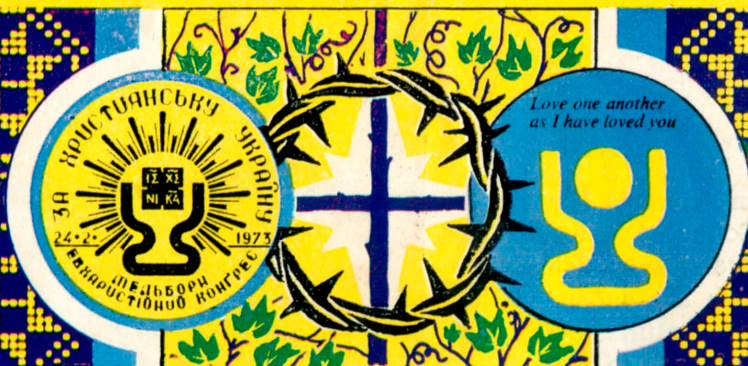


40-й МІЖНАРОДНІЙ ЄВХАРИСТИЙНИЙ КОНГРЕС В АВСТРАЛІЇ



UKRAINE - A CHRISTIAN NATION



40th INTERNATIONAL EUCHARISTIC CONGRESS IN AUSTRALIA

"Today in Rome the Ukrainian Catholic Church erects her tabernacles, the Sobor of Saint Sophia and the University of Saint Clement, to which are entrusted the inheritance of centuries past and the promise of ages to come".

(From the discourse of His Holiness Pope Paul VI on the day of consecration — September 28th 1969).



UKRAINE

MAIN FACTS:

Ukraine lies in the Southern part of Eastern Europe, (between 43° and 53° N latitude, and 21° and 46° E longitude).

AREA:

The Ukrainian ethnic territory, along with the lands of mixed population, covers 365,000 square miles and has a population of 55 million people. The territory of the Ukrainian Soviet Socialist Republic covers only 232,000 square miles, with population of 48 million people.

RELIGION:

Ukrainians are mostly Orthodox. Out of the total, only slightly over 12% are Catholics of the Ukrainian (Byzantine) Rite. Those in the Soviet Union have all been forcibly incorporated into the Russian Orthodox Church.

CLIMATE:

The climate of Ukraine is temperate and cool. It varies from —5° to —35° C in winter, and 18° to 40° C in summer.

LANGUAGE:

Related to other Slav languages. Although similar to them, is completely separate from Russian. From the 10th Century until 1968, the Old (or Church) Slavonic was used in all Church Services. Now it has been replaced by the modern Ukrainian language.

ALPHABET:

CYRYLIC: — А, Б, В, Г, Д, Е, Є, Ж, З, И, І, Ї, К, Л, М, Н, О, П, Р, С, Т, У, Ф, Х, Ц, Ч, Ш, Ю, Я, Ђ.



THE TRIDENT

The National Emblem of Free Ukraine

NATIONAL FLAG:

Light blue above yellow horizontal stripes.

STATE EMBLEM:

A golden Trident on a field of blue.

NATIONAL ANTHEM:

"Shche ne vmerla Ukraina" (Ukraine has not perished).

NATIONAL HOLIDAYS:

22nd January, Day of Restoration of Ukrainian Independent State (1918).

CALENDAR:

THE JULIAN is used solely for Church use. It runs 13 days behind the otherwise universally used Gregorian, e.g., Christmas, in Julian 25th December, falls on 7th January of the next year.

UKRAINIAN CATHOLICS

in the free world: Some 1,500,000.

UKRAINE IS NOT RUSSIA!

Ukraine — the second largest Republic of the Soviet Union and a member of the United Nations Organisation is not part of Russia, as the average Westerner would think or has been taught. Until the 18th Century, Ukraine was merely known under the ancient name Rus'.

In those times, it was not difficult to distinguish her from the Russia of today, as the latter was known by the name of Muscovia.

Since the Muscovite Tzar, Peter I (1682-1725), introduced the name of Russia (Rossiya) with the adjective "Velikaya" (Big) for his vast Empire, and regarded Kievan Rus' — Ukraine as a "Little Russia", the confusion about two Russias originated, and has persisted ever since.

Consequently, the early centuries of Ukrainian political and ecclesiastical history and even Ukrainian culture have been appropriated by the Muscovites as their own, and even nowadays, are attributed to Russia by uninformed and unscrupulous, and pro-Russia oriented historians and propagandists.

In order to make the differences between those two peoples more apparent, Ukrainian historians and writers started to use the old equivalent name of Kievan Rus' — **UKRAINE**.

Even Russians had to comply with the reality, and in order to preserve their supremacy, they devised the new theory about three brother-nations: Russia, Ukraine and Byelorussia, with Muscovite Russians as their "Big Brother", of course.

The old Russian chauvinism is predominant in the Soviet Union with the Russian language as obligatory and official in the Army, universities, schools and even everyday life. Free thought is suppressed by the Regime. Severe persecution of Ukrainian writers and intellectuals persists.

The Russian Orthodox Church



MGR. AUGUSTINE VOLOSHYN
*The President of Independent
State of Carpatho-Ukraine, 1938.
Executed by Russians in 1945.*

follows the pattern of the Kremlin Regime. It is the only Orthodox Church allowed in the Soviet Union. Thus, all those who want to profess their Faith have to do so with the blessing of the atheistic Government's Church.

The Ukrainian Orthodox Autocephalic Church, which was formed during the Revolution (1918-1921), is not allowed in the Soviet Union, and the Ukrainian Catholic Church as we know it, is proclaimed as a "prohibited sect".

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A FEW BITS OF HISTORY

From the Carpathian Mountains in the West, along the northern shore of the Black Sea, to the foothills of the Caucasus bordering on the Middle East, extends one of the largest and richest countries of Europe — Ukraine.

Through this fertile land, endowed with rich natural resources, for centuries flowed tides of conquest and of commerce from the Baltic to the Black Sea and from Western Europe to Asia. Ukraine emerged into recorded history in the 9th century as the Kievan State, when the highways of Eastern Europe were in the hands of such great conquerors as the Grand Dukes Oleh and Svyatoslav. They rallied the ancient Ukrainian tribes around them and led victorious campaigns across the Black Sea into Constantinople, Bulgaria, Caucasus and beyond the Caspian Sea.

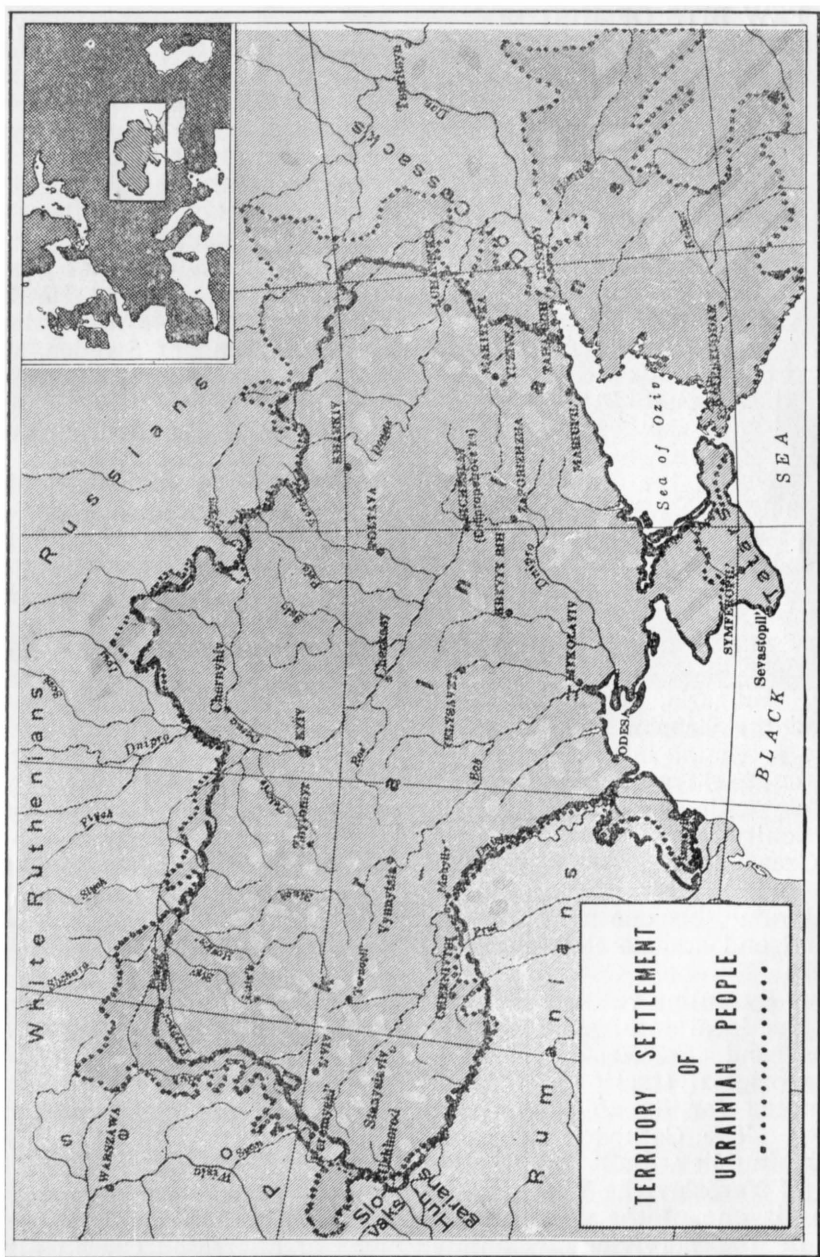
The scope of influence, wealth and cultural growth increased rapidly with the acceptance of Christianity from Byzantium by the Great Prince, Saint Volodymyr, in 988. Kiev, the capital of the Ukraine, became a flourishing cultural and commercial centre of Eastern Europe. Combining the ancient Byzantine cultural patterns with the local influences, Kievan artists and architects created a highly original Ukrainian national art, noted for its splendour and variety. The Cathedral of Saint Sophia in Kiev, built during the reign of Yaroslav the Wise (1019-1054), is one of the most important of the surviving Byzantine edifices.

Yaroslav, the contemporary of William the Conqueror, ruled an empire stretching from the Danube to the Caucasus, with territory and wealth larger than that ruled by Charles the Great or by the Byzantium. His personal and political influence is reflected in one of his daughters marrying King Henry the First of France, another, King Harold Hardrada of Norway. His wife was a daughter of the King of Sweden, while his sister was wife to a King of Poland.

While undergoing many changes of boundaries and dynastic control, the Kievan state was subjected to a continuous harassment by the fierce nomadic hordes from the East and from the North. The ruthlessness and the devastation of the Mongol invasion in the 13th century paralysed the developing political and cultural life of Eastern Europe, giving an ascendancy to Western Europe.

After the decline of Kiev, as the dominating political centre, it was the Western Ukraine which continued as a link in the historical tradition. Prince Daniel, who received the title of a **king** in 1253, built and established his capital in Lviv. In the middle of the 14th century the power of the state declined and the area fell under the control of Poland and Lithuania.

The political rebirth of the Ukraine at the end of the 16th century came with the growth of the military order of the **Kozaks**. Regarded as defenders of freedom and justice and champions of oppressed Christianity in the Ottoman Empire, the Zapo-

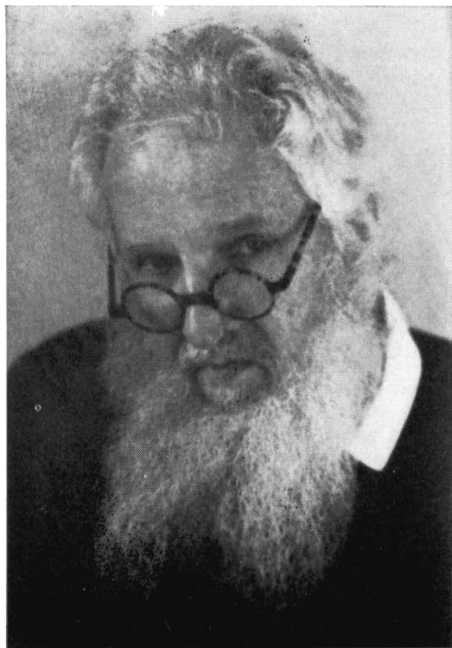


rozhian Kozaks maintained a turbulent independence amid the contesting ambitions of Poles, Russians, Turks and Crimean Tatars.

It was the victorious Hetman Bohdan Khmelnytsky, the contemporary of Cromwell, who in 1648 fully restored Ukraine's old grandeur. There followed a remarkable rebirth of cultural life with religious, graphic, musical and other fine arts attaining their highest development. Kiev once again became the centre of cultural and political life and the Kievian Academy was a leading educational centre of Eastern Europe.

Meanwhile, the growing strength of Moscow continued to undermine the independence of the Ukraine. The organization of a coalition of European nations by Hetman Bohdan Khmelnytsky (1656-57), the alliance with Poland of Hetman Ivan Vyhovsky (1658), the treaty with Turkey of Hetman Petro Doroshenko (1668), the alliance with Charles XII of Sweden by Hetman Ivan Mazepa (1709), — that legendary figure in Byron's and Hugo's poems — all these were stages in the stubborn Ukrainian struggle against Russian imperialism.

With the fall of the last fortress of Ukraine, the Sich, to the Russian armies in 1775, there followed an era of national and social suppression aimed at a complete eradication of everything Ukrainian. Ironically, this Russian attempt to extinguish the last ray of Ukrainian freedom coincided with the establishment of freedom in North America



THE SERVANT OF GOD
ANDREW SHEPTYCKYJ

**29 July 1865, †1 Nov. 1944. Metropolitan of the Ukrainian Catholic Church in Western Ukraine 1900-1944. Prisoner of Russians 1914-1917. A great Defender of the Ukrainian Nation under Polish rule in 1921- 1939; Defender of the Orthodox Church during Polish persecution of the latter in 1938-39 and Defender of Jews during Nazi occupation in 1941-44 The Jewish Rabbi Kahane said of Him: "I do not believe in saints, but if there were any saints I am sure the greatest of them all is the Ukrainian Metropolitan Andrew Sheptyckyj". The cause for his Beatification is in the process in Rome.*

and the French Revolution in Western Europe.

It was the disintegration of both Russia and the Austro-Hungarian Habsburg empire during World War I that again fully revealed Ukraine's indestructible desire for self-determination and provided the opportunity for re-establishment of Ukrainian statehood. On January 22, 1918 a sovereign and independent Ukrainian National Republic was proclaimed.

A number of governments recognized Ukraine de-jure and de-facto. However, even during the initial stages of its independent life the Ukrainian nation had to resist aggression on the part of Communist Russia. While young Ukrainian diplomats attempted to secure assistance from other countries, the army was locked in a mortal struggle for Ukraine's independence. For three years the Ukrainian Republic fought against the concentrated might of the Red Russians advancing from the north, the White Russians from the south-east, the Poles from the west, and the Roumanians from the south-west. Due to tragic historical misjudgement the western democracies aided this new colonialism against the young Ukrainian Republic.

Armed resistance lasted until late 1921 and partisan warfare continued for several more years. Overwhelmed by the force of arms independent Ukraine ceased to exist. Instead, a puppet government called "Soviet Ukrainian" was installed by Moscow under a reign of terror.

There followed a wave of mass

liquidation of Ukrainian intellectuals and a complete suppression of all national, religious and cultural freedom. The terror reached its culminating point during the compulsory collectivization of agriculture in 1933. when over 6 million Ukrainian peasants died of famine, induced artificially to break their resistance.

The outbreak of World War II renewed expectations to regain Ukrainian independence. However, as soon as the real Nazi intentions became evident, a relentless underground resistance was organized. The Ukrainian Insurgent Army, aided by the entire population, waged war first against the Nazi occupation and later against the Russians. This armed struggle did not cease at least until 1950, the year of the death on the battlefield of the Commander-in-Chief of the liberation movement, Gen. Taras Chuprynka.

In the last few years, as a result of the policy of liberalization, Ukrainians are attempting to regain some national autonomy in their ostensibly sovereign country. The quasi-independent Soviet Ukraine, with her delegation to the United Nations, serves by its very existence to remind the world of the indomitable will of the Ukrainian people for national freedom. The fate of Ukraine and of the other nations under the Soviet Russian domination is not a regional problem, but a matter casting a shadow upon the whole world today.

(These "few Bits" are re-printed — with acknowledgement — from Ukrainian Scouts' Publication).

CHRISTIANITY IN UKRAINE

Ukraine the Christian Nation

The Good News of Salvation was preached in Ukraine since the early days of Christendom.

There is a legend that the Apostle St. Andrew preached the Gospel in the Ukraine; that he blessed the mountains on which Kiev — the Capital city of Ukraine — had to be built, and predicted a glorious future for that City.

It is an historical fact that Pope Clement I (92-101), was exiled and died in Khesones, in Southern Ukraine, and in the 7th Century, the same fate befell Pope Martin II.

In the 3rd and 4th Centuries, there was an established Diocese in Tmutorokan.

In the 9th Century, the Missionary Brothers, St. Cyril and Methodius encountered in Ukraine a local man, who possessed the Bible, written in the local language.

In the 10th Century, Christians are to be found even among the *druzhynnyky* (Soldiers) of the Kievan Prince Ihor.

In 954, the Grand Princess of Kiev, Olha, was baptised and became the first Christian Ruler of her vast Empire, that of Kievan Rus' — today's Ukraine.

Although Olha's son — Prince Sviatoslav the Conqueror — was still a professed pagan, his son, Prince Volodymyr, was converted to Christianity.

Once he became a Christian, Volodymyr introduced Christianity to the whole Ukrainian Nation in 988.

Since earliest times, Volodymyr and Olha were venerated as Saints



IPATIJ POTIJ 1600-1613.

The founder of the Union of the Ukrainian Orthodox Church with Rome.

of the Ukrainian Church.

Because of political, cultural, economic and personal ties with Byzantium, Volodymyr and his Ukrainian Nation were baptised in the Byzantine Rite, and most probably by Bishop Anastasius of Khesones in the Crimea.

At this time (988), the Church was still one, The Great Schism, known as the Eastern Schism, between Rome and Constantinople came 66 years later (1054).

Once accepted as the official religion of the Prince, Christianity spread rather quickly over the whole country and became the established Religion of the Kievan Rus' — Ukraine.

Because of its Byzantine origin, the Church in Ukraine was tied with the Patriarchate of Constantinople as a separate Metropolitan See of Kiev and was a Particular Church (i. e. a kind of National Church) of the Kievan RUS', enjoying a large autonomy. The Metropolitan of Kiev was considered as the Head of the Ukrainian Church with the rights and privileges of an Archbishop Major.

Although a number of first Kievan Metropolitans, appointed by Patriarchs of Constantinople, were antagonistic to Rome and tried to lead in that direction the young Church in Ukraine, nevertheless, right from the beginning, there was a tendency in Ukraine to strive towards the complete ecclesiastical independence from Constantinople and a desire of Unity of the Church.

The Successor of Volodymyr, his son, Prince Yaroslav the Wise (1019-1054), should properly be regarded as the Builder of Christianity in Ukraine.

Under his rule, the Church was well established, with monasteries, schools and libraries, etc.

During Yaroslav's reign, a Metropolitan See was canonically established in Kiev and the church of St. Sophia, built by Yaroslav, became the Cathedral of Kievan Metropolitans (1037).

The elements of the Gospel became the basis of Yaroslav's Code of Law — Rus'ka Pravda.



THE SERVANT OF GOD
JOSEPH BENJAMIN RUTSKIY
Metropolitan of the Ukrainian Catholic Church 1614-1637. Apostle of Union. Initiator of the idea of the Ukrainian Catholic Patriarchate.

As Ukraine was constantly threatened by the Asian hordes of Pechenihiy, Polowtsi, and especially Tartars from the East, and Turks from the South, in the Northern part of the Kievan Empire a new Nation was formed out of Slavonic and Finnish tribes and emerged in the 15th Century as the Muscovite Principality.

The Metropolitans of Kiev exercised their authority also over the new Eparchies in Muscovia, but moved their residence northwards to Novhorod and later

to Moscow herself for safety reasons, because of the Tartars.

Such a presence of the Kievan Metropolitans in their midst helped the Muscovites to strengthen their political Principality and prepare the grounds for their separate Metropolitan See in Moscow (1448), and finally a Muscovite Patriarchate, in 1589.

STRIVING TOWARDS CHURCH UNITY

Although the Byzantine Patriarch for political and other reasons quarrelled with Rome, the Ukrainian Church, instead, was rather inclined towards reconciliation.

Everytime such an opportunity arose, the Ukrainian Metropolitans of Kiev opted for union with Rome.

So did Metropolitan Hryhorij (Camvlak) at the Ecumenical Council in Constance (1417) and, similarly, Metropolitan Isidor of Kiev and of all Rus' at the Ecumenical Council in Florence, 1439.

On the contrary, the Muscovite Tzars and their dependant Churchmen were against any approach to, and re-union with Rome and the West. Having established the Muscovite Tzardom and the Muscovite Patriarchate (in 1472 and 1589 respectively), they intended to make Moscow the Third Rome and the Muscovite Orthodox Church the "Mother" of all Slavonic peoples in Eastern Europe.

The Muscovite Tzars became self-styled "Defenders of Orthodoxy" and of the Unity of the Slavonic Peoples by pushing them into the Russian melting pot in order to Russify them. They tried



THE SERVANT OF GOD METROPOLITAN ANDREW SHEPTYCKYJ

One of the greatest Metropolitans of the Ukrainian Catholic Church in Western Ukraine. Many of his ideas about Ecumenism and relations with Orthodox East have been fulfilled by the last Ecumenical Council.

to reach their goal over the centuries especially among Ukrainians by using all sorts of treachery, subversion, pressure, persecution, deportations and even the famine and genocide. Most of their hatred was directed against the Ukrainian Catholic Church, which was a symbol of Ukrainian political and ecclesiastical independence from Moscow.

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Нам'яткова медалія з приводу проголошення Берестейської Унії

THE PAPAL MEDALLION commemorating the Union of the Ukrainian Orthodox Church with Roman Apostolic See. Dec. 24.1595.

UKRAINE'S RE-UNION WITH ROME

The desire of the Ukrainian Orthodox Church to be in Union with the Roman Apostolic See was accomplished in A. D. 1596, when the entire Ukrainian Hierarchy, except two Bishops, concluded the Union with Rome (23.12.1595), and proclaimed it (8.10.1596) in Berest Lytovskij.

Shortly afterwards, the Holy Union was blessed with the blood of its first Martyr, St. Josaphat, Archbishop of Polock, (martyred on 12.11.1623). In the West, St. Josaphat is wrongly regarded as the Polish Martyr, just because (at that time) his Archdiocese happened to belong to the Polish Kingdom.

During the 17th and 18th Centuries the Western part of Ukraine, that extends between the River Dnipro to Dnister, Sian and Buh basins, became Catholic (retaining its Ukrainian Rite of course).

The Roman Popes, Clement VIII, Urban VIII and others, confirmed all rights, discipline and privileges of the Ukrainian Metropolitans of Kiev and Halych and the Rites of the Ukrainian Church. In other words, they agreed to and confirmed the selfgovernment of the Ukrainian Catholic Church with the Archbishop Major at its head, i. e., as a kind of National (or particular) Church in Union with Rome.

At first, the Polish Kings and the Latin Rite Hierarchy favoured

the re-union of the Orthodox Church in those parts of Ukraine which fell under Polish rule, as they expected it to become a bridge to the Latin Rite and at later stage to the Polonisation of the Ukrainians.

The Poles changed their attitude to the Ukrainian Catholic Church entirely, as soon as they realised that the Ukrainians did not intend to relinquish their Eastern Rite and their national identity and that the Ukrainian Catholic Church saw itself as having role in striving for national independence of Ukraine.

THE RE-ESTABLISHMENT OF THE UKRAINIAN ORTHODOX CHURCH

In 1620, the Orthodox Patriarch Theophan of Jerusalem consecrated the Ukrainian Orthodox Hierarchy, thus opening the sluices of hatred and leading to religious litigations between Catholic and Orthodox Ukrainians. To the support of the new Orthodox Hierarchy came Kozaks of Zaporozhe, a strong military order based on the isles of the River Dniro. To stop the fratricide among Ukrainians, the leading Metropo-



A TYPICAL WOODEN CHURCH IN WESTERN UKRAINE.

The stronghold of Faith and national spirit of Ukrainian Catholics. Most of such churches have been demolished by Communists, turned into museums of atheism, some are still in use by Russian Orthodox.

litans of Catholic and Orthodox Ukrainian Churches, namely: Petro Mohyla (1633-47) Orthodox, and Veliamyn Rutskyj (1614-37) Catholic, intended to achieve the concord of both Ukrainian Churches through establishing the UKRAINIAN PATRIARCHATE. However, they both died leaving their plans unfulfilled. Since then both Ukrainian Churches proceeded on their own ways.

By the Treaty of Pereyaslav, in 1654, concluded by Ukrainian Hetman Bohdan Khmelnyckyj, the Muscovite Tzar and Patriarch took the independent Ukrainian state under their "protection", which finally led to the annihilation by

the Russians of Ukrainian Ecclesiastical and political independence (in 1685 and 1786 respectively) through the incorporation of them into Russian Orthodox Church and Empire.

UKRAINIAN CATHOLIC ORTHODOX RELATIONS

At present, the relations between the Ukrainian Catholic and Ukrainian Orthodox Churches are fraternal.

Ukrainian Catholics and Orthodox profess the same Faith, except the historical "Filioque" and especially the primacy and infallibility of Roman Popes.

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IVAN LATYSHEWSKYJ Auxiliary Bishop of Stanislaviv (now Ivano- Frankivsk). Released after serving 10 years in Russian prison. Died 2 Dec. 1957. CONFESSOR OF THE FAITH.

THE DIRECT RUSSIAN PERSECUTION OF THE UKRAINIAN CATHOLIC CHURCH

Wherever the Russian political and ecclesiastical arm reached the Ukrainian Catholic Church, the persecution of that Church flared as the Russians endeavoured to accomplish her "conversion" to her "Mother Church", i.e. the Russian Orthodox Church. Ukrainians had to choose: either to join the Russian Orthodox Church or to die. Most of them chose the latter alternative. So, through the LAST TWO CENTURIES, thousands upon thousands of Ukrainian Catholics, faithful to Unity with Rome and to their Nation, clergy and laity alike, died in Russian prisons, went to Siberia, or were slaughtered by the bullets of Russian soldiery.

Tzar Peter I won a personal title of "Butcher" of the Ukrainian Catholic Church, as on 11th July, 1705 he personally killed 2 Basilian Priests in Polock, who defended the Blessed Eucharist from being sacrilegiously profaned by such a "Defender of Orthodoxy".

During the period of only 25 years: 1771-1796 (under the reign of Catherine II), out of 12 million faithful, 8 million were forced to embrace Russian Orthodoxy, and over 9,000 out of 13,000 churches and Parishes were lost to the Russian Orthodox Church.

Nicholas I, and Alexander III were known for their "holy fervour" in "converting" the Ukrainian Catholics to Russian Orthodoxy. During their reign, some 2 millions Ukrainian Catholics in Volyn, Kholmshchyna, Pidlashe and Uniates in Byelorussia were forced

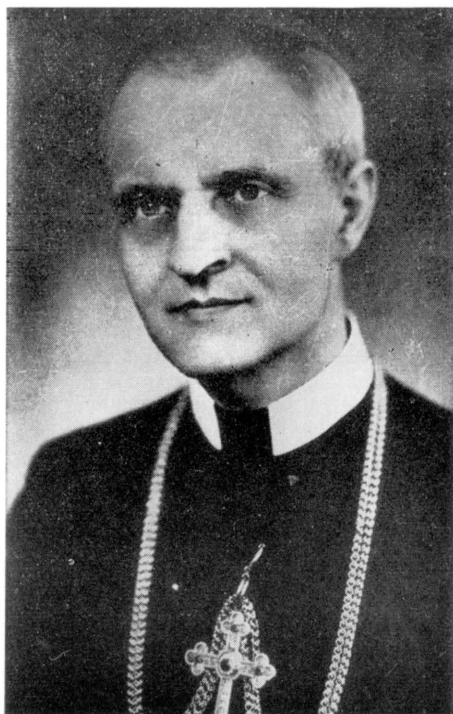


JOSAPHAT KOCYLOWSKYJ
Bishop of Peremyshl, Sianik and Sambir. Died in Russian prison, on 21 August 1947. MARTYR FOR THE FAITH.

into the Russian Orthodox Church (1839 and 1875 respectively).

The very last stronghold of the Ukrainian Catholic Church remained in Western Ukraine (Halychyna) and in Carpatho-Ukraine, both under Austrian domination from 1778 till 1918.

In 1914, when the Russian Armies occupied part of Western Ukraine, persecution of the Ukrainian Catholic Church flared up immediately. The Ukrainian Catholic Me-



PAVLO GOYDYCH

Bishop of Priashiv Carpatho-Ukraine. Imprisoned in 1950. Died in Czechoslovakian concentration camp on 19. July, 1960. MARTYR FOR THE FAITH.

ropolitan of Lviv, Andrew Sheptyckyj was arrested and deported to Russia and some 200 Parishes were forced to join the Russian Orthodox Church.

Even the godless Communist Regime, which proclaims the separation of the Church from the State and dissociates itself from any religion, stepped into the Tzarist boots and became the persecutor

of the Ukrainian Catholic Church, once the Red Army came into possession of Western Ukraine in 1939-1941.

At that time, the Ukrainian Catholic Church in Western Ukraine was well established and flourishing under the leadership of her great Metropolitan: Count Andrew Sheptyckyj (1865-1944).

The final blow to the Ukrainian Catholic Church by the Russians was given in 1945, when the entire Ukrainian Catholic Hierarchy in Western Ukraine was arrested, tried under false charges and de-



HRYHORIJ LAKOTA

Auxiliary Bishop of Peremyshl. Died in Siberia, 1951. MARTYR FOR THE FAITH.



**THE HISTORICAL MEETING OF POPE JOHN XXIII AND
ARCHBISHOP JOSEPH SLIPYJ TWO DAYS AFTER HE WAS RE-
LEASED FROM SIBERIA (11. FEBR. 1963).**

ported to Siberia.

Again, hundreds of Priests and hundreds of thousands of Faithful were imprisoned and deported to Siberia or died as Martyrs and Confessors for their Catholic Faith.

The same fate was encountered by the Ukrainian Catholic Church in Carpatho-Ukraine in 1947, in Czechoslovakia and in Poland.

The last Pope who publicly defended the Ukrainian Catholic Church and who wept upon her

ruins like Jeremiah, was Pius XII, in his Encyclical Letter, "Orientalis Omnes", in 1946. A providential role in the recent revival of the Ukrainian Church was played by Pope John XXIII, who helped to liberate from Siberia the Metropolitan of that Church, His Beatitude Archbishop Major Cardinal Joseph Slipyj.

Here is a list of the Ukrainian Catholic Bishops who died as Martyrs and Confessors for their allegiance to the Apostolic See of Rome:

Josaphat Kocylovskyj —

Bishop of Peremyshl, Sianik and Sambir, died in prison on 21st August, 1947.

Hryhorij Khomyshyn —

Bishop of Stanislaviv, died in prison on 17th January, 1947.

Nykyta Budka —

Auxiliary Bishop of Lviv, died in exile in Karaganda (Siberia), 6th October, 1949.

Hryhorij Lakota —

Auxiliary Bishop of Pere-myshl died in Vorkuta (Siberia), in 1951.

Ivan Latyshewskyj —

Auxiliary Bishop of Stany-slaviv, died of exhaustion and wounds after ten years of imprisonment, on 2nd December, 1957.

Nicholas Charneckyj —

Apostolic Visitor of Volyn, died on 2nd April, 1959, after 12 years of imprisonment in Siberia.

Mmgr. Petro Verhun —

Apostolic Visitor for Ukrainian Catholics in Germany and Western Europe, who resided in Berlin, was arrested in 1945, deported to Siberia,



NICHOLAS CHARNECKYJ

Apostolic Visitor of Volyn died after 12 years of imprisonment, 2.4.1959. CONFESSOR OF THE FAITH.

A COMPARISON OF THE UKRAINIAN CATHOLIC CHURCH'S LOSSES IN UKRAINE

In 1939:		Today:
Dioceses	5	All dioceses liquidated by Communists;
Territory of Apostolic Administrator and Visitor	3	Liquidated by Communist;
Bishops	10	All imprisoned, condemned, died in prison or assassinated;
Secular Clergy	2,950	50% imprisoned, 20% hidden or refugees, 30% forced into schism; (all figures approximate).
Regular Clergy	520	Dispersed, imprisoned together with three Provincial Superiors;
Seminarians	540	Dispersed or refugees;
Nuns	1,090	Dispersed;
Faithful	4,283,000	Many imprisoned or deported for their faith; majority resisting passively;
Parishes	3,040	Liquidated or occupied by Russian Orthodox;
Churches & Chapels	4,440	Closed or occupied by Russian Orthodox;
Religious Houses	195	Confiscated, closed or occupied by Russian Orthodox;
Catholic Schools and Institutions	327	All suppressed or turned marxist-atheistic;
Catholic Central Associations	41	All suppressed;
Catholic Press	38	All suppressed;
Catholic Editorial Houses	35	All suppressed;

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and died on 7th February, 1957.

Theodor Romza —

Bishop of Mukachiv and Uzhorod in Carpatho-Ukraine, died after a "road accident" with the armoured car of Russian troops, on 1st November, 1947.

Pavlo Goydych —

Bishop of Priashiv, imprisoned in 1950, died in a concentration camp in Czechoslovakia, 19th July, 1960.

Vasil Hopko —

Auxiliary Bishop of Priashiv. Although released from prison, after serving a 17 year term, now is impeded from fulfilling his pastoral duties.

HIS BEATITUDE ARCHBISHOP MAJOR CARDINAL JOSEPH SLIPYJ AND THE QUEST OF THE UKRAINIAN CATHOLIC CHURCH FOR HER PATRIARCHATE.

On the 9th February, 1963, the only survivor of the entire Ukrainian Catholic Hierarchy, 71 years old Metropolitan of Lviv, Archbishop Joseph Slipyj, after 18 years of imprisonment, was released by Khrushchev and came to Rome.

By releasing him from Siberia, Khrushchev wanted to show an act of "good will" towards Pope John XXIII. He hoped that Archbishop Slipyj wouldn't live long.

However, the Noble Victim refused to die. Instead, once free, Archbishop Slipyj performed miracles: In the period of ten years since his release, he instituted and build the Ukrainian Catholic University and the beautiful church of St. Sophia in Rome; restored the old church of St. Sergius and Bacchus, making it the Parish church for the Ukrainian Catholic Community in the Eternal City; He revived an ancient monastic order of St. Theodore Studite, and established its Monastery, the Studion in Castelgandolfo; turned conferences of Ukrainian Catholic Bishops into Synods in accordance with the tradition of Ukrainian Church; initiated the translation of Liturgical books from Old Slavonic into the modern Ukrainian language, etc.

In 1968-1969, as a Good Shepherd, he visited all Ukrainian settlements in the free world Australia and New Zealand included. He was acclaimed as an

uncrowned monarch, Patriarch, and Moses of the Ukrainian Catholic Church on both sides of the Iron Curtain.

In November, 1971, the Permanent Synod of Ukrainian Catholic Bishops was established in Rome with Archbishop Joseph Slipyj at its head, and became the leading body of the Ukrainian Catholic Church, according to the tradition of Eastern Churches and the Decrees of Vatican II. Thanks to the leadership of His Beatitude Archbishop Major Joseph Slipyj, the Ukrainian Catholic Church regained her ancient status of a particular Church within the Catholic Church.

Because of her millenium of Christianity (1988) and especially because of her ancient Rights of self-government confirmed by Roman Popes at the time of the Brest Union (1596), and because of the Declarations of Vatican II, in its Decree on the Eastern Catholic Churches, that these Churches should be organised and governed according to their traditions, with the possibility of the creation of new Patriarchates where the necessity arises, the Ukrainian Catholic Hierarchy requested the Second Vatican Council and Pope Paul VI to create *the Ukrainian Catholic Patriarchate*.

The idea of the Ukrainian Patriarchate has the unanimous backing of all Ukrainian Catholics and of many Orthodox in the free



THE MEMBERS OF THE PERMANENT SYNOD OF BISHOPS OF THE UKRAINIAN CATHOLIC CHURCH. Seated from L. to R.: Archbishop M. Hermaniuk, Metropolitan of Canada; Archbishop I. Buchko, Apost. Visitor for Ukrainian Catholics in Western Europe; His Beatitude Archbishop Major Cardinal Joseph Slipyj; Archbishop A. Senyshyn, Metropolitan of U. S. A.; Bishop A. Sapelak Apost. Exarch in Argentina. Standing: Bishop V. Velychkowskyj, Confesor of Faith, recently expelled from Ukraine and Bishop I. Prasko, Apost. Exarch in Australia.

world and in Ukraine and their petitions for a Patriarchate are pouring into Rome continuously only to find a deaf ear to their request.

By demanding the creation of the Ukrainian Patriarchate, the Ukrainians are not asking for privileges. They are asking for justice for their Church and the

return of her ancient Rights.

The astonishing fact is that the Ukrainian Catholics finds the greatest opposition to their Patriarchate in the Roman Curia.

It seems that the Roman Curia cherishes a vague hope of rapprochement with the Russian Orthodox Church and even dreams of the "conversion" of that



HIS BEATITUDE ARCHBISHOP MAJOR CARDINAL JOSEPH SLIPYJ the head of The Permanent Synod of the Ukrainian Catholic Church. Born in 1892, consecrated Archbishop, Dec. 1939; Prisoner in Russian concentration camps in Siberia 1945-1963. Released from Siberia and came to Rome 9 February, 1963. **CONFESSOR OF THE FAITH.**

Church to Catholicism. The Ukrainians would be only too glad to see these dreams realised. What the Ukrainians are against are political manoeuvres whereby such a projected Rome-Moscow alliance would be made at the expense of the Ukrainian Catholic Church.

In the past there were several attempts by Roman See to secure similar "friendship" with the Russian Orthodox Church, and they all failed, as the activity of the latter has to comply with the politics and interests of the Russian Empire. And since all Russian Regimes, past and present, follow the old political aims of Russian imperialism: to conquer and master the whole world and make Moscow the Third Rome, we are of the opinion that this is the reason that Russian Communists will never be on good terms with the Catholic Church. It is only to be hoped that the Trojan horse — Ecumenism Russian style — that the Russians are introducing nowadays inside the Vatican walls, will not become fatal to the Catholic Church.

The lack of protest in Vatican circles to the declaration of Russian Orthodox Patriarch, Pimen, in June, 1971, that the liquidation of the Ukrainian Catholic Church after the last war should be regarded as an historical achievement, was loudly denounced by the Synod of the Ukrainian Catholic Hierarchy in Rome, November, 1971: "We strongly protest before the entire civilised world against the violation of basic Human Rights by the

Russian-Soviet Communist Regime, through merciless and ruthless persecution of the Ukrainian Catholic and Orthodox Churches and of others Christian denominations in the Soviet Union. Especially, we raise our strongest protest against the declaration of the new Patriarch of the Russian Orthodox Church, Pimen, who, in the Cathedral of Zagorsk, in June, 1971, declared the liquidation of the Brest Union (of the Ukrainian Church with Rome) in 1946, in Lviv, in 1949 in Uzhorod and in 1950 in Priashiv, to be a "great event in the history of the Russian Orthodox Church". The Russian Orthodox Church had never before, neither has she today, the slightest right to speak in the name of our Ukrainian Catholic Church".

The sufferings of the Ukrainian Catholic Church for her fidelity to Rome have been voiced by His Beatitude Archbishop Major Cardinal Joseph Slipyj, in presence of Pope Paul VI and some 250 Catholic Church leaders from all over the world, at the Bishop's Synod in September 1971. And the Vatican's diplomatic attitude towards the Ukrainian Catholic Church, which is now regarded by some Vatican politicians as a nuisance in their political bargaining with Moscow, also was strongly criticised by His Beatitude at that Synod. We quote a substantial part of that historical address as it was related by the press:

"Some Fathers might prefer that I speak of something related to the Orient, because the exotic oriental things attract vehemently

the minds of the Western Fathers. Indeed there are many singular things and worthy of attention even in the Orient in reference to justice. Nevertheless, the situation of today, as we already mentioned, is very sad".

"Our mind is primarily occupied with Catholic Church of the Ukrainians, whose condition of today faces the "to be or not be", as it has already been explained by other speakers".

"During the first world war, Ukraine regained its independence, but after a few years, with the incoming of Communism, was occupied by the Soviets. Our Church was destroyed in a bloody manner, as all the Hierarchy was thrown in prison and hundreds of Priests and thousands of faithful were driven by force into Russian Orthodoxy. And such a grave injustice still triumphs. The Catholic Ukrainians, who had sacrificed mountains of bodies and shed rivers of blood for the Catholic Faith and their fidelity to the Holy See, even now are undergoing a very terrible persecution, but what is worse, they are defended by no one. From the beginning of history, I don't know of any people who have suffered as much as Ukrainians.

They, who were 55 million, because of battles, raids, starvation, and religious persecution, since the beginning of the first world war lost ten million people. The Soviet regime since long ago has put an end to our activity, and all our Eparchies have been suppressed".

"Our Catholic faithful, prohibited from making any celebration



HRYHORIJ KHOMYSHYN
Bishop of Stanislaviv (now Ivano-Frankivsk). Died in Russian prison 17. Jan. 1947. MARTYR FOR THE FAITH.

of our Liturgy and administering the Sacraments, must descend into the catacombs. Thousands of thousands of faithful, priests and bishops have been thrown in prison and deported to the polar regions of Siberia. Now, however, because of diplomatic negotiations, the Ukrainian Catholics, who as martyrs and confessors suffered so much and so many things, are put aside like fastidious witnesses of past evils".

"In recent letters and communications, our faithful lament: "Why have we suffered so much?

Where is justice to be found?" For the ecclesiastical diplomacy, we have been considered an impediment. "Cardinal Slipyj does not do anything for his Church". And what can he do? An intercession was made by the Vatican on behalf of the Latin Catholics, but the six million faithful Ukrainians who have suffered religious persecution have been ignored".

"When the Muscovite patriarch, Pimen, in an electoral synod clearly declared that the union



THEODORE ROMZA

Bishop of Mukachiv and Uzhorod in Carpatho-Ukraine. Died after an "Accident" with the Russian armoured car on 1st Nov. 1947.

MARTYR FOR THE FAITH.

of Brest was annulled, not one of the Vatican delegates present protested".

"The creation of an Ukrainian Patriarchate, proposed during the second Vatican Council, has been denied. The delegation of the Basilian sisters from Ukraine was not admitted to the general chapter. Bishops and priests are converted to the Latin rite. It is amazing that the Soviets have raised a very high voice against colonialism while they themselves oppress their people. In the synod we also heard about the diabolic manners of exterminating the defeated nations, and about the evils that the Poles have suffered because of the same oppressors. From the bottom of our hearts we must have sympathy for them. And yet, in no way has it been conceded that in the communist and Catholic Poland half a million of Ukrainians have been deprived of their most basic rights, expelled from their domiciles and indeed they cannot even call themselves Ukrainians.. "Leben und leben lassen", to live and let live, must be a supreme law".

"Three dioceses of ours in Poland have been without a bishop for 30 years, and not even an auxiliary bishop has been installed; and not one Ukrainian priest has been admitted to this synod".

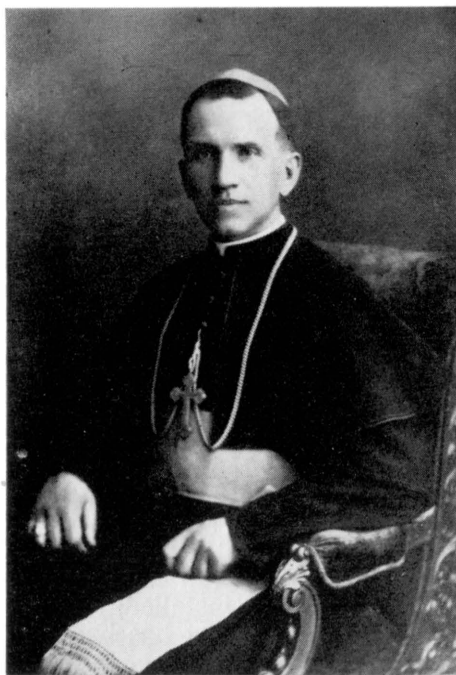
"On the other hand, the Ukrainian Orthodox have four bishops in Poland, and are to receive three more. Therefore our people complain that they have lost everything, the rite and the discipline, while the Orthodox have kept everything".

"In Czechoslovakia the diocese

of Priashiv, which was Ukrainian, has been lost”.

“One of the most eminent cardinals was astonishing that Ukrainians who have been treated so badly and unjustly, have nevertheless remained Catholic”...

To conclude, we quote from the “White Book on the Religious Persecution in Ukraine”, Rome, 1953: “The Ukrainian Catholics are now living under violent persecution.



NYKYTA BUDKA

First Apostolic Exarch for Ukrainian Catholics in Canada in 1912-1926. Then Auxiliary Bishop of Lviv, Western Ukraine. Imprisoned in 1945. Died in Russian concentration camp 6. Oct. 1969.

MARTYR FOR THE FAITH.



MGR. PETRO VERHUN Apostolic Visitor for Ukrainian Catholics in Germany and Western Europe during the last world war. Imprisoned by Russians in 1945 and deported to Siberia. Died as a MARTYR FOR THE FAITH on 7. Febr. 1957. Pictured during his imprisonment).

They, who in the past gave proof of their firm attachment to their Faith and to Rome, await with confidence the day of freedom and Christian peace. When that day comes, the blood of their Martyrs and sufferings of the whole people will be the brightest glory of their country, bound forever to Rome”.

THE GROWTH AND STRENGTH OF THE UKRAINIAN CATHOLIC CHURCH IN THE FREE WORLD

Despite all the persecutions and hopes of her enemies, the Ukrainian Catholic Church is not dead! In Ukraine she is still alive and even growing underground, in the Catacombs. The number of Bishops and Priests is unknown to us. One of the underground Bishops, Most Rev. Vasyl Velychkowskyj, Bishop of Luck, who was arrested by Communists in 1969, after serving of 3 year's prison term "for illicit religious activity", was released in February, 1972 and expelled from Ukraine. Together with His Beatitude Archbishop Major, Cardinal J. Slipyj, Bishop Velychkowskyj is living witness to the vitality of the Ukrainian Catholic Church in Ukraine. These two Confessors of the Faith are present at this Eucharistic Congress.

In the free world, the Ukrainian Catholic Church strives not only for her own survival, but also tries to strengthen her position and prepare herself to help her Faithful in Ukraine, once the time is ripe.

In 15 years time (1988), Ukraine is going to celebrate her First Millennium of the official introduction of Christianity to Ukraine. It is a millennium of continuous defence of Ukrainian and Western Christian Civilisation against the invaders from Asia: Mongols, Tartars, Russians.

Thanks to the Apostolic See of Rome, and and especially to Pope Pius XII, two Metropolitan Sees: (in Canada and U. S. A.)

and 15 Eparchial Sees and Apostolic Exarchates have been instituted in the free world. This greatly helps the growth and vitality of the Ukrainian Catholic Church.

U. S. A.: The very first Apostolic Exarchate for Ukrainian Catholics in the Western world was instituted in the U. S. A., in Philadelphia, Pa., in 1907. In 1958 it was elevated to the rank of Metropolitan See with three Eparchies: in Philadelphia Pa., in Stamford, Conn. (1961), and Chicago, Ill. (1961).

Metropolitan: Archbishop Ambrose Senyshyn and Bishop Basil Losten, (1971).

Clergy: 113 secular, 10 religious.

Faithful: 167,085

Eparchy of Stamford, Conn.
Bishop Joseph Shmondiuk (1961).

Clergy: 54 secular 22 religious.
Faithful: 87,650

Eparchy of Chicago, Ill. Bishop Jaroslav Gabro (1961).

Clergy: 39 secular, 9 religious.
Faithful: 29,841

CANADA: Apostolic Exarchate instituted in 1912, Metropolitan See: Winnipeg Man. (1956).

Metropolitan: Archbishop Maxime Hermaniuk (1956).

Clergy: 44 secular, 13 religious.
Faithful: 60,000

Eparchy of Edmonton, Alberta. (1948), Bishop Neil Savaryn.

Clergy: 41 secular, 20 religious.
Faithful: 55,221

Eparchy of Toronto, Ont.
(1956), Bishop Isidore Boreckyj.

Clergy: 73 secular, 31 religious.
Faithful: 55,000

Eparchy of Saskatoon, Sask.
(1956), Bishop Andrew Boreckyj.

Clergy: 24 secular, 16 religious.
Faithful: 55,000

BRASIL: Apostolic Exarchate
since 1958. Bishop Jose Martynec,
and Bishop Efrem Krywyj, (1972).

Clergy: 8 secular, 37 religious.
Faithful: 125,000

Ukrainian emigration to Brazil
started 90 years ago. In 1972,
the Apostolic Exarchate was elevated
to the rank of Eparchy but
incorporated into the Latin Rite
Archdiocese of Curitiba. This is
against the Rights of the Ukrainian
Catholic Church and of
Eastern Churches in general.

ARGENTINA: Ukrainian emigration
to Argentina since 1895.
Apostolic Exarchate created in
1961. Bishop Andrew Sapelak.

Clergy: 9 secular, 9 religious.

Faithful: 120,000

VENEZUELA: One Parish.

Faithful: 5,000

AUSTRALIA: Apostolic Exarchate
(1958), Bishop Ivan Prasko,
in Melbourne.

Clergy: 9 secular, 3 religious.

Faithful: 23,000

AUSTRIA: Apostolic Exarchate
(1958). Nominal Exarch, Cardinal
F. Koening of Vienna.

Clergy: 5

Faithful: 4,000

GERMANY: Apostolic Exarchate
(1959), Bishop Platon Kornylak.

Clergy: 24 secular, 4 religious.

Faithful: 20,000

FRANCE: Apostolic Exarchate
(1960), Bishop Vladimir Malanchuk.

Clergy: 15 secular.

Faithful: 37,000

ENGLAND: Apostolic Exarchate
(1956). Bishop Augustine Horniak.

Clergy: 15 secular, 2 religious.

Faithful: 25,000

WESTERN EUROPE: There are
Ukrainian Catholics scattered in
all other countries in Western
Europe. For them there is an
Apostolic Visitor, who resides in
Rome (since 1948 Archbishop
I. Buchko), from 1972 Mgr. M. S.
Marusyn. Ukrainian Catholics in
Switzerland, Scandinavian and
Benelux countries: 10,000. Clergy:
Secular and religious: 10.

YUGOSLAVIA: There are some
60,000 Ukrainian Catholics in
Yugoslavia: they migrated to that
country about 200 years ago. Two
Bishops: Gabriel Bukatko and
Joachim Segedi and some 50
Priests look after their spiritual
welfare.

CZECHOSLOVAKIA: There are
about 200,000 Catholics of Ukrainian
(Byzantine) Rite, mostly
Ukrainians with a small group of
Slovaks.

Bishop P. Goydych died a saintly
death in a Communist prison, as
a Martyr of the Faith in 1960,
and Bishop Vasyl Hopko, after
serving a 17 year's term in prison,
was released in 1968 but
now, alas, he is impeded in the
exercise of his Pastoral duties by
the small Communist-backed and
chauvinistic Slovak minority.

POLAND: There are some
500,000 Ukrainian Catholics in
Communist Poland. They have

been deported from their native land in Lemkivshchyna, Cholmshchyna and Pidlasha, the most Western parts of Ukrainian soil which had been given by "generous" Russians to Poland after the last World War. Although the Latin Rite Catholic Church in Poland enjoys some kind of religious freedom, the same was denied by Polish Communist Government and by the Latin Rite Catholic Hierarchy, to the Ukrainian Rite Catholics. The Ukrainian Catholic churches have been demolished, or turned into Latin Rite churches, or given to the Orthodox. There are in Poland about 30 Ukrainian Catholic Priests who persistently try to satisfy the wishes of the Faithful and celebrate in the Ukrainian Rite, but there is not the slightest sign of freedom, and even lack of co-operation by the local Latin Rite Hierarchy. It is a pity that, after so many years of political bargaining and manoeuvring by the Roman Curia with the Polish Government, there is not in Poland a single Ukrainian Catholic Bishop who might look after the spiritual needs of so many Faithful of the Ukrainian Rite.

ROME: The centre of ecclesiastical and religious life of Ukrainian Catholics is now in Rome, where there are: St. Josaphat's Seminary, with 23 students (in 1972), the Ukrainian Catholic University of St. Clement, and St. Sophia's Church, the Ukrainian Minor Seminary with 77 students (1972), the Ukrainian Catholic Parish at Piazza Madonna Dei Monti with

a beautiful church and museum, the General Curias of the Basilian Nuns and Monks, and the General Curia of the Sisters Servants of Mary Immaculate, and the Monastery of Studite Monks — the Studion — in Castelgandolfo.

By Divine Providence over 1½ million Ukrainian Catholics have been compelled to emigrate in order to be spokesmen and defenders of their persecuted Church and enslaved brethren in Ukraine, and to work for the restoration of Christianity in Ukraine. This is why besides the Congress Motto: "Love one another as I have loved you" the additional Ukrainian motto of this Congress is: FOR CHRISTIAN UKRAINE!

For nearly one thousand years, Ukraine has been a Christian Nation, with her national Rite and her own way of worship. The enemies of God and of the Ukrainian Nation have tried for the last fifty years to eradicate this Faith from the soul of the Ukrainian People and to sever her allegiance to Rome. But the Ukrainians do not surrender. They fight for their Rights and pray to the Almighty God and the Eucharistic Christ for the restoration of freedom to millions of Christians enslaved by godless Communists behind the Iron Curtain in the prison of the Soviet Union.

We, Ukrainians, strongly believe that Ukraine will celebrate the millennium of her Christianity as a Free Nation. We also hope to be able at that time to invite you again to a similar Eucharistic Congress in A FREE UKRAINE!

A PASTORAL LETTER OF THE PERMANENT SYNOD OF THE UKRAINIAN CATHOLIC CHURCH

Beloved Brothers and Sisters in Christ.

In concluding the first session of the Permanent Synod of the Ukrainian Catholic Church, during which so many important aspects of the life of our Church were considered, we leave you with this solemn plea. We appeal to you at a time of singular national grief for fraternal help in our defensive stand against the persecution of the Church in Ukraine and thus the destruction of our spiritual and cultural heritage itself. We are particularly concerned about those, who, in the defence of the Church, have become the very target of persecution and denigration by an atheistic regime.

The need of help for our Church in Ukraine is greater today than ever before. A godless regime, and with it the Russian Orthodox Church, has started a new and intensive campaign in the free world, especially among Ecumenical circles to justify the wanton annihilation of the Ukrainian Catholic Church.

They are attempting to seduce the free and Christian world into believing a blatant lie.

Their present tactic and argument relates to the so-called Synod of Lviv in 1946, which, composed of a handful of Ukrainian Catholic priests and lay people terrorized by police, broke the Union with the Apostolic See. Virtually, they were forced

to defer to the jurisdiction of the Patriarch of Moscow, as if it were a spontaneous expression of the free will of Ukrainian Catholics to return to "the bosom of their Mother—the Russian Orthodox Church". It is given, fallaciously, as an historical fact that our Union in Brest in 1596 was forcible.

More than this, what adds salt to the wound, is the claim by the Soviet Regime and the Russian Orthodox Church that the Ukrainian Catholic bishops, priests, nuns, monks and faithful, who were arrested during this "return", were imprisoned, not because of their religious belief, but because of some fictional collaboration with the enemy of Soviet Union during the last war!

In the light of the perpetration of such outrageous and insulting falsehood, we are forced to speak up. This crime against our Church is among the most merciless—yet most easily ignored—in the world today. It does not seem to matter that the lie triumphs, that a nation of some 50 millions is forgotten and that a godless regime is able to blind those who are free. More than many other great causes in the world, ours of the free Church for Ukraine is cruelly forgotten.

While pleading freedom for the Ukrainian Catholic Church we must not, and do not, forget the similar situation of others who share this plight. The Ukrainian

Autocephalic Orthodox Church, primarily, and other believers, were as ruthlessly and violently liquidated by the same Soviet Regime. They, in equal measure, deserve the freedom of conscience for which, we all say, we stand.

One of the newer forms of Soviet oppression concentrates on the lay bearers of Ukrainian spirituality and culture. It is no secret that each day a greater number of young intellectuals — writers, scientists, artists — is being arrested for the expression of their beliefs. Simple as it may appear, even the claim by these modern martyrs, that one has a right to his mother language, is treated as a crime against the State.

Faced with this blatant negation of all that a Christian is supposed to cherish, how can we be silent? Who can speak, who will speak for those that are silenced, if we do not?

Therefore, in support of the Ukrainian Catholic Church and of our persecuted brothers in Ukraine, we ask all our Bishops for the following:

1. To proclaim the whole month of July as the time of special and urgent prayer for the freedom of Christian Churches in Ukraine. On Sunday, July 30th, Holy Liturgy should be celebrated, and the Panachyda (Requiem Service) held, for all victims who died in defence of the rights of the Ukrainian Church and Nation.

2. To appeal to the conscience of the free world, and especially to the United Nations Organisation, for restoration of religious freedom for all religions and for all beliefs in Ukraine; to stop

the persecution and repression of priests, believers, and of the defenders and bearers of the Ukrainian culture.

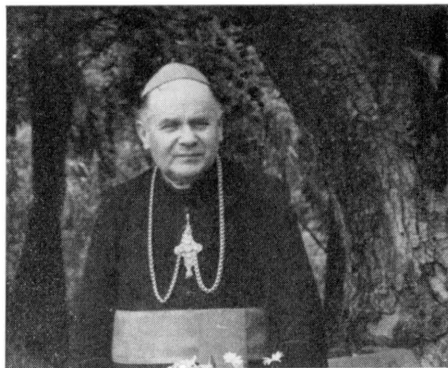
3. To inform the free world about these persecutions and repressions, and to deny the false propaganda of the godless regime and its agents about the Ukrainian Catholic Church and the Ukrainian Nation.

God bless you and be with all of you!

Rome, June the 8, 1972.

*The Permanent Synod of the
Ukrainian Catholic Church under
the leadership of Archbishop
Major Cardinal Joseph Slipyj*

* o *



VASIL HOPKO

Auxiliary Bishop of Priashiv Carpatho-Ukraine imprisoned by Communist Czechoslovak regime in 1950. Released from prison in 1968. Now impeded from his pastoral duties. CONFESSOR OF THE FAITH.

THE UKRAINIAN CATHOLIC CHURCH IN AUSTRALIA

Ukrainian immigration to Australia started after the last World War in 1948. There are some 40,000 Ukrainians in this country: 23,000 Catholics and the rest are Orthodox.

Ukrainian migrants are living mostly in the State Capital cities, occupied in industry and different professions. Most of them are possessing their own houses and businesses.

In order to practice their Ukrainian Rite and cultural inheri-

tance of their native country, Ukrainian Catholics and Orthodox alike, built their own churches. There are 12 Ukrainian Catholic Churches in Australia, served by 11 Priests and one Bishop, the Apostolic Exarch, the Most Rev. Ivan Prasko, in Melbourne.

There are two convents (Sydney and Melbourne) of the Sisters of St. Basil the Great (O. S. B. M.), with eight nuns from Argentina, working in Sunday Schools and engaging in charitable works.



THE UKRAINIAN CATHOLIC CLERGY IN AUSTRALIA WITH THEIR BISHOP IVAN PRASKO, APOSTOLIC EXARCH (in the middle of the front row).



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CANBERRA Ukrainian Catholic Presbytery, 2 Miller Street, O'Connor, ACT. 2601. Telephone: 470 869.

P. S. TO THE READER

While this Eucharistic Congress is in progress, there are millions of Catholics in Ukraine, who have been denied the right to express publicly their Faith in the Eucharistic Christ and who are forced into Catacombs. These few lines have been written in order to make you aware of their fate. The Author hopes that you will give thanks to the Almighty God for the priceless gift of personal, religious and national freedom, which you and your country are enjoying. He also hopes that you will contribute with your prayer and action to help to re-gain these very freedoms by those Ukrainians who pay for them the greatest price: their lives.

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Fr. I. Szewciw

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Rome, Chapel of the Ukrainian Seminary, 1.11.1963.
Ukrainian Catholic Hierarchy from all countries
with His Beatitude Archbishop Major Cardinal Joseph Slipyj.

