

The Role of

# THE UKRAINIAN CATHOLIC CHURCH

in the

## FREE WORLD TODAY

by  
CLAYTON BARCLAY



His Eminence Joseph Cardinal Slipyj  
with His Holiness, the late Pope John XXIII

# AN ESSAY

by

## CLAYTON BARCLAY

Priest of  
St. Boniface, Manitoba

(September, 1966)

### CONTENTS

Author's Preface .....	3
I. Introduction .....	4
II. The Ukrainian Catholic Church in the Service of the Whole Church .....	4
III. The Church, Language and Culture .....	8
IV. Ukrainian Culture .....	9
V. The Language .....	10
VI. Solidarity with our Brothers in Ukraine .....	13
VII. Conclusion .....	16

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IMPRIMI POTES

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+ MAXIM,

Archbishop and Metropolitan of Winnipeg for the Ukrainians of Canada

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1. The first part of the document is a list of the names of the members of the committee who have been appointed to study the problem of the shortage of housing in the city of New York.

2. The second part of the document is a list of the names of the members of the committee who have been appointed to study the problem of the shortage of housing in the city of New York.

3. The third part of the document is a list of the names of the members of the committee who have been appointed to study the problem of the shortage of housing in the city of New York.

## AUTHOR'S PREFACE

It has been suggested to me that a word of introduction might be helpful to those readers who might ask themselves who the author of this essay is, and also, why a non-Ukrainian should write of the problems of the Ukrainian Church and people in the free world.

First, I would say that, in light of what the Second Vatican Council had to say about the great importance of the Eastern Churches within the Universal Church, it is only right and natural that all Catholics should do whatever is humanly possible to encourage Eastern-Rite Catholics to preserve their Churches in the difficult situations in which they find themselves today, especially in those countries which are overwhelmingly of the Latin Rite.

Secondly, because of my ministry in St. Boniface General Hospital, I found it necessary to study the Ukrainian language and Rite, in order to better serve our many Ukrainian patients. Through the kind efforts of my own Archbishop, the Most Rev. Maurice Baudoux, and with the gracious consent and encouragement of the Most Rev. Metropolitan Maxim Hermaniuk, permission was obtained for me from the Holy See to make use of the Ukrainian Rite as well as my own, in all aspects of the sacred ministry. I therefore have a strong affection for the Ukrainian people and their Church, and feel that I can speak with some knowledge and experience of the problems which they are facing in our times.

I should like to make it clear, however, that I in no way wish to set myself up as an authority in any of these matters, nor do I pretend to have found all the answers to the problems here discussed. I merely hope that this essay may make the Ukrainian Church and people better known and understood by those who perhaps have not had the opportunity to learn of these things.

The Second Vatican Council has written down many important principles for the renewal of the Universal Church. It is time now to make a serious study of these principles and begin putting them into effect.

If these humble words help some of those Ukrainians who do not read the Ukrainian language to find new confidence and pride in their Church and people, I shall have been amply rewarded. And if these words enable some of our Latin-Rite Catholics to better appreciate the position of the Ukrainian-Catholic Church in their midst, then my happiness could not be greater.

If I might be allowed, I should like to dedicate this little work to the revered memory of all those valiant and beloved pioneers, who laid the foundations of the Ukrainian Catholic Church in the new world.

Clayton Barclay, pr.

## **I. INTRODUCTION**

If the Canadian Government decided tomorrow that, from now on, it would be forbidden to speak, read or write the Ukrainian language in our country; or, that the Ukrainian Catholic Church would be amalgamated with the Latin-Rite Church and the Ukrainian Rite abolished — what would your reaction be? As a Ukrainian Catholic living in the free world, what would be your feelings in the face of such unwarranted interference in your personal freedom

Like most human beings, you would probably become very angry and join your fellow Ukrainian Catholics in fighting such a move with every ounce of your strength! You might even start an underground movement and have your priests celebrate the Divine Liturgy in secret. Perhaps some of the most apathetic Ukrainian Catholics would begin studying their language again and teaching it to their children.

No, it hardly seems possible that such a thing could happen in what we call the free world! And yet, stranger things have happened before!

It is very true that we are so used to our freedom, our security and our safety, that many of us do not appreciate how much it cost our ancestors to build such a society. Many of our fellow-citizens hardly ever vote, take little interest in politics or in their government and are content to be ruled by a few who take on these responsibilities. It is precisely such failure to make use of our rights as free citizens that paves the way to an easy take-over of power by ruthless men.

Similarly, there are too many Ukrainian Catholics who are uncaring and apathetic about their Church and the freedom it enjoys in our society. They do not seem to care about the centuries of struggle, persecution and bloodshed endured by their ancestors to preserve their faith and their own Ukrainian-Rite Church, not to mention their own language, traditions and culture. If such disinterest is allowed to continue, it might well mean the eventual disappearance of the Ukrainian Catholic Church, and, in view of the efforts of the Russian Communist government to destroy Ukraine as a nation, it might also well mean the disappearance of the Ukrainian people not only from the free world, but from their homeland as well!

This sounds exaggerated? Perhaps, but it is still very realistic! Nations, peoples and civilizations, once great, have disappeared from the face of the earth before, and they can do so again.

## **II. THE UKRAINIAN CATHOLIC CHURCH IN THE SERVICE OF THE WHOLE CHURCH**

1. The Second Vatican Council declared: "All Eastern Rite members should know and be convinced that they can and should always preserve their lawful liturgical rites and their established

way of life, and that these should not be altered, except by an appropriate and organic development. Easterners themselves should honour all these things with the greatest fidelity. Besides, they should acquire an even greater knowledge and a more exact use of them. If they have improperly fallen away from them because of circumstances of time or personage, LET THEM TAKE PAINS TO RETURN to their ancestral ways." (OE 6) (\*)

These words are quite clear. The Catholic Church wishes to preserve the many treasures of culture and religious expression to be found within her great family. She does not want all Christians to fit into one and the same mould with only one mode of expression, because this would be neither natural nor in conformity with the will of Christ. For, the Council further declares: ". . . this variety within the Church in no way harms her unity, but rather manifests it. For it is the mind of the Catholic Church that each individual Church or Rite retain its traditions whole and entire, while adjusting its way of life to the various needs of time and place." (OE 2)

In other words, we Catholics must make it clear to all men that the Gospel message is not merely for a chosen group of people, and that it is not necessary, in order to become a Christian, to also become a sort of citizen of some other civilization, but that what is good in each culture can be kept and sanctified by Christ's Church.

Unfortunately, there are still many who do not understand this and, who would impose their own particular ways on everyone else. There are those who find it a nuisance to have to respect the rights of the Eastern Churches and who would prefer to see these Churches disappear altogether. There are those who would like to impose one language on every citizen within their own particular political boundaries, forgetting that legal boundaries, set up by men, are not what make people a nation!

Of course, it is sometimes inconvenient to have such a variety within the Church or a country, yet it is a Christian precept to respect the rights of others. It is much simpler and quicker for a Dictator to make laws and decisions than it is for this to be done through the democratic process of parliamentary discussion. Yet, without this discussion, there can be no real freedom. And, although the Catholic Church has a monarchical constitution, the charity of Christ demands that it cannot, and must not be a dictatorship!

2. A second reason for preserving the Ukrainian Catholic Church is, that there are some 180 to 200 million Christians of the same Byzantine tradition who are not in communion with the See of Rome.

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(\*) OE is the abbreviation for *Orientalium Ecclesiarum*, Decree of Vatican II on Oriental Churches.

These Christians have endured untold sufferings and bloody persecutions, down through the centuries, to preserve their faith and ancient Rite. The efforts of certain ill-advised Catholics of the past, (and perhaps even of the present), to force the Latin Rite, with its laws and customs, on those who desired reunion with us, have widened the gap between East and West. The absorption into the Latin Rite of many Eastern-Rite Catholics has also made it difficult for the Orthodox Churches to trust us. The Latinization and the estrangement of many Eastern Rite Catholic Churches from their native theology and traditions have raised many serious doubts and questions in the minds of our Orthodox brothers.

This is truly an unfortunate state of affairs, and is something we are only now beginning to realize and understand, especially since the Council, which pointed out: "History, tradition and numerous ecclesiastical institutions manifest luminously HOW MUCH THE UNIVERSAL CHURCH IS INDEBTED TO THE EASTERN CHURCHES. This sacred synod, therefore, not only honours this ecclesiastical and spiritual heritage with merited esteem and rightful praise, but also unhesitatingly LOOKS UPON IT AS THE HERITAGE OF CHRIST'S UNIVERSAL CHURCH." (OE 5)

Here, the Council is underlining the great pain it feels at the separation of East and West, because, both the Eastern and Western Churches are incomplete without each other. The great riches of theology, of liturgical expression and of the tradition of the many Eastern Fathers are needed to complete and complement the systematic, somewhat meticulous theology, the rather simpler liturgical expression, and the tradition of the Latin Fathers, which are the pride of the Western Church.

Were it not for the Eastern Catholic Churches, the Western Church would have been completely out of touch with the vast heritage of the Orient. As it is, the number of Eastern Catholics is too small at present to show, as it should, the harmony and balance, the similarity and contrast, the unity in diversity, which God intended to exist within the Church.

From these considerations, it is easy to see that the Ukrainian Catholic Church must strive more and more each day to survive in the difficult situation in which she finds herself today, with her faithful scattered throughout the free world. Her children must rally around their mother Church, and loyally defend her from contamination with elements that are foreign to the established Byzantine traditions.

In order to accomplish this, the Ukrainian people will have to be mindful of the words of His Holiness, Pope Paul VI, spoken on the occasion of Cardinal Slipyj's investiture: "Where there is unity, there is victory. This is the very living truth! And We wish to say that, by elevating your great Metropolitan to the dignity of Cardinal, We hoped to give you, Ukrainians, a high

spokesman for your UNITY, to establish a strong centre for your religious and national life. We emphasize, Our Ukrainian sons, this important truth: IF YOU ARE UNITED AMONG YOURSELVES, then you will be nationally alive, you will develop, grow in good and great deeds, you will cultivate the virtues of the Gospel, you will have the energy and the resistance necessary to sustain all SACRIFICES, HARDSHIPS and EFFORTS which WILL CERTAINLY BE DEMANDED OF YOU by historical events in your struggle to preserve your national identity."

Our Ukrainian Orthodox brothers suffer too, from this danger of disunity, due to the similar circumstances in which they find themselves. What a tremendous benefit would accrue, both to them and to us, were we able to find union once again! If the two Churches were one, the one Church would be numerically stronger, there could be a more effective distribution of priests and churches, and, what is more important, there would be far less time wasted in opposing one another!

But, before this can be achieved, we Catholics will have to remove from our attitude and practice, much that is offensive to our Orthodox brethren, and which causes them to have fears of entering into union with us.

The Ukrainian Catholic Church, being the largest Eastern Church in communion with the See of Rome, has a large share of responsibility in eliminating these doubts and suspicions, by being faithful to her vocation and her mission in the world. This means that every single Ukrainian Catholic must return to a serious study of his Church and Rite. He must learn the meaning of all its ceremonies and prayers; he must learn its traditional music; he must strive to become penetrated with the true spirituality and feeling of the Eastern Church. In short, Ukrainian Catholics must do everything possible to make their Church "HOME" to each and every Orthodox brother!

3. Thirdly, there is another very special reason for preserving the Ukrainian Catholic Church in the free world. This is the fact that in Ukraine, the Catholic Church has been completely suppressed. Some 4½ million Ukrainian Catholics living behind the Iron Curtain, after a most cruel and bloody persecution, have been forced to declare their union with the Russian Orthodox Patriarch of Moscow and their consequent separation from communion with Rome. Since this tragedy, continuous efforts are being made to Russianize both Orthodox and Catholic Ukrainian Churches, in order to bring them into line with Communist policies, one of which is the stamping out of any desire for independence from the Communist Block.

As we have no way of knowing how long such conditions will persist, we see how vital it is that the Ukrainian Church in the free world remain strong and vigorous. Perhaps the only consolation and hope the Ukrainian people have in Ukraine, is the knowledge that their brothers abroad hold aloft the light of truth against



their oppressors, and that they are a living proof that the Ukrainian people do indeed exist as a Christian nation. If and when the long siege with Communism comes to an end, it will become necessary to send priests, Religious and lay-workers to Ukraine, to work for the restoration of the Church. Can we shut our hearts and minds to the urgency of this whole tragic state of affairs? Will the free Ukrainian people scattered throughout the world be ready and able to meet this challenge? Only God knows, and only time will tell!

### III. THE CHURCH, LANGUAGE AND CULTURE

In the Ukrainian Church, as is the case with most Eastern Churches, the nation and Church, the language and culture are all very much bound together. This is understandable if one looks back into history. First of all, the Byzantine Church usually translated the Divine Services into the language of any new nation she evangelized. Secondly, nearly all the Byzantine and other Eastern Churches suffered from terrible persecutions and invasions over the centuries. Ukraine is a typical example of such a suffering nation. Her frontiers were continually being violated by Pagan hordes from Asia, the Tartars, the Muscovites and other tribes. From Europe also came invaders and conquerors, who at various times held political control over Ukraine.

These various enemies often tried to force the people to speak another language and to wipe out Ukraine as a nation and a people. But it seems to be the hand of God which, in spite of so many long hardships, intervened to help the Ukrainian people. The Church was the rallying point for the suppressed nation. The people have always been strongly attached to their Ukrainian Rite, and it was this that kept them together, even though they were at times considered by their invaders as "foreigners" in their own country!

There are some today, who would like to destroy every element of what they call "nationalism" within the Ukrainian Church, contending that it is something evil. It is true that, if there are some individuals who are using the Church merely to advance nationalistic purposes, they are in the wrong, especially if they have no sincere love for Christ's Church or the Christian way of life. The spiritual good and development of the Ukrainian Church must always take first place. But this does not mean that there is no room for the furthering of legitimate national aspirations, in conjunction with the activities of the Church. Although it seems not to be a too popular notion today, patriotism remains, after all, one of the many Christian virtues, and is not to be confused with fanatical nationalism!

There is a philosophy which seems especially prevalent in English-speaking countries, and which would like to see all men in these countries speak but one language — English. It is quite

obvious that everyone should learn to speak the legally official language of a country he adopts as his own. The practical side of every-day life demands it. But there is no reason to assume that other languages and cultures should be laid aside and forgotten. This is particularly true in the newer countries, where there is as yet no distinct English-speaking culture, unless it be of those who came from England.

North America has been populated by immigrants from all over the world, each bringing something new from the older civilizations. This is one of the reasons why our large cities are so fascinating. Here, one can eat foods prepared according to a myriad of national recipes; one can hear music, poetry and plays from almost every country of Europe and even Asia. For those who wish to take advantage of it all, their lives can be exceedingly enriched.

How strange then, to want to destroy all these various cultures, in order to melt everything together into a sort of vast mass-culture, on pretext that this will give more unity to our country! When Canada and the United States had to go to war twice in this last century, they were defended willingly by men and women of all cultures, including a goodly number of Ukrainians. In fact, oftentimes the newcomers to these countries are more patriotic towards their new country than some whose ancestors were born here many years ago. The argument that one language and one culture is essential to the preservation of unity, simply does not hold water. The United States once shared the same language and culture with Great Britain, but this did not prevent her from breaking away from Britain's authority and becoming independent.

#### IV. UKRAINIAN CULTURE

When we speak of Ukrainian culture, unfortunately, too many people are inclined to think we mean folk-songs and dancing, not to mention holubtsi (cabbage rolls) and pyrohy, or some other special food. But this would be a very short-sighted view, indeed, of Ukrainian culture.

By culture, we mean rather, the total intellectual, spiritual and artistic development of a people, — one might even say the "soul" of a people! It is this totality of endowments that enables us to penetrate into the mind and feeling of any nation.

In the case of Ukraine, her national culture was especially fostered by the Church, due to continuous political harassments from her enemies, which made national, government-sponsored cultural programmes well nigh impossible. Thus, the ancient Byzantine Rite became so identified with the people that it became something new: the Ukrainian Rite.

Accidents of history have favoured the propagation of the French, the English and a few other cultures. But this by no means indicates that they are cultures far superior to all others! One is sometimes tempted to believe the old adage that, "He who

shouts the loudest, wins the argument". In other words, because circumstances of history were advantageous to the growth and influence of certain nations, one is inclined to think that these nations must be superior. One need only think of the breaking-up of all the once great empires of the past, to realize that even the so-called great have their periods of weakness and decline! Military and political power are not a criterion of culture.

The wealth of Ukrainian soil proved to be a disadvantage to the Ukrainians, in that it was a constant attraction to their enemies, who wanted the land for themselves. The terrain of their country made it difficult for the Ukrainians to defend themselves against invaders. Living on the great Steppes, they had few mountains in which to hide or which could cut off the sudden advance of attackers. Their only water-routes for world trade was also seriously hampered by the powerful Turks to the South. Thus, the Ukrainian people have often been virtual prisoners in their own country. It is easy to see then, why their culture is perhaps less known and appreciated than some others.

This, however, does not make it any the less valuable. A diamond, even if hidden in a dark vault for centuries, still remains a diamond!

Ukrainian culture has much to enrich the minds, hearts and lives of the Ukrainian people living in the free world today. It also has much of great value to contribute to the over-all culture of other nations. It cannot, therefore, be relegated to a shelf in the attic, so to speak, as if it were a dusty old museum-piece! Culture is a living thing. It must continue to grow and develop, constantly evolving and bettering itself, and making its contribution to modern civilized life.

## **V. THE LANGUAGE**

There are many young people of Ukrainian origin, living in the free world, who cannot speak or read the Ukrainian language, and who show no interest at all in learning it. This is a cause of great alarm to the more patriotic members of the Ukrainian communities scattered throughout the world. And, one might add, their alarm is not at all unfounded.

It is now well known that the Russian Communist regime has embarked upon an intensive programme of Russification of the Ukrainian nation behind the Iron Curtain. Both the Orthodox and Catholic Ukrainian Churches have been forcibly subjected to the jurisdiction of the Patriarch of Moscow, whose Church is also subjected to the control and censorship of the government. Recent visitors to Ukraine report that Russian priests are in charge of many Ukrainian churches, and that many young Ukrainians are now speaking Russian, rather than their own language. A recent news release indicates that several Ukrainian newspapers are now being published only in Russian. One needs little explanation to understand what all of this means!

Although music, painting, embroidery and sculpture, not to mention the other arts, are all vehicles of culture, language remains its best medium of expression. The arts need little or no explanation to the outsider, whereas a language needs to be translated in order to convey meaning. But all languages contain expressions of intimate human experience, of the national outlook and feeling of a people and of their past history. Many of these expressions defy translation into another language with any real accuracy, and much is lost in the attempt. If a people loses its language, its culture either changes to something else, or else it is lost altogether. One need only think of the anglicization of the Celtic nations of Scotland and Ireland to realize how true this is.

During the last Session of the II Vatican Council, the Ukrainian Catholic Bishops decided that the modern Ukrainian language would become the official language for liturgical use in the Ukrainian Catholic Church. This was in response to the Council's Constitution on the Sacred Liturgy which recommended a more extensive use of vernacular languages. In practice then, the Ukrainian Catholic and Orthodox Churches are the only place where the Ukrainian language is officially used . . . except perhaps in Ukraine itself, where the Russian language is now being gradually forced into official use!

The loss, therefore, of the Ukrainian language by those Ukrainians who live in the free world, would indeed be a tragedy! The introduction of several local languages into the Ukrainian Church, could cause the gradual splintering of the Church into several Churches and the destruction of unity amongst them. Were there many millions of Ukrainians living in the free world, this problem might not be so acute, and more freedom in matters of language might be tolerated.

Within the bosom of the Ukrainian Church outside Ukraine, there are two main categories of people: those who were born in the Old Country and their children, and, those whose grandparents or even great-grandparents left Ukraine many years ago. Obviously, the feelings of these two groups of people about national issues cannot be the same, and this sometimes leads to conflict. In order to preserve the Ukrainian Church, would it not be possible for these two groups to come together in defense of their common Church? Could not the younger generations take more pride and interest in their Ukrainian Rite and make a serious effort to learn the language? And, could not the other group be more understanding of the problems faced by the younger generation, in maintaining their language in such an overwhelmingly non-Ukrainian atmosphere?

In this latter situation, there is a psychological problem to be overcome. In the past, and sometimes even today, many people of Anglo-Saxon origin have tended to look down on immigrants from Central and Eastern Europe and their descendants. They have often called these newcomers "foreigners", or other names which are too unpleasant to repeat.

This sad fact has often produced a reaction, in many Ukrainian young people, of resentment for their Ukrainian name. In others it has produced a fear or shame of other identifying marks, such as their Church. Some are even led to believe that to be thought of as "English" will in some way make them superior.

Also, there is a mentality which prevails among many young people today, which makes them seek not to be "different" from others. It is important to realize, therefore, that to be different, to be distinct from other people, in no way implies inferiority. It is rather the contrary which is true. To lack the courage to be what we are; to be ashamed of our name, our language and ancestral heritage; to be too lazy or disinterested to learn and cultivate these things, this is what makes us inferior human beings!

A poet once wrote: "I am a part of all that I have met". The converse of this famous line is also true. All that we have met is a part of us. Our past experiences, those of our parents and of our ancestors, and all that was passed on to us from the past, meet together in each one of us to make us what we are, to give us our identity.

To forsake these things, then, is to destroy a part of ourselves. If what we lost were replaced with something better, the tragedy would be less great. But, as it is, those who lose the Ukrainian language usually replace it with no other, only ignorance of a second language. The lost Ukrainian culture is often replaced by a sort of semi-culture, completely divorced from the mind of the Eastern Church.

The Anglicization of the Ukrainian people tends to bring about a change of mentality and outlook, with a consequent loss of affection and feeling for the Eastern Rite. This is, of course, natural. The English-speaking, being mostly of the Protestant faith, have little or no knowledge of the Eastern Churches and their religious expression. Therefore, they feel little interest or attraction for those Churches. Ukrainians who become completely absorbed in the mainstream of English-speaking society, quite naturally take on this same attitude.

How important it is, then, to find ways and means to present the Ukrainian language and culture to young children in a manner which is interesting and attractive to them. More modern and scientific methods of teaching language will have to be used. Some of the contemporary language "labs" claim to be able to teach a language in a very few months. Surely, with a few more modern

methods and a little more enthusiasm on the part of Ukrainian laymen, the problem of teaching the Ukrainian language could be solved.

Finally, there is another present-day obstacle to the preservation of the language, and that is the excessive permissiveness of too many parents. Nearly all children will invent excuses to get out of doing extra work. There was a time when parents used to take a stick in hand and lay down the law to their children . . . in the right place! But today, many parents seem afraid to impose a little discipline in their homes. Consequently, a large number of children are deprived of the privilege of knowing another language, or one or more of the arts. Ukrainian parents will have to be more interested in the spiritual and intellectual development of their children. They must see to it that their children attend faithfully all classes in religion and language. They must continue this education in their homes through family prayer, and through speaking the Ukrainian language in the home. They can read stories in Ukrainian to their children and encourage their other children to read Ukrainian books and newspapers. But most of all, they themselves, without being fanatical, must show great love and respect for these things, and must never allow themselves to give up in the battle to keep their heritage!

Ukrainian parents, Ukrainian youth, it is up to you! Ever remember these burning words of His Holiness, Pope Paul VI, on the occasion of Metropolitan Slipyj's elevation to the dignity of Cardinal:

"By placing a heroic Ukrainian Metropolitan and the Ukrainian people before the attention of the Catholic Church and the whole world, We wish to revive great new hopes among the Ukrainian people. CONTINUE YOUR STRUGGLE! LIFT UP YOUR HEARTS, my dear Ukrainian sons. WORK, PRAY, RELY ON GOD! May the Lord bless your efforts, fulfill your hopes and your dreams."

"BE FAITHFUL, BE FAITHFUL, BE FAITHFUL! BE STRONG AND BRAVE and STEADFAST. PRAY TO GOD AND HAVE FAITH THAT THE UKRAINIAN PEOPLE WILL NOT PERISH, but with God's help and under the prudent guidance of their leaders WILL TRIUMPH IN VICTORY!"

## **VI. SOLIDARITY WITH OUR BROTHERS IN UKRAINE**

Do Ukrainians born in other countries of the free world have anything in common with the people of Ukraine? Have they any

responsibility toward those who are a suppressed nation within their own boundaries? Are they not, after all, Canadians, Americans, Australians, Englishmen, and so on?

It is true that our first duty is to our own particular native land. According to theology, patriotism springs from the same source as the obligation to honour one's parents. But there are different kinds and degrees of loyalty. One has a special duty towards the members of one's own family; but one also has a special duty toward his own special group of families: — those within his own political boundaries, those of his own race, and those of his own national origin. This implies a moral duty of charity and respect, of loyalty and assistance in time of need.

Ukrainian Catholics are bound to their brothers in the old homeland by their common Church or Rite, as well as by their common heritage of language and culture. At this moment in history, all of these, their Church, their language and their culture, are seriously threatened with gradual extinction. What can we think of those who will not make any effort to bring to a halt this destruction? Men look back in disgust at the famous traitors of history who betrayed their own people in the hour of peril. The eyes of history are focussed on the Ukrainian people of today, to see whether they will meet the challenge which confronts them. Will future historians have to write that the Ukrainian people were betrayed by their own brothers? The answer to this question is in the hands of those who read this essay!

Young people of today often complain that their lives lack a purpose or a goal. Surely, the cause of the Ukrainian people is a goal well worth fighting for, by every Christian means at our disposal!

In the past, Canada and other English-speaking countries have gone to the defense of Great Britain in time of war, because of a feeling of family loyalty for the mother country. Had these countries turned a deaf ear to the plight of Great Britain, it would have been a scandal in the eyes of upright men everywhere.

Similarly, it would be scandalous for those of Ukrainian descent, enjoying life in the free world, to simply turn their backs on the people of Ukraine, now enslaved by a foreign Atheistic power. It would be a great sin against charity, for them to forsake their own Church and culture at a time when enemies are trying to destroy their own people.

Let us remember these facts:

1. Recent visitors to Ukraine report that Russian Orthodox priests are now in charge of many Ukrainian churches.
2. The Ukrainian Catholic Church and the Autocephalous Ukrainian Orthodox Church, once bastions of Ukrainian independence, are now completely ruled by the Communist-controlled Russian Orthodox Church of Moscow.
3. Any so-called freedom of religion in Communist countries depends entirely on the mood and political aims of the government.
4. The Russian Communist regime is deporting Ukrainian citizens to other regions of its vast empire, and "colonizing" Ukrainian land with Russians.
5. Visitors to Ukraine claim that many of the young people now speak more Russian than Ukrainian.
6. All of the most active Ukrainian Catholic laymen, together with hundreds of priests and all of the Bishops have been liquidated or exiled to prison labour camps. (Of the Bishops, only Metropolitan Slipyj survived and was freed after many years of imprisonment).

It is easy to see that the situation of the Church in Ukraine is indeed very grave! Can young Ukrainians living in the free world, be unmoved and uncaring about these things? In fact, can anyone who calls himself a Christian, whether Ukrainian or not, close his heart to the needs of the much-suffering Ukrainian Church?

But, you will ask, what can be done to help? We cannot declare a military war against Communist Russia and liberate the Church in Ukraine!

This is so; but we can engage in a moral battle which, with time, can help bring about freedom for the Church. We can begin, for example, by being fervent Christians, loyal and faithful to the Ukrainian Church.

Some of us can stop feeling sorry for ourselves because we happen to have a Slavic name, which does not appeal to certain fanatics who imagine the Anglo-Saxons to be a superior race! Again, some of us can stop feeling inferior or apologetic for being of Ukrainian descent, and drawing away from the Ukrainian community, for fear that we will be identified as "foreigners"!



We can overcome our laziness and learn to read and speak the Ukrainian language . . . and be proud to do so! The Ukrainian language is one of great variety and beauty, on a par with any other modern tongue. It is a living language, spoken by as many as 40 million people, and it does not have to take a back seat to any other language. And let us not argue that it is too hard to learn. Ukrainian, once the alphabet is learned, is easier to read than English, as it is perfectly phonetic! And, after all, was anything worthwhile ever gained without hard work?

We can read up on the history and background of the Ukrainian Church. We can study our faith and know and understand it better. We can be faithful in attending Divine Services on ALL Sundays and Holidays, and in receiving Communion on those days.

There are a good number of Ukrainians who have given up religious practice. We can, (after first giving good example ourselves), work actively to bring these persons back to Christ and the Communion of the faithful.

Some of us with talent could write new poetry, literature and music, in order to continue the development of Ukrainian culture in the modern world.

In sum, there are many ways of fighting the battle against the destruction of the Ukrainian Church. The most effective means is, of course, a complete renewal of spiritual and intellectual life within the Church and all its members. Christ once said: "Without me you can do nothing". It is only by a life of prayer and union with Christ, a life of Christian action, that the Ukrainian people will ever succeed in overcoming their enemies. Holiness is something that even the mighty powers of Communism cannot overcome!

## **VII. CONCLUSION**

In concluding, let us remember the blood of so many Bishops, priests, Religious and laymen, both Catholic and Orthodox, which lies soaking in Ukrainian soil . . . a witness to God against those who hate Christ's Church. Let us pray these holy martyrs to intercede for the suffering people of Ukraine, that they may persevere in the faith. And let us, ourselves, draw courage from the example of these glorious men and women who died for the cause of Christ, so that we may never fail in our task of carrying on the Ukrainian Church into the future, as a witness to Christ in the modern world!

