

Interviews

The Church in Polish Society

The following is an interview with the Polish pro-Solidarity priest, Fr Stanislaw Malkowski, conducted by Boleslaw Kowalski at Father Malkowski's home in Warsaw in March 1986.

Father Malkowski was born in 1944. His family were established members of the Polish "intelligentsia". He studied sociology at the University of Warsaw, and took holy orders in 1974.

He has been associated with democratic opposition in Poland since 1976 and is published in underground journals more frequently than any other priest. He is closely connected with Spotkania (Encounters), a grouping of Catholic activists based in Lublin. Spotkania publish a high-quality journal by that name — one of the few publications appearing today which date back to the years before martial law.

Father Malkowski is known for his open, courageous and forceful way of preaching. The official government spokesman, Jerzy Urban, has on a number of occasions sought to discredit his sermons by quoting them out of context. Since 1976 Fr Malkowski has also been constantly harassed by the secret police. His home has been searched on many occasions, literature has been confiscated, and he has undergone a number of interrogations. Because of his activities, he has not been given a parish of his own, and is in charge only of the "Wólka Węglowa" cemetery chapel in Warsaw.

Fr Malkowski was a founder of the anti-abortion movement "Gaudium et Vitae" and continues actively to promote its campaign. During the Solidarity era (1980-81) he made serious efforts to have abortion declared illegal in Poland. Although he was unsuccessful in this, the issue did come to be widely discussed within Solidarity.

In 1982, during martial law, he regularly celebrated special "Masses for the Nation" in Warsaw. These were similar to those held by Fr Jerzy Popieluszko, although attendance was not as high.

Fr Malkowski's name was included in the list of 69 "extremist" priests secretly issued to the Primate by the authorities to indicate who should be watched and controlled.

During the trial which followed the murder of Fr Jerzy Popieluszko, it was revealed that Fr Malkowski had also been considered as a possible victim, but the conspiracy had finally been focused on Fr Popieluszko because of his greater popularity.

Father Malkowski is known to have had good relations with the late Primate, Cardinal Wyszyński, but in 1985 the present Primate, Cardinal Glemp, made the controversial move of barring him from preaching in the Warsaw diocese. This was ostensibly for Fr Malkowski's own protection, but it is nevertheless widely considered to have isolated him from the church and made him more vulnerable to attacks from the authorities.

Kowalski: How would you describe the situation of the church in relation to Polish society now, in 1986?

Malkowski: That is a very difficult question. I think that in general the situation of the church as a community is similar to the situation of Polish society. Our situation as a society, as a nation, is weak. So the situation of the church as a community which is oppressed, deprived, and sometimes persecuted, is also bad. But the situation of the church as an institution is very good. And the situation of the church as a kind of great hope, a great vision of freedom, is also good. The church is now the only free institution in Poland, and the only means of escaping from the trap of communism.

Kowalski: I have the impression that the church has sought, perhaps deliberately, to confront the situation by speaking with many voices. We have the voice of Cardinal Glemp, who is in a more official position, we have the voices of priests like Fr Jankowski and Fr Popieluszko, and the voice of the Episcopate and of Archbishop Dabrowski; and then we have the voice of the Pope. And they are all slightly different. Do you think that it is in some ways a good thing that the church can speak with different voices?

Malkowski: There is a kind of pluralism inside the church. The church is infallible in matters relating to morality and faith. But as regards social thinking, the tackling of social and political problems, and the choice of tactics, the views of some church authorities are different. The position is extremely complicated. In a sense, the situation of our nation is similar to the situation of a victim of bandits. When the bandits seize their victim, the victim may cry — indeed *must* cry — for help. But when the victims are passengers in a

plane which is hijacked, it is useless to cry. So, although I may say in my sermons that communism is a kind of satanism, I don't think that it would be good for our Primate to talk in such a manner.

Kowalski: Many people have been critical of Cardinal Glemp

Malkowski: Yes, myself included.

Kowalski: Particularly at certain stages. I think people understand that he is in a very difficult position. But they also remember, for example, that in December 1981 he preached the sermon, broadcast by the state authorities, in which he said "Do not start a fight! There is nothing of greater value than human life," and so forth.

Malkowski: Yes, I realise that in some senses the Primate dislikes me and my ways of acting.

Kowalski: How is your relationship with him now? Has he protested at any of the things you have said?

Malkowski: Nothing has happened since the time of the Primate's letter*, when I was forbidden to preach sermons in the churches of the Warsaw diocese. Later on, I sent two letters to the Primate, in which I asked him whether it was possible for the decree to be withdrawn. But the Primate did not answer me personally — only some officials.

Kowalski: I should be interested to hear your views on the conditions for dialogue between the church and the state. "Dialogue" is something that both church and state have talked about. Adam Lopatka, the Minister for Religious Affairs, has spoken of the need for the church to collaborate actively with government. The Pope has also spoken of the need for dialogue, and for a "new order" in Poland.

Malkowski: There is a difference between dialogue as a moral postulate, and dialogue as a reality — a social reality in Poland. Real dialogue is possible only when both sides want it. When the communists don't want a dialogue, when they only want power and force, then real dialogue is impossible. But there is the possibility of a kind of coexistence.

Kowalski: A coexistence based upon what? "Coexistence" suggests that both sides must give something and take something. How can church and state "coexist"?

*This was a special instruction (No. 2728/841P) issued by Cardinal Glemp on 24 November 1984 to the parish priests of the entire diocese — *Ed.*

Malkowski: The church does have opportunities to organise people and to influence them. The communists agree to the existence of these opportunities, even though they see this as being essentially a bad thing. But they regard it as only a temporary state of affairs. At the moment, they say, it is unfortunate but necessary to permit the church to have a relative degree of freedom, but in a few years' time perhaps it will be possible to change this situation — in the direction of the situation now prevailing in Czechoslovakia, for example, or in Lithuania.

Kowalski: Is there anything which could happen in Poland to make that possible, though? I have the impression that, far from getting weaker, the church is getting stronger. For example, more churches are being built.

Malkowski: Well, more churches are only the material aspect of this process of strengthening. People want to have churches, and people go to churches. It is quite possible to have churches without people, just as in some Western countries.

Kowalski: Many people have observed that Solidarity had a kind of religious propensity. To what extent has the government attempted to divide the church from Solidarity and the people?

Malkowski: Of course it has attempted to do that. The government wants the church to be a privileged institution, with the bishops divided from ordinary Christians by their material privileges.

Kowalski: Has the government not succeeded up to a point, though? I remember that in October 1982, when Solidarity was banned, the church's leadership seemed to lose some credibility. When the Pope came to Poland for the second time — and here I am playing devil's advocate — we often had the impression in the West that it was the church and the government who were talking, while the people and Solidarity were removed from the scene; and that perhaps the church authorities were in favour of restoring the old relationship between church and state.

Malkowski: I think that the people now have such a strong connection with the church in Poland, and with the bishops in general too, that that sort of analysis would be rather false. Every citizen was, I think, happy that it was possible to see the Pope, and to be strengthened by this experience. I think that Cardinal Glemp wanted this visit to go ahead so much that he was prepared to sacrifice some elements of support for Solidarity, and independent movements in general, in order to gain it. The Pope is more than just an institutional figure. He is also a father who offers love and human contact when he

visits his homeland. But just as when, for example, a relative wants to go to a prison, to visit his brother, his son, or his mother, he must sometimes take into account not only his own feelings, but also the institutional environment and conditions. Our institutional conditions are in some respects similar to those inside prisons. For example, it is possible to say quite openly what one thinks about communism. And, of course, it is right to do so. But this is regarded as a lapse of conduct, because it is communists who are the policemen and guards in this prison. So when, as chaplain, I seek contact with imprisoned people, I must also have some contact — human contact, not just institutional contact — with the staff. It is a question of finding the right kind of balance, and that is very difficult to achieve. I realise that some people think that the Pope's second pilgrimage to Poland was not as clear-cut as the first, and that it contained emphases and elements which seemed strange to Polish society. For example, there was the meeting with General Jaruzelski right at the end of the pilgrimage — a completely closed, secret meeting.

Kowalski: One also has the impression that in some senses the concept of "Solidarity" has been sublimated. It is now the solidarity of hearts and minds, and no longer Solidarity the organisation, which really counts.

Malkowski: There is an organisation — it is not completely destroyed. But within the church there are different attitudes to this organisation. I think that some priests and bishops were very happy, five years ago, to visit Solidarity activists, to preach sermons, say Mass for them, and so on. But now that there are high risks and dangers there is only a small number of priests and bishops who are ready to express their support for Solidarity openly. I think that some bishops — perhaps Cardinal Glemp amongst them — think, just like General Jaruzelski, that Solidarity is past history. But there is still a big difference between General Jaruzelski and the bishops, in that the bishops have different assumptions and ways of expressing what they are thinking. They believe that people have a natural right to create a strong organisation of this kind. Communist thinking is totally different, for it excludes the very concept of a natural law. To the communists, what they permit is legal, and what they forbid is illegal.

Kowalski: How effective is the Pope's message when he comes to Poland and talks about specific matters such as the concepts of sovereignty, self-determination, and so forth? Is his message understood by the people who hear him?

Malkowski: I think it is right for the church to direct people towards

an understanding of these things — through sermons and documents put out by the Pope. Many people are dissatisfied with the general situation, of course — but they are dissatisfied also with the role of the church, because their expectations are greater than the realities and possibilities permit. It is not the job of the church to push people into action. But *it is* the church's job to say that there is a strong connection between inner freedom and external freedom, between the inner evolution of hearts and spirits, and external evolution.

Kowalski: When the Pope comes to Poland for a third time, what kind of balance do you think he should try to find, and what should he say to encourage people in Poland to believe that their hopes are not lost, and that there is no need to despair?

Malkowski: I don't know. But his visit will come as a kind of consolation, an affirmation of our right to liberty. Because, as the Pope said at Jasna Góra, the shrine of Our Lady in Czestochowa, "In this place we are free". And we *were* free. Jasna Góra is free, independent Poland — in the here and now, not in the future. So our problem is that there should be more places like it in which we are conscious of our heritage, our traditions and our future.

Kowalski: What is the situation of the small educational groups which the church is helping to organise? There have been pastoral centres in the country, where the church has talked about culture and history. Do they exist now in the towns also?

Malkowski: Yes, they do. Both in the towns and in the villages.

Kowalski: What sort of work do these groups do?

Malkowski: In the villages it is more difficult. But in some regions, once a month, there is a chance to discuss and to hear lectures. In some parishes there are religious libraries, and even small television centres, for example. It is impossible to see some things on the official television channels, but it is possible to see them privately in the parishes.

Kowalski: Is that a useful service for the workers and peasants? Are they well attended?

Malkowski: Oh yes. When such work is done it is very effective. Many young people — and not only young people, but adults and children too — are very interested.

Kowalski: Does the government permit this to happen, or does it simply have to accept it?



Augustin Navrátil.

See Chronicle item on pp. 326-28.
(Photo © Palach Press Ltd.)



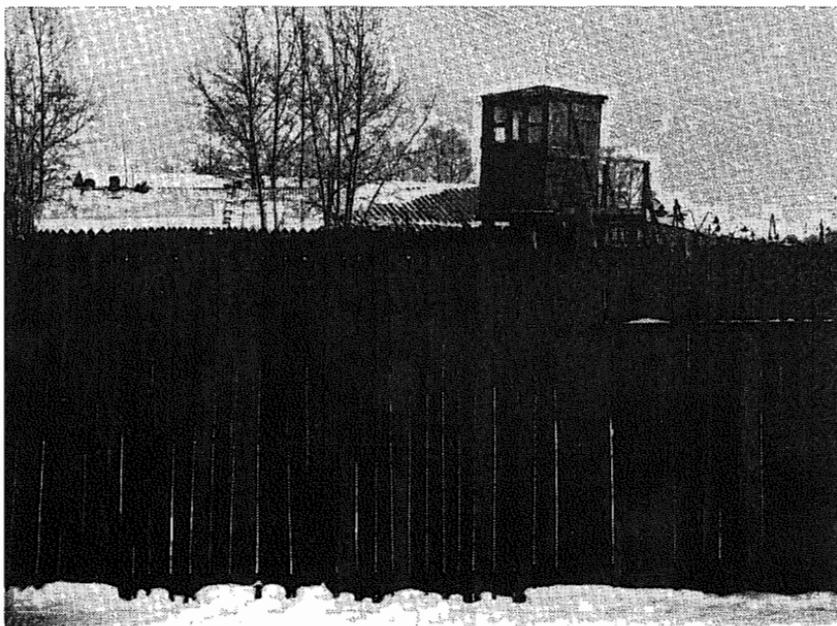
Fr Stanislav Malkowski offering a midnight Mass for Fr Jerzy Popieluszko.
(Photo courtesy Keston College.)

See interview with Fr Malkowski on pp. 283-89.



Above: Irina Ratushinskaya, with her husband Igor Gerashchenko. (Photo © Boekovski Foundation.)

Below: Mordovian special regime camp No. 1. Irina was imprisoned in a camp within the Mordovian network. (Photo © Aid to Russian Christians.) See Chronicle item on pp. 314-16.



Malkowski: At the moment, the government has to accept it. But it realises that it is a problem, and a danger too, because it is breaking the state's monopoly of information and culture. The communists, of course, wish to monopolise everything.

Kowalski: Is there anything one can say about how the situation is likely to develop in the longer term? You have said that the state will want one thing to happen, and that the church will want another — it will want more places like Jasna Góra and greater spiritual fulfilment.

Malkowski: When someone is in prison, and does not know whether it will be possible to get out, he also has the problem of deciding what to do now to remain strong and healthy, and what to do in order to be prepared for two eventualities — continued imprisonment for a long time, or release. It is neither good nor useful to create false expectations. But at the same time it is quite possible that freedom *will* come soon. So the task of the church is to prepare people, both for freedom and for imprisonment.

Kowalski: One of the things that people in the West find remarkable is the degree of visible faith which exists in Poland. I spoke to a lecturer at the Jagiellonian University, for example, who said that, whereas his wife and children were believers who attended church, he had decided at the age of 14 that God did not exist. But now, older and wiser, he was not so sure. He was, in fact, moving back towards belief, and towards the church. How do you account for this spirit in the Polish people? How is it that now, in 1986, we can find people like this, whom we would be rather unlikely to find in the West?

Malkowski: I remember the situation twenty or even twenty-five years ago, when I finished at high school and became a student of sociology. At that time Catholicism, and Christianity in general, were intellectually rather unpopular amongst students of the humanities. At Warsaw University there was similar criticism being levelled at both communism and the church, which were viewed as similar institutions. Communism was bad because it was similar to the church in its dogmatism and in its social structure. But now, intellectually, the situation is different. Twenty years ago the basic conflict, I think, was between dogmatism and liberalism — and dogmatism was represented by both communism and the church. But now the basic conflict is between nihilism and the values which are necessary for human life itself, such as love and solidarity. Today, communism is being rejected not because its values are strict and tough, but because they are nihilistic anti-values.

The Greek-Catholic Church in Poland.

The Catholic monthly Wieź (Bond) began publication in Warsaw in 1958. Its first editor, Tadeusz Mazowiecki, was in charge of the journal from its foundation until the imposition of martial law in 1981. With the formation of Solidarity, Mazowiecki was invited to become one of the "intellectual" advisers to the independent trade union and was chosen to edit its weekly Solidarność.

Under Mazowiecki's successor, Wojciech Wieczorek, Wieź still enjoys a wide readership among young intellectuals, including non-believers, in search of spiritual values. It is aimed at an educated readership, and covers a broad range of subject matter, including social problems, literature and the post-war history of Poland, as well as theological and philosophical issues. Wieź enjoys the official support of the Polish Catholic hierarchy. It is submitted to government censorship, and occasionally has portions cut by the censor.

The interview reproduced here in translation appeared in the combined January-March issue of Wieź.

Interview with Fr Jozafat Romanyk, Vicar General of the Basilian order.

Wieź: Much has been written about the Union of Brest and the history of the Uniate Church, but we know hardly anything about its present-day activities. You are the Polish Primate's Vicar General of the Greek-Catholic Church in the north of Poland. We would like to ask you, Father, to describe the "possessions" of the Uniate Church in Poland.

✠ Romanyk: Let me point something out first. I should be grateful if we did not use the term "Uniate Church", as it lost its validity a long time ago. It was used when the union was being created — when the Belorussian-Ukrainian Orthodox Church was united with the Catholic Church — and that is why it was called "Uniate". After four centuries of its existence, though, there is no sense in using this term; it is simply obsolete and outdated. Its official name in Poland is the Greek-Catholic Church — this title was created in Austria, in the time of Joseph II, to distinguish it from the Roman Catholic Church. It's worth adding that after the Second World War our *émigré* church adopted the name Ukrainian Catholic.

Today, Poland's Greek-Catholic population lives in a part of the Przemyśl diocese which remained within Poland after the war, and also in the so-called apostolic administration of Lemko Lands, created

in 1934 by isolating nine western deaneries from the Przemyśl diocese. This apostolic administration now exists only in theory, as the Greek-Catholic Church in Poland has no hierarchy or administrative structure.

Greek-Catholics can, in fact, be found all over Poland, but are concentrated in the western and northern parts, to which they were transferred after the Second World War (the provinces of Wrocław, Zielona Góra, Gorzów, Koszalin and Olsztyn), and in the south-east (the whole of Lemko Land, Przemyśl, Jarosław and Lubaczów regions). We estimate their numbers to be about 300,000, but it is extremely difficult to be precise.

Wież: And what are their ethnic origins?

Romanyk: Our church is made up almost entirely of Ukrainians.

Wież: And what about the Lemkos?

Romanyk: A lot of people forget that Lemkos are also Ukrainians, that they are one of the Ukrainian tribes. They do, of course, maintain certain cultural differences, and use a dialect that has developed under Polish influence. To say that Lemkos are not Ukrainians is like saying that Silesians are not Poles.

As I have mentioned before, the Greek-Catholic Church in Poland does not have its own hierarchy. The duties of an Ordinary are fulfilled by the Polish Primate, on special recommendation from the Holy See. This role was performed after the war by Cardinal August Hlond, then by Cardinal Stefan Wyszyński, and currently by Cardinal Józef Glemp. He has two Vicars General as assistants. In Cardinal Wyszyński's time there was only one Vicar General, but now Cardinal Glemp has divided our church into two vicariates. This division was made along the administrative lines of the Roman Catholic Church, with the southern vicariate comprising the worshippers living in the cities of Wrocław and Kraków, the Przemyśl diocese, and the archdiocese of Lubaczów. The northern vicariate is composed of worshippers who live in the cities of Gniezno, Poznań and Warsaw, the Łomża diocese, the archdiocese of Białystok and the Drohiczyn diocese. The Polish Primate's Vicar General for Greek-Catholics in the south of Poland is Father Jan Martyniak, who lives in Legnica, and in the north of Poland this role is performed by me.

We have 76 pastoral centres which are served by fifty priests, including 15 monks — of whom 13 are Basilian and the remaining two, a Verbist and a Salvatorian.

Wież: Is the number of priests you mentioned adequate?

Romanyk: No, but we have had an influx of priests lately. We educate them in two seminaries. One exists within the Roman Catholic theological seminary in Lublin, and the other is monastic (our seminarians attend lectures at the archdiocesan seminary in Warsaw).

Wież: And what about theological training? After all, Greek-Catholics and Roman Catholics have diverse opinions in some areas, for example the liturgy.

Romanyk: We cope with this problem ourselves. Our priests simply commute once a week to Lublin to lecture to the Greek-Catholic students on such subjects as Church history, liturgy, and ascetics.

Our ranks were swelled by six priests in 1984 — one Basilian monk was ordained in Rome, and five diocesan priests were ordained in Przemyśl by a visiting archbishop, Myroslav Marusyn. At present, we have 15 students in Lublin and nine in Warsaw. Our clergy are mostly young. Also our congregation is composed largely of children and young people. This points to the fact that our church is a church for young people.

Wież: Has it ever happened that a priest of the Latin rite has joined you?

Romanyk: There hasn't been such a case yet. Some young Roman Catholics fascinated by our rite have called on us, but old grievances die hard. Besides, to be able to work here, one has to know the language and the spirit of the nation — one has to originate from it. An outsider would be in an extremely difficult position.

Wież: You are, Father, regional head of an order which has made a great contribution to the Catholic Church and to Ukrainian culture. Could you tell us a little about the history and activities of the Basilian monks?

Romanyk: Our order stems from St Basil, who died in 379. Its present structure was adopted after the Union of Brest; before that the order had an Eastern structure, which meant that every monastery was an autonomous unit, without a central administrative body. It was only after the Union that St Iosafat Kuntsevych and Metropolitan Iosyf Velyamyn Rutsky reformed the Basilian order, giving it the legal administrative structure of the Latin order. It was a beneficial move. The reformed order, well adapted to new circumstances, shouldered the burden of fighting for and preserving the Union. Of course, when the persecutions came, the Basilian monks were the first to suffer.

In Poland, we have one monastery in Warsaw and monastic houses in Przemyśl, Węgorzewo, Kolobrzeg and Stargard. We have 23 members. We conduct clerical and missionary-retreat activities.

Wież: And how do you treat the question of celibacy? Can you also give us a general outline of the liturgy?

Romanyk: In principle, the Eastern churches are not bound by celibacy. However, at the beginning of the 20th century, Bishop Hryhori Khomyshyn of the Stanisławów diocese of the Greek-Catholic Church began to introduce celibacy. After the First World War his example was followed by Bishop Iosafat Kotsylovsky in the Przemyśl diocese, and in the 1930s by Archbishop Andrei Szeptycki in the L'vov archdiocese. Nowadays celibacy is obligatory in the Greek-Catholic Church in Poland.

As far as the liturgy is concerned, its characteristic feature is that the whole congregation participates. Anyone who enters a Greek-Catholic Church will be struck by the fact that everyone sings. This assists in the understanding of the mystery of the Holy Trinity, and the Resurrection. There is also emphasis on the Virgin Mary. All the litanies which constitute the liturgy always end with an invocation to the Virgin Mary. As a result of this, her part in the act of salvation can be clearly seen.

Wież: Is the Greek-Catholic liturgy the same as that of the Orthodox Church?

Romanyk: We share the liturgical texts. However, the dogma is slightly different. Let's take, for instance, the question of consecration. As the Orthodox claim that transubstantiation takes place only after the epiclesis, they tend not to emphasise the words of consecration. In our rite, we believe that consecration comes about through the power of Jesus' words, and so the consecration words are sung very solemnly.

The Mass is said largely in Old Slavonic, but some parts, including the Lesson, Gospel, Creed, Communion prayer and "Our Father", are said in Ukrainian. The parts in the vernacular were introduced after the Second Vatican Council. In America the Ukrainian language is used throughout the liturgy. We do not follow this example, mainly because the language of the Eastern liturgy is, in principle, understood by the whole congregation.

Wież: How do you see the present state of relations between the Greek-Catholic Church and the Roman Catholic Church?

Romanyk: I can discern an immense change for the better. The mutual ill-feeling and animosity is vanishing. The younger generation

have not experienced any conflict in this connection. We are doing our best to improve the situation. The aim of our work is to teach the principles of Christian coexistence and to kindle the spirit of love and forgiveness.

Wież: At this point, mention should be made of two important religious events which furthered the cause of reconciliation between the Polish and Ukrainian nations. The first was a Mass for Ukrainians, conducted in Jasna Góra on 26 August 1982 as part of the six hundredth anniversary celebrations. In your homily, you said that Poles and Ukrainians were the children of one Mother and that, this being so, they should shake hands like brothers and forgive each other for past differences. The second event was a Greek-Catholic Mass in Podkowa Leśna, celebrated on the initiative of the laity in the local Roman Catholic parish on 3 June 1984.

Romanyk: Because our people live amongst Poles, they have to find a *modus vivendi* to be able to coexist and cooperate with them. In many areas we have to rely on the use of Roman Catholic churches to conduct our services, and a common understanding is therefore essential. When the Greek-Catholic rite was granted permission to function, we had to — and still have to — avail ourselves of the Latin parishes' hospitality. Luckily, this does not cause any problems or difficulties. The situation is different in the south of Poland, where we have our own Orthodox churches. These churches are either in the hands of Roman Catholics or of the state, and this leads to difficulties. We hope, however, that this problem will be solved soon.

I should like to stress once more that efforts towards reconciliation are alive, especially amongst our young people. I think there is no sense in reopening old sores, and quarrelling about the degree of each other's fault. As Christians, we have to build a basis for general reconciliation. After all, we are all Slavs, we are neighbours, and we are brothers.

Wież: In a sermon during the requiem that followed Cardinal Wyszyński's death you asserted that, thanks to the late Primate's stand, the Greek-Catholic Church had been able to function from 1956 onwards.' You said also that his concern for the proper functioning of the church, and his courage in fighting for new places of worship, won him the support of the Greek-Catholic Church — which from that time regarded him as a devout shepherd and guardian.

Romanyk: I stand by what I said then. Cardinal Wyszyński was undoubtedly a great man, and the "surfacing" of our church, as well

as the building and protection of our places of worship, are due to him personally. When necessary, he even interceded with the state authorities. It was thanks to the Primate's stand that we kept hold of our possessions. Cardinal Glemp also supports us. He demonstrated his friendliness towards us while he was still Bishop of Warmia. We have always found help and protection in the Primate's of Poland.

Wieź: The visits to Poland of Archbishop Myroslav Lubachivsky (in 1981) and Archbishop Myroslav Marusyn (in 1984) were big events in the life of the Greek-Catholic Church. How do you evaluate their significance?

Romanyk: Archbishop Lubachivsky came to attend Cardinal Wyszynski's funeral. While he was in Poland he ordained two of our priests.

Archbishop Marusyn, on the other hand, came on an official visit as the Secretary of the Congregation for the Eastern Churches, in the role of papal envoy. He came to determine the situation of the Greek-Catholic Church in Poland. He visited many of our institutions and ordained five of our seminarians. He was cordially received by Greek-Catholics and Roman Catholics alike.

His visit was very important for our believers: they were strengthened psychologically; they realised that their church was not forgotten, left in a siding, and that the Pope remembers and cares. Besides this, it was the first chance most of our faithful had had to see their own Bishop. It should also be stressed that the state authorities were immensely helpful in facilitating the progress of the visit, and that our guest was free to travel where he wanted. His visit was extremely successful and, although it is difficult to evaluate its importance so soon after the event, we can undoubtedly say that it has strengthened our Catholic faith. It may one day be seen as the turning point in the history of our church in post-war Poland.

Wieź: For the sake of our Greek-Catholic brothers we sincerely hope that this will be the case. Thank you, Father, for the interview.

The interview was conducted by Grzegorz Polak and Jan Turnau.