

Adult Catechism Class January 18, 2016

Metropolitan Andrij Sheptytsky and Other Modern Saints and Martyrs of the Ukrainian Catholic Church

Part 1: Scripture Readings:

Deuteronomy 7:6: "For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

1 Corinthians 1:2: To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours.

Psalms 4:3: But know that the LORD has set apart the godly man for Himself; The LORD hears when I call to Him.

1 Peter 4:19: Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right.

Part 2: The Servant of God, Metropolitan Andrij Sheptytsky (1865-1944)

WHAT IS A SAINT? A SAINT is someone who lives for Christ, someone in whom Christ lives, someone who is truly with Christ. Everyone is called to be a saint, but not everyone is called a saint. Those whom the church calls saints are those men and women who showed by their lives that they truly lived for Christ, in Christ, and with Christ. Their lives were marked by love, toil, and suffering - all for the sake of Christ. They were even ready to die for the sake of Christ. The Church has named thousands of saints. Some of them, like St. Theresa the Little Flower were saintly right from childhood. Others, like St. Augustine, lived a very sinful life before being converted to Christ. Still others, like St. Paul or St. Francis of Assisi, experienced a miraculous moment that changed them forever. The most important thing is that all of them lived, not for themselves, but for others, for Christ, for God. One remarkable person, who lived a saintly life but whom the church has not yet named a saint is the Servant of God, Andrij Sheptytsky, who died on November 1, 1944. For almost half a century, Andrij had been the leader of the Ukrainian Catholic Church. His people affectionately called him "the Great Metropolitan."

HIS ROOTS Metropolitan Andrij Sheptytsky was born on July 29, 1865 into a noble family. His father was Count John Sheptytsky and his mother was the Countess Sophia. The name given to him at birth was Roman. Although Roman's family was of Ukrainian descent they thought of themselves as Polish, since their country had been under Polish domination for centuries. However, Roman learned from his parents some of the Eastern prayers and became familiar with the way of worship of the Ukrainian Church. He discovered that among his ancestors were a number of bishops and monks. He felt a desire in his heart to go back to his Ukrainian roots. Already at the age of ten he had the feeling that God was calling him to be a priest.

HIS DECISION TO BECOME A UKRAINIAN CATHOLIC PRIEST By the age of 16 he had made an important decision. "If I do become a priest," he said, "it'll be in the Byzantine rite!" At first his parents were shocked and tried to change his mind. At that time, it was not an easy thing to be a Ukrainian Catholic

priest. In Roman's society, Ukrainian priests were not generally held in high esteem and were often treated unkindly. It is no wonder that Roman's parents were afraid for him. Besides, Roman belonged to a rich noble family. Many other choices were open to him. He could easily become an important officer in the army or in the royal court, or a respected priest of the Roman Catholic rite.

Roman, however, felt strongly that God was calling him to serve the Ukrainian Church. He chose the humble life of a Basilian monk. Before entering the order, however, he travelled and studied. After graduating from University with an excellent education, he entered the Basilian order at the age of 23. It was customary for monks to take a new name upon entering the order. Roman took as his own model and patron, St. Andrew, the patron of Ukraine. And so he became "Brother Andrij". Brother Andrij continued his studies and was soon ordained a priest. By 1899, at age 34, he was not just a priest, but a bishop as well. In 1900 he was appointed to be the Archbishop of L'viv and Metropolitan of Galicia (Western Ukraine), the leader of the Ukrainian Catholic Church.

A "GOOD SHEPHERD", LIKE HIS MASTER Throughout all his long life, Metropolitan Andrij was an example of good Christian living, not only for his own flock, the Ukrainian Catholic Church, but for every person living in the world. "Be a good Christian, love your neighbours!" This was a rule he not only preached but himself followed every day. Anyone who needed help could come to him. He turned no one away. He worked hard to be a "Good Shepherd", like his Master, Jesus Christ. He defended the poor, the needy, the persecuted, whether they were Catholic, Orthodox or Jews. He did this without any regard for his own health, comfort or safety. He put everyone else before himself. As a young man, Andrij had made the decision to serve the Ukrainian Church. Now that he was the Metropolitan, how hard he worked in looking after the Ukrainian Catholic Church! He built up seminaries and monasteries so that the Church would have good priests, monks, and sisters. He travelled across the sea to visit the Ukrainian people who had settled in other countries, such as Canada and the United States, and he did what he could to help them develop their churches.

UNITY - HIS GREAT HOPE AND DESIRE There was one problem that was always in Andrij's mind. He was saddened to see that the Ukrainian people were broken into different churches, with different faiths. He loved his Orthodox brothers and worked hard to help them come into union with the Catholic Church. He wanted very much for all his people to be united in one body, one faith. "How good and how pleasant a thing it is to see brethren dwell together in unity." (Ps. 132). This was Andrij's great hope and desire.

HIS SUFFERING The years of his leadership were full of struggle and suffering for Metropolitan Andrij. As World War I and then World War II came along, he fought for the freedom of the Ukraine and the rights of the Ukrainian Catholic Church. In that short period, the Ukraine was invaded and ruled first by Tsarist Russia, then the Polish, then the Soviets, then the Germans, and finally by Communism. Those who took over the country were not kind to the Ukrainian Catholic Church. Some of them did not believe in God at all. There were times when Andrij was imprisoned just for speaking out against these Godless people. The worst blow came at the end of Andrij's life. The Communist government which took over just before Andrij's death was to destroy everything that he had so carefully built up. As he died, on November 1, 1944, the great Metropolitan put all his hopes in God, for he knew that God could do what men could not, that out of the ruins would be built a new life and a victory for Christ. Before he died, Andrij had foretold the complete destruction of the Ukrainian Catholic Church in the Ukraine. This

prediction came true. But Andrij also predicted that in the future the Ukrainian Catholic Church would grow strong again and spread throughout the East.

HE DIED, A MAN OF GOD AND A SAINT All Ukrainians believed that Andrij died a man of God and a saint. The number of people who came to his funeral was so large that the Communist authorities did not dare to interfere in any way. After the death of Andrij Sheptytsky, the Church in Ukraine became a Church of Silence. The Church was practically destroyed; countless bishops and priests were sent away to prison. The faithful were forbidden to worship. And yet the seeds of faith that Andrij Sheptytsky so carefully planted continued to grow. In Ukraine, people prayed and studied in secret. Priests were ordained and did their work quietly, secretly. Faith in Jesus Christ remained alive in spite of danger of imprisonment and death. There is no doubt that the great Metropolitan, already in Heaven, did not rest, but like Jeremiah, he was still "the prophet of God, who loves his brethren and fervently prays for his people"(II Mac. 15,14) in their time of need. And Andrij's prediction has come true. The Church in Ukraine has regained its freedom and has been renewed. The Catholic Church is presently discussing the big question: "Shall we give to the Servant of God, Andrij Sheptytsky, the honor of being called a saint?" In the minds and hearts of the Ukrainian People, however, he is, without a doubt, already a SAINT!

Prayer for the Glorification of the Servant of God, Metropolitan Andrij Sheptytsky of Lviv

Lord, Jesus Christ, you always reward your faithful servants not only with the singular gifts of your love, but also with the eternal reward of sainthood in heaven and many times with glorification among the people of your Church here on earth. We humbly beseech you to so glorify your faithful servant Andrei Sheptytsky. Throughout his virtuous life, though full of trials and sufferings, he was a good shepherd to his flock and a great champion of church unity. Through his intercession and glorification send to our entire nation the great gift of unity and freedom. Amen.

Part 3: Other Important Saints, Martyrs and Confessors from Ukraine The

Ukrainian Catholics, religious and lay, suffered intense persecution from the Russian communists, especially under the cruel dictator Joseph Stalin and his savage enforcer, the "Butcher of Ukraine," Lazar Moses Kaganovich, chairman of the Soviet Presidium. Stalin's collectivization of the people's farms and confiscation of their grain from 1932-1933, led to the forced starvation of ten million Ukrainians. This was done as a punishment for the rise in Ukrainian patriotism and the emergence of a powerful nationalist movement that arose about a decade after the Bolsheviks took over. Kaganovich, who had already spearheaded the murderous purges in Russia, posted armed guards at all the grainaries to prevent the Ukrainian people from access to their own harvest and when starving people tried to reach the border in search of food they were gunned down. There was now only one major force in his way, the Catholic Church. Half of the Catholics in Ukraine had been deported and dozens of priests executed. The Catholic Church (i.e., the Ukrainian Greek Catholic Church) under the authority of the pope continued its mission as mandated by Christ to teach, preach, administer the sacraments wherever needed, and evangelize. In 1939, the order came down from Stalin to intensify the persecution of the Roman Catholic Church in western Ukraine, liquidate it by terror if its leaders could not be bought outright. Everything the Church owned was confiscated — convents, schools, hospitals, the Catholic press, and many Catholic churches were burnt to the ground. It was during the height of the persecution, in 1941, that the Nazis drove the Reds out of Ukraine. With Germany's defeat in WWII, the communists re-consolidated their hold in Ukraine, half the Catholic clergy were sent to prison and one-

fifth were exiled; the Orthodox took over all the Catholic churches and all Church properties were seized by the atheistic state.

On June 27, 2001, Pope John Paul II beatified twenty-eight Ukrainian martyrs: bishops, priests, nuns, and one layman who suffered and died for Christ and His Vicar under the communist scourge. Three figures stand out that personify the fortitude of the Ukrainian Greek Catholic Church. They are Exarch Leonid Feodorov, Metropolitan Andrej Sheptytsky, and Joseph Cardinal Slipyi.

Blessed Martyr, Exarch Leonid Feodorov was a convert to the Faith from Russian Orthodoxy. He entered the Church while studying in Rome and joined the monks of the Studite Order in Bosnia. He came back to Tsarist Russia as a Catholic priest during WWI. The Catholic Church being at the time outlawed by the schismatics, he was caught, arrested, and sent to Siberia. When he was released in 1917, he was appointed head of the Russian Greek Catholic Church as Exarch. Then, six years later, the communists arrested him and sent him to prison. After ten years of incarceration, he died in exile in 1935, a martyr for the Faith and Church unity.

Seven-foot tall, **Metropolitan Andrej Sheptytsky**, who continued the Exarch's work for bringing the schismatics back to unity with the pope, wanted him canonized. Many of the priests and bishops, including Joseph Slipyi, were ordained and/or consecrated by Sheptytsky. Although he was not called to follow them in blood martyrdom, they were his spiritual sons, each of them inspired by the Metropolitan's wisdom, courage, and holiness. He was called the "Moses" of the people of Ukraine.

Joseph Slipyi was born in western Ukraine in 1882 to a well-to-do Catholic family. He entered the diocesan seminary while studying philosophy at the University of Lviv. He was ordained in 1917. He was then sent to Rome for more studies and, completing his doctorate in theology, he returned to Lviv where he taught in the university there as rector of the Theology Academy. During this time he wrote numerous books on the Faith. In 1939, because of the monitoring of religious groups by the KGB, Metropolitan Sheptytsky secretly consecrated Slipyi Archbishop of Lviv with the right to succeed him. In 1944 the Reds took over Ukraine again, after the defeat of the Nazis, just months before Sheptytsky died. In April, 1945, Slipyi was arrested and taken to prison in Kyiv, as were many other priests and bishops. He was told that all that he had to do to gain his freedom was to submit to the Patriarch of Moscow. When the communists re-consolidated their hold in Ukraine the schismatic orthodox took over all the Catholic churches, as mentioned above. All the other properties of the Church were seized by the atheistic state. When Metropolitan Joseph refused to sever his allegiance to the pope he was sentenced to eight years of hard labor and put on a train headed for the gulag in Siberia. That sentence was extended three times before he was sent to the worst hellhole of all, Siberia's Morodovia "from which [camp] no one comes out alive." In 1963, with the help of the U.S. State Department, Pope John XXIII procured Slipyi's release. In 1965, his secret elevation to the cardinalate by Pope Pius XII (in pectore) was made known publicly at Pope Paul VI's first consistory. The pope, however, resisted the pressure to confer the title Patriarch on Slipyi, lest he incur the fury of the Ukrainian Orthodox hierarchs who were under the Moscow Patriarch. Instead a new title was invented, Major Archbishop, for the chief hierarch in the UGCC. Having no stomach for any compromising détente with Moscow, Cardinal Slipyi reluctantly bowed to Pope Paul's wishes. He did, however, ruffle feathers in the Curia when, in 1977, acting as it were "patriarchal," he consecrated three bishops without papal approval. This is forbidden by the canon law of the Latin Church, but not under the code of the eastern rites. Disillusioned with compromise, he still remained loyal to the Pope and the unity of the Church for which he suffered so much, until his

death in 1984. He died in exile, in Rome, at the age of ninety-two. His cause for canonization has been introduced.

Here are the twenty-eight Ukrainians beatified by Pope John Paul II June 27, 2000:

1. **Sister Josaphata Hordashevskia**: She was born in Lviv in 1869. In 1892, she founded what would be the largest female religious community in the Ukrainian Catholic Church, the Sisters Servants of Mary Immaculate. An example of holiness and charity in performing her labors among the poor, she died of bone cancer in 1919.

2. **Priest and Martyr, Nicholas Konrad**: Born in 1876, he studied for the priesthood in Rome. He was ordained in 1899. He was very active with the Catholic students whom he taught in Lviv, forming an association with them, called Renewal, to enhance their spiritual lives. Returning from a sick call, he was accosted by thugs from the KGB and beaten to death on June 26, 1941.

3. **Martyr Volodymyr, Cantor**: He was martyred together with Father Konrad.

4. **Priest and Martyr, Andrew Ishchak**: Born in Lviv region. After earning his doctorate in theology in 1914, he was ordained a priest. He taught at the Lviv Theological Academy. While doing pastoral work, he was killed for the Faith by soldiers of the retreating Red Army on June 26, 1941.

5. **Priest and Martyr, Severian Baranyk**: Born in 1889, he joined the Basilian Fathers in 1904. He became prior of a Basilian monastery, where he was known for his habitual joy and his work with the youth and orphans. He was arrested by the KGB and sent to prison and died there of multiple fractures in June, 1941.

6. **Priest and Martyr, Joachim Senkivskiy**: Born in 1896, he was ordained a priest in 1921. He earned a doctorate in theology at the University of Innsbruck, afterwards he joined the Basilians. Father Joachim was extremely active doing pastoral work in several villages and, later, he was made abbot of a Basilian monastery. He was arrested during the blitzkrieg KGB sweep of June 26, 1941 and sent to the local prison. Three days later, according to the testimony of other prisoners, he was boiled to death.

7. **Priest and Martyr, Zynovil Kovalyk**: Born in 1903, he entered the Redemptorists in 1926. After studying in Belgium, he returned to Ukraine and was ordained in 1937. In 1940, while preaching a homily he was seized by the Reds and thrown into prison. He was tortured horribly during his incarceration and finally crucified in mockery of His Savior at the end of June, 1941.

8. **Priest and Martyr, Emilian Kowcz**: Born in 1884, he went to Rome to study for the priesthood. There, he was ordained in 1911. Father Emilian was a married man prior to ordination. He served as chaplain for a while and worked among the poor and the soldiers during WWII. Arrested by the Gestapo, he died praying for and giving consolation to fellow prisoners in a concentration camp in 1942.

9. **Nun and Martyr, Sister Tarsykiia Matskiv**: She made her religious profession in 1940 with the Sisters Servants of Mary Immaculate, founded by Blessed Sister Josaphata. Even before the Reds over ran Lviv she had made a private vow with her confessor to sacrifice her life for the conversion of Russia and the good of the Church. On July 17, 1944, Soviet soldiers surrounded her convent. Sister heard a knock at the door and opened it, thinking it was a priest whose arrival the sisters were awaiting. A shot rang out and Sister Tarsykiia fell dead. Her sacrificial intention was accepted unto martyrdom.

10. **Priest and Martyr, Vitalis Bairak**: Born in 1907, he entered the Basilian Order in 1924. In 1941 he was appointed superior of the Drohobych monastery to take the place of recently martyred Father Joachim. He was arrested by the KGB in 1945 and sent to the same local prison where Father Joachim was boiled to death. In this horror house he was savagely beaten and, just prior to Easter, 1946, he died of his wounds.

11. **Priest and Martyr, Roman Lysko**: Born in 1914 in the Lviv region. Married, he attended the Lviv Theological Academy. He was ordained a priest by Metropolitan Sheptytsky. Refusing to sign a statement of conversion to the Orthodox Church, he was arrested in 1949 and imprisoned in Lviv and allowed no visitors. The date of his death is unknown. Reports had it that he was sealed up alive in a wall, a martyr for the Faith and Church unity.

12. **Bishop and Martyr, Gregory Khomyshyn**: Born in 1867, he attended the Lviv seminary in his youth. Ordained in 1893, he continued studies in Vienna, where he earned a doctorate. Metropolitan Sheptytsky appointed him rector of the Lviv seminary and consecrated him a bishop in 1904. He was arrested by the KGB for the first time in 1939 and again in 1945. He died of ill health that same year while in prison.

13. **Bishop and Martyr, Theodore Romzha**: Born in 1911, he went to Rome to study for the priesthood at the Gregorian University. After ordination he returned to Ukraine where he was assigned pastoral work in remote villages. He also taught philosophy in the seminary. In 1944 he was consecrated bishop, and in his post as shepherd he refused every attempt by the communists to get him to join the Orthodox Church. In October, 1947, communist soldiers rammed a military vehicle into his carriage in an attempt to kill him and his companions. Seeing that he survived, they beat him and the others into unconsciousness. While recovering in a hospital he was poisoned to death.

14. **Bishop and Martyr, Josaphat Kotsylovskiy**: Born in 1876, he studied for the priesthood in Rome. After ordination, he taught theology at the Stanislaviv Seminary in Ukraine. He entered the Basilian Order during this time. In 1917, when Metropolitan Sheptytsky returned from prison in Russia, he consecrated Father Josaphat a bishop in Poland. The bishop was arrested in Poland by the communists who took him to Russia and then to a prison in Kiev. He died a martyr in a concentration camp in Kiev in 1947.

15. **Bishop and Martyr, Nykyta Budka**: Born in 1877, he was ordained to the priesthood in 1905 by Metropolitan Sheptytsky. Assigned to minister to Ukrainian emigrants, he was consecrated bishop in 1912 and appointed the first bishop for Ukrainian Catholics in Canada. In 1928, he returned to Lviv, where he served as Vicar General for the Metropolitan's curia. Arrested with other bishops in 1945, he was sent to the gulag. He died in a labor camp in Kazakhstan in 1949.

16. **Bishop and Martyr, Gregory Lakota**: Born in 1883 in the Lviv region, he studied theology at the Lviv Academy. He was ordained to the priesthood in Poland in 1908. He served for eighteen years as professor and rector in the seminary at Przemysl before being consecrated that city's bishop in 1926. Arrested in 1946, he was sentenced to ten years imprisonment. He was then exiled to a labor camp in Vorkuta, Russia. Bishop Gregory was beloved by his fellow prisoners, often taking on the labors of others in order to ease their suffering. He died near Vorkuta in 1950.

17. **Priest and Martyr, Archimandrite Clement Sheptytsky**: Younger brother of Metropolitan Sheptytsky, Abbot Clement was born in 1869. He studied law and received a doctorate from the University of Krakow. After serving various governmental positions in Austria, he entered the Studite monastery in 1912. He was ordained a priest in 1915. He was elected prior and later abbot of the Studite monastery at Univ, Ukraine. In 1947, the abbot was arrested by the KGB in Kiev. He died in prison in 1951 in Vladmir, Russia.

18. **Priest and Martyr, Nicholas Tsehelskyj**: Born in 1896, he graduated from the Theology Academy at Lviv University in 1923. He was ordained a priest in 1925 by Metropolitan Sheptytsky. He suffered much as a priest, both from threats and beatings, because he refused to become an Orthodox. He was arrested by the Reds in 1946 and sentenced to ten years imprisonment. Father Nicholas had a wife and three children who were taken into custody and sent to Russia's Chita region. Father Nicholas was deported to a notoriously severe labor camp in Russia's Mordovia. Here he died, in 1951, while enduring with great patience a painful illness that resulted from his cruel treatment.

19. **Priest and Martyr, Ivan Ziatyk**: Born in 1899, he was ordained in 1923. Twelve years later, he joined the Redemptorists. He was appointed superior of the congregation in Ternopil, and served in this capacity during the Nazi occupation. He was arrested by the communists in 1950 for the crime of "preaching the ideas of the Pope of Rome regarding the spread of the Catholic Faith among the nations of the whole world." He was sent to prison in Russia where he endured the torture of seventy-five interrogation sessions. He gave his life for Christ in 1952 after being savagely beaten and thrown out in the cold drenched with water. He died later in the prison infirmary.

20. **Nun and Martyr, Sister Olympia Bida**: Born in 1903 in the Lviv region of Ukraine, she entered as a young woman the congregation of the Sisters of Saint Joseph. She later became the superior of one of their convents. When the Soviets took over Ukraine after WWII, the convent suffered a number of attacks. In 1950, she was arrested by soldiers of the KGB and taken to a harsh labor camp in Siberia. She was sentenced for her "anti-Soviet activities." This is where she died, in 1952, after enduring intense suffering.

21. **Nun and Martyr, Sister Lavrentia Herasymiv**: Born in the Lviv region in 1911, she entered the convent of the Sisters of Saint Joseph in Tsebliv at the age of twenty. After taking first vows she joined Sister Olympia at the convent in Khyriv. She was arrested with Sister Olympia in 1950 and, already sick with tuberculosis, sent to the same labor camp. She died the same year as her devoted companion from the inhuman conditions in which she was forced to live.

22. **Priest and Martyr, Peter Verhun**: Born in the Lviv region in 1890, he studied philosophy and earned a Ph.D. He was ordained a priest by Metropolitan Sheptytsky in 1927 and later sent to Germany as Apostolic Visitor for the Ukrainian Catholics who lived there. Beloved by his flock, he was hated by the Soviet communists in Berlin. They arrested him and sent him to do eight years of hard labor in Siberia. He continued his priestly work among the prisoners amid the harshest of conditions. He died in exile in 1957.

23. **Priest and Martyr, Oleksii Zarytskyi**: Born in the Lviv region in 1912, he pursued his studies as a young man at the Theological Academy in Lviv. Metropolitan Sheptytsky ordained him a priest in 1936 and assigned him to serve as pastor in the village of Strutyn. The KGB arrested him in 1948 and sentenced him to a labor camp in Siberia for the crime of refusing to renounce his Catholic Faith and join

the Orthodox Church. After his release he returned to western Ukraine and worked tirelessly, not only among his own people, but among Poles, Germans, and even Russians. Despite the danger, he visited Metropolitan Josef Slipyi when he was in exile. Arrested a second time, he was sent to a labor camp in Karaganda where he died two years later in 1963.

24. **Bishop and Martyr Nicholas Charnetskyi**: Born in 1884, in the Stanislaviv region of Ukraine, he studied for the priesthood first in Ukraine, then in Rome. He was ordained in Rome in 1909 after earning a doctorate in dogmatic theology. Returning to Ukraine, he taught in the seminary at Stanislaviv and, ten years later, joined the Redemptorists in Lviv. In 1926, he was appointed Apostolic Visitor for the eastern rite Catholics living in Poland. His main work was trying to ignite a desire among the Orthodox to return to unity under the pope. In 1931, Father Nicholas was consecrated a bishop. Fourteen years later his Calvary began in earnest. Arrested by the KGB in 1945, he was sent to a notoriously hard labor camp in Siberia. For the next eleven years he was interrogated for a total of six hundred hours, tortured, and shuffled around thirty different camps. Terminally ill, he was allowed to return to Ukraine in 1956 where he continued to perform his episcopal duties. Known for his outstanding patience and goodness, he was, in his own lifetime, considered a saint. He died as a result of his maltreatment in 1959.

25. **Bishop and Martyr, Simeon Lukach**: Born in 1893, he entered the seminary of Stanislaviv near his home village. Ordained in 1919, he taught moral theology at the same seminary. Secretly, in 1945, he was consecrated a bishop by Blessed Bishop Gregory Chomyshyn, who was expecting his own imminent arrest. A year later, the Bishop was arrested by the Soviet KGB and sentenced to hard labor at a lumber camp in Krasnoyarsk. He was freed in 1955 and returned to Ukraine. In 1962, he was arrested again and sent to a worse camp. After two years, dying from tuberculosis, the Bishop was allowed to return to his home village. He died a martyr shortly thereafter, in 1964, as a result of his maltreatment.

26. **Bishop and Martyr, Ivan Sleziuk**: Born in 1896 in the same region as the two previously-mentioned martyrs, he entered the eparchial seminary, graduating in 1923, and ordained the same year. He, too, was secretly ordained by Bishop Gregory Chomyshyn just prior to the latter's arrest in 1945. Two months after his consecration, he was arrested and sent to a labor camp in Moldavia, Russia. When he was released he returned to his post and served as eparchial administrator. But, in 1962, he was arrested again, together with Bishop Simeon Lukach. Six more years were spent in hard labor. Even after his release in 1968, he was continually harassed by the KGB. After one of their sadistic summons for a "conversation," he fell so ill that he never recovered. He died a martyr in 1973.

27. **Bishop and Martyr, Basil (Vasyi) Velychkovskyi**: Born in 1903, also in the Stanislaviv region, he entered the seminary in Lviv. In 1925, he was ordained and took vows as a Redemptorist. After years of missionary work in Volyn, he was elected prior for the house in Ternopil. He was arrested in 1945 and sentenced to hard labor at a Siberian camp above the Arctic Circle. Released in 1955, he returned to Lviv where he continued with his pastoral work. In 1963, in a Moscow hotel, he was secretly consecrated an archbishop by Metropolitan Slipyi, who was on his way to exile in Rome. His assignment was to head the underground Ukrainian Catholic Church and to secure the apostolic succession for the catacombed UGCC. In 1969, Archbishop Basil was arrested again and sent to prison where he was subjected to physical, chemical, and psychological torture. Three years later, he was released but sent outside the USSR and Ukraine into exile. With a failing heart, caused by the treatment he received in prison, he went to Canada to lead the Ukrainian Catholic diaspora which had immigrated to that country. Archbishop Basil died a martyr, in Winnipeg, in June of 1973. There is a Martyrs shrine, dedicated to him and other

Redemptorist martyrs, at Saint Joseph's Ukrainian Catholic Church in Winnipeg. Pilgrims have flocked to his tomb seeking healings ever since his mortal remains, fully intact, were transferred to the shrine in 2002.

28. **Martyr and Exarch, Leonid Feodorov**. The brief sketch of his life was given earlier.