

The Ukrainian Greek-Catholic Church (UGCC)

A FACT SHEET

- ◆ **The Ukrainian Greek-Catholic Church is also called simply “The Ukrainian Catholic Church,” especially in Western countries.** In Ukraine itself, however, one usually hears the short form, “Greek-Catholic Church” (*Hreko-katolytska Tserkva*). Moreover, within Ukraine the term “Ukrainian Catholic Church” (without “Greek”)

can refer to Catholic communities of the Latin Rite, rather than Eastern. Both communities are under the jurisdiction of the Pope of Rome. In the papal statistical annual *Annuario Pontificio* the name “Ukrainian Catholic Church of the Byzantine Rite” is used.

- ◆ As regards the history of nomenclature: In official church documents the term “Ecclesia Ruthena unita” was used for centuries. **In 1774, the name “Greek Catholic Church” was introduced within the Habsburg Empire by the Empress Maria-Teresa to stress the Habsburgs’ desire to promote parity with the Latin-Rite Church.** Until the post WW II period, the UGCC would have been known as the “Ruthenian Greek-Catholic Church.” (*Ruthenus* derives from the Latin for “Rus’” – not to be confused with “Russia.”) Most people then simply referred to it as the Greek-Catholic (or Greco-Catholic) Church, because of its Byzantine (Greek) Tradition.

In 1960 the name “Ukrainian Catholic Church” began to be used in official documents in the West to refer to Ukrainian Catholics outside Eastern Europe as well as in the underground Church in Soviet Ukraine. At the Synod of Bishops of the UGCC (September 1999) the name “Kyivan Catholic Church” was proposed, to emphasize the identity of this Church.



Saint Sophia Ukrainian Greek-Catholic Basilica in Rome

Built in 1967–1968 according to the instructions of Major Archbishop (Patriarch) Josyf Slipyj after his release from 18 years in the Soviet Gulag, the church, later raised to Minor Basilica status, was consecrated by Pope Paul VI. In 1985, Pope John Paul II designated it as one of the titular churches suitable for a cardinal-priest. The icon screen is a traditional part of Ukrainian-Byzantine churches. The mosaics evoke the sacred art of Kyivan-Rus’.

- ◆ **An older name for the UGCC, now considered pejorative, is “The Uniate Church.”** Also, the term “Eastern-Rite Church” is viewed as inadequate as the Eastern Catholic Churches, according to Vatican II, are distinguished not only by their liturgy (Rite), but also by their theology, spirituality and canon law, making them in one sense “Orthodox Churches in communion with Rome.”

- ◆ **The UGCC is one of 23 other Eastern Catholic Churches (“Rites”).** These include, for example, the Melkite, Maronite, Chaldean, Romanian Greek-Catholic and Syro-Malabar. Many of these Eastern Catholic Churches have Orthodox counterparts which are not in communion with Rome but with whom consistent efforts have been made since Vatican II to restore unity through ecumenical dialogue.

◆ **The UGCC is the largest of the Eastern Churches in communion with the Roman Pontiff.** According to the 2019 edition of the Vatican’s reference work, *The Catholic East* (p. 348) the UGCC numbers **4,471,699 faithful in**



Major Archbishop (Patriarch) of Kyiv-Halych, Sviatoslav Shevchuk, Primate of the Ukrainian Greek-Catholic Church

Ukraine. At least **another half million reside outside the country** with that number regularly increasing. Today in the UGCC there are 36 eparchies (dioceses) or exarchates (limited jurisdictional entities) – 16 in Ukraine and 20 outside, with a total of 52 bishops. Despite persecution remarkable structural growth has characterized the UGCC. More than a century ago, in 1900, there were only 3 eparchies and 3 bishops: two in present-day Ukraine and one in present-day Poland.

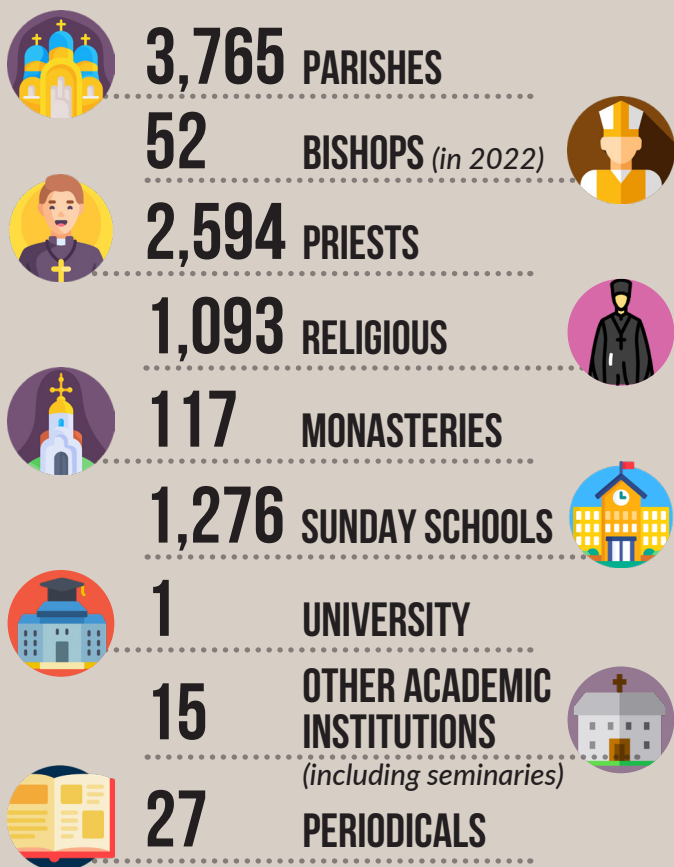
◆ **The UGCC’s current Primate (as of 2011) is His Beatitude Sviatoslav Shevchuk (b. 1970), Major Archbishop of Kyiv-Halych.** He is popularly referred to as “Patriarch” though the title has yet to be officially recognized.

◆ According to a 2015 survey, **8.1% of the total population of Ukraine (excluding Crimea) belongs to the UGCC.** In three Western Ukrainian oblasts (“Provinces”) Ukrainian Greek-Catholics form the majority.

Statistics as of 2013 for the UGCC in Ukraine (Prior to the invasion of Crimea)

AT A GLANCE

In Ukraine the UGCC has...



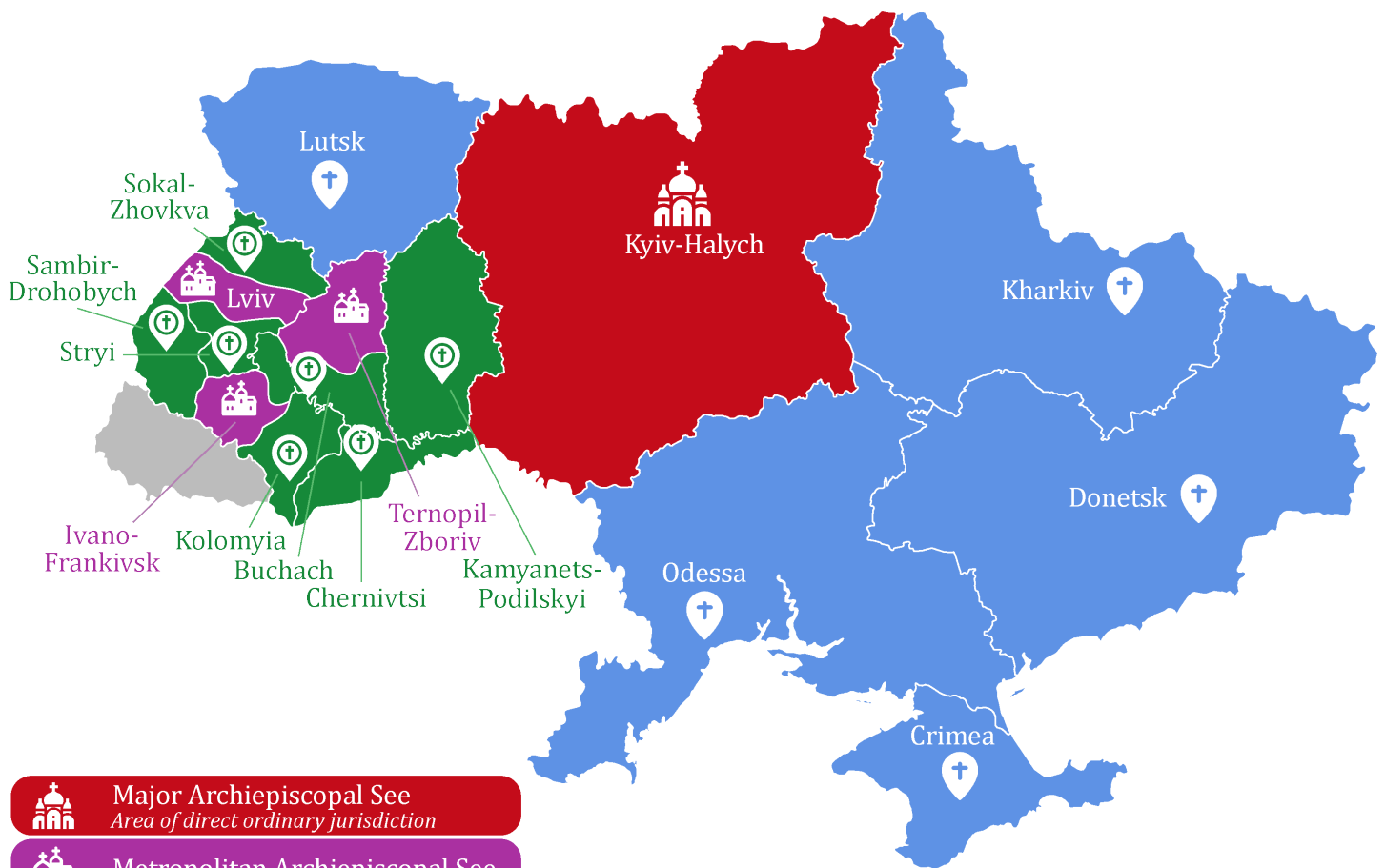
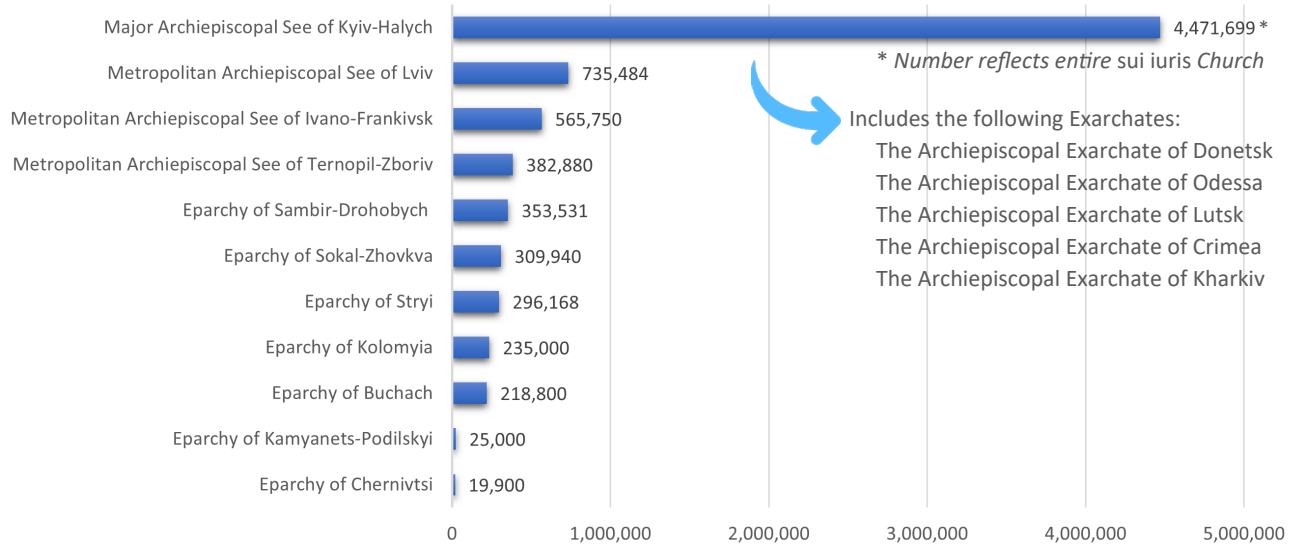
UGCC Patriarchal Cathedral of the Resurrection in Kyiv, consecrated in 2013 on the occasion of the 1025th anniversary of the Baptism of Rus'-Ukraine.





It is crucial to understand that any time a Russian government, be it Tsarist, Communist or Putinist, has ruled territories where the “Uniate,” or Greek-Catholic, Church exists, sooner or later that Church is persecuted and liquidated by the civil authorities. Its experience in occupied Crimea and the Donbas since 2014 reflects this pattern of oppression.

The *Annuario Pontificio* for 2021 lists the Eparchies and Exarchates in Ukraine and abroad, along with the number of faithful for each, usually given in parentheses after the name of the Eparchy or Exarchate.

Eparchies (Dioceses) and Exarchates of Ukraine with Number of Faithful

*“Eparchy” is the term used for an Eastern Catholic **diocese**. “Exarchate” refers to a jurisdiction of more restricted status than an eparchy (diocese).*



-  Major Archiepiscopal See
Area of direct ordinary jurisdiction
-  Metropolitan Archiepiscopal See
-  Eparchy
-  Archiepiscopal Exarchate

The UGCC Outside Ukraine

North America

Ukrainian Greek-Catholics have been emigrating in large numbers to the Americas – and then Western Europe and elsewhere – since the 1880s. The first bishop for Greek-Catholics in the USA, Soter Ortynsky, was appointed in 1907. Canada’s first Greek-Catholic bishop, Nykyta Budka (beatified in 2001) arrived in Canada in 1912. Initially, the presence of married priests – not to mention other distinctive Eastern Christian traditions – generated antipathy among some Latin-Rite leaders.



In the United States:

Ukrainian Catholics are organized in a Metropolitan Archeparchy (Archdiocese) of Philadelphia, with the following Sees:

Philadelphia PA Archeparchy:
Metropolitan Archbishop Borys Gudziak (12,957 faithful)

Stamford CT Eparchy: Bishop Paul Chomnycky, OSBM (15,500)

Chicago IL Eparchy of St. Nicholas, Bishop Benedict Aleksiychuk (Studite) (12,780)

Parma OH Eparchy of St. Josaphat, Bishop Bohdan Danylo (11,650)



In Canada:

Ukrainian Catholics are organized in a Metropolitan Archeparchy (Archdiocese) of Winnipeg, with the following Sees:

Winnipeg MB Archeparchy:
Metropolitan Archbishop Lawrence Huculak, OSBM (4,949)

Toronto ON and Eastern Canada Eparchy: Bishop Bryan Bayda, CSSR (22,900)

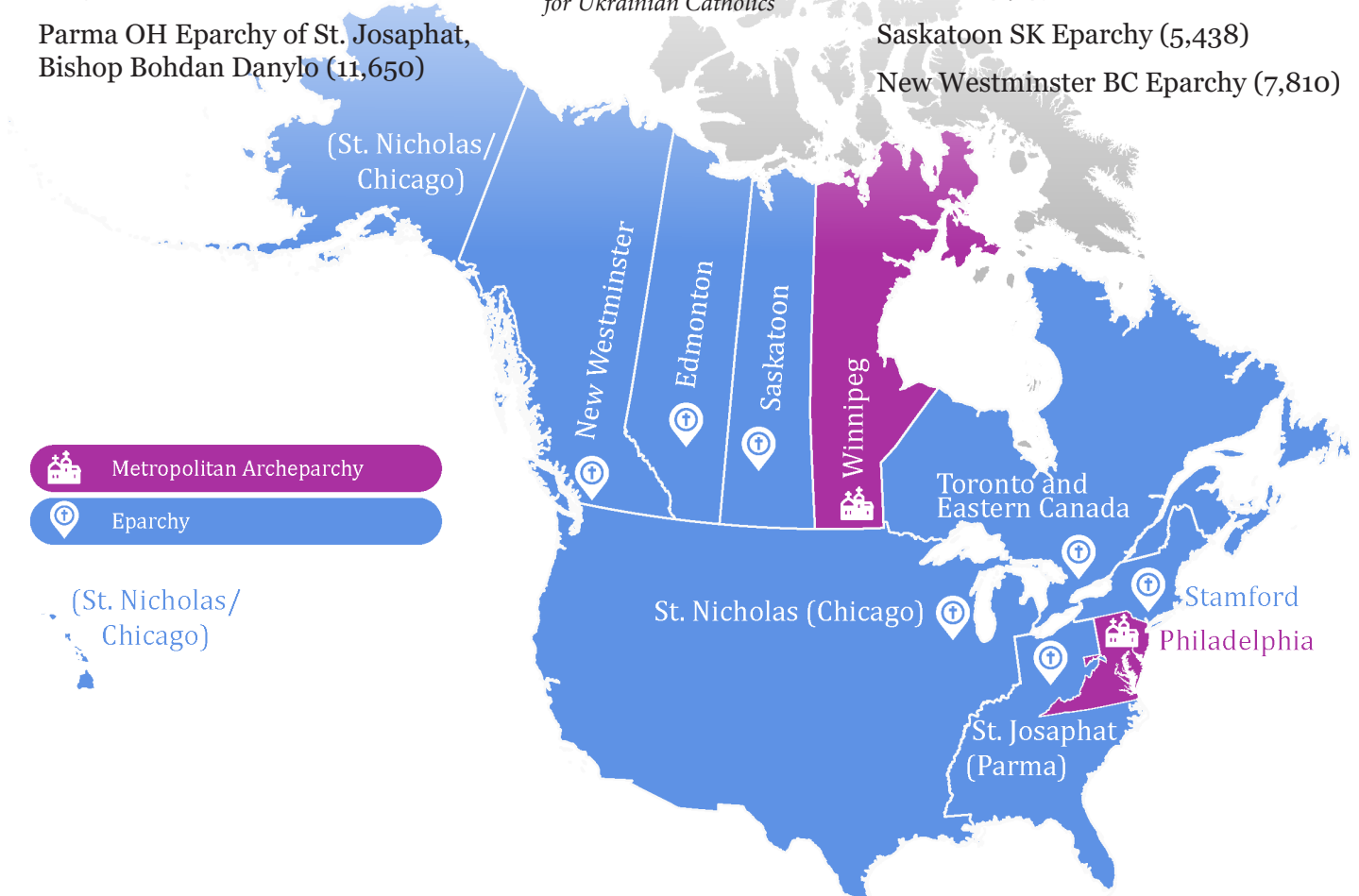
Edmonton AB Eparchy: Bishop David Motiuk (4,943)

Saskatoon SK Eparchy (5,438)

New Westminster BC Eparchy (7,810)



Archbishop Borys Gudziak, Metropolitan of Philadelphia for Ukrainian Catholics



The International Presence of the UGCC



In other English speaking countries:
London (England) Eparchy of the Holy Family, Bishop Ken Nowakowski (13,000)



Melbourne (Australia) Eparchy of Sts. Peter and Paul, Bishop Mykola Bychok, CSSR (35,520)



In Poland:

Ukrainian Catholics are organized in a Metropolitan Archeparchy (Archdiocese) of Przemyśl–Warsaw with the following Sees:

- Przemyśl–Warsaw Archeparchy (30,000)
- Wrocław-Koszalin Eparchy (25,000)
- Olsztyn–Gdańsk Eparchy (numbers not provided in AP)



In Brazil:

Ukrainian Catholics are organized in a Metropolitan Archeparchy (Archdiocese) of Curitiba with the following Sees:

- Curitiba Archeparchy (89,300)
- Prudentópolis Eparchy (80,000)

Other Eparchies and Exarchates Outside Ukraine:



Ukrainian Catholic Eparchy of Buenos Aires, Argentina (121,400)



Ukrainian Catholic Eparchy of Saint Vladimir-Le-Grand de Paris (France, Switzerland and Benelux (26,000)



Ukrainian Catholic Apostolic Exarchate of Germany and Scandinavia (estimated 65,000)



Ukrainian Catholic Apostolic Exarchate of Italy (estimated 70,000)



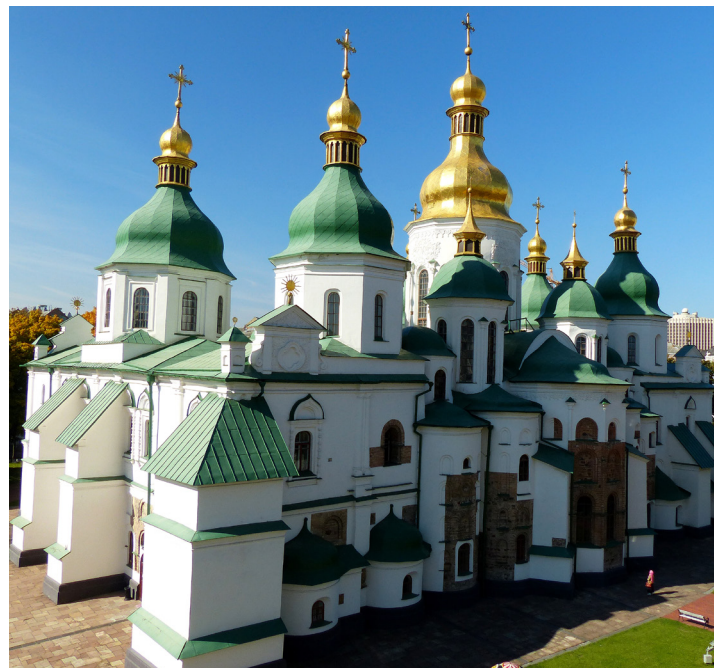
In Austria, Ukrainian Greek-Catholics fall under the jurisdiction of the Roman Catholic Archbishop of Vienna.



Communities now also exist in parts of the Middle-East, Kazakhstan and the Indo-Pacific Rim.

Historical Outline

1. **Byzantine Christianity was established in Kyivan [Kievan] Rus' in 988 by Grand Prince St. Volodymyr (Vladimir) before the bifurcation between the "Catholic" and "Orthodox" Churches.** At that time, Rome and Constantinople were in communion with each other, not separated. Kyiv eventually followed Constantinople in the estrangement with Rome that evolved after the 11th century and the sack of Constantinople by the Fourth Crusade in 1204.
2. **In 1596 a re-union of the Kyivan Church with Rome was declared in the city of Brest** (present-day Belarus). The Church's Primate, Kyivan Metropolitan Michael Rahoza (Ragoza), and the Orthodox bishops of the cities of Vladimir, Lutsk, Polotsk, Pinsk, and Kholm, agreed to enter into communion with Rome, on condition that their traditional rites and identity (for example, married clergy) be preserved. (At this time, all of these bishoprics, as well as the two listed below under no. 3, were within the Polish-Lithuanian Commonwealth.)

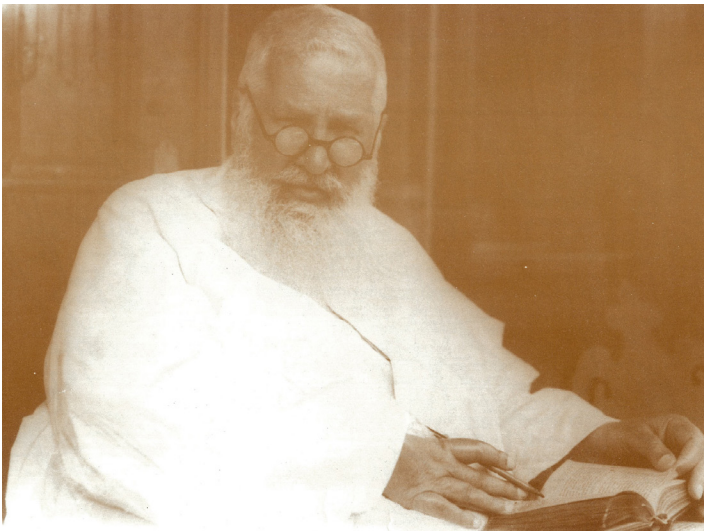


St. Sophia Cathedral of Kyiv (11th c.), built before the hardening of the rupture between the Catholic and Orthodox Churches

3. Nonetheless, the bishops of Lviv and Peremyshl (Przemyśl), as well as some members of the nobility and a significant number of faithful and clergy, along with the Zaporozhian Cossacks, opposed the Union with Rome. Thus, by 1620, two rival jurisdictions (two Metropolitanates of Kyiv), one Catholic, the other Orthodox, came into existence.
4. Beginning in 1686, the *Orthodox* Metropolitanate of Kyiv, which included vast regions of Ukraine and which until then had been under the Patriarch of Constantinople, was appropriated in a canonically questionable manner by the Patriarchate of Moscow. (In 2019 a significant part of Ukraine's Orthodox Church was granted autocephaly – self-governance – by Constantinople, thus withdrawing from the jurisdiction of the Moscow Patriarchate.)
5. **The third partition of Poland in 1795 brought all Ukrainians, except those in the province of Galicia (in present-day western Ukraine), under Russian Tsarist control.**
6. **By 1839 the Tsarist government had almost entirely liquidated Eastern Catholicism within its realm, with a final blow coming in 1875. Thus Eastern Catholics within the Russian Empire were incorporated into the Russian Orthodox Church.**
7. **Meanwhile, Galicia (in present-day western Ukraine), came under Habsburg (Austro-Hungarian), and thus Catholic, rule.** In 1807 it was organized into a Metropolitanate with its centre in Lviv (Lemberg, Lwów). After an unsuccessful struggle for Ukraine's independence, this region became part of the Polish Republic after World War I.
8. **In the nineteenth century and the first decades of the twentieth, the UGCC in western Ukraine advanced the education, as well as the cultural development and socio-political emancipation of its members.** The UGCC defended its members, the majority of which were impoverished, underprivileged, and politically disenfranchised. The clergy played a significant role in leading this movement. **The Church's social role and moral authority were only enhanced by its noncooperation with the Soviets after World War II.**
9. In the 1920s and 30s in central and eastern, that is, Soviet, Ukraine, **Stalin devastated all aspects of Ukrainian social, cultural and political expression. In 1932-33 he perpetrated a genocidal famine ("Holodomor"),** which according to conservative estimates killed 4 million Ukrainians. Between 1939 and 1941, the Soviets, who had been ruling central and eastern Ukraine since the early 1920s, occupied Galicia, installing a brutal regime. During this two-year period, the UGCC saw its social, cultural, educational institutions and charities forcibly closed. Many clergy and faithful were arrested and executed.
10. **In 1941, all of Ukraine is occupied by Nazi Germany.** After twenty years of Soviet criminality in Eastern Ukraine and two years in western Ukraine, the Germans were initially welcomed by some as liberators. But the Nazi occupation was devastating for Ukraine. Clergy and members of the UGCC who resisted Nazi rule were arrested. Many were executed.
11. **During the Nazi Holocaust, the UGCC's Primate, Archbishop Andrey Sheptytsky, sheltered more than 150 Jewish children and youth.** He wrote to SS Reichsfürer Heinrich Himmler, a key author of the Holocaust, condemning murderous Nazi policies. His pastoral letter, "Thou Shalt not Kill," confiscated by the Nazis, was to be read in every parish church.
12. **In 1944 the Soviets reoccupied western Ukraine. Ukrainian casualties during World War II amounted to almost 10 million persons, including more than 1.5 million Jews in the Holocaust.**
13. Beginning in April, 1945 all 10 Ukrainian Greek-Catholic bishops are arrested by the NKVD (KGB) and exiled.



St. George's Cathedral (completed 1762) in Lviv, Western Ukraine, the present-day heartland of the UGCC



The saintly Archbishop Andrey Sheptytsky (+1944) - declared Venerable by Pope Francis in 2015

14. **In 1946, a pseudo-synod (“council”) orchestrated by the NKVD nullifies the Union of Brest of 1596.** No bishops of the UGCC are present, thus making the “synod” uncanonical. The Ukrainian Greek-Catholic Church is declared illegal and driven underground. Thousands of “insubordinate” clergy and faithful, who refuse to break with Rome and join the Moscow Patriarchate, are sent to prison camps in Siberia, or tortured and even killed. (The same occurs in 1949 in the Transcarpathian region of Ukraine, where the NKVD orchestrates the abrogation of the Union of Uzhhorod of 1646.)



Underground priest preaching in the 1980s - without a church building - as the UGCC was emerging from the catacombs

15. **December 1, 1989, during the general liberalization of Soviet life, the Ukrainian Greek-Catholic Church is decriminalized.** Until that time, the UGCC had the distinction of being the largest illegal Church in the world. Not having collaborated with the Soviet regime, it emerged from the catacombs with unique moral authority.

16. **After legalization and during the three decades of Ukraine’s independence since 1991, the UGCC has grown from 3 eparchies to 16.** The number of priests has grown from ca. 300 to 3,000. The UGCC articulates and incarnates many aspects of Catholic social doctrine, becoming a respected and effective moral agent in the development of Ukrainian democracy, civil society, as well as social, educational, and political reform.

17. **In 2001, Pope St. John Paul II undertook a pastoral visit to Ukraine, where he beatified 27 new martyrs and confessors of the Ukrainian Greek-Catholic Church,** and blessed the cornerstone of the future Ukrainian Catholic University, established in 2002. Today the university has the highest incoming SAT scores of any university in Ukraine.

18. **The primatial leadership of the UGCC has been characterized by its spiritual stature and social vision.** Its twentieth-century continuity in the persons of Andrey Sheptytsky (1900-44), Josyf Slipyj (1944-84), Myroslav Ivan Lubachivsky (1984-2000) is an important factor in the UGCC’s historical survival and contemporary flourishing. Moreover, Cardinal Lubomyr Husar (2001-2011) was considered a singular moral authority in independent Ukraine. The present Primate, His Beatitude Sviatoslav Shevchuk, continues this tradition. Among the leading hierarchs of the underground Church (1946-1989), Blessed Nykolai Charnetsky (1959), Blessed Vasyl Velychkovksy (1973) and Metropolitan Volodymyr Sterniuk (1997) were particularly noteworthy.



Patriarch Cardinal Josyf Slipyj greeting Pope John II in 1978 upon the Pope’s installation. Between 1945 and 1963 Slipyj (+1984), the primate of the UGCC, was imprisoned in the Soviet Gulag for refusing to betray communion with the Roman See.

Ecclesiology (Theology of the Church) in Relation to Nomenclature

The name “Ukrainian Catholic Church” is sometimes mistakenly interpreted to mean “Catholic Church for Ukrainians.” This is erroneous. The name refers rather to the nature and provenance of the Church’s distinctive traditions. Like any Particular Church (*ecclesia sui iuris*) of the Catholic world, its distinctiveness derives from its possessing four basic characteristics (see Vatican II’s *Lumen gentium*, par. 23 and *Unitatis redintegratio*, par.17):



1 A distinctive theology



3 A particular spirituality



2 A characteristic liturgical tradition



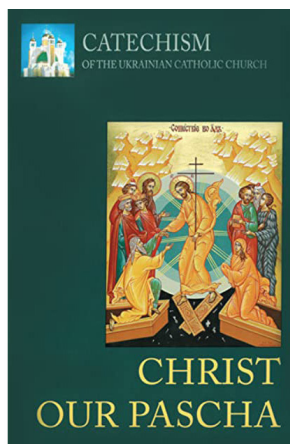
4 A distinctive canon law

As the Vatican II Decree on the Eastern Catholic Churches, *Orientalium ecclesiarum* asserts, “these Churches enjoy the same rights and are under the same obligations [as Latin-Rite Catholics], also in respect of preaching the Gospel to the whole world (*cf.* Mark 16, 15) under the guidance of the Roman Pontiff.” Thus many non-Ukrainians are members of the UGCC, worshipping in English, Spanish, Portuguese, French, not to mention other languages.



A Distinctive Theology

While the faith professed by Ukrainian Greek-Catholics is the same as that of the Catholic Church worldwide, the expression and explanation of that one Catholic faith is distinctive. Thus, the Mystery of the Holy Trinity, of Salvation, and of Christ’s divine-human Personhood, to name just three of many examples, can reflect emphases and ideas less dominant among Catholics of the Latin tradition. Theological methods will also be distinctive. In 2014 the Synod of the Hierarchy of the Ukrainian Greek-Catholic Church published *Christ Our Pascha*, its acclaimed Catechism, which embodies this theology.



English translation of *Christ Our Pascha*, Catechism published by the Synod of Hierarchs of the Ukrainian Greek-Catholic Church in 2016



A Characteristic Liturgical Tradition

While the worship tradition of the UGCC in its main contours is Byzantine, within that Byzantine framework we find distinctive chants, a particular official language and official translations, additions to the liturgical calendar, and observable differences in the structure and/or abbreviation of services. Church art and architecture can also be noticeably unique. In sum, while the UGCC, just like other Churches of the Byzantine tradition (whether Eastern Catholic or Eastern Orthodox) serves the Eucharistic Liturgies of St. John Chrysostom and St. Basil; celebrates the Liturgy of the Hours according to a similar Byzantine ordo; and administers the Sacraments according to rites that also trace their roots to Constantinople (Byzantium), UGCC practice reflects variations of greater or lesser prominence.



Vespers in the Ukrainian-Byzantine liturgical tradition



A Particular Spirituality

The third area where distinctions can be evident is that of “life-style,” understood spiritually. Thus, ascetic and devotional practices and their interpretation will be different from those familiar to most Catholics of the Latin tradition. One can find the Jesus Prayer (recited on a prayer rope) instead of the Marian Rosary; the Akathist to Christ’s Passion, instead of Stations of the Cross, and the Lenten Liturgy of the Presanctified Gifts, where the Eucharist is adored within a communal service after hours of fasting. Ukrainian Greek-Catholics also possess a rich library of “devotional” services to Ukrainian Saints and Blesseds, not to mention miraculous icons in Ukraine. In general, icons, rather than statues, characterize Byzantine usage.



A Distinctive Canon Law

Examples of differences in the area of Church law are:

- a. optional celibacy. Thus many Ukrainian Greek-Catholic priests are married (especially in Ukraine);
- b. separate diocesan (that is eparchial) jurisdictions. This means that in any given territory Ukrainian Catholics might have their own bishop to whom they report, even though they are in full communion with the local Roman Catholic bishop.
- c. Synodal governance.

In keeping with the Roman Apostolic See’s mandate of 1990, the UGCC, like all Eastern Catholic Churches, has its own Particular Law, published in 2018. It regulates areas of Church life not specified in the Common Code for the Eastern Catholic Churches.

As regards Church Calendar: In Ukraine, the UGCC generally retains the Julian Calendar. Thus, Christmas is always celebrated on January 7, and Easter (Pascha) – depending on the year – falls either on the same day as the Western reckoning (the Gregorian Calendar), or up to five weeks later. Outside of Ukraine, a majority of UGCC communities celebrate both the Christmas cycle (immovable feasts) and the Easter cycle (movable feasts) according to the Gregorian calendar. In other words, they celebrate at the same time as Latin-Rite Catholics, though some still follow the Julian calendar.

Institutions Outside Ukraine

Theological Institution Under the Honorary Patronage of UGCC Hierarchs

The Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, founded by Fr. Andriy Chirovsky, SThD in 1986, and located in Ottawa for more than twenty-five years, has been an autonomous unit of the Faculty of Theology of the University of St. Michael’s College in the University of Toronto since 2017. The academic journal of the Sheptytsky Institute is *Logos: A Journal of Eastern Christian Studies*.



Participants in Study Days at the Sheptytsky Institute of Eastern Christian Studies, University of St. Michael’s College in the University of Toronto

Seminaries in North America

- St. Josaphat Seminary, Washington, DC
- St. Basil's College, Stamford, CT
- Holy Spirit Seminary, Edmonton, AB

Male Religious Orders and Congregations

The Basilian Order of Saint Josaphat (Basilian Fathers) (OSBM) – Generalate in Rome; Provincialates Lviv and in Winnipeg, as well as Locust Valley, NY; Curitiba, Brazil; and Warsaw, Poland.

The Studites – Principal Monastery in Univ, Ukraine.

The Redemptorists (CSsR) – Provincialate in Lviv, Ukraine; the Yorkton Region of the Province of Canada with several communities in Canada and the USA among them the “Welcome Home” Redemptorist Mission in North Winnipeg.

In Ukraine, in addition to the male Religious listed above, there are also communities of Salesians, Franciscans, Capuchins, Jesuits, Divine Word, Orionine Fathers, the Missionary Congregation of St. Andrew the Apostle, and the *Miles Iesu* Community. Most of these benefit from the ministry of bi-ritual clergy.

Female Religious Orders and Congregations

Order of the Sisters of Saint Basil the Great (Basilian Sisters) (OSBM) – Generalate in Rome; Provinciliates in Lviv and in Fox Chase, PA, as well as in Buenos Aires, Argentina; Warsaw, Poland; and Cluj, Romania.

Sisters Servants of Mary Immaculate (SSMI) – Generalate in Rome; Provinciliates in Lviv and in Toronto; as well as in Sloatsburg, NY; Warsaw, Poland; and Curitiba, Brazil.

Sisters of Saint Joseph, Holy Resurrection Monastery and St. Joseph's Seniors Home, Saskatoon SK.

In Ukraine, in addition to the female Religious listed above, there are also communities of Studite Nuns, Sisters of the Holy Family, Daughters of Charity of the Saint Vincent de Paul, Salesian Sisters, the Myrrh-Bearing Sisters, the Catechist Sisters of Saint Ann (prominent also in South America), the Sisters of Saint Josaphat, Sisters of the Most Holy Eucharist, Sisters of the Incarnate Word, the *Ordo Sanctissimi Redemptoris*, and the *Miles Iesu* community.

For More Information

History, Current Affairs, Official Documents

<http://news.ugcc.ua/en/>

<https://ukrarcheparchy.us>

<http://archeparchy.ca>

<https://royaldoors.net>

<https://sheptytskyinstitute.ca>

<https://cnewa.org/eastern-christian-churches/the-catholic-eastern-churches/from-the-orthodox-church/the-ukrainian-catholic-church/>

“Ukrainian Greek Catholic Church,” in Congregation for the Eastern Churches, *The Catholic East* (Rome: Valore Italiano, 2019), pp. 323-360. Includes bibliography, pp. 344-348; and maps, pp. 350-360.

“Eastern Catholic Christianity” in Kenneth Parry, ed. *Blackwell Companion to Eastern Christianity* (Oxford: Blackwell Publishing, 2007), 291-318.

Catechetical Resources

Synod of the Ukrainian Greek-Catholic Church, *Christ – Our Pascha: Catechism of the Ukrainian Catholic Church* (Kyiv-Edmonton: Committee for the Catechism of the Ukrainian Greek Catholic Church, 2016).

<https://catechism.royaldoors.net/catechism/> is the official website for the English-language edition of the Ukrainian Catholic Catechism: *Christ – Our Pascha* published by the Synod of the Ukrainian Greek-Catholic Church.

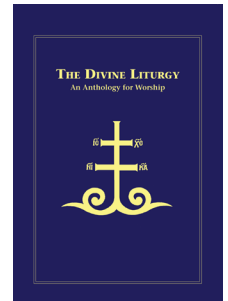
Liturgical Resources

<https://lit.royaldoors.net>

The Divine Liturgy: An Anthology for Worship (Ottawa: Sheptytsky Institute of Eastern Christian Studies, 2004, Fourth Printing 2021)

Divine Office of the Byzantine-Slavonic Rite: Horologion, Octoechos, Triodion, Menaion (Stamford, Connecticut: Basilian Fathers, 2014)

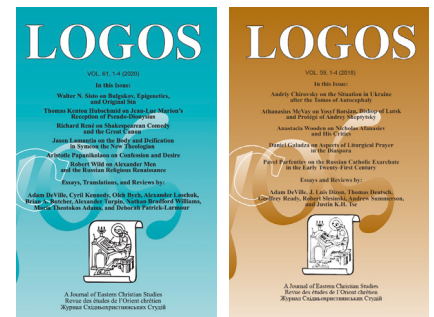
The Sacramental Mysteries (Stamford, Connecticut: Eparchy of Stamford, 2011)



Academic Journal

Logos: A Journal of Eastern Christian Studies regularly features materials on the Ukrainian Christian tradition as well as most of the other Eastern Christian traditions.

Founded by Metropolitan Archbishop Maxim Hermaniuk in 1950 and revived in 1992 by Fr. Andriy Chirovsky, SThD, *Logos* is the only journal in Eastern Christian Studies in Canada that regularly includes peer-reviewed articles.



For Further Reading

Anatolii Babynskiy, *The Ukrainian Catholic Church: A Short History* (Lviv: Svichado, 2022)

Bohdan R. Bociurkiw, *The Ukrainian Greek Catholic Church and the Soviet State –1939-1950* (Edmonton: Canadian Institute of Ukrainian Studies, 1996)

Marta Bohachevsky-Chomiak, *Ukrainian Bishop, American Church: Constantine Bohachevsky and the Ukrainian Catholic Church* (Washington: Catholic University of America Press, 2018)

Peter Galadza, *Archbishop Andrei Sheptytsky and the Ukrainian-Jewish Bond* (Toronto: Ukrainian Jewish Encounter, 2014)

Peter Galadza, *The Theology and Liturgical Work of Andrei Sheptytsky – 1865-1944* (Rome: Pontifical Oriental Institute, 2004)

Borys A. Gudziak, *Crisis and Reform: The Kyivan Metropolitanate, The Patriarchate of Constantinople, and the Genesis of the Union of Brest* (Cambridge, MA: Harvard University Press, 1998)

Christopher Guly, *Strangers in a Strange Church?: New Faces of Ukrainian Catholicism in Canada* (Toronto: Novalis, 2019)

Athanasius D. McVay, *God's Martyr, History's Witness: Blessed Nykyta Budka, the First Ukrainian Catholic Bishop of Canada* (Edmonton-Ottawa: Ukrainian Catholic Eparchy of Edmonton and the Sheptytsky Institute of Eastern Christian Studies, 2014)

Bohdan D. Procko, *Ukrainian Catholics in America: A History* (Washington, DC: University Press of America, 1982)

Sophia Senyk, *A History of the Church in Ukraine, vol. 1* (Rome: Pontifical Oriental Institute, 1993)



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The Sheptytsky Institute's St. Sophia chapel.



*Windle House at St. Michael's College in the University of Toronto,
home of the Sheptytsky Institute of Eastern Christian Studies*