

## **Adult Catechism Class January 25, 2016**

### *The Ukrainian Catholic Church in our Modern World*

#### **Part 1: Scripture Readings:**

**Matthew 28:19-20:** “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

**Matthew 9:37-38:** Then He said to His disciples, “The harvest is plentiful, but the workers are few. “Therefore beseech the Lord of the harvest to send out workers into His harvest.”

**John 10:14-16:** I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

#### **Part 2: What is the Ukrainian Catholic Church?**

In simplistic terms, the Ukrainian Catholic Church (also known as the Ukrainian Greek Catholic Church) is a part of the Catholic Church that observes the same traditions as does Eastern Orthodoxy. It is, however, very much part of the Catholic Church. The head of the Universal Catholic Church, and hence the Ukrainian Catholic Church, is Pope Francis. The Ukrainian Catholic Church world-wide is governed internally by the Synod of Ukrainian Catholic Bishops; its highest ranking cleric is Patriarch (Major Archbishop) Sviatoslav Shevchuk. Many people do not know the Catholic Church consists of over twenty churches. The largest by population is the Roman Catholic Church. The non-Roman Catholic Churches fit within one of six liturgical traditions: Alexandrian, Antiochene (or Syrian), Armenian, Byzantine, Maronite, and Chaldean. The Ukrainian Catholic Church follows the Byzantine tradition, and traces its origins to the Union of Brest in 1596 A.D., when the Church in Kyiv entered into communion with Rome. The Ukrainian Greek Catholic Church (UGCC) is an Eastern Rite Catholic church in full communion with the Holy See. It is the largest particular church (sui juris) in the Catholic Church. The primate of the church holds the office of Archbishop-Major of Kyiv-Halych and All Rus, though the hierarchs of the church have acclaimed their primate "Patriarch" and have requested Papal recognition of, and elevation to, this title. The church is one of the successor churches to the acceptance of Christianity by Grand Prince Vladimir the Great of Kiev, in 988. The church has followed the spread of the Ukrainian diaspora and now has some 40 hierarchs in over a dozen countries on four continents, including three other metropolitan bishops in Poland, the United States, and Canada.

Within Ukraine itself, the UGCC is a minority of the religious population, being a distant second to the majority Eastern Orthodox faith. The Ukrainian Greek Catholic Church is the second largest religious organization in Ukraine in terms of number of communities. In terms of

number of members, the Ukrainian Greek Catholic Church ranks third in allegiance among the population of Ukraine after the Ukrainian Orthodox Church (Moscow Patriarchate) and the Ukrainian Orthodox Church - Kyiv Patriarchate. Currently, the Ukrainian Greek Catholic Church predominates in three western oblasts of Ukraine, including about half the population of Lviv, but constitutes a small minority elsewhere in the country.

### **Part 3: The Ukrainian Catholic Church in Ukraine**

The Union of Brest, or Union of Brześć, was the 1595-96 decision of the Ruthenian Church of Rus', the "Metropolia of Kiev-Halych and all Rus'", to break relations with the Eastern Orthodox Church and to enter into communion with, and place itself under the authority of, the Pope of Rome. The final step of the full particularity of the Ukrainian Catholic Church was then effected by the development of the middle Ruthenian language into separate Rusyn, Ukrainian and Belarusian languages around 1600 to 1800. With Orthodoxy being largely suppressed during the two centuries of Polish rule, the Greek-Catholic influence on the Ukrainian population was so great that in several oblasts hardly anyone remained Orthodox. In Russian occupied territories, the Ukrainian Catholic church was at first allowed to exist peacefully. The situation changed abruptly following Russia's successful suppression of the 1831 Polish uprising, aimed at overthrowing Russian control of the Polish territories. As the uprising was actively supported by the Greek-Catholic church, a crackdown on the Church occurred immediately. The pro-Latin members of the Synod were removed; and the Church began to disintegrate, with its parishes in Volhynia reverting to Orthodoxy, including the 1833 transfer of the famous Pochaiv Lavra. In 1839 the Synod of Polotsk (in modern-day Belarus), under the leadership of Bishop Semashko, dissolved the Greek-Catholic church in the Russian Empire, and all its property was transferred to the Orthodox state church. The 1913 Catholic Encyclopedia says that in what was then known as 'Little Russia' (now Ukraine), the pressure of the Russian Government "utterly wiped out" Greek Catholicism, and "some 7,000,000 of the Uniats there were compelled, partly by force and partly by deception, to become part of the Greek Orthodox Church".

Elimination of Ruthenian Catholicism within the Russian Empire began early in the 19th century. In 1803 the Pope of Rome granted the transfer of the quasi-patriarchal powers of the Major-Archiepiscopate of Kiev/Halych and all Rus to the Metropolitan of Lviv (Lemberg) in the Austro-Hungarian Empire. Suffragan sees included Ivano-Frankivsk (then called Stanislav) and Przemyśl. By the end of the century, those remaining faithful to this church began emigrating to the U.S., Canada, and Brazil. The territory received by Austria-Hungary in the partition of Poland included Halychyna (modern Lviv, Ivano-Frankivsk and parts of Ternopil oblasts). Here the Greek-Catholic Ruthenian (Ukrainian) peasantry had been largely under Polish Roman Catholic domination. The Austrians granted equal freedom of worship to the Greek-Catholic Church and removed Polish influence. After World War I, Ukrainian Greek Catholics found themselves under the governance of the nations of Poland, Hungary, Romania and Czechoslovakia. Under the previous century of Austrian rule, the Ukrainian Greek Catholic Church attained such a strong Ukrainian national character that in interwar Poland, the Greek Catholics of Galicia were seen

by the nationalist Polish and Catholic state as even less patriotic than the Orthodox Volhynians. Extending its Polonisation policies to its Eastern Territories, the Polish authorities sought to weaken the UGCC.

After World War II Ukrainian Catholics came under the rule of Communist Poland and the hegemony of the Soviet Union. With only a few clergy invited to attend, a synod was convened in Lviv (Lvov), which revoked the Union of Brest. Officially all of the church property was transferred to the Russian Orthodox Church under the Moscow Patriarchate. Most of the Ukrainian Greek Catholic clergy went underground. This catacomb church was strongly supported by its diaspora in the Western Hemisphere. Emigration to the U.S. and Canada, which had begun in the 1870s, increased after World War II. In the winter of 1944-45, Ukrainian Greek Catholic clergy were summoned to 'reeducation' sessions conducted by the NKVD. Near the end of the war in Europe, the state media began an anti-Ukrainian-Catholic campaign. The creation of the community in 1596 was discredited in publications, which went to great pains to try to prove the Church was conducting activities directed against Ukrainians in the first half of the 20th century. In 1945 Soviet authorities arrested, deported, and sentenced to forced-labor camps in Siberia and elsewhere the church's metropolitan Yosyf Slipyi and nine other Greek Catholic bishops, as well as hundreds of clergy and leading lay activists. In Lviv alone, 800 priests were imprisoned. All the above-mentioned bishops and significant numbers of clergymen died in prisons, concentration camps, internal exile, or soon after their release during the post-Stalin thaw. The exception was metropolitan Yosyf Slipyi who, after 18 years of imprisonment and persecution, was released thanks to the intervention of Pope John XXIII, Slipyi took refuge in Rome, where he received the title of Major Archbishop of Lviv, and became a cardinal in 1965.

The Ukrainian Catholics continued to exist underground for decades and were the subject of vigorous attacks in the state media. The clergy gave up public exercise of their clerical duties, but secretly provided services for many lay people. Many priests took up civilian professions and celebrated the sacraments in private. The identities of former priests could have been known to the Soviet police who regularly watched them, interrogated them and put fines on them, but stopped short of arrest unless their activities went beyond a small circle of people.

New secretly ordained priests were often treated more harshly.

During the Soviet era, the Ukrainian Greek Catholic Church did flourish throughout the Ukrainian diaspora. Cardinal Yosyf Slipyi was jailed as a dissident but named in pectore (in secret) a cardinal in 1949; he was freed in 1963 and was the subject of an extensive campaign to have him named as a patriarch, which met with strong support as well as controversy. Pope Paul VI demurred, but compromised with the creation of a new title of major archbishop (assigned to Yosyf Slipyi on 23 December 1963), with a jurisdiction roughly equivalent to that of a patriarch in an Eastern church. This title has since passed to Myroslav Ivan Lubachivsky in 1984 and thereafter to Lubomyr Husar in 2000 and Sviatoslav Shevchuk in 2011; this title has also been granted to the heads of three other Eastern Catholic Churches.

In 1968, when the Ukrainian Catholic Church was legalized in Czechoslovakia a large scale campaign was launched to harass recalcitrant clergy who remained illegal. These clergy were subject to interrogations, fines and beatings. In January 1969 the KGB arrested an underground Catholic bishop named Vasyl Velychkovsky and two Catholic priests, and sentenced them to three years of imprisonment for breaking anti-religious legislation. Activities that could lead to arrest included holding religious services, educating children as Catholics, performing baptisms, conducting weddings or funerals, hearing confessions or giving the last rites, copying religious materials, possessing prayer books, possessing icons, possessing church calendars, possessing religious books or other sacred objects. Conferences were held to discuss how to perfect the methodology in combatting Ukrainian Catholicism in the West Ukraine.

The Solidarity movement in Poland and Pope John Paul II supported the Ukrainian Catholics. The state media attacked John Paul II. By the late 1980s there was a shift in the Soviet government's attitude towards religion. At the height of Mikhail Gorbachev's liberalization reforms the Ukrainian Greek Catholic Church was allowed again to function officially in December 1989. But then it found itself largely in disarray with the nearly all of its pre-1946 parishes and property lost to the Orthodox faith. The church, actively supported by nationalist organisations such as Rukh and later the UNA-UNSO, took an uncompromising stance towards the return of its lost property and parishes. According to a Greek-Catholic priest, "even if the whole village is now Orthodox and one person is Greek Catholic, the church [building] belongs to that Catholic because the church was built by his grandparents and great-grandparents." The weakened Soviet authorities were unable to pacify the situation, and most of the parishes in Halychyna came under the control of the Greek-Catholics during the events of a large scale inter-confessional rivalry that was often accompanied by violent clashes of the faithful provoked by their religious and political leadership. These tensions led to a rupture of relations between the Moscow Patriarchate and the Vatican.

Numerous surveys conducted since the late 1990s consistently show that between 6% and 8% of Ukraine's total population, or 9.4% to 12.6% of the country's religious believers, identify themselves as belonging to the Ukrainian Catholic Church. Worldwide, the Ukrainian Catholic Church forms the largest particular Catholic Church, after the majority Latin Rite Church. In the early first decade of the 21st century, the major see of the Ukrainian Catholic Church was transferred to the Ukrainian capital of Kiev. The enthronement of the new head of the church Major Archbishop Sviatoslav Shevchuk took place there on 27 March 2011 at the cathedral under construction on the left bank. On 18 August 2013, the Patriarchal Cathedral of the Resurrection of Christ was dedicated and solemnly opened.

#### **Part 4: Current Eparchies of the Ukrainian Catholic Church in the World**

The current eparchies and other territorial jurisdictions of the church are:

**Ukrainian Catholic Major Archeparchy of Kyiv–Halych (Approximate numbers in 2015)**

*Ukrainian Catholic Archeparchy of Kyiv (Ukraine) (500,000)*

Ukrainian Catholic Archiepiscopal Exarchate of Crimea (24,074)

Ukrainian Catholic Archiepiscopal Exarchate of Donetsk (68,659)

Ukrainian Catholic Archiepiscopal Exarchate of Kharkiv (Established 2014)

Ukrainian Catholic Archiepiscopal Exarchate of Lutsk (3,173)

Ukrainian Catholic Archiepiscopal Exarchate of Odessa (68,926)

*Ukrainian Catholic Archeparchy of Lviv (Ukraine) (730,525)*

Ukrainian Catholic Eparchy of Stryi (305,041)

Ukrainian Catholic Eparchy of Sambir–Drohobych (396,721)

Ukrainian Catholic Eparchy of Sokal–Zhovkva (320,390)

*Ukrainian Catholic Archeparchy of Ternopil – Zboriv (Ukraine) (385,000)*

Ukrainian Catholic Eparchy of Buchach (223,000)

Ukrainian Catholic Eparchy of Kamyanets-Podilskyi (Established 2015)

*Ukrainian Catholic Archeparchy of Ivano-Frankivsk (Ukraine) (591,157)*

Ukrainian Catholic Eparchy of Kolomyia–Chernivtsi (238,000)

*Ukrainian Catholic Archeparchy of Peremyshl–Varshava (Poland) (30,000)*

Ukrainian Catholic Eparchy of Vrotslav–Gdansk (25,000)

*Ukrainian Catholic Archeparchy of Winnipeg (Canada) (24,500)*

Ukrainian Catholic Eparchy of Edmonton (29,100)

Ukrainian Catholic Eparchy of Toronto and Eastern Canada (24,200)

Ukrainian Catholic Eparchy of Saskatoon (6,340)

Ukrainian Catholic Eparchy of New Westminster (7,500)

*Ukrainian Catholic Archeparchy of Philadelphia (USA) (14,299)*

Ukrainian Catholic Eparchy of Chicago (11,000)

Ukrainian Catholic Eparchy of Stamford (14,180)

Ukrainian Catholic Eparchy of Parma (10,685)

*Ukrainian Catholic Archeparchy of Curitiba (Brazil) (85,000)*

Ukrainian Catholic Eparchy of Prudentópolis (Established 2014)

*Ukrainian Catholic Eparchy of Argentina (under the ecclesiastical province of Buenos Aires) (167,800)*

*Ukrainian Catholic Eparchy in Australia, New Zealand and Oceania (under the ecclesiastical province of Melbourne) (33,100)*

*Ukrainian Catholic Eparchy in Great Britain (15,000)*

*Ukrainian Catholic Eparchy in France (25,500)*

*Apostolic Exarchate in Germany and Scandinavia for the Ukrainians (40,700)*

As of 2014, the Ukrainian Greek Catholic Church is estimated to have 4,468,630 faithful, 39 bishops, 3993 parishes, 3008 diocesan priests, 399 religious-order priests, 818 men religious, 1459 women religious, 101 deacons, and 671 seminarians.

### **Part 5: The Ukrainian Catholic Church in Canada**

Nestor Dmytriw, the first Ukrainian Catholic priest in Canada, having started parishes in 1897 and 1898 in Terebowla, Manitoba, Stuartburn, Manitoba and Edna, Alberta, advocated a separate Ukrainian Catholic particular church in Canada, but this idea was long opposed by the existing (Latin) Canadian Catholic hierarchy. His vision came to fruition on 15 June 1912 when the Holy See established in Winnipeg the Apostolic Exarchate of Canada and Nykyta Budka was appointed its first Exarch (missionary bishop) for Ukrainians in Canada, in response to the success of pretend Bishop Seraphim (Stefan Ustvolksy) in organizing Ukrainians interested in the liturgical traditions of their heritage.

The first period of Ukrainian church building in Canada begins at the time Ukrainians initially started to come to Canada in large numbers at the end of the nineteenth century. We assume that the “early period” ended in 1918; however, the first wave of Ukrainian immigration was actually halted by the outbreak of war in 1914. About 62% of this first wave located in the Prairie Provinces. Most immigrants came from an area that is now primarily western Ukraine. However, few of the early immigrants would have called themselves Ukrainian and no place was called Ukraine on a map of Europe then. Many called themselves Galician or Bukovynian since they came, for the most part, from the Austro-Hungarian provinces of Galicia and Bukovyna. Still others called themselves Ruthenians and some would have called themselves Poles. Those from Galicia were mostly Greek Catholics and those from Bukovyna were Orthodox. Ukrainian churches in the old country looked very similar regardless of whether they were Catholic or Orthodox and similarities continued during the construction of new churches in Canada in the early period. At the turn of the last century, most Ukrainians on the prairies constructed churches of logs with thatched roofs and decorated them using volunteer labour. Parishioners often handcrafted many of the articles required for their church. As funds became available, they replaced the thatch roofs with shingled roofs and covered the log walls with wooden siding. Many such pioneer churches have changed little since then. The early Ukrainian churches had no pews; although, this was more because one traditionally stands in an Eastern Rite church rather than because of the expense involved. While the first Ukrainian parishes built similar structures regardless of whether they were Catholic or Orthodox, the churches in Canada began to differ from those in the old country from the beginning. Building materials were not always the same. The styles of the local Roman Catholic and Protestant churches influenced Ukrainian church designs. The Canadian climate required some architectural adjustment. Few Ukrainian immigrants had significant experience in church building and few understood the theological significance of church architecture. But the immigrants were eager to have churches and many were built well before a priest was available.

There are hundreds of Ukrainian churches dotting the prairies. In the old country, farmers lived in villages and worked their small plots of land in the surrounding area. However, under the terms of the Canadian homesteading agreement, homesteaders were required to live on the land allotted to them. Since only two homesteads were initially allotted per section (square mile), Ukrainian settlers were spread over a vast sparsely populated area. The pioneers usually built churches smaller than what they were used to. Given that this was a time when a Ukrainian farmer was considered lucky enough to have an ox, let alone a horse, the settlers rarely traveled long distances. Often, it hardly mattered that the first church in a community could only accommodate 60 standing people. Under such conditions, no one ever expected large congregations. A good example of such a church is St Michael's Ukrainian Catholic Church built near Valley River, MB, in about 1898. The church merely measures about 4 by 5 metres (12 by 15 feet). It was eventually moved to the Trembowla Historical Site and Museum where it is part of the museum complex.

When the first Ukrainians came to Canada, they built wooden churches based on their memory of church architecture in their homeland. Albeit, the results were not always as spectacular as in the old country since the pioneers lacked both finances architectural guidance. The emphasis on many smaller, individually framed icons continued to a great extent in the period of the first few decades of settlement. The first icons to decorate their new churches were likely icons that families brought with them when they immigrated. Much of what was brought from Europe would have been what some modern iconologists call the "degenerate period", which is to say such works would have strayed from genuine Eastern Rite prototypes and had distinctly Western Church elements. There were few parishes with access to Eastern Rite icons. At that time, Canada was almost entirely populated by Roman Catholics and Protestants with very few other religious faiths. There were almost no people capable of painting Eastern Rite icons and few religious supply stores could provide lithographs in the Eastern Rite tradition. Although, an increasing demand for this type of iconography eventually led to religious supply stores trying to fill that demand. Art generated for a Polish Roman Catholic audience would have had some appeal Ukrainian-Canadians who may have seen similar pictures in the old country. The first Ukrainian-Canadian to open a church supply store did so in Winnipeg near the end of this period. There are few records of icon painting in Canada prior to World War I and there was little incentive for trained iconographers to travel to Canada during that period. The first notable Ukrainian iconographer, Peter Lipinski, arrived in Canada just prior to the First World War and settled in Edmonton. Jacob Maydanyk, who operated the Providence Church Supply Store in Winnipeg, had also begun to assemble a few iconographers around that time—himself included—that could fill the growing need for iconography.

By 1918, Ukrainians in Canada were numerous. Institutions of all sorts on the prairies were more developed. While the pioneer period was frequently marked by subsistence farming, the interwar period saw many farmers with fully developed farm land and they were reaping the reward of their investments in sweat made a decade or two earlier. There were greater numbers of Ukrainians in Canada that were educated and many went into businesses other than agriculture. There were illiterate peasants who had arrived at the end of the 19th century

who, by the 1920s, had children who were professionals. To a large extent, churches built during the second period were larger and more sophisticated than the ones built in the early period. Fr. Philip Ruh (a Roman Catholic priest who had transferred to the Greek Catholic Rite) began building churches, some of which are called “prairie cathedrals” because of their grand scale. The Ukrainian Catholic Parish of The Church of the Resurrection in Dauphin, MB, which is now a designated historic site, is a good example. Church interiors were also more richly decorated at this time and the concept of painting iconography directly on the walls became more popular. It was not just the new churches that were more lavishly decorated. Many churches built during the pioneer period also could now afford to put more resources into beautifying their interiors. At this time, there emerged subtle differences between the Greek Catholic and Greek Orthodox temples. While both of these Eastern Rite churches were subject to Western Church influence, the Greek Catholic parishes were perhaps even more influenced. Due to a shortage of Ukrainian Catholic priests, a number of French-speaking Roman Catholic priests transferred to the Greek Rite to minister to Ukrainian parishes. There was no Greek Catholic seminary in Canada during this period, so Ukrainian Catholic priests who trained in Canada were schooled in Roman Catholic seminaries. By contrast the Ukrainian Greek Orthodox Church of Canada had its own seminary shortly after it took root. Under these influences, Roman Catholic pieties such as the Stations of the Cross, the Sacred Heart of Jesus, the Immaculate Heart of Mary, etc. grew increasingly common in Greek Catholic churches. This period also saw an increase in statuary in Greek Catholic Churches even though statues were uncommon in old-country Ukrainian churches.

After the end of World War II, Canada saw the third wave of Ukrainian immigration. However, unlike the first two waves of immigration, these new Ukrainian-Canadians were generally people displaced by the war rather than people coming to Canada for its agricultural advantages. There were also a larger percentage of educated professionals (including priests) than had been the case for the first two waves of immigration. Consequently, the third wave had a much greater impact on the urban communities than it did on the rural ones. While many new churches were built in the post-war period, the modern period has been marked by a crisis of closing of churches. Today, the number of decrepit Ukrainian churches on the prairies is staggering. While seminarians were numerous in the 1950s, only a few young men are seeking vocations in the priesthood these days. The architectural and iconographic trends have also changed somewhat. Ukrainian churches are less likely to experiment with modern styles and are returning to more authentic architectural and iconographic styles in which theological considerations are more apparent. The iconostas, which was almost abandoned by the Ukrainian Catholic Church in Canada, today is making a dramatic comeback in those parishes affluent enough to afford one. While there are a great many rural Ukrainian Catholic churches that do not have an iconostas, most city churches now have one; although, some remain rather rudimentary.

In the preface to his book *Eastern Christians in the New World*, Bishop David Motiuk of Edmonton states: “It is with trepidation that I contemplate the future of the Ukrainian Catholic



Church in Canada—a Church with a drastic decline in membership, few native vocations to replace an aging clergy, whose *raison d'être* since the 1940s has been closely linked with the persecuted Church in Ukraine.” According to the *Annuario Pontificio*, there were 201,957 members of the Ukrainian Greek Catholic Church in Canada in 1990 and 85,608 in 2007. This indicates a loss of 58% of our faithful in 17 years. Hardest hit was the Eparchy of Toronto which declined from 80,000 to 10,888 in the same time period, a loss of 86%, despite the fact that Toronto is the primary destination of the latest wave of immigration from Ukraine. For the same time period the statistics for the other eparchies are: Winnipeg, 49,350 to 29,740 (- 40%); Edmonton, 40,907 to 28,750(- 30%); New Westminster, 7,700 to 7,835(+ 2%) and Saskatoon 24,000 to 8,395(- 66%). There are probably many causes for this situation and they are probably not the same throughout Canada. In Canada there are five dioceses and 431 parishes with 86,000 faithful, according to 2011 statistics. The Metropolitan is Archbishop Lawrence Huculak, OSBM, of Winnipeg.

Historically, due to the clergy shortage, priests often visited numerous farming communities as they could; so often the only service the people were exposed to was the Divine Liturgy and they did not have a service every weekend. Sadly, many of our beautiful liturgical traditions of matins and vespers, for example, were lost due to a difficult pastoral situation. In time people started going to the Latin Church, at least on occasion, and were influenced by the customs and traditions they saw there. Our Church in Western Canada remains very strongly influenced by the Latin Church, probably a bit more than in Eastern Canada, which generally tends to keep closer ties with Ukraine. One of the manifestations of this is that Western Canada almost exclusively uses the Gregorian calendar while Eastern Canada is mainly on the Julian calendar. In a few parishes, both calendars are used throughout the year, a rather stressful situation if there is only one priest.

Our Church in Canada has an enormous amount of work to do. We must continue restoring our authentic traditions as instructed by Vatican II over 40 years ago and by the decree of our Synod in September of 2006 to follow the *Ordo Celebrationis* and the *Instruction of 1996*, which states that we must not attempt to be very different from our Orthodox brethren. This, unfortunately, seems to be the opposite of what was often done in the past. We must also act upon the command of Christ to preach the gospel to all nations. Although sadly told that we could not evangelize outside of our own native territories by Rome in the past; and although this policy was reversed by Vatican II, there are still places where the obligation of universal evangelization has not yet been fully accepted. At the present time there is great need for high quality religious instruction at all levels. A major contributor in this area is the Metropolitan Andriy Sheptytsky Institute of Eastern Christian Studies at Saint Paul University in Ottawa. This instruction must filter into the lives of all the faithful through the preparation of good homilies and by providing good programs for children, older students and adults. Even among those of Ukrainian ancestry, there are significant cultural and linguistic differences, not to mention those who are of other ancestries or whose only language is English. There are more and more people in Canada who refuse to consider themselves to be any thing other than Canadian. The task of

the Church is to preach the gospel to all nations and to never allow any other goal or agenda to interfere with this work which has been entrusted to us by Jesus Christ.

## **Part 6: The Ukrainian Catholic Church in the Rest of the World**

Ukrainian Catholics also have a significant presence in Poland. When the Soviet Union annexed most of Galicia during World War II, about 1,300,000 Ukrainians remained in Poland. In 1946 the new Polish communist authorities deported most of these Ukrainians to the Soviet Union and suppressed the Ukrainian Catholic Church. Approximately 145,000 Ukrainian Catholics dispersed around the country were able to worship openly only in the Latin rite. Only in 1957 were pastoral centers opened to serve them. In 1989 Pope John Paul II appointed a Ukrainian bishop as auxiliary to the Polish Primate. Bishop Ivan Martyniak was appointed bishop of Przemyśl of the Byzantine-Ukrainian rite on January 16, 1991, thus providing Byzantine Catholics in Poland with their first diocesan bishop since the war. In the general reshaping of Polish ecclesiastical structures that took place in 1992, Przemyśl was made a suffragan of the Archdiocese of Warsaw and removed from the metropolitan province of Lviv to which it had belonged since 1818. It was later made immediately subject to the Holy See. In 1996 Pope John Paul II elevated the Przemyśl diocese to the rank of metropolitan see, and changed its name to Przemyśl-Warsaw. At the same time, he created a new Ukrainian Catholic diocese of Wrocław-Gdańsk, making it a suffragan of the new metropolitan see of Przemyśl-Warsaw. There are now about 53,000 Ukrainian Catholics in Poland.

There is a large diaspora of Ukrainian Catholics. In the United States there are four dioceses and 200 parishes for about 50164 members. The Metropolitan is Archbishop Stefan Soroka of Philadelphia of the Ukrainians. The ten parishes serving an estimated 33,100 Ukrainian Catholics in Australia are under the pastoral care of Most Rev. Peter Stasiuk, Bishop of Sts. Peter and Paul of Melbourne. There is an Apostolic Exarchate for Ukrainian Catholics in Great Britain located with 15 parishes and about 15,000 members. There is also a large Ukrainian Catholic presence in Latin America with about 85,000 faithful in the diocese of Sao Joao Batista em Curitiba, Brazil, and 167,800 in the diocese of Santa Maria del Patrocinio in Buenos Aires, Argentina.

In the diaspora there are major Ukrainian seminaries in Washington, DC; Stamford, Connecticut; Ottawa, Canada; and Curitiba, Brazil. The Pontifical Ukrainian College of St. Josaphat in Rome was founded in 1897, and moved into its current location on the Janiculum Hill in 1932.

What is the future of our Ukrainian Catholic Church in the world? According to our Patriarch: You want to help Ukraine? You want to help the Church of Kyiv? Be strong. Be alive, right where you are. Make sure our Church –your Church is dynamic, forward looking, life-giving. No one needs dead traditionalism. What we all need is a living Tradition. Pope Francis reminds us that the Church needs servant leaders, not just liturgical functionaries. He asks us to leave the sacristy and go into the streets. At the maidan the Church went into the streets. Not to politicize the Church, but to engage society and to stand in solidarity and to serve, where servants were desperately needed.