



## Analecta.

### LITTERAE APOSTOLICAE.

#### I.

DE CONSTITUENDO RUTHENI RITUS EPISCOPO PRO CIVITATIBUS  
FOEDERATIS AMERICAЕ SEPTENTRIONALIS.

*Delegatio Apostolica, Statuum Foederatorum Americae  
Septentrionalis.*

*Die 16 Septembris, 1907.*

*No. 15750.—c.*

Illme ac Revme Domine,

Mandatis mihi a SSmo Domino Nostro Pio Divina Providentia  
Papa X, commissis, libentissime obsequens, Amplitudini Tuae  
exemplar Litterarum Apostolicarum, "Ea semper," de constitu-  
endo Rutheni Ritus Episcopo in Civitatibus Foederatis Americae  
Septentrionalis, heic inclusum, transmitto, cum eas, prout in  
iisdem Litteris cautum est, nuper sollemniter promulgaverim.

Non dubito quin Amplitudo Tua omnia et singula in eis con-  
tenta sedulo observaverit, atque observanda curaverit.

Quaeque fausta a Deo Amplitudini Tuae adprecans, permaneo  
Addictissimus in Christo,

L. \* S.

† DIOMEDES, Archiep. Larissensis,  
*Delegatus Apostolicus.*

## Pivs Episcopvs

SERVVS SERVORVM DEI.

*Ad Perpetuam Rei Memoriam.*

Ea semper fuit Apostolicae Sedis peculiaris quaedam ac propria sollicitudo ut varii ac diversi, quibus exornata splendet catholica Ecclesia, diligenter custodirentur ritus, quemadmodum provisa plura et statuta a Decessoribus Nostreis, in venerabiles maxime liturgias Orientalium Ecclesiarum, perspicue declarant.

Iam, illud Nobis enarratur, Ruthenos catholicos, numero plurimos, ex Hungaria et Galicia in Civitates Foederatas Americae Septentrionalis migrasse, suâque ibi collocata sede, complura sibi comparasse templa, singularum dioecesium probantibus Episcopis, iisdemque, ut par est, sacra eos potestate moderantibus. Dignam sane quae maximis extolatur laudibus, eorum caritatem Praesulum arbitramur, qui, summo studio miraque sollicitudine, catholicis dissimili ritu filiis praesto adhuc esse non desivere. His quidem Episcopis visum est, facilius posse Ruthenorum ritum adservari integrum et consentaneo decore administrari; posse etiam fideles Ruthenos, hoc tali accedente praesidio, efficacius contra pericula armari, quibus, schismaticorum civium opera, patent, si Episcopus iisdem ritus rutheni detur. Nos autem eiusmodi amplexi sententiam, rationumque, quas supra memoravimus, permoti momentis, id consilii suscepimus, Episcopum deligere ac nominare, qui, potestate opportune instructus, illud enitatur et contendat ut ritus graecus ruthenus, variis in missionibus Foederatarum Civitatum, incorrupte servetur.

Huius Episcopi munus quo aptius cum ordinaria iurisdictione Episcoporum cohaereat qui iis praesunt dioecesibus ubi Ruthenorum sodalitates sitae sunt, quaedam Nos, de sententia Venerabilium Fratrum Nostrorum sacri Consilii Christiano Nomini Propagando negotiisque orientalis ritus cognoscendis, statuenda, pro rei gravitate, censuimus, id certo rati, horum adiumento praescriptorum, nihil assequendis commodis obstiturum, animorumque concordiae, quae debet viros e sacro ordine populosque utriusque ritus coniungere, iri consultum.

## CAPVT I.

*De Episcopo Rutheni Ritus.*

Art. I. Nominatio Episcopi rutheni ritus pro Civitatibus Foederatis Americae Septentrionalis, Apostolicae Sedi est omnino reservata.

Art. II. Episcopus rutheni ritus sub immediata huius Apostolicae Sedis iurisdictione ac potestate est, ac sub vigilantia Delegati Apostolici Washingtoniensis. Iurisdictionem autem ordinariam nullam habet, sed tantummodo sibi delegandam a singulis Ordinariis in quorum dioecesi Rutheni commorantur. Eius officium est circa ritus rutheni integritatem vigilare, sacra olea pro Ruthenis conficere, ecclesias rutheni ritus dedicare, Confirmationem Ruthenis ministrare, pontificalia in ecclesiis Ruthenorum peragere, et, prae habitis in singulis casibus litteris dimissoriis Ordinarii loci, clericos rutheni ritus ordinare.

Art. III. Salvo iure et officio Ordinarii loci, Episcopus rutheni ritus visitationem missionum ruthenarum inire poterit, prae habita in scriptis licentia eiusdem Ordinarii, qui illi conferet facultates quas concedendas iudicaverit.

Art. IV. Episcopus rutheni ritus in visitatione rationes ab unoquoque rectore missionis exposcet administrationis bonorum missionis eiusdem, curabitque ne rector nomine ac iure proprio ea retineat, pro quorum acquisitione fideles quovis modo subsidia contulerint; simul autem operam dabit, ut iuxta leges sive dioecesanarum, sive constitutas in III Plenario Concilio Baltimorensi, ea bona vel quamprimum transferantur sub nomine Ordinarii loci, vel alio tuto ac legali modo ab eodem Ordinario approbando firmiter adscripta sint et maneant favore missionis.

Art. V. Peracta visitatione, Episcopus rutheni ritus certiore faciet de statu morali et de oeconomica administratione missionis visitatae Ordinarium loci, qui opportune decernet quae ad bonum missionis in Domino expedire censuerit.

Art. VI. Controversiae, si quae exoriantur inter Episcopum rutheni ritus et Episcopos dioecesanos, deferantur, in devolutivo tantum, ad Delegatum Apostolicum Washingtoniensem, salva, item in devolutivo, appellatione ad Apostolicam Sedem.

Art. VII. Donec aliter ab Apostolica Sede decernatur, ordinaria residentia Episcopi ritus rutheni erit in urbe Philadelphia.



Art. VIII. Ad constituendam annuam stipem pro sustentatione Episcopi ritus rutheni concurrere debent singulae ruthenae communitates, eidem solvendo annuam praestationem instar cathedratici, iuxta praxim et normas vigentes in dioecesibus Civitatum Foederatarum, in quibus missiones ruthenae constabilitae inveniuntur.

Art. IX. Episcopus rutheni ritus tertio quoque anno plenam et accuratam relationem de statu personali, morali ac materiali Missionum proprii ritus exhibeat Delegato Apostolico Washingtoniensi, qui eam transmittet ad Sacram Congregationem de Propaganda Fide pro Negotiis Ritus Orientalis.

#### CAPVT II.

##### *De Clero Rutheno.*

Art. X. Cum nondum habeantur sacerdotes rutheni, qui vel nati vel saltem educati sint in Civitatibus Foederatis Americae; Episcopus rutheni ritus, praevia intelligentia cum Delegato Apostolico et Ordinario loci, omni studio curet, ut seminarium pro clericis ruthenis in iisdem Civitatibus Foederatis educandis quantocius instituat. Interim vero clerici rutheni in seminaria latina locorum, in quibus nati sunt, vel domicilium acquisiverunt, admittantur. Sed nonnisi caelibes, sive nunc sive in posterum, ad sacros Ordines promoveri poterunt.

Art. XI. Antequam habeatur numerus sufficiens presbyterorum ruthenorum, qui in Civitatibus Foederatis Americae educati fuerint, si providenda occurrat de suo rectore aliqua missio Ruthenorum vel vacans vel noviter erecta, Ordinarius loci, audito, si ita existimaverit, Episcopo rutheni ritus, idoneum sacerdotem ruthenum illic iam morantem ipsi praeficiat. Si nullus idoneus in dioecesi habeatur, ipsum postulet ab alio Episcopo Civitatum Foederatarum. Si vero nullum inibi inveniat, de re certiores reddat S. Congregationem de Propaganda Fide pro Negotiis Ritus Orientalis, cui curae erit providere.

Art. XII. Sacerdos eligendus, sit caelebs, vel saltem viduus et absque liberis, integer vitae, zelo ac pietate praeditus, satis eruditus, lucri non cupidus, et a politicis factionibus alienus.

Art. XIII. Sacerdoti ex Europa vocato praedicta Sacra Congregatio tradet documentum, quo ipsi concedatur facultas se conferendi in Civitates Foederatas Americae ad assumendam spirituales curam alicuius determinatae missionis ruthenae.

Art. XIV. Presbyteris ruthenis in America commorantibus penitus interdicatur, ne baptizatos Sacro Chrismate consignent; et si secus fecerint, sciant se invalide egisse.

Art. XV. Quilibet ruthenus sacerdos ex Europa proveniens et in Civitatibus Foederatis Americae commorans pro fidelium rutheni ritus spirituali cura, semper manebit incardinatus dioecesi originis; attamen Episcopus ruthenus originis iurisdictionem suam in eum nullimode exercebit quoadusque ipse in Civitatibus Foederatis commorabitur. In patriam autem supra dicti sacerdotes redire nequeant absque expressa licentia Ordinarii Americani, in scriptis concedenda, in cuius dioecesi sacrum ministerium exercent. Quod si de una in aliam dioecesim Civitatum Foederatarum se conferre cupiant, requiritur consensus Episcopi *a quo et ad quem*, opportune facto certiore Episcopo rutheni ritus.

Art. XVI. Laici rutheni candidati ad Ordines, cuiuscumque originis et domicilii fuerint, illi dioecesi incardinati censeantur, a cuius Ordinario acceptati fuerint, et pro qua emisierint iuramentum missionis seu stabilitatis ad inserviendum in dicta dioecesi. Ab ea autem dioecesi, in qua incardinati sunt, in aliam transire nequeant, nisi praehabito consensu Ordinarii *a quo et ad quem*, ac opportune reddito certiore Episcopo rutheni ritus.

Art. XVII. Omnes rectores missionum ruthenarum Civitatum Foederatarum sunt amovibiles ad nutum Ordinarii loci, opportune effecto certiore Episcopo rutheni ritus. Amoveri autem non poterunt absque causis gravibus et iustis.

Art. XVIII. Datur tamen facultas presbytero amoto appellationem interponendi, in devolutivo, contra decretum remotionis ad tribunal Delegati Apostolici Washingtoniensis, qui intra tres menses a die appellationis causam definire curabit, salvo semper iure recursus ad S. Sedem, item in devolutivo.

Art. XIX. Sustentationi sacerdotis providebit communitas ruthena iuxta praxim et normas dioeceseos, in cuius finibus communitas invenitur.

Art. XX. Iura stolae et emolumenta sacri ministerii in singulis missionibus determinanda sunt ab Ordinario loci iuxta consuetudines locales, audito Episcopo rutheni ritus.

## CAPVT III.

*De Fidelibus Ruthenis.*

Art. XXI. Fideles rutheni iis in locis in quibus nulla ecclesia nec sacerdos ritus eorum habeatur, ritui latino sese conformabunt; eisque eiusmodi facultas conceditur etiam ubi propter longinquitatem Ecclesiae suae non eam possint nisi cum gravi incommodo adire: quin tamen ex hoc ritus mutatio inducatur.

Art. XXII. Laici rutheni, qui verum et stabile domicilium in Civitatibus Foederatis constituerint, transire possunt ad ritum latinum, obtenta tamen prius, in singulis casibus, venia Apostolicae Sedis.

Art. XXIII. Si contingat ut hi quandoque in patriam revertantur, tunc etsi ex Pontificio rescripto ritum latinum susceperint, licebit eis, Apostolica Sede exorata, ad pristinum ritum redire.

Art. XXIV. Non licet Missionariis latinis, sub poenis ab Apostolica Sede decernendis, quempiam Ruthenum ad latinum ritum amplectendum inducere.

Art. XXV. Fideles rutheni, etiam in locis in quibus adest presbyter rutheni ritus, apud sacerdotem latinum ab Ordinario loci approbatum peccata sua confiteri, et beneficium sacramentalis absolutionis valide et licite obtinere possunt.

Sciunt autem sacerdotes rutheni ritus, censuras et reservationes casuum in dioecesi, in qua ministerium exercent, sive vigentes sive ferendas, clerum etiam et populum eiusdem rutheni ritus afficere.

Art. XXVI. Ad vitanda gravia incommoda quae inde Ruthenis evenire possent, facultas eis fit dies festos et ieiunia observandi iuxta consuetudinem locorum in quibus degunt. Attamen diebus dominicis, et festis in utroque ritu in eandem diem incidentibus, sacrae liturgiae in ecclesia sui ritus, si in loco existat, Rutheni interesse tenentur.

## CAPVT IV.

*De Matrimoniis Inter Fideles Mixti Ritus.*

Art. XXVII. Matrimonia inter catholicos ruthenos et latinos non prohibentur; sed maritus latinus uxoris ruthenae ritum non sequatur, nec uxor latina ritum mariti rutheni.



Art. XXVIII. Si vero vir latinus in uxorem duxerit mulierem ruthenam, integrum erit mulieri ad ritum latinum, sive in actu matrimonii, sive postea, durante matrimonio, transire, quin electionem semel factam, vivente viro, revocare possit.

Art. XXIX. Soluta matrimonio, mulieri ruthenae, quae ritum mariti amplexa fuerat, resumendi proprii ritus libera erit potestas.

Art. XXX. Uxori ruthenae quae maluerit in proprio ritu permanere, licebit tamen in ieiuniis et festis suum maritum sequi.

Art. XXXI. Vir ruthenus potest, si velit, ritum uxoris latinae sequi, eique pariter licebit in ieiuniis et festis ritui uxoris latinae sese conformare. Soluta matrimonio, poterit in ritu latino permanere, vel ritum ruthenum resumere.

Art. XXXII. Matrimonium inter virum latinum et ruthenam mulierem latine coram parochio latino contrahatur; inter virum vero ruthenum et mulierem latinam contrahi potest vel ruthene coram parochio rutheno, vel latine coram parochio uxoris.

Art. XXXIII. Si uterque contrahens in suo ritu permaneat, competit presbyteris respectivi ritus officium parochi erga illos exercere in rebus quae hic recensentur, nempe: in communionis paschalis, viatici et extremae unctionis administratione, in adstantia in mortis articulo, in exequiis persolvendis atque in humatione; excepto necessitatis casu.

Art. XXXIV. Nati in Civitatibus Foederatis Americae ex patre latino et matre ruthena, latino ritu sunt baptizandi; proles enim sequi omnino debet patris ritum, si sit latinus.

Art. XXXV. Si vero pater sit ruthenus, et mater latina, liberum erit eidem patri, quod proles vel ritu rutheno baptizetur, vel etiam ritu latino, si in gratiam uxoris latinae ipse consenserit.

Art. XXXVI. Infantes ad eius parochi iurisdictionem pertinent, cuius ritu sunt legitime baptizati, cum per Baptismum fiat suscepti ritus latini vel rutheni professio, ita ut ad latinum ritum spectent qui latino ritu baptizati sunt; qui vero ritu rutheno sunt baptizati, in Ruthenorum numero sint habendi.

Excipitur casus quando iis Baptismus alieno ritu collatus fuerit ob gravem necessitatem, cum nimirum morti proximi fuerint, vel in loco, in quo parentes tempore nativitatis morabantur, parochus proprii ritus non adesset; tunc enim ad parochum ritus, quem parentes profitentur, pertinebunt, iuxta superius statuta.

In charitate Christi, qua fideles omnium rituum peramanter complectimur, haec statuenda censuimus pro spirituali bono animarumque salute fidelium ruthenorum in Foederatis Civitatibus Americae Septentrionalis commorantium; ac minime dubitamus quin ipsi Nostram hanc et Apostolicae Sedis erga eos sollicitudinem perfecta obedientia, imo et grato animo excipiant.

Praesentes Litteras et in eis contenta et statuta quaecumque, nulla unquam, licet privilegiata, ex caussa, colore et capite, nulloque unquam tempore de aliquo nullitatis vitio seu defectu inexcogitato et substantiali notari, impugnari aut in controversiam et iudicium vocari posse; sed tamquam ex Pontificiae Providentiae officio et Motu proprio, certa scientia, matura deliberatione, deque Nostrae Apostolicae Potestatis plenitudine editas, omnimoda firmitate perpetuo validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, atque ab omnibus, ad quos spectat et spectabit, inviolabiliter observari volumus et decernimus, sublata cuicumque, etiam Cardinalitia dignitate fulgenti, quavis aliter statuendi et interpretandi facultate: irritum quoque et inane decernentes quidquid in contrarium scienter vel ignoranter contigerit attentari.

Quocirca Venerabilem Fratrem Diomedem, Archiepiscopum titularem Larissensem, Nostrumque apud Episcopos Civitatum Foederatarum Americae Septentrionalis Delegatum, executorem praesentium Apostolica auctoritate constituimus, ut ipse per se vel per alium virum ecclesiastica dignitate insignitum, ab eo subdelegandum, praesentes Nostras Litteras sollemniter publicet, ac omnia et singula in eis contenta a cunctis observanda curet. Eidem vero praecipimus ut singulorum actorum in praesentium evulgatione et executione exemplar authenticum intra sex menses ad hanc Apostolicam Sedem transmittat, illudque in Archivo S. Congregationis de Propaganda Fide pro negotiis Orientalis Ritus adservari mandamus.—Non obstantibus Decessorum Nostrorum Constitutionibus et Ordinationibus, etiam in generalibus et provincialibus Conciliis editis, et quarumcumque Ecclesiarum, etiam Patriarchalium, seu Ordinum et Congregationum, iuramento et confirmatione Apostolica vel quavis alia firmitate roboratis, statutis et consuetudinibus, aliisque quibuslibet, etiam Motu proprio, in contrarium praemissorum concessis, licet expressa mentione dignis; quibus omnibus, perinde ac si de verbo ad verbum his litteris inserta essent, ad praemissorum effectum specialiter



et expresse derogamus et derogatum esse volumus, ceterisque in contrarium facientibus quibuscumque.

Harum vero transumptis etiam impressis, manu tamen alicuius Notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae munitis, eamdem ubique fidem haberi volumus, quae ipsis praesentibus haberetur, si forent exhibitae vel ostensae.

Nulli ergo omnino hominum liceat hanc paginam Nostrae constitutionis, decreti, mandati, voluntatis, exemptionis, derogationis, indulti, infringere vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem Omnipotentis Dei ac beatorum Petri et Pauli, Apostolorum eius, se noverit incursurum.

Datum Romae, apud Sanctum Petrum, Anno Incarnationis Dominicae millesimo nongentesimo septimo, decimo octavo calendas Iulias, die festo S. Basilii Magni, Pontificatus Nostri anno quarto.

A. Card. DI PIETRO Pro-Dat.—R. Card. MERRY DEL VAL.  
VISA

DE CVRIA I. DE AQVILA E VICECOMITIBVS.

Loco ✠ *Plumbi.* Reg. in Secret. Brevium. V. CVGNONIVS.

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# THE ECCLESIASTICAL REVIEW

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## THE APPOINTMENT OF A GREEK BISHOP IN THE UNITED STATES.

SOMETIME before 1890 a number of Ruthenian priests in the United States had addressed to the S. Congregation of the Propaganda a petition in which they set forth the difficulties of administering to the spiritual needs of the Ruthenian Catholics, owing to the impossibility of coming to an understanding with the American authorities of the Latin rite who alone held jurisdiction in the States. The petitioners therefore solicited the establishment of a separate Apostolic Vicariate, through which the priests of the Greek rite might obtain the necessary faculties for the exercise of their ministry.

Before considering Rome's answer to this request, it is necessary to state that the lack of harmonious action between the bishops of the United States and the clergy of the Greek rite in communion with the Holy See, arose partly from the novelty of the situation suddenly brought about by the large influx from Austria-Hungary of immigrants who had a liturgy obviously different from the Roman liturgy, and an ecclesiastical discipline which appeared to depart somewhat from the accepted canons of Apostolic tradition as interpreted in the Latin Church. The fact that some of the Greek priests who claim doctrinal allegiance to Rome and jurisdictional dependence upon the Holy See, were married men; that they ignored the ecclesiastical authorities in America, and claimed

the right of exercising pastoral faculties under a title granted them by their former Ordinaries in Europe, caused a protest on the part of the American bishops against the introduction of a foreign rite into a country to whose population such novelty would be a source of confusion.

The Holy See was therefore fully aware of the difficulties on both sides. Prudent measures were needed to obviate misunderstandings and complications. To require the abandonment in America of the traditional liturgy of the Greek Uniates would be to ignore both the strong hold which national devotion has upon the common people, and, considering their number and their helplessness from the religious point of view, it would be unjust to deny them a liberty of worship which was the source of the independence and prosperity enjoyed by the Catholics of the United States in the exercise of their religion.

The first step toward the amelioration of the conditions complained of was an Instruction addressed by the Holy See to the Austro-Hungarian bishops, demanding that they recall at once to their original jurisdiction all the married priests who had settled in the United States. None but the celibate priest was hereafter to be sent to the American dioceses. This decree was issued in October, 1890.

Some months later, in May, 1892, the bishops of the United States were advised of the above measure, and also of the obligation imposed on missionary priests of the Greek rite who came to America, to present themselves to the Latin Ordinary of the locality in which they wished to exercise pastoral functions, so as to obtain from him the necessary faculties and instructions. They were to be subject to the local bishop as long as they served in the capacity of missionaries in the United States.<sup>1</sup>

Simultaneously with these proceedings arrangements were being made to effect practical measures whereby the local hierarchy would be enabled to control the Greek people who had no priest of their own rite to administer to them, so that they might be served by the Latin clergy. In 1894 Leo XIII

<sup>1</sup> Letter of Card. Ledochowski to Card. Gibbons, 10 May, 1892.



issued a decree which laid down certain rules to facilitate communication between Greek and Latin Catholics in worship and in the administration of the Sacraments.<sup>2</sup> Later on, 1 May, 1897, there was issued another instruction, which still further extended the privileges of intercommunion; it practically permitted all Greek Catholics to conform to the Latin rite while resident in America. At the same time the Holy See urged upon the Latin bishops within whose dioceses large numbers of Greek, and especially Ruthenian, Catholics were to be found, that they delegate some able and trustworthy member of the Ruthenian clergy or a Latin priest likely to be acceptable to them, to act as the bishop's vicar and pastoral representative in matters pertaining to the administration of their affairs. Such has been the status of ecclesiastical legislation concerning the Greek Catholics in the United States up to very recent times.

Owing to what must appear as a want of energetic or intelligent coöperation with the Holy See on the part of some of our clergy, numerous defections have occurred, taking thousands of Catholics into the Russian Schismatic Church. In many cases, too, Oriental priests, acting like adventurers anxious to enrich themselves, have established independent congregations, exercising faculties without right or jurisdiction on the one hand, and without let or hindrance, for fear of popular disturbances, on the other. Probably the largest proportion of these Catholics belong to the Slav nation, known as Ruthenians. A new phase of ecclesiastical administration has just been entered upon, in their behalf, by the publication of a document appointing a bishop who is to exercise vicarious jurisdiction and to safeguard the ecclesiastical rights of Ruthenian Greek Catholics in the United States.

#### THE ESTABLISHMENT OF A RUTHENIAN BISHOP FOR THE UNITED STATES.

By the Apostolic Letter *Ea semper*,<sup>3</sup> Pius X places all

<sup>2</sup> This decree was simply an extension of the regulations issued by Benedict XIV in his Constitution *Demandatam*, 24 December, 1743, for Greek Melchites of the Turkish dominion.

<sup>3</sup> See "Analecta" of this number, pp. 512 ff.

Catholics of the Ruthenian (Greek) rite, resident in the United States, under the care and direction of a bishop of the same rite, who is to receive his jurisdiction from the Ordinaries in whose dioceses he is to perform his ministrations. The Letter, under date of 14 June, the feast of St. Basil the Great, Patriarch of the Eastern Church, is addressed to the Apostolic Delegate, the Most Rev. Diomede Falconio, who is to communicate the same to the members of the hierarchy, and on whom devolves the supervision of its faithful observance in all cases. In a brief introduction the Sovereign Pontiff sets forth the motive which prompted the document, and expresses the confident hope that its observance will produce salutary effects, tending to true union in faith and charity. Then follow an exposition of the offices of the newly-appointed bishop, and the code of laws to be observed in the relations of the bishop with the clergy and people. These laws are set forth in thirty-six articles, grouped under four heads: Position of the Ruthenian Bishop; Functions of the Ruthenian Clergy; Relations of the Ruthenian Laity to the Clergy and *vice versa*; Intermarriage of Ruthenian and Latin Catholics.

#### THE POSITION OF THE RUTHENIAN BISHOP.

The Ruthenian bishop is appointed directly by the Holy See, without intervention, at present, of the votes of the American bishops or the clergy. In the same manner he receives his primary jurisdiction immediately from Rome. Hence, although the exercise of that jurisdiction in different dioceses depends upon the consent of the local Ordinary, the Ruthenian bishop renders the account of his administration to the Apostolic Delegate as the representative of the Holy See. In like manner the Apostolic Delegate becomes the regular interpreter and custodian of the rights accorded to the Ruthenian bishop through the Ordinaries. Accordingly, all cases of contention or doubt that may arise in the exercise of the new bishop's functions, are to be referred for arbitration and settlement to the Delegate, who is on the ground and capable of familiarizing himself with the circumstances and interests involved

in the complaint. There remains, of course, the right of appeal to the immediate authority of Rome; but, until the Holy See shall have reversed the former decision, it shall remain in actual force.

The episcopal functions which the Ruthenian bishop is empowered to exercise, tend toward the maintenance, in its original integrity, of the Oriental (Ruthenian) rite. He is to consecrate the Sacred Oils for the use of the Ruthenian clergy, to dedicate their churches, administer the Sacrament of Confirmation, and generally to officiate at solemn pontificals in the Ruthenian rite. It is his duty also to ordain clerics of the Ruthenian Church, provided the latter are duly furnished with dimissorial letters from the Ordinary to whose local jurisdiction they belong.

The Ruthenian bishop is commissioned likewise to make regular and canonical visitations to the parishes and missions of his rite. For this he must obtain a written permission from each of the Ordinaries whose dioceses he visits and from whom he obtains the requisite faculties for the exercise of his jurisdiction, whether it be instructive or corrective. According to pontifical prescription,<sup>4</sup> these canonical visitations should take place annually or at least every other year. On these occasions the rectors of churches are bound to present a detailed account of their administration, particularly of the income and the condition of property belonging to the mission. The receipts of moneys for the church are to be credited to the congregation, and to be kept distinct from the salary and perquisites of the pastor. All titles of church property are to be consigned to the Ordinary or to trustees of whom the Ordinary approves. The result of these visitations is to be communicated to the bishop in whose diocese they have taken place, by way of a report upon the moral and economic standing of the Ruthenian parishes. Apart from this, the Ruthenian bishop is obliged to make an accurate and complete triennial report concerning the moral and material status of

<sup>4</sup> Council of Trent, Sess. XXIV, 3; Bened. XIV, Syn. IV, 3, 3.



the Ruthenian parishes in the United States, to the Apostolic Delegate, who is to transmit the same to the S. Congregation of the Propaganda.

The salary of the Ruthenian bishop is to be supplied in a manner similar to that of the *cathedraticum*, that is to say, by a proportionate taxation of the different Ruthenian communities for whose benefit the Ruthenian bishop acts. Ordinarily the rules laid down in the respective diocesan statutes for the maintenance of the episcopal dignity are to be observed. The Ruthenian bishop's residence, for the time being, is to be in Philadelphia.

#### STATUS OF THE RUTHENIAN CLERGY.

The priests who minister at present to the Ruthenian faithful are almost exclusively emigrants from Austria-Hungary. In future their places are to be filled from the ranks of candidates educated in America, either in theological seminaries of their own rite, or (so long as such seminaries have not been established) in the Latin seminaries of the American dioceses in which they were born or have acquired domicile. Only such candidates as take the vow of celibacy will be henceforth admitted to ordination in the United States. The Ruthenian bishop is required, nevertheless, to take active measures, in concert with the Apostolic Delegate and the various Ordinaries concerned, for the establishment of Ruthenian theological seminaries.

In the meantime pastoral vacancies in the Ruthenian mission are to be filled by such Ruthenian priests as may be found suitable within the diocese where the vacancy exists. If a bishop has no Ruthenian priest capable of assuming the responsibility, he may apply to any other bishop who can supply the need from the ranks of his own clergy. If all efforts to supply a Ruthenian priest from the American missions fail, the S. Congregation of the Propaganda is to be notified and it will take the responsibility of sending a priest. In respect of the qualifications necessary on the part of the Ruthenian priest not ordained in America for assuming pastoral

charge, the Sovereign Pontiff ordains that he be a celibate, or at least a widower without children, of untainted reputation, zeal, and piety, and sufficiently intelligent and cultured, a true priest, *lucri non cupidus*, that is, not making of his priestly calling a business to enrich himself; and, lastly, free from any attachment to political factions.

Every Ruthenian priest who is called to assume missionary work in the United States must obtain from the S. Congregation of the Propaganda a letter permitting his going to America and specifying the particular Ruthenian mission to which he is to go. All such priests, although they remain perpetually incardinated in the diocese from which they come, receive and exercise their faculties in absolute independence of the Ruthenian Ordinary of the diocese of their origin during the time they spend in missionary work in the United States. They are not at liberty to return to their original diocese at home, without the written consent of the Ordinary in whose diocese they are at the time doing missionary work. If they wish to transfer their pastoral charge from one diocese to another, they need in every case the consent of the Ordinary in whose diocese they are, as well as of the Ordinary to whose jurisdiction they wish to be transferred. They are instructed to inform the Ruthenian bishop also.

Ruthenian students who are candidates for Holy Orders, no matter what may be the place of their birth or domicile, are incardinated in that diocese whose bishop accepts them and at whose hands they take the oath of fidelity and stability in missionary service. If they wish later on to be affiliated to another diocese, they require the consent of their Ordinary as well as that of the bishop into whose diocese they seek adoption. They are to inform the Ruthenian bishop of the change.

Ruthenian priests are removable *ad nutum Ordinarii loci*; but there must be a just and serious cause for the removal, lest it be to the prejudice of the incumbent. Such changes are to be reported to the Ruthenian bishop, presumably at the instance of the Ordinary or through the chancellor. If a priest feel that he is unfairly treated in the removal, he may lodge

an appeal with the Apostolic Delegate at Washington, who is to give his decision within three months from the date of the appeal. In a last instance recourse may be had to the Holy See. But in all such cases of appeal, which are termed *in devolutivo*, the previous judgment stands until it is reversed or amended.

In regard to the salaries, perquisites, and general maintenance of the Ruthenian clergy, the rules laid down by the Third Plenary Council of Baltimore, interpreted by the diocesan statutes, are to be observed in accordance with custom and the judgment of the Ruthenian bishop.

#### THE RELATIONS OF THE RUTHENIAN FAITHFUL TO THE CLERGY.

The Ruthenian people who have their own pastors are subject to them and to the regulations of their native rite. As regards feast days and fasts, however, they are free to conform to the legitimate customs of the district in which they happen to dwell. On all Sundays, and on such holidays as are celebrated simultaneously in the Latin and Ruthenian churches, they are bound to conform to their own rite in their own churches, where they have such. On other days, and where they have no priest or church of their own rite or none conveniently near, they should attend worship in the Latin church; but this act does not imply that they abandon their own rite. Any Catholic of the Ruthenian rite may go to confession to a Latin priest, even if there is a Ruthenian priest at hand. The faculties as well as the censures and reservations are the same for Latin and Greek Catholics in the United States.

If, however, the Ruthenian Catholics have acquired an actual and permanent domicile in the United States, and wish to pass over to the Latin rite, they are free to do so; but they must apply to the Holy See for permission; and if they should subsequently return to their own country and feel the need of returning to the old form of worship, they may again apply to the Holy See, and obtain leave to do so.



A priest of the Latin rite who makes any attempt to induce a Ruthenian Catholic to leave his own rite and to become attached to the Latin parish, falls under Apostolic censure *ferendae sententiae*.

#### MARRIAGES BETWEEN RUTHENIAN AND LATIN CATHOLICS.

Whilst marriages between Ruthenians and Latins are in no wise restricted, the Latin party is bound, under all circumstances, to preserve his or her rite. The Ruthenian wife, on the other hand, is free to adopt the religious rite of her Latin husband, either at the time of their marriage or at any subsequent time. But when she has done so, she is no longer free, during her husband's lifetime, to return to the Greek rite. After his death she may do so. In the matter of fasts and the observance of feast days the Ruthenian wife may always conform to the practice of her Latin husband, even if she does not accept his rite in other respects. In like manner the Ruthenian husband may adopt the Latin rite of his wife, or conform to the practice of the Latin Church in matters of fasting or the observance of feast days. After her death he is free to remain in the Latin rite, or to return to the Ruthenian.

The marriage ceremony in the case of a Latin husband and a Ruthenian wife is invariably performed by the priest of the Latin rite in the Latin church. When the husband belongs to the Ruthenian rite and the wife to the Latin, they are free to celebrate their marriage either in the Ruthenian or in the Latin church, according to the respective rite.

Where husband and wife retain their separate rites, each of them is under the jurisdiction and pastoral care of his or her respective parish priest, who is to administer to the members of his own flock in all such cases as Paschal Communion, Viaticum, and Extreme Unction, Burial Service, unless prompted in case of necessity to assist those of a different rite.

Children born in the United States are to be baptized in the Latin rite if the father is Latin and the mother Ruthenian. If the father is Ruthenian and the mother Latin, the parents are free to have their child baptized either in the Ruthenian, or,

with the consent of the Ruthenian father, in the Latin church, according to the respective rites of these churches. The children come within the jurisdiction of the parish priest according to whose rite they have been legitimately baptized. An exception to this rule is to be observed in cases where baptism in the alien rite was administered under stress of necessity, such as imminent danger of death or the absence of a priest who could administer baptism according to the rite professed by the parents. In these cases the child must be considered as belonging to the rite of its parents, no matter who baptized it.

Such are the principal provisions and regulations made by the Holy See for the spiritual protection of the Ruthenian Catholics in the United States. They are to go into effect immediately, and the appointment of the Right Rev. Ortynski as the first bishop of the Ruthenian rite renders their execution possible. The Apostolic Delegate is especially charged with the promulgation of these regulations, and he is empowered to subdelegate some ecclesiastical official to aid him in the promulgation and observance of the same. Within six months an official report is to be filed by Monsignor Falconio regarding the steps he has taken in this matter, which report is to be forwarded to the S. Congregation of the Propaganda.

This latter requirement is in line with the method pursued under the present Sovereign Pontiff's administration. He makes laws; but he is not satisfied with their mere publication. He insists on their execution, and defines in advance the term when the report of what has actually been done to secure their observance, is to be made to the Holy See. We note the same thing in the reforms commanded for Italy. The visitations of seminaries, the examinations of episcopal curias, the revision of the Roman parish system, the reports required from the bishops regarding the temporal and spiritual administration of religious communities within their jurisdiction—these are steps toward an internal reform which, beginning at Rome, shows every sign of being carried into the wider field of the Universal Church. When the time comes, we shall find that

the progress made toward the introduction of liturgical music, the reform of studies and discipline in the diocesan seminaries, and the correction of abuses in pastoral administration, will have been accurately gauged by the pontifical authorities, and that in the appointment of bishops the Holy See is apt to follow the practical test of efficiency rather than the precedent of elections subject to favor or accident.

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# **PASTORAL LETTER OF BISHOP SOTER ORTYNSKY CONCERNING THE BULLA "EA SEMPER"**

[Text found in *Historical Mirror: Greek Rite Catholics 1884-1963*, by Fr. John Slivka, pp. 68-75, available at: <http://www.archive.org/details/HistoricalMirrorGreekRiteCatholics1884-1963>]

January 2, 1908

Concerning the "EA SEMPER" Bulla I was silent. Some of my enemies were questioning me about the Bulla. I also noticed that some of our Rusin people were angry on account of my silence, called me a traitor. The Bishop spoke about the little faith and what does it mean to leave the Church. In Europe the agitators were not successful in their work, they came to the United States, where they found followers and the newspapers became their helpers in which newspapers I was named a traitor. I am a RUSIN from the Carpathian mountains (Galicia), who loves his own people and stands by his people. Why are you causing trouble for the bishop, why do you not let us alone, we can take care of ourselves. We are not in need of your advice. You are not interested in the Bulla, your only goal is to take over our Rusin people into your flock.

The enemies of ours, should worry about themselves and not us. I am aware that not only our enemies are causing trouble for the Greek Rite Catholic Church, but also some of our own Rusins, who are writing articles in the newspapers. What is the cause of all this? Some people are saying, that the Bulla is causing all the trouble. It is not the Bulla that causes the trouble, let me explain the whole matter to you.

One of the Fathers wrote me a letter, in which he says: "The Irish bishops are happy with the Bulla, because some of our Rusins will become schismatics, others will join the Latin rite Church, and some will be lost and finally the Greek rite Catholics will disappear, and peace will return".

The Greek rite Catholic Rusin people are not standing on the Bulla, but, on the Rock of Peter, therefore the Bulla is not frightening us. The Bulla is not a dogma of Faith, an order, which the Rusin people are opposing. Instead of thinking how are we to lay aside this Bulla, or if that is impossible, how can we evade it. Shouting will not give us advice, do not bring shame upon ourselves with our shouting. Do not shout, but work hard as the first Christians, who in silence lived through their hardship and organized themselves.

Are our Rusin people afraid of the Bulla? Then what is troubling you loud voiced people? Do you not know that Cardinal Ledechowski gave out an order in 1892 that married priests cannot be missionaries in the United States of America.

Where, were then the clergy and the people? This Bulla is only a repetition of the previous order of 1892.

It is known that the Latin rite bishops complained to Rome that the Greek Rite Catholic clergy are administering the Sacrament of Confirmation to children, which they should not do. The whole world knows that the Holy Apostolic See forbade the Italo-Greek priests to Confirm. Therefore this order likewise is only recopied. Where were the Eastern rite bishops and people then? Why didn't they protest?

The Irish bishops expect all the Catholics in the United States of America have the same laws, petitioning Rome not to give special privileges to other rites, which the Latin rite do not have. The Latin rite clergy were always taking our Greek rite Catholic people into their flock making them Latin rite people. WHY? To show the world that they are in majority and their laws and order are stronger. This was done when Cardinal Ledechowski repeated the Bulla for the Rusins in Brazil.

We cannot be surprised of all this, how many of our Rusin people joined the Latin rite, furthermore do our children care for the Rusin language? They are forgetting about their Church rite, becoming Latinized. People who love their own, will never join others and give up their own.

The people are aware, that a Greek rite Catholic bishop is coming to the United States of America. There is no Cathedral church for the bishop, no residence. Why didn't you plan for all this, then the bishop at his arrival could of opened an Eparchy, to become equal with the other Catholic bishops in the United States of America.

Why didn't the people notify Rome, that you will sign over your churches property in trust of your bishop, signed by the trustees and clergy. Of our churches we could have organized an Eparchy by adding the churches which were placed in trust of the Latin rite bishops.

Who are we to blame? The bishop who was not in the United States of America, or Rome, which is unwillingly giving you a bishop, or those who shout and did not do anything positive? These are the facts, which will remain facts .

I asked a Uhro-Rusin, Do you read the newspaper? He replied I do. What is your opinion, do you think that there was a need for a Greek rite Catholic bishop in the United States of America? Or was it too early to have one? Do you not think, that here, it would been necessary to send out a devil with a broom, to sweep out the dirt, and then come an angel of the Lord to enlighten and teach the people ?

No doubt there are respectable Rusins, who are humble and pious people, wishing to have people, because they love God, their Church and are happy with their bishop, as are good children with their father.

There are some people who consider everybody a swindler, an imposture and are shouting, we are in a struggle for the people and their rights, church and Rite.

If all our bishops and clergy here and in Europe would say that these shouting people are honest, conscientious, who want good for the Greek Rite Catholic Church, I would bow to them and do

everything that is possible. But, if the judgment would fall upon them, let them know that they are condemned. Let them know that they are the enemies of the Rusin Greek Rite Catholic Church and people. If this is not the truth, then I will bring facts which will prove my statements.

All good minded people, please take in consideration the movements of the trouble makers. (I know their names.)

When I arrived in the United States a stranger, I met the clergy who greeted me and told me about the whole program in New York, N.Y. The only thing I can add to this is thank you for your kindness. Naturally I followed the clergy where ever they led me. We arrived at the St. George Greek Rite Catholic Church in New York City. After the Moleben devotion I spoke to the people who were present. After that I was led to a Hotel, where I could of stayed as long as I wanted, as I was told. Tomorrow we will come for you, to have a Pontifical Divine Liturgy. The church was packed with clergy and people. When we returned to the Hotel, where one of the priests presented to me \$1,200.00, saying: Bishop now you can stay here as long as you wish, and pay only \$25.00 for the room, that is the agreement we made with the manager, and all went their way. Yes, one priest remained, who was willing to take me to Philadelphia, Pa, and to the Apostolic Delegate in Washington, D.C.

In Philadelphia, Pa. , there was nothing prepared for me in the apartment, so I left my belongings with the Cantor. Left for Washington, D.C, then to South Fork, Pa, to bless the church, which blessing had been arranged in Europe. After I fulfilled my obligation, the local priest was aware that I have no place to go to he offered his rectory for my stay, which I accepted.

May I ask you people, where could I have gone? Only there where I was led. There was someone among us, who wrote an article in the newspaper "MAGYARORSZAG" as follows "Bishop Soter Ortynsky arrived in the United States of America August 27, 1907, went to the St. George Church in New York City, whereas there was another church, but celebrated the Divine Liturgy only in the Galician church." The rude writer if he would of looked at the program, he should of known, that I was led by the UHRO-RUSIN clergy to the St. George Church in New York City. The writer did not tell the truth, that in New York city are two churches, there is only one church, the other church is in Brooklyn, N.Y. What was the aim of the writer with his article? To let the Hungarian Government know, that the Uhro-Rusins are not considered at all by the bishop in the United States of America. Secondly to throw a block in front of the bishop, not to go straight forward.

Was this deed an honest one for the Greek Rite Catholics and was this person sincere, when he wrote that article?

The same writer also wrote: "Bishop Ortynsky settled in Philadelphia, Pa., in a Galician Schismatic Church, whereas there was an Uhro-Rusin Church there."

Neither is this true; there is no Galician Schismatic church in Philadelphia, Pa., but one like the Uhro-Rusin church. The Bishop did not make two churches out of one, but the Uhro-Rusin priest, and the bishop united both churches, by becoming their pastor, thirdly the bishop did not settle down in either church, but went to South Fork, Pa. Why was this lie written? To tell the



Hungarian Government, that the bishop is not favoring the Uhro-Rusins, and that the bishop is a "PANSLAV", Sapienti sat.

I was occupied with my work, collecting material of the history of the people and churches, by visiting the churches. This peaceful work of mine was not satisfying many, they requested a battle, by setting their nets to catch the bishop. Their plans were, let's go after him and hit him hard, which will cause his death, then he will not be able to fight us. Let him know that we are strong. Others said: What will happen if we lose the battle, the people will not follow us, and we will be left alone. They should of stressed the power of the bishop, and the power of the friends, who were scattered all over looking for a bishop.

One of the instigators went to the Irish bishop, reporting to him, that the new bishop will not recognize him, and will go in his own way. Church law in the United States says: that the Baltimore, Md., Synod obligates our bishop also. Please advise him about this matter. The Irish bishop said to himself, he knows the Church law, which stresses the jurisdiction of a bishop. He replied I will do my best. Others came to me saying, the Irish bishops will not recognize you, without their permission you cannot act in their diocese. Bishop what is your opinion about the Irish bishops, let us know to advise our people about your opinion.

The bishop seeing their sincerity that they wish to help him, said: Our first task is to have an Eparchy, to be equal with other nationals. If you will deed your churches to me, then you will be helpful and we will progress in our work. It seem to me, that that was not the answer they were expecting from me.

What happened, instead of getting down to work, they demanded from me to tell the people at a Convention, which are my rights as a bishop. This we want to know by all means, otherwise we will not work with you nor accept you.

The Convention must be held. Bishop you have promised us a Convention when you arrived in the United States. (They expected to corner the bishop.) .

I replied, that it is too early to have a Convention, because I do not know the people nor the circumstances of churches. In the meantime I received a letter from a priest, in which he states that the Convention must be held to satisfy the minds of the people. In three days the Convention Program was set by me published in the newspapers.

Soon the opposing party came to me, questioning me: Bishop why are you calling a Convention? It is too early. First we must consider the matter of the Convention, make up our program. Bishop recall the Convention date. This I refused. Then they requested that I meet at least with the delegates.

I was fully aware, that there is something in the air. I replied the delegates are invited to the Convention. This is my final decision.

Soon the newspapers brought the news, not to attend the Convention, the bishop wants to fool the people, he called the delegates uneducated rams. They have done everything that was

possible to stop the Convention. What happened? With the help of God all the clergy and delegates came to the Convention.

I dared to ask the good people if the motives of the bishop concerning the Greek Rite Catholic Church good or bad? It is strange, first there was a request for a Convention and now someone opposed it. The Convention was held and it was a successful one. Now what am I to do? The Convention adopted a resolution that each church pay five percent towards the bishops support and deed their churches in trust of the Greek Rite Catholic Bishop, even those churches which were put in trust of the Latin rite bishops.

The dissatisfied began to spread news, that the Convention was only a council among the bishop and people, which does not obligate no one. The delegates brought up the resolutions and adopted them, without the bishop's influence, which validates the Convention.

In the meantime a letter was brought from an Irish bishop concerning the "EA SEMPER" Bulla, which indicated, that the bishop has no rights, this was to discredit me the bishop. I replied: I do not know about the Bulla, and I am not accepting this letter as a document.

Instead of helping the bishop, the opposing party fought the bishop.

The Papal Bulla "EA SEMPER" appeared in the United States of America concerning the Greek Rite Catholic Church, an unmerciful degradation for us. The opposition, instead of counseling with the bishop, published articles in the "AMERIKANSKY RUSSKY VIESTNIK": "The bishop knew about the "EA SEMPER" Bulla, he betrayed us". It seemed to them that they conquered the bishop and destroyed him.

Now, all wanted to know, what is the bishop going to do about the "EA SEMPER" Bulla. How will he defend himself, for saying that he did not know about the Bulla. I was silent for a time. Finally I came out with the following answer:

"Concerning the "EA SEMPER" Bulla given by Rome for the Rusins in the United States of America, I did not know about it here nor in Europe. Being in the United States of America for a month I was called to the Apostolic Delegate, Washington, D. C. He advised me about the Bulla. Here I have in my hand a copy of a protest against the "EA SEMPER" Bulla I considered unjust for the Greek Rite Catholic Church and the people. I at once protested and did not promulgate it to the clergy and people".

That is all that I could have done. If this Bulla was most annoying to anyone, it was to me. I was sure, that the clergy and the people will help me in this matter, the contrary happened. I was planning how to save the Greek Rite Catholic Church the clergy and people. What happened, some of the clergy and lay people are trying to destroy the bishop and the Greek Rite Catholic Church.

I am accused that I am giving over our Greek Rite Catholic Church to the Latin rite bishops by force. Did I not tell all, to deed the churches in trust of me, until you do so, you will not

have a full powered bishop. What do you want, to be Independent? Do not make shame for all of us.

The Bulla is not permitting any married clergy to come to the United States of America. I was reported and accused that I am importing married clergy to the United States of America and telling the people that I am importing celibate priests to the United States of America.

The agents are shouting: "People, the Bulla will destroy us, protest. The bishop will not protest, he is a traitor". In the meantime telling the Church Authorities, that I am not upholding the Bulla.

Reporting also, that the bishop favors only those priests who are subjected to the Latin Rite Bishops jurisdiction. That is a false statement. The people were silent until the clergy instructed them to fight.

I am accused of visiting people in Pittsburgh, Pa., who are unworthy of my visit. Why are they accusing the people and me? Because they deeded their church in trust of me the bishop. Good people, you judge for yourself, where is all the falsehood leading us?

The only way the "EA SEMPER" Bulla will lose its strength if you will support the Greek Rite Catholic bishop to establish an Eparchy. Our goal is to establish a Greek Rite Catholic Church in the United States of America, to have our own Eparchy and laws. If the first bishop resigns on account of the "EA SEMPER" Bulla, as some wish that I do, what will happen? No, the bishop and the people will not permit the destruction of the Greek Rite Catholic Church in the United States of America.

I wonder, where do the evil minded people want to drive the Rusin people? The Lutherans, Schismatics, Unbelievers, etc., say why do you not let the people know all? They are accusing me, that I want to betray you people to the Latin Rite Bishops. The people are aware who gave over in trust the church property to the Latin Rite Bishops.

You are accusing the bishop, that he has no rights, but you must also know that without an Eparchy what rights has a bishop? If the Eparchy would have been established before the arrival of the bishop, he would have full Episcopal power.

You have established 120 churches amidst great struggles, so will the Eparchy be established with the help of God? Think, did you have the right to establish churches? Whatever is your reply I am declaring the following: That I have the right to establish an Eparchy for the Rusins, and to have the churches property in trust. Whoever is obstructing such work is an enemy of the Church. I, the bishop did not come to the United States to become rich, to fool the people, but to fulfill my obligation concerning the Church and people, to give good account at the judgment day.

Secondly, rightfully important is that our Greek Rite Catholic Church must remain a Catholic Church and not an Independent church, without a head, Father. I came to the United States of America to make order in the churches, no bishop will hinder me, if I take care of our churches, which requests my guardianship, trusteeship. No bishop is my superior nor am I someone's Vicar



or as you claim, sacristan. I am a bishop without an Eparchy, not a servant of the Latin rite bishops, nor am I working for them.

My spiritual children have their laws, the laws of the children, which no one can take away from them, therefore they do not need guardians .

The following report was sent to the Apostolic Delegate, that I want to give autonomy to the people, for the five percent Cathedraticum, which the New York Convention approved for me. Now I am asking the Delegates and clergy who were at the New York Convention. Did I interfere, when the Convention was stressing the Bishop's financial matters ? I only remarked, that I will accept support from no one, because I know the children will take care of their Father. All present enthusiastically said "SLAVA, we do not want our bishop to be paid by the Government nor Rome. We can support him ourselves". The clergy and the delegates unanimously approved the five percent for the support of the bishop.

I am mentioning the unpleasant five percent Cathedraticum, because the "AMERIKANSKY RUSSKY VIESTNIK" is saying:" The bishop does not want to give the people any rights and at the same time I was reported to my Church Authorities, that I am giving an autonomy in the church.

You good people and clergy judge isn't there an evil, Pharisaical work. Do you want the bishop to be removed, why do you not stop and think, what consequences could it bring if the bishop is removed?

Dear Brothers, Clergy and People, sons of the Greek Rite Catholic Church. I am solemnly declaring, that I as a Greek Rite Catholic bishop appointed for the Rusin people and other national people of the same rite, that I will place all my strength to secure and defend the laws of our Church, help me. Fear not hardship, struggle, the struggle will bring life. The grace of God is stronger than the temptations of the evil sons. Be assured that the bishop has done everything possible. The Bulla is not for the betterment of our Church. Let us unite, work hard one for all and all for one. This can happen only among righteous people, who know that all power is given from above by God.

Dear brother priests, notify me about the evil work of certain people, that I may know how to overcome their evil deeds and what is your opinion in this matter ?

Do not permit to publish articles in the AMERIKANSKY RUSSKY VIESTNIK, which brings shame upon us.

1. Make order in the "SOJEDINENIJE", let them worry about their affairs and not Church matters. Let them not be bishops above the SOJEDINENIJE members. Who lost the name GREEK RITE CATHOLIC became independent, therefore they have no right to mix into our Church affairs.

2. All you members of the SOJEDINENIJE call a meeting and read my letter. Let me know if you want to listen to the independent leaders of the AMERIKANSKY RUSSKY VIESTNIK or stay by the bishop and work hard for the Church and the Rusin people.

3. Let the Editor of the AMERIKANSKY RUSSKY VIESTNIK know that you want him to stop writing against the Church Authority or stop sending the newspaper to you, because you will not read it, and at the Convention demand your money for the newspaper you did not read.

4. All the faithful sons of the Greek Rite Catholic Church regardless of which organization they belong, must see to it that order is made in the Church in one month's time. I am giving you freedom to place your church under the guardianship of a bishop, whom ever you choose. I have under my jurisdiction 46 churches, and 24 under the Latin rite bishops, the others are independent churches. Be aware not to be without a shepherd and be lost for the Greek Rite Catholic Church.

In the meantime pray for all who are persecuted with their bishop that they choose the righteous road.

5. I am not forbidding no one to leave the bishop and join the leaders of the AMERIKANSKY RUSSKY VIESTNIK. I am not forcing the Greek Rite Catholic Church on no one. It will live on and do not think that you are doing a favor for the Church.

6. All the faithful sons of the Greek Rite Catholic Church the following Sunday after the Divine Liturgy, meet and select a reader to read my PASTORAL LETTER. In case something is not clear to you in it, let me know, I will explain it to you. Let others read the letter also.

7. Please advise me, as to who are the instigators in your locality.

8. All of you faithful live a good Christian life.

9. Love your Church, religion, Christ is our light.

Pray for me.

Philadelphia, Pa., January 2, 1908.

Soter S. Ortynsky

Bishop