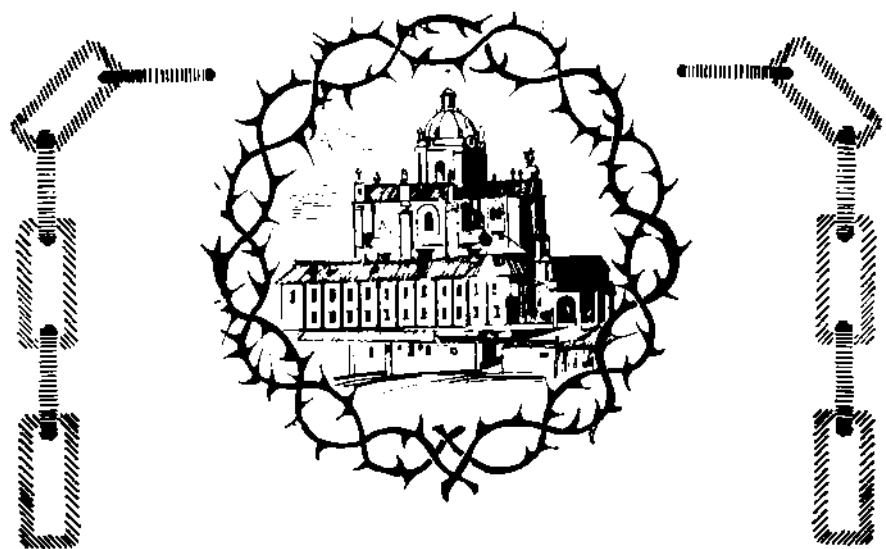


SHEPHERD IN CHAINS



PERSECUTION OF THE UKRAINIAN
CATHOLIC CHURCH

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INTRODUCTION

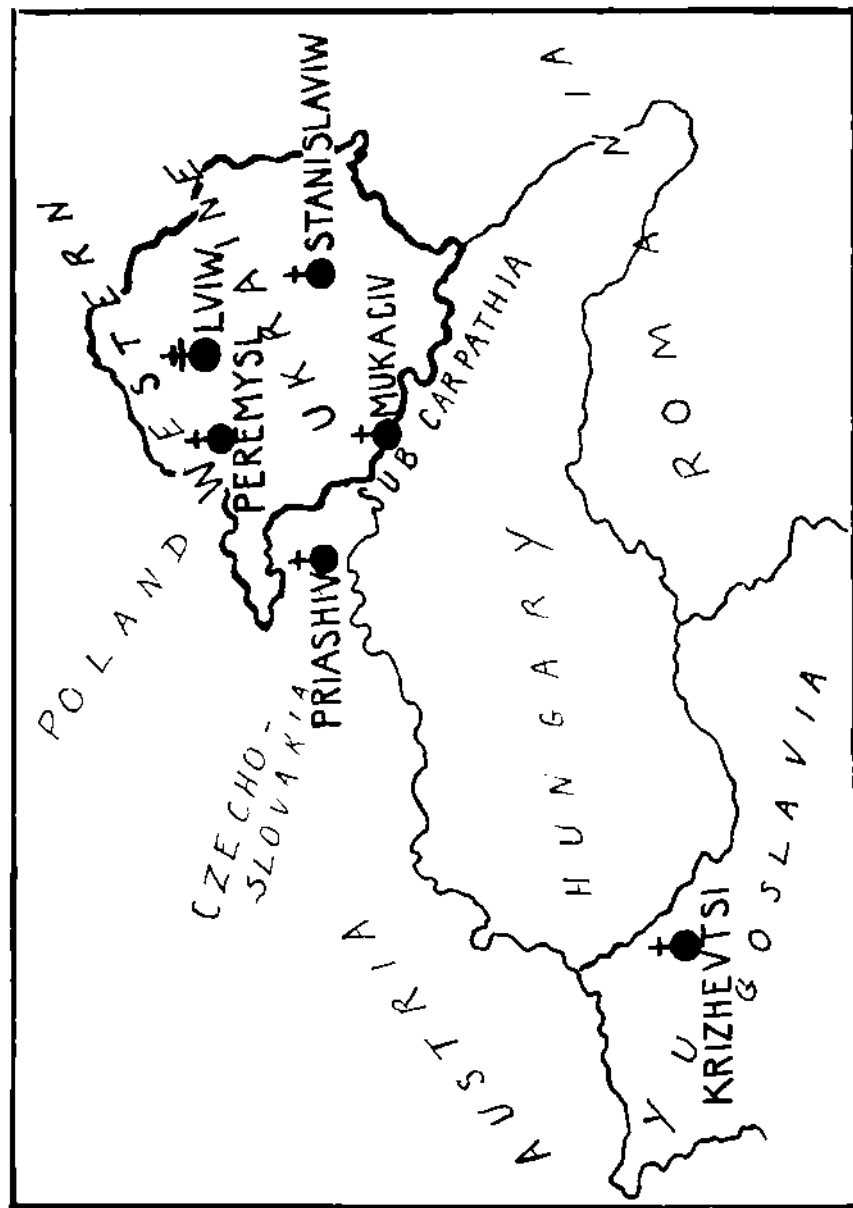
PERSECUTION OF UKRAINIAN CATHOLICS UNDER SOVIET RULE

On February 17, 1962, Ukrainian Catholics throughout the free world observed the 70th birthday of the Most Reverend Joseph Slipy, Archbishop of L'viv and Metropolitan of Ukrainian Catholics in Western Ukraine. This outstanding churchman and servant of God is perhaps the greatest living martyr and victim of the ruthless and inhuman system which Communist Russia has imposed upon Ukraine and the Ukrainian people. For, unlike any other churchman in modern history, Archbishop Slipy has been condemned three consecutive times to hard labor by the Soviet courts for refusing to abandon the Catholic Faith and his enslaved Ukrainian people. Since April 11, 1945, he has been a prisoner of the Kremlin, and since that time he has been in many Soviet dungeons and slave labor camps. As of today, he is still being held as a dangerous "criminal," traitor and an outcast in Siberia, despite the fact that Khrushchev and his emissaries loudly proclaim that there is freedom of religion in the USSR, and no one is persecuted and punished for his religious beliefs.

Rarely does one find in the annals of the Catholic Church confessors of the Faith who endure punishment which lasted for years or even decades as is now the case of Archbishop Joseph Slipy. The early martyrs were fed to the beasts, tortured, stoned and crucified, but all these methods of torture did not last over an extended period of time. Archbishop Slipy has been imprisoned continuously for seventeen years, suffering hardships and inhuman treatment by the godless Communist regime of Moscow.

Among the 60,000,000 Catholics who today are suffering under the yoke of Communism, the first were 5,000,000 Ukrainian Catholics, who in defense of the Faith had to endure suffering and persecution.

Since 1945 the Ukrainian Catholic Church has been reduced



The above shows the Sees of the Ukrainian Catholic Church in Europe prior to Communist suppression

PASTORAL LETTER
of the
UKRAINIAN CATHOLIC HIERARCHY IN THE FREE WORLD
on the occasion of the
SEVENTIETH BIRTHDAY
OF HIS EXCELLENCY
THE MOST REVEREND JOSEPH SLIPY
ARCHBISHOP OF LVIW, METROPOLITAN OF HALYCH

† **MAXIME HERMANIUK, CSSR, D.D.**
ARCHBISHOP OF WINNIPEG AND METROPOLITAN
OF UKRAINIAN CATHOLICS IN CANADA

† **AMBROSE SENYSHYN, OSBM, D.D.**
ARCHBISHOP OF PHILADELPHIA AND METROPOLITAN
OF UKRAINIAN CATHOLICS IN THE U.S.A.

† **JOHN BUCZKO, D.D.**
ARCHBISHOP OF LEUCADIA AND APOSTOLIC VISITATOR
FOR UKRAINIANS OF WESTERN EUROPE

† **NEIL SAVARYN, OSBM, D.D.**
BISHOP OF EDMONTON, CANADA

† **ISIDORE BORECKY, D.D.**
BISHOP OF TORONTO, CANADA

† **ANDREW ROBORECKI, D.D.**
BISHOP OF SASKATOON, CANADA

† **JOSEPH M. SCHMONDIUK, D.D.**
BISHOP OF STAMFORD, U.S.A.

guages and mastered German, French, Italian, Russian and English. All these subjects were attended to with diligence and proved to be an excellent preparation for his labors in Christ's vineyard, particularly in those fields in which the Church had most need — in the training of as many highly educated candidates for the priesthood as possible and in the development of theological studies — especially in those branches which were important for better mutual understanding between East and West.

METROPOLITAN SLIPY — THEOLOGIAN, ORGANIZER AND AUTHOR

After this thorough preparation, the young scholar returned to his archdiocese where he was assigned in 1922 by Metropolitan Sheptitsky to be professor of dogmatic theology in the School of Theology of the Seminary of L'viv. In the following year he became one of the organizers of the Scientific Theological Society and founded the theological quarterly "Bohosloviya" (Theology); and he became its chief editor — an office he kept until the publication was liquidated by the bolsheviks. The society and publication as well as his teaching became his principal occupations; and in great measure these contributed to the progress of the theological education of our priesthood, as well as to the Catholic Church in general.

In 1926 Metropolitan Sheptitsky appointed the eminent theologian and outstanding organizer, Father Slipy, to be the rector of the Seminary; and the Scientific Theological Society elected him to be their presiding officer. In both positions he proved to be truly a man of great learning as well as an indefatigable laborer for the welfare of his Church and People. For his distinguished services in education, the oldest Ukrainian intellectual organization, the Shevchenko Scientific Society, invited him in 1930 to become a member. Meanwhile, in 1928 Metropolitan Sheptitsky assigned him the task of organizing a theological academy along the lines of the universities of Western Europe. He was appointed by the Metropolitan to be its first rector, an office which still more manifested his tremendous pedagogical and organizational skills. Both prior to this new post and during it he also undertook frequent journeys to Western European countries where he visited Catholic educational institutions, observed their procedures and systems, and then introduced their strongest points into the Theological Academy. His last such trip was to England in 1935.

In addition, from 1929 on, he was the co-editor of "Niva" (The Soil), a monthly organ for clergy. Furthermore, he was co-writer

of the "Velehrad Acts" plus other domestic and foreign publications which dealt with theology and the problem of Church Unity.

Church Unity was always a subject that interested him and his predecessor, Metropolitan Sheptitsky. Father Rector Slipy continually participated in unity meetings such as those held at Velehrad, Prague and Pinsk at which he delivered lectures. In addition he organized and presided over a similar gathering held at L'viv. Following the example of Metropolitan Sheptitsky, he maintained friendly relations with our Orthodox brethren who also were interested in the return to unity and who studied the causes of church disharmony.

Another of Father Slipy's interests was that of looking for and collecting old specimens of liturgical art, decoration and typography. Frequently such precious articles were to be found in the churches and homes of Halychyna (Western Ukraine). He acquired many such treasures and presented them for permanence and safe-keeping to a museum he established and supervised at the Seminary of L'viv.

In the midst of his energetic labors, widespread interests and great plans for the expansion of the Theological Academy into a full Catholic university came World War II.

METROPOLITAN SLIPY AS CONFESSOR

In 1939, during the bolshevik occupation, Metropolitan Sheptitsky, poor in health and advanced in years, requested that the Holy See grant him an auxiliary bishop with coadjutor rights. For this office he suggested Reverend Rector Slipy as the best candidate. Metropolitan Sheptitsky held his close co-worker in high esteem for his deep piety, arduous labors, organizational ability and broad erudition. On November 25, 1939, the Apostolic See nominated Father Rector Slipy archbishop with the right of succession to the Archdiocese and Metropolitan See of Halych.

The archepiscopal consecration was observed secretly in the Metropolitan's private chapel on December 22, 1939, the Feast of the Immaculate Conception of the Blessed Virgin Mary according to the Julian Calendar. The consecrators were Their Excellencies, Metropolitan Sheptitsky, Bishop Nicetas Budka and Bishop Nicholas Charnetsky. The circumstances of this event were indicative of the great cross Divine Providence was placing upon the shoulders of Archbishop Slipy. Of this he was fully aware. His road to Calvary began with the very first occupation of Halychyna and almost ended with the retreat of the bolsheviks during the German-Russian battles. Miraculously he was rescued from being

shot. "The NKVDs tore off my cassock. We made an act of contrition and awaited death," wrote the Archbishop.

The Lord, however, had prepared for him a full chalice which was destined not to be drained then and which, to the present day, brims over. After the death of Metropolitan Andrew Sheptitsky on Nov. 1, 1944, Archbishop Slipy assumed his duties in the Metropolitan See of Halych with the consent of the Apostolic See. For a few months it was a time of waiting; but soon the godless forces began their attacks upon the Ukrainian Catholic Church. They were initiated with a disgraceful brochure which maligned the late Metropolitan Sheptitsky whose memory was highly regarded and of whom Pope Pius XII said in 1952: "His memory will become forever a blessing in Christ's Church, which will safeguard the memory of his fervent zeal for the salvation of souls and of his constant courage in the defense of this nation." (A.A.S v. XLIV 1952, p. 877).

On April 11, 1945, shortly after the appearance of this printed slander (April 6, 1945), the Soviets arrested Metropolitan Slipy, together with all the other bishops of the Province of Halych: Bishop Gregory Khomyshyn, Bishop Ivan Latyshevsky, Bishop Nicholas Charnetsky, CSSR, and Bishop Nykyta Budka. Later on Bishop Josaphat Kocylowsky, OSBM, and Bishop Gregory Lakota were also imprisoned. Of these incidents the Supreme Pontiff, Pope Pius XII wrote in his encyclical, "Orientales Ecclesias" of December 15, 1952: ". . . We sadly turn Our thoughts and affection to a people, truly dear to Us, namely, to the people of Ukraine, among whom are not a few of the faithful, who look towards Rome with immense desire and earnest love, and venerate this Apostolic See as the center of Christianity and as the infallible teacher of Christian truth by reason of the mandate of Jesus Christ. This people, nevertheless, as We have learned with overwhelming grief, are oppressed in no smaller degree with persecution and find themselves already for some time in a situation no less grave than the other peoples . . . In a special way We would recall the memory of those Bishops of the Oriental Rite,¹ who were among the first in the defense of their religion to endure hardship, affliction and outrage; who, transported to the city of Kiev, were tried there and condemned to various punishments — in the city of Kiev, We say, whence once shone forth throughout all those regions the light of

¹ Regarding additional bishops: in 1947 the Communists murdered Bishop Theodore Romza of Uzhorod, Carpathian Ukraine; in 1950 Bishops Paul Gajdich, OSBM, and Basil Hopko of Pryashiv, Czechoslovakia, were imprisoned. In 1951 Bishop Gajdich was condemned to forced labor for life; Bishop Hopko is in a concentration camp.

Christian doctrine, and whence Christian worship was propagated. Some of these have already met a glorious death, and so, as one may hope, from the abode of heavenly blessedness, which they enjoy, lovingly look down upon their sons and their companions in their unarmed struggle, and implore for them the all-powerful protection of God . . ." In March 1946 at Kiev, Metropolitan Slipy was sentenced for a term of eight years to a prison in the Siberian wastelands.

GOLGOTHA OF METROPOLITAN SLIPY

We do not know in detail what trials and terrors Metropolitan Slipy has had to endure. For many years nothing was heard of or from him. About ten years ago there was a rumor — most likely one released by the Soviet regime itself — that he had died. But later this was learned to be false; and information came that he was alive, and, though he was sent to hard labor, he maintained a spirit of fortitude and even uplifted those suffering with him. It was hoped that after serving his eight-year sentence he would be released in 1954. But this did not come to pass. News came of his being tried again, in Moscow, then, later in Kiev, where he was tried and sentenced anew for so-called crimes against the Muscovite government. The government demanded that he make a public break from the Holy See of Rome and transfer his allegiance to Soviet Orthodoxy. In fact he was diabolically tempted — as was Jesus Christ tempted by diabolical cunning — with the offer of various high positions, on condition that he merely reject his Catholic Church. Neither tortures, a triple sentence, nor imprisonment have caused him to deny his faith — an act which would please the Soviet regime very much. As did St. Paul and the early martyrs and confessors, so does he bear all: "In all things we suffer tribulation, but are not distressed. We are straightened: but are not destitute. We suffer persecution: but are not forsaken. We are cast down: but we perish not. For we who live are always delivered unto death for Jesus' sake: that the life also of Jesus may be manifest in our mortal flesh" (2 Corinthians 4: 8-9, 11).

During the next seven-year term of imprisonment in Siberia, specifically in 1957, the Fortieth Anniversary of Metropolitan Slipy's Priesthood occurred. The Ukrainian Catholic faithful in the free world decided to keep their feelings from public notice lest any demonstration or statement increase the trials he had to bear in slavery. The event was observed in quiet prayer for his intention. However, the Holy Father, Pope Pius XII, desired to express



The above map shows the Sees of the Ukrainian Catholic Church in the free world. The



the double-barred crosses indicate the Metropolitan Sees of Philadelphia and Winnipeg.

his paternal solicitude and regard for the Metropolitan-Martyr. On Christmas of 1957 His Holiness released an apostolic statement with greetings, good wishes and blessing to

“Venerable Brother, Joseph Slipy,
Metropolitan of Halych,
Archbishop of Lviw, Bishop of Kamyanets
from

POPE PIUS XII

Venerable Brother, Greetings and Apostolic Blessings!

The fortieth anniversary of your priesthood which recently occurred gives Us the opportunity to express to You Our love and respect and Our concern to comfort You in exile in the midst of Your suffering. We know that upon the completion of eighteen years of the priesthood You accepted and zealously fulfilled Your pastoral service in the Lviw Eparchy, first as Auxiliary Coadjutor with rights of succession with the consent of the Archbishop Ordinary. Because of your fidelity to this Apostolic See You were sentenced to imprisonment and thus forced to leave your faithful flock. Then you were imprisoned in various prisons and finally carried off to Siberia where you now are in far-away place, Maklakovo, laboring as a servant and guard at a home for the handicapped. Therefore, We express Our heartfelt gratitude to You, Venerable Brother, for the zealous fulfillment of Your priestly and pastoral office at the cost of freedom; and because You chose ‘to carry disgrace for the name of Jesus,’ We arduously implore the Divine Infant Jesus to graciously comfort and strengthen Your soul in the midst of many discomforts and unpleasantness. Meanwhile as a sign of certain heavenly protection and Our particular affection We bestow upon You, Venerable Brother, with Our whole heart, Our Apostolic Benediction.

Given in Rome at Saint Peter’s, on the 25th day of the month of December on the Nativity of Our Lord Jesus Christ, in the year 1957, during the nineteenth year of Our reign as Supreme Pontiff.

POPE PIUS XII.”

(Uryadoviy Veesnyk A. V. 1959, No. 1-3, p. 38-40)

We regret that we do not have an answer from the most eminent addressee about receiving this papal letter although we can guess that he received it, and that it was a great joy to him in his sad state.

METROPOLITAN SLIPY AS THE GOOD SHEPHERD

Great are the courage and the constancy in holy faith of Metropolitan Joseph Slipy, who as the "good shepherd gives his life for his flock" (John 10:11). He did not surrender before the godless government, did not deny his Catholic Church and did not betray his sheep. He was not afraid of suffering and with repugnance rejected the sly and treacherous promises of the atheistic government. He is aware that the eyes of his unfortunate faithful in the Ukraine, who are also persecuted because of their Faith, are turned to him. But not these alone: those whom he would want to win for Christ and for Church Unity also look to him. For this reason, he carries the burdensome chains of imprisonment, and these chains, according to the words of His Holiness, Pope Pius XII, will surely speak louder to the faithful and the unfaithful than the living word (Pro. Ecc.).

Although he is physically weak, he is, nevertheless, spiritually strong. He looks to the crucified Christ and is enraptured by the strength to endure all discomforts, and the physical and moral suffering to which he is subjected. Patiently, resigning himself to the will of God, he endures everything.

And Christ, our Divine High Priest, most certainly generously assists his faithful servant, so that he will emerge from his difficult battle crying out the words of St. Paul in his second Epistle to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me" (4:7-8).

And all of us, dearly beloved, having greeted our most Venerable Jubilarian on his 70th anniversary with best wishes, unite with him in those heartfelt feelings and thank the merciful God that he gave us so illustrious an Archbishop. Let us give thanks for all those graces which were granted to him by Our Lord throughout his life until now and let us ask Him to keep him for us and present him with the richest love for many years to come, until the triumph of Christ's kingdom in our native Ukraine and in the whole world.

On this day, on which we commemorate the birth of our suffering Archbishop, let us increase our humble petitions, so that these lofty Christ-like ideals, for which he suffers and offers himself as a supreme sacrifice, will all the sooner bloom. Let his fervent wish to see the Ukrainian nation united in one, holy, Catholic and apostolic Church, under the infallible guidance of the highest Supreme Pastor, come to pass.

Exalting the heroic efforts of our Metropolitan-Confessor before God and before the world, let us repeat, dearly beloved, our ardent crusade of prayer, so that God may grant a brighter future for our holy Church and for our Ukrainian nation. Let us bring to the attention of other nations the injustice which is perpetrated in our native land and let us ask their participation in our prayer-crusade for God-given and human rights for our Church and our nation. Let our voice be heard by the mighty nations of this world that often talk so much about the rights of man and liberty of nations and yet lack the courage to stand up and defend these rights for our nation. Let our voice also be heard by those that have put the chains of bondage on our people, so that they may realize and do penance for their evils. We turn to them together with our Bishop-Jubilarian with the words of Isaias the Prophet: "Mighty ones humble yourselves, because God is with us" (8:9).

"The grace of our Lord Jesus Christ, and the love of God and the Father, and the communion of the Holy Ghost, be with you all" (2 Cor. 13, 13).

Given in Winnipeg, Philadelphia, Rome, Edmonton, Toronto, Saskatoon, Stamford, Chicago, Melbourne, Munich, Paris, Curitiba, Buenos Aires, London, on the 17th day of February in the year of Our Lord 1962.

† MAXIME
Metropolitan-Archbishop

† JOHN
Archbishop

† ISIDORE
Bishop

† JOSEPH
Bishop

† JOHN
Bishop

† VOLODIMIR
Bishop

† ANDREW
Bishop

† AMBROSE
Metropolitan-Archbishop

† NEIL
Bishop

† ANDREW
Bishop

† JAROSLAV
Bishop

† PLATON
Bishop

† JOSEPH
Bishop

† AUGUSTINE
Bishop

PERSECUTION OF THE UKRAINIAN CATHOLIC CHURCH BY THE COMMUNISTS

April 11, 1962, will mark the date when, seventeen years ago, the godless and tyrannical regime of the Soviet Union openly began its campaign to liquidate the Ukrainian Catholic Church of the Eastern Rite and which it consequently suppressed by the use of forced police methods.

On April 11, 1945, the Soviet police arrested Metropolitan-Archbishop Joseph Slipy and five other Ukrainian bishops and later sentenced them from 5 to 10 years of imprisonment. Three bishops died either in prison or in Siberia. Two prelates, after a torturous imprisonment in concentration camps, returned to their native land so physically exhausted that they died soon after their arrival in Ukraine. Of the six, only Metropolitan Slipy survives.

In Carpathian Ukraine — at one time known as Sub-Carpathian Rus (from the ancient designation "Rus" for the present day Ukraine) — the Catholic Church of the Eastern Rite was entirely liquidated several years later.

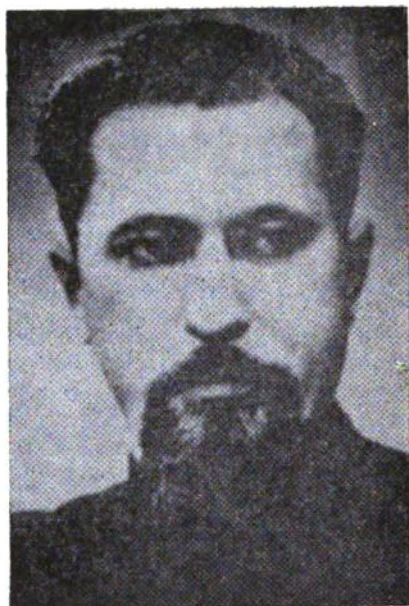
By bringing to mind the true facts concerning these events, we want to pay tribute to these heroic bishops, clergy and faithful, of the suffering Church, many of whom became martyrs for their Faith.

We would also like to bring to the attention of the free world the persecution of the Ukrainian Catholic Church by the bolsheviks and their oppression of the Ukrainian people.

Recalling these events is even more timely because of the Ecumenical Council which will take place this year. One of the aims of the Council is to effect a unity of all Christians. The Ukrainian Catholic Church is the largest group of Christians of the Eastern Rite which, a few centuries ago, returned to unity with the Apostolic See. Many suffered for being faithful to Her; today, they can stand as an example and encouragement to others separated from the Catholic Church to follow.



Bishop Nicholas Charnetsky, CSSR
Apostolic Visitator of Volyn. Elected:
January 1, 1931. Imprisoned: April
11, 1945. Died: April 2, 1959 in con-
finement in Lviv after 12 years im-
prisonment in Siberia.



Bishop Theodore Romza
Bishop of Mukachiv in Uzhhorod.
Elected: September 24, 1944. Died:
November 1, 1947 as a result of a de-
liberate collision perpetrated by the
communists on the road to the village
Lokhovo near Mukachiv.

tine-Slavonic Rite — developed and flourished until the fall of Austro-Hungary in 1918, during the period of Ukrainian independence in 1918-1919 and continued its work throughout the time of Polish rule up to 1939.

During this time until World War II, the Church was organized into a Metropolitan See in Lviw, which included the Archdiocese of Lviw and the dioceses of Peremyshl, and Stanyslaviw, with an Apostolic administration in Syanok. In Carpathian Ukraine, there was the diocese or eparchy of the Eastern Rite of Uzhorod-Mukachiv, and in Slovakia the diocese of Presov.

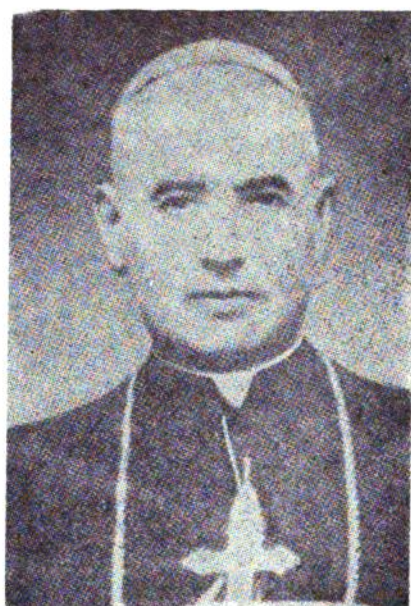
The Eastern Catholic Church in both Galicia and Carpathian Ukraine, and in the diocese of Pryashiv numbered 10 bishops, 2,950 diocesan priests, 520 priests in religious orders, 540 seminarians, 1,090 nuns, 4,283,000 faithful, 3,040 parishes, 4,440 churches and chapels, 195 religious houses, a theological academy in Lviv, 7 seminaries (including 2 religious), two theological journals and several other publications, a Catholic press and schools.

When, however, in the fall of 1939, the Soviets took over West-



Bishop Gregory Lakota

Auxiliary Bishop of Peremyshl. Elected: February 10, 1926. Imprisoned June 27, 1946 in Vorkuta. Died in Vorkuta, Siberia.



Bishop Ivan Latyshevsky

Auxiliary Bishop of Stanyslaviv. Elected: November 24, 1929. Imprisoned April 11, 1945. Died December 2, 1957, in Stanyslaviv after ten years imprisonment in Kazakhstan.

ern Ukraine, they immediately stopped the teaching of religion in all schools, closed down all seminaries, confiscated Church property, and prohibited all non-communist publications. And when, after the period of the German occupation, they came to Western Ukraine and Bukovyna for the second time in 1944, they openly began to suppress the Ukrainian Catholic Church.

Their method was systematic. First, they started a propaganda campaign against Rome, and the Brest-Litovsk Union and against the late Metropolitan Sheptytsky, who had died six months earlier on November 1, 1944. Then, on April 11, 1945, they imprisoned Metropolitan-Archbishop Joseph Slipy, who had succeeded Metropolitan Sheptytsky; his Auxiliary, Bishop Nicetas Budka; the Bishop of Stanyslaviw, Gregory Khomyshyn; his Auxiliary, Bishop Ivan Latyshevsky; and the Apostolic Visitor of Volynia, Bishop Nicholas Charnetsky, C.S.S.R., who lived then in Lviw.

Almost at the same time more arrests were made by the Soviets. The Apostolic Visitor for Ukrainian Catholics in Germany, Father Peter Verhun, was imprisoned, and in June, 1946, at the request of the Soviet police, the Polish Communist police arrested

After the imprisonment of the Bishops, numerous arrests of priests began.

The Soviet government staged a psuedo-synod at Lviw, March 8-10, 1946. No Catholic bishops participated. Proportionately a small number of priests were forced to attend the synod, with 12 lay participants. This psuedo-synod proclaimed a Union of the Ukrainian Catholic Church with the Orthodox Church under the rule of the Patriarchate of Moscow.

A protest made by 300 priests, representatives of the Ukrainian Catholic Church, was disregarded by the communist regime.

After the staged council, the bolshevik authorities forbade the existence of the Ukraine Catholic Church, and its parishes were forced to merge with the Orthodox Church. The arrests of Ukrainian Catholic priests continued. At least 800 priests were imprisoned. Many of them were sent to forced labor camps, and some were executed. Many of them have become martyrs, others continue to profess their faith secretly in a catacomb-like manner.

IN CARPATHIAN UKRAINE

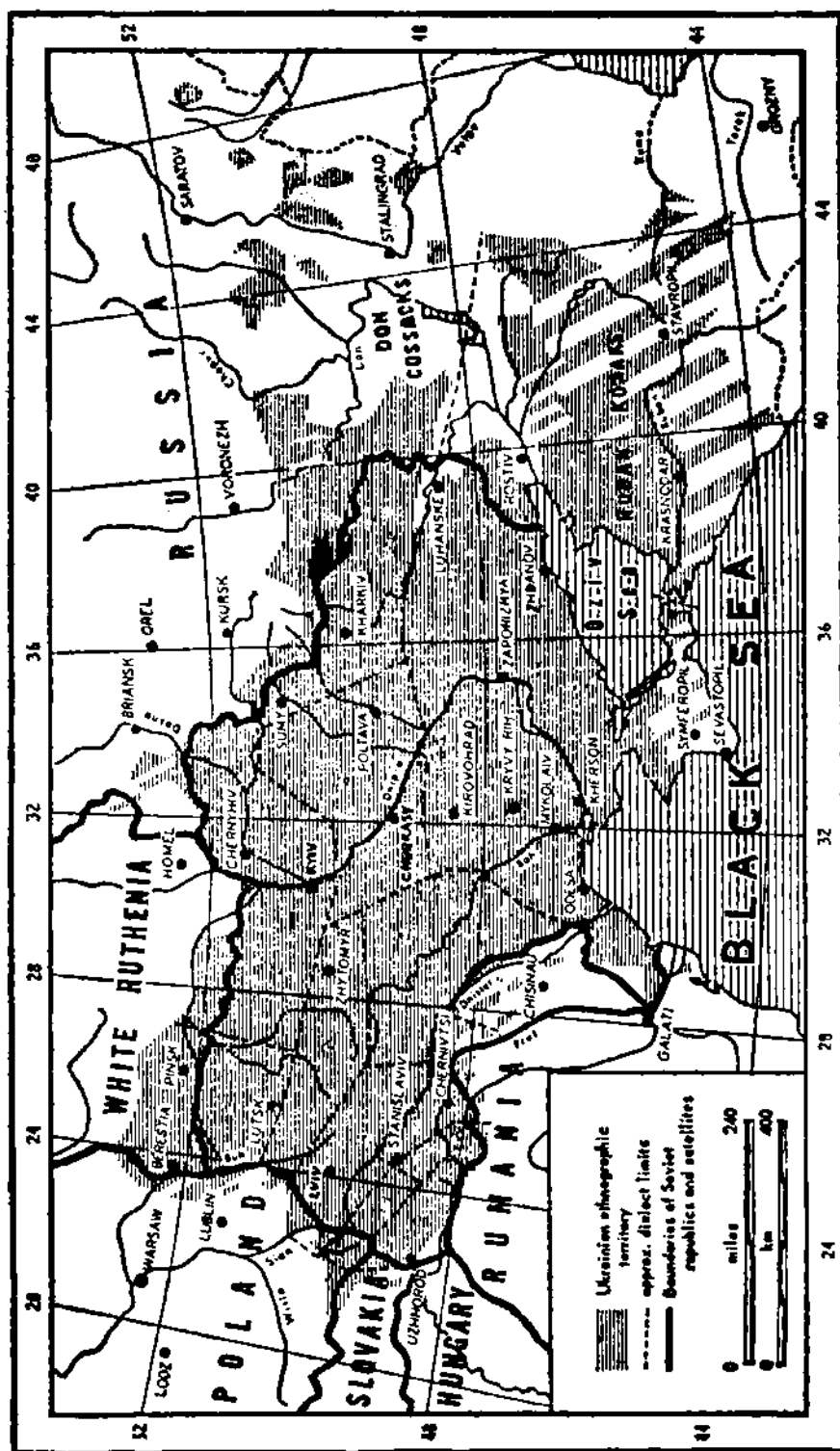
The Catholic Church of Eastern Rite in the Carpathian Ukraine was similarly oppressed. A truck with Soviet soldiers crashed into the carriage in which the Bishop of Uzhorod, Theodore Romzha, was riding. A soldier jumped off the truck and struck him with an iron bar. Bishop Romzha died later in a hospital. Many priests were arrested and sentenced and the faithful were forbidden by the communist regime (August 28, 1949) to be members of the Catholic Church of Eastern Rite.

IN THE PRYASHIV (PRESOV) AREA

In the Presov area in Eastern Czechoslovakia, Bishop Paul Gojdych, OSBM, was imprisoned March 28, 1950, and sentenced to life imprisonment (January 15, 1951), and his Auxiliary Bishop Basil Hopko, was sent to a forced labor camp. After interrogation and subjection to inhuman tortures, Bishop Paul Gojdych, OSBM, served his term imprisoned in Leopoldov, Slovakia, and died there on July 19, 1960, in the aureola of sanctity. Bishop Basil Hopko remains in the concentration camp in Slovakia till the present day.

Thus the Ukraine Catholic Church has been suppressed by the communist regime and formally outlawed. Membership in the Church is forbidden, although other churches are tolerated.

Yet, in spite of this persecution under the Communist regime, the Ukrainian Catholic Church continues to exist there in "catacombs" and in the hearts of the faithful.



Ethnographic Territory of Ukraine