



*Rebuilding the Church in Ukraine*

# Ukrainian Catholic NEWSLETTER

## Chapel Blessed for Cerebral Palsy Center

"I believe that people with special needs put their hope in all of us, including me," says Laurent Nouwen, a Dutch lawyer who directs the Henri Nouwen Foundation, named for his late brother. Nouwen was in Lviv, Ukraine for the opening of a new wing of the Dzherelo ("Source") Cerebral Palsy Center, including a chapel, that was held on October 20, 2002.

Ukrainian Catholic Bishop Ihor Vozniak consecrated the chapel for the Source Center, an educational and rehabilitation facility serving 90 of the more than 1000 victims of cerebral palsy in the western Ukrainian city of Lviv. In one form or another the center has been in operation since 1993.

### It started with Hope

The Source Center began in 1993 with the Nadia ("Hope") Society, a group of parents of children with cerebral palsy. Nadia asked city authorities to give them an unfinished complex, including a day-care center, in Sykhiv, one of Lviv's most populous neighborhoods. The authorities agreed on one condition: they would give no financial support. The parents accepted, and, as a result, 80 children with cerebral palsy had their own school.

That same year, the late Father Henri Nouwen, a prolific writer and advocate for the developmentally disabled, first came to Ukraine. Fr. Nouwen came at the personal invitation of Fr. Borys Gudziak, now rector of the Ukrainian Catholic University (UCU), and Zenia Kushpeta, now director of UCU's Center of Spiritual Support for Persons with Special Needs and Their Families. Though he first came only at the urging of his friends, Fr. Nouwen, upon seeing Ukraine, was taken by the problems of the people, and he managed to return once more, in 1995.

"When will we be able to understand," asks Laurent Nouwen, "that the happiness of all these people that we call 'disabled' depends on us, and that we, healthy people, need their love and friendship, the feeling of security? All people with special needs give us so much more from their hearts than we can give them in return." Through the work of the Nouwen Foundation, Nouwen has been instrumental in the Source Center's ongoing development. The foundation has, for



*A young man and woman with cerebral palsy participate in a Divine Liturgy in the Dzherelo Center's chapel.*

instance, installed a stove and a pool, and provides wheelchairs for the children.

### Meeting spiritual needs

The spiritual needs of the children at the Source are the concern of the Center of Spiritual Support, which UCEF directly assists. The Center of Support oversaw the decoration of the Source's chapel, including the icon screen, and liturgical items. The Center of Support organizes pilgrimages and retreats. Members of Faith and Light, a group for the mentally disabled, and the children from the Source attend a special monthly Divine Liturgy held in the chapel of the Ukrainian Catholic University. The Center of Support also helps the Source acquire and install special equipment.

Thanks to UCEF's contributors, the Source Center has become a model for organizations in other cities, attracting visitors from all over Ukraine who are looking for a better way to help the disabled. And the center's chapel is painted with rainbows, full of happy children's eyes and smiles, under the prayerful protection of angelic wings.

### Inside

*"Put out into deep water"*

*From the Middle East*

*Teen ministry in Donetsk*

*English lights the way*

*Aristocrat of the spirit*

## Words of Wisdom



*From the sermon of Lubomyr Cardinal Husar before the blessing of the cornerstone of the new Ukrainian Catholic Cathedral in Kyiv on October 27, 2002.*

### “Put out into deep water”

We can each dream of Christian unity in the measure that each one of us repents and receives Jesus Christ. Today's Gospel describes how this can be done.

The Lord says to Peter, "Put out into deep water, and let down the nets for a catch." Simon Peter, an experienced fisherman, replies, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets." Then they caught so many fish that they had to ask their friends to come and help them pull the catch to shore.

We often strive to understand a certain situation, considering how we should act so that it's advantageous for us. So Peter, acting according to human logic, at first contradicted Christ. But, having received the living word of Christ, "put out into deep water," he decided to follow him. This is a challenge from Jesus Christ, and a godly person's answer.

We can attempt to understand a situation, reason it through, draw certain conclusions. But the final, peace-giving, living word, will be that which Jesus Christ gives.

We will be blessing the cornerstone of our cathedral today. And we can tell ourselves, using human reasoning: unfortunately, we are divided and always will be; or, when we build this church, everything will be peaceful. But Jesus Christ tells us there is a different way to think about it:

Love your neighbor, and even those people who are not well disposed towards you, those people with whom you don't agree.

Let us listen to what Christ says, let us strive to fulfill His will, even if now our goal seems unachievable to us. God's word accomplishes such wonderful things, that will lead us to fall at the feet of our Lord and say: "Lord, all glory belongs to You. We thank You."

## Cardinal Kasper Visits Seminary and University



Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, traveled to Ukraine in October 2002 for the presentation of the Ukrainian translation of his book, *Jesus the Christ*. While in Lviv, the cardinal visited the Ukrainian Catholic Seminary of the Holy Spirit and the Ukrainian Catholic University.

In his speech at the seminary, the cardinal analyzed the painful status of the separated Christian churches. He explained the mission of the Ukrainian Catholic Church: rooted in the Eastern tradition but at the same time in full communion with the Roman Apostolic See, it could be a model for future unions.

His Eminence also presented his book to the community of the Ukrainian Catholic University. "When this work was first published 30 years ago," said Cardinal Kasper, "I could not even imagine that I would be presenting it in Ukraine. The fact that this is possible shows that the teaching of Jesus outlives ideologies, systems and epochs."

## UCEF-Canada Raises over \$100,000 for Ukrainian Catholic University

The Ukrainian Catholic Education Foundation in Canada netted just over \$100,000 in response to its first Fall campaign. Without a substantial mailing list, Chairman Jurij Darewych explained the board's simple approach to fundraising. "We asked ourselves how many people we could find who could make a \$1000 donation. We felt that 100 major donors was a reasonable goal." Within two months the goal was surpassed.

The campaign's secondary purpose was to bring the Ukrainian Catholic University (UCU) into the community spotlight. "Some people heard or read about the inauguration of UCU earlier this year," says Fr. Michael Loza, UCEF-Canada's Executive Director. "Many others have only a vague idea. We hope that in the coming years every Ukrainian community across Canada will come to see and appreciate UCU as the spiritual and academic center of Ukrainian Catholicism."

In conjunction with this campaign, UCEF held an inaugural meeting on November 30, 2002 at the Royal York Hotel in Toronto. Organized for founding donors, the evening provided an opportunity to learn more about the newly founded university and its programs. Prof. Jeffrey Wills, vice-rector of UCU, was invited as the evening's guest speaker. With a collage of slides he brought the faces and images of UCU to his Toronto audience.



### Ukrainian Catholic Newsletter

EDITOR, MATTHEW MATUSZAK

UKRAINIAN CATHOLIC EDUCATION FOUNDATION  
UCEF@UCEF.ORG WWW.UCEF.ORG

#### IN USA

2247 W. CHICAGO AVE.  
CHICAGO, IL 60622  
(773) 235-8462  
FAX (773) 235-8464

#### IN CANADA

1317 STONECUTTER DR.  
OAKVILLE, ON L6M 3C5  
(905) 465-3388  
FAX (905) 465-3384

# Patriarch from Syria Rejoices with Ukraine's Church

"Tears of joy have come to my eyes," said Melkite Catholic Patriarch Gregory III, as crowds of faithful came out to greet him in the city of Lviv. The patriarch knew well the suffering the Ukrainian Catholic Church had undergone in Soviet times. But he first saw the living, resurrected Church, with seminarians, religious vocations, and a new university, during his weeklong visit to the country in September 2002.

Patriarch Gregory III (Laham) is head of the Melkite Catholic Church, an Eastern-rite Catholic Church in full communion with Rome, like the Ukrainian Catholic Church. His see is in Damascus, Syria, and his church has over 1 million faithful, with eparchies (dioceses) in the Middle East, Australia, Europe, and the Americas. The patriarch came to talk about the cause of church unity, in which his Church is active, and to build relations with the Catholic Church in Ukraine.

The Melkite patriarch flew into Kyiv on September 23 and was greeted there by Cardinal Lubomyr Husar, head of the Ukrainian Catholic Church. The following day, Patriarch Gregory met with representatives of Ukrainian Catholic monastic orders and religious congregations at the convent of the Sisters of Mercy of St. Vincent De Paul in Lviv. He spoke about the Melkites, and the Ukrainian monks and nuns, in turn, talked of their Church's underground history and current status.

"You were strong in communist times. I hope that you will be strong without communism," Patriarch Gregory encouraged the religious. "Various forces are working against you, but, united with the risen Christ, you will conquer them."

## **"We should be working for unity."**

One of the highlights of Patriarch Gregory's visit was his trip to the Ukrainian Catholic University. After celebrating an akathist (a traditional Byzantine-rite prayer service) to the Mother of God in the university's chapel, he spoke about the goal of his trip to Ukraine.

"Christ prayed for unity," Patriarch Gregory reminded the students and staff of the university. "And we should be working for unity." The patriarch told of the fruitful ecumenical dialogue that the Melkite Church is conducting with the Orthodox Churches of the Middle East, which he said is a task for all the Eastern Catholic churches.

"While he was in Ukraine, the Holy Father, Pope John Paul II, dedicated the Catholic University," noted Patriarch Gregory. "A number of times he has called Eastern Christians, both Orthodox and Catholic, to help make his Petrine ministry acceptable to the whole church. The Orthodox, for now, are not interested. They have given no response. But we must work on this. This is the 'homework' of the Eastern Catholic churches."

"The visit to this neophyte university," explained the patriarch, "is aimed at future cooperation, particularly in the fields of ecclesiology and ecumenism." Patriarch Gregory is himself a scholar, the founder of an ecumenical journal and an



*Melkite Catholic Patriarch Gregory III (second from left) is greeted by the community of the Ukrainian Catholic University.*

Eastern studies library in Jerusalem, and an editor of liturgical texts.

"People turned out in force to see the patriarch," according to Monsignor Martin Canavan, councilor to the Major Archbishop (Cardinal Husar). "The patriarch and the Ukrainian faithful really seemed to understand one another, regardless of the language barrier," Msgr. Canavan marvelled.

## **Crowds came to pray**

One day in Lviv Patriarch Gregory visited six parish churches, with throngs greeting him. "They were dense, but quiet, crowds," Msgr. Canavan noted. "These were people who had come to pray, not to see some celebrity." The patriarch was pleased by the crowds of faithful, but said he had not expected to see so many believers after so many years of persecution.

The crowds frequently delayed his visit, like the evening he traveled to Holy Spirit Seminary in Rudno, just outside of Lviv. "You waited for me a long time, but this was not my fault," the patriarch told the gathered seminarians. "The blame for my being late lies with the great love and hospitality of the Ukrainian people."

When he traveled to Ternopil, a city east of Lviv, the mayor gave him a typically wordy and dramatic Ukrainian greeting. The patriarch then gave the mayor a hearty hug. "I don't need to understand your words," Patriarch Gregory exclaimed to the assembled multitude. "I understand your hearts."

As Msgr. Canavan summed up: "Patriarch Gregory was an ideal spokesman for the idea of sister Churches in the Catholic Church. And he himself was deeply taken by the spirituality of the Ukrainian people, the incarnational aspect of their liturgical services and icons, and by their witness of martyrdom. He said that he was making a pilgrimage from one Holy Land, his homeland, to another one, sanctified by the blood of the Ukrainian martyrs of the 20th century."

## *In the Mission Fields*

# "The First Time They Heard the Teachings of Christ"

## Seminarians travel to industrial Donetsk to bring teens the Catholic message

Donetsk is a mining and industrial region with a confusing religious picture. In July 2002, a Korean Buddhist leader visited, noting that the number of Buddhist communities there rose from 1 to 4 over the last 10 years. That same month, an American representative of the Church of Christ visited, noting that Ukraine's largest concentration of his denomination is in this region. Regardless of all this, the government says that 40% of the population are nonbelievers, and this is probably a very conservative estimate.

Four young men from the Ukrainian Catholic Seminary of the Holy Spirit ventured out to Donetsk that same month to bring the Catholic faith to some of the area's teenagers.

"For many of the teens," noted seminarian Vitalii Martiniuk, "this was the first time they took the Holy Scripture in their hands and heard the teachings of Jesus Christ. The first time they understood the importance of this, and, maybe the first time they encountered Christ in His written word."

Vitalii and three other young catechists, Oleh, Roman, and Oleksandr, traveled over 600 miles across Ukraine to help out at "Oasis," a religious summer camp. As a result, thirteen Ukrainian teens received the sacraments for the first time. Over 20 other teens went to confession and received Holy Communion after a long hiatus. This all happened thanks to UCEF's Bryon Brindel Fund, which annually sponsors summer mission trips for seminarians and other Catholic students.

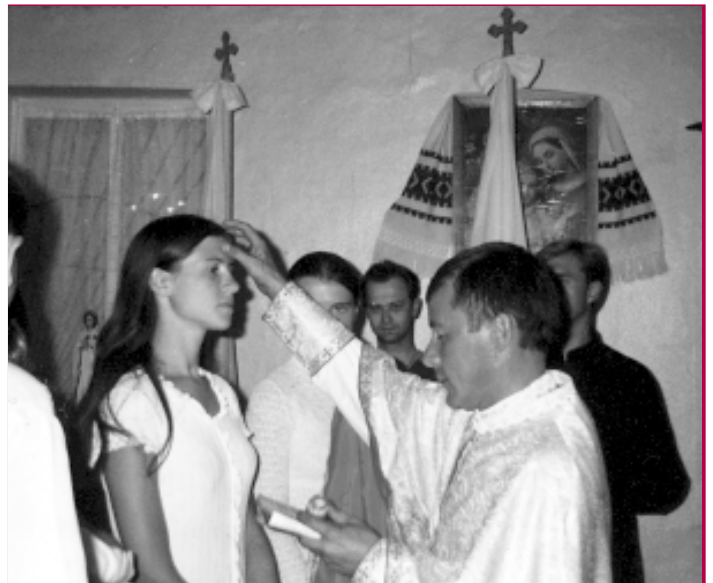
"Oasis" is run by Father Vasyl Ivaniuk, pastor of five Ukrainian Catholic communities in the area. This is the camp's second year, and Father pays the operating costs out of his own pocket. Providentially, this year a local government official, Arkady Fedotov, supplied the sugar and the grain to make hot cereals to feed the participants, and also paid for any gasoline needed for emergency trips.

### **Spirituality and moral formation**

"The main focus" says seminarian Roman Syrotych "was on spirituality and moral formation, so part of the program was the Divine Liturgy, in which all the campers took part. The sacraments of confession and Holy Communion, and, for some, baptism, were also an important part of the experience."

Two teenage girls were baptized and eleven teens made their first confession and First Holy Communion. The sacrament of confirmation (which Eastern Christians call "anointing" or "chrismation") is usually administered immediately following baptism in the Orthodox and Eastern Catholic Churches, so there were no separate confirmation ceremonies.

A usual day at the camp began with a quick bath in the local pond, followed by the celebration of the Divine Liturgy, the morning line-up, the singing of the Ukrainian national anthem, and breakfast. During the day, the seminarians led four



*Fr. Vasyl Ivaniuk anoints a teenage girl in Donetsk as part of her baptismal ceremony.*

sessions in small groups. They discussed moral and religious themes, with the whole group and individually. Every day at lunch a seminarian gave a sermon during lunch.

Seminarian Oleh Oleksa, the camp director, gave a list of the topics covered: "basic catechism, the liturgy, practical psychology, good manners, the Christian view on pre-marital sex, an introduction to the history of the Universal and the Ukrainian Churches, the underground history of the Ukrainian Catholic Church." They also sang Ukrainian folk, youth, and religious songs.

The day formally closed with the singing of a traditional Ukrainian hymn, "Help us, o Virgin Mary." "After this," relates seminarian Oleksandr Royko, "we had campfires, or, in other words, evening entertainment around the fire, with varied topics, from telling funny stories to serious thoughts, like 'One act can change a whole life.'"

### **Uniting the Church's efforts**

Father Vasyl was particularly grateful that UCEF supported the seminarians journey, "so they could travel to the camp, direct it, and provide worthy spiritual guidance for the youth. These teenagers are only beginning to learn about our Church and becoming an active part of it in the territory of eastern Ukraine."

"Today our Church needs to unite its efforts," exclaimed Fr. Vasyl, "in particular, in its main mission, preaching Christ, in order to bring the Good News to all people. The help of UCEF, united with the ministry of the seminarians and the participation of the youth who are looking for God, is a living manifestation and example of the unity of the Church, working toward a single goal."

## Sponsor Needy Seminarians and Catholic Students

Ihor Maksymiv is a Catholic seminarian in his second year of study. Of Ukrainian descent, he was born in Siberia, Russia. His father is a widower living on a meager pension, and Ihor has come to Ukraine to study for the priesthood.

Ihor is a leader in UCEF's summer mission programs. (See this issue's "In the Mission Fields" story.) In 2001 and 2002, he brought seminarians to evangelize in Siberia.

It is only thanks to a sponsor's generosity that Ihor can continue his studies and his missionary activities.

**YOU, TOO, CAN HELP SPONSOR WORTHY SEMINARIANS AND CATHOLIC STUDENTS!**

- Donate \$60 a month
- You'll receive a photo and letter of introduction from your seminarian or student
- You'll receive letters throughout the year, including Christmas and Easter
- Most importantly, your seminarian or student will remember you in their prayers!



*Seminarian Ihor Maksymiv (second from left) is seen here with Catholic faithful in Siberia.*

Contact UCEF, by phone, mail, fax, or e-mail to find out how YOU, too, can help!

## Campfire Lights the Way for English Summer School-Volunteer Reports



*Author Toma Antonovych (with hat), a volunteer at English Summer School 2002, and students build a campfire.*

Father Michael Kwiatkowski, director of the Ukrainian Catholic University's English Summer School 2002, asked the 132 assembled seminarians and students: "Why do you want to learn English?"

The answer lies partly in student Iryna Rasiak's sentiments: "The Communist system made us one big crowd of obedient subjects - a means to achieving the goal. We lost our identity and our personhood." For the students, English will be a vital tool in their mission to rebuild an identity for a free Ukraine.

Bishop Hlib Lonchyna, an honored guest of this year's school, had another way of answering the question:

"Knowledge of other languages gives you a better possibility to understand not just other nations, but also your own."

This year was my second time as a volunteer teacher at the English Summer School. I was asked to be activities director, and I knew I wanted to schedule a traditional campfire. I'm a Ukrainian scout, so campfires happen to be very special to me.

The morning of the fire, Evhen Pasko, my friend and fellow scout, and I set out to collect the wood. Within a few hours, three more students volunteered to help us. Even while it rained (and it rained violently), Evhen and I waited, the whole time praying to St. George, patron saint of Ukraine's scouts. When the time came for our evening activity, a miracle had occurred - the rain stopped.

We invited our honorees to light the fire. The flames soon blazed 30 feet high. Everybody began to applaud and burst into hurrahs. Built under the rain, the campfire burned under the rain, until five o'clock in the morning.

The English Summer School is like the fire. Its success depends on the faculty (builders) and the participants (the wood). For success, the faculty has to have the right heart. There will be challenges, but if others volunteer enthusiastically, these challenges don't seem so difficult, and the school can be built to stand strong and healthy. Second, the students need to come to the school with the intention and energy to learn. They, along with the faculty, also need that spirit to fuel and create a successful school.

*Toma Antonovych, the author, is a professional actor in Chicago.*

To find out how YOU can volunteer at English Summer School 2003, see [www.ucef.org](http://www.ucef.org) or phone or write to UCEF.

## An Abbot and Aristocrat of the Spirit Receives His Crown

Before he became an abbot or a priest, Blessed Clement Sheptytsky led the life of an aristocrat. He studied in Munich and Paris, becoming a legate of the Austrian Parliament. Yet he renounced his worldly career for the priesthood and monastic life, eventually dying a martyr in a harsh Soviet prison under sentence of the KGB.

Clement Sheptytsky was the younger brother of the Servant of God Metropolitan Andrey Sheptytsky, head of the Ukrainian Catholic Church in the first half of the 20th century. Clement was born on November 17, 1869 in the village of Prylbychi, Lviv region, the sixth child of Count Jan and Sophia Sheptytsky. He received his early education at home, from private tutors supervised by his mother. He later studied law abroad and received his doctorate at the University of Krakow (Poland).

Clement helped his father manage the family estates, which were located in three different countries. He also spent much time with his ailing mother. Together they often travelled to Italy for her treatment. (She died in 1904.) Numerous letters between mother and son attest to Clement's inner struggle regarding his monastic calling.

He was elected to the Austrian Parliament in 1900. In addition to his political obligations, Clement continued looking after his mother. He also tried to help his father "make up" for the loss of his older brother Andrew, who had already become a Basilian monk.

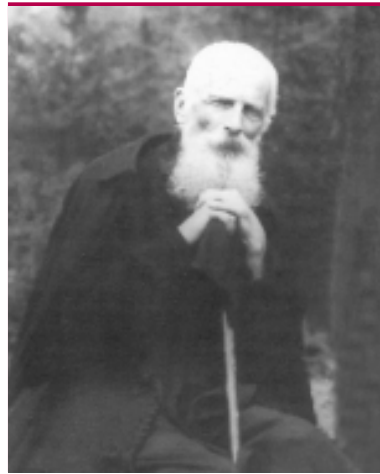
### "Entirely at the Lord's disposition"

Clement was dismissed from parliament in 1907, and that was the end of his political activities. A few years later, he decided to enter monastic life. He said he wanted "to place [him]self entirely at the Lord's disposition." In 1912, he became a novice at the Eastern-rite Studite monastery in Bosnia. He was ordained to the priesthood on August 28, 1915, the feast of the Dormition (Assumption) on the Julian calendar.

When he finished his studies, Father Clement was named hegumen (abbot) of the Studite community in the village of Univ. Part of his work involved rebuilding the structure of the ancient monastery. But his main goal was to raise a new generation of monks in the spirit of the Eastern Fathers of the Church and instill in them a healthy monastic discipline.

As the health of his brother, Metropolitan Andrew, declined, Father Clement spent more and more time in Lviv, helping him in his work as head of the Church. Soon the war came, bringing the Communists and the Nazis. His brother Leonid and Leonid's wife were shot by the new occupying Soviet forces in 1939 at the family home in Prylbychi. There was an order to kill Father Clement too, but, providentially, he was not there at the time.

Father Clement stayed near his brother Andrew until his death on November 1, 1944. During the Nazi occupation,



*"About 6 feet tall, thin, with a white beard and cane, arms relaxed, calm, face and eyes friendly, he reminded me of Saint Nicholas ... Some sisters had passed three apples to him.. He gave one to Roman Novosad, who had stomach problems. He said: 'You need to take care of your stomach.' The others he divided among us."*  
From the prison memories of Ivan Kryvytskyi

Father Clement from the metropolitan's palace organized the concealment of hundreds of Jews, saving them from certain death.

In 1944, Father Clement was named archimandrite (father general) of the Studites by Metropolitan Josyf Slipyj, successor to Metropolitan Andrew. The new metropolitan sent Archimandrite Clement to Moscow as head of a delegation to discuss the fate of the Ukrainian Catholic Church.

### Encouraging the clergy

After the arrest of all the Ukrainian Catholic bishops, at his own initiative Archimandrite Clement became the de facto leader of the religious, resisting Soviet attempts to force them to convert to Orthodoxy. He had meetings with the clergy every Thursday, encouraging them not to give in to false promises or threats.

He was arrested and sentenced to eight years imprisonment by a special meeting of the NKVD (KGB) in Kyiv on June 5, 1947. He was accused of anti-soviet activity and cooperating with the Vatican. The evidence was a number of letters the archimandrite had sent to Rome, telling about the persecution of the Ukrainian Catholic Church.

The 78-year-old was first taken to a prison in Kyiv, where, as prisoner no. 3103, he was regularly taken for late-night interrogations. One of his cellmates remembers that, "Father Clement, regardless of his advanced age, held up well. He didn't get sick, he never asked for an easier regime or medicine. Through various methods the enemies of Christ attempted to break his firm will. He never gave in... In prison he generously shared with everyone those modest packages which the nuns brought for him." (See photo caption.)

After he was finally sentenced, he was sent to Vladimir Prison in Moscow. They say that, to the end, he always found the strength to smile. This was his single way of preaching the Gospel in confinement, where he died on May 1, 1951, at 9:30 p.m.