

## The Silver Anniversary of a Golden Opportunity: A Personal Account of the Early Years and Reflections on the Accomplishments of the Sheptytsky Institute

In 1985 the Ukrainian Greco-Catholic Church in Ukraine (UGCC) was deeply underground, having been since 1946 the world's largest banned religious body. Nobody on either side of the Iron Curtain would have thought that this situation would or could change anytime soon. The UGCC faced enormous challenges in the free world as well. The formidable Patriarch Josyf (Cardinal Slipyj) had fallen asleep in the Lord in September of 1984. He was succeeded by the meek Myroslav Ivan (Cardinal Lubachivsky), who simply did not have the breadth of vision, the personal charisma, or the confessor's credentials of his two predecessors. Indeed his greatest gift was his sincere humility. He had difficulty rallying his faithful around the globe, who were preparing to celebrate the 1000<sup>th</sup> anniversary of the Christianization of Kyivan Rus', an event that was sure to be co-opted by the Moscow Patriarchate. The UGCC had no theological school of its own at this point. Its future leaders were being trained in Roman Catholic schools of theology in a tradition that was simply inadequate to the needs of the UGCC. This, with a few minor exceptions, was the sort of theological education that I had received.

Patriarch Josyf, like his predecessor Metropolitan Andrey Sheptytsky, had longed for the establishment of a strong theological school for the UGCC. While Metropolitan Andrey was blocked by the politics of interwar Poland in his efforts to establish a Ukrainian Catholic University, Patriarch Josyf was

able to fulfill this dream, in at least a partial way. His university in Rome, founded shortly after his arrival in Rome in 1963, never received accreditation and it had no permanent staff. Officially, both Italian and Vatican authorities referred to it as the *Centro di Studi Storici*. Plenty of academics around the world were willing to associate their names with the institution, and some even made the effort to teach there for a few weeks, especially during its successful summer programs.

After the death of Patriarch Josyf, this dream was left to smolder, and the university building was reduced to a dormitory, at times functioning as a seminary, whose students were enrolled at various universities and institutes in Rome. After the funeral of Patriarch Josyf, a group of young men attempted to present a plan for the further development of the Ukrainian Catholic University in Rome, including a push for accreditation. I would be surprised if any of those approached (members of Patriarch Josyf's inner circle) would even remember this proposal, but it needs to be noted for historical purposes. They were too stricken with grief and the men doing the proposing (including Andrew Onuferko, Peter Galadza, Borys Gudziak and myself) were just too young to be taken seriously.

This was a time when Eastern Catholics were expected to study Roman Catholic theology, receiving their foundational theological education and forming the very categories in which they would think about the faith. Afterwards they might do some graduate work in Eastern Christian areas. That which was Eastern was considered icing on the cake. The fundamental disconnect between thinking like a Latin and praying like an Easterner was the accepted paradigm.

It was in this climate that the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies was founded. Pestered for years to write down some of the story of its beginnings, I take this opportunity of the silver jubilee to embark upon the task. I had been hired as a full-time instructor by Catholic Theological Union in Chicago in 1985, after teaching a few courses there as an adjunct. I believe that CTU's commitment to cross-cultural ministry was a determining factor in the openness to hiring an Eastern Catholic. It was precisely this cross-cultural milieu that made CTU a natural home for a

fledgling effort in Eastern Catholic theological education. That is why I was so bold as to immediately embark upon a plan of creating something small from which Eastern Catholic theological education could grow. I had not even completed my doctorate at the time, but an opportunity presented itself and I thought it needed to be seized.

During the academic year of 1985–86 I had over fifty personal meetings with every faculty member of CTU (meeting with some on several occasions). During these meetings I presented a plan for a summer program in which some fifteen to twenty students would have the opportunity to live in an Eastern Catholic monastery, participating in the full monastic schedule of fasts, feasts and worship (including some six hours of liturgy each day) and at the same time earn six graduate credits in Eastern Christian theology. The proposal was to a certain degree modeled on CTU's successful Israel Study program in which students were encouraged to study the Bible by living in its physical environment. It was my contention that studying Eastern Christianity while living in an Eastern Catholic monastery would furnish a similar immersion experience.

Of course, the monastery would have to agree to host such an experimental program. This was assured by the hegumen of the then vibrant Holy Transfiguration Monastery (popularly known as Mount Tabor) in Redwood Valley, California. The enthusiastic Archimandrite Boniface (Luykx), a Belgian Norbertine who had adopted the Byzantine rite and founded this monastery, had been a *peritus* at Vatican II. Without his whole-hearted support for the project, the whole enterprise would have been impossible. My good friend, Fr. Thomas Baima (now provost of the University of St. Mary of the Lake in Mundelein, IL), and I had made a retreat Mount Tabor in 1984, and it was during that retreat that the idea of the institute was first discussed with the abbot, who embraced the concept immediately. In fact, Archimandrite Boniface taught at every summer program at his monastery over the next fourteen years, and he gently persuaded the monks to see the benefit in allowing so many people to disturb their peace every summer. It was he who insisted, more than anyone, that the institute must bear the name of Metropolitan Andrey Sheptytsky, even when

some thought this might be a political liability for us. How grateful I am for his reinforcement of this choice of patron.

During the year of preparation for the presentation of the proposal to the authorities of CTU, I privately asked every professor at Catholic Theological Union to look over my proposal, to make suggestions on how to better it, and to help shepherd it through the approval process. CTU prided itself on being a faculty-run school, so when the proposal came before the faculty in May 1986, it passed unanimously, notwithstanding the fact that I was by far the youngest member of the faculty and certainly the most recent hire. In the end, the approval was an historic moment, but I think I was the only one there who felt it so very profoundly. Such was the official birth of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies.

The institute was just a four-week summer program, and it was expected to be entirely self-sustaining, all costs being covered by student tuition. Would it have been approved if it had been presented as a financial drain? There were a couple of tiny grants that were given by Ukrainian financial institutions in Chicago, but what really made it all possible was that I was employed full-time by Catholic Theological Union, teaching patristics and a wide variety of courses in Eastern Christianity (everything from liturgy to doctrine, ethics and history, spirituality, iconography, ecumenism, missiology, etc.). It was a challenge staying a step ahead of my students in all of these disparate subjects, but this was my real education in Eastern Christian studies.

The dean of CTU at the time was Robert Schreiter, C.P.P.S. His encouragement was a key factor. His affirming words still resound in my mind and heart: "Andriy, right now you are alone as the only Ukrainian Catholic theologian in the United States employed full-time in a professorial position. Your primary goal should be to become un-alone." This, of course, was precisely what I desired. The Sheptytsky Institute was the vehicle for the realization of that goal.

The first summer program was held in 1987, with great success. People were hungry for an exposure to Eastern Christian thought and a full liturgical schedule in a beautiful monas-

tic setting in the mountains of Northern California. Archimandrite Boniface was not the only professor to join in teaching at the Sheptytsky Institute. In a few years Dr. Borys Gudziak (now rector of the Ukrainian Catholic University in Lviv), Fr. Peter Galadza, and others would become involved. Students would come from various countries and several continents. At this point, however, they could not come from Ukraine, which was still under Bolshevik rule.

An important component of the summer program was the visiting of as many Eastern Christian churches in the San Francisco Bay area as humanly possible. We would make the three-hour trek from the monastery in a variety of rented and borrowed vehicles and stay at retreat centers (and occasionally motels) in and around San Francisco. Our visits included communities of all four families of Eastern Christians: Byzantine Orthodox, Oriental Orthodox, Assyrian, and Eastern Catholic. For the Ukrainian Catholic participants it was often a revelation to discover that theirs was only one of many Eastern Christian traditions. The Western Christian students would sometimes stumble out of the experience, mesmerized by what was simultaneously different and similar in the churches they had visited. We would make sure to take advantage of special opportunities, visiting relevant exhibits at museums, places of historical interest like Fort Ross (or Fort Rus', as we liked to call it), the point of furthest penetration of imperial Russian colonization in Northern California, or the grave of the Ukrainian adventurer Fr. Agapius Honcharenko in Hayward, California. Dipping our toes in the chilly Pacific was always a must. Sometimes the monks came with us. I will never forget when all of us (including a good number of monks) descended on the California Palace of the Legion of Honor, a fine arts museum that hosted a wonderful icon exhibit. The other visitors were attentively listening to the docents drone on about the dating and the brush strokes while we began to sing prayerfully before various icons, making bows and the sign of the cross. The tourists promptly abandoned the expert guides and started following us around. One blurted out something to this effect: "Forget the tour guide, Gladys, *these* people know what this icon stuff is really about!"

1988 was a very busy year, full of a plethora of celebrations of the 1000<sup>th</sup> anniversary of the Christianization of Kyivan Rus'. I remember having almost sixty public speaking engagements that year. Since we had already held two successful summer programs, managing even to remain in the black financially, I started to dream further during my many flights and long drives. One of the places I had visited during that year was Holy Spirit Ukrainian Catholic Inter-eparchial Seminary in Ottawa, where I was invited to preach a retreat. The rector, Fr. Joseph Andrijishyn, introduced me to Saint Paul University. He was justifiably proud at having been able to introduce several courses in Eastern Christianity into the western B.Th. program there, for his seminarians to be able to study their own heritage. Here, I thought to myself, was someone who understood what was at stake in theological education. Perhaps it was not by chance that our paths crossed.

Towards the end of 1988 it was decided that I needed cervical surgery for an injury I had sustained in a car accident in 1981. The surgery was ultimately a failure, other than the fact that its aftermath has taught me much humility over the years (indeed, I have not had a pain-free day since 1981). What was important was the preparation for the surgery. My surgeon had warned me that the surgery was dangerous and that I should make sure to have my affairs in order. Being a brash thirty-two years of age, I did not fear death or paralysis, but I did make sure that my life insurance and my will were in good shape, in order to take care of my young family.

I also felt compelled to write out "A Master Plan for the Multi-phase Development of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies." To whom could I send it so that it would not be completely lost if I should not survive the operation? I shipped it off to the only bishop that expressed any interest in the Sheptytsky Institute, and that was Metropolitan Maxim Hermaniuk, the primate of the Ukrainian Catholic Church of Canada. We had encountered each other on several occasions and he had inquired about the institute and informed me that he was following its activities in the press. I explained to him in the cover letter that I thought that maybe Saint Paul University could be a place to explore for the future

development of the institute. I knew it was crucial to have the support and blessing of the hierarchy. The institute was doing well at CTU, but it could only go so far without bishops backing it. Since no one in the U.S. showed interest, my thoughts turned to Canada as the place where the institute might develop further.

The fully-developed institute would need a peer-reviewed scholarly journal. Instead of starting something new, I reasoned that it was better to revive and re-orient a valiant publishing effort that had been carried on by the Ukrainian Redemptorists of the province of Yorkton, Saskatchewan, which had appeared from 1950 to 1983.<sup>1</sup> In fact, an article of mine had appeared in its last issue, so I felt responsible for killing it! I wrote to the provincial of the Redemptorists, Fr. Michael Bzdel, with a proposal for joint publication.

On the day I checked in to the hospital for the surgery that would make the rest of my life so very difficult, I received two letters: one from Metropolitan Maxim, and the other from Fr. Bzdel. Both were extremely positive. Metropolitan Maxim told me to contact him by telephone about this matter, because he was very interested in discussing it further. On the matter of moving forward with *Logos*, Fr. Bzdel responded: “*Z Bohom vpered!*”

I had no idea at this point that it would be two weeks before I could even have a telephone conversation with Metropolitan Maxim. It seemed clear to me that God had plans and I had nothing to worry about. Apparently I expired during the operation and had to be revived. The localized pain that had led to the surgery now cascaded throughout my body, leaving me with unending pain and debilitating fatigue that would increase from year to year. But I was still quite young and God’s grace was powerful.

When I placed the telephone call to Metropolitan Maxim in the third week of January 1989, I explained that I planned to

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<sup>1</sup> See Metropolitan Maxim Hermaniuk, “Нова поява Логосу є Потребою Часу Сьогоднішньої Католицької Церкви” [The re-emergence of *Logos* is a timely need for today’s Catholic Church], *Logos: A Journal of Eastern Christian Studies* 34 (1993): 1–3. See also Andriy Chirovsky, “The Liberating Character of the Truth” in *Ibid.*, 4–7.

visit Ottawa again that summer to explore possibilities for the future of the institute. He told me that he would rather have me make the trip much sooner, because there was a meeting of the Ukrainian Catholic bishops of Canada that was coming up, where he would like to discuss the matter. He was unaware, of course, of my physical condition after the surgery. Nonetheless I promised that I would undertake the journey within a couple of weeks. It took much pleading to get my physicians to give me permission to do so, but they did relent if I were accompanied by my wife Halyna, who carried all the luggage as we travelled to an icy Ottawa in February 1989.

Fr. Andrijishyn made the arrangements for a dinner meeting with the Oblate dean of theology, Fr. Achiel Peelman. I walked him through the master plan and he was extremely positive, telling us that the Oblates at Saint Paul University had long thought that it would be good to have such a centre of Eastern Christian studies, but that there was a need for someone to spearhead the project and to lay out a clear plan. Fr. Andrijishyn and I hurriedly prepared a report for Metropolitan Maxim and faxed it to him. Metropolitan Maxim replied during a follow-up telephone conversation that he wanted me to come to Winnipeg for a face-to-face discussion the following week.

It took more begging and pleading to secure medical permission for that trip. To put it bluntly, the doctor asked me if I was crazy, since Winnipeg was an even icier destination than Ottawa. He told me that if I would show him an airline ticket to Miami, Florida, where he knew my parents lived at the time, he would give me permission, which was crucial for continued insurance coverage. He wanted me to go somewhere warm and without stress to recuperate. The meeting with Metropolitan Maxim was more than productive. He told me to come to Edmonton the following week, where the Ukrainian Catholic bishops of Canada were meeting, to present the whole proposal to them and promised his own whole-hearted support. It was no use to even discuss the matter with my physician. My next stop would be Edmonton.

Alberta was even colder than I had remembered from my earlier trips. Mr. Harry (Hryhor) Porochnykyk, the Eastern



Rite consultant for the Edmonton Catholic School Board, retrieved me from the airport and helped me get around. The time for the meeting with the bishops was set. I made my case before them, walking them through the master plan and suggesting, among other things, that since they were exploring possibilities for a way to celebrate the centenary of Ukrainian settlement in Canada, they might want to consider the re-location of the Sheptytsky Institute from Chicago to Ottawa as the ideal resolution of the issue at hand. The bishops seemed positively disposed, but were not quite ready to make any sort of commitment. Bishop Jerome Chimy of New Westminster, a canon lawyer by background, pointed out that they needed a brief written document with a clear statement of what was being proposed for that centennial. It seemed to me like a ploy to brush off this overly eager young priest in a cervical collar, who most likely inspired more pity than confidence.

Harry Porochiwnyk was dutifully waiting for me, with his motor and heater running, outside the bishop's residence on Ada Blvd. (I did not know it at the time, but we were only a block away from the residence of Peter and Doris Kule, without whom it would be difficult to imagine the institute as it is today.) As I climbed into his vehicle, I asked Harry if he had a computer on which I could write in Ukrainian. He did not. Did he have a Ukrainian typewriter? Somewhere in storage he could indeed dig one up. For the next hour, I typed away and then we raced back to the bishop's residence.

The bishops' meeting was drawing to a close, but I asked their indulgence to entertain the written proposal that Bishop Chimy had required. The latter responded with the statement: "A determined son of a gun!" But the bishops heard me out, accepted the text and voted unanimously to extend their moral and financial aegis to the project of re-locating the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies from Catholic Theological Union in Chicago to Saint Paul University in Ottawa. This, furthermore, would be their one joint project for the centennial of Ukrainian settlement in Canada. I do not know what went on during the hour that I was absent, but by the end of the meeting, the following hierarchs would make a monumental decision: Metropolitan Maxim

Hermaniuk (Winnipeg), Bishop Basil Filevich (Saskatoon), Bishop Demetrius Greschuk (Edmonton), Bishop Jerome Chimy (New Westminster) and Bishop Myron Daciuk (auxiliary of Winnipeg). Bishop Isidore Borecky (Toronto) would later join them in this endeavor. The Sheptytsky Institute now had the official backing of the Ukrainian Catholic Church in Canada.

Further strategizing would take place mostly between Metropolitan Maxim and myself. He treated me like a son whom he wanted to guide to the successful completion of what could at times be a perilous journey. He wrote letters, some of which I have recently been able to locate in his archives. We spoke over the telephone often. He found a lay leader to help organize a foundation, Mr. Eugene Cherwick. And thus, the Metropolitan Andrey Sheptytsky Institute Foundation was born on Labor Day weekend of 1989. At the Ukrainian Catholic Congress of Canada a few weeks earlier, a resolution was passed by the lay leaders of the Church, also designating the relocation of the institute to Ottawa as their official project for the centenary of settlement in Canada.

The Ukrainian Catholic authorities of Canada seemed to be solidly behind the project, but an enormous amount of work still needed to be done to make the relocation a reality. The summer program would remain affiliated with Catholic Theological Union for several years to come, so there was no need to separate from that institution. What was needed was for Saint Paul University to commit to the plan. The initial positive encounter with Dean Peelman now needed to move into a completely different stage of negotiations. We turned to bishops, archbishops, cardinals, provincials of religious orders, academics and clergy to bombard SPU with letters of support for the proposal. This turned out to be very important. The Oblate rector of the university, Fr. Pierre Hurtubise, often remarked that he had a large stack of letters on his desk to which he just had to pay attention.

I am convinced that it was the historic bond between the French-Canadian Oblate Missionaries and the early Ukrainian settlers in Western Canada that played an important role in Saint Paul University's decision to meet the Ukrainians half-

way. It was this religious order that took care of those first pioneers opening up the vast and lonely Canadian prairies, before the arrival of the first Ukrainian Catholic clergy. Fr. Phillip Ruh, OMI was a renowned missionary and architect among the Ukrainians, for whom he designed a number of churches across Canada. Saint Paul University was also the place where many Ukrainian Catholic seminarians – Basilian, Redemptorist, and diocesan – had received their education. Several Basilians had been sessional lecturers there in the 1960's and 70's. There was a relationship between the Oblates, the university they lovingly operated in Ottawa, and the UGCC.

Within a year of that first meeting with Dean Peelman, a letter of intent had been signed by Metropolitan Maxim Hermaniuk; Eugene Cherwick, president of the Metropolitan Andrey Sheptytsky Institute Foundation; and SPU Rector Pierre Hurtubise. September 1990 was chosen as the date when the Sheptytsky Institute would begin operating in Ottawa. My family would move during the summer vacation and we would establish ourselves both in home and office. Fr. Roman Curokowskyj was hired as the Institute's first secretary. We had two offices, plus a reading room and a chapel. The Sheptytsky Institute was now part of SPU, but it was the mandate of the Director to integrate the institute into the Faculty of Theology.

The early years in Ottawa were not easy by any means. We always had an excellent relationship with the central administration of the University, who until recently were Oblates. Fr. Colin Levangie, OMI, vice-rector for administration, was the Institute's best friend within SPU. We needed, however, to convince the theology faculty that though it might appear that we had been foisted upon them from above by the Oblates, we would make good colleagues. And that kind of conviction could only be achieved through the hard work by our professors and students, and the committee that brought us all together: the Sheptytsky Institute Coordinating Committee. It was here that the proposals for certificate, bachelor's, master's, licentiate, and doctoral programs in Eastern Christian studies were worked out, and eventually brought to the theology faculty. From there they had to be carried through to the senates of

Saint Paul University and the University of Ottawa. Later approval of Eastern Christian Studies as a graduate concentration by the Ontario Council of Graduate Studies would win us further trust among our colleagues.

The work of the Metropolitan Andrey Sheptytsky Institute Foundation (MASIF) was absolutely crucial, and I have described it elsewhere.<sup>2</sup> The first million-dollar donation by Peter and Doris Kule, establishing the Chair of Eastern Christian Theology and Spirituality, really made a difference in the way the university community related to us. They knew we were serious about the endeavor to build a sustainable theological school, and treated us with ever more respect. A second chair followed, in Byzantine Liturgy, and Fr. Peter Galadza was installed. He has become a scholar of international repute. We always made sure that chair inaugurations should be handled by the chancellor of SPU, the archbishop of Ottawa.

The institute support staff grew and so did its list of sessional lecturers. Many a professor at North American and Ukrainian universities had his or her first teaching stint with the Sheptytsky Institute. Soon the church historian and ethicist (and Sheptytsky specialist), Prof. Andriy Krawchuk joined the full-time teaching staff, leaving us later to become the president of the University of Sudbury. His position would be filled by the Archpriest John Jillions of the Orthodox Church in America, the former principal of the Institute for Orthodox Christian Studies in Cambridge, who specializes in East-West ecumenism, New Testament, and practical theology. Scores of sessional lecturers, from those just at the beginning of their academic careers to eminent scholars of world renown have labored together with us over the years, some teaching just one course, and others returning year after year.

I cannot leave out the names of our support staff over the years. Maria Hentosz was our second secretary, followed by Khrystyna Werbowy, Lida Migus, Juliette Marczuk, and many who filled in either in paid or volunteer positions. In 1995

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<sup>2</sup> Andriy Chirovsky, "Without Vision the People Perish: An Appreciation of The Metropolitan Andrey Sheptytsky Institute Foundation on its Twentieth Anniversary," *Logos: A Journal of Eastern Christian Studies* 50 (2009): 263–270.

Vera Yuzyk joined the team, focusing on fund-raising. Fr. Andrew Onuferko came on board as assistant director in 1996. In the early 2000's we were joined by Lorraine Manley, who expertly controls anything and everything having to do with our publications and the databases for both the institute and foundation. Shortly thereafter Julie Daoust joined us as our receptionist/secretary and general problem-solver, with her uncanny ability to straighten out any difficulty with processes or people. For a time Platon Boyko worked with the Institute as a communications technician. Then for a few years the dynamic and talented Rosemary O'Hearn served as the executive assistant to the acting director (Fr. Andrew Onuferko) and later the second director of MASI, Fr. Stephen Wojcichowsky. The executive assistant today is the dedicated Oksana Kowalchuk.

It has to be noted that Canon Andrew Onuferko, as acting director for four long years, kept our course straight and developed administrative initiatives in which the educational mission of the institute could be effectively carried out. He is currently the Roman and Maria Wynnyckyj Research and Teaching Fellow at the Institute.

Our educational and publishing programs are one thing, but the liturgical life of the institute is really the heart of the whole enterprise. We consciously tried to locate the chapel in such a way that it is only steps from our offices. Our patron saints Joachim and Anna were chosen for two reasons. Their feast falls right at the beginning of the school year, and they offer a model of a blessed and holy marriage. At this time, all of the clergy on staff happen to be married priests. The ecclesiarch of our chapel is Archpriest Peter Galadza. He and a team of amazing cantors over the years have made our liturgical life glorious.

Today the Sheptytsky Institute is blessed to have at its helm a visionary leader, effective administrator, and enormously pastoral person, Archpriest Stephen Wojcichowsky. There are changes in University structures and much talk of where the future lies. There are new distant education technologies in play, and even newer possibilities under exploration. New forms have been discovered for our summer programs. The one at the Studite Lavra in Univ, Ukraine is still monas-

tery-based, much like our original programs at Mt. Tabor. But our North American summer programs have gone through several permutations. After fourteen years in California, the program moved to the Studite monastery in Orangeville, ON for a few years, a similar program was attempted at Holy Spirit Seminary in Ottawa for a while, and in the last few years MASI has focused on the model of Sheptytsky Institute Study Days, held in Ottawa or some other location, which bring together some eminent speakers and hundreds of participants from all over North America. Some extend this three-day experience into two more very intensive weeks of study and worship. Over twenty did so last summer.

What does the Sheptytsky Institute have to show for itself during this last quarter-century? The intangibles are impossible to quantify, but if you need some figures to judge MASI's achievements, here they are:

- 2 ecclesiastical doctorates (SThD);
- 7 civil doctorates in theology (Ph.D. Th.) (with that number still growing);
- 10 licentiates (STL);
- 25 masters of arts in theology;
- 45 ecclesiastical baccalaureates (STB);
- 57 civil baccalaureates (B.Th.); and
- 50 certificates in Eastern Christian studies.

Among our alumni we currently number four hierarchs: Patriarch Sviatoslav (Shevchuk), Bishop Bryan (Bayda) of Saskatoon, Bishop Daniel (Kozelinski) of Buenos Aires, as well as Bishop John Michael (Botean), the Romanian Catholic Bishop for the USA.

Well over a hundred seminarians from Holy Spirit Seminary have received their theological formation here. As of this date over sixty priests and deacons, and 30 women, including 3 religious sisters, have received certificates or degrees from the Sheptytsky Institute.

A number of books have been published, written by professors of the Institute and by others. Special mention must be made of the hugely important and widely influential *Divine*

*Liturgy: An Anthology for Worship*, edited by our liturgist, Archpriest Peter Galadza. Audio-visual materials have been produced, some of which played an important role in the training of the first generation of Ukrainian Greco-Catholic priests after this Church came out of the underground. The peer-reviewed journal *Logos: A Journal of Eastern Christian Studies*, re-founded in 1993, is published twice yearly, with impressive content and *on schedule* thanks to the dedicated work of its editor, Dr. Adam DeVille, who received his doctorate at the Institute and is now professor at the University of Saint Francis in Fort Wayne, IN.

All of our doctoral graduates teach at various universities in North America, and even in Ukraine, where a strong contingent of Sheptytsky Institute alumni work at the Ukrainian Catholic University (UCU) in L'viv. The beginnings of UCU are inextricable from the work of MASI professors. Its rector got his start teaching at our summer programs at Mt. Tabor in the 1990's.

Allow me to linger for a moment on the quality of our students rather than their numbers. A few illustrative examples are in order. Our doctoral alumni deserve particular attention. The first person to earn a Ph.D. in our program was the physician and former Rhodes Scholar, Robert Hutcheon, now an OCA priest, who teaches at the University of Sherbrooke, and also occasionally at the Sheptytsky Institute. Another Ph.D. student, Adam DeVille, was the recipient of the Governor General's gold medal for his dissertation, which was recently published by the University of Notre Dame Press as *Orthodoxy and the Roman Papacy: Ut Unum Sint and the Prospects of East-West Unity*. As was mentioned earlier, he teaches at the University of Saint Francis in Fort Wayne. Yet another recent Ph.D., Brian Butcher, was the recipient of a \$105,000 SSHRC fellowship while completing his dissertation. He is currently teaching at the Sheptytsky Institute. Suzette Brémault-Phillips is now teaching at the University of Alberta. Fr. Daniel Kuc teaches at St. Joseph and Newman Theological Colleges in Edmonton. Michael Petrowycz and Fr. Yuriy Sakvuk are on the faculty of the Ukrainian Catholic University in L'viv. And

more doctoral candidates are nearing completion of their studies.

We take pride not only in our Ph.D.'s. Our alumni at other levels also have impressive credentials. Alex Neroth van der Vogelpeel was accepted at Oxford after doing a B.Th. at the Sheptytsky Institute. Alex Laschuk received the Governor General's Silver Medal. Daniel Galadza, now a doctoral candidate at the Pontifical Oriental Institute in Rome, was awarded a Harvard Fellowship at Dumbarton Oaks in Washington, DC. These are just a few examples. A wide variety of alumni at various levels have gone on to really make a difference in their churches, whether Orthodox or Eastern Catholic or in other Christian communities. Our former students are having an impact on six continents.

In the end, even though our professors and our graduates have distinguished themselves academically, what I find most gratifying as the founder of this institute is the fact that it has never degenerated into just a bunch of eggheads engaged in self-gratifying discussions of esoteric issues. What we do, we do for the Church. In our Mission Statement, accepted in the year 2000, we identify ourselves as "a centre of higher learning, research, ecumenical understanding, and prayer." These things belong together. The Sheptytsky Institute was founded to serve the renewal of the Church. We do this by studying, in a very serious way, the depths of holy Tradition, in order to live it in the freedom of the gospel. The tools we use are scholarly, but the intent is always pastoral as well. May we never lose this vision of academic excellence at the service of the Kingdom. Our Mission Statement concludes with the following statement: "In dialogue with contemporary societies, the Institute hopes to communicate the power of Christian Faith and living Tradition, so that all may share in the very life of God." May we never lose our way.

There is much to be proud of after twenty-five years, and even more to be thankful for. The Lord gives us opportunities to act. We sometimes look at the cost and back down. The Sheptytsky Institute is made up of individuals who are cognizant of the cost of responding to God-given opportunities, abandoning themselves to His Providence. We submit our-



selves in loving trust to the Lord, who always has life-giving plans for us, if we but have eyes to see and ears to hear. Now, enough about the past – there is still a lot more work to do.

Protopresbyter Andriy Chirovsky  
Editor-in-Chief  
Founder of the Sheptytsky Institute

