

Sowing on Good Soil: Canadian Scholarship on the Ukrainian Church(es)

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Abstract: This essay surveys material published between 1950 and 2016 by Canadian scholars who studied Ukrainian church history and theology. Particular attention is paid to works produced by members of the Eastern-rite Redemptorist and Basilian religious orders and by scholars at St. Andrew's College and the University of Manitoba in Winnipeg, the University of Toronto and the University of St. Michael's College in Toronto, the Canadian Institute of Ukrainian Studies at the University of Alberta, and the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies in Ottawa.

Keywords: Ukrainian Orthodox Church, Ukrainian Greco-Catholic Church, Eastern Christianity, history of, theology of, worship, liturgy.

The title “sowing on good soil” (Mt 13:23) is a tribute to the bountiful scholarship about Ukrainian church history and theology by Canadian scholars, most of whom were or are Ukrainian postwar refugees or children of such refugees. Produced in the aftermath of World War II up until today, this scholarship is the focus of this article.

We consciously refer to the Ukrainian Churches in the plural. The vast majority of the works in our survey are about the Ukrainian Orthodox Church or the Ukrainian Greco-Catholic Church (UGCC),¹ and are written by their faithful members. Many of the early works tend to be somewhat “sectarian”: that is, they focus on the authors' ecclesial tradition. Comparatively, very little has been written about Ukrainian Protestant churches (Baptist, Presbyterian, Lutheran, United Church, Mennonite) and

¹ We prefer using Ukrainian Greco-Catholic Church (UGCC, Ukrainian: Ukrains'ka Hreko-Katolyts'ka Tserkva), and not the other names by which this church is known—Ukrainian Greek Catholic Church, Ukrainian Eastern Catholic Church, or Ukrainian Catholic Church. The UGCC has also historically been referred to somewhat pejoratively as the Ukrainian “Uniate” Church, and also as the Ruthenian Catholic Church (Latin: *Ecclesia Ruthena unita*), which should be distinguished from the modern Byzantine (Ruthenian) Catholic Church, which has its own history.

their communities. But since quite a bit of the scholarship deals with the history of Christianity in Ukraine and about church unity as if there were a single Byzantine-Slavic ecclesial tradition, we felt we could take some liberties and play with the term “Ukrainian Church(es)” in the singular.

We have applied a broad interpretation of what constitutes a Canadian scholar, generally taking that to mean anyone who has lived for an extended time in Canada. Men have produced most of the scholarship discussed in our essay, although women have made a number of notable contributions. Of the over sixty people mentioned in our survey, those active in the early period of our survey—1950s to 1980s—tended to be educated outside of North America and born in Ukraine or Poland. Most of those working in the latter decades of our survey—1990s to 2016—were educated in North America. Laypersons have contributed various works as have clerics (priests and bishops); the latter have tended to work in the area of theology. Most of the scholarship was written in English or Ukrainian, although some publications are in French or German. An individual’s publications were carefully selected to highlight major publications and to show a diversity of scholarship. A significant number of the scholars mentioned in this essay have not only been recognized in their respective areas but have also held significant academic leadership positions (directors, deans, presidents) at major academic institutions. A number of authors who have not had doctoral degrees or academic positions have made invaluable contributions to the study of Ukrainian Churches. In the “Works Cited and a Select Bibliography” at the end of this article, we include additional works that reflect our theme that could not be adequately covered in this essay.

The experiences of the first waves of early Ukrainian immigrants in Canada and their pastoral needs provide the contexts of some of these writings. The contexts include relationships and problems with the Roman Catholic hierarchy, a sense of connection with the persecution of the Ukrainian people in Ukraine under Soviet rule, and issues of Ukrainian culture and assimilation. In later works, ecumenical relations between Ukrainian Orthodox and Eastern Catholics are an additional dominant theme. The Ukrainian Canadian context has provided many unique and positive examples of ecumenical relations and collaboration between these churches.

The major subjects of the publications reviewed here are history, followed by contemporary worship, theology, and spirituality. These areas include church-state relations, social-justice issues (i.e., the persecution of the churches in Ukraine and religious freedom), the contemporary life of Ukrainian churches in Canada, iconography and architecture, and ecumenism (historical and contemporary). The contributions of Bohdan R. Bociurkiw stand out owing to his significant scholarly output and the internationally recognized importance of his writings. A sizeable amount of

scholarship has been produced on the life and thought of the famous Ukrainian Catholic metropolitan Andrei Sheptyts'kyi (Andrey Sheptytsky) and the Ukrainian Orthodox metropolitan Ilarion (secular name Ivan Ohienko, a.k.a. Ohienko, 1882-1972). There are also other smaller yet noticeable subsets of publications, such as those on inter-religious topics (primarily Judaism and Islam) and canon law. Areas about which not much has been written are moral theology, education, sociology, biblical studies, pastoral issues (mixed marriages, women ministries, mission and evangelization), relations with Canada's First Nations, poverty, and ecology.

With so much valuable Canadian scholarship on Ukrainian church history and theology, we were confronted with the question of how best to present the material. One approach would have been to present it in terms of chronological periods, which may be seen as too mechanical and one that downplays scholarship in particular areas. In the end, we felt that organizing the material around centres or clusters of scholarship would provide a better context for showing the developments in scholarship as well as work engaged in a broad range of areas. Therefore, we focused on the following clusters of scholarship: Ukrainian Redemptorists and Basilians; Winnipeg, St. Andrew's College, and the University of Manitoba; Toronto and the University of St. Michael's College; the Canadian Institute of Ukrainian Studies; Ottawa and the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies (hereafter the Sheptytsky Institute); and Montreal. Scholarly publications are the focus; in most cases, newspaper and popular publications are not mentioned. An added dimension to our groupings is the undeniable importance of established Ukrainian presses associated with all of our clusters—the Basilian Press, the Redeemer Press, the CIUS Press, and the Sheptytsky Institute Press. Furthermore, the establishment of endowments and academic chairs at leading Canadian universities played a vital and indispensable role in promoting research on the Ukrainian churches.

THE REDEMPTORISTS

In many ways, the birth of scholarship in the Ukrainian Canadian context started with the Ukrainian Catholic Redemptorists.² The roots of their presence began with the arrival of the first Roman Catholic Redemptorists in Brandon, Manitoba, in 1898, in response to an appeal by the Roman Catholic archbishop Adélarde Langevin. In the following year, Fr. Achille

² Formally known as the Congregation of the Most Holy Redeemer; Latin: *Congregatio Sanctissimi Redemptoris* [C.Ss.R]; Ukrainian: *Zhromadzhennia Naisviatishoho Izbavytelia*, "*redemptorysty*" in the vernacular.

(a.k.a. Achilles and Achiel) Delaere came from Belgium to serve Polish immigrants who had settled around Brandon. In the autumn of 1901 Metropolitan Sheptyts'kyi sent his secretary, Fr. Vasyl' Zholdak (a.k.a. Basil Zoldak), to Canada on an extraordinary visitation to assess the pastoral needs of the Ukrainian faithful. Fr. Zholdak visited a number of the settlements and concluded there was an acute need for ministerial oversight in the Yorkton-Canora district. Two years later the first Redemptorists, led by Fr. Delaere, took permanent residence in Yorkton, Saskatchewan. There Delaere's ministry to the Ukrainian Greco-Catholic faithful in Canada began.³ In 1906 he received faculties to serve as an Eastern-rite Catholic priest. Fr. Delaere and other Redemptorists sensed the critical need for more clergy to minister to the Ukrainian Catholic communities. This resulted in the establishment of an episcopal hierarchy, beginning in 1912 with the appointment of Bishop Nykyta Budka. Alongside attempts to establish a presence of Redemptorists from Lviv in Canada, in 1913 the Redemptorists were given permission to found Eastern (Catholic)-rite houses in Canada, as well as a minor seminary and a novitiate, and to minister according to the Eastern (Byzantine) rite.⁴

Soon after, a larger Redemptorist presence in Canada was established. In 1922 the first two ethnic Ukrainian Redemptorists arrived—Ivan (a.k.a. John) Bala and Stepan Bakhtalovs'kyi (a.k.a. Stephen Bachtalowsky)—and in 1928 two more came—Hryhorii Shyshkovych (a.k.a. Gregory Shyshkovich) and Mykola Kop'iakivs'kyi (a.k.a. Nicholas Kopiakiwsky). The Redemptorists established the Redeemer's Voice Press in 1922, and in 1923 they began publishing their monthly magazine *Redeemer's Voice* (*Holos Izbavytelia*, renamed *Holos Spasytelia* in 1923). The more academic, theological journal *Logos: Periodicum Theologiae Trimestre* emerged out of the Redemptorists' Yorkton Province in Manitoba and Saskatchewan. Founded by Fr. (later Metropolitan) Maxim (Maksym) Hermaniuk, the journal was published from 1950 to 1983 primarily in Ukrainian. It resumed publication in 1993 as *Logos: A Journal of Eastern Christian Studies* under the sponsorship of the Sheptytsky Institute in Ottawa and the Yorkton Province.

After arriving in Canada in 1948, Hermaniuk (1911-96) was the Ukrainian Redemptorist who contributed the most to scholarship on the Ukrainian church. He was the first metropolitan (1956-92) of the Ukrainian Catholic Archeparchy of Winnipeg. At the Second Vatican Council (1962-65) he clearly held a leadership role among Ukrainian Catholic bishops and was

³ The Belgian priest Jozef de Vocht, C.Ss.R, paid tribute to Delaere's work in his book *Pater Achiel*.

⁴ The rite is mentioned here because the Redemptorist order established a ministry with charisms rooted in the Eastern Christian tradition, which are distinct from those of the Roman (Latin) Catholic rite.

the most active in advocating for his church.⁵ Metropolitan Hermaniuk desired to create a Ukrainian Catholic academic institution in Canada, which was subsequently realized through the establishment of the Sheptytsky Institute (described below). In addition to his numerous popular journal and newspaper articles in Ukrainian, Metropolitan Hermaniuk's two main publications were a booklet on the Second Vatican Council (*Dukh*) and a collection of articles (*Nashi zavdannia*).⁶

Before he was consecrated apostolic exarch for the Ukrainian Catholics of France, Benelux, and Switzerland in 1983, Fr. Michael (Mykhailo) Hrynchyshyn (1929-2012) served as the provincial superior (1972-81) of the Ukrainian Redemptorists in Canada and wrote religious booklets (*The Ecumenical; Christian; Our Christian*).

The Canadian historian and archivist Paul Laverdure (since 2008 the director of library, archives, and information services at the University of Sudbury) is the author of a history of the Ukrainian Redemptorists in Canada (*Redemption*) and an article about Achille Delaere and the UGCC's origins in Canada ("Achille Delaere").

THE BASILIANS

The adherents of the Order of St. Basil the Great (OSBM)⁷ identify their roots in the reform of Ukrainian (Ruthenian) monasticism in the early seventeenth century. The order underwent a significant decline in the nineteenth century and was reformed along the lines of the Society of Jesus (SJ) at the end of that century. This second reform led to a critique of the order as overly Latinized. Fr. Damascene Polivka (1869-?), a Bohemian-Slovak member of this reformed order, arrived in Winnipeg in 1899 and set about to establish the Ukrainian Catholic Parish of St. Nicholas there. Perhaps foreshadowing future events, Fr. Polivka found himself in the midst of a jurisdictional conflict with the Archbishop Langevin and left for the United States at the end of 1899. Another group of Basilians (formally of the Basilian Order of St. Josaphat) arrived in Strathcona (now Edmonton) in 1902, led by Fr. Platonid Filias (1864-1930). In 1905 they opened the first daily school for Ukrainian children at Beaver Lake near Mundare, and the Basilians in Winnipeg opened

⁵ The extensive diaries (*The Second*) he wrote during the council were translated and published posthumously.

⁶ See also Hermaniuk's articles "Do 400-richia," "Ekumenichnyi," "Nova," and "La Mission," and his audio-cassette *How Can the Catholic Church Be Governed*.

⁷ Latin: *Ordo Sancti Basilii Magni* (OSBM); Ukrainian: Chyn Sviatoho Vasyliia Velykoho (ChSVV) and Vasyliians'kyi chyn Sviatoho Iosafata (Basilian Order of St. Josaphat), "vasyliiany" in the vernacular.

a Ukrainian “*ridna shkola*” (lit. a heritage school). Missionary priests of the order also served communities in Saskatchewan and British Columbia during this decade. By 1922 the order was able to establish a novitiate in Mundare with a preordination, two-year program in philosophy and theology (initially completed in Québec). Fr. Filias, who had been an editor of *Misionar* (*The Missionary*) in Western Ukraine, was one of the founders of the newspaper *Kanadiis'kyi rusyn* (*The Canadian Ruthenian*) in 1911 (renamed *Kanadiis'kyi ukrainets'* [*The Canadian Ukrainian*], 1919-31). One of the main instigators of the paper was the Basilian superior Fr. Sozont Dydyk (1875-1950). In 1937 the newly established Basilian Press publishing house at Mundare (relocated in 1949 to Toronto) became the home of *Svitlo* (*The Light*), initially a small, biweekly newspaper but gradually a monthly magazine with popular and more scholarly articles on spirituality and church affairs. In the interwar period the Basilian Fathers, led by Fr. Damaskyn Popovych (1889-1969), became very active in producing a series of religious, belletristic, and educational materials for the community, “Biblioteka dobrykh knyzhok” (“A Library of Good Books”). From 1938 an important contribution to the life of the Ukrainian Catholic Church in Canada was the annual *Kalendar “Svitla”* (*The “Svitlo” Calendar*).

Rev. Dr. Meletii Solovii (a.k.a. Meletius Michael Solovey, 1918-84), came to Canada as the Basilian novice master in Mundare (1951-53) after completing his studies in Rome. In addition to his pastoral ministry, he twice served as editor of the religious magazine *Svitlo* (1954-58, 1975-80) and taught at Saint Paul University (1968-71). His scholarly production spanned the years 1959-77 and focused on liturgical theology and history. Fr. Solovii’s significant works are *Liturhika*, *Bozhestvenna Liturhiia/The Byzantine Divine Liturgy*, and *Eastern Liturgical Theology*. He also co-authored a 1967 biography of St. Josaphat Kuntsevych (*Sviatyi*) with Atanasii Velykyi (also a Basilian), and a decade later his two-volume study of Meletii Smotryts'kyi (*Meletii*) was published. During the Second Vatican Council Fr. Solovii wrote a number of popular articles on the nascent Catholic ecumenism, echoing positions he foreshadowed in his book *Shchob usi buly odno*.

Though not a scholar per se, during his ministry in Canada from 1933 until his death Fr. Andrii Trukh (1894-1959) authored four volumes of lives of the saints (*Zhyttia*) and a number of popular works.

Rev. Dr. Orest Kupranets' (1924-88) wrote a history of the Orthodox Church in interwar Poland (*Pravoslavna Tserkva*) and a book (*Dukhovne vohnyshche*) about the postwar seminary of the UGCC in Hirschberg (Germany) and later Culemborg (Netherlands). For many years (1964-75, 1980-88) he served as the editor of the Ukrainian Catholic magazine *Svitlo* in Toronto.

Dr. Irenei Nazarko (a.k.a. Ireneus, 1905-76) arrived in Canada in 1946. In addition to his parish ministry in Montreal and work with the Basilian curia, he was a visiting professor (1949-53) at the universities of Ottawa and Montreal. From 1953 to 1966 he served in Rome as editor of *Analecta OSBM*, and in 1955 he became general counselor for the Basilian order and rector of St. Josaphat's Ukrainian Pontifical College there. In the late 1960s Nazarko returned to Canada and became a spiritual adviser to Basilian students at the University of Ottawa. While in Canada, he wrote about St. Volodymyr the Great (*Sviatyi*), Bishops Iosafat Kotsylovs'kyi (*Iosafat*) and Iakiv Susha (*Iakiv*), and Metropolitans Klym Smoliatykh (*Mytropolyt Klym*) and Sheptyts'kyi (*Mytropolyt Andrei*), as well as works on spirituality (*Za dushu; Mariia i ty*).

Currently, the most prominent Ukrainian Basilian scholar is Rev. Dr. Athanasius McVay (b. 1970), co-editor (with Lubomyr Y. Luciuk) of *The Holy See and the Holodomor* and author of a monograph about Bishop Budka (*God's Martyr*) and articles on the diplomatic history of the Vatican vis-à-vis the Ukrainians ("The Apostolic See") and the UGCC's reaction to the internment of Ukrainians in Canada ("Render unto Caesar").

ST. ANDREW'S COLLEGE IN WINNIPEG

The roots of St. Andrew's College in Winnipeg lie in the establishment in 1932 of a seminary for the Ukrainian Greek Orthodox Church of Canada. Initially it offered diploma programs in theology and included a high school program and language study. The college itself officially opened on 26 November, 1946, in Winnipeg. Under the leadership of Metropolitan Ilarion (Ohienko), its program was re-organized and it acquired its current name. In 1962 the college became associated with the University of Manitoba; it moved onto the university campus in 1964 and began offering an arts program in addition to theology. The college's mission statement describes it as a theological school of the Ukrainian Orthodox Church of Canada promoting "Orthodox spirituality, academic excellence, cultural awareness and leadership within the Church, the Ukrainian Canadian Community and Canadian society" ("Mission Statement"). The college formally became an affiliate of the University of Manitoba in 1981. It houses the Centre for Ukrainian Canadian Studies, which promotes the study of Ukrainian Canadian culture, including religion and architecture, as part of the University of Manitoba. The college is also home to a significant collection of valuable sixteenth- to nineteenth-century Church Slavonic texts, most of which Metropolitan Ilarion donated. Among them are the 1581 Ostroh Bible and Ioanikii Galiatovs'kyi's *Kliuch razumieniia* (*Key of Understanding*, 1659, 1663).

Ohienko was a political figure and a well-known scholar long before he arrived in Canada in 1947. His earlier career reflected his prolific work as a philologist and translator, but as Metropolitan Ilarion of the Ukrainian Orthodox Church of Canada (UOCC) from 1951 until his death in 1972, he set about raising his church's scholarly activities. Ilarion established and led (1954-72) the Ukrainian Scholarly Orthodox Theological Society in Canada, which bears his name in honour of his contributions, and encouraged St. Andrew's College to pursue an active academic publishing program. Among his many publications while in Canada are a volume of homilies (*Moi propovid'i*), monographs on Ukrainian sainthood and saints (*Sviaty; Mytropolyt; Kanonizatsiia*), and a two-volume history of the Ukrainian Orthodox Church (*The Ukrainian*).

Another famous émigré, the prominent historian and political figure Dmytro Doroshenko (1882-1951), lived in Canada for a few years (1947-50). During that time, he taught history and literature at St. Andrew's College, which published his historical survey of the Christian Church (*Korotkyi*).

Several other émigrés have been affiliated with St. Andrew's College. One of them was Ivan Vlasovs'kyi (a.k.a. Wlasowsky, 1883-1969)—a theologian, educator, and community leader in Lutsk and Kremianets in interwar Polish-ruled western Volhynia and a member of the Polish Sejm (1928-30). Vlasovs'kyi was a passionate advocate of the Ukrainianization of the Orthodox Church in interwar Poland, a leading activist of the Ukrainian Autocephalous Orthodox Church (UAOC) during World War II, and director of the chancery of the UAOC's Holy Synod in Munich (1945-48) and its Theological Academy there. Vlasovs'kyi immigrated to Canada in 1948 and taught theology, homiletics, church law, the history of the Orthodox Church, and Ukrainian at St. Andrew's College (1948-50) before moving to Toronto. As he did earlier, in Canada he edited the journal *Tserkva i narid* (*The Church and the Nation*, 1949-52) and contributed articles to it and to *Ukrains'ke pravoslavne slovo* (*Ukrainian Orthodox Word*) and *Ridna Tserkva* (*The Native Church*). His four-volume (five-book) history of the Ukrainian Orthodox Church (*Narys*), two collections of homilies, a study about the Kyivan Caves Monastery's historical significance (*Kyievo-Pechers'ka*), and a monograph about Orthodox Christian moral theology (*Pravoslavno-khrystyians'ke*) were published in the 1950s and 1960s.

In 1951 Ukrainian émigrés in Winnipeg established the Research Institute of Volyn. Its first director, Iurii Mulyk-Lutsyk (1913-91), was the author of a survey history of the Ukrainian Orthodox Church (*Narys*), a four-volume history of the UOCC (vols. 1-2 with Fr. Semen Savchuk), and works about Old Church Slavonic and the Ukrainian languages (one co-edited with Metropolitan Ilarion).

Rev. Dr. Stephan Jarmus (Stepan Iarmus', 1925-2015) studied (1960-62) and taught (1969-2004) at the Research Institute of Volyn; he also

chaired the Presidium of the Consistory of the UOCC. In independent Ukraine, Fr. Jarmus was appointed an honorary research fellow of the Institute of Philosophy of the National Academy of Sciences of Ukraine in Kyiv and a professor emeritus of the Kyiv Orthodox Theological Academy (Kyiv Patriarchate) and the Department of Philosophy at Lesia Ukrainka Eastern European National University (Lutsk, Ukraine). Among his works are many articles and several books of a devotional character dealing with spirituality (e.g., *Dukhovist'*; *The Spirituality*; *Relihii*; and *Do pytannia*, co-authored with his son, Fr. Andrew Jarmus).

Rev. Dr. Oleh Krawchenko (b. 1935) taught at St. Andrew's College (1973-85, 1988-92, 2000-09), served as its dean of theology (1973-85), and was the secretary (1985-95, 2005-10) and chairman (1995-2000) of the Presidium of the Consistory of the UOCC. He is the author of articles about Metropolitan Ilarion, Hryhorii Skovoroda, Orthodox-Catholic dialogue, and other religious and theological matters.

Another postwar émigré and priest of the UOCC, Rev. Dr. Hryhorii Udod (1925-2000), wrote a number of popular, sectarian and/or historical, works (e.g., *H. S. Skovoroda*; *Pryiednannia*; *Ukrains'ka*; *Pryhotuvannia*; *Velyke*; *What*).

Fr. Tymofii Minenko (1929-2006) became involved with St. Andrew's College in 1978, and he served as one of its deans (1985-95). Fr. Minenko was the author of a study about the Orthodox Church in Ukraine during World War II (*Pravoslavna*), and he edited two jubilee books (both titled *Iuvileina knyha*), one in honour of Metropolitan Mykhail Khoroshyi's eightieth birthday, and the other on the twenty-fifth anniversary of St. George's Ukrainian Orthodox Church in Grimsby, Ontario.

Our final scholar in this grouping is Roman Yereniuk (b. 1946), who was an associate professor of St. Andrew's College and acting director of the Centre for Ukrainian Canadian Studies at the University of Manitoba. His research interests include Ukrainian church history during the seventeenth to nineteenth centuries and the history of Ukrainian religious institutions and churches in Canada. Among his works are a co-authored book about Ukrainian churches in Manitoba (*Monuments*), a brief history of the UOCC (*A Short*), a collection of thirteen essays on Ukrainian church history (*The Ukrainian Orthodox*), and other articles ("Church Jurisdictions," "1918," "The Global Legacy," "Translating the Bible," "The Ukrainian Canadian").

THE UNIVERSITY OF MANITOBA

Alongside the professors at St. Andrew's College, other faculty members at the University of Manitoba have produced important studies. Dr. Oleh W. Gerus (b. 1939), a professor of imperial Russian and Soviet history for over

forty years, has written about the UOCC in its formative period (“The Reverend Semen,” “The Ukrainian Orthodox Church of Canada,” *An Introduction*) and on Ukrainians in Canada and Metropolitan Ilarion (“The Ukrainian Orthodox Church during World War II,” “Metropolitan Ilarion,” “First Steps”).

In the 1980s and 1990s Stella Hryniuk (b. 1939), a well-known historian of the early period of Ukrainian settlement in Canada (*Peasants*), addressed questions of ethnicity and identity in Canada, often with a view to the place religion holds in the community (*Canada's Ukrainians; Multiculturalism* [with Luciuk]; *The Land* [with Jeffrey Picknicki]). She also co-wrote a book about Ukrainian churches in Manitoba (*Monuments*) and articles about Bishop Budka (“The Bishop,” “Pioneer”) and the post-Soviet revival of the Ukrainian Greco-Catholic Church (“To Pray”).

Rev. Dr. Oleksander / Alexander Baran (1926-2004) came to Canada in 1961 after completing two doctorates at the Pontifical Oriental Institute in Rome in 1957 (*Metropolia*) and 1960 (*Eparchia*). Fr. Baran was a professor (1965-90) at the University of Manitoba and also taught at the Ukrainian Catholic University in Rome and Saint Paul University in Ottawa. In addition to his doctorates and other works on the church history of Transcarpathia and the Prešov Region (*Iepyskop*; “Podil,” *Homiletychni*, “Tserkva,” *Narysy*), he co-edited with Gerus a collection of articles (*Millennium*).

Also in this academic cluster is Odarka Savella Trosky (b. 1932), who in 1965 produced one of the very few publications on the Ukrainian church's role in education in Canada (“A Historical”) as an M.Ed. student at the University of Manitoba. Trosky also wrote a brief history of the UOCC (*The Ukrainian*).

Finally, Orest Martynowych (b. 1951), a former CIUS research associate (1985-89, 2000-09) and a scholar in residence since 2010 at the University of Manitoba's Centre for Ukrainian Canadian Studies, has written two volumes of a comprehensive history of Ukrainians in Canada—*Ukrainians in Canada: The Formative Years 1891-1924* and *Ukrainians in Canada: The Interwar Years*, many pages of which chronicle the significant role religion and the church played in the Ukrainian-Canadian community (*Ukrainians in Canada: The Formative Years 1891-1924* 182-236, 381-418, and 486-95; *Ukrainians in Canada: The Interwar Years* 105-240 and 465-94).

TORONTO AND THE UNIVERSITY OF ST. MICHAEL'S COLLEGE

One can regard the origins of theologians in Toronto as the product of the work and spirit of two persons: Rev. Drs. Bohdan Lyps'kyi and Petro Bilaniuk. Fr. Lyps'kyi (1903-69) established a model for renewal of the UGCC in the spirit of Byzantine Christianity—a renewal that took on steam in the

post-Vatican II period. Although he has no publications besides a posthumously published collection of lectures and sermons (*Dukhovist'*), his impact on the awakening of Eastern Christian spirituality in the Eparchy of Toronto is unquestionable. Prior to arriving in Canada in 1952, Fr. Lyps'kyi had already established influential credentials within the UGCC.⁸ As the first pastor of Toronto's St. Nicholas Ukrainian Catholic Church in 1953, this doctor of moral theology had an impact well beyond that city. Fr. Lyps'kyi insisted on the liturgical and iconographic renewal of his parish in a clearly Eastern Christian spirit—a renewal that became a model for others throughout North America.

Strong support for this renewal was provided by Fr. Lyps'kyi's assistant and fellow postwar émigré, Rev. Dr. Iurii Fedoriv (1907-2001), the author of a popular history of the Ukrainian Church (*Istoriia*), of books about its rites (*Obrjadi*) and organizational structure (*Orhanizatsiina*), and long scholarly articles on the sobors of Zamostia in 1720 (1971) and Kobryn in 1626 (1974). He also compiled volumes 3-5 of the works of Cardinal Josyf Slipyj.

What Fr. Lyps'kyi achieved in the sphere of spiritual renewal was mirrored in the scholarly efforts of Fr. Petro Bilaniuk (1932-98). Subsequent scholars in Toronto and the Faculty of Theology at the University of St. Michael's College (University of Toronto) are the inheritors of their legacy and beneficiaries of their vision. The ecumenical nature of the Toronto School of Theology, of which St. Michael's is an affiliate college, provided a vibrant context in which to pursue topics related to the Ukrainian churches. Fr. Bilaniuk was the first among a group of scholars working at St. Michael's College and the author of four volumes of *Studies in Eastern Christianity* (1977-89), a monograph about the Fifth Lateran Council and the Eastern Churches (*The Fifth*), and a book of sermons, lectures, and essays (*Bozha*). He was also the doctoral supervisor of a number of students in theological studies, among them Vivian Olender and Rev. Dr. Petro Galadza.

Olender (b. 1950) has focused on contemporary issues of the Orthodox churches in North America; she is one of a few who have written on women in the church ("The Attitude"). Unique to her work is the attention she paid to attempts by Anglo-Canadian Protestant communities and missionaries to assimilate the first waves of Ukrainian immigrants in Canada and create new Protestant Ukrainian-Canadian churches ("The Canadian Methodist," "Save Them," "The Reaction," "Symbolic Manipulation"). Her work on the

⁸ Fr. Lyps'kyi was a professor of moral theology and dogmatics at the Lviv Greco-Catholic Theological Academy (1932-39), served as the chancellor of the Apostolic Administration in the Lemko Region during World War II, and taught (1946-50) at the UGCC's seminary in Hirschberg (Germany) and, later, in Culemborg (Netherlands).

Independent Greek Orthodox Church and the Serafimites⁹ was ground-breaking.

Initial studies of Fr. Galadza (b. 1955), a professor at Saint Paul University in Ottawa (1995-2017) and, since the summer of 2017, the University St. Michael's College in Toronto and the current director of the Sheptytsky Institute there, are rooted in the thought of Metropolitan Sheptytsky and his liturgical theology (*The Theology; Unité*). He has also written or edited a number of important works on liturgical manuscripts (notably *The Divine Liturgy*), and has been formally involved in significant ecumenical activities such as the North American Orthodox-Catholic Theological Consultation and the Kyivan Church Study Group. Fr. Galadza contributed an article ("What") on the nature of Eastern Catholic theology to a special issue of *Logos: A Journal of Eastern Christian Studies*.

With much humility, we mention ourselves as academics who emerged out of Toronto. Both of us—Rev. Dr. Myroslaw Tataryn (b. 1956) of St. Jerome's University in Waterloo and Dr. Jaroslav Z. Skira (b. 1968) of Regis College in Toronto—have worked in the area of modern systematic theology. Fr. Tataryn's work has dealt with issues relating to ecumenism between the Orthodox and Catholic Churches ("Russian," *Augustine, Christian, "Russia"*) and the role and identity of these churches in the Canadian context ("Father," "Harvesting," "Canada's"). His most recent work on a theology of disability (*Discovering*), co-authored with his wife, is based on personal experiences and Eastern Christian theological anthropology.

Skira's archival work resulted in the translation and critical annotation of Metropolitan Hermaniuk's extensive diaries from the Second Vatican Council (Hermaniuk, *The Second*; with Gloria Romaniuk, "A Short Biography") and an analytical essay ("Affirming") on the UGCC's modern ecumenical relations. He has also engaged more broadly with themes on Christian unity between the Orthodox and Catholic churches ("Ecclesiology," "Epilogue," "Catholicism").

We recognize the former St. Michael's College faculty member Paul Jonathan Fedwick / Pavlo Ionatan Fediuk (b. 1937), whose primary expertise was on the manuscript tradition of Basil of Caesarea (*Sviatyi Vasylii*) but who also wrote about matters related to the Ukrainian liturgical tradition (*Death*).

Although the historian Bohdan Budurowycz (Budurowych, 1921-2007) does not fit into the above Toronto grouping of theologians, as the Slavic librarian (1959-65) and a professor in the Department of Slavic Languages and Literatures (1965-89) at the University of Toronto, he was a respected

⁹ An Eastern Christian community named after its bishop, Serafim, was established in Winnipeg as the first Independent Ukrainian Church in North America. Controversy about its canonical status clouds this church's history.

author of studies on Polish-Ukrainian relations and the history of the interwar UGCC (“Vatykan,” “Sheptyts'kyi,” “The Greek Catholic Church”).

MONTREAL

We include Montreal as a cluster of scholarship, although none of the figures mentioned in this section was formally affiliated with a familiar academic institution. Rev. Dr. Ihor G. Kutash (b. 1947), the pastor of St. Mary the Protectress Ukrainian Orthodox Church in Montreal, obtained a Ph.D. (1987) from McGill University after defending his dissertation on happiness in the thought of Skovoroda. He is the author of an article on that subject (“Katehoriia”), of articles about Ukrainian Orthodoxy in Montreal (“Living,” “Ukrainian”), and articles and many homilies online at <http://uocc.ca/en-ca/faith/articles/frikutash/>.

The works of Russel P. Moroziuk (b. 1936), who was a professor in the Department of Theology at Concordia University, are primarily on patristic thought, with some of its subject matter carrying into his writings on ecclesial policy relating to the UGCC and church-state relations between Rome and Moscow (*Politics; Politicized*). He pursued his studies during the period of Soviet suppression and persecution of the UGCC and in the wake of Vatican II’s discussions on the dignity and rights of the Eastern Churches.

Rev. Dr. Ihor Mončak (Monchak, a.k.a. Monczak, 1928-2007), a Ukrainian Catholic pastor in Montreal, focused on ecumenism and the Kyivan Church between the Florentine and Brest councils (*Florentine*), the subject of his Doctorate in Sacred Theology (S.T.D.) dissertation (1966) at the Pontifical Gregorian University. He also touched on contemporary issues in a book on the autocephaly of the UGCC (*The Self-Governing*) and articles in scholarly journals. In 1975 Fr. Mončak established a Montreal branch of the Ukrainian Catholic University; it lasted for a few years, after which he shifted his teaching on Eastern Christianity to Saint Paul University.

The Transcarpathia-born priest Fr. Basil Boysak (Vasyl' Boisak, 1911-97) served in parishes in interwar and wartime Czechoslovakia (from 1935), Germany (1945-50), and the United States (from 1950). His academic work emerged from his M.A. thesis (“The Destiny”) and Ph.D. dissertation (“The Struggle”) at the University of Montreal, both about the church union in Carpatho-Ukraine. His S.T.D. dissertation there (“Manuel”) concerned Bishop Manuil Mykhailo Olshavs'kyi of the Mukachevo Eparchy (1743-67), who sought to affirm the dignity of the Eastern Catholic Church and its need for independence from the Latin hierarchy. Fr. Boysak continued these themes in his two books (*The Fate; Ecumenism*).

The postwar refugee Radoslav Zuk (Zhuk, b. 1931) became a well-known Montreal-based architect and a professor of architecture at McGill

University. He designed a number of Ukrainian Catholic churches, often fusing traditional Byzantine architecture with modernist design, in Winnipeg, Toronto, Calgary, and Lviv. Some of his ideas and his philosophy of architecture are reflected in his articles (“Ukrainian Church Architecture,” “Endurance”), including one on the design of sacred spaces in Ukrainian churches in Canada (“Sacred Space”).¹⁰

OTTAWA AND THE SHEPTYTSKY INSTITUTE

Ottawa has also seen its share of notable scholars working in the areas described in this essay. For example, Constantine (Konstantyn) Bida (1916-79), who was instrumental in the development of the now defunct Slavic department at the University of Ottawa, was a well-known biographer of Lesia Ukrainka. His academic contributions were primarily in the area of literature and language, but he touched upon philosophical and religious themes, for example, in his article “Religious Motifs” and his book about the Ukrainian philosopher Galiatovs'kyi and his *Key of Understanding (Ioanikii)*.

Andrii Krawchuk (b. 1954) emerged out of the University of Ottawa (Ph.D. and D.Th., 1990). He is the author of a monograph about Metropolitan Sheptyts'kyi's social ethics (*Christian*) and has written important studies about Ukrainian church history and archival holdings on the UGCC in Ukraine and Canada (*Konferentsii; Indeks*), including Sheptyts'kyi (*Mytropolyt Andrei Sheptyts'kyi: Dokumenty i materialy* and *Mytropolyt Andrei Sheptyts'kyi: Zhyttia i diial'nist*). Although his doctoral studies predated the arrival of the Sheptytsky Institute in Ottawa (described next), Krawchuk was a member of its faculty (1998-2004) before becoming a professor at the University of Sudbury in 2004 and its president and vice-chancellor (2004-09).

From 1990 to early 2017 the Sheptytsky Institute was located in Ottawa. Founded in 1986 at the Catholic Theological Union in Chicago by Rev. Dr. Andriy Chirovsky (b. 1956), in 1992 it became an academic unit of Saint Paul University, federated with the University of Ottawa. In the summer of 2017 the institute moved to the University of St. Michael's College, federated with the University of Toronto. The institute's mission has been to promote the theology, spirituality, history, and worship of the Church of Kyiv; its faculty has included those from other, non-Ukrainian, Eastern Christian traditions, both Orthodox and Eastern Catholic. Since 1993 the institute has published *Logos: A Journal of Eastern Christian Studies*, and its press has released a

¹⁰ Also worth mentioning is “Ukrainian Church Architecture of Canada” by Victor Deneka (1921-2010), who immigrated to Canada in 1949 and designed several major Ukrainian Catholic churches in Winnipeg and elsewhere in Manitoba.

handful of books. Its principal professors have been Frs. Chirovsky and Galadza (the latter mentioned above, under “Toronto”).

Fr. Chirovsky’s research has focused on Metropolitan Sheptyts'kyi (*Pray*) and Eastern Christian spirituality (“Orthodox”). He also produced a unique video course, in which he narrates the process of creating an icon with iconographer Hieromonk Damian (Higgins).¹¹ Fr. Chirovsky has been at the forefront of promoting the study of Ukrainian Christian traditions and seeking reconciliation among the main branches of the Ukrainian Catholic and Orthodox churches. To this end, he initiated the Kyivan Church Study Group, which brought together Eastern Catholic and Ukrainian Orthodox scholars in an ecumenical think-tank.

The Ukrainian-American biblical scholar Fr. Andriy (Andrew) Onuferko (b. 1955) has been associated with the Sheptytsky Institute since 1996 (acting director, 2002-07) and has taught at Saint Paul University and the Ukrainian Catholic University. Adam DeVille (b. 1972), a graduate of the Sheptytsky Institute and a professor of theology since 2007 at the University of Saint Francis in Fort Wayne, Indiana, has worked primarily on ecumenism (*Orthodoxy*), the role of primacy in ecclesiology (“A Diversity”), and the UGCC in worship and spirituality. He has maintained a relationship with the institute as managing editor of *Logos* since 2005.

THE CANADIAN INSTITUTE OF UKRAINIAN STUDIES

The CIUS has been a significant centre of studies on the Ukrainian churches. Bohdan Bociurkiw (Botsiurkiv, 1925-98), the Canadian “dean” of such studies, is the most significant scholar in this grouping. Of all the authors mentioned in this article, he was one of the most prolific, with over eighty academic papers and numerous books. A professor of political science at the University of Alberta (1956-69) and Carleton University (1969-92), with particular expertise on Soviet politics, Ukraine, and church-state relations, Bociurkiw was the founding director (1969-72) of Carleton’s Institute of Soviet and East European Studies (now Institute of European, Russian and Eurasian Studies). He played an important advisory role in the establishment of the CIUS and served as one of its associate directors (1979-82). The author of a pioneering monograph on the Soviet suppression of the UGCC (*The Ukrainian*), he contributed the chapter on the Orthodox Church in Ukraine since 1917 (“The Orthodox”) for *Ukraine: A Concise Encyclopaedia*, served as a consulting editor of volumes 1-2 (1984-88) of the *Encyclopedia of Ukraine*,

¹¹ *To Write an Icon* was issued by the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies in 1993 on VHS cassettes. Now available as a set of six 6 DVDs.

and contributed eight articles to it (“Anti-Religious Propaganda,” “Association of Militant Atheists of Ukraine,” “Church-State Separation,” “Council on Religious Affairs,” “Initsiatyvnyky,” “Kostelnyk, Havryil,” “Lviv Sobor of 1946,” “Russian Orthodox church” [sic]). He was also the co-editor and a co-author of *Religion and Atheism in the U.S.S.R. and Eastern Europe* and wrote about Islam (“The Changing”) and Judaism (“Soviet Religious”) in the USSR.¹²

Serhii Plokyh (a.k.a. Plokhii, b. 1957), formerly a professor of history (1983-96) at Dnipropetrovsk University, worked for over a decade (1996-2007) as a research associate of the CIUS in Edmonton and was the founding director of its Research Program on Religion and Culture. Among the many studies and books he produced while at the CIUS are a monograph on the Cossacks and religion (*The Cossacks*), a study of the iconography of the Holy Protection of the Mother of God in seventeenth- and eighteenth-century Ukraine (*Tsars*), and a collection of articles—six by Plokyh and five by his co-author and colleague Frank E. Sysyn—on questions of church, state, and nation in Ukraine (*Religion*). Since 2007 Plokyh has been the Mykhailo Hrushevs'kyi Professor of Ukrainian History at Harvard University.

In the 1970s and 1980s, while teaching at Harvard and serving as associate director of the Harvard Ukrainian Research Institute, Sysyn (b. 1946) became a renowned expert on seventeenth-century Ukraine in general and the Khmelnytsky Uprising in particular (e.g., “A Curse”). There, in addition to his 1985 monograph about Adam Kysil, he produced articles about Kysil and Orthodox-Uniate accommodation (“Adam”), church-state relations in Soviet Ukraine (*The Ukrainian*), and the 1632 polemics over Uniate-Orthodox relations (“The ‘Antimaxia,’” with Paulina Lewin). Since 1990 Sysyn has played a major role at the CIUS as director of the Peter Jacyk Centre for Ukrainian Historical Research, editor-in-chief of the Hrushevsky Translation Project (*History of Ukraine-Rus'*), and head of the institute's Toronto Office. He has continued writing about the Khmelnytsky Uprising (e.g., “The Jewish”), the formation of modern Ukrainian religious culture, and Ukrainian autocephaly in early Soviet and post-Soviet periods (reprinted in Plokyh and Sysyn, *Religion*).

Zenon E. Kohut (b. 1944) taught at the University of Pennsylvania and Michigan State University and was an analyst at the Library of Congress

¹² The Bohdan Bociurkiw Memorial Library, a valuable collection of books, documents, archival materials, microfilms, and audio and video cassettes on East European church history and politics, is located at the University of Alberta, where it serves as the basis of the CIUS Research Program on Religion and Culture. *The Bohdan R. Bociurkiw Collection*, compiled by Krawchuk, is downloadable at <https://cius-archives.ca/items/show/1667>. It includes a bibliography of Bociurkiw's writings (7-24). A newer bibliography is in Botsiurkiv, *Ukrains'ka Hreko-Katolyts'ka* (245-52).

before becoming a CIUS research associate and head of its Stasiuk Program for the Study of Contemporary Ukraine in 1992. As director of the CIUS for two decades (1993-2012), he oversaw the expansion of its activities in Ukraine, particularly through the Kowalsky Program for the Study of Eastern Ukraine, which he established in 1998 (“Two Decades”). Kohut’s main expertise is on the history of the eighteenth-century Ukrainian Cossack Hetmanate (*Russian Centralism; Making Ukraine*). He has written about the Orthodox Church’s role in political and Cossack affairs (“The Problem,” “Servant of the Tsar”) and on Judaism in Cossack Ukraine (“The Image of Jews”).

Serge Cipko (b. 1961) has had a long relationship with the CIUS and is currently its assistant director of research. He is the author of a history of Edmonton’s St. Josaphat Ukrainian Catholic Cathedral (*St. Josaphat*), and in his monograph *Ukrainians in Argentina, 1897-1950* he chronicles some of the difficulties (and failures) that the early Ukrainian settlers there had in setting up ministerial and episcopal structures in traditionally Roman Catholic jurisdictions.

Jars Balan (b. 1952) has been involved in one form or another with the CIUS for the past four decades. In 2007 he was appointed coordinator of the Kule Ukrainian Canadian Studies Centre at the CIUS; and since July 2017 he has been the institute’s interim director. Although primarily a specialist on the history and literature of Ukrainians in Canada, three decades ago Balan wrote a booklet about the first millennium of Ukrainian Christianity (*1,000 Years*). Recently his article about the first attempts of Ukrainian settlers in Alberta to obtain Orthodox pastors (“Missed Opportunities”) was published.

John-Paul Himka (b. 1949) was an early research associate of the CIUS, a professor of history at the University of Alberta for forty years (1977-2017), and the director of the CIUS Research Program on Religion and Culture (2007-13). He is the author of major studies on Galician Ukrainian social history (e.g., *Socialism and Galician*), including one about the Greco-Catholic Church and the Ruthenian national movement (*Religion and Nationality*). Throughout his career Himka has studied the role of religion in terms of national and cultural identity (e.g., *The Greek* and “The Greek”). He is also the author of the monograph *Last Judgment Iconography in the Carpathians*, the co-author, with Liliya Berezhnaya, of a monograph about Ukrainian images of the Last Judgment (*The World*), and the co-editor, with Andriy Zayarnyuk, of a collection about popular religion in Russia and Ukraine (*Letters*, with his article about the “social” elements of Last Judgment icons [“Social”]). Dr. Himka has also written about Metropolitan Sheptyts'kyi (“Cinematic Churchman,” “Metropolitan,” “Sheptyts'kyi”). More recently he has focused on the cultural heritage of Ukrainians in Canada as a lead investigator on the Sanctuary Project to document and photograph Ukrainian churches and religious artifacts in the Prairie Provinces.

Himka's Sanctuary Project collaborators are two other University of Alberta professors—Natalie Kononenko (b. 1946), a specialist in Ukrainian and other Slavic ethnography, folklore (e.g., *Slavic*) and popular religion (e.g., "Folk") who is researching Ukrainian-Canadian ritual practices; and historian Frances Swyripa (b. 1951), the author of monographs about Ukrainian-Canadian women and ethnic identity (*Wedded*) and ethnoreligious identity and the Canadian Prairies (*Storied*), who has also written about what happens when churches emigrate ("When").

Another professor at the University of Alberta, Heather Coleman (b. 1968), is the holder of the Canada Research Chair in Imperial Russian History and the current director, since 2013, of the CIUS Research Program on Religion and Culture. She is the author of studies about Baptists in early twentieth-century Russia and Ukraine (*Russian Baptists; "Baptist Beginnings"*) and, more recently, the Orthodox clergy and parishioners in the nineteenth-century Kyiv Eparchy ("Orthodox Clergy," "Religion and Nation," "Shcho").

OTHER NOTABLE CONTRIBUTIONS

Our final group of those researching the Ukrainian churches includes a few authors who do not neatly fit into the above subgroupings but who have made important contributions. Fr. Vasyl' Kudryk (1880-1963) immigrated to Canada from Galicia in 1903 and was the first editor (until 1921) of the newspaper *Ukrans'kyi holos* (*Ukrainian Voice*). Ordained a priest of the UGCC in 1923, after World War II he wrote biographies of St. Josaphat Kuntsevych (*Zhyttia*) and Hegumen Melkhysedek Znachko-Iavors'kyi (*Melkhysedek*) and a survey history of Ukrainian church music (*Ohliad*), published in Lviv three decades after his death.

Another prominent member of Winnipeg's émigré scholarly community was Mykhailo (Michael) Marunchak (1914-2004), a leading member of the Ukrainian Academy of Arts and Sciences in Canada. His survey histories of Ukrainians in Canada (*Studii; The Ukrainian Canadians*) and bibliographical guide to the history of Canada's Ukrainians (*Biohrafichnyi*) are important sources of information about the Ukrainian churches in Canada and their personalities. He also wrote about Metropolitan Sheptyts'kyi in the West (*Mytropolyt*) and the Ukrainian churches' role in the development of the Ukrainian diaspora ("Ukrains'ki").

In Saskatchewan, Bohdan Kazymyra (1913-2007) was a librarian and archivist, most recently at the University of Regina (1969-80), and taught there and at the Pope St. Clement Ukrainian Catholic University in Rome. He wrote about the Ukrainian Catholics of Saskatchewan; Damascene Polivka, the first Eastern-rite Basilian priest in Canada (*Pershyi*); Archbishop

Langevin and the Ukrainians in Canada (*Monsin'or*); religious aspects of Ukrainian-Canadian community life (*Relihiino-hromads'ke*); the early Ukrainian community in Regina (*Rannie*); and Metropolitan Sheptyts'kyi (*Mytropolyt*; "Metropolitan Andrew"; *Achievements of Metropolitan*; "Uspikhy," "Sheptyts'kyi," and others).

Anna Mariia Kovch-Baran (a.k.a. Anna Maria Baran, 1914-95), a leading figure in the Ukrainian Catholic Women's League of Canada (UCWLC), is the author of large books on the history of the Ukrainian Catholic churches in Saskatchewan (*Ukrains'ki katolyts'ki tserkvy Saskachevanu*) and Winnipeg Archeparchy (*Ukrains'ki katolyts'ki tserkvy Vinnipeg'skoi*); the history of the UCWLC in Saskatchewan (*Blahoslovenne*); Saskatchewan's Ukrainian pioneer women and the establishment of the UCWLC (*Zhinky*); and a biography of her father, Fr. Emilian Kovch (1884-1944), who was murdered by the Nazis in the Majdanek concentration camp (*Za Bozhi*).¹³

Another important scholar was Fr. Casimir Kucharek (1928-90), who served as a priest in Saskatchewan. His main scholarly contributions were on the origin and evolution of the Liturgy of St. John Chrysostom (*The Byzantine-Slav*), a Byzantine catechism for adults (*Our Faith*), and a book about the sacramental mysteries (*The Sacramental*). Fr. Kucharek's *To Settle Your Conscience* emerged from a series of lectures he gave at Fordham University. His works present the doctrinal and sacramental traditions of the Christian East and often engage with differences from and similarities with the Roman Catholic Church.

Victor Orest Buyniak (1925-2013) was a Slavist at the University of Saskatchewan. We mention him for his work on Skovoroda and the Orthodox religious sects, notably those in parts of Ukraine and later in Canada.¹⁴ After his retirement, he was instrumental in the establishment of the Prairie Centre for the Study of Ukrainian Heritage at that university.

In the eparchy of Toronto, Rev. Dr. Petro Khomyn (1891-1988, a.k.a. Chomyn), the long-time editor (1950-83) of the Ukrainian Catholic newspaper *Nasha meta* (*Our Aim*) in Toronto, wrote a book (*Vichne*) describing his impressions during a visit to Rome and his encounters there with Patriarch Josyf Slipyj after the latter's release from Siberian exile and during the period of the Second Vatican Council in 1963.

Paul Yuzyk (1913-86), a well-known Ukrainian-Canadian community figure often called "the "father of Canadian multiculturalism," who was appointed a Canadian senator in 1963, taught Slavic studies and history at

¹³ For his efforts to save Jews in Galicia during the Holocaust, in 1999 the Jewish Council of Ukraine recognized Fr. Kovch as a righteous Ukrainian. He was beatified by Pope John Paul II in 2001.

¹⁴ The Doukhobors and Molokans are considered breakaway sects of the Russian Orthodox Church, each with its own, unique spiritual and ritual practices.

the University of Manitoba (1951-63) and Soviet and East European studies at the University of Ottawa (1963-78). His first major foray into scholarship was his 1958 doctoral dissertation, which was published as *The Ukrainian Greek Orthodox Church of Canada* twenty-three years later. In a brief essay ("A Personal Reflection"), Yuzyk mentioned that one of his articles ("Religious Life") raises issues that Ukrainian-Canadian church and lay leaders should address. Among these are the role the churches play in preserving Ukrainian culture but also in inculturation and evangelization among youth. Yuzyk's other works (e.g., *The Ukrainians; Ukrainian Canadians*) dealt with much broader themes affecting Ukrainian Canadians but touched upon the role of religion in their lives.

Among a group of authors who have not held academic positions, two have chronicled Ukrainian church buildings. Oleh Iwanusiw (Ivanusiv, b. 1935), a mechanical engineer, was inspired by his grandfathers, both of whom were Greco-Catholic priests in Peremyshl Eparchy. His book *Tserkva v ruini/Church in Ruins* documents, with photographs, the disappearance and decline of Ukrainian church communities in that eparchy during and after World War II. In 1947 most of the Ukrainian inhabitants of this region were forcibly deported and resettled in northern and western Poland during the state-sanctioned Akcija Wisła (Operation Vistula).

Similarly, Sterling Demchinsky (b. in the late 1950s), who is not an academic or associated with the CIUS Sanctuary Project, has spent considerable personal time and resources documenting and photographing the Ukrainian Orthodox and Catholic churches in Canada and making his research available on his website: <http://www.ukrainianchurchesofcanada.ca>.

Rev. Dr. Vasyl' Laba (1887-1976) was a professor of theology and patristics at the Greco-Catholic Theological Seminary and Academy in Lviv in the 1920s and 1930s. A postwar refugee, he served after 1950 as a priest in Edmonton and was a professor and the deputy rector of the Pope St. Clement Ukrainian Catholic University in Rome. Fr. Laba was the author of a short work about Sheptyts'kyi (*Mytropolyt*) and a book of spiritual exercises for priests (*Sviashchenychi*).

The Most Reverend Dr. David Motiuk (b. 1962), bishop of Edmonton Eparchy since 2007, defended his doctoral dissertation, "The Particular Law of the Ukrainian Catholic Church in Canada" (1996) at the Pontifical Oriental Institute in Rome. He is the author of a monograph (*Eastern*) about the Ukrainian Catholic Church in Canada that chronicles the key developments in its ministerial and canonical structure, and of the long article "The Education and Formation of Clergy."

The final, and youngest, scholar in this grouping is Daniel Galadza (b. 1981, the son of Fr. Petro Galadza), who studied at the Sheptytsky Institute and the Pontifical Oriental Institute (Ph.D., 2013). A specialist in liturgical theology at the University of Vienna since 2013, his historical studies bear

upon the Byzantine liturgical tradition (e.g., “The Jerusalem”; *Liturgy*). He has written about the Ukrainian Catholic Church and liturgy (“Church Singing”), Vatican II (“Die griechisch-katholischen”), and monasticism in Ukraine (“Greco-Catholic”).

CONCLUSION

In this very broad survey we have endeavoured to sketch the diversity of scholarship on Ukrainian churches by Canadian scholars since 1950. What we have presented in this essay is only the tip of the iceberg, because our inclusions had to be highly selective. Nevertheless, this scholarship has been impressive and has advanced the knowledge of Ukrainian churches in a number of areas. Historical studies have predominated, but there have been substantial contemporary studies, as well as scholarship in theology and liturgical theology. We hope that those still living as well as new Canadian authors will continue to produce important scholarship in the decades to come.

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