

Introduction

*History is the teacher of life.*¹

The appointment of Nykyta (Nicetas) Budka² as the first bishop for the Greek-Catholics residing in Canada was an event of singular significance, both for the Ukrainian Greek-Catholic Church and for the entire Catholic Church. It was the first appointment of an Eastern Catholic hierarch with full ecclesiastical jurisdiction outside of the Old World.³ As such, it represented an historical turning-point and a shift from the way the Roman Curia had thus far dealt with Eastern Catholics outside of their homeland. It was an example of the Roman Apostolic See's universal ministry to the needs of the Particular Churches (*Ecclesiae sui iuris*)⁴ as a guarantor of pluralism in situations where the local churches were not able to adequately provide for particular needs.⁵ Budka's appointment made possible the creation of a full church structure in Canada and the United States, as well as the formation of worldwide Greek-Catholic hierarchies. His nomination was the fruit of the efforts of Greek-Catholic hierarchs, most notably Metropolitan Andrey Sheptytsky, whose aim was to create a distinct ecclesial identity for the Ukrainian Greek-Catholic Church. And the appointment was the ultimate result of the groundwork laid by missionaries of both Byzantine and Latin Rites. The latter represented an example of ecclesial cooperation between the Latin and Ukrainian Particular Churches and between various nationalities.

Nykyta Budka's story is one of immigration. Himself an immigrant in a particular phase of Ukrainian immigration, his arrival inaugurated a new era in the life of the Ukrainian community in Canada. His story illustrates how church and state attempted to grapple with the problems of immigration and assimilation. It also tells of the newcomers' determination to maintain a connection with their homeland and to preserve both their secular and religious identities. But in the context of mass emigration, expatriate Ruthenian-Ukrainians did assimilate and, as a result, many abandoned the Greek-Catholic religion. Nykyta Budka dedicated himself to preserving the faith and the culture of his fellow Ukrainian Canadians.

The life and work of Bishop Budka involved religious, political, ethnic, financial, and even legal conflicts. Both in the old and the new world religious and political forces battled for influence over the Ukrainians. In Austria-Hungary and in Canada Bishop Budka took an active part in his people's struggle for religious and civic equality and self-determination.

1. "Історія є учителькою життя." НИКИТА БУДКА, Pastoral letter *О потребі організації*, 20 April 1913, p. 5.

2. НИКИТА (Nykyta) from the Greek Νικήτας 'victor/winner'. Budka used the archaic Church Slavic form Nykyta as opposed to the modern Ukrainian Mykyta. In non-Slavic languages he was referred to by the Latinized form Nicetas, except during a brief university sojourn, when he used the Latin translation in Germanized orthography, Viktor: see section 1.2.1, p. 16, and section 2.7.5, p. 231.

3. Outside of the native territories of each Particular Church in Europe, Africa, and Asia.

4. SECOND VATICAN ECUMENICAL COUNCIL, *Christus Dominus*, par. 6c, 11a; *Orientalium Ecclesiarum*, paragraph 2. *Codex Iuris Canonici* (1983), canon 38. *Codex Canonum Ecclesiarum Orientalium* (1990), canon 27. CONGREGATION OF THE DOCTRINE OF THE FAITH, *Communiois notio*, par. 7.

5. JOSEPH RATZINGER (BENEDICT XVI), *The Nature and Mission of Theology*, 89–90. CONGREGATION OF THE DOCTRINE OF THE FAITH, "Considerations," no. 8.

Bishop Budka's mission was carried out in a pre-ecumenical age, where proselytism was practiced by all faiths and denominations. In common with other Christian denominations, the Greek-Catholic Church had a pre-ecumenical attitude. Yet if we analyze this attitude according to contemporary categories, we observe that it was not necessarily an *anti-ecumenical* attitude. Budka's episcopal service took place during a historical period when, in mainstream Catholic theology, the Latin Rite was considered to have precedence over all other Rites and to be superior to other Particular Churches.⁶

The history of Bishop Nykyta is also the story of Ukrainian Catholic faith communities, consisting of laity and their missionaries: secular priests, Basilians, Redemptorists, Studites, Sisters Servants of Mary Immaculate, Brothers of Christian Schools, Oblates of Mary Immaculate, and others.

Historical Importance

In such a situation, the responsibility before God and history is great.⁷

The formation and development of the Eastern Catholic Churches in the New World are of particular historical importance given their significant numerical presence today.⁸ As Nykyta Budka was the first Eastern Catholic hierarchy with jurisdiction outside of Europe, his story is equally important to Church history in general, as well as to Ukrainian, Canadian, and international history.

In his own writings Bishop Nykyta demonstrated a keen awareness of the importance of history and of his responsibility in shaping the history of the Ukrainian people, particularly his Greek-Catholic flock. In fact, the word "history" is often to be found in his correspondence, particularly in his reports to the Apostolic See of Rome.

Serious historical study of Bishop Budka has been neglected. Little has been published of the particular details of his life such as the reasons for his selection as bishop over other candidates, his personal feelings regarding the successes and failures of his mission, or confidential revelations of the challenges of his mission, especially those concerning the First World War. Furthermore, the circumstances regarding Budka's departure from Canada, his resignation, his final years in his homeland, and his arrest, trial, imprisonment, and death have all remained obscured.⁹

During his lifetime, Budka was mentioned mainly in polemical literature for and against him and his mission. The first attempt to write a comprehensive history of Ukrainian religious life in Canada was the polemical *Tserkov ukrainsiv v Kanadi* (The Church of the Ukrainians in Canada) by Father Panteleimon Bozhyk, a convert to Greek-Catholicism from Russian Orthodoxy.¹⁰ With the bishop's bless-

6. The doctrine, which became officially formulated in the eighteenth century, was known as *pre-eminence of the Latin Rite* (*praestantia ritus latini*). It was officially disavowed in the teaching of the Second Vatican Council: *A Guide to the Eastern Code: A Commentary on the Code of Canons of the Eastern Churches*, ed. G. NEDUNGATT, p. 112–113.

7. "Responsabilitas coram Deo et historia est in tali situatione magna." Budka to Sincero, 14 January 1928: see chapter 4.5, p. 377

8. Marco SANFILIPPO, "I Ruteni nelle Americhe. Emigrazione e viaggio," p. 397; see chapter 4.5, p. 377.

9. "Slowly mysteries are being solved." AAW, Hrynchyshyn to Bzdel, Vincennes, 18 July 2003.

10. Пантелеймон БОЖИК, *Церков українців в Канаді: причини до історії укр. церковного життя в Бритійській домінії Канаді за час від 1890–1927*. Panteleimon BOZH[UK] (1879–1944): father of Msgr. Vladimir BOZH[UK] (1915–2006).

ing the book was published during Budka's last year in Canada.¹¹ It contains a laudatory account of his ministry and the author dedicated it to him.¹²

From the time of Bishop Budka's resignation in November 1928, Canadian Ukrainians have been deprived of an explanation as to why their first bishop had been recalled. His ecclesiastical superiors prohibited him from providing any details about his resignation,¹³ and for many years after, the Greek-Catholic community in Canada remained silent in his regard. In the 1940s historical references to Budka began to appear, but he was described in idealistic and hagiographical tones. Catholic authors refrained from addressing the difficult questions, while both his old antagonists and close allies sparred over Budka's legacy, especially his role in the Canadian Ukrainian Catholic-Orthodox split.¹⁴ In the 1950s eyewitness accounts began to appear, the most important being a short biography by his first private secretary, Father Yosyf Bala, published in 1952 to commemorate the fortieth anniversary of the founding of the Ukrainian hierarchy in Canada.¹⁵

With the passing of Budka's immediate successor and confirmation of his own death at the end of the 1950s, it became easier to examine his legacy more objectively. When primary sources, especially archival materials, were made available for consultation, scholars began to examine the figure of Nykyta Budka from an historical perspective. Under the impetus of Metropolitan Maxim Hermaniuk,¹⁶ historians such as Bohdan Kazymyra¹⁷ began consulting documents from the early years of the Ukrainian Catholic mission in Canada. Historians Stella Hryniuk and Orest Martynowych were given extensive access to Budka's files in the Archives of the Archeparchy of Winnipeg. In the 1980s Hryniuk published a series of articles which re-examined the most controversial questions surrounding Budka's person.¹⁸ Martynowych offered a more critical analysis in his history of the Ukrainians in Canada.¹⁹ In 1991 the Bishop Budka Council of the Knights of Columbus of Regina, Saskatchewan, published an English translation of Father Bala's biography together with key Budka documents.²⁰

11. "Позволення печатати." Budka to Bozhyk, no. 16, Вінніпег [Winnipeg], 1 March 1927: Ibidem, p. 2. There is indeed no matching entry in AAW, *Книга Ординаріату*, either under no. 16 or in March 1927.

12. "Першому Єпископови Канадійських Українців, Кир Никити на спомини релігійної боротьби, яку перетерпів, присвячує автор," БОЖИК, p. 4: the chapter specifically on Budka, p. 104–117.

13. See chapters 5–6.

14. Paul YUZYK, *The History of the Ukrainian Greek Catholic (Uniate) Church in Canada*. Master's thesis University of Saskatchewan, Saskatoon, April 1948. On 28 April 1950 Ukrainian Greek-Orthodox archpriest Semen SAWCHUK gave a talk entitled "Основні засади української греко-православної Церкви в Канаді," subsequently published in no. 20–21 of *Український голос* of that year. In response, beginning in July 1950, Father Mykhailo OLENCUK published a series of articles later collected under the title "В Обороні правди" (In Defence of the Truth) in *Українські вісті*.

15. ОСИП БАЛА, *Перший Український Єпископ Канади Кир Никита Будка*.

16. Maksym (Maxim) HERMANIUK (1911–1996): entered the Ukrainian Redemptorists 1933; priest 1938; doctor of theology 1943; came to Canada 1948; Redemptorist superior in Canada and the USA 1948; auxiliary bishop of the Winnipeg exarchate 1951; apostolic administrator 1955; metropolitan-archbishop of Winnipeg 1956; officer of the Order of Canada 1982; retired 1992.

17. Bohdan KAZYMYRA (1913–2007): born in Austrian Galicia; immigrated to Canada 1950; history professor and librarian at the University of Regina; retired 1981.

18. Stella HRYNIUK, "The Bishop Budka Controversy: A New Perspective," *Canadian Slavonic papers*, vol. XXIII (1981), p. 154–158. Eadem, "Pioneer Bishop, Pioneer Times: Nykyta Budka in Canada," *Canadian Historical Association*, 55 (1988), p. 21–42.

19. Orest T. MARTYNOWYCH, *Ukrainians in Canada: The Formative Period 1891–1924*.

20. *Pioneer Bishop: The Story of Bishop Nicetas Budka's Fifteen Years in Canada*. Eds. Michael SHYKULA and Bernard KORCHINSKI.

Genesis of This Book

As postulator of the cause of Metropolitan Andrey Sheptytsky,²¹ Canadian-born Bishop Michael Hrynchyshyn²² played a key role in the beatification process of Ukrainian Catholic martyrs, including Nykyta Budka. Metropolitan Michael Bzdel²³ enthusiastically promoted devotion to Blessed Budka and took a keen interest in the preparation of biographical materials. In 2001 I discovered Budka-related materials in the Archive of the *Nunciature* (Apostolic Delegation) of Canada fond located in the Vatican Secret Archives. Bishop Hrynchyshyn and Bishop David Motiuk²⁴ encouraged me to prepare historical material on Budka for the centenary of the latter's appointment in 2012.²⁵ In 2008 Motiuk commissioned a limited work focusing on the process leading up to Budka's nomination. The project received the generous sponsorship of the Bishop Budka Charitable Society of Edmonton and enthusiastic support of the Ukrainian Catholic bishops of Canada. This prompted Bishop David to expand the project into a full biography in 2009 and involve Dr. Serge Cipko as a general advisor.²⁶ The bulk of the archival research took place from 2008 to 2011. Metropolitan Lawrence Huculak²⁷ led discussions which brought Dr. Oleh Turiy into the project. Turiy and a team of historians from the Ukrainian Catholic University in Lviv were invited to provide material for Budka's early and later life in Ukraine, before and after his Canadian mission. In 2012 I translated into English and reworked their contribution, integrating it into the completed biography.

A Work of Church History

*Christianity is a religion of historians, and the concerns of the historian must be as comprehensive as the history of the human race, because Christianity places the great drama of Fall, Redemption, and Judgement on the wide canvas of world history.*²⁸

Church history and secular history share the same method but differ somewhat in interests and objectives. As a history, the present study seeks accuracy by forming conclusions based on the examination and evaluation of source materials,

21. A *postulator* is a priest, religious, or layperson who guides the Cause of a deceased individual through the judicial processes required by the Catholic Church for beatification or canonization. He or she is required to possess theological, canonical, and historical expertise.

22. Michael HRYNCHYSHYN (1929–2012): entered the Redemptorists 1946; priest 1952; postulator of the cause of Sheptytsky 1957; Redemptorist provincial superior for Canada and USA 1972–1981; bishop and apostolic exarch in France, Benelux, and Switzerland 1982.

23. Michael BZDEL (1930–2012): entered the Redemptorists 1947; priest 1954; Redemptorist provincial superior for Canada and USA 1984–1992; metropolitan archbishop of Winnipeg 1992; retired 2006.

24. David MOTIUK (1962–): priest 1988; chancellor of the Edmonton Eparchy 1989–1993; pontifical doctor of Canon Law 1996; rector of the Ukrainian Catholic Seminary of the Holy Spirit in Ottawa 1996–2001; auxiliary bishop of Winnipeg 2002; eparch of Edmonton 2007.

25. "One of your young priests could choose as a theme for a doctorate the life and work of Bishop Budka. It is only right that the founding bishop of the Ukrainian Church in Canada should be given proper recognition. People ought to know the details of his life." AAW, Hrynchyshyn to Bzdel, Vincennes, 18 July 2003.

26. Cipko had just completed a history of Edmonton Eparchy's cathedral parish: Serge CIPKO, *Sr. Josaphat Ukrainian Catholic Cathedral, Edmonton: A History* (1902–2002), Edmonton 2009.

27. Lawrence Daniel HUCULAK (1951–): entered the Basilian Order 1969; priest 1977; pontifical doctor of Oriental Studies 1986; hegumen (superior) of the Mundare Monastery 1996; eparch of Edmonton 1997; metropolitan archbishop of Winnipeg 2006.

28. Mark BLOCH, *The Historian's Craft*, p. 67.

giving pride of place to primary sources. It seeks to understand the actions of those involved, first from a subjective point of view, and then objectively, taking into consideration the opinions of contemporaries and of posthumous observers. However, being specifically a work of church history, it also seeks to understand “Church” both as an institution and from the point of view of the beliefs of its members.²⁹ In doing so, this study is careful to avoid moral judgements of the protagonists and of the historical events in which they played a part.³⁰

Acknowledgements

Rev. Volodymyr Bashutsky, Radomir Bilash, Metropolitan Michael Bzdel+, Rev. Dr. Daniel Černý, Fr. Marcel Chappin and the Staff of the Archive of the Papal Secretariat of State, Dr. Serge Cipko, Sr. Christine Dudych, Rev. Gregory Faryna, Chev. Rafal Heydel-Mankoo, Fr. Dominic M. Holtz, Dr. Andriy Hornjatkevych, Lada Hornjatkevych, Bishop Michael Hrynchysyn+, Metropolitan Lawrence Huculak, Sr. Victoria Hunchak, Dr. Stella Hryniuk, Rev. Dr. Ivan Kaszczak, Dr. Robert Klymasz, Archpriest Michael and Luba Kowalchyk, Roman Krawec and Iris Semeniuk, Andrea Leader, Dr. Karen Lemiski, Prof. Lubomyr Y. Luciuk, Orest Martynowych, Ksenia Maryniak, Prof. Gerald and Irene McVay, Myron Momryk, Bishop David Motiuk, Olya Nakonechny, Bishop Sergio Pagano and the Staff of the Vatican Secret Archives, Gregory di Pippo, Natalia Radavetz, Dr. Gianpaolo Rigotti, Gloria Romaniuk, Cardinal Leonardo Sandri, Archbishop Cyril Vasil’ and the Congregation for the Eastern Churches.

Photo Credits

Archives of the Archeparchy of Philadelphia (AAP), Archives of the Archeparchy of Winnipeg (AAW), Archives of the Congregation for the Eastern Churches (ACO), Archive of the Institute of the History of the Church (AIIL), Archives of the Roman Catholic Diocese of Prince Albert (ADPA), Basilian Fathers Museum (BFM), Provincial Archives of Alberta (PAA), collections of Bishop Hlib Lonchyna and of the Blessed Virgin Mary Ukrainian Catholic Church in Winnipeg.

We are grateful for funding from

The Alberta Community Spirit Program, the Bishop Budka Charitable Society, the Bishop Nykyta Budka Fourth Degree Knights of Columbus Assembly #2755, Bill and Ollie Diachuk, the Gryba Estate (Winnipeg), and the Koziak Family, as well as Rosemarie, Tianna Rose, and John Nicholas Starosta, the Ukrainian Canadian Foundation of Taras Shevchenko, and the Stephen and Michelene Worobetz Foundation.

29. “Church history faces in a way no other branch of history does the question of the relevance of the religious concern to the understanding of history because it deals with the history of a religion the essence of which is belief in a God who acts in history.” Wolfhart PANNENBERG, *Theology and Philosophy of Science*, p. 396.

30. James E. BRADLEY and Richard A. MULLER, *Church History: An Introduction to Research, Reference Works, and Methods*, especially p. 1–60 *passim*.



CONGREGATIO
PRO ECCLESIIIS ORIENTALIBUS

00193 Roma 1° agosto 2012
Via della Conciliazione, 34
Indirizzo postale: 00120 Città del Vaticano

Prot. N. 310/2011

Eccellenza Reverendissima,

Con il pregiato Ufficio Prot. H/68/2012, del 27 giugno scorso, Ella comunicava che è imminente la pubblicazione di una monografia storica sul Beato martire Nykyta Budka (1877-1949), consacrato nel 1912 primo vescovo per i cattolici ucraini in Canada, ed elevato all'onore degli altari nel 2001 per augusta volontà del Beato Pontefice Giovanni Paolo II.

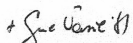
Questo Dicastero condivide la soddisfazione dell'episcopato ucraino in Canada in vista dell'evento commemorativo del Beato Budka, ed esprime le più sincere congratulazioni al Rev. Dr. Athanasius Mc Vay che ne ha onorato la memoria consultando per alcuni anni con assiduità e competenza l'Archivio Storico di questo Dicastero.

I cinque documenti elencati da Vostra Eccellenza nell'allegato 1, degli anni 1946-49 (l'ultimo è senza data e senza sottoscrizione), riguardano l'imprigionamento e la deportazione del Beato martire Budka ad opera delle Autorità sovietiche. Tali carte rientrano tra la documentazione relativa al martirio delle Chiese orientali, a cui il Beato Giovanni Paolo II, con Rescritto *ex audientia* del 9 maggio 1997, ha concesso una speciale deroga al limite di consultabilità dell'anno 1939. Un'attenta verifica operata da questo Dicastero sui documenti, assicura, peraltro, l'assenza di riferimenti a persone o fatti che impongano riservatezza.

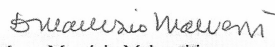
Sono lieto pertanto di accordare il richiesto *nulla osta* di questa Congregazione, cosicché la biografia curata dal Rev. Dr. McVay sia corredata da un organico apparato documentario.

Con vive felicitazioni e con sentimenti di cordiale ossequio. mi confermo

Suo dev.mo


✠ Cyril Vasil, S.I.

Arcivescovo Segretario


Mons. Maurizio Malvestiti
Sotto-Segretario

31. This facsimile (*translation opposite*) is reproduced here with permission: Vasil' to Huculak, prot. 310/2011 (H/8/2013), Vaticano, 7 March 2013.

CONGREGATION
FOR THE EASTERN CHURCHES

ROME, 1 August 2012

Your Most Reverend Excellency,

In the esteemed communication prot. H/68/2012, of 27 June last, You informed us that an historical monograph is about to be published on the Blessed Martyr Nykyta Budka (1877–1949), who was consecrated in 1912 as the first bishop for the Ukrainian Catholics in Canada, and raised to the honours of the altar in 2001 by the august will of the Blessed Pontiff John Paul II.

This Dicastery shares the satisfaction of the Ukrainian Episcopate in Canada in view of the anniversary of Blessed Budka and expresses its sincerest congratulations to Reverend Dr. Athanasius McVay who, having consulted the historical archives of this Congregation for several years with assiduity and competence, has honoured his memory.

The five documents listed by Your Excellency in attachment 1, from the years 1946–49 (the last of which is without date or signature), pertain to the imprisonment and deportation of Blessed Martyr Budka at the hands of the Soviet authorities. Such documents are part of the documentation pertaining to the martyrdom of the Eastern Churches for which Blessed John Paul II, with a rescript *ex audientia* of 9 May 1997, had granted a special exception to the 1939 consultation limit. Moreover, a careful examination of these documents by this Dicastery has insured that there are no references to persons or facts which would require discretion.

Wherefore I am happy to grant the requested *nulla osta* of this Congregation, so that the biography composed by Reverend Dr. McVay can be produced with complete documentary sources.

Cyril Vasil', SJ
Archbishop-Secretary

Mons. Maurizio Malvestiti
Under-Secretary