

CAUSES OF THE CONFLICTS BETWEEN UKRAINIAN GREEK CATHOLIC IMMIGRANTS AND THE HIERARCHY OF THE ROMAN CATHOLIC CHURCH IN CANADA (1895–1914)

Ukrainian immigration has played a significant role in the economic development of Canada as well as in the formation of religious diversity in the country. Most Ukrainians who came to Canada during the first wave of immigration (1891–1914) belonged to the Greek Catholic Church in Galicia, and their interactions with the Roman Catholic clergy were not straightforward, primarily due to differences in their languages and rites. In the article the competition in the mission territories in Western Canada among the Roman Catholic Franco- and Anglo-Canadian clergy formed a phenomenon of rivalry between them and aggravated the religious situation has been ascertained. The issues of jurisdiction of the bishop of the Greek Catholic Church in Galicia over immigrants, the presence of married clergy, and the ownership of acquired church property became decisive in the religious life of Ukrainian immigrants during the first wave has been proved. The unwillingness of the Roman Catholic hierarchy to understand the needs of Greek Catholics led to their transition to other denominations. The article shows that in order to stop the conversion of Greek Catholics to other denominations, the Commission of Oriental Rites in 1909 recognized the expediency of appointing a Ukrainian bishop to Canada. The establishment of the Ruthenian Ordinariate in Canada in 1912 and the granting of full jurisdiction to Bishop N. Budka in the management of communities hastened their unification into a single ecclesiastical institution and helped resolve conflicts at the first stage of the religious life of Ukrainian Greek Catholics in Canada. The peculiarity of the relationship between Ukrainian Greek Catholics and the hierarchy of the Roman Catholic Church was: 1) the Roman Catholic Church was superconservative and in making decisions guided by the rules of law, not the requirements of the time; 2) Ukrainian Greek Catholic immigrants grew from a "small problem" to a "big opportunity" for Roman Catholic Church in the renewal of religious life as opposed to Protestants; 3) the experience of this relationship contributed to the further establishment of the Ukrainian Catholic Church in other countries.

Keywords: Ukrainian immigrants, Roman Catholic Church, Greek Catholic Church, Ruthenian Greek Catholic Church, Ukrainian Catholic Church, clergy, Canada.

Introduction. The first 20 years of Ukrainian immigration to Canada had positive and negative facets that are closely related to the church and religious life. Positive facets included Ukrainians trying to maintain their language, traditions and rituals in the new country and wanting to have their own Church with their own clergy. This aim was especially important for Ukrainians because the Greek Catholic Church in Western Ukraine protected the rights of Ukrainians and supported them in all aspects of life. Unfortunately, the negative facets included the structure that existed in the Roman Catholic Church (RCC) preventing Catholics of varying ethnic-national backgrounds from collaborating for ecumenical purposes or in any dialogue, though the Catholic clergy did not have practical skills in this case. Another problem was that the Latin clergy in Canada did not completely understand the name "Ukrainian of the Eastern Rite" or "Greek-Catholic", and they considered such persons "incomplete Catholics". As a result, nescience led to conflicts between immigrants and the RCC. Therefore, in this paper, we will try to describe who the first Ukrainian immigrants were and who they became for the RCC from 1891 to 1914. The first date is taken from the arrival of the first Ukrainians in Canada and the beginning of the first wave of Ukrainian immigration. The terminal date, 1914, is the end of the first wave of Ukrainian immigration and the organization of the Ruthenian Greek Catholic Church (RGCC) in Canada.

The purpose of the article is to investigate relationships between the RCC and Ukrainian immigrants in Canada by looking at 1) the position of the RCC and Ukrainians in Canada at the end of the 19th century; 2) the Canadian Latin clergy's attitude towards the Ukrainian immigrants' demands during 1895–1914; and 3) the impact of the appointment of the first Ukrainian bishop on the development of the RCC in Canada.

The analysis of sources and recent researches. The study of the history of Ukrainian immigration to Canada during the first wave is best represented in the works of diaspora researchers of Ukrainian origin L. Biletskyi [2], B. Kazymyrya [5; 18], O. Martynowych [26; 27], M. Marunchak [7; 8], J. Petryshyn [32]. Interfaith relations in Canada, in particular between Greek Catholics and the

Roman Catholic episcopate, which developed during the first wave of Ukrainian immigration have been the subject of research. P. Laverdure [19–22], F. Marti [25], A. McVay [29], D. Motiuk [31] etc. Statistical information and difficult relations of Ukrainian Greek Catholics with the Roman Catholic episcopate, biritualists are reflected in the documents of the Archive of the Roman Catholic Archdiocese of St. Boniface (Canada) [12; 13].

The processes of formation and institutional development of the Ukrainian Catholic Church (UCC) in Canada, the peculiarities of the relationship between Ukrainians of the Eastern rite, the Roman Catholic clergy, the Russian Orthodox Church and Protestant communities in Canada are reflected in the dissertation and scientific works of the author of this article [3; 35].

Statement of the basic material

1. The position of the RCC and Ukrainians in Canada at the end of the 19th century.

The end of the 19th century was a difficult period for the RCC in Canada: the relations between speakers of two main languages (French and English) and adherents of two major religions (the RCC and the Protestant church) worsened as they tried to fight for existence in the New World. Although the RCC has always been the largest Christian denomination in Canada, generally twice the size of the largest Protestant church, the fact that Canadian Catholicism has been composed of a French majority and an English minority has affected the role that the church has played in Canadian life [34, p. 186–191]. The national French Catholic presence appeared to be jeopardized by the growing demographic power of Anglo-Canadians, which increased feelings of alienation among some French Canadians. Unlike the English Canadian presence, French-Canadian nationalism became very closely associated with Catholicism. One hundred years later, the "French fact" was still dominant in both the church and the dominion of Canada, but at that point, the church comprised 8 archbishoprics, 23 bishoprics, 6 apostolic vicariates, at least 17 seminaries, some 2500 priests, and 3 million members, of whom approximately 40 % (some 20 % of the Canadian population) belonged to the English-speaking section of the church [30, p. 57]. The RCC tried to struggle

against secularism, liberalism, and individualism; these modern currents of thought were most prevalent within the Protestant denominations. This situation undercut the authority of the RCC, increasing the role of Protestantism and consequently worsening the Protestant-Catholic relations in the public forum. The Apostolic See was concerned with the inroads made by Protestant groups in Canada. Many of the Catholic bishops in Canada were surprised by how the Canadian Catholics survived in such an increasingly cosmopolitan and secularized society. Church life among the Catholics in Canada was a central tool for preserving their sense of nationalism and ethnic identity.

Around that period, Ukrainian immigration to Canada commenced, encouraged by the open immigration policies of the Canadian government. The building of the transcontinental railway, the settlement of the prairies and expanding industrial production intensified the demand for labour. In 1896, the Liberal Party of Wilfrid Laurier came into power, and Clifford Sifton became the new Minister of the Interior. Sifton initiated a plan to increase the number of settlers from Europe, especially from Slavic countries, because Canada needed people who would help settle the Canadian West. For immigrants, there was a tempting offer of 160 acres or 64 hectares of free land as a homestead for a nominal registration fee of \$ 10.00 [16]. The dream of owning property attracted thousands of Western Ukrainians from Galicia and Bukovyna, and the chance for a new life free from poverty and oppression was too good to pass up.

The Western Ukraine had been incorporated into the Austro-Hungarian Empire since 1772, and after annexation, the Austrian government sought to consolidate its authority through humiliation and discrimination, exercising social, economic, political and religious hegemony. Galicia was comparatively more advanced, although well behind the rest of Austria. Ukrainians constituted 63 % of the population of Galicia, and at the end of the 19th century, 75 % (4.8 million of the total population of Galicia, 6.4 million) were engaged in agriculture or were landless agrarian labourers [6, p. 77]. In Bukovyna, the situation was worse. Sixteen percent of the peasants were landless, 42 % had less than two hectares, and 25 % had less than three hectares (see Table 1).

Ukrainian secular intelligentsia were almost completely isolated from the peasantry, and only 1 % of the Ukrainians in the Empire were employed in the church, government or free professions. Poverty, rural overpopulation, malnutrition, high mortality rates, and unemployment were among the factors that precipitated emigration at that time. Thousands of families left behind their former lives and possessions and boarded crowded ships sailing to Canada. At the end of 1900, 30,000 Ukrainians arrived in Canada, and during 1900–1906, their number increased to 90,000, among which were 31,158 "galychan" (Galicians), 29,845 "rusyniv" (Ruthenians), 9,960 "bukovynciv" (Bukovynians), 42,500 "avstriiakiv" (Austrians), 2,944 "rumunciv" (Romanians), and 43,000 "rosiian" (Russians) [7, p. 129; 4, p. 12]. Between 1891 and 1914, approximately 170,000 (estimated) Ukrainians immigrated to Canada. During those same years, an estimated 350,000 Ukrainians immigrated to the USA, 45,000 to Brazil, and 10,000 to Argentina [22, p. 90]. Although the Ukrainian immigration was small compared to the total immigration to Canada at that time, it was confined to the prairie region and to a narrow and fairly homogeneous agricultural belt within that region (see Table 2) [13, p. 3].

After their arrival in Canada, the newcomers from Ukraine established block settlements that stretched from Manitoba through Winnipeg and from Saskatoon and Vegreville to Edmonton [2, p. 20–23]. This process had

major economic impact on the opening of Western Canada. Estimates of the number of Ukrainian and Ruthenian immigrants arriving in Canada during the early period are provided in Table 3 [17, p. 8].

The Ukrainians mainly lived in the rural areas of Canada, where they created separate communities. The block settlements helped to preserve their language, customs and religious traditions, though the last was the most challenging. The new settlers in Canada encountered new spiritual issues they were not accustomed to.

2. Canadian Latin clergy's attitude towards the Ukrainian immigrants' demands during 1895–1914

Migration has a significant impact on economic, political and religious development in every country where the process takes place. Ukrainian immigration to Canada has had an impact on society, especially among the Roman Catholic clergy, since 1895. The Ukrainians were from a country that was different from Canada, spoke another language, held diverse social statuses, and represented various parts of their Catholic heritage. When the first Ukrainian immigrants of the Eastern Rite arrived in Canada, they immediately came under the jurisdiction of the RCC. That meant that the Ukrainian Greek Catholic metropolitan had no authority over the immigrants who were outside Galicia. The First Ecumenical Council of Nicea (325), Fourth Lateran Ecumenical Council (1215), Austrian-Vatican concordat (1855) and Encyclical of Pope Leo XIII "Oriental dignitas" (1894) accepted those norms [31, p. 4–5].

Another problem was that native Ukrainian clergy did not accompany the settlers, so the Canadian Catholic clergy had to take care of the Ukrainians. The immigrants did not accept the Latin clergy and began to write to the Greek-Catholic hierarchy in Galicia (Archbishop Sylvester Sembratovych and Metropolitan Archbishop Andrey Sheptytsky), asking to transfer the priests. The Ukrainian metropolitans sent their own priests and allowed some priests, including Nestor Dmytriv (1896), Pavlo Tymkevych (1898), Ioan Zaklynsy (1898), and Damaskyn Polyvka (1899), to move from the USA to Canada [11, p. 19]. In the first few years of settlement, Ukrainian priests were instrumental not only in providing moral support during difficult times but also, more importantly, in helping to preserve Ukrainian language, culture, and customs. However, the RCC did not support the arrival of Ukrainian priests [12]. Requirements of the Greek Catholic immigrants for the arrival of the Ukrainian clergy, who mostly was married, created the *casus iuris* for the Congregation for the Propagation of the Faith and encouraged the writing of a series of decrees during 1890, 1892, 1894, 1897 and 1902. Those documents banning married Greek Catholic clergy in Canada and the USA because of the negative impact of their presence on the RCC and its clergy [3, p. 67]. All Greek Catholic priests, in accordance with their rite, were married or widowed and did not have any permission from the Latin clergy. The Greek Catholic clergy did not know about these decrees and continued to send their priests overseas; immigrants did not know about those requirements either, and they continued to demand the presence of Ukrainian priests.

The social and cultural life of these Ukrainian immigrants concentrated around the church, and the absence of the Ukrainian clergy in Canada led to the transition of the new immigrants to other denominations that were present in Canada, such as the Presbyterian or Methodist missions, the Independent Greek Church, the Seraphim Church, and the Russian Orthodox Church. These churches started to send many missionaries involving new immigrants into their communities, and their

missionary activities among Ukrainians were successful, particularly, the ones held by the Russian Orthodoxy, as their mass style was closer to the Ukrainian Rite than to the Latin Rite [8, p. 466–468]. The RCC understood that it was losing believers and decided to change its attitude towards the new immigrants.

Until 1901, Roman Catholic archbishops in Canada tried to find priests for the spiritual support of the Ukrainian immigrants. In 1896, Archbishop Adelard Langevin of the St. Boniface Diocese in Manitoba went to Europe to recruit Ukrainian priests and teachers but to no avail. In 1898, he sent two bishops, Albert Pascal (Prince Albert Diocese) and Emile Legal (Edmonton Diocese), to Europe to search for help, but there were again no results [24]. Then, Archbishop Langevin hoped that he could recruit Catholic priests to serve the 14,000 Ukrainians and 4,000 Poles in his diocese [13; 28, p. 22]. In 1898, two Polish priests and brothers, Albert and Wacław Kulawy, came to lead the Ukrainians of Winnipeg, but this provoked a conflict [27, p. 184]. The immigrants did not trust the Polish clergy since back in Galicia, they had had unfavourable experiences with Polish Catholic priests who were always trying to convert them to Roman Catholicism. Subsequently, Archbishop Langevin decided to introduce the practice of bi-ritualism. He discussed bringing Redemptorists into Western Canada in the hope that the Congregation of the Most Holy Redeemer would send some of their Austrians to staff the house and care for the Galicians in the area. However, the Austrian and Polish Redemptorists were busy in other missions, so Belgian Redemptorists who had established monasteries in French and English Canada, stepped forward for the new mission [20, p. 96]. During 1899–1914, several Redemptorists from Belgium and the French-Canadian Oblate missionaries were allowed to transfer to the Eastern Rite and began to serve the Ukrainians in Canada. Among the Belgian Redemptorists were Achille Delaere (the Shoal Lake and Hun's Valley districts), Noël-Marie Decamps (the Yorkton and Ituna districts), Charles Tescheur (St. Gerard's parish, Yorkton), Henrich Boels (Manitoba), Edward Walsh, and Patrik Murray (Brandon) as well as French-Canadian Oblates Désiré Claveloux, Adonias Sabourin, Joseph Gagnon, Albert Desmarais, and Joseph Jean. These men promptly began their ministry to the Ukrainian immigrants in Manitoba, Saskatchewan and Alberta [32, p. 196–197; 21, p. 150–151]. By the end of 1914, there were 41 eparchial priests; Manitoba had 82 churches serving 65,000 Eastern Catholic rite and Saskatchewan had 69 churches serving 75,000 eastern-rite Catholics; and Alberta had 39 churches, Ontario had 11, and Quebec had 2 [19]. However, these missions did not entirely solve the problem.

Many immigrants were especially wary of Redemptorists and French-Canadians priests because they were accustomed to the married secular priests of Eastern Galicia. Then, some immigrants had complaints about the Belgian Redemptorists because individual missionaries often referred to the married Ukrainian Catholics priests with contempt. The Belgian Redemptorists tried to introduce the veneration of the Roman Catholic saints, popularize Latin usages, adorn their churches according to Latin specifications, encourage immigrants to attend the RCC, and insist that Ukrainian Catholic parish properties be incorporated with those of the Roman Catholic bishops. The hasty formation of special missions from the Belgian Catholic clergy merely complicated the situation and alienated the faithful. Despite their activity among the Ukrainians and the newly organized distant chapels, parishes, schools, and orphanages, the Redemptorists were foreigners and were not accepted by

the immigrants because of their Latin Rite, Belgian origins, and poor Ukrainian language skills [9, p. 120, 124].

The next attempt to serve the Ukrainian immigrants was the appointment of visitors. In 1900, as a result of the efforts of Bishops Albert Pascal and Emile Legal, Albert Lacombe went to Europe to establish cooperation with Cardinals Mariano Rampolla and Francesco Satolli and representatives of the Sacred Congregation for the Propagation of the Faith [18, p. 79]. In addition, Father Albert Lacombe had an audience with Pope Pius X and the Austro-Hungarian ambassador, Fredrika Revertery, during which, the situation of the Ukrainian Catholics in Canada was discussed [1, p. 27]. The Austrian ambassador proposed that the Holy See assign two apostolic visitors (one for the USA and another for Canada) from among the Ukrainian Catholic clergy. Essentially, the Pope permitted the appointment of the apostolic visitors for the Ukrainian immigrants; moreover, an opportunity to assign a bishop for the Ukrainian Catholics in the future had arisen [5, p. 178].

For the post of apostolic visitor for the Ruthenians in Canada, the Austrian officials proposed Monsignor Vasyl Levytsky. However, the Sacred Congregation for the Propagation of the Faith chose another priest, Amvrosii Poliansky. Both priests had been recommended to the government and the Vatican by Metropolitan Andrey Sheptytsky. Unfortunately, the visitation was delayed due to Poliansky's refusal to accept the appointment. Then, Sheptytsky sent his secretary and priest, Vasyl Zholdak, on the mission, and Zholdak was welcomed by the bishops of Western Canada in October 1901 [10; 18, p. 81].

Vasyl Zholdak was supposed to assess the Ukrainians' pastoral problems and find a solution. At the beginning of 1902, he wrote that in Canada, there were approximately 80,000 Ukrainian Greek Catholics who understood the Old Church Slavonic, most of them from Galicia. After visiting many settlements across Western Canada, Zholdak concluded that the missionary priests were in demand to keep Ukrainian immigrants in the Catholic faith. Additionally, he suggested that an Eastern Rite Bishop be named for Canada and the USA to organize the diocesan priests and forestall the growing anti-Roman sentiment in North America, and he also recommended that a Ukrainian Greek Catholic bishop visit Rome [29, p. 8].

Another issue was who would own the Ukrainian church property in Canada. Roman Catholic bishops attempted to register all Ukrainian churches and property under their own ecclesiastical authority in order to protect them under the civil law because the RCC took care of the Ukrainians and such was the church norm. For example, in the Code of Canon Law of the RCC, it was written that "the Apostolic See, the particular churches...are subjects capable of acquiring, retaining, administering, and alienating temporal goods according to the norm of law" (can. 1255) and that "by virtue of his primacy of governance, the Roman Pontiff is the supreme administrator and steward of all ecclesiastical goods" (can. 1273) [15]. However, the immigrants felt they were subjugated by the Latin Church and believed that because they had bought the land, built the churches and arranged the cemeteries, the owner should be either the Ukrainian community or a Ukrainian bishop. Unfortunately, the presence of a Ukrainian bishop in Canada was not possible. According to a principle of the RCC, it was impossible to have two bishops of different rites in the same territory [25, p. 23]. Moreover, the RCC and Sacred Congregation for the Propagation of the Faith had the authority to make decisions for the Ukrainian Greek Catholic immigrants in Canada.

It is important to note that Ukrainian resistance to the RCC was mighty. The immigrants continued to refuse to accept the Latin priests, tried to organize their own parishes, continued to resist the incorporation of their churches into the Roman Catholic Episcopal Corporations and demanded that a bishop be appointed for the Ukrainian Catholic immigrants. The RCC had to choose either to meet the immigrants' requirements and save the immigrants in the Eastern Rite or to follow the rules that had developed historically and then lose the immigrants. The Latin clergy chose the first option.

As a result of the efforts of the Canadian bishops and Metropolitan Sheptytsky, on September 23, 1902, three Basilian monks and four Sisters Servants of Mary Immaculate arrived in Canada from Galicia. During 1901–1915, the Sisters Servants' activity spread in Alberta (Beaver Lake, Edmonton), Saskatchewan (Yorkton), and Manitoba (Sifton, Winnipeg), and the Basilian priests started their missions from the Beaver Lake parish and the areas near Mundare (Vegreville, Borschchiw, Moskalyky, Krakow, Chipman, Hilliard-town, Hilliard-farm, Warwick, Star, and Skaro), Rabbit Hill, Leduc, Calmar and Thorsby (near Edmonton), and Winnipeg, among others [33, p. 108–109; 35, p. 21; 11, p. 19, 35] (see Table 4).

Their influence was noticed in homes, schools, and parishes; however, even these efforts were no match for the spiritual needs of the immigrants. The Latin hierarchy feared that unless the situation was improved by the appointment of a Ukrainian bishop in Canada, the majority of Ukrainian Greek Catholics would be lost.

3. The impact of the appointment of a Ukrainian bishop on the development of the RCC in Canada.

By 1909, the western Canadian bishops and cardinals of the Sacred Congregation for the Propagation of the Faith began to consider the formation of a separate Ruthenian hierarchy inevitable. At the Plenary Council of Quebec in October 1909, both Ukrainian and French Canadian missionaries highly recommended that a Greek-Catholic bishop be appointed for Canada [24; 5, p. 173, 189–191]. However, the relations of its members to the Congregation for the Propagation of the Faith were motivated not by the desire to institutionalize Greek-Catholic Church in Canada, but rather the desire to stop the progressive outflow of believers to the Protestants or Russian Orthodox missions. Additionally, in 1910, on the occasion of the 21st International Eucharistic Conference in Montreal, Metropolitan Andrey Sheptytsky arrived in Canada [18, p. 84]. During the conference, he spoke with French Canadian bishops about the need for priests and bishops and then visited the Ukrainian settlements. After his pastoral visit, he presented a memorandum for the Roman Catholic hierarchy in which he adduced the arguments in favour of the appointment of such a bishop [18, p. 144]. His recommendations to the Holy Father brought about the desired result.

On July 8, 1912, the plenary meeting of the Cardinals' Sacred Congregation for the Propagation of the Faith had only two issues on the table: what kind of jurisdiction to give to the bishop that was to be elected and whom to promote to the episcopacy [29, p. 61]. The cardinals decided that the new bishop would have full jurisdiction and that the bishop's residence would be in the city of Winnipeg, and they resolved to ask the Holy Father to favour Father Reverend Nykyta Budka with a titular episcopal see. Additionally, the cardinals agreed that the new bishop must be admonished not to allow priests to marry, and he should establish his seminary to train new priests who would take a vow of celibacy [29, p. 61–62]. On July 15, 1912, Pope Pius X appointed Nykyta Budka,

delegated to him jurisdiction of the newly created Ordinariate of Ukrainians in Canada, and organized the church under the name of the RGCC (called the UCC in Canada since 1957) [31, p. 24]. On this occasion, the Pope wrote an apostolic letter, the "Officium supremi Apostolatus", which signified to the whole Church that because of his universal mission to care for the needs of the Church worldwide, the Pope was using his "supreme apostolic authority" to create a new ecclesial reality [23, p. 555–556]. It would take nearly twenty years of struggle before a separate Ukrainian Greek Catholic diocese would be formed in Canada.

Many researchers wonder why Ukrainians in Canada were not assimilated in that period and why Ukrainians wanted to organize their church with a Greek Catholic bishop. The first forms of organized Ukrainian community life in Canada were based on the institutions and organizations that were already established in Ukraine and were only minimally transferred to Canada. Since the 19th century, the Ukrainian Catholic Church has become one of the most potent tools for the consolidation of the Ukrainian Canadian community. Therefore, the mission of providing help during the psychological and social adaptation to the new environment was adopted by the first Greek Catholic priests, who managed to organize the active social and cultural life of the Ukrainians. The priests stopped the outflow of immigrants from the Ukrainian church to other religious formations and helped them form their own national identity, which evolved from "Ruthenian" (Rusyn) to "Ukrainian" (Ukraine), and thus preserved the influence of the Ukrainian diaspora. All of these efforts contributed greatly to the foundation of the Ukrainian Catholic Church in Canada.

Conclusion. The first Ukrainian immigrants ensured competition between Christian missions on behalf of Protestantism, Catholicism, and, in the case of the Ukrainian people, Greek Catholicism. The Latin hierarchy in Canada knew little or nothing about Ukrainians, especially about their Eastern Catholic rite and religious traditions, and this lack of knowledge was a problem.

For more than 20 years, the Roman Catholic clergy and Greek Catholic immigrants tried to cooperate, looking for ways of understanding each other; as a result, Ukrainian immigration transformed from a "small problem" to a "big opportunity". The Ukrainian problem continued to increase in intensity, as the Ukrainian Catholic population rose to over 170,000 by 1914.

At that time, Ukrainians did not want to accept any help from the Latin clergy and tried to establish their own church. They demanded Greek Catholic clergy for their parishes, which they had organized after their arrival, and hoped for the appointment of a Ukrainian bishop who would lead the Ukrainian community and have church property to his name. The Canadian Catholic bishops did not want to accept those demands, but when the Ukrainian immigrants started to join Protestant missions and Russian Orthodox churches, the RCC began to lose Ukrainian members, and this fact forced the RCC to change its attitude towards the faithful of the Eastern rite and their clergy.

Unfortunately, the initiatives of the Catholic bishops – the practice of bi-ritualism, permission for visitors to Canada, and missions of the Basilian monks – did not garner results; the territory of the Ukrainian settlements had spread to three provinces, and every year, the number of immigrants grew so that at the beginning of the 20th century, there were 80,000 Ukrainian immigrants in Canada. Only six secular priests from Galicia, five Basilian monks, and nine bi-ritualists – four Redemptorists and five of French ancestry – served the Ukrainians at that point. The strife did not end until 1912, when the apostolic see

decided to appoint the called-for bishop. This solution was the first case in history when two bishops of two different rites were appointed to serve one territory. With this appointment, the immigrants won their Ukrainian bishop, their own churches, their own church property registered to the Ruthenian Greek Catholic Episcopal Corporation of Canada; after 1913, few Greek Catholic priests arrived in Canada, but those who did practised celibacy. The appointment of the bishop was ultimately the result of the groundwork laid by the missionaries of both the Byzantine

and the Latin Rites. All that stimulated the creation of a *casus iuris* by the Holy See, which lasted during 1895–1914. The latter represented an example of ecclesial cooperation between the Latin and Ukrainian particular churches and between believers of separate nationalities. After 1912, these Ukrainian immigrants became a "big opportunity" not only for the RCC but also for all Ukrainians of the Eastern Rite in Canada because their arrival made possible the creation of the full church structure and the formation of worldwide Ukrainian Catholic hierarchies.

Table 1. The distributed lands in Galicia and Bukovyna (Martynowych 1985: 16):

Galicia			Bukovyna	
Size of landholding	Households	Total %	Households	Total %
-5 acres	278.991	42.7	61.830	56
6-12 acres	242.727	37.2	31.205	29
13-25 acres	94.843	14.6	10.267	10
26-250 acres	31.848	4.9	5.225	4.6
+250 acres	3.895	0.6	585	0.4

Table 2. Number of immigrants who arrived to Canada

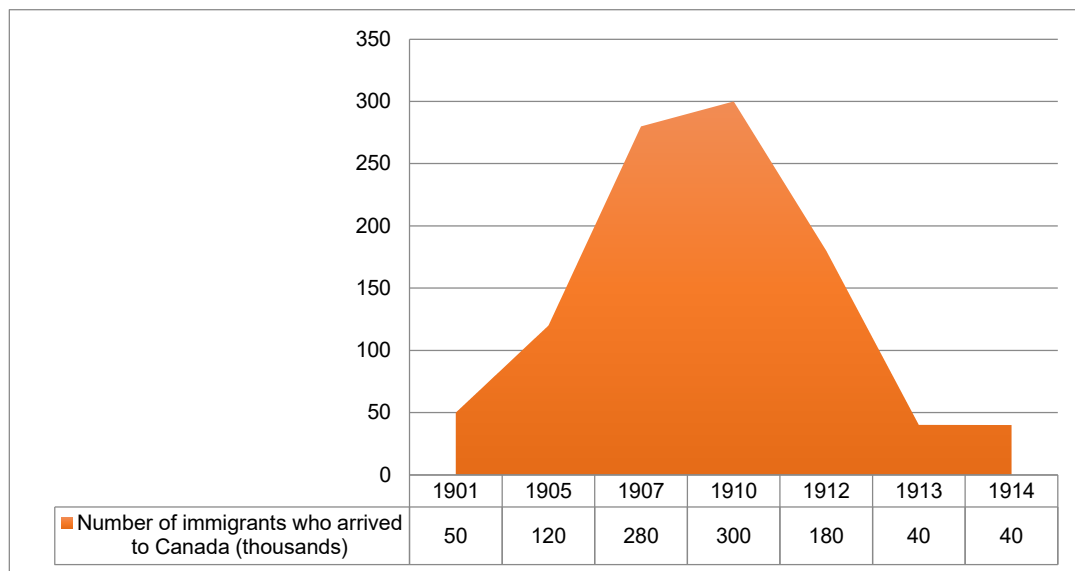


Table 3. Number of Ukrainian immigrants arriving in the Canada (1901–1921)

Year	Canadian Population	Ukrainian Population
1901	5,371,315	5,682
1911	7,206,643	75,432
1921	8,787,949	106,721

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ПРИЧИНИ КОНФЛІКТІВ МІЖ УКРАЇНСЬКИМИ ГРЕКО-КАТОЛИЦЬКИМИ ІМІГРАНТАМИ ТА ІСРАРХІЄЮ РИМО-КАТОЛИЦЬКОЇ ЦЕРКВИ У КАНАДІ (1895–1914)

Українська імміграція відіграла вагомий роль в економічному розвитку Канади, а також у формуванні релігійного різноманіття країни. Більшість українців, які прибули до Канади під час першої імміграційної хвилі (1891–1914), належала до Греко-католицької церкви в Галичині, однак їхні взаємовідносини з римо-католицьким духовенством були непростими, насамперед через різницю в мові та обрядах.

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