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**The Orthodox Church In America
and other writings
by St. Alexis**

**TRANSLATED AND EDITED BY
GEORGE SOLDATOW**

**AARDM PRESS
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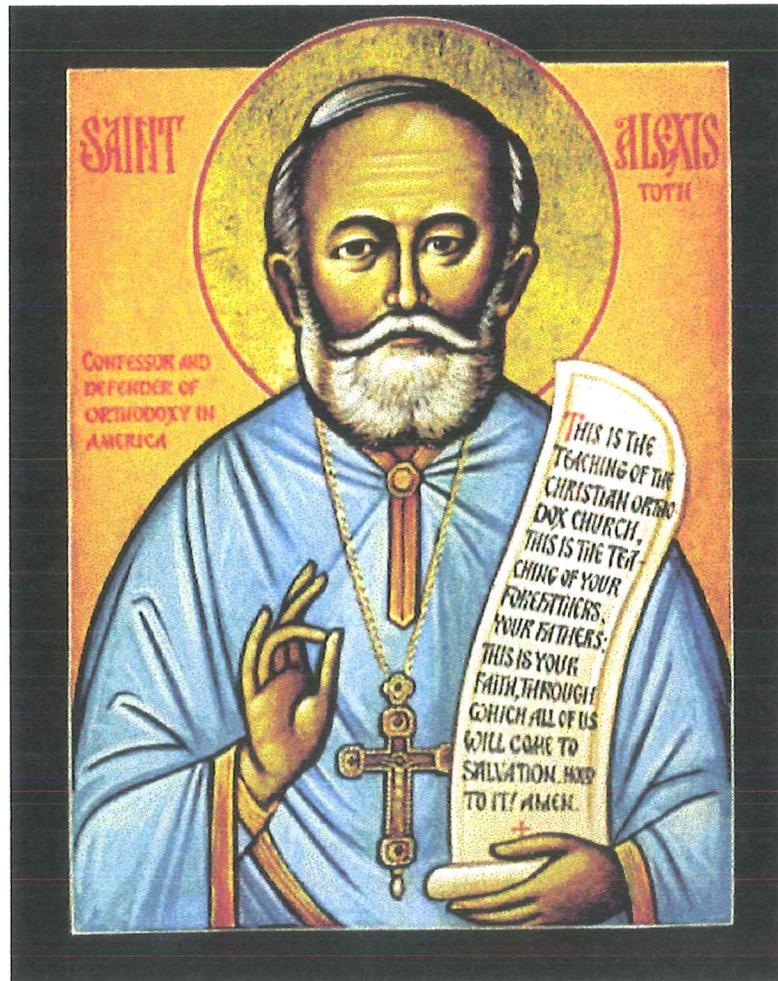
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Saint Alexis of Wilkes-Barre and Minneapolis Confessor and Defender of Orthodoxy in America



OFFICIAL ICON OF SAINT ALEXIS *
COMMISSIONED FOR THE CANONIZATION HIS BEATITUDE, METROPOLITAN
THEODOSIUS,
PRIMATE OF THE ORTHODOX CHURCH IN AMERICA
*From the collection of the Metropolitan

TROPARION

O righteous Father Alexis, our heavenly intercessor and teacher,
Divine adornment of the Church of Christ, entreat the Master of All
To strengthen the Orthodox Faith in America, to grant peace to the world
And to our souls great mercy.

LIST OF ABBREVIATIONS

- APV** - Amerikanskii Pravoslavnyi Viestnik
AARDM - Archives of Americans of Russian Descent in Minnesota
ARV - Amerikanskii Russkii Viestnik
OCA- Orthodox Church in America

Notes

* - indicates a footnote by the editor.

INTRODUCTION

St. Alexis was born in Carpathia, which at that time was part of the Austro-Hungarian Empire. His studies to become a Uniate priest included not only theology, but history, languages, and literature. At home he learned the traditions of his people and found that the religious and cultural values of his people were as good as those of people who lived around him. He wished, like many other educated Carpathians, to preserve the values of his forefathers, most importantly the religion with its majestic Byzantine Rite. It made him sad that only a few of the Carpathian people were educated and knew the history of their nation, that many did not write or read. After he came to America and became aware of the situation there, he made it his goal to enlighten his people, to return them from Unia to the faith of their great grandfathers - to the Orthodox Church.

The people of the Carpathian Mountains have the most tragic history of all Europeans. They have not, in their entire history, had a state of their own. For ten centuries the country was occupied by the Hungarians, who invaded the country. When Hungary became part of the Austro-Hungarian Empire the Carpathian people, along with the Czechs, Slovaks and other Slavic people in the Balkan Peninsula, became part of that Empire, except for a small northern part which was part of the Polish kingdom.

Areas with much less population than the Carpathian region have been independent principalities and even today such areas are members of the United Nations but the people of Carpathia were persecuted throughout the centuries and denied their right of self-determination.

After World War I, according to the Versailles agreements and support from the American President Wilson, Carpathia should have had autonomy, but the threat of the spread of Communism from the Soviet Union, required the creation of buffer states for Western Europe. The threat at that time was also from the newly created Hungarian Soviet state that bordered Carpathia. The Czech government requested the government of Carpathia to let Czech troops through Carpathia to the borders of Hungary. After Communists in Hungary lost their grip on the government and their hope of spreading revolution to other states, the Czech troops did not leave Carpathia and it was incorporated as an autonomous region within the Czech state. The Czech Government recognized the problems that the Carpathians had but they had to respond to larger minorities within their country; namely Germans, Hungarians and Slovaks. In his famous speech in 1934 Edward Benes,¹ promised changes, but they never came and the Carpathians continued to suffer discrimination.

Between World War I and II for a very short time in 1938, the Carpathian people had theoretically an independent autonomous state within Czechoslovakia as a result of the Munich Agreement. But in March of 1939, this area was incorporated as part of Hungary, as the price of Hungarian support for Nazi Germany.

The people of Carpathia are also called Rusins. They are not the only ones who are called by this name. All people in Eastern Europe who were once Orthodox, but who later came into Union with the Catholic Church, were called Rusins by the Roman Catholic Church. This was not a national but a religious term, although later it became like a national identity creating many misunderstandings.

Now the term "Rusins" is applied to the people of Carpathia and White Russia.² There were many misunderstandings in the past, because of lack of communication and political aspirations. Different terminol-

¹ * Edward Benes (1884-1948) President of Czechoslovakia 1935-1948, Речь о Подкарпато-русской проблеме (A speech about the Subcarpathorussian problem), Praha XII, Orbis, 46 pages

² * The immigrants from Carpathia became known in the United States as "Ruthenians", a term which medieval Latin sources applied to Western groups of Eastern Slavs. The Poles called the territory of these people Polonia Minor (Little Poland) and the Russians called it Malorussia (Little Russia). It is also known as Russia Rubea (Red Russia) in memory of the blood shed against Mongolian invaders in the 12-14th centuries. In the 17th century the old name Ukraine (Borderland, see now Kraina in Serbia) which dates at least from the 12th century, acquired a special meaning when the eastern territories around Kiev became the center of a new national life under the leadership of the Cossacks. However the term Rusini was used in Rome beginning in the 16th century to identify Roman Catholics of the Byzantine Rite in Eastern Europe, and was not the name of a nationality. (Victor J. Pospishil, Interritual Canon Law Problems in the United States and Canada, Chesapeake City, Md., 1955, p.15). Only with the rise of national consciousness late in the 19th and early in the 20th centuries were such names as Byelo-

ogy was used in cultures of other nations. Some Western ideologists for example explained the origin of the word "Slav" as originating from "slave" but in Slavonic languages "Slava" - means "glory" and that is the origin of their proud ethnic identity. Western historians wrote the history of these people from their viewpoint, not from that of the people of the Balkan Peninsula, and Eastern Europe, including the people of Carpathia. And it is understood that a Carpathian (or any other Slav) might not agree with theories like those of Friedrich Engels who wrote the following prediction about the Slavic people in the Balkans who wished to have independence:

"...A world war will come that will with a blood bath, repay the Slavic barbarians; will disperse this Slavic Sonderbund and wipe them off the face of the globe, and even the names of these little nations will be gone..." (Trans. by G.S.)

Karl Marx, also German educated, wrote in the Neues Reinisches Zeitung:

"... The destiny of the West Slavic nations is already decided. Their conquest was accomplished in the interest of civilization. Was it a "crime" committed by the Germans and the Hungarians, who united these weak, enfeebled, small nations, into a Great Empire and permitted them to take part in a historical development, which otherwise would be unknown to them?!" (Trans. by G. S.)

These are only two examples describing the fate of the Slavic Nations. Many statements like these were made by influential people even in the United States which show complete indifference to their cultural aspirations. They show that the real life of these persecuted nations of Czechs, Slovaks, Serbians, Carpathians and others who were within the borders of the Austro-Hungarian Empire was not known or understood. That was the time of colonization of many nations. Most of them became independent after World War I or World War II.

Before the first World War, people in Carpathia were sentenced to prison, for not attending Roman Catholic and Uniate churches. Some wished to be Orthodox but were accused of revolting against the Austro-Hungarian state.

When the Carpathian people arrived in the United States they, all of a sudden, discovered that there was something called "Unia". In their minds they were Orthodox, but as they heard, from their Latin and Uniate clergy and teachers, the Russians were "Moscovites" and their religion also. The Carpathians were under the impression that they were Orthodox and the Russians were not but - were "schismatics" or even heretics. Uniate priests did not have a complete understanding of the situation and after St. Alexis' return to Orthodoxy and the beginning of his mission some congratulated him for his return to Orthodoxy, others wrote, as did P. Zatkovich³, a Uniate leader in America, in an open letter to St. Alexis :

russians, Ukrainians, Slovaks, and others adopted. Another example was Yugoslavia: in Slavic languages it means - Land of Southern Slavs. When these people came to the United States, they were unsure of their national identities. The parishes that were established were of parishioners of different areas and the priests were from different regions. Their interests did not unify them. After World War I, the term Ukrainians was used by people from southern Russia, Austrian Galicia and Bukovina while the name Rusin was acceptable to most of the descendants of the immigrants from Hungarian Trans-Carpathia. However St. Alexis usually refers to all these people by the same name: Russians. The same thing was done during this time by those who published the Uniate Amerikanskii Russkii Viestnik and by Fr. G. Hrushka in referring to the news paper Svoboda, an organ of Russkii Narodnyi Soyuz - a Socialist newspaper. It has to be noted, that until the time of Peter the Great, Russia was written with one "s" and later it was written with two; however in Austrian and Polish provinces the name Russians continued to be written with one "s" and readers of St. Alexis' articles should not be confused by these differences. But St. Alexis' always used the term Rusins, not Great-Russians, for the Carpathians. Now these people are called differently by Hungarians, Slovaks, Ukrainians and others. I call them by their geographical location - Carpathians.

³ * Pavel Zatkovich (1852-1916) a Carpathian, who came to America from Hungary-editor of the newspaper Amerikanskii Russkii Viestnik (ARV), official organ of the Sojedenenije Greko - Kaftoliceskich Russkich Bratstv, the Greek Catholic Union of Russian Brotherhoods.

"..don't mix into the business of the Orthodox people and nobody will mix into the matters of the schismatics..."⁴

Fear was the main reason for the persecution of the Carpathian people by the Hungarian and Austrian governments. Here is a quotation from a Hungarian newspaper, printed after St. Alexis returned to Orthodoxy and other Carpathians followed him:

*"...It must be remembered, that the expansion of the Great Russian Orthodox Church is nothing else but the expansion of the Russian Politic. When these people return home, - and they are getting ready to do that, otherwise they would not send their savings to their homeland, then a solid connection will be established between the northeast Carpaths and Moscow, and it is horrible to think what consequences such a connection will have for Hungary".*⁵

The author of the article acknowledged the fact that Rome did not keep its part of the agreement with the Uniate Church. And he acknowledged that the influence of the Russian Orthodox spread among the Slavs in the United States because of "special reasons", one of which was the violation of an agreement by the Roman Catholics. The author of the article also noted that only one road remained for the Slavs; to seek the protection in the United States of the Great Russian Orthodox, who were closer to them than other nations, in language and traditions. He also warned the government of the Habsburg Empire that: *"... when these Ruthenians come home. Then their political direction will point toward, not Pest and not Vienna, but St. Petersburg as is occurring in the Balkan Peninsula..."* The author does not condemn the Slavs; he sees the reason for their stampede "to the Russians" from the tyranny of those such as Archbishop Ireland of St. Paul, and the Roman Catholic Church, and with bitterness he exclaims: *".. this conversion is progressing fast, it is possible, that in a few years all American Slavs, that is; Ruthenians, Slovaks, Czechs, Croats, Wends, - will be converted to Orthodoxy.."* In the conclusion of the article, the author expresses hope for an increase in financial assistance from the Austro-Hungarian Empire for the fight against Orthodoxy in the United States. The same newspaper in another article warned:

*"... In the United States of America now live almost one half million Hungarian Slavs. Among them were not more than two or three of the Eastern Orthodox religion, and now big Orthodox parishes are being established .. the schism expands horribly fast even among 100,000 Hungarian Ruthenians... Many priests, broken down in the hopeless fight against schism, have surrendered and are preparing to return to Hungary. The kind of mood these conditions create among our brother Slovaks and Ruthenians can be seen in this; the creators of the American Slovak Political Committee sent to President Faure of the French Republic the following telegram during the visit of the Russian Czar to Paris: "... Say to our brother Nicholas II, the Czar of Russia, that one half million American Slovaks, congratulate him and request that he would free the Slovaks living in the Tatra Mountains and would destroy the soulless Hungarians.."*⁶

The author of the article says that Pan-Slavic tendencies were the reason that the Austro-Hungarian government watched the Slovaks and Ruthenians in the United States. Here is the reason that that government sent informers to the United States and tried to influence the Roman Catholic Church to give in to the requests of the Slavs in America. The government was not trying to discover why sometimes half of the population of Carpathian villages emigrated to America. They did not see the problems of Unia. And they did not understand that the Orthodox people there were under the jurisdiction of the Serbian Metro-

⁴ * ARV, No.47, January 2, 1895, p.3. Many articles were printed which tried to prove that the Uniates were Orthodox: "Orthodoxy and Schism", ARV, No.4, February 7; etc.

⁵ * Budapest Hirlap, No.94, April 4, 1897. Fearing Russian influence it was at that same time "established" that Carpathians were of a different race than the Russians. In order to do that, it published different height, head and arm measurements of the Russians and the Carpathians.

⁶ * Budapest Hirlap, No. 394, 1896.

politian, not of the Russian Synod. They justified discrimination against all Slavic people in the Austro-Hungarian Empire saying that the Slavs were not educated but they chose to ignore the fact that the schools were closed to these people and they did not have the same opportunities as the Hungarians or Germans, even when some of the Slavs somehow and somewhere received education.

European governments tried to strengthen their influence in the United States by establishing various services for the immigrants; for example creating schools and organizations for them and giving legal aid. The Austro-Hungarian government when giving any aid to Slavs in America told them that they were Hungarians and nothing else. Discrimination was practiced against Slavs arriving in America who were not Roman Catholics; for example at Ellis Island and in a house for immigrants in New York.

The Russian government was not far-sighted and did not concern itself with far reaching help to the Slavs in the United States; even the insignificant help which they gave, stopped during World War I. But even during the short time between the arrival of the Slavs in the United States and the beginning of World War I, with no effort on the part of the Great Russians or the Russian Orthodox Church, the government in St. Petersburg could have had a great influence on the Slavs in the United States. Had more help been given the Slavic immigrants, it is possible that there would no longer be any Unia in the United States today. But help did not come; only a few clergymen came to the United States from Russia, to the Orthodox Mission; there was a lack of missionaries and money. The clergymen who came to the United States, according to various documents, were trying to unite all the Orthodox people into one diocese, and possibly even create an Exarchate in North America.⁷ In their letters they expressed an opinion which contradicted the theory of Russification of Slavs in the United States. But in the Austro-Hungarian Empire there was a fear of the intentions of the Russian government and the Orthodox Church. Here they were in agreement with the politics of the Roman Catholic Church, that had by that time a century's worth of experience of persecution of the Orthodox people. Therefore it is not surprising that Rome supported the politics of discrimination and persecution. The politicians of the Austro-Hungarian government did not have much knowledge about Orthodoxy and had a fear of "glorification in churches of the Russian Czar", while there were real dogmatic differences and differences in rite. As St. Alexis pointed out in every church in the Orthodox Church, parishioners pray for their government: in the United States they pray for the President, in Austria for the Austro-Hungarian Emperor, etc.

During the War of 1914-18, many Carpathians, both Orthodox and Uniate were under suspicion of having sympathy for the Russians and were sent to concentration camps; the most famous of them was Thalerhof. Priests, including Uniates, were tortured, shot and hanged. Many died from hunger.⁸ An Orthodox village priest Fr. Maxim Sandowicz, who was shot after being jailed with his entire family in 1914 was canonized in September of 1994. He was only one of 60,000 victims of the terror enacted by the Austro-Hungarian government against the Carpathian population. This was only a preview of the horrors that were awaiting people there during the Second World War, and other nationalities were victimized. At Teresin there is a big cemetery for these victims. This persecution by the Latin and German civil and ecclesiastical authorities was a thousand - year event. As St. Alexis wrote in his articles, Roman Catholic Christianity and ideology were planted by the use of sword and fire.

The Marxist theory about the "luck" of the Slavic nations in being part of the German and Austro-Hungarian Empires, was also shared by Adolf Hitler, who planned to wipe out 30 million Slavs. It is sad to remark that the German and West European interpretations of world history were not only accepted but also shared by many historians and politicians including some in the United States. No one paid much attention to the aspirations and wishes of the Slavic peoples. People in villages and some of their intelligencia preserved their language and traditions, but a small minority, who looked for favors from Roman Catholic Austrians and Hungarians accepted a culture and religion foreign to them. The Carpathian culture and language was defended by some of the clergy and nobility in their writing and poetry which called upon their people to be proud and preserve their glorious past. Beautiful folklore, passed from generation to generation, tells about mighty warriors from the Tatra Mountains who would awake and liberate Carpathia from the foreign yoke.

⁷ * "Amerikanskii Pravoslavnyi Exarchate", Amerikanskii Pravoslavnyi Viestnik, Vol.9, No.5, Feb.1-14, 1905, p.51-53. The original plan signed by St.Tikhon, then Archbishop of the Orthodox Church in North America, is located in AARDM.

⁸ * Peter S.Hardy, Военные преступления Габсбургской монархии 1914-1917 - (Military crimes of the Habsburg Monarchy), Trumbull, Conn, 1964.

The Carpathians, throughout ten centuries, also had a rich literature. The poetry of M. Shashkievich is known to every Rusin and part of one of his poems, encouraging the preservation of the language, translates:

*We were born of a Rusin mother,
A Rusin mother nursed us, a Rusin mother loved us -
But why doesn't she love her own language?
Why are we ashamed of her,
Why do we fall in love with another ?* (translation by G. S.)

Living in almost complete isolation, the Subcarpathian Rusins composed their own lyrics and music which were sung to the accompaniment of a *gusli*. Their national dress and dances differ also from those of the Carpathians of other regions. But in spite of these differences, they all felt that they were one nation.

Through the centuries some of the Rusins traveled to the East, to the churches and monasteries of Kiev. The other Slavic connection was that the Orthodox people in the Austro-Hungarian Empire had been under the jurisdiction of the Serbian Metropolitan since 1690 (even though his authority in reality was not great because the Austrian government was very restrictive).

The writings of I. Vagilevich, J. Golovatzki, A. Petrushevich, I. Gushalevich, V. Kovalevski, A. Dobrianski, I. Naumovich, and many others are known and loved by Carpathians but their writings remain practically unknown to other people. Rusin chronicles date from 1205, from the death of Prince Roman Mstislavovich. Metropolitan Arsenii in 1591 wrote the first grammar of the Russian language, I. Fedorov published a "First Reader", the "Acts of the Apostles", and the Bible (1574-1581).

From Carpathia, the persecuted intelligentsia and clergy had to seek a new country in which to live. Many famous Carpathians became known for their achievements in other countries, for example: the Metropolitan of Moscow Petr Ratenskii (+ 1326), Metropolitan Stephen Javorski (1658-1722) who supported the reforms of Emperor Peter the Great in Russia, and many others including Fr. Ioann Naumovich who went to Kiev.

The introduction of Unia in Carpathia was divisive; people began to protect their Orthodox Church. St. Alexis said, "*inglorious Unia came into the churches like a thief; no one asked the people if they agreed to renounce their great great grandfather's faith*".⁹ The defense against Unia was led by the Brotherhood in Lvov, which received a credential from the Patriarch of Antioch in 1586, and after two more years this certificate was approved by the Ecumenical Patriarch of Czargrad-Constantinople. Many known protectors of Orthodoxy had their origin in the brotherhood of Lvov. During the time of St. Alexis, there were other clergy who led the struggle to defend the Byzantine Rite. Not only Orthodox but Uniates, saw changes which were introduced into the Byzantine Rite. The most famous defender was Ioann G. Naumovich (1826-1891). He wrote many articles, defending the culture of his people; he called on them to preserve the Rusin language and morals. In 1866 he was invited to speak in the Polish Sejm - Parliament. In his speech there he said words which became famous to Carpathians: "**Pans, you can not destroy Rus', she was and always will be! All its tribes compose one mighty Russian Nation**". For his national activity, and defense of the agreements of Unia, he was excommunicated by the Pope, and jailed and had to leave his country. He went to Kiev, where he returned to Orthodoxy.

Ioann Naumovich and other defenders of the Byzantine Rite were examples for St. Alexis in his struggle. Readers of St. Alexis' articles have to understand the mind of this Saint and other defenders of their Rite, their traditions and their culture.

Many historians have said that the Slavic People came from the Carpathian Mountains. While some moved to the south and settled on Balkan Peninsula, others moved to the east, building great states. Those who moved to the north were in time destroyed or swallowed by the Germans. The Carpathian intelligentsia were bitter; according to their interpretation of Slavic history: "*children have forgotten their Mother since they left home. It is bitter that they live in free countries, but their Mother is enslaved and violated by foreigners*". The goal for these people became to have autonomy within another country, be united with Russia, or be independent as a nation.

Since the early 18th century, Russia had played a large part in the protection and liberation of some Slavic and Orthodox countries from Moslem sovereignty. Russia for centuries supported Orthodox

⁹ * The Writings of St. Alexis Toth, Confessor and Defender of Orthodoxy in America, Translated and edited by George Soldatow, AARDM 1994, page 64-65, later indicated as: "St. Alexis, The Writings."

Churches in other countries, and by its existence gave confidence and encouragement to the Slavs. There is even a joke about the Montenegrin people who said to a potential enemy. "Do not dare to bother us, for we are 200 million - 200 thousand Montenegrins and 199,800,000 Russians." This illustrates the feeling of unity and support among these people. Therefore it is not surprising that some Carpathians, who were never part of the Moscow Rus', but who were part of Kievan Rus', felt related and expected assistance for themselves. Other Carpathians thought that their future should be with the Polish or Hungarian kingdoms. This division only weakened their aspirations and articles by St. Alexis clearly show this. In Sub-Carpathia, the Carpathians were isolated from their brothers in Poland; each group developed its own specific dialect, which was different from that of the Eastern Ukraine, which together with Carpathia had once composed Kievan Rus'. Being isolated from other Orthodox people, living among Roman Catholics, some differences were introduced into their church services, changes unknown to the Byzantine Rite, but they were not aware of this. Political differences also divided these people, who were influenced by Hungarian or Polish parties.

All this became clear with the arrival of the Carpathians in the United States. Here they found Roman Catholic bishops, who did not wish to introduce any Rite but the Latin in this country. Many parishes were established by the Carpathians in the United States and Canada, but they lacked the leadership and authority which could come only from a bishop. But as St. Alexis wrote in many of his articles, the local Catholic bishops did not wish to have a Uniate bishop or a vicar in America. The Uniate clergy that came to America felt this lack of leadership strongly and wrote about this to their bishops, who originally sent them here to serve the needs of the Carpathians. Disillusioned with the conduct of the Latin Rite clergy, the impotence of their Uniate bishops in the Old Country and the policies of the Holy See, the Uniate clergy, together with their parishioners began their historical return to their mother - the Orthodox Church. In spite of that fact, the Roman Catholic bishops in America continued their policy of resistance to the Uniate Church.¹⁰ The politicians of the Austro-Hungarian government were alarmed but there was not much that they could do against the wishes of the American bishops. Their press also acknowledged the fact that Rome did not keep its part of the agreement with the Uniate Church.¹¹ The problem with Archbishop Ireland was that he was an American patriot, a chaplain during the Civil War with the Union Army. As such he wished for one united country with one language and culture - the American. Hence his opposition to ethnic churches in the United States, which used their own languages and observed their own traditions. Involuntarily in the case of the Carpathians he began to use the same methods that they experienced in the Old Country; the persecution of their religious and cultural traditions and their language. The Carpathians who came to this country assumed that this was a land of liberty and rights but all of a sudden their churches were assigned priests of non-Byzantine Rite, who neither spoke their language nor understood their problems. As they saw the situation, they were held in an Irish yoke, instead of a Hungarian one, and they began to rebel, demanding their rights. They were not alone in their aspirations. The same rights were demanded by other ethnic groups in the United States. One can only imagine what would have happened if the Irish bishops had been more sensitive to the newly arriving Catholics. Today, one century later, the grandchildren of those immigrants who arrived in the United States at the end of the 19th and beginning of the 20th century are assimilated and do not see themselves as anyone but Americans of one or another European origin. The process was slow and peaceful and most importantly, voluntary, since these people saw the benefits of knowing English, participating in the life of this country, sharing their civil obligations and tolerating other people. At the time that St. Alexis struggled for his people in Minnesota and Pennsylvania, Polish, Slovak, German and other immigrants to this country did the same. For example in 1897 the Polish National Catholic Church was established with Bishop Francis Hodur who was ex-communicated like St. Alexis from the Roman Catholic Church.

¹⁰ * The Uniates in the U.S. themselves wrote: "...bishops of Latin rite to whom we are directed, do not know our rites, our rights, they do not have even the slightest good wishes for our national church goals and therefore can't rule over us and represent our interests.. only our bishop can end divisions.." ARV, No.17, 26 April-8 May, 1894, p.2.

¹¹ * The agreement was that the Uniates would be under the jurisdiction of Rome but would keep their bishops, their married clergy, their ceremonies and traditions and the old Julian calendar and could use their national languages in services instead of Latin. The services for Carpathians were in Church Slavonic, the sermons in the national language.

St. Alexis' missionary activity was beneficial to the Orthodox Church in America and in his homeland, but it was beneficial for the Uniate Church also since he showed what road to take to preserve its religious beliefs, traditions and nationality, without being absorbed by others. He revealed to the Uniates their differences with the original teaching and "Greek" Rite, that they allegedly had. Many Carpathians understood that they were misguided and returned to Orthodoxy in America; many followed their example in the homeland. A great exodus of Uniates was started in America by St. Alexis and it continued until 1940. St. Alexis pointed out that *"we have to free ourselves from Rome, which takes away from us our faith, our nationality, our church, our cross¹² and our monasteries"*.¹³ He pointed out that the main goal for Rome was not to save souls but to collect money for the Pope; that having this in mind the Catholic missionaries shamelessly lied, twisted the truth, that the *"unfortunate and disastrous Unia was a fraud"*. As Saint Alexis pointed out, they were not even ashamed to make statements to uneducated people like:

*"... your Holy Faith is the oldest one, the most important of all others; the other faiths separated from each other; they came later, and for that reason they are younger. Your faith was taught by St. Basil the Great, St. John Chrysostom, Sts. Cyril and Methodius and by other Holy Fathers of the Church of Christ."*¹⁴

and then: *"Your rite comes from the Holy Apostles themselves and it is based on the New Testament and the Oral Holy Teaching"*. To counter these statements, St. Alexis showed the Uniates all the changes that were introduced in their churches, that it was no longer the same teaching that came from the St. Apostles, from the Holy Fathers and even less from the Holy Scripture. Unia is neither Orthodoxy nor Roman Catholicism but something new. *You rush from side to side; you say to-day one thing, tomorrow another, and the day after you yourself renounce your first and second statements?"* "This is the Uniate faith," said St. Alexis. It has no past and no future. Therefore to save their Rite, nationality and culture, St. Alexis called on the Uniates to renounce Unia, to end their humiliating whining and wandering to different hierarchs who are foreign to the true faith and hostile to its rite and to return to the true flock of Christ.¹⁵ For his defense of the rights of the Uniate Church, St. Alexis is revered even today by the Uniates in the United States, who study his activity and teaching in their theological schools.

It was easy to be misinformed because the Roman Catholic Church had until then misrepresented its differences with Orthodox Church. St. Alexis pointed out in his articles 90 years ago that there were important differences, and that Orthodoxy and Roman Catholicism are not the same. Even now the Catholic Church in America in their pamphlets that anyone can find in their churches repeats as before:

".. For this reason the Orthodox churches of the East are so much closer to the Catholic Church than any of the Protestant sects. The latter differ from the church of Rome in doctrinal matters, in the essential matters of faith. The Orthodox churches, while in some instances yielding to the influence of heresy and modernistic teaching, retain substantially the same doctrine as the Church of Rome, though they do not recognize the Holy Father as head of the universal Church of Christ.... they no longer recognize the Pope of Rome as the sole Vicar of Christ on earth. These Orthodox Churches still possess, for the most part, a validly consecrated hierarchy and ordained priesthood. Their bishops are celibate, taken as a rule

¹² * Since the forefathers of the Uniates were forcibly separated from the Orthodox faith and drawn into a "union" with the Roman Church, many changes were gradually made in their "Greek rite". To make a cross different from the Orthodox one, the horizontal position (and sharp angles) of the lower bar was changed to a vertical position. St. Alexis called this the Greek - Catholic Cross, invented for the Uniates by the Papistry.

¹³ * St. Alexis - The Writings, page 64.

¹⁴ * Ibid, page 124.

¹⁵ * Ibid, page 123.

from monastery. Most of their secular clergy are married. Their spiritual leaders are the various patriarchs residing in the Near East. The Holy See always speaks of them as "our dissident or separated brethren"... They do not understand the difference between schism and heresy. The great majority do not even realize that they should be united to the Holy Father, the Vicar of Christ on earth. The teaching of the Orthodox churches denies the supremacy and infallibility of the Pope, or they claim that their Patriarch is infallible also and that there is no single visible head of the Christian Church.. They deny indulgences because they claim that the sacrament of penance remits all temporal punishment... The Orthodox Christians deny the doctrine of the Immaculate Conception - possible because it was declared a dogma by the Roman Church..."¹⁶

As stated above, the main variance between Orthodoxy and Roman Catholicism according to the Roman Catholic Church is the Pope and his supremacy, but not the dogmas of the Christian Church. The goal of the Catholic missionary is that the heretic or heathen first have to believe in the Pope's supremacy, everything else, according to Roman Catholic missionaries, is not important. That alone separates them from the Orthodox teaching. The teaching of Papal or Constantinople supremacy was not in the early Church teaching. When Saint Gregory the Great was Pope of Rome (590-604), he wrote to Saint John, Patriarch of Constantinople because he thought that Saint John had assumed the title of "Universal Patriarch" or Ecumenical Patriarch:

"...What will you say to Christ, Who is the Head of the universal Church - what will you say to Him at the last judgment - you who, by your title of universal, would bring all His members into subjection to yourself? Whom, I pray you tell me, whom do you imitate by this perverse title if not (Lucifer) who, despising the legions of angels, his companions, endeavored to mount to the highest?..."

In another letter the Saint Pope wrote:

"...But if anyone usurp in the Church a title which embraces all the faithful, the universal Church - O blasphemy! - will then fall with him, since he makes himself to be called "the universal". May all Christians reject this blasphemous title - this title which takes the sacerdotal honor from every priest the moment it is insanely usurped by one!"

According to the Orthodox - the original teaching of the Church is that all bishops are equal. One of them can preside at the meetings of bishops but that does not mean that his benevolence is greater than that of other bishops. That was the practice of the early Christian Church but as St. Alexis points out, the Popes of Rome became proud of their position and began to teach something new, something that previous Popes opposed, the idea of Papal Supremacy. The early Popes also opposed changes in the Creed but after the introduction of the claim of Papal supremacy, the Popes introduced a change in the Creed, an act forbidden by the Ecumenical Councils. Having done that, it was not surprising that more and more changes were made to the teachings of Christ and His Apostles. There were political, economic and other reasons that the Popes did this, but as St. Alexis pointed out these changes created discontent and division in the Church. Popes advocate a Church unity but they envision that union as subject to them and an acceptance of their supremacy. To achieve that union, the Popes invented, as St. Alexis taught, Unia and new rites. For Orthodox Christians, the Roman Church created many rites, planning eventually to win those people to Roman Catholicism. When introducing these rites, the Roman Catholic Church said that customs, traditions and differences will be preserved by the Holy See. But after Unias were introduced, the Roman Catholics forced the Uniates to make changes. Now the Papal Church instigates the Uniates and Roman Catholics in Eastern Europe to use political change for the Church's advantage. And in some places not only Orthodox people are persecuted but the Byzantine Rite of the Uniates in Poland is in danger of change. Roman Catholic missionaries with beards, appearing like Orthodox clergy, say that they

¹⁶ * H.A.Seifert, C.Ss.R. The Eastern Rite Churches. Catholic and Orthodox. Liguory, Mis. n.d.

are both Latin and Byzantine rite clergy, they bring Holy Icons of Orthodox saints, with or without beards and confuse people. St. Alexis pointed out that Rome historically has used and still uses the same methods to accomplish its goals! St. Alexis pointed out in his articles that there was no equality between the Uniate-Byzantine and Latin Rites, since always the Latin Rite prevailed. Has any one ever seen a Uniate bishop ordain a Latin priest or bless a Latin church? As St. Alexis also mentioned, Latin Rite clergy did not know much about the Byzantine Rite, but involved themselves in the matters of the Uniate Church, creating disagreements and demanding changes. St. Alexis wrote in his correspondence about the evil created in the Catholic Church after the Popes forcibly introduced celibacy for all clergy, something "unnatural to people". He explained that in the Orthodox Church, deacons and priests can marry or stay celibate; in that way there were no problems like those he described in the Latin Church. The goal of that Papal invention was to keep property in the Church; and the Latin Rite bishops forcibly introduced this into the Uniate Church. One way to "encourage" celibacy was that Uniate priests who were already married were not assigned to parishes or were sent to poor parishes.

Many people in Western Europe and in America are not aware that a thousand years have passed since the Pope decided to eliminate the Orthodox religion as a rival. In the past, as St. Alexis observed, the Pope blessed the weapons of Moslems as they fought Orthodox Christians, his "Crusaders" ransacked Constantinople and for centuries Popes used every opportunity to demean or destroy Orthodox Christianity. The Papacy used Unia against Orthodoxy but with little result; therefore other plans were made. In 1900 the first Catholic Congress explicitly detailed a plan for the 20th century - of genocide against the Orthodox people.

The Ecumenical Patriarch, the Archbishop of Constantinople in his Pastoral Message of February 14, 1991 emphasized the dangers that Unia and Roman Catholicism represent in the Orthodox countries of Eastern Europe, which are again free of Communism. As he pointed out, the difficulties that were created are so large that they endanger the ongoing Orthodox and Roman Catholic Dialogue.¹⁷ There are many dangers that Christianity faces today in an atheistic, materialistic society and all Christians need to share responsibility to improve the situation.

Today, as never before, faith is being tested in the crisis of religious tensions in contemporary society. The Church needs help from above and leadership such as that of St. Alexis, to face the challenges of secular values. Saint Alexis shows in his writings that it was possible to reflect the precious Orthodox Faith and share it with others. Orthodoxy, as St. Alexis wrote does not hide behind "some kind of Unia", but tells the truth: how people can save their souls, nationality and culture. St. Alexis explained why Rome attacked Orthodoxy - because Orthodoxy showed the deviation of Roman Catholicism from Christ's original teaching. It was always more joyful for Roman Catholics, as he pointed out, to see one Orthodox converted to Papism than ten Lutherans.

Since the message of St. Alexis was directed mainly to his Carpathian people, it was in plain language that these people, even those who were not well educated, would understand. Such was his most important work, which was written in the form of questions and answers - Where To Seek The Truth.¹⁸

Such explanations were important to the Carpathians in America and there was no one else except St. Alexis at that time who had the same experience as these people and had earned their reverence and trust. They encountered religious differences of which they had been unaware in their small villages in Carpathia. They needed explanations for such things as the Gregorian calendar, initiated in 1583 by Pope Gregory XII, to replace the Julian calendar, and the different Creed found in the Roman Catholic churches. They found that the Holy Communion of the Body and Blood of Christ which they were used to was only the Body of Christ (as the Catholic Church believes that where the Body is, the Blood is also). But they were taught before and heard in churches the words of Christ, Who gave the Body and the Blood separately. They were accustomed to the use of unleavened bread like the Hebrews used at the Last Supper; now they found that leavened bread was used in churches. Many of these practices were anathematized by the Orthodox Councils, for example by that of Constantinople in 1583, where all resolutions were signed by many bishops and included the signatures of Patriarchs Jeremiah of Constantinople, Sylvester of Alexandria, Sophronios of Jerusalem and also the bishops of the Holy Synod. Among other new inventions by the Catholic Church, this Council noted the teaching of Purgatory and made the following resolution:

¹⁷ * St. Alexis - The Writings, Document No.14, page 205,

¹⁸ * St. Alexis - The Writings, pg.14-48

"Whosoever says that when they die the souls of the Christians who repented in this life but did not do their penance go to Purgatory - which is a Greek myth - where fire and torment purify them, and they think that there is no eternal torment, as did Origen, and, give cause by this to sin freely, let such a one have the anathema."

St Alexis knew the Orthodox- Christian teaching and pointed out to his people that there is no such place as Purgatory. He said that the Popes were overstepping their rights and only the Lord will judge people for their sins. He pointed out that the Holy Sacraments cannot be sold, like the Catholic Church did, but must be received by the faithful free of charge. But the Roman Catholic Church and the Uniate Church were not the only ones about which St. Alexis taught. He indicated that because of the wrong doings of the Popes, many people in Europe left the Catholic Church and formed new congregations which became known as Protestants. In his teaching St. Alexis explained the differences between these new faiths and Orthodoxy.

Many Orthodox people in Eastern Europe now are under the impression, encouraged by Roman Catholic missionaries, that there are only a few differences between the Orthodox and the Roman Church. Most hear about the differences in belief in the supremacy of the Pope, in Purgatory, and in the Filioque and that's all. In reality the differences are many. In his teaching St. Alexis said that Catholicism is an entirely different way of viewing life. The Orthodox and Roman Catholic Churches developed in different cultures. Roman Catholics view Rome as the capital of the entire world. It was within the power of the Pope to appoint kings and princes to rule the world. Every ruler ought to obey him. Everyone ought to serve the Pope as the Lord's Vicar. This idea of Imperial Rome came from the pagan Roman state, where the Roman Emperor was god. The concept of an Imperial ruler was transferred from the Emperor to the Pope. Even the title of the Roman high priest, the Pontiff, was kept by the Roman Pope. The Roman Catholic Church regards itself as a world government.

Pagan beliefs have influenced the Roman Catholic Church in many of its teachings; for example the animistic origin of the old religion of the Romans, the worship of spirits of the dead, and fear of their supernatural powers.

The Orthodox Church follows the teaching of the Gospel, the Acts of the Apostles, the teachings of the Holy Fathers and the canons of the Seven Holy Ecumenical Councils. In the minds of Orthodox people the Lord's Kingdom is not on earth but beyond it. The goal of Orthodoxy is to prepare people for that kingdom of future life. But Roman Catholicism follows the philosophy and the science of man.

Orthodoxy teaches that the knowledge of God was planted in human nature and that is how we know that He exists while Roman Catholicism teaches that man will, by his intellect and assistance grace, behold the essence of God, never making the distinction between God's essence and His acts. That contradicts the teachings of the Holy Fathers. Also Roman Catholic teaching contradicts the Holy Scripture when it teaches that the Holy Spirit proceeds from the Father and the Son.

Orthodox doctrines originated from the Holy Scriptures, the teachings of Christ Himself, while in the Roman Catholic Church a Pope can individually, or with bishops appointed by him, proclaim dogma. Therefore the teaching of the Orthodox Church remains the same as it was in the first century with no additions or subtractions, while Roman Catholicism introduced changes, composed and invented by people, to the Faith.

The Roman Catholic teaching about Christ differs from the Orthodox teaching. The Orthodox Church teaches that, on the Cross He gave His life, according to the Holy Scripture *"a ransom for many"* and *"the Son of man came not to be served but to serve, and give"* but the Romans teach that Christ became man to satisfy divine justice offended by the sins of Adam.

As regards the teaching of morals: Roman Catholicism teaches that a man does not have a free will, as a consequence there is a different understanding from that of the Orthodox Church of recompense in one's future life for sinners and saints; from this came the idea of the Papal right to grant indulgences.

The idea of Papal supremacy came to people together with the mission of Roman Christianity. Popes gave and are giving not only indulgences, but titles of nobility, orders of knighthood, and orders and medals to clergy and secular persons. There-fore there are classes within the Roman Church and the importance of a hierarchy; a result of that is a diminished opinion of the layman. Those Church titles and privileges are not the only thing that separates the Roman Catholics from each other. Also, as St. Alexis pointed out, is the fact that Roman priests and nobility did not wish to take communion from the same chalice as the lay people. As the Saint pointed out, they were too proud to do that.

According to the teaching of the Orthodox Church everyone is equal in church; a nobleman and a fieldworker, a clergymember and a prince. There are many poor people who were proclaimed as saints by the Orthodox Church for their faith and humility, for their dedication, and work for the church and their example.

Among other differences with the Roman Church, St. Alexis pointed out that the Pope has an Ecumenical Council if he calls only two or three bishops; but if all the bishops of the world meet together without Papal approval, it is not an Ecumenical Council. As a consequence of this idea all councils of the Roman Church were declared Ecumenical Councils. St. Alexis explained at the same time the difference - the Ecumenical Councils formulated Christian doctrine, and defended the Church from heresies, but Roman Catholic councils were called for local or ambitious reasons, but not for the defense of the Church against heresies.

There are many other differences, such as those of the Holy Canons and the Mysteries of the Church, the nature of man, and the Theotokos. In Orthodoxy, monasticism means that a person devotes his life to worship; the Roman Catholics have many orders that especially now are more secular and nuns appear without their habits. The Orthodox Church has no statues as do Roman Catholics. Purgatory, fasting, marriages performed by deacons, the direction of worship, all are areas of difference. But the Orthodox Church sees all these differences and deviations by the Roman Catholic Church which are not understood by the Romans, who consider that the most important difference is the acceptance of the Pope as the Vicar of Christ and as the Supreme Pontiff. Every time the Popes introduced new dogmas or teachings, they created only divisions in the Roman Catholic Church itself and produced a wider gap with the original teaching of Christ.

Events today show that the Roman Catholic Church ideology and practices have not changed since the time of St. Alexis. The Orthodox Church today is surrounded by a world hostile to Christianity, a world of materialism and atheism, when morals and values seem irrelevant. Therefore there is indeed a need for assistance and guidance from above. The Orthodox Christians in America have examples of how they should live to come into the Kingdom of God such as: Innocent, the Enlightener of the Aleutians and Metropolitan of Moscow, St. Herman of Alaska, St. Juvenaly, St. Tikhon, Patriarch of Moscow and All-Rus', the Martyr St. Peter, and St. Alexis. They all left guidance for the Orthodox people in America: how they should live in America, and how to render what is Caesar's to Caesar and what is God's to God. St. Alexis advised toleration, that in spite of errors and the misguidedness of others in matters of doctrine, we should be tolerant toward these people since only God can judge people for their deeds. In all difficulties people should not forget that they are not alone since God and His Saints are with them and the only true way to salvation is through Orthodoxy.

St. Alexis had much hardship in his mission in America but the Lord brought him here and guided him in his labors. St. Alexis was a true man of God who guided many Carpathians through the dark confusion of religious challenges in North America to the unity of the Orthodox Church through his grace-filled words and by his holy example.

In this volume are published selected articles and documents previously unpublished in the four volume edition or in the The Writings of St. Alexis Toth. These articles were not published before in English translation. Hopefully they will be beneficial to readers who will reexamine the differences between Orthodox, Roman Catholic, Protestant and Uniate Churches. In the archives there is still much of Toth's unpublished correspondence with the diocesan clergy, documents and sermons. The sermons are of particular interest because they explain the church services, the sacraments, the altar and other parts of the church, the symbolism of the church building. They instructed his parishioners on how to behave in church: when to bow, what and why to confess and other practices of the Orthodox Church. However we believe, that from the materials already published, researchers and students of theology and religious history can learn about the teaching presented by St. Alexis.¹⁹

¹⁹ Readers of St. Alexis writings should not be surprised by the language that St. Alexis used. Since the day he returned to Orthodoxy until the day he died, he was attacked in the press by the Roman Catholics and some Uniates and the words and expressions they used were shocking. Here are some examples: ARV, No.45, 20-7 December 1894, p. 2-3 compares him with Arius who also brought disagreement into the Church (Arius, 280?-336 A.D.) when he went into schism. In ARV No.12, April 19, 1896, the Uniate bishop of Priashev compared the deed of St. Alexis with that of Judas Iscariot. In many instances St. Alexis is accused of attracting people into "schism" with the help of vodka and beer. (ARV, No.44, 21-9 November 1895, p.2-3). It was written that promises were made payments, vodka and beer (No.17, 16-4 May 1895, p.2). It can be said that during this period of time the main subject of ARV

This title of this book comes from a suggestion in a letter from St. Alexis to Archbishop Tikhon and the diocesan clergy in America; it was a response to the issue of how the Orthodox Church should be registered with the American governmental authorities. This letter, translated, appears in this volume. Since the publication of "St. Alexis, The Writings" I have received requests from people who are interested in writing academic papers and dissertations about St. Alexis or about his mission and teaching. Therefore I include in this volume some more documents, starting with No. 16 since documents 1-15 were previously published.

St. Alexis was respected and loved by the Orthodox people in America and by his fellow clergy. In this volume is a letter from Archbishop Nicholas, speeches by clergy at St. Alexis' anniversaries and finally after he departed this world for a better one. All of them show their feelings toward him and describe his achievements in the mission. These were people who knew him personally, and who worked with him and therefore their opinions about the Saint are important for a better understanding of him. At the end of the book there are the reports by the press of St. Alexis' canonization and some documents of St. Alexis which were not published before in other publications and which give a broad understanding of his Mission.

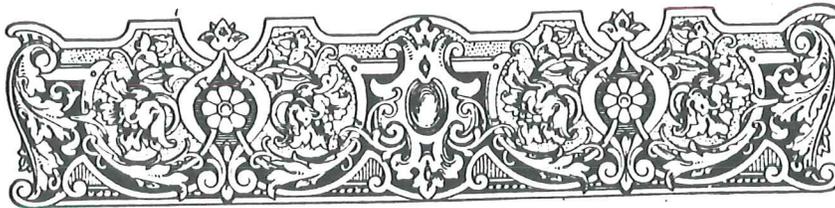
My gratitude goes first of all to His Beatitude Theodosius, Metropolitan of the Orthodox Church in America, who supports the study of Church History,- the lives and history of the founders, beautifiers, builders and witnesses of the Orthodox Faith in North America. His Beatitude appointed me to the Bicentennial Commission for the celebration of the 200th anniversary of the Orthodox Church in America, to the Canonization Commission of the OCA and to the Department of History and Archives. He permitted my research in the Archives of the OCA where I obtained many of the publications, articles and documents included here.

This book was possible since a number of persons contributed to its compilation and completion. Parts of St. Alexis' writings and documents were written in Latin, German, Russian, Slovak, Hungarian, and English and in the Rusin dialect. The editor is greatly indebted to people who assisted him in some of these translations.

My gratitude goes also to many of my teachers and professors, who directed me in my interest in studies of the Orthodox faith and history in Holy Trinity Seminary in New York and in Middlebury College in Vermont.

Finally my gratitude goes to my family, who suffered my absence from daily life among them: to my wife Nancy I owe my warmest thanks of all for making linguistic corrections and to my children: Michael and Valerie without whose youthful enthusiasm I could have finished this work a couple of years earlier.

The editor



and Svoboda was the theme of the "head itinerant disciple from Wilkes-Barre" St. Alexis, who is accused of dishonesty, opportunism, financial gain, deception, false promises, etcetera.

Tempi passati

By no means can Rome forget its past glory and power, - not pagan Rome, but Papal Rome!... Urbs aeterna!... Thunder and curses poured down, from Castel-Angelo, there where Gregory VIII, Innocent III and Boniface VIII reigned and dominated! By their word, their orders, people refused to obey their Kings and Emperors, their princes, being under Papal anathema. Entire states suffered; according to the Pope's prohibition it was prohibited to baptize, to wed, to bury; the bells were silent, the doors of the churches were closed, since that was wished and wanted by the Pontifex Maximus Jupiter tonans, the imaginary "successor" of the modest fisherman St. Peter, "the Vicar of God", "the infallible" the visible "head" of the Papal church!

Oh, those were the happy days! The entire West, South, and partially the North, with fear and trembling listened to his orders, words and commands; only the East, where some time ago the sun of truth Jesus Christ came, did not bend its head to the Pope, even though the popes did not spare "Peter's sword", using fraud and force to subdue the East, having in union with the infidels killed the children of the Church of Christ, they blessed the Turkish yataghans... O my, all that did not help!...

All that has passed, all has vanished! Tempi passati! In Rome - in aeterna Urbe - the Pope is no longer master, the Papal flag no longer flutters on Castel-Angelo as it does not at Quirinal! "The God's Infallible Vicar (?)" plays the funny role of a Vatican prisoner, even though no one guards him there, and that he feels fine there, where there is another master together with him in urbe aeterna: the king of Italy!

Grief! Distress! But who took away from the Pope his earthly power? Infidels, heretics, schismatics? - O no! His dear sons, "the chosen people", from among whom the Holy Spirit(?) selects the Pope,- these are the children of Rome. The Italians chased the Pope from Quirinala, and shrank the kingdom of the Pope to the borders of the Vatican palace! From there sometimes comes a lightening of Papal curses, but no one pays serious attention to them, since everyone knows, that it is all rubbish, Papal toys, a fireworks that does not hurt anyone!

It is difficult to forget the glorious, great times! "Remembering the past days"! - said the Psalmsinger, and the Pope, like the Papists of the entire world, feels pain and suffering, hearing these words... The spirit of the century, enlightenment, clearly shows the Pope, that all that is in the past,- that all that is tempi passati!

But Papism is and was Papism. It can't be calm with matters in such condition. It can't believe, that the entire world will no longer return to the Middle Ages, that "Roma locuta, causa finita" - that it is only phlox without any meaning, that the Papal religion is no more the - religio dominans, even there where only the Papists live! Whereas such countries, as France, Austria, Italy, were the first that shook off the yoke and darkness of Papism, in their social and political life the Pope has only the role of a fifth wheel on a carriage!...

But Papism does not sleep and works feverishly. It does that not obviously, but by secret means, Pharisaically,- silently under a different motto - devotedly, it shows its teeth only when it assumes, that the foundation of this secret work is so strong, that it can prove the advantages of Papism! In many cases the Papists were bitterly convinced, that they deceived themselves, as this year for example at the London "Eucharist Congress". To renew the disappearing glory of Papism, they want to renew all kinds of "Congregations", "Catholic Unions", then so-called "Catholic Conferences", "Congresses", "Apostolic teaching of Christ's Hearth" - and only God knows what kind of names these societies have, each of them has its own determined secret goal. For example one such society is working to convert members of the aristocracy in Protestant and even Orthodox, countries to Catholicism, and it seems that they are not without success; not mentioning about Protestants. Let's mention here the rejoicing of Papal newspapers, that in Russia the highest aristocracy is quite sympathetic to Catholicism, so much so that for example, Prince Beloselsky-Belosersky became a Roman-Catholic, someone Siniagin, a member of the 2nd Duma²⁰, who not only accepted Papism, but who wishes to become a ksendz, and others. Certainly in losing such rotten members the Orthodox Church will not lose anything, but the Papists are glad, since they wish to have people with "names", whom they can show to the stupid masses; besides they find in them protectors, propagators of Papism! Such is, for example in England, Prince Norfolk, one of the most fanatical Papists of Britain, who would if he could, light again the fires of the Inquisition against the "heretics"! He is a greater Papist, then the Pope himself!...

²⁰ *Council - elected legislative assembly that worked irregularly from 1906-17

All these different Catholic Societies - have an appearance of innocent meetings. At their annual acts there are elected special speakers, who always have patriotism on their tongues, who can blow dust into the eyes of the local government; but their most important mission is to send congratulations speedily to the "holy father" expressing a "son's devotion", requesting an "apostolic(?) blessing", that naturally the "holy father" generously sends by telegraph: indeed it does not cost him anything, but in return, it would bring him "the mite of St. Peter", and then the Pope probably gains giving an "apostolic(?) blessing" in Latin, it is "Valeat quantum valere potest". The second matter at those yearly celebrative meetings - is to protest against the Italian government, that "robbed"(!!) the "holy father" of his inheritance(?) of St. Peter! (Patrimonium St. Petri), and to shed hypocritical crocodile tears for the "Vatican prisoner", who lives splendidly in 11, 000 great rooms, like the Dalai Lama in Tibet, surrounded by cardinals, bishops, Swiss and Papal Guards!... Really it is a strange "prisoner", who has all conveniences in life in abundance calling himself "Vicar (?) of God", whose shoes are licked by his faithful, and who being a "prisoner" is not guarded by anyone, since he can go at will-anywhere at any time.

II

Among all kinds of Papal organizations and unions, one of the most important is the so-called "Eucharistic Union". The external and main goal of this Union is globally, visually to confess and demonstrate the real presence of Jesus Christ, Lord and Man in the sacrament of the Eucharist, or - better said according to the Papists the "Presence of Jesus Christ in the Host (wafer)"... At first glance, this is important and glorious, deserving an honor and reverent intention and aspiration especially in the present time, when unbelief has consumed the entire world and especially the Papal church and religion. But there is something else, - a secret goal of the Union; namely to spread the glory of the Pope, - since Christ and the Pope according to them are - the same! Since the Pope, is "infallible teacher of the entire universe (?) ex cathedra", "Vicar of Christ" (?) on earth, - then how can one think, that the Pope and Christ are not "One"? Consequently to spread the glory of Jesus Christ - means to spread the glory of the Pope, and how can that be achieved better, then by performances of the "Eucharist Union", whose members are almost all bishops, cardinals and thousands of priests of the Papal church, not to mention the lay people!

For a demonstration of the glory and power of the Papacy, usually this Union chooses such cities and places, where Protestantism or Orthodoxy dominate, - such for example, was a congress in Jerusalem, where the Papacy wished to show to "schismatics" its power, glory and colorfulness, - in Metz and other German cities, to show the same to the Protestants "ad oculos". Finally, this year the "Eucharistic Union" decided to make a gigantic step, that really shows not only courage, but also revealed the exceptionally militant bravery of the Papal church; namely the Eucharistic Union scheduled their congress in London this year. For this action the Union had very important considerations, namely:

1) Since 1830, when the Papists again received religious and civil liberty in England, Papism has spread quickly, and this happened not only among common people: many aristocrats joined Papism; for example the princes of Norfolk and other influential persons, thanks to the fact of quarrels among different Protestant sects, who continually divide themselves more and more into smaller factions.

2) The Anglican-Episcopalian - the Established Church - this Church itself does not know what it should do, leaning, - to Rome, then to the East; besides it is divided into three parts a "broad", "high" and "low" Church. Besides this - in its heart there is a struggle among "conformists" and "non-conformists", who loudly yell, that "Ex Oriente lux", and in great mass join Papism, especially in recent times, and not only lay people, but pastors also. Besides it has to be said that the American Episcopalians imitate the Anglican pastors; even this year a great number of Episcopalian pastors from among those who before yelled... "Ex Oriente lux" accepted Papism! From these proselytes the Papal church received not only outstanding people, for example cardinals: Wisemann, Newman, Manning, but also fanatical Papist activists for the field! Generally speaking for Episcopalians, Rome is imagined still as it was in its glory and that is well known in Rome; therefore it was decided to have the Congress of the Eucharistic Union in England to blind the Episcopalians even more with the splendor of Papism!

3) The Lambeth conferences, especially the last one, began to much disturb Rome and the Papacy. The Episcopalian Bishops, gathered from the entire world at these conferences, represented something compact - united. It is true that there were many different opinions, as many as brains were present there, but Papism did not like that anyhow, and therefore Rome at the end planned to show the world, that "unity" is present only in Papism, and that "unity" is possible only under the leadership of the Pope, therefore to paralyze the Lambeth conferences it was planned to demonstrate greatly, that the Pope has not rejected the

idea, that England belongs to his spiritual region; even more, that the king of England "Johannes sine terra" made England sometime ago a vassal of Rome. These were the main reasons that England, namely London, was selected for the Eucharistic Congress, where Jesus Christ's honor would be insulted scandalously in the "Host" for the glory of Papism.

III

Already since the beginning of this year different Papist newspapers have discussed the planned Congress, but very piano! It was necessary first to test, what Protestant England would say about that? - But from there the answer was also piano! This circumstance excited the Papist press to stronger voices. They began to sing: what kind of "glory" awaits England,- the Pope is going to send his delegate (for the first time since 1554; at that time it was Cardinal Pole); especially the newspaper "Echo de Paris" described in its "glorifications" to the congress, that besides the Papal Delegate Cardinal Vanutelly, there will be 6 other cardinals, 100 biskups,²¹ and more than 1000 ksendzes, and of greatest importance, the newspaper said, is that the congress will be in Protestant territory! That expressed clearly the secret intention and goal of the congress, namely to have a demonstration of Papism against Protestantism!... And as it happened all Papist newspapers in unison had said from the beginning, that the congress does not wish to be a demonstration, and it does not plan to touch Protestant feelings!... This already excited the Protestants in England, especially when they found out, that the Papists' impudence spread so far, as demanding that the King of England Edward VII would solemnly and officially receive the Papal delegate Cardinal Vanutelly!... The Protestant Union and the "Protestant Alliance", protested such a wish, that the "head" of the Anglican church would officially receive the Papal delegate;- that is not all, the same Protestant Alliance simply demanded, that the Papists should not demonstratively have processions along the streets with the "Host",- altogether this Alliance wished to forbid any kind of demonstration. It was especially bitter for the Protestants that, as they found out, 15,000 Irish-Papists were recruited for the security of the Papal delegate during the public processions. It was generally known, that they were fanatics who were ready to shed blood for the Pope and his delegate.

The "Protestant Alliance" turned directly to Prime Minister Asquith with their demands loading on him all responsibilities for possible disturbances. Prime Minister Asquith acted with absolute determination, - first: he told the king, that he, he as such and as "head" of the Anglican church, could not officially receive a Papal delegate,- secondly, he forbid a procession with the "Host", and even forbid cardinals, biskups and ksendzes to be dressed in church vestments during the procession!... This was unexpected, but also a great blow to the Papists. In vain the Westminster Papal archbiskup protested,- nothing helped!... Asquith stuck to his former opinion, and the congress had to obey!... Finally came the critical day of the procession... A crowd of a hundred thousand people awaited the exit from the cathedral kostel of the cardinals, biskups and ksendzes, who were indeed dressed only as "reverends", but not in church vestments!... The Papists began with enthusiasm to congratulate their biskups and cardinals, but at that time terrible shouts began, noise, whistles and cursing from the Protestants! How that procession ended is well described by the Roman Catholic influenced New York newspaper "The Sun" No. 14 of 1-14 September, 1908.

"Its approach was at last heralded by mounted police, behind whom some banners were visible. Then followed scene the like of which one who has taken part in every great crowd in London in the past eleven years has never seen. A hurricane of hoots and yells went up to greet the advance guard of the procession. The mob swept forward, bearing the police with it. Mingled with yells could be heard the shrieks of women, while children, sitting in safety in windows just above the heads of the crowd, could be seen crying in fright. The police drove the crowd back foot by foot. They used all the force that was safe, hurling men to the ground right and left, but in a few minutes they had been forced back until they had the mselves to occupy the narrow space they were

²¹ * St. Alexis makes certain distinctions. An Orthodox clergyman (only occasionally a Uniate clergyman) is a priest or a bishop while a Uniate or Catholic one is "ksenz" (Polish priest) or a "biskup" (Polish bishop).

trying to keep clear for the procession.

The line of processionists, therefore, was out in two, and for a couple of minutes it seemed as though it would never be able to go on. Then, once more, by a supreme effort, a narrow opening was made which allowed the parade to trickle through. Had Cardinal Vannutelli, the Papal Legate, carrying the Host, reached this corner at the moment the procession was cut, nothing could have prevented a most lamentable occurrence. Fortunately he with the Cardinals following was held up in a somewhat more open situation, even there the police were only able to keep a space open just wide enough for three persons to walk shoulder to shoulder.

Through this yelling mob Cardinal Vannutelli walked slowly, with his head thrown back, looking straight forward, with a calm smile on his face, his tall figure towering above the other Cardinals behind him and the priests before him. Equally calm, indeed, were the dignitaries following him. They paid little heed to the surpliced priests, some of whom at the request of the police had fallen out of the straggling procession. They stood with their robes touching the police behind them. The constables as they were brushed by the passing members of the procession asked the latter to make all the haste they could, assuring them in somewhat doubtful tones. "There is no danger, father, You are quite safe, but please pass quickly". And around this dangerous corner, sometimes in single file, sometimes in groups of twos and threes, thanks to the almost superhuman efforts of the police, all the processionists managed in time to pass, cheered by some, but hooted and execrated by a majority of the crowd, their tempers by this time being thoroughly roused by the punishment received from the police, who at this point were undisguisedly alarmed.

Elsewhere the procession had a much easier route, as the average rate of its movement showed, but through the thousands that spread round the corner of Howick place its way was made for it step by step, through a hooting mob, which would certainly have rendered impossible the safe carrying of the Host through its midst.

Hundreds risked injury by kneeling as Cardinal Vannutelli passed with his hand raised in blessing. But throughout, even when the cheers predominated, there was an undercurrent of hooting and such cries as "Go back to Rome!" were heard."

It is naturally sad, that Protestants in England, especially in the XX century have imitated the Papists in their intolerance; but a Latin saying is: "Eempla trahunt", the Protestants have good teachers - the Papists! Bartholomew's Night, the Spanish Inquisition, the fires of Huss, Jerome, Savanorola and others - are descriptive examples of Papist toleration; atrocities in Old Poland against the Orthodox people were not the only historical "consequences" of that tolerance, about which the Papists like to speak! And it has to be taken into account, that the Protestants in England understood what was planned by the Papists by their "Eucharistic Congress", that the conversation was not about the glory of "Jesus Christ present in Host", but about the glory and the supremacy of the Pope, under whose shoe the Papists wished to subjugate England. Now the Papists, and also the "dearest" Vicar (?) of Christ can see, that at the present time the Middle Ages can't return with the Pope's glory which has vanished now, that everything has vanished for eternity... that the golden age of Gregory VII, and Innocent III - are matters of times long past... *tempi passati!* that these times can't be returned by "Katholiken Tag,"²² nor by "Eucharistic Congresses"....; that will not be successful! These different demonstrations are only soap balloons, that burst very soon!...

However "Holy Stocking",²³ as some newspapers report, is satisfied by the results of the London "Eucharistic Congress"! Therefore what can be done? It seems, that this pleasure of the Pope is nothing else, but *Consolatio ad lachrymas!*... And in this no one would envy him!

²² * German - Catholic Day.

²³ * "Holy Stocking"- the Pope of Rome.

La Gierarchia cattolica

(The Catholic hierarchy)

This was the title of the annual book printed in Rome, something like a directory. It appeared a few days ago for this year - 1908. Its content is dry, it does not contain anything but statistical data, but the figures convince one of quite interesting facts, concerning the Papal church. From this directory we have discovered that in the Papal church there are now: 61 Cardinals, one of them, namely Oreglic, had long ago been "created" by Pius IX (it should be known that "creatus"- does not name but "makes" Cardinals,- he is not a "Vice-God" in vain), - 45 Cardinals were created by Leo XIII, and the rest, 15, were "created" by the contemporary Pope Pius XI!...

The cardinals in the Papal church - are something like the Pretorians were for the pagan Pontifex Maximus of Old Rome, to whom the Pontifex Maximus of Papal Rome is equal in almost everything ; they are the first defenders of the Papacy, the first advisers of the assumed inheritor of St. Peter and Vicar (?) of Jesus Christ: according to dignity they stand equal to the Patriarchs, even though some of them had only the rank of a deacon! Judging that they are cardinals - the first advisers of the Pope, it can be concluded, that the council of cardinals consists of the most wise and educated people... But as a matter of fact that is not the case; especially when it concerns the Italian Cardinals. Their education is very limited, many of them do not speak Latin well, and it is not even worth it to speak about their ethnographical and geographical knowledge. Here is an example: Cardinal Agliardi asked a Galician student of the Collegium of St. Athanasius, do Indians or Negroes live in Galicia? Cardinal Falcinelli, Papal Pronuncio in Vienna, in the early seventies of the last century, was traveling in Ugría, he went to the city of Bartfeld (at the border of Galicia) for the blessing of Calvary; in the bishop's house in Priashev, he asked if it was far from Bartfeld to the Black Sea!!... We have to keep in mind that the Popes are chosen from the Cardinals!!

According to nationality the Cardinals' Collegium consists of: 36 Italians, 2 Germans, 2 Hungarians, 4 Austrians, 1 Belgian, 1 Brazilian, 6 Spaniards, 5 Frenchmen, 1 Portuguese, 1 American and 2 Englishmen.

It can be seen that the Italians dominate there over all other nationalities. Then there are in the Papal church 14 Patriarchs, 8 of them Latin and 6 Eastern Uniates (Syro-Chaldeans and Melkites). All these Eastern Patriarchs were established in the 19th century in the East, when Lasarists, Resurrectionists, Passionists, Franciscans and other Papal orders succeeded by use of the usual Papal means to abduct several thousand souls, thanks to the fact that there were continuous quarrels among the Eastern Christians! The Jerusalem Patriarchate was established by the Pope in 1830, - and this is in reality the only real Latin Patriarch in the East,- the others - Alexandrian, Antiochean and Czargradian (Constantinople) - all live in Rome!... and have never seen their Patriarchal cathedral and do not see it now! Two Western Patriarchs are also creatures of the Papacy and not of the Ecumenical Church: the Patriarch of Aquileia lives in Venice; and he of the West Indies in Lisbon (Portugal).²⁴

Then there are 200 metropolitans in the Papal church; 16 archbishops, of that number, are of the Eastern Rite - Uniates in Galicia, in Bulgaria, in Ugría-Rumania, and also in the East. There are 793 real bishops, 52 of them are of the Eastern Rite. I say "real" bishops since in the Papal church there is also a special branch of bishops, who are called "episcopi in partibus infidelium" .. (bishops in the countries of unbelievers). This Papal specialty consists of the following: in order to fill up the Papal treasury, the Popes gave their supporters titles from the Eastern dioceses, especially at the time when the Moslems conquered the East, and even later since the villains - crusaders- by force occupied the Eastern (Roman) Empire, and appointed to Orthodox Cathedras all kinds of Papal jerks, who robbed and devastated the Orthodox churches. After the crusaders were expelled and the East was conquered by the Moslems, the Popes gave bishops the titles of Eastern dioceses and they do that even now! This was profitable since in Rome they give anything for money and there will always be many fools around, who will be ready to pay money for vain glory and empty titles!...

²⁴ * According to the Catholic Almanac "Latin Rite Patriarchates were established for Antioch, Jerusalem, Alexandria and Constantinople during the Crusades: afterwards, they became Patriarchates in name only. Jerusalem, however, was reconstituted as a Patriarchate by Pius IX, in virtue of the bull "Nulla Celebrior" of July 23, 1847. In 1964, the Latin titular Patriarchates of Constantinople, Alexandria and Antioch, long a bone of contention in relations with the Eastern Rite, were abolished..."

The Papal Church has many such creatures who have all kinds of titles without definite occupation and honor; without naming here "episcopos in partibus infidelium" there are "Roman princes", "Roman nobility" - assistants to the Papal throne, the Apostolic Notaries, Chamberlains, all kind of Monsignors, Papal Chaplains extra urbem etc.

Do not think that the Pope gives these titles free of charge,²⁵ oh no, not likely! All of them are given for a "warm penny"... and some consideration, from 500 to 30,000 Liras or even more!

The titles of "Roman prince" and "Assistant to the Papal throne" were very seldom given free to the Uniate biskups...

The Pope is convinced that, given to fools, even a wooden coin can be good!..

The number of such "episcopi in partibus infidelium" whose dioceses are on Mars, Mercury, Neptune, Saturn and other planets, is not more or less than 699! Among them is also the "Apostolic"- delegate of the Pope to Washington, Diomede de Falconis and the gloriously known biskup of "Davlia" for the "American-Ruthenian Catholics, who is the one responsible for the bull "Ea Semper", by the authority of which "His Eminence" Cyr Soter Stephen Ortinski gave the coat of arms of the Swan, the last remains of "our magnificent Eastern Rite" (the beloved sentence of the Uniates!) to the Papal "Antiquity museum" for an exhibit!..

After all these titular biskups follow the 155 "Apostolic" prefects and vicars, something like the pastors of Missions in Africa, Asia and America. They are "Apostolic" since they all live in the Vatican, or are sent from the Vatican and therefore everything becomes "Apostolic" (?). In the Vatican the barber and door-keeper (floor wiper), and fireman and coachman and hall-porter - are all "Apostolic" as soon as they serve the Pope!

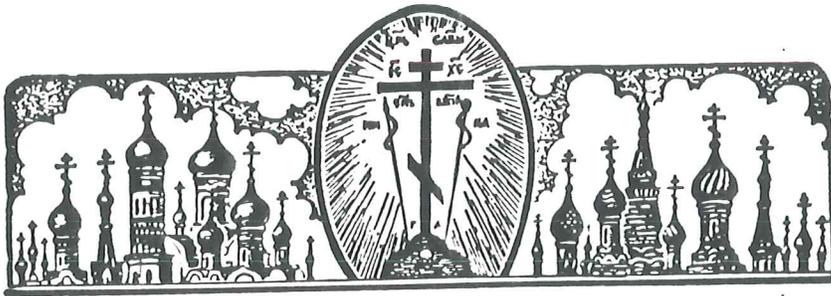
Since 605 AD, 265 active biskups live in Italy; there is one biskup for every 125,000 people; in America, where the Papal biskups grow like mushrooms after a warm rain, there is a biskup for every 10,000-30,000 Papists, in Germany there is one biskup for 880,000 people.

Then there are also 7 different Congregations in the Vatican that have 241 members, 181 of them are Italians and 60 are of other nationalities.

From all said above it can be seen, that there is not even one Uniate - or a "Ruthenian Catholic" Cardinal: in the last century there were two - one was Levitski and the other, a sad memory, the jerk Terletski, from the second creation came ksendz - Sylvester Sembratovich. When this jerk was returning from Rome, where he was fulfilling his Judas work, he was met by Galician-Russian youth in Vienna, who, faithful to their nation, - threw eggs at him - and other "good smelling" materials, which covered his purple Cardinal's cloth with yellow!..

Then it is visible that in the Catholic hierarchy, - out of the great number of 1915 biskups - that there are only 74 of Eastern and Ruthenian-Uniates, and that is very consoling to know!..

Finally it can be also seen, according to Papal teaching and practice, that in the Catholic world the Italians have the leading role of the "chosen people", as did "the Jewish nation" in the Old Testament and as it stands now our Lord can only elect an Italian as His "Vicar"(?!)



²⁵ * In church law, the actual sale or purchase is subject to censure and a violation of the virtue of religion, and a sacrilege, because it wrongfully puts a material price on spiritual things, which cannot be either sold or bought.

How St. John Chrysostom was glorified in Rome at the commemoration of his quincentenary?

The Defender of Orthodoxy, the great luminary of the Orthodox Church, St. John Chrysostom,²⁶ suffered during his earthly life, he was persecuted and finally died in custody, showing everyone his extraordinary patience by doing this... it would not be difficult to guess, how his patience would be greatly tried by hypocritical activity; by the way that his memory was celebrated on the 8-13 of February this year by the "Vicar of Jesus Christ" and his army in Rome! It has to be assumed, that this hypocrisy of "Roman Greeks", Greek Uniates and "Ruthenian-Catholics" would cause him much more suffering...

The celebration began on February 8th in the so - called Greek Collegium, in the presence of Cardinal Vincent Vannutelli, Cyril VIII the "Patriarch of Antioch", several hierarchs of "Greek Rite" and by a quite insignificant number of invited guests. At the same time,- Cyril, "Patriarch of Antioch", who spent as much time in Antioch as the gloriously known "Ruthenian-Catholic" American biskup did - in Davlia: both these dioceses probably are located next to each other - one on Mercury, the other one - on Mars.

The glorifying speech was "shouted" by Monsignor Chisaric, in the name of the "Ruthenian" dioceses in Ugria: Priashev, Mukacevo and Crizhovitz. The "Rumanian" Uniates were represented by, in person, some ksendz Franko.

Already the circumstance, that Monsignor Chisaric came from "Ruthenia" made it clearer than the sun that obviously something is comical in that celebration. It must be known that this person - is the son of a Uniate priest in Ugria, but his mother was a dedicated Roman-Catholic - the sister of Roman Catholic biskup Steiner of Capital - Belograd and she brought up her son in the same spirit. Therefore he became a Roman-Catholic ksendz, and today he has a position of some kind of a consultant in the Austrian-Hungarian Embassy at the Vatican. That kind of a person was authorized to act in place of three Uniate bishops representing not only them but their flocks alike at the festivities!...

It is only known about the representative of the Rumanians that he is - Franko...

The glorification, naturally, was given in Latin,- how else could it be? Indeed St. John Chrysostom was Greek by nationality, a hierarch of the Greek Rite... It can be observed how touching it was that the glorification in honor of a Greek luminary was read in Latin by an ex-Uniate, the son of a Ruthenian priest, who himself was a Roman-Catholic ksendz, a member of the "Greek" Collegium... It was said and written that that speech of Monsignor Chisaric quite impressed those who were there, but we somehow think, that if St. John Chrysostom in person would have been at that festivity, then with all his modesty he would not hold back, to check the strength of his archpastoral crozier on that eloquent speaker...

The festival mass²⁷ was celebrated by the "Patriarch of Antioch" Cyril VIII, with the concelebration of a

²⁶ * St John Chrysostom - Golden Mouth, (347-407 A.D.) is the most eloquent teacher of the Christian Church and at the same time the most ardent defender of the rights and privileges of the Church. After his parents' death, St. John spent 6 years in seclusion and then came to the city of Antioch where he served for 12 years as a priest. Against his wish he was taken from there and was consecrated as the Archbishop of Constantinople. His zeal and endeavors to correct the evils of life among the nobility brought displeasure upon St. John. He was deprived of his See and exiled, then asked to return, then again exiled for preaching to correct morals. St John wrote the Divine Liturgy that retains his name, and was anxious to bring to Christianity the people that lived then in Skiphia, the present Ukraine. He is always looked upon as one of the famous fathers of the Orthodox Church. His writings have even now great value to the Church and serve to prove its dogmatical and historical truth.

²⁷ * The Liturgy is the chief and most important service because the Holy Eucharist (that is the Sacrament of Christ's Body and Blood) is prepared and consecrated in it. The term Eucharist is derived from the Greek, and signifies "thanksgiving". The Roman Catholic Church calls the Liturgy "High Mass". The best interpretation for this name derives from the Hebrew word Missah, a sacrificial offering, thus referring us to that "Pure offering", which in every place is to be offered to God on the Altars of the Christian Church. This word Missah is derived from the radical Mas, the tribute or homage paid by an inferior to his sovereign - thus reminding us that the Holy Eucharist is that "bounden duty and service", which as creatures we owe to God our Creator.

Ruthenian Metropolitan Count Szeptycky, ²⁸ and other bishops, but not in the cathedral of St. Peter itself, as was agreed before, but in that chamber where the Popes fabricated their saints. Because how could a Greek Divine Service be served, putting a shadow over the altar of St. Peter, where the Pope himself sits during his coronation? Besides that, St. John Chrysostom was a Greek, an Archbishop of Constantinople, according to the words of abbot Alcuin "nequam homo", and moreover since the schismatics greatly honor him, may be he was a schismatic himself, - should the Greeks be trusted? Graeca fides - pulla fides! Therefore, it is not necessary to have a service in the main cathedral, it can be done in a hall... That's how it was done.

There was no Iconostasis in the hall; to have an image of it they put some icons up before the altar. The Pope was present during the service and even himself made an intonation in Greek "Peace to all" (Irii pasis), as a benediction in Greek and in Latin languages...

Among the known dignitaries, who were present at this festivity, were, among the gentlemen ²⁹ Monsignor Chisaric, who was honored to carry the fan behind the Pope the fan, ³⁰ which is used to fan the Pope, in order that some kind of ultra-liberal Italian mosquito somehow would not pinch the infallible nose or ear of Christ's Vicar...

The entire festivity gave the impression and character of something artificial, theatrical, masked. There is no love in the hearts of the Papists for the Greeks and for the Eastern Church and only hate can be found there,- and such hypocrisies naturally would not fool anyone and would not convince anyone of the love of the Pope and his court for the Orthodox Church. In the same way the wolf loves a sheep, preparing to eat it... ³¹ The culmination of the festivity was the address by the Pope to those present, when naturally and understandably he mentioned his "love" for the Eastern Church and the Eastern

²⁸ * Andreas Count Szeptycky OSBM 1865-1944, Metropolitan and Archbishop. He was involved in Polish political struggles to create a Great Poland "From Sea to Sea". For this activity he was several times arrested and exiled. Upon his recommendation on March 27, 1907, Pope Pius X appointed the Most Rev. Soter Ortynsky to be the first Carpathian Uniate Bishop in the United States.

²⁹ * St. Alexis used the Russian word "rfvthuth" which is a high position at the Russian Imperial court.

³⁰ * Ουπδιον Ripida - was used to chase insects from the Holy Gifts. It is round or square, on a long pole. In the Orthodox Church it is mostly used during a service with a bishop.

³¹ * For centuries, the Roman Catholic Church had difficulty justifying Orthodox saints, especially Greek saints because these Saints did not defend the position of Papal supremacy. Therefore Roman Catholics called these Saints "national saints" or "minor saints" when speaking to Uniates but to Orthodox representatives they spoke of the greatness of these Saints. The Roman Catholic Church tried to attract Orthodox Christians. For example in London, England in beginning of this century there was a Society of St. John Chrysostom, organized with the specific goal of attracting Russian immigrants to the Catholic Church. Literature was distributed describing the greatness of St. Vladimir and St. Alexander Nevsky (the same one who led the Russians against the Roman Catholic "Crusaders"- the Teutonic Knights). According to that literature these Saints even supported Union with Rome. In a monastery near Rome, there was a printinghouse that printed service books and clergy instruction books in Church Slavonic and Russian languages which replaced the words "the Holy Synod" with the words "the Pope of Rome". The Orthodox Saints in the text were left unaltered. Orthodox clergy members who did not oppose a Union with Rome and who favored a "dialog" received awards from the Papal Church. Among the recipients were such persons as Patriarch Maximos IV, Rev. John Meyendorf, Catholicos Khouren, Patriarch Athenagoras and several others. However at the same time Roman Catholic theological institutions taught differently about Orthodox saints, for example about St. Chrysostom: "Though basically orthodox, his faulty Antiochian theology is sometimes revealed in inaccurate expressions on the hypostatic union and inapt references to the Blessed Virgin". (Neuman C. Eberhardt, A Summary of Catholic History, Vol. I, 1961, pg. 301) This accusation is ridiculous; St. John did not share views on dogmas, possibly because they were only introduced by the Roman Catholic Church during the last two centuries. Now with the collapse of the Soviet Union, the Roman Catholic Church is again revising Church history. It is comical to see statements such as: "the Orthodox Church in Russia.. developed from the Byzantine Church before 1064. Some of its members subsequently established communion with Rome as the result of a reunion movement". It is unnecessary to comment on such statements.

Rite, about the support of which Popes have allegedly continuously cared like fathers. Naturally, the Vicar of Christ kept silent about the Papal bull recently proclaimed by him- *Ea Semper*, which was sent to the Uniates in North America! At the same time the Pope complained of the indifference of the East,- saying, that the East does not want to submit to Rome, without which submission, according to Rome's frank admission, no unity is possible, - and finally he expressed hope that sometime the East would submit itself to the Papal shoe.

Well, - nobody forbids the expression of hope.

What is the future?

Can anything as well prove the sad condition of the poor Ugro-Russians in Hungary, as the printed information in the half-official organ "*Pesti Hirlap*" of November 13, this year? In its translation to the Russian language it said the following:

*"The Moscovite Church. Among the Panslavic inhabitants in Saros County, many of whom have been in America, began a secret agitation with the goal of building an Orthodox church in Becherov. The Minister being informed of a secret (!?) underground Panslavist movement, demanded an opinion from the biskup of Priashev about this matter. The biskup deputized Dean Ioann Kapishinski and another ksendz in his diocese, Michail Artim, who was a deputy to the Seim, to investigate the entire matter at its source. As our correspondent notified, the Inquisition has proven, that the Moscovite faith (!?), with the exception of several known Panslavist agitators (!?) does not have any following among the people and that the entire movement is nothing other than a political (!) agitation. This is how the report will be made to the Minister by Dean Kapishinski and Deputy Artim (one of the lowest creatures of the Uniate ksendzes) and there is hope, that the Minister will prohibit the building of a church."**³²

Indeed the healthy brain would not be able to comprehend and deservingly to evaluate such - phenomenal stupidity of the Hungarian administration!

But let's examine the matter. - From the information given above it can be concluded, that those inhabitants of the village of Becherov, who joined the Holy Orthodox Church - Uniates in the past - are requesting from the Minister permission to build an Orthodox church: but since they request it, - openly, publicly, then there can't be a conversation about a "secret", "underground", and additionally also "Panslavist" work,- and even more about "political agitation"? Where is there a political agitation, when the Becherians, who support the Orthodox Church, as citizens who are subjects of Emperor Franz Joseph, as Orthodox - would be administered by an Orthodox bishop, and would be responsible for fulfilling their civil and Christian obligations. They pay taxes, serve as soldiers, and observe the faith of their forefathers,- from which they were separated by force in 1646! Therefore what business is it of the Hungarian Minister, if they recognize or pray for the Pope? if they believe or not in his infallibility, his supremacy, Purgatory, the Immaculate conception? Since when is Mr. Vlasich, Minister of Religion and Education (by the way also a separated Serbian - Slav) a keeper and observer of the Dogmas of the Papal Church! Therefore why doesn't he send a commission there, where Jews plan to build a synagogue, and Protestants - a prayer house, why doesn't he try to find out, if the Jews, Calvinists and Lutherans believe in the Pope, the Immaculate Conception, and Purgatory? The Hungarians themselves continuously proclaim to the entire world, that in Ugría everyone has not only personal liberty, but also liberty - of conscience: - even by law it is permitted to go from Christianity to Jewry! But it is not permitted to be an Orthodox?!...

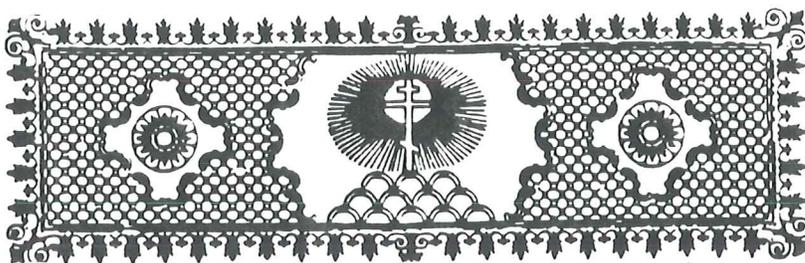
³² * For additional information see the article "Fear has big eyes!" St.Alexis, The Writings, pg. 60-63.

Political agitation? - But who wants to build that church? Politicians? agitators? influential people? No!... simple farmers, workers, who know about political intrigue as much, as about the Chinese Emperor, or about the inhabitants of Mars! Is it not funny, doesn't it sound comical that, the government sees in poor, subjugated, Ugro-Russian people, a mighty political "agitation", that it is not even permitted to them to build a church!... Did the Minister forget, that thousands of these poor Ugro-Russian people stood faithfully at the throne of their Emperor Franz Joseph I, when danger surrounded him and his dynasty in 1848, 1859 and 1866, when thousands of them lost their heads, shed their blood for king and Fatherland at Salferino, Madjent and Sadovo when Slavic regiments, - among them Ugro - and Galician-Russian,- saved the dynasty of the Habsburgs? - And what kind of gratitude did they get for their deed?... Now Hungarians and Polacks speak about them with contempt, they are exploited by Jews, and they are forced in America, Canada, in Brazil and Argentina to look for a better fate and when they return home, then they are even forbidden to build churches since those are political, secret, underground agitations!...

The ingenuity of this government reaches its zenith in the matter when a Uniate biskup is asked for an opinion, should the Orthodox inhabitants of Becherov be permitted to build a church in Becherov? - It seems to be the same, as if a wolf would ask a bear for permission to eat a sheep?... Would a Uniate biskup agree, that the Orthodox,- who were previously Uniates,- could build a church there where there is already a Uniate one! Besides a Uniate biskup is the same kind of an enemy of Orthodoxy, as is the Roman Curia! Isn't that matter laughable? Is the Minister ashamed, to make himself such an order? *Difficile est satyram non scribere!* That the Uniate biskup of Priashev Valia Janosh, whose "ingenuity" is known to us from his "apostolic messages" and his "Suscus" - a proposal of the Hungarian Liturgy (when in front of the "Vicar of God" in Rome, during the "Holy Jubilee", he dishonored himself by kneeling) he sent to investigate the matter a "doctor" equal to him, namely Michail Artim, then the entire matter becomes clear! Who of honest people would have decided to accept such a dirty mission, knowing from the beginning that it would be necessary to insolently lie and twist the facts? - for a mission like that one it would be necessary to find jerks, who do not possess honor or conscience, whose vanity, and egoism yields only to their foolishness! Only Artims are capable of such nasty matters!

It is remarkable also that, Dean Ioann Kapishinski himself was called by "Dr." Michail Artim, and also by his father, "Moscovite" and "Moscovite spirited" many times, - and now he, together with Artim, reports to the government, that the building of an Orthodox church in Becherov - is a political matter, an underground activity of the Panslavists! That's hard to believe! But *tempora mutantur et nos mutamus in illis...*

One more thing! We know of Orthodox, Catholic, Protestant and all kinds of churches of other faiths, but what kind is that "Moscovite" church in Becherov? Do the people of Becherov want to bring over some magnificent church from the White-walled Moscow? But maybe, it is possible that for Minister Vlasich and his assistants the report from the Priashev biskup and Artim would seem an absolute achievement of perfection and wisdom: *Similis simile gaudet!*



Who supports the glory of the Pope?

The local English newspapers had the following news during the past days:

Pope Will Let King Visit Rome.

Rome, Nov. 12.- The Vatican authorities, through the archbishop of Athens, has officially acquiesced to the king of Greece visiting King Victor Emmanuel on Nov. 23 and, remaining here four days. If King George desires to see the pope, the latter will willingly accede to his request.

Strange! The Pope through the mediation of a Catholic archbishop of Athens officially agrees that, the King of the Hellenes, George I would visit Rome and the Italian King Victor Emanuel III, stay in Rome for four days, and to all of that additionally, graciously, the Pope is ready to receive King George, if the latter would wish to do that!... A Pope graciously permits a monarch of an Orthodox Greek nation! - a monarch, who is himself a Protestant, to come to Rome and to visit the King of Italy!...

Indeed, if we did not live in the XXth century, and hadn't ourselves seen steam and electrical machines and all kinds of inventions of the "century of enlightenment and culture", then reading that written above, we would have to think that we were in the XIth-XIIth and XIIIth centuries, when Gregory VII, Innocent III, or Boniface VIII, or one of other Popes of these centuries who was at that time king of the living and the dead, reigning "orb et orbi". Along the streets and in the air are not electrical streetcars, and telegraphic sparks, but Papal arrows of condemnation flying from the Vatican arsenal,- and that also now the Pope can assign, or depose Czars and Emperors, until now he can step on the Czar's neck, proclaiming:

"Stepping over viper and basilisk"...; that now Rome is not the capital and the main city of Italy, but a city of the Roman Jupiter and the Vice-God, the Pope, to whose feet bend Czars and nations expecting: "great and rich favors" from different bulls, breves, indulgences and - "wishes",- naturally for good coins, since Rome does not give anything free!.. Reading the above mentioned news, a person unwillingly smells the smoke of the fire of Giordano Bruno, Savonarola and Huss; he sees Alexander VI, and Julius II, who baptized people not with a cross but by the sword - who chased kingdoms and nations not into the "easy and good yoke of Christ", but under the shoe of the imaginary Lord's "Vicar" - the Roman Pontifex!

Does it seem possible that something like that could be possible in our time?

It is sad to say, but it is not only possible, but a true fact, since the Pope is also the same today, as he was in the XIth or XIIIth century, with the only difference, that at that time all the Czars and Emperors in the West were Papists, and now the majority of them - are of the Protestant faith; however, they support even more the "godly (?) rights" of the imaginary "Vicar of Jesus Christ", than the Papists did! I will not speak about the Orthodox people!... they even with more reverence, almost with fear, look at the Roman Vice-God! That seems at first glance to be impossible, but the facts of Papal history since 1871 prove it.

When in 1871 the Italian General Cadorna with 100,000 soldiers occupied Rome and chased away the Papal army (isn't it ironic that the Vicar of Christ - has an army, with cannon and bayonets!) and its general, Kanzler; - he did not even wish to take prisoners since the army, as General Cadorna said, consisted of "jerks", from the entire world;- then all European, especially liberal, newspapers wrote that the "glory of Papacy" disappeared and the "Vicar" of God would soon become a simple bishop of Rome!.. But newspapers, and people soon were disillusioned, since, first, the Government of Italy through its "Guarantee treaty" not only appeared not to lower the Pope to the level of a simple bishop, but on the contrary recognized him as a sovereign person - a king (papa-re), giving him a guarantee of: 1) that part of Rome, called "Pars Leonina", then, 2) a yearly 6 million Liras salary and then, 3) an estate at the shore of the sea, Castel Gandolfo,- with extraterritorial rights for the Vatican, where the Pope, after the occupation of Rome, moved from Castel Angelo. Pope Pius IX, it is true, did not accept this treaty, and proclaimed himself a "Vatican prisoner", protesting severely the theft of the "Inheritance of St. Peter." (Patrimoni-um S. Petri;- even though St. Peter did not own a piece of land, even the size of a palm, the Popes, received land and provinces as presents from Karl the Great, and Pipin and Matilda of Tuscany, and along with land that they occupied by military force, called that the "Inheritance of St. Peter!"). The Pope condemned the Italian government; however the act of the Italian government was a reason for Catholic countries, to use this circumstance, especially after the diplomatic corps was created at the Vatican, to give them the right to all kinds of ambassadors in Rome; at the court of the Italian King (ambassadors at Quirinal), and at the court of the King-Pope (ambassadors at the Vatican)..

The occupation of Rome placed European governments in a comical situation; united Italy became a great country; the King of Sardinia accepted officially the title of King of Italy,- and since he and the Parliament proclaimed the city of Rome as the capital of Italy, the governments and their rulers had to take that into consideration! But how did it happen that the most dependable and Ultra-Catholic Majesty of Austria could accept the concept that "Holy Father" was robbed (?). At the same time he himself lost two of the best provinces of his Empire: Milan and Venice, which became part of Italy, and the princes who were his relatives were chased away from Modena and Tuscany!³³

The problems of this diplomacy made heads spin! But one could not ignore a "fait accompli" nor the "Holy Father" either!.. The problem was, that Rome was occupied not by revolutionaries, but by the army of the legitimate King of Sardinia, Victor Emmanuel I,³⁴ besides "Senatus populus que romanus", (the inhabitants of Rome, by "plebiscite" (vote) by a great majority of votes expressed their wish to be part of the kingdom of Italy (L'Italia Unita); by doing that they expressed such hate against everything that represented the Papacy, that it is hard for a person even to believe. The Papal coat of arms were broken, soiled; in the streets the cardinals, bishops and priests were insulted; on Good Friday there were balls, musical entertainment, right in front of the Vatican, the people ate meat and joked about everything that reminded them of the Papacy. After that General Cadorna took many ksendzes and monks, shaved their heads and took them into the army. All kinds of "padre" and "archipretre", could be seen dressed in military uniforms with packages under their arms (those very reverends), who after the occupation of Rome went to kostels to serve masses; but later all of them left their packages and kostels and masses, and instead of packages quite often walked in the streets holding the arms of ladies! Therefore what could be done not to insult the king of Italy, and the Pope? In vain the Minister of Foreign Affairs in Italy strained his strength, to gain acknowledgement by the European governments of Rome as the capital of Italy; they did not do that de jure until now, even that de facto they have accepted it, since they have their representatives at the Quirinal (King's court),- but they have them as it was said above also at the Vatican with the Pope. And besides it has to be remarked, that there is a diplomatic curiosity, when an ambassador of the same Majesty and country at Quirinal does not officially communicate with his colleague at the Vatican; since the Pope and the King of "Sardinia" (the Pope until now does not recognize Italy and the Italian king, but only the Sardinian) do not share friendship, and do not communicate diplomatically. The "White" (royal) aristocracy with contempt looks down at the "black" (Papal) aristocracy et vice versa!..

The government of Italy, wherever it can, shows all kind of "pleasantness" toward the Pope; for example, across from the windows of the Vatican was built a statue of Giordano Bruno³⁵ and Protestant prayer houses etc. Intentionally the Pope wants to keep and support the "Roman question", and involun-

³³ * In Austro-Hungary, like Germany, Kulturkampf began (1867-82). The new constitution threatened the understanding reached with the Holy See in 1855. From the beginning the new liberal regime tried to weaken the privileged position of the Catholic Church. Chancellor Graf v. Beust (1809-86) virtually repudiated the Concordat by decreeing that marriage jurisdiction be given to the civil courts, that all religions should enjoy equal rights before law, that secular direction of education in the public schools would be assumed. Chancellor Beust even announced that the definition of papal infallibility had so modified Vatican status that the Concordat might be regarded as abrogated. To avoid worse, Cardinal Rauscher of Vienna accepted the accomplished fact to avoid legalizing the status of the Old Catholic Church.

³⁴ * During the Franco-Prussian War (1870) the Roman garrison was recalled, and Napoleon III captured. This relieved the Italian government of its dependency on the French. On September 8 King Victor Emmanuel informed the Pope that Rome was about to be seized, and guaranteed his safety. The answer was "they speak of guarantees. Who will guarantee these guarantees? Your king cannot guarantee them. Your king is no longer king; he is dependent on his parliament, and that parliament depends on the secret societies". The United States offered the Pope American naval vessels for escape, but Pio Nono rejected the offer. On September 11, General Cadorna crossed the frontier with 60,000 troops. The Pope ordered his forces to defend the Roman city walls until they were breached, in order to demonstrate that he yielded only to force. General Kanzler capitulated and the Pope responded on November 1 with a formal protest and ex-communication for all "invaders, be their dignity what it may". Proclaiming himself as a "prisoner of the Vatican" neither he nor his successors set foot on Italian soil until 1929.

³⁵ * Bruno, Giordano c.1548-1600 an Italian philosopher; championed Copernicus' theories of astronomy; was convicted by the Holy Roman Inquisition and burned at the stake.

tarily the Italian government helps to do that. European diplomacy in any way ignores this Papal claim, leaving the "Roman question" as a family problem between the Pope and the king of Italy! Therefore many times tragicomic scenes occurred; for example, if a policeman comes too close and steps into the territory of the Vatican, then the Papal doorkeeper runs to the commandant "of the apostolical" (?) hall with a complaint! Or as happened, for example, by chance Cardinal Rampolla came to one of the European diplomats and there met King Humbert I.³⁶ The King politely greets Rampolla - who was at that time Secretary of State for the Pope and extends his hand for him to shake,- but the Cardinal turned his head and left the room! The South-American republics also - not only large ones - but small have dual representatives in Rome, but the majority of them is little interested in the "Roman question". The situation of the Papacy in the beginning of the '70's was quite critical.- It is true, that in the beginning of the XXth century the Papacy was also in a critical condition, but between these two periods there was a great difference. When Napoleon I liberated the Papacy from the "Inheritance of the Apostle Peter", and the Pope was taken prisoner... then the Pope had "condolence from - the poor", who, like him were suffering from Napoleon's tyranny (*Solamen miserorum socios habuisse in doloribus*); - almost all the kings of Europe suffered, consequently they sympathized with the Pope.³⁷ In 1871, after the occupation of Rome, the Pope did not have even one protector, who would act in his interest as mediator with the Italian government. There was also sympathy for the Pope then, but only platonic, for example from Austria with its Monarch, then Bavaria and some other countries and minor persons, but they could not help him in any way; even though Pope Pius IX sent his thunder and condemnations from the Vatican in all directions, but by that time the entire world knew that, they were only harmless innocent fireworks, that could scare only fools! And really where could the Pope turn? His own "children", the Italians, took from under his feet his "inheritance of St. Peter"; the "first daughter" of the Papal Church, France - was suffering, "bleeding" under pressure from the Protestant Monarch of Prussia and the Emperor of Germany; Spain just recovered after an internal revolution, Austria was scared by the victories of the Prussians and was moaning; Belgium and Bavaria were infected by liberalism; neither the Monarchies of England nor Holland, those two heretical countries, nor the "schismatic" Russia, did much about returning the "inheritance of St. Peter" to the Pope!

Even less! there was only "initium dolorum". Soon in Germany "Kulturkampf" began.³⁸ Prince Bismarck, the Iron Chancellor of Germany, publicly proclaimed war on the Catholic Church in Germany by

³⁶ * King Humbert I and Pope Leo wished to see reconciliation and unity among the Roman aristocracy divided into pro-Vatican or pro-Quirinal factions. But Freemasons demonstrated denouncing the Law of Guarantee as generous toward the Papacy. Open conflict followed, sometimes reaching fanatical proportions, e.g., Carducci presented his "Hymn to Satan" at La Scala Opera House in 1882. The Italian government, moreover, violated its own Law of Guarantees by assuming jurisdiction over Vatican territory in the case of Martinucci, a dismissed Vatican employee. Other anti-Vatican demonstrations followed such as erection of a statue in honor of Arnold of Brescia, a "communist" agitator, etc.

³⁷ * Popes Pius VI and Pius VII tried at any cost to have good relations with revolutionary France and then with Napoleon. Pius VI died under arrest in 1799 at Valence having been carried on a stretcher over the Alps to France. In 1804 Napoleon Bonaparte with Papal confirmation crowned himself "Emperor of the French". Cardinal Caprara allowed celebrations of the feast of "St. Napoleon" and approved the imperial catechism which exacted of children a lengthy response of 25 lines on their duties to "Napoleon, our Emperor". In 1808 French troops occupied Rome and in 1809 a decree proclaimed that the Papal city of Rome had been annexed to France. The Pope was arrested and transported to Savona, where he remained under guard until June, 1812. Upon Russian demands he was freed.

³⁸ * Kulturkampf - German - a struggle or battle for a cultural outlook. It began in Germany under the leadership of Chancellor von Bismarck (1871-90). After he united Germany and defeated France, he proclaimed that Germany had no further territorial ambitions. With the Triple Alliance with Austria and Italy and friendship with Russia, and good terms with Great Britain he achieved peace in Europe. He regarded Socialism as a greater menace than Romanism and eventually joined forces to oppose it. Kulturkampf was a continuation of some ideas that were introduced before by Napoleon I, namely government's control over education, civil marriage, church appointments, etc. The Vatican proclamation of the "infallibility of the Pope" affronted the theory of the secular state. The Old Catholic Church began its work being recognized by several countries. The succeeding conflict over this issue was therefore visualized as a "war for civilization". Von Bismarck's aim became international.

the introduction of the "May laws"³⁹ and he did it in the German way - quite abruptly! He put in jail those biskups, and ksendzes who resisted; the Jesuit and other other orders of monks were chased out of Germany. Grieved by all this, Pope Pius IX, sent a quite undiplomatic, better said, quite absurd letter to Emperor Wilhelm I. He wrote, among other things, that he is the "father" of all Christians, and since they all belong under his authority, Emperor Wilhelm I does also, and therefore he demands submission from all! The Emperor answered this letter with Imperial dignity, rejecting all imaginable "fatherly" rights of the Pope over him and Protestants! And the ksendzes and biskups were put behind bars as before! But as it happened "Kulturkampf" - was an unfortunate step by the genius Bismarck. All Papists in Germany became his enemies and the introduction of the May laws assisted the spreading of Socialism in Germany, which soon became a strong factor in the political life of Germany... During this short time there were several attempts on the life of Emperor Wilhelm I, and on the life of Bismarck himself. Something began to boil strongly in Germany, in political and in church matters; it went so far that in 1874, to redirect the attention of Germans from internal matters, a new war was declared against France! If Russia hadn't in friendship come to the aid of poor France, Bismarck would have made a further attack. During all this, new life began in Italy; all came to life, especially in respect to politics,- in church-religious matters also, people began to breath freely; in France, after bringing down the Communards, came a religious reaction; the French began to build again kostels; magnificent kostels were built like Sacre Coeur Jesu on Montmartre and demonstrative pilgrimages began to Lourdes! In Germany a movement of "Old-Catholics" began - but even though it began quickly, until now it has not had much success. There were two reasons: 1st., the political authorities in some German countries were not especially sympathetic to it, and in Austria the government even with hostility came out against the Old-Catholics; the 2nd reason was the actions of the Old-Catholics themselves, who came closer and closer, not to the Original Church but to the Protestant. By doing this they estranged those Catholics, who were not in agreement with the new Papal dogmas, but at the same time they did not wish to become Protestants!... In Spain King Amadeo, when he saw that he could not succeed against rebellious Spaniards, abdicated from the throne, and General Pavia using a militant revolution put the Bourbons on the throne again in the person of Alphonse XI... In other words, all over Europe politics boiled with life and countries were occupied with their own internal affairs; there was no one who would be interested in being involved with the "Roman question"? even less, because Pope Pius IX persistently answered all proposals with one word only: "non possu-mus"!... and maintaining this persistence he died⁴⁰ in 1878, disproving the most beloved sentence and Papist prophesy: "non videbis annos Petri" - after his 32 year long "infallible?" Czardom (but St. Apostle Peter was only Czar for 25 years?!). In his place Cardinal Perche was elected under the name of Leo XIII, as "Vicar" of Jesus Christ and God's Deputy (?) on earth!

³⁹ * Chancellor Bismarck named Dr. Adalberg Falk, a Freemason, as minister of Cult. The first of a series of "Falk Laws" was promulgated in May, 1873, decreeing: regulation of clerical education, Ecclesiastical government then Catholic societies were dissolved and their press prosecuted. Civil marriage was introduced. Ecclesiastical property was taken from episcopal direction and placed under committees of laymen. Some priests were deposed by the government and some were exiled from Germany. The few priests who sided with the government were excommunicated by the hierarchy and shunned by the laity. The bishop of Paderborn was exiled and the bishops of Breslau and Munster were arrested. A thousand parishes became vacant. All seminaries were closed and detective measures taken against secret training. The episcopal heroes were Archbishop Ledochowski, named Cardinal in prison by Pius IX, and Bishop Ketteler. Catholic lay officials continued to be dismissed until Falk resigned in 1879.

⁴⁰ * The Pope survived the Italian king by one month, dying on February 8, 1878. During his funeral procession, delayed until 1881, Freemasons attempted to throw his coffin into the river Tiber but were restrained. Their action was a reply to the Papal decree that loyal Catholic youth not could vote or take office under the king, which partially paralyzed Italian Government.

II

Coming to the throne of "St. Peter" and accepting the dignity of "God's Deputy", Pope Leo XIII, was not like Pius IX.- The latter in his spirit and his wisdom was weak, without any energy, and at the end of his life became almost a complete idiot, he strongly believed in his "infallibility" and during his entire life he was a toy in the hands of the Jesuits and Cardinal Antonelli. He had almost no learning, since he did not even plan to be a ksendz. He served in the Papal army, where he received the rank of captain. He spoke Latin only as it is spoken in "kitchens", and the so-called "apostolic notaries and secretaries" had many worries with his Latin grammar.- His successor Leo XIII made much effort to speak and write classical Latin, and even wrote odes and epigrams - naturally of very questionable value. While Pope, however he wrote much in Latin! He was quite educated, a crafty and resourceful diplomat, of the so-called "French school", which meant much in the Collegium of Cardinals. It should however not be thought, that this Collegium of Cardinals consisted of the most clever and wise, especially when the Italian Cardinals are considered. They have a remarkable understanding about ethnography and geography. I was myself present to witness one example of that geographical knowledge. This was in 1869 or 1878, I do not remember it exactly, however there was this fact. Cardinal Pronuncio Falcinelli in Vienna was invited by the Bishop of Kashav to the city of Bertfeld in Ugría for the blessing of the new Calvary. The Pronuncio came to Priashev and stopped for a day with the Uniate Bishop Iosif Hahancio. Naturally, hospitality was extended to him and he was received with glory; all kinds of deputations came to greet him, and he received them, politely discussing and talking with them about everything. It happened that one of the deputies was born in the city of Bartfeld (a small city in the northeastern part of Ugría, not far from the borders of Galicia. It is known for its mineral waters) where as it was said the Cardinal was going.- "Oh, you are" - asked the Cardinal - "from Bartfeld? This must be, not far from the Black Sea?" You can imagine how his question shook everyone! It became completely quiet, but at the most critical moment Bishop Hahancio began to say something, and in this way saved Pronuncio Cardinal Falcinelli from a great "blamage". I heard of another case from a Galician, a reader in the Collegium St. Athanasius, in Rome,- where Uniate candidates are educated. The dean of the Collegium, Agliardi,- later a Cardinal and Papal Nuncio, and a special envoy at the coronation of Emperor Nikolai II,- learning, that this student was from Galicia, began to speak to him about Galicia, and among other questions asked him: "who are the majority of the inhabitants in Galicia: whites or blacks (Negroes)?" There are many other similar cases that can be brought up! Pope Pius IX also belonged to to this class of scholar!

Upon occupying the Papal throne, he soon noticed, that due to the politics of his predecessor, there was little sympathy for the Papacy among the Royal houses and governments, so that there was even a chance of losing what sympathy was left!.. Therefore he decided immediately to change the course of the "boat of St. Peter". First of all he began to "flirt" with Germany and Bismarck. The latter had already come to the conclusion that he made a big mistake with the "May laws" when he planned with the secret assistance of the German socialists to destroy the Catholics.⁴¹ Therefore now, he grabs with both hands the chance of closeness with the Pope, and even though he proudly expressed about two years ago, that he would not "go to Canossa",⁴² in reality he went! The May laws have partially changed, and partially they are not in use! At the Vatican the special position of a German Minister was established; in his disagreement with Spain about the Caroline Islands, Bismarck even selected the Pope as arbiter judge; he lead the matter so far, that Pope Leo XIII agreed to invite the German Emperor Wilhelm II to

⁴¹ * Bismarck decided that Socialists were more a threat to Germany than the Catholics. Bishops and priests were for the most part permitted to return. The Chancellor invited Bishop Kopp of Fulda to supervise revision of the May Laws that were abolished with the exception of the ban on Jesuits on the theory that the Jesuit "Black Pope" directed all their religious activities.

⁴² * Canossa an old town in Northern Italy: scene of penance (1077) of Henry IV of Germany, Holy Roman Emperor, before Pope Gregory VII. In 1870 the Vatican gave a definition of papal infallibility. This reflected Bismarck's personal declaration of war, May 14, 1872: "After the dogmas of the Roman Catholic Church which have been recently promulgated, it will not be possible for a secular government to conclude a concordat with the papacy, unless that government effaces itself to the last degree and in a way to which the German Reich at least will not consent. Do not fear. We will not go to Canossa, either in body or in spirit."

visit him, when he visited his Italian ally, King Humbert I.⁴³ That meant much! The Popes who became "prisoners of the Vatican" would not invite any monarch who visited the King of Italy in Rome; they would count it as a personal offense, if a Catholic monarch would visit the Italian king in Rome! Because Rome - was Papal, the "inheritance of St. Peter", which was seized by the kings of Italy! That's true, if all monarchs of Europe would come to Rome to visit king of Italy, then it would be acceptance of the occupation of Rome by the Italian king, not only de facto, but also de-jure as just, and the Pope unwillingly would be put in the position of a Roman bishop! But until now not one monarch in Europe without special "pourparlers" has done that to the Pope, all monarchs, first before coming to Rome, have asked through their ambassadors in the Vatican, what would the Pope say, if one or another king would come to Rome?... The exception was only the president of the French republic Loubeth, who, not listening even to the protests of the Pope, visited Rome and the king of Italy, and in doing this completely ignored the Pope!... But we see what kind of relations exist now between France⁴⁴ and the Vatican!...

The travels of the German Emperor Wilhelm caused some headaches in diplomacy! How - could it be done, that "the wolf would be fed and the ram stay alive", that neither the Pope, nor the king would not feel hurt? The situation was very delicate! And this was how diplomacy climbed out of the swamp... According to international law, an embassy is ex-territorial; that is, every embassy is part of that country, that monarchy, which the ambassador represents,- therefore it was decided this way: Wilhelm II was to visit the king of Italy,⁴⁵ he will be his guest, then he will go to the German embassy at the Vatican, there he will change his clothes and in a coach of the ambassador at the Vatican will go to visit the Pope! There was peace but with laughter by clear-thinking people, who saw in the action a funny comedy! The Emperor of Germany, the Emperor of a Monarchy, who according to the words of Bismarck, fears only God, and no one else,- who will not go to "Canossa", danced like a harlequin at the end of a string held by a sly old man and adroit diplomat, the imaginary "Vicar of Jesus Christ", the head of the Papal church and the dispossessed king of Rome (Il papa-re)! Isn't it therefore a miracle that the Greek King George almost asked for permission from the Pope, to visit the king of Italy? It is true that a ceremony was made but in reality it was nothing but a stupid comedy on the subject "Mundus vult decipi, ergo decipiatur", but the Pope knew and knows that he kept his position, that the entire world saw that even Protestants obey his will! Not in vain did Pius IX write to Wilhelm I: "all Christians, therefore you also, are my children, and they have to obey to me"! And they do obey! After this diplomatic comedy the members of other monarchies could not visit the Pope and the king of Italy, but for some time they had to go to the corresponding Vatican Embassy, stay there for some minutes and then from there they were admitted without difficulty to greet the Papal shoe!... This way Edward VII, king of Britain and "head of the Anglican Church" met the Pope and, as it was said, the meeting of those "two heads" was very touchy! Only Loubet, even though he himself was a Papist, did not feel any necessity to see the "Vicar of God". Even more successful was the Emperor of Austria and "Apostolic" king of Ugría Franz Joseph I; he has not been to Rome until today and did not return a visit to King Humbert I, who visited him in Vienna. At the same time Franz Joseph is a member of the Triple Alliance, which puts him in an awkward position! It's true that he returned the visit to Victor Emanuel II but in Venice; and even this was done only because of pressure from Berlin, but he will not go to Rome for anything, even though after the visit of Wilhelm II to Rome, everything was done by Berlin, to expedite somehow the stubborn old man to Rome but everything was in vain! Therefore also the contemporary king of Italy has not been in Vienna, and there is talk that because of this foolishness there is a rupture in the Triple Alliance, which Bismarck had created with difficulty, using all his power, between Germany, Spain and Austria! Of the great monarchies, only Orthodox Russia and its

⁴³ * King Humbert I (1878-1900) son of Victor Emmanuel II.

⁴⁴ * The Ligue de Enseignement, founded by Freemasons to advocate neutral state schools, had been gaining support in France. Educational secularization became the object of the new minister of education. Religious instruction was relegated in the public schools to extracurricular periods. In 1886 it was decreed that all teachers in the public schools be lay and must preserve absolute neutrality in teaching any question involving religion. The law was enforced against the Jesuits already by June, 1880 as against an "unauthorized religious order".

⁴⁵ * Wilhelm II, disregarding Protestant agitation, was more friendly than Bismarck toward the Pope; he freed the Catholic clergy from peacetime military service in 1890, and during 1891 restored the clerical subsidies that had been withheld since 1875. He visited Pope Leo in 1893, and in 1901 intervened on behalf of Catholics at Strassburg University.

Sovereign, did not go to Rome, and visit either the Pope or the king! A time had already been set for this journey to Rome, but thanks to the wildness of the Italian Parliament and the severity of the Italian Socialists, the trip was delayed ad graecas Calendas! Praise the Lord!... since in Rome, especially in the Vatican there were many who expected this visit! Still more! Not only speaking of the Papists, almost all of the most known monarchs of the Protestant faith greeted the Pope, visiting him, but he did not do it in return! - But the "schismatics" monarch of the great North Empire did not visit him! What a great triumph it would be for the Pope, if the monarch of Russia would accept the Pope as a sovereign monarch and, visiting him would, show the entire world, that in Rome not only the king but also the Pope is Master. It has to be remarked, that these royal journeys of monarchs to Rome are always blows to the morale of the Italian king! This poor person finds himself in a quite comical situation: he does not know, what he represents in his own capital city!...

It would be curious to know, what kind of ceremony would the Pope demand from the Russian Emperor; - since Russia does not have an ambassador at the Vatican, probably the Russian monarch would come with a ceremony like the English king. - Naturally, visits of monarchs of non-Papist faith are empty forms - of old Spanish etiquette, however they, for the Pope, and the Papists have great importance! Papists, speaking of the Pope, do not forget to mention that the Protestants (otherwise said: demnandi haeretici) honor the Pope as "head of the Christian Church" and as sovereign "king"! Therefore by this means these Protestant monarchs increase the halo over the head of the Pope and support him in a dignity, that St. Peter never had, even if we would accept that he was in practice the first Pope of Rome. I repeat, in what bright light would shine the Papal halo, if also the "schismatic" Emperor of Russia, who by Papist stupidity and Protestant ignorance is considered and imagined as the "head" and Pope of the Orthodox, and not only the Russian but the Ecumenical Church, would suddenly visit Rome!... But praise the Lord, this until now did not happen, and it does not look as if it will happen soon, and at this time Papal politics with all its strength is planning to capture Orthodox Russia in its nets. This is clearly visible by the circumstance, that since the present monarch began his reign all kinds of methods have been used to establish in St. Petersburg the "Apostolic" Nuncio, or at least a "delegation". This would mean to begin diplomatic relations with Orthodox Russia and to begin openly to do work that before was underground and pernicious. Even more, Papists of the Russian Empire, namely the Poles, have their secret agents in Rome not only near the king but also near the Pope. The Pope has delegated agents, - naturally a secret! - in Russia, demonstrating by this method, that Papacy lives and that Poland has "nie zginela" - not vanished!

During the last years only the deceased Grand Prince Sergei Alexandrovich of the Russian Royal House has visited Rome. I do not know, if what some Papist newspapers in Italy and Germany wrote then was true, that the Grand Prince reverently kissed the hand of the Pope, and then, after the audience on his knees, prayed at the assumed tomb of St. Apostle Peter in the cathedral of the same Apostle!... This matter, as it is, does not show any evil, showing only what kind of deep religious feelings Russian grand princes have, and what reverence they have toward dignitaries of churches with animosity toward us; but if we look deeper into the matter, then it is hard to understand, why Russians, - namely Orthodox people, speaking simply, "oversalt" in some matters? I have seen not only Orthodox lay people, but priests, even a bishop, who crossed themselves by the holy cross, in an Papal kostel, who have taken their hats off in front of a kostel! "What is bad about that?" - a non-Orthodox person would ask. Naturally, nothing evil..., but look at the Papist ksendz or biskup, would he do that in front of an Orthodox church, or in the church inside? Not ever! even though not all Papal ksendzes and bishops have the same opinion as the inveterate Uniate fanatics and Professor Doctor Cheljunchakevich; "in Eucharistia Schismaticorum non Christus sed diabolus est praesens" - "in the Schismatics' Eucharist, not Christ but the devil is present", but the majority of them anyhow are convinced in their souls, that there is no God present in Orthodox churches! Very-very seldom comes a Papal ksendz, and even less often a biskup into an Orthodox church!... Even then, at the sacred coronation of the Monarchs Alexandr II and III, the Papal ambassador did not come into the Dormition Cathedral in Moscow, but only from the outside, from behind the doors stretched his neck, to see what is being done inside the Cathedral... but he could not enter... it would be already "Communicatio in sacris cum Schismaticis", - it would be a sin, that could be forgiven only by the Pope. I did not read if during the coronation of the present Emperor Nikolai II, Cardinal Agliardi was inside the church, that glorious ethnographer, who looked for Negroes in Austrian Galicia; I did not see his name among the people present in the church. It is possible he was also on the steps of the Cathedral together with the Emir of Buchara observing the sacred acts of the "schismatic"!...

Because the Russian Emperor has not been in Rome, Pope Pius X repaid him differently; he, after the conclusion of the Portsmouth Peace agreement, wrote a very kind letter to the Japanese Mikado thanking him for his good relations with local Christians... In return the Mikado did not lag in his zeal

toward the Pope, naturally it was not as comical, as was the case after the Russo-Turkish war with the special Ambassador from the Turkish Sultan. It is known, that the "infallible Vicar of Christ" Pius IX blessed the Turkish yataghans⁴⁶ and that on many occasions in conversations he expressed a wish for the victory of the infidels over the "schismatics"! The Sultan wished to express his gratitude for the friendly sympathies to his colleague, the Pope, (since the Sultan is "head" of the Islamic faith) and he sent Fuad Pasha to Rome. Previously this Pasha was a water deliverer in Czargrad. He was a simple uneducated person; who, arriving in Rome did not know how to address the Pope during an audience, but decided that: since his Monarch is "head" of the Islamic faith, and the Pope of the Papal faith, then it would be best to address him with the same title; and he addressed him as "Grand Sultano e Padi-shah della Chiesa Catholica" - Great Sultan and Master of the Catholic Church. Because of this title, Pasha was received with greater kindness by the Pope, than Leo XIII received the Bulgarian Prince Ferdinand, who came to the Pope to explain, why he had to bring up his children in the Orthodox Faith; and even though he was more servile toward the Pope, - the latter, - as witnesses tell, - gave Ferdinand such an "only saving-catholic" reprimand, that he, in confusion, upon leaving the Pope, almost climbed into a bookcase instead of going out the doors!...

Is this therefore a miracle, that the Pope, - since not only his "children", Papal princes and kings greet him like slaves, but the Protestants imitate them, - holds the opinion, that not only Rome - is his, but the entire world; and he keeps the hope, that the time will come, and as in illo tempore, in the future all nations and their Czars will bend to his shoes. It is therefore natural that, the Greek King George I, even though he wished to meet the Italian king, had to knock first at the Vatican gates, to receive permission from the Pope to go to Rome. Otherwise there could be trouble for him, and for Greece: it could happen that the Pope would proclaim his condemnation of all of them! However, all this looks quite as "Greek", as it did also in 1877, when all Christians in the Balkans fought against the Turks, and only the Greeks played kindly with perfidious England! Now the Greeks start again something in the Balkans, and in Italy; possibly the King of the Hellenes thinks, that since no political assistance will be coming, therefore Papal "well wishing" would not hurt!

De caetero: mundus vult decipi, ergo decipiatur, as it was said above; if insignificant people can't be without idols, therefore why should the great be without them? It is even quite easy for them, since in Rome one will always be found, who will proclaim as his own God's rights, characteristics, and traits! Ergo - habeant sibi! according to their wish.

In memory of the Uniate Council in Philadelphia, Pa. July 6/18, 1899.

"The day of July 18 will be an epoch
in history of the American Rus'"
"Svoboda".

I

Who does not remember a "circular letter" that was sent in the beginning of 1899 by Theophanes Obushkievich, a Uniate ksendz-canonikus, with the title: "An open letter to all Russian Greek-Catholic priests", where he called all Uniate ksendzes to come on July 6/18, 1899 to the city of Philadelphia to establish there in a foundation of a "united spirit in condition of peace" a "sacred club" and by that, according to the words of Fr. Antonii Bonchevski, "to put an end to all kinds of swinishness and introduce some order" ("Svoboda" No.30, 1900)? As soon as this "circular letter" was sent among the Uniate brothers, I took it upon myself to make some remarks to it, and in a booklet "Several frank words to all Uniates in America."⁴⁷ expressed my thoughts about that publication. My opinion was, that

⁴⁶ * Yataghan is a type of Turkish short saber with a double-curved blade and a handle without a guard.

⁴⁷ * ОТКРОВЕННОЕ СЛОВО КО ВСЕМ УНИАТАМ В АМЕРИКЕ И ЭПИЛОГ К СОБОРУ ФИЛАДЕЛЬФИЙСКОМУ. New York 1899, 81pg. There are 3articles there: "Several frank words to all Uniates in America,"

with that "sacred club" the Ukrainian ksendzes would again hold themselves, their church and their people up to laughter. My "frank word" did not help! To my address sounded but in the Greek-Catholic language in a "hreko-kaftoliceskom" organ several new kindnesses; however the Uniates came together - from "Hreko-Kaftoliceskich" and also from "Ukrainian-Russian" places in America. They spoke and talked, a little bit and then quarreled, and as a result organized a "sacred club", created statutes for it, elected a "Council", gave it biskup's powers, sang to the "Council" and to themselves "many and prosperous years" and went home. For this occasion "Svoboda" enthusiastically proclaimed to the entire future American "Ukraine": "The day of July 18 will be an epoch in the history of the American Rus'!"

And "Svoboda" did not make a mistake! Really, the above mentioned day is and will be an epoch in the history of the American Rus', but only for that one, who still sleeps in the blissful arms of holy Unia,- a day of epoch - it can be added, of phenomenal, enormous stupidity, thoughtlessness, negligence!... Not only strangers, but even their own, their protectors - the Papists, joked about the "fathers" of that "Council", calling them ignoramus, not knowing even the Laws and Teaching of their church, they called them schismatics and Magyar Calvinists etc. But they were held up to jokes and laughter by, more than anyone else, one of their own participants in the council and an organizer of the sacred club - Antonii Bonchevski. The Latin proverb said: *Propria fassio plurimum valet*. Therefore I will present his entire composition that was published in "Svoboda". This is what he wrote:

Great anniversary

One year just passed, since our patriots came to Philadelphia, to organize the American Rus' and to lead it at full speed forward. About 30 priests came and a Council was created. Some came with a holy feeling and the goal, of putting an end to all swinishness and to start some kind of order; others - this group, who only know their own "I", came, to guarantee their private matters, since every organization is not suitable for them and creates even a risk for them; and a third group came out of curiosity - what will happen from this, but they had not yet decided to join the first or the second group.

The sea became turbulent - the conferences began. The Bosphorus (that third group) began to shiver, seeing, that the second group attacked suddenly the first, like a bull would attack a red shawl. It seemed, that according to all it would be the end, but the horns of the bull were too weak. The attack was beatten off, faces began clear, but not mind and heart, the meeting began and it was accomplished until the end.

The statutes were made, many good plans were made, a Council was elected, which received a directive, that they had to accomplish, and everyone went home with real interest in what will come out of all that was done.

When, the first anniversary of that Sobor of the Russian-American province passed, when the first anniversary of the founding of the glorious "Council" passed, then the Lord's poor slave thought that this anniversary should somehow be celebrated. He was certain that, the "Council" would call for an annual meeting and would report the results of its activity as is usual among people. He also made the assumption, that possibly one of the senior ascetics or members of the "Council" would call about this. But it is not for him to understand! Everything is prosperous, the "Council" is not even twittering; and that one, who expected something, has to rely on the proverb that, "hope pleases a fool".

Therefore I wish, that this clear moment, during the present separation of the American Rus' would not disappear without a trace, since in only a year's time we will already be in the beginning of a new century and I took the liberty among others to take speech. I request you not to be angry with me for doing this, since I am doing it (even though I am uninvited) in the high hope and wish to know, what I have to sing - "eternal memory" - or "many years".

I would like to point out shortly: 1) Was the "Council" able to cope with the assignment entrusted to it? 2) What benefits did the American Rus' receive from its year's activity? 3) What are its future plans?

First of all, the "Council", has to strengthen the feeling of solidarity among the priests by inviting all those priests who have not been at the Council, to join the organization. To call a new meeting as soon as possible with the participation of secular delegates from parish communities,

having a common organization. To fight schism, to work at mission meetings and begin publications, to have all kinds of meetings etc.

But what of all that was done? I do not know! And if anyone knows, would he tell!

And what was the leadership doing! Yes, what?

As I know from people's conversations, "the Soviet" had one and a half meetings, when they decided about 80 matters! I ask you not to laugh! The President of the "Soviet" received many letters, with the total number reaching 219! The "Soviet" sent two or three commissions. The first and the second ended with a great zero, and the third commission created a division of one parish into two such parishes.

What more? Oh, there were two announcements from the "Council": that there should be a celebration of the anniversary of the Christening of Rus' and that people should buy tickets for the deacons' phantom lottery and as a result there were many tickets sold. There are no more achievements that I can see, but only to add that, "Svit" wrote that "the Council" wrote to Ungvar, requesting from there three priests for us who would be of pure Hungarian blood, but that they would be able to write using the double "s". - That is all. Whoever knows more, let him speak!

Of what usefulness is all of that to the American Rus'?

Oh, a profit, a great one! But - I asked not to laugh - I could not tell, since... I do not know it myself.

But having a good eye, it is possible to see something. From the Editor of the *Amerikanskii Russkii Viestnik* there was less swearing toward "Polish-Ukrainian-radical-socialist-Franco-Galician Poles". There was less evident hostility, but there was also shameless sin and agreement, that all of it is the underground work of the "Russian-Hungarians" (who do I mean - only a couple of people from Ugro-Rus', who wished to lead everyone by the forelock). It was so successful, that a part of the "Council" was ready during the convention of "the Union" to form a new camaraderie of priests. Everything was as before. The property and travel of the Most Respected Pans blossomed, as before; the uneducated people did not know and mostly do not know now, what to do, paying their taxes, being interested in their own lives; but those who played the role of a bull with a red shawl, are amused. That was the completed part of the achievement of this "clearly expressed" activity of the "Council" during the first year.

And whoever wishes to know, what will be in the future, has to ask the "Council" itself, since there will be new information, after new meetings of the delegates of church communities, but the day, month or year is not selected.

I felt obliged to dash off a couple of pages about this anniversary, to glorify the memory of that important moment in the history of American Rus'. I have done this because of my sincerity, and if I have been in any way imprecise, or made a mistake, I request not to curse but to correct.

These are the "achievements" of the day of epoch! Be joyful, American Rus'! There is comfort for you - to the point of tears and sobbing!... I can say only one thing to Fr. Bonchevski: "You said it". However I can't pass by without honoring him for his courage, that he took it upon himself... to tell the truth... to the brothers. For example "Viestnik", probably being overwhelmed by the greatness of the "achievements" of the day of epoch, did not even say a word about its anniversary... There should be more such truthful speeches, like the article by Fr. Bonchevski! It is only sad that Fr. Bonchevski lists all the "achievements" of the day of epoch, in general words. I have to admit, that as I watch with "interest" the great deeds done by the Uniate workers, I would wish to have more precise information about those "achievements". I have no doubt, that this wish of mine is shared by many other people, and therefore in perpetuum memoriam I took it upon myself to add that which was omitted by Fr. Bonchevski and, as much as I can, to give a more precise description of events that followed after the council; from which the American Rus' benefits when, by the Grace of God... the "Association-Representation" of Council in Philadelphia is asleep.

Here are the details of the "achievements" of that Council.

II.

Paragraph 11 of the "holy club" reads as follows:

"The Council has to inform the Apostolic Delegate in Washington and the Bishops in the Home Country about the establishment of the Association"

How the biskups in the Home Country received this information about the "establishment" of the "Association" I do not know definitely. However, taking into consideration the fact, that the Uniate biskup of Mukacevo Diula Firczak permitted one of the members of the "Association-Representation" to wear a red belt naming him as a member of the consistory, - ad honores,- I think that at least one of them did not deny honor to the "holy club". But then I know with complete certainty, that the Papal Delegate has as much interest in the "establishment" of the "holy club" as he is interested, in some kind of Hottentot association...

Then, paragraph 16 reads:

"Every newly arrived priest from the Old Country has to come before the Council presenting his documents, and they will inform the Catholic bishop, to whom the new-arrived priest has to present himself. In case the Irish Catholic bishop would refuse to accept him as a priest because he has a wife or because the church is not yet registered in his name, the priest has, without taking that into consideration, to begin his appointment, and the Council will do its best to represent him with the corresponding authorities".

According to this paragraph, every newly arrived priest from the "Old Country" has to present his documents to the "Association-Representation", and this one will appoint him to a place, or better said, confirm his appointment to a parish. Implicit in that paragraph is that, without a blessing from the "Association-Representation" a priest can not change his parish, or, said in "Rusin" - "mufovatsia". However during the past year since the "Council" there were the following "travels and exchanges" in the Uniate church :

- a) Old Forge, Pa. George Gulovich traveled there, but left for Minersville, Pa. Stefan' traveled from the Old Country to his position.
- b) Plymouth, Pa. John Zaklinsky traveled there - only God knows from where - but the "dear people" were not happy with him for too long, since right on the holiday of the Descent of the Holy Spirit - Pentecost they closed the doors of the church in front of him and he departed for Canada, from where he now curses Polish and French Catholic ksendzes, and they - ad majorem gloriam Unionis - him. To Plymouth, Pa. came traveling from Canada a reformed Basilican - Uniate Jesuit - Doctor of Medicine Demian Polinka. In Canada he gave "extreme unction" to the sick, holy Unia with the balsam of Saint Anthony of Padua. In Plymouth this wonderful balsam already became that of "St. Nicholas". From Plymouth Fr. Polinka traveled with his balsam to Northampton, Pa., and by that time it had become known as the balsam of the Martyr Josaphat and was already so well known, that there was no need to announce weekly about him in "Svoboda", but only once every six months. Using this Saint Anthony-Nicholas-Josaphat balsam he plans here not only to heal "schismatics", but to form a cloister - a Catholic monastery for reformed Uniate Jesuits. Here also for the glory of holy Unia he purchased two monstrances⁴⁸, and in Alden for the "Lord's glory" he put "altarics" in the forest; in response to that, the Ugro-Russian Uniates, who had never seen anything like it, say that Doctor Demian - blessed pines!... It is hard to say what exactly the wonderful balsam from Poinka treats. I know only, that it does not heal "travel sickness" - even the Doctor - was not cured of it; for holy Unia it was not in the least healing, the "schismatics" are not much attracted by it and it did not cure the inventor, nor the users of this foolishness.
- c) Landsford. The secretary of the "Association-Representation" propria auctoritate with its blessed "recommendation giving" traveled to Cleveland, O., where the people of Ireneus Matiazko have gone, against the secretary's will and without the blessing of the "Association-Representation" from a Russian to a Hungarian parish.
- d) Ramey, Pa. Anthony Chodobay traveled to Perth-Amboy, N. J., also ignoring the "Association-Representation" and its blessing.
- e) Perth-Amboy. People, without requesting a blessing from the "Association-Representation", but completely by their own will, with the assistance of a Sheriff, who was even sequestering the Presanctified Gifts, moved Nestor Volianski into the street, into the fresh air!...
- f) Pittsburgh, Pa. The parishioners, probably "in an agreement of unity of spirit and unity of peace", invited Stefan Iatskovich and in spite of all protests and "do not permits" by Fr. Stefanovich and the "Association-Representation" commission, have divided the parish and prop-

⁴⁸ * In the Roman-Catholic Church a receptacle for the adoration of the consecrated Host.

erty!... This fact, among others proves also the insolvency of Fr. Polinka's balsam. He was present there with that balsam and tried to fulfill his holy mission. Father Stefanovich himself handed over to him the keys of the church, but in spite of all this the "parish" divided!... Exactly also, and probably with the same reason, people in Yonkers, N. Y. built a church and invited Timkevich, for whom the Canadian "Ukraine" became too cold. This last one, however is not surprising: here not only water but even balsam freeze!

g) Globeville, Col. Nicholas Sereghy traveled to Whiting, Ind.

These are the travels of the past year. Were they made with the knowledge of the Council? If they were with the knowledge of the Council, then with the blessing of Council? And if, with their blessing, then was it given by the Council for good?.. Or was there in all these continuous "spazierengehen"⁴⁹ by the Most Reverend Fathers a sense of some kind, which was hidden to us sinful ?!

Then let's go further. The President of the Council Fr. Theophanes Obushkievich in paragraph 5 of his open letter complains, that churches are "built but in such places where the churches are whatsoever not needed". Why are churches getting built or were built in Yonkers, Pittsburgh, where others were already built? Why are they getting built in Charleroy, Youngstown, Plymouth and in other places? Are they needed there?

Then, the same Fr. Theophanes Obushkievich in the same letter weeps:

"The Irish Roman Catholic Bishops, not knowing our Rite, not understanding our needs, not knowing the customs of our Russian people, and even less the conditions of our Unia which was made with the Roman Catholic Church,- became irresponsible toward us pastors."

To that I will say again: "You said this"!... But anyhow, why, in Johnstown during the blessing there of the church cornerstone, was it "Blessed" in the presence of Uniate ksendzes and a Catholic Irish biskup? And not even a full bishop, but only an Irish Catholic plebeian (of low rank - Ed.)? Are these plebeians in any way higher than Uniate ksendzes?... It has to be assumed, that the Uniate Fathers think so, since they know perfectly, that by inviting a biskup for a blessing, they would at the blessing see not him, but a simple ksendz, but they send invitations anyhow. But they know also that, the same biskups always are personally going to bless Catholic kostels and even chapels and prayer rooms at homes. In this respect the Catholics completely clearly show them their view of holy Unia, but in spite of that they still go to them... Something like that, lately happened also in Wilkes-Barre, where in the same way there was the blessing of a church that was taken away from the Orthodox people,- a church that was built by the calloused hands of Russian people, but that now is registered in the name of an Irish Catholic biskup, who did not give even one cent for the church. By the order of the same biskup, the Uniate pastor of that church publicly ordered the Orthodox eight-ended crosses broken, and to put Catholic crosses instead, since an Irish biskup could not enter a church with schismatic crosses! And... the ksendz did everything, which was ordered, and the biskup... the biskup went to Rome to kiss the shoes of the Roman vice-god, for it was a jubilee year, and the church again was "blessed" by a simple Catholic Irish plebeian!...

How all of that could be brought into agreement with the above quoted point of the weeping "Circular Letter"? Where is there continuity? Where is there logic? Where is shame and a simple feeling of one's own dignity?... "Never mind," say Uniates: "there will be no biskup, but there will be drums, tambourines, trumpets, bells ringing, all those indispensable attributes of "blessings".⁵⁰ This seems to be enough. This is even the most important part"... Will the author of the "Circular letter" be calmed by these sounding cymbals, those trumpet sounds, those brothers waving flags in the air? Or maybe he counts on the balsam of Fr. Polinka?..

These are the accomplishments of the epochian day!...

Something else could be brought to mind, but, truthfully to say, it is shameful to enumerate "all swinishness", as Fr. Bonchevski said. I think, that even what was said is enough.

What next?...

⁴⁹ * Spazierengehen - German - to take (or go for) a walk, stroll, promenade.

⁵⁰ * In the Roman Catholic churches organs are used and native musical instruments and dances are allowed. The Orthodox Church follows the teachings of the Holy Fathers, who were against the use of musical instruments inside of the churches.

A frank word to all Uniates in America

"He who is drowning, grabs even a razor", says a Little Russian proverb. This saying can be applied to the condition of the American-Uniate Church,- mainly to its leaders, the Uniate popes.⁵¹ All the deep sighs and prayers by the known editor of "Americanskii Russkii (?) Viestnik" do not help - he is the protector of "our common interests", at "our dear Union", the inventor of the "Russian Greek-Catholic language", unheard of until today. The general "Councils" do not help, absurd attacks against schism do not help, and even less, ridiculous talk about "promises" and "traveling apostles". The memorandums that were sent to the Pope and the Hungarian Minister-President did not help; the audience that the Most Reverend "doctor" Semeon Andreevich Saboy of Blessed memory, who sailed from Cleveland to Europe, received from the Emperor and Apostolic King of Austria-Hungary did not help. The "present administrator" of the American "hrecko-kaftoliceskich" churches, who prematurely bid adieu from this world, did not help. There is nothing that can help: organic decomposition begins, which can not be stopped by tambourines, nor music, nor parades... It is a decomposition from inside and outside: "popes" are constantly traveling from one place to another - with "property", or without "property"; in parishes there is - excitement, disagreement, arguing, hostility and hate; among themselves the "popes" feel animosity toward each other, losing all the confidence of the people, whom they have completely demoralized and in whom they destroyed the last feeling of love for the faith and nationality, so much so that now the greatest part of the Ugro-Russian people call themselves Slovaks, or, having decided completely to renounce the Russian nationality, they call themselves: the "Greek-Catholic nationality". Many Galician-Russians registered themselves as Poles, or of "Ukrainian Russian nationality", that is as if they came from the "Ukrainian kingdom", whose "glorious patriots" until now have invented a country only in their "glowach" - heads, but with the help of Polish "szlachetnych braci" - gentry brothers they will build their country between the borders of the Old Poland in Europe, and then also here, in America, on Franko-socialistic "supports"!

Meanwhile local Latin-Catholic biskups, to whose protection the Uniate popes run from the threatening and horrible "schism", and in whose names they registered churches, which were built by the calloused hands of Russian working people,- treat them as if they were slaves, they despise them,- and not only them, but also the Rite, and Services of the Uniate Church and they hinder them in the achievement of their only wish - to have here a Uniate biskup, etc. Propaganda Fide, that should protect them even more, sends from year to year humiliating orders to local biskups concerning the Uniates; such as: first they forbid them to send married popes to America, but if the married go there, then they should leave their wives in Europe; then later they completely forbid married ones to come, since married popes are temptation for a faithful Catholic, or, as the biskup of Pittsburgh said, "a married pope can not only not be a good Catholic, but a Catholic of any kind"... But even that was not enough: the same Roman Propaganda Fide announced, that Uniates can in America peacefully accept the Latin faith and rite, and if they return to Europe, then they can again be Greek-Uniates. From this it can easily be concluded, how much the Papists value the Uniate-Greek Rite, Church and Faith! Toward the end, not being satisfied with those means, Propaganda demands simply, that the Uniate priests would not in the future be sent to America, and that those who are already here, be recalled home, since "the Uniates in America receive fatherly care from American Catholic biskups and ksendzes", - consequently, a Uniate biskup is not at all needed there!... This was the contents of the instruction from the Priashev Uniate biskup Dr. Ioann Valyi, a Roman Count and Assistant to the Papal throne, - 1899, 10 April No. 1084,- to popes, after he received a severe reprimand from the Roman Propaganda Fide - for boldly sending to America without the permission of Propaganda three popes, namely: Hal'ko, Kosheliak and Mgleia. He received notification, from the Propaganda, that there was an order to American biskups, not to acknowledge these three persons as popes, not to give them any jurisdiction, therefore any actions by them would be invalid...

From the Papal Uniate point of view- "schismatic", there would be found such, who would say that I have allegedly invented all this myself; therefore to overcome any kind of doubt, I will not

⁵¹ *Pope (priest), protopop (archpriest) - an old term no longer used, and considered as rude. The term "pope" appears as it is in the original article.

even bring up ancient evidence, but I will stop myself with events that happened lately during the last 4-5 years. For example., in 1895 the "New York Herald" reported:

Protest Against Married Priests.

New York, March 8. - The archbishops of the country may, it is affirmed, hold a special meeting at the earliest favorable moment to consider and protest against the recent instructions of the propaganda to Bishop O'Farrell with regard to married Greek priests living in his diocese. The question threatens to assume an acute phase in the opinion of many people. While oriental catholics in certain districts are accustomed to seeing a married and celibate clergy living in some sort of harmony the west has a decided repugnance to it. Ever since the first married priest and his family appeared in America the bishops, it is said, have urged the propaganda to bestow some attention to the possible complications of the future. They have not succeeded in exciting the interest of the officials who have charge of American affairs in the subject. It is probable the archbishops will take the matter before Mgr. Satolli and induce him to sustain the former decrees, even to the point of dismissing the married priests. "

This is only one of many similar protests! Sed ex uno disce omnes. But, what do the Uniates themselves think of their "protectors", about "schism" and their, naturally lawful here, in America, biskups; the best evidence is in their last, recent "Memorandum sent to government of the Austro-Ugrian State, in matters of the position of the American Greek-Catholic Rusin Church, composed by the decision of IV General Convention of the Greek-Catholic Brotherhood Union". The Memorandum was probably composed in Hungarian - the style and grammar show that - afterwards it was translated into the "Greek-Catholic" language. Here is what we can read in the "Memorandum":

"Let the matter be as it is, however there is the fact, that the starting point of that instruction was and is, with extreme severity, merciless toward the Greek-Catholic spiritual fathers and it is used here.- The culmination of our persecution was at last reached when, biskups in dioceses, where our priests were who had settled there before, did not entrust them facultas⁵² because of their marital condition, and not only that, but without audience, chased away priests who came trusting them. Therefore we remember that act, because those instructions and decisions of the Synod in Baltimore, that were and are so severe, were used against American Greek Catholic clergy by the same Latin biskups, but were not used against Latin clergy. Being not satisfied with all that they achieved, Latin biskups considered it beneficial to cite Synodal regulations and invented arguments such as; married priests will create a great scandal among Catholic believers, since Roman Catholic believers are not accustomed to that, and therefore, based on this, they petitioned Rome, requesting a recall of our married clergy to the Home Country"...

"At the time of the investigation into the matter, our spiritual Fathers thrice requested help from the Roman throne complaining that, local Latin biskups did not want to accept them under their jurisdiction; at the same time they also requested the ordination of a Greek Catholic Vicar, first being of the complete conviction, that only with the participation of all American Greek Catholic Rusins, would they be able to satisfy their mission. Even with that, still some Latin biskups, in the area of their dioceses refused to give permission to serve at the time when those priests were already serving there; some other biskups again, only agreed to give permission with such willful conditions, that our spiritual Fathers were unable to accept"

"The Roman throne through "Congregatio de propaganda fide", in spite of all the reasons given by us that supported the requests and assistance of our Old Country bishops, accepted

⁵² * Facultas - faculties: grants of jurisdiction, or authority, granted by the law of the Church or by superiors for the exercise of the powers of holy orders; e.g. priests are given faculties to hear confessions, officiate at weddings etc.

the false position and extraneous information of the American Latin biskups, and made the decision again and again, that our married priests should be returned to the Old Country. Our request for the appointment of a Greek Catholic Apostolic Vicar⁵³ did not receive attention; until December, 1892 it was permitted, that those married Greek Catholic priests, who were already in America, because of danger from schism, would, patiently for the time being stay, but that unmarried priests would in time be appointed to their positions; and that, in accordance with the IV Lateran Synod, Latin biskups would appoint ritual Vicars, from among whom the most deserving would be permitted to wear archpastoral vestments and other signs. Only because of God's love for which we should be thankful, we did not perish, but are still alive, in spite of forceful actions and persecutions from the Latin biskups, who persecuted us a if they were "coming from hell".

Two points have to be noted here:

- 1) - When Orthodoxy began quickly to spread and Uniates were by hundreds returning to the Holy Orthodox Church,- then the Roman Catholic biskups, especially Cardinal Satolli, at that time the Papal Delegate to Washington, permitted Uniate popes to stage a comedy and have some fun "in accordance with the Lateran Synod": to elect for themselves a Vicar! In high spirit almost all the Uniate popes came to Olyphant, where the matter, at once almost started a fist fight; one Galician-Russian pope raised the question; who among those present has the right to vote? The matter was that not all of them were - "missionaries", that is not all of them had missionary certification; some of them had from their Old Country biskups only "permission to travel in America for two-three years"; - the majority of them were from the Mukacevo diocese. For that reason there was no balloting at the meeting, it was decided that everyone would send a written vote from home. That is how it was done; sealed votes were sent to Satolli in Washington, and there it was found out, that Nicephor Chanath, who was the pastor in Passaic, was elected by a majority of votes. Right away he accepted the "administration of the American Greek Catholic churches" with a title of "temporary administrator", - his first action was, anathematization of Victor Martiak, the Uniate pope in Hazleton, who dared to settle down in the newly established parish in Hazleton, where the majority of the parishioners separated themselves from Nicholas Stetsovich, founding a new church and parish. Nicephor Chanath called four popes to go with him, with whom "cj,jhyj - together concelebrated⁵⁴ a liturgy" in the church of Nicholas Stetsovich; after the service festively he anathematized Victor Martiak; finally they all read five times "Our Father" and at the same time "Hail, Mother of God" and "I Believe" for the lost soul of Victor Martiak,- who however, was actively working and works until now!... Nicephor Chanath, turned to alcoholism, and died in a sad condition in 1898 in Scranton's hospital.
- 2) Remarkable are the words, used in a "Memorandum" concerning the violence used by the biskups, describing it as "coming from hell"... That is said by popes, who themselves were requesting jurisdiction from these biskups!...

"At that time the local Latin biskups treated our priests rudely.- In some places right from the ambo they proclaimed, that those who hold themselves as Greek-Catholic priests of Greek Rite priests and who are married - are not Catholics, but are apostates;⁵⁵ their

⁵³ * In the Catholic Church an episcopal vicar is an assistant appointed by the bishop of a diocese as his deputy over a certain part of a diocese, or the faithful of a certain rite. A vicar apostolic, usually a titular bishop, has ordinary jurisdiction over a mission territory; or he may be the administrator of a vacant diocese. A vicar general, who may not be a bishop, is the bishop's deputy for the government of a diocese, he is appointed by a bishop to help him, as a deputy in the administration and his powers are limited.

⁵⁴ * The liturgical act in which several priests, led by one member of the clergy, offer the Liturgy together, all consecrating the bread and wine. Concelebration has always been common in churches of the Eastern Rite. In the Latin Rite, it was long restricted, taking place only at the ordination of bishops and the ordination of priests. The "Constitution on the Liturgy", issued by the Second Vatican Council, set new norms for concelebration, which are at the present time used in some dioceses.

⁵⁵ * Apostasy: the total and obstinate rejection or abandonment of the Christian faith

actions are unlawful etc.”.

“The Latin biskups, with a small exception, everywhere evidently show their disrespect and contempt for our holy ceremonies and our church rites and disciplines. For example one Latin biskup has prohibited Greek Catholics from celebrating their Divine Service at midnight on the holiday of the Nativity of Christ, for only one reason, that the Latin Rite believers (Irish) were not celebrating this great holiday at midnight. Then one Latin biskup, was willing to give jurisdiction to one of our priests with the condition that, he would give communion to his parishioners, consisting only of one appearance (the Host). When we request a biskup to bless a new church or a cemetery, they send a delegate authorized by them in the person of a simple priest, who does not honor the blessing of a church and cemetery by our priests, but repeatedly bless, showing by doing that, that the blessing that was done by our priests, was not as important and good, as the blessing, that was done by the Latin rite priest;- from that it can be concluded, that functions by the Greek rite are lower in their power of spirituality than functions by the Latin rite”.

“Our pious feelings begin to boil, because of the treatment of our holy rite; and we have watched and feel how it is lowered, by this deed”.

“Even more, when Latin biskups forbid our priests to perform the Sacrament of anointing, forbidden definitely so that our first generation would learn the Latin rite and would accuse anyone in his own rite, who would perform the Sacrament of anointing; that way he will go in untruth, away from teaching known to him.- These biskups know well, that the Greek Rite, from Apostolic time used the Sacrament of anointing, which could be performed even by simple priests, but in spite of that they are not ashamed to call people for the practice of the Latin rite. They proclaim anointing which was performed by our priests as unlawful and invalid”.

“The American Latin biskups were successful in Rome, and our Old Country Bishops were sent an order, that in the future they would send only unmarried priests; additionally from time to time there were instructions from Rome that the missionaries who were delegat ed and inspected should be received in America. That kind of strangulation reminds one of methods used by the Pharaohs and their advisers, for the destruction of the Jews. - The goal of such an order is: to create a shortage of priests for American Greek Catholics and when the flock would be without shepherds, then to grab it - and what makes us more angry is the fact that the Latin rite priests can come to America from the Old Country without any obstacles. Is there anyone who would not see in all this, that the Latin clergy has agreed to all possible and impossible methods to hinder the Greek Catholic faith, with its great holy rite, from rooting and existing in this free land of America”...

Many more “flowers” can be picked from that Memorandum, but it seems, that enough was brought up, to give an idea to any person, to see and to understand, what kind of “protectors” the “holy Unia” has! Naturally, every sane person can ask himself: could it be that from that kind of people the Uniate popes looked and are looking for truth and for “protection” for Christ’s Teaching, for their great-grandfathers’ holy Orthodox Church,⁵⁶ that Church and Faith, where their

by a person who was baptized and who calls himself a Christian. External manifestations of this rejection constitute the crime of apostasy, and the person, called an apostate, automatically incurs a penalty of excommunication.

⁵⁶ * Subconsciously the Uniates felt that Roman Catholicism was different from the original teaching that they possessed before leaving the Orthodox Church. Therefore changes that were enforced upon their Rite were resisted. They were not wrong in their opinion and since Vatican II, a major, if not tragic attempt has been made, to “update” Roman Catholicism; with the revision of canon law, the differences became greater than ever. With the changes came a different view of Christ and the Holy Virgin. The Orthodox Church does not endorse the view that the teachings of Christ have changed from time to time; rather that Christianity has remained unaltered from the moment that the Lord delivered the Faith to the Apostles. The church affirms that “the faith once delivered to the saints” is now what it was in the beginning; Orthodox of the 20th century believe precisely what was believed by Orthodox of the 1st, the 5th, the 10th, the 19th centuries. There were external changes in the Orthodox Church such as vestments, new feasts, translations into other languages, and new canons of the regional councils, but nothing has been

fathers and forefathers lived, for which they suffered, and in which they found salvation!?. Well this is impossible!... Yes, it is impossible for a man, who has a feeling and consciousness of love for his own church, for his Russian nationality, and who is not completely crushed by the cursed Unia! But the Uniate pope suffers desecration, he suffers humiliation, but never the less continues to bend his head to those who are so humiliating him,- he creeps to the Roman Catholic biskup, and begs, asks, requests, that he would give him jurisdiction and give him permission to exist!... It would be appropriate to remark, that the same popes, who in the Memorandum were sharply against the hellish violence coming from the biskups, biskups from whom they wish to become free, flatter them to their faces. What kind of character is that? Can it be seen that, Unia has destroyed their feelings of decency, dignity and honor?!...

Most respected gentlemen! If you are Uniate by faith, if you have studied church history and church law, you have to know, that according to the bulls, Papal decretalias and resolutions of the "Congregationis de propaganda fide" - you are responsible to the will and orders of the local American Catholic bisk-ups, who act according to the spirit of the Papal church, when they persecute you and your Uniate church, and by all possible methods pull your flock, your spiritual sheep, pull you over to the Latin rite across the bridge called Unia... And, naturally, in spite of your weak and inconsistent protests, they will succeed,- it is only a question of time!... If you hold with persistence to the Pope, then you have to keep in mind that he, like his predecessors, repeatedly lets the Uniates know of his intention to Latinize them, that such proclamations, as the words of Pope Urban VIII: "O, rutheni mei! per Vos volo ego totum Orientem ad ecclesiam Catholicam adtrahere",⁵⁷ clearly show the goals of those imaginary and false "vicars" (?) of Christ...⁵⁸ Only immature minds, those who still can't wipe their own noses, can believe in the sincerity of the words of Pope Pius IX: "Nolo ut fiant romani, sed ut fiant catholici";⁵⁹ that is and always has been the motto of the Popes and the Roman Curia, and those who were caught in their hands have to be saved in the Latin way!... But since you stick yourselves to the Pope - the imaginary Vicar of Christ, then you should not be surprised that your people slowly go from the Uniate to the Latin Church; with the obedience of sons, watch how your Unia commits suicide by order of the Pope, and ..., with Moslem fanaticism say: "that is how Rome-Allah wants it!" You will become silent! You should not be indignant with the rightful Irish biskups, since they flow to the will of your Roman father... It was already enough that you put yourselves to ridicule for 10 years; it was enough, by your setting great hopes on the Papal mercy, that you have shown your spiritual poverty. Do not continue in the future to be ridiculed in front of the entire world, and mainly - in front of your "protectors", the Irish biskups, since your efforts seem like a mouse dashing around at the moment when a cat holds it by the neck!... If you still have left even a little feeling of love for your Eastern Church, Rite and nationality, if you are able even for a moment to see the truth through the eye of your conscience and if you feel that you are treated like slaves,- your conscience would wake up your feelings of honor and dignity, especially here in America, in the land of freedom of conscience, so much so, that you would have the courage to tell your people - blinded

added or subtracted from the Faith. As we can see now the post-Orthodox West has lost all contact with the mind and the teaching of the Holy Fathers. It should not be surprising if Protestants fail to understand the Orthodox faith, but now even Roman Catholics also fail to understand. Hence the Catholic liberals now reject the Christ of the Bible, His Virgin birth and physical resurrection. The Christian New Encyclopedia has a large section on the Roman Catholic Church showing that prominent liberal Roman Catholic theologians reject the deity of Christ and other basic doctrines of historic Christianity (pp. 4009-4010). Therefore it is not surprising that these theologians put on the same level the Catholic Christian Church, Protestant sects, heretics, and even non Christians at the ecumenical meetings. It seems that the Uniates felt the danger from the Catholic Church and from that came their defense of their Rite.

⁵⁷ "O, my Ruthenians! Through you I wish to attract the entire East to the Catholic Church (Roman)"

⁵⁸ Let us remember that St. Peter was an Apostle, not a bishop. In his capacity, he had the powers of a bishop, but the apostles were not bishops and they were appointed directly by Christ, bishops are not. Apostles traveled, bishops remain with the flock they are chosen to govern. The title of "Pope" also belongs to the Patriarch of Alexandria and the Bishop of Carthage but they did not claim infallibility and supremacy over other bishops.

⁵⁹ I do not wish that they would become Roman, but - Catholics

also by you until now: "People! our forefathers were by force, coercion, fraud, torment, and prison forced to denounce your Holy Orthodox Faith and Church, since their leaders, the bishops at that time, in their interests, sold the Russian people to the Pope and the Poles for pennies; they set up a Unia with the Pope, but the Pope and his bishops have not even kept their word, to the signed conditions of Unia, they persecuted your ancestors in Europe for 300 years, - and now in America, where everyone is permitted to believe and confess the Lord God as he wishes, the bishops despise us, they make fun of our Faith, they persecute us; you know that yourself. We, your spiritual fathers, kept you in darkness, we did not tell you the truth; we expected that the Roman Pope and his bishops would be good to us; but, as you know, in every way they haunt us and our Faith and Rite with the goal of taking them away from us. Therefore we, your spiritual fathers, want from you not only your dollars, as we did until now, but we no longer want to keep you in darkness and lead you by the nose... In front of the Lord and you, we confess that we have sinned against God and you. We suggest to you; throw off the yoke of the infamous Unia; let's turn ourselves to the Lord and our Holy Mother Orthodox Russian Faith and Church, let's be what our fathers and forefathers were - Orthodox!... Let's return to the true head of the Church our Lord Christ, to the Sun of Truth, - since the salvation of human kind - is the truth, God's truth, that came from the East, but not from the West! From the East we received freedom and the salvation of our souls, from the west we received - slavery, confusion, persecution and spiritual death... Follow us to the East, to Christ, to the Holy Orthodox Church, let's leave the false Roman Vice-god and his slaves-bishops!" ...⁶⁰

Yes! that is what the people should be told by those who have the conscience of dignity, but will the Uniate ksendzes say that in America?!... They tried all kinds of remedies, little councils, petitions, complaints, memorandums, - they tried to turn things around, - but as they have seen, they can't leave matters as they were, and therefore one of them, Fr. Theophanes Obushkievich, shot an appeal to all Uniate ksendzes, - with the following contents:

AN OPEN LETTER to all Russian Greek Catholic priests

Honorable Fathers and Most beloved Brothers in Christ!

By the Lord's wish, and by the order of our Old Country Bishops, - we received pastorates in that free great foreign land to show our Russian people the road to heavenly blessings. With alarm we took upon our weak shoulders heavy positions, becoming spiritual pastors of the flock entrusted to us; - without realizing at that time, - what kind of great work will meet us here, in quite confused circumstances - and completely changing conditions, - and above all without spiritual administration, without advice, without the necessary authority, - and what was the most bitter lot, without the brotherly connection that is an important social base for life.. - Look at these conditions given as examples, - and take into consideration;

- 1) That our spiritual flock is in the condition of being roused up, is beginning to be interested in its own spiritual administration, and is getting involved on its own in church matters; and
- 2) As that happens there are some instances, in which the parishioners have truthful reasons to complain about their priest; - but not finding a responsible ecclesiastic to whom to send their com-

⁶⁰ * How right St. Alexis was, saying 90 years ago, that the Uniates had to accept completely with all consequences the supremacy of the Roman Pope and the Latin Rite clergy or return to the Faith of their great-great-grandfathers, is shown by the statement of Vatican II, that boldly said:

"Therefore, if anyone says that the Roman pontiff has only power of supervision or direction, and not the full and supreme power of jurisdiction of the whole Church, not only in matters concerning faith and morals, but even in those concerning the discipline and government of the universal Church; or that his power does not extend ordinarily and directly to all and every local church and to all and every pastor and believer, let him be anathema."

And this resolution was made at the time of changes and liberalism in the Catholic Church. It shows what St. Alexis said before, that the main goal of the Roman Catholic Church is to teach the supremacy of the pope.

plaint,- therefore turn as usual to newspapers where they paint their business, making by doing this,- a great demoralizing stroke, not only to their spiritual pastor, but to the entire Russian clergy; since

3) We do not have here the rightful and legal administration that would be responsible for our Old Slavic Rite; and therefore

4) The Irish Roman Catholic Bishops, since they are not familiar with our Rite, without understanding our needs, not knowing the traditions of our Russian people, and even less the conditions of our agreements with the Roman Church for Unia became for us irreciprocal pastors; but

5) Churches are built in regions, where they are completely not needed, where consequently because of debts, they are often on public sale.

6) That some parishioners, so called "curators" create disagreements and misunderstandings among the people and the priest,- that frequently cause changes of priests from one parish to another, with harm to the parishioners themselves; - and in view of these facts it occurs that:

7) The people needlessly and without the knowledge of the priest, turn with a request to Bishops ordinary for a priest. All of us have, for the success of our ecclesiastic mission, and to give our church proper authority,- to unite into one brotherly club, that is to build already for the third time, what was begun before, but has fallen apart, the association named: "Ecclesiastic Brotherhood of Russian Greek Catholic priests in America under the protection of St. N. N." and;

Only this remedy would heal more than one wound, which was made in our church. Then "the spiritual unity in peace" will bring us - brothers of one mother Rus' closer in loving and diligent useful work in Christ's vineyard, for the moral and material wellbeing of our Russian people.

Away with our name and partition into Galician-Polish-Ukrainian-Rusin, - then to Ungar-Hungarian-Slovak Russian priests.- All of us are Russian priests of the Greek Catholic Rite,- therefore it is the best for us as Russian Catholic priests.

Away! with party divisions of convictions, about language, literature,- let's set that aside for a time; - we did not come to America for philological discussion; that is a secondary matter,- it will come in time by itself to an ideal solution from prodigal concepts and fantasies. We have to serve our Russian church with dedication so that "the Lord's word would be sown beneficially to the flock entrusted to us - by means of schools and reading rooms for the enlightenment of our people in the Russian spirit - for their protection from denationalization.

It is not a new axiom: that the clergy is tied closely with the development and destiny of every nation. As the clergy is, such would be the next generation of people. This is the basic idea of our mission; its importance was long ago understood by other people more fortunate than us who immigrated to America and even more by their clergy.

To action, Most Respected Fathers and Beloved Brothers in Christ! - let's come to one place, let's open our hearts - let's use our brotherly heads, for common work, - let's organize an Ecclesiastic Brotherhood on the basis of statutes; - and as result of this, half of our mission goals would be fulfilled. Let's find a so-called "modus vivendi",- and above all let's stand in the place of real pastors of souls and enlighteners of our people.

To fulfill this project more successfully and faster, would you, Most Reverend Fathers respond with your opinion about this in our Russian newspapers, - Hungarian brothers in "Amerikanskii Russkii Viestnik" and Galicians in "Svoboda". (Editors would not refuse us a place in their newspapers).

Would the Most Reverend Fathers hurry with their opinions, to achieve at least a count by the holiday of Pascha, who is pro and contra? to be able to write proposals of statutes, as it was said before - so this useful Brotherhood can be brought to life right after the holiday of Pascha; - and to make a decision about the month and date of the first meeting for all.

Forward with God! So that the history of American Rus' - would not accuse us of negligence.

With brotherly greetings I remain
Your sincere Brother in Christ:
Theophanes A. Obushkievich
Russian Catholic priest"

- From this open letter everyone can see, that the main goal of Fr. Theophanes Obushkievich - is "to unite priests into one fraternal club". What for? and why? -
- a) That the "spiritual flock would not mix in ecclesiastic matters";
 - b) in case there is disagreement between the spiritual flock and the pastor, they would not drag themselves to squires and courts, but bring the matters to the court of this "club";
 - c) that this club would become the highest ecclesiastic administration, that is since the Irish Catholic biskups are "irreciprocal pastors";
 - d) that only this club would have the right to decide, where churches are needed and where they should be built;
 - e) that this club would end the authority of "curators" and would appoint pastors to parishes, and finally,
 - g) that without the agreement and permission of this club, the people would not turn to bishops, and bishops alike would not send popes across the ocean...

These are very clear and pure goals!... In essence all this means: we do not have a Uniate biskup and will not get one, in spite of 8 or 10 memorandums that we sent to the Pope, then to the Papal Delegate, then the Irish biskups, then the biskups in Lvov, Ungvar and Priashev, where we unsuccessfully in every way complained about the Irish biskups; even though we scared Rome and the biskups saying that we are threatened by horrible "schism", even though we wrote also a memorandum to the Hungarian Government and gave them a scare saying that not only the American Rus', but also Hungary will be taken over by "Moscovites" and that we loyal Hungarians and "Greek-Catholics" here in America would be Russianized... What can be done? - let's organize a "club" named: "Ecclesiastic Brotherhood of Russian Greek Catholic priests in America" and let it be that this club would be a bishop and highest administrative power! and you, spiritual flock, our dear countrymen, would have to obey us! What we will order, that would be law for you, you should not speak, you have only to obey!...

It is seen, that Fr. Theophanes Obushkievich did not live in vain in America for almost ten years: he knows his business; if here there is already a "trust" for coffee, for sugar, for whisky, and even for coffins; then why there should not be founded a "holy trust",- under the protection of, for example, the holy (?) hieromartyr Josaphat,- who would give permission to build churches, decide how much should be paid to priests, deacons; appoint and change popes, administer ecclesiastic matters and etc...

It would really be the American way! only this trust would not be called a trust, but an "ecclesiastic brotherhood"... Whoever would read the "Open Letter" by T. Obushkievich, would at once see, that there is conversation not as much about the protection of the "Greek-Catholic" church and Faith against the Irish biskups, but about, the "most respected Pans" who wish to build barricades around themselves for protection from their own sheep and people, who were demoralized by them before for their own benefit and for dollars so much so that they climbed their necks and now it is necessary to let them down from there... However, such "association and club" is the most beloved idea, in German "Verein meierei", fixa idea of Fr. Obushkievich. Already in 1892 with his cooperation a "three member commission" was formed consisting of Frs. T. Obushkievich, Chanath and Stetsovich, - with the same goals that the contemporary holy club would have; that commission immediately wished to show their moral power to the parish in Wilkes-Barre, that Nicholas Stetsovich left without a parting farewell for the only reason that Wilkes-Barrians did not wish to increase his salary: it was decided by the commission, that until the Wilkes-Barrians would agree to pay \$80 monthly, they would not get a pope! What became of that, everyone knows: Wilkes-Barre was lost for holy Unia; the commission broke its own neck!... In 1896 "our common and local interests" came to a critical condition, and again Fr. T. Obushkievich called the "Most Reverend Fathers and Beloved Brothers in Christ" to Olyphant, Pa. They arrived there in great number, organized a "holy club" under the protection of the Holy Apostle Andrew the First Called, ate a good dinner, drank even better wine at Fr. Obushkievich's, elected as president Nicephor Chanath, sung for him and themselves "many and prosperous years" and finally went to their homes. The administrative "organ" in its Greek-Catholic language printed with enthusiasm one of its sighs, but the holy club did not give any sign of its existence, as if it was in a lethargic condition, and even though it tried to electrify first in Hazleton, then in Passaic, then in Shamokin, it was in vain! It died without any consequences! Now Fr. T. Obushkievich took upon himself a mission to resur-

rect the dead in Philadelphia, Pa. on July 6/18. Videremo! But it is remarkable that, Fr. Obushkievich as before now also used, as a motto, the words: "unity of spirit in peace" and "we have to love each other"... however in reality it happened the other way each time; after a meeting among the brothers such hostility began, such hate, as if they were not members of the same church, faith and nation, but as if they had been enemies for centuries!...

It is doubtful if 4-5 priests replied to the "open letter" of Fr. T. Obushkievich, but Fr. Obushkievich was satisfied even by this; if he made unsatisfactory proposals, then even more curious additions to his project were offered by the Greek-Catholic "Viestnik" and by the "Polish Ukrainian" "Svoboda"! and especially those of the Galician "virtuous", who were born (ordained-Ed.) during the new era by ksendz Cardinal Sembratovich of cursed memory. They stood on the "foundation" of Franko's ideas, and led "people" without the dead "rite" and without "church business" toward "enlightenment". They dream about an "independent nation of 30 million", of a Ukraine from Kharkov to the Hungarian Mishkolz which is to be built in Europe, and in America - in the states of Pennsylvania, Connecticut and New Jersey. - Finally that "holy club" wished to be organized on a popular foundation, and it is wished that, "people from the native country" would take part in "church matters". They admit that Unia is - stupidity, but they hold to it; the Pope and biskups are not necessary for them: - they are all with "the people". Not in vain do they sympathize so much with their Polish szlachetnym braciom in their political Utopia and the Polish-Ukrainian "building of the Vaterland": the same sympathies spread to church matters! The Poles - not a large number of them - organized here "niezalezny kosciol narodowy" - an independent people's church: therefore how could our Ukrainians stay behind?.. They wish also to have a "people's" church, without a Pope, biskups or any kind of spiritual rule: "His Great-ness" there would be - Pope, and Metropolitan, and biskup⁶¹ ...

In case the Ukrainians fulfill their plans and with the assistance of people would have their holy club and would include secular members in different departments, then, that means that those people would take part in administering church-activity; therefore not only clergy would be important in the activity, but also non-clergy would control, becoming some kind of "elders" - like a presbiterium! Unia in itself is somewhat a monster; and then it would become an even larger monster; the Roman-Catholic teaching; their Rite - a damaged Eastern one, the administration- Presbyterian (Calvinist)! Then here in America would be one more sect, and this sect should be then named the: "Independent-Greek-Roman-Catholic-Presbyterian Church and Faith"!.. For this, together with the Greek-Catholic "Viestnik" we can exclaim "Grant this, O Lord for many good years"!.. But what would those Russian people say to this three story foolishness, those Russian people, whose national feeling for its own was destroyed neither by Unia, nor its unwise spiritual leaders!?..

Let's assume, that the "holy club" will be organized not on a "popular foundation", but on the church foundation and base, that is, that the clergy would control all church matters and it would decide: how much a priest or deacon has to be paid, how much for "services", - where a church can be built, where not, where and which spiritual fathers would be sent etc. Then that means, that this "holy club" would take on all the powers of hierarchs, bishops... In this case everyone would be able to ask: according to what right do you members of the "holy club" do all of that? from who did you receive that right? You say, that you acknowledge as head of your church the Roman Pope. But that Pope already not just once and not just twice let you know through Propaganda Fide, that in America you have to obey to your lawful bishops! That they are Irish - does not mean anything, since they are Catholic; it is true, that they are of the Latin Rite, but you also are "Catholics" of the Greek Rite, and don't you yourselves make statements, that the "Roman and Greek" faith and church are same? Therefore by what right are you rebelling against your lawful bishops, from whom you yourselves beg jurisdictions and permissions to serve "funeral services" in Greek in the basements of kostels, and whom you yourselves invite with music, playing trombones, trumpets, to "bless the cornerstones"? Did they give you permission at all to have "meetings" and "councils" and to organize a "holy club"? Certainly not! Therefore in this case how do you understand

⁶¹ Remark: That a connection exists between the niezaleznymi-independent Poles and the "free" sons of the never-to-be Ukraine, not only of people, but also spiritual, - is shown by the circumstance, that on May 30th, 1899 (new calendar), Frs. Ardan and I. Zaklinsky with the assistance of an independent priest blessed a church in Plymouth, Pa. For this the same most respected Reverend was thanked by the church committee in "people's", that is Polish, language even though Fr. Bogdan gave his sermon in Plymouth in Little - Russian-Ukrainian!...

Jus canonicum, Papal bulls, decisions and orders?.. How do you dare go against them, you, Uniates, true slaves of Rome!?. It may be that someone will tell, that the Old Country bishops gave you that permission? But according to what right can a European bishop mix into diocesan matters of local bishops? What would the bishops of Hungary and Galicia say, for example, if, let's assume, the Irish would move there and would demand for themselves an Irish bishop and, not receiving one, would organize "holy clubs" with the permission of Irish bishops, who live in America?!

Let's assume that your Irish bishops would ignore your "games and entertainment" (and they will do that, knowing with whom they are dealing); you will create statutes, laws, orders; but there is a question: who will follow them? You?.. risum teneatis! I would sooner believe in friendship and agreement among water and fire, than among you; you do not want to accept the authority of bishops, and would have your own obedience?!... But a dollar did not disappear from America!... Would you not travel to parishes? Would you not offer for less price to serve compatriots? Would a "hardened Ukrainian" obey a "Hungarian", and a "Hungarian" - a "Polack"? Whoever would try to convince you, respected Gentlemen, would be a person who is, if not completely foolish, at least quite naive, who has never in his life seen an American Uniate Ksendz! Then: who would countersign and put a seal under these rules, laws, statutes? The Pope of Rome?.. It is hard to believe! The Papal delegate? even harder to believe! The local Irish bishops? Just try to offer it to them! Then who? You yourselves? But who has given you the power and commission to do that?.. How will you force the "beloved" and "dear compatriots" to follow you? Is it possible that you would request a charter for the "holy club"?... If this happens, then we will return to our assertion: that since you yourselves do not accept your spiritual power as lawful, turning to civil government, to give authority to your "holy club", then aren't these ideas Protestant?

At the end one more thing: in case some immature boy, would have made such a proposal, as an "Open Letter", then that would not surprise anyone, but this is done by a person already of age and with experience, such as Fr. Theophanes Obushkievich, who knows well church history, and most importantly, the history of the Russian Nation and Unia,- that the Russian people even now have to suffer in Galicia for their faith and nationality,- who have sons-in-law, and relatives - who are the most ardent Orthodox people and workers in the national-religious area, - this is not only worthy of surprise, but also pity...

Should it be said, that people like Fr. Obushkievich do not want to accept, that the Russian people according their religious feelings, to save themselves, have to be Orthodox, to save not only their souls, but also their nationality. Other "workers" of holy Unia, who, with a small exception, do not know almost anything about the Russian Church and nationality, and what they do know, comes from hostile,- namely from Roman Catholic, sources, for whom the Russian people are only "Moskovites", "Tartars", and the Orthodox Church is only - "schism" or "czarglorification"; for these people, the splendid rites of the Ortho-dox Church are only - "dead rituals", and will become even less visible and groundless!... They will not read Russian, since they can't and do not wish to learn, even though they live and nourish themselves from the Russian people; coming from the seminary, they would not take Russian language in their hands except the service book and prayer books, and then the calendar. They can't write Russian, even five words, without a mistake; at home, among family, they never speak Russian, and especially here in America; when they come together, then their conversations are only about: how many baptisms, marriages and burials have you had? How much is the "service charge"? How much do you have in the bank? To people, who become interested in the Orthodox movement, they say: "Orthodoxy is worse than despised; the Lord preserve you from becoming Orthodox! They do not believe in the Holy Trinity, they do not honor the Holy Virgin;⁶² they - are 'schismatics'; even to talk with them is sinful! That - is the faith

⁶² * A Roman Catholic scholar Dr. Paul E. Pinter, previously a chaplain for 15 years at Columbia University, and a professor at Fordham University, Manhattan College, and the Maryknoll School of Theology in his 348 page book Beyond Naive Belief - The Bible and Adult Catholic Faith, The Crossroad Publishing Co., N.Y. This theologian who as the Russians say "had studied too much" tells readers that the Bible contains myths. "In the Bible, this refers specifically to the great works of God or magnalia Dei (the creation of the world, the exodus and feeding in the desert, the incarnation and miracles of Jesus, the resurrection accounts, the renewal of creation in various apocalyptic texts) that tell of the presence and activity of more-than-human actors in more-than-historical events" (22-23). Much of what the Bible says about the birth of Jesus is fiction says the Roman Catholic theologian. Therefore we can ask who, but the Orthodox Church venerates the Holy Virgin more? It seems that some Roman Catholic theologians have no faith in the Teaching of Christ, His Apostles, the Holy Fathers and Saints and some other accepted teachings.

of Moscovites! They honor the Russian czar as head of the Church, but not the 'Most Holy Father of Rome'! They wipe their faces after communion not with a white, but a red or blue cloth, and that is a - horrible sin!"... One of the most knowledgeable Uniate ksendzes, seeing an Epishion on an Orthodox priest about which, he naturally, did not have any idea, said the following: "you can see, that the schismatic popes wear sacks (bags) on their side!" However, this gentleman is not especially clever at all, as can be concluded from his participation in the official organ of the Uniate clergy and "our dear Union" and his wonderful program of polemics that he uses against Orthodoxy:

1) "Orthodoxy - schism among us - damages our common and local interests"!... But what are these common interests, until now this wise man has not had time to explain! It is possible that this has to be : collections, payments, bank books and salaries! It is doubtful that the local Uniate clergy would worry about any other common interests, at least until now they did not show in any way, that they are interested in anything else!..

2) "Our lawful priests preserve our magnificent Eastern Rite and our Russian nationality"!.. This "magnificent Eastern Rite" consists of serving in the same day two, and wherever it is possible, three quick liturgies, one singing, the other whispering; liturgies without a censor, without serving Vespers and without Matins; marriage without an announcement during Lent or on days prohibited by the Church canons; the blessing of churches, and cemeteries according to the Latin rite using Catholic bishops or simple Catholic ksendzes; the conducting of the Divine Services in Latin vestments, blessing water according to the Lvov calendar and so on and so on. Naturally, schismatics do not do that, consequently, they do not preserve the "magnificent Eastern (?) Rite"!..

3) "Our Faith - is the Faith of our forefathers" - says "Viestnik". - Lord have mercy! Why don't you say: "our Faith is the Faith of our forefathers for 248 years in Hungary and 300 years, and even less than that in Galicia!" At least you should have enough conscience, to remember, when one of the "luminaries", one of your "lawful" (?) priests, whom you called as "speaker", said: "the Holy Roman See tolerates the Eastern Rite, and for them the Uniate Faith and Church is "second hand" faith, since the only saving faith is the Roman faith"! Why does not "Viestnik" tell, when Judas and the traitors of the Russian people, Terletzky and Potzey, without the knowledge of people, and for their own benefit, for meaningless titles, for money sold the Russian people,- how it happened that only in Hungary 70 priests with a bishop signed Unia for the same kind of benefits, for a little penny, how that Unia was not ever until this time explained to people, but that it crept into Orthodox churches as a thief! Why until now was there not found even one Uniate writer, who has written even *one word* in praise of Unia? Probably he would be ashamed of this deed himself! Two years ago the 300th anniversary of Unia was celebrated in Galicia! And what happened? - according to the witness of contemporary Galician-Russian historians, the world has never before seen such a small and forced, unnatural jubilee! Why didn't Uniate bishops from neighboring Hungary participate in this jubilee? Probably, they were ashamed (?) to be present and take part at the "holiday" of the enslaved conscience of the Russian people!.. The true Faith of Christ has its own Holy Ones and martyrs who pleased God! Where are the Uniate saints and martyrs?... Is one not hieromartyr Josaphat, an arsonist of churches, a bandit and a killer of Orthodox Christians?

4) "The schism spreads through the promises of traveling apostles in America" - is the most beloved sentence of the Uniate "Viestnik"! But not only once was a call made upon "Viestnik" - not only by me, but also by others, - to show and specify these "promises". But it did not do this until now! In its eyes "promises" - are, that Orthodox clergy, living in an orderly diocese, has a lawful salary, or that Orthodox authorities supply the poor churches with sacred vessels and other objects!.. Is there one who could not evaluate senseless and meaningless lamentations, composed by this Uniate organ, such as about "schism in Bridgeport"?! Indeed, we do not know, what should surprise us more here: the first or second quality! Denique calumniare audacter, semper aliquid haeret! The Uniate "Viestnik" should have this motto printed on its new head!..

It is time once and forever to finish with "traveling apostles!" I will ask you, Uniate wise man from "Viestnik: who is "traveling" more - the Orthodox clergy, who live constantly in their parishes, and if one goes someplace, it is by invitation of people and always *with the permission and blessing of that one*, who the Uniates lack, that is a Bishop, to whom, they then have to send a report about all their actions; or Uniates, who, with the exception of one or two, mostly travel, like tent Gypsies, from one place to another; first people chase them, then one of these "brothers in Christ" puts his leg under another, promising to perform cheaper "burial services" etc., but *not even one* was sent here to a parish by a local

bishop!.. I did not wish to present here the names of Uniate fathers, but to give their "Viestnik" a deserving lesson, and to show, how it is dishonest and dangerous to slander others, exposing themselves, their own people, to laughter, and I will do this also according to the axiom *contraria juxta se posita magis elucescunt*; then they should themselves tell their "official organ", that it should not make accusations in vain, shaming them !..

According to the statistics of "Viestnik" there are 51 (?) Uniate churches and 36 Uniate priests in America. Here is which of the popes were in these parishes and how they traveled⁶³.

1) Brooklyn, N.Y. - The first priest there was Alexander Sereghy,- he moved from there to Scranton, and from there returned to the Old Country. After him there was Nicholas Stetsovich, who was chased from Wilkes-Barre,- then Evgenii Volkai, chased from Hazleton, then Vladimir Deak, a monk, now Theodore Damianovich. For how long he will be there, only he and his compatriots know. Therefore, during 8 or 9 years - there were five ksendzes.

2) Yonkers, N. Y. - First there was Evgenii Satala; he was chased out and he traveled to Passaic. Then Vasilii Voloshin, who traveled to Mahanoy City, Pa. (about this father there is not much talk, which reflects on his honor). To Yonkers traveled Nicholas Stetsovich,- he was chased out of there and he went to Bradock, Pa., then moved to Perth Amboy, N. J. Akakii Kaminskii traveled to Yonders; but with him there is one more little priest, Timkevich, who traveled from the "Canadian Ukraine", since there were not "enough believers". Now these two "gentlemen" quarrel, and the archbishop of New York had to intervene in their disagreement and threatened with damnation *ad majorem gloriam Unionis!*

3) Trenton, N. J. - First John Szabo was there; who moved to Lindsey, Pa.; after him was Theodore Damianovich, who traveled to Brooklyn; then John Churgovich arrived.

4) Passaic, N. J. - First Nicephor Chanath was there, who is known, as the "present (and unhappy) administrator of the Greek Catholic Church in America", who was elected, but never confirmed as a Uniate "vicar"; who was chased and traveled to Scranton, Pa. - from there he went to the eternal world, as a consequence of a terrible sickness *delirium potatorum tremens*. To Passaic traveled Evgenii Satala.

5) Philadelphia, Pa. - First was John Hrabar; who traveled to Minersville, Pa.; from there to the Old Country; then traveled to Charleroy, Pa.; traveled again to Philadelphia; there among others were the monk Vladimir Deak, who was chased away and who now travels somewhere in Forest City, Pa., Evgenii Volkai, who traveled to Scranton Pa., and Ireney Miatziatsko, who traveled to Cleveland, O.

6) Reading, Pa. - Alexeii Mitrovich went traveling and after a short time he traveled back to the Old Country, and it seems that the church was sold.

7) Mayfield, Pa. - Theophanes Obushkievich, who was forced from Olyphant by "dear" John Ardan went traveling.

8) Olyphant, Pa.- First there was Gabriel Vislozkii, who traveled to Scranton Pa., and from Scranton to Pittsburgh, Pa. and from there to the Old Country; after him went traveling Theophanes Obushkievich, who traveled from there to Mayfield, Pa., then John Ardan went traveling from Jersey City.

9) Scranton, Pa. - First Gabriel Vislozkii; after him Alexander Sereghy, who traveled then to the Old Country; then arrived Valentin Bologh, who was squeezed out by Nicephor Chanath; he traveled then to Old-Forge, Pa. and being chased again he went then to Tranger, Pa. - Because of the terrible scandals made by Nicephor Chanath in Scranton, the majority of the parishioners left, organizing "People-Slovensk Greek Catholic church", Valentin Bologh returned there for a second time and in place of the deceased Chanath traveled Cornelius Iliashevich, but he received right away *Laufpass*, a passport to go away and he traveled back to Wilkes-Barre, Pa., and to Scranton traveled Evgenii Volkai.

It's remarkable that, in Scranton there are two Uniate churches, but neither of them is called Russian; one is named "Hungarian Church", the other "Slavonic National Church".

10) Kingston, Pa. - First there was Zubritskii, who, being there for less than a year, traveled back to the Old Country. Second Zinovii Liachovich, who died suddenly in a hotel in Wilkes-Barre. Then arrived the Ukrainian Andrukhovich, who brought bad memories; then he went to Shenandoah, Pa. but after the scandals traveled to Audenried, Pa. (now Mac-Adoo), and from there he traveled to the Old Country, where at the present time he has a store. After him traveled John Zapototzki, a man

⁶³ Here the terminology of the Uniate newspapers is preserved.

who has a straight character, who, seeing the games of his "cobrothers", returned to the Vaterland and died there last year. After him arrived the known "Greek" Vladimir Molchan.

11) Freeland, Pa. - First there was the hieromonk Cyril Gulovich, whom people, after they revolted, chased out with the help of "cobrothers" and the Catholic biskup. He traveled from there to Ramey, Pa.; and Gabriel Martiak traveled there.

12) Hazleton, Pa. - First Nicholas Stetsovich, after a month he traveled to the Old Country; Evgenii Volkai arrived; who was chased out and traveled to Brooklyn; Nicholas Stetsovich traveled from Europe for the second time, who was first in Osceola Mills, Pa., and then in Wilkes-Barre, Pa. and in Brooklyn; he traveled then to Braddock; after him traveled Akakii Kaminskii; who traveled then to Perth Amboy; Evgenii Volkai returned for a second time; who then traveled to Philadelphia; then arrived Orest Zlotzkii. This parish has the most boiling history! One part departed, founding another church under the leadership of a baptized Jew Edmund Lembik, who was baptized a Roman Catholic, but in Hazleton preferred to become a Uniate. He plays the role of a "patron" of the newly organized church, to which he brought Victor Martiak, who was ceremoniously damned by Nicephor Chanath.

13) Audenried or Mc-Adoo, Pa. - First went traveling there Andrukhovich; then Nicholas Molchan, who traveled away to Bradock and John Galko traveled there.

14) Shamokin, Pa. - First there was Theophanes Obushkievich, who traveled away to Olyphant and then John Konstankevich.

15) Mt-Karmel, Pa. - First traveled there the glorious patriot and known apostle of Ukrainian Canada, Nestor Dmitrov; he left for the Canadian Ukraine, but did not find there "faithful" and then he went to Buffalo, from where Nicholas Stetsovich traveled, losing his worldly flock, to Pittsburgh; Dmitrov traveled to Troy, N.Y. and, to Mt-Karmel traveled John Ardan, who traveled first to Jersey City, and from there to Olyphant; after him traveled there Stefan Makar, gloriously known to the "dear people", a patriot and editor of the official organ of the future American Ukraine.

16) Shenandoah, Pa.- The first Uniate parish in America; organized by John Volianski, who left going to Europe; Andrukhovich traveled there; he was chased out but he sold the church; there traveled the "vice-vicar" of the decided "vicar" N. Chanath - Cornilius Laurisin, who was triumphally chased out of Osceola Mills... Shenandoah no less than Hazleton, can be proud of its history.

17) Minersville, Pa. - From Philadelphia arrived Ivan Hrabar; he left for Old Forge and after him George Gulovich traveled there.

18) Mahanoy City.- First the "most wise" Augustin Laurisin traveled there, but then traveled to Bradock, and from there to the Old Country; after him Vasilii Voloshin went to Mahanoy City.

19) Landsford, Pa. - First Gavriil Martiak arrived, he left for Freeland; after him arrived Antonii Chodobay, who then traveled first to Perth Amboy, then to Bayonne City; and Petr Kesshe-liak came to Landsford.

20) Charleroi, Pa. - Ivan Hrabar came traveling, after him Nestor Volianski.

21) Ramey, Pa. - First came Ireney Miatitsko, he left for Homstead, from there to Philadelphia, from there to Cleveland; Cyril Gulovich came to Ramey.

22) Tranger, Pa. - First there was Stefan Dzubay, who left for the Old Country; after him traveled Valentin Balogh; who then traveled to Scranton; then came Nestor Volianski, who left for Charleroi Pa.; then Michael Balogh came there, a run-away Orthodox who left behind a "glorious" and "sweet" memory in Bridgeport.

23) Duquesne, Pa. - First there was Stefan Iatskovich, who was chased away and traveled to Homstead; Miatitsko and Nicholas Sereghy traveled from there; and Ioann Mglei traveled to Duquesne.

24) Homstead, Pa. - First was Ireney Miatitsko, then Nicholas Sereghy and now, Stefan Iatskovich.

25) Pittsburgh, Pa. - First was Gabriel Vislozkii, then Ambrosii Polianskii, who traveled then to the Home Country, and Nicholas Stefanovich arrived.

26) Braddock, Pa. - First was the "wise" Augustin Laurisin; after him came Nicholas Stetsovich, and then Nicholas Molchanii.

27) Cleveland, O. - First was Ioann Churgovich; then came the glorious and enlightened "doctor", a writer of epochal composition "How heretics should be treated?" - Simeon A. Saboy, who traveled for an audience with the Austrian Emperor, and did not return until now; after him came Ireney Miatitsko.

In Wilkes-Barre there is a handful of Uniates who remodeled a former tavern into a "church" and since 1894 at that church were the following "apostles": Michael Balogh, who with a completely clear conviction united with the Orthodox Church and after 4 years secretly ran away from Bridgeport and accepted Unia again with the same clear conviction!.. b) Nicholas Sereghy, who was in Homstead, and in Streator, and in St. Louis, and now lives in Globeville, Colo.; c) Akakii Kaminskii; d) Cornelius Iliashevich, the "elected vessel of Uniate" wisdom!..

John Zaklinsky, also a "dear", was in Old Forge, then in Troy, then in Urey, in St. Claire; now he is in Plypoint, at an Independent Greek-Catholic People's Church. He is also a "moving apostle"! And how can we forget the known "yurodivy, fool for the sake of Unia" and theologian furibundus Alexander Iatskovich, who traveled across almost two thirds of America and who did more harm, than all Uniate ksendzes together, and who only by a collective decision of the "brothers" went away to Europe! He was a real traveling and strolling apostle of holy Unia!..

With this we should remember, that the oldest parish here is 12-13 years old, the others are about 6, 7, 8 years, and that in a duration of 2-7 years at the same parish were 3, 4, and even 6 priests, who simply had arguments with their parishioners, after which they traveled from one parish to another,- or the parishioners themselves chased them out. Therefore it is easy to have an idea, of how much that kind of situation can demoralize even the best people!.. After all this the Greek Catholic "Viestnik" dares discuss "traveling apostles"! "Viestnik" sees a branch in the eye of another, but does not see a big tree, thick as California's "big trees" in its own eye!.. Confused people are strolling, traveling, Lourdes water is for sale by quarts, icons of St. Nicholas are being sold, as preferred with or without a beard, all demoralizing the Russian people here. The dignity of priest is being trampled into the dirt, all kinds of scandals are defended and embellished. These are "our common and local interests"! The sons of Unia - that is the "chosen tribe", king's priesthood,- priests for eternity (?) according to rank of Melchizedek (?).

With that kind of people Fr. Theophanes Obushkievich plans to organize "holy clubs" and spiritual societies!.. His naivete.. must be great! It is only funny, that Fr. Obushkievich knows well with whom he deals, and even, more, he knows about the backstage activity of most of these clergy and people!.. but he still has dreams!.. But, let's assume, that this holy club is established: to whom will it be useful? to the people?.. No! The holy club will bring benefits for the time being to the most respected popes and egoistic mightinesses, - but this will only be for a time, until people will see, what the matter is, and, will wake up, and take their destiny into their own hands and will make their destiny that which has been prepared for a long time: the majority will go there, where native feeling leads their hearts and souls: to the Holy Orthodox Church!..

The minority, which has been Slovakaized, Polonized and is poisoned by the sickness of the Papists, thanks to "holy Unia", will completely vanish! Yes! That is done here by the Uniate clergy who lead them and part of the Russians into the abyss, - but what can be done? They do not possess serious thoughts, nor sober, healthy minds.

The epilogue to Philadelphia's "council".

Let's begin with an anecdote. In Hungary, shoemakers came together; as Americans call it, had a "meeting"; they talked, discussed, how fashion boots should be made and for what price they should be sold, and then, after their meeting, they had a banquet. At the banquet there was much joy and a roseate air surrounded all shoemakers, and at the conclusion of the feast, the president of this meeting and banquet proposed to the "brothers", that in future meetings and banquets each would title the other with no other title than "most noble man".. This proposal was accepted with remarkable spirit!..

The Uniate ksendzes on July 6-18, 1899 gathered in the city of "Brotherly Love", in Hellenic language it is named Philadelphia, in the state of Pennsylvania,- they organized a "holy club" and... rebus quasi bene gestis returned home. Then Mt-Karmel's "Svoboda", inspired by the "achievements" of this "council", exclaimed: "The day of July 18 will be 'epochal' in the history of American Rus'!".. Fiat applicatio! No one titled the shoe makers as most noble men, similarly the 18th of July will remain, called only a day of epochal blamage for the American Uniate clergy!..

If these 28 ksendzes now coolly examine the resolutions of their meeting and the statutes of their society, - probably many will ask themselves: could I have agreed to that kind of naivete?.. since our resolutions clearly witness our spiritual poverty and wretchedness... Not possible!.. And I have taken part in this?! And I have now to support this?!..

Let's continue in order.

Fr. T. Obushkievich, inviting the "brothers" to the meeting, based himself on great arguments - "a unity of spirit in a unity of peace" and "we ourselves have to love each other".. Now this "unity"

came to light in the name of the "holy club": "Viestnik", Messenger or Herald in the Greek-Catholic language, named the club: the "Society of Russian Catholic priests"; "Svoboda" in Ukrainian called it - the "Comradeship of Greek-Catholic priests"; in Greek-Catholic the society has the name "Soviet" - council., and in Ukrainian - "Vydel" - Section.. What is the real official name of this holy club?. And how much "we love each other", is clearly and best shown by the circumstance, that before Fr. T. Obushkievich had time to call the fathers to a "meeting", Ukrainians, namely Fr. Bonchevski and Fr. Dmitrov, on the "basis" of "a unity of spirit in a unity of peace", wished to become members of "our dear Union", but received on their noses a fillip from the secretary of the "Union" and this was such a slight flick, that now both of them publicly make accusations against the President of our dear Union, who is the known vice-vicar, Cornelius Laurisin,- asking on what "basis or reason" are they not accepted as members of the Union? since they wished to become members on the basis of "a unity of spirit in a unity of peace" and... "we have to love each other"! (Poor fellows, they do not know, that "our dear Union" has a secret paragraph, according to which a "Ukrainian-ksendz" can't be accepted in the Union, even if he would speak about "a unity of spirit in a unity of peace"! Wonderful is this "unity of spirit", - and even more wonderful is that love!..

It is remarkable that, this Union or Camraderie was organized in a hotel! Until now all ecclesiastical meetings were in a parish house or in churches, but, it could have been, that having in mind the importance of that matter, 28 fathers, the organizers of the holy club, preferred for reasons of importance to meet in a hotel, forgetting, that in hotels it is usually stuffy and narrow, as also was their meeting...

Now let's examine the resolutions of this holy club.

1. The Camraderie should watch, that the faith of their fathers would be preserved in the order and purity of the Russian Rite."

The question here is: which faith of their fathers do they wish to "preserve"? That one, which their "fathers" received from Czargrad at the time of Saint Vladimir, Equal to the Apostles, or that, which the traitors of the Holy Orthodox Faith and Russian People invented together with the Jesuits in Rome - with the despised name of "Unia"; using imprisonment, torture, fire and sword, they forced it upon the Russian people and fathers in 1595 in the old decrepit Poland and in 1648 in Hungary? Tell it clearly and frankly!.. Whoever knows the history of the Russian people, has to know that the Russian people were baptized as Orthodox and should stay as such, if they want to be called Russian, and stay as such in the future...

Concerning the Rite also nothing is said clearly. "Viestnik", printed in Greek-Catholic language, even though it writes at great length about "our magnificent Greek Rite", however that Rite differs greatly from the Ukrainian-Russian Rite. Here are two-three such differences: A Hungarian-Russian Greek at Proskomide,⁶⁴ even though he serves it with one Prospora,⁶⁵ however prays, taking parts of the Prospora, setting them according to the nine ranks;⁶⁶ the Ukrainian Russian Greek does not do that; he does not even know the nine ranks and prays on the Agnets⁶⁷ which he prepares so thinly, that it resembles the Roman Catholic Host (oblation) prepared in the form of a wafer, but the difference is that he prepares it not in round shape, but square. The Hungarian-Russian Greek⁶⁸ dur-

⁶⁴ * Proskomide - Greek, means to bring offering. It is the first part of the Divine Liturgy consisting of the preparation of the bread and wine used in the Eucharist.

⁶⁵ * Prospora is Altar Bread used in the Sacrament of Eucharist.

⁶⁶ * Nine particles are taken from the Prospora in commemoration of the nine ranks of glorified saints: the Forerunner, the Prophets, the Apostles, the Hierarchies, the Martyrs, the Chaste, the Unmercenarys, Joachim and Anna and the saints who are being commemorated on the day the Liturgy is being celebrated, in honor of the originator of the Liturgy being performed, (either St. John or Basil the Great). The particles are put on the paten.

⁶⁷ * Agnets - the sacrificial lamb of the Old Testament. In the New Testament Jesus was symbolically called the Lamb; accordingly, Orthodox churches attribute the name Agnets to Christ in the Sacrament of the Eucharist and the portion of the holy bread taken from the Prospora for the mystic transubstantiation is called Agnets.

⁶⁸ * The Roman Catholic Church established a great number of national rites, with ethnic or other differences newly introduced by Latin Rite. The Byelorussians, also known as White Russians, who were forced by Poles to accept Unia, when their country was occupied in the 17th century; the Ruthenians or Carpatho-Russians (Rusins) in 1646, the Slovaks, the Ukrainians, or Galician Ruthenians in 1595, the Hungarians in 1646, the Serbs and Croatians in 1611 and the Russians in 1445. All

ing the liturgy, at the exclamation "Peace to all!", blesses people with the sign of a cross, but the Ukrainian-Russian Greek spreads his hands like a Catholic ksendz does at "Dominus Vobiscum". The Hungarian-Russian Greeks, - even not all of them, - open and close the Royal Doors;⁶⁹ but the Ukrainian Greeks after they open the Royal Doors, on the exclamation "Blessed is the kingdom", leave them open until the end of the Liturgy.⁷⁰ The Hungarian-Russians take the Holy Eucharist at the Oblation Table⁷¹ but the Ukrainians do it at the Holy Table, during the singing of "Let our mouths be filled with Thy praise"⁷² The Ukrainian Greeks have a religious procession with the Pre-sanctified Gifts-the ciborium,- in the Old Country they use a monstrance,- they put out the ciborium for veneration, the Hungarian Greeks do not do that. Hungarian Greeks at the end of the Liturgy read first the benediction and then they give the blessing, but the Ukrainians do it otherwise. Both give Communion not from the Host, but from the particles, either the nine ranks, then for the living or dead, or, if there are many communicants, they would cut as many squares as they need. That is how they give Communion to the faithful! With this, some Ukrainian Greeks serve Vespers and Matins, Hungarian Russians never on Saturdays or the day before holy days, even though Hungarian and Ukrainian Greeks serve two "masses/ services" in the same day... etc. Here I have given only some differences in that Rite, that they consider "magnificent" and "Greek". The question now is: to "introduce harmony and purity of Rite", - between these two "Greek" rites. The "Soviet" or "Vydel" will make it then mandatory for all, Hungarian-Russian Greek or Ukrainian-Russian Greek?.. One of the rites must be thrown out!..

2. "To preserve that Rite in its complete magnificence (!!?) each parish should accept Readers who have good voices - they should be young and tested"..

Therefore; "to keep the Rite in its complete magnificence" depends only upon the "Readers", and not on the pope? Strange! "To sing well" - has a very loose meaning: it could be that the singing of a Reader seems "good" to the pope, and "not good" to the parishioners and visa versa,- what should be done then? Besides singing well, they should be also "young" and "tested"; the only thing that the fathers of the Council in Philadelphia forgot is to take care of salaries for the Readers! It is difficult for a young and tested Reader to sing well at a place, where the priest himself receives no more than \$40.00 salary a month, and the Reader \$10-15!... Therefore it happens often that in some parishes the Reader sings better than the pope, and the latter has to "travel" to another place.

4. This paragraph consists mostly of regulations of the "Camaraderie-Association", it deals with and "punishes" guilty popes, it can even suspend them, they can "suspend" and "recall" popes with

these individual rites originally had Byzantine Rite Divine Services and practices, which were systematically changed to make them like the Latin Rite services and practices. For example, St. Bruno for the Rusins, and St. Adalbert and Josaphat for other Slavs were assigned as Apostles and Patrons, instead of those that were venerated in those countries before such as St. Vladimir in all of Rus' - for Ukrainians, Russians, and others. A change of crosses, vestments and finally new dogmatic differences were introduced that matched the Roman Catholic Church. These differences plus the calendar forced upon them by Pope Gregory resulted in the celebration of holy days at different times which made Uniates different from the Orthodox population in those countries.

⁶⁹ * The middle double doors of the Iconostasis are called the Royal Doors. They are named so because the clergy comes through them carrying the Chalice with Christ Himself. Thus, the Heavenly King passes through the Royal Doors when the procession bearing the elements for the Holy Eucharist passes through.

⁷⁰ * The opened and closed Royal Doors - for Orthodox Christians the open Doors remind them that the Heavenly Kingdom is open for the Lord's people. The curtains, behind the Royal Doors, mean that the secret of salvation is open to the world. The closing of the Royal Doors and curtain remind them of the death, burial and then the Resurrection of Christ.

⁷¹ * The Oblation Table is placed against the wall on the left side of the altar where the elements are prepared for the Holy Eucharist before the beginning of the Divine Liturgy. In the beginning of the Liturgy of the faithful the prepared gifts are transferred from the Oblation Table to the Holy Table-where the final preparation of the faithful for the celebration of the Sacrament of Communion, performance of Communion itself and the preparation of the worshippers to receive the Holy Gifts.

⁷² * After the Communion of the faithful and after the Gifts are returned to the Oblation Table.

the help of the Old Country bishops. Surprising rights! This assembly of fathers made itself a bishop, who has 56 feet, several hands and not even one head!

#5. This determines the borders of each parish. This again is the right of a bishop.

#10. This appoints priests to a parish: the right of a bishop!

#12. This prohibits popes from moving to another parish and prohibits people from building churches without the permission of the club: again the rights of a bishop!

#16. It is the obligation of every arriving ksendz to come to the "Soviet-Section-Department" with documentation and, even if he is not recognized by the local Roman Catholic bishop, the Association-Camaraderie will by its own power provide him the means and jurisdiction to serve here. This is again the right of a bishop! And in general this all is a mutiny against their own lawful bishops and a mixing into their authority!

All these paragraphs give the Union-Camaraderie such authority, that is exceptionally the rights of a bishop. Did these wise fathers forget, that, "ex nihilo nihil fit": in what way can they assign to themselves that which they do not have? Is that the way that the Church of Christ is administered? Or even the Papal Church?.. To what Church do they belong? Who will sign these authorities for them? The Pope? No! Local bishops? No! Old Country bishops? - Hard to believe, that they would shame themselves in front of the entire world! Even though there are rumors, that Uniate bishops from Mukacevo and Priashev suggested these bad ideas - to organize a holy club with its Soviet-Department!..

The greatest phenomenal nonsense was shown by the fathers at the Council in Philadelphia, when among other resolutions, they decided also, that each church should be registered with the parishioners as a group as its patron, and parishioners should try to get back from the hands of local bishops those churches which were already registered to them! Not on your life! An Irish bishop will not give back that church, that was given by the parishioners like something for a burnt sacrifice!..

This council⁷³ shows how the Uniates turn themselves to all sides as seen in paragraph 11, that reads: "The Soviet has to let the Apostolic Delegate in Washington and the Old Country bishops know about the foundation of the Camaraderie". What for?..

16. *"Every newly arriving priest from the Old Country has to present himself to the Soviet showing his documentation; it will inform the local Catholic bishop, to whom the newly arrived would have to introduce himself. If the Irish Catholic bishop will not acknowledge him as a priest, because he has a wife or that the church is not registered to him, then the priest without paying attention to that, should take the place of his service, and the Soviet will defend him before the corresponding authority".*

We will ask again: what is that? If the Association-Camaraderie is founded against the wish of the Pope, the Papal Delegate and the bishops and made itself "propria auctoritate" equal to a bishop, then there is no reason to let the Papal Delegate know about the "foundation" of the Camaraderie. But, it is possible, and probably it is so, - that the Association-Camaraderie, living on that land, that we call a "free country", acknowledging its moral power, its great calling as similis simili- lets their brother bishops know, that it has accepted upon its organization the administration of the Uniate Church! Phenomenal consciousness!..

But the wreath and crown of nonsense is located in paragraph 13 of the resolutions of this council:

"In administrative matters and all financial matters, every church has to send yearly a delegate to the General Convention, which would be conducted together with priests of every parish. At the time of that convention there will be Divine Services with sermons, and in the evening there would be performances etc."

That means, there would be a secular element,- dear compatriots will take part in "administrative matters"! This is also a reason, that one of the first "circular letters" from the Soviet names them as "patrons". Wonderful! But tell me now, Fathers, where in the world and in what region of the Papal Church, of which you are part, do secular persons take part in "administrative matters"?.. You probably have been dreaming about the "autonomous administration" of some local Churches in Austria and Hungary. But you forgot again, that at the head of the administration of these autonomies there is always a deserving one of the rank of bishop! Such autonomy have the Orthodox Serbians and Ru-

⁷³ * St. Alexis here and in the following places in this article wrote the word council in the diminutive form - соборчик.

manians in Hungary, but at their head are Metropolitans!.. And who will from your ranks be Metropolitan or a bishop? Therefore what have you done? - Presbyterium of the Calvinist church, and you yourselves - true Greek-Catholic Uniate Calvinists or Presbyterians!.. But tell: who will give you authority to be such, that you would really act in that way? How would you bring into reality, let's assume even your best resolutions, - if your flock for some kind of reason will refuse to obey?. For this reason there is one way: you must ask for yourselves in every state a "charter" or for the entire United States; the latter is not in your power, for that would cost a vast amount of money! Consequently, there is only one way: to request "charters" in separate states and be registered together with Protestant sects! Do you see, to what you were brought by your spiritual darkness and stubborn position, against your Mother - the Holy Orthodox Church! Tell us now frankly, is it true that, you were pushed to form the Association-Camaraderie by your Old Country biskups?..

But, it can be, that I as a schismatic, from your viewpoint, am partial and that I envy your genius-organizational ability and for that reason I can't be an indisputable judge or critic of your deeds. In that case you should read, what was written about you in the Catholic organ "Jednota" by a person, who is of the same religion, and also he is your ksendz, and you will always trust more to the enemies of Orthodoxy, than to us, and especially to me, who already during 8 years continuously trumpets, that you with your phantasmagoria and negligence drag yourself and the American-Russian people to the precipice and to distraction.

What's the matter with you, gentlemen? ⁷⁴

With a deep offense and endless sorrow caused by a certain narrow-mindedness of the Roman-Catholic Slavic clergy in ecclesiastical science and laws, we read a notice in the Amerikanskii-Russkii Viestnik, volume 27, from the 10th of August, regarding the establishment of a union of Greek Roman Catholic clergy in America, called "the Soviet Association of Clergy" and its main statutes. All twelve statutes published in this volume obviously contradict not just the Catholic ecclesiastical law, but even the regulations of the American Catholic Hierarchy, which were composed in Baltimore, Md. Such statutes will never be confirmed by any Catholic bishop or any Catholic civil authority. They will never be approved by the Holy Father. Or by the Protestant Mc Kinley. Or by the Russian Czar himself. These statutes do not even agree with a fact of the Union that was made between the Greek Catholics and the Holy See. They take away the duty of obedience of Roman Catholic believers toward their clergy in religious affairs, and not only that right, they also impose a twist on religion, even actual Hungarian Calvinism. The establishment of such a religious Union is an actual schism, and this Union wants to improve the world under the name of famous Slavic Apostles, St. Cyril and St. Methodius! Well, how many of you 28 gentlemen, who embarrassed themselves by composing statutes in Calvin's philosophy, studied religious science? If any of you say yes, we have the right to ask you in public: "What's the matter with you, gentlemen? What is that light you are trying to shed on the Slavic nations?"

To this article I will add:

- a) "What is the matter with you gentlemen" - this means, delicately said: "Have you gone crazy or what?"
- b) Not only I, but also a Roman-Catholic tells you, that no one will sign the regulations and rules of your Association-Camaraderie, that you are "factual Hungarian Calvinists".
- c) A proverb, or, better to say, an axiom: "quis per quid peccatur, per idem etiam punitur", was carried with you. To the entire world, you loudly call us "schismatics" and "heretics": but here you have the same accusation coming from your own co-religionist brother! Now put that into your pocket! You, are real Calvin-ists, schismatics and heretics of a Uniate-Greek rite and faith!..

⁷⁴ * This article is translated from the Slovak language.

To other paragraphs of that council: about an immigrant house, about grants for Russian youth, about pamphlets, a missionary fund etc., I would say, that all of that is good, but remember: he who wishes too much, will get nothing, who clutches at everything, will not snatch anything, all of that in German is "Spiegelfechtere!"⁷⁵ Why did you not make a decision to start a foundry for bells? It would definitely start its activity as soon as the rest of your other projects! Humbug!..

The fathers of the council in Philadelphia "utile cum dulci" and decided to print "a schematism" for the year 1900. The Calendar is already being printed by "our dear Union", but the schematism will be printed by the Association-Camaraderie". An American-Presbyterian Greek-Uniate "Typicon", should be printed⁷⁶ and then there would be a library for the majority of our "lawful priests". This schematism will be very interesting, especially if, by the instruction of the genius writer and historian of "Svoboda", there would be composed "ad normam": "Our church achievements during the last 15 years". Then it would be clear to everyone, how history is not written but "created" !..

II

In eternal memory, the "triple member commission" died of consumption; it had no time to start its organization, as it printed a resolution, according to which the parish in Wilkes-Barre would not receive a pope, until they would agree to pay him \$ 80.00 salary a month! This was the first and also the last official action of this commission!.. It had no effect!..

The "temporary administrator of the American Greek Catholic churches", hardly had taken upon himself this position; - he immediately anathematized Fr. Victor Martiak! This had no effect either: the poor man put himself into a funny position! It was also his first and last official action, as "vicar"... He was silenced forever!

The "Soviet-Section" also began its actions,- it turned to the members of the Association with a curious - "circular letter":

Since on August 13, new calendar, this year, that is after the festive week of the "Finding of the Precious and Life-Giving Cross of the Savior- commemoration of St. Martyrs Maccabees" - in addition to it a day of great Church celebration, the "Commemoration of the Baptism of Rus'" (in the year of 988, that is 911 years ago),- therefore the Council signed an instruction with a warm request to all Most Reverend Fathers, together with the people on this day to ceremonially and magnificently celebrate, - they should make sermons about the baptism of Prince Vladimir the Great and the Russian people; they should, after blessing the water, wherever it is possible in libraries or schools, in the evenings read to the people about the beginnings of the history of Rus', about her baptism. It should be done together with singing and poetry declamations; - since such kind of patriotic celebrations inspires all people to a successful love of their Faith and Nationality.

For the Administrative Soviet of the Society of Russian Catholic priests named in honor of Sts. Cyril and Methodius in America.

Theophanes Obushkievich,
President.

"Therefore"... Fine, but we will remark on the following. 1) How, in general, can Uniates celebrate the baptism of Rus'? Since, a blessing was sent for the Russians to the Great Saint Prince Vladimir Equal to the Apostles and not the Pope; he took his baptism from Czargrad- Constantinople, and there was the Orthodox - Patriarch, Emperor, clergy and population; already then Rome began its struggle against Orthodoxy and the Pope began his "infallible" road of separation! How therefore, can you, the Most Reverend

⁷⁵ * Spiegelfechtere - German: Sham or humbug, in this case the reflection in the mirror.

⁷⁶ * Typicon is a book containing rules, a church service, instructions about the order and kind of services according to the months and days for an entire year, about services to Saints and holy days, about food for Christians, mostly for monks. The collection of these rules began in the VI century by St. Sava and was added to by St. John of Damascus.

President, forget that? Or do you think, that St. Vladimir was a Uniate? Why not: if, according to the teaching of Polish and Polonized ksendzes, the Most Pure Virgin Mother of God was a Uniate, then according to them even more could St. Vladimir have been a Uniate!.. 2) How can something like that be requested from Hungarian-Rusins! If their biskups in the Old Country would be notified, that they, Hungarian loyal popes, celebrated the "baptism of Moscovites", that would be treason! They should celebrate according to the Hungarian calendar the Millennium of "St. Stephen, the first king of Hungary", March 15, etc!.. That kind of carelessness! To bring people into danger! Wait, maybe Fr. Peter Kesheliak will be recalled to the Old Country for this disloyalty!..

But, to bring peace to the conscience of Fr. T. Obushkievich, we can tell that, it is possible that not even one of "our lawful priests" "reflected" on the holy day of the "baptism of Rus'" and none did a blessing on that day, maybe Fr. T. Obushkievich himself did not celebrate this day! Sed mundus vult decipi, ergo decipiatur!

Conclusion.

"And in the future we will title ourselves as most noble men".. or, according to the words of "Svoboda": "The day of July 18 will be 'epochal' in the history of the American Rus'!".. Yes! It will be "epochal" it will be a blamage for Greek-Uniate "popes"!

From the chronicles of the American Uniates.

What only was not done and is not done by our Uniates! What was not and is not written by the official organ of their "dear Union"! There is a lack of logic and even of sequence, there is a complete lack of scruples and there are always contradictions - in every step of their life and activity. At the same time they are triumphing and weeping, their praises are up until heaven and they are very happy with themselves and - they cry bitterly complaining about their fate, speaking about love and - slowly they begin to quarrel with each other, complain about Catholic biskups and then continuously make a nuisance of themselves trying to get to the same biskups, they lead speeches about their "Greek Rite" and - serve two liturgies on the same day, etc. etc. without end.

Lately the official carrier and representative of that strange life "Amerikanskii Russkii Viestnik" in No. 32 added some more new lines to their characteristics. We can't stop ourselves from pointing them out. Here is the first one, under the title "Struggle about the cross". Viestnik writes:

"Galician newspapers write, that at Pikulchovich at Peremyshl' there is an argument about a cross over a newly built church. The church parishioners have erected at the top of the cupola a cross that has three bars, but the bishop does not wish to bless the church until the community removes the three barred cross, and puts one with one crossing board. - And here is a bishop who is supposed to keep all the old traditions of the Greek Catholic Church - and he himself breaks them, and at the same time simple people keep their old church traditions, and their bishop punishes them for doing so. - Not long ago, in Galicia over all Greek Catholic Russian churches there were three bars on the cross, but the Polish Political Alliance of Bishops has demolished this most beautiful religious symbol of the Subcarpathian Rus', which for our people has meaning and the best memories. With matters in that condition, the people would not have peace, and the matter was sent to the Holy Father Pope, who really would not let something like that happen; that a bishop as a political agent would throw dirt at the most wonderful and most sacred feelings of those people, who, are otherwise true to the head of the Church, the Holy Father Pope, and to their Czar, to the dynasty of Habsburgs."

As we see, the three barred cross - is the "most beautiful religious symbol of the Subcarpathian Rus' "? A bishop who refuses because of that cross to bless the church, "breaks an old tradition"? "To break" it can be done only by the "Polish Political Alliance"? "Viestnik" weeps over this event?.. Why then, it can be asked, did Viestnik not ask anything like that when, not in Galicia, but here, in Wilkes-Barre, the bishop refused to bless a church, over which was a three barred cross? Why did it say not a word, when a priest of their own group publicly ordered the breaking of the Orthodox three barred crosses over that church? This priest was not called a "Polish political factor"? His action was not a "break of old Church traditions" in Galicia?... "Viestnik" reports in the same No. 32 about the triumphal blessing of that church in Wilkes-Barre. Therefore what does that all mean; there is no public logic; there is not even a mention of a refusal to demolish the three barred crosses, about hurt feelings and contemptuous treatment by the bishop, to whose heart that kind of feeling adds only joy, spiritual enthusiasm but not a drop of sorrow, indignation; for that there is no place even in the same No., but only for the report about the matter in Galicia? How should such different treatment be understood by "Viestnik" of two facts, in essence the same?

That's not all. "Viestnik" gives the Rusins, it seems, some benevolent advice to make a complaint about the bishop to the "Holy (?) Father Pope". Strange advice! Isn't that the same as to suggest that a buck go with a complaint about a wolf to a lion? It is as if "Viestnik" does not know, that in the beginning of the 1880's, the "holy father pope" himself, upon the demand of the Poles, prohibited the cross with three bars in Galicia? Or maybe "Viestnik" thinks, that the "infallible holy father" now changed his views and would not "permit, a bishop... to throw dirt at the most beautiful and most holy feelings of people"? O, sancta simplicitas! Is it possible that even now, after the event at the cathedral in Lvov and after the stories about the Vatican jubilee, someone could believe, that the Pope looks at them favorably and frankly?!

But let's continue. Here is one more article.

"Jesuits and Greek Catholic clergy". In the newspaper "Nauka" we read the following, until now a never heard, even never told true story:

"Spiritual education under the leadership of the Jesuit Fathers will be at the Ungvar Seminary, September 5, 6, and 7 new calendar. This was announced by the bishop's vicar, Canon Fr. Alexandr Mykita, the spiritual father of our diocese. Those who will participate in this exercise, have to send written applications by August 20."

- What kind of new "patriotic movement" is this? Why should it be useful? If the clergy of the Mukacevo diocese demanded spiritual exercise and there was no one else to conduct this but Jesuit patrons, those most terrible enemies and persecutors of the Greek Rite? There are in the diocese almost 520 priests; among them is a great number with doctoral and baccalaureate degrees in Theology, and among all of them there could not be found those, who would be able to lead such exercises, and therefore the diocese had to turn for assistance to Jesuit patrons? Poor diocese of Mukacevo! And then what would the clergy be taught by these Jesuit patrons at these exercises? About the reorganization of the theological seminary in such a way, that in the future the clergy graduated from this academic school would firmly, without hesitation stand for the Greek Rite, the disciplinary regulations of the Greek Catholic Church, who would know the Typicon-rules well; who would know church singing and the language of their flock? Hardly! They would turn heads, twist eyes, introduce "rosaries", papers and all other things that do not correspond in any way with the spirit of the Greek Rite. - Indeed it is already a scandal in itself that all this is done and invented at the cost of the poor Hungarian-Russian people! They, poor things, became wonderful material for the preparation of a road, that leads to the achievement of egoistic glory and profit..."

There is a question: why does "Viestnik" lead the attack on Canon Fr. A. Mykita? Fr. Mykita - is a quite consistent person. He was educated in a Latin seminary and also educated in a Latin faculty of "Doctors of Theology". He has no understanding about the Eastern Church or if he has, then it is only that which was knocked into his head by the Catholic school. He is a blind slave of Rome and the holy father Pope; all in all he was educated by Jesuits to become one of them and there is nothing surprising in that he does his utmost for them. Now he wishes to serve in some way to that Church, which he was called to lead. It is not his fault that to achieve this, he has to translate "Rosaries" into Greek-Catholic language, for which, by the way, he received a "complete dismissal

of sins" and the rank of Canon. Now he organizes exercises for his spiritual pastors with the leadership of the Jesuit fathers. That is the only thing that he does and can do. It should not be forgotten that, he as the first "bishop's vicar", is not acting *proprio motu*, but according to the instruction and blessing of "loved by God Bishop Diula Firczak, bishop of the Mukacevo diocese and abbot from Teplitz". This biskup, like other Uniate biskups, was also present before his ordination at the "recollection" in the Jesuit Collegium in Caloch, where the special gifts of Ignatius of Loyola are taught, instructions on how to administer a Uniate diocese according to the "magnificent Greek Rite" in the spirit of the Latin-Papists. In this Collegium students are prepared not only for the bishopric. Here, also according to the order of the same Diula Firczak, the spiritual father of the Uzhorod Seminary, Ferdinand (he was baptized as Theodore) Miatiatko was prepared for his "high" rank. The results of his presence there can be judged by the local Uniate "most respected", services of whispered and not whispered liturgies, Lourdes water and the sale of different icons of "St. Nicholas". They let their churches be blessed by Catholic and Jesuit plebeians, who are "blessing". They accept these plebeians for bishops, those who in public broke the three-barred crosses etc. Then why did "Viestnik" began its attack of A. Mykita, but at the same time keeps silent about the activity of the local fathers!? Is it that only European Uniates should not break eight-ended crosses over their churches and turn for education to the Jesuits, but the locals can; for the locals, that is permissible? Is it that there are two logics for America and Europe, two different truths? Is it not the same "Viestnik" who believes in two truths, hypocritically playing into hands "yours and theirs"?

In a light no less bright, "Viestnik" shows dual logic also in "News from the Old Country", which was sent by the Greek-Catholic deputy-dean Augustin Hehedivsh from the Sachurova district. - During this year the Papists of Hungary celebrated their 900th anniversary of Christianity, which was brought supposedly by King Stephen I. Fr. Hehedivsh described the solemn celebration of this day in the city of Sechobez, with Divine services, with sermons, a religious procession to the Catholic kostel etc.

Every educated person knows, and especially a Slav must know that Hungary was enlightened by the light of Christ before the Hungarians came there, and that they were taught according to the Orthodox Faith to glorify the Lord, since Hungary was enlightened by the brothers Equal to the Holy Apostles- Cyril and Methodius.⁷⁷ The Hungarians on their side, were already Christians before Stephen I. It is known, that Stephen's father, Geisa was a Christian.⁷⁸ His mother was also a Christian, the daughter of a Transylvanian general. Only for that reason were there in the prince's family, names like Michael, Vassilii, and Stephen. The Hungarians were familiarized with Christianity when they were still traveling across Russia, and in Pannonia - the contemporary Hungary - they finally and completely accepted the religion, especially since they kept close contact with the Christian East. That Christianity, again, also was Orthodox by Faith. The Hungarians found Orthodoxy in Pannonia, they have seen it in Russia, received it from Greece. About the above mentioned Transylvanian General the Hungarians themselves say, that he was baptized in Czargrad-Constantinople. King Stephen I was baptized and educated in Orthodoxy. Here are several proofs of that: a) The coat that was worn during his coronation as Stephen I and also by all Hungarian kings after him until this time, - is

⁷⁷ * The Magyars of Asiatic origin, invaded the Carpathian basin, they destroyed a promising Slavic state centering in Moravia, and separated the Balkan Slavs, the South or Yugo-Slavs, from their cousins, the Western Slavs, in Bohemia, Moravia, and Poland. This proved to be a major disaster for the Slavic peoples. History of Western Civilization, The Macmillan Co. N.Y. 1967, Vol. I, pg. 127

⁷⁸ * Geisa preferred to receive Christianity from a fellow Slav; at the same time the Duke's son Vaik received the Christian name of Stephen and other Magyar chiefs accepted Christianity. Stephen married Gisela, sister of Emperor "St. Henry II", assuring friendly relations with Germany. The Germans came to treat Hungary as a favored nation. Emperor Otto III seconded Pope Sylvester in bestowing the royal title upon Stephen I. At the same time the metropolitan see of Erztergom (Gran to the Germans) was erected. The German Popes and Emperors kept Bohemia as a vassal state of the Holy Roman Empire. German missionaries flooded the new kingdom. There was opposition to the Germans and Catholicism from nationalists and pagans but military strength prevailed. Newman C. Eberhardt, C.M. A Summary of Catholic History, B. Herder Book Co., Vol. I, 1961, pg. 536-539. The German Drang nach Osten - Push to the East continued; as a result some other Slavic states came under the control of Catholicism and thus resulted a struggle lasting for centuries. That happened in Poland and in the Balkans with the Croatians and Slovenians separating them from other Slavs.

nothing other, than a Greek Phelone,⁷⁹ on which there is embroidered an entire Iconostasis of the Eastern Church with icons of saints. b) On the king's crown there are also icons, which are painted in the Byzantine style. c) On the king's belt there is the following Old Church Slavonic inscription in Cyrillic: "God be merciful and save us". d) On the king's sword, also in Cyrillic, is the inscription: "Blessed be the Name of the Lord, henceforth and forever more". All this can be seen in the chapel of Sigismund in Budin.⁸⁰

Political calculations forced Stephen I later to denounce Orthodoxy and become a Papist and to enforce this in his entire country. For the achievement of this last goal he acted without mercy with fire and sword. Wishing at least to color the facts of his cruel and violent actions, the Hungarian historians tell, that he "exterminated heathen". It should not be forgotten, that from the Roman viewpoint everything is heathen, that is not Papist... When Stephen achieved his goal of destroying Orthodoxy in his country, he sent a monk Astrik to Rome to the Pope with a request to accept him into the bosom of Papism. Pope Sylvester accepted him, called him "Apostle", gave him the title of a king, sent him a crown, that Stephen soldered with one that he had from his father Geisa, which had been received from Czargrad-Constantinople, and with this crown he was crowned as king in 1000. Pope Gregory VII later added Stephen to the list of "saints".

All historical examples given are known not only to me. They are known also to Fr. Augustin Hehedivsh from a study book by Ioann Baludnitski (Professor at the Seminary, then Canon in Mukacevo) that is used at the seminary in Uzhorod. This study book is used in the seminaries of Uzhorod and Prishashev, it seems, until this time. The same facts can be learned from historians - Professors Roteck, Schwartz and others.

Therefore, Christianity in Hungary existed before Stephen I, and it was Orthodox Christianity. But Stephen by sword and fire exterminated Orthodoxy there introducing Papism. Hence, the "magnificent" celebration by Fr. A. Hehedivsh first is not 900 years of Christianity in Ugria, and secondly it is actually a celebration of victory there by Papists. How could Fr. Hehedivsh take part in this celebration? And even more to enter a Latin kostel with a church procession? And after that also to write about this here to America? And "Viestnik" is encouraging him, thanking him:

"From the heart we thank you Most Reverend Father - it wrote, - for your kind memory about us, and for a nice article, from which we learned with spiritual happiness, that our brothers in the Old Country are truthfully and very loyally preserving their own. Now we can with pleasure note, that people from that region, and in general from the Zemplyn capital, here in America live honestly and are true and dependable for the Faith and nationality, so much so that they can be an example for other;s and the proof is the clergy in Zemplyn who can be praised for their zealous activity and their caring about the spiritual advance and progress of their flock, their nation. Glory to them!"

To celebrate "magnificently" the 900 years of Papism in Ugria, is to ignore its beginning and the earlier Orthodoxy there; this means, according to "Viestnik", "correct and with praising loyalty to keep its own"? To enter a kostel with a religious procession, means being "true children "of the wonderful Eastern Rite"?.. That kind of cringing by A. Hehedivsh before Papism, is understandable in the Old Country, but why did it come to print in "Viestnik"; why do they like it so much, why does the editor praise and share their feelings about that event, - we are not able to understand that. It is even less understandable when later in the same number of "Viestnik" are speeches of a completely different character... Similis simili gaudet!..

Now let us examine another subject.

Starting to write the Uniate chronicle, we consider it our obligation to add to it the following new "movement" - by "traveling" Uniate fathers.

⁷⁹ *The Phelone (Chasuble) is the main vestment of an Orthodox priest.

⁸⁰ *This information is slightly different from that which Saint Alexis presented in "The publication of Ruthenian church books". St. Alexis, The Writings, page 174-175.

a) Victor Martiak traveled from Hazleton, Pa. to Europe. Probably he was tired of being chaplain there for the baptized Jew Edmund Lembik. That position, according to the merciful decision of Lembik, now was taken by John Galko from Mac-Adoo, Pa.

b) Ioann Mglei traveled from Duquesne, Pa. to Youngstown, Pa., and Julius Stankaninetz moved to Duquesne from Charleroi, Pa.; Julius Medvetzkii traveled from the Old Country to Stankaninetz's former position.

Does the Soviet-Section of the council of Philadelphia know about these "travels"?..

Sed nune!.. News arrived; finally, a Uniate biskup will arrive in America from Galicia. The reason for that, according to Budapest "Nedeliia" - (Week), is that in America there was all kind of swinish behavior by the Hungarian Most Reverend popes, and therefore a "Polak" has to teach and take them under control...

"Viestnik" is very silent about this and this means that it is not to its taste, but "Svoboda" writes the following:

"From reliable sources we have learned that, the American Rusins will definitely receive an Apostolic Delegate. Who will he be - up till now - we do not know. There are rumors, that it will be Fr. Levitzky from Rome, or Fr. Polianskii (which one?), or one of the local priests. The Austrian Government will give for his support 10,000 francs. We repeat once more that it is said, that the Delegate must be first a good Rusin, and then a well educated person, tactful in dealing with others and energetic, otherwise he would cause more damage than benefit. The order of the bishop soon will come in the matter of naming such a Delegate".

What does it mean "has to be a good Rusin"? What kind of Rusin does "Svoboda" mean by the word "good"? It can be partially assumed in the question "who?" with the name of Fr. Polianskii. One Fr. Polianskii, if "Svoboda" means that one, who 4-5 years ago was here as a guest, who it seems belongs to a hard Russian Party and consequently is an animated fighter for the American "Ukraine" - hardly he. Therefore "Svoboda" raises a question about the future Apostolic Delegate. I suppose, that I would hardly make a mistake if the future Delegate wished for by "Svoboda" would be characterized by the following ten:

1) He sincerely believes in the future "Ukraine"; the borders, he will see, according to the contemporary Editor of "Svoboda", - something like the known "ot morza do morza",⁸¹ that is from Charkov up to the Hungarian Mishkolz. It would even be better, if he will move those borders to the Danube. Kost's nichts, schad's nicht's!⁸² And if he would want to be a completely popular person, then he has to pronounce et orb, that Pennsylvania and Canada are included in the Ukraine qua pars integrans.

2) He should write phonetically and "speak" only "in Rusin".

3) He should canonize Doctor Franko and Dragomanov, Vachnianin, and Emilian Barvinski as martyrs for the Ukraine.

4) He should very well be able to bark at "czarglorifiers", "czar hirelings", etc.

5) He should with exultation announce, that the Saint Equal to the Apostles Prince Vladimir was the first Uniate!

6) He should express solidarity with "pulkownikiem Milkowski",⁸³ but his first business here should be to start "Naridnii Vicrainskii Skarb"⁸⁴, and with the assistance of Poles and the instruction of the same colonel he should liberate "32 million Rusian people" from "Despotic Russia" and "Build the Ukraine" since "Poland, Rus' and Lithuania are in the same prayer"!

7) Then on a "foundation of love and a unity of spirit" he would chase away "the Most Respected Pans" to where, pepper grows and lobsters go for the winter!..

⁸¹ *Ot morza do morza - Polish - from sea to sea.

⁸² *Kost's nichts, schad's nicht's - German - Doesn't cost anything, doesn't harm.

⁸³ *Colonel Milkowski.

⁸⁴ *"Ukrainian People's Treasury"

8) Then he, ex-officio, will be President of the "Immigrant House" and, if he would wish it, also of the Union.

9) With the Polish ksendzes there should be good relations, since they are sincere protectors and defenders of "Ukrainians".

10) He should always act on orders from "Svoboda" and... then he will be acknowledged by the Ukraine as "a real Rusin" - Si non? - non!

All of this would be "all right", only one thing keeps me confused: will the news about the bishop fulfill the expectations of "Svoboda"?

Because in a question about a "real" Uniate biskup, an Apostolic Delegate, the Irish biskups, plebeians and readers have something to say also. What will they tell?..

Let's wait!

"Friends, united we will hurry to battle against enemies!"⁸⁵

Thus, the Hungarian government decided to send to America a Police chief under the guise of a Hungarian-Greek-Catholic Biskup or Vicar; - and that is not all; it decided to do this, against the action of the "Orthodox Mutual Aid Society" in America, to organize here another "patriotic-Hungarian society". That society will receive material assistance with the goal that the Hungarian-Rusins would preserve the Hungarian idea and Unia! - The situation was, that the actions of the Orthodox Mutual Aid Society were described to the Hungarian Government by ksendz Michael Artim in this way: That the Society has huge financial capital,- 2) that only one who belongs to this Society can get work here 3) that, consequently, the Uniates, and the Catholic Slovaks, if they want to find work here, without reservation have to sign up as members of the Society, and, it is understood, become of Orthodox Faith, 4) that the Society pays a pension, to former and deserving members who live in Europe, of 500 dollars each, and it has there its agents and spends much money for them!..⁸⁶

This is our "Orthodox Mutual Aid Society", which has about 1500 members, and allegedly has "huge financial capital" (in reality about \$ 6000); the Uniate popes, and Jewish-Hungarian press have presented to readers this as a factor!.. Really it has to be said: difficile est satyram non scribere!! And the Hungarian government believed all of this; instead of assisting their own very poor citizens, materially in their own country to protect them from Jewish exploitation;⁸⁷ it wants to organize a "patriotic league" in America because of stupid fables and to support it financially!... And this is called "political maturity"!..

A vicar or biskup has been the dream of the local Uniate Rt. Reverend popes for 10 years!⁸⁸ They had meetings, they begged - in Rome, then in Vienna, then in Budapest; "Dr." Saboy went for an audience to

⁸⁵ * St. Alexis, The Writings, had an article "Fear has big eyes!" That was the first one of the four articles by St. Alexis all called "From the chronicles of the American Rus'". In this book we print the other three articles.

⁸⁶ * Ibid, see page 62 about Fr. Artim, about the fears of the Hungarian government, page 166.

⁸⁷ * Ibid, see page 62. The problem was in Fr. Artim's village, Becherovo; there was a money lender who happened to be a Jew. Many people in St. Alexis' parishes in Minneapolis and Wilkes-Barre came from that village. Coming back home they wished to establish in their village an Orthodox chapel. Fr. Artim created an elephant from a mouse scaring the administration in Hungary and he said to the money-lender in the village that he will not make any more money from these people.

⁸⁸ * Every city with a large Orthodox population or a geographical territory should be administered by a bishop, who alone has the right to ordain qualified aspirants to the holy office of priesthood, the right to consecrate the holy oil (chrism) and the right to bless churches. In many of his writings St. Alexis explained the difference of a bishop in the Orthodox and in the Roman Catholic Church. From the teaching of the Holy Fathers and the canons it is clear that the bishop is the icon of Christ. In the Roman Catholic Church only one bishop alone - the Pope of Rome has the prerogative of representing Christ; the Ortho-

the Austrian Emperor (we do not know, did that audience take place or not) - councils were called in Philadelphia and, an association was created that had a Presbyterian mixture for the administration of the Greek-Catholic churches in America, - then in Shamokin the "Camaraderie" was founded for the same goal on a "foundation of free radical Ukrainian-Rusins"; to this belonged not only Uniate-radical churches and ksendzes, but the borders of this new Ukraine were expanded to Canada; - there were all kinds of commissions, "temporary vicars" and only God knows what else!... but all that had only time to show, how empty were the skulls of these "leaders", and how much these modern "missionaries of the "Hreko-kaftoliceskoi" church and "leaders" - of the Rusin-Ukrainian people, are familiar with even the main laws of their church!... Finally, it happened to the Uniate popes that, which is known in a famous fable to happen to frogs; they called on Jupiter, to give them a Czar, until they received one in the form of a - stork, who began to destroy - these frogs quite rapidly!.. Lately there was in the European Hungarian press, and in the local newspapers, that the Emperor of Austria took so closely to his heart the destiny of the Hungarian and Galician Russians, who live in America, and who are in danger from "Moscovite-Panslavic propaganda" - of losing their faith (Unia) and their nationality, that he decided to appoint in America a Hungarian vicar for them. And such, in the person of "Dr." - Evgenii Repak, is already on his way to America!.. It's true, that before there were also other candidates mentioned namely the canon of the Mukacevo capital "Dr." Alexandr Mykita, composer of the "Greek-Catholic service to the Heart of Jesus"; then the canon of the Priashev capital Andrey Hodobay, - who is a wild Hungarian, who introduced sermons in Hungarian for Rusins in the Priashev Cathedra Cathedral, - then "Dr.", Saboy, and another two were proposed for this "important" position; - it seemed that Andrey Hodobay (known before as Hudoba!) was appointed with a title of a biskup with a big salary, with residence in Washington D. C., - but if that's as it is, then it seems that the Hungarian government in this matter acted without asking his superior, namely Prince Andrei Szeptycky, a priest-metropolitan of Lvov! He is a true pupil of Uniate Jesuits, - it is better to say reformed Basilians - and he is a most humble foundation for Polish-Galician politics, who wished to send his own person to America and now there is a struggle between Austrian and Hungarian governments!... The Hungarian Government in Rome, thanks to its "Jewish liberalism" does not have any weight, and can not do anything, but the ksendz - prince metropolitan Szeptycky on the contrary is there "gratissima persona"! - At the end probably as the matter stands it was arranged, that they agreed to make peace: ksendz-prince Szeptycky is sending from his court a "chaplain" to Canada, and the Hungarian Government sent "Dr." Evgenii Repak to the United States, with a mission to find out here everything and report, after which they could make a final decision about what should be done!

However, it is possible that, on the basis of that appointment there are also other circumstances: the Emperor of Austria, as "Apostolic" King of Hungary, has the right to offer priests as candidates to be elevated to the rank of bishop, from dioceses and bishoprics, that - were naturally previously Roman Catholic - in the Balkan peninsula at the time of Hungarian rule, in the XIII - XV centuries, in Herzegovina, Bosnia, Rama, Serbia and Bulgaria, but with end of Hungarian rule they ended their existence in the Orthodox Balkans. That is that the bishops named to these places are not ordained by the Pope, but they wear only the exterior signs of bishops, having the rank of presbyters (those are really not - episcopi in partibus infidelium! - those last the Pope ordains to an empty title for a diocese that does not exist any more). It is possible that in America will arrive such a Uniate biskup in the person of "Dr." Repak or Hodobay who has no Grace of Holy Spirit, but by the mercy of the Hungarian "apostolic king", will live in Washington to be able to execute his position of Austrian Secret police chief, or after "apostolic" achievements to be able to rest in the Austrian Consulate taking the position of a writer or court chaplain ad honores!..

One way or another, it is known only, that a "vicar or biskup" is coming...

dox Church teaches that all bishops share in this prerogative to the same degree. That is, while there are distinctions from an administrative point of view between Patriarch, Metropolitan and other bishops, yet from the point of view of their grace - the gifts of the Holy Spirit, that was transmitted to them, all bishops are equal and all of them are living icons of Christ. In the Liturgy the bishop takes the position of Christ, and the priests that of the Apostles and as Christ gave communion to the Apostles so the bishop gives communion to the clergy. During the Great Lent in large monasteries or cathedrals a Bishop washed the feet of clergy again repeating the same as Christ did. There are many other examples in the traditions of the Orthodox Church.

At the same time, the Uniate "Viestnik" from "our dear Union", and also the official pipe of the American "Polish-radical Ukraine" - "Svoboda" are as silent as the fishes about these events! Is that not strange?!.. And the matter is very simple.

It is known to everyone, that the inventor of the "hreko kaftolices" language (with Latin and Russian letters), the defender of "our local-common interests" the editor of the Uniate "Viestnik" has until now been constantly hollering and sighing: "now there is need here for a bishop!" He hoped, certainly, that a bishop would be sent here from the popes who were in Mukacevo: since there were more of them here, (even that in reality there was not much "ponderant", but more "numerant") and who either were his (the editor's) "pope-brothers" or "relatives". And now like a spiteful trick on him, "Drs." Repak and Hodobay - were priests from the diocese of Priashev!..

It should be known that, between the dioceses of Mukacevo and Priashev there is some kind of unexplainable antagonism, that appeared more than once between the priests of both dioceses and quite sharply also here in America. Therefore, it is understandable, that the "Organ of our dear Union" "our local and common interests" as soon as it learned, that "the now needed bishop" came from the diocese of Priashev, was struck dumb! Even better! - already privately the Most Reverend popes began to say that in reality there is not much need here of a bishop. Then they raised the question: who will support that biskup, even though the Hungarian Government assigned a salary for him from the so-called special fund!..

It is now comical to see those "defenders"; when they speak about the bishop. They behave as if blood is running from their noses! But concerning "Ukrainians", how can there be even the idea of having here a "Hungarian" bishop, who should be Polish-Rusin Ukrainian! Ksendz John Konstankevich became so outraged with these events, that he began to plan to go to Europe, actually not to see if the plain pears were ripe in the Ukraine, but to have an audience with prince ksendz metropolitan Szeptycky, if it was not yet too late, to prevent the arrival of the "Hungarian Vicar" in America! The most curious of all is that, in this comedy, in the most competent place, in Rome, in the Congregation de Propaganda Fide, - they do not know anything about this "biskup" matter! - All this disagreement "de lana caprina" is conducted in a "friendly" way between the Hungarian and Polish parties; who will name a police chief of the Austrian-Hungarian Government in America and act against "Moscovites", "schismatics", "Czarglorifiers", "Panslavists"? Will he be "Hungarian"? or "Ukrainian"? - ad majorem gloriam - of the Holy Unia!! Who will win?

III

Good evening, my friend!
 -Good evening, "svat"!⁸⁹
 Why are you hurrying with luggage?
 - I am running away, brother!
 If I will remain another three days,
 Then dear compatriots
 Will on my back
 Try out their strength...
 I have been father to these animals,
 I treated them well,
 I served them as to brothers
 It's quite sad.
 Damn them!.. This misfortune
 Is the third that I have had
 Now farewell, I have to go
 I have again to look
 If I will find any sheep...
 (From a conversation of pans with luggage)

⁸⁹ * "svat"-father of the son (or daughter)-in-law.

And now what are our local "Most Reverend Fathers" doing?... What should they do? They travel like storks in the autumn... They come from Europe and then they go back to rest on laurels, as long as the grace of the "almighty dollar" acts!

Lately from Europe came Alexis Choloshniak, Medvetzki, Gomichko, Julius Chuchka, Iatskovich, Stankaninetz, Steifan, Zlotzkii, Cyril Chuchka, Popovich and Isiai. All of these "fathers" are from the diocese of Mukacevo who traveled here, and now with certainty it can be said, that America has become the "alumnacum" for the Mukacevo diocese! Travels began sometimes by one's own will and sometimes not, such as when the Most Reverend pan with his luggage was put out in the "fresh air" by his own parishioners! Let's examine the parishes in sequence:

Brooklyn N.Y. Decorated by a red girdle, named the President of the Mukacevo Consistory "ad honores", Theodore Damianovich, President of "our dear Union" and most zealous representative of the Hungarian idea in America, - as he is called by local Jewish Hungarian newspapers, - after eight years "of useful activity" wished farewell to America - and returned to Hungary to take a position in Nad-Kallo, if biskup Firczak's niece would be his protegee? - otherwise, as it was said, he threatened to return to America to act again for the benefit of the Rusin people!. God preserve them from this! - To his position traveled Cornilius Iliashevich, who was sent with the wind from Wilkes-Barre, Pa. by compatriots.

Bayonne City, N. J. Cyril Chuchka returned to his homeland! Memory eternal to him! Augustin Steifan "came traveling" from Old Forge, Pa. to his position.

Passaic, N.J. The parishioners of Eugene Satala did him a favor and he traveled to Whiting Ind. but after a short vacation he traveled to Landsford, Pa.

Bridgeport, Conn. Michael Iatskovich traveled there, the father-in-law of Kaminskii in Yonkers, but since he was married, the Catholic biskup of Hartford ad maximam gloriam Unionis made many difficulties, as a result of which the Uniate biskup from Mukacevo, Firczak, gave him, confidentially "under the fur coat", for the greater glory of "holy Unia" such advice: move your tent to another place. He did that and "traveled" to St. Claire, Pa. To his position traveled the gloriously known promoter and salesman of (miracle-making) water from Lourdes - Evgenii Volkai; this is already the 7th position for this great defender of "holy Unia" during 11 years! It is usually that it is not by his wish, but according to his parishioners that he has to change air often! Now something unbelievable happened to him in Scranton, that is when he was moving to Bridgeport, at the railroad station in Scranton "out of their love for him" the parishioners did not wish to let him go!... Out of anger people tell, - that these people were probably "schismatics", - then others are saying, that it was not parishioners, but store owners, butchers and other creditors, to whom the Rev. father just wished simply in French to tell farewell!..

Philadelphia, Pa. For the second time, after fata et discrimina rerum, Hrabar traveled there and began very much to curse "schismatics", the second voice after him is his Matushka - Presbitera.

McAdoo, Pa. John Galko went traveling, - then George Gulovich arrived from St. Claire, then he traveled to Scranton, - Victor Popovich came as a traveler from Old Forge.

Hazleton, Pa. Victor Martiak traveled to Europe; a patron of that church, a baptized Jew Edmund Lembik presented John Galko to the parish..

Northampton, Pa. The "Most Reverend Doctor" Polinka, came traveling from Plymouth, Pa; he smeared "all and everything" with his marvelous balsam" after which, - he finished his "apostolic embalming" - in Czech! He invited all brothers to the blessing of the church, served an "All-Night Service", for which country people brought dried bread, chickens, ducks. At the blessing loudly sounded condemnations in Rusin, "Greek Catholic", "Slovak" and English against "schismatics" and "heretics" and after that there was eating, and drinking ... and at the end after a week, constables and the sheriff got involved with the Northampton balsam, and the "well known Doctor" had time to smear his soles, and he did it with such adroitness, that he left for- Duquesne, Pa. without even telling farewell to people and there he began a new fabric of the same miracle-making balsam! The grace of "St. Josaphat Kuntzevich" should assist him! To his position traveled the "apostle of Canada" Nestor Dmitrov!..

Landsford, Pa. Petr Kecheliak went traveling to Cleveland, traveler Julius Medvetzkii arrived and then traveled to Homestead, Pa.; Eugene Satala arrived, traveling from Whiting.

Troy, N.Y. There "settled the enlightener of Canada" Nestor Dmitrov, - and "began acting for the glory of the future Ukraine", but to his misfortune, icons, for the Iconostasis, that were ordered from Europe for the church in Troy, somehow became "wet" in the ocean - and until now they are at the bottom of the sea... and the enlightener of the Canadian-Ukraine took that so much to heart, that he moved to the state of Pennsylvania, to the "balsamed" place of Northampton, Pa.

Perth - Amboy, N.J. Nestor Volianski traveled away, - but traveler Antonii Chodobay arrived, who these days is leaving to ad lares paternos in Europe.

Braddock, Pa. Nicholas Molchan traveled away to Passaic, but from Europe the traveler Alexis Petrashovich arrived.

McKeesport, Pa. From Europe traveler Alexis Choloshniak arrived.

Duquesne, Pa. Antonii Mglei traveled away to Youngstown, and from there that traveler went to Punxsunawney, Pa..

Ramey, Pa. Antonii Chodobay went traveling; the traveler monk-abbot Cyril Gulovich arrived, but traveled further to Barnesboro; traveler Nestor Volianski arrived; after being chased out, he traveled to Mount-Pleasant, from where right now the bishop of Columbus, Ohio wants to move him out and to assign there a Polish ksendz.

Pittsburgh South Side. Stefan Iatskovich left traveling to Europe, traveler John Saboy arrived from Punxsunawney, Pa..

Whiting, Ind. Nicholas Sereghy traveled for a second time to Globeville, Co - traveler Eugene Satala arrived and then traveled to Landsford, Pa.

Scranton, Pa. Evgenii Volkai went traveling; from McAdoo the traveler George Gulovich arrived.

Wilkes-Barre, Pa. The chased-out Cornelius Iliashevich for a while played the role of John sine terra and suddenly found himself in Brooklyn; Antonii Isiak arrived from Europe.

Charleroi, Pa. Traveler Julius Stankaninetz, traveled away to Duquesne, then traveled to Europe to be vice-rector of the seminary at Uzhorod.

IV

All this "travelling" and "moving" happened during 1 1/2 years!.. Naturally therefore it is very interesting to read in the Uniate "Viestnik" about "schismatic traveling apostles"! - and there is not even one word about - the "travels" of our "lawful priests". And one more thing: "Viestnik" lately printed such "interesting" news!

"Fr. Miron Volkai, former schismatic spiritual father in Northampton, Pa. left "schism" and came to Unia. The Roman Catholic Bishop of Scranton accepted him as a Greek Catholic priest, and as such he took the parish in Plymont, Pa. To these changes we wish all the best!"

To this from our side we also will add - "many years!" - and would remind only that, this is the same Miron Volkai, who, if the Orthodox bishop would not have given him the means to study in Cholm, now would have had to wash dishes for Uniate popes in their kitchens. There is no better Christian virtue than gratitude! But it would also be useful to note: that an Orthodox "runaway" was accepted by a Latin - Catholic bishop into the Uniate Church! That means, not into Roman-Catholicism, but only to something, depending from a Papist; in other words to be a hanger-on of Papism; and our Uniates, it should be noted, in their churches pray for "Orthodox" Christians counting themselves as "Orthodox"; they think that, and do not wish to see that their "Unia" - is only a sect of Papism, separated from Roman heresy, and from the Holy Ecumenical Orthodox Church, - a sect, that is used as a step toward Papism! Shame, and a spiritual yoke is on the conscience of the Russian people!.. But something else can be concluded from this event: if Latin-Papist bishop Hoban can create a "greko katolices" Uniate, then that means he can be also their bishop; then for what do they need here the appointment of their own vicar or bishop?.. Yes, logic was not written for Uniates!..

And now: paulo maiora canamus! Would we be completely silent about the admirers of Dragoman, Franko, our "frisky Ukrainians"? - O, no!.. What do they do? Nothing very much!.. First of all they plan the future borders of the Ukraine, their engineers at a "little council" in Shamokin organized a "camaraderie", that will not only administer the churches of the Ukraine, but will open universities, and railroads, build foundries to make bells, sawing machines; - it will organize "Little Russian immigrant houses", "reading-rooms" and it has even already invented the "American-Ukrainian Rusin language". - Their organ "Svoboda" gives "soul saving readings" which come from the pen of the most glorious "Ukrainian writers", a run away - unfrocked monk Honcharenko and a tailor Prozor, and others, etc. - in other words - everything can be found from those "frisky fellows"... With all that, they act in the theater, they propose to canonize Shevchenko, they exhibit his picture at the Royal Doors, between the Savior and the Mother of God in the Shamokin church, they make unions with Popes and Lithuanians

against "Moscovites", - they compose the constitution for the future Ukraine which would be without "landowners and farm-hands", they organized the "people's Russian church", in the program of which no Pope, nor Unia, nor "czarglorification" is included; the only foundation of it is - the foolishness of its mighty leaders, their immaturity and charlatanism, which is expressed in the following such words: Believe, in what and however you wish, only pay the collection"!... Believe, also that the Ukraine "is not dead yet". All these ideas, plans, phantasmagoria reach their apex in number 37 of the Ukrainian rag "Svoboda", where on the occasion of an attempt on the life of the President of the United States, by Cholgosh "a dear brother" of the Ukrainians, - some kind of adherent of the sons of the Polish-Ukraine, it defends anarchy and the killing of monarchs and presidents, writing, that anarchists "only lightly inherit the matters of the strong in this world"! - By the way "Svoboda", - this collection of swearing, meanness, cynicism, scandals and nihilism, is edited by a Greek-Catholic ksendz and patriot, his mightiness Vanio Ardan (ad normam: Mikola, Omelian, Oleksa). How can a person, who belongs to the class of clergy, forget, that: "Every power is from God", "Fear God - honor the Czar". Where is faith in God, when a priest of that church, that proudly calls itself "sola salvificans", proudly names, and almost praises anarchy? And people with that kind of principles proudly call themselves "leaders" of the Galician-Rusian people.

The Ugro-Russian Uniate popes kill the Russian nationality, and this Ukrainian riffraff, who go in soutanes kill the nationality and soul of the poor Rusin, giving him the deadly poison of socialism, radicalism and anarchy, calling it with beautiful sounding words like "patriotism and Rusism". It is time to wake up for those also who were led by their noses by "Greatnesses"; since, Lord preserve us, with that kind of "leader" there can be found a jerk a la Cholgosh also among Rusins!..

Monthly calendar for 1900

Compiled in the name of St. Basil the Great by the priest of the Mukacevo Diocese Julii Chuchka, professor of Church-Slavic language in the Ecclesiastical school and editor of "Nauka" (Science), Ungvar 1899.

Already 32 years passed, since this "Monthly calendar" or calendar was printed by the St. Basil the Great Society. As a matter of fact with the yearly publication of this calendar - this "only book" for the Ugro people, the entire activity of this Association, which began in 1869, ends... However, it's fortunate, that it did not perish completely, especially in the days of Pankovich, remembered with rancor, who with all his power per fas et nefas wished to exterminate this Society.

In the beginning the calendars of this Society did not have a special quality. For the first time about four years ago, more spirit and life appeared in this Society calendar, when it was compiled by Fr. Dimitri Gebay, then still Lyceum professor of the seminary in Uzhorod, and now Orthodox pastor of the Holy Spirit Church in the city of Bridgeport, in the State of Connecticut. Since this time we find in the calendar more and more interesting articles and information, even though, to tell the truth, in general it has now as before, not freed itself from some cliches.

Concerning the calendar for 1900, it cannot be called a complete failure, even though it has suffered setbacks. First of all it contains much of that, which does not correspond to its plan, that which it should have as its main purpose. Namely: the compiler of the calendar seems to forget, that the calendar in prima linea is a book for the people. In "Tzerkovnoye Chtenie" - Church Reading, Dr. Vasili Gadjega begins to explain the first article of the Creed of the Nicaea-Czargrad Ecumenical Council. This explanation corresponds completely with the handbooks of the Budapest Seminary and to the St Augustine Higher Ecclesiastical Educational School in Vienna, where they fabricate "Doctors". But would a poor Rusin understand this academic explanation? Especially, if the author of this explanation explains the difference between the persons of the Holy Trinity in such a way: "the only difference between the persons is their origin. The Father differs in this way from the Son and Holy Spirit, that He is the Father;- the Son differs only in the way that he is the Son; - and the Holy Spirit is different only in form, that He originated from the Father and Son (?) (pg.9). There the repetition of the verb "is" brings, a simple theologically unprepared person, who heard in the Catechism the "difference" between persons of the Holy Trinity, that the Father is from time, the Son is born in time from the Father without a Mother, and the Holy Spirit is in time originating from the Father and (according to Uniates) from the Son,- this can bring

confusion, to the idea that the Holy Spirit not "is" but only "originates". There are other similar explanations that can be related in this article. Naturally, it should not be forgotten, that it was written by a "doctor". We can also, by the way remember the words of the deceased prelate Canonicus of Ostroholm, doctor Iosif Dan'co, which he told seminarians in the conclusion of one of his lectures: "De caetero non vobis scripsi meam Revelationem (his composition), - asini" ("However, I did not write for you my "Revelation" you are donkeys"). It is possible that the honorable doctor Gadjeja thinks the same... But non omnis potest adire Corinthum, says the proverb,- and it should be especially remembered by "doctors".

More suitable and understandable to Ugro-Russian people are the articles and poetry of Uriel Meteor and Alexander Pavlovich. But those two authors are veterans, who have seen in Ugro-Russia not quite splendid, but at least brighter days. They both can say about themselves: *fumus Troes - stabat Ilion...*

But what Mr. "Cha" wrote under the heading "Our printing house", - is simple nonsense! It is a real "mixture" of history, contradictions and grammatical mistakes!.. Among other things the author wrote: "ancestors, our fathers, occupied this fatherland of ours for a thousand years as friends with the Hungarians; during the time of the Czars, "Arpads" and "Meshany" lived in peace" (pg. 40)... For God's sake! Just how something like this could be written in Uzhorod, where there exists a thousand year old fortress, that witnesses the *autochthon Slavs*, who lived there before the arrival of the Hungarians! Who was Labarz? Against whom did he protect the Uzhorod fortress? Because of whom did the Slavs and autochthon Russians have to move to the heights and remote places? Was it not from Hungarians? Is it not that also now the most poor part of Ugria is occupied by the Russians?... Therefore leave out these children's fables, that the Russians "as friends" of the Hungarians occupied Ugria. No one denies that, together with the Hungarians some Russians also came, but their number was so insignificant, that even to talk about them - is irony. If Mr. "Cha" does not wish to acknowledge as his forefathers the autochthon inhabitants of Ugria, then he could acknowledge the Russians that arrived with Prince Koriatovich. Why to try to prove "comradeship" with the Hungarians?.. But having given the above opinion about his ancestors, Mr. "Cha" immediately contradicts what he just said. He tells about them: "Those were good Christians,- who with complete humility subjected themselves to the highest (?) Church authority, the Roman throne, that has blessed and put in the altar the Old Churchslavic.. language". It first has to be remarked that, there are more - and they are much better - such Christians, who do not accept the "highest Church authority" of the Roman throne, and besides that, the fact that that person would be subject or not "with complete humility" to the Roman throne can't be proof "of being a good Christian". Then if, we would accept together with "Cha", that the Roman throne "has blessed and put in the altar the Old-Churchslavic language", then that happened long before the Magyars came and their assumed "comrades" - those Russians, who supposedly, "as co-friends" with the Magyars occupied Ugria. Therefore, the forefathers of the writer were not those who came, but - autochthon inhabitants of Ugria. Then, if our forefathers, as "good Christians", with humility subjected themselves to the highest authority of the Roman throne in the Xth or in IXth century, then why was the "Holy Unia" necessary (1646 in Tyrnav and 1648 in Uzhorod) between an Orthodox bishop with his 70 popes, traitors to the forefathers' Orthodox faith, and the Roman Pope? Why then did Josephus De Camellis, a Greek-Uniate, who was sent by the Pope as bishop for the Uniates, and then the brothers Olshavski, vicarii in ritualibus of the Catholic bishop of Eger and former ordinarius Uniate Episcopus, (the Uniate bishops were ordained to empty titles, *episcopi in partibus infidelium*, but not in the name of the diocese of Mukacevo, that existed long before Unia existed),- then why did these defenders of "Holy Unia", especially Emmanuel Olshavski, spread it by the use of soldiers and political power? "Cha" could have read about this subject in one of the calendars of the same Society of St. Basil the Great (for 1894 or 1895)... It would be nice for Mr. "Cha" to know, that history is not composed, but only written...

But, sometimes, Mr. "Cha", may even against his own will, tell the truth. For example, on the same page 40 he remarks: "by suffering, exploitation and even more through promises of earthly happiness the Russian masters, - barons and nobles, (it should be added: "also priests"), left their people and joined the camp of those, who promised most; and they became Calvinists and Roman-Catholics". It is an old, but unfortunately, completely true story. What happened in Old Poland is repeated again in Ugria. The fruits of "holy Unia" are alike everywhere!.. But, it has to be said, that only a few became Calvinists (Protestants), but there were many who became Roman Catholics. At this time the Protestants as well did not sleep on roses in Ugria. Under the leadership of Transylvanian princes they had to fight hard for their faith against the Papacy. To be a Protestant at that time in Ugria was not beneficial. And the position of the Roman Catholic faith gave more. In reality many noble families in Ugria, that now confess Roman Catholicism, were before Slavic-Russian and Orthodox. The poor people, that were subjugated, had unwillingly to follow after their "masters". "Those were dark, and unspeakably dim times in the peoples' memories... The only support people found was in God and their priests. They suffered together

with the people, and underwent hardships", "Cha" tells further, and, naturally, he tells the truth. He only forgot to say that, also the majority of priests - with a little exception! - with time became estranged from the people: they became ashamed that, they were Russian priests, began to speak in Hungarian in their homes and forgot the Russian language, and writing and even bragged about this; they changed their respected Russian family names, invented the Greek-Catholic nationality, etc.. Many of these priests came here, to America, and gave away here to Latin bishops the churches built and earned by the caloused hands of the Russian people. They demanded help from the Hungarian government against the "Moscovites" and "schism", and bragged to heaven of their Magyar patriotism etc... Only the people are still Russian in Ugria. But also they as time passes, more and more run from there to America, Canada and Brazil, since at home, in their fatherland, they die of hunger or systematically are Hungarized by the efforts of those people, who now, in the jubilee year went to Rome, requesting the Pope, who some-time ago, according to the words of "Cha", put in the altar the Old Church-Slavic.. language", to change it now to Hungarian,- or like bishop Firczak, who is busy trying to change the Julian calendar to the Gregorian which is accepted in the Catholic world ... All this should have been said by Mr. "Cha".

Then, "Cha" several times repeated the expression: "dark times", but nowhere does he show a time that was happy for the Ugro-Russian people. His remark, that in the days of the "Arpads" and Monarchs of different houses (however not "local" rulers, as he said; and not intermixed), the Russians "lived in peace", - has no special meaning. At that time there was no conversation about nationalities,- even less in Ugria, which from the beginning was multilingual and the first king, Stephen I, saw the strengths of his newly organized kingdom, namely in this multi-language, saying, that "regnum unius linguae imbecile et fragile est". Ugria at that time was naturally protected from hostile attempts of the Papacy; and the Church-religious life of Orthodox Slav-Russians, the Eastern Orthodox Rite, was then the Rite of the Ugros' King's palace. But then, thanks to Papal efforts, in the beginning of the XIV century his protege, an Italian Charles Robert I was elected to the Ugro throne. Since the time, when Prince Koriatovich returned to Lithuania and died there, but who just a little time before that, brought to Ugria 40,000 Orthodox Russians, who settled in the hills comitats of Bereg, Ung, Ugocsa and partially Maramaros - since that time the history of the Ugro-Russian and Slavic people of Eastern faith was a history full of grief and weeping with constant persecutions from the Papists. After the death of Prince Koriatovich, Catholic biskups began immediately to turn "schismatics" into Papists. As a result, in the XVth century, when the Husits under the leadership of George Iskra (Giskra) invaded Ugria, many Slav-Russians joined them. Even now on the walls of some Catholic kostels and Protestant prayer houses in the comitats of Saros, Scepa, Lipto, Gomor, Abau, Torna, everywhere where Slavs lived and partially Russians, there can be seen Husit pictures of the Chalice (the Papists called the Husites calixtin from the word calix - chalice). The Husit movement was extinguished for a time by the Papists, but it continued to live in the oral memories of Slavs in Ugria and therefore, when the teaching of Martin Luther reached Ugria, almost the entire Mountain Ugria, its entire Slavic element, accepted his teaching, only in order to have Divine Services in their native language, to have communion consisting of bread and wine and to have married clergy. Therefore, because of the continued greed of the Popes, the Orthodox Church lost people, who accepted Protestantism, first one part of the Slav-Russians in Ugria, then the other, on whom the Papists forcibly hung the ill-fated Unia in 1648. Those last Russians lost not only religious, but even political significance. Their religion was no longer any support or protection for their nationality; only the Orthodox Unia, have until now political significance, and Russians... those Russians, who accepted Unia, are becoming Magyars...

If, then, the Monarchs from the house of Habsburg-Maria Theresa, Franz I, Ferdinand I, Franz Joseph-regarded Ugro-Russians with favor, this favor was only relative. Ugro-Russians were always firmly loyal to these Monarchs (this is however a specific Russian characteristic); Russian and Slavic blood was shed in streams especially for Franz Joseph I, who might have lost his throne in 1846, in the days of the Koshuts revolt, if it were not for the Russian and Slav regiments who stayed loyal to him and for Nikolai I, the Emperor of All-Russia. What did this loyalty do for the Ugro-Galician-Russian people? The same Emperor, whose throne they defended and saved, delivered them in Galicia to the mercy of the Poles, and in Ugria to the Hungarians...

There was, it is true, a time from 1850 until 1862, when the sun also shone for the Ugro-Russians. But that sun was overshadowed quite soon, and for them again came the "dark, full of disturbances", which continues until now...

The following remark of Mr. "Cha" has to be noted: "It is true that there were "for show" our printing houses, but they were in strange hands of other faiths. There the owner was interested in our

Kreutzers, and the Rusins stood by as they did one hundred years before. There is one today also and it is supported by traitors and betrayers of our cause who print Russian mixture and a calendar against us. Such a Rusin, who, at the time when we, by great effort and cost, purchased our own printshop, buys his necessities and printing there: can be anything, but he does not earn respect, only disregard. That kind of person can be found among Ugro-Russians!... What would Mr. "Cha" say, if by chance he would get into his hands "Americanskii-Russkii (?) Viestnik" written in Hreko-Kaftolices language or "Svoboda" "printed in real dear language"?.. However, that the matter went so far in Ugria, can be concluded from the fact, that two priests in Ugria, Festarii and Ihnatko, find that Russian letters are not necessary and in their place want to introduce the Latin alphabet, and a third one Melesh, has matched the Eastern Church calendar to the Gregorian calendar. That will be a real hreko-kaftolices calendar!... Therefore we can only be happy that people were found, who do not spare time and labor, who awakened the Society of St. Basil the Great from its long sleep and even purchased a printshop. But - what does Mr. "Cha" mean in the following concluding lines:

The Society of St. Basil the Great does such fatherland business, like a Hungarian. The goal of our Society and printshop is: to pray to the Lord in the native mother language, to bring Ugro-Rusins enlightenment in their mother language, having been married in blood for a thousand years and having no feeling of connection with brother Hungarians.

Who tells you otherwise, lies."

What does Mr. "Cha" want to say here?

We spent much time with this calendar. But there are important reasons for that. First, this calendar at the present time is - the only book for the Ugro-Russian people. It is true, that two newspapers are printed for them - "Listok" and "Nauka". But the first is only a naked proof of the fact, that in Ugria the Russians have not completely died out, and the second, as can be judged by the numbers that were printed, is "neither a fish nor a lobster",⁹⁰ or better to say: it is an organ of the "Greek-Catholic nationality". There is one more publication in Ugria in the Russian language, that is the illustrated "Nedelia" - (Week). But enough said, since it is a government publication...

Secondly, - and this is important,- that in this calendar under the heading of "Happy New Year" is something resembling an introduction, and that quasi - introduction - is the best composition that it has, at least from the view, that it correctly speaks about the condition of Ugro-Russians, especially in questions, that interest the Ugro-Russians most. For example, this is what is said there about a merging of the Julian and Gregorian calendars: "Our first word is not about anything, concerning our circumstances and would be useful, but about our two thousand year old "Calendar"... It is true that it would be good to have celebrations at the same time. We are poor. In our villages and settlements with the exception of the priests, who even today are persecuted, unless they are traitors; we do not have barons, nor counts, nor administrative nor influential persons. What has saved us until now from being swallowed?... That is the difference between our holidays and the others, that they were not mixed together. When this obstacle is removed: then our sheep will easily get mixed together with the Latin ones, and whoever is stronger, will prevail. Are we able to defend ourselves from the only saving "brotherly love" - of which we have already had some dark experience, in the Homeland and in America?... Of what does this change of calendar, or monthly calendar consist? In appearance it is only convenience. All that we have to do is to deduct 13 days from our monthly calendar. Oh God! then why do they not request us to change to the Jewish calendar? Why is the Jewish time calculation a good one? Because a Jew preserves his own and his faith stands unshaken. But our treasure is destroyed"...

Completely true! There can't be any disagreement with that. Leaving aside all kinds of learned or unlearned theories, the Julian calendar - is the support and strength of the Ugro- and Galician-Russian people. As long as they keep their calendar, neither the unfortunate Unia nor the invention of the stupid motto "the Roman and Greek Catholic faith is the same" - will swallow the Russian people and "Hospodi pomilui" (Lord have mercy) their churches. It is easy to exchange this calendar for another one in Russia with its population of a hundred million Orthodox, - however there it was decided to change it not to the Gregorian, but to a more correct - new one,- but try to do that in Ugria or Galicia, where non-Orthodox and non-Russians prevail, and the bitter fruits of that will soon be evident. Why, it is asked, did Pankievich before, and now Firczak want to introduce the Gregorian calendar in Ugria? Their goal, without doubt is the same - to bring the Ugro-Russian people as a sacrifice to Hungarian chauvin-

⁹⁰ * A Russian expression equivalent to the English expression, "neither fish nor fowl!".

ism... No, brother Ugro and Galician-Russians, keep firmly to your own calendar! In any case beware of changing it to the Gregorian!

Then in the same introduction we read the following: "Besides the calendar and even before it there is another problem: "a destruction of our father's language". Our glorious government by right demands, that, people who live in Ugria would also speak the country's language - Hungarian. Against this no seriously thinking person can speak or object. The Ugro-Russians as friends of our Fatherland are responsible to hold a double obligation - to learn the Hungarian language, but at the same time not to forget their mother's! It is true, that until the present time, for reasons unknown, the government hardly knew about the Ugro-Russians, even though they lived in the country. And as soon as the news arrived about us, the devil came immediately. In the 1848 Freedom War, as one soul we stood with the Fatherland, but we began to be viewed with contempt, because the Russian Czar slowed down our matter: - since then we are blamed because of our name. Therefore guilt is seen more clearly. Then our brother Hungarians began to persecute us, who were not guilty. People began to leave us, one by one, the majority to be able to eat the grains that fell from their masters' tables or because they liked better to warm their bodies and they became renegades. Some even became - traitors, betrayers and trampers of their own blood, for they could receive glittering orders, ringing coins, or even, like a fox, they could move their way up to become members of the administration. That was how the sun of brotherly love among blood brothers clouded over! Pankevich became know for eternity as the darkest peak of this epoch. He was surrounded by slanders, as kvass⁹¹ in dough,- or more, like a storm among clean sheep. Since then the horizon darkened in relation to our continued loyalty and our seduced comrades looked among guiltless, weak people for their enemies. Pankovich originated a tribe, that now quarrels about, how to make black out of white, how to blacken their brothers and blood. They openly and secretly blacken us, the day before yesterday in newspapers, yesterday in a pamphlet (a false letter), booklets, today on printed sheets consisting of falsification, all comparable to Judas, spreading whispered rumors. But the clean people, the virtuous Society, "Nauka" breathing with fatherly feelings and a loyal crowd of priests are today not approachable... Clearly we yell the truth to the entire world, that he who believes those seducers is also unhappy!!"

Besides some historical mistake there, namely in the opinion, that Ugro-Russians were not original (autochthon) inhabitants in Ugria, and together with Hungarians were its "conquerors", everything else was said from the soul and heart of a real Ugro-Russian. Praise the Lord, that now it is possible in Uzhorod to not only fearlessly speak, but also print that, that biskup Pankevich, whose memory causes pain, with all of his strength harmed the Ugro-Russian people, and has established an entire new era of spiritual midgets, traitors and betrayers of Ugro-Russians! It's a great regret, that the seed of that deed did not decay, but gave fruit. The descendants of the Pankevichian "Epigonians" came to America also and invented also here the "hreko-kaftoliceskuju nationality; they preach, "vsicko jedno" - likewise, they are ashamed of their own nationality, and seek protection from the Hungarian Government. To the entire world they yell, that they are - "Hungarian popes", "Hungarian clergy". They subjugate Russian churches to Irish biskups, "serve" 2-3 Liturgies daily, they call upon Catholic biskups for the "blessing of the cornerstone" and cemeteries, they organize "holy clubs" and chatter about the "greatness of our (?) Rite" etc.

What the writer of this foreword "...a...a" said here to Ugro-Russians in general, I have several times repeated to our American-Grecho-Kaftolikam in specie. For this, the Graeko-Kaftolic Tertulian⁹² who became the inventor of the Greek-Caftolic language and the great defender and victor of "our common interest" (collections, water from Lourdes, bearded and unbearded St. Nicholas etc.) - called me an

⁹¹ * Kvass is a Russian fermented drink like sour beer. It is made from rye bread, barley etc.

⁹² * Quintus Septimius Florens Tertullianus a theologian, educated as a lawyer, b. about 160. He was a presbyter but in 202 turned to Montanism and died in this conviction. He earned his glory as a historian and philosopher of the Christian Church. He followed his own motto "fiant non nascuntur christiani"- to become Christian, not be born one. All his works are filled with deep idealism. He knew Greek, which at that time was the language of the learned and his writing are therefore in Greek. His works were apolgetical, dogmatic and about Christian life in defense of Christianity from heretics, idolaters and persecutors of the Church. He prescribes to Christians martyrdom, suggests not to remarry. He teaches that there are 7 sins for which the Church can't give absolution: killing, idolatry, fraud, apostasy, blasphemy, adultery and lewdness. Only the Lord's mercy can forgive them.

"impostor". There is a mirror for him in the Calendar of the Society of St. Basil the Great... It would be interesting to know, among other things, why neither the Uniate "Viestnik", nor our "lawful priests" from the Philadelphian "holy club" do not protest against this calendar? Even more: the president of "our dear Union" as it is said, got himself plenty of those calendars. What for? Naturally not with the purpose of awakening the national conscience of the American Ugro-Russians?!...

The sad, difficult downtrodden condition of the Ugro-Russians is pictured in the introduction in the following words: "And what is the reason for that? This is truth: He who has no self respect, will perish. What is no self respect? That is something, when there is no feeling either for oneself, or for the memory of one's own brothers. We are funny people! - It is even a miracle that we still exist, since the majority among us is not born with a feeling inside for our fathers. Let's see!... A simple "muzhik", a field worker - ploughs, seeds, harrows, he carries out himself the manure of his animals. And when tomorrow, if Lord helps him and he breaks away from poverty, he forgets his simple Russian origin: he would hide his faith, he would even be ashamed to invite his own father to his house. Where he now lives he deceives, lies, - hits his breast, saying that he is a born Hungarian... O God! how and where can a man learn such treachery!!?... It is sad that he learned it at his own home from his parents. Right there is put into his heart that cursed coolness, - there died all his warm feelings! Where does this feeling of despair come from? It comes because his father was a Slav, and his feeling was killed. He does not speak in his own family about his fathers. And therefore when the son gets into the world, from where would he take his memory of glory?!

Wake up brother, don't sleep! Read, you are not a Jew new-comer! You are the own son of your free country! Do not look at a dark and cursed sight, where father and mother speak and pray in Russian,- but sons and daughters don't, don't know how, and even shame their parents who raised them. Get a new feeling, that you were born not of a dog, but of a Ugro-Russian mother! Wake up inside yourself a new feeling of love for the memory of your great grandfathers, that we are Ugro-Russians, that we are of the same blood. Therefore a common love for our people has to heat our heart!"

Would those to whom these words are directed listen to the author? Would not his call be "a voice of one crying in the desert?"⁹³ Lord grant that that would not be, but with the present condition of the Ugro-Russians in Europe, it is very hard to assume this. Why is that? - here is applicatio a majeri ad minorem. Here in America reigns a complete freedom of speech and faith, a complete equality of ethnicity. But how does a Ugro-Russian priest use it? Does he call the people entrusted to him to self awareness? Does he teach them, that they are - Russians and brothers to the mighty, great Russian nation? - No!... Does he tell them, that Unia - is not the faith of their ancestors, that it is not Christ's faith and church? - No! He convinces them, that they are the slaves of Rome, the Pope, the Irish biskup, - that truth comes not from the East, but from Rome, that salvation is not in Christ, but in the Pope. The Holy Orthodox Faith and Church, for which the Ugro-Russians suffered much, is for him a "schism", a "rather bad" faith and church. Therefore what can be expected from that kind of people, but a denunciation of their own nationality, their father's name, their mother's language?!...

What is done here retail, is done in Europe en gross... And this is said not by me, but by the writer of the introduction - a Uniate of purest water. For strengths of this Uniatism and his dedication to "holy Unia", he can not free himself from its decaying influence, therefore he falls, among other things, into contradictions. In the beginning the reader remembers, that he defended the Julian calendar, and now, he calms himself and others, in case the Gregorian calendar would be introduced in Ugrua, by telling the following: that in the Mukacevo diocese it seems only a question of time: "That is nothing, since for example "The calendar would be updated, because there was a mistake there. Everything would be different, as instead of, for example, February 16, we will call it the 28th. Sunday is a Sunday, the holiday will be celebrated as before and that stays. But in case that will be done, then you should even more strongly be dedicated to your Church-Slavic rite and to your great-grandfathers' church! Do not go to a strange one!" The talk about "Church-Slavic rite" is an empty phrase. Where are in that "Church-Slavic rite" the rosaries with indulgences" that Canonikus Alexandr Mykyta took from Mukacevo? Where are the two liturgies, that were served by the same Uniate pope in the same day?

⁹³ * Matt. 3:3

Where are there whispered liturgies? Where is there communion with parts of nine ranks from the Prosphora (Holy Bread) for the living and for the deceased? Where is there the omission of hot water at the mixing of the Holy Gifts? Where are there indulgences, Purgatory and so on and so on? Is there anything like that in the "Church-Slavic Rite"? Therefore why are people fooled as if they are getting educated? Why are they told to hold to "great-grandfathers' church", but they are not told, that that church where they are kept now, to which they are being called, is not the church of their ancestors, but a Uniate church, a slave of the Roman Pope?...

An empty phrase also follows the author's words in the introduction: "But the Lord God now turned light to us. Our government and Magyar, our serious brother of a thousand years, whose heart and eyes are looking now at his truthful friend and brother". No one has anything against a "Magyar brother of a thousand years". But now the destiny of Russians in Ugría is decided not by real native Hungarians - who are good people, open, good-natured, - but by Hungarized Slovaks, Germans and Jews there. A Rusin has run to America to save himself from their "friendship and camaraderie"... If the author were not ashamed to tell this, then he would have changed also his remark in the conclusion. There he says: "Our faith is not vanished! Our happiness and cheerfulness would come into your hearts this new year of 1900! Only brother, do not allow yourself to be diverted from the path of our great-grandfathers". Instead he would have said this: "Our faith is in danger of falling! We did not know happiness and joy in the past, there will be the same, in the present condition, in the coming year of 1900. But you brother, take courage,- God will help you in this!" If that would have been said it would be better and rather quite right...

Opinions.⁹⁴

In the best traditions of Orthodoxy, Bishop (later Archbishop and Patriarch of All-Rus', now a Saint of the Russian Church) Tikhon administered the Orthodox Diocese in America. He liked to ask all clergy for their opinions on issues such as theological schools in the diocese, the future of Orthodoxy, and others. By doing this, He taught the clergy the meaning of "Sobornost'" - the concept of free unity while working for higher values held in common. The clergy expressed their opinions at clergy deanery meetings or in the press - usually in "Americanskii Pravoslavnyi Viestnik". At the end of 1902, St. Tikhon asked the clergy of the diocese for their opinion as to how the Orthodox Church in America should officially be registered. It had been known as the Russian Orthodox Church but since St. Tikhon's administration it had been divided into ethnic dioceses and deaneries where only a small minority were Russians. The Church was responsible for official documents: birth, marriage and death certificates and correspondence and therefore it was imperative to come to a designation for the church in America which would be acceptable to all. Many priests sent their opinion but in the end the opinion of St. Alexis prevailed over the others. To understand St. Alexis better, it is important to understand how he visualized the Orthodox Church as Christ's Church, and how he viewed its mission and administration. Here is the text of his opinion:

... It would be best to record our Church here simply under the name: "Greek Catholic Church of America" - for the following reasons:

1) The Ecumenical Church even before the division between western and eastern parts, was called Western and Eastern (Orientalis et Occidentalis Ecclesia) for clearer designation in history and by scholars but they comprised one Whole. -A church was also named according to the languages used in the Liturgy (Divine Service), later it was designated according to the rite - (Ecclesia Graeca et Ecclesia Latina, Ritus Graecus, ritus latinus). This name is used also today by historians, namely Papists, but even unbiased Catholic historians - talk about the "Greek-Catholic Church".- This name does not reduce the "Eccumenical -Sobornost'" of our Orthodox Church, since it is indeed united, and preserves the pure teaching of Christ and His Apostles!... It is the only one where people can save themselves!... Under the

⁹⁴ *The original manuscript is located in the OCA Archives.

name of the "Greek Catholic Church of America", not only Russians but Arabs, Syrians, Serbians, Greeks, Rumanians and Indians can live and be members; as such it will show to others that it is indeed in practice an "Ecumenical" Church; like the Papal "Roman Catholic" Church is designated as "Ecumenical"; according to their teaching "Romana Ecclesia itibem est quad Universa".- Therefore why should we not do the same, even more so since we have more right to do that.- Here the word "Greek" emphasizes one nationality more, because this Church, from its beginning here, used Greek learning, and culture to become of Ecumenical quality. There is no one who would deny that the Holy Scripture of the New Testament, the Dogmas of the Church, the Decisions of the Holy Ecumenical Councils and the Liturgy were written in the only cultural language at that time, that is the Greek language! Today some speak about "French culture" which is widely used,- however we are not becoming French - and that was the case also with the Greek culture.- The Russian Church also officially is called the "Greek-Russian Church",- however it is only one part of the Ecumenical Church.-

2) By naming the Church, "Greek-Catholic Church of America" we will prevent the possibility of the Uniates naming themselves as such. Obviously and clearly they should indicate their dependence on Rome.. We have to insist, that they would publicly acknowledge and decree that they fell from the Ecumenical Church in 1596, and in 1646 - became a Uniate sect, becoming hangers-on of the Papal Church,- and they do not have the right to call themselves "Greek Catholic.- It is true that the local biskups can, during our registration make some nastiness for us, by claiming that :the "Greek Catholic Church" name belongs to them, that is to their hangers-on, the Uniates, but then we would add the word "Orthodox"; therefore we will say that our Church is :the "Orthodox Greek-Catholic Church" and they would have to add to their name, because of our protest: "United with Rome".- Therefore the registration should be made as soon as possible in case they would either receive a biskup or would register themselves before we do!.. And in case they would like to register themselves, then on our side we would already have a protest .. and they would have to add a word: "United" or "Uniate"!- since during these days, because of the protest of the Scranton biskup Hoban, the Independent Poles who until now called themselves the "Polish National Catholic Church", had to add the word: "Reformed"; - because Hoban, the biskup of Scranton with the assistance of the Polish ksendzes "proved" that the Polish-National Church was - "Roman Catholic"!!!!

3) The name of: "One, Holy, Catholic and Apostolic Church" will not help our matter in any way, even that rightfully this name can only belong and be used by the Ecumenical Church. But in America each sect , namely Episcopalians and other Protestants quote the Niceo-Czargrad Creed saying: " I believe in One Holy, Catholic and Apostolic Church" (Look in the Book of Common Prayer).

4) The name: Eastern - is synonymous with the name "Greek" - and therefore to add this would be - tautological - without adding any proof! But anyone knows that the "Greek-Church" came from the East.-

5) The hardest thing is to show exactly that our Church depends from our highest Ecclesiastic Administration; that is from the Most Holy Ruling All-Russian Synod. But to formulate this is very important. Because the naming of the church as the "Greek Catholic Church" - truly expresses a community with all Eastern Churches, that is those that are of Eastern Rite,- our American Church;- implicit then with the Ecumenical Church; but looking at the circumstance that the Austro-Ugrian Government just now is requesting Rome to approve and appoint for immigrants from Austro-Ugria for Latin and for Greek-Papists bishops who would be especially dependent on the Pope and the Ugrian Government. The local Catholic bishops protest against that but the rumors say our Federal Government looks at these plans as an intrusion into the internal affairs of the United States. Therefore we have to be even more cautious; namely because of the continuous meanness or stupidity of the local Papists, and Protestants too, and mainly because of - the press, when at any time they speak or write they do not forget to express that the head of our Church - is the All-Russian Emperor!... This circumstance from one side; and the other is that the Ecumenical Patriarch Joachim III has just sent a circular letter to the Greek communities in America, ordering them to "stay reverent and preserve the love of the parental nation" - to organize around their churches and their pastors, their spiritual fathers and teachers".⁹⁵ This is a very good and neat act that earns praise! But the Ecumenical Patriarch forgets that there is in America an - Orthodox Bishop. He does not make an effort to impress upon the Greek priests and people in America that they should be under the jurisdiction of one Orthodox Bishop. By doing this it would be shown to the world, that even though they by nationality are different than Russians, they are united in matters of Faith. It seems that the Patriarch and the Greeks present unity with the Russian Church only when they ask material support from the

⁹⁵ Церковные Ведомости, No. 51-52, стр. 1821 - 22

Russian Emperor, from the Church and the Russian Nation. However it would be wished that the Patriarch would suggest to the priests and the Greek people to "group around the Head of the American Orthodox Church and to acknowledge His jurisdiction, showing Americans by example as the local Papist Church does, - where the members are Irish, German, French, Spanish, Slovaks, English, Greek-Uniates and others; that even though they are by nationality different, they are One in faith together - with Russians and Slavs; even more since the Greeks and Russians have the same enemies against them, those are - the Papists!... Finally look at some kind of a charlatan who plays the role of a "bishop" in Yonkers;- We should at registration indicate precisely our situation and dependence, namely:

a) To avoid giving the Papist and enemies a reason to chatter around, that we are dependent politically on the All-Russian Majesty, and so that politics do not get involved in our Church; therefore I suggest not to add the word "Russian" - to "Greek-Catholic Church" - to do that only then, if the other designations indicated above would not permit registration of our Church.

b) But it has to be done so that neither the Ecumenical Patriarch nor other Patriarchs and Eastern Bishops would use word "Greek" and therefore for this reason would claim jurisdiction over the American Church, but

c) That some kind of impostor of a "bishop"(?!) would not create, like that one in Yonkers does, disagreements here(since here not only faiths but sects; and even all kinds of bishops grow like mushrooms after a warm rain, for example Vilatte, Kozlowsky, Kaminsky, Seraphim and others). My final opinion in this respect is that our Church here should be registered as the "Greek-Catholic Church of America Under the Spiritual Jurisdiction of the Holy Governing Synod of Russia". - As such, members of our Orthodox Church could be of all nationalities, who are of Eastern Rite; it would also clearly indicate on whom it depends! In short that is the relation of our Church and it will be like the Papists have with their Roman Pope; who acknowledge his spiritual jurisdiction.- The name of the Orthodox American Church as the "Graeco-Russian Catholic Church" seems not completely correct to me since then its members, according to American Judicial understanding, could be only Greeks and Russians; however we have also Arabs, Syrians, Serbians, Slovaks, Hungarians, Americans and Indians.- I suggest also to register in the presence and with the help of a capable lawyer and in the presence of the All-Russian Ambassador. Every word should be examined in detail, since here especially the laws are accepted "literally". I repeat that the registration should be done as soon as possible. Therefore how the local churches are called, Russian, or Arab, or Serbian, or other will not change anything, since the Papists also have here always Irish,- German, French, Slavonic - Roman Catholic Churches but with verbum regens: "Roman" - as we have: "Greek".-

6) With such a name as the "Holy Eastern Catholic and Apostolic Orthodox Russian Church" or "The American Orthodox Catholic and Apostolic Church" or finally the "Eastern Orthodox Russian Church" we speak much but - say nothing to the Federal "Court" which does not want to know - how we believe? but - how to call us?- The faith and teaching of our Church are internal matters, and it does not interest the Court, but the name is a different matter, that is what mainly the American Law wants to know. The above given names relate more to internal matters of faith and teaching than to external matters, that is to its name;- as I already said, all American sects proclaim that they believe in "One Holy, Catholic and Apostolic Church." The Papist Church tells also that it is - exclusive - sola salvificans cit, et profitetur - Orthodoxam fidem" but it is recorded only as the "Roman Catholic Church of America". Here only Protestant Churches give such details, for example: "Protestant Episcopal Church", "Methodist Episcopal Church", "Primitive Methodist Episcopal Church" and so on, and we should not imitate this.-

* * *

Another question that St. Tikhon asked the clergy was to suggest to him who should accompany him to Russia, where he wished to request the Most Holy Synod for a Vicar Bishop for His American Diocese. The position of St. Alexis was of complete submission of clergy to the diocesan Bishop. He was against unnecessary expenditures by the clergy, relying fully on the Bishop's ability and knowledge. Here is what St. Alexis wrote:

Who should accompany the Most Reverend Bishop to Russia with a request to send to America a Vicar Bishop? etc. According to my opinion - no one! Unless some one of the Most Respected Fathers wishes to go to have a good time at the public expense; to tell afterwards according to the words of the Holy Scripture: "And he that saw it bore record, and his record is true".⁹⁶ - If the words

⁹⁶ * St. John 19:35.

and requests by the Most Reverend Master will fail and also our request - which is recorded in the minutes of the meeting - then all the Clergy of our Mission can go there, the result would be the same that is - nothing!... His Grace knows best the needs of our Mis-sion through his own experience, therefore He can better, where it should be, describe the matters!... I find it very funny that zealously some Rev. Fathers recommend one or another of the clergy only for he is - an "experienced" person who "knows" matters. To be here 5-6 years and to tell about "experience" and "knowledge" of matters; that is - selfdeception! and on the basis of that "experience" to take the position of being recommended as a delegate... this would be immodest!... I have been here 14 years, at the organization of almost all our parishes, and have lived through something and been tested here, but I would be ashamed to speak in the presence of my Bishop about my "experience" or to be recommended by others or myself move toward becoming a "delegate"! - My opinion is that if there is a necessity to have such a delegate, then leave that decision to His Grace; let His Eminence choose for Himself whom He wishes!... but I repeat that to send there a delegate is - unnecessary.-

With a growing number of parishes and clergy in North America, more financial assistance was necessary. Funds were needed for administration, schools, missionary work and sometimes sick clergy. Few funds were available for such special cases; more were needed. The clergy of the diocese was asked for their opinions on this issue. St. Alexis sent his opinion, among many others and it is printed here in full. Some others did not share his opinion. They indicated that their parishes were small and all collections were used for the salary of the clergy. The Nativity and Pascha collections were substantial in comparison with those at other times; parishes could not afford to give them away. St. Alexis pointed out that the amount of the collection depended on how the pastor presented it to the parishioners. The parish in Wilkes-Barre, where Saint Alexis was pastor, was a good example. When it came to donations for the Red Cross, for the seminary and schools, for missions and other needs, parishioners there remembered that when they were in need every one came to their assistance and that when someone else was in need, it was their turn to help.

In my opinion, neither the Yonkers project, nor the project by P.O.P. would be useful to the benefit of our Mission, if they would be implemented. Such proposals, like requesting "donations" for the Mission from people during the service, have the Uniate smell, not Orthodox! Just think, how strange it would be, if an Orthodox priest would say: "I will not baptize your child, I will not marry, I will not bury, until you pay 1-5 dollars for the Orthodox Mission!" You "must" pay that! In general until the last word I sign under what was written and said by Fr. Ioann Nedzelnitsky; and however much it depends on me, I would never agree to those "forced donations" for the support of not only Orthodox but any other mission. A forced prayer and donation will not go to Heaven! I know from my experience, what it means to "force" people, especially here in America. That only opens doors to indifference and all kinds of squabbles...

We should take into consideration also that today everywhere there is work. But imagine yourself, that suddenly there will be "strikes"; there will be no work, as it was, for example, from 1893 until 1895, when, as everyone can remember there was even nothing to eat. What then? How can you then say to a man, that he "has to pay 5 doll. for the Orthodox Mission, otherwise his child will not be baptized, or buried"?! Don't forget, that a Rusin lives here in America only from his two hands, that he has here neither farms, nor capital! Whoever proposes such "forced" donations, does not know what he is talking about, or he does not have any experience with working people. Besides that, for those "forced" donations we can send neither gendarmes, nor sheriffs, and not to serve those people - would be not only non- Orthodox, but even non-Christian!

However, it is important to assist those who need help. Here is my project:

1) Let's do it as the Roman Catholics and Protestants here do it. At Nativity Holydays they donate to their priests, during Pascha - to Bishops, Holy Trinity for the Mission, seminaries, schools and hospitals. Therefore why can't we in our churches and missions make special collections at Nativity and Pascha? Everyone will give as much as he can, but it would not be "forced". Everything will depend on the pastor, on how he will present the matter to his parishioners.

2) Every priest can donate 1-3 per cent of his salary for the same goal.

3) The readers can give 1/2- 1 per cent.

4) At the present time we give 20 per cent from the sale of candles for the schools in Alaska.

We can give also for the support of the Mission: our shirt is closer to us than our jacket.

5) We give at the present time also for the Orthodox Mission in Palestine. I know that there

is also need there! But hundreds of thousands are sent there also from Russia. The East has its own millionaires but we ourselves are poor and in need!

- 6) It is not necessary to build a church in every place where there are only 15 - 20 families. In the Old Country people used to walk 2-3 hours to church even in the winter. Why to feel sorry for 5-20 cents for a streetcar or a train? Would it be better to leave them in a saloon?!

All of these collections will give us so much, that we could support 2-3 missionaries, who would travel to those places, where they are needed.

Sermons

Wilkes-Barre, 1907

Beloved brothers and sisters, parishioners,

Some people, who come to the Divine Services, have only a minor understanding of what the Services represent and what they are. They know, that on Sunday or a holy day a Liturgy is served and the evening before a Vigil is served; they know that there is a Parastas served, a Baptism and they know about some other services. But for an Orthodox person this knowledge is not enough.

There are also people who come to church and it seems to them, that all Liturgies and other Services during the year are the same. This is not so. Every Liturgy during the year is dedicated to some specific Church event that the Church is celebrating that day. There are specific prayers sung on that day and some prescribed readings from the Gospel and the Acts of the Apostles.

The services were explained in detail to the older children in the church school by me and Father Deacon. Now I would explain the meaning of the daily services to those of you who have forgotten.

The Divine Services are in a set order during the year and follow one another. During these services certain events are remembered that are expressed by different prayers.

The Services that we have during the day represent also different events:

We begin the day with a Vespers Service, which reminds us of the creation of the world by the Lord, the original sin of Adam and Eve and, following their banning from Paradise, the promise of the Messiah, then the history of the Old Testament with the Ten Commandments to the faithful and the Prophets among the people of Israel.

At the Liturgy we remember during the Matins the birth of the Lord's Son Jesus Christ of the Most Pure Virgin Mary and then the life of our Lord, His Service and Teaching, the Last Supper. We serve the Liturgies of St. John Chrysostom, St. Basil the Great and the Liturgy of the Presentified Gifts.

At the First Hour - we remember the Judgement of Christ.

At the Sixth Hour we remember the Crucifixion of Christ.

At the Ninth Hour we remember the Death of our Lord.

At the evening service we remember that Jesus Christ went to Hell, then we remember Christ's Resurrection and Ascension.

At the Evening Vespers we remember the Saints, who pleased God and the Holy Ones.

At the Third Hour we remember the Pentecostal coming of the Holy Host.

The arrangement of the Vespers service on Sundays and Holydays, is different than on ordinary days, namely: the Evening and Morning Services are made into one and this combination is called the All-Night Vespers. The main part of the All-Night Service is the blessing of the five loaves of bread, the wine and the oil. The five loaves are blessed and remind us of the miraculous feeding of the 5000 by Jesus Christ with 5 loaves in the wilderness and during the Service these loaves are cut, immersed in wine and distributed to the faithful. The oil is used for the unction.

At the Matins selections from the Book of Psalms are read: the 3rd, the 37th, 62nd, 87th, 102nd and the 142nd which describes the sinful man and his hope for the Lord's mercy.

This is the daily order of Divine Services and we have to take into account the symbolism of the arrangement of prayers that always represent the entire history of the world beginning with the creation of the world and finishing at the Midnight Matins with the Second Coming of Christ and the Last Judgment. From this it is understandable that it would not be correct to have in the Divine Service an event from the New and then from the Old Testament. Something like this is done only by the Romans who introduce all kinds of changes in the Divine Services and the daily order, when Papal ksendzes themselves do not know what they have to remember during their services. But we have not introduced

any changes and serve the Divine Services as they were served by St. John Chrysostom and St. Basil the Great; we have them as they were served by Sts. Cyril and Methodius, we serve them as the Greeks preserved the Orthodox Teaching and shared it with us. That is how it will be until the end of the world.

Therefore to shorten the Divine Services or omit them all together is to decrease the understanding of events by the faithful and especially by those who only recently became Orthodox.

These are the Divine Services that the Orthodox faithful attend in church and all together raise their prayers to the Lord. But these are only the church services and the faithful should begin their day with prayers, pray during the day at the beginning of every work and then before going to bed at night. They should pray to the Holy Spirit and the Holy Trinity, to their Guardian Saint, to St. Nicholas, to the All-Holy Mother of God the Virgin Mary, for the living and the departed. You should pray for your Bishop and your Pastor, for your parents. When you pray you should not forget all offenses, wrongs that were done by you during the day, since you do not know if you will live the next day. In the Lord's prayer that you read daily in your prayer, you yourself ask for the Lord's forgiveness for your deeds as you forgive others. Do not forget this and do not go to bed without your forgiveness to others. This is what makes you Orthodox - mercy to others.

Speaking of mercy it is your obligation to do good deeds and you have to do them continuously and at least one every day for other people, church or school.

Many of our parishioners, who work in mines have the opportunity of purchasing cheaper coal - do not forget the widows and children, the unemployed, the injured, the church and the school. Those of you who work in grocery stores or some other places have also the opportunity to assist others. There are people who are in need of oil for their lamps, shoe repair. Maybe there is some one who needs help in the repair of a roof. If your roof does not leak, it does not mean that your brother's roof is in order. Many of our women parishioners also have many opportunities to assist the needy, to help with sewing, bringing food or cooking for those who are sick and alone. Visit the sick. This is what has been done by your forefathers and their forefathers and that should be an example for you.

Do not forget our traditional greeting - Glory to Christ!

When you come to your Spiritual Father Confessor you should be able to say that you did all this. Amen!

* * *

August 1907

In the name of the Father and the Son and the Holy Spirit,
Beloved brothers and sisters,

Our Lord in all His mercy gave to our great grandfathers the richest lands in the world. There were forests, fields and rivers that fed them well. Our grandparents were peaceful workers in the fields, hunters, fishermen and traders, who since they preferred not to fight themselves and did not like to go to war, invited the Vikings to protect them. The Vikings came to Rus', bringing their warriors and they liked the people and country of Rus' so much, that they remained there and after intermarrying they were absorbed by the local population. Their leader Rurik began the dynasty of the princes of Rus', who governed the entire country from the Baltic to the Black Sea area. These princes built many cities across the land and finally they made the city of Kiev their capital. One of them - Vladimir became Orthodox and baptized all the people of Rus'. He is a Saint of the Orthodox Church and is known as one Equal to the Apostles. Rus' was large, powerful and rich. Our forefathers in the Carpathian mountains enjoyed the safety of Kiev, protected as members of the Great Rus'.

But their neighbors were jealous of the wealth that the Lord gave to our great grandparents. The Pechenegs, then the Polovtzy, then the Tatars came plundering Rus', making impossible further development of cultural life in Kievan Rus', which was at that time one of the most developed and culturally advanced countries in Europe. These attacks put Rus' into such a position, that its physical existence was endangered. Because of these continued attacks, the population of Kiev and the southern region moved to the north, where they found protection in the forests. They populated there many cities that were founded by the princes of Kiev, such as Moscow and Vladimir. Other people moved to the west to Galicia and the Carpathian mountains making that region strong and wealthy.

But this was not the only misfortune, that hordes of heathens from the steppe attacked them. Seeing Rus' in distress the Pope of Rome blessed the Roman Catholics to grab the lands of Rus', to convert its

inhabitants from Orthodoxy to the Papal religion, where the supreme head is not Christ, nor the Holy Spirit, but a man who calls himself Christ's Vicar, Prince of Princes, King of Kings, who claims it as his right to judge everyone, a man who was involved in any kind of crime imaginable including rape, killing by weapons and poison. His monks were the kind, who went around the world robbing people, ordering the killing of all who did not accept the Pope as their god, just as the Roman Emperors did before.

But in His mercy our Lord gave Rus' a defender - Prince Alexander, who fought and won a war against these plunderers and bandits who unashamedly wore crosses over their armor. The leaders of these bandits called themselves Christ's bishops and pastors. What kind of "Christian bishops" were they, who ordered Christian churches burned and Christians killed? Did an Orthodox Bishop at any time do such deeds? Never!

Then another people came. This was Polish Roman Catholic aggression. Lithuania at that time included most of the Russian populated principalities. Poland and Lithuania united through marriage and after a while the Poles began forcibly to take principalities away from the Lithuanians, forcing the population to become Papists. Even Kievan Rus' which was at that time Lithuanian was taken over by the Poles. Then they began to take monasteries and churches away from the Orthodox, and declared that only Poles have the right to own land! It was hard for Orthodox people to find work except as slaves on Polish owned estates.

At that same time the Kievan principalities were attacked from the east and south by the Tatars, who took into slavery hundreds of thousands, killing all old people. The Papal Polish aggressors did not take people into slavery to Poland, but they forced Orthodox people to work for the Roman clergy, and pay taxes for the Roman churches, nobility and landowners. They had to work for them as much as 6 days a week. The Orthodox people in lands occupied by the Poles did not have any rights. Even though the Polish kings, who mostly were Germans, opposed that kind of injustice, they could not do much to make life better for the unfortunate Rusins.

If historical events had been different, the fate of the population of the Kievan provinces would be the same as that of the Polabs, Prussians and other Slavs, who were completely swallowed by the Teutons. There would be no Little Russia, Galicia, or Rusins there now - today everyone would be a Pole.

But the Poles did not behave as Christians should toward their brother Slavs and Christians, but as barbarians who considered themselves better than everyone else. They had a historical chance to unite all Slavic people in Eastern Europe and let the Poles be Papists and the Orthodox be Orthodox, but the advisers from Rome pushed the Poles to their destruction. Poland became weak because of internal problems, because of persecution and slavery.

The population of the Orthodox principalities joined the Moscovite Rus' individually or as whole principalities, seeing there their defense. In the south the Cossacks revolted, defending the Orthodox Church and people. They asked the Moscow Czar to defend them from the Poles, Tatars and Turks. This is how the people of Rus' united again. All the parts of the onetime Kievan Rus' were united into one Great Country - Russia. Only a little part where we lived in Galicia and among the Carpathian mountains was not united with our brothers in religion and nationality.

Since our relatives and brothers live in the Austro-Hungarian Empire, we hope, that the government will not follow the bad example of Poland and will not take advice from Rome in internal affairs, but will be tolerant of Christian brothers and Slavs living in the Empire and present them with the same cultural and religious rights as the others have. Amen

* * *

September 1908

Dear brothers and sisters,

Some of you asked me about the possible return to Orthodoxy of members of the Anglican Church in America after reading articles in *Amerikanskii Pravoslavnyi Vestnik* about contacts made with the Anglican Church

I am a humble pastor in this church and the Metropolitan of St. Petersburg does not tell me what is happening. What I know is only what I know from the Rev. Bishops Tikhon and Raphael, and the rest I know from the magazines and newspapers that I receive.

Many of you have my book "Where to seek the truth?" and have read it.

As many of you have heard, there is also a movement among some Catholics, who do not accept Papal infallibility and dogmas, which were invented by the Popes themselves, but not by the entire Church and therefore they are incorrect. These faithful people have left the Papal Church and are now seeking ways to come to the True Church, of which their great grandparents were members.

Any return of such a religious group is not a simple matter and the Orthodox Church does not deal as the Papal Church does. We do not offer any kind of Unias, with hidden goals. Openly the Orthodox Church tells, that we believe in the Holy Trinity, a teaching that Christ Himself gave to the Apostles and they left to us.

These searchings by the Anglican Church already began in England in 1874 and the English theologians published several books about the Eastern Church. What they found out is that once upon a time they were members of a Unified Church but when the Popes of Rome separated themselves, because of their pride from the four Eastern Patriarchates, they as members of the Western Patriarchate of Rome were dragged by the Pope of Rome into schism. They finally left the "infallible" Pope and now they look for the road to the True Teaching of Christ! Praise the Lord for this!

Hearing about the Anglican Church's search for truth, Pope Leo XIII, proclaimed in his bull, that the Anglican Church does not have Apostolic succession in their Church and therefore all their sacraments are invalid and null. Why did the Pope do something like this? While English people were Roman Catholics, their bishops were validly ordained according to the Pope, but since they left Papism, selected their own Archbishop and their bishops ordained other bishops and priests, their ordination became one without Apostolic succession. There is only Papal logic here! And only the Pope himself can explain his infallible words and actions.

In any case many English theologians looked toward Russia, since the Russian Church is not only the greatest in numbers, but gives much assistance, both material and theological by educating clergy for other Orthodox Churches and has a large missionary activity in other countries.

The English clergy in 1906 established an association, presided over by the leading Prelate of London and the Archbishop of Yaroslav and Rostov of the Russian Church. The goal of this organization was to seek friendly relations and to study the differences between the two Churches.

Our Prelate of the Orthodox Church in America, His Grace Archbishop Tikhon appointed His Grace Raphael, Bishop of Brooklyn to represent the Orthodox Church at the meetings here in America with members of the Anglican Church. This assignment of the two Bishops was confirmed by the new Prelate of the Orthodox Church in America, His Grace Archbishop Platon. At the clergy meetings, the Russian and Greek Councils were present. The English clergy was given the understanding, that for a formal Union, a Council of all Orthodox Churches will be necessary, a Council composed of the Ecumenical Patriarch, and other Patriarchs and hierarchs.

Eleven American Bishops and two Orthodox Bishops in America are looking for practical ways of working together. This organization has also a large membership of American parish priests.

Is there a possibility of a Union with the English Church? Yes, there is, since we pray at every Divine Service for the Union of all the Lord's Holy Churches. It is possible, since the Body of Christ is one and it is undivided in Teaching, Sacraments, Dogmas and Canons.

This Union should be the mission of Orthodoxy. Look at the past two decades, when tens of thousands of former Uniates returned to Orthodoxy from Papal heresy. There is a countless number of persons evangelized by the Teaching of Christ, who came to Orthodoxy freely throughout the world in the Middle and Far East. Therefore it is possible that there will be a union with the English Church. I think now that it was even historically made possible and was in the Lord's plan, that we had to leave the Old Country, to return to Orthodoxy and now take part in the historical return of the English people to Orthodoxy. They will receive the true teaching of Christ from us but there is much that we can learn from the English; first of all education and practicality. This is how we see the union, but they look at the union of churches not as the Lord's wish and an achievement of Christian love but strictly as a political move. But it is not politics, it is a logical outcome of the Orthodox Missionary activity that the people separated by the Popes would return to the Church of their great grandfathers.

How wonderful that will be for us here in America, when we will be able to find in every town, every village, people who share the same faith? Therefore we should turn our faces to the Holy Virgin, pray to the Holy Spirit to come as He did on Pentecost over the Apostles and unite in love our people and the English people.

Glory to our Father in Heaven. Amen.