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A Brief Overview of Scientific and Publicistic Writings of Major Archbishop of the Ukrainian Greek Catholic Church Josyf Slipyi

Introduction

“Today we remember him with particular affection and pray for him; his memory will remain indelible in the annals of civil and religious history, and we will never be able to forget his ascetic and hieratic figure, severe and solemn; above all we will never be able to forget the teaching that he has given with his entire life”². Pope John Paul II said these words on the fortieth day after the death of Major Archbishop of the Ukrainian Greek Catholic Church Josyf Slipyi. Archbishop Slipyi led the Ukrainian Church in the most difficult years of its existence, when the country was under the control of the communist regime. As soon as Josyf Slipyi became archbishop, he was arrested and forced into exile for 18 years. At the twilight of his years, Slipyi often repeated: “Those were the most precious 18 lost years of my life, when I could have served my people to the fullest and, instead, could not work normally. Instead of fulfilling my service as Metropolitan, I had to face illness, contempt, my arms were shattered, my feet were frozen and I had to think about my survival”³. In 1963, he was freed and arrived to Rome on February 9. He began to work very intensively. Although isolated, was becoming very vocal on behalf of his Church and his people.

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² John Paul II, *Mass in suffrage of the ukrainian Cardinal Josyf Slipyj, Homily of John Paul II*, Wednesday, October 17, 1984, https://www.vatican.va/content/john-paul-ii/it/homilies/1984/documents/hf_jp-ii_hom_19841017_suffragio-cardinale-sliipyi.html.

³ I. Dacko, A. Di Chio, *Josyf Slipyj. Memorie*, Stibu 2018, p. 14.

On the person of Josyf Slipyi we have several works: those that investigated his life and his pastoral activity (Ivan Khoma, Ivan Datsko); those that show his role as shepherd of his people (Eugen Nebesniak, Ivan Grynokh); those who examine the struggle for the unity of the church (Yaroslav Pelican, Andrii Mykhaleiko, Petro Khomyn). Most of the authors were his closest collaborators. The interest in the personality of Josyf Slipyi and his works is still not so well known today. With our work we want to show the intellectual interests of Josyf Slipyi. On this point, we would like to briefly review his scientific writings. We divide them into two blocks: those of the first period of his activity (most of them with theological content) and others with different objectives: the philosophical and theological dimension, the history of dogmas, the history of ecclesiastical culture, the historical essays – pedagogical, biographies and articles. In each of them a philosophical thought combined with a very deep theological thought is always dominant. The applied method is the analytical synthetic.

All writings of Josyf Slipyi were collected and systematized by his close collaborators (Ivan Khoma, Ivan Yatsiv, Yurii Fedoriv, Ivan Muzycka). Titled “Opera Omnia Josephi (Slipyi – Kobernyckyj – Dyčkovskij) archiepiscopi maioris” (1968–2003) compose of eighteen volumes of the scientific works, sketches, reviews, monographs, travel notes and articles (all of them previously published in various editions).

The Writings of the First Decade

At the end of his studies in Innsbruck, Josyf Slipyi completed his doctorate with a thesis entitled *Die Auffassung des Lehens nach dem Evangelium und I Briefe des Hl. Johannes*, in which he reported some thoughts of the evangelist John regarding the term and the meaning of life, designating everything using two Greek terms: *ὁ βίος, ἡ ζωή*. But even in the ancient Ukrainian language (which was still used in the Liturgy and celebrations) there are two terms that correspond to them: *žyzn* ‘and *žyvot*, which are not synonyms, but still express the different content of life⁴. In his habilitation thesis, *Die Trinitätslehre des byzantinischen Patriarchen Photios* (1919), the erroneous theses of the patriarch Photius having fallen, he demonstrated the position of the Catholic Church in the subtle speculative theological dispute and underlined the importance of unity between both churches: unity based on the acceptance of Christ’s exhor-

⁴ I. Khoma, I. Yatskiv, *Tvory cardynala Yosypha verhovnoho arkhiepyscopa* [The writings of Josyf Major Archbishop], “Pio XI” 1968, Vol. 2, p. 6.

tation. The second qualifying thesis *Deincip spirationis in Sanctissima Trinitate* (1924) is dedicated instead to the defence of the teaching of the Church of Christ. In it, Josyf Slipyi showed the depth of unity according to Christ's admonition that "all may be one", a unity that returns to Christian Ukraine.

Three biographical articles describe the life and works of Yosafat Kuntsevych, Andrei Sheptytskyi and Yosyf Botsiaan – famous supporters of the unity of the Church ("De S. Josaphat Kuncevych archieppo martyre", "De Metrop. Andreae iuventute", "Notitatae quaedam de prima part vitae. Luceoriensis ep. Josephi Bozjan"). He noted: "When reflecting on the great and noble past of our Church, it is the ecumenical efforts over the course of entire centuries: the many confessors, martyrs and fighters of the Unity of the Church, of whom little is known or often neglected in the ecumenical movement of our days. Yosafat, Botsiaan, Sheptytskyi of ecumenical fame are an authentic testimony of the historical truth and faith of Christ"⁵.

The article on the personality of Pope Pius XI (1929) instead describes his activity as pope. Slipyi described the Pope's pontificate as responding to two tasks: the reorganization of the life of the Church through collaboration with the laity and the development of science; he also underlined the commitment to peace in the world with the encyclical "Ecclesiam Dei".

We also note the short article on St. Augustine, dedicated to the five hundredth anniversary of his death.

Scholastic Writings

With the founding of the Theological Scientific Society (1923), Slipyi worked on the statutes. The task was to "bring together Ukrainian theologians, promote teleological learning, provide higher teleological training for the clergy"⁶, thus wanting to create an encounter between the West and the Eastern Church and their respective theologies. It was difficult to develop this theological thinking, especially in the times immediately following the First World War. The Society was open to clergy, laity, Ukrainians and men of the most diverse nationalities "who are interested in our Church, culture and would like to help it"⁷. The Society's ideas and programs are reported in the statutes. In the wake of theological formation and education, Slipyi, as rector of the major

⁵ Ibidem, p. 20.

⁶ Ibidem, p. 21.

⁷ Y. Slipyi, *Papa Pii XI [Pope Pio XI]*, [in:] *Tvory kardynala Yosypha verhovnoho arkiepyscopa [The writings of Josyf Major Archbishop]*, eds. I. Khoma, I. Yatskiv, Rome 1968, p. 240.

seminary of Lviv, wrote *Regulae et consuetudines alumnorum gr.-cath. Seminarii Leopoli* (1929) for seminarians. Future priests would have to completely consecrate themselves to the service of God and the community spirit, to become priests as servants of the Church.

Immediately after the release of Pope Pius XI's apostolic constitution "Deus scientiarum Dominus", Josyf Slipyi wrote the review, considering it as a work for the ongoing reform and as a turning point for theological studies⁸. His work *De graeco-catholico Seminario Leopoliensi* includes not only historical data, but also valuable teachings for the formation of the clergy. With the construction of the Theological Academy in Lviv (1928) the rector Slipyi drew up various statutes and added new proposals to the aforementioned apostolic constitution according to the papal exhortation. Every year he wrote reports on the activities carried out in the Academy and personally took care of the books for seminarians. *De Sacramentis* (1943) was instead a dogmatic work for study in the scientific field and was divided into two parts: the general teaching on the sacraments and the particular teaching of each sacrament. *The history of Scholastic Philosophy* came out in 1991, but had its gestation in Lviv, while Slipyi was a professor at the Academy. The work not only showed the historical image of the time, but raised the role of medieval thought and in particular of scholastic philosophy⁹.

The Writings on Different Themes

Archbishop Josyf also wrote on liturgical themes (*De via renovations* is the collection of articles on different topic), on the explanation of the Byzantine rite (*De unificatione liturgicae praxis apud Ucrainos*), ascetic topic (*The prayer book for the students of the Seminary*) and translations ("The school of silence" by Br. W. Förster).

As rector, he designed the quarterly theological journal "Bohoslovia" ("Theology"), where he published his major writings: *De amore mutual et reflexo in procession Spiritus sancti explicanda* and *Num Spiritus Sanctus a Filio distinguitur, si ab eo non procederet?* The article *De fide et scientia* (1935) discusses the question between faith and science and the author supports the position of unity

⁸ Y. Slipyi, *Reforma bohoslovskykh studii [The reform of theological studies]*, [in:] *Tvory cardynala Yosypha verhovnoho arkhiepyscopa [The writings of Josyf Major Archbishop]*, eds. I. Khoma, I. Fedoriv, Rome 1970, p. 74.

⁹ Y. Slipyi, *Narys istorii serednoviichnoii (sholiastuchoi) filosofii [Study of the history of medieval (scholastic) philosophy]*, [in:] *Tvory patriarka i cardynala Yosypha*, eds. I. Khoma, I. Muzychka, Rome 1991, pp. 7-137.

and complicity between them, defining them as “two wings” through which the human spirit grows¹⁰. *De S. Thomae Aq. atque theologia et philosophia scholastic* – the study dedicated to the six hundredth anniversary of the canonization of St. Thomas, where Slipyi proposed to rethink the view of the entire Ukrainian philosophical world on Scholastic and noted the spiritual link between Ukraine and the Western world in theological and philosophical thought¹¹. In the following opera “*De pragmatismo tractatus*”, dedicated to one of the many philosophical currents between the end of the 19th century and the beginning of the 20th century, Slipyi sought its source and roots and described the context in which pragmatism was born, analysing it and evaluating it critically and objectively¹².

In his works, Josyf Slipyi attached great importance to the question of the identity of Ukrainian (Eastern) Catholics. In particular, in his work *On unitary themes*, he stressed that the renewal of the oriental tradition could not be forced, but “we must make mutual relations, respect and love grow”¹³: that is, having as a foundation the ancient tradition, but looking at both Eastern and Western theology through the new ideas of theologians supported by new terms and new disciplines.

He posed questions about the role of the Eastern tradition in the universal Church: that is, whether it could develop and what should be the apex of this evolution. In summary, he arrived at the idea that “higher theological schools are necessary for the dynamics and development of the Catholic East”¹⁴.

In addition to the already mentioned publications, Josyf Slipyi was the author of several reports, speeches, lectures, occasional short articles, sermons, reactions to events in the Church’s life, book reviews, and historical monographs.

Archbishop Slipyi also has two essays dedicated to the Metropolitan of Kyiv and all Rus, Cardinal Isidor, and the Patriarch of Constantinople Gregory III Mame. Both participated in the Council of Florence and were promoters of the union. In the short article dedicated to Saint Ephrem Syriac, *De S. Ephrem uti doctore Ecclesiae*, in addition to the biographical data, Josyf Slipyi welcomes important theological thoughts for Christology, Mariology and Christian mysti-

¹⁰ I. Khoma, I. Yatskiv, *Tvory cardynala Yosypha verhovnoho arkhiepyscopa* [The writings of Josyf Major Archbishop], op.cit., p. 16.

¹¹ Ibidem, p. 10.

¹² Ibidem, p. 8.

¹³ Y. Slipyi, *Na uniini temy* [On unitary themes], [in:] *Tvory cardynala Yosypha verhovnoho arkhiepyscopa* [The writings of Josyf Major Archbishop], eds. I. Khoma, I. Fedoriv, Rome 1970, p. 234.

¹⁴ Ibidem, p. 236.

cism and at the end describes the situation of Syrian church in those times. In the other article, *De Photio et Filioque*, in a more popular way Slipyi explained the historical and cultural context of the time and when Photius intervened with his Filioque theory, through which they clarified everything at the Council of Florence¹⁵.

Very important and interesting are the Notes from Josyf Slipyi's travels: *The pilgrimage to the Holy Land* and *The journey to England*. Both had an educational character – getting to know the land of Christianity in its most famous places and the other Eastern churches¹⁶. Of the trip to Sicily (1937), Josyf Slipyi not only told the story of this part of Italy, but also accurately described the existence of the Greek-Albanians with their Byzantine rite on the island after their forced migration from Albania.

The great work on the history of the universal Church in Ukraine, written for pastoral and educational reasons, has a very precious value and was written after the end of his first exile. As we noted in Chapter I, after Stalin's death, his successor Beria wanted to improve relations with the Holy See and Slipyi was called to Moscow to give witness not only to the Vatican, but also to the Greek-Catholic Church. In the same period, he was given the opportunity to visit the great libraries of the time and he wrote the short presentation of the story *Pro memoria*. Slipyi wanted to reject the thesis that from the beginning in Rus it was the Orthodox faith (separated from the Universal Church) and that the union (the Ukrainian Greek-Catholic Church) was born in a forced way, under the violence and terror of the Polish power. These two thoughts were widespread, especially in the times of the Tsar, despite having no historical basis. When Metropolitan returned to Maklakovo (1954), he decided to write the larger story, keeping this work secret. Indeed, it was the reason for his second incarceration. The History amounts to six volumes and is divided into four parts: the introduction *A look at the dogmatic and historical foundations of the Ukrainian Greek Catholic Church*, the first part *The history of the universal Church. From apostolic times to the principality of Saint Princess Olga (I-X century)*, the second part *The history of the universal Church. From the spread of the schism in Ukraine to the Council of Florence (1125-1439)*, the third part *From the union of Florence to the union of Brest*. The work highlighted the true history of the Greek Catholic Church in Ukraine¹⁷.

¹⁵ Y. Slipyi, *Papa Pii XI*, op.cit., pp. 157-170.

¹⁶ I. Khoma, I. Yatskiv, *Tvory cardynala...*, op.cit., p. 14.

¹⁷ Y. Slipyi, *Pohliad na dohmatychni ta istorychni osnovy Hreco Catolytskoi Tserkvy v Ukraini [Looking at the historical and dogmatic bases of the Ukrainian Greek Catholic Church]*, [in:] *Tvory patriarkha i cardynala Yosypha*, eds. I. Khoma, I. Muzychka, Rome 2001, p. 1.

The Pastoral Letters

We would like to briefly examine the pastoral letters, which are about one hundred and fifty, divided into the three periods of Josyf Slipyi's life: before his sentence, in the period of exile and after his liberation. Dr. Bogdan Prakh emphasizes, in all the letters there is a common thread: that of the great responsibility and occupation for the struggle of the Ukrainian people and their own church. This sentiment gave the Metropolitan the strength to overcome all difficulties, bring hope to his faithful and not miss any opportunity to serve them¹⁸.

The first letters, when Josyf Slipyi became metropolitan, are: *Not kill* (1944) to the clergy and the faithful, *Our Church* to the rectors, professors, students and seminarians, *The importance of Christian education of children* (message of good wishes for Christmas to the clergy and the faithful) and the letter of Metropolitan Josyf Slipyi to the clergy and the faithful with the request for understanding and defining fratricidal crimes. The latter were written during the Soviet occupation and the politics of terror, persecution and fear. It was as encouragement and teaching in difficult times played a very important role among the faithful.

There are not many letters from exile, since it was difficult to send them to Ukraine and every word was checked to see if there was anything against the Soviet Union. Indeed, the people who copied the letters to send them to the faithful were often arrested for this mere fact¹⁹. The pastoral letters to priests, monks, faithful for Christmas and Easter (1954) are the testimonies of a very strong spirit of love towards one's flock. The Metropolitan, who suffered during the years in prison, always sent words of hope and support to his faithful: "This Christmas, I would like more than in previous years, to return to you, dear brother, to listen to your concerns, to find the words of joy and consolation, to bring to you, as the apostle Paul says, »all the spiritual donation to strengthen you« and to express sincere wishes"²⁰.

The period after his liberation was rich in pastoral letters on the most disparate themes. They have been an effective tool to begin renewing the Church

¹⁸ I.B. Khoma, Prakh, *Slovo patriarkha Yosypha, dokumenty, materialy, svitlyny 1917-1984* [The word of Patriarch Josyf, documents, materials, photos 1917-1984], Lviv 2003, p. 7.

¹⁹ I. Khoma, *Shliakhamy katorhy Blazhennishoho Yosyfa Slipoho* [On the ways of His Beatitude Josyf Slipyi's penitentiary], Bohoslovia 1985, p. 41.

²⁰ Y. Slipyi, *Poslannia Blazennishoho na Rizdvo* [The Christmas message of 1954], [in:] *Tvory patriarkha i kardynala Yosypha*, eds. I. Khoma, I. Muzychka, Rome 1980, p. 342.

and to give directions and advice to the clergy and the faithful. Josyf Slipyi's language is very simple, evangelical, frank, sincere and suitable to reach everyone who reads it²¹.

Josyf Slipyi's pastoral letter *For union in Christ* (1976) shows not only the historical aspects of the aspiration of unity. However, it underlines the primary task for all (Catholics, Orthodox, Evangelists) to "be in the tradition of Kyiv" on the question of unity. Father Ivan Grynokh, analyzing the letter, stressed that the Ukrainian Catholic Church in the world ecumenical movement was not a blind imitator of everything that happened, but was a promoter of renewal, healing and correction²². Josyf Slipyi precisely followed this line of ecumenism in truth.

Having given a general overview of the writings, "it is good to underline the extraordinary versatility, the interest in the many urgent problems of the Great Archbishop and to note the creative originality of his approach with the ability to enter the core of each question with his effort, persistent of what is directed to the great synthesis of ideas, thoughts and creativity in the world"²³, which Josyf Slipyi expounded in his academic, journalistic and literary activity.

His Testament, Josyf Slipyi wrote between 1970 and 1981. It is his own message to his "spiritual sons, bishops, priests, monks and nuns and all the faithful of the Ukrainian Catholic Church"²⁴. In it the archbishop reflected on the future of the Ukrainian Church and its development, on various aspects of ecclesial and social life. The first and essential message of the Testament is love: for Christ, for His holy Church, for the Ukrainian Church (which is part of the universal Church) and for the Ukrainian people. Later, the Metropolitan wrote his teachings for social life, proposing to preserve and restore the true Christian family, which is the "basis of a healthy society, of a people and a strong nation"²⁵. He also teaches to revive and save the homeland school; love education, cultivate it and enrich it with work and knowledge; to build the temples of knowledge – the hearths of the spiritual strength of the church and the people.

²¹ *Mayemo Blazhennishoho Arkhyepyskopa. U 50-tu richnytsyu z Dnya yereys'kykh svyachen' yikh Blazhenstva Verkhovnoho arkhyepyskopa kardynala kyr Yosyfa Slipoho [We have His Beatitude Archbishop. On the occasion of the 50th anniversary of the priestly ordination of His Beatitude Major Archbishop and Cardinal Josyf Slipyj]*, Toronto 1967, p. 36.

²² I. Hrynokh, *Vvedeniia do tvoriv kardynala Yosypha Verkhovnoho Arkhiepyskopa [Introduction to the works of Cardinal Josyf Slipyj Major Archbishop]*, Lviv 1988, p. 153.

²³ I. Khoma, I. Yatskiv, *Tvory...*, op.cit., p. 22.

²⁴ Y. Slipyi, *Zapovit [The Testament]*, [in:] *Josyf Slipyj. Memorie*, eds. I. Dacko, A. Di Chio, Leopoli-Roma 2018, p. 499.

²⁵ *Ibidem*, p. 499.

His Beatitude Sviatoslav Shevchuk notes that, in the Testament of Josyf Slipyi twice stressed the importance of developing a Ukrainian theology and the link between it and the life of the Ukrainian church. The author added: "Today it is important for us to make ourselves aware of what Patriarch Josyf's appeal to "be oneself" means, especially in the theological dimension. For this it is necessary to make an analysis of his works, to understand the essential aspects of Slipyi's theological thought, which in connection with the life and needs of the Ukrainian church has given us such a testament"²⁶.

Since atheism was still the official doctrine in Ukraine, the Testament invoked the faithful to always remain true "witnesses of Christ", both in their homeland and in the territories of all continents. Patriarch Slipyi also gave directions to the institutions that had recently been founded to support the Ukrainian Catholic University which is the "forge in which new generations of priests and lay apostles, fighters for truth and culture free from coercion"²⁷; let the Cathedral of Santa Sofia constitute the indicative sign and a sacred place of prayer and liturgical sacrifice for those who were already dead, for those who lived and for those who were not yet born. For nuns and monks – to compete with each other "not for influence and power or to be revered by the people, but for the enhancement of their individual holiness and in the zealous and honest service of Christ and our native Church Ukraine"²⁸. Great attention was also given here to the idea of unity. At the end of the Testament, Slipyi, as father and head of his flock, turned to Ukrainian Catholics spread over every continent, dwelling on each church-daughter of the Ukrainian Church. The Testament made an anamnesis of his earthly journey and ended with the prayer to the Virgin Mary and the blessing.

Conclusions

Having given a general overview of the writings, "it is good to underline the extraordinary versatility, the interest in the many urgent problems of the Great Archbishop and to note the creative originality of his approach with the ability to enter the core of each question with his effort, persistent of what is directed to the great synthesis of ideas, thoughts and creativity in the world"²⁹,

²⁶ S. Shevchuk, *Identychnist ukrayinskoyi bohoslavskoyi nauky u svitli zapovitu patriarkha Yosyfa Slipoho [The identity of theology in Ukraine in the light of Patriarch Josyf Slipyj's Testament]*, Bohoslovia 2002, p. 130.

²⁷ Y. Slipyi, *Zapovit*, op.cit., p. 509.

²⁸ Ibidem, p. 511.

²⁹ I. Khoma, I. Yatskiv, *Tvory cardynala...*, op.cit., p. 22.

which Josyf Slipyi expounded in his academic and literary activity. He worked hard all his life both for the good of the Church and for his homeland. He had a broad vision and never focused on working in a specific direction, but he cared in providing a wide range of spiritual, material and cultural needs of Ukrainians and then in the Diaspora. He left a valuable legacy to his descendants, particularly in his scientific works.

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Slipyi Y., *Zapovit*, [in:] *Josyf Slipyj. Memorie [The Testament]*, eds. I. Dacko, A. Di Chio, Leopoli–Roma 2018.

A Brief Overview of Scientific and Publicistic Writings of Major Archbishop of the Ukrainian Greek Catholic Church Josyf Slipyi

Summary

This paper presents the analysis of the writings of Archbishop Josyf Slipyi (1892–1984). All of them were collected, systematized, and published during 1968–2003 by his close collaborators – Ivan Khoma, Ivan Yatsiv, Yurii Fedoriv, and Ivan Muzycka. The title of this work is “Opera Omnia Josephi (Slipyi-Kobernyckyj-Dyčkovskij) archiepiscopi maioris”. Today, we have eighteen volumes of scientific works, sketches, reviews, monographs, travel notes and articles. All of them were previously published in various editions. In the article, we divide them into two blocks. The first part is the writings of the first period of Josyf Slipyi’s activity. Most of them have theological content. The other part is the texts with different objectives: the philosophical and theological dimension, the history of dogmas, the history of ecclesiastical culture, and the historical essays: pedagogical, biographies and articles. The author deals with different themes in daily life. The value of Josyf Slipyi’s writings is the possibility of understanding the situation of his time. His suggestions remain current even today, not only for the ecclesial hierarchy but also for all Christians. Archbishop Josyf worked hard all his life for the Church’s and his homeland’s good. He had a broad vision and never focused on working in a specific direction, but he cared about providing a wide range of spiritual, material and cultural needs of Ukrainians and then in the Diaspora. He left a valuable legacy to his descendants, particularly in his scientific works.

Keywords: Ukrainian Greek Catholic Church, Josyf Slipyi, intellectual interests, scientific writings, exile, pastoral activity

Краткий обзор научных и публицистических статей Главного Архиепископа Украинской Греко-Католической Церкви Иосифа Слипого

Резюме

В статье представлен анализ сочинений архиепископа Иосифа Слипого (1892–1984). Все они были собраны, систематизированы и изданы в 1968–2003 годах его ближайшими сотрудниками (как Иван Хома, Иван Яцив, Юрий Федорив, Иван Музыцка). Название этого произведения «Opera Omnia Josephi (Slipyi-Kobernyckyj-Dyčkovskij) archiepiscopi

maioris». Сегодня мы имеем восемнадцать томов научных трудов, очерков, обзоров, монографий, путевых заметок и статей. Все они ранее публиковались в различных изданиях. В статье мы разделим их на два блока. Первая часть – это сочинения первого периода деятельности Иосифа Слепого. Большинство из них имеют богословское содержание. Другая часть – это тексты разного назначения: философско-богословского содержания, истории догматов, истории церковной культуры, исторические очерки: педагогические, биографии и статьи. Автор затрагивает разные темы повседневной жизни.

Ценность сочинений Иосифа Слипого состоит в возможности осмысления ситуации своего времени. Его предложения остаются актуальными и сегодня не только для церковной иерархии, но и для всех христиан. Архиепископ Иосиф всю свою жизнь много трудился и на благо Церкви, и на благо своей Родины. Он обладал широким кругозором и никогда не концентрировался на работе в каком-то конкретном направлении, но заботился об обеспечении широкого круга духовных, материальных и культурных потребностей украинцев, а затем и диаспоры. Он оставил ценное наследие своим потомкам, особенно в своих научных работах.

Ключевые слова: Украинская Греко-Католическая Церковь, Иосиф Слипый, интеллектуальные интересы, научные труды, ссылка, пастырская деятельность