence imparted to our President and to our Senate in their work for peace, prosperity, and good-will among men.

We bless Thee Almighty Father, for keeping our Country free from tribulation afflicting our less fortunate brethren; for making this country a haven for the poor, the homeless, the suffering.

We give thanks unto Thee O Holy Mighty One, Who hast made and preserved us as a Nation, a Nation in which freedom and opportunities are available under its banner of stars and stripes to all its members, regardless of color, creed, or station in life.

And we pray Thee Our God that the members of this august body, Thy Servants, be given light to see and be given power to do their tasks according to Thy will. Hear, O God, the supplications of this Assembly of our Nation's leaders and of its humble citizens.

May there be granted to all Nations a just peace—not the deadly peace suffered by millions of Ukrainians and other peoples in prisons or slave camps, nor the peace forced upon the Hungarian people by tanks and bombs; but the peace founded upon God's laws. May no nation build its well-being upon the tragedies and misfortunes of its neighbors. May the liberty we cherish in this land be restored to those who are deprived of it: to the Ukrainians who last possessed it thirty-nine years ago; to the Hungarians who today shed their life's blood for it; to all held helpless in bonds and chains; to all who have had to forsake their homeland and are now scattered upon the face of the earth.

May our Nation in its world leadership continue to labor for the welfare of its own citizens and for all mankind so that every human being may enjoy his God-given right and freely glorify Thy Name.

Two letters to Bishop Bohachevsky show Bishop Ambrose's deep interest in St. Basil Seminary, and also reflect his ongoing interest in Church educational activities. On August 10, he wrote:

This month I shall begin the campaign to develop the Seminary of St. Basil in Stamford, which was founded by Your Excellency. I want to restructure the tower and build two floors above the library. This construction would ensure enough space for 40 Seminarians from the College. In contemporary

times, everything being very expensive, the rebuilding effort will cost around \$ 400,000.00. I have divided the assessments for the parishes which should deliver \$200,000.00. The other \$200,000.00 I will try to receive from donations. The success of this enterprise depends on the position of the Philadelphian Ordinariate which has seminarians in Stamford. Therefore, I ask very much your moral support and the permission to address the clergy and the faithful of the Philadelphia Exarchy with this issue.

On December 11, he wrote:

Your Excellency! I humbly ask you to determine a time and place for a joint conference on the matter of the redevelopment of the Seminary, i.e., the College of St. Basil, in Stamford, the diffusion of icons and prayer books of the Stamford publication in both the Exarchies and the establishment of an equal discipline in teaching youth about the Eastern Rite.

The matter of redevelopment of the Seminary is not new. It has already been discussed before the division of the Philadelphia Exarchy. At this time it has become a very pressing issue, because of the lack of necessary premises for the growing number of seminarians. The rebuilding plan for the old buildings indicated that it would not be practical, because of lack of space and the choice of materials for the old buildings. It is better to formulate a plan for a new College, which would amount to \$3,000,000.00. The old building would be used by the students of the high school, and the new building would house the students of St. Basil College. The new College of St. Basil will have 9 classrooms (each \$50,000.00 of cost value), 30 rooms (each costing \$25,000.00), a larger dining room (refectory), a prayer chapel, a kitchen, kitchen storage, a museum, and living rooms for guest professors and bishops.

Because there are seminarians in this institution from the Metropoly, and Your Excellency is the Metropolitan, we would need a joint discussion on the above matters, which are of great interest to His Eminence Cardinal Amleto Cicognani and His Eminence Eugene Cardinal Tisserant, as they await the result of our joint action.

* * * * *

In the year 1958, Ukrainian Catholics witnessed two more significant events. In July, the Holy See created an independent Eastern Rite ecclesiastical province, a permanent organization that replaced the existing eparchies. Its central offices were to be located in Philadelphia.

In July of 1958, Pope Pius XII decreed the establishment of a new province, one that embraced the Metropolitan See of Philadelphia (Archeparchy) and the See of Stamford (Eparchy)—both of which had been Exarchies. The former exarchs were appointed eparchates of the new residential Sees. Bishop Constantine Bohachevsky was named Metropolitan of the new Philadelphia province, and Bishop Ambrose Senyshyn was named the first resident bishop of the suffragan See of Stamford.

* * * * *

Bishop Ambrose's Easter pastoral letter conveyed both his deep spirituality and his ability to articulate the meaning of the Christian faith. The Letter conveys this reminder:

* * * * *

The feast of the resurrection of Jesus Christ teaches us that in each of us there is a spiritual essence that never perishes. Death, as we know it, is but the close of man's sufferings and the beginning of a new and better life. The Risen Christ strengthens within us the certainty that the grave does not devour our ones who have passed through the threshold into eternity, but it is

merely the cradle of another more beautiful life. Christ affords us the hope that we will see them again in the next world when He says: "I am the resurrection and the life; he that believeth in Me, although he be dead shall live. (John 11: 25)



Figure 2 Future Metropolitan of Philadelphia Joseph Schmondiuk as a student at St. Josaphat Seminary in Rome.



Figure 1 St. Basil College graduation class of 1959. From L-R: 3rd from left Father Peter Skrincosky, Father Stephen Chrepla, Father Joseph Shary, Dr. Myroslav Borysiuk, Father Nicholas Babak, Bishop Ambrose Senyshyn, Professor Joseph Dackevych, Father John Stock, Father Stephen Chrepta, Father Lubomyr Husar, Father Emil Monastersky, Ted Humanitsky.

CHAPTER ~ 12 ~

Metropolitan Senyshyn: 1959-1960

On March 5, 1959, Archbishop Bohachevsky forwarded to Bishop Senyshyn a copy of his request to the Metropolitan Ordinariate, asking for aid in the construction of St. Basil's College. In that same month, in a letter to the Ukrainian National Association, Bishop Ambrose described the proposed project:

The building itself will contain 1) nine lecture halls, where the seminarians in the words of Taras Shevchenko will learn what is foreign and not to shun their own. Each classroom will cost \$50,000.00. Thirty rooms will provide space for students who are preparing to work in Christ's vineyard will reside. The price of each room will amount to \$25,000.00. There will also be a Ukrainian museum that will continuously remind our students and guests of our Ukrainian culture, science and past times. The college will have a dining room (refectory) where the students will partake of their food. There will also be a chapel in Ukrainian style where future workers in Christ's vineyard will pray for the well-being of their souls.

In order to complete this project, two million is needed. One person alone cannot accomplish this project, but all Ukrainians in the USA, without the least doubt, will be able to raise this sum of money.

On Sunday, May 24, Bishop Ambrose visited St. Michaels Church in Yonkers, New York, and presided over all four liturgies. In July, he issued an appeal exhorting the faithful to pray for the persecuted Church and the Ukrainian people:

With a moving heart, I address you, Very Reverend and Reverend Fathers, to bring you the good and long awaited news, that the American Congress, following in the footsteps of their freedom loving fathers, the builders of this nation, has finally included the Ukrainian nation in the circle of the nations being subjugated by godless communism. The American Congress has unanimously passed a bill, delegating the President of the United States to designate the third week of July as the Captive Nations week.

Our people have been the first to suffer and be deprived of the right to be rightful owner in their own land; however, this right has been granted to our people to be on equal standing with other nations.

This appeal was followed by another, directed to the clergy of the Stamford Eparchy. The Bishop began with these words: “Do not be afraid of those who kill the body, but cannot kill the soul” (Matthew 10: 28).

Our Ukrainian Eparchy of Stamford turns at this moment to the clergy, who say that we should pay attention not only to the person who was involved in destroying the Ukrainian Catholic Church and the Ukrainian people, but also to the destructive system which educated such people.

Muscovite communism kills body and soul. Who will count these millions of people who died from the henchmen’s hands of communism? At this time, let us take a look at this time at the Ukrainian lands behind the Iron Curtain. Then we will see how many souls of young men have been killed by communism. In order to reach its atheistic goal, the godless communism makes use of elementary and high schools, universities, theaters, movies, press, literature, radio, and television.

We need to work more fervently on religious awareness of the faithful in our parishes, imploring God that He may preserve our faithful from atheistic poison in the emigration; simultaneously, we cannot forget our Brothers and Sisters, who languish in Bolshevik captivity.

The year ended with a Christmas Pastoral Letter, written by Bishop Senyshyn. The message began with these words:

Christ Is Born!

“Do not be afraid for today. . . Fear not. . . a Savior has been born to you. . . (Luke 2: 10-11).

Dear Brethren in Christ:

In connection with the coming of the Son of God to earth, an angel of the Lord calmed the frightened shepherds of Bethlehem: “Be not afraid. . . . In the midst of the dusk of our times, a menacing fear has spread its black wings not only upon our Church and people behind the Iron Curtain, but also because certain weaknesses in immigration life have begun to menace us Ukrainians who have migrated to or settled in other countries. It is fitting then to have the message of the Christmas angel, “Do not be afraid,” echo with a powerful voice in our hearts. On the Feast of the Nativity of Christ, I call to you, dearly beloved in Christ, not to fall into disbelief. Throw off from yourselves the stone of fear which overwhelms you, and instead turn to the Son of God, our Lord Jesus Christ, and hearken to the Lord’s angel.

* * * * *

In 1960, Pope John XXIII appointed Bishop Constantine Bohachevsky to the Pontifical Commission on Oriental Matters, one of the preparatory commissions for the Vatican II Ecumenical Council. Then on January 6, 1961, Ukrainian Catholics received some shocking news—their beloved seventy-six-year-old Archbishop-Metropolitan had died.



Figure 2 St. Basil College graduation 1961. From L-R: Fathers Leon Mosko, Theodore Boholnick, Clement Englert, CSSR, Borysiuk, John Stock, Stephen Chrepla, Bishop Ambrose Senyshyn, Professor Wasyl Lencyk, Father Nicholas Babak, Professor Joseph Dackevych, Father Emil Monastersky (Stamford, CT).

In his eulogy for Archbishop Bohachevsky, Bishop Ambrose reviewed the Metropolitan's accomplishments. The tribute was also a summation of the progress the Ukrainian Catholic Church in America had made:

When the late Metropolitan came to the United States, there were no seminaries, high schools or parochial schools. The number of clergy was small—not quite one hundred. With the help of God, Bishop Constantine initiated his many-faceted activities. He founded two seminaries: one in Stamford, Connecticut, and one in Washington D.C. During his episcopacy there arose centers of learning: Saint Basil's Preparatory School and Saint Basil's College; Mother of God Academy in Stamford, Connecticut; academies for girls in Fox Chase, Pennsylvania, and Sloatsburg, New York; a high school in Detroit, Michigan; and many other parochial schools. In order to quicken missionary activity within the exarchy, the late Metropolitan invited the Basilian Sisters, the Sisters Servants of Mary Immaculate, and from Italy the Little Workers Sisters

of the Sacred Hearts of Jesus and Mary. He was co-founder of the Missionary Sisters of the Mother of God in Stamford. He cared for the Ukrainian Catholic press. He initiated the magnificent Eucharistic Congresses of Chicago in 1941 and Philadelphia in 1954. Under his guidance, various impressive churches and schools were built. The welfare of the people—especially the welfare of the youth—was foremost in his heart. With his consent, the Ukrainian Catholic Refugee Committee, which sponsored some 50,000 refugees, was organized. He sheltered hundreds of Ukrainian Catholic priests. Briefly, under his guidance, the Archeparchy made great strides in the fields of religion, scholarship, charity, and community life.

Metropolitan Bohachevsky's strong ecclesiastical organization continued to operate effectively, and on January 9, 1961, Bishop Joseph Schmondiuk was named administrator for the Archeparchy.



Figure 3 St. Basil College graduation 1961 Center - Bishop Ambrose Senyshyn.

On October 26, 1961, Metropolitan Ambrose Senyshyn was solemnly enthroned at the Immaculate Conception Cathedral in Philadelphia. Days later, he issued his first pastoral letter, and then quickly turned full attention to the administration of his new See.

* * * * *

In January 1962, one year after the passing of Metropolitan Constantine Bohachevsky, his successor, Metropolitan Ambrose Senyshyn, invited the deans of the Archeparchy to celebrate a Divine Liturgy. The announcement about the upcoming celebration noted the late archbishop's administrative talents, his role as father of the faithful—and the ways in which he brought about order, discipline, and firm moral laws into the life of the Church.

The Christmas celebrations took place in the Immaculate Conception Cathedral on January 7, 1962. Metropolitan Ambrose pontificated the Divine Liturgy, and his Christmas message, which was read in all churches, focused on modern-day idolatry, on the lack of serenity in the world, and on the quest for peace. Soviet citizens were able to hear the Metropolitan's Christmas well-wishes and greetings through Radio Liberty and Voice of America broadcasts.

That same year (1962) saw Archbishop Ambrose conducting meetings that addressed redevelopment problems in Philadelphia's East Poplar area. The Ukrainian Civic Club, the center of Ukrainian community activities, was making plans for expansion; and Rev. Basil Losten, acting on behalf of the Metropolitan, spent time in early January presenting plans for several proposed Church projects.

In mid-January, 1962, Metropolitan Senyshyn met with representatives of important Ukrainian organizations: UCCA (Ukrainian Congress Committee of America), NTS (Shevchenko Scientific Society), and UNA (Ukrainian National Association, then called the Providence Association). Leaders of these

organizations wanted to use the occasion of Metropolitan Slipyj's seventieth birthday to focus attention on his moral perspectives and values, and to further expose Soviet suppression of the Ukrainian Catholic Church.

This gathering drew wide attention and was well-received. Metropolitan Ambrose, together with Ukrainian Catholic bishops in other parts of the world, wrote a joint episcopal pastoral message, decrying the Soviet persecution of the Church and especially protesting the ongoing eighteen-year imprisonment of Metropolitan Slipyj. The meeting's activities were picked up by news agencies; and articles soon appeared in Vatican, American, Italian, German, and French presses--throughout the year, but especially in the months of February and March, 1962.

At this time, Metropolitan Ambrose was also making canonical visitations within his archeparchy, beginning with a visit to the Cathedral of the Immaculate Conception parish on January 28, and then to Christ the King parish in Nicetown. On February 8, he visited the Holy Ghost Church in Chester, and went on to visit the Clifton Heights Parish of Saints Peter and Paul.

The Ukrainian Daily *America* carried almost weekly accounts of these canonical visitations. On February 13, he visited the parish of the Martyr St. Josaphat, followed by a visit to Frankford on February 21, and a stop at St. Nicholas Church in Philadelphia.

These canonical visitations continued, with a June 17 trip to John the Baptist parish in Northhampton. This is the oldest church in the area, erected nine years before the founding there of the first Latin Rite Catholic church. On July 8, the Metropolitan attended a solemn blessing of the West Easton Holy Ghost Parish. On both visits, he was accompanied by Rev. Basil Losten. On October 1, he visited a new parish, the Annunciation of B.V.M. in Philadelphia's Melrose section, and then traveled to Bristol, Pennsylvania.

In February 1962, fourteen prelates, archbishops, and bishops of the Ukrainian Catholic hierarchy signed a joint pastoral letter, reminding the faithful of ways in which the Ukrainian Catholic Church was being suppressed and persecuted. They made special mention of the ongoing suffering of its 70-year-old leader, Metropolitan Joseph Slipyj, Archbishop of Lviv and Metropolitan of Halych, who was imprisoned in Siberia and had received an additional third sentence. The pastoral message contained four parts, each of which described an aspect of the exiled Metropolitan's life.

In a February 17, 1962, article, *L' Osservatore Romano*, the Vatican newspaper, hailed Metropolitan Slipyj with these words: "This suffering is the suffering of all, in the same way as is common the glory of a testimony which does honor to the Christian and human conscience. On this day and in its spirit, not with a bitter cure, let the thoughts of all rise fervently to God for these brothers."

On that same day, February 17, Metropolitan Ambrose sent his greetings to a scholarly conference, organized by the NTS (*Shevchenko Scientific Society*) and devoted to the life of Metropolitan Josyf Slipyj. Conference members cited the Archbishop's publications, his contributions to scientific and scholarly institutions, his staunch stand during German and Soviet occupations, and his exemplary fortitude as a Christian and a Soviet prisoner in Siberian labor camps. An oil painting, donated to the Society by Ms. Irene Shukhevych, enhanced the proceedings.

At this point, celebrations were occurring in all the churches of the Philadelphia Archeparchy. The Metropolitan himself celebrated a Pontifical Divine Liturgy in the Cathedral of the Immaculate Conception, and Bishop Joseph Schmondiuk coordinated a press conference at the Commodore Hotel in New York City—an event that included American and Ukrainian journalists.

The Ukrainian political world reacted positively to Metropolitan Senyshyn's initiative. Mr. Wytwyckyj, president of the Ukrainian National Council (Rada), prepared a letter under the auspices of the Ukrainian State Center, which he sent to Metropolitan Senyshyn, asking him to forward it to the imprisoned Metropolitan Slipyj.

Metropolitan Slipyj's case also began to gain wide notice in Canada, where Senator W. Hall took it up in the Canadian Parliament. Moreover, on July 17, 1962, during a session of the U.S. 87th Congress, M. D. Young and Dan L. Short introduced resolutions condemning the imprisonment of Josyf Slipyj and the suppression of the Ukrainian Catholic Church. These resolutions appeared in the July 2 U.S. Congressional Record.

In February of 1962, the Ukrainian intellectual world, speaking through the *Shevchenko Scientific Society* in New York, conducted a scholarly conference devoted to the life and career of Metropolitan Slipyj. Metropolitan Ambrose sent his greetings to the participants and also donated an oil painting of Metropolitan Slipyj, which was placed on the conference's podium.

On March 1, 1962, the Catholic Life Radio Program of the Latin Rite Philadelphia archeparchy, aired a Byzantine-Ukrainian piece that featured an interview with Rev. Basil Losten, who discussed the massive prayerful manifestation initiated by Metropolitan Ambrose—an event that Father Losten called highly successful.

The National Catholic News Service carried an extensive report on the archpastoral letter that the Ukrainian Catholic Bishops had issued to commemorate the birth of Metropolitan Josyf Slipyj's. The letter stated that His Holiness, Pope John XXIII, condemned communism and looked with great sadness on the forced limitation of basic human freedoms, and it emphasized the papal statement: "The atheistic materialism has developed into a threatening storm which brings great destruction." In the letter, His Holiness expressed the hope that all bishops might attend the Vatican II Council. Unfortunately, only 50 of the 170

Hierarchs living under Communist rule or influence were finally able to participate.

* * * * *

On April 14, as the strains of “Axios” rang throughout the Cathedral of the Immaculate Conception, Metropolitan Ambrose ordained ten candidates into the spiritual life: two priests, three deacons, and five sub-deacons.

On Holy Thursday, Archbishop Ambrose celebrated a Pontifical Divine Liturgy and consecrated Holy Chrism. His Easter pastoral letter addressed the issues of Christian constancy and the need to sincerely cooperate with the Divine Providence plans. For the faithful in Ukraine, there was a message of hope, a reminder that Christ conquers death. And through the Voice of America, Metropolitan Ambrose conveyed Easter greetings to the Primate of the Ukrainian Catholic Church, Metropolitan Josyf Slipyj—and to the clergy, the faithful, and the Ukrainian people.

In May of 1961, at the first Redevelopment Banquet for the East Poplar area Ukrainian Center, Rev. Basil Losten gave the benediction, and later on presented the development plan for the area, one that included plans for a new three million dollar cathedral.

Metropolitan Ambrose participated in the XXIV Annual Convention of the Ukrainian Catholic Youth League, celebrated a Pontifical Divine Liturgy, and greeted the participants with a letter describing the East-West Religious relations. At a breakfast gathering, he delivered remarks on the theme of unity.

Sometime later, the Ukrainian Catholic Church in Canada celebrated a unique event, their own Provincial Synod. This was a follow-up to the historical Synods that had been held in Ukraine between the years 1147-1891. The Seven Synods discussed seven of the most important events in Ukrainian history: four that occurred before the Brest Reunion with Rome, and three that occurred later.

The Canadian Metropolitan Maxim Hermaniuk called this eighth Provincial Synod for June 16-28. Its specific intent was to join together the teaching and discipline of the Universal Church and the Halych tradition with contemporary expectations of Ukrainian Catholic life in Canada. Plans included: a eucharistic congress, divine liturgies in all twelve Winnipeg Ukrainian Catholic Churches, the presence of fourteen Ukrainian Catholic bishops from the free world, the presence of the apostolic delegate in Canada (Archbishop Biaggio), and a closed-door meeting of Ukrainian Catholic bishops.

Metropolitan Ambrose attended the event and celebrated the Pontifical Divine Liturgy together with Ukrainian bishops from Canada and America—and other Ukrainian bishops of the free world. On Sunday July 1, 1962, at the Divine Liturgy in St. John's Parish in St. John's Park, he delivered (in Ukrainian) a sermon titled, "Eucharistic Jesus—The Strength of the Nations."



Figure 4 Ukrainian Catholic Boys Camp; Stratford, NY. Bishop Ambrose Senyshyn in the center with Father John Squiller on his right.



Figure 5 Ukrainian Catholic Boys Camp; Stratford, NY. photo top left: Bishop Ambrose Senyshyn and the future Lubomyr Cardinal Husar. photo top right: Father John Squiller, Bishop Ambrose Senyshyn and the future Lubomyr Cardinal Husar. photo bottom: Father John Squiller, Bishop Ambrose Senyshyn and the future Lubomyr Cardinal Husar.

That evening's huge banquet (1,000 attendees) was held at the Marlborough Hotel. Honored guests included the Apostolic Delegate, the three archbishops of the Ukrainian Catholic Church in the free world; ambassadors from France, Belgium, and the Netherlands; representatives of the Canadian government (D. Fulton, minister), the Ukrainian mayor of Winnipeg (the Honorable Dzyuba); and various judges and members of civic organizations.

In May of 1962, during one of his visits to Stamford, Connecticut, Metropolitan Ambrose blessed the Missionary Sisters of the Mother of God, a relatively new religious community of sisters that had been founded by Metropolitan Bohachevsky and then Bishop Senyshyn.

On May 7, 1962, Metropolitan Senyshyn paid his first visit to Manor Junior College. He blessed the College's Chapel of Our Lady of Perpetual Help. Later, he autographed the visitor's book in the presence of Rev. Msgr. Michael Poloway; Mother M. Carmela, O.S.B.M., vice-President of Manor Jr. College; and Mother Provincial Euphrosyne, O.S.B.M., president of Manor Junior College.

On June 8, 1962, Metropolitan Ambrose attended the graduation ceremonies of the Ukrainian Catholic Institute, a Saturday school for teen-agers that offered religious and Ukrainian instruction. Students of the three classes welcomed the Metropolitan with a bouquet of flowers (Tetiana Krawciw) and a greeting by George Luciw. The Archbishop emphasized the importance of the Ukrainian Catholic Institute for Ukrainian young people. Dr. P. Isajiw delivered the main address, which was followed by the awarding of diplomas.

On June 21, 1962, Metropolitan Ambrose presided at the commencement ceremonies of the Mother of God Academy, a resident girls high school in Stamford, under the direction of the Missionary Sisters of the Patronage of the Mother of God. The Archbishop led a prayer service, assisted by Msgr. John Stock, Chancellor of the Eparchy of Stamford, and Rev. Msgr. Nicholas

Babak, Rector of St. Basil's Seminary. Also participating were Rev. Basil Losten of the Immaculate Conception Cathedral; Rev. Emil Manastersky of St. Basil Seminary; and Rev. Stephen Chrepta, pastor of St. Vladimir's, also participated.

On Ascension Day, Metropolitan Senyshyn made a canonical visitation to the parish of Bridgeport, PA and celebrated a Moleben with Rev. Basil O. Sheremeta. On July 2-4, the Ukrainian Catholic bishops held their sixth meeting, in Winnipeg, Canada, attended by Metropolitan Maxim Hermaniuk, Metropolitan Ambrose Senyshyn; Archbishop Ivan Buchko, Archbishop Havryil Bukatko—and Bishops Neil Savaryn, Isydor Borecky, Joseph Schmondiuk, Jaroslaw Gabro, Volodymyr Malanchuk, Andrej Sapelak, Ivan Prashko, and Augustyn Horniak. The meeting addressed important issues related to the adaptation of the Church in the free world.

In June of 1962, during his first canonical visitation to St. Michael's Ukrainian Catholic Parish in Camden, New Jersey, Metropolitan Ambrose refuted charges that had been made against Eastern Rite churches—accusations made by a Greek Orthodox prelate who claimed that the Catholic Eastern Churches were “stumbling blocks” on the path to Church unity.

Metropolitan Ambrose considered this claim to be a “nonsense charge,” and stated that it was simply “Greek politics” and that he did not want to offend the primate of the Greek Orthodox Church in North and South America, who had made several controversial comments. Metropolitan Ambrose, however, added a positive note, declaring that even though . . . “recent developments might not bring Christian unity in our life . . . at the present there is a very good attitude with the various churches.” Furthermore, “Other religions are not attacking us now, as they used to.”

The Metropolitan went on to make a comment about the persecution of the Ukrainian Catholic Church in Ukraine and its life in the underground, noting that “persecution brings out

resistance to the persecutors.” As an example, he pointed to the case of Ukrainian Archbishop Metropolitan Josyf Slipyj, who had been imprisoned by the authorities in 1945, and was still being held after seventeen years in Siberian camps.

In a September issue of the newspaper *America*, Metropolitan Ambrose made another appeal for support of the new cathedral, emphasizing Philadelphia’s significance to Ukrainian Catholics. (See Appendix 5 for full text)

A new history of Ukraine, prepared by Rev. Father Dr. Isydor Nahayevsky, was praised by Archbishop Ambrose, who wrote a letter of appreciation to Mr. Ignatius Bilynsky at the *America* publishing house. The English language history, he noted, filled an educational gap in the parish schools, high schools, and church and community institutions.

On October 18, the publication *America* announced that Metropolitan Senyshyn had donated \$15,000 to the Cathedral building fund. This was followed by a Providence Association gift of about \$12,000. Archbishop Ambrose continued to stress the need for a new cathedral: “An immortal monument from which our future generations will learn to love God and the spirit of sacrifice and dedication of their charitable ancestors.”

At this point, the upcoming Vatican II Council was occupying the Metropolitan’s thoughts, and he requested prayers for its success—before embarking on October 6 to join the proceedings.



Figure 1 St. Basil College new college seminary ground blessing - October 25, 1959. Pictured from L-R: Father M. Woloshyn, Father Nicholas Wolensky, Father Stephen Chomko, Father Emil Monastersky, Bishop Ambrose Senyshyn, Father Basil Seredovych, Father Stephen Balandiuk, Father Stephen Chrepta. (Stamford, CT).



Figure 2 New college seminary ground blessing - October 25, 1959. L-R: Father Nicholas Wolensky, Father Stephen Chomko, Father Emil Monastersky, Bishop Ambrose Senyshyn, Father Stephen Chrepta, Father Pelensky. (Stamford, CT).

CHAPTER
~ 13 ~

Golden Jubilee: 1963

Archbishop Ambrose began the year 1963 with an appeal for prayers during the Church Unity Octave, January 18-25:

Holy Father, keep in thy name those whom thou hast given me that they may be one even as we are. (John 17:11)

Yet not for these only do I pray, but for those also who through their word are to believe in me, that all may be one, even as thou, Father, in me and I in thee, that they also may be one in us . . . (John, 17:20, 21)

For the past half century the Octave between January 18 and January 25 has been designated by the Catholic Church as a time for special prayers for Church unity. Yet prayers of unity are not of recent origin; they were offered from the dawn of Christianity. Our Lord prayed at the last Supper for those “whom thou has given me, that they may be one even as we are. (John 17: 11)

It was the Divine Savior’s ardent wish that all believe in Him, accept His teachings, and form one fold under the leadership of one Shepherd. But the enemy, who already in Eden had severed our first parents from their Creator, has sown cockle among the good seed, soiled the garment of Christ’s Church and caused a painful wound in the Mystical Body of Christ the Savior.

Holy Mother, the Church has under the guidance of the

successors of St. Peter sought means with which to heal this wound and to ease the pain. Ecumenical Councils, Unity Conventions and Conferences—these are set goals for a better understanding with our separated brethren and for realization of the intense wish of our Lord that “all may be one.” It would seem that the problem of church unity has become more real, more imminent with the proclamation of the twenty first Ecumenical Council announced and convened by His Holiness, Pope John XXIII.

One of the more important decisions of the Council will be the selection of roads on which all Christians will tread in the service of Truth; to Christ; to the One, Holy, Catholic and Apostolic Church.

The Holy Father fully realizes the difficulties which obstruct with impassable barriers the road to unity. However, the Supreme Pontiff is confident that the power of prayer offered at the Last Supper will overcome all. The Universal Pastor calls upon all to prayers for the intentions of the Ecumenical Council, for the success of its deliberation, especially the realization of unity among all Churches.

Bearing in mind the illustrious appeal of the Holy Father, we request the Very Reverend Pastors of our Archeparchy to urge the faithful to prayer in this regard and to arrange special devotions and services during the Octave of Church Unity from January 18 to 25, 1963.

Following a meeting with representatives of the Ukrainian Liberation Front and an audience with His Holiness Pope John XXIII (on January 18, 1963), Archbishop Ambrose met the next month in Rome with Metropolitan Josyf Slipyj. In a sermon delivered on February 17 in the Cathedral of the Immaculate Conception, Philadelphia, Archbishop Ambrose appealed for funds to support Metropolitan Josyf, and he commented on his visit:

The Gospel tells us that angels then came and administered to Him. With the liberation of Metropolitan Slipyj, let us become like

unto the angels and serve our Lord, viz., let us lend assistance to those priests who are still enslaved and in dire need. Conversing with the Metropolitan I became aware of the fact that there is an untold number of priests, who following the lead of their Shepherd, are living in destitute and trying circumstances. The Metropolitan requested nothing for himself personally, but did ask that we aid those priests with our donations. Your help will be written to your credit in the eyes of God, and you will veritably be giving to our Lord Himself, for we read in today's Gospel, "Come blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat (Matthew 25: 34-35). Even though these blessed did not see our Lord himself, and were therefore amazed, the Divine Master further explains: "Amen I say to you, as long you did it for one of these, the last of my brethren, you did it for me. (Matthew 5: 40)

Therefore I decree, that on the first Sunday of Lent, March 3. a special collection will be taken up in all the churches of the Philadelphia Archeparchy in order to fulfill the ardent wishes of Metropolitan Slipyj, i.e., to end the suffering of those we still number among the living. We ask you here present to begin this good and noble work, to wipe away their tears with your offerings. Neither protests nor demonstrations are to any avail; only our love as expressed in our donation will have a lasting effect upon our enemies. For the early Christians exercised a great influence on the pagans simply because the Christian community was of one heart and soul.

When we thank God for liberating Metropolitan Josyf from imprisonment, let us also pray to Christ and His Most Holy Mother for freedom for our Church and our brethren in Ukraine.

Our hearts are filled with unspeakable gratitude to the Lord, Who heard our prayers and fulfilled the first part of our pleas, the freeing of Metropolitan Josyf from eighteen years of imprisonment. Simultaneously, we pray and expect the liberation of our Church and our people.

In May, Archbishop Ambrose took note of the Golden Jubilee of the establishment of the Apostolic Exarchate in the United States. His pastoral letter began with these words:

May 28, 1963, marks an important milestone in the history of our Metropolitan See. On this day fifty years ago, Pope Pius X of blessed memory created an Apostolic Exarchate for our beloved faithful in the United States of America, and named Bishop Soter Stephen Ortynsky, O.S.B.M., Exarch with powers of full jurisdiction. By this historical decision the saintly pontiff indicated to our faithful and to the entire world that our Church in the United States of America was to be a separate entity within the Universal Church maintaining her faith, rite, language, and hallowed traditions. Therefore, it behooves us to regard May 28, 1913, as a most important day in the history of our settlement and to consider it the greatest blessing from God for our people in the United States. This momentous decree afforded our people in this great land the morale necessary to retain their identity in a strange culture and to ward off all evil influences and thereby to attain our present-day position.

While in Rome, Archbishop Ambrose continued to ponder the plight of the needy and to consider ways in which he might help them. His words again reveal his deeply compassionate nature:

A huge segment of time divides us from that moment when hundreds of thousands Ukrainians left, with pain in their heart, their native land, to save their lives before an atheistic enemy, who took our land, liquidated the Ukrainian Catholic Church, and transformed the Ukrainian people into slaves, depriving them not only of their possessions, but also of their human rights and freedom of conscience.

Like a storm scattering leaves all over the places, so did the hurricane of war scatter our people all over the world.

Fate was kind to some, and they succeeded in finding refuge for themselves in countries beyond the oceans, where they happily established their own lives. Others, however, had to remain in the countries of Western Europe, where they, because of illness or old age, live out their lives without the necessary means of livelihood.

They, like the evangelical Lazarus, hold out their hands to us, who live in abundance, and ask for help. Shall we deny them our help? Or following in the footsteps of the wealthy man in the Gospel, shall we remain deaf to their entreaties for help, and refuse to see their hands, which are stretched out to us for help?

Therefore, let us show our compassionate hearts and wipe out their tears with our generous alms. Let us give our generous contribution to our needy brothers. Let us send our donation to the Ukrainian Catholic Relief Committee, at the address of the Metropolitan Chancery, in order that our Committee can continue this action of aid from the Ukrainian Catholics in the USA.

This month of October, our Pastors will take up a collection on behalf of those left in the lands of Western Europe. Let us show our mercy to our needy neighbor, and the Lord will be merciful to us.

+ Ambrose, Metropolitan

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Following the second session of the Vatican II Council, December 4, 1963, voices in various countries raised a central question: What has the Council thus far achieved? It was expected that voting would proceed rather slowly among an assemblage of approximately 2,500 abbots, bishops, archbishops, cardinals, and patriarchs—although final action was taken on all but two items of an enlarged agenda.

Most knowledgeable observers seemed to agree on one point: the very convocation of the Council was in itself an extraordinary phenomenon. There were familiar charges that “conservatives” were opposing “liberal” reforms, and some younger prelates even suggested that the Pope himself was impeding progress. In his book, *The Ukrainian-Rite Catholic Church at the Ecumenical Council, 1962-1965*, Walter Dushnyck notes that Augustin Cardinal Bea, on a spring 1963 visit to New York, pointed to three major achievements of the first session:

- The establishment of the Secretariat for Promoting Christian Unity—a permanent body intended to deal with both Reformed and Eastern church issues.
- The adaption of a clearly ecumenical outlook.
- The development of a firm conviction that all Christians of all denominations belong to one another.

Although the nineteen Ukrainian Catholic prelates constituted barely 0.8% of the 2,500 Council Fathers, they made their presence felt—and for a reason. Out of 12,000,000 Eastern Rite Catholics at the time, the Ukrainians constituted more than half the total; and ever since the Union of Brest in 1596, Catholic Church traditions in Ukraine and Byelorussia have remained strong.

With that Union, a majority of Ukrainian and Byelorussian bishops recognized the primacy of the Holy See. This Union, however, was abolished by the Empress Catherine the Great, except in Western Ukraine (Galicia, Bukovina, and Carpatho-Ukraine). Catholicism in those regions had endured under the somewhat milder rule of the Hapsburg Dynasty.

For many centuries the Ukrainian Catholic Church has served as a major bridge between the Catholic West and the Orthodox East. But in 1945-46, with the Soviet Union’s reoccupation of Western Ukraine, the Ukrainian Catholic Church was declared illegal and the faithful subjected to the government controlled Russian Orthodox Church. Of the ten Ukrainian Catholic bishops

arrested (in 1946) by the Soviets (the MVD), only Bishop Josyf survived. He was released in February 1963, helped by the intervention of Pope John XXIII and President John Kennedy.

On October 11, Metropolitan Slipyj addressed the Council Fathers and was greeted with thunderous applause. Rev. Edward Duff, S.J., writing for Religious News Services, described the event in these words:

Although the moderator of the day, Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy, had asked the assembly to refrain from applause, the enthusiasm and affection and admiration when Ukraine-Rite Archbishop Josyf Slipyj of Lviv took the microphone could not be restrained.

Released last year after 18 years in Siberian prisons, the handsome bearded Archbishop was making his first public appearance. In Latin at once rapid, elegant and sonorous, this patriarchal figure opened his address with the identical words of the first sermon preached by St. John Chrysostom on his return to Constantinople from exile at the end of the fourth century: "Blessed be God."

Without a semblance of rancor in his heart, the aged Metropolitan (offered by Soviet Premier Khrushchev, it is said, the Orthodox Patriarchate of Moscow, if he would abjure his allegiance to Rome) spoke of the glory of his suffering Church which, he recalled, had been represented at the First General Council of Nicea in the fourth century

Metropolitan Slipyj spoke about a possible Ukrainian Catholic patriarchate, which he said was "desired by both Catholic and Orthodox Ukrainian faithful." This proposal created a mild sensation among the Council Fathers, but the Metropolitan stated that such a step could do much to satisfy and interest both Catholic and Orthodox Ukrainians, both of whom have taken great pride in the patriarchal structure of their Churches.

On December 5, 1963, after an absence of almost three months, Metropolitan Ambrose returned from Rome, and three days later he led the Ukrainian Catholic celebrations in the old Cathedral of the Immaculate Conception. On that day, the Archeparchy observed a double feast: 1) the Feast of the Patroness of the Immaculate Conception Cathedral and 2) the Golden Jubilee of the establishment of the Ukrainian Catholic eparchy in America.

To mark this double feast, a solemn Divine Liturgy was celebrated by Rev. Michael Poloway, Chancellor of the Archeparchy. The celebrant was assisted by Rev. Augustine Molodowitz and Rev. Robert Moskal, who served as deacons. The chaplains were Rev. Michael Fedorowich and Rev. Basil H. Losten. Rev. Paul. Harchishon, pastor of the Clifton Heights parish, delivered the sermon in English; and the dean of the Philadelphia Deanery, Myroslav Charyna, preached the sermon in Ukrainian.

On this Marian feast, Metropolitan Senyshyn expressed his joy at being able to pray together with his faithful (to the Holy Theotokos) on the fiftieth anniversary of the establishment of the Exarchy. His Excellency composed a special prayer to the Mother of God and requested the faithful to recite it, so as to invoke her maternal and perpetual protection. The Cathedral choir, in conjunction with the Immaculate Conception school choir, sang the responses to the Divine Liturgy. The Cathedral was filled to capacity, and several hundred people received our Eucharistic Christ.

Prayer to the Immaculate Virgin

O, Immaculate Virgin, Mother of God, refuge of the human race, victor of all battles for God's truth, we humbly kneel at your feet, and request your mercy and motherly protection. We ask you to bless our Fatherland and our people, that we may through experiences, inimical persecutions and temptations preserve our holy Catholic Faith and attachment to our Rite.

Preserve our families from the onslaught of sin which destroys the basis of the Christian family. Bless all the families so that love and harmony may reign with them. Obtain by supplication from your Son Jesus Christ that fathers may be exemplary and fervent Christians, and that mothers may distinguish themselves with devoutness and solicitude in the education of children.

Take care of our youth that they may not lose the grace of Baptism, but may receive the foundations of a good education.

Give us leaders and priests who in these threatening times for our Church and nation will aptly guide our nation to the knowledge of God's truths and a happy eternity. Encourage the poor and exiled from our Fatherland who were swept by the hurricane of war into misery and misfortune. Help them, wipe away their tears.

Protect us in these times from false prophets, who could seduce us into false roads of incredulity, heresy, or hate.

Under your holy Patronage, we want to live and work through our whole life, and some day rejoice together with you in the eternal happiness in heaven. Amen.

With these words, Archbishop Ambrose turned to the challenges facing him in the upcoming year, 1964—a year that would see turmoil among Ukrainian Catholics in America and even bitter attacks on the Archbishop himself.

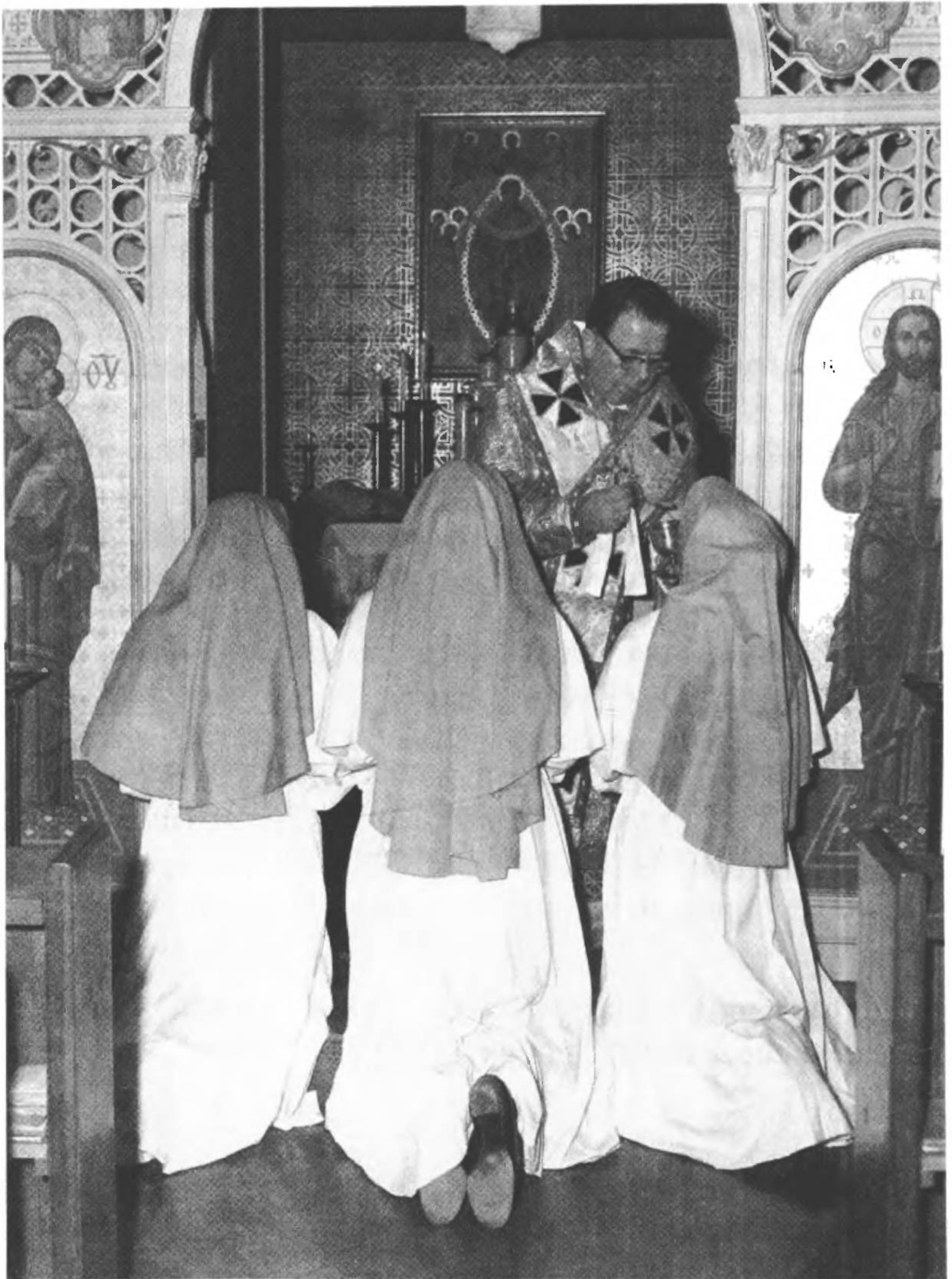


Figure 3 Missionary Sisters of the Mother of God; Stamford, CT receiving Eucharist from Bishop Ambrose Senyshyn.

CHAPTER ~ 14 ~

Vatican II Council: 1964

In January of 1964, Metropolitan Josyf Slipyj began his membership in the Congregation for the Oriental Churches; and in February it was revealed that the Pope had appointed him Major Archbishop, the first to be granted this title (equivalent to Patriarch) and a rank that goes back to a decree by Pope Pius XII.

By virtue of this designation, Major Archbishop Josyf Slipyj was now enabled to appoint bishops, institute eparchies, and establish permanent synods. The appointment came at a time when the Vatican II Council had taken up the matter of using Ukrainian as a variant for Church Slavonic in liturgical services.

On February 5 and 6, the press carried Metropolitan Ambrose's 1964 Great Lent Pastoral Letter in which he addressed (in his words) "the most important factor in man's life—religion:"

What will it profit, my brethren, if a man says he has faith, but does not have works? (James 2: 14)

The history of humanity has recorded many world events that have left positive or negative influences upon mankind, governments, nations, societies, communities, organizations, families and individuals. We study about the exalted cultures and civilizations of ancient peoples as Babylonians, Chaldeans, Assyrians, Egyptians, Phoenicians, Greeks, and Romans,

who not only shaped the lives and destinies of those within their particular influence but also left their marks upon other peoples. Through their talents and accomplishments in the fields of architecture, crafts, astronomy, medicine, and law-making, they in great measure affected the development of other peoples, who eventually arose from their ruins. Although they left a rich heritage by themselves they sank into oblivion.

There have been numerous and famous philosophers of olden and modern times as well as artists, writers, rulers, generals, conquerors, scientists, and inventors who enjoyed the laurels of renown and recognition. Yet after a short time on earth, they left behind only recollections of their attainments.

But in the realm of religion all is different. Religion has ever been the companion to human living. Religion has gone on for centuries and has been the subject of sundry opinions. Certain ones honored it and hailed it with "Hosanna;" others condemned it, and screamed "Crucify!" Some rulers afforded it freedom; some denied its existence. Not a few persons considered it with indifference; a definite number aspired to enslave it by engaging it for mundane purposes. Particular groups demeaned it by making it a servant of miscellaneous idols; others ascertained it to be the intermediary between the authentic God and humanity. And today, religion continues to be the theme for discussion and dispute, both in the free world as well as behind the iron and bamboo curtains. In spite of all contradictory involvements, religion was, is, and will be a decisive factor for mankind's temporal and eternal life.

1) Foundation of religion

The Christian Catholic Religion is the divine means by which we render to God the homage, honor, love and service due Him as the one Creator, Savior, Ruler, and Lord. Through religion we recognize God and His revealed truths, we love Him, and we serve Him. Through religion we realize the purpose of our own lives, why we were created, and why we are to save our souls. That this be done, religion requires faith in God's truths.



Figure 1 Vatican II Council, Rome 1962. Bishop Senyshyn.

Long ago there were doubters who denied God. Sacred Scripture confirms this by stating: "The fool says in his heart, There is no God" (Psalm 52: 2). In our contemporary era, there is an echo of this very same thought on the part of rationalists, atheists, and communists, who reject the existence of God and broadcast the idea that religion is not necessary for human beings because all of life's problems can be solved without the aid of Christian principles and precepts of the Church, without dogmatic truths, and without Church authority. Therefore, man is to discard religion and retain only the freedom to think.

What an irony it is in the twentieth century! In the research of chemistry, physics, mathematics, not one of the scientists throws away axioms and truths on which is founded the development of learning. Instead, these truths are strictly adhered to. Yet in religion, non-believers not only do not hold fast to the same principle, but rather lightheartedly cast aside Divine Authority and the truths revealed by God, all the while calling upon the freedom of thought. Does there really exist such freedom of thought as advocated by the enemies of God? Are we really free to think and accept as true that which is false? No! Our minds cannot accept that. In thought processes, there are fundamental rules which the intellect cannot change to suit its own purposes. For example, are we free to think that the sun rotates around the earth, even though appearances indicate this to be so? No, scholarly results long ago proclaimed that earth rotates around the sun. Thus, we submit our intellect to learned authorities and we believe those authorities without reservations, even though our senses present something entirely different to us.

If in the matters of nature we are in need of an authority whom we can believe, how much more essential is it that we have authority in matters supernatural. The intelligent person must find in religious matters an authority to whom he can submit the realm of the intellect. That's why man must study the Christian Catholic religion which does not demand of us blind

faith in that to which the intellect objects, but rather which does aid us to understand those truths to which man's intellect cannot understand without divine revelation. We believe in God's truths because God has revealed them, because he cannot err, nor lead us into error. Accordingly, when we believe in God's truths, we make progress intellectually. As in natural studies, scientists are not able to perceive all with the naked eye, and have need to use telescopes and microscopes; similarly, in supernatural matters the human intellect cannot grasp all of God's truths and has to resort to the supernatural light of holy faith which is the root of the Christian Catholic faith. Faith elevates us to the insurmountable heights of God's truths which enlighten our intellect and show us how to live in accordance with God. Faith is the torch which dispels the doubts of the dark night.

2. How Religion Is Evidenced in Us

Our Christian Catholic faith has to be guided by supernatural motives, not by human considerations. In the realm of religion we should keep in first place God to Whom is due our reverence, love, and service. In present times, there are frequently to be found individuals who observe the Christian religion from the material aspect only, and change it to a marketable item that has a lower or higher price. Even with the Lord's prayer "Our Father" they have in mind only the fourth petition, "Give us this day our daily bread . . ." and omit the others. Certainly it is correct to pray for our daily bread which is a temporal gift, but it is incorrect for us to transgress the foundations of Christian morals, for then is lost the purity of religion and the firm character of the person. The religion of mammon reveals itself in various forms. There are some people who cover their greed and avarice with a cloak of Christian appearance. They love only the persons for whom they derive benefits, and only for as long as they serve them. In undertakings involving the welfare of the group, their all-important query is concerned with what personal benefits they will derive from a community activity. When they attend church services, they do so with calculations

for the betterment of their own interest. If this cannot be realized, they are then ready to market their religion for any price which will give them comfort in life. With such a hypocritical attitude, they do not get far, because this occasions indifference and even leads to desertions and loss of faith.

Our religion is not to be a religion of “mammon” but one of spiritual values. The Catholic faith requires of us a complete practice of it: to live according to Christian morals and traditions; to participate at Divine Liturgy on Sundays and Holy Days of Obligation; to go to Holy Confession and receive Holy Communion at least once a year, at the Easter season; to follow the prescribed rules of fast periods; to pray daily; and to observe the commandments of God and Church.

With a sincere and in every aspect observance of this practice, we can be apostles of good, we can fortify the faith of those who are wavering, and we can lead the sinner to return to the way of Christian living.

Let us not forget that through neglect of religious practice we can destroy our own faith and that of others. Against such temptation Christ gave us a severe warning when he said: “. . . whoever causes one of these little ones who believe in me to sin, it were better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea” (Matthew 18: 6).

Let this reflection about religion during the Lenten period be a time for correcting our own religious life. Let us be mindful that disregard of and carelessness with the Christian Catholic faith is the root of today’s evils. Free-thinking, rationalism, socialism, and communism arose in Christian countries as the result of the contempt with which religion was regarded by many leading echelons of society. Let us nurture the rich treasure of Christian life in our own families, societies, and communities. Let us strengthen our religious life with zealous works: humble prayer, sincere penance at Holy Confession, and charitable deeds. It

is then that our religion will be a powerful citadel against all the conspiracies of hostile people and will be our assurance of everlasting happiness. May the grace of our Lord Jesus Christ be with all of you.

+ Ambrose, Metropolitan-Archbishop

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On March 2, 1964, construction began on the Cathedral of the Immaculate Conception, a dream of both the hierarchy and the faithful. The design was developed by the architect Julian Jastremsky. Thus, the project's beginning coincided with plans to expand and rebuild the East Poplar project. This section of Philadelphia (sometimes called "Little Ukraine") had become a center of Ukrainian national and social life. Bishop Soter Ortynsky and Bishop-Metropolitan Constantine Bohachevsky had both served in this area.

The groundbreaking ceremonies were led by Metropolitan Ambrose, assisted by twelve priests, two chaplains, and a group of Catholic war veterans from St. Josaphat Church. They all had been invited to assist at the seasonal liturgical services and to be the Metropolitan's guests at the "Sviachene"—the traditional Easter dinner.

At the appropriate time, in the year 1964, Metropolitan Ambrose joined the faithful in paying homage to the Ukrainian poet Taras Shevchenko (1814-1861) on the occasion of the latter's 150th birthday. Taras Shevchenko, who holds an honored place in Ukrainian cultural history, produced writings that formed the foundation for modern Ukrainian literature. And his influence on various facets of Ukrainian intellectual, literary, and national life extends to this very day.

Metropolitan Ambrose was well acquainted with the noted poet's writings, and he wholeheartedly supported the community's

efforts to recognize the beloved Ukrainian poet. On June 27, 1964, a monument was erected in his honor, in Washington D.C. Its unveiling drew a large crowd of Ukrainian-Americans. Even President Eisenhower participated in the event. Metropolitan Ambrose opened the ceremony with a prayer titled, “Enlighten Our Minds and Grant Us Wisdom.”

The Metropolitan’s Easter Day sermon, delivered on March 29, began with these words:

For us Ukrainians the Feast of the Holy Resurrection with its beautiful rites and traditions has always been great and solemn. But we cannot forget that our traditional Easter celebrations are just the exterior manifestation of the real meaning of the Easter holy days. We should remember the content of the prayer from the Resurrection Matins: “Your Resurrection, Christ Savior, the angels glorify in heaven, and make us on this earth deserving to glorify and magnify Thee.

In June, the Metropolitan presided over graduation ceremonies at Manor Junior College, presenting diplomas and blessing the graduates. Several days later, he issued a Captive Nations Appeal for the July 12-19 commemoration, while simultaneously participating in a Seminary Day in Pittsburgh, where (addressing the priests) he stressed the importance of spiritual vocations. Two weeks later he blessed a new building at St. Basil College Seminary in Stamford, Connecticut—an event held on the twenty-fifth anniversary of its founding.

After dedicating a new annex to the seminary complex in Stamford—while celebrating the twenty-fifth anniversary of St. Basil College—Metropolitan Ambrose delivered an address:

Unless the Lord builds the house, they labor in vain who build it (Psalm 27: 1).

This month marks 25 years since the terrible tempest of World War II blew over, killing millions and devastating the cultural acquisitions of ages and human property. A quarter of a century has passed since the huge storm struck with a tremendous force of the godless enemies against the Ukrainian Catholic Church and against the Ukrainian people, liquidating its Church and persecuting the hierarchy, clergy, and faithful. A quarter of a century has passed since the raging storm shook the foundations of the Ukrainian Nation and dispersed hundreds of thousands of Ukrainians around the world. In this age of postwar cataclysm, social upheaval, and militant atheism, it behooves us to underline the positive aspect of the creative work of the Ukrainian Catholic Church in the United States of America. Many years have passed since the first Ukrainian Catholic Exarch, Bishop Constantine Bohachevsky (seeing what terrible disaster the enemies had caused the Ukrainian Catholic Church and the native Ukrainian people, cultural, educational, and scholarly centers) founded here a higher scholarly institution, the College of St. Basil the Great. The late Metropolitan won the right for this institution to award scholarly degrees. During the twenty-five years of its existence, the College has provided many priests and professionals with a higher education. And the College has continued to develop spiritual laymen under the direction of our Bishop and with the cooperation of clergy and professors. Today, as we celebrate the Silver Jubilee of the College of St. Basil the Great and bless this majestic building, we sincerely thank the Lord for all the graces which the Lord has bestowed on this well-deserving scholarly institution. (See Appendix 6 for full text)

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In the fall of 1964, Metropolitan Senyshyn departed for Rome to participate in the third session of the Vatican II Council. In November, he granted (from Rome) an interview to Italian state radio, which transmitted it to listeners in Ukraine. The lengthy interview contained

useful history about the Ukrainian Catholic Church in America and its status in the year 1964. (See Appendix 7 for full text)

In opening the session, the Holy Father made these observations (among others):

The Council has many other important subjects to treat of, but this one (De Ecclesia) seems to us to be weightiest and most delicate. The Council's deliberations on this subject will certainly be what distinguishes this solemn and historic synod in the memory of future ages. It must undertake a number of difficult theological discussions; it must determine the nature and mission of the Pastors of the Church; it must discuss, and with the favor of the Holy Spirit, decide the constitutional prerogatives of the Episcopate; it must delineate the relations between the Episcopate and the Holy See; it must show how homogeneous is the constitutional idea of the Church under its differing Eastern and Western expressions; it must make clear for the faithful of the Catholic Church and also for the separated brethren the true notion of the hierarchical organs which "the Holy Spirit has appointed you as bishops to rule the Church of God" (Acts 20: 28) with unquestionable valid authority in the humble and patient service of the brethren as becomes pastors, ministers, that is, of faith and charity. These thoughts are all the more important for us, and certainly for you, Venerable Brothers, because of the fact that this third session of the Ecumenical Council has chosen among its many concerns this central objective: to investigate and clarify the doctrine of the nature of the Church.

During this third session, the members of the Council Commissions worked on the following schemata:

- The Role and Obligations of Bishops
- The Priestly State
- The Duties and Lives of Priests
- Missionary Activity of the Church

- The Apostolate of the Laity
- Catholic Schools
- The Sacrament of Matrimony
- The Church in the Modern World
- Religious Freedom

Of special interest to Ukrainian Catholics was the acceptance by Council Fathers of the schemata on the Oriental Churches, which was intended to give the Eastern Churches a more solid and assured place in the Catholic Church. For at least two days, the Council debate was devoted exclusively to this Schema, which by October had been reduced to six fundamental points:

- Individual Churches
- Spiritual Patrimony of the Oriental Churches
- Oriental Patriarchs
- Discipline of the Sacraments
- Divine Worship
- Relations with the Separated Brethren

With few objections, Council Fathers supported the Schema on the Oriental Churches, and before adjournment of the third session, it was adopted by an overwhelming majority of the Fathers.

Metropolitan Slipyj, who had been released from Soviet labor camps in January of 1963, warned the Council Fathers against what he described as “over-zealous Latinizers of the Eastern Churches:”

The real question for the Oriental Churches today is “to be or not to be.” Many fine things have been said in the Schema on the Christian Orient. But the Oriental Churches must be viewed in the light of the catholicity of the Church. We all know what vexations and persecutions have been the lot of many Oriental Churches in recent years. But it must not be

forgotten that Oriental Churches have suffered much from the imprudence of overzealous Latinizers. Trying to force Oriental Catholics into the Latin Church not only works for the ruin of the Oriental Churches, but also does great harm to the Latin Church itself. Such individuals, according to the expression of St. Augustine, are making great strides, but they are off the road! Consequently, the Council should confirm and give new force to the prohibition already issued against such tactics. . .

The French journalist A. Wenger, writing in *La Croix* (October 1964), commented on the Metropolitan's statement:

Everybody knows, said Msgr. Slipyj, what enrichment there is for the universal Church in the tradition of the Orient, its theology, its rites, its laity, its spirituality, its doctrine on the trinity, Mariology, its great savants such as Damascene and Bessarion, its legislation contained in the Nomocanon. Efforts have been made to reduce this vitality to the Latin style, and this has been going on from the time of the Reformation. All those who have acted or are acting in this way are destroying not only the Oriental Churches, but are also bringing harm to the Universal Church itself. Let the Council act and show respect for the Oriental Churches, so that the faithful do not believe, and the Orientals think, that union with Rome is but a bridge leading them into a Latin sea. The Christian life in the Latin Church is no more certain than in other Churches. There have been schisms and apostasies. Miseremini nostri, have mercy upon us, help us, support us, so we can accomplish our mission toward unity. . .

The third session ended on November 21, 1964, and Metropolitan Ambrose returned to Philadelphia. Here he hosted a press conference and shared his frank opinions with a gathering of American Ukrainian editors. The meeting took place in the conference room of the Metropolitan's residence at 815 N. Franklin Street, with Rev. Basil Losten present. The wide-ranging nature of the conference reflected the strong journalistic interest

in Ambrose's position on key issues related to Ukrainian Church life, as well as his personal relations with Archbishop Josyf Slipyj.

Archbishop Ambrose:

Esteemed gentlemen of the press:

I welcome you to the City of Brotherly love and to this interview, during which I wish to share with you, and through you with all Ukrainians, my impression of the Vatican Council II which has met in 127 general convocations in three sessions from 1962 to 1964. I have no doubt that you distinguished editors have followed the happenings of the Council. Nevertheless, I deem it appropriate to dwell on certain points which are of general interest to our particular society.

With Divine Assistance and the persevering work of the members of the preparatory and Council Commissions and by thorough discussion of the Council Fathers, the schemata of conciliar documents have taken on a clear and evident character. The Constitution on the Sacred Liturgy was promulgated on December 4, 1963, at the end of the Council's second session. Three schemata on the Church, on Ecumenism, and Eastern Churches were formulated by various Council commissions, discussed, and finally received affirmation by the Council Fathers. On November 21, 1964, Pope Paul VI solemnly approved all three, much to the delight of the Council Fathers, especially those of the Eastern Rites.

It is fitting to recall that the members of the Council Commissions and the Council Fathers also were concerned with the following schemata: The Role and Obligations of the Bishops in the Church, The Priestly State, Missionary Activity of the Church, The Apostolate of the Laity, Catholic Schools, The Sacrament of Matrimony, The Church in the Modern World, Religious Freedom, Economy and Culture, Hunger and Poverty, Over-population, and Nuclear War.

All of these schemata will be prepared for the fourth session of the Vatican II Council. As is obvious from the schemata, the Council concerned itself with the all-around pastoral activities under the aspect of Christian love and tolerance toward other Christian demoninations.

The Constitution on the Sacred Liturgy, which was promulgated on December, 4, 1963, had as its goal the participation of the faithful of the Latin Rite in the celebration of the liturgy. Until now the Latin Rite faithful had very rarely participated actively in the Liturgy. Altar boys made the responses, while the congregation recited private prayers or listened to hymns accompanied by an organ. The Divine Liturgy in the Byzantine Ukrainian Rite, on the other hand, always maintained a marvelous dialogue between priest and people. Hence, there was no need for liturgical reform among us, except for possibly certain abbreviations.

The Constitution on the Sacred Liturgy permits the use of the vernacular in certain parts of the Liturgy, while retaining the ancient liturgical language in other parts. Inasmuch as we consider the Divine Liturgy as a Sacrifice-Sacrament, the vernacular becomes a secondary matter in the Liturgy. The Liturgy as a profound mystery demands from the faithful, first of all, devout faith and devout participation. Thus, in the Great Ekteny of our Divine Liturgy, there is a special petition: "For this holy Church, and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord." The vernacular in itself will not replace faith in the mystery of the Divine Liturgy, nor will it implant piety in the soul of man. What is needed is liturgical knowledge which will give us a better understanding of the Divine Liturgy.

For us Ukrainian Catholics, the schemata on the Eastern Churches is especially important. It clearly underlines the great dignity of the Eastern Churches; it insists on maintaining the traditions of these Churches and the various Eastern Rites; it increases the rights of the Patriarchs; it permits the erection of new patriarchates; it legislates discipline in the administration of

the Sacraments; it explains the role of the laity in liturgy worship; and it instructs us in our relation with the Orthodox churches. This schemata is extremely beneficial for the survival and growth of the Ukrainian Catholic Church in the future.

It should be emphasized that the Byzantine Ukrainian Rite gained immense popularity and favor among the Bishops of the entire world. Many of them saw our liturgy for the very first time. The participation of our 17 bishops, headed by Major Archbishop Joseph Slipyj, who came to the Council after his release from Soviet imprisonment, made a profound impression on the Council Fathers. Our Church was represented by six members on the Council's Commission for the Eastern Churches.

If we compare this Council to past Councils, especially with the First Vatican Council of 1869-70, we may call it a pastoral council based in an ecumenical platform, extending its hands to all peoples of the world and to all religions. I pray to God that the influence of the Council will result in closer ties between Ukrainian Catholics and Ukrainian Orthodox and will remove that which has divided us in the past. This would be a great stride forward to future unity.

Dr. Mydlowsky:

*Your Excellency, at this time the introduction of the vernacular into the Liturgy is an actuality. In the past you have published a valuable journal, *The Ark*, in which articles on the liturgy and liturgical matters were printed in both Ukrainian and English. At this time, we are curious to know what is your position concerning the vernacular in the Liturgy?*

Archbishop Ambrose:

First of all, I would like to know what language you are considering as vernacular. Many American Bishops now see that in the United States, English is not exclusively the language and that there are languages of other ethnic groups who have not been assimilated over many years even though they are excellent Americans. As soon as the vernacular was introduced

into the Liturgy of the Latin Rite, such national groups as the Slovaks, Poles, French, Spanish, Italians, Hungarians and others began to demand the vernacular of their fathers in the Liturgy. Therefore, what is the vernacular in our Liturgy and which language do our faithful desire?

In order to ascertain the language which the faithful in the Philadelphia Archeparchy wish, I plan to appeal to them by a means of a questionnaire type of letter to which they can give their answer. This letter will be, by no means a plebiscite or a vote; rather it will serve as a source of information for the Metropolitan Chancery so that we will not force upon the people a language which they do not desire.

In deciding the matter of the vernacular in our Liturgy we dare not follow Catholics of the Latin Rite who have self-government and find a natural ban for retaining their mother tongue in the future. Yet, even they have met with great difficulties with the introduction of English. Certain bishops have retained the present liturgical language and do not intend to introduce the vernacular in order to avoid a misunderstanding among the faithful.

Thank God, we Ukrainians have our own particular Rite and a language in liturgy distinct from Catholics of the Latin Rite. If our faithful preserve the Byzantine Ukrainian Rite with love and respect, then it will prevent them from being assimilated. We must, of course, distinguish between assimilation and Americanization. Every Ukrainian with American citizenship should be a good American, but no Ukrainian should be assimilated with other nationalities and discard his ethnic awareness, his Rite, his Church and then lose his identity among other nationalities. We can thank our Rite that we in the United States of America have our own Church, priests, eparchies, bishops, and Metropolitans. This separate Rite and language in our Liturgy has saved us from being drowned by other nationalities. It follows from this that we should continue to cultivate love for the Catholic Church in the

Ukrainian Rite. Our Rite created a very favorable impression on all the Council Fathers. The Latins themselves have taken certain motifs from our Liturgy, e.g., concelebration at Mass. During the third session of the Vatican Council, Pope Paul VI con-celebrated the Liturgy with 26 Bishops from the world over.

The vernacular alone will not keep our faithful in the Church; rather, it calls for knowledge of our beautiful Rite and understanding of the liturgical symbols which encourage a strengthening of faith and an increase in devotion. In order to understand the liturgical language of our Divine Liturgy, one needs to know about 400 words, a not impossible situation. Our priests and teachers in our parochial schools, be they all-day, evening or Saturday schools, should concern themselves with this important matter.

Experience proves that the vernacular, which was introduced several years ago in certain eparchies, did not keep many of our faithful in our Church. In addition to the vernacular language, an understanding of faith and love for it is needed. I am reminded of the 1958 Ukrainian pilgrimage to Lourdes from all lands under the patronage of Archbishop John Buchko. Many pilgrims came with their children who spoke the language of the countries in which they lived. But they all responded in unison to the supplications of the concelebrating bishops, and this without any rehearsals. The language of our liturgical books served as a uniting force which joined all Ukrainian Catholics into one big family, even though they had come from many different countries.

My own approval of the vernacular in the liturgy is the view held by Mother Church who speaks to and instructs her children in the language which they understand. Therefore, if the vernacular in the liturgy is helpful for some of the faithful of our Rite, we shall meet the needs...

Mr. Pasika:

Does your Excellency think the same can be done with the Ukrainian vernacular in our liturgy?

Archbishop Ambrose:

Certainly, but please remember that Church Slavonic has been in use for one thousand years and that our liturgical music for centuries has been adapted to the Church Slavonic language. The vernacular, be that Ukrainian or English, cannot be expressed with the music we are currently using. All of this will require the service of philologists to translate the liturgical language into the vernacular, then we will have need of composers to arrange the liturgical chant to the new text.

Outside of Ukraine, we have not as yet established a music school for composers nor do we have a uniform Ukrainian language which obliges all. There is not a sufficient number of choir directors and cantors who could preserve our present excellent liturgical melodies which have become more exquisite with the passing of time. Bearing all this in mind, how are we able to talk about something new?

When compared to other national emigrations in the United States, the Ukrainian emigration is relatively young. Ukrainians first came to these shores just seventy years ago. They had neither church, nor schools, nor seminaries, nor a press outlet, nor charitable institutions. With the passing of time and with hard work under the efficient leadership of the hierarchy, they were able to build a socio-religious life.

I would like to take this opportunity, gentlemen, to inform you of our plans to build a high school and a junior college in the archeparchy. The school would include in its curriculum, in addition to the usual subjects, courses in music conductorship, liturgical chant, and a complete Ukrainian course in order to train a corps of new teachers for our parochial schools and directors, and cantors for our parishes.

We must believe that our clergy, especially the younger generation, together with our fine laity will not only preserve the advances that we have made, but will also enlarge them for the greater glory of God and the good of our people if, of

course, we keep to our Rite and traditions.

We are convinced that only the Ukrainian Catholic Church, assisted by its own special Rite and language, will keep its faithful in the best of religious-national traditions. Therefore let us be very careful with all innovations.

Mr. Dragan:

Your Excellency mentioned the patriarchate and the possibility of establishing new patriarchates. Is there a possibility of creating a Ukrainian Patriarchate?

Archbishop Ambrose:

The possibility most certainly exists! At the last session of Vatican II Council, the Melkite Patriarch, Maxim IV, urged the full restoration of right and honor to the patriarchs in the Catholic Church. Also, the Very Reverend John Hoech, OSB, Abbot General of the Bavarian Benedictines, brought to the Council's attention the creation of a Ukrainian Patriarchate. In a subsequent decision the Council Fathers accepted a corrected schema of the Eastern Churches in which mention is made of the patriarchs and of the creation of new patriarchates by either an Ecumenical Council or by the Holy See.

Another fact which favors the creation of a Ukrainian Patriarchate is the Holy See's ardent wish to see our Church strong and well organized. We have witnessed the establishment of new patriarchates, eparchies and Metropolitan Sees. And we were pleased when through the efforts of the Holy See our Confessor, Metropolitan Josyf Slipyj, arrived in Rome at the Council, and when Pope Paul VI raised him to the dignity of a major-archbishop with full patriarchal rights in the metropolitan See of Halych. The Metropolitan was also assigned a special place in St. Peter's Basilica among all archbishops and metropolitans at the Council.

The Holy See did all this for our Church and Ukrainian Catholics with the full understanding of our spiritual needs,

fully appreciative of our sacrifices made in Ukraine; and considerate of our accomplishments in the diaspora. We can hope for more for our Church from the Holy See and this without any outside influences, petitions, and gathering of signatures by various committees. It is necessary for us to direct our attention to political factors and to the powerful of this world by reminding them that both the Ukrainian Catholic and the Orthodox Churches are still being fiercely persecuted by the Communists. We should demand that they use their influence on a Communist regime to change its attitude towards our people and the Ukrainian Churches.

Dr. Stachiw:

Your Excellency, what is your attitude towards a Ukrainian Patriarchate? Are you aware of the attitude of our Orthodox Hierarchy concerning the Ukrainian Catholic Patriarchate?

Archbishop Ambrose:

Like every informed Ukrainian, I am fully aware of the fact that a Ukrainian Patriarchate is of utmost importance, not only for the ecclesiastical life of Ukrainians, but also for their national life. It would serve as an inspiration, especially for our people who are still in Ukraine, and it would be a harbinger of national independence. It would strengthen the faith of the Ukrainian people, and it would immensely help us to better retain our religious and national traditions. A Ukrainian Patriarchate would use the full force of its office in defending persecuted Ukrainian Churches, much in the manner of that illustrious Metropolitan of Halych, the Servant of God, Metropolitan Andrei Sheptytsky, who did not flinch in his defense of the Ukrainian Orthodox in Volyn and who staunchly protested the liquidation of Jews.

Unfortunately, as of this time, we have no clear picture of what the proposed Ukrainian Patriarchate would consist. The whole idea has not been placed in the proper perspective, nor has it taken into consideration the Orthodox Ukrainians. In the past, Metropolitan Benjamin Rutsky and the Orthodox Metropolitan

Petro Mohyla treated the subject in an entirely different manner.

They, these outstanding Ukrainians, sought first of all to reunite Catholics and Orthodox, and when this was accomplished, to request the Holy See to create a Kyivan Patriarchate, and, in this manner, better unite their people and thrust off Polish and Muscovite assimilations. No Orthodox Eparch in the free world has given, up to this day, assurances that the creation of the Ukrainian Catholic Patriarchate would hasten a Union between our Churches as some individuals have assured the Holy Father.

On the contrary, these have been negative criticisms from respected circles of Ukrainian Orthodox to the effect that a Ukrainian Patriarchate was not being established properly. There is good reason to believe that establishing a Ukrainian Catholic Patriarchate without first consulting with our Orthodox Brothers would cause a greater chasm and result in two patriarchates rather than one.

The Ukrainian Orthodox Word, the official publication of the Orthodox Metropolitan See in the United States, published an article entitled "Skhamenitsia, budte ludy" ("Be sensible, act as human beings!"), in which they condemn the actions of a committee of 18 members in New York who grouped together to gather signatures to be sent to the Holy Father in this matter of creating a Kyivan Patriarchate.

The article states: "The inopportune and obvious harm of this petition for the entire Ukrainian national-religious life, with several professors, doctors, and women advocate to sign, is obvious . . . It matters not to them, we read, if their action of Ukrainian intelligentsia, calls the wolf from the forest and returns relations between Ukrainians to a state of self-destruction and religious fanaticism, to a state of ruin, which will benefit only Moscow, by destroying us from inside . . . Is it ethical and beneficial for the entire Ukrainian freedom cause," continues the Word, "for someone to bestow this on their orthodox brothers, without asking them first? We think not!"

Visnyk, the organ of the Ukrainian Orthodox Metropolitan See in Winnipeg, reacted to the action of the New York Committee of 18 by emphasizing the speech of Metropolitan Ilarion Ohienko at a meeting of members of St. Andrei College in Winnipeg, on November 8, 1964. In this speech, he expressed his displeasure by saying: *“They stole the patriarchate from us. . . And we? It is in our hearts! They who were listening heard it. Now the Catholics want it, but not as understood by the Orthodox. For them it is only another form of the episcopacy, since there are real and unreal patriarchates. We are saddened by the fact that they wish to abuse the patriarchate. There will be a patriarchate on the banks of the Dniro! We shall not permit ourselves to be destroyed! There will be a Patriarchate but it will be ours, Orthodox on the Dniro!”*

The Archbishop of the Ukrainian Orthodox Church in Canada expressed his views in an interview with the editor of *ODF Svitlo The Light*, in Toronto on October 21, 1964. When asked what he thought of the Ukrainian patriarchate, which was then being discussed at the Council in Rome, he answered: *“I think that the time is not appropriate. We Orthodox Ukrainians can at any time erect our own patriarchate. Will there then be two patriarchates in Ukraine? Wouldn't it be better to wait with this matter?”*

We must remember too that the Holy See has committed itself to a platform of ecumenism, calling all people and all religions to unity and to closer ties with the Catholic Church. Following the example of the Holy See, Ukrainian Catholics should, under the banner of Christian Charity and tolerance, come closer to the Orthodox Ukrainians and discuss with them the problem of Union of Ukrainian Churches. Everyone knows that the road to such a goal is difficult, and that there will be many hindrances and obstacles. The “cold war” which lasted years has just terminated. There is now a dire need of love and respect for one another in order to come to complete church reunion.

Dr. Halamay:

Here and there we hear word that there is some kind of falling

out between you and the Metropolitan Confessor. Would you care to comment?

Archbishop Ambrose:

This is the usual line of thinking of those who have a natural tendency to add color to situations and in such way arouse the emotions of our people. They are individuals who are known by our people very well from past actions against their ordinaries. As far as my personal relationship with the august person of Archbishop Josyf Slipyj, everyone knows what was done when the Archbishop was in prison.

I recall in 1962 when the Confessor celebrated his seventieth birthday. This gave me an opportunity to bring his cause and suffering to the attention of the world and to tell the world of the persecution of the Ukrainian Church.

I have always felt close to Metropolitan Josyf Slipyj because of the ideals for which he suffered so long. Therefore, I made an appeal to all our Bishops in the free world to come to the defense of Metropolitan Josyf. I sent each for their approval a draft in which we defended our persecuted Church and the long imprisonment of the Metropolitan Confessor. I made use of the national and international press. I published a special brochure in which we traced the path of martyrdom of our Church and its Metropolitan. I had special photographs made of the Confessor and sent them, together with the brochure, to every Catholic Bishop and diocesan newspaper and asked them to show more concern for our Church in Ukraine and for the Metropolitan Confessor.

I had special buttons made up with a portrait of the Metropolitan and distributed them among our faithful. After such preparations, the world press spoke of our silent Church and its spiritual leader, Metropolitan Josyf Slipyj. I directed that Masses/Divine Liturgies for the intention of the Archbishop-Confessor be celebrated in all our churches and that appropriate sermons be delivered on the occasion. Every Ukrainian group presented special programs and concerts honoring the heroism of the Metropolitan.

As soon as Metropolitan Josyf arrived in Rome in 1963, I was the first Ukrainian Bishop in the free world (not residing in Rome) to fly to the Eternal City in order to greet the liberated prelate and to convey to him the best wishes of our clergy and faithful. This was my first opportunity to meet the Metropolitan personally and to talk with him about various matters concerning our Church and people. I also gave him clippings from various publications about him and his fate as a martyr .

Therefore, I am taking this opportunity to firmly state that I have never acted inimically against the august person of our Primate, Most Reverend Metropolitan Josyf Slipyj. To be sure, it happens that we do not always agree on certain ecclesiastical, administrative, or national matters, but this does not mean that I am ill-disposed. Every man has a right to his own opinions. If my opinions happen to be different from those held by Metropolitan Josyf, this does not mean that a serious break has occurred between us.

Mr. Dushnyck:

I beg your indulgence, Your Excellency, if I bring up a matter which is rather delicate in nature. According to the talk of certain members of the committee organized to solicit signatures for the creation of a Ukrainian Patriarchate, rumor has it that Your Excellency has made certain efforts to become the Ukrainian Patriarch. Is there any truth to this rumor?

Archbishop Ambrose:

As is well known to you, I together with the other Bishops in our Province made a public statement to the press in which we stated that we gave no permission to collect signatures in any ecclesiastical matter. If I wanted to solicit signatures for myself, then I would not have made such a statement. I have scores of priests under my direct jurisdiction, who would not refuse to solicit signatures in order for me to become a patriarch.

I am of the opinion that the Holy See has shown us so much love and paternal concern that even now, when it deems the time

appropriate, will give our Church the dignity of a patriarchate. And this the Holy See will do without signatures and without violently forcing our will upon the Holy Father.

As concerns the august person of the Metropolitan Confessor, I was always of the idea that the Holy See will honor our Primate with a suitable distinction. When the Metropolitan celebrated his seventieth birthday, I requested the Holy See to grant him higher ecclesiastical honors. I received a response which stated that such an elevation could at that time only complicate matters for Metropolitan Josyf.

In 1962, when I was elected to the Council's Commission on Eastern Churches by an absolute majority (1432 votes) at the first session of the Vatican II Council in 1963, I wanted to relinquish this post in favor of Metropolitan Josyf upon his arrival in Rome. However, the Holy See did not accept my resignation and suggested that I write to the Commission on Eastern Churches. And this I did. A few days later, Metropolitan Josyf's nomination was announced. All these examples prove that I am most certainly not against Metropolitan Josyf. It distresses me that such rumors should persist. I am confident that the above explanation will clarify this situation and that similar rumors will find no place in our society.

The year ended with Archbishop Senyshyn's Christmas Pastoral Letter, which began with these words:

Beloved in Christ! After my long absence due to the third session of the Vatican II Council, it pleases me to greet you with our traditional salutation: "Christ is born!" and extend to you my Christmas greetings. What shall I wish for you in the troubled time in which we live, a time of world conflicts and a time of persecution of our Church and beloved land behind the Iron Curtain? What spark of hope for a brighter future can I enkindle in the hearts of our people, our Church, our country, our society scattered as it is? Although we are not threatened

by the Damocles Sword in the free world, although we have no fear of exile or prison, yet there are hardship and suffering which do plague our daily lives. (See Appendix 8 for full text)



Figure 1 Ukrainian Catholic Bishops at the Second Vatican Council 1964. Back row L-R: Bishop Josyf Martinetz, O.S.B.M. (Curitiba) Volodymyr Malanchuk, C.S.S.R. (Paris) Augustine Hornyak, O.S.B.M. (London) Platon Kornyliak (Munich) Andrew Roborecky (Saskatoon) Joseph Shmonduik (Stamford) Ivan Prashko (Melbourne) Andriy Sapelak (Buenos Aires) Front row L-R Bishop Neil Savaryn O.S.B.M. (Edmonton) Ivan Buchko (Rome) Archbishop Maxim Hermonuik C.S.S.R. (Winnepeg) Josyf Cardinal Slipyj (Ukraine) Archbishop Ambrose Senyshyn (Philadelphia) Bishop Gabriel Bukatko (Belgrade/Zagreb) Bishop Isidore Borecky (Toronto)

CHAPTER ~ 15 ~

Vatican II Council: 1965

The year 1965 began with an appeal for Church unity, issued during Unity Week, January 18-25, by Metropolitan Ambrose Senyshyn. (See Appendix 12 for full text) This appeal was followed by some welcome news, an announcement on January 25 that Pope Paul VI had elevated Metropolitan Josyf Slipyj to the College of Cardinals.

Metropolitan Ambrose responded with this statement: “On behalf of the clergy, the faithful of the Philadelphia Archeparchy and myself, kindly accept heartfelt congratulations and best wishes on the occasion of your elevation to the rank of Cardinal. We take pride in this exceptional appointment, which has now entered into the history of our Ukrainian Catholic Church and country. The Holy father made a wise choice in nominating Your Eminence as a member of the College of Cardinals.”

The editors of the publication *America* saw the appointment as a challenge to Moscow. “Pope Paul’s nomination,” they wrote, “reflected two aspects of his reign: interest toward Catholics who live among the Orthodox of the East, and concern toward Roman Catholics in Communist lands.”

Metropolitan Josyf became the fourth cardinal in the history of the Ukrainian Catholic Church: the first was Cardinal Isidor

(1436-1441), Hegumen at the St. Demetrius monastery in Constantinople. His signature on the document of the Union of Churches at the Council of Florence on July 5 1439 reads: "Isidorus, Metropolita Kioviae et totius Russiae." The second was the metropolitan of Halych, Mykhaylo Levytsky (1816- 1858). The third cardinal was Metropolitan Sylvester Sembratovych, named by Pope Leo XIII.

On January 30, Metropolitan Senyshyn issued an appeal to the faithful, exhorting them to make donations for support of the new cardinal, who . . ."at this time has neither his own Metropolity, nor any faithful, and cannot return to the Lviv Archeparchy, because the Bolshevik authorities have liquidated our Ukrainian Catholic Church in the native lands behind the Iron Curtain and continue to persecute religion."

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Through the years, Ambrose energetically and consistently supported all Church activities and functions, including the Catholic Music Educational Association, for whom he celebrated a Pontifical Divine Liturgy at its eighteenth annual convention. On February 13, 1965, he was the main speaker at a banquet organized by the Annunciation of the Blessed Virgin Mary Parish in Melrose Park, Pennsylvania. Guests included representatives of all Ukrainian-American organizations, as well as guests from neighboring parishes. Proceeds from the banquet and ball were donated to the building fund of the new Cathedral. The Metropolitan's speech, which transcended parochial boundaries, focused on the need for "men of character," and his remarks revealed a few of his deeply held values.

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On March 19, 1965, an official letter (No. 143164) arrived at the Chancery of the Archeparchy of the Holy See to the U.S.A., Most Rev. Egidio Vagnozzi. The letter, addressed to Metropolitan-

Archbishop Ambrose Senyshyn, contained a firm directive and was placed in the May Archeparchial news bulletin:

Your Excellency:

You are no doubt aware of the fact that certain members of the Ukrainian clergy and laity, as well as several organizations and organs of the press, have been solicitous in promoting the erection of a Ukrainian patriarchate. To accomplish this end, numerous letters and appeals have been sent to the Secretariat of State and the Oriental Congregation. Because of the harmful divisiveness that such efforts can bring to the Ukrainian community, the Oriental Congregation, acting in accord with the Secretariat of State, has requested that the following directive be conveyed to the members of the Ukrainian Hierarchy in this country: It is directed that all propagandizing and campaigning for a Ukrainian Patriarchate come to an end, inasmuch as Cardinal Slipyj has expressly disassociated himself from all such initiatives. In view of this, I would appreciate receiving from Your Excellency an assurance that these directives have been complied with, so that I may in turn inform the Oriental Congregation. With sentiments of esteem and every best wish, I remain, Sincerely yours in Christ,

+ E. Vagnozzi, Apostolic Delegate

One day later, on March 20, the Council of Directors of the Ukrainian Congress Committee of America (UCCA), an organization that Senyshyn had fully supported, issued a statement regarding the Ukrainian Patriarchate issue:

The UCCA expresses the fervent hope that after the recognition of the role of Eastern Churches during the III Session of the Vatican II Council of last Autumn and the promulgation by the decree of its separate schema, a Ukrainian Catholic Patriarchate will be established, because the Ukrainian Catholic Church is the most numerous among the Eastern Churches, with more than five million faithful. In this way, the Ukrainian Catholic Church

will receive its due place in the Catholic Church, as well as in the important ecumenical movement throughout the world. A created Ukrainian Catholic Patriarchate would crown the sovereign self-government of the Ukrainian Catholic Church, and by the same fact would remind the world of the necessity of a renewal of sovereign rights for all Ukrainian people. As a follow-up resolution, the Council of Directors of the UCCA expresses the hope that the Ukrainian Orthodox Church in an appropriate time will achieve the creation of a Ukrainian Orthodox Patriarchate that the Council of Directors of the UCCA Directors deems most important from a general point of view.

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During the Easter celebrations, which in 1965 fell during the month of April, Metropolitan Ambrose sent a Voice of America Easter Message of hope to Ukrainians trapped behind the Iron Curtain. In a strongly worded message, he called upon them to remain firm in their belief, and he said in part: "Live in hope and may that hope support you in your plight and lead you to a brighter future. Do not allow the enemies of God to tear this hope from your hearts, for although your worldly needs may be forcibly taken from you, yet your faith in the Resurrected Lord cannot be taken from you by force. It alone can save you against the onslaught of godlessness, and give you succor in your hour of need."

In his Easter Pastoral letter to the faithful, Metropolitan Senyshyn, a man of peace, discussed the many and various meanings of peace:

Peace has always been a popular word in church parlance as well as in society, nations, and world politics. This word, however, has taken on many and varied meanings. No other word has been so misinterpreted and misused. To those under Herod's evil banner and to the evilly cunning Sanhedrin along with other unbelieving despots, peace means nothing less than the extermination of the enemy.

They have no peace; they cannot rest, as it were, until they lure the opponent into the grave. To the ambitious, peace means a realization of ideals, be these of a political or economic nature. They reach their goals, but at the expense of others, be this an individual or a nation. This sin reached insurmountable heights in the horrible atrocities during World War II, thus affecting the present enslavement of many nations, among which are our ancestors in the native lands of Ukraine. To the selfish and sensual, peace is nothing but a gratification of base appetites, a satisfaction in alcohol and narcotics.

* * * * *

Archbishop Senyshyn continued to gain recognition. On May 13, the Apostolic Delegate to the U.S.A., the Most Reverend Archbishop Egidio Vagnozzi, announced that Pope Paul VI had bestowed on Archbishop Ambrose the title “Assistant at the Pontifical Throne,” in recognition of his dedicated service to the Ukrainian Church in America.

On May 16, more than 7,000 faithful, together with thirty priests and hundreds of school children (members of the Ukrainian Youth Organization) gathered in the newly built Church of St. John the Baptist in Newark, New Jersey. During the procession from the parochial school to the church, Metropolitan Ambrose, who performed the dedication, was followed by Rev. Basil Losten, members of the Ukrainian Youth Organizations, (PLAST and SUMA), Hon. R. Hughes, governor of New Jersey, Hon. Hugh J. Adonizzo, mayor of Newark, and other honored guests. Metropolitan Ambrose delivered the dedicatory address, praising the successful efforts of the parishioners. (See Appendix 9 for full text)

Metropolitan Ambrose made it a point to stay closely involved with Church operations and events. On June 2, he blessed the Church of Christ the King in Nicetown, Pennsylvania. Days later

he presided over the commencement ceremonies in Fox Chase, and made a canonical visit to St. Michael's Parish in Baltimore. In that same month, he participated in the first ordination of a priest, held in St. John the Baptist's newly built church, in Newark. And on August 22 he delivered a sermon that called for the Church to retain religious and national traditions.

On September 5, at the 27th annual convention of the *League of Ukrainian Catholics* (LUC) in New York, N.Y., he delivered a speech in which he encouraged the LUC to keep alive the Church's traditions. He considered traditions as "more valuable than gold," and he said that "we must work for America, but it is our duty to keep our traditions alive." He also sent a letter of greeting to a convention of the Organization of Rebirth of Ukraine, and he blessed the proceedings of the Ukrainian Congress Committee of America on the twenty-fifth anniversary of its founding. He also continued to ponder the need for a Ukrainian Studies Center.

Captive Nation's Week, instituted in 1953, was intended to focus public attention on the plight of those nations dominated by communist and other oppressive governments. Metropolitan Ambrose always used this occasion to remind his faithful of the ongoing Soviet oppression and the need to bring religious and national freedom to Ukraine. (See Appendix 10 for full text).

During the third week of July, he issued yet another appeal, an appeal for unity:

In the Catholic churches of various nations, there arise prayers to the Heavenly Father to quicken, with the Help of the Mother of God and all the saints, this unity so desired by all. We Ukrainian Catholics join in the common prayers of the Church, because our people also see the need for such Christian unity between Catholics and Orthodox. Through Church unity we will be able to reach more quickly our national unity.

In our contemporary world much is being said about unity in our times; the humanity of the world unites us with the help of

quick and easy communication— radio, TV, and newspapers. The nations of the world began to talk about the need of unity; they even formed a world organization, “The United Nations”. However, this unity is only external, because it rests on casual and unstable foundations. The nations of the world concentrate only on their own affairs and are moved only by their own personal benefits. When supporting some superficial unity, they act out of fear of a nuclear war, which can annihilate not only all cultural acquisitions but also the entire human race.

The Catholic Church, however, talks about a different unity. The Catholic Church promotes a unity, a unity that was preached by Christ the Lord: “that all may be one.” This Christian unity has to be based on three unchangeable principles, i.e., on God’s Truth, on Christian Justice, and on Christian love. The Truth remains always one and does not change. Therefore, Christ wanted to achieve unity not only during His apostolate in Palestine, but above all He wanted this unity to last forever. The split among the Churches was not caused by God’s will; it was caused by human weakness and pride.

The faith in God’s Truth is also only one. Having this in mind, the Fathers of Vatican II Council try to lead all Christians of various different denominations to God’s truths, revealed by God for the salvation of human souls. Here we should take notice that the Eastern Orthodox Churches have retained to a great extent the treasures of Christ’s faith. Christ’s Vicar Himself, Pope Pius XII of glorious memory, said that a part of a golden rock still continues to possess gold. Justice demands that we not only look for defects with other Christians, but also that we check our own activity in relation to the Orthodox as to whether it is always according to the will of Christ.

Justice demands not only to look for a splinter in the eyes of non-united Christians, i.e., our Orthodox brethren, but it also demands us to remove the logs of all our assumptions in regard to our Orthodox Ukrainians. Let us be Christians!

Do not throw stones! Don't judge! The strongest link of unity is Christianity, Christ-like love. In his letter to the Corinthians (chapter 13, verse 2), the Apostle Paul points out that "... if I have mentioned that if I were to have such a faith, that I have all faith so as to move mountains, yet do not know charity, I am nothing.

Through the lack of this brotherly love, crises have arisen among Christians of various faiths. Because of lack of this love, we actually lose the right to be called Christians, because Jesus Christ Himself said that all will recognize that you are my disciples, because you have love for one another. If we would take these words of our Divine Savior to heart, then people of other faiths would recognize this image of God in us, and so they would recognize God's Truth through our exemplary Christian love. Let us fervently pray during this Prayer for Unity Week that God's will be fulfilled, "so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me" (John 17: 21).

Given in Philadelphia on the day of St. Sylvester, the Pope of Rome, at our Archcathedral Church of the Immaculate Conception.

This Appeal was followed by yet another, asking prayers for peace in Vietnam. (See Appendix 11 for full text)

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The *Ukrainian Congress Committee of America* (UCCA), established on May 24, 1940, sought to unite Ukrainian organizations throughout the country. The Ukrainian Catholic Church was represented through its organizations:

- The Providence Association of Ukrainian Catholics
- The Ukrainian Catholic parishes
- The Catholic Church brotherhoods

At the time of its founding, the UCCA made it clear that bolshevism

and fascism were irreconcilable with the best Ukrainian traditions and harmful to the Ukrainian desire for freedom. Metropolitan Ambrose consistently supported the principles and activities of the UCCA, and on the occasion of the Silver Jubilee, the anniversary of its founding, he issued a statement of support:

The Ukrainian Congress Committee of America (UCCA) originated in the very heat of World War II, in very difficult times for us and all peace-loving humanity. At that time, the fate of Ukraine was to be decided. Was Ukraine to become free, or would it remain under Moscow's dictatorship, which by terror has turned all the population into beggars, especially the Ukrainians and other subjugated nationals. From the beginning of its existence, the UCCA, which unites all Ukrainian organizations in the USA, has become a real spokesman for subjugated Ukraine. The UCCA from its very beginning has striven to inform the world of the dire situation of the Ukrainian people, and to secure all possible means of support for their heroic struggle, and to aid the reconstruction of a true and independent Ukrainian state, and to succor the Ukrainian people in their native lands. This is necessary in order to secure an honest and equal treatment with other peoples, and therefore demands the same rights for self-determination that is being granted to other peoples. . . . We live in such a formidable age and in the times of a turning point for the Ukrainian nation. Indifference and inactivity become a sin against the Ukrainian people and is actually helping the enemy.

The UCCA is trying through the voices of its representatives to inform the world about the violence of Moscow's communism against the Ukrainian people; the plundering of its riches, above and underground; the destruction of Ukrainian churches, hierarchs, clergy, and faithful; the Ukrainian culture, together with its representatives, who were shot or killed in the forced labor camps, in the artificially organized famine in Ukraine in 1932-33; and about other perpetrated crimes.

Other negative actions or manifestations against the Ukrainian people have elicited appropriate reactions by other means, namely: interventions, memorials and demonstrations. Among the greatest successes of the UCCA we can list the realization of the Resolution for Captive Nations Week, and the permission to erect a monument to Taras Shevchenko in Washington, D.C. The voice of the UCCA has been heeded and supported by many U.S. statesmen, and its actions have been closely followed on the other side of the Iron Curtain, and especially by the contemporary enemy of Ukraine—Moscow.

We do acknowledge that during its existence UCCA has always carried high the flag of the Ukrainian Nation. This organization has also reacted to certain manifestations in Ukrainian life which were out of line with established values and their application to Ukrainian political life in the USA, and did not submit to compromises.

We believe that the UCCA will continue to hold high the Ukrainian national flag high, and will continue to work for these noble ideals which have restored to life organizations, and which have been their guiding light during the past 25 years. Here we would like to quote the words of our National Prophet:

***Fight, you shall win,
God is on your side;
On your side is the strength,
Freedom and the holy truth!***

Congratulating the Ukrainian Congress Committee of America, its leading organs, and its membership on the occasion of the Silver Jubilee, I wish that God may shed upon you His abundant graces to continue the responsible work based on the firm principles of a good Christian, for the glory of God and for the good of the Ukrainian people.

Concomitantly with my wishes, I am imparting to you my

Archpastoral blessing, and I remain cordially yours in Christ Our Lord.

+ Ambrose, Metropolitan

On September 12, Metropolitan Ambrose departed for Rome to attend the fourth and final session of the Vatican II Council. While there, he was received by Pope Paul VI in private audience, and the Ukrainian hierarchs issued a joint pastoral letter titled “Lifting Hearts.” (See Appendix 12 for full text)



Figure 2 Pope Paul VI and Senyshyn, Vatican II, Rome, 1962

The Episcopal Conference of Ukrainian Catholic Bishops, meeting in Rome in conjunction with the Vatican II Council, sent a letter to Pope Paul VI condemning the Soviet persecution of the Ukrainian Catholic Church. The content of the letter, signed by Metropolitan Senyshyn, was made public in December. With these words, Archbishop Senyshyn turned his eyes toward the year 1966, a year that would bring challenges and turmoil.

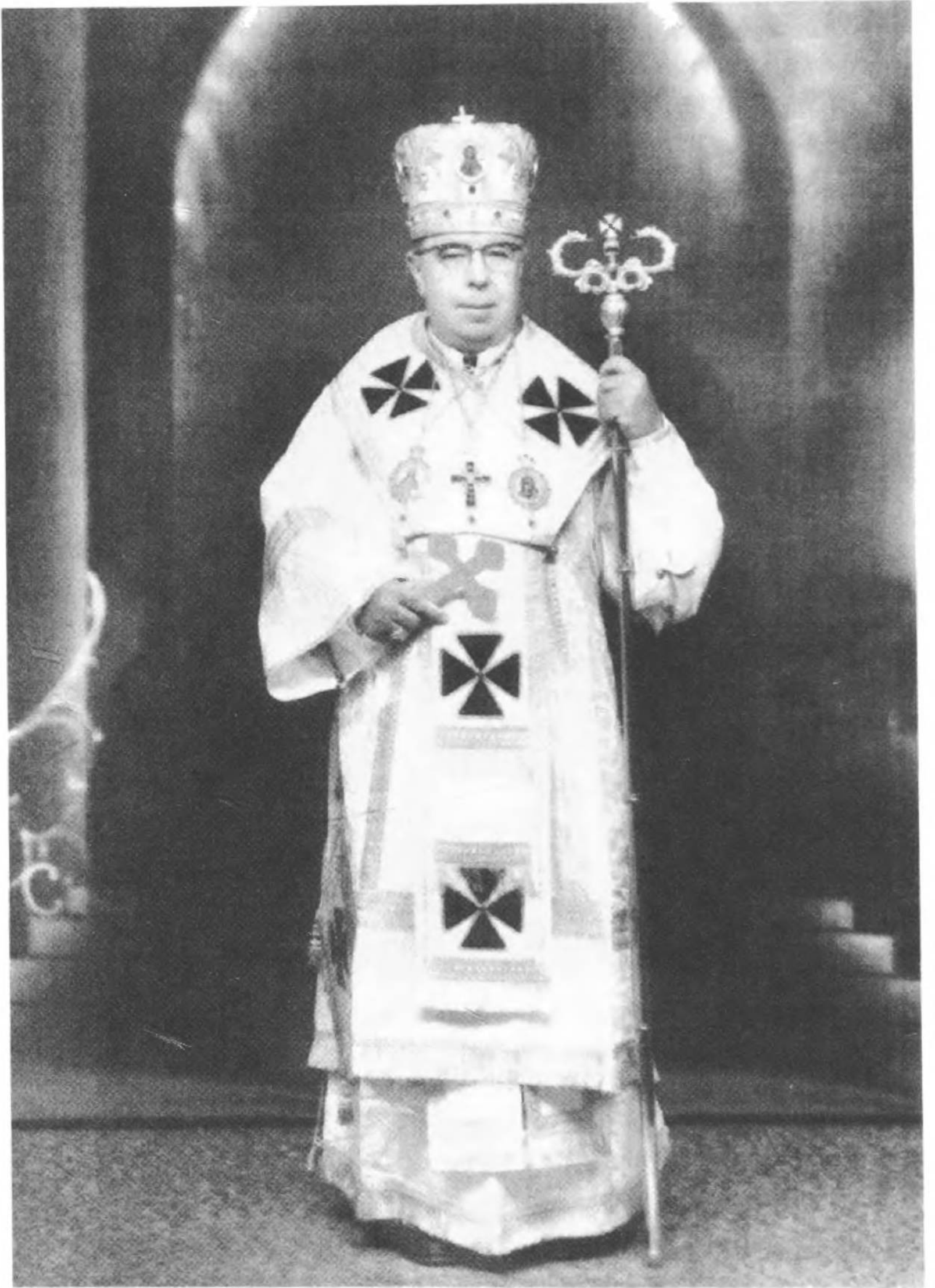


Figure 1 Archbishop Ambrose, Philadelphia, 1962.

CHAPTER ~ 16 ~

Challenges and Conflicts: 1966

The mid-1960s saw the Ukrainian Catholic Church in America facing a number of vexing challenges: the lack of a desired number of seminarians, the issue of the vernacular in the liturgy, and the matter of a Gregorian Calendar versus a Julian Calendar. But it was the desire (or need) for a Ukrainian Patriarchate, a subject reopened at the third session of the Vatican II Council, and one that would eventually lead to turmoil among Ukrainian Catholics in the United States—and bitter attacks upon Metropolitan Senyshyn.

The Decree on the Eastern Catholic Churches, adopted by the Council, stated the rights of individual Eastern Catholic Churches and affirmed the view that all churches or rites deserve equal consideration. The Decree also articulated a concern for the preservation of the spiritual heritage of the Eastern Church. Articles four and five stated:

4) Therefore, attention should everywhere be given to the preservation of each individual Church.

5) The Churches of the East, as much as those of the West, fully enjoy the right, and are duty bound, to rule themselves. Each should do so according to its proper and individual procedures, inasmuch as practices sanctioned by a noble antiquity harmonize

better with the customs of the faithful and are seen as more likely to foster the good of souls.

At the close of the Vatican II's fourth session, the primate of the Ukrainian Catholic Church, together with four archbishops (including Archbishop Ambrose) and twelve bishops, composed a joint pastoral letter outlining the rationale for a Ukrainian patriarchate. This issue would simmer for several years, before coming to a head in the late months of 1969.

Meantime, in 1966, work was proceeding on the construction of the new Cathedral in Philadelphia, and news quickly spread that it would open on October 16. On October 6, the publication *America* carried Metropolitan Senyshyn's comments on the new Cathedral, as well as his statements about the need for holy icons to adorn cathedrals and churches.

It is most gratifying to see the culmination of my dream and of many others in the USA, in the city of Philadelphia a great Byzantine Ukrainian Catholic Cathedral of outstanding size and beauty is built to last for a millennium or more.

Our faith in the future of our Ukrainian Catholic Church of the Byzantine Rite could not be more eloquently manifested.

The Cathedral has been built in the heart of Philadelphia, because we are certain of the historic role that Philadelphia will continue to play in America.

The Byzantine Rite of the Catholic Church has been and is being severely persecuted in Ukraine, Poland, Belorussia, Bulgaria, Rumania and Yugoslavia, by anti-religious Communist governments.

However, the Byzantine Rite is flourishing and growing in the countries of the free world, especially here in the United States and Canada. God's will cannot be denied forever, and I am sure that the Byzantine Catholic Church will one day be free to do the will of God even in countries which are now Communist.

The Cathedral of the Immaculate Conception could not have been possible without the desire and support of many thousands of faithful Byzantine Ukrainian Catholics who believe that the future of their Church is one of continued progress. I am most grateful for their faith and support.

The Cathedral also would not have been possible without the forward-leading civic authorities of the city of Philadelphia who cooperated with us in the renewal plans in the heart of the city. The fact that the Cathedral is considered the crown jewel of the Redevelopment program is a source of great pleasure to me.

The Cathedral is a miracle of planning, cooperation, and hard work under the inspiration of God.

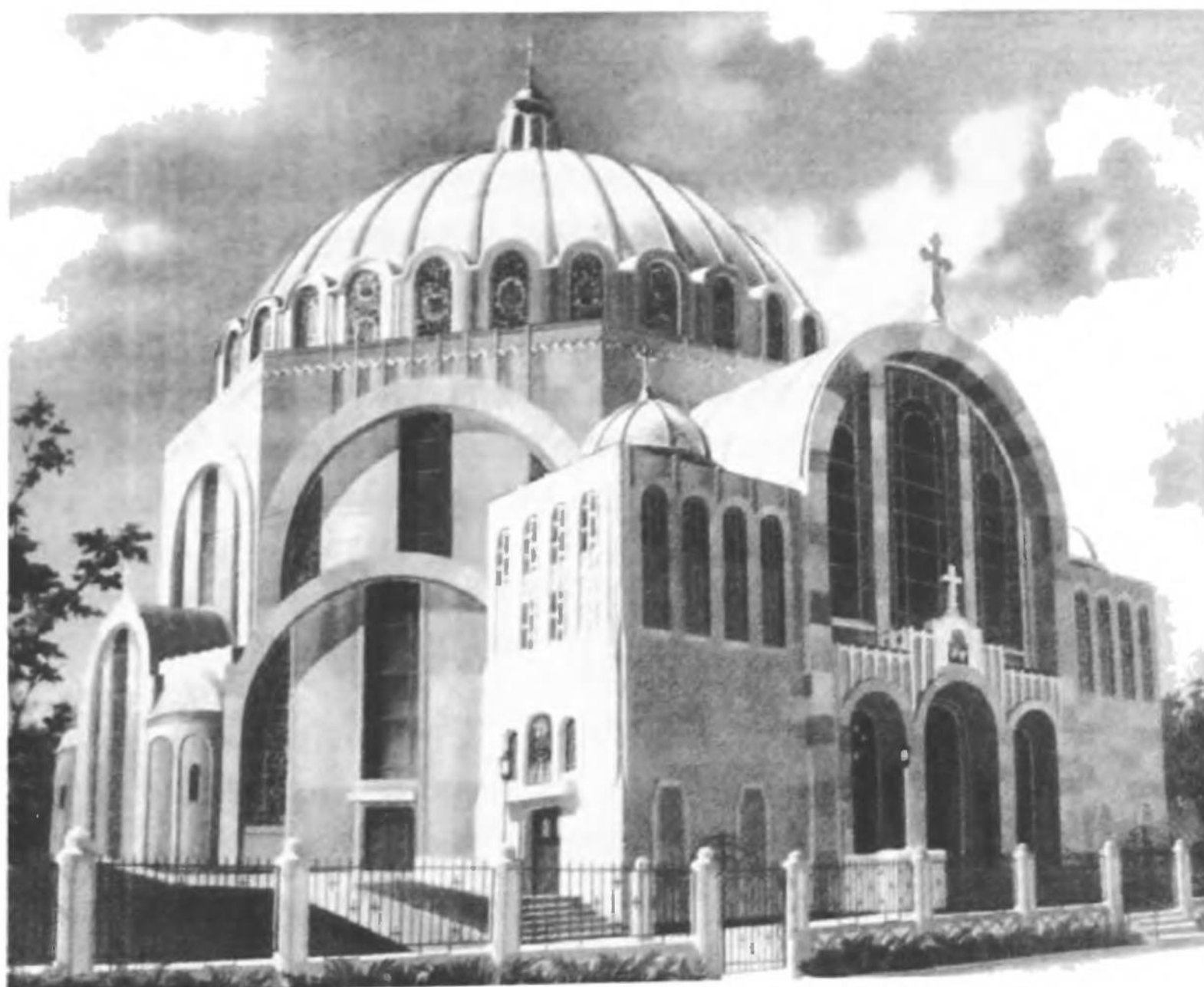


Figure 2 Ukrainian Catholic Cathedral of the Immaculate Conception, Philadelphia, PA.

Much work still has to be done to complete the Cathedral envisioned in our dreams. Artists are still painting the iconostases which will adorn the Cathedral's three altars. The icons of the Cathedral are to match the beauty of the architecture. I am sure that the iconostases and the architecture will be very favorably remembered in the histories of church art. They are indeed masterpieces.

The need for holy icons to adorn cathedrals and churches inspired me to organize the Byzantine Slavic Arts Foundation in Washington, D.C. I have appointed as curator the eminent scholar, Professor Roman Smal-Stocki of the Catholic University of America.

The Byzantine Slavic Arts Foundation will encourage the study of painting holy icons. It will also collect icon-masterpieces from around the world. The Soviet Union has collected holy icons in museums, removing them from cathedrals and churches which they had destroyed. The Foundation will seek to exchange dollars for holy icons.

It is the express purpose of the Foundation to act as a depository of holy icons which will one day adorn the newly built cathedrals and churches in Ukraine, Poland, Bulgaria, Belo-Ruthenia, Yugoslavia, and Central European countries which will surely be free from Communist persecution in the near future.

The Byzantine Catholic Rite has an historic role to play in the future of religious freedom in communist Countries. Here in the United States and elsewhere in the free world we will help to provide priests, theologians, icon artists, and others who will help in the return of the Catholic Byzantine Rite to the people now suffering under Communist persecution.

Metropolitan Ambrose's interest in icons was matched by his interest in heraldry. Some material on heraldry, released at one point by the Metropolitan Chancery, bears his imprint and reveals his thinking about the subject. (See Appendix 13 for full text)

The Cathedral construction was part of an overall neighborhood development project, which the Metropolitan briefly described in an interview with *America*:

Question: Your Excellency, You have more than once explained the reason for building this new Cathedral in this area, and America has reported about it. Now, we would be interested to know, if in addition to the Cathedral, will there be any other buildings built in this area?

Answer: The Cathedral is not the first, even though it is the largest building constructed in this area and takes up several blocks in the neighborhood, where Ukrainian life originated. This is an historical place, and there is no need to leave this area. Due to favorable conditions, which we received from the city in regard to the redevelopment of this area, our Metropolis has the ability to develop this area to such a degree that the name Ukrainian Center will be completely justified. We have already built a school here, a new auditorium, two monasteries (one of which also serves as a kindergarten), Moreover, we have foreseen in our plans the building of a Metropolitan residence, a cathedral rectory, a building for The Way (eventually with a printing shop), a high school, and in a short time we will construct a manor for older people, the emeriti. The latter project is completely sponsored by the state. Our buildings will be situated between parking places and will become part of the aforementioned Ukrainian Center in the development of which the Ukrainian Citizen's Club is participating, having pledged for this project the sum of one million dollars. The Center will encompass several blocks, beginning with Girard Avenue, almost to Fairmont Avenue, between the 7th and 8th streets.

Question: Regarding the stone from St. Peter's Tomb which was donated by his Holiness during a private audience with your Excellency, will it be built in the cornerstone in its entirety?

Answer: The gift from the Holy Father is a great home for our Church. If we speak of our stone, which weighs 30 pounds,

only a minor part of it will be built into the cornerstone of the Cathedral. The rest will receive an honorary place in the interior of our Cathedral as a symbol of the unity of our Church with the Apostolic See. Here, I would like to stress that the Holy Father, having seen photos of our Cathedral, was greatly impressed and asked three times: "What can I do for you?" He stated that the Cathedral is "beautiful, modern, and conservative." When I asked for a stone of St. Peter's tomb, His Holiness immediately wrote down my request, and several days later the stone was delivered to my residence in Rome.

Question: Will there be regular Divine Liturgies celebrated in the Cathedral?

Answer: Alas, no! Only on great occasions, the first time on Christmas. The Cathedral of the Immaculate Conception in Philadelphia will be ready for daily use after the solemn blessing of the Cathedral, in one year or even later, when the interior of the Cathedral will be completely finished and painted.

The completion and opening of the Immaculate Conception Cathedral marked an historic step in Ukrainian Catholic Church history. Located in Philadelphia's Northern Liberties district, the magnificent edifice, designed by Julian K. Jastremsky, replaced the old Cathedral Church, which had been purchased in 1908 by Bishop Sotor Stephen Ortynsky, the first Ukrainian Catholic bishop in the United States. An October 13, 1966, article in *America* took note of its architectural impact:

As an architectural statement, the Cathedral of the Immaculate Conception must speak for itself. Out of the need came the architectural expression. It is truly a contemporary structure; nevertheless, it embodies elements of architecture and details which make it meaningful to the Ukrainian Catholic community, and it can be readily identified with the Eastern (Ukrainian) Church. Basic geometrical forms are

purposefully and consistently used to develop the character of the building and to achieve a disciplined harmony and unity. Almost no ornamentation is used, since the curved lines of the architectural components and the treatment of the surfaces and the details have produced a restrained richness in the entire building which transmits a fresh interpretation of the traditional embellishments.

The undulating lines of the lower structure, the semi-colored roof lines over the structure and the choir, and the arched doorways and the windows create a rhythm of movement that imparts a living quality which is dominated only by the tranquility of the central dome. (See Appendix 14 for full text)

Over 15,000 Ukrainian Catholics witnessed the Cathedral's cornerstone blessing ceremonies. The stone itself, a thirty pound piece of marble, had been delivered to Metropolitan Ambrose in Rome during the Vatican II Council, by order of Pope Paul VI. It was accompanied by a document signed by Metropolitan Ambrose, Rev. Michael Fedorowich, and Rev. Basil Losten. The event was followed by a banquet attended by 500 invited guests, including Philadelphia Mayor James J. Tate, who in his speech praised the contributions of the American-Ukrainian community.

Prior to the event, Metropolitan Ambrose carried out effective public relations tasks. He met with journalists, to inform them and the Ukrainian public about the event, and he arranged interviews with architect Julian Jastremsky, who presented interesting information about the Cathedral's design.

The cornerstone blessing was followed by a large procession of representatives from religious and community organizations, an assemblage that paraded through Franklin Street. This is an area in which organized Ukrainian Catholic life in Philadelphia (and the United States) got its start—and which was now being revitalized, stimulated in large part by the efforts of Archbishop Ambrose.



Figure 3 Dinner following the blessing of the cornerstone of the Philadelphia Cathedral, (1966) Pictured from L-R: Mr. William Farrell, Msgr. Basil Losten, Bishop Ambrose Senyshyn, Father Robert Moskal, Msgr. Myroslaw Charyna.

Development activities continued to move along, and Metropolitan Ambrose continued to lead the way. An October 20 news item noted the approval of a 1.9 million dollar loan by the Housing and Urban Development Department for the construction of Ascension Manor, a seven-story apartment building for senior citizens in the heart of the East Poplar Redevelopment Area. The project, sponsored by the Ukrainian Catholic Archeparchy of Philadelphia, was headed by Archbishop Senyshyn.

On October 30, 1966, a groundbreaking ceremony was held for the new St. Basil Academy school building, located on Fox Chase Road across from the Motherhouse of the Sisters of Saint Basil the Great. Plans called for the completed structure to contain classrooms, a cafeteria, an auditorium, a gymnasium, a lecture hall, a library—and fully equipped biology, chemistry, and physics laboratories. The Academy had opened in 1931, and day students had been admitted in 1948. In the year 1966, the school was accommodating 300 students.

Metropolitan Ambrose also strongly supported Plast, a Ukrainian youth organization initially established in Western Ukraine in 1911. On November 13, several hundred members of the Ukrainian community, together with many Plast members, gathered to bless the newly acquired Plast center in Philadelphia.

At that ceremony, Rev. Myroslav Charyna read two letters of congratulations, one from His Beatitude Primate of the Ukrainian Catholic Church, and the other from Archbishop Ambrose, who welcomed the new achievement with these words:

I thank you for informing me that the Plast Stanytsia in Philadelphia has acquired a new building for the needs of the Plast youth, which is to be blessed on Sunday, November 13, of this year. Thanks to the well-known generosity of the patriotic citizens of the community in the northern part of our city, a new fortress stands, in which the Ukrainian Plast youth will be educated in the love of God, Church, and Ukrainian religious-traditions. Here you will learn of our glorious past, and on this you will temper your spirit for future tasks. The Ukrainian Catholic Church in the USA and its leadership always praises the attempts of our youth organizations to unite teenagers. This is done in order to draw our youth away from the destructive influence of a scandalizing environment and to preserve our youth for Church and people. Especially do we stress the huge input in the education of the youth of Plast in the summer resort camps. I take this occasion to express my gratitude to the Plast leadership and membership for an organized participation of the Ukrainian Plast in the solemnities of the cornerstone blessing of the Cathedral of the Immaculate Conception, on Sunday October 16, 1966. Welcoming the Plast with its new achievement, I sincerely wish you success in the further development of this meritorious youth organization, and I send you my Archpastoral blessing and I remain in Christ the Lord.

On November 27, 1966, Metropolitan Ambrose made a canonical visitation to Allentown, Pennsylvania. The faithful

welcomed him with offerings of bread and salt. An eight-year-old boy, Bohdan Khorvat, recited a poem, and another eight-year-old, Iryna Shumylo, presented a bouquet of red roses. Metropolitan Ambrose, pleased with this warm welcome, asked the boy, “Who taught you this nice poem that has moved my heart to its core?” The boy replied, “My father taught me this poem by heart from a book.”

The Archbishop, accompanied by Rev. Basil Losten, celebrated a Moleben to the Sacred Heart of Jesus. Following the Gospel reading, Rev. Toma Barylak preached a moving sermon. Metropolitan Ambrose followed with a sermon in which he asked the faithful “to preserve all the traditions which flow from love to our Church and which bring forth a general respect for our Ukrainian name.”

Metropolitan Ambrose’s 1966 Christmas Pastoral Letter touched on some familiar themes—and also conveyed a sense of his profound spiritual side.

We are living in a time that has ushered in a new historical epoch. It is an era of disquiet and war. The path of mankind is devoid of that which is spiritual, for a vacuum exists everywhere. Lack of interest in that which is above this world is a necessary consequence of the rampant materialism and atheism which our age has produced. Belief in God, belief in a purpose of God’s existence, belief in the conquest of good over evil, all have been questioned to such an extent that doubt is the end result. Modern man lacking a spiritual insight, is unable to escape by his own powers from the labyrinth of modern confusion to a just way of life. This is evident in certain secular organizations which are seeking ways and means to peace; therefore, we must prepare the way of Christ into our souls and into the souls of our parishioners and organizations.

Christmas is impossible without Christ, our Lord; in like manner, it is impossible to prepare our lives for Jesus Christ without divine assistance. The nativity of our Lord is linked not

only with the history of mankind but also, in a more profound manner, with the eternity of each and every person. It is important, therefore, that we prepare the way for Christ into our souls and the souls of our families and organizations.

There is no doubt that many have made various preparations for Christmas by way of gifts and greetings to friends and relatives. But it is entirely proper to ask to what extent have we prepared ourselves spiritually for Christmas? In the Ukrainian Christmas stories, we read that the earth had prepared a manger for the Christ child; the sky a special star; the heaven, choirs and angels; and mankind, the Blessed Virgin Mary. But what have we as individuals done? The thousand-year history of Christianity in Ukraine clearly records the conscientious and spiritual preparations that our ancestors had made for the celebration of Christmas. For them, our Lord's Nativity meant a personal responsibility for accepting Christ in their hearts by making a way for God through strict observance of Advent with its call for good works, prayers and abstinence.

It pleases me to stress that a large number of Ukrainians in the United States to this day observe their religious and cultural traditions in this century. God has blessed the Ukrainian Catholic Church with hundreds of churches and parishes, a native clergy and a Metropolitan Ecclesiastical Province consisting of two eparchies and an archeparchy with its own hierarchy. We are also proud to state that the Ukrainian Catholic Church has become a strong base for the growth of many secular organizations and groups. May the Christ Child bless all those who work in preparing the way for Christ into the hearts of our Ukrainian society and families, our organizations, our schools and churches, by teaching about God and His sacred commandments, and about our glorious heritage.

From time to time, Metropolitan Senyshyn delivered short lessons or sermonettes that made a point, or that succinctly expressed a view — his view, for example on God's omnipresence and omniscience:

A learned man who did not believe in God one day met a good and honorable man who was on his way to Mass. The former asked the latter, "Where are you going my good man?" The good man answered, "To church, sir". "What do you do in church?" The obvious answer was, "I pray to God".

With a bit of sarcasm, the smart gentleman continued to probe, "Tell me, is your God large or small?" The man replied, "He is both large and small."

This startled the questioner and aroused his curiosity. He asked further, "How can this be?" The man of faith replied, "God is so large that he cannot be engulfed by any boundaries. He is so small that he lives within me when I receive Holy Communion."

The Metropolitan continued:

Two divine characteristics of God which impress most people are His omnipresence and His omniscience. David bears testimony to this in Psalms 138: 1-10. "O Lord, you have probed me and you know me; you know when I sit and when I stand; you understand my thoughts from afar. My journeys and my rest you scrutinize, with all my ways you are familiar. Even before a word is on my tongue, behold, O Lord, you know the whole of it. Behind me and before, you hem me in and rest your hand upon me. Such knowledge is too wonderful for me; too lofty for me to attain. Where can I go from your spirit: from your presence where can I flee? If I go up to the heavens, you are there; if I sink to the nether world, you are present there. If I take the wings of the dawn, if I settle at the farthest limits of the sea, even there your hand shall guide me, and your right hand hold me fast."

There are many people today who are of the same convictions as was King David. Just before Christ the King Church in Philadelphia was blessed, an anonymous donor sent sacred utensils, never making known his name to the pastor. When the pastor made inquiries at the store, he was told that the person who purchased the articles didn't give his name and, what is more, he

said, "God knows everything, it is not necessary for anyone else to know". The same comment can be made of the many donors to the new Cathedral of the Immaculate Conception. They are people of deep and abiding faith.

The Archbishop delivered a "spiritual insurance" lesson with these words:

Let us return to western Ukraine about sixty years before World War I. A typical scene was the organ grinder wending his way from village to village, to the market places in the cities. He was equipped with a small wooden box which contained folded leaflets. Written on these leaflets was, purportedly, the fortune of the person who asked the grinder's parrot to select a particular leaflet.

The organ grinder was a colorful person. He was also clever. His haunting music would attract scenes of peasants and city-dwellers. Once they saw him, their curiosity was aroused and they wanted their fortune told to them. For different groups, there were different boxes of leaflets: one for men, one for women, one for lads, one for lasses, etc. The parrot was so conditioned that he picked whatever leaflet the grinder selected.

Like today's astrology columns, the leaflets were of such a general nature they could easily apply to anyone. Death, love, sickness can happen to anyone of us at any time. But a curious and quick-to-be deceived person can be sold anything. For a man whose emotions are controlled by his reason, there is absolutely no need to resort to this tomfoolery.

While our fortune is unknown to us, there are certain elements of it within our control. If I want to be a doctor, I need no fortune teller to tell me that I must go to medical school. If I want my children to grow up to be ladies and gentlemen, good practicing Catholics, etc., I cannot leave this intention to chance. I must make a consistent effort to inculcate in them principles which would normally lead to such results.

Most of us are taken up with insurance for our golden years. We see to it that we have medical insurance, liability, fire insurance, and so many others that will help us when the need arises. We are very much concerned with our happiness here.

A logical question: how much effort have we made to assure our eternal happiness? Christ paid a high price for our salvation by His death on the cross. He established a Church; He gave us the sacraments; He gave us a teaching Church so that the new and changing circumstances of life would not foil us.

Intelligent people, to be sure, will take advantage of these spiritual means to assure their salvation. They will not be enmeshed in things that pass away and which rust and moth consume. Ukrainian Catholics in the United States are an excellent example of such people. Because of their concern and generosity, we have several hundred churches where the sacraments are administered and received. And more recently, their generosity is being manifested in the construction of the new Cathedral of the Immaculate Conception of Philadelphia.

On friendship, faith, and good works:

Ukrainian readers recall with affection the school day stories of Maxim and Klym who were such close friends that they even shared the smallest hut. But this friendship was soon to be put to a test. Early one summer morning they went to a forest to gather berries. As they entered the inner section of the forest, they looked behind them only to see that they were being followed by a bear. They found their road of escape blocked.

Maxim used his wits and quickly climbed a tree. Klym was left on the ground, even though he begged his friend for help. His pleas fell on deaf ears. There was only one thing for Klym to do. He fell to the ground and pretended that he was dead. Soon the bear came close to Klym's silent body: he sniffed Klym's ears a little and then went on his way.

When the bear had disappeared in the dark forest, Maxim

climbed down from the tree and asked Klym what the bear had whispered in his ears. Klym's answer was a shocker. He said, "You can always discover who your friends are when you are in need."

He continued: We would not be amiss if we were to say that almost everyone has experienced something similar. We are overjoyed because we have so many friends, especially in times of prosperity. Then the sad news appears, and we need their help. How quickly they disappear and find excuses for not being available. But we can take some comfort in knowing that Christ Himself experienced the same ordeal.

Sacred Scriptures report how many Jews believed in Christ after they had seen Him perform miracles; others who were witnesses of the same events went and reported everything to the Pharisees.

Deceptive friendship is a hard pill to swallow. And there is so much of it today. Many priests and bishops who are working for the good of their people have been made to suffer much because of it.

Such so-called friends have a way of getting into societies and organizations, all smiles and willing to do all kind of work. They offer praise and compliments, sit at the same table and then, when backs are turned, they draw the well-known knife and begin stabbing.

Such actions were not unknown by the Church in Ukraine. It suffered there and it suffers here. "Friends" of this feather plant half-truths in our society and our liberal press, which has crowned itself the sole defender of truth and which finds it very easy to say that our hierarchy and clergy are permitting the Church to deteriorate. They say that Church organizations should be infiltrated and, therefore, they should have a say in the Church's administration.

Our faithful will recall what such a press and such a type

of people accomplished once in our brief history here in the United States. Isn't it more than likely that the Church's enemies specifically want this type of action so as to ruin the Church from inside? Their plan of action has already reached Canada, which only proves that there is a planned effort of destruction.

We must be on guard and remove such friends from our immediate circles. We must not lose hope, because the Church is built on a strong, invincible foundation. At Compline on Christmas Eve we sing, "God is with us: understand ye nations, and submit yourselves, for God is with us."

Such hymns of praise tend only to fortify our faith. But since faith without action is dead, let us show our measure of faith by good works.

On the value of reflection and reason:

An old Latin axiom translates, "Whatever you do, do with reason and look towards the goal." In Ukrainian, a similar thought is expressed in the words, "Measure ten times, but cut once."

These sayings have applications in all fields of modern life. Before a person makes a decision in an important matter, he or she must give it the reflection it deserves.

In one of his works, Taras Shevchenko wrote:

"After nineteen years of work on foreign soil, a certain man returned to his wife with a large sum of money, intended to improve his business. As he came to his homestead, he approached the door and found it locked. It was late at night. He looked in the window and saw his wife as she made preparations to retire. He also saw in the room a handsome young chap, who was also preparing for bed. The man's ire rose. Hatred overtook his heart. He could think only evil thoughts. The thought of murder crossed his mind as he mused: "I will first decapitate him, then her." But alas, he

recalled an old axiom: *Whenever you plan to do something, think first of the result. He decided then to find out who the young man was.*

He knocked on the door and then heard a voice, ‘Who dares knock so late at night? I am here alone with my son, and I will not open the door to anyone.’

“Where is your husband?”

“He is gone away these nineteen years and has not returned. After he left, his son was born. His son has grown into a handsome young man who always asks when his father will come back.”

The man stood at the door aghast. He thanked God that he had hesitated before he acted on his plan to murder. Then he said, “Dear wife, open the door. This is Basil, your husband. I have come home.” Great joy overtook all three!”

The Archbishop closed with these words:

Courts throughout the world practice a similar method of reflection. Before a judge or jury passes on a decision, they weigh and study evidence that is available to them. Every accused person has the right to speak in his own defense. In the United States, we have the right to appeal as high as the Supreme Court in Washington D.C. In our immediate social level, many people have suffered unjust attacks and character assassination. Intrigues, political power plays, and just plain nastiness have hurt us here and abroad. Certain men were unjustly put to death. The details of the deaths of Metropolitan Sheptytsky and Bishops Kotsylovsky and Chomyshyn have yet to be published. History will, of course, show the greatness of these men, even though they were victims of smear attacks.

People of the same low caliber attack the hierarchy, and they are grossly responsible, for this is against Christian ethics. They enjoy the dissension and harm that they cause in Ukraine,

and they are here with us here in the USA and Canada. They attack the Church, and they simply do not care whom they hurt. Despite this, there is a healthy and a rather large segment of our society that ignores all of this and continues to do good and charitable works.

With the Cathedral in place, but with Church issues still surrounding him, Archbishop Senyshyn continued to look hopefully toward the upcoming year, 1967.



Figure 4 Feast of St Nicholas with Bishop Senyshyn and Father Michael Fedorovich with school children in the Auditorium at the Cathedral School in Philadelphia (December 6, 1966).

CHAPTER ~ 17 ~

The Patriarchal Issue: 1967

The year 1967 was marked by two significant events: first, the Silver Jubilee Celebrations of the Episcopal Consecration of Metropolitan Ambrose and secondly, the creation of the World Congress of Free Ukrainians, a world body dedicated to helping Ukrainians gain freedom and independence. The Ukrainian Catholic Church and Archbishop Ambrose fully supported this new organization, as did the Ukrainian Orthodox and Protestant Churches.

In his January 1967 Christmas message, Archbishop Ambrose again (through a Voice of America broadcast) sent words of support to Ukrainians trapped behind the Iron Curtain. (See Appendix 15 for full text)

This message was followed by a Lenten Pastoral Letter that began with these words:

In the Book of Kings, Elias, a true prophet sent from God waged an energetic campaign against the evil which he sensed among the emissaries of Baal who demoralized the Israelites and who encouraged them to practice idolatry. As he reviewed the moral decadence which befell his people, Elias could not remain silent. Rather, he cried out in a fiery tone, "How long do you halt between two sides? If the Lord be God, follow Him; but if Baal, then follow him." (3 Kings 18: 21)



Figure 1 December 3, 1967, Pictured from L-R: Msgr. Basil Losten, Msgr. Stephan Chehansky, Walter Paska, Bishop Jaroslaw Gabro, Archbishop Ambrose Senyshyn, Bishop Joseph Schmondiuk, Msgr. Russell Danylchuk.

History does repeat itself and what happened in Old Testament times is very much in evidence now. Just as there were worshipers of the false gods of Baal in the time of Elias, so too in our day and age, we find idol worship. For the false gods of atheism and communism have found their way to the hearts of many, among whom are found certain members of Ukrainian society. Thus, as we approach the penitential season of Lent, it behooves us to meditate on the burning question posed by Elias, "How long do you halt between two sides?" And we must discover the correct answer.

God does not condone spiritual procrastination. This is evident from the words of Christ Himself when He said: "No man can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and Mammon." (Matthew 6: 24)

On January 19, 1967, on the first centenary of the canonization of St. Josaphat, a committee was formed to recognize the 100th birthday of the late Bishop Soter Ortynsky, the first Ukrainian Catholic bishop in the United States. In May, Archbishop Ambrose recognized Bishop Ortynsky's role in establishing Franklin Street as the heart of the Ukrainian Catholic Church in America:

Sixty years have passed since the efforts of Metropolitan Andrei Sheptytsky to send a Bishop for Ukrainian Catholic immigrants were realized. Every establishment is beset with its share of difficulties and sorrows, and the nomination in 1907 of a bishop for Ukrainian Catholics from Western Ukraine, and Greek Catholics under Hungarian rule, was no exception. The salvific character of the whole situation appears in the strong faith of our first immigrants and the benevolent attitude of the Holy See.

Six decades ago no one dared to say that the work of Bishop Ortynsky would blossom into the eparchies of Philadelphia, Stamford, Chicago, Pittsburgh, and Passaic. His coat-of-arms in the new Cathedral suggests a brief review of his life and work.

Pope St. Pius X nominated Soter Ortynsky, O.S.B.M., to the episcopal throne on March 26, 1907. Each Bishop chooses a coat-of-arms before his consecration, and Bishop Ortynsky's choice of heraldry was a simple matter. His family belonged to the aristocracy and had employed the swan on its shield.

The Basilian's consecration took place on May 12, 1907, with Metropolitan Sheptytsky and two bishops from Stanyslaviv imparting the episcopal consecration at St. George's Cathedral, Lviv. As Divine Providence would have it, Rev. John Wolansky preached the sermon at this consecration. He was the first Ukrainian Catholic priest to work among his brother immigrants in the United States.

Bishop Ortynsky arrived in New York on August 27. This day was the beginning of a new page of history in the annals of the Ukrainian Catholic Church.

When Bishop Ortynsky was still in the Basilian monastery, he was preparing himself for missionary activity in Brazil. But God directed him to another field of labor. When he arrived in Philadelphia, there was no residence awaiting him. He began his administration from scratch.

One of his first acts was to convene a meeting of priests in New York on October 17 and 18, where he outlined his projected field of activity.

Many of the first immigrants had died at an early age, leaving their children orphans. Bishop Ortynsky arranged for missionary sisters to come to the United States and establish an orphanage. He encouraged his priests and parish cantors to conduct evening schools in order to keep our youth in their churches. He also planned a seminary.

Among his many accomplishments was the founding of Providence, a fraternal organization, and the establishment of a printing house. One of the most delicate problems of his administration was the difficulty of the brothers from Galicia and Podcarpathia who were embroiled in constant bickering. Add to this the lack of understanding among the American Catholic hierarchy and you get some idea of the heavy cross which was laid on the shoulders of the first Ukrainian Catholic Bishop in America.

It took six years of work and suffering before the Holy See finally granted Bishop Ortynsky full jurisdiction in 1913. Once he was able to act as Ordinary without the cumbersome interference of seeking permission from each local Ordinary, Bishop Ortynsky devoted his full energy to his maturing See. But death intervened after only three years. He died on March 24, 1916, and was buried in the old Cathedral of the Immaculate

Conception in Philadelphia. Archbishop Ambrose Senyshyn recently announced plans to transfer this year the remains of Bishop Ortynsky and those of Archbishop Bohachevsky to the crypt in the new Cathedral.

This brief resume of Bishop Ortynsky's life clearly indicates that the beginning of all Ukrainian and religious and other activity in the United States began on Franklin Street in Philadelphia, several blocks north of Independence Hall. And it was here that Archbishop Bohachevsky continued the Apostolic work among Ukrainians, and it is here that Archbishop Senyshyn is still continuing the illustrious work of his two predecessors. Today, this area includes eight acres of land, a new convent for the Sisters Servants, a retreat house and nursery managed by the Missionary Sisters, a large synod hall and, of course, the golden domed new Cathedral.

The Building Committee headed by Archbishop Ambrose is pleased to acknowledge the continued support of the new Cathedral building program and underscores the deep awareness of all Ukrainian Catholics to persevere in the work so nobly begun by Bishop Ortynsky.

* * * * *

For Captive Nations Week, Metropolitan Ambrose wrote a Pastoral Appeal that conveyed his heartfelt solicitude for the subjugated Ukrainian national state and the persecuted Ukrainian Catholic Church, which had been liquidated and annexed to the Muscovite Orthodox Church, and had thus come under full control of the Soviet administrative machine. The letter was signed by all Free World Ukrainian bishops and archbishops. (See Appendix 16 for full text)

At the end of June, at a blessing and dedication of St. Ann's Church in Youngstown, Ohio, Metropolitan Ambrose called on the faithful to pray for vocations to the priesthood. Mrs. Esther Bilon was present and recalled the event:

During his sermon, Metropolitan Ambrose reminded the faithful of what Holy Mother the Church means to all, especially through the sacraments, which are available through the ministry of priests. His Excellency reminisced how eight decades ago our early Ukrainian immigrants brought with them their most cherished treasures, not of silver and gold, but those of our beautiful faith, rite, customs and traditions. These they handed down to the present-day faithful who continue to cherish them through continuous self-sacrifice in building places of worship and education. He congratulated the parishioners on the achievement of a goal set over a quarter of century ago, and asked God's blessings for all who in anyway exerted effort, devotion, or concern.

Later, during the banquet, attended by over 500 people, Metropolitan Ambrose delivered the main address. He compared the de-pearling process of an oyster (the pain experienced before the true beauty is realized) to the joyous church dedication, citing the sacrifice and efforts of the faithful and the diligent leadership of the parish priests.

The summer of 1967 witnessed the outbreak of even more civil unrest across the country, eruptions that prompted the Archbishop to issue an appeal for peace. In the month of September, Metropolitan Ambrose traveled to Rome, to participate in the Synod of Bishops, an advisory body dedicated to bringing a greater degree of democracy into Church governance. In his absence, preparations were being made to celebrate the twenty-fifth anniversary of his consecration.

On the twelfth day of November, on the occasion of the centennial of St. Josaphat's canonization, Metropolitan Senyshyn delivered a pastoral message. On Sunday, December 3, over 2,500 faithful gathered to celebrate the twenty-fifth anniversary of his episcopal consecration. John Cardinal Krol delivered the sermon in English, an address that praised the character and contributions of Metropolitan Ambrose. (See Appendix 17 for full text)

As the year 1967 drew to a close, Metropolitan Ambrose found himself still dealing with some long-standing issues, but it was the issue of the Ukrainian Patriarchate that was most troubling. The difficulties began after a proposal to create a Ukrainian Catholic Patriarchate had been raised at the third session of the Vatican II Council. The Decree on the Eastern Catholic Churches, adopted by the Council on November 21, 1964, made clear the rights of the individual Eastern Catholic Churches, and affirmed the right of these Churches to preserve their Eastern heritage. Articles 4 and 5 stated:

4) Attention should everywhere be given to the preservation and growth of each individual Church. For this purpose, parishes and a special hierarchy should be established for each where the spiritual good of the faithful so demands.

5) Churches of the East, as much as those of the West, fully enjoy the right, and are in duty bound, to rule themselves. Each should do so according to its proper and individual procedures, inasmuch as practices sanctioned by a noble antiquity harmonize better with the customs of the faithful and are seen as more likely to foster the good of souls.

The Vatican held that a patriarchal form of governance required a definite geographical area, which the exiled Ukrainian Catholic Church did not possess. To many Ukrainians, this position seemed based more on political considerations than on ecclesiastical ones. This issue would come to a head in September/October 1969, when the Ukrainian Catholic bishops convened a synod in Rome and presented a formal request for a patriarchal form of governance.

Metropolitan Ambrose laid out the rationale for a Patriarchal Structure in these words:

Never before in the past has the community of the faithful, spiritual fathers, members of our monastic orders, and various

communities of our laity so deeply felt the need for a dignified patriarchal structure in the Ukrainian Catholic Church as at this time, beginning with the Vatican II Council. This state of the soul has been brought on mainly by three factors: the cruel and merciless destruction of our Church in Ukrainian lands by a godless Communism; the scattering of the faithful of our Church to all continents of the world; and the decisions of the Vatican II Council on the Patriarchal structure of the Eastern Churches as their traditional form of government.

The idea of the Patriarchal structure is not new in the history of our Church. The creation of the Ukrainian patriarchate was already a topic of discussion in Krakow in 1583, due to the mediation of Possevino, the Apostolic Legate. Immediately after the signing of the Union, this idea had been set forward by Metropolitan Veliamyn Rutsky. In 1617 joint meetings of Catholic and Orthodox discussed the theme of unification on the basis of one Ukrainian patriarchate. These meetings continued even after the return to the Orthodox of their hierarchy during the tenure of Metropolitan Jov Boretsky in 1623-24. The Catholic side even elaborated a separate project in this plan during its Episcopal meetings in January 1624 in Novgorodok.

In May 1624, this project was sent to Rome where it was reviewed on January 20, 1625 and on January 22, and later on July 6, 1629, by the Sacred Congregation for the Propagation of the Faith. During the reign of Vladislav IV and the Orthodox Metropolitan Petro Mohyla in 1633-47, the plans for the creation of a Ukrainian Patriarchate were once again renewed. After Petro Mohyla's death, these attempts simmered down, until they were again picked up by the Ukrainian Catholic Metropolitan Havryil Kolenda (1655-1674).

After the subordination of the Ukrainian Orthodox Church to the Muscovite Patriarch (1686), there was no possibility of raising the idea of a Ukrainian Patriarchate. This idea was renewed, during the Austrian-Hungarian domination, by

Pope Gregory XII in 1843. In 1918, during the existence of the Ukrainian State, the idea of an all-Ukrainian Patriarchate surfaced again. And this demand for Ukrainian Patriarchate was again revived at the Vatican II Council by the Primate of our Church, His Beatitude Major Archbishop, on behalf of all Ukrainian Catholic Bishops present at this Council.

The Vatican II Council's Decree on Eastern Catholic Churches

1. Inasmuch as the patriarchal office is a traditional form of government in the Eastern Church, this Sacred and Ecumenical Council earnestly desires that where needed, new patriarchates should be erected. The establishment of such is reserved to an ecumenical council or to the Roman Pontiff.

Therefore, all of us earnestly want this traditional form of government for our Church, not for some vainglory or prestige, but obviously for self-preservation and for our further spiritual, ecclesiastical, and natural growth.

Aware of a dangerous threatening reality and feeling responsibility for the spiritual leadership in our Church, the Synod prepared and accepted the constitution of the Patriarchal structure of the Ukrainian Catholic Church and forwarded it to His Holiness Pope Paul VI, with the request to establish a Kiev-Galician patriarchate.

The year ended with Metropolitan Ambrose's annual Christmas greeting, a plea for peace:

The spirit of Christmas cannot be bereft of peace. If we are to do the will of God, then we must seek real peace. The world is traveled by many who employ the term of peacemakers, yet they, by their actions, sow only discord and hatred. Because of them, the quest for peace becomes all the more important. Peace presupposes justice and love. Without either, peace is just a passing fancy. The voice of the Church is loud in

Her appeal for a lasting peace. This call for accord echoes the angelic choirs which sang for peace on earth when the Messiah came to earth. He preached it in His public ministry and declared in His evangelical discourse, "Blessed are the peacemakers, for they shall be called the children of God." What a better place this world would be if on the door of every home we would read, "Blessed are the peacemakers." Then accord and love would rule over every hearth. These words should be engraved on the hearts of all who assume leadership, for then the Decalogue would not go unheeded. False witness against our neighbor, hatred, and friction would be replaced by love and peace with proper respect for all lawful authority. Understood in this sense, peace would restore order to every facet of our lives.

To be a peacemaker in accordance with the Beatitude calls for strength of will and self-mastery, which in turn results in charity/love as expressed in St. Paul's first Epistle to the Corinthians, Chapter 13, verses 4-9: "Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, is not ambitious, is not self seeking, is not provoked; thinks no evil . . . does not rejoice over wickedness, but rejoices with the truth; bears with all things, believes all things, hopes all things, endures all things."

But the year 1967 was not all struggle and strife for Archbishop Ambrose, for in May he was filled with great joy as he ordained four young men to the priesthood in the old Cathedral. These fresh and fervent new priests were: Fr. Myron Grabowsky of Phoenixville, PA, Fr. Richard Ziats of Cleveland, OH , Fr. Ronald Popivchak of Carnegie, PA, and Fr. Richard Seminack of Philadelphia, PA (currently the Bishop of the Chicago Eparchy). By all accounts, the Prelate's later hugs and handshakes were given with tears of joy.

Fathers Ziats and Popivchak were assigned as curates to the Cathedral Parish with Pastor Fr. Michael Fedorowich. Among the many tasks of the two new priests was the celebration of the Moleben service every night of May in honor of the Mother of God

and in June in honor of the Sacred Heart of Jesus. The singing of the service was easy enough for the newly minted priests, but the 20 minute sermon in Ukrainian was another matter entirely, with Archbishop Ambrose sitting in the last pew! But the good man never critiqued the new priests and their American-born accent, but often encouraged them with the memorable words “Dobre Syno”.

Father Popivchak recounts in his 2015 book “Bishop for a Day how he was unexpectedly “commissioned” to drive Archbishop Ambrose to a church blessing in Frackville, PA, some 120 miles from Philadelphia. It seems that some road construction caused the young driver to get hopelessly lost and a bit late for the service. The Archbishop, to say the least, was not happy! The ride home after the service was eerily quiet. But after Franklin Street was in view the Archbishop spoke words to the effect: you were not a good chauffeur but you are a good priest!”

Archbishop Ambrose’s love for the young clergy was matched by his esteem for education. So when several young clergymen petitioned him for permission to continue their post-graduate studies, he readily agreed. Both Fr. Seminack and Fr. Martin Canavan were sent to Rome to pursue a degree in Canon Law. Fr. Popivchak was dispatched to Washington, DC and Catholic University to earn a doctorate in Theology. The good Archbishop even agreed to pay the way for these young scholars!



Figure 1 A postal commemorative sheet in honor of the Cardinal's visit in 1968.

CHAPTER ~ 18 ~

Visits of Josyf Cardinal Slipyj: 1968

The year 1968 began with a papal proclamation—the Magna Charta for World Peace, issued by Pope Paul VI. Metropolitan Ambrose followed with a message to the faithful, announcing that the Vicar of Christ, Pope Paul VI, had designated the first day of the year as “The Day of Peace.”

On January 2, preschoolers at the Nativity of Christ Day Center received some welcome visitors—Archbishop Ambrose, Rev. M. Fedorowich, Rev. B. Losten, and Rev. A. Molodowitz. The children sang carols and folk songs, and Archbishop Ambrose distributed gifts, while chatting with each child.

Later that month, Metropolitan Ambrose met with Harvard Professor Omelan Prytsak to discuss the establishment of a Ukrainian Studies program. Then on January 22, Harvard University did indeed institute such a program. It consisted principally of a chair devoted to Ukrainian history and a chair devoted to the Ukrainian language. The University also established a Ukrainian Scientific Research Institute.

In his 1968 Lenten Pastoral Letter, Metropolitan Ambrose asked some central questions, while pointing out how some have drifted away from the solid Christian principles of our Ukrainian ancestors.

Evolutionary naturalism has scarred the twentieth century with most atrocious results: concentration camps, gas chambers and forced famines that liquidated millions of innocent men and women. It has poisoned America, which is seeking almost futilely the purpose of its existence, because without God there is no reason to exist or to live.

Our own immediate society has become infested with indifference. Some have membership in the Ukrainian Catholic Church ,but in reality, Christ is not their God. Rather, they have made gods of mammon and hedonism. For them, Sacred Scripture is not an authoritative source of religious convictions and moral beliefs. They have accepted a moral heresy against Catholic dogma, Christian morality, and the hierarchy. Nothing is sacred in their eyes, and this explains their lack of respect for the Church and its authority. They cannot destroy the Church, because we have divine assurance that even the gates of hell cannot prevail against it, but at the same time, these very same people are capable of causing consternation in the Ukrainian community.

As we stand on the threshold of Lent 1968, it would serve us well to ascertain whether or not we have been duped by the enemies of the Church and by some Ukrainian people. Our guidepost in the spiritual darkness of our times must be Christ's teachings. Have we, we must ask ourselves, always sought divine guidance in the stormy twentieth century? What is the status of our faith? Our prayer? What is our relationship to God and our neighbor? Have we strayed too far from the practice of our religion?

In times past, Christ was the center of domestic life among Ukrainians. Mothers and fathers knew God's will in their observance of the commandments and sought to bring to the fore the image of God in their lives. They were fully aware of the obligations, teaching others by word and by the good example of a virtuous Christian life. They believed that Christ conquered death by His death, and that He assured them immortality by His

glorious resurrection. They knew that Christ, even though he ascended into Heaven, heard their prayers. They believed in the Sacrament of Penance and the forgiveness of sins. They looked upon the crucifix with great love. They seriously observed all Lenten regulations. They prayed, fasted, and performed good works in their lives for their crucified Lord. Spiritual values formed Christian attitudes in Ukrainian families.

Let the forty days of Lent afford you with an opportunity to seek after Christ the Lord.

Archbishop Ambrose's Lenten Letter was followed by an Easter message, in which he emphasized the invincible power of Jesus Christ. (See Appendix 18 for full text)



Figure 2 Metropolitan Ambrose Senyshyn, Josyf Cardinal Slipyj (Toronto, 1968)

The April 14th Easter celebrations drew more than 10,000 members of the Philadelphia Ukrainian Catholic community, many of whom attended the Divine Liturgies. Guests from Brazil, Argentina, and Spain attended, together with Americans interested in the beautiful Holy Liturgy, Easter liturgical music, and in learning about differences in the Latin Rite and Eastern Rite liturgies.

On Sunday, April 28, Archbishop Ambrose participated in the solemn blessing of a new school building, constructed for girls at the Academy of St. Basil, on the grounds of the Monastery and the schools of the Sisters of St. Basil the Great. The Archbishop performed the blessing jointly with Bishop Jaroslaw Gabro of St. Nicholas Church in Chicago. Con-celebrating were Fathers Michael Fedorowich, Chancellor of the Philadelphia Metropoly; Father Myroslav Charyna, Philadelphia Dean; Father Mykola Kohut, O.S.B.M. Protohegumen and Father Vasyl Holowinskyj, pastor of Christ the King Church in Nicetown (in Philadelphia). Fathers Joseph Korba and Basil Losten served as the chaplains, and Father Ronald Popivchak read the consecration document. Later, at the banquet, Archbishop Ambrose expressed the hope that the Basilian Sisters would continue their educational work. In closing, he imparted his blessing to all in attendance.

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The release of Archbishop Josyf Slipyj from a Soviet prison camp, in early 1963, was a momentous event in the history of the Ukrainian Catholic Church history, a moment that marked the end of an ordeal—both for Archbishop Slipyj and for the Church. First, a word about his background.

Josyf Slipyj was born in the village of Zazdrist, in Galicia, then a crownland of Austria-Hungary. He studied at the Lviv Greek Catholic Seminary in Austria, before being ordained a priest, on June, 30, 1917. After further study in Rome, he returned to Lviv (by then a part of the Second Polish Republic) where he held a

teaching position at the seminary, eventually becoming its rector.

On December 22, 1939, he was ordained Archbishop of Serrae and Coadjutor Archbishop of Lviv, with the right of succession. Metropolitan Andrei Sheptytsky performed the ordination in secret, fearful of potential Soviet reprisals. Following Sheptytsky's death, Slipyj became head of the Ukrainian Greek Catholic Church, assuming the position on November 1, 1944.

After Soviet troops captured Lviv, in 1945, Archbishop Slipyj and other bishops were arrested by the NKVD (the secret police) and sent to prison, allegedly for collaborating with the Nazi regime. This charge was bogus, but it was the first step in the planned liquidation of the Church; and after being jailed in Lviv, Kyiv, and Moscow, Archbishop Slipyj was sentenced to eight years of hard labor in the Siberian Gulag.



Figure 3 July 23, 1968; Fox Chase, PA Pictured from L-R: Father Myroslav Marusyn, Josyf Cardinal Slipyj, Archbishop Ambrose Senyshyn.

Moreover, at about this time, Soviet authorities convened a gathering of 216 priests, and on March 9, 1946, these Soviet officials conducted the so-called "Synod of Lviv." This was a conference at which they revoked the Union of Brest, the agreement by which the Ukrainian Greek Catholic Church had entered into communion with the Holy See. With the revocation of this Union, the Ukrainian Church was forcibly "rejoined" to the Russian Orthodox Church.

Archbishop's Slipyj's prison writings, however, continued to pour out and to circulate, and for that violation authorities handed him an additional seven-year sentence. On January 23, 1963, Josyf Slipyj, who had secretly been made a cardinal, was freed, largely through the efforts of Pope John XXIII and President John F. Kennedy. He took up residence in Rome, arriving in time to participate in the Vatican II Council.

In June of 1968, Cardinal Slipyj traveled to Canada, a visit that electrified the faithful. Weeks later, on July 20, Metropolitan Senyshyn and a crowd of 5,000 met the Cardinal at Philadelphia's International Airport. Archbishop Ambrose greeted him with these words:

Your Eminence, Cardinal Josyf Slipyj:

It is with exuberant joy and filial piety that we welcome Your Eminence to Philadelphia, the City of Brotherly Love, the city wherein the freedom of these United States was born. It is indeed a great joy for our people, our Church, and civic leaders to welcome Your Eminence in this city, which was at one time the capital of these United States of America and also the first Episcopal See of the Ukrainian Catholic Church.

As the President of the United States, who on occasion in Philadelphia convened a session with his congressmen and senators, so we also in this very same city have the great privilege and honor of having Your Eminence in the company of our

bishops, clergy, and representatives of our Church and national organizations, so that together we may pray to Almighty God for the welfare of the Ukrainian Catholic Church and people.

The visits and appearances of Christ's apostles elicited God's blessings for the People of God, and they were an inspiration to work for the salvation of souls. In like manner may this visit of Your Eminence to the Ukrainian Catholics on this American soil, in the free land of America, be for us all an inspiration, the uplifting of our souls and an incentive in the work ahead for the glory of Almighty God and the welfare of the Ukrainian people.

With these few and humble words we sincerely welcome Your Eminence to our midst.



Figure 4 July 20, 1968 Philadelphia International Airport. Pictured from L-R: Archbishop Hermaniuk, Msgr. Paska, Josyf Cardinal Slipyj, Bishop Borecky, Archbishop Senyshyn, Bishops Gabro, and Schmondiuk.

Ukrainian girls in national costumes presented Cardinal Josyf with bread and salt, a traditional gesture of respect and welcome; and the excited crowd, assembled on the observation desk, cried “Slava” (Glory). Josyf Cardinal Slipyj then responded, delivering a speech in Ukrainian and English, before being taken to his residence.

The next day, July 21, in a Pontifical Divine Liturgy (held at the Spectrum), Archbishop Senyshyn delivered a sermon to 8,000 of the faithful, again welcoming the Cardinal. (See Appendix 19 for full text)

Before welcoming Cardinal Slipyj to America, Archbishop Ambrose had participated in a royal welcome and testimonial dinner in Edmonton, Canada. In his speech he referred to the Boyko land, stating:

His Excellency, Most Reverend Bishop Neil, hails as I do from the city of Old Sambir. This means that he comes from the Boyko land. We lived in the Basilian monastery. We also received the Holy Sacrament of Holy Orders at the same time. We were supposed to leave for Rome to continue our higher studies there. However, we could not, because the buildings in Rome at that time were not finished according to the planned schedule; therefore, we had to continue with our theological studies in Galicia. As a bishop, I later had the privilege to be a co-consecrator of His Excellency, Most Reverend Bishop Neil. The main consecrator was His Excellency, Most Reverend Bishop Vasyl Ladyka, and His Eminence Cardinal McWegen, also co-consecrator. This event took place in July 1943 at St. Michael’s Cathedral.

This appears to be the only time that Archbishop Ambrose ever referred to the Boyko land. The press then published a description of the Boykos, taken from the first volume of the *Encyclopedia of Ukraine*, which used a different spelling:

Boikos (Ukrainian boiky). A tribe or ethnographic group of Ukrainian highlanders who inhabit both slopes of the

middle Carpathians, now in the Lviv, Ivano-Frankivske, and Carpathian oblasts. The name boiko is thought to be derived from the word boiie. The Boikos are believed to be descendants of the ancient Slavic tribe of White Croats that came under the rule of the Kyivan state during the rule of Prince Volodymyr the Great. Before the Magyars occupied the Danube Lowland, this tribe served as a direct link between the Eastern and the Southern Slavs. Some of the early Slav specialists, such as P. Safarik and F. Racki interpreted the remark of the Byzantine king Constantine VII Porphyrogenitus (10th century) that the Boiko locality situated before Turkiya (Hungary) was the homeland of the White Serbs, as a reference to the present Boiko region. This hypothesis is possibly true, but unproved. Any connection between the name of the Boikos and the Celtic tribe of Boii is not supported by any evidence, according to Y. Pasternak. Sometimes the boikos reject their name, regarding it as derogatory, and call themselves Highlanders (verkhovyntsi). In Transcarpathia the name Boiko is rarely used.

The Boikos differ from their neighbors in language, dress, architecture, and customs. Until recent times the Boikos wore domestically made clothes: linen trousers and shirts, sheepskin vests (the bunda), short coats (the kyptar) or woolen overcoats (the serdak), coarse woolen coats of gray or brown color (the hunka), wide-brimmed hats (the bryl), light but strong leather shoes (khodaky), and wide leather belts. The women wore shirts, fancy skirts (the maliovanka), and white linen wrap-arounds.

The Boiko shirt was embroidered with a geometric pattern in (black and red or red and blue) colors and sometimes included a plant ornament. The same colors appear on Easter eggs with an archaic ornamentation consisting of crosses or rhombuses. In the architecture, a unique type of house has been preserved in the Boiko region, as have the three-domed Boiko churches with their peculiar arcade—for example, the church in Silets in Sambir county, St. George's church in Drohobych (15th

and 16th century) and the church in the village of Botelka in Turka county (16th century). Ancient icons have been found in the old churches and are preserved at the Lviv Ukrainian Art Museum and the Boiko Regional Museum in Sambir. Frescoes of the 15th and 16th century have been discovered, some of them during the reconstruction of the Basilian monastery in Lavriv, now in the Stryj Sambir region of Lviv oblast. The Boikos have preserved many ancient customs and rituals that have disappeared in other parts of Ukraine. Certain legends, such as the story of Prince Svyatoslav's grave and the story of King Danylo, indicate that the Boiko region played a role in Ukrainian history.

In the old days the Boikos supported themselves mostly by animal husbandry. Their settlements were governed by the so-called Walachian law and were exempted from corvee. Instead, they paid their lords tribute in kind, consisting of animal and forest products. The main military and trade route from Ukraine to Hungary and Western Europe ran through their country. In most recent times the Boikos have been engaged mostly in agriculture (growing oats and potatoes) and dairying, (formerly sheep grazing and ox breeding). They find supplementary work in lumbering, in the petroleum industry, and in gathering and selling mushrooms and berries. Orchards are well developed in the Verchnie Synovidne (Synevidsko) area in Lviv oblasts. Certain settlements close to the trade route that crossed Boiko territory and run through the mountain passes, practiced trading for centuries. In the past the Boikos carried salt (Stryj Sambir was once called Stara Sil, or Old Salt) to Galicia and Volynia. Then, when the Austrian government developed a monopoly on salt, a trade in fruit developed. Boiko fruit merchants could be encountered up to 1914, not only in the towns of Galicia but also in St. Petersburg, Budapest, Bucharest, and even on the French Riviera. In the 20th century the Ukrainian national awakening took place in these enterprising Boiko urban circles, and the

Boiko region produced a large number of Ukrainian cultural and political figures.

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In September, the Protestant church building, which had been acquired by Bishop Soter Ortynsky and which had served the needs of the Ukrainian Church in America for almost sixty years, reached the end of its use—and was razed. On September 12, the crew that demolished the old cathedral opened the crypt, which was located at the right front of the church interior, on the very spot where stood the icon of St. Josaphat.

On September 13, following a blessing of the crypt, Metropolitan Ambrose and several deanery priests concelebrated a Requiem Service. The vaults were then immediately sealed. According to an article in *The Way*, “The lid of the out-coming casket of Bishop Ortynsky had to be removed before the casket could be raised from the old crypt. Three cloth strappings, placed around the casket in 1916, are still intact and visible.”

Just before he died, it is said, Bishop Ortynsky asked his sister Magdalena to have him buried in Ukraine, a land that held pleasant memories for him. One historian wrote, “He was buried in a land where he worked the hardest, where he suffered the most, where he was the least appreciated, and where he was so very much maligned.”

On October 31, 1968, Metropolitan Ambrose met with the Deans of the Philadelphia Eparchy and the consistorial advisers to formulate plans for the tenth anniversary celebration of the Ukrainian Catholic Metropolitan See in Philadelphia. The plans called for a con-celebrated Pontifical Divine Liturgy and separate celebrations in all the deaneries.

On December 8, the Archbishop celebrated a Pontifical Divine Liturgy marking the tenth anniversary of the Ukrainian Catholic

Metropolitan See in the United States. In a letter to the Archbishop, his Holiness imparted his blessing:

His Holiness sends his paternal greetings and prayerful cordial wishes to Your Excellency, clergy, and faithful on the happy occasion of the Tenth Anniversary of the Metropolitan Archeparchy in Philadelphia, and gladly imparts to all the participants of the Pontifical Liturgy in the Cathedral of the Immaculate Conception a special Apostolic blessing. The Apostolic blessing is imparted following the norms 11, par. 2. "Enchiridion of indulgences". (Official Message from the Vatican)



Figure 5 Sisters of St. Basil at the convent, July 23, 1968, Fox Chase, PA. Pictured: Mother Emilia, Msgr. Marusyn, Josyf Cardinal Slipyj, Archbishop Ambrose Senyshyn.

In its December 12 issue, the Ukrainian newspaper *America* published an historical overview of the Ukrainian Byzantine Rite Ecclesiastical Province in the United States:

Ten years ago, on July 12, 1958, His Holiness Pope Pius XII erected by the Apostolic Constitution Apostolicam Hanc the Ukrainian Byzantine Rite Ecclesiastical Province of Philadelphia. It was the second Ukrainian Metropolitan See in North America, after the first in Winnipeg, Canada, had been erected by Pope Pius XII on February 12, 1957.

The Ukrainian Byzantine Rite Ecclesiastical Province consisted then of the Archeparchy (Archdiocese) of Philadelphia, Pennsylvania, and the Eparchy (Diocese) of Stamford, Connecticut. The Most Reverend Ambrose Senyshyn, O.S.B.M., now Archbishop-Metropolitan of Ukrainian Catholics in the USA was then Bishop of Stamford.

The Ukrainian Byzantine Rite Ecclesiastical Province of Philadelphia did not include either the Pittsburgh or the Passaic Eparchies for Byzantine Rite Catholics whose origin was in Carpatho-Ukraine, or in some part of Hungary or Croatia. In 1924, the Holy See had appointed two titular Bishops as ordinaries for each of two ecclesiastical circumscriptions.

The first Metropolitan of Catholics in the USA was the Most Reverend Constantine Bohachevsky, since May 20, 1924, the Apostolic Exarch of Philadelphia. He was raised to the Metropolitan throne on November 1, 1958. The impressive ceremonies connected with the enthronement of Most Rev. Archbishop Metropolitan Constantine Bohachevsky were witnessed by numerous American Catholic Archbishops and Bishops, and Ukrainian Hierarchs from the United States, Canada, Brazil, and Australia. The then Apostolic Delegate to the United States and now Cardinal, Amleto Giovanni Cicognani, presided over the ceremonies in which 200 priests and religious and close to 2,000 faithful of the Ukrainian Catholic Church took part.

The Most Reverend Constantine Bohachevsky, Archbishop-Metropolitan of Philadelphia had been serving the Ukrainian

Metropolitan See of Philadelphia until his untimely death on Christmas Eve, of the Julian Calendar, January 6, 1961.

Most Rev. Archbishop Egidio Vagnozzi announced that His Holiness Pope John XXIII had named as Bishop of Stamford, Most Reverend Ambrose Senyshyn, O.S.B.M., Archbishop of Philadelphia and Metropolitan for Ukrainian Catholics in the United States. His enthronement took place on October 24, 1961.

Most Rev. Joseph M. Schmondiuk, the temporary administrator of the Philadelphia Archeparchy, was named Bishop of the Stamford Eparchy. By the Apostolic Letter of July 14, 1961, the western part of the Archeparchy of Philadelphia, comprising all states of the Union west of the



Figure 6 Presentation of a replica of the Liberty Bell, Philadelphia Sheraton Hotel, July 20, 1968. Metropolitan Senyshyn and Patriarch Josyf Slipyj.

western boundary of Ohio and those states west of the rivers Missouri and Mississippi, were detached from the Archeparchy, and a new Eparchy, St. Nicholas of Chicago, was created for Ukrainian Catholics living in those western states.

The Most Reverend Jaroslav Gabro was appointed its first Bishop on August 15, 1961. The new eparchy of St. Nicholas of Chicago was canonically erected on December 12, 1961. It had about 45,000 faithful, 41 priests, 4 monasteries of St. Basil the Great, 28 parishes, 7 mission stations, 4 all-day parochial schools, and 1 high school. The Stamford Eparchy had close to 87,000 faithful within the state of New York and in the states of New England. The Eparchy was supported by 105 priests, 50 parishes and mission stations, and 18 all-day parochial schools.

In the month of December, the Archbishop's Chancery Office released a statement, emphasizing the important mandates:

Praise be to Jesus Christ!

Dear Brothers and sisters in Christ:

In the Old Testament we read how God Himself led the Israelites for forty years to the Promised Land by using guideposts of clouds during the day and flaming indicators at night. Having this Scriptural background for a comparison with the Ukrainian immigration to the United States, we are grateful to the Almighty God for the light of the Christian Faith which has guided Ukrainians during their settlement in America. Our Holy Faith, together with its Ukrainian traditions, has served as a beacon which has gathered Ukrainian Catholics into parish units under the spiritual guidance of their bishops and priests. Because of the fertile development of Ukrainian Catholics on both religious and cultural planes, the Holy See not only granted us exarchies/eparchies with our own jurisdictions, but also in 1958 elevated the Apostolic Eparchy to the status of a Metropolitan Province, with its See in Philadelphia, the site of the first bishopric for Ukrainian Catholics in the United States.

An event of such importance as the tenth anniversary of this Metropolitan See calls for a special expression of gratitude to God for his Divine Providence in the development of our Church and to the Holy See for its kind solicitude towards us.

In order to preserve our Ukrainian Catholic Church and strengthen its ranks with religious and cultural leaders, each and every one of us should observe the following mandates:

1) To base our personal, family and social lives on Christian principles. We must be practicing Christians, observing the norms of Catholic morality both at home and at places of our employment, as well as in the societies and organization to which we belong.

2) To develop our homes according to the Christian spirit of our Ukrainian ethnic traditions, which are included with Christmas, Easter and other Christological and Mariological holy days according to the prescriptions of the Ukrainian Catholic Church.

3) To teach our children from earliest years religion and prayers in our homes. The most effective teaching (including the good example it brings) is when parents themselves pray to God and His Holy Mother both at morning and at night.

4) To educate our children in Ukrainian Catholic schools, be these elementary, evening or Saturday schools. This will give our youth an opportunity to learn about God, the Ukrainian Rite, our liturgical and cultural music, the Ukrainian language, and the history of our Church and people. Children who are educated in Ukrainian schools should know their prayers even before they enter school. The prime responsibility of rearing children always remain with the parents. The Church and school are at best helpers in the very important duty of rearing our children to be responsible people.

5) To help with our labors and sacrifices the Ukrainian Catholic Church in the work of building centers of learning

and in the training of the young. To take care that cultural youth centers are established under the guidance of pastors. The young men and women of today are our hope for tomorrow. They are our future parishioners and citizens.



Figure 7 Toronto 1968 Patriarch Josyf Slipyj, Archbishop Ambrose Senyshyn, Bishop Isidore Borecky.

6) To take an active part in church services, especially the Divine Liturgy and other liturgical services on Sundays and holy days. In the past, our liturgical music depended, to a great extent, on choir directors and cantors. But their number is ever decreasing. It is recommended, therefore, that parishes undertake a program of educating the young in the field of liturgical music. Such programs should follow directives from the Metropolitan Chancery Office. Music is international. If the Divine Liturgy and other liturgical services are sung in a befitting manner, then they automatically condition a person to pray, whether he is of Ukrainian or of another ethnic extraction.



Figure 8 Toronto, 1968 Archbishop Ambrose Senyshyn, Patriarch Josyf Slipyj.

7) *To participate in our communities according to the directives of the Vatican II Council. This Council, under the direction of the Holy Father, Pope Paul VI, desires that the People of God, which certainly includes Ukrainian Catholics, help their bishop and priests in their apostolic work. The fields in this type of activity are many and varied. They need people from every profession and walk of life. Every Ukrainian Catholic should subscribe to Catholic newspapers and publications and to worthwhile Ukrainian publications.*

8) *To avoid devastating compromises because of modern slogans and propaganda which are hostile to Christian-Catholic faith and morals. There is little challenge in going with the tide; however, it does take courage to swim against a destructive tide. An informed Ukrainian Catholic will be acutely aware of those things which undermine and ruin the faith of people who accept the authority of Christ's church, her bishops, and priests.*

9) *To remember the enslaved Ukrainian Church (both Catholic and Orthodox) in Ukraine which is suffering behind the Iron Curtain. Our brothers and sisters behind the Iron Curtain are unable to appeal for help. However, we are in a position to tell the world that the basic rights of these people have been taken away from them. We in the free world know the importance of public opinion and what it can do and undo.*

10) *To encourage vocations to the priesthood and to the religious life. Vocations to the priesthood present one of the most pressing problems of our time. The answer lies with our youth of Ukrainian descent. At the present time, there is a dire need for at least one hundred young men to fill our seminaries. We need missionaries. The Basilian Fathers, the Redemptorists, and the Franciscans will gladly accept candidates who wish to follow the call of Christ. Our schools are crying for more religious sisters. The Basilian Sisters in Fox Chase, Pennsylvania., the Sisters Servants of Mary Immaculate in Lansdale, Pennsylvania., and the Missionary Sisters of Mother of God in Stamford, Connecticut, invite qualified candidates to their religious communities to help in the apostolic work of teaching within the jurisdiction of the Ukrainian Catholic Church.*

Dearly beloved in Christ! I earnestly appeal to you for your help by employing your talents, dedication, and prayers for a brighter future for the Ukrainian Catholic Church and our people under the sacred mantle of the Ever-Virgin Mother of God, whose Feast of the Immaculate Conception we are observing today. May God's blessing descend and remain with you.

+ Ambrose, Metropolitan

Archbishop Ambrose concluded the ten-year anniversary celebrations with a sermon, followed by the Christmas Pastoral Letter, to be read in all churches and missions during Divine Liturgies celebrated on the Feast of the Nativity of Our Lord:

Christmastide affords us the opportunity of inscribing our

names in history and in the Book of Life for all eternity. This is especially true this year, when we are celebrating the tenth anniversary of the establishment of the Ukrainian Catholic Metropolitan Province in the United States.

This Jubilee year presents us with a special challenge. We can become pioneers in a real sense of the word. New roads are to be thread for the preservation and growth of the Ukrainian Catholic Church and the many organizations which have an ethnic relationship to our Church.

It is our fond desire to renew, spread, and enrich our heritage in the field of religion, national awareness, and culture.

Dear parents! God gave you the loving gifts of children. In gratitude, give your children a Faith in our Ukrainian Rite, in our churches and in our schools, and in allied organizations. You are well aware of the difficult circumstances that beset you in the rearing of your children. Today, even more is demanded of us if we are to overcome this pressing problem.

My dear young boys and girls. How fortunate you are to be living in prosperous times. And for this gift of Divine Providence you should be grateful, for gratitude is a characteristic of people with character. Show your gratitude to your parents. Hold high the banner of your religious and ethnic Ukrainian heritage! Take advantage of all that the world has to offer in the field of education, but never neglect to appreciate that which is yours by birth. In the United States we have both the right and the privilege of maintaining our Ukrainian culture, language and our rite with all its traditions. You, my beloved youth, are our hope. Do not forsake your Church and your own groups. Rather, enrich them with your talents and raise them to such heights that they will be the joy of all.

I appeal to you dear teachers and instructors! Do your part in the renewal of our culture. Share your knowledge of Ukraine with the young generation. Do not be disappointed with the ingratitude that is so often a part of your profession. Look at Christ. Was He not the victim par excellence of thanklessness?

This was also the fate of the Apostles, and of national and church leaders of yesterday and today.

Do not pay attention to those who build a storm of offense against you. Look beyond this ingratitude and see the good which your work is doing for the Church and the people you serve.

+ Ambrose, Metropolitan



Figure 9 July 20, 1968 Lieut. Joseph Broderick with Archbishop Ambrose Senyshyn at the Philadelphia Sheraton Hotel.



Figure 10 Opening of novitiate - August 25, 1968. Seated: Sisters Bonaventure, Sozanta, Prov. Councillors: Metropolitan Ambrose Senyshyn, O.S.B.M. Mother Vincent, Prov. Superior; Sr. Stephanie, Mistress of Novices. Standing: Postulant, Cecilia Sworin, Sisters Novices: Nicholas, Catherine, Tekla, Michaeline, Zenovia, Alexis and Postulant Margaret Kohn.



Figure 11 Archbishop Ambrose Senyshyn, Patriarch Josyf Slipyj, Dr. Wasyl Lencyk (last on the right).

CHAPTER ~ 19 ~

The Patriarchal Issue: 1969

Moscow's religious persecutions in Ukraine, especially those directed toward Ukrainian Catholics, had grown even more intense in the wake of the Czechoslovakian invasions, in August of 1968. The brief period of Alexander Dubcek's liberalization program had greatly impacted neighboring Ukraine. The Prague government had allowed the restoration of the Eastern-Rite Ukrainian Catholic Church in Slovakia and had released Bishop Basil Hopko after thirteen years of Soviet captivity.

Ukrainian language radio broadcasts and newspaper circulations, which had been made available to the Ukrainian minority in Slovakia, created considerable apprehension among Moscow authorities, who feared that the liberalization might threaten Soviet domination in that republic.

A January 5, 1968, communist-produced article in *Kultura i Zhyttia* (Culture and Life), written by Taras Myhal, assailed the late Metropolitan Andrei Sheptytsky and the Ukrainian Catholic free world bishops. The article titled "Myth and Reality" read in part:

Along the narrow streets of the Pope's capital, Uniate Bishops and monks thread their way, and priests are ordained who (The Vatican hopes) will be future missionaries. . . . New Uniate Bishops are being ordained at an accelerated rate. They

have included Hermaniuk, Gabro, Bohachevsky, Senyshyn, Schmondiuk and Malanchuk. Like vultures they fleece the immigrants of their money with which to build churches. They have created parishes, various religious societies, unions, and publications. . .

The article, mainly directed against Metropolitan Andrei Sheptytsky (charging him with having cooperated with the Germans) also called the Ukrainian Catholic bishops “servants of American and certain Western European intelligence services. . . .” Such official pronouncements in the Soviet press (in Ukraine) clearly indicated the Soviet stance toward Catholicism, which they tried to portray as an enemy of the state, a tactic intended to justify the state-led persecution of the Ukrainian Catholic Church.

And so, the year 1969 began with Metropolitan Senyshyn’s traditional Christmas message, addressed mainly to those trapped behind the Iron Curtain. This communication was followed by a Christmas Pastoral Letter—and by a visit to the orphanage of the Missionary Sisters of Mother of God, a religious community that was founded by Bishop Ambrose and Archbishop Bohachevsky. The orphanage visit was followed by the blessing of Ascension Manor, a residence for senior citizens. The Philadelphia-based newspaper *America* gave the event ample coverage.

Ascension Manor is a dream come true! Metropolitan Ambrose pointed out that just five years ago nobody would have dreamed of the possibility that near the Cathedral an Ascension Manor for elderly people would arise. Two million dollars was invested in the building of this much needed facility. The building became a reality thanks to the aid of the government. This facility is modern, and assures its inhabitants of all amenities possible. Metropolitan Ambrose pointed out that this newly-erected building, Ascension Manor, is just a link to other Archeparchial projects that enrich and revitalize the traditional center of Ukrainian Catholic settlement in this particular neighborhood.

All the lots around the Cathedral are owned by Ukrainians of the Catholic Church. On one of these lots, a Ukrainian Catholic high school will soon arise. In this school, emphasis will be put on Church chanting, because it is fading away in parishes. Consequently, church choir directors and cantors are confronted with the reality that there is not anybody with whom to work, and no successors are anticipated who would be able to continue their work.

After the Thanksgiving Moleben was chanted, Metropolitan Ambrose performed the blessing of the interior of the newly built structure. After this, many people visited the building and had the opportunity to view the comfortable individual rooms and the other facilities, including the medical laboratory. A doctor is scheduled to be present in the building on several days of the week for the benefit of residents. The visitors stated that the building was superior to many they had seen that had more expensive private apartments. This building exudes a specific elegance and the design-oriented facilities achieve their goal, overshadowing house apartments in a higher price range.

The guests, after the viewing, had breakfast in the cafeteria of the Cathedral school, just several hundred feet away from the building. In addition to local guests, there were guests from other states.

The breakfast was prepared by women invited by the president of the Ascension Corporation, Rev. Basil Losten, who in the past two years was the driving force for the erection of the Ascension Manor.

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In his Easter Pastoral, Archbishop Ambrose once more emphasized the need for more priests. He then issued a Lenten Pastoral, followed by an appeal to the world's conscience, a strong statement that again protested Soviet persecutions—of both the Church and the Ukrainian people. (See Appendix 25 for full text)

In April, Archbishop Ambrose, together with Bishop Joseph (of Stamford) and Bishop Jaroslav (of Chicago) issued another Appeal, calling attention once more to the Soviet persecution of the Ukrainian Catholic Church in Ukraine.

Then in May, a delegation of the Ukrainian Congress Committee met with Archbishop Ambrose to discuss Church matters, including the issue of the Patriarchate. The May 29th issue of *America* carried this report:

His Excellency Archbishop-Metropolitan Ambrose, who has been known for supporting the issue of the Patriarchate as it came up at the time during the Vatican II Council, spoke out in its favor in his press interview with the Editors of Ukrainian newspapers and journals (1964). He also lent his support for the issue in his speeches during the triumphant visit of His Beatitude Josyf Cardinal Slipyj (August 1968), and he received on May 17, 1969, a delegation from the UCCA's Executive Board in audience.

The delegation was headed by Joseph Lesawer, the Vice-president of the Ukrainian Congress Committee of America and was composed of the following: Dr. Bohdan Hnatiuk, Ivan Wynnyk, Dr. Petro Stercho, and Ivan Bazarko. The delegates showed interest in church matters and brought up the problem of the persecution of the Ukrainian Catholic Church. They spoke of the need for creating a Ukrainian Catholic Patriarchate and brought up the cooperation between church authorities and the Ukrainian community at large.

Archbishop Ambrose listened carefully to what the delegation proposed, and then gave answers to all three points of the discussion. In regard to the first question of the persecution of the Ukrainian Catholic Church, although he was always on the front line of defending the Ukrainian Catholic Church starting in 1946, he made reference to the latest joint appeal of the U.S. Ukrainian Catholic Bishops in America, directed

to all the freedom-loving people in the free world. This joint letter was published in America and sent to the bishops in the United States and the world, calling for active support of the persecuted Ukrainian Catholic Church behind the Iron Curtain. Archbishop Ambrose felt that this appeal should be supported by the Ukrainian community in the free world with protest demonstrations against the denial of religious freedom in Ukraine, as guaranteed by the United Nations Declaration of Human Rights.

Metropolitan Ambrose again expressed wholeheartedly his support of the Patriarchate. However, he was of the persuasion that at this moment little could be done, until a Synod of Ukrainian Catholic Bishops is convoked by His Eminence Josyf Cardinal Slipyj.

On the third question, the Metropolitan emphasized the need for preserving our youth's Ukrainian identity, regardless of whether they speak the Ukrainian language or not. The Metropolitan also expressed the hope that the Ukrainian political groups will find a common platform, which will serve the common goal of winning freedom for our nation. A lively discussion followed, after which Metropolitan Ambrose hosted his guests from the UCCA at a formal luncheon.

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The year 1969 saw a number of Church issues becoming increasingly problematic, including matters related to the number of available priests, the use of the vernacular in the Liturgy, and the use of the Gregorian Calendar versus the Julian Calendar. But it was the issue of a Ukrainian Catholic Patriarchate (a proposal that had been raised at the Vatican II Council) that was creating concern and turmoil.

On September 29, Cardinal Slipyj and the Ukrainian Catholic bishops convened a synod in Rome, and, following their

deliberations, which lasted through October 4th, they formally asked Pope Paul VI to grant the Ukrainian Church a patriarchal governing system.

The Vatican, however, held that this form of government required a definite geographical area, which the exiled Ukrainian Church did not possess. The Ukrainian bishops disagreed. They maintained that this view was based more on political considerations than ecclesiastical ones; and soon after, various pressure groups began lobbying and fighting for the Patriarchate. This activity led to friction between Cardinal Slipyj and the Vatican—and between the Cardinal and the Ukrainian bishops. And the disagreements then spread to parishes, where it divided priests and parishioners.

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In early August, Archbishop Ambrose began encouraging the faithful to participate in the blessing of the newly built Cathedral of Holy Wisdom, on the outskirts of Rome. Preparations were set in motion in all three eparchies—Philadelphia, Stamford, and Chicago. Rev. Basil H. Losten was appointed director of the Philadelphia group, and he in turn named Msgr. Myroslav Charyna and Rev. Michael Fedorowich as spiritual directors, responsible for accompanying and guiding the group. The Stamford Eparchy appointed its own director, Rev. Bohdan Smyk, and the St. Nicholas diocese in Chicago named Rev. Peter Leskiw. It was announced that choirs from Holland, Great Britain, Canada, and America would attend.

It was also announced that a month long Episcopal Synod of the Ukrainian Catholic Church would be held in the newly blessed Cathedral, beginning on September 4th. This Synod would make history by promulgating a constitution for the Ukrainian Catholic Church—while also addressing several other pressing issues, including the language of the liturgy, the education of priests, and the religious and national upbringing of youth.

On September 27th-28th, over seventy Ukrainian Catholic clergy held a pre-Synodal conference in Rome, the results of which called for the Ukrainian Catholic Church to be organized as an autonomous Church, with a patriarch of its own. Conference members also voted to renew the St. Andrew Society of priests, a body that had existed in Galicia up to the time of the Bolshevik occupation. Rev. Lubomyr Husar of the Stamford diocese presided at the conference, and also acted as liaison between the clergy and the faithful.

This conference was followed by the solemn consecration of St. Sophia Cathedral, on the outskirts of Rome, on Viadi Boccea, about five kilometers from Saint Peter's Basilica. On September 27-28, 1969, St. Sophia (Holy Wisdom) Ukrainian Catholic Cathedral was solemnly consecrated by His Beatitude, Josyf Cardinal Slipyj, assisted by the Ukrainian Catholic hierarchy and priests. His Holiness Pope Paul VI participated in the festivities, together with eleven cardinals, seventeen Ukrainian Catholic bishops, twelve Latin Rite archbishops, representatives of the Vatican diplomatic corps, and approximately 6,000 of the laity from around the world.

The U.S. delegation, led by Msgr. Basil H. Losten, and his appointees, Msgr. Charyna and Msgr. Fedorowich, actively participated. The group also included Providence Association members, led by Msgr. Charyna, the Association president.

The ceremony began with the entrance into the Cathedral of His Beatitude Josyf Cardinal Slipyj, accompanied by Metropolitan Senyshyn and other metropolitans and bishops. His Beatitude performed the blessing of the Cathedral interior and then proclaimed the convocation of the Synod, scheduled to begin on September 30th.

Pope Paul VI had transferred some relics of Pope St. Clement (who had been martyred in Crimea) from St Clement Basilica, and placed them on the Cathedral's main altar. The Pope then

delivered a half-hour sermon to the Ukrainian pilgrims and imparted to them the Apostolic blessing.

The Synod of Ukrainian Catholic bishops was held at the Ukrainian Catholic University, in Rome, where participants examined a number of issues related to the life and work of the Ukrainian Catholic Church. These issues included: use of liturgical language, training of candidates for the priesthood, education of youth, and development of an ecumenical dialogue with the Orthodox brethren.

The principal deliberations, however, focused on matters related to a patriarchal structure for the Church and the elevation of the Major Archbishopric to the rank of Patriarchate. With this in mind, the Synod prepared the Constitution of the Patriarchal Structure of the Ukrainian Catholic Church, and presented it to the Holy Father, together with a letter requesting that the Pope raise the Major Archbishopric of the Ukrainian Catholic Church to the rank of Kyivan-Galician Patriarchate.

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On Sunday, October 5, 1969, Metropolitan Ambrose Senyshyn blessed and dedicated the newly built St. Nicholas Church, in Wilmington, Delaware.

Then on November 21st, His Holiness Pope Paul VI sent a message to Archbishop Ambrose, conveying his good wishes on the Tenth Anniversary of the Ukrainian Catholic Metropolis in Philadelphia:

Besides sending our personal envoy, the Most Eminent Cardinal de Fuerstenberg, to preside over the celebration of the Tenth Anniversary of the erection of the Ukrainian Catholic Metropolis in Philadelphia, we wish also, Venerable Brother, to address to you, and all the Ukrainian Catholics of the United States of America, our words of felicitation, encouragement and prayerful good wishes.

While the Church in Your Mother Country was undergoing so many trials, the seed brought to distant shores by the Ukrainian immigrants, grew and flourished, finally deserving the canonical organization of 1958, which affirmed and rewarded the maternity and stability of the religious life, and attachment to the faith manifested by Episcopate, clergy and faithful. Building upon the solid foundation, laid by these laudable prelates, Soter Ortynsky, Constantine Bohachevsky, and their collaborators, You, Venerable Brother, have continued the Apostolate with untiring zeal, admirably seconded by Our Venerable Brothers Joseph Schmondiuk and Jaroslav Gabro, in more than two hundred parishes which serve a third of a million souls of your Rite.

With you, we raise thoughts of gratitude and appreciation to God, who gave the increase, praying Him to grant new stimulus to the apostolic work of the future through the generous collaboration of all your devoted clergy and pious faithful.

From the Vatican, November 21, 1969

Paulus P. P. VI

As a perpetual memorial, the Holy Father also presented Metropolitan Ambrose with a chalice, with which to celebrate the Divine Liturgy.

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The Tenth Anniversary of the Philadelphia Ukrainian Metropolitan See, together with Cardinal Maximilian de Furstenberg's visit, did not pass without incident. On December 7, 1969, about 300 Ukrainian protesters gathered (in sleet and rain) outside the new golden-domed Cathedral of the Immaculate Conception, in Philadelphia, to protest the Cardinal's visit. The demonstrations were a protest against ecclesiastical authority by members of the patriarchal committee. The protests were also aimed at Metropolitan Senyshyn, who had not participated in the

Ukrainian Bishop's Synod and had not, at that time, signed the petition to the Pope, asking for the establishment of a Patriarchate.

Shortly thereafter, His Eminence Maximilian Cardinal de Fuerstenberg received the UCCA delegation in Archbishop Ambrose's Chancery, where they discussed various Church-related matters, and where the Cardinal was given a document that addressed the issue of a Ukrainian Catholic Patriarchate.

Cardinal Maximilian indicated that he sympathized with the Ukrainian people and their sufferings, and he then turned to the theme of the meeting, which was reported in the press this way:

The Sacred Congregation for the Eastern Churches does not make laws; it is an administrative body which executes the existing laws. Thus, the creation of Patriarchates does not lie within the Congregation's competence. This is the prerogative of the Supreme Pontiff, or of an Ecumenical Council. To be sure, the Vatican Council II did adopt the decree on the establishment of Patriarchates, but the details regarding the jurisdiction and the powers of the Patriarch have yet to be worked out. At the present time, a special commission is looking into the entire system of canon law regarding the Oriental Churches.

The Vatican II Council, said the Cardinal, decided that the patriarchs should have jurisdiction over the faithful on the territory of the patriarchate and not over those living outside the territory of the patriarchate. The need, however, of some relationship of the latter group in the established patriarchate has been recognized and described by the word "aggregated." There is a divergence of views on the interpretation of this word. It is yet to be decided whether the "aggregated" bishops have the right to participate in the patriarchal Synods and whether that participation is to be active. The Cardinal voiced hope that the canon law commission on the Eastern Churches will soon resolve these questions. The creation of patriarchates, however, is a prerogative of the Supreme Pontiff, and of

the Ecumenical Council, which may seek the opinion of the Congregation.

Replying to the question of Dr. Stephen Woroch, whether the jurisdiction of a patriarch extends to the territory or to the Rite, the Cardinal stated that in the absence of a clear decision in this matter, he cannot give a "yes or no" answer. He is of the opinion, however, that some link will be established.

Attorney John Roberts posed two questions. First, where is the special commission of the canon law and who heads it, so that a petition can be submitted to it on the establishment of a Ukrainian Patriarchate?

Second, what is the Cardinal's personal opinion on the possibility of creating a Ukrainian Patriarchate?

In reply to the first question, the Cardinal said that all letters and petitions should be directed to the Supreme Pontiff or to the Secretary of State. Eventually, they will find their way to the appropriate commission. The question of the Ukrainian Patriarchate is extremely complicated, said the Cardinal. First of all, the Ukrainian Catholic Church does not exist officially in Ukraine, that is, on the territory of the proposed Patriarchate; and the creation of the Patriarchate in this situation could result in additional hardship for the people. We are all aware of some relief of tension at the present time.

Archbishop Welychkowsky has been sentenced to three years. Ten years ago, noted the Cardinal, the sentence would have been much more severe. Thus, it is difficult to anticipate the reaction in Kyiv and Lviv to the establishment of a Ukrainian Patriarchate. Nor can we be certain of the reaction from an ecumenical point of view. These factors must be kept in mind. Also we must consider the entire Holy Universal Church, not merely one of its integral parts.

In reply to a question by Ignatius M. Bilynsky about whether the Ukrainian Catholic Church and its hierarchy have the

power to resolve the question of their Church's systems, the Cardinal said that decisions in all matters rest with the Supreme Pontiff and the Ecumenical Council. If the hierarchs petition the Pope on a specific question, the petition is considered an official document, although the decision on the question can be made only by the Supreme Pontiff or an Ecumenical Council.

Prof. Petro Stercho noted that it appears from the Cardinal's remarks that other patriarchs could have objections against the establishment of a Ukrainian Patriarchate. The Cardinal confirmed the conclusion, adding that, in accordance with the existing laws, the Ukrainian Patriarchate would have no practical significance unless there is an extension of jurisdiction.

Considering widespread rumors that the Vatican plans to establish Oriental patriarchates on the territory of North and South America, Mr. Lesawer asked the Cardinal to clarify the matter. The Cardinal stated that the question has never been raised.

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Archbishop Ambrose honored the Tenth Anniversary celebrations (on December 7) with a sermon, and ended the year with his annual Christmas Pastoral Letter:

Dearly beloved in Christ!

As poor shepherds and affluent Magi of long ago came to Bethlehem's manger to adore the Christ Child, we too today make our way to our Churches where in adoration of the Son of God mystically present in the Holy Eucharist, we earnestly entreat Him for the blessings of God and heavenly graces. We are moved especially to sincerely thank our Divine Savior that He has permitted us once again to celebrate the feast of His birth.

In meditating upon our earthly existence, we ask ourselves just what do we need most at this time? In answer to this

question, it is necessary to underscore the fact that these times are permeated with materialism, secularism, and atheism. And thus, we perceive that we are most in need of a sincere, deep, living faith in God and His revealed teachings, as proposed to us by the sacred teaching authority of the Church. We need that living Faith that would illumine before us the way of life. Such a faith is more precious than all riches, health, career, successes and worldly honors, because it is on such faith that our personal happiness depends. It is in this Christian faith of ours that we shall discover the personal key that solves life's problems.

In times of misfortune or distress, it is our sacred faith that reminds us that there is no perfect happiness in this world. It is our faith that brings to bear the sufferings of the Holy Family, the trials of the Apostles, the patient forbearance of the many millions of martyrs for Christ. It is our holy faith that instructs us that if we want to be happy with Christ, we must take up our cross daily and follow Jesus. When the uninvited guest of death carries off one of our dear ones, it is the same holy faith that consoles us with the assurance of blessed reunion in the next life. When our meager finances hinder us from getting those things we would like, our holy faith reminds us how the Holy Family perhaps even more often lacked so many of life's temporal goods, especially when in flight to Egypt and while in exile in a foreign land. The Apostles too felt a lack of so many things for the sake of Christ.

It is only through a living, deep-seated faith of our parishioners—scattered as you are throughout so many towns and cities across these United States of America—that we shall certainly achieve progress, whether it be religious, cultural, or civic. It was that genuine, simple, unfeigned and living faith of the early Ukrainian pioneers in the United States that built churches, schools, seminaries, monasteries, and a host of charitable institutions.

The lack of a deep-seated and living faith, on the other hand, brings about ruin and damnation. Because of his lack of faith

in the Lord, Herod perpetrated a most heinous crime in the slaughter of the Holy Innocents. The lack of faith in God evident in the former leaders in Ukraine, as well as in those in Ukraine today behind the Iron Curtain wrought the misfortunes that sorely afflict this Motherland of ours today. The failures that we experienced from time to time can also be ascribed to souls with a staggering and unstable faith.

During this Christmas Holiday let us strengthen our faith in Christ and in His sacred teachings. May that holy faith illumine our life's path. May that same faith aid parents and children alike to amiably resolve domestic difficulties according to Christian principles. May genuine Christian faith indeed be the foundation on which are built the ideals and labors of every civic society and cultural organization.

May the Son of God who descended from heaven to earth impart to all of you a sincere, deep, living Faith, which alone is a true guarantee of true success on earth, and the precious pledge of eternal happiness in heaven.

Khrystos Razhdayetsya!

Christ is Born!

CHAPTER ~ 20 ~

Dissenting Voices: 1970

December of 1969 witnessed a number of celebrations surrounding the Tenth Anniversary of a significant Church event—the founding of the Philadelphia Metropoly. The festivities, however, were clouded by dissenting voices, protesters calling for the resignation of Archbishop Ambrose, charging him with carrying out misguided Church policies and showing a lack of support for His Beatitude Josyf Slipyj.

On December 7th, demonstrators gathered outside the new golden-domed Cathedral of the Immaculate Conception in Philadelphia, and loudly declared that Archbishop Senyshyn had not signed a petition (that had been forwarded to the Pope) and that called for a patriarchal church structure.

In a meeting with representatives of the Main Board of the Providence Association, Archbishop Ambrose responded to these charges and to calls for his resignation. He strongly stated that he would not resign and would not leave the Metropolitan See of Philadelphia, emphasizing that he had been appointed by its highest authority, the Pope of Rome, and only the Pope could recall him. A voluntary resignation in the face of threats, said the Archbishop, would constitute a desertion—an unconscionable act.

Archbishop Ambrose further asserted that he, as a Ukrainian, stands for the Particularity of the Ukrainian Catholic Church; and

he reminded congregants that he favors a patriarchate and had expressed this view several times, orally and in writing. He also pointed out that he respects the right of individuals to think for themselves and to form their own views, even when differences and disagreements are small, as in the patriarchal issue.

In a meeting with representatives of the *Society for the Promotion of the Patriarchate*, Archbishop Ambrose pointed out that these undeserved protests had been going on for seven years. He further noted that he heads the largest archeparchy of the Church and that it constitutes a significant force. Finally he sounded a warning: “You will hit the shepherd, and the sheep will stray away.”

* * * * *

Between the years 1964 and 1967, the publications *America* and *The Way* regularly carried Archbishop Ambrose’s columns and articles, but by 1970 his contributions had become sporadic. On March 22nd, however, *The Way* carried an article that addressed the subject of tithes and tithing:

The oldest church stone edifice in Ukraine from the ancient princely epoch is the Church of the Tithes (Desyatynna Cerkva). It was erected by Prince Volodymyr the Great, 986-996, from one tenth of all his revenues, and thus the name: the Church of the Tithes. Artisans, architects, and painters were called in from Byzantium to do the work. Princess Olha, Princess Anna (the wife of Prince Volodymyr, the Great) and Volodymyr himself were interred in this church. Often enough the princes of the northern Suzdal region plundered this church. During the siege of Kyiv by the Mongolian Khan Batty in 1240, this church was completely ruined. It was restored by Metropolitan Petro Mohyla in 1635. In 1943 the Muscovite communists again completely ruined it. Only historical fragments are left of this famous monument of Ukrainian church architecture and art.

A tithe is one tenth of wealth or income which people were

wont to give to the church. It has its roots in the Old Testament where it was used to support the Levical priesthood. We find the first reference to tithing in Kyivan-Rus' in the chronicle (Hypathian Chronicle 84) where it speaks of the building of the Kyivan Cathedral by Volodymyr the Great in that he designated a tenth "from all his possessions and cities". The historian M. Hrushewskyj states that "in all great probability such portions already were received during Volodymyr's time by other bishops in their lands.

Although tithing fell into disuse about the end of the 18th century and the beginning of the 19th, not only in Ukraine but also throughout Europe, nonetheless it has continued in the Ukrainian Catholic Metropolis in the United States of America due to the magnanimous generosity of the Ukrainian Catholics. In reading over the names of donors of the magnificent Cathedral of the Immaculate Conception of the Blessed Virgin Mary in Philadelphia, we see not only people who sacrificed one tenth of their possessions for the Cathedral, but also those who gave every bit of their savings for it. Living on social security they wanted to thank God in this way for fulfilling their heartfelt desires in the construction of this edifice, a tribute to their unswerving devotion, their Catholic Faith, and loyalty to their Byzantine-Ukrainian Rite.

We thank in all sincerity and earnestness everyone for his/her generous gift, and again we ask that you not forget our Cathedral Church in Philadelphia. Although the bells of the Cathedral ring out the prayerful hymn of the Compline "God is with us" (Znamy Boh), and every season fills the air with our Ukrainian hymns; nonetheless funds are still needed for the pews, mosaics, iconostases, stained windows and altars. And thus the Building Committee requests that you kindly ask from time to time about the needs of the Cathedral.

On April 11th—twenty-five years after the Soviet banning of the Ukrainian Catholic Church in Galicia (the westernmost

province of Ukraine)—the U.S. Ukrainian Catholic hierarchy issued an Appeal, calling for an April 26th day of prayer for the persecuted Ukrainian Catholic Church and asking for donations and support. (See Appendix 20 for full text)

Earlier, a February 5, 1970, *America* article had published a brief description of the persecutions. In the journal *Chronicle of Current Events* printed illegally in the Russian language in the USSR, an article was included entitled “New Persecutions of Uniate Priests.” Contrary to the Constitution of the USSR which guarantees freedom of conscience, wrote the underground *Chronicle*, in 1944 in Western Ukraine the KGB forcibly liquidated the Ukrainian Catholic Church, which nevertheless continues to exist in the underground. Its work has in recent years increased and at the same time so have the arrests and beatings of the Ukrainian Catholic priests. On October 18, 1968, ten priests were searched in the Lviv Eparchy, and various religious articles have been confiscated (chalices, crucifixes, vestments, religious books, and even the Holy Eucharist). One of the priests Rev. Peter Horodetsky, was arrested and accused of violating statutes 177 and 138 of the Criminal Code of the Ukrainian SSR—i.e., of discrediting the Soviet government and social order as well as of violating the laws which separate the Church and State. The inquiry in this case was concluded in April, and now the priest awaits trial. Also, in January 1969, the elderly Bishop Vasyl Welychkovsky was arrested. He has already suffered two heart attacks and is seriously ill in the prison hospital. The Lviv prosecutor conducted his inquiries, and the charges are unknown.

In the Spring of 1969, in all of Western Ukraine, new searches were conducted among the Ukrainian Catholic priests and also in the lodgings of former nuns.

A meeting of Western Ukrainian clergy took place in Pochaiv in 1968. Some of the priests at this meeting complained that the Catholic priests who did not embrace the Orthodox religion are hindering them by secretly continuing their religious duties and

that Metropolitan Filaret instructed the Orthodox priests to report the “Uniate” priests to the police. He promised to appeal to the first secretary of the Central Committee of the communist party in Ukraine with a request to stop the work of the Catholic clergy.

As confirmed by the Ukrainian Catholics, the judicial organs received an order on the 100th anniversary year of the birth of Lenin to use all possible means to put an end to the “illegal” work of the Ukrainian Catholic Church.

* * * * *

The issue of vocations was never far from Metropolitan Ambrose’s mind. In April, he cited an Appeal from Pope Paul VI:

The harvest indeed is great, but the laborers are few. Pray, therefore, the Lord of the harvest may send laborers into the harvest. (Luke 10:2)

Very Reverend and Reverend Fathers, My Dear Brothers and Sisters in Christ!

Last month the Holy Father, Pope Paul VI issued an appeal on behalf of vocations to the priesthood. The Supreme Pontiff clearly indicated that there is no diocese in the world which has a sufficient number of vocations for workers in the Apostolate of the vineyard of Christ. Because of this Pope Paul VI has appealed to all Christian-Catholics to observe a day of prayer for vocations on April 12, 1970.

We are grateful to the Holy Father for his paternal concern for the faithful of the entire Catholic Church. Our Ukrainian Catholic Church is very much affected by the small number of vocations to the priesthood and religious life. Past experiences have proven that Christ does answer the sincere prayers of pastors, parents, the religious, and all sincere Christians for the call of dedicated young men and women to serve God by serving their fellow man as priests and religious. And there

is no lack of potential candidates within our midst. Because of such people and such dedication, our Catholic Church has been able to grow and to prosper. The Apostolic work of all priests, parents, and good people who labor for an increase in the number of vocations will be rewarded by our Lord in the happiness of eternity.

We must be aware, however, that the mission of our Divine Savior in this life has not been completed. A whole new generation of priests and teaching sisters is needed to carry on the work of leading Christ's flock to eternal happiness. To follow in the steps of Christ the Teacher is a challenge for people with an ideal and for people who possess character; it is not for the fainthearted who find it difficult to obey the commandments of God and the dictates of Christian morality. The work of Christ demands people who view the world through Christ's eyes. We feel confident, and now we shall receive the cooperation of clergy, mothers, fathers, and devout Christians in our appeal for prayer for vocations.

Therefore, it is the appeal of Christ that we present to you, dearly beloved in Christ. We earnestly ask that you unite in prayer today and ask the Divine Savior to bless our Ukrainian Catholic Church with a rich and abundant number of vocations to the priesthood and religious life.

May the blessing of our Lord Jesus Christ, be upon you!

Ukrainian Catholic Hierarchy in the United States

Prayer for vocations

O Lord Jesus Christ our God, You said, "The harvest indeed is great but the laborers are few." Also you requested that prayers be offered for vocations saying: "Pray therefore the Lord of the harvest to send forth laborers into his harvest." Following your divine plea, we beseech you, call from the midst of our people good and zealous youth to work for God and the salvation of our people.

The pastoral letters of Archbishop Ambrose have always been inspirational in nature, and the 1970 Lenten Pastoral Letter, written jointly with two Ukrainian Catholic bishops, continued that tradition:

Dearly beloved in Christ! On this Feast of this Holy Resurrection we greet you, according to our ancient custom, Khrystos Voskres!—Christ is risen!

This year the Ukrainian Catholic Church marks the ninth decade of its establishment in the United States. 86 years ago Father Ivan Volansky, of blessed memory, celebrated the first Easter in America with his immigrant flock when he offered the Divine Liturgy and prayed, “I will love you, O Lord, my strength; the Lord is my stronghold and my refuge.”

As we read the history of the Ukrainian Catholic Church in the United States of America, it is with great joy that we underscore the fact that the Risen Jesus Christ was indeed the strength, the fortress, and the refuge of the Ukrainian pioneers. They built their religious and civic life on the mighty stronghold of Christ’s teachings, on the firm rock of Christian morals. Although torrents of hostile propaganda came, although despoiling waters of calumny pressed onwards onto the church communities, they could not shake the faith of our people who built their personal and family lives on the firm rock of Christian principles.

Today we stress that the Risen Christ was the strength, the stronghold, and the refuge of our people in this country. Our first settlers, under the leadership of their Bishop and clergy organized into church communities, built churches, manifested their concern for priests, and frequented the houses of God and the Sacraments of Confession and Holy Communion. The Almighty gazed from heaven’s heights upon this vineyard

which his right hand planted and blessed their work and their faithfulness to Christ.

From the tiny mustard seed sown in Shenandoah in 1884, the Ukrainian Catholic Church blossomed into a mighty tree, the Ukrainian Catholic Metropolia with three eparchies under the leadership of three bishops and 300 priests, 240 churches and chapels in which the eparchal clergy are assisted by the Basilian and Redemptorist and Franciscan Fathers, the Basilian Sisters, the Sisters Servants of Mary the Immaculate, and the Missionary Sisters of the Mother of God teach in our schools.

It is evident that Christ is indeed our strength! Christ is our stronghold! Christ is our refuge! Without the risen Christ and the absence of His teachings, the life of every Ukrainian Catholic would be comparable to the man who built his house on ground without a firm foundation of Christian principles and morals. And when the stream of evil influences broke and fell in that house, "great was the wreck of that house." (Luke 6: 46-49). Thus it is with people who leave the church, who neglect the education of their children in accord with Christian principles and morals, who estrange themselves from the divine fortress of Christ and succumb to the wasteland of materialism and religious indifference.

Dearly beloved in Christ! You are witnesses of the many blessings of God in our Ukrainian Catholic Church. However, one cannot rest and do nothing more for building our communal and religious life on the rock of Christ. Indifference in these matters would lead to our downfall. If our predecessors achieved so much with so little, then how much more should the Ukrainian Catholic community do today for God's glory and our civic causes! One must build his personal and family life on the foundation of Christ.

Dearly beloved in Christ, uphold your church communities!

Do not avoid your church and your Ukrainian Rite. The flight of Ukrainians from their native land in the face of godless communism was indeed justified, but the flight of Ukrainians from their Churches, from their own Ukrainian Rite in the free world will never find justification. The Lord Jesus Christ himself, through the Apostolic See, gave Ukrainian Catholics a stronghold, a strength, and a refuge in the free land of America—that is, the Ukrainian Catholic Church. Why should we not cherish it? We must not neglect this gift from God.

The flight from enemies was the salvation of the faithful, but flight from the church, flight from one's rite, flight from prayer, flight from doing good work, and flight from generosity is a sign of the tragedy of dead souls, who will perish in the desert of weighty materialism. They cut themselves off from the stronghold of Christ—that is, the Ukrainian Catholic Church, which has fortified hundreds of thousands of Ukrainians throughout the last nine decades of its existence in America.

Dearly beloved in Christ! The Risen Lord Jesus Christ gave everyone the means for a religious life on this earth, as a guarantee of eternal salvation. However, the success of our work depends to a large degree upon ourselves. There must be cooperation with the Risen Christ and His Church. Keep the commandments of God and the precepts of the Church. Jesus Christ is our strength, our stronghold, our refuge, our protection, and a pledge of our future life in heaven. It is this success and Divine blessings from the Risen Christ that your Bishops wish you. Christ is risen! Khrystos Voskres!

* * * * *

The June 11th issue of *America* carried an important announcement. "Eastern Archeparchies," the article stated, "situated outside the boundaries of Patriarchal territory may take part in the Patriarchal Synods of their own Rite with the right

of a decisive voice in matters of election as well as in affairs of business.” The full article read as follows:

Rome— We cite from the News of Rome, organ of His Beatitude Major Archbishop Josyf Cardinal Slipyj, dated May 20 of this year, an announcement-declaration which was approved March 25, 1970 in Rome by the Sacred Congregation for the Eastern Churches and printed in the Vatican’s semi-official newspaper L’Osservatore Romano.

The declaration was signed by the Prefect of the Sacred Congregation, Cardinal de Furstenberg and his secretary, Archbishop M. Brini: The Apostolic See in its solicitation for the conservation and growth of the Eastern Catholic Churches, regarded that some norms must be established in order to strengthen further the ties between the Patriarchates and Archeparchies of their Rite which are situated outside the boundaries of the territory of the Patriarchy and successfully assist the welfare of the Eastern faithful who reside outside the Patriarchies.

With this inducement the Sacred Congregation, guided by the desire to activate the instruction of the third clause of number 7 of the Council’s Decree Orientalium Ecclesiarum, commissioned by the Pontiff, declares the following:

1. Eastern Archeparchies, situated outside the boundaries of Patriarchal territory may take part in the Patriarchal Synods of their own Rite with the right of a decisive voice in matters of election as well as in affairs of business.

2. The Patriarch, or in case of vacancy of post or impediment, the Patriarchal substitute, is obliged to convoke the Synods, as stated in number 1, all and each individually, hierarchs of their Rite situated outside the boundaries of Patriarchal territory.

3. Regarding assigning hierarchs for the Eastern faithful of their own Rite, who live outside the Patriarchates, the Patriarch with his synod is allowed, within an appropriate time to submit

to the Apostolic See a nominating list of at least three suitable candidates, leaving the power of the Pontiff to the right of naming to the post whomever he desires. Higher existing norms will be significant “ad interim” for the time being, until Eastern canonical discipline is further examined, in compliance with the decrees and spirit of the Universal Synod Vatican II, and the current law is dismissed, if necessary, so that consequently the jurisdictional power of the Patriarch will be strengthened outside the boundaries of his Patriarchate.

* * * * *

Captive Nations Week always prompted a strong message from Metropolitan Ambrose—a call for freedom and tolerance. (See Appendix 21 for full text)

Archbishop Ambrose regularly registered protests against Soviet persecution of the Ukrainian Catholic Church in Ukraine. In a lecture dedicated to the memory of the late Prof. Dr. Smal-Stockyj (a good friend) and titled “Christianity in Soviet Ukraine,” he described the plight of the Church in Ukraine and leveled twenty-one accusations against the Soviet Union. His lecture, part of a series sponsored by the Federation of Ukrainian Studies in Washington D.C., evoked a reaction from the Archbishop of Washington, Patrick Cardinal O’Boyle, who stated that “the Ukrainian Catholic Church should be preserved.”

In an address delivered at St. Josaphat’s Ukrainian Catholic Seminary in Washington, D.C. (December 11, 1970) and sponsored by the Ukrainian Catholic Studies Foundation, Metropolitan Ambrose defended the rights of the Ukrainian Catholic Church and the Ukrainian Autocephalous Orthodox Church. He attacked the two-faced policies of the Soviet Union—on the one hand guaranteeing the right of an individual to believe in God and belong to Christian communities, and on the other hand enacting policies intended to liquidate churches, to persecute priests and faithful, and to deny priests the right to visit the sick.

Metropolitan Ambrose declared, “The Catholic Church of the Byzantine Rite is proscribed in Ukraine; however, the faithful pray in secret. In Soviet Ukraine there exists an underground Ukrainian Catholic Church. Secret Divine Liturgies are being celebrated and secret marriages take place.” He charged the Soviet Union with conducting the systematic and total destruction of the Byzantine-Ukrainian Catholic Church—this in the face of its so-called constitutional guarantees of religious freedom. (Soviet authorities had allowed a few “show churches” to remain open, as an attempt to display their “religious tolerance.”)

A detailed description of this lecture event was published in a December 21, 1970, issue of *The Way*. The article was titled “Soviet Union Practices Genocide against Christianity in Ukraine,” and in it Metropolitan Ambrose laid out twenty-one specific charges:

1. The Soviet Union caused to be killed or to die in prison many thousands of bishops, priests, nuns, professors of theology, and prominent faithful of both the Byzantine- Ukrainian Catholic Church and the Ukrainian Autocephalous Orthodox Churches in Ukraine.

2. The Soviet Union destroyed or confiscated historical churches, monasteries, seminaries, schools, icons, chalices, and other church property belonging to the Byzantine Ukrainian Catholic Church or to the Ukrainian Autocephalous Orthodox Churches or to the Christian faithful.

3. The Soviet Union deliberately sent hoodlums into the churches to disrupt services and to physically attack priests and the faithful.

4. The Soviet Union falsely arrested thousands of clergy and faithful merely for practicing their right to religious freedom.

5. The Soviet Union abolished Sunday as a holiday and eliminated all other church holy days as a measure against the practice of religion.

6. *The Soviet Union deliberately set exorbitantly high fees for the use of the churches they confiscated so that the priests would have no place to conduct services.*

7. *The Soviet Union declared nuns, priests, professors of theology, and other church men “non-working elements,” thus denying them certain civil rights available to other members of the Soviet society.*

8. *The Soviet Union used numerous terrorist methods to dissuade priests from hearing confessions, celebrating Divine Liturgy, and caring for the faithful, and used similar methods of terror against the faithful.*

9. *The Soviet Union imposed exorbitantly high prices against priests and church property so as to preclude the exercise of religious freedom.*

10. *The Soviet Union dressed atheists in a priest’s vestments, who with cross in hands held wild masquerades in the streets and ridiculed God, religious faith, the Church, and the priesthood, so as to discredit the dignity of a belief in God.*

11. *The Soviet Union organized “The Union of Atheists” run by the communist party and supplied with various propagandist means at the expense of the state, while denying the same to those who would encourage the practice of religion.*

12. *The Soviet Union organized the population to take part in anti-religious demonstrations under duress of arrest for not participating.*

13. *The Soviet Union deprived the children of the clergy the right to get an education and denied them entitlement to work for normal wages, unless the children severed all connection with their parents.*

14. *The Soviet Union closed down all seminaries and church schools in order to deny the Byzantine-Ukrainian Catholic Church and the Autocephalous Orthodox Churches the development of future priests.*

15. The Soviet Union denied the religious press the freedom to propagate the faith by closing down all publishing facilities used by the Byzantine-Ukrainian Catholic Church and by the Ukrainian Autocephalous Orthodox Church.

16. The Soviet Union destroyed Christian cemeteries and monuments and converted the stone into building blocks for roads and sidewalks, thus attempting to eliminate all traces of a Christian tradition of the Ukrainian people.

17. The Soviet Union forbade priests from visiting the sick and dying, thus denying them the last sacraments.

18. The Soviet Union prohibited the clergy from engaging in any charitable and social work on behalf of the needy, thus denying priests from carrying out their religious duties.

19. The Soviet Union made false accusations against the bishops, priests, and other churchmen by charging them with collaboration with the Nazis, a crime of "high treason" against the Soviet Union.

20. The Soviet Union denied the imprisoned clergy and faithful the right of legal counseling or of fair trial and further denied them humane treatment.

21. The Soviet Union applied extreme pressures and tortures to the Byzantine- Ukrainian Catholic clergy, in order to force them to renounce their Catholic faith and to sever all ties with the Vatican.

Later, in response to the question, "What is the status of the Ukrainian Catholic Church in the Soviet Ukraine today?" Metropolitan Ambrose replied, "The Catholic Church of the Byzantine Rite is outlawed in Ukraine. The faithful, however, worship in secret. There exists an underground Ukrainian Catholic Church in the Soviet Ukraine. The Divine Liturgy is held in secret and marriages are performed in secret."

He went on to say, "Nonetheless, if we are to view the future

of the Church from the perspective of faith, then we have every reason to hope for a happy resolution to every problem and difficulty. The Fathers of the Church have always taught that the blood of Christian martyrs is the seed of the Church. The Ukrainian Catholic Church has not ceased shedding her blood, and because of this alone, coupled with an ardent faith in God's Divine Providence, we can expect a glorious future for the Catholic Church not only in Ukraine, but in every country where faithful Ukrainian Catholics have made their home."

**ПОСТІЙНИЙ КЕРІВНИЙ СИНОД
ПОМІСНОЇ УКРАЇНСЬКОЇ КАТОЛИЦЬКОЇ ЦЕРКВИ**

РИМ, 5. XI. 1971



Архиепископ
Іван Бучко



ВЕРХОВНИЙ АРХІЕПІСКОП І КАРДИНАЛ
ГОЛОВА СИНОДУ (ПЕРВОІЕРАХ)
КМР ПОСНО СЛІШИ

**Нашому Первоіерархові
у 80-ліття
1892 - 17 лютого - 1972**

НАША ЦЕРКВА ХОЧЕ ВІТТИ СОВОЮ



Митрополит
Амароз Сенишин



Митрополит
Максим Германов



Епископ
Андрій Сапельні

пф

Figure 1 A commemorative envelope depicting the permanent synod of Bishops for the Ukrainian Catholic Church in Rome November 5, 1971.

CHAPTER
~ 21 ~

Increasing Tensions: 1971

The February 7th issue of *The Way* carried Metropolitan Ambrose's 1971 Christmas message, again addressed to the "Silent Church," to the Ukrainian faithful behind the Iron Curtain. (See Appendix 22 for full text)

In his February Lenten Pastoral Letter, Metropolitan Ambrose addressed the concept of rightfulness, stating, "*The vice of judging and calumniating has spread the world over, causing misfortune and tears. This sad phenomenon in our church and civic life is indicative of the lack of solid and sound Christian morals among those people who spread shameful slandering remarks against the church, civic, and individual peoples. In order to spare ourselves from this unhealthy moral decadence, we must begin by refraining from sinful and unfounded judgments.*"

On February 22, 1971, Archbishop Luigi Raimondi, apostolic delegate to the United States, announced that the Roman Curia had appointed Msgr. John Stock (chancellor of the Stamford Eparchy and pastor of St. Michaels Church in Yonkers, New York) as titular Bishop of Pergamon and auxiliary to Metropolitan Senyshyn. This appointment came, however, without the knowledge of Josyf Cardinal Slipyj, and protests soon erupted. The April 1st publication *America* described them this way:



Figure 2 May 25, 1971, Consecration Liturgy of Bishop Losten and Bishop Stock, from L-R: Fr. Losten, Bishop Michael Dudick of Passaic, Metropolitan Ambrose Senyshyn, Bishop Jaroslaw Gabro of Chicago, Fr. John Stock.

On March 3, 1971, some members of the laity of the Ukrainian Catholic community organized protests against this nomination in the form of picketing before the Apostolic Delegation in Washington, D.C. and by way of telegrams to the Vatican. The protesting group indicated that they were voicing no objection against the person of Bishop-elect John Stock, but against the method of his appointment. Basing their stand on an interpretation of canon law that might allow the Ukrainian Catholic Hierarchy to select and consecrate episcopal candidates on their own initiative, the lay demonstrators felt that the direct action of the Supreme Pontiff encroached upon the rights of the Ukrainian Catholic Church. Consequently, they voiced their opposition to the Papal decision.

The appointment of Bishop-elect Stock was welcomed by the overwhelming majority of Ukrainian émigrés who recalled his years of administration in resettlement programs on their behalf. This nomination now raises the total of Ukrainian Catholic Hierarchy to 18 in the free world.



Figure 3 Cathedral of Immaculate Conception, May 25, 1971.
Consecration Liturgy of Bishop Losten and Bishop Stock.

In March, Metropolitan Ambrose traveled to Rome, where he sought to participate in activities related to the establishment of the patriarchate. Upon arriving, he requested an audience with Josyf Cardinal Slipyj, seeking to present his views on how to harmonize efforts of all the movements striving to attain a patriarchate. His request for an audience, however, was denied, and the chancery office offered no explanation. Metropolitan Ambrose expressed deep regret that he could not meet with Josyf Cardinal Slipyj and dispel misunderstandings surrounding the patriarchal issue.

On Monday, March 15th, His Holiness Pope Paul VI received Metropolitan Ambrose in a private audience. At the conclusion of this meeting, the Pope extended his Apostolic Blessing to the entire Ukrainian Catholic Church and to the Ukrainian nation.

Sometime later, on March 29th, the Ukrainian Catholic bishops in America issued this statement, a message intended to clarify their position on the patriarchal matter:

In view of the fact that in connection with the creation of a patriarchate of the Ukrainian Catholic Church there appear more often not exact and even tendentious information on the active participation in these endeavors of the Ukrainian Catholic Hierarchy in the USA, with this, we the undersigned Bishops, remind and declare that:



Figure 4 Philadelphia, PA, May 25, 1971 on Franklin Street. Fr. John Stock, John Cardinal Krol of Philadelphia, Metropolitan Ambrose Senyshyn, Fr. Bishop Losten.

1. The petition, which His Beatitude Cardinal Slipyj brought to the II Session of the Second Vatican Council regarding the creation of Patriarchate of Kyiv-Halych was presented to the Fathers of the Council in the name of all the Ukrainian Bishops present at the Council, among whom therefore were also all the Ukrainian Catholic Bishops and with this, also on behalf of the Ukrainian Catholic Bishops of this country.

2. Moreover, the petition of the Ukrainian Catholic Hierarchy, convened at the Archbishopal Synod, in 1969 in Rome, directed to the Holy Father, Paul VI, as to the creation

of a Galician-Halych Patriarchate, was endorsed by all Ukrainian Catholic Bishops in the USA, that of Metropolitan Ambrose Senyshyn in this matter was appended by way of a separate letter to His Holiness Pope Paul VI on May 15, 1970.

3. Relative to the decrees of the Archiepiscopal Synod in 1969 at Rome, we hereby bring to mind that these resolutions were elaborated and accepted and promulgated by all Ukrainian Catholic Bishops of the USA, the agreement and approval of Metropolitan A. Senyshyn having been sent to the Synodal Fathers of the Synod with a separate letter.

4. If today there are certain questions in connection with the Synod or the constitution of the patriarchal system of the Ukrainian Catholic Church, which are in need of clarification, these questions ought to be looked into and explicated at the next Synod.

5. When we speak of the activity of the laity of our Church in the matter of creation of a Patriarchate of the Ukrainian



Figure 5 Group photo after the Pontifical Liturgy in the Cathedral School Auditorium on May 25, 1971, Philadelphia, PA. John Cardinal Krol (center).

Catholic Church, we are happy that a large number from among them so sincerely manifested a genuine understanding of this important matter for our Church. We thank all those who by prayers, their exemplary Christian lives, and their active cooperation supported and continue to support all efforts in this matter of the Ukrainian Catholic Hierarchy under the leadership of His Beatitude Archbishop-Major Joseph Cardinal Slipyj.

At the same time, however, it is with sadness and pain of heart that we affirm that relative to this important action there often appear various appeals and there are formulated initiatives that induce within the ranks of our faithful disagreement, confusion, and struggles, and also disobedience to the leadership of the Church.



Figure 6 Presentation of new revised LUC Constitution; Rev. John P. Stevensky, Spiritual Director, Stephen Postupach, LUC President, Archbishop Ambrose.

Dear Brothers and Sisters! We all know from history's testimony that every church-civic endeavor which disrupts

the community and incites revolt of the faithful against their Bishops weakens the Christian Church and destroys the national organisms. We Ukrainians, for whom it was so difficult for our own church and national life in the free world, ought to understand that we can strengthen and develop our life only with united efforts and in full agreement, charity, and understanding cooperation. Otherwise, we shall destroy all that which we to date have achieved by our own hands.



Figure 7 March 18, 1971, Approval of new revised League of Ukrainian Catholic constitution; Rev. John Stevensky, Spiritual Director, Archbishop Ambrose, Stephen Postupach, LUC President, Bohdan Senko, member.

Therefore, dear brothers and sisters, we appeal to you, that in all these important matters regarding our Church and Ukrainian people, we all manifest a genuine Christian charity and a full agreement to work for this great goal. For our part, we shall do all possible so that together with you we shall bring this goal to a final success for God's glory and for the good of our Church and the Ukrainian people.

May our Divine Savior impart to you all the light of His grace and aid our Church to reach this important goal.

*+ Ambrose Senyshyn, Metropolitan,
Archbishop of Philadelphia*

+ Joseph M. Schmondiuk, Bishop of Stamford

+ Jaroslaw Gabro, Bishop of St. Nicholas in Chicago

Tensions, however, were rising. On April 1st, *America* published an article titled, "The Patriarchate: No Occasion for a Street Fight." It read:

Philadelphia—Emerging movements in American life sooner or later make their way to Washington as either a show of force or of principle.

The Capital has hosted everything from Cosey's Army to a Poor People's campaign.

The Society for the Promotion of the Patriarchal System for the Ukrainian Catholic Church is no exception. It wants a patriarchal system based on the decree of the Eastern Catholic Church issued during Vatican II. Reliable sources say the Holy See is considering such a Patriarchate for the Ukrainian Catholics.

On April 4, 1971, they will take to the streets again near the Ukrainian Catholic Cathedral in Philadelphia.

The word Patriarchate has been associated with something venerable and has an almost sublime atmosphere about it. The title of their jurisdiction reminds us of stability and dignity. Patriarchal figures have always been described as representatives of order, unity, and harmony. This is in contrast to the pickets in the streets carrying signs demanding a patriarchate.

The people responsible for bringing this issue to the streets

have lowered the concept of the patriarchate in the forum of public opinion. And in the eyes of many Ukrainians, the demonstrators gave the impression of using “street power” to prove a point.

The group has distributed several leaflets to petition for a stable order in the Ukrainian Catholic Church by opposition to legitimate authority.

Such methods are popular, but often end in violent confrontations. They have no place in the resolutions of an issue that relates primarily to ecclesiastical matters.



Figure 8 May 25, 1971 ; leaving Bishop’s residence for the Cathedral;
Rev. Raymond Revak, Achbishop Ambrose Senyshyn.

If one were to seek the cause of these and future disturbances, it is one small group which has resorted to misinterpretation and distortion of facts and principle.



Figure 9 Entering the Cathedral on May 25, 1971 are: Father Raymond Revak, Archbishop Ambrose Senyshyn, Msgr. John Stock.

Then, on April 2nd, *America* published a message from Rev. Dr. Ivan Choma, chancellor of Josyf Cardinal Slipyj:

Although it is annoying and painful to occupy oneself with the negatives of our lives, nevertheless in the name of truth, because false information is being spread about our church life and because of the pressing demands of public opinion, we are authorized to bring to public knowledge the following explanation of the real state of matters.

On March 9, 1971, the Reverend Dean Myroslav Marusyn

asked the Secretary Prof. Dr. Ivan Choma if His Beatitude would receive Metropolitan Ambrose Senyshyn. He received the answer, that is, to state in writing what he wished. Metropolitan Ambrose replied that there were no matters to discuss, and that he wanted only to pay a visit to His Beatitude.

It is an accepted form in the educated world that if somebody has behaved inappropriately, he should present in writing his position and state his good will When the people became angry, then His Beatitude Josyf received a letter without a date and origin inviting him to come to the Tenth Anniversary celebrations and it was immediately printed in the press.

Further, he did not take part in the Synod convened in 1969 and did not sign the letter addressed to His Holiness in the matter of the Patriarchate of our Church; however, he took part in a U.S. Byzantine Synod, and during the last two years gave no sign of himself, not even with conventional holiday greetings.



Figure 10 Reciting the Creed on May 25, 1971 are: Bishop Gabro, Msgr. John Stock, Msgr. Basil Losten, Archbishop Ambrose Senyshyn, Msgr. Leon Mosko.

The delegation of the World Congress of Free Ukrainians was informed about this when they asked about it, which is known to the general public. And it was strange, that in spite of this, the information appeared in the press in such an untruthful manner. In view of this, the situation could not be prolonged anymore with a courteous visit, but an end should have to be made to the situation in writing. Because as President Nixon had declared in a similar situation, lies have short legs.

May God grant that this rectification and explanation may remove this chatter and end this abnormal situation.

Rome, March 24, 1971.

Dr. Ivan Choma, Chancellor

Rev. Michael Fedorowich, Chancellor of the Metropolitan Chancery in Philadelphia followed with an explanation, stating that Metropolitan Ambrose had added his signature to a petition, with a separate letter (to the Pope) regarding the creation of a Ukrainian Patriarchate. Father Fedorowich further stated that “Metropolitan Senyshyn did not take part in an ‘American Byzantine Synod.’ Nobody could have convened such a Synod and did not.”

* * * * *

On May 4th, the Apostolic Delegate announced that the Pope had appointed a second auxiliary to Metropolitan Senyshyn—namely, Msgr. Basil Losten, who had been serving as the secretary for Metropolitan Senyshyn. The naming of this second new bishop set the stage for a serious demonstration, as well as for the forwarding of several telegrams to the Pope protesting the appointment, one of which read as follows:

The appointment of Msgr. Basil Losten, as Auxiliary Bishop of Philadelphia, has been received by the faithful of the Ukrainian Catholic Church in the USA with profound shock and indignation. Possibilities of violent reactions by clergy



Figure 11 Receiving the Episcopal Crosier (Staff) are Msgr. John Stock and Msgr. Basil Losten with Bishop Gabro, Archbishop Ambrose Senyshyn and Bishop Dudick.

and faithful are expected. There is a consensus of opinion that Your Holiness is deceived and misinformed about the feelings of the Ukrainian community. The nomination of Rev. Basil Losten without consultation and consent of His Beatitude Josyf Cardinal Slipyj in particular and His Synod of Bishops is considered a hostile act against the Ukrainians in general and against Joseph Cardinal Slipyj in particular. A complete disregard for the martyrdom of the faithful, clergy, and the hierarchy of the Ukrainian Catholic Church has been manifested by the Curia authorities in the two recent nominations. In the opinion of our Society and the majority of the Ukrainian faithful, the nomination of Msgr. Losten is aimed at the destruction of the Ukrainian Catholic Church. It is also an attempt at moral assassination of His Beatitude Major Archbishop Josyf Slipyj. Even the godless Soviet government did not subject him to such anguish as that perpetrated by some heartless bureaucrats

in the City of Vatican. Lack of Christian charity toward His Beatitude is clearly manifested by this last act of nomination.

We request that such hostile acts on the part the Congregation for the Eastern Churches be stopped and the present unfortunate situation be rectified by the responsible authorities of the Curia. Our hopes are in Your Holiness.

With assurances of deep reverence,

For the Executive Board of the Society for the Promotion of the Patriarchal System in the Ukrainian Catholic Church,

Dr. Zenon Gill, Chairman

Dr. Roman Nawrockyj, Secretary

Dr. Roman Osinchuk, Eva Piddubchyshyn, Prof. Myroslav Labunka—members.



Figure 12 Receiving the Panagia (all Holy) is Bishop Losten.

Strong words indeed! On May 25th, prior to the consecrations of Bishops-elect Stock and Losten, approximately one thousand dissenters gathered outside the Immaculate Conception Cathedral in Philadelphia to protest the way in which the two new bishops had been selected. About 150 protesters gathered inside the Cathedral, making their presence felt throughout the ceremonies.

* * * * *

On May 8th, Archbishop Senyshyn, together with Bishops Joseph Schmondiuk of Stamford and Jaroslav Gabro of St. Nicholas of Chicago, issued a pastoral letter related to vocations. (See Appendix 23 for full text)

On May 25th, Mr. Stephen Postupak, national president of the LUC, delivered a memorable banquet address decrying the actions of dissenters:

Slava Isusu Christu!

I am proud to be representing the Ukrainian Catholic laymen of the United States in my capacity as National President of the League of Ukrainian Catholics at this distinguished, memorable and historic occasion.

There comes a time in everybody's life when distinctions must be made. I make a distinction today between honest Catholic Action and some of the irresponsible forms of action we have witnessed over the past several months, and especially today. To this point in my capacity, I have not issued a public statement regarding the demonstrations or demonstrators. I felt, in the interest of all, silence would eventually overcome. However, our deep sense of loyalty must be expressed; our voices must cry out in defense of those who are abused or accused. My conscience will no longer allow me peace with silence and that silence must be broken.

Our Church is under attack, our Archbishop and hierarchy

are under attack, and to attack this structure with verbal violence is a direct affront to us all. Much pain has been inflicted, needlessly and brutally. Sincere, talented, and intelligent men have been the brunt of vicious and malicious rumors, and such actions are frowned upon by the general public, and especially by the majority of the Ukrainian people who incidentally have suffered irreparable damages.

Therefore, we serve notice on those who can be held responsible for bringing such discredit to our Hierarchy, our Church, and the Ukrainian people. We deplore those who desecrate our Ukrainian Catholic Church or who attempt to strip our beloved Hierarchy of their rightful place as the ecclesiastical authority of our Church. No layman, who is a good Christian, would hold himself to such high degree, or be so bold to think that he could dictate policy or attempt to use the influence of force to bypass ecclesiastical channels in securing what is rightfully ours.

Are we to heed the requests of demonstrators, people who disgraced the Ukrainian community by disrupting Catholic Masses of another Rite, and who had little or no regard for the holiness of Palm Sunday by demonstrating on Franklin Street, or who today disrupted a most solemn occasion—the dual Episcopal Consecration?

In telegrams to Rome, to the Apostolic Delegate in Washington and others, certain communities and groups have declared that they speak on behalf of the laity of the Ukrainian Catholic Church. I take exception to that, and for the record they only speak for the radical segment of the laity, not for all of it, and especially not in my behalf, nor that of the national officers or members of the League of Ukrainian Catholics in America.

We also want the Ukrainian community to know that we support fully the patriarchate, but we respect proper ecclesiastical procedure and canon law; we want a patriarchate

with blessings and one fully deserved, not one thrown at us or given us just to pacify the radicals and the radical movement—and to dispel demonstrators. We must secure what is rightfully ours, but with dignity, honor, and respect.

To the sincere, dedicated Ukrainian Catholic layman and lay woman, the time has come to lay down the tools of our trades and to rededicate ourselves to our Archbishop, the Hierarchy, the clergy, the Church, for the greater glory of God. We invite everyone to join us in our work, this hard work. It is less explosive than demonstrations or blazing news headlines, but one filled with the latent reserve power that will be felt for generations to come. If we could but harness the energies wasted on senseless acts, realizing that these energies could become a dynamic force for the Ukrainian people.

We call upon our recently elevated bishops—Bishop Stock and Bishop Losten—along with the other members of the hierarchy and clergy, to lend the powers of their office to lead us, to work with us, to help us to organize, to build, to secure, to develop and to create progress for our people. We call upon you, Your Excellencies, to help one another and to help us gain a deeper respect for one another's feelings. In return, we offer our profound obedience, and our hands and our hearts, our devotion, our sincere respect, and above all our prayers.

We are aware, Your Excellencies, of the many problems that face you; the future may only seem to be uncertain, but it is filled with hope. With new energies, you will provide new directions.

Our best wishes are extended to you on this glorious day. Those who are responsible for your elevation are to be commended, and we pray that God grant you the wisdom, the power, and health to lead our people, our Church for the greater glory of God.

Heartfelt words, and a strong response to the demonstrations. The June 13, 1971, issue of *The Way* carried a vivid description of two such protests, one of which was conducted at the Cathedral in Philadelphia, on May 25th:

The Cathedral church was filled to capacity by 2,000 faithful, who followed piously the celebration. In addition, about 150 to 200 demonstrators got into the Cathedral by means of fraudulent invitations and with the malicious intent of disrupting the Liturgy, drowning out the sound, and making the choral tones impossible. They did this by reciting prayers and singing, and by shouting and whistling. This frantic behavior was a manifest insult to God's sanctuary. During the Divine Liturgy, they did not cease singing even when the Holy Gifts were consecrated; that is when a complete silence is to reign in the church, for that is the apex of the liturgical celebration.

On the same day, a demonstration was held by the Society for the Promotion of the Patriarchate of the Ukrainian Catholic Church and by a student ad hoc committee, which missed its goal and trod on grounds of elementary decency. Some carried offensive inscriptions; some had their hand raised with a fist (!). Offensive shouts, threats, and spitting (on priests) expressed a lack of restraint, hostility, and hate. All this in no way corresponds to the teachings of Christ and His main commandment on the love of your neighbor, and the Ukrainian pleading song with the prayer for unity.

This demonstration reached its goal; it became a sensational spectacle for foreigners, press, radio, and TV. One of the American TV commentators of an evangelical denomination said that she could not understand the goal of the demonstrators; however, she saw very clearly that "they possess very little Christian spirit, the spirit of love, which is the base of Christianity." This objective characteristic made by an outsider fully suffices and therefore all other commentaries are superfluous.

The local Philadelphia press apparently described the Cathedral event as a "peaceful demonstration," a view that was quickly challenged in a June 13th issue of *The Way*:

Over a week has elapsed since that frightful day of May 25,

1971, when some people who claim to be Ukrainian Catholics disgraced the Ukrainian community with their mad, frenetic behavior in the Cathedral of the Immaculate Conception when Bishop John Stock and Bishop Basil Losten were consecrated after their nomination by Pope Paul VI.

Was it a nightmare? Did it really happen? Could people who claim to believe in the Real Presence of Christ in the tabernacle desecrate a religious ceremony by means of loud, boisterous, and sacrilegious use of the Lord's prayer, with "Veechnaya Pamyat" ("Eternal Memory") from a requiem liturgy) and with verses of the Ukrainian National Anthem? Was it prayer that these protestors claimed to be utilizing? Hardly; it was the voice of a people who had lost their cool, their balance. It was the herd at its worst.

Is this the scene that the press saw when it reported that the protest was generally peaceful? Perhaps the correspondent knew no Ukrainian, but they could have read the faces of the dissenters. Did they not see the many priests being spat upon? Did they not hear nuns walking to the Cathedra being called Vatican streetwalkers (a more coarse noun was used)? Did they not see the representation of a coffin on Brown Street carried by students who actually ran after guests and told them to go to a place of damnation? Did they not see several women attack a priest with their handbags? Of course they couldn't understand the noise in the Cathedral.

Didn't the reporters see signs asking God to strike Archbishop Senyshyn, the Vatican, and the Protestants? Are such actions those of men at peace? Are these religious sentiments? How could anyone miss the hatred, the venom that erupted from a group of people who supposedly were fighting for a religious cause? Guests going to the Cathedral on that day were harassed and subjected to unchristian treatment and a horrible lack of courtesy was extended to everyone. How, then, could their trampled rights have been ignored with a remark of "peaceful?"

By no standard could the dissent of May 25th be called peaceful. But it was mind-expanding. A few observations would not be amiss at this point.



Figure 13 McAllister Dining Hall - May 25, 1971 - Words of gratitude at dinner. Bishop Losten, Archbishop Ambrose Senyshyn

On the evening of May 24th, the Cathedral was occupied by about sixty people. Requests to leave the Cathedral by me were ignored. Finally, we agreed to celebrate a Moleben for the students on the condition that the people would leave the Cathedral and allow us enough time to prepare for the morrow. After the service, most left; however, about a dozen people remained. The dialogue then centered on the students, who agreed to leave the Cathedral if they were permitted to reenter the Cathedral on the day of the consecration. Our part of the agreement was that they could come into the Cathedral if attired properly and if they agreed to remain quiet and cause no disturbance. What they actually did on the day of the consecration is history. Before I escorted them to their assigned places in the Cathedral, George Fencil of the Civil Disobedience Squad reminded the seven students of the agreement of the night before.



Figure 14 Prayer before dinner, McAllister Dining Hall - May 25, 1971; Msgr. Stephen Chehansky, John Cardinal Krol, Archbishop Ambrose Senyshyn, Bishop Basil Losten.

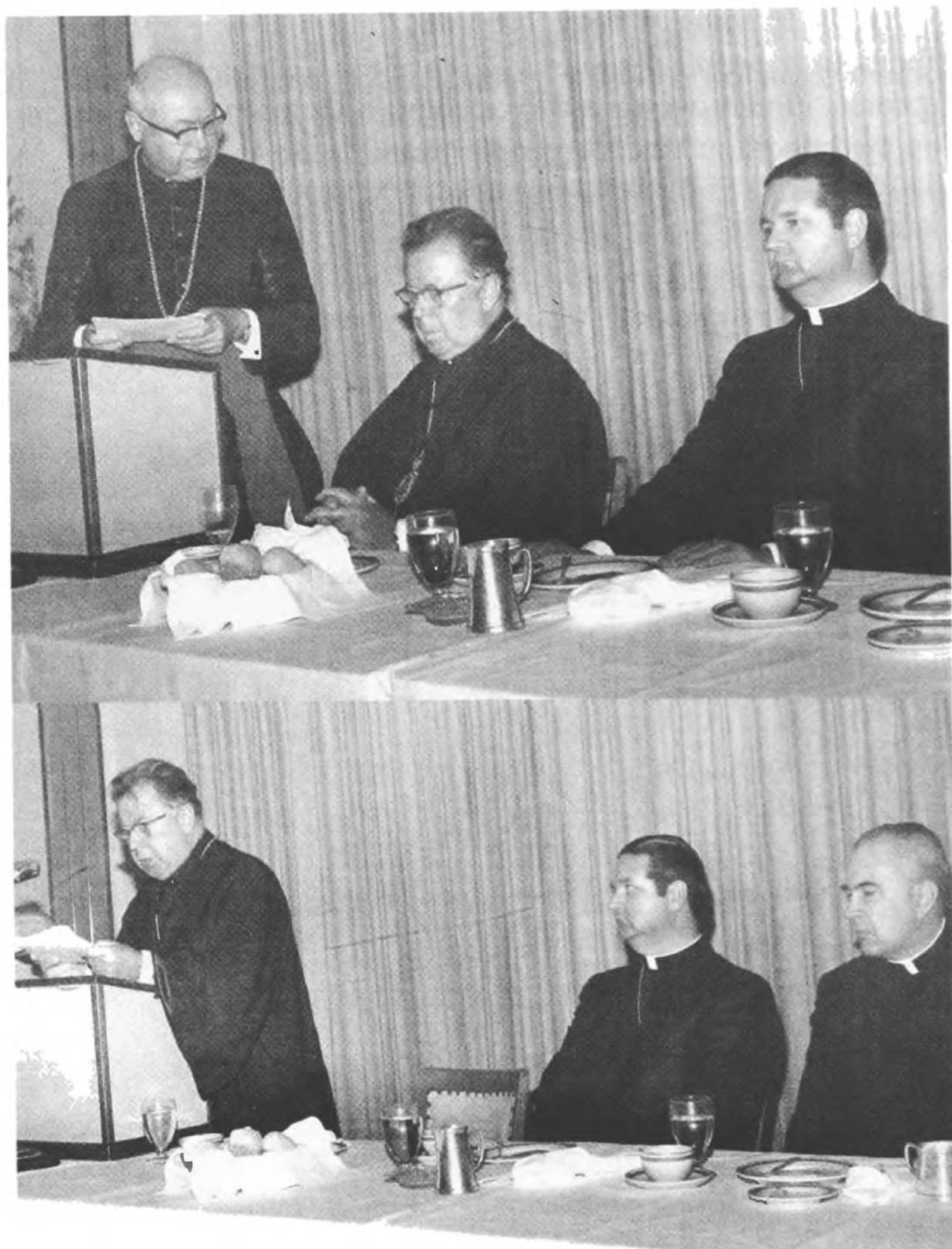


Figure 15 At the Dinner, May 25, 1971- top photo: words of thanks: Bishop John Stock, Archbishop Ambrose Senyshyn, Bishop Basil Losten. Bottom photo: words of congratulations, Archbishop Ambrose Senyshyn, Bishop Basil Losten, Archbishop Stephen Kosiscko of Pittsburgh.

Some will ask why we permitted the students to enter the Cathedral and why they weren't arrested either on Monday or

Tuesday. I am of the opinion that up until Monday evening, the protest was proceeding peacefully and that the students were presenting to the world their point of view. In the United States, we all have a right to be heard, whether we are right or wrong. I conceded to their request to be in the Cathedral on the day of the consecration because of their promise; I believed they spoke in earnest. The action on Tuesday made me change my mind. We did not deny them their forum; however, they denied the guests in the Cathedral their right to worship.

So, why not arrest them and those who disrupted the service? However, we did not press charges, because we felt that it would not alleviate the harm done and, besides, some might consider themselves martyrs. Only seven people were taken by van to police headquarters. Many more could have been taken, but were not.

The protest signs that asked God to strike Archbishop Ambrose Senyshyn were an eye-opener. There is no such thing as selective reverence. If I don't respect one part of life, I will respect no part of life. This means, of course, priests and other representatives of the clergy should be aware of where this is leading. One day the crowd will condemn me; the next day it will be you. Respect must be for all peoples at all times.

The vile name-calling has destroyed any cause which the protesters espoused. Once name-calling enters the picture, there is no room for intelligent, reasonable discussion. This was evident on the faces of so many name-callers. Haven't these people learned from the demonstrations in the past? Where has the December 7 demonstration gotten them? Deeper in their antipathy and so blinded, that they have lost sight of their cause. They must now rally for retaliation. They must now be concerned for hitting their brother.

What the press failed to report is the reign of terror that has been instituted against those who attended or hoped to attend the consecration. Apparently aware of what happened in World War II

in Europe, some people were actually terrorized into not coming; threats of death, physical harm, etc. were made against priests and laity alike. This reign continues until today. What must be remembered is that the force of fear can disunite, but it can never destroy.

A final note on the fraudulent guest cards which were employed by the protestors to gain entrance into the Cathedral on the morning of the consecration. One person, who is very prominent in the dissent, was seen to have had a large number of these cards in her pocketbook. She was seen distributing these cards and acting as though it was not wrong. About 165 persons gained entrance into the Cathedral before we noticed something amiss. Again, the people who used these cards must now answer to themselves. The technique they used is not tolerated by any system of ethics. So, where do we go from here? Are they advocating contest at any cost? Isn't there any decency left for mankind? How low have we fallen?

You might be interested in knowing that as guests from St. Clair, Pa., were leaving McAllister's after the Banquet, they were met with abusive cat-calls from about fifteen protestors. The latter were chased into silence when the guests loudly sang "God Bless America." For the second time, on May 25th, the consecration guests had their forum to express their feelings. The first, of course, was the sustained applause at the end of the Consecration Liturgy when the two new bishops blessed the congregation. Leaders in the Ukrainian community must now ask themselves some soul searching questions, because they allowed and abetted to lead their people.

* * * * *

Metropolitan Senyshyn had named Bishop John Stock Vicar General of the Archeparchy, and had assigned him to serve as pastor of the Annunciation of B.V.M. Church in Philadelphia; but Bishop Stock was killed in an automobile accident on June 29, 1972, and

was buried in the parish cemetery of Holy Trinity Church in St. Clair, Pennsylvania, the town in which he had been raised.

On June 29th, one year, one month, and four days after his episcopal consecration, 54-year-old Bishop John Stock was killed in an auto accident on the New Jersey Turnpike, near the Bordentown interchange. The July 16th issue of *The Way* described the sad event in these words:

Bishop John Stock, in his death, brought together thousands of Ukrainians to mourn his premature passing. The first public rites were prayers of the Parastas sung Sunday July 2nd at 5:00 p.m., in the Philadelphia Cathedral. Metropolitan Ambrose, Bishop Joseph Schmondiuk, Bishop Jaroslav Gabro, and Bishop Basil Losten celebrated the Parastas with the



Figure 16 St. Basil College Seminary Chapel, 1971. From L-R: Al Hud, Monastersky, Stock, Fedorchuk, Schmondiuk, Paska, Senyshyn, Danylchuk, Gabro, Skrinkosky, Losten, Zarichny, Steele, Mezzomo.

assistance of Msgr. Myroslav Charyna, Msgr. Basil Makuch, Msgr. Peter Skrincosky, and Rev. Myron Kozmoski.

Some 1,500 mourners filled the Cathedral, including about 150 priests and religious. The funeral was continued Monday morning, July 3, at 8:00 a.m. The solemn Pontifical Liturgy began an hour later, and was offered by all four Ukrainian Catholic bishops and Ruthenian Catholic Bishops Emil Mihalick and Michael Dudick. Mitred Archpriest Stephen Chehansky and Msgr. Peter Skrincosky also concelebrated.

Presiding in the sanctuary was Metropolitan Stephen Kocisko, Bishop Vincent Leonard of Pittsburgh, Bishop Joseph Daly of Harrisburg, and Bishops John Graham and Martin Loehmuller of Philadelphia. The Immaculate Conception choir responded under the directing of Joseph Lupan. It was assisted by the voices of hundreds of mourners.

The body of Bishop John was then transferred to St. Clair, Pennsylvania, to Holy Trinity Church, where a Panakhyda was celebrated at 4:00 p.m. by Rev. John Lazar, Msgr. Peter Skrincosky, Msgr. Walter Paska, and Rev. Adam Polishchak. The 8:00 p.m. Parastas was celebrated by twenty-five priests. At midnight, Rev. John Stevensky offered a Divine Liturgy for Bishop John, with members of the South Anthracite Council, of the League of Ukrainian Catholics, participating.

The pre-burial Divine Liturgy was offered by Bishop Schmondiuk and Bishop Losten, with the former preaching the eulogy. Mourners came from as far as South America, including doctors from the ship Hope, physicians who had served with Bishop John in post-World War II relief efforts. They added their voices to the prevailing sentiment of the day—"God had called a truly good man."

Thus, only thirteen months after the consecration of the two auxiliaries, Archbishop Ambrose, whose health was declining, was left with only one auxiliary—Bishop Losten, who assumed

administrative preparations for the upcoming 41st International Eucharistic Congress, to be held in Philadelphia August 1-8. Bishop Losten, the director of the Ukrainian program for the Eucharistic Congress, also became a member of the National Board of Governors, serving Congress as a representative of the Eastern Churches.

In October, Bishop Basil Losten, recently back from Rome, paid a visit to the editorial staff of *America* to discuss various Church matters. This meeting was reported in the October 22 issue of *America*. (See Appendix 24 for full text)

On October 8, the press carried an appeal titled "Defense of the Silent Church," a statement prepared by five Ukrainian bishops that called on world leaders to intercede, through their respective governments and church hierarchies, on behalf of the subjugated citizens and persecuted Church in Ukraine. (See Appendix 25 for full text)

The year ended with a Christmas Pastoral Letter from the hierarchy of the Ukrainian Catholic Church in the United States:

To the Very Reverend and Reverend Fathers, Venerable Monks and Sisters, and all our Brothers and Sisters, Very Reverend and Reverend Fathers and the Ukrainian People of God.

Peace in the Lord and Pastoral blessings!

Having returned from the eternal city of Rome, having witnessed the majestic solemnities with all the Ukrainian Catholic Bishops under the leadership of His Beatitude, the Major-Archbishop, Josyf Cardinal Slipyj, we greet you all with our festive salutation: Christ is born! We express our heartfelt thanks to the Son of God, our Most High Priest, for His aid and blessing for our Particular Ukrainian Church. It is with deep humility that we bow our heads before the Divine Majesty and thank our clergy and faithful for their holy prayers.

Having returned from our Synod in Rome to our Eparchies in

the United States of America, we wish to direct your attention to the serious problems of our Ukrainian Catholic Church and our people, so as to help our brothers and sisters behind the Iron Curtain.

The twentieth century has nearly completed three quarters of its span The Ukrainian Nation, our brothers and sisters in the native lands, grieved by their present fate, turn to us, gifted with a more blessed lot in America, so that we here would preserve our church and national treasures for coming generations. In order to fulfill ours and their heartfelt desires, we must draw near to the Son of God and focus our attention on the angelic testament about peace on earth.

The Divine Savior gave peace, but not the one that is propagated today by enemies of God and the Ukrainian Catholic Church.

There must be peace with God, with oneself, and with our neighbor.

Peace with God

We are living through an actual age of current events wherein we are being assailed from all sides, often being thrust into social and political disagreement. After difficult experiences and painful sufferings, we take on great esteem for religious values.

To such religious values and treasures in today's restless world belongs that peace with God and His holy law. Our first parents once possessed that peace in Paradise, but through the deceit of Satan they lost it. After original sin, the descendants of Adam and Eve found no peace on earth. Man alone cannot reconcile himself with the Lord God. The mediation of God's Son was necessary, so that by His death on the cross He could reconcile the human race with God. Peace with God and the Divine Law is of the essence of the Christian-Catholic religion.

In order that men may take advantage of the blessed fruits

of Christ's peace, they must keep the laws of God and the Church. We must bear in mind that man is a creature of God. Peace and spiritual serenity in great measure depends on our practicing the Christian-Catholic religion. Faith in Christ the Lord, and in His teaching is necessary for our salvation. The Son of God clearly underscored this truth when He said, "He who believes and is baptized shall be saved, but he who does not believe will be condemned (Mark 16: 16). Only those families and individuals who faithfully keep the Christian religion and morals in their homes and organizations, constitute a hopeful element for society. May this peace of God come to all people of good will!

Peace with oneself

Man cannot find peace with himself, because sin excludes peace. The Ukrainian community, finding itself in the midst of an impetuous stream of political, social, cultural and religious events, is being thrust against the rock of unfavorable circumstances. Our Ukrainian People of God had its past with its ups and downs, with its falls and rises. It has had its great deeds as well as its catacombs. But how many people are there today who have lost this peace of soul through their own fault, "There is no wholeness in my bones because of my sin" (Psalm 37: 4) laments the psalmist David. What a great anguish of soul it is to be at enmity with one's self, with one's conscience, with one's soul. This sad truth was realized by Cain the fratricide and by Judas the traitor. Thusly, our Holy Mother, the Church of Christ, wishes her spiritual children a genuine peace of soul and urges them to receive the Sacraments of Penance and Holy Eucharist. Without that reconciliation with the Lord God in Holy Confession, there can be no spiritual peace and joy. We must always remember that we are not soulless automata of technology. We have within ourselves an immortal soul that can be either eternally happy and blessed, or eternally unhappy. We have reason and free will, and we do have to answer for all our deeds and actions. Everyone should thus assure himself of that peace of God's Son.

Peace with our neighbors

A prerequisite to peace, harmony, and love of one's neighbors is peace with God and ourselves. Man, reconciled with God and his own inner self, will also permeate his surroundings with peace, keeping peace within his family, organizations, and community. Such good people were blessed by the Lord Jesus when he said: "Blessed are the peacemakers, for they shall be called children of God" (Matthew 5: 9). Blessed are those fathers and mothers who live in harmony and love. Blessed are those sons and daughters who radiate joy to their parents within their family circles. Blessed are those national leaders who try to build a national and civic life on national principles.

May the angelic legacy of peace over Bethlehem be a rebirth of our souls in peace, happiness, and harmony! On the Feast of the Nativity of our Lord we shall entreat the Divine Son that all Ukrainians hold in high esteem and maintain that peace with God, with themselves and with their neighbors. Christ is born! Praise Him!

Given in Philadelphia, Stamford, and Chicago on the Feast of the Immaculate Conception of the Blessed Virgin Mary, in the year of our salvation 1971.

- + A. Senyshyn, Archbishop of Philadelphia*
- + Joseph, Bishop of Stamford + Jaroslav, Bishop of Chicago*
- + John, Auxiliary Bishop*
- + Basil, Auxiliary Bishop*

CHAPTER
~ 22 ~

Church Persecutions: 1972



**MOST REVEREND
AMBROSE SENYSHYN, O.S.B.M., D.D.
Bishop of Stamford**



Figure 1 Bishop Senyshyn as Bishop of Stamford (CT).

January 1, 1972, saw the publication of a new book titled *The Quest for a Ukrainian Catholic Patriarchate*, by Victor J. Pospishil and Hryhory M. Luznycky. Bishop Basil Losten wrote the foreword, which begins with these words:

The designs of providence having aroused concern among the Ukrainian people of God for our own Particular Church,

have brought us to the realization of the need to work untiringly for the spreading of God's kingdom on earth. The wide-spread movement of clergy as well as laity in regard to the establishment of a Patriarchate for Ukrainian Catholics welcomes this study in its endeavor to further that cause and to light the way toward its most speedy attainment. (See Appendix 25 for full text)

Following his annual Christmas message, aired by the *Voice of America* into Ukraine, Archbishop Senyshyn, together with Bishops John Stock and Bishop Basil Losten, issued yet another Appeal for prayers on behalf of the persecuted brothers and sisters in Ukraine. Then on March 9th, Archbishop Senyshyn and four bishops issued an Appeal on the sixtieth anniversary of the Providence Association of Ukrainian Catholics:



Figure 2 Archdiocesan Deanery Meeting, Bridgeport, PA October 23, 1973. From L-R: Msgr. Melnychuk, Msgr. Stepen Chehansky, Bishop Basil Losten, Msgr. Ronald Popivchak, Metropolitan Senyshyn, Msgr. Anthony Borsa, Msgr. Myroslaw Charyna.

We learned with true pleasure that our Providence Association of Ukrainian Catholics in America plans this year the sixtieth anniversary of its existence, of its widely acclaimed work, of its

moral-spiritual achievements, and of its material realizations.

When sixty years ago our first Catholic Bishop in the USA, of eternal memory, Most Rev. Soter Ortynsky, O.S.B.M., founded the "Brotherhood of the Ukrainian Catholics in the United States," he wanted to found not only an insurance association for Ukrainian Catholics, but also an organization based primarily on fraternal principles, the goal of which would be to work on development of religious and cultural values of Ukrainians in the USA, the construction of schools and churches, and the publication of newspapers and books, which would become a spiritual food and a cultural acquisition for the Ukrainian community. (See Appendix 26 for full text)

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Figure 3 Bishop Joseph Schmondiuk, Archbishop Ambrose Senyshyn, Bishop Jaroslaw Gabro, Bishop Basil Losten.

From June 4 to 8, 1972, Metropolitan Senyshyn participated in the first meeting of the Permanent Synod of the UCC, in Rome, under the leadership of His Beatitude Josyf Slipyj. Present at the meeting were the other three members of the Permanent Synod: Archbishop Ivan Buchko, Metropolitan Maxim Hermaniuk, and Bishop Andrew Sapelak. The official communique from Rome described the purpose of the meeting as the promotion of the “particular” status of the Ukrainian Catholic Church and the support of the directives and authority of the Catholic Church.

The legal charter, or constitution of the Ukrainian Catholic Church, had reached its final stages, and would serve as the basis for the prerogatives and rights of the Ukrainian Catholic Church; and a decision had been reached to present the persecution of the Ukrainian Church at the next Synod of Bishops. Persecution of the Ukrainian Catholic Church by the Soviet system was also on the agenda, as was the pseudo-Synod of Lviv, to be discussed



Figure 4 Philadelphia Chancery meeting August 22, 1972, L-R: Bishops Basil Losten and Joseph Schmondiuk, (Stamford), Archbishop Ambrose Senyshyn, Archbishop Welechowsky, C.S.S.R. From Ukraine, Archbishop Stephen Kocisko, (Pittsburgh) Bishop Michael Dudick (Passaic)

in the context of the Brest Synod of 1596.

In a follow-up to the meeting and its deliberations, an Appeal of the Permanent Synod was published in the Ukrainian press, an Appeal that described the persecution of the Ukrainian Catholic Church and the Ukrainian Orthodox Church, as well as the persecution of Ukrainian spirituality.

It was pointed out that the Russian-Communist regime was dedicated to destroying Ukrainian spirituality and repressing and



Figure 5 April 19, 1972. Meeting with religious sisters, Philadelphia Chancery, from L-R: Mother Emilia, O.S.B.M. Msgr. Stephen Chehansky, Bishop John Stock, Archbishop Ambrose Senyshyn, Bishop Basil Losten, Msgr. Fedorovich, Msgr. Paska, Msgr. Stephen Sulyk.

persecuting activists who were promoting Ukrainian spirituality and culture. Each day, this repression and persecution was diminishing the number of Ukrainian scholars, writers, and artists, especially among the younger generation.

The Permanent Synod decisively called for the faithful to use all available means in their defense of intellectuals who are

courageously fighting for their rights. Metropolitan Ambrose initiated a campaign in this regard, writing to the U.S. State Department and leading political figures, including the American president. It was also decided to proclaim July as the Month of Prayers for the Ukrainian Catholic Church, especially on the Feast Day of St. Volodymyr, Prince of Kyiv. The whole province of “Rus” with him accepted the gospel of Jesus Christ and received the grace of baptism in the year 988.

* * * * *



Figure 6 Funeral of Bishop John Stock (killed in auto accident July 3, 1972) from L-R: Fathers Adam Polischak, Martin Canavan, Bishop Basil Losten, Archbishop Ambrose Senyshyn, Bishops Dudick and Gabro, Fathers Sembrat, O.S.B.M., Fedorek, Moskal and Peter Skrinicosky.

Sometime later that year, news reached the Ukrainian Catholic Church that the efforts of the Permanent Synod of Bishops and the Ukrainian Episcopate—including the Bishops of the United States and especially the Metropolitan, as a high ranking member

of the Permanent Synod—received a set-back, with the refusal of the Vatican to recognize the new Church entity. This refusal evoked a storm of dissatisfaction, and the November, 26, 1972, issue of *The Way* published an account of the decision as seen through Vatican eyes and as carried in the CN Press Service *Vatican Press*.

Vatican City (CN)—Another bid by Ukrainian Cardinal Josyf Slipyj to establish a central jurisdiction over all Ukrainian Rite Catholics throughout the world has been rebuffed by the Vatican. The Vatican has opposed the contention of Cardinal Slipyj—supported by many Ukrainian Rite Catholics both clerical and lay—that he is the head of Ukrainian Catholic Rite by virtue of his title as Major Archbishop of Lviv, and that the Ukrainian Rite should be established as a patriarchate headed by a patriarch.



Figure 7 Panachyda for Bishop John Stock, Father Myron, Kosmosky, Archbishop Ambrose Senyshyn.

The most recent clash of viewpoints occurred this year after Cardinal Slipyj sent out a draft of an Archiepiscopal Constitution of the Ukrainian Church to all the Ukrainian Rite Bishops throughout the world.

Only after reports were carried in the Italian press and after the Vatican Press Office received queries of the document did the Vatican make a public statement on the subject.



Figure 8 Visit of Josyf Cardinal Slipyj - 1968, Sisters of St. Basil the Great, Fox Chase, PA. Bishop Losten, Patriarch Slipyj, Archbishop Senyshyn.

Federico Alessandrini, head of the Vatican Press Office, confirmed on November 4th that a document signed by Cardinal Villot had been sent to apostolic nuncios and delegates in countries in which Ukrainian Rite bishops reside.

Without making any reference to the contested constitution, Alessandrini said: "In the document signed by the cardinal secretary of state, it pointed out that the Ukrainian Church was not erected as

a patriarchate, nor does it have in its entirety another form of super-episcopal jurisdiction other than that of the Apostolic See.”

Alessandrini went on to explain that “although there are even in the Ukrainian Church groups of dioceses united super-episcopal jurisdictions of Metropolitans, there does not, however, exist an intermediate ecclesiastical authority between the Holy See and the Ukrainian Bishops to which they are subject by jurisdiction.”

Although the press office comment avoids the subject of the contested Constitution, it was clear that this was what it had in mind. The Constitution sent out by Cardinal Slipyj states in Article 3, Paragraphs 1 and 2, that the Ukrainian Catholic Church claims from the ancient Metropolitan See of Kyiv jurisdiction over all Catholic Ukrainians everywhere, including Ukraine, White Ruthenia, Presov (now Czechoslovakia), Bukovina (which is on the Soviet border with Romania), and Ukrainian Catholic immigrants from these areas in Central, Southern, and Western Europe, North and South America, Africa, Asia and Australia.

Behind the present furor over the proposed Constitution is a more central disagreement. This involves the whole question of the establishment of a Ukrainian Patriarchate and the exact nature of the jurisdiction that Cardinal Slipyj enjoys as Major Archbishop of Lviv.

The Vatican maintains that the Ukrainian Church is not established as a patriarchate and that its claim to being an “autonomous” Church does not conform to the customs of other Eastern-Rite Catholic churches.

The Vatican’s argument is that because Cardinal Slipyj cannot occupy and govern his See, which is in the Soviet Union, his jurisdiction as Major Archbishop of Lviv is automatically suspended under the terms of canon law.

Cardinal Slipyj was released in 1963 after 18 years in Soviet prisons and has been residing in Rome since then.

There seems also to be the fear of fostering Ukrainian nationalism and it is to this point that the supporters of the patriarchal system in the Ukrainian Catholic Church have addressed themselves with vigor.



Figure 9 Mother Emilia greeting Josyf Cardinal Slipyj, Fox Chase, PA
L-R Bishop Losten, Patriarch Slipyj, Archbishop Senyshyn.

They charge that the Vatican's desire to improve relations with the Soviet Union are behind the consistent refusal to permit the Ukrainian Church to be raised to a patriarchate, as well as repeated refusals to recognize Synods of the Ukrainian Bishops as canonical synods, and now to acknowledge the right of the Cardinal to publish a Constitution for the Ukrainian Church.

Cardinal Slipyj himself, during the 1971 Synod of Bishops, echoed that charge. The Cardinal rose in the Synod to deplore the Vatican's rapprochement with Communist countries while the Soviet Union has persecuted Ukrainian Catholics and forced them to "go back to the catacombs."

At the meeting of the Synod of Bishops on October 23, 1971, Cardinal Slipyj declared in the presence of Pope Paul VI: "Catholic Ukrainians are still persecuted and no one defends them. . . The Soviet regime has suppressed all the dioceses/eparchies. People are compelled to go back to the catacombs to celebrate the liturgy."

Earlier in the year, Metropolitan Ambrose, together with two other Hierarchs, had written a letter congratulating the Providence Association on its Sixtieth Jubilee. On December 3, he participated in the Jubilee celebrations, held in the great Cathedral of the Immaculate Conception. He also attended the Sixtieth Anniversary banquet in Philadelphia's Benjamin Franklin Hotel.

The 3:00 p.m. Divine Liturgy was celebrated by Metropolitan Ambrose with the assistance of Msgr. Myroslav Charyna, Mitred Archpriest Stephen Chehansky, Msgr. Emil Manastersky, and Reverend Constantine Berdar. Present in the Sanctuary were



Figure 10 Grounds of Basilian Monastery, Fox Chase, PA 1972 Msgr. Myroslaw Charyna, Rev. Martin Canavan, Archbishop Ambrose Senyshyn.



Figure 11 Pontifical Liturgy at Basilian Monastery, Fox Chase, PA 1973
L-R: Losten, Schmondiuk, Senyshyn, Slipyj, Borecky, Gabro

Bishop Basil Losten and Bishop Jaroslav Gabro, who preached in Ukrainian. The Cathedral choir sang the responses under the direction of Joseph Lupan.

The celebration then moved to the Chestnut Street Hotel and the 5:00 p.m. festive banquet. Nearly 500 banqueters filled the grand ballroom to dine on a delicious repast, made especially enjoyable by spirited sounds of Philadelphia's Prometheus Choir, an all-male ensemble directed by Michael Dlaboha.

Supreme President Msgr. Myroslav Charyna opened the evening with a short summary of the Providence Association's achievements, followed by a prayer of invocation offered by Metropolitan Ambrose, the Supreme Protector of the Society. Toastmaster Very Rev. Constantine Berdar extended a brief greeting in English.

The clergy on the dais included the main speaker, Metropolitan Ambrose, together with Bishop Basil Losten, Bishop Jaroslav

Gabro, Msgr. Emil Manastersky (representing Bishop Joseph Schmondiuk), Msgr. Stephen Chehansky, Very Reverend Constantine Berdar, and Msgr. Myroslav Charyna. A host of priests, sisters, and representatives of various organizations also joined in the celebration. Archbishop Ambrose delivered a well-received address:

Several thousand years have passed since the Israeli people were freed from Egyptian slavery and made the 40-year long trek to the Promised Land. Divine Providence took care of God's people in a special way. Who defended them from their enemies? Who created the column of fire which was burning at night, and during the day protected them from the sun's heat? Who fed them with manna? It was the omnipotent God who delivered them from bondage. It was the hand of God, which defended His people from their enemies, fed them with manna, and guided them to the Promised Land.

Manifesting gratitude to Almighty God for all these favors and graces, the leader of the Israeli people commanded his



Figure 12 Bishops Losten and Schmondiuk, Josyf Cardinal Slipyj, Archbishop Ambrose Senyshyn, Bishops Gabro and Paska.

people to build a monument, to remind his people of God's goodness during the wandering of the Israeli people.

When we make an analogy between the biblical exodus of the Israeli people and part of the Ukrainian people who chose to leave for foreign lands, far away, then we will see, that Divine Providence kept watch over the Ukrainian settlers. The first Ukrainian immigrants arrived in the USA in those times, when there were no Ukrainian national or religious institutions. Thanks to their deep faith, God blessed their work. Our priests and people relying deeply on God's help, started a new life. God blessed their endeavors. The Apostolic See appointed the first Bishop for our people in the person of the Basilian hieromonk, Soter Ortynsky. It was he who organized the Apostolic Exarchy, which developed and grew into a Ukrainian Catholic Metropoly, and it was he who founded the Providence Association for Ukrainian Catholics, which today celebrates 60 years of its benevolent work. It is not necessary to describe in detail the achievements of this benevolent society, the Providence Association of Ukrainian Catholics; however, we should sincerely and openly state that the Main Board of the Providence Association with all its branches and members has many positive achievements for the glory of God and the national cause.

For all these achievements in this work, the Main Board of the Providence Association together with all its members, guests, and local fraternities with a grateful and humble heart has thanked Almighty God for all His gifts for the past 60 years to the Providence Association on American soil. Simultaneously, we have beseeched the Lord to send us fervent priests to labor for the good of the Church and the Ukrainian people. The vocations to the priesthood were discussed by the Fathers of Vatican II Council, as well as by the Synod of the Ukrainian Catholic Bishops, under the leadership of His Beatitude Major Archbishop Josyf Cardinal Slipyj. This Synod promulgated important resolutions regarding the role and tasks of the World

Apostolate. These resolutions affirm that the lay people should closely cooperate with the Ukrainian Catholic Church and the Church hierarchy to help it develop a national-religious life and to educate its members in a Catholic spirit and national discipline.

By reviewing the by-laws of the Providence Association of Ukrainian Catholics, we see that in this benevolent Association



Figure 13 Archbishop Ambrose Senyshyn welcoming Josyf Cardinal Slipyj, Fox Chase, PA 1973

there is a place for every person, regardless of his views on politics and society and persuasions, if the person really wants to serve the Ukrainian Catholic Church and the Ukrainian community. The activity of the members of local branches will be the guarantee for the further growth of the Providence organization. We should take into consideration that the leadership and members of the Providence Association can change; however, the organization itself, based on Christian principles, has to exist continuously. Everything that is done

here has to serve God, the interest of Ukrainian people in the United States, and the cause of liberation of our people.

In the cruel reality of the atheistic-communist offensive on Ukrainians in our Fatherland, the Providence Association in the free world should defend the cultural, religious, and community values, preserve our traditions, ethnic culture, and language, in order not to lose our separate national identity.

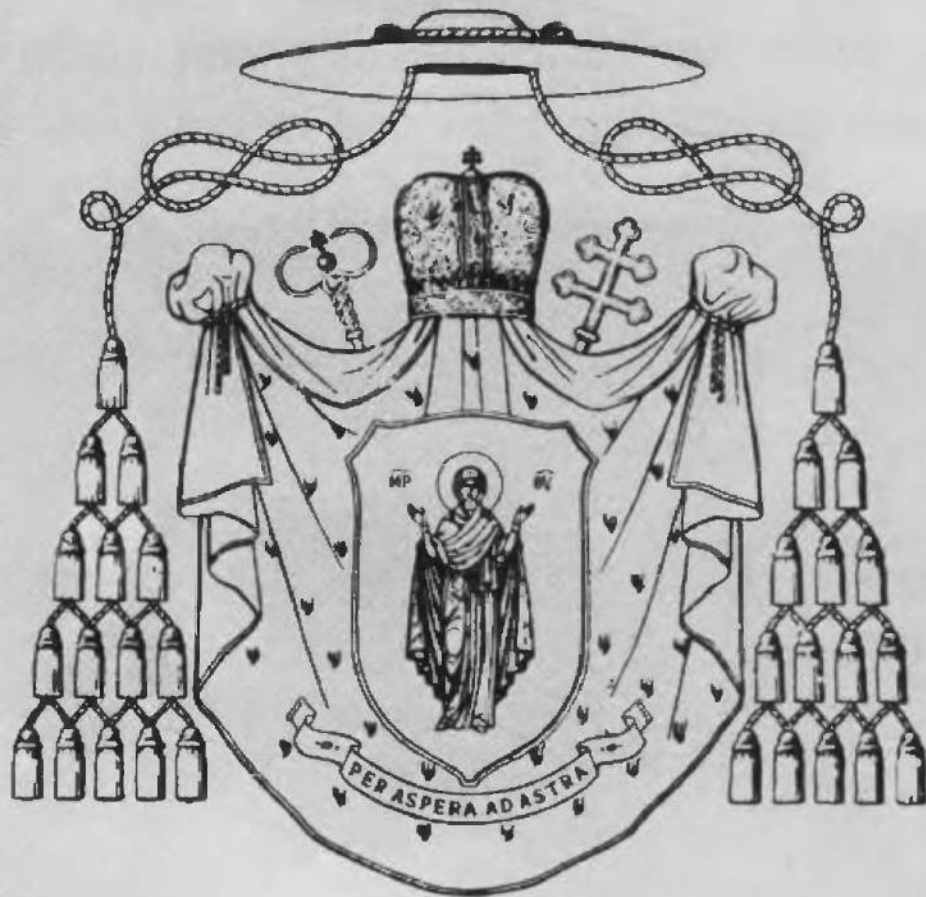
We read in the Holy Bible that the elderly father Tobias spoke the following words to his departing son: “May you have a good journey, and God be with you in your way, and his angel accompany you” (Tobias 5: 21). With these words of the Sacred Scripture, I wish to conclude my address on the occasion of the hundredth anniversary of the birth of blessed memory, His Excellency Soter Ortynsky, O.S.B.M., and on the occasion of the sixtieth anniversary of the benevolent work of the Providence Association—to all delegates and members of local branches-fraternities of the Providence Association, I extend my sincere and cordial wishes. May Almighty God bless you on the road of your life, and may God’s angel always accompany you in your benevolent work for the glory of God and the good of the Ukrainian community.

I am certain that the illustrious Board and the honorable members of the Providence Association will agree to my proposal: on Providence’s 60th Anniversary, and on the 100th anniversary of the birth of Most Reverend Soter Ortynsky, I plan to organize a separate Branch of the Providence Association dedicated to Metropolitan Constantine Bohachevsky, who worked so hard, and who made so great an effort for the strengthening and development of the Ukrainian Catholic Church in the USA. In this new branch of the Providence Association of Metropolitan Constantine Bohachevsky, I shall enroll in the Branch and I want to be its member. I believe that the Reverend Fathers and the good people will strengthen this branch with their membership, and in this way will accelerate

*the realization of the campaign to reach 20,000 active members.
May the Mother of God keep you in her holy care!*



Figure 14 Cornerstone laying of Annunciation of B.V.M. in Melrose Park, PA Josyf Cardinal Slipyj and Archbishop Ambrose Senyshyn.



TESTIMONIAL BANQUET

IN HONOR

OF THE PATRIARCH
OF THE UKRAINIAN CATHOLIC CHURCH
HIS BEATITUDE
JOSEPH CARDINAL SLIPYJ

THE AMERICANA
SEVENTH AVE. & 52 ST.
NEW YORK, N. Y.

SUNDAY EVENING
JUNE 10, 1973

Figure 1 Metropolitan Senyshyn attended this banquet in New York on June 10, 1973.

CHAPTER ~ 23 ~

Cardinal Josyf's Second Visit: 1973

The year 1973 began with Cardinal de Furstenberg's resignation as Prefect of the Congregation for Eastern Churches. In February, Metropolitan Ambrose issued an appeal titled "Pray for the Intentions of Cardinal Josyf," which was released on the Cardinal's 81st birthday. This date also marked the tenth anniversary of his release from Muscovite-communist imprisonment and exile.

Metropolitan Ambrose's 1973 pastoral letter was focused on the Passion of Jesus Christ, and it addressed these subjects:

- Jesus in Judgment before Pilate
- A Second Hearing before Pilate
- The Crucifixion
- The Death of Jesus on the Cross
- The Sorrowful Mother
- The Prophecy of Simeon Fulfilled (Luke 2: 33-35)

On April 5, 1973, the faithful received welcome news: His Beatitude Josyf would be making a second visit to the United States. (The first occurred in 1969.) A collection, initially intended for "The Church in Need," was forwarded to the Chancery for transmittal to Cardinal Josyf. On April 16th, His Holiness Pope Paul VI appointed Metropolitan Ambrose to serve as a member of the Congregation of the Eastern Churches.

On May 20th, *The Way* published a Pastoral Letter recognizing the Tenth World Day of Prayer for Vocations. The Letter, signed by the U.S. Ukrainian Catholic Hierarchy, was intended to reach potential priests, and it began with these words:

The priesthood is not for weak men of still weaker faith. It is for men who have awareness of the difficulties of preaching Christ to our modern world. The sacrificial years of the former immigrants and the achievements of the first generation have progressively enhanced a Church that emphasizes certain principles: our blessings from Divine Providence are multiplied as we make the necessary efforts of moral sympathy, Christian charity, and intellectual awareness of the stage of our brother Christians and fellow Ukrainians. The composition of our religious and cultural heritage is such that no segment of Ukrainian life, no portion of the Church, is an island unto itself.

Cardinal Slipyj's month-long visit began at the Philadelphia



Figure 2 Sisters of St. Basil The Great Pilgrimage, Fox Chase, PA 1973, from L-R: Canavan, Losten, Schmondiuk, Slipyj, Senyshyn, Gabro. Borecky.

airport with the words “Peace may be unto you!” In his remarks, he noted that “Our Church is the sole basis of national life, and this same Church directly needs priests and sisters.

During a banquet in Philadelphia on May 13, Metropolitan Ambrose expressed the hope “that on his third visit to the United States, the honored guest will be greeted as Patriarch Josyf.” The Metropolitan then delivered these welcoming words:

Your Beatitude, Most Reverend Bishops, Very Reverend and Reverend Fathers, Venerable Sisters, Honorable Representatives of Organizations and Associations, Respected Festive Community!

A sincere wish brought us to this hall to render tribute to His Eminence, the Major Archbishop of the Ukrainian Catholic Church, Cardinal Josyf Slipyj, and cordially to welcome His Beatitude, the Confessor for Christ’s Church, with a decade of freedom, and to express anew our gratitude to the Holy See, that during the Vatican Council II our Beatitude, the Confessor, had the opportunity to have his freedom and to develop a multifaceted activity for the benefit of the Ukrainian Catholic Church and the Ukrainian people.

Love for the Ukrainian Rite and the Ukrainian Catholic Church are the strongest stimuli among Ukrainian Catholics. For this reason the Apostolic See has created eparchies and metropolias in the free world to preserve our awareness and love for our Church and the Ukrainian people. The visit of His Beatitude is aimed at strengthening the unity and love for our Church and the Ukrainian people. Yet, not only the intellect but also the feelings form the strength of our attachment to our native Church, to the Ukrainian ethnic culture, and to our native language.

A tender love for our Fatherland burns in the heart of our highly distinguished guest His Beatitude Josyf. Notwithstanding the difficulties, our Josyf Cardinal Slipyj visits our Ukrainian

church communities in the free world, in order to strengthen their love toward our Particular Church and the Ukrainian People, and to preserve the religious and national awareness in these difficult times for our Fatherland and our Churches. The Catholic religion became our religion from the tenth century on, and continues to this day. The Catholic Church, based on the principle of universality, became for us Ukrainians a national Church, thanks to our Ukrainian Church Rite. It bonded so closely and undividingly with Ukrainian ideals that it was impossible to separate them. This connection of the Ukrainian ideals to the Catholic Church is indisputable.

When in earlier times, in the Princely era, during the times of internal strifes, which tore the state asunder and destroyed its unity, the Ukrainian Catholic Church was the only expression of this unity, and as a connecting factor, played a very important role in the process of uniting different lands into a potent national organism. Even in times of occupation, the Ukrainian Church became for us a defensive shield, a cover for our nationality and its defense.

The people's soul instinctively felt it and the national feelings in time of captivity became so intertwined with religious feelings that it had created the phenomenon of a religious patriotism, unknown to others. All Ukrainian liberation movements beginning with the Cossacks bore a profoundly religious character. The unity of the Catholic religion with national ideals reached such a strength in Ukraine that everywhere in Ukrainian lands, where the Church was fighting for its rights, there together with it were the captive Ukrainians who fought for their rights and the Ukrainian ideals that had been denied to them.

Taking all this into account, we can understand why Moscow intended once and for all to bury Ukraine, and began to eradicate the resistance, the instinct of self-defense; thus, the enemy started to destroy the Ukrainian Catholic Church, the defender of this instinct of self-defense.

And in light of all this, realizing that the Ukrainian Catholic Church in Ukraine had been liquidated by the godless government as an institution, but still living on in the catacombs—we see that a great obligation falls upon the Ukrainian Catholic Church and the people in the free world, dispersed everywhere.

However, we have to state that we are in danger of seeing faith and piety weaken. We mostly live among different societies immersed in the waves of indifference and materialism. The atmosphere that reigns among these societies has a negative influence on a sizable part of our immigration.

Furthermore, the Catholic religion is a very precious value and the core on which the entire life of Ukrainian people is based. It might be externally subjugated but is indomitable in spirit. Ukraine, notwithstanding the godless hostile occupation, still lives on a Catholic core. Therefore, we should look up to the spiritual level of a Catholic Ukraine, become interpreters in the free world of those spiritual values which are very precious to the Ukrainian people, and so we have to perform in the religious domain serious work on ourselves.

This is a huge and extremely responsible task. All its weight falls on the Ukrainian Catholic Churches in the free world, in our case on the Ukrainian Catholic Church in America. Can the Ukrainian Catholic Church perform this task? Yes, it can, on the condition that the Ukrainian Particular Ukrainian Catholic Church will successfully cope with the problems that are presented to it.

Festive Community! Let us pray to the Lord to allow us, the Bishops, united in the Synod of the Ukrainian Catholic Bishops, with the help of the clergy and God's Ukrainian people, to overcome the exterior hindrances and difficulties that stand in the way of achieving our goal.

Let us pray Christ the Lord, to allow His Eminence, Major Archbishop Josyf, to guide us to our planned goal. Let us pray

to the Lord Jesus that the Holy Apostolic See, which did so much good for us Ukrainian Catholics, may accomplish the finalization of the structure of our Church with a Ukrainian Patriarchate, and appoint Major Archbishop Josyf as the Ukrainian Catholic Patriarch.

* * * * *

On May 18th, Major Archbishop Josyf celebrated a Pontifical Divine Liturgy in Cleveland, with concelebrants Metropolitan Ambrose and Bishop Losten. After this event, he began a round of visits to major cities and Ukrainian communities.

On June 10th, His Beatitude visited Stamford, Connecticut, where an audience of approximately 4,000 greeted him, proclaiming "Unity Is Our Victory." The Pontifical Divine Liturgy was concelebrated with Bishops Jaroslav, Joseph, Basil, and a bishop-guest from Canada. A banquet was held that evening in honor of His Beatitude. Metropolitan Ambrose, seated next to the Cardinal, opened the event with a prayer, and a musical program followed.

A representative of the Jewish community thanked His Beatitude (and the late Metropolitan Andrei Sheptytsky) for the saving of Jewish lives during the World War II. Other speakers included Bishop Joseph and Bishop Isidore, who mentioned the efforts of Metropolitan Ambrose to help free Archbishop Josyf Slipyj from Soviet imprisonment. His Beatitude spoke with optimism, expressing his hope for a bright future; and on June 12 he departed for Rome.

* * * * *

Sometime later, Metropolitan Ambrose issued an Appeal on the Tenth Year of the Pontificate of Paul VI:

Beloved in Christ, Very Reverend and Reverend Fathers, Venerable Sisters, and our Ukrainian People of God!

Ten years have passed since God's Providence called to the helm of the Catholic Church Christ's Vicar His Holiness Paul VI. Although ten years is not a long period of time, still the years were difficult and filled with sufferings for Christ's Vicar during the steering of Christ's ship in a turbulent sea. The hidden and open enemies of the Church struck the Catholic Church in an attempt to drown it. However, Christ's strength is greater than the plotting of enemies. They were unable to report a victory against Christ's Church, because Christ had given a guarantee to His Church that the "gates of hell shall not prevail against it" (Matthew 16: 18).

Although Christ's Church has this guarantee from our Lord Jesus Christ Himself, it nevertheless has to follow Christ on his "via crucis," as did the Divine Savior, the Blessed Virgin Mary, Christ's Apostles and disciples, and all the pious Catholic people. This heavy cross has been carried by the Vicar of Christ, Pope Paul VI, for the past ten years. Therefore, let us help the Holy Father with our humble and sincere prayers that he continue to lead the Church of Christ responsibly. Let our spiritual Fathers celebrate a Divine Liturgy, and let the faithful of our Archeparchy receive Holy Communion for the intention of the Holy Father, that God may help him by His grace and that he may have good health in his difficult and responsible rule.

On the Feast of the Apostles Peter and Paul there is a custom that the Catholic world gives monetary donations to the Peter's Pence, as gift of love for Christ and for the needs of the Entire Catholic Church. We Ukrainian Catholics have a holy obligation to join with our alms for the Holy Father, Paul VI, in order that our Ukrainian Catholic Church in the free world may benefit from the paternal help of Christ's Vicar. Let us therefore be generous and donate for the needs of the entire Catholic Church. For these donations, I thank the loyal faithful. For the labor of the Very Reverend and Reverend Fathers, I express my gratitude. May Almighty God bless you

all, and may the Mother of God guard you on this road of our earthly journey.

+Ambrose, Metropolitan - Archbishop of Philadelphia

On November 24, 1973. His Holiness Pope Paul VI received in audience the following Ukrainian Catholic Hierarchy: Josyf Cardinal Slipyj; Metropolitan-Archbishop Maxime Hermaniuk; Metropolitan-Archbishop Ambrose Senyshyn; Bishop Kryvyj (Brazil); Bishop Hornyak (Great Britain); Bishop Prashko (Australia); Bishop Boreckyj (Canada); Bishop Savaryn (Canada); Bishop Gabro (USA); Bishop Kornyliak (Germany); Bishop Malanchuk, C.S.S.R. (France); Bishop Losten (USA).

On December 2nd, *The Way* published the greetings of Metropolitan Ambrose to the Second World Congress of Free Ukrainians:

I received an invitation from the Most Reverend Bishop Isidore to attend the Second World Congress of Free Ukrainians, which will take place in Toronto on November 1-4, 1973.

Following in the Ukrainian press the reports of the contemporary WCFU, we state with pleasure that its work was planned, as was foreseen by the First Congress especially, where the Congress acted in defense of the Human Rights of our subjugated people. I believe that the illustrious Presidium and the delegates by its solidarity and unity will document before the world the indomitable will of the Ukrainian people to live a free life, and correspondingly will raise their voice against the persecutions in Ukraine that the communist regime is currently perpetrating.

I do not cease to pray the Lord that the Second World Council may succeed in uniting all the creative forces on a community basis. In the political field, only strongly united can we give the necessary aid to militant Ukraine, and thus secure for the Ukrainian free community in the world a development of the

religious, ecclesiastical, and cultural-community aspects.

With best wishes, that the Second World Congress may take place in a business-like atmosphere and successfully manifest our unity in all things, I send as a guarantee of this my Archbishopal Blessing, and I remain yours faithfully in Christ the Lord.

+ Ambrose, Metropolitan - Archbishop of Philadelphia

On December 29th, the publication *America* published a communique that reported on the Sixth Synod of the Ukrainian Catholic Church (November 18th-23rd), a gathering attended by Metropolitan Ambrose:

On the occasion of the transference of the mortal remains of Metropolitan Sembratovych from a Roman cemetery to the crypt in the Cathedral of Holy Wisdom, and on occasion of the beginning of the Jubilee celebrations of the 350th anniversary of the death of St. Josaphat, the martyr, His Beatitude Josyf convoked a consecutive sixth Synod of the Particular Ukrainian Catholic Church. It took place from November 18-23 at the Ukrainian Catholic University, in the Cathedral of the Holy Wisdom. Five sessions were held.

During the deliberations and after the discussions, a Constitution was promulgated titled "The Patriarchal System of the Ukrainian Catholic Church," which had been published in the "Blahovisnyk." A decision was made to propose it to the Holy Father.

The Synod painfully assessed the difficult situation of our Church in the native lands, and the new wave of persecutions of priests and the faithful. In this matter the Synod undertook several steps and, among other matters, turned to our brothers and sisters, to remember always our suffering brothers and sisters, and with prayer, fasting, and good deeds to entreat God to have mercy and to grant our brothers courage and perseverance. In the matter of the deliberation of Ukrainian

Churches in Winnipeg and in the matter of a project for norms for the Council of Ukrainian Churches, the Canadian Metropolity has been authorized to continue this very important work.

In connection with the codification of church law for the Eastern Churches, the Synod called its own commission.

On the occasion of the Jubilee Year 1975, the Synod called upon the clergy and the faithful to make the best use of this time for a spiritual renewal in their eparchies and parishes, and to organize a huge pilgrimage from all the countries to Rome, to the tombs of the highest Apostles Peter and Paul, to the relics of St. Josaphat, and to our sacred places in Rome. Such a pilgrimage is planned for the end of June 1975.

The Synod has also deliberated on current matters of our Church, namely the translation into the Ukrainian language and the publication of a breviary, of a new altar Evangelium and Readings of the Apostles; the devotion to our Ukrainian miraculous icons, e.g., the Jaroslav Icon of the Mother of God, the Pochaiv, Hoshiv, Zhyrovtytsi. and of the Mother of God of Perpetual Help; the organization of pilgrimages, regulations for the organization of the laymen's apostolate; the fostering of our Rite, and especially of church music and courses for cantors.

The December 23rd issue of *The Way* emphasized the theme of the Archbishop's Name Day:

Archbishop Ambrose Senyshyn observed his Name Day this year, on December 7, 1973, the feast of St. Ambrose (the great 4th century Bishop of Milan) in the company of three local priests at the Annunciation of BVM Church, Melrose Park, Philadelphia. The Host Pastor was the Very Reverend Robert Moskal, the Vice-Chancellor of the Archeparchy. The evening was dedicated to prayer for vocations in the Ukrainian Catholic Church. Archbishop Ambrose presided at the 8:00 p.m. Moleben in honor of the Blessed Mother and was accompanied by chaplains Msgr. Michael Fedorowich and Msgr. Walter Paska. The former priest

is Chancellor and the latter is vocations director. The priests celebrated the services, led by the Very Rev. Basil Holowinsky of Christ the King Church, Philadelphia. Msgr. Myroslav Charyna preached in Ukrainian and Msgr. Ronald Popivchak gave the English homily. The Akafist hymn was sung later that night by the pastor for the intention of vocations. Hymns were chanted and the Rosary recited during the remainder of the evening up until midnight, when the Divine Liturgy was celebrated by Msgr. Walter Paska. The parish choir offered the liturgical responses. About 500 faithful attended the Vocation Prayer Night.

The year ended with a Christmas Pastoral, published in the December 23rd issue of *The Way*.

Peace and God's Blessing!

Beloved Clergy and the Ukrainian People of God! And again there arrives the solemn Feast of the Nativity of our Lord. And again in our churches we shall hear the mighty strains of the ancient Ukrainian carol "Eternal God is born!" (Boh Predvichny). And again in our family circles there is joy, peace, and happiness. At this beautiful time of Christmas, our hearts are filled with sentiments of joy and hope, brought to us through the mystery of the Incarnation of the Eternal Son of God.

The Nativity of our Lord is a Holy Day for the whole family, a time when all of us are filled with peace and united in the bonds of love, as we bring to the newly born Jesus the gifts of our hearts. Above all, the Feast of Christmas is a Holy Day of Peace wherein we are disposed, perhaps more so than at any other time, to ponder deeply over our desire to be people of good will. The Nativity of our Lord is a Feast wherein we extol in a most solemn manner that God Who before all ages remembered us and still continues to remember us now, as His creatures.

The Nativity of Our Lord is a Holy Day which points to our faith in Divine Providence; it is a Feast in which there is hidden the concern of God for us people, the work of His hands, Jesus

Christ, being the eternal God, took flesh from the Blessed Holy Virgin Mary and then removed the wall that sin had imposed between heaven and earth; He destroyed the enmity between God and man, thus enabling us His children to lift our eyes heavenwards and to say to the eternal God: "Our Father."

Remembering all these beautiful thoughts associated with the Feast of the Nativity of our Lord, I, as Your Archbishop, pray that the Son of God will renew your life in the splendor of the star of Bethlehem, which shows us the complete way to God hidden in the Holy Child of Christmas Night.

Christ is born! Glorify Him!

+ Kyr Ambrose, Metropolitan



Figure 3 Ordination of Thomas A Sayuk to the priesthood. 2nd row L-R: Msgr. Michael Fedorovich, Msgr. Martin Canavan, Fr. Thomas Sayuk, Msgr. Basil Makuch, Fr. Francis Corkery, Fr. John Bura, Fr. Robert Moskal, in the center: Archbishop Ambrose Senyshyn.

CHAPTER
~ 24 ~

A Plea for Peace: 1974

On January 1, 1974, Metropolitan Ambrose issued a Pastoral letter, on the occasion of the World Day of Peace:

In the Sermon on the Mount, our Savior said: "Blessed are the peacemakers, for they shall be called children of God" (Matthew 5: 9)

In line with these words of Christ and understanding the role of every person in peacemaking efforts, the Holy Father, Pope Paul VI, asserts: "Peace depends on you!" In the endeavors of the Church to make the People of God ever conscious of the moral necessity of peace, the Vicar of Christ has designated January 1, 1974, as "World Day of Peace."

Peace depends on every person because peace is the supreme ethical objective towards which each and every person must necessarily and dutifully strive.

All Christians must be peacemakers, for a lasting and abiding peace can come about only through the reign of Divine Law, which is in Christ Jesus. However, to be a peacemaker, one must devote his time and talents as a personal contribution towards peace. The peacemaker will recognize the need for meditation and contemplation, in the words of Pope Paul VI, "to consider in a new way . . . the common life of men, the paths of history, and the destiny of the world".

In order to be a peacemaker, one must first perceive that peace in his own soul and live according to the Spirit. Peace must first reign in our very being, whence there can flow serenity, meekness, self-control, a free heart and love that binds us in peace with all our brothers and sisters.

We encourage all our faithful not only to pray for peace in a special way on New Year's Day, but also by an exemplary Christian life to reveal to the entire world our genuine peacemaking efforts in accord with the exhortation of the Apostle of the Gentiles to the Philippians: "Let your moderation be known to all men. The Lord is near! Have no anxiety, but in every prayer and supplication with thanksgiving let your petitions be made known to God. And may the peace of God which surpasses all understanding guard your heart, and your minds, in Christ" (Philippians 4: 5-8)

*+Ambrose Senyshyn, Metropolitan
Archbishop of Philadelphia*

A few days later, on January 6th, Archbishop Constantine Bohachevsky, who had died on January 6, 1961, was commemorated with Divine Liturgy and Requiem Services. Presiding hierarchs included Archbishop Ambrose and Bishop Basil Losten (who had been ordained by the late archbishop in 1957). About 200 of the faithful attended the liturgical services, including the late archbishop's brother, Emile Bohachevsky.

Archbishop Bohachevsky had conducted the administration of the archeparchy from 1924 until his death in 1961. During that time, he had overseen the construction of a great number of schools, churches, and rectories within the Ukrainian Archeparchy.

On March 31st, Metropolitan Ambrose blessed the newly constructed St. Vladimir's Church hall in Elizabeth, New Jersey. Some 400 of the faithful attended the ceremony, an event that actually took place on the 70th anniversary of the parish's founding.

On March 14th-15th, the main board of the Providence Association conducted its yearly meeting in Philadelphia, with Bishop Losten representing the Metropolitan Ordinariate. Archbishop Senyshyn sent his cordial greetings:

Following your activities as a fraternal institution, it behooves us to stress that you are following the right path that was once indicated by its founder Bishop Soter Ortynsky, O.S.B.M., and the first Metropolitan in the United States; he wanted to see in the Providence Association a moral and material aid to our Church and for its faithful. Reviewing your monthly reports I have to state that your generous aid benefits not only the Church but also the members of your organization and various cultural-educational and scholarly institutions, Ridni Shkoly (Saturday Schools), youth organizations, and others who ask for your help.

It behooves us to stress your latest achievement, the publication of a monumental work The Ukrainian Icon of S. Hordynsky, whose publication will dissipate the wrong information, being supplied on Ukrainian art by the occupants of the Ukrainian lands, appropriating to themselves the best works of the masters.

Only now will the world get the true information about where to find the real sources of rare icons, which once adorned our churches of God, and now have become the artistic value of foreigners and even hostile museums. This new achievement of yours deserves the full support of Ukrainian ecclesiastical circles and there should not be any parochial library without The Ukrainian Icon adorning its book shelves.

Therefore, I have the pleasure to greet the members of the Supreme Board and the Executive of the Providence Association of the Ukrainian Catholics who are gathered for their yearly meeting, and I wish them my best in their proceedings. I pray God to bless your labors and crown it with decisions which will benefit our Church and the Ukrainian community. As a

guarantee for this, I send you my Archpastoral blessing, and I remain yours in Christ our Lord.

+ Ambrose, Metropolitan, Supreme Protector of the Providence Association of Ukrainian Catholics

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On March 17th, Metropolitan Ambrose issued his Lenten Letter:

Dearly beloved in Christ:

Now that the days of Lent, the Great Fast (as our people call it), are upon us, the Church orders us to reflect upon our lives and our relationship to Jesus Christ, our God. We normally associate Lent with prayer and fasting, and rightly so. Many people in our modern society seemed to have ruled out prayer and fasting as vestiges of an antiquated, middle age backwardness. True, in our days the Church has eased up somewhat on obligatory rules for fasting, but the Church will never abolish fasting, nor even cease to encourage the faithful to pray. These are two great means of salvation.

Our Divine Savior Himself cautioned us: “Unless you do penance, you will all perish. . . .”

During this Holy season, I, as your Metropolitan, encourage the faithful of our Archeparchy to fast not only from certain foods at the prescribed times which the good pastors have promulgated, but also to fast from every manner of language and evil that tends to disrupt the bonds of brotherly love and thus the relationship that draws us into the divine orbit.

I encourage the people to manifest the spirit of Christ in the world by almsgiving, by aiding the poor, the brother for whom Christ also died, and by helping our eparchial seminaries. Above all, I urge you all, both young and old, to pray daily, to take an active part in the liturgical services of our heritage in your parish church, to purge yourselves in the Holy Sacrament

of Penance, and to receive the Most Holy Eucharist which is a pledge of eternal life.

+ Ambrose Senyshyn

Metropolitan - Archbishop of Philadelphia

After reorganizing the editorial staff of the Catholic weekly *The Way*, Metropolitan-Archbishop Ambrose again sent Easter greetings to those faithful trapped behind the Iron Curtain:

I greet you, God loving Bishop Confessors and Priests, who remain true to the resurrected Christ, notwithstanding the great sufferings and persecutions. You did not desert your flock, your faithful, but you try under harsh conditions to fulfill your pastoral duties.

I greet you, dear Brothers and Sisters in Christ, who in the depth of your hearts preserve fidelity to the Risen Christ. I welcome all of you with the traditional Christian greeting, Christ is risen!

On the occasion of the Easter Feast, I convey to all of you in Ukraine and in exile greetings from all the Ukrainian People of God, who live in the free land of America. What shall I wish for you?

First of all, I wish you religious and national freedom. This is the intimate wish of the Ukrainian people, which is proclaimed in its national anthem: Our soul and our body we shall lay down for our freedom. This hearty wish the Ukrainian people have stressed not only with words but also with deeds. Our Ukrainian Churches and the Ukrainian people gave many confessors, martyrs and heroes, who wished freedom for our churches and our people. Such freedom for the Ukrainian people Taras Shevchenko wished in his poems.

Remember, dear Brothers and Sisters that after the Golgotha the Resurrection will come. Let the Divine Savior strengthen

your faith and perseverance with His grace, which brings an internal peace. Take courage! You are not alone!

The resurrected Christ is with you. And we rush with our thoughts to you and send our prayers to the resurrected Savior, that He may shorten your sufferings and help you to celebrate future feasts of Christ's Resurrection in freedom. We pray the Almighty that the prophetic words of Taras Shevchenko may be realized as soon as possible: "The Truth will rise, the freedom will rise, and to You only all nations will pray eternally, eternally!"

+ Ambrose, Metropolitan of Philadelphia

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Figure 1 Archbishop's Chancery, Philadelphia, PA Metropolitan Seminary meeting; second row from L-R: Skrincosky, Monastersky, Fedorchuck, Chrepta, Paska, Fedorek, Fedorowich, Mosko.

On May 5th, Archbishop Ambrose acknowledged the eleventh World Day of Prayer for Vocations:

Dear Ukrainian Youth! Christ is risen! Khrystos Vośkres!

Along about high school age many teenagers begin asking themselves: "What am I going to do when I get out of school?" They think in terms of a job or a career, which perhaps will entail further years of study. Many dream and plan without thinking of the greater question: "What will be my vocation, my calling in life? What does God want me to do?" The question of a vocation is something greater and more embracing than a job or a career.

In a recent address to youth, Pope Paul VI called upon young people to unite themselves in religious organizations. "Be willing and proud," he said, "to give your name and your active support to some militant organization in the field of action, piety, or charity." The Holy Father concluded his address by saying that the Church—and perhaps history itself—awaits the profession and commitment of young people.

God calls his servants from all walks of life. They represent all mankind. And their very diversity of talent and experience is of great service to the Church.

The priesthood is not for weak men of still weaker faith. It is for men who have an awareness of difficulties in preaching Christ to our modern world, and who have a great confidence in the power of Christ Jesus to be able to do "all things because of Him Who strengthens" his priests.

What can be said of the priesthood in its service to the people of God can also be said of the great service religious communities of men and women offer to the Church. For the needs of our people are not restricted to an eparchial level; they embrace the entire world. The cry of the sick, of the homeless, of the lonely, the poor and abandoned rises to the heavens from all over the world. This cry must be answered by the unselfish response of generous men and women who will offer their lives as "proof that God does indeed love His own in this world."

If the Church has a great need for more priests, brothers and sisters to serve God's people today, this great need will be only increased tomorrow. Since you, the People of God, are the prime beneficiaries of such dedicated service, priests and religious need your good prayers for strength, your encouragement for their needs, your understanding of their mission, and your love for their work in serving mankind in God's name.

Encourage young men and women to seriously consider whether they might have the faith to respond to such a call from Christ to serve Him. We as co-workers with Christ plead with you to become our co-workers in the service of the same Lord Jesus, to unite our efforts in prayer for an increase of religious and priestly vocations for the Ukrainian Catholic Church.

"May the mercies of the great God, our Savior Jesus Christ, be with all of you".

Christ is risen! Khrystos Voskres!

+ Ambrose

On May 19, 1974, Metropolitan Ambrose presided at the celebrations of the Silver Jubilee of the SS. Cyril and Methodius School in Olyphant, headed by Rev. Father Stephen Hrynuck. On June 1, 1974, Archbishop Ambrose presented diplomas to the 28th graduating class of the Mother of God Academy in Stamford, Conn., a high school for girls. The school, operated by the Missionary Sisters of the Mother of God, was founded in 1944 by Archbishop Ambrose, who at the time was a bishop.

On June 7th, Metropolitan Ambrose announced a Nationwide Manifestation, to be held in Washington D.C. on June 22nd, and intended to focus attention on the Soviet persecution of Ukrainian citizens and the Ukrainian Catholic Church:

Very Reverend and Reverend Fathers, Dear Faithful:

At a time when the persecution of the Ukrainian Church and nation continues in Ukraine, when the cruel enemy covers our unfortunate ancestral lands with the cold ashes of the ruins of our religious and cultural life, when Moscow attempts to tear from the heart of the Ukrainian person his national identity and cultural originality, when the creators and bearers of the Ukrainian culture and spirituality are confined by the enemy to prisons, insane asylums, and Siberian labor camps—the obligation of the Ukrainian community in the free world, and especially in America, is to rise in defense of our brothers and sisters in Ukraine, and, using all possible means, attempt to stir the opinion of the free world and unite all freedom loving people to the cause of the defense of human rights in the lands of the Soviet Union, especially in Ukraine.

One of these means, consistently used by the community's Central Organization, the Ukrainian Congress Committee, will be a Nationwide Manifestation in defense of human rights, to be held at 1:00 p.m., June 22, 1974, at the Taras Shevchenko Park in Washington, D.C. This Manifestation will also mark the tenth anniversary of the unveiling of this memorial—as an underlying symbol of the struggle of the Ukrainian Nation for freedom and national independence.

This past spring the communist government forbade the celebration of the great bard of Ukraine. Consequently in Kyiv and Lviv there were student demonstrations which led to numerous further arrests and more persecution of the Ukrainian youth in Ukraine.

At the Shevchenko Memorial, we, living in the free land of America, have the opportunity to protest the happenings in Ukraine, to protest the inhuman treatment of Ukrainian political prisoners, to protest the destruction of the Ukrainian Church and culture and the ongoing Russification of Ukraine.

Also, we can freely bring our prayer to the Most High God in our Churches, therefore, we designate Sunday, June 22,

1974, as a Day of Prayer for the persecuted Ukrainian Church and Nation.

The power of prayer is invincible. Therefore on this Day of Prayer let us turn our hearts to the All-Powerful God and pray to Him to release our Church and Nation in Ukraine from their shackles.

We should all make certain that our massive presence at the Nationwide Manifestation in Washington, on June 22nd, will give a living example of our religious and national solidarity with our subjugated Ukrainian Nation, especially with those lights of spirit and culture, who suffer in prison and still do not abandon their principles, but who carry the cross and banner of the Ukrainian Nation's Golgotha.

+ Ambrose, Archbishop - Metropolitan of Philadelphia

The Ukrainian Catholic Newspaper *America*, in its June 13, 1974, issue, informed its readers that on June 23rd all churches in the United States would observe a "Day of Prayer" for Ukrainian political prisoners and the captive Ukrainian people. A later issue of the newspaper reported that high-ranking prelates of the Ukrainian Catholic and Ukrainian Orthodox Hierarchies had offered an invocation during the National Manifestation held in Washington D.C.

The year closed with Metropolitan Senyshyn's annual Christmas greeting:

Dear Brothers and Sisters of God's Ukrainian People!

It is nice to be able to enter your homes and greet you with our ancient Ukrainian tradition: Christ is born! On the occasion of Christ's Nativity I greet you with the festive well-wishes from the far away land of America so that in these times of severe threat the Divine Savior according to the words of the Divine Liturgy could be for You "strength, stronghold, and refuge."

I turn to you with Christmas wishes, Most Reverend Excellencies and you dear priests, who without hesitation remain faithful to Christ and His Church, notwithstanding grave sufferings. You have not forsaken and do not renounce the true Christian faith and you attempt to fulfill your priestly duties in life's dire circumstances. May the Son of God be your strength. I greet you sons and daughters of the Ukrainian people and wish that Jesus Christ may be your stronghold. Do not fall into despair. Preserve the faith to Jesus Christ and the attachment to Christ's Church in the depth of your hearts. I turn to you with the Christmas greetings, dear Confessors, Martyrs and Heroes, who are in exile, prisons, and concentration camps and suffer for Christian and national ideals. May the Divine Savior be your Refuge. Your sacrifices and sufferings, for the freedom of our Fatherland, manifest that you, not only with words but also with deeds, stress your love for Ukraine, putting into practice that "soul and body we shall offer for our freedom. . . ."

Dear Brothers and Sisters! Take courage! You are not alone! The Lord is with you, He will be your "strength, stronghold, and refuge" if you will continue to live a Christian life. There is no force in the world that would be able to destroy the faith in your souls. The enemies can take away your churches, banish innocent people to Siberia, but they cannot eradicate the Christian faith in your hearts. In the world there exists no iron curtain that the enemies could use to bar our soul from God.

We thank God that in our times we have contemporary Confessors, Martyrs, and Heroes who have not been afraid of the persecutions, because God our Lord is their "strength, stronghold, and refuge." And we take flight with our thoughts to you, sending our entreaties to the Son of God that he may shorten the days of your suffering and will let you enjoy the moment when God's Truth will vanquish darkness.

May the Benevolent God aid you, so that the Ukrainian

*people will soon celebrate the Feast day of Christ's Nativity,
singing in freedom the words of the carol:*

*Look with your sincere eye, O Son of God, on our land,
on Ukraine.*

*Send her from heaven the grand gift, that they may celebrate
You in all eternity.*

Christ is Born! Glorify Him!

+ Ambrose, Metropolitan - Archbishop of Philadelphia

CHAPTER ~ 25 ~

Last Messages: 1975

On December 13, 1974, Metropolitan Ambrose wrote to President Gerald Ford, asking for the president's assistance in freeing the prominent historian, Valentyn Moroz, who, along with hundreds of other Ukrainian intellectuals, had been imprisoned by the Soviets. On January 10, 1975, the White House responded with this message:

Dear Archbishop Senyshyn:

The President has asked me to thank you for your letter of December 13 concerning Valentyn Moroz. The concern of the United States government and the American people regarding the present situation of Mr. Moroz has been brought to the attention of the Soviet government. As you are aware, this complex and delicate issue is in the hands of the Soviet government, and the USSR views Mr. Moroz's case as a strictly internal matter. However, the Administration remains deeply concerned for those everywhere who are unable to exercise fundamental human rights. It is the president's view that, as Americans, we can never acquiesce in the suppression of human liberties. We adhere to the principles contained in the Universal Declaration of Human Rights, not only in appropriate international forums, but also in our exchanges with other governments, including the USSR. The President believes that this approach, within the framework of an

expanding and improving US-USSR relationship, offers the best prospect of benefitting individuals such as Mr. Moroz.

With the President's appreciation and best wishes, Sincerely,

Roland L. Elliott

Director of Correspondence

On March 13th-14th, Metropolitan Ambrose spoke at the annual meeting of the board of directors of the Providence Association, expressing to the members his appreciation for the organization's excellent work:

It seems as though there is no person in our society who would not know about the Providence Association, the Ukrainian Catholic Organization, and its social purpose factor which brilliantly strives toward a religious and national ascent of members in the free world. "God and Country:" this call has inspired all your work for the benefit of our native ancestral Church, directly our community and indirectly our nation.

His Easter greeting in March expressed a wish:

My cordial wish . . . on this glorious day of Christ's Resurrection is that everyone may find the Resurrected Christ; and having found Him in a very close union through sanctifying grace until the time everyone will have to meet Him eye-to-eye in the splendor of the bright light of the eternal grandeur. Some people look for Christ in the dubious knowledge of a modern philosophical theory; others in a mechanical execution of pseudo-religious practices; still others, denying the very fact of Christ's Resurrection, look for Him among the dead in order to, allegedly having found Him, justify themselves that they cannot and are unable to strive to a supernatural life, which would be too difficult for them.

In his April Appeal, written for the World Day of Prayer for Spiritual Vocations, Metropolitan Senyshyn repeated the words of Pope Paul VI:

Among all spiritual benefits which we desire to attain during the Holy Year, we especially wish an increase in the number of those who will dedicate their lives to the service of the Church, especially priests and monks, and nuns. For appropriately to explain the ways of grace and the methods of salvations, as the Holy Year indicates, and to make them attainable, there will always be a need for those holy servants and witnesses of Christ's good news, the need for those, who in complete imitation of Christ, demonstrate to their co-brothers, that is, to people of this age and of future ages, the road to penance and holiness.

In May, in recognition of the World Congress of Free Ukrainians, Metropolitan Ambrose appealed for Solidarity with Indomitable Ukraine and explained the goal of this action: "To render testimony of its solidarity with the indomitable Ukrainian people in the native lands, and also to popularize the tasks and activities of the World Congress of Free Ukrainians, and to acquire financial means for this activity."

He also encouraged his faithful to mark May 11, 1975, as a Day of Solidarity with Indomitable Ukraine and to offer prayers to the Almighty on behalf of the Ukrainian people. Moreover, since that day also fell on Mother's Day, he called on the faithful to render appropriate respect to the Suffering Ukrainian Mother, persecuted and imprisoned in Ukraine for her unshakeable fidelity to God and motherly love for her children, family, and Ukrainian people.

On the occasion of Great Lent, 1975, Metropolitan Ambrose sent a pastoral letter to clergy, faithful, and the Ukrainian People of God:

Lord, King! Grant that I may see my own sins and not judge my brother. (Prayer of St. Ephrem)

Beginning on the evening of the Cheese-Fare Sunday, and continuing throughout the Great Fast, the words of the prayer of St. Ephrem, "Lord, King! Grant that I may see my own sins and not judge my brother," resound in our churches.

This short prayer captures in itself not only the essence of the Lenten season, but also the theme of the current Holy Year as proclaimed by the Holy Father, Pope Paul VI—reconciliation. Since this prayer is repeated so often during the Great Fast, we should meditate upon it, so that, understanding its deep meaning, we may be enfolded by the same spirit of prayer, as were our Christian ancestors during this holy time.

“Not to judge my brother . . .” is a basic principle of the Christian faith. Our Divine Savior taught, “Do not judge, that you may not be judged. For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you. But dost thou see the speck in thy brother’s eye, and yet dost not consider the beam in your own eye?” (Matthew 7: 1-3).

Experience teaches us that it is difficult, if not impossible, to know or understand all the reasons for or ramifications of any one situation in life. Yet in spite of this, the vice of pride, the sin which cast rebellious angels into hell, drives us to sit in judgment on our brothers. We should not let ourselves be led astray by misunderstood or partially understood happenings.

Take, for example, the story of Absalom, the son of King David, in the Second Book of Kings. Sacred Scripture says of Absalom that “. . . in all Israel there was not a man so comely and so exceedingly beautiful as Absalom” (Kings 14: 25). Absalom, in addition to being greatly loved by his father, King David, enjoyed the trust and respect of all those who knew him. But yet in reality, Sacred Scripture tells us that Absalom continually plotted against his father and attempted to force him from his throne.

Still more enlightening is the account of the courageous Judith. The pagan king Nebuchadnezzar sent his armies under the leadership of Holofernes into Syria and Palestine with the express purpose of forcing the people of that territory to worship Nebuchadnezzar as God. Mercilessly conquering

all in his path, Holofernes triumphantly entered Israel and laid siege to the town of Bethulia. The inhabitants of the town began to die of hunger and thirst. The God-fearing widow Judith encouraged the people not to give in to the enemy but rather to seek the aid of God in prayer. One day, however, Judith . . . took off her haircloth, and put away the garments of her widowhood. And she washed her body, and anointed herself with the best ointment, and plaited the hair of her head, and put a bonnet upon her head, and clothed herself with the garments of her gladness (Judith 10: 2-3) and went to the camp of Holofernes. Her actions were understood by people in their own way. Falsely, they suspected her of having betrayed her own people; severely and without basis they judged her. However, Judith's intentions were entirely different from what they had suspected. Taking advantage of the situation in the tent of a drunken Holofernes, she beheaded him and saved her people. Judith, who had been scorned by all, became a heroine to the Israelites.

We need not seek still other examples from the Old Testament, but let us consider our Divine Savior as an unparalleled model of innocence, purity and complete holiness, Who was rejected by His contemporaries and nailed to the cross.

The suffering and dying Savior is the example of gentleness and unsurpassable patience, of heroic and sincere love of enemies, a model of complete resignation to the will of God and perfect obedience even unto death. This same Jesus warns us even today: "You have heard that it was said to the ancients, Thou shall not kill; and that whoever shall kill shall be liable to judgment. But I say to you that everyone who is angry with his brother shall be liable to judgment; and whoever says to his brother "Raca" shall be liable to the Sanhedrin; and whoever says "thou fool" shall be liable to the fire of Gehenna (Matthew 5: 21-26).

The Great Fast is a time of penance, a time of reconciliation

with both God and neighbor. Sacred Scripture tells us to “bring forth therefore fruits befitting repentance” (Luke 3: 8) During the Great Fast let us ignite our daily lives with the humble prayer of St. Ephrem: “Lord, King! Grant that I may see my own sins and not judge my brother . . . ” May the blessing of the Lord be upon you!

+ Ambrose, Archbishop - Metropolitan of Philadelphia

The Metropolitan followed with his annual Easter greeting:

Why do you seek the living one among the dead? He is not here, but has arisen. (Luke 24: 5-6)

With these joyous words did the angel announce to the myrrh-bearing women and to all others the decisive victory of Christ over death and evil, a victory which today enables us a full Christ’s victory over death and evil, a victory which enables us today boldly and sincerely to greet all of you, faithful of our Eparchy, with the triumphal greeting: Christ is risen!

Although 2,000 years have passed since the moment when Jesus Christ was truly and historically resurrected from the tomb, many people still look for Him in an empty Arimathean tomb, where He is not. Some people look for Him in the dubious knowledge of a modern philosophical theory; others in a mechanical execution of pseudo-religious practices; still others, denying the very fact of Christ’s Resurrection, look for Him among the dead in order to, allegedly having found Him, justify themselves that they cannot and are unable to strive for a supernatural life, which would be too difficult for them. Let the Angel of Resurrection morning announce to them: “Why do you seek the living one among the dead? He is not here, but has risen!”

Why look for Christ? Did he not confirm with the same words: “When somebody loves Me, then He will preserve My word and my Father will love him and we will come to him and make our abode with him” (John 14, 23)

Thus, it is not difficult to look for Christ when we keep His word, that is, His commandments. Then He Himself will come and dwell in us. Then the Resurrected Christ will speak to us as he had to His disciples: "Peace be with you!" And He will calm us; he will remove our fears, he will give us peace of soul, and above all give us unspeakable joy of His dwelling presence in our soul.

Christ further declared: "Abide in Me, and I in you! As the branch cannot bring fruit of itself unless it remains on the vine, so neither can you unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit; for without me you can do nothing!" (John 15, 4-6)

The learned theologians of the Catholic Church claim in agreement that this Vine is the Mystical Body of Christ, that is, the Holy Christ's Church. As long as we are in union with this Church, we have access to life which is in the resurrected Christ. Beyond Christ's Church, there is no life, as a branch cut off from the vine, it will wither away and then be discarded.

The saints were tested by our Lord God. Our age is no exception to this. Various senseless philosophers arise which cause confusion for God's people. Various false ideas have caused chaos in the Church and beyond it. And sometimes it may seem to us, perhaps, that there is no truth, that there is no justice. Therefore, it is necessary to turn to Christ; we should look for Him, not necessarily in human sophistry in far unknown spheres, not in empty graves of contemporary indifference, but in ourselves. "For behold the Kingdom of God is within you, because the Kingdom of God is among you." (Luke 17: 21) That is, it is within your power to reach to, through faith, justice and love.

My cordial wish to each of you on this glorious day of Christ's Resurrection is that everyone may find the Resurrected Christ; and having found Him in a very close union through sanctifying grace until everyone will have to meet Him eye-to-eye in the

splendor of the bright light of God's eternal grandeur.

Christ is risen!

+ Ambrose, Metropolitan - Archbishop of Philadelphia

On the occasion of the World Day of Prayer for Vocations, Metropolitan Ambrose issued this Appeal:

Nobody doubts that in in today's age there is need for more laborers in the Vineyard of Jesus Christ, especially in the Ukrainian Catholic Church. By proclaiming this year a Holy Year, His Holiness Pope Paul VI declared: "Among all spiritual benefits which we desire to attain during the Holy Year, we wish the most an increase in the number of those who will dedicate their lives in the service of the Church, especially priests and monks, and nuns. For to appropriately explain the ways of grace and methods of salvation, what the Holy Year indicates, and makes attainable, there will always be a need for those holy servants and witnesses of Christ's good news, the need for those who in complete imitation of Christ demonstrate to their co-brothers, that is, to people of this age and of coming ages, the road of penance and holiness.

The conversion, the return of those who " . . . have forsaken the right way" (2 Peter 2:15) to the path to life, fullness of joys in your presence (Psalm 16: 11)—all this, without doubt, is God's work. However, God in His Providence ordinarily reaches His miraculous goals by secondary means.

If, as Saint Paul exhorts us, we "pray without ceasing" (Thessalonians 5: 17), then we have to pray in a special spirit of sincerity for vocations for the spiritual and monastic life.

Having these thoughts in mind, we ask God's People of the Ukrainian Catholic Church to go to the heavenly gates with prayers on Sunday April 20, 1975, on the day which our Holy Father has proclaimed as the 13th World Day of Prayer for Vocations. On this day let all pastors in the churches exhort the

faithful to pray for vocations, and after all Divine Liturgies on that day, let everyone pray publicly, pleading to the Holy Spirit to exhort laborers for the Lord's harvest!

Christ is risen!

+ Ambrose

On September 2nd, at the 37th LUC Convention, which was held at the Benjamin Franklin Hotel in Philadelphia, Mayor Frank Rizzo presented an award to Metropolitan Senyshyn, in recognition of his belief in Philadelphia's future, as evidenced by the construction of the magnificent Cathedral. At that banquet, Jesuit Walter Cizek, author of the book *With God in Ukraine*, spoke about his captivity and interrogation by the Russian police and about his work among Ukrainians in prison camps and villages.

In November, Metropolitan Ambrose issued an Advent Pastoral Letter:

Dear Beloved in Christ!

At the beginning of this Advent season, as the Christian world once again prepares to commemorate the Nativity of the Savior, we turn to you, the faithful of the Ukrainian Catholic Church, and ask you also to prepare for this holy observance. The Nativity of Jesus is a mystery, wherein God has willed to become man and dwell in our midst so that we, in knowing Him, the Son of God, might come to know something of the eternal Godhead and through this knowledge to conform our lives to the will of God and to gain eternal life through faith in the present age and through love in the next.

Our observance of the Nativity of Jesus Christ will be all the more meaningful and beneficial to us if we strive for a true and deeper knowledge of God.

Where do we gain this knowledge of God? We gain this knowledge of God primarily from Sacred Scripture and Sacred

Tradition, called by theologians the “Deposit of Faith.” We gain this knowledge from the latter as expounded by the teaching authority, the Magisterium of the Church. “He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him who sent me.” (Luke 10: 16)

It is the prime obligation of every Christian to know the rudiments of his faith and morals and to utilize the sources which each has of the knowledge of God, especially the preaching of pastors. “Faith depends on hearing, and hearing on the word of Christ.” (Romans 10: 17)

We also gain the knowledge of God through reflection on the universe. The psalmist says: “The heavens declare the glory of God, and the firmament proclaims this handiwork. Day pours out the word to day, and night to night imparts knowledge” (Psalm 18: 2-3). We likewise gain the knowledge of God through the religious and the Catholic press.

Our knowledge of God is further strengthened by the Sacraments of the Church, for in them we meet and touch God through grace and faith. We also gain a special knowledge of God through love and friendship with Jesus. Jesus said: “If anyone loves me, he will keep my word, and My Father will love Him, and we will come to him and make our abode with him.” (John 14: 23)

During this Advent season let us seek out Jesus, as did the wise men of old, as did the lowly shepherds. He is not far; He is always near to those who seek Him with a pure heart. In finding Him, in really working with Him, we gain eternal life. “Therefore, we must attend all the more to what we have heard, so that we may not be carried away” (Hebrews 2: 1) “So, as you received Christ Jesus the Lord, walk in him, be rooted in him and build upon him and established in the faith as you were taught, abounding in thanksgiving” (Colossians 2: 6-7).

May our ever-increasing knowledge of God in Jesus Christ

be a pledge of the promised blessings of eternal life.

+ Ambrose Senyshyn - Archbishop of Philadelphia

In December, Metropolitan Ambrose issued two Christmas greetings, which would be his last. The first was addressed to the clergy and faithful, the Ukrainian People of God:

Today, all things for us are filled with joy, for Christ is born of a Virgin. Holy Church joyfully greets the Nativity of Christ. The birth of Christ was enveloped in joy and sorrow. Joy—for the Advent of the Messiah in our world became the dawn of our salvation. And in the Incarnation of the Second Person of the Blessed Trinity, we saw that “God is with us.” “And the Word was made flesh, and dwelt among us. And we saw his glory—glory as of the only-begotten of the Father—full of grace and of truth” (John 1: 14). Sorrow—for all did not recognize Christ, not all knew the time of His visitation. Moreover, considering the poverty and the difficult times of the Holy Family, the massacre of the Holy Innocents, the wickedness of certain leaders, the human heart was so grieved that the inspired Evangelist Matthew had to repeat the painful words of the prophet Jeremiah: “A voice was heard in Rama, weeping and loud lamentation; Rachel weeping for her children, and she would not be comforted, because they are no more.” (Matthew 2: 18)

Rama is our world, and the cries we so often hear are the universal groans of mankind. Today’s Ukraine is part of that world of Rama. From that land across the sea we hear the cries and wailings of our brothers and sisters. They have no comfort except in this, that they are daily privileged to increase the ranks of the martyrs and confessors of the faith. In the sacred conviction that God exists and that He lovingly abides with us, they find a truth deeper than pain and sorrow. Imbued with such a conviction, Saint Paul cried out: “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword?” (Romans 8: 35) Despite the terrible persecutions, our

people there live by faith in God, a faith which alone answers the complex mysteries of life and gives strength to persevere amid rampant evils.

At times the pain strikes ferociously at the bond between the human soul and God. But it cannot break through that bond for those who in a deep and unshakeable faith and trust in Christ, for those who in a loving and tender union with Him pray incessantly to the Heavenly Father. Saint Matthew hints at this great truth when he narrates the slaughter of the Holy Innocents. No Herod can destroy Christ in our hearts.

Thus, Christians, take courage! Christ conquered all things! And we who stand with Him shall indeed also conquer. He alone shall fill us with joy; "And your sorrow will be turned into joy." (John 16: 20)

Celebrating this joyful feast of the Birth of Jesus Christ, let us strengthen our faith with genuine sentiments of brotherly love. Let us usher in Christ, the Divine Child, into the manger of our homes. Let us adore Him, the Invisible God and Divine Guest. He shall help us to see the will of the heavenly Father in all things, and will fill us with such joy that no one can take it from us. Let all things today be filled with joy, for Christ is born of a Virgin!

Christ is born! Glorify Him!

+ Ambrose

*Metropolitan Ambrose sent the second of his Christmas greetings to those ensnared behind the Iron Curtain. His greetings were transmitted through a *Voice of America* broadcast:*

Dear Brothers and Sisters in Ukraine, who live in our Native Ukrainian lands.

*I greet you from the city of brotherly love in Philadelphia, on the radio waves of *Voice of America*, with joyful news: Christ is born! I greet you with these words, with which*

at midnight the angel of the Lord announced to the poor shepherds the good news that the moment of salvation had arrived: today the Savior was born in Bethlehem!

That night nothing extraordinary had happened in the lives of the majority of people. The people walked, labored, sold, bought, and occupied themselves with the usual human duties. A number of the pious people of Israel awaited God's Anointed One. However, the majority of people had no interest in this. Some grew in faith; others continued to lead a sinful life. Then, suddenly in an unnoticeable place, among want, misery, and poverty, Jesus the Son of God, was born of the Blessed Virgin Mary in Bethlehem to begin the mission of redeeming mankind. Not all people had accepted Christ the Savior; however, as the inspired evangelist Saint John writes: "But to as many as received him, he gave the power of becoming sons of God; to those who believe in his name." (John 1: 12)

So, although Christ came into this world to save all people, not everybody benefited from God's salvation. The Holy Scripture tells you that the Savior was born to you, to you who put all the hope on God and his designs in the world.

Even though you live in misery, do not become despondent. From among all the people who lived at the time of Christ's birth, only the poor and lowly shepherds were worthy to see with their own eyes the Son of God. Only a few Magi of that ancient age, who also suffered hardships during their trip, experienced that joy—to adore the Son of God. Truly the Savior of the world was born to them. And to you also, Dear Friends in Christ, the Savior was born.

When you will, in everything, and in unshakeable faith, raise your eyes above all terrestrial matters and with faith in your heart, above the sea of life, and with a silent prayer on your lips, you will see the Christmas star, and surely Christ will be born in your heart. And you will hear the melody of

the Heavenly hymns: “Glory to God in the highest, and peace among men of good will.” (Luke 2: 14)

Although you are far from us, you are always in our thoughts and prayers. We pray to God to shorten the days of your sorrow and sufferings and to strengthen you in the faith for a better future.

Christ is born!

+ Ambrose



Figure 1 Rev. Mother Andrea Spikula, MSMG



Figure 2 Sister Vasilia Leuch MSMG

CHAPTER
~ 26 ~

September 11, 1976

May the memory of Metropolitan Ambrose never die: may it last forever, eternally. May his virtues and great deeds shine for all to see and to imitate. May his sealed coffin symbolize and be the seal of our unity in one Patriarchate.

His Beatitude, Eminence Josyf Cardinal Slipyj

Two years before Archbishop Ambrose Senyshyn died, he requested that the Sisters take care of him at their convent at 711 North Franklin Street, Philadelphia, Pennsylvania.

A nurse was employed by the Ukrainian Catholic Archdiocese of Philadelphia to care for Archbishop Senyshyn during the day. At night Sister Vasilia met the Archbishop's needs.

On weekends Mother Andrea Spikula, MSMG traveled to Philadelphia to help Sister Vasilia, MSMG take care of His Grace at the convent. Other Sisters helped with the laundry, cleaning, cooking and shopping. Whatever the Archbishop Ambrose needed, the Sisters worked tirelessly to help make his last days more comfortable.

Sister Vasilia Leuch, MSMG was born December 7, 1936 in Parana, Brazil. Her parents were Maksim and Teklia Leuch. She came from a large family of six brothers and sisters. Young

Tatiana arrived in the United States of America on May 5, 1952. She was educated in Brazil and later at the Mother of God Academy in Stamford, Connecticut and Good Counsel College in White Plains, New York. Sister Vasilia began her postulancy in the Community of the Missionary Sisters of God in April, 1953 and made her final profession in January, 1963.

Sister Vasilia, MSMG taught Ukrainian and French at the Mother of God Academy. Later she was transferred to Philadelphia, Pennsylvania to teach at the Ukrainian nursery of the Infant Jesus. She was a gifted woman who loved teaching and was very proud of her Ukrainian heritage, always striving to improve and master the Ukrainian language. She was particularly gifted in the making of pysanky, ceramics and Ukrainian embroidery.

Above all, Sister Vasilia Leuch, MSMG showed her love for Our Lord Jesus and the Mother of God through her exemplary life of prayer, and the keeping of her holy vows of Poverty, Chastity and Obedience.

Towards the end, Sister Vasilia was diagnosed with cancer. After the surgery, she told Archbishop Ambrose about her illness. Archbishop Ambrose told Sister Vasilia that he will die first and then she will die. Archbishop Ambrose Senyshyn died in 1976 and Sister Vasilia died in 1977.

Sister Vasilia, MSMG was called to her eternal reward on Pentecost Sunday (her favorite holy day) May 29, 1977 at 8:22 P.M.

On September 11, 1976, the Consistory of the Archeparchy of Philadelphia announced the death of Metropolitan Ambrose Senyshyn:

With a deep sense of sorrow and regret, we announce that on Saturday, September 11, 1976, at 3:57 p.m., in the forty-fifth year of his priesthood and the thirty-fourth year of his episcopal ministry, His Grace Archbishop Ambrose Senyshyn,



OFFICE FOR INFORMATION

UKRAINIAN CATHOLIC ARCHDIOCESE
815 NORTH FRANKLIN STREET
PHILADELPHIA, PA. 19123

September 11, 1976

Philadelphia, Pa. - Archbishop Ambrose Senyshyn, Metropolitan for Byzantine Rite Ukrainian Catholics in the USA died here this afternoon at 4:00 P.M. after a long illness.

Born in Ukraine on February 23, 1903, he was ordained into the Catholic priesthood there in 1931. In 1933 he came to the USA to do missionary work among the Ukrainian Americans. In 1942 he was elevated to the order of bishop by Pope Pius XII and served the Ukrainian Catholic Church in various capacities. In 1961 he succeeded Archbishop Constantine Bobachevsky in the Philadelphia Byzantine Rite Ukrainian Catholic Archdiocese as Metropolitan-Archbishop and served in that capacity to death.

Requiem services will be chanted at the Ukrainian Catholic Cathedral, 830 North Franklin Street at 7:00 P.M. on Wednesday, September 15, 1976. Funeral rites will be conducted on Thursday September 16, 1976 at 11:00 A.M. His mortal remains will be interred in the crypt of the same Cathedral which he built.

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Figure 1 News release - Death of Archbishop Senyshyn - 1976

O.S.B.M., Metropolitan of the Ukrainian Catholic Church in the United States of America, Member of the Permanent Synod of Bishops of the Particular Ukrainian Catholic Church, Assistant to the Papal Throne, Supreme Protector of the Providence Association for Ukrainian Catholics in the

United States, a true Ukrainian patriot, fervent in Christ's vineyard as a priest and monk, unswerving in his loyalty to the Apostolic See, untiring in his devotion to and work on behalf of the Church, departed to his eternal rest.

Born on February 23, 1903, in Staryj Sambir, Halychyna (Western Ukraine), he joined the Basilian Order in 1922 and was ordained to the holy priesthood in 1931. He was named bishop in 1942, and in 1961 he became the Archbishop of Philadelphia and Metropolitan of the Ukrainian Catholic Church in the United States.

This great prince of the Ukrainian Catholic Church had been in failing health for over a year, and in the last months of his life had been hospitalized several times. On June 8, 1976, Pope Paul VI named Auxiliary Bishop Basil Losten as the Apostolic Administrator for the Archeparchy. And as of that date, Bishop Losten had been handling the Archeparchial needs and concerns.

In his last Lenten Pastoral Letter, Metropolitan Ambrose expressed these thoughts: "Almighty God, You Who have created all things by Wisdom and by inexpressible Providence and great goodness have now brought us in these salutary days for the purification of our souls and bodies and for the control of our passions and hope in the Resurrection, because this is the time for us to purify our bodies and souls, so that we can gain control of our passions and so witness the Resurrection."

His 1976 Easter Message contained the words of Saint Paul:

"I have been crucified with Christ; yet I live, no longer I, but Christ lives in me; insofar as I now live in the flesh, I live by faith in the Son of God Who has loved me and given himself up for me." (Galatians 2: 20)

The Way provided details of the Metropolitan's funeral rites:

The solemn transferal of the mortal remains of the late Metropolitan Ambrose from the Chapel of the Missionary Sisters of the Mother of God on Franklin Street to the Cathedral of the

Immaculate Conception took place on Monday, September 13, at 6:00 in the evening. Bearing the coffin were the following: Bishop Basil Losten; Msgr. Myroslav Charyna, Dean of the Philadelphia Protopresbytery; Msgr. Michael Fedorowich, Chancellor of the Archeparchy of Philadelphia; Msgr. Robert Moskal, Rector of the Cathedral; and Mr. Petro Senyshyn, brother of the late Metropolitan.

Following the placing of the vested body in state in the Cathedral, Bishop Losten, assisted by the clergy of the Philadelphia Presbytery, offered a Panakhyda for the repose of the soul of Metropolitan Ambrose. The responses were sung by the cantors of the local Ukrainian churches, while the honor guard was composed of the Ukrainian Catholic War Veterans from St. Josaphat's Church in Frankford.

Participating in the funeral rites for Metropolitan Senyshyn were eleven Ukrainian Catholic Hierarchs, led by their Primate, His Beatitude Josyf Cardinal Slipyj. Those present included Archbishop-Metropolitan Maksym Hermaniuk, C.S.S.R., Bishop Neil Savaryn, O.S.B.M.; Bishop Andriy Roborecky and Bishop Jerome Chymy, of Canada; the Apostolic Administrator of the Archeparchy of Philadelphia, Bishop Basil Losten; Bishop Joseph Schmondiuk and Bishop Jaroslaw Gabro from the USA; Bishop Augustine Hornyak, O.S.B.M., from England; and Bishop Ivan Prashko from Australia. Concelebrating the Requiem Divine Liturgy were also the Bishops of the Byzantine-Ruthenian Metropolitan Province of Munhall: Archbishop Metropolitan Stephen Kocisko, Bishop Michael Dudick, Bishop Emil Mihalik, Auxiliary Bishop John Bilak, and Bishop-designate Thomas Dolinay.

Joining them were four dignitaries of the Latin Rite: His Eminence, John Cardinal Krol, Archbishop of Philadelphia; Bishop Alfred Abramowicz, personal envoy of Cardinal Cody of Chicago; Bishop William Connare of Greensburg; and Auxiliary Bishop John Graham of Philadelphia. The Ukrainian Orthodox of America was represented by its primate, His Grace Metropolitan Mstyslav Skrypnyk.

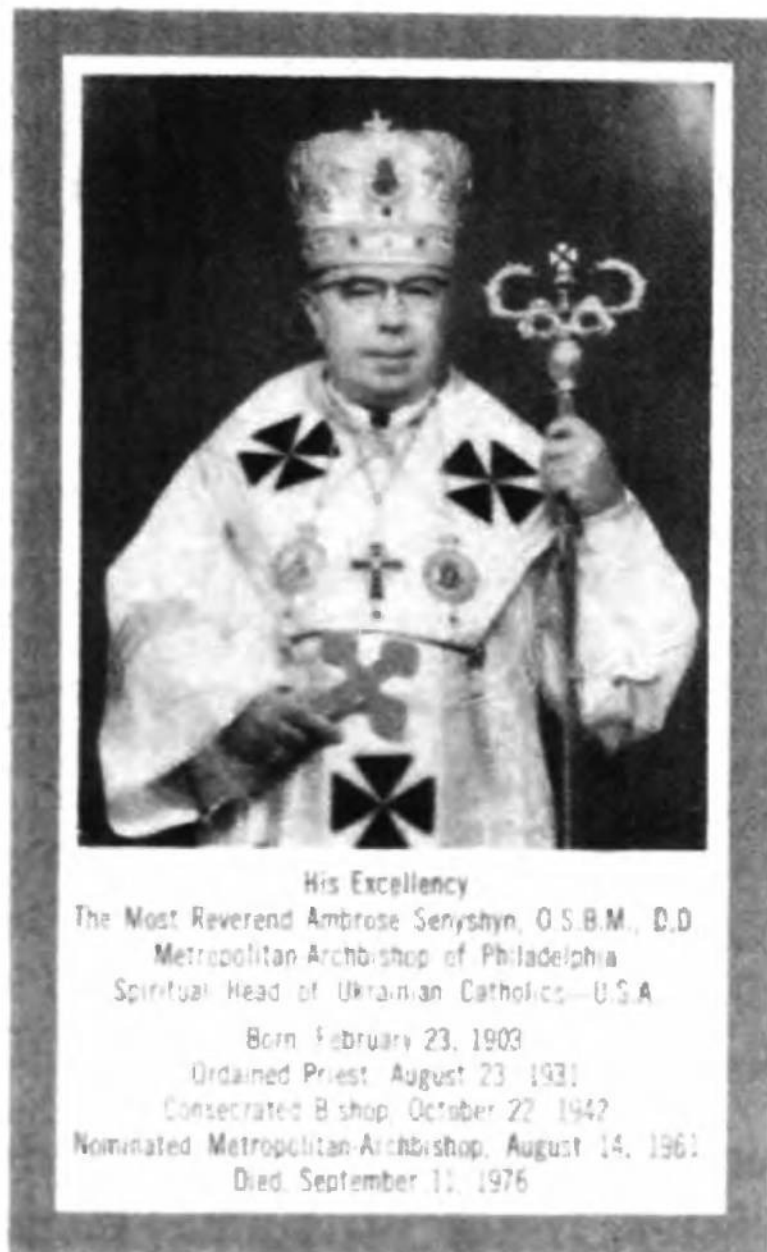
Present among the hundreds of clergy and religious were also the following: Very Reverend Protoiumen Patrick Pashchak, O.S.B.M.; Very Reverend Mykhailo Hrynychshyn, CSSR; and Very Reverend Anthony Skurla, Protoiumen of the Eastern Rite Franciscans in the United States; Monsignor Myroslav Charyna who represented the Providence Association of Ukrainian Catholics; and Mayor Frank Rizzo who represented the City of Philadelphia. President Gerald Ford sent a special letter of condolence and a personal envoy, Dr. Myron Kuropas.

Solemn Divine Liturgies were offered in the Cathedral at 7:00 a.m. and 9:00 a.m. on Tuesday, September 14. At 8:00 p.m., His Grace Metropolitan Skrypnyk of the Ukrainian Orthodox Church of America was assisted by local Ukrainian Orthodox clergyman and faithful in the offering of a special service for repose of the soul of Metropolitan.

On Tuesday September 14, 1976, His Grace Metropolitan Mstyslav Skrypnyk of the Ukrainian Orthodox Church of America came with his clergy to pay their last respects. In eulogizing the late Metropolitan, His Grace said, "We are one church and one people and no one will separate us." Those in the Cathedral witnessed a moving instance of ecumenism and Christian brotherhood, as Metropolitan Mstyslav, assisted by priests of the Ukrainian Orthodox Church, offered a Panakhyda.

On Wednesday, September 15th, Bishop Basil Losten offered a Pontifical Divine Liturgy for the late Metropolitan, with the children of the local Ukrainian parochial schools in attendance. Concelebrating were Fathers Petro Lypyn, Thomas Barylak, Myroslav Lubachivsky, and Martin Canavan, who delivered a moving eulogy. The responses were sung by the school children, many of whom received Holy Communion. Particularly touching was the "Vichnaya Pamiat" sung by the children, whom the Metropolitan so loved and cared for.

At 7:00 in the evening of September 15th, the Hierarchs of the Ukrainian and Ruthenian Metropolitan provinces in Canada



Славою і честію вінчал
еси его, Боже, і положил
еси на главу его вінец от
камене чесна славу і веле-
літє низложиши нань, яко
даси єму благословеніє во
вік віка. (З Архирейської
Божественної Літургії).



With glory and honor has Thou, O God,
crowned him, and hast placed on his head
a wreath of precious stones; glory and
majesty. Thou hast laid upon him, for
Thou has given to him a blessing, now,
always and forever, and unto ages of ages.
Amen. (Pontifical Divine Liturgy)



МОЛИТВА

Со святими упокой, Христе, душу
раба Твоєго Архирея Амврозія, іді-
же ність болізь, ни печаль, ни воз-
дыханіє, но жизнь безконечная.

Figure 2 Funeral remembrance card, Most Reverend Ambrose Senyshyn, O.S.B.M. D.D. Metropolitan- Archbishop of Philadelphia, 1976.

and the United States, Archbishop Metropolitan Maksym Hermaniuk, CSSR, and Stephen Kocisko; Bishops Neil Savaryn, O.S.B.M., Andriy Roborecki, Isidore Borecky, Michael Dudick, Emil Mihalik, Joseph Schmondiuk, Jaroslav Gabro, Augustine Hornyak, Jerome Chymy, John Bilak, and the Apostolic Administrator Bishop Losten—concelebrated a Pontifical Parastas for repose of the soul of the departed Metropolitan.

On Thursday, September 16, at 11:00 in the morning, a Pontifical Divine Liturgy and Panakhyda was offered by the Primate of the Ukrainian Catholic Church, His Beatitude Josyf Cardinal Slipyj. Bishop Ivan Prashko of Australia, and all the hierarchs of the Ukrainian and Ruthenian Metropolitan Provinces of the United States and Canada participated.

Many other notables were in attendance, including Dr.

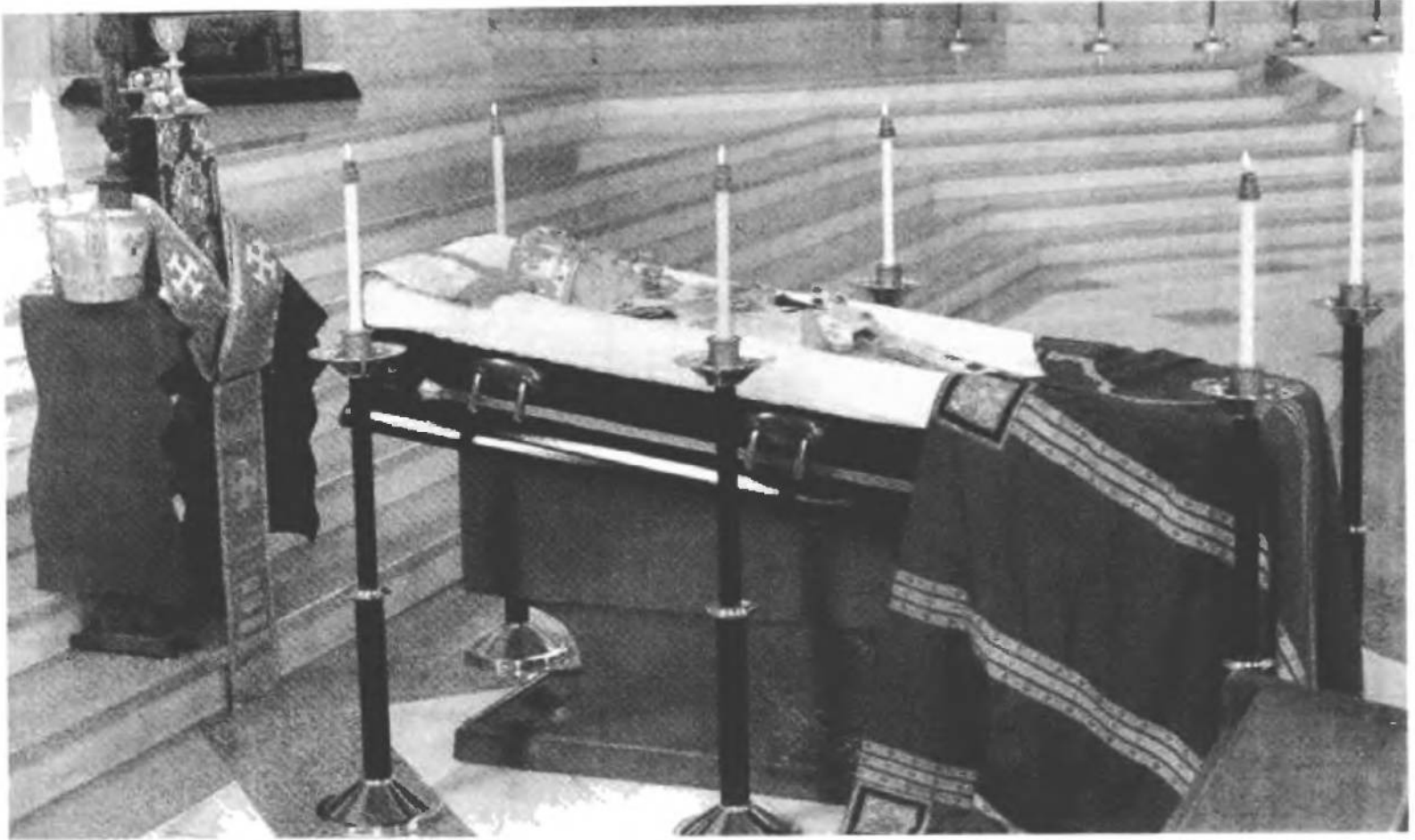


Figure 3 Bier of Archbishop Senyshyn, Immaculate Conception Cathedral [erected by the Archbishop] September 15, 1976.

Myron Kuropas, special representative of the president of the United States; Honorable Frank Rizzo, mayor of Philadelphia; a representative of the UCCA Providence Association; and various central and local Ukrainian civic and political organizations and associations. The Cathedral was filled to capacity by thousands of clergy and faithful, many of whom had come from afar to pay their last respects to their Metropolitan.

In his Ukrainian sermon, Archbishop-Metropolitan Maksym Hermaniuk eulogized the late Archbishop and his many accomplishments: “We are gathered here today . . . to escort one of our greatest Metropolitans to his final resting place . . . Throughout his life, the late Metropolitan strived to fulfill worthily his high office of Arch-pastor, though his path was often strewn with thorns, anguish, and suffering.”

Bishop Losten praised the late Metropolitan for his devotion, hard work, perseverance, and numerous achievements. “The true measure of the greatness of Archbishop Senyshyn,” said Bishop Losten, “is today’s turnout of clergy and laity. It attests to the fact that he had earned and held the deep respect and love of his faithful.”

His Beatitude Josyf spoke briefly: “May the memory of Metropolitan Ambrose never die; may it last forever, eternally. May his virtues and great deeds shine for all to see and imitate. May his sealed coffin symbolize and be the seal of our unity in one Patriarchate.”

Thereupon, the mortal remains of Metropolitan Ambrose were borne to the crypt of the Cathedral-Sobor (which the Metropolitan had constructed and which he so loved) and placed in a vault next to his two predecessors on the Episcopal and Archepiscopal throne—Bishop Soter Ortynsky, O.S.B.M., and Metropolitan Archbishop Constantine Bohachevsky.

In blessed sleep grant eternal rest, O Lord, to Your ever-to-be-remembered servant, Metropolitan Archbishop Ambrose, and make his memory everlasting.

Choir: Everlasting Memory. Thrice. Give him rest with the saints, O Christ, and Everlasting Memory! We are now the recipients of a magnificent legacy!



Figure 4 Bier of Archbishop Senyshyn with an Ukrainian American Veterans Honor Guard, September 15, 1976.



Figure 5 His Eminence Mystyslav (Skrypnyk) Metropolitan of the Ukrainian Autocephalous Orthodox Church; last respects to Archbishop Senyshyn, September 15, 1976.



Figure 6 Panachyda at bier of Metropolitan Senyshyn, September 15, 1976.

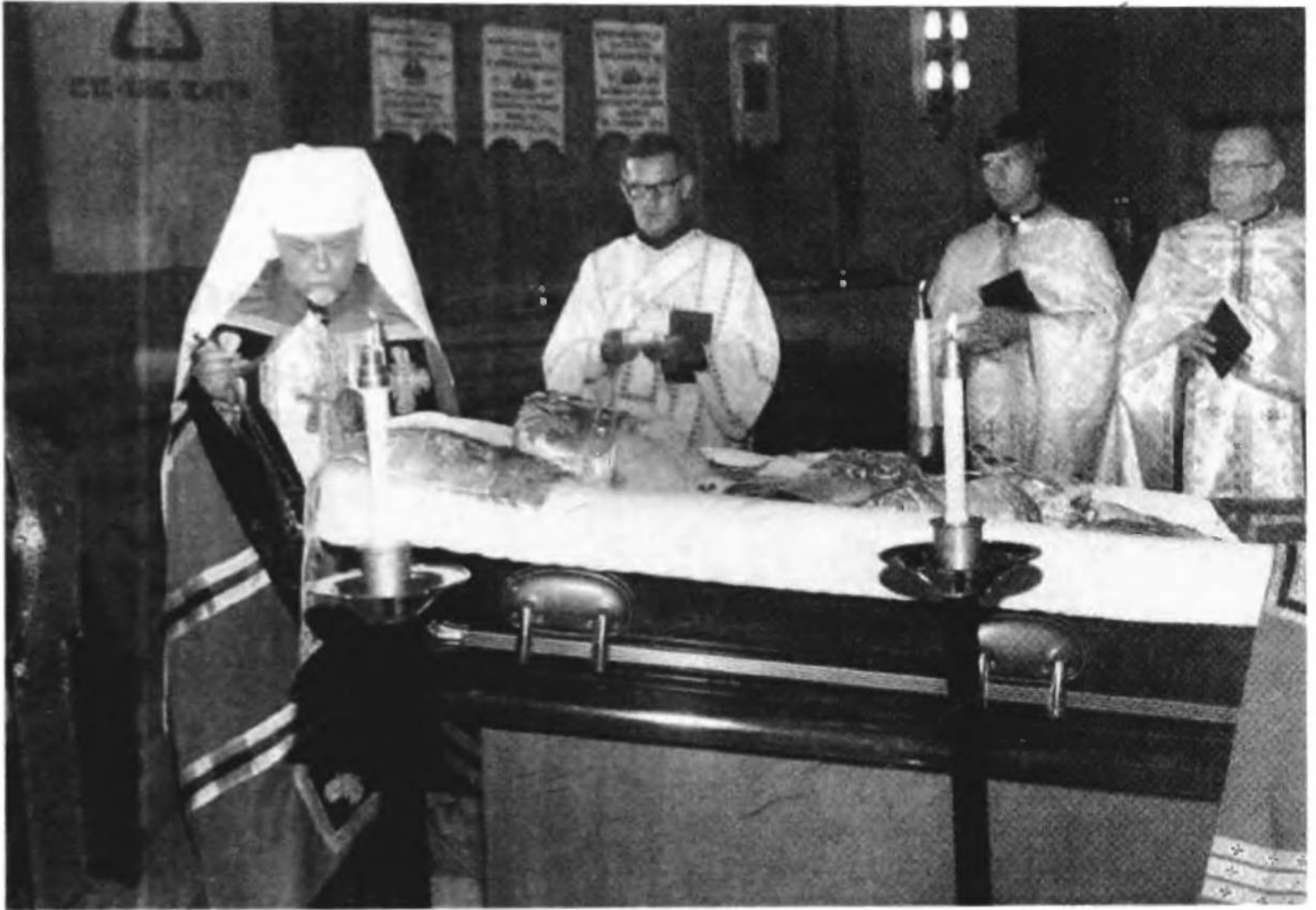


Figure 7 Metropolitan Mystyslav Skrypnyk, Ukrainian Autocephalous Orthodox Church.



Figure 8 Patriarch Josyf Cardinal Slipyj incensing bier of Metropolitan Senyshyn.



Figure 9 Parastas for Metropolitan Senyshyn at Cathedral, Philadelphia, PA, September 15, 1976 L-R: by the hierarchy: Bishop Isidore Boretsky, Andrew Roborecky, Michael Dudicky, Jaroslav Gabro, Msgr. Myroslav Charyna, Metropolitan Stephen Kosicko, Metropolitan Maxim Hermaniuk, CSSR, Bishop Neil Savarin, Father Michael Hrynchyshyn, CSSR, Father Thomas Barylak, Bishop Joseph Schmondiuk, Bishop John Bilock, Bishop Augustine Horsyak, Bishop Basil Losten.

Appendix 1

Sermon Delivered by Father Ambrose at the Eucharistic-Marian Congress in Ottawa, Canada (abridged)

The Marian Congress, sponsored by His Excellency the Most Reverend Alexander Vachon, Archbishop of Ottawa, brings to mind the Holy Land. It was there in Jerusalem that according to Christian tradition, the Apostles assembled for the last time with the Blessed Virgin Mary before her Assumption. They gathered about our Lady, after long years of strenuous missionary labors in the various countries, to thank Her for the comfort, aid, and prayers she had offered on their behalf. Although their labor in Christ's vineyard had borne good and lasting fruit then, and continues to this day, the course of events and activities of the Apostles was far from peaceful. Their lives were much like storm-tossed vessels struggling in a deluge of persecution and hardship. Yet, they were obliged to fulfill the mission set forth for them by Christ: "Go ye therefore, and teach all nations." (Matthew 28:19) Hence, they were in constant need of consolation, inspiration, and encouragement. For this they went to Mary, and she refused them not.

Although this particular assemblage occurred two thousand years ago, we experience a similar event today. This holy place in Ottawa can be likened to Jerusalem, wherein the Blessed Virgin Mary gave aid to the Apostles. As did the Apostles gather, so do their successors. The cardinals, archbishops, bishops, and clergy with their flocks gather under the leadership of the Holy Father to pay homage to the Mother of God, the Blessed Virgin Mary, and to ask for further aid in their labors in Christ's vineyard, especially in these uncertain times when the Catholic Church is attacked by numerous and evil forces. It is indeed true that the

Catholic Church has assurance from its Founder, Christ, that “the gates of hell shall not prevail against it.” (Matthew 16: 18) Also, it is true that after years of brutal warfare and devastation, millions of Catholics, among whom are Ukrainians, with their bishops, clergy, and faithful, still suffer religious persecution and remain the victims of a tyrannical bondage.

War has ever been and shall be the curse of humanity, the destruction of nations, the enslavement of people, and the retardation of true process. The recent hostilities substantiate with cold, grim, heart-rending facts these bitter truths. Although the formal processes of annihilation and chaos were brought to a close two years ago, the dove of peace (because of the greed and arrogance of certain peoples) has yet to find a lasting place among nations ever anxious for the welfare of all nations, both large and small. The Holy Church cries out, as did Benedict XV and Pius XI, to the Mother of God for succor, “Queen of Peace, pray for us.”

Encouraged and emboldened by the words of our gloriously reigning Holy Father, Pius XII, to pray for just and lasting peace, we humbly repeat during this Marian Congress the prayer, “Queen of peace, pray for us.” Peace is the constant prayer of the Church. We Catholics of the Eastern Rite pray for peace, for peace in the whole world and for peaceful times. We petition our Lady to procure from her Son our Lord peace — not the peace of the tomb, wherein reigns death; not the sullen, hopeless peace of sword and might; not the peace of desolation nor forced destruction; but rather the peace with God, peace founded upon Christ’s precepts, peace that promotes progress and welfare for all.

We humbly beseech our Heavenly Queen to grant through her Son that all nations may enjoy the “Peace among men of good will” (Luke 2: 14) that was gloriously announced by the heavenly messengers when they heralded the coming of the Prince of Peace to Bethlehem. We pray for a peace that gives freedom of worship, a peace that gives the exercise of the God-given rights

of men, a peace that gives hope for a better future. Looking back in retrospect along the corridors of time, we are inspired to find that Christian tradition and history verifies and illustrates the truth that the Mother of God has been the Protectress of Peace. Was it not she who was the only human creature who never waged a war against God? From the very beginning of her existence, she was, by her Immaculate Conception, preserved from sin, which is the thief that robs human beings of peace. Was it not she who bore the Prince of Peace?

Appendix 2

Appeal for Ukrainian School Support

September has come. The empty school rooms have come alive. Life has entered into them. The new school year has started.

The building of our school was expensive. We had to collect many donations and put in many hours in order to construct a network of parochial schools. The schools, however, are maintained not only by money and effort: we can see the bills and the heavy expenses. But there is something that cannot be computed—and that is the children, the life of our schools. Every child is a precious treasure, for their parents, for the entire family, and for our Church and its people. It is a treasure for the Creator himself, in the eyes of Whom the soul of each child is more precious than the whole material world, whose beauty and boundlessness we admire. Therefore, we should care about these children. We should ensure that Ukrainian Catholic youth receive the best education, this precious feature of a human being.

As regards parents, teachers, Spiritual Fathers, and Sisters. Only with your organized cooperation will we achieve our noble goal—a rich education for our children, so that they will become the glory of us all, and from their early years learn to love their Creator in heaven, their Church, and their people. As the poet

says, “Once a heart is filled with the good, it will never cool.” Home, church, school—let them cooperate together in this very difficult task, the education of our youth.

Our education will shape our future here in the United States, and will promote the flourishing of our Church, parishes, culture, and our life in general (including the existence of our own churches). Good schools and a good educational programs lead to reduced criminal behavior and less needed health care; and they lessen the number of damned souls headed to hell.

Youth criminality is on the rise, and, alas, our youth is involved in some of this behavior—for many reasons, but one factor is negligent or inappropriate education. Here is another dire fact: when they enter married life, many of our young people leave their Rite and their Ukrainian Catholic parish to attend foreign schools, and they are lost to us. We must admit, however, that the majority of individuals who behave this way did not attend Ukrainian schools and did not belong to our school organizations. Nonetheless, we have to admit with sorrow that some who left us did attend our full-day Catholic schools.

Where should we look for the cure? How can we prevent it? Wherever possible, we must organize our parochial schools, so that all our children may attend. This, however, is not enough. We must do more to prevent our youth from becoming lost. We often hear sober voices proclaim that good American citizens are those who look to their faith and to their community. Parents brought with them their culture and traditions, and now our youth should assume the duties imposed on us by our adopted motherland—America. And they have, and proof of this can be seen in the hundreds of our people who gave their lives on the battlefield, defending American freedoms.

Our youth, however, should know who they are, and they should know their parents’ histories. Why, for example, were ancestors put in chains? Our youth know about this rich and

powerful United States of America; but there is another country that has been plundered and robbed and is bathing in blood, and that is our first Motherland. Our Holy Church is being persecuted by new adversaries, but, alas, many do not know this, and others who do know are quickly forgetting it.

We must ponder our situation, and find reasons for this evil. All those who teach in schools—the Very Reverend and Reverend Fathers, Venerable Sisters, dedicated teachers—we ask if you are, in addition to teaching the compulsory subjects, also helping students master our Rite, our Liturgy, and our language. It is for this that our schools have been built and are being maintained. Catholics of other faiths have their grand schools, but we must build our own schools, so that we will have our children with us, in our Church, in our Rite, with our people. Once again, we ask: Do our schools fully fulfill their first duty? Other peoples teach their children to love their Old Country and their Church and their traditions. Should we neglect this?

We must teach the compulsory subjects, but we must also help students understand their native culture, so that they will cherish it as if it were a precious treasure. Therefore, as this school year begins, let us reflect and ponder. Let us ask ourselves if our schools are properly fulfilling their proper religious-moral and national duties. Let us do everything possible to educate our youth the best way we can.

There are not many of us! Let us make the effort to keep every child. Let us make our best effort. God will bless our work a hundredfold, and he will reward our hard work, and we shall see our youth secured and preserved for our Church and people. Our work will be rewarded in another world by a God who formed the souls of the delicate young, who imbued them with love for their Creator, and who taught us to be good to these little ones.

+ Constantine, Bishop, Apostolic Exarch
+ Ambrose, Bishop, Vicar General

Appendix 3

Remarks to Ukrainian Catholic Youth League

Sacred Scripture tells us that the first Christians devoted themselves to the teaching of the apostles and to communal life, to the breaking of bread and prayers (Acts 2: 42). Your own participation in the worship of God at St. George's Church, and your own reception of Holy Communion today, cannot help but bring to mind a happy comparison. To witness the great number of delegates, of the Ukrainian Catholic Youth League, as participants in the Eucharistic, reminds us of the first Christians, who also received the precious Body and Blood of Jesus Christ. The living faith of the Apostles, of the first Christians, of their successors, and of our Ukrainian predecessors in Europe and pioneers in America is, thank God, a part of you—our promising youth—and we hope it will be, God willing, a part of our youth tomorrow.

To better understand this living faith and its power, and why its manifestation in you is cause for great joy, let us look back upon those who first possessed it. They were Christ's Apostles, a mere handful of simple men whom our Lord chose to send forth into the world, to found the Kingdom of God and to convert all nations. How condescendingly the Greek-Roman world must have viewed their audacity and their unworldliness. How amusing they must have appeared. Without armies, without arms, without the ammunition of war, the Apostles dared to propose the conquest of territories boundless in length and breadth, territories under the unvanquished dominion of the great Roman Empire. How ridiculous the Apostles must have appeared. They were unlettered men, uncultured, unknown. They had no influence, power, or wealth. They came from the poorest strata of societies. Even worse they were natives of a conquered province. The

Roman state and the Roman idolatry were so intimately related that denial of the national cults was judged by the empire to be treason. It is no wonder then that their plans appeared imprudent, perilous, and suicidal.

Yet, the pioneer crusades of Christianity had been tutored by the Son of God in the most sublime doctrines ever proposed to man. Though their labors met with the opposition of mighty ones of a wicked world, they kept on in their mission. Though they suffered persecution at the hands of powerful peoples, they persevered in their corner of the earth. The seed was nurtured by the blood of martyrs, by the devotion and Christian practices of thousands and millions of followers of Christ and His Apostles. How did this come to pass? Was it the eloquence of the Apostles and their successors? Was it their zeal that won them such unqualified success? Hardly that. Success came because Christ was their leader, One against Whom even the gates of Hell could not prevail.

Looking back, we are inspired that the Ukrainian Catholic pioneer immigrants who found their way to the United States of America (amongst whom were your parents and grandparents) were endowed with a deep religious conviction in the Catholic faith. None of them ventured forth to this land with material wealth. They came from a stateless and subjugated nation, and were without worldly riches, without influence, without glory. But they brought along with them something far more precious than any earthly treasures. They were favored possessors of a living faith in Christ. This faith led them to build Churches and schools, and to provide for priests in the United States. They were directly and indirectly responsible for eparchial institutions, for cultural and religious organizations, and for a cooperative spirit that has made possible the construction of our high schools, our colleges, and our seminaries.

It is such on occasions as this that we can say to the younger generation, as we do to the older, that which St. Bernard once said, "We thank God that they are ours." Youth organized in the

Catholic Church under the banner of Christ the King, and under the protection of the Blessed Virgin Mary, is proving day after day that the efforts, hopes, and sacrifices of their parents have not been in vain. Earlier this day we witnessed the real Christian idealism of our youth. Before our very eyes, youth showed that it has learned well the lesson that their parents taught them. You, our younger generation have confirmed the fact that you, too, understand the necessity of faith, the importance of our religious institutions, and the beauty of our Rite. You have revealed that our youth is capable of following in the footsteps of our pioneer Ukrainians, and capable of carrying the torch of faith in this land of the free, capable of finding a better fate for themselves and for their children.

On the occasion of this convention of the Ukrainian Catholic Youth League, I extend my sincere good wishes to each of you. May God bless you for every effort you make for His glory and for the welfare of our Ukrainian Catholic youth.

+ Ambrose

Appendix 4

Remarks to American Hierarchy

Seven years ago, I was granted permission to make a plea before this august body of cardinals, archbishops, and bishops at the annual bishops' meeting. The plea was made on behalf of thousands of refugees, of Ukrainian nationality and of the Ukrainian Catholic faith. Today, I would like to express to the American Catholic Hierarchy the gratitude of the Ukrainian faithful, clergy, and bishops for your aid and support.

As you sadly recall, the post-World War II plight of many European people—many of them Ukrainians—was a distressing and tragic one. Ukrainian Catholics had temporarily sought a refuge in Germany, after having fled (in 1941) from their homeland

in western Ukraine, leaving behind all that was dear and familiar to them, but choosing this path rather than subjecting themselves to godless, materialistic atheism, as had their co-nationals in greater Ukraine.

Then in 1945 they faced another grave danger. The Yalta agreement called for the Soviet government to be given the right to repatriate all Ukrainian Catholics. For many, this meant certain death, or at best, slow starvation, hard prison labor, destruction of families, and ongoing religious persecution. These Ukrainians still carried memories of the Communist terrors—churches demolished, private property seized, schools and institutions destroyed, bishops taken away, pastors imprisoned or killed, and companions mowed down by the hammer and sickle or carted off in droves like dumb cattle to the mines and waste-lands of Siberia.

At best, these displaced Ukrainians hoped to obtain a temporary refuge in Europe, but the bloody Communists strove in various ways to reach them. Desperate, the Ukrainian DPs (as they were called) appealed to their more fortunate brethren and bishops in the United States, asking for help from Ukrainians who had resided in America for some fifty or sixty years. The Ukrainian Catholic Bishops fully understood the plight of these DPs but could do little for them, and they turned to the American Catholic Hierarchy for aid. And the American Cardinals, Archbishops, and Bishops did not turn a deaf ear to their pleas. With God's help, and with the timely and generous help of certain distinguished members of the American Catholic Hierarchy, forced repatriation was stopped.

Western Europe, however, was itself in ruins, and had little or nothing to spare for outsiders. Each European country had its own war victims—bewildered, crippled, diseased, displaced war victims who lacked clothing, shelter, and a means for making a living. The Holy Father, beholding their misery, raised his voice to the victorious and more prosperous nations, asking them to

open their doors and to welcome in the homeless of other lands. And so, Ukrainian DPs (and others) started to immigrate to France, England, South America, Canada—and even Australia and northern Africa. But the most generous nation of all was the United States, and most helpful were the efforts of the American Catholic Hierarchy, who enabled the displaced (with help from the American government) to secure a safe haven in the United States.

I wish to recognize the generous assistance of the NCWC War Relief Services in New York, the Catholic Committee for the Refugees in New York, and the Bureau of National Catholic Welfare Conference in Washington D.C.—all whom were spurred on by the exhortations and directions of Your Eminences and Your Excellencies. I also wish to recognize the financial and moral support of various individuals. With all this help, some 175 priests, approximately 200 orphans, and over 45,000 displaced members of the Byzantine Catholic Rite beheld the beckoning torch of the Statue of Liberty. Once again, the world's abandoned, needy, miserable, and despairing were given a chance to live in dignity, with renewed hope and the freedom to practice their faith.

These Ukrainians settled in 23 states, within 49 dioceses of the American Catholic Hierarchy. They increased the number of clergy within the Ukrainian Catholic Exarchate to 304, enlarged and increased the number of parishes, and opened 12 missionary posts. They are contributing members of our society. Many have developed professional skills, and have many have become artists and craftsmen of various kinds. Many more have secured jobs in manufacturing, farming, dairying, and forestry. On the whole, the vast majority of these DPs have rapidly and satisfactorily adjusted to American economic and social life.

On their behalf and that of the Bishop Ordinary, the Most Reverend Constantine Bohachevsky, I humbly but fervently thank your Eminences and Your Excellencies for everything you have done for all Ukrainians, here in the United States in other countries.

May it please Your Eminencies and Your Excellencies to hear another plea on behalf of our brethren. When we consider that every Ukrainian Catholic Bishop in Europe (with one exception) was seized, imprisoned, and tortured—and that almost all are reported dead—one cannot help but realize that the Catholic Church in Ukraine suffers deeply. If we also consider that the Communists destroyed or liquidated all the Catholic institutions that flourished in the land, we must conclude that it is important for the Oriental Rite according to the Byzantine Slavonic tradition be preserved. It must at least be preserved in the United States, so that at the proper time—God grant it be soon—priests, missionaries and religious, all familiar with the Byzantine Rite of Ukrainian people and other nations, can go to their native homelands to renew the Catholic faith, and to reconstruct institutions, schools, and parishes.

To survive in the United States as a group of Oriental Rite Catholics, we face many problems due to vast expanses, scattered faithful, and the pioneering status of our faithful. We continue to need the moral support of the American Catholic Hierarchy and the Latin Rite clergy, which has already been so generous.

Thanking you for your generosity, we pray the Lord that the charity of American Catholicism be disseminated throughout the world, so that all those outside the Holy Catholic Church may be united under the one true Shepherd, the Vicar of Christ, the Pope of Rome.

With these sentiments, we impart to all of those who dedicate themselves to the educational and spiritual formation of loved ones, and to all the sons and daughters present here, and to our beloved Fatherland—our Fatherly Apostolic Blessing.

+ Ambrose

Appendix 5

Appeal for Support of New Cathedral

In Galatians 4: 26, St. Paul calls the city of Jerusalem “the mother of all.” In a very real sense, the same distinction can be applied to the sacred site on which we are standing. For the Cathedral of the Immaculate Conception here in Philadelphia is indeed the “Mother of all Ukrainian Catholics in the United States of America.” Were we to mark the corridors of time, our hearts would swell with pride and we would be deeply inspired, because the city of Philadelphia is renowned not only as the first metropolis of the great Commonwealth of Pennsylvania but also as the first episcopal See in the USA, established fifty years ago by Pope St. Pius X for Ukrainian Catholics.

Philadelphia is prominent not only for the Liberty Bell that rang out the sweet sound of freedom from the Tower of Independence Hall, but also, for the Ukrainian Catholics, it is a city in which we have established our churches in which we can worship God without fear of oppression. It was here in the city of brotherly love that the first Bishop of the Ukrainian Catholics, and our Sub-Carpathian brethren of the Byzantine Rite, Most Reverend Soter Ortynsky, lived and labored.

This city on the Delaware and Schuylkill Rivers is dear to us, because it is the home of Betsy Ross, where the first American flag was made. And under the glorious banners of the Stars and Stripes, Ukrainians have been and still are privileged to enjoy freedom in this prosperous and generous country. In this country, God has saved us from hunger, persecution, bloodshed, and slavery—tragedies experienced daily in many countries by those less fortunate.

This port city is outstanding because it was the first capital of the thirteen original colonies. Philadelphia is dear to us because it is the final resting place of many outstanding people—Benjamin Franklin, for example, who is esteemed by the entire world. To us it is still more outstanding because it is the Metropolitan capital of our three Ukrainian Catholic Sees. To us it is more meaningful and personal because within this block rest the remains of our beloved Hierarchy, Bishop Soter Ortynsky and Constantine Bohachevsky.

This city, established in Penn's Woods, is glorified by every American because it was at one time the residence of the Father of our country, George Washington, the soldier-president who labored to cement this country's foundation. This city over which William Penn's majestic statue reigns is held more dear by us because it was the residence of our spiritual and national leaders, who labored and worked for Ukrainian Catholics and built for them elementary schools, high schools, colleges, and seminaries. We highly regard this city not only because it was here that Thomas Jefferson penned the Declaration of Independence, which was also signed here by outstanding figures in young America, but also because it was here that our religious and national publications such as *The Way*, *The Messenger*, and *America* were born--publications that kept our people abreast of important religious and national activities.

Philadelphia is respected by us not only because the first Continental Congress met here, but also because it is here that our Fathers, who serve as counselors for our Church and our people, convene.

For these mercies and multitude of blessings that our Lord has showered upon us in this great land, we wish to sincerely thank God. Sacred Scripture tells us that when the Israelites were freed from Egyptian bondage, they constructed a monument for the greater glory of God.

We Ukrainian Catholics have now an excellent opportunity to

express our appreciation for divine favors that have been showered upon us, including the construction of a great monument—the Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia. I hope and pray that our clergy, organizations, and faithful will respond wholeheartedly to this program and provide full support. At the same time, I wish to express my sincere thanks to the many benefactors of the new Cathedral, to the many who have so generously donated. May our Lord and the Blessed Virgin Mary reward you many-fold.

Appendix 6

Address at St. Basil College

This month marks twenty-five years since the end of World War II, a war that killed millions and devastated human property and the cultural acquisitions of ages. A quarter of a century has passed since godless enemies launched a huge storm against the Ukrainian Catholic Church and against the Ukrainian people, liquidating its Church and persecuting its hierarchy, clergy, and faithful. Twenty-five years have passed since the raging storm shook the foundations of the Ukrainian nation and dispersed and displaced hundreds of thousands of Ukrainians. In this age of postwar cataclysm, social upheaval, and militant atheism, it behooves us to underline the positive aspects and creative work of the Ukrainian Catholic Church in America.

Many years have passed since the first Ukrainian Catholic Exarch, Bishop Constantine Bohachevsky—seeing what terrible disaster the enemies had caused the Ukrainian Catholic Church and native Ukrainian cultural, educational, and scholarly centers founded here a scholarly institution, the College of St. Basil the Great. The late Metropolitan won the right for this institution to award scholarly degrees. During the 25 years of its existence, the College has provided a higher education for many priests

and professionals; and the College has continued to develop spiritual and laymen under the direction of our Bishop and with the cooperation of clergy and professors. Today, as we celebrate the Silver Jubilee of the College of St. Basil the Great, and as we bless this majestic building, we sincerely thank the Lord for all the graces He has bestowed on this well-deserving scholarly institution.

These two closely connected celebrations—the 25th anniversary of the College of Basil the Great and the blessing of its new building—which we celebrate today on Labor Day, remind us of the words of the Psalmist: “Except the Lord build the house, they labor in vain that build it” (Psalm 127: 1). These words from the Sacred Scripture remind us of the fact that the structure of our organizations, associations, and communities cannot survive without religion and morals. Religion and morals—these are the two factors that develop and strengthen each family, organization, association, and community. The meaning of religion in the life of the Ukrainian people has been appropriately appraised by the Bolsheviks; therefore, they try to destroy it. They know it is in the hearts of our people; and they know that by destroying religion and morals in the life of the Ukrainian people, they will destroy both the Church and the people.

The sad news that comes from behind the Iron Curtain confirms the terrible reality of our people. There exists no freedom of speech, no freedom of conscience. Our writers have no freedom either. Terrible terror and material needs reign, and who is unaware of the brainwashing that is used to keep the victims silent, or to glorify the Bolshevik paradise. What has become of Ukraine, a land of flowing milk and honey? We do not find the answer among tourists, who are conducted to places prepared in advance. We find answers among those families who have remained in their native places, and who in desperate letters have described their misery, hunger, and coldness. Therefore, we Ukrainian Catholics in this land of America cannot continue to be indifferent to this matter. Rather,

everyone should add a brick to the moral-religious structure of the Ukrainian people, with its ecclesiastical and national traditions, and support our schools, colleges, and seminaries.

Taking into consideration the last Communist experiment on the life body of the Ukrainian people, we have to state with sorrow that this experiment is being carried out not only by foreigners but also by our own people. It seems that even certain eminent individuals in our society benefit from the bloody experience of the Ukrainian people. We hope that all will choose the right road of cooperation with the Ukrainian Catholic Church and national organizations; the reality, however, disappoints us. It is rumored that in every environment of our immigration life there are individuals who perform secret tasks. They approach our Church with concealed second thoughts, in order to lull her to sleep and to rob her.

The Bolsheviks have not diminished the religious or national strength of the Ukrainian people: they have actually strengthened their resolve and united them. Having failed in their efforts, Bolsheviks began to play the strings of the national feelings of Ukrainian Catholics, even though their brothers in the native lands are cruelly persecuted. But we continue to hope that Ukrainian Catholics who love their Church and country will not fall prey to the Bolshevik agents, who even adorn their plans with religious and patriotic calls. We hope our people will not fall to a Cain brotherhood, and that they will not accept a false version of our Church.

The enemies destroyed our Church in our native land, and they want to destroy it here. They who follow their calls do not build our Church. We have built and continue to build our Church here according to the plans of the Heavenly Master-builder, the Divine Savior, Our Lord Jesus Christ, the Founder of the Catholic Church, and the King of Heaven and Earth, Who is the Cornerstone of every social structure. Without this Cornerstone, a reborn Ukrainian people will not acquire a foundation, because

the rebirth of Ukraine is impossible without Christ and His teaching is impossible. The lives of our people will not be fully realized without the spiritual, moral, and cultural principles of Christian religion. Therefore, we think that today's celebration of the twenty-fifth anniversary of the College, and the blessing of its new building, are bright rays of consoling hope. Hence, with Christ we shall overcome all difficulties.

With this hope I would like to express my sincere gratitude—to Most Reverend Bishops, Very Reverend and Reverend Fathers, distinguished representatives of ecclesiastical and national organizations, and to all others present. This expression of thanks comes also from Metropolitan Constantine and from the Bishop of Stamford, Most Reverend Joseph. We thank you for all your endeavors and donations to this grand structure that we bless today. I am deeply convinced that you will continue to support us with your prayers and generous donations, so that with God's blessing and your moral and material support, this College will continue to send forth real builders of Christian character for our youth and people. Amen.

+ Ambrose, Metropolitan

Appendix 7

Interview with Archbishop Ambrose

Announcer: Today we transmit to our listeners a conversation with the Most Rev. Ambrose Senyshyn, Archbishop of the Ukrainian Catholic Archeparchy in Philadelphia and Metropolitan of the Ukrainian Catholic Church in the United States. Metropolitan Senyshyn is participating, together with seventeen other Ukrainian Catholic Bishops, in the third session of the Vatican Council II, in Rome. He is a member of the Council's Commission for Eastern Churches, having been elected last year with more than 1,400 votes in the plenary session of the Council.

Question: Most Reverend Bishop, could you tell us about the beginning and development of the Ukrainian Catholic Church in the United States?

Answer: In order to answer that question, we should briefly mention the beginnings of the Ukrainian immigration to the United States, which, as is generally accepted, began before the 1870s and increased after that. Our emigrants arrived mainly from Galicia and Bukovina. In the beginning, they settled only in the ports on the Eastern shores and in the Pennsylvania coal mining regions. Some of them, however, eventually moved farther west.

The Ukrainian immigrants were a profoundly religious people for whom religion and Church were natural and necessary needs. They were unable to live without their Church, a safe haven where they would hear the native word and find solace. The Church relived many of the miseries and difficulties of their lives.

In 1884, the Ukrainian miners of Shenandoah, Pennsylvania, sent a letter to the Metropolitan of Galicia, and later to the Cardinal of Lviv, Most Reverend Sylvester Sembratovych, requesting that a priest be sent to them. In that same year, the Metropolitan sent the first Ukrainian priest to the United States, Rev. Ivan Wolansky, who arrived in Shenandoah in December 1884. Reverend Wolansky did not confine himself to his labor in Shenandoah; he also traveled to larger communities that held our immigrants, helping them build their churches and establish their church communities. In 1888, he also began to publish *America*, the first Ukrainian newspaper in the United States. From 1887 on, more and more priests began to arrive from Galicia and Transcarpathia. In the year 1894, the Church could count thirty American priests.

In this initial work, there were great difficulties: problems with the lack of English, for example, and difficulties with certain social and political elements of the American way of life. It was difficult to find a common language, and difficult for religious

leaders to link people together. Moreover, the priests lacked their own leadership and ways of coordinating their work. Each largely acted independently, following his own views and persuasions. In addition, the Latin hierarchy and clergy tended to develop negative views: they were not acquainted with our people or familiar with this different Eastern Rite.

Furthermore, the Russian Orthodox Mission, supported financially by the tsarist government, was very active. As a result of hostile agitation, a very difficult situation developed, one that could be resolved only by the intervention of an American Ukrainian Catholic bishop. A request went out to the Metropolitan of Galicia, Most Reverend Andrei Sheptytsky, whose mediating efforts helped procure, through the Apostolic See the first Ukrainian Bishop in the United States, namely Most Rev. Soter Ortynsky, O.S.B.M.

Bishop Soter Ortynsky initially received his jurisdiction from the local Latin Rite Bishops; however, on May 1913, the Apostolic See granted full jurisdiction to Most Bishop Ortynsky, and created an Exarchy that was independent of the Latin Rite bishops. Bishop Ortynsky was a true leader for the Ukrainian immigrants; but, unfortunately, he died on March 24, 1916, before being able to institute and complete all his intentions and plans.

It was the time of World War I: it was difficult to appoint a Bishop. Moreover, the divergences arose between Ukrainians from Galicia and those from Transcarpathia. Taking this into account, the Apostolic See appointed two administrators on May 8, 1924. For Ukrainian Catholics from Galicia and Bukovina, the Holy Father Pius XI named a new bishop, Most Rev. Constantine Bohachevsky, with Philadelphia as his See. And for the Ukrainian Catholics from Transcarpathia and Catholics of the Eastern Rite from Hungary and Yugoslavia, he named Most Rev. Basil Takach, with Pittsburgh as his See.

The new Bishop, Constantine Bohachevsky, clearly realized

that the period of greatest Ukrainian immigration was behind us. However, due to the political situation in the native land, the immigrants were abandoning the thought of returning home, and they began to immerse themselves in the American way of life. The Bishop fully understood that only the Church could save them from denationalization and other looming dangers, and preserve them as a separate national community.

In order to save the young generation for the Church and for the people, it was necessary to develop a parish school system, because only in parochial schools could the youth learn to love and appreciate their own Rite, to learn the Ukrainian language, and to learn about the history and culture of their own people. Only these schools could form new leaders for the Ukrainian immigrants. The Bishop's path was not an easy one, but his plans and vision prevailed; his consistency and indefatigable labor overcame all difficulties, both those posed by his own people and those created by others.

The Bishop organized the Catholic press, the parochial school system, and the education of priests born in the United States; and he introduced an exemplary discipline into the Church. And when he need a helper, the Apostolic See (in 1939) appointed Bishop Ivan Buchko to be auxiliary to Bishop Constantine Bohachevsky. In 1942 the Apostolic See appointed Bishop Ambrose Senyshyn to be his auxiliary in Stamford, Connecticut. From that time on, Bishop Ambrose Senyshyn directed the Seminary in Stamford, Connecticut. In order to save refugees in Europe, he founded the Ukrainian Catholic Relief Committee, and in 1954 he organized a Eucharistic-Marian Congress of Eastern Rites in Philadelphia, which elevated the prestige of our Church.

Through long and ceaseless labor, Bishop Constantine completed the structure of the Ukrainian Catholic Church in the United State, and it became a mature ecclesiastical organization. In 1956, when His Holiness Pope Pius XII spoke again in his Pastoral Letter to the Ukrainian Bishops of the entire world,

addressing the mission of the Ukrainian Catholic Church in Eastern Europe (which had already been previously mentioned by Pope Urban VIII) and the significance of the Ukrainian Catholic Church, immigration to America increased. In July of 1956, His Holiness selected a part of the Philadelphia Exarchy and created a separate Exarchy of Stamford, and appointed as its Exarch, Most Rev. Ambrose Senyshyn, O.S.B.M. The new auxiliary appointed for Bishop Constantine was Joseph Schmondiuk.

Finally, with the Apostolic Constitution of August 12, 1958, the Apostolic See created (from both Exarchies) a separate Province-Metropoly. The Stamford Exarchy was elevated to an Eparchy, and the Philadelphia Exarchy to an Archeparchy, with the Metropolitan See in Philadelphia. After the death of Metropolitan Constantine, on January 6, 1961, the Apostolic See named the Stamford Eparch as Metropolitan, and at the same time created another Eparchy, appointing for it Bishop Jaroslav Gabro, with the Eparchial See in Chicago.

This is how our Church in America arrived at its organizational completion. There is no doubt that Divine Providence was taking care of it, and in its development our Church was forced to overcome many difficulties, a divine test that helped prepare it for a future extraordinary mission. By succeeding in this test, the Ukrainian immigration was providing proof that it was ready for this mission. For the Ukrainian Catholic Church in the free world, the road is now open to organizational work. It can assess the religious spirit, and foster various traditions that may help when the time arrives. It can rebuild the Church that was destroyed in the native lands and fulfill the mission granted it in Eastern Europe.

Question. What is the numerical and organizational strength of the Ukrainian Catholic Eparchies in the United States of America?

Answer. As previously stated, the Ukrainian Catholics in North America have one Archeparchy and two Eparchies, which create

the Metropoly with its See in Philadelphia. The statistical data are as follows.

The Philadelphia Archeparchy comprises 98 parishes and seven missions, which are being served by 150 priests. In the Philadelphia Archeparchy there is a men's congregation and an order, the Redemptorists (C.S.S.R.) and the Franciscans (O.F.M.); a women's order, and three congregations: the Sisters of St. Basil the Great (O.S.B.N.), the Sisters Servants of Mary Immaculate (SSMI), the Missionary Sisters of the Mother of God (MSMG), and the Sisters Little Workers of the Sacred Hearts (P.O.S.G.).

The Archeparchy has its own Major Seminary in Washington D.C. The Franciscan Order, where our priests are being trained, has its own Seminary. The Basilian Sisters (O.S.B.M) operate a high school and a college. In the Archeparchy, there are twenty parochial schools and 146 evening or Saturday schools. The Basilian Sisters maintain two orphanages, and the Sisters Servants of Mary Immaculate have a manor for elderly people. There are 162,331 faithful in our parishes.

This year the Philadelphia Archeparchy has the largest number of vocations to the priesthood. In St. Basil Seminary in Stamford, and in Josaphat Seminary in Washington D.C., there is a total of 100 Seminarians. There are 9,541 youth—boys and girls—who attend school in the parochial and monastic schools. A new Cathedral is being constructed at a cost of three million dollars.

The Stamford Eparchy has 53 parishes and 2 missions, which are being serviced by 107 priests. In the territory of the Stamford Eparchy, there are two religious orders for men: the Basilian Fathers and the Franciscan Fathers, and one order and three congregations for women.

The Sisters Servants maintain a girl's high school in Sloatsburg, and the Missionary Sisters in Stamford operate a high school. The Catholic school system in the Stamford Eparchy serves 4,994

boys and girls. There are 87,615 faithful in the Stamford Eparchy.

The newest Eparchy of St. Nicholas in Chicago, created in 1961, includes 32 parishes and four missions, which are being served by 42 priests. Two religious communities are active there, the Basilian Fathers and the Sisters Servants of Mary Immaculate, who teach in the parochial schools. There are four elementary schools in the Eparchy and one high school. There are 3,460 students in the evening and Saturday classes. The Eparchy numbers 29,604 faithful. At the parishes, we have church organizations, which form a firm basis for the parishes and help in their development. In recent years, the religious community life has seen a great expansion, as seen in the many conventions held there, and in the building of new churches, schools, parish houses, and other structures.

In the USA, we have our own Catholic press, publishing companies, and a Catholic insurance organization called The Providence, which two years ago marked its Golden Jubilee. Today, our Church in the USA creates a firm basis for further immigration, and is a guarantee for our future existence.

Question: Most Reverend Bishop, could you outline the role of the Ukrainian Catholic Church in the general national life of the Ukrainian immigration on the American continent?

Answer: First, I should stress that the role of our Church derives from a vision that includes both the immigrants to the United States and also the people in native lands. The role of our Church in the United States is not limited to spiritual needs and the salvation of souls entrusted. This role also embraces and animates the maintenance and development of Ukrainian religious, community, and cultural life.

The Ukrainian Catholic Church in the United States stands together with the Ukrainian immigration in the struggle against atheistic Communism, and it makes every effort to help Ukrainian

generations born in America retain love of their Church and its people. With this purpose in mind, our Church strives to instill in its faithful, especially in its youth, principles of sacrifice, dedication, and perseverance—qualities that are essential in the development of our religious and community organizations, and immigration institutions.

We strive to preserve the Ukrainian spirit in all aspects of religious, national, and cultural life. Our Church in America has developed the following:

- Its own Catholic school system, where, as previously mentioned, thousands of Ukrainian children study.
- Its own seminaries, where tomorrow's leaders of the Ukrainian Catholic Church are educated.
- Its own Ukrainian Catholic press, which helps Ukrainians develop and retain a vibrant Catholic faith.

Question: With the destruction of the Ukrainian Catholic Church by Moscow, the mission of the Ukrainian Catholic Church in the United States is extraordinarily important. Most Reverend Ambrose, could you tell our listeners about this critical mission?

Answer: I partially answered this question in the last answer. However, I will add that the mission of the Ukrainian Catholic Church has been defined by Divine Providence itself. After the destruction of our Church by the Moscow enemy in Ukraine, a foe that mercilessly liquidated our bishops and priests and that established its own Bolshevik-Muscovite Orthodoxy on the ruins of our churches, the Ukrainian Catholic Church in the immigration has developed in unseen ways and important dimensions.

Divine Providence has preserved us—bishop, priests, and faithful, from destruction by the enemy, so that Ukrainians of the Ukrainian Catholic Church in immigration may become a glowing ember, an example of the Ukrainian indomitable spirit and deep faith in God. We pray that this Church may

help restore the ancestral faith in Ukrainian lands..

To fully realize this mission, we strive to further develop our parishes in the United States and to educate cadres of idealistic priests, ready for sacrifice. They are dedicated, and in the future they will become apostles of truth in the free Ukrainian lands. This mission also strives to unify both branches of the Ukrainian Churches, and make one huge Ukrainian family, wherein there will be one Shepherd and one fold.

Question: During the conciliar sessions, great discussions were held on the schema in the matter of Eastern Churches. Could you tell us about the role and meaning of the Ukrainian Catholic Church in the system of the Eastern Churches?

Answer: We must understand the historical mission of our Church—that is, to carry the light of the Christian faith in Eastern Europe and to be a strengthening element in the unification of the spiritual elements of the Western and Eastern worlds.

Kyiv, as the center of Christianity in Eastern Europe, was blessed by the presence of St. Andrew the First-Called, and it was for centuries a bastion, carrier, and a defender of Christ's faith, before all the attempts to kill the Word of God's Truth and to destroy the unity of Christ's Church. It remained such, until today. The Ukrainian Catholic Church, which aspires to its full hierarchical completion and wishes to become independent within the system of the Eastern Churches, faces a great and responsible task—that is, to be a mediator between East and West, and to provide input into the renewal of unity that once existed in the Eastern Churches.

Question. How do you, Your Excellency, imagine the future of the Ukrainian Catholic Church in Ukraine and in the free world?

Answer: To speak about the future of the Ukrainian Catholic Church in Ukraine, one must understand that it can come about only with the realization of a Ukrainian independent state.

Today, our Church in native lands lives in the catacombs. It is called “The Silent Church” or the “Church of Silence.” Its existence under the Bolshevik persecutions find a vast echo in the history pages of our age.

After we throw off the Bolshevik yoke in Ukraine, the Church will see a rebirth, because Ukraine always was and always will be profoundly religious. Bolshevism could to an extent deform Ukrainian Christian spirituality, but could not kill it. Drawing upon the live sap from the fraternal churches in the free world, the Ukrainian Catholic Church will dispose on Ukrainian lands a great potential and a vast perspective.

Appendix 8

Christmas Pastoral Letter

Beloved in Christ! After a long absence due to the third session of the Vatican II Council, it pleases me to greet you with our traditional salutation: “Christ is born!” and to extend to you my Christmas greetings. What shall I wish for you in the troubled times in which we live? It is a time of world conflicts and persecutions of our Church and our beloved land behind the Iron Curtain. What spark of hope for a brighter future can I kindle in the hearts of our people, our Church, our country, and our society, scattered as it is? Although we are not threatened by the Sword of Damocles in the free world, and although we have no fear of exile or prison, yet there are hardships and sufferings that plague our daily lives.

Well-versed as He was in the problems of everyday life, Christ preached a sermon, the “Sermon on the Mount,” about an evangelical blessedness, wherein we find the best possible greetings. I am confident that the Beatitudes, which Christ conveyed to the populace, will serve as my best wishes for you, and also as a pledge of heavenly and eternal happiness. Let us,

therefore, ascend the Mount with that eager crowd of old, and listen to the words of Christ and His good wishes.

1) Blessed are the poor in spirit, for theirs is the kingdom of heaven. Poverty existed then as it does today. Christ was well aware of this when he said: “The foxes have dens and the birds of the air have nests, but the Son of Man has nowhere to lay his head” (Luke 9: 58). Thus did Christ speak of the poor in spirit. Happiness is what He promised to those who detach themselves from the riches of the earth. Happiness he promised to those who do not indulge excessively in wealth, as did the rich man in the Gospel, who ate, drank, and made merry, without a care for poor Lazarus.

The early Christians, on the other hand, learned to share their good fortune with others. Among you, beloved in Christ, there are noble Christians who quite gladly share their hard-earned possessions with the poor, the sick, the Church, and the beneficial societies. The Lord invites you to also join the blessed, those who will inherit an eternal reward from Him: “Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world” (Matthew 25: 34).

2) Blessed are the meek, for they shall possess the earth. Nothing is more powerful than meekness and gentleness. Desiring that all acquire this virtue, our Divine Savior asserted: “Learn of Me because I am meek and humble of heart.” Just as water quenches the most ravaging and fiery flames, so do gentle words extinguish the flames of anger. Blessed are those people who avoid anger, discords, and quarrels by their meekness and tactfulness and by their dedication to God’s glorification. Indeed, blessed are those whose families live and work in meekness.

3) Blessed are they who mourn, for they shall be comforted. The Son of God, as God and as Man, knew that a person in his/her early sojourns frequently becomes entangled not only with the roses of happiness, but also with the thorns of sadness.

Why? Because this world cannot give us an enduring, full, and everlasting happiness. Sadness comes about in many ways. It can be brought on by various people, or perhaps by one's own mistakes. It often happens that our spiritual despondency and sadness are the very causes of our shortcomings and sins. Christ knew our weaknesses when He beckoned us: "Come to me, all you who are weary and find life burdensome, and I will refresh you." Then the sadness will be true happiness, for us here on earth and certainly in eternity.

4) Blessed are they who hunger and thirst for justice, for they shall be satisfied. The world cannot come to grips with our problems. Moreover, there are many who have been wronged by injustices. Even the Blessed Virgin Mary experienced a great injustice, when she was compelled to flee from the wicked Herod and escape into a foreign land. Many of you have experienced a similar injustice, forced from your homelands and constrained to seek refuge in other countries. Lack of justice is truly felt in our society, especially when unscrupulous and unconscientious persons hurl insults and calumnies at the Ukrainian Catholic Church and its ecclesiastical authorities.

Christ and His Church has preached and still preaches justice, urging that the faithful defend justice and prevent public dishonoring of church and civic leaders, those who have dedicated their talents, time, and lives for the glory of God above, and for the country here below! Every Ukrainian Catholic has an obligation to defend these leaders and resist those who create discord and havoc! If each and every one of us takes a stand against untruth and injustice, the slanderers will disappear; and in our hearts there will be peace, the peace of Jesus Christ that comes with fulfilling the will of Christ.

5) Blessed are the merciful, for they shall obtain mercy. Justice without mercy is grim, and mercy without justice is blind. These two virtues go hand in hand. Mercy relies on justice. Nowadays many talk about mercy, demanding it from nations,

governments, and various charitable institutions; but few consider that acts of mercy are required of every individual. The catechism teaches us that there are seven corporal works of mercy: 1) to feed the hungry, 2) to give drink to the thirsty, 3) to clothe the naked, 4) to visit the imprisoned, 5) to shelter the homeless, 6) to visit the sick, 7) to bury the dead. The Church also urges us to practice the seven spiritual works of mercy: 1) to admonish the sinner, 2) to instruct the ignorant, 3) to counsel the doubtful, 4) to comfort the sorrowful, 5) to bear wrongs patiently 6) to forgive all injuries, 7) to pray for the living and the dead. How many of God's graces could we earn by putting into daily practice the basic corporal and spiritual works of mercy?

6) Blessed are the clean of heart, for they shall see God. A pure conscience is a basic and important constituent in the make-up of a wholesome person. For it is the virtuous life that maintains an attraction to God. The pure conscience sees the beauty of God's universal law and order, because it is a conscience free of the clouds of sin. It perceives the created universe, and it adores the Creator. Many today, however, scoff at such ideas. The Old Testament mentioned them in passing: "The fool says in his heart, 'there is no God'" (Psalm 13: 1). The atheist does not want to see God and cannot see God, because he/she lacks that vital element, a pure and clean conscience. Overladen with sins and perhaps atrocious crimes, their eyes remain in utter darkness. Let us shun sin and not permit ourselves to fall prey to the evils of an unclean conscience. The most sublime example of a clean heart is in the person of the Blessed Virgin Mary, who gave us the Son of God. Let us have recourse to her that through the Sacraments we may be graced to attain purity of heart, and thus see God here on earth, in His works, through the eyes of faith—and someday in Heaven.

7) Blessed are peacemakers, for they shall be called children of God. Oh, how much indeed we are in need of such angelic peacemakers in our troubled times! There are those who speak of peace, but in reality promote revolts and chaos in our

world. They demand peace and subservience from the conquered and enslaved, whom they keep in the shackles and in merciless captivity, and give no peace to the rest of the world. These are hardly the peacemakers about whom Christ is speaking. Rather, He has in mind those who earnestly endeavor to bring about a just peace built on the Christian principles that tend to permeate all nations—all peoples, societies, church groups, down to the very family itself. Only such peacemakers have the right to call themselves “Children of God.”

8) Blessed are they who suffer persecution for justice’s sake, for theirs is the kingdom of heaven. The Church of Christ has always been persecuted for the cause of truth. In our own day the Church, along with her servants of God, are being persecuted. Why did the godless enemies attack the servant of God, Metropolitan Andrei Sheptytsky? Only because he preached the truth and did not tolerate the Bolsheviks. In more recent times, why are secret forces attacking the Ukrainian Catholic Church in the United States of America? Because the Church is expanding and educating, in defense of truth, over a hundred seminarians in two seminaries, while building schools in which truth is taught.

Therefore, beloved in Christ, do not despair. Christ stands with you as you, in defense of truth, withstand the attacks of the enemy. In all that you suffer for truth’s sake, Christ suffers with you! Many have suffered and walked the road of hardship before you—Christ Himself, the Blessed Virgin Mary, the Apostles, the Martyrs, the Confessors of our times—and for teaching the truth they braved imprisonment, hunger, and cold. Do not let the malicious enemies of our Church and people depress you. Rather, take heart and be encouraged: they are giving us the opportunity to suffer with Christ, the Blessed Virgin Mary, and the holy saints of God. For this reason, Christ calls to us: “Rejoice and exult, because your reward is great in heaven.”

This is my wish for you on this Holy Day of Christmas, that you apply Christ’s Sermon on the Mount to your daily life, and some

day you will see the heavenly reward that our Savior promised to those who have accepted His teaching and follow the Beatitudes.

CHRIST IS BORN! LET US GLORIFY HIM!

Given in Philadelphia, in the Cathedral Church on the Feast of the Immaculate Conception, December 8, 1964.

+ Ambrose, Metropolitan

Appendix 9

Dedication: Church of St. John the Baptist in Newark

This is the day the Lord has made, let us be glad and rejoice in it (Psalm 118: 24).

The faithful of St. John the Baptist Parish have waited many years for this day, this historic day that the Lord has given this parish. The great benefactors of this parish, together with who contributed their humble mite toward the building of this magnificent edifice, both deserve this day. This even is especially pleasing for the Redemptorist Fathers, who labored so hard to construct a parochial school. Now they have built a beautiful new church—all for the glory of Almighty God and the welfare of this parish's Ukrainian Catholic souls.

The Ukrainian Catholic Metropolitan See in the USA rejoices on this day, for it is now enriched with another new church. Indeed, this day is especially pleasing for me, because it gives me the opportunity to hear testimony—together with the Redemptorist Fathers, local pastors, parishioners, and guests—about the magnificent achievements of this parish. Let us therefore be glad and rejoice.

Let us be glad that we are here today in the United States to offer

something of our temporal gains for the glory of God. Everything flows from the Almighty's generous bounty. Be glad this day that the Lord has allowed us to witness this memorable occasion—the blessing of this House of the Lord. It is an enduring and lasting monument to the profound faith of the parishioners, and to the priestly sincerity of the fathers of the Most Holy Redeemer. Rejoice that the present parishioners understood the need for a new church, and contributed funds for its completion.

Therefore, rejoice that this church has been built out of the generosity of their hearts. At one time in Ukraine, our churches were built by princes, hetmans (highest title of an elected Cossack leader), and wealthy benefactors; but this church was built by the hardworking and generous parishioners of St. John the Baptist Church in Newark. Let us be glad and rejoice this day, because every deed wrought by Ukrainian Catholics in the free world is simultaneously a moral incentive for our brothers and sisters in captive Ukraine—that is, behind the Iron Curtain.

Be glad and rejoice, therefore, that the Ukrainian people and especially our Ukrainian pioneers are honest and ethical, like other religious peoples in the world. Evidence of this is found in the progress Ukrainians have made on this great American continent over the past 75 years.

On this joyful day, I am thankful that the providence of God has protected this parochial community and morally strengthened it. I rejoice that this Ukrainian Catholic congregation of St. John the Baptist has manifested its love for God by erecting this edifice.

I believe that this deserving community, together with the Redemptorist Fathers, will not rest on their laurels, but will soon strive to build a high school for our youth, one in which our future leaders will have an opportunity to acquaint themselves with their most illustrious and beautiful Rite, and with all our Ukrainian traditions and cultural achievements.

Therefore, be glad and rejoice this day, because the Ukrainian community of St. John the Baptist has borne good fruit, as did the tree in the Gospel parable, because of its works and offerings. The new church is not only for the participants in today's festivities; it is a haven for future generations.

Expressing gratitude to the Almighty for His blessings, dearly beloved in Christ, I entreat you to remain faithful and to persevere in your Faith and in your devotion to our Church, Rite, and people.

Appendix 10

Captive Nations Week Appeal

*Hear our plea, O Lord.
Misfortune destroys our land.
The strength of a Nation is unity.
That unity grant us, O Lord.*

Twenty years have passed since the end of World War II. Yet there is no end to ways in which the war has ensnared millions, trapping them behind the Iron Curtain and Bamboo Curtain. This is especially true of our beloved Ukrainian people. Aware of their fate, the President of the United States has proclaimed "Captive Nation's Week." Only three simple words, but they convey the horror that captive peoples experience Communist rule.

Many nations, especially Ukraine, have in the past survived captivity and difficult times, but never in all history has such a yoke been placed on Ukrainians as the one that the Communists have placed. There have been atrocious and bloody invasions by Turks and Tatars, but in the face of all that, a large number of the people were able to hide in hills and forests until the horde vanished.

Today, however, the circumstances are entirely different. Pious Christians and honorable patriots cannot defend themselves from the Red onslaught. Even those who have sought refuge in other lands are deprived of peaceful lives. Communist agents follow their prey everywhere in the free world, and constantly persecute the victims, using propaganda and malicious character assassination methods.

A half-century ago, during World War I, when the Czar's army occupied Western Ukraine, Galicia, and Bukovina, soldiers sacked the populace. Today, Communist invaders not only confiscate private property, they also invade people's souls with their atheistic propaganda.

Consequently, questions arise. Why is such atrocious violence made against Ukrainians and their Churches? Why are social conditions so poor, and people reduced to serfdom? Why have national churches and national traditions been demolished? Why are Ukrainian youth forced to leave Ukraine? Why do mass murderers kill and starve millions of Ukrainians? Why are prisons and concentration camps so prevalent? What are brain washing attempts, deceptions, and lies so prevalent? Why do sophisticated agitations and infiltrations by Communist agents occur? Why are so many graves filled with our brothers, in Siberia and other forlorn places in the Soviet Empire? Why do suspected individuals try to build cunning bridges between Ukraine and the free world?

History will reveal the culprits who brought about the destruction of the Ukrainian Church and the Ukrainian nation. Ukraine's enemies will have to eventually answer for the terrible destruction of its Church and its people. Unfortunately, however, many current Ukrainian sons and daughters will not escape the persecutions.

Let us not forget that we, too, are part of history's annals. We have patriotic duties. To be a Ukrainian patriot, it is not enough to sing: "We shall dedicate soul and body for our freedom." The

circumstances demand that we stand up in defense of freedom, fearing not the onslaught of insidious traitors who defame us simply because we love our Church and our people. Our enemies strive to plant weeds of discord among us, and fall for their line.

In order to combat the destructive Red storm, we must find a common front, a common defense. Let “Captive Nations Week” remind us of the meaning given by the Servant of God, Metropolitan Andrei Sheptytsky, in 1936: “Whosoever assists the Communists in any way possible, betrays at the same time his country. This truth must certainly be borne in mind.” Ukrainians have paid heavily for the poor diplomacy of past Ukrainian statesmen who have tried to deal with Communism. We are still paying for their blunders.

To whom shall we turn for assistance in this hour of captivity and misfortune? We must turn to Almighty God and say: “Hear our plea, O God, Misfortune destroys our land. The strength of a nation is unity. That unity grant us, O Lord.” Let us unite in prayer to Almighty God, and ask that the bitter sufferings of Ukraine soon cease—and that Ukraine’s enemies will receive the grace of conversion and come to know the harm they have caused. May they make reparations for the damage they have inflicted on all captive nations, especially on Ukraine.

In time of international crisis, people often turn to God in prayer. They fast and seek mercy and beg for assistance. Let us in like manner pray for a better fate for our Church and country. It would be most beneficial if we would impose upon ourselves a voluntary act during Captive Nations Week, by sacrificing one meal on any given day and then contributing the cost of that meal to the ill and needy refugees, who continually beg for our assistance.

In Christ Jesus we constitute one Mystical Body. For this reason, let us try to sense the pain, the weariness, and the sufferings of our brothers and sisters in Ukraine, and elsewhere beyond their homeland borders. Let us hasten to offer assistance to them.

On this occasion, I appeal to the Reverend Clergy, Venerable Religious Leaders of all organizations, and the generous hearts of Ukrainian Catholics everywhere to assist the poor and sick refugees who await our help. Therefore, I direct that a special collection be taken up during all Divine Liturgies on Sunday, July 18, 1965.

Let the thought about captive Ukraine and the Ukrainian Catholic Church stir our hearts and help us perform a good deed, for the glory of God and the good of our Ukrainian brothers and sisters.

Appendix 11

Appeal for Peace in Vietnam

Beloved in Christ!

It seemed that after World War II all wars would come to an end, and a lasting peace would reign. The ferocious reality, however, has shown a different face. World Communism has ignited new fires here and there in the world, and American armed forces have been sent to quell these fires, sacrificing their own blood. They have had to defend freedom in Korea, and now again in the Vietnam jungles, where American soldiers of Ukrainian descent have also become war victims.

The Catholic Church has always condemned unjust wars and has always called for peace. Recently, Pope Paul VI, having been invited to address the United Nations in New York, called upon all statesmen of all nations to pursue peace. A just and lasting peace can exist only when good will prevails on all sides. Peace will never come, when only one side supports it and the other nations are unlawfully subjugated and oppressed.

It is generally well known that Americans are a peace-loving people. They cannot however, remain silent when Communism continues to promote its agenda among peace-loving nations.

Ukrainians live in areas where Communism has installed its bloody regime, but alas, the world powers refuse to take action.

If we accept the principle that history can teach us, then we must press current world leaders and statesmen to understand that history and to make wise decisions. They must realize that the current war in Vietnam is the result of ignorance and disregard of the past. Too little has been done to resist and counter Communist ideology. As a result, we are today forced to extinguish the communist's military flames with the blood of American armed forces.

To some it may seem that Vietnam is far away from the USA, and therefore we are not obliged to send our armed forces to defend South Vietnam. True, that country is far from the shores of the United States; nevertheless, the South Vietnam wish for peace and freedom makes it close, and the Communist threat there endangers our peace and freedom.

In the aftermath of World War II, the Allied powers seemed oblivious of the evil that Communism was spreading, as the Soviet Union brought many nations under Communist control. Two decades have passed since then, and now Communism has come to the Western hemisphere, and has even taken over Cuba, near the borders of the USA.

We cannot ignore the ways in which Communism has infected our youth, and all Ukrainian youths must decisively separate themselves from this ideology, because it is dedicated to destroying the Ukrainian Church and the Ukrainian institutions. Under the guise of a sentimental attachment to Ukrainian song, dance, and literary creativity, Communism infiltrates in our ranks, finding and recruiting enthusiastic adherents here and there. We should take care, having been lulled into sleep, not to be awakened by the flames.

It is painful for us to see our soldiers fighting and dying in the Vietnam jungles. We firmly believe that their heroic peace seeking

exploits in Vietnam will strengthen the spirit of free nations and bolster their resistance to Communism.

In our prayers for peace, let us pray to our Lord Jesus Christ, the King of peace, that He free the subjugated victims of the Communist system, and that He make them sons of the light and the truth. As we pray for the American heroes who have died in Vietnam, let us also pray for the conversion of Communists, that they may recognize an eternal truth—the obligation to liberate captive people.

United with you, dearest in Christ, I being in faraway Rome, request that you recite three “Our Fathers” and three “Ave Marias” for the souls of our soldiers who have died in battle. May their memory be eternal!

+ Ambrose, Metropolitan-Archbishop

Appendix 12

Joint Pastoral Letter, “Lifting Hearts”

In the life of Ukrainian people, the month of November is a month of both joy and sorrow, for it was on November 1, 1918, that freedom’s light shone forth on Galician Ukraine. Early that morning, atop the city hall in Lviv, a flag of blue and gold waved as the Ukrainian army marched by. All grasped the truth that “in one’s own house there is power, truth and freedom.” The bells of St. George’s Cathedral announced to all that long-awaited freedom had finally come to Western Ukraine.

But alas, it was short-lived. In a brief time, “the joy was enveloped with sorrow.” After days of joy came days of sorrow, suffering, and servitude. There are still witnesses to the march of the Ukrainian Galician Army on Zbruch; some of those participants in death’s quadrangle are still alive. It is not in our power to forget the ways in which cannons tore asunder Ukrainian lands. The

wounds from prison torture racks and the difficult pacification remain unhealed.

In the eastern part of Ukraine, the entire populace became victims of serfdom, bereft of all divine and human rights. The Ukrainian Church and its spiritual leaders were liquidated; the guiding lights of the nation were extinguished; and artificial famine was created. Patriots were arrested, and the young were moved beyond Ukraine's boundaries and enslaved. This state of affairs within the Ukrainian lands has lasted to this very day, but the enemies did not content themselves with just devastating the occupied Ukrainian lands. In more recent times, they have begun to send their servants into the free world, to continue their ruinous work by dividing the Ukrainian immigrants, by undermining confidence in church and national leadership, and by utilizing to the fullest the evangelical words: "I shall strike the shepherd and the sheep will be scattered."

They have maintained this principle even in the occupied Ukrainian lands, even where a pillar once stood. They liquidated the Ukrainian Church, but the healthy roots of Ukrainian substance, that is, a deeply religious people, were not stifled there, and the people did not fall prey to evil enticements here. The people have continued to carry on high the religious flag.

Whether it be the marking of Independence Day on January 22, or the sponsoring of Captive Nation's Week with a prayer in our American Congress, we must remind all the freedom loving Americans that there are still nations—among them the Ukrainians—who live in the slavery of an imperialistic Communist regime. At the same time, we must keep alive the hope that these people will one day be liberated.

The first day of November brings to mind the great figure of Church and nation, the Servant of God, Metropolitan Andrei Sheptytsky, whose God-pleasing life came to an end on November 1, 1944. He constantly warned our people of enemies who

would come in sheep's clothing, steal into our midst and cause destruction and desolation.

Metropolitan Andrei calls from the grave to warn us of Communist ploys that try in the name of cultural exchanges to disguise the true intent—to entice us by showing the richness of Ukrainian culture, the melodious sounds of Ukrainian music, and the attractive Ukrainian achievements. But let us not fool ourselves. Communism has not changed, even though its tactics have shifted. As we commemorate the illustrious anniversary of the November holiday and remember in our prayers the heroes of Ukraine--those who laid down their lives for a better tomorrow—let us be ever mindful that the battle against the godless Communist yoke must continue. We must stand in a united front and oppose our religious and national enemies. The strength of our people lies in unity. Our unity will give moral strength to the Ukrainian people, so that they may bear the yoke of slavery and be spurred on to continue the battle, a fight that will ultimately end with the victory of the Church in Ukraine over the godless Communist's regime.

Our unity, however, must not rest on our faith alone. It must manifest itself in good deeds. Let us not forget that many of our brothers and sisters, evicted from their own homes, still wander about in various countries, seeking refuge for themselves and protection for the aged. They must necessarily yield to the demands of their new masters, who do not always look at them with a favorable eye. Behold the victims of the last war and of our national catastrophe!

This November holiday gives us an opportunity not only to recall the great historic happenings that cast off the ancient shackles of Galicia, but also to beg God for a better future, free from the shackles of slavery, so that once again freedom's light may radiate warmly over Ukraine. The November holiday also prompts us to pray for the souls of those heroes who have fallen in the unequal battle. Upon their heroism, we will prepare ourselves for further battle.

By this Pastoral Letter, we direct that at the end of all Divine Liturgies, on the occasion of the November holiday in 1965, the Our Father and Hail Mary be recited three times for the intention of the Ukrainian people, and that a Panakhyda be celebrated for the Servant of God, Metropolitan Andrei, martyred bishops, priests, and faithful who gave their lives on the altar of the Fatherland. We conclude this Archpastoral Appeal with the words of a prayerful song: "O great and only God, protect our Ukraine." And I pray to God that the grace of our Lord Jesus Christ be with you all. Amen.

+ Ambrose, Metropolitan

Appendix 13

Science of Heraldry

The science of heraldry is a recording of genealogies and the establishment of rules about the make-up of coats of arms and the symbols that a family, city, state, country, or institution should use. In past centuries, in feudal times and during the crusade periods, Europe saw the rise of heraldry. Pope Innocent III was the first pope to create a papal coat-of-arms at the end of century XII.

In addition to knights, princes, and popes, others began to establish their own heraldry systems, including cardinals, bishops, monastic orders, congregations, and educational institutions. Each put its own particular symbol on a coat of arms. The thirty-two windows in the dome of the Cathedral of the Immaculate Conception contain many coats of arms of peoples and places directly connected to the Ukrainian Catholic Church in the United States.

Under the gold dome, a visitor can see the heraldry of Pope St. Pius X, Pius XI, Pius XII, John XXIII, and Paul VI - and of Amleto Cardinal Cicognani, Papal Secretary of State; Gustave Cardinal

Testa, prefect of the Oriental Congregation; and Archbishop Egidio Yagnozzi, Apostolic Delegate to the United States. The Ukrainian Catholic Hierarchy is represented by Metropolitan Andrei Sheptytsky, Bishop Soter Ortynsky, Archbishop Constantine Bohachevsky, and Metropolitan Ambrose Senyshyn. The religious representatives include the Basilian Fathers, the Redemptorists, the Franciscans, the Sister Servants of Mary Immaculate, and the Missionary Sisters of the Mother of God.

A most interesting feature of the Cathedral heraldry is the coats of arms of various Ukrainian provinces from which so many of our faithful emigrated. They include Kyiv (capital of Ukraine) Lviv, Peremyshl, Stanislaviv, Podillia, Volyn, Cholmshchyna, Bukovina, Sub-Carpathia, Lemkivshchyna, and Boykivshchyna. There are coats of arms for the Great Seal of the United States, the city of Philadelphia, the Philadelphia Archdiocese; the city of Stamford, the eparchy of Stamford, the city of Chicago, and the eparchy of St. Nicholas of Chicago.

The coats of arms serve as a starting point for other art work in the Cathedral, including art pieces that pertain to persons and great events in the history of the Ukrainian Catholic Church. Thus, they blend in well with the theme of the entire Cathedral and the purpose it serves. Present plans call for the upper stained glass windows to tell the story of the Church in Ukraine, and the lower windows will relate the history of the Church in the United States. All scenes will have a direct bearing on one or more of the coats of arms in the dome windows.

Certain individuals and groups have already contributed to the development of the windows. We hope that others will follow suit. For example, the Lemkos could sponsor the Lemkivshchyna window, the Boykos the Boykivshchyna window, etc. This, of course, would help the building committee complete its work on this magnificent project. (December 15, 1966)

Appendix 14

Architectural Description of the Cathedral

As an architectural statement, the Cathedral of the Immaculate Conception speaks for itself. Out of need came architectural expression. The Cathedral is truly a contemporary structure; nevertheless, it embodies elements of architecture and details that make it meaningful to the Ukrainian community and that can be readily identified with the Eastern (Ukrainian) Church. Basic geometrical forms are purposefully and consistently used to develop the character of the building and to achieve a disciplined harmony and unity. Almost no ornamentation is used, since the curved lines of the architectural components, the treatment of the surfaces, and the details have produced a restrained richness that conveys a fresh interpretation of the traditional embellishments.

The undulating lines of the lower structure, the semi-colored roof lines over the structure, and the arched doorways and windows create a rhythmic movement that imparts a living quality, which is dominated only by the tranquility of the central dome.

The reinforced structural concrete elements form and complement the architecture, and the exterior is faced with smooth Indiana limestone, together with precast architectural concrete, both of which blend with and offset each other. By the use of a special technique in the fabrication of the architectural concrete units, it was possible to imbed gold Venetian mosaic as a permanent enriching finish, which will remain in an unblemished condition for centuries. The gold mosaic finish has been used on the surfaces of the main dome, the small domes of the belfry, the half domes of the shrines, as well as on some decorative motifs. The gold of the domes recalls the beautiful gold traditional domes.

The interior spaces are easily recognizable from the exterior. Although the nave forms the central and largest area, the pews do not occupy the full space. Very wide aisles are provided on all sides of the lower arched transepts, and these aisles allow ample room for processions and provide standing room. The sanctuary is located in the high arch extension, opposite the main entrance where the choir (an important part of the liturgical celebration) performs in the corresponding high arch extension, over the main entrance, with the nave in between. These three elements form the main unit, while secondary altars, shrines, confessionals and other minor areas surround the nave on three sides, readily accessible without obtruding.

Abundant natural light illuminates the interior, let in by the thirty two large-faceted glass windows in the base of the dome, by ten large stained glass windows in the upper and lower arches on each side of the nave, and by a wall of stained glass windows in the sanctuary, three on each side. Again, as on the exterior, the structural concrete elements are used to establish the architecture and the basic motifs of the interior. These are supplemented and accented with mosaics and decorative treatment, which do not detract from the direct simplicity of the architecture.

The Cathedral is designed to be in every way suitable for the celebration of the Divine Liturgy and other religious ceremonies. It also projects beautiful and spacious architecture, which is intended to foster an atmosphere that is conducive to sincere worship.

The Ukrainians have always been a devout religious people with a strong feeling for their ancestors' traditions. Following the missionary labors of Saints Cyril and Methodius, and from the beginning of official Christianity in Ukraine in the latter part of the tenth century, their religious beliefs have been expressed in all facets of their lives. Their churches, large and small, have reflected respect for their religion and its historic roots.

The architecture of the East had already flowered into a fullness that we now call Byzantine. It was a new original architecture and a distinct departure from the early Christian architecture, which had been an adaptation of Roman architecture. In the West, many fine examples of Romanesque architecture began to appear.

When Ukrainians began their great period of church building, they turned for guidance to the shining examples of Byzantine and to some extent Romanesque architecture. Without imitating, and with the typical Ukrainian genius for originality, they created an architecture that to this day stands as an achievement in creativity that inspires emulation. One of the best known of these early churches is the Cathedral of Saint Sophia in Kyiv. With its sculpture-like masses, its thirteen domes and cupolas, its curved lines, its rich frescoes, mosaics, and embellishments, its construction was widely acclaimed for its unusual and everlasting beauty. Completed in the year 1042, it might well have been the prototype that inspired the Italian expression of Byzantine architecture in the Cathedral of Saint Mark in Venice, where construction began in 1042.

The Mongol invasions, the sacking of Kyiv in 1240, and the subsequent annexation of Halych and Volynia by Poland, all contributed to the gradual loss of political independence and a downturn in architectural development. Nevertheless, throughout their political vicissitudes, Ukrainians continued to build, and their structures generally reflected the development of architecture in Western Europe. Thus, there are examples of Gothic, Renaissance, Baroque, Rococo, and Empire (the classical revival) styles throughout both Eastern and Western Ukraine.

The period of greatest architectural achievement came during the 17th and 18th centuries, when, under the Hetmans, Ukraine achieved independence. In Western Europe, the Baroque style of architecture became prevalent. It was natural then to adopt this current style and to creatively modify, in order to create the Ukrainian Baroque.

In their own land, in the face of constant oppositional political pressures, Ukrainians still continued to seek self-expression in architecture and the arts as a means of preserving their identity. Through the end of the 19th century and at the beginning of the 20th century, there was a large influx of Ukrainian immigrants to the United States. They were mostly from farmer's stock, but when they settled, they immediately strove to construct a church in which to celebrate the Divine Liturgy and to administer the sacraments. In the coal regions of Pennsylvania, where Ukrainians settled in large numbers, church after church was built—always, in one form or another, with architectural features that reminded them of churches of the “old country.” Through succeeding generations, as the Ukrainian community grew, the need for new churches also grew. As Americans, blessed with advancing technology and somewhat indifferent to traditional forms, Ukrainians followed a newer and more contemporary architectural style.

The arrival of a new wave of Ukrainian immigrants, following World War II, brought a renewed awareness of the rich heritage of Ukrainian historical architecture and culture. With the need for new churches in a land so advanced in the use of new technology, and with new available construction, Ukrainians were once again faced with a new challenge: to create a church architecture that would remain in the mainstream of contemporary life—but that would reflect the completeness, beauty, and richness of the liturgy of St. John Chrysostom (with which Ukrainians are identified); and that would also be mindful of the religious and cultural heritage so cherished by the Church's faithful.

Built in order to replace the old cathedral, the new cathedral was designed to meet the requirements of present day usage and beauty while also manifesting to all a thousand years of culture and religious history!

Appendix 15

Christmas message to: Ukrainians Behind the Iron Curtain

Dear Brothers and Sisters in Ukraine and beyond Ukraine, I greet you from the American city of Philadelphia, where freedom was born, and I reach you thanks to the Voice of America, I greet you cordially with our traditional Christian-Ukrainian salutation: "Christ is Born!"

The Feast of the Nativity of Christ carries a deep meaning for us. One thousand nine-hundred sixty-six years have passed since the coming of Jesus Christ. This reminds us of pleasant times, when with our families we sat around the table for the Holy Supper and celebrated the Christmas holidays with those dear to us. But this Feast also reminds us of the great truth that without Christ there cannot be Christmas celebrations. Without Christ and His just laws, there cannot be a just order in the world. This lack of order is painfully felt by the whole world, and especially by the Ukrainian people.

It seems that today when we see advances in the realms of science, humanity seems to get lost in a spiritual desert, one that leads many to a state of moral bankruptcy. And here exactly lies the tragedy of modern man. Although his achievements are great, he has never before stood so close to his demise. There are many reasons for this moral disorientation, but the main reason is the obvious and undeniable fact that many people, and their leaders, have strayed too far from the Bethlehem truth. They do not want to see their mistakes, and they do not want to turn away from a tragic path. The longing for truth, for justice, for good, and for beauty lies deep in the human heart. Many people have created their own gods and do not want to face God's truth. This is one of many reasons why people cannot come closer to Jesus Christ.

We must recall the words of St. Ambrose: “If somebody looks for the truth with a false intent, he will never know it, he will never find it.” Herod also asked about the Truth of Bethlehem, Jesus Christ. Feigning humility, he claimed to bow to Christ. He did not look for the truth, however, and he committed crimes in order to secure the king’s throne. Therefore, he was unable to find his way to the Truth of Bethlehem.

The Truth of Bethlehem is the road that was chosen by the three Magi from the East, the road that led them to Bethlehem. These are paths used by the poor shepherds who hurried to the manger. This is the road of the B.V.M., the road of all of God’s saintly persons and confessors of Christ, who in our times have not been afraid to suffer for the Truth of Bethlehem. Therefore, may the Truth of Bethlehem always shine on our life paths, and may it move us closer to God.

Remember, dear Brothers and Sisters in Christ, that in human history the state systems have changed many times, as leaders with their false doctrines have come and gone. But the Truth of Bethlehem has always shone and will continue to shine forever and ever. Although the enemies of Christ’s Church and the Ukrainian people looted and killed millions of Ukrainians, they were and are unable to extinguish the Truth of Bethlehem that you carry in your souls. Do not allow the enemies of Christ to persuade you with their atheistic propaganda. Help our Ukrainian youth to learn the Truth of Bethlehem, not only by your words but also by the example of a Christian life. May the Son of God be the guide for you, and may He lead you to a better future and to eternal happiness. Christ is born—Glorify Him!

+ Ambrose, Metropolitan

Appendix 16

Captive Nations Week Message

The incorporation of our Church into the Moscow Patriarchate at the so-called “Council of the Greek Catholic Church” in Lviv on March 8-9, 1946, occurred at a time when all our bishops—Metropolitan Josyf Slipyj (Kobemytsky-Dychkovsky), Bishop Josaphat (Kotsylovsky), Bishop Hryhorii (Khomyshyn), Bishop Mykola (Charnetsky), Bishop Nykyta (Budka), Bishop Gregory (Lakota), Bishop John (Latyshevsky), and Apostolic Administrator Rev. Msgr. Pewter (Verhun)—had already been arrested and were languishing in prisons or in exile.

They had been sentenced to hard labor, along with hundreds of priests and thousands of faithful, and sent to faraway places--Siberia, the Far East, Kazakhstan, and Mongolia, isolated regions where many of them gave their lives for the faith. Therefore, one cannot consider the incorporation of our Ukrainian Catholic Church into the Moscow Patriarchate as a voluntary decision by significant Ukrainian clergy and the Ukrainian nation.

The Council of the Greek-Catholic Church in Lviv, held on March 8, 1946, had no canonical power, since no canonically appointed bishop participated in it. A council without bishop participation has no legislative power. The two bishops present were actually fallen away members of the Catholic priesthood, individuals who had joined the Orthodox and had been recently consecrated by Orthodox bishops. At the meeting of that Council, there were no discussions, and the threat of arrest and deportation awaited anyone who might have sought to protest the unification.

The so-called “initiator group” was small, and it represented neither the majority of the clergy nor that of the Ukrainian Catholic faithful. The masses (and in its heart the nation) have remained faithful to the Catholic Church, and do not accept the erroneous step taken by a minority of terrorized adherents.

Awareness of the need for unity, and the fervent desire to unite with the Catholic Church, has always been a firm aspiration, from the very beginnings of Ukrainian Christianity to the present day, as seen by the living ecumenical movement and the inextinguishable striving of the faithful, who wish to establish one Church of Christ.

We desire one thing—that peaceful existence be restored to our Catholic Church in Ukraine. We want to live in unity with the Apostolic See of Rome, and we wish to create mutual goodwill with our Orthodox brethren, who like us believe in Jesus Christ. We hope with God’s help that we can promote a fruitful dialogue with them, so that we may at last reach the long awaited moment—the restoration of unity in the one Church of Christ.

Therefore, we entreat You, Brothers in the Episcopate, and religious and your faithful, to take into consideration this letter, written for our Catholic Church and for our nation in defense of truth, justice, and religious freedom

Help us with your prayers to receive from the All-Merciful God the grace of peace and the freedom of conscience, so that after the passion of Golgotha there will resound the glorious song of the resurrection.

+ Ambrose

Appendix 17

Sermon by John Cardinal Krol

We are privileged to participate in a solemn and public expression of gratitude for the sublime dignity and powers of the priesthood, conferred by episcopal consecration twenty five years ago upon His Excellency, Ambrose Senyshyn, Metropolitan of the Ukrainian Catholics in the United States. We thank God for the many graces and blessings that have attended the exercises of those powers, all for God’s glory and the salvation of souls.

This new and beautiful sacred temple was chosen as the site for the public act of thanksgiving, an act that is expressed through the Divine Liturgy, which directs all our attention to Jesus Christ, the Supreme High Priest. Today, joining with St. Paul, Archbishop Ambrose says: “I give thanks to Christ Jesus our Lord, who has strengthened me, because he counted me trustworthy in making me his minister” (1 Timothy 1: 12).

At the consecration ceremony twenty-five years ago, Father Senyshyn was the subject of a transmission of grace and power, which made of him a new link in the hierarchical chain of the Church, a link that stems from the Apostles, joined to Christ. By this transmission, Father Senyshyn became an extension of Christ’s pastoral and His sanctifying and governing powers. These powers were intended not solely for his own benefit, but for the benefit of others. They were conferred not as a privilege, honor, or dignity, but intended for the sake of a ministry—a service to be rendered for the benefit of others.

Those invested with the fullness of the priesthood of Christ, more than anyone else, are committed to the most extensive exercise of the pastoral powers, for the good of the Church and the people of God. Apostolicity and the apostolate are correlative. We receive the riches of Christ, so that we might “in the person of Christ” transmit these riches to those entrusted to our care by the authority of the Church.

A bishop’s special solicitude and the area of his particular responsibility and authority is his own diocese. Yet, this must be a Catholic concern. Together with his brothers in the episcopate, and in union with the See of Peter, he shares the responsibility for the apostolic mission of the entire Church. This responsibility has been restated with great precision in the recent Vatican II Council, in the doctrine of collegiality.

A jubilee celebration normally provides an opportunity to speak not only about the sublime dignity and power of the episcopate but also about the person who exercised that power with great

merit. I have enjoyed the friendship of our Jubilarian for some fifteen years. He has always radiated that indefinable medley of many characteristics that some call personal charm. But his charm is suffused with piety, humility, and charity; and it expresses itself through a keen intellect that bears the special attractiveness of priestliness. Priestliness radiates in all his actions, and like a magnet attracts souls. It is as evident in his official functions, in church and at the altar, as it is in a quiet informal chat, as well as in a discussion of profound concerns. This priestliness is enhanced by an aura of joy, frequently punctuated by a contagious smile or a burst of laughter.

Unwilling to risk the bonds of our personal friendship, and in deference to our Jubilarian's modesty and humility, I shall refrain from paying richly deserved tributes to him. I know that such tributes would make him uncomfortable, and I am sure that he would reproach me for not preaching more about God, and less about God's servant.

I feel constrained, however, to point out how well Archbishop Senyshyn carried out the responsibilities of his office toward the Church and toward his Archeparchy, even before these were given precision in the Vatican II Council's Pastoral Constitution on the Church.

The Council declared: "It is the duty of all bishops to promote and to safeguard the unity of faith and the discipline common to the whole Church It is a sacred reality that by governing well their own Church, they effectively contribute to the welfare of the whole Mystical Body, which is also the Body of the Church."

Archbishop Senyshyn is known and revered by the Hierarchy of our country, and by those in other parts of the world, for his active interest in the welfare of the entire Church. His active attendance and faithful participation in the Vatican II Council, the Synod of Bishops, and the meetings of the Bishop's Conference— together with his attendance at various functions and conferences

throughout the country—all speak eloquently of his concern for the entire Church.

Such concern for the entire Church has carried with it advantages for his own Church, his own Rite, and his own people. He has helped many a Latin Rite priest and bishop to acquire a practical, not just a theoretical or book appreciation, of the Byzantine Rite and of the Ukrainian people. He has won for his own people a warm and sympathetic understanding, and a willingness to be of help.

Archbishop Senyshyn's concern for the entire Church was augmented by his conviction that by governing well his own Church, he effectively contributes to the welfare of the whole Mystical Body, which is also the body of the Churches. This is neither the time nor the place to describe the accomplishments of the Archbishop or to sing a hymn of praise to him. His diligent attention to his priests, his religious, and his people, together with his creative leadership and his indefatigable zeal, has merited the greatest support and cooperation for so many projects—not the least of which is this very beautiful Cathedral.

One of the less heralded but more important contributions of our Jubilarian has been his dedication to the Catholic press and publications. The importance of this contribution will increase as time goes by. Today we observe the trend in some sections of the communications media to feature certain schools of theologians and to represent them almost as a parallel magisterium. Because of the news and sensational value, some sections of the Catholic and secular press almost give exclusive space not to the schools of theologians that interpret authentic tradition and the living Magisterium, but to the so-called “reformist” schools of theology. Frequently, the views of such schools are not labeled as views of particular schools of theology, but as views reflecting the Vatican II Council. They create the impression that the Council consecrated the victory of the progressive majority and the defeat of the traditionalist minority.

The selective reporting of the views of those theologians who dissent with authentic tradition and the living Magisterium create a popular impression that there is a valid parallel Magisterium. For this reason the publication of books and the presence of a Catholic press becomes of imperative importance, in order to present an accurate appreciation of the difference between the various views of particular schools of theology on one hand, and the official teaching of the one Magisterium of the Church. It becomes increasingly important to have a press committed to the truth—devoted to information, rather than to formation or propaganda or even deformation. Archbishop Senyshyn's interest in developing a Catholic press for his faithful will be a source of great blessing.

Far greater tribute than I can possibly pay, has already been paid to our Jubilarian by His Holiness Pope Paul VI in the beautiful letter issued for this occasion. A very generous tribute was also paid in the lengthy letter of His Eminence, Cardinal Testa, of the Sacred Congregation for the Oriental Churches.

A most eloquent tribute to our Jubilarian and to all the Ukrainian Catholics is paid by the presence of the representative of the Holy Father—our Apostolic Delegate, His Excellency Luigi Raimondi. His presence is a tribute to the occasion and an honor to all Catholics of Philadelphia.

Esteemed Jubilarian and friend, we join you in giving thanks to Christ Jesus. To Him we offer our thanks, and to you our congratulations. May your exercise of the episcopal ministry continue many long years for the glory of God, for the edification of the Church, and for the salvation of souls. May this celebration, the inspiring message of the Vicar of Christ, the presence of his representative, the Apostolic Delegate, and so many brothers of the College of Bishops and of the priesthood, inspire you and all of us to be constant and fervent in our prayers and in our efforts for the unity of faith and discipline in the entire Church and in that portion of it committed to our care!

Appendix 18

Easter Message

“I am the light of the world” (John 8:12)

On the Feast of the Resurrection of Christ, I greet you with the traditional Ukrainian salutation, “Christ is Risen.” In the spring of the year, the rays of the sun revive things of nature; likewise does the light of the resurrected Christ renew life in the soul of man. On this great Feast and Triumph of Triumphs, Holy Mother the Church calls to us: “On the day of the Resurrection let us be enlightened by the solemn feast” (Easter matins). We can then understand that the resurrected Christ is the all-powerful light of the world, and that whoever follows Him will not walk in darkness, but will have the light of life.

The Power of Jesus Christ Is Invincible

Historical facts emphasize this truth. Together with Pontius Pilate and the soldiers, the Sanhedrin was powerless. Although they had imprisoned, tortured, and crucified Jesus Christ and even sealed His tomb with a great rock and placed a guard to watch over it, all their efforts were in vain. No one of them was able to interfere with the Resurrection of our Lord. “God’s light shone in great glory, for in Him there was life . . . and the darkness grasped it not” (John 1: 4-5).

Although dark powers were unable to destroy the light of God; nevertheless, they did not leave the Resurrected Christ and His Church in peace. Malice and hatred against the Church and persecution of its children have continued with unceasing succession in the course of twenty centuries. From the times of the Apostles to this very day, there have been hostile attacks on the Church of Christ.

Whoever has been in Rome has seen the edifices and places of

pagan Rome: there where the head of St. Paul the Apostle was severed; there where the Primate of the Apostles Saint Peter was crucified; there where the early Christians were thrown to wild beasts. Who would give credence to the fact that nineteen centuries ago the Galilean fisherman Peter—insignificant, unpretentious, scorned by his people—would, with his defenseless apostles, rule over the entire world on behalf of the Resurrected Christ?

One cohort of Roman soldiers could have wiped out this small band of Christians from the face of the earth. Yet, neither the severe edicts of the Roman rulers, nor the long-lasting persecutions, nor the cruel torture inflicted upon the faithful could restrain the development of Christianity. From a mere seed—the twelve apostles—it has grown into a mighty tree, with a membership of over four hundred million.

We firmly believe in the promise of the Risen Christ given to Saint Peter—the assurance that no dark powers would ever destroy the Church of Christ. The Church has withstood the cruel persecutions of enemies from without; but it has preserved the purity of Christ's teachings from within—this, in the face of pseudo-teachers who have threatened the Church with an inner destruction. Even the darkness of heresies have not been able to overpower the light of Christ. Under the guidance of the Holy Spirit, the Vicars of Christ on earth, with the Fathers of the Church at ecumenical councils, have cleansed Christ's teachings from the teachings of heretical slime. This is more self-evident proof that the power of God's light is mighty in His Church.

If we look at contemporary times, particularly after the Vatican II Council, we can observe a similarity in the actions of the pseudo-teachers who, according to their own means and not in the spirit of the Council, have begun to formulate their own pseudo-Christianity. They reduce Christ and His teachings to their own naturalistic viewpoints, cutting down the garment of Christian morality and attaching the rags of their visual interpretation, which is not subordinate to the laws of God and the Church.

They combine God's truths with altered theories; they eliminate Christian customs and traditions; and they advocate religious indifference. They even dare to reconstruct the discipline of Christ's Church to their own order, which is neither according to the will nor the desire of the founder, Jesus Christ. No doubt they have caused in some measure the disturbance and confusion in certain circles of Christian society; but they cannot destroy the foundations of Christ's Church, because the Church has the promise of the Risen Christ that not even the gates of hell will prevail against it.

Christ's assurance for His Church—of which we are members—gives us hope that the Cavalry of our Ukrainian Churches in Ukrainian land behind the Iron Curtain will end, just as did the persecutions of the early Christians, and that religious enlightenment and national freedom will come unto their own.

It is Necessary to Follow the Light of Christ

Dear brethren in Christ: it is not sufficient to admire the power of divine light; it is not sufficient to hope in the Risen Christ. It is imperative that we follow Him. The Divine Savior Himself tells us to do this as He says: "He who follows me does not walk in the darkness, but will have the light of life" (John 8: 12).

It is fitting to give some serious thought to ourselves. Perhaps unfavorable winds have driven our ship of life into obscure disbelief. Perhaps during life's voyage our boat has been dashed against the submerged rocks of sin. Perhaps on our way we have lost our spiritual treasures and now, spiritually shipwrecked amidst sorrow and pain, we complain of the whims of our fate. Who will alleviate our spiritual pain? Who will comfort us in grief? To whom can we express our sufferings? Whom can we approach for counsel?

First of all, it is necessary to turn to the divine light and rid ourselves of obscuring sins that could lead us to eternal damnation.

In the Sacred Scripture we read: “Happy the man who follows not the counsel, nor walks in the way that sinners take, nor sits in the company of the insolent” (Psalm 1:1). Only those “who live by the truth come out into the light” (John 3:21).

May the rays of the divine light enlighten your souls so that you may stand as illuminations of good acts. Fear not evil powers that strive to darken your good deeds and your good name. Remember, there is no darkness that can extinguish the smallest flame of a good action. May the rays of divine light always shine in your labor, for only when your labor is joined with this divine light is the labor worthy. The largest electrical bulb can have no effect if it is not attached to the source of electric power. Similarly, our actions can be spiritually valuable and have merit only if they are joined to God. The earth without the sun, the flesh without the soul, the traveler without a goal—this is the unfortunate being without God.

Accordingly, on the Feast of the Resurrected Christ, let us approach the divine light. Let us renew our spiritual lives by means of the Sacraments of Penance and Holy Eucharist. In the words of the Resurrection Matins: “Let us purify our feelings and we shall behold the Resurrected Christ in unapproachable light.”

+ Ambrose, Archbishop-Metropolitan

Appendix 19

Welcome Sermon for Cardinal Josyf

Your Eminence Cardinal Josyf, Your Eminence Cardinal John Krol, Metropolitan Maxime Hermaniuk, Most Reverend Bishops Neil Savaryn, Andrei Borecky, Joseph Schmondiuk, and Jaroslav Gabro, Very Reverend Monsignori and Provincials, Reverend Fathers, Venerable Sisters, Honorable Delegates, Esteemed Guests, Dearly Beloved in Christ!

Long indeed have we waited for this day. “This is the day the Lord has made” (Psalm 117: 24). Today we welcome in our midst our most worthy guest, His Eminence, Cardinal Josyf Slipyj, Major-Archbishop, to this great and free land of America under the star-spangled banner of our American Flag.

In one of his sermons during the Crusades, Saint Bernard of Clairvaux, in praise of heroes, uttered these memorable words: “We give thanks to God that they are ours.” We, too, in today’s Divine Liturgy exclaim: “Let us give thanks to the Lord” that His Eminence Cardinal Josyf, together with all the confessors, bishops, priests, and faithful who gave their lives for the Catholic Faith and the freedom of our people, is one of our own—ours. Let us give thanks to the Lord that Cardinal Josyf today is enabled to pray together with us for the Church and the Ukrainian people with uplifted hands to the Almighty.

Six years have passed since our Ukrainian Catholic bishops in the free world, together with the clergy and the faithful, observed the seventieth birthday of our highly esteemed guest. At that time, we prayed in full earnestness to Almighty God for our suffering Church in the native lands, for our martyred bishops, and especially for our Primate, Cardinal Josyf Slipyj, who was enduring exile in cold and inhospitable Siberia.

How wondrous are the ways of God! Divine Providence brought us a great man, in the person of John XXIII, to the throne of Peter. He convoked the Vatican II Council, and used all available means to bring about the release of our esteemed guest, so that he could take part in the conciliar proceedings. And thus it was that in February 1963 the news was published that this prisoner for the Faith of Christ had arrived in Rome. This event itself was the cause of great joy for all Ukrainians in the free world. It was my privilege to welcome our honored guest in a monastery near the eternal city of Rome.

Let us give thanks to the Lord that our Universal Pontiff, now gloriously reigning, Pope Paul VI, enhanced the dignity of our Ukrainian Catholic Church by bestowing the honors of Major Archbishop and Cardinal on a most worthy man, His Eminence Cardinal Josyf Slipyj. Let us give thanks to the Lord that through the solicitude of the Holy and Apostolic See of Peter, we are organized into one Ukrainian Catholic Metropolitan Province in these United States of America, with three hundred thousand Ukrainian Catholics in three eparchies, three bishops, and three hundred working priests. Let us give thanks to the Lord that we can worship Him according to our Ukrainian Byzantine Rite in any of the 193 parishes and 60 chapels scattered in many states of this vast country of America. Today we give thanks to the Lord for all His blessings in the presence of our most esteemed guest. Alas, this privilege is not that of our Brothers and Sisters behind the Iron Curtain.

Let us give thanks to the Lord that today our youth is organized into the Leagues of Ukrainian Catholics, Altar Boy Societies, Marian Sodalties, the Plast, the SUM, and many other wonderful organizations. They have also come today to thank the Lord and to welcome Your Eminence in the words of those children of Jerusalem of long ago: "Blessed is he who comes in the name of the Lord." Amen.

Appendix 20

Appeal for Day of Prayer

Dearly Beloved in Christ!

April 11 of this year marks the 25th anniversary of the persecution of the Ukrainian Catholic Church in Galicia, the western province of Ukraine. It was on that date in 1945 that the communist regime of the USSR issued an edict forbidding the lawful existence of the Ukrainian Catholic Church in lands occupied by Soviet Russia, at the end of World War II. Our people were ordered either to renounce the Catholic Faith and to embrace Orthodoxy, or to suffer exile.

A period of extreme tyranny and oppression followed, tyranny that has lasted to the present day. All seven Bishops were expelled from their Sees and exiled in Siberia or banished into Russian concentration camps. Hundreds of priests and religious, together with thousands of the laity, were murdered on the spot or driven from their homes and forced into hard labor, in far off Russian and Asian camps.

Tens of thousands had fled their native lands earlier at the time of the first invasion in 1939; they were seeking refuge in the free world, outside the rule of communist Russia. The rest, millions of them, remained in Ukraine, forming the modern Church of the Catacombs, holding fast to their Catholic Faith amid sufferings, and awaiting the day of deliverance.

On this anniversary, as we have done so often in the past, we turn to Almighty God in deep faith and humility, proclaiming our total reliance on His Divine Providence. With the Psalmist we declare: "It is better to take refuge in the Lord than to trust in man" (Psalm 11: 8).

The Ukrainian people, as well as all other nations suppressed by atheistic communism, have repeatedly appealed to the conscience of the civilized world, but to no avail. Basic human rights continue to be violated despite the commitments of various human rights charters and constitutional guarantees. Do we not see more and more the absolute truth of the Scriptures? “Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.” Have we perhaps leaned upon our own prudence? The Lord is my enlightenment and my Savior, whom shall I fear? Have Christ’s teachings been our full enlightenment? How often the Psalmist would have us repeat: “Deliver me, O Lord” Indeed, we need to learn and to relearn, meditate upon and continually study our Lord’s teachings.

But Jesus said: “Not every one who says to me, ‘Lord, Lord,’ shall enter the kingdom of heaven; but he who does the will of my Father in heaven shall enter the kingdom of heaven” (Matthew 7: 21).

The prayers that we offer must be accompanied by a true Christian life. Let not the lament of the Lord, expressed by the prophet Isaiah be applicable to us: “. . . this people . . . glorifies me with their lips alone, though their hearts are far from me.” A life in total conformity with the will of God, a life of penance to appease the Divine justice offended by the sins of the world, a life of continual striving after Christian perfection and charity will assure us an audience at the throne of God. Let us unite in the true Christian spirit of love, judging no one, condemning no one, appealing only to the justice and mercy of the Almighty.

Beloved in Christ, on this twenty-fifth anniversary of the persecution of our free brethren of the Church of Silence in Ukraine, let us gather as one family in humble prayers. Let us put aside our sophistication and our human science, and place our full trust in God. Let us, as much as possible, make ourselves worthy of God’s help in our tribulations.

We appoint Sunday, April 26, as the Day of Prayer for the

persecuted Ukrainian Catholic Church. Let us in one spirit implore the grace and help of Almighty God upon our Church of Silence, beseeching deliverance from the evils of our day. At the same time, let us rededicate ourselves unreservedly to seeking first His glory in our lives, resolving to lead truly devout lives, striving daily toward Christian perfection and charity, which is after all the purpose of life, for the salvation of our souls.

We direct our priests to add the special petitions for peace found in the Liturgicon of the Lviv edition in 1905. Thus, with one mind and one heart let us commend ourselves and our lives, particularly those of our persecuted brethren, to the justice and mercy of the all-loving God, the Creator and ruler of the world.

May the blessing of Almighty God descend upon all of you.

- + Ambrose, Metropolitan - Archbishop of the Ukrainian Ecclesiastical Province in the USA
- + Joseph, Bishop of Stamford
- + Jaroslav, Bishop of St. Nicholas of Chicago

Appendix 21

Captive Nations Week Message

Divine Providence has granted to the United States of America the blessing of observing the bicentennial of its establishment. This historic occasion will be marked in Philadelphia in 1976. This country has always extended a helping hand to the world's needy and has committed itself to the pursuit of the four Freedoms: Freedom of Religion, Freedom of Speech, Freedom from Fear, and Freedom from Want.

Freedom-loving Americans have not forgotten their oppressed brethren behind the Iron Curtain and the Bamboo Curtain. The President of the United States has proclaimed that the third week in

July be designated and observed as Captive Nations Week, in order to remind the American people that many millions of people are still awaiting the coming of a Washington to free them. Many nations, including Ukraine, are deprived of the basic Four Freedoms.

Captive nations are deprived of their religious freedom, because their atheistic captors persecute the Church and forbid all forms of prayer. This truth is kept from the general public by communist agents who tell the world that religious freedom exists in the nations held captive. We ask ourselves: does freedom of religion include demolition of churches, imprisonment of hierarchy and clergy and untold sufferings of hundreds of thousands of people in jails? Does religious freedom mean the arrest and conviction of Archbishop Vasyl Welychkowsky, because he performed his religious duties, and finally, his religion? Of what value is religious freedom in captive nations when the Soviets deny the existence of God and through various administrative maneuvers destroy all vestiges of Christianity?

Captive Nations Week serves as an apt reminder of the difficult position of the Ukrainian Church and its people. It behooves us to pray frequently to God and His Blessed Mother to save our people from the onslaughts of atheism and religious indifference, not only in our native lands behind the Iron Curtain, but also in every free land where Ukrainians dwell.

It is obvious from press reports and from private correspondence that the Soviets do not tolerate freedom of speech. They forbid any challenge to Bolshevik falsehoods. If we could only see for ourselves the cities and collective farms in captive Ukraine, in the absence of captors, we would become aware of the malice and obvious falsehoods of communistic propaganda. Freedom of expression is non-existent because the enemy will not permit a defense of the truth. There is constant repetition of a distorted history of the Ukrainian Church and the Ukrainian people. The truth cannot be spoken. These falsehoods have caused much harm in Ukraine, where a free word is not heard. The communists are

not satisfied with their work behind the Iron Curtain; they attack Ukrainians throughout the world by sending their false prophets to sow discord and disbelief. Our Lord has forewarned us when He said: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves" (Matthew 7: 15).

Let us be aware of these evil people who, under the guise of idealism, foster confusion, mistrust, and discord in all phases of Ukrainian life. Our brothers and sisters confined behind the Iron curtain find it impossible to stand up and defend their Church and their people, because they are denied freedom of expression. We in the United States possess this right, and we should use it to defend the truth against evil adversaries and agents of the hammer and sickle.

One very important factor in the growth of a nation's culture is freedom from fear. It is rather difficult to live without this freedom. Evil people find it to their advantage to invoke fear. Herod did not hesitate to terrorize the inhabitants of Bethlehem when he massacred the Holy Innocents. Freedom from fear died when the reign of the hammer and sickle began. God alone knows how many people have died in Soviet prisons. To this day, many of our people behind the Iron Curtain live in an atmosphere of fear. Tourists who have visited behind the Iron Curtain have witnessed the fear in Soviet citizens; they dare not speak with visitors from the outside world.

We should express our empathy with our visiting brothers and sisters behind the Iron Curtain who have been deprived of their freedom because of communistic terror. We can do this by re-examining our own platforms of action in various Ukrainian societies. Perhaps our own organizations include individuals who employ fear and terror to keep people from doing objectively good work and who incite disloyalty to Church and country. Let us stand up in defense of freedom from fear and forbid any intrusion on the part of those who would dare bring chaos within our community.

Captive nations are not free from want. This truth is evident by the testimony of those who lived and died in Ukraine. In 1933 the Bolsheviks created a hunger epidemic that killed over seven million Ukrainians. Persecution is still going on. Countless accounts have reached the free world, which tell of the very sad affairs that comprise the daily schedule of our imprisoned brothers and sisters. All private property has been taken away from Ukrainians by the Bolsheviks. Only the high echelons of the party live well; the average people exist only on the barest of necessities.

Captive Nations Week serves to recall the many unfortunate Ukrainians who find themselves outside their homeland, who have fled in order to save their lives, which were threatened by the enemy of God, Church, and people. Many of them died after undergoing serious spiritual and physical agony. Many of them still live in misery, because the assistance they receive from local governments is hardly sufficient. Many of them correspond with us, and we are acutely aware of their difficult situation. Therefore, I appeal to you, Brothers and Sisters in Christ, to alleviate their sufferings and wipe away their tears. You may do this with a contribution to the Ukrainian Catholic Committee for Refugees.

The Very Reverend and Reverend clergy in the Archeparchy are hereby directed to take up a special collection for the sick and infirm Ukrainian refugees. I ask all people of good will to contribute generously.

A memorial service “Panakhyda” for all confessors and martyrs who gave their lives for Catholicism in Ukraine should be celebrated in every parish and mission. Let us pray, too, for divine assistance for our people and for each other.

+ A. Senyshyn, Metropolitan

Appendix 22

Appeal in Defense of the “Silent Church” To Believers in Freedom and World Justice

For the past several months, we have been receiving sad and discomfoting news from Ukraine, where 46 million of our brethren are undergoing harsh treatment and persecution inflicted by the government of the USSR. Currently, the great powers are endeavoring to reach a measure of detente with the Soviet Union. The free press has been extremely careful not to report any occurrences and happenings behind the Iron Curtain, the kind that might impact the precarious balance of West-East relations. Yet, the tragedy of the Ukrainian people under the domination of Russian communism is so overwhelming that no amount of censorship, official or tacit, can cloak the widespread suffering of the Ukrainian people.

On February 27, 1969, The New York Times reported from Vienna that the Soviet Secret police, the KGB, had arrested in Lviv the Most Reverend Vasyl Welychkowsky, Archbishop of the Ukrainian Catholic Church, which although outlawed and destroyed by the Soviet government in 1945-46, has continued to exist as the “Silent Church.” Thus, this Church parallels the Church of the first Christians, who worshiped Christ in the catacombs for fear of persecution by pagan emperors and rulers. It was further reliably reported that Archbishop Welychkowsky had been arrested on January 27, 1969, as he was visiting a sick person. After his arrest, the KGB searched the private homes of several known Ukrainian Catholic priests in Lviv and in other Ukrainian cities.

Archbishop Welychkowsky, a member of the Redemptorist Congregation (C.S.S.R.) had been arrested after World War II,

along with some 1,000 Ukrainian Catholic priests, and all were sent to Siberia for refusing to abandon the ancestral Catholic faith and to accept the spurious and communist-controlled Orthodoxy. Released in 1957, the Archbishop had been allowed to live in Lviv.

There were further reports that Archbishop Welychkowsky had died suddenly in a Soviet prison (The Washington Post, March 17, 1969, The Toronto Telegram and Star, March 17, 1969, and the Italian newspaper *l'Avvenire*. March 16, 1969). Subsequent reports, however, have denied his death, stating that he has been transported to the “capital”—which could be either Kyiv or Moscow. Sources from Munich, on July 4, 1971, declared that he was subjected to a second imprisonment in Donbas, where he remains confined with criminal offenders.

Catholic Church alive in Ukraine

The arrest of Archbishop Welychkowsky provides undeniable proof that Catholicism in Ukraine is alive, despite the Soviet government's attempt to destroy the Ukrainian Catholic Church in 1945-46. We recall with grief the sad fate that befell Ukrainian Catholic Brothers and Sisters after WW II, a time when the USSR occupied Western Ukraine. The Soviet government arrested the entire Ukrainian Catholic Hierarchy—over 2,000 priests, monks, and nuns. Soviets abolished the Church organizations and severed our Church's bonds with the Vatican, a bond that had existed since the Union of Brest, concluded in 1596.

Together with Carpatho-Ukraine, which was incorporated into the Ukrainian SSR in 1945, this compact Ukrainian territory encompassed over 5 million Ukrainian Catholic faithful, including 1 Archbishop-Metropolitan, 10 Bishops, 5 dioceses, two areas of apostolic administration, 2,950 diocesan priests, 520 monastic and religious priests, 1090 nuns, 3,040 parishes, 4,440 churches and chapels, 195 monasteries and convents, 540 seminarians, 1 ecclesiastical academy, 5 ecclesiastical seminaries, several thousand Catholic elementary schools and high schools, several Catholic colleges, 35 Ukrainian Catholic publishing houses, 28

Ukrainian Catholic journals, and hundreds of Catholic institutions, libraries, and aid organizations.

All these were totally destroyed by Moscow, and the Eastern Rite Catholic Church in Ukraine was placed outside the law by the Soviet government. Of all the Ukrainian Catholic Bishops, only one has survived—Metropolitan Josyf Slipyj, who spent eighteen years in Soviet jails and concentration camps. Released in January 1963, upon the direct intervention of the late Pope John XXIII, he was allowed to travel to Rome, where his position as Major Archbishop was confirmed in 1963 and where he was appointed as Cardinal in 1965 by Pope Paul VI.

The destruction of the Ukrainian Catholic Church in Ukraine was deplored by the late Pope Pius XII in his two outstanding Encyclicals: *Orientalis Omnes Ecclesias* (December 23, 1945) and *Orientalis Omnes* (December 15, 1952).

In a statement issued on April 4, 1946, Archbishop Constantine Bohachevsky and his then Auxiliary, Bishop Ambrose Senyshyn, said: “We speak for a nation whose bishops, priests, and faithful find themselves powerless to express themselves as they wish, a nation whose people have been rendered helpless by the well-known repressive measures of Communist activities. A recent shocking announcement came from Moscow on March 17, 1946, declaring that the people had broken (on March 8 at the synod of Lviv) the 350-year-old unity with Catholic Rome in favor of Russian Orthodoxy. Because it would be a grave injustice to those people and their Church if the world accepted this announcement as the truth, we, sons of Ukraine, reared and nurtured on its lands and thoroughly familiar with the history of the people and their Church, feel it is urgent that a settlement should be made, so that misrepresentation may be rectified and falsehoods be made evident.”

Communist fear of Catholicism

It is clear that the rulers of the Soviet Union are still fearful of Catholicism and of all other religions, for they know that their

materialistic and atheistic communism cannot compete with the Church of Jesus Christ.

Some of us have believed that the post-Stalin Kremlin leadership was sincerely bent on peaceful co-existence with the West, and would as a consequence be more tolerant as regards organized religion in the USSR. But no such thing has come to pass. Yet the Soviet Union and the Soviet USSR are both signatories of the United Nations Declaration of Human Rights, signed on December 10, 1948, which assures freedom of religion. Moscow pays only “lip service” to freedom in its massive propaganda drives outside the USSR.

Article 18 of the Declaration reads: “Everyone has the right to the freedom of thought, conscience and religion; this right includes the freedom to change his religion or belief, and the freedom, either alone or in community with others and in public or private, worship and observance.”

Clearly, the Soviet Union and its subservient Ukrainian SSR are prime violators of the UN Declaration of Human Rights and the UN Charter as well, and should be exposed as such before the world bar of opinion.

The Soviet Union is guilty not only of destroying the organizational Catholic Church. It has also annihilated the structure of the Ukrainian Autocephalous Orthodox Church in the 1930s by executing over 30 archbishops and bishops and 20,000 clergy and monks. It persistently harasses and persecutes other Christian adherents in Ukraine—the Baptists, Evangelicals, Seventh-Day Adventists, Jehovah’s Witnesses, and others—by imposing heavy taxation and by arresting pastors and preachers. The Soviet government ruthlessly persecutes the Judaic faith by closing synagogues, harassing religious leaders, and terrorizing worshipers.

Yet, only recently (December 2, 1968) the United Nations saw fit to present a UN “Human Rights Award” to E. Nedbailo,

a representative of the Ukrainian SSR to the UN Human Rights Commission, for “outstanding achievements in human rights.” In view of the systematic and unbridled persecution of all the religious in the USSR and the denial of Human Rights to Ukrainians and other peoples in the USSR, such an award is a parody of justice and elementary human rights.

The religious persecution in Ukraine is only one aspect of the oppression of the Ukrainian people. In recent years, hundreds of Ukrainian intellectuals have been arrested and tried by Communist courts in Ukraine simply for opposing the Russification of Ukraine and for demanding the application of the provisions of the UN Declaration of Human Rights, as well as the Soviet and Ukrainian SSR constitutions.

On May 14, 1964, a great fire destroyed the library of the Ukrainian Academy of Sciences in Kyiv. A few months later, a library employee was sentenced to ten years in prison for the deed. Among the priceless manuscripts destroyed were records of Ukrainian folklore, literature, and history, including documents of the short-lived independent state of Ukraine. Then on November 26, 1968, another fire destroyed the Church of St. George at the Vydubysky Monastery in Kyiv, along with irreplaceable Ukrainian and Hebraic manuscripts. The suspicion in general is that these mysterious fires were deliberate acts of arson on the part of the KGB to wipe out archives that could have been strong rallying points for Ukrainian nationalist sentiments and ideology.

Impact of Czechoslovakian liberalization

Moscow’s intensification of religious persecution in Ukraine, especially of Ukrainian Catholics, was stepped up in the wake of the invasion of Czechoslovakia, in August, 1969. The brief period of Alexander Dubcek’s liberalization program had allowed the restoration of the Eastern Rite Ukrainian Catholic Church in Slovakia and had allowed the release of Bishop Basil Hopko after thirteen years of communist captivity. Ukrainian language

radio broadcasts and newspapers, which had been permitted for the Ukrainian minority in Slovakia, created considerable fear and apprehension in Moscow. Rulers were fearful that the liberalization would inflame Ukraine and thus threaten Soviet Russian domination there.

There is increasingly abundant evidence, including that appearing in the official Soviet press, that millions of Eastern Rite Catholics in Western Ukraine have remained faithful to their ancestral Church, and that they practice their faith in secret, despite the fact that the Catholic Church organization has been abolished.

Numerous attacks against the Ukrainian Catholic Church, which have appeared recently in the Soviet press in Ukraine, speak eloquently of Moscow's fear of Catholicism. A professor of the Taras Shevchenko University in Kyiv, V. Tancher, wrote in *Pravda Ukrainy* (No. 28, 1968): "All churches serve the interest of the exploiting classes. But the Uniate Church has played a particularly reactionary role. Uniate believers desired opposition between the Ukrainian and Russian nations; they wanted to see the countries quarrel; they attempted to isolate these two friends from each other. Religious differences shook the foundation of Ukraine's national unity. . . ."

An even more inciting article against the Ukrainian Catholic Church appeared on January 3, 1969, in *Kultura i Zhyttia* (Culture and Life) written by one Taras Myhal, who assailed the late Metropolitan Andrei Sheptytsky and the Ukrainian Catholic Bishops in the free world. The article titled "Myth and Reality", said, in part: "The Vatican, when in the 16th century this monstrous child (Uniate Church) was spawned by the Roman Catholic Church, still ignores the 1946 decision by the Lviv Synod. It has retained the Collegium Russicum: a special congregation of priests who work there for the cause of the Greek Catholic Church; a large number of religious publications are produced— earmarked for illegal entry into Western Ukrainian territory. Along

the narrow streets of the Pope's capital Uniate Bishops and priests thread their way, and priests are ordained who (the Vatican hopes) will be future missionaries . . . New Uniate Bishops are being ordained at an accelerated rate. They have included Hermaniuk, Gabro, Boretsky, Senyshyn, Schmondiuk and Malanchuk. Like vultures they fleece the immigrants of money with which to build churches; they have created placebos, various religious societies, unions, and publications."

The entire article is directed against the late Metropolitan Andrei Sheptytsky and his alleged cooperation with the Germans. Moreover, the communist writer labels all Ukrainian Catholic Bishops as servants of "American and certain Western European intelligence services."

Such official pronouncements in the Soviet press in Ukraine clearly indicate the attitude of the Soviet government toward Catholicism, which is deliberately identified with all real and imaginary enemies of the Soviet Union in order to justify the official persecution of the Ukrainian Catholic Church. The Soviet government risking adverse world opinion, continues the traditional persecution of Ukrainian Catholics for no other reason than its intense opposition to religion in general, and the Ukrainian Catholic Church in particular.

Appeal for the "Silent Church" in Ukraine

We, the undersigned, hereby appeal to all men of good will, their religious differences notwithstanding, to pray earnestly for the persecuted "Church of Silence" in Ukraine. For a quarter of a century, the Soviet government has been engaged in the cruel persecution of 6.5 million Ukrainian Catholics, subjecting them to all the abuses of which only a totalitarian regime is capable, including execution and deportation. Yet, it has failed in its efforts to destroy the faith of the Ukrainian people in their God and their ancestral religion.

We earnestly beseech you to do the following:

1) Make the contents of our appeal known to your Church Hierarchy, whether you are Catholic or not. Your defense of the persecuted Catholic Church in Ukraine is no more and no less than a defense of the right of all men everywhere to profess their religion without restriction and without fear of arrest and imprisonment;

2) Intercede on behalf of the 46 million persecuted Ukrainians by making your government keenly aware of the continuing persecution of the Ukrainian people by the Soviet government, a member of the United Nations and a so-called champion of the “national liberation” of the colonial peoples of Africa and Asia.

In so doing, you will be lending invaluable moral support to the suffering people of Ukraine, thus providing them with a ray of hope in their martyrdom and misery, and reminding them that they are not alone or forgotten by peoples of other countries who are blessed with the good fortune to live in freedom under a government of their own choosing.

Given in Philadelphia, Pennsylvania, on the Feast of the Protection of the Holy Mother of God in the year of our salvation, one thousand nine hundred and seventy one.

- + Ambrose Senyshyn, O.S.B.M.
Archbishop-Metropolitan of the Ukrainian Catholic
Archeprarchy of Philadelphia
- + Joseph Schmondiuk
Bishop of the Ukrainian Catholic Eparchy of Stamford
- + Jaroslaw Gabro
Bishop of St. Nicholas Eparchy, in Chicago
- + John Stock
Auxiliary Bishop of Philadelphia
- + Basil H. Losten
Auxiliary Bishop of Philadelphia

Appendix 23

Pastoral Letter on Vocations

Dear Beloved Faithful in Christ!

The Church is not indifferent toward the tremendous changes that have occurred in this century. It is especially mindful that possibly nowhere is this change more apparent than in modern man's concept of religion and its value in daily life.

The Church views our world with open eyes. It sees what all mankind sees: namely, a shameful contrast between abundant luxury and direct poverty, between scholarship and pathetic ignorance, between the quest for equality and bitter hatred, and between the ardent desire for peace and a fear of atomic annihilation of the world.

Men are searching for solutions to these great problems. And the Church of Christ (Who offered His life as an atonement for sin and as a proof of His love for all mankind) must be a leader in this great search for peace, justice, and true brotherhood.

Our Ukrainian Catholic Church, in all the circumstances of its particular development, must continue to share in this great search. The sacrificial years of the pioneer immigrants, the achievements of the first generation, and the vitality of a new immigration have progressively enhanced a Church that emphasizes certain principles. Our Blessings from Divine Providence are multiplied, as we make the necessary effort to achieve moral sympathy, Christian charity, and an intellectual awareness of the state of our brother Christians and fellow Ukrainians.

The composition of our religious and cultural heritage is such that no segment of Ukrainian life, no portion of the Church, is

an island in itself. If we should remain passively content, be it in our Church life or in our cultural development, the resultant enervation would deprive us of the spiritual corporate nativity that is a true mark of the Church. Our great emphasis, consequently, is on the priesthood, which is the means to these sublime goals, and is a goal of study, prayer, and service.

The priesthood of our time, as ever, is challenged with the unending summons to advance the Kingdom of God on earth. This directive finds a special application for us; we seek those who would dedicate themselves to the Ukrainian Catholic Church, which reflects in its own degree, the hopes and potential of the entire Catholic Church. Our society needs to see the broken arc of secular truth mended through the knowledge and goodness of Divine Providence. There are countless alienated minds to reach, minds that await the integration of the best of secular learning with the eternal truths of revelation. Many souls, burdened with mutual injustices and the affliction of diverse circumstances, can find hope and courage only if someone comes from time to time with the greatest news of all. This, in some measure, defines the priestly role that is to be fulfilled in the Ukrainian Catholic Church, joining the exercise of divine worship with the pastoral mission to our laity, in the one true Church of God.

Good Pope John said that in every age God supplies sufficient numbers to take care of the needs of His people. But this will demand that the Ukrainian Community do its own part in making these needs known, and also in making it possible that God's call to priestly service might be heard and answered.

God calls His priest servants from all walks of life and at various ages of life. They represent all mankind. And their very diversity of talent and experience is of great service to the Church.

In past centuries, vast numbers of priests entered the seminary while they were quite young in age. But in recent times, the age for entering the seminary seems to have increasingly grown. We now happily see a good number of men of mature

age and experience entering the special service of the Lord as priests. None are excluded from the priesthood who can fulfill the Church's requirements for this special service within the Ukrainian Catholic Church.

The priesthood is not for weak men of still weaker faith. It is for men who have an awareness of the difficulties in preaching Christ to our modern world, but who have a great confidence in the power of Christ to be able to do all things, because of Him who strengthens His priests.

What can be said of the priesthood in its service to the People of God can also be said on behalf of the great service that religious communities of men and women offer to the Church. For the needs of our people are not restricted to only the eparchial level; they embrace the entire world. The cry of the sick, the homeless, the lonely, the poor, and the abandoned rise to heaven from all over the world. This cry must be met by the unselfish response of generous men and women who will offer their very lives as "proof that God does indeed love His own in this world."

If then the Church has such a great need for more priests, brothers, and sisters today to serve God's people, this great need will only increase tomorrow. Since you, the People of God are the prime beneficiaries of such service, priests and religious need your good prayers for their strength, your encouragement for our needs, your understanding for our mission and your love for our work of serving mankind in God's name.

We ask that you speak out, and champion the cause of Christ that is being carried out by your priests and religious around the world. Encourage young men and women to seriously consider whether they might have the faith to respond to such a call from Christ to serve Him.

We have left "many things of value to us" for your sake. We ask nothing in return except the reward of serving you in the name of Christ and of bringing this same Christ to all mankind. We ask co-

workers with Christ to plead with you to become our co-worker in service of the same Lord Jesus, to unite our efforts in prayer, and to advance this vocational effort for all the intentions of our Ukrainian Catholic Church.

- + Ambrose Senyshyn, Archbishop of Philadelphia,
- + Joseph Schmondiuk, D.D., Bishop of Stamford
- + Jaroslaw Gabro, D.D., Bishop of St. Nicholas in Chicago

Appendix 24

Bishop Losten's Report to Staff of "America"

Bishop Basil Losten traveled to Rome, to deliver to the Bishops of the World Synod convened in the Vatican a memorial from the entire Hierarchy of the Ukrainian Catholic Church in the USA regarding the persecuted "Silent Church," its bishops, and its faithful in Ukraine. This memorial focused especially on the matter of the unlawful imprisonment by the Muscovite authorities of the Confessor of Faith, Archbishop Vasyl Velychkowskyj. It was reported on by Metropolitan Ambrose Senyshyn, and was also sent to U Thant, the General Secretary of the United Nations in New York, and to numerous delegates from various countries, all members of the United Nations.

Bishop Losten arrived in Rome on Friday October 15, 1971, and immediately phoned His Beatitude Major Archbishop Josyf, who invited him to a meeting the next day. Major Archbishop Josyf received Bishop Basil very favorably, and in a one-hour conversation reviewed various matters, including those related to the renewed Church of Sergius and Bacchus, the Ukrainian Catholic Church in the USA, the Autonomy of our Church, and the Patriarchate.

After the audience, in the evening, Bishop Basil visited the

Church of Sergius and Bacchus near which, through the efforts of His Beatitude, a hospice with 60 rooms has been established, serviced by Sisters from Brazil.

The celebrations conjoined with the blessing of this Church will last two days—Saturday and Sunday, October 30-31. All the Ukrainian Catholic Bishops have accepted the invitation of the Major Archbishop to take part in these celebrations, and they will leave for Rome during the next week. In his report, Bishop Basil stated that he visited the Seminary of St. Josaphat, where he met with Metropolitan Maxim and Archbishop Ivan and Bishop Havryil Bukatko from Yugoslavia. During his stay in Rome, Bishop Basil was in continuous contact with Metropolitan Ambrose Senyshyn.

On Sunday there took place the beatification of Father Maximilian Kolbe, who in a Nazi concentration camp in Auschwitz had spontaneously volunteered to die in place of a convicted prisoner, the father of small children.

In this celebration, Major Archbishop Josyf participated, along with Archbishop Ambrose, Bishop Havryil, Bishop Basil, and Bishop Stephen Kocisko of the Carpathian Ukrainian Ruthenians. Thousands attended the beatification services: 1,500 people from Poland; more than 3,000 from the United States, Canada, and England; and 30,000 pilgrims from all over the world, who at his time were staying in Rome. After the beatification, the Ukrainian Bishops were invited to a reception hosted by John Cardinal Krol of Philadelphia.

On the same day, after the beatification solemnities at 5:00 p.m., on an invitation from Major Archbishop Josyf, Archbishop Ambrose Senyshyn, O.S.B.M., arrived at the Major Archbishop's residence for a personal meeting, which lasted two hours. The meeting took place in an atmosphere of mutual understanding about the needs of the Ukrainian Catholic Church, especially the need for cooperation and coordination of views, for the

consolidation of full unity in the realization of particularity of our Church. During the meeting, Metropolitan Ambrose personally invited Major Archbishop Josyf to take part in the solemnities marking a Day of Autonomy of the Ukrainian Catholic Church, which will take place in February 1972 in Philadelphia.

Bishop Basil left Rome, on Monday, October 18 of this year, but before leaving he once again visited the Major Archbishop to bid farewell until the next meeting, which will take place during the blessing of the Church of Saints. Sergius and Bacchus.

Major Archbishop Josyf informed Bishop Basil that “on the occasion of the blessing of the Church, the Hierarchy of the Ukrainian Catholic Church will also mark the anniversary of the Brest and Uzhhorod Unions,” and will jointly discuss our Church matters.

The World Synod of Bishops of the Catholic Church should end at the beginning of November of this year. According to the message from Rome, Major Archbishop Josyf convened a second Inter-Rite Conference of Eastern Catholic Churches, which will take place after the closing of the World Synod of Bishops.

The first such conference was convened by Major Archbishop Josyf on October 20, 1969, during the gathering of Hierarchs of Eastern Churches. It was then that Metropolitan Maxim Hermaniuk, C.S.S.R., became secretary of this conference.

In the conference to be held in this year, Metropolitan Ambrose will take part in the proceedings, as will Metropolitan Maxim Hermaniuk, C.S.S.R., and Bishop Stephen Kocisko.

Appendix 25

Bishop Losten Book Foreword

The designs of providence have aroused concern among the Ukrainian people of God for our own Particular church, and have brought us to the realization of the need to work untiringly in the spreading of God's kingdom on earth. The wide-spread movement of clergy as well as laity in regard to the establishment of a Patriarchate for Ukrainian Catholics welcomes this study in its endeavor to further that cause and light the way toward its most speedy attainment.

Professors Hryhory M. Luznycky and Monsignor Victor J. Pospishyl are renowned scholars in their respective fields. The interest of the former lies in the areas of literature and history. Among the numerous writings that deserve mention is his book *The Ukrainian Church between East and West*. Monsignor Pospishyl, professor of religion at Manhattan College and Pastor of St. Mary's Ukrainian Catholic Church in Carteret, New Jersey, is known in all Eastern Catholic and non-Catholic Christianity for his books on questions of canon-law on the Eastern Churches. In addition to study on aspects of the law on Patriarchs, he is the author of a monograph on the position of the Patriarch in the Serbian Orthodox Church.

While both men are eminently qualified to write on the current problems confronting the Ukrainian Catholic Church regarding its autonomy, be it in the form of a major Archiepiscopate or patriarchate, the ideas, opinions, and suggestions they advance are their own, and may or may not find general acceptance. Their ideas, however, may well serve as a springboard for attaining further insights.

A text frequently referred to is the Oriental Code "Law on Persons" (Motu Proprio Cleri Sanctitati) of March 25, 1958.

This document provides the basis for the legal understanding of the patriarchal office. In these troubled times it is fashionable for some community leaders to make categorical statements regarding a patriarchate, statements that blatantly ignore existing laws, especially those in force and enumerated in the “Law on Persons”.

The Vatican II Decree on the Eastern Churches (*Orientalium Ecclesiarum*) voices the express desire that the office of patriarch be established, wherever it is deemed necessary. The establishment of the same is in the hands of the Sovereign Roman Pontiff or an Ecumenical Council. It would, therefore, seem that part of our study in this matter should be the question: Is a Patriarchate needed by the Ukrainian Catholic Church at this time?

I am confident that the authors of this study are not intent on steering this issue in a pre-conceived direction. Theirs is an attempt to be sincere, frank, honest, as well as scholarly. If the Ukrainian Catholic Church had once had a patriarchate, the shape of events would have taken a far different course. However, since the Ukrainian Catholic Church has never had a patriarchate, the shape of events has taken a far different course. Since the Ukrainian Catholic Church has never had a patriarchate, it is expressly stated within the framework of existing laws that this can come about solely by an act of grace by the Holy Father, the pope of Rome, or by the action of an Ecumenical Council. This being the case, we should bear in mind that this act of grace is a favor, and in a cultured world favors are graces that cannot be demanded, but should be requested.

Chapter 10 of *Orientalium Christianum* is significant, and this significance can in no way be underestimated. It concerns the office of a Major Archbishop, the only holder of which at this time is Joseph Cardinal Slipyj. The authors of this work feel that it is much more important at the present time to concern oneself with the office of Major Archbishop and its various implications, rather than with the office of the Patriarch. It is their sentiment that the Ukrainian Catholic Church presently can better progress with its present rights

and privileges, fully developed, rather than with any immediate addition of titles gratuitously bestowed by the Holy Roman See.

The Ukrainian Catholic Church through its turbulent history has loyally adhered to the maxim of expecting support from the Apostolic See even when its patience was sorely tried because of the need to take cognizance of the many factors of active historical processes that impeded simple, straightforward, and immediate solutions. If we objectively look at the churches of the East in our times, of which the Ukrainian Church formed a part of for several centuries prior to re-establishment of communion with Rome, the advances and benefits that have accrued to them from the close association with the Roman See are of manifest and conspicuous significance, in spite of the incessant persecution to which these Churches have been exposed in the past, because of loyalty and devotion to the See of Peter, a persecution, moreover, that is still experienced today.

With these few humble thoughts in mind, we recall, however, that the popes have always in the long run proved themselves as the only true friends of the Ukrainian Catholic Church. We confidently entrust also the question of the establishment of a Ukrainian Catholic Church beyond the confines of our Ukrainian homeland in the form of mayor archiepiscopate or patriarchate to the demonstrated solicitude of the Holy See.

The contribution to the solution of the problem, however, which can and should be made by our own Ukrainian Catholic Hierarchy is the demonstration of the necessity of a patriarchate for the Ukrainian Catholic Church.

Bishop Basil Losten

Philadelphia Auxiliary for Ukrainian Catholics

Appendix 26

60th Anniversary of the *Providence Association*

We learned with true pleasure that our meritorious Association of Ukrainian Catholics in America plans this year to celebrate the 60th Anniversary of its existence, and to recognize its moral-spiritual achievements and material realizations.

When 60 years ago our first Catholic Bishop in the USA, of unforgettable memory Most Rev. Soter Ortynsky, O.S.B.M. founded the “Brotherhood of the Ukrainian Catholics in the United States,” he wanted to found not only an insurance association of Ukrainian Catholics, but also and before all, he wanted to establish an organization based on fraternal principles, the goal of which was the development of religious and cultural values of Ukrainians in the USA, the erection of schools and churches, the publication of newspapers and books, materials that would serve as spiritual food and cultural resources for the Ukrainian community.

This mission, the Providence Association, based on a Christian worldview and national principles, has fulfilled honestly and faithfully during the sixty years of the Association’s existence. Everywhere, in every field of the national and cultural life of Ukrainians, the “Providence” has served Ukrainians around the world, and has especially served our Ukrainian Catholic Church, providing moral and material support.

It is impossible to enumerate here all the dozens of churches, schools, and parish houses that were built with contributions from the “Providence” which has also supported youth resorts and houses for cultural-educational goals. Its weighty donations to church-popular and charitable goals are generally known and praised.

Standing always on unchangeable religious-national foundations during the last sixty years, the Association of Ukrainian Catholics

Providence "Association" became a valuable organization for our Church and People. It has always helped everyone accomplish their tasks, and in its work for the Church and people has always followed a mission, which was described by St. Pius X with the words: "Do not follow the spirit of the times, but strive to imbue the times with Christ's spirit." And although our Association of Ukrainian Catholics has sometimes lived through difficult times on American soil, no violent wind could ever break it, because the Ukrainian Catholic Church was always the support of our Providence "Association", this most sure, God given refuge for the preservation of our national and religious culture.

Therefore it is not surprising, that the Leadership of the Ukrainian Catholic Church in the United States has always highly praised and productively related to the work of the Providence Association of Ukrainian Catholics. This is seen in a special appeal of the clergy, published in the "Eparchial News" #I, of February 1938, in which the then Supreme Protector of the Providence Association of Ukrainian Catholics, the Most Reverend Bishop Constantine Bohachevsky, who became later the Metropolitan of our Ukrainian Catholic Church in the United States, writes: "As is known to the Very Reverend and Reverend Fathers, our beneficial organization Providence "Association" has not only a national but also a Christian-Catholic character. It is tightly linked to our Eparchy, because every acting Bishop of our Eparchy, on the basis of the by-laws of the Providence "Association", is his Protector, and in the Main Board resides our representative. The by-laws of the "Providence Association" also direct that only a true faithful of our Church can be a member of the Providence, and the Supreme President must be a Catholic priest. The by-laws also stipulate that the Spiritual Advisor, another priest, should be included in the Main Board.

All this should be taken into consideration in appraising the value of the "Providence Association" for our Church and the development of national life according to Christian principles. The organ of the Providence "Association", the publication America, indicates how this national life can and should be conducted.

In the times when the Bolsheviks and atheism steal into our Communities, when indifference to the faith and Church are preached in different Ukrainian newspapers, when clever underminings against the unity of our Church are being conducted, and when a few individuals and groups are supporting heresy, schism, and other ways of dissolution of our society, the Providence "Association" and its organ America receive a major meaning for our Church and for all of us Ukrainian Catholics.

Therefore, the activity of the Providence "Association" should be considered part of the Catholic Action, which was so fervently recommended by Pope Pius XI, and the diffusion of America among our faithful should be considered as the diffusion of Catholic press.

Special attention should be directed toward the winning over of youth for the Providence "Association", in order to secure in that way the appropriate development of this Catholic organization. Membership in another Ukrainian relief organization should not be a hindrance to gaining membership in the Providence "Association". The Very Reverend and Reverend Spiritual Fathers should try to take care that all their parishes belong to the Providence "Association".

On the occasion of the thirtieth Anniversary of the Providence "Association's" Jubilee, Metropolitan Constantine, counting out all the merits of this institution, repeated his previous recommendation. The above principles of our predecessor, Metropolitan Constantine, should become the credo for further behavior of our Spiritual Fathers.

Acting in the spirit of own famous predecessors, the first Ukrainian Bishop in the United States and the first Metropolitan of the Ukrainian Catholic Church in the United States, we appeal to our clergy to join the Providence Association. Moreover, they should urge every member of the parish to become a member of this meritorious organization, because only with its moral and especially material help can we further develop our churches, schools, civic, and youth organizations.

We bishops of the Ukrainian Catholic Church in the USA appeal to you, dear faithful, to preserve the religious-church traditions and acquisitions and to carry the Providence Association banner highly, and with membership in this Catholic fraternal organization, help it build churches, schools, and parish houses—assisted by the granting by the Providence Association of low percentage mortgages.

As we congratulate the Providence Association of Ukrainian Catholics on its 60th anniversary, we wish that in the future it might grow and become stronger, and as always continue to carry the banner of Christ's teaching, always and everywhere defend the teaching of the Gospel. With the help of the press and its publications, or with the help of sacrifices to church and national goals, may it help stop the advance of modern paganism and communist atheism, and help secure the Ukrainian spiritual traditions in our people.

May the All-Charitable Lord bless the leadership and membership of the Providence Association and all the workers who are sincerely dedicated to the Providence Association and to Catholic Publication House and the daily America. May the Protectress of our Association of Ukrainian Catholics—the Providence, the Immaculately Conceived Mother of God and Ever Virgin Mary—give us the strength and endurance to overcome difficulties in our daily work.

+ Ambrose, Metropolitan of Philadelphia

+ Joseph, Bishop of Stamford

+ Jaroslaw, Bishop of Chicago

+ Ivan, Bishop Auxiliary

+ Basil, Bishop Auxiliary



Fig. 1

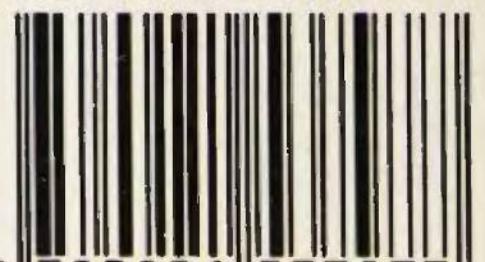
Fig. 2



Fig. 3

The journey of Archbishop Ambrose Senyshyn began on February 23, 1903, in Staryi Sambir, a Ukrainian town that now lies near the Ukrainian - Polish border. The oldest of six children, he and his parents, Timothy and Mary Senyshyn, resided in the Austrian crown land of Galicia, a land with a tangled and complex history.

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