

Ukrainian Greek Catholic Church

also known as “Uniate Church”

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Entry tags: Religious Group, Christian Traditions, Catholic, Orthodox/Eastern Christian

The Ukrainian Greek Catholic Church is both a minority faith in Ukraine yet also a Church that has exerted a great deal of influence on Ukrainian culture and politics throughout the 19th and 20th centuries until today. While most Ukrainians identify as Orthodox, in the regions of western Ukraine it was the Ukrainian Greek Catholic Church that historically served as the religious affiliation for the Ukrainian-speaking population. Created as a hybrid Church through a church union (the 1596 Union of Brest) as a way to absorb Orthodox Slavs into Catholic jurisdictions in the Polish-Lithuanian Commonwealth, this religious institution remained an influential force in the territories of present-day western Ukraine as empires rose and fell in eastern Europe. The Church endured as its parishes became part of Habsburg Austria-Hungary, interwar Poland, and even under Nazi occupation. This endurance is credited to one of the most influential leaders of the Ukrainian Greek Catholic Church, Metropolitan Andrei Sheptytsky, who served as Metropolitan from 1900-1944. Under his tenure, the Church sought to create a path for itself as both a religious institution and a Ukrainian cultural institution. Metropolitan Sheptytsky's death coincided with the imposition of Soviet power in western Ukraine in 1944. Over the course of this history, the rituals and beliefs of Ukrainian Greek Catholics were deeply influenced by the more powerful religious institutions surrounding it, the Vatican and the Russian Orthodox Church. The Church endured campaigns of forced transfer to Russian Orthodoxy in territories conquered by imperial Russia and in territories ruled by Catholic monarchies, forced latinizations of its rituals. In the aftermath of the Second World War and the Sovietization of western Ukraine, the Soviet state did not simply ban the Ukrainian Greek Catholic Church, but embarked on a religious campaign that resembled that of its imperial predecessors, forcing its three million Ukrainian Greek Catholics to join the state-sponsored Russian Orthodox Church. Some accepted Orthodoxy, others simply pretended to accept Orthodoxy, while others maintained the practices of the Ukrainian Greek Catholic Church in the underground. Through these experiences, the Church developed its own particular liturgical practices and rituals that reflected its interpretations of what a church union between Orthodoxy and Catholicism meant in practice. These practices reflect a complex negotiation of religious influences imposed by force, as well as influences welcomed into the Church through natural processes of cultural exchange. Because of its hybrid nature, the Church also became a religious institution that tolerated a great deal of variation among rituals between its parishes. In practice this means that while Church institutions have taken formal positions on the correct interpretation of variances between the Byzantine and Latin-rite, variances that include the sacrament of the Eucharist and the filioque, different parishes will follow different customs based on their particular histories and the practices and traditions most familiar to local parishioners. The Church's recent history has been shaped by its role in independent Ukraine. As the Soviet Union began to collapse in the early 1990s, the Church was permitted to emerge from the underground and its activists became instrumental in the movement for Ukraine's independence from the Soviet Union. In recent decades, the Vatican has attempted to codify the rituals and practices of Eastern churches like the Ukrainian Greek Catholic Church as part of a project of recognizing the contributions of these unique spiritual cultures, rather than seeing them as aberrations that need to be “latinized.” Today, the Church's endurance is seen as tied up with the endurance of the Ukrainian nation itself, even though that nation is primarily Orthodox. As an institution, the Ukrainian Greek Catholic Church maintains an intensive involvement in Ukrainian society through its network of educational institutions, charitable endeavors, and military chaplaincy, involvement which influences Ukrainians of all faith traditions.



Date Range: 1596 CE - 2022 CE

Region: Ukraine

Region tags: Europe, Eastern Europe, Ukraine

Ukraine

Status of Participants:

✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

- Source 1: Joan L. Roccaslavo. *The Eastern Catholic Churches: An introduction to their worship and spirituality*. Collegeville: The Liturgical Press, 1992
- Source 2: Bohdan Bociurkiw. *The Ukrainian Greek Catholic Church and the Soviet State, 1939-1950*. Edmonton: Canadian Institute of Ukrainian Studies Press, 1996.
- Source 3: Larry Wolff. *Disunion within the Union : the Uniate Church and the partitions of Poland*. Cambridge: Harvard Ukrainian Research Institute Press, 2019.

Online sources for understanding this subject:

- Source 1 URL: https://risu.ua/en/ukrainian-greek-catholic-church_n49851
- Source 1 Description: "The Ukrainian Greek Catholic Church" by the Religious Information Service of Ukraine
- Source 2 URL: <https://ugcc.ua/en/church/about/>
- Source 2 Description: "The Ukrainian Greek Catholic Church" by the official website of the UGCC
- Source 3 URL: <http://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5CU%5CK%5CUkrainianCatholicchurch.htm>
- Source 3 Description: "The Ukrainian Catholic Church," by the Internet Encyclopedia of Ukraine

Relevant online primary textual corpora (original languages and/or translations):

- Source 1 URL: <https://docs.ugcc.ua/>
- Source 1 Description: Documents of the Ukrainian Greek Catholic Church [in Ukrainian]

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

↳ Is the cultural contact competitive:

– Yes

Notes: The Ukrainian Greek Catholic Church has historically existed as a church "in between" as a Church that contained both eastern-Rite and Latin-rite elements, while also negotiating the influence of powerful Roman Catholic and Eastern Orthodox institutions on its Church and community. In present-day Ukraine, the Ukrainian Greek Catholic Church is in competition with the various Orthodox denominations that exist in Ukraine. In the 1990s, when Ukraine became independent and religious freedom was proclaimed as law, this competition intensified. The Ukrainian Greek Catholic Church, only recently emerged from the underground, found itself in competition with the Russian Orthodox Church, an autocephalous Ukrainian Orthodox Church attempting to establish itself, and newly legalized communities of non-denominational Christian Churches.

Reference: Naumescu, Vlad. *Modes of Religiosity in Eastern Christianity : Religious Processes and Social Change in Ukraine*. LIT, n.d..

Reference: Wanner, Catherine. *Communities of the Converted : Ukrainians and Global Evangelism*. Cornell University Press, n.d..

↳ Is the cultural contact accommodating/pluralistic:

– Yes

Notes: While interactions between the Greek Catholic Church and local Orthodox churches can become contentious (especially over property rights), the Ukrainian state encourages religious pluralism in western Ukraine and does not support one institution over the other. Importantly, the Ukrainian Greek Catholic Church has come out in support of the recognition of autocephaly for Ukrainian Orthodoxy, and was supportive of the Ecumenical Patriarch's decision to recognize an autocephalous Church in Ukraine, the OCU (Orthodox Church of Ukraine). Anthropologists Catherine Wanner and Vlad Naumescu have argued that denominational differences within Eastern-rite Christian churches in Ukraine are often not as significant as religious institutions have made them out to be when conducting fieldwork among believers.

Reference: Naumescu, Vlad. *Modes of Religiosity in Eastern Christianity : Religious Processes and Social Change in Ukraine*. LIT, n.d..

Reference: Wanner, Catherine. *Everyday Religiosity and the Politics of Belonging in Ukraine*. Cornell University Press, n.d..

↳ Is the cultural contact neutral:

– Yes

Notes: See above answer--in some cases contact can be neutral

↳ Is there violent conflict (within sample region):

– Yes

Notes: Historically, conflict between the Ukrainian Greek Catholic Church, the Roman Catholic Church, and the Russian Orthodox Church has become violent. This violence took a few forms in the 19th and 20th centuries including the forcible transfer of Ukrainian Greek Catholics to the Russian Orthodox Church by imperial Russian officials and later Soviet officials (enforced with violence or the threat of violence) and destruction of Greek Catholic sacred sites by

Roman Catholics. Resistance to these campaigns took the form of violence by Greek Catholics against state officials and clergy of other denominations. In the 1990s, violent conflicts re-appeared as skirmishes broke out between Greek Catholic and Orthodox believers over the control of church property that had been expropriated by the Soviet state.

↳ Is there violent conflict (with groups outside the sample region):

– Yes

Notes: In the 19th and 20th centuries, violent conflict against the Ukrainian Greek Catholic Church came from Russia, first from the imperial Russian state and its aligned Russian Orthodox clergy and later from the Soviet state. This violence came in the form of violent enforcement of forced transfers of Greek Catholics to the Russian Orthodox Church, campaigns that occurred in 19th century imperial Russia and in the 20th century Soviet Union against Ukrainian Greek Catholics. These campaigns punished with violence those Greek Catholics who refused to become Orthodox. In the Soviet era, this violence included executions, exile, and forced labor.

Reference: Skinner, Barbara. *The Western Front of the Eastern Church : Uniate and Orthodox Conflict in 18th-century Poland, Ukraine, Belarus, and Russia*. Northern Illinois University Press, n.d..

Reference: Bociurkiw, Bohdan. *The Ukrainian Greek Catholic Church and the Soviet State 1939-1950*. Canadian Institute of Ukrainian Studies Press, n.d..

Does the religious group have a general process/system for assigning religious affiliation:

– Yes

↳ Assigned at birth (membership is default for this society):

– Yes

Notes: Greek Catholics are admitted to the community at birth, and like other Eastern-Rite Christians, receive the sacrament of baptism as infants in order to formally enter the Church. A point of distinction between the Latin rite and Eastern-rite traditions in Christianity is whether infants receive Holy Communion at the same time as baptism. This is not traditionally done in the Latin-rite but is the custom in the Eastern-rite. According to the 1991 Canon Law of the Eastern Churches consecrated by Pope John Paul II, Eastern Catholic Churches can follow the Byzantine-rite custom and offer the sacraments of the Eucharist and Baptism together in infancy. Still, there are variances among Greek Catholics, with some communities following the Latin-rite practice of delaying Holy Communion.

Reference: Morozowich', Mark M.. "The Liturgy and the Ukrainian Catholic Church in the United States: Change Through the Decades". *U.S. Catholic Historian* 32, no. 1 (2014): 49-69.

↳ Assigned by personal choice:

– Yes

Notes: Some members of the community can join the Church as adults and choose to receive the sacrament of baptism then. The community accepts converts who choose Greek Catholicism by personal choice.

↳ Assigned by class:

– No

↳ Assigned at a specific age:

– No

Notes: Baptism is traditionally done for infants, but can be done at any age.

↳ Assigned by gender:

– No

↳ Assigned by participation in a particular ritual:

– Yes

Notes: In order to formally join the Church community, Greek Catholics must undergo a baptism.

↳ Assigned by some other factor:

– No

Does the religious group actively proselytize and recruit new members:

– Yes

↳ Is proselytizing mandated for religious professionals:

– No

↳ Is proselytizing mandated for all adherents:

– No

↳ Is missionary work mandated for religious professionals:

– No

↳ Is missionary work mandated for all adherents:

– No

↳ Is proselytization coercive:

– No

Does the religion have official political support

– Yes

Notes: The formation of the Ukrainian Greek Catholic Church (first known as the Uniate Church) came with the support of the state, then the Polish-Lithuanian Commonwealth. The PLC, working together with clergy of both Orthodox and Catholic Churches, oversaw a Church union (The Union of Brest, 1596) to create a new Church institution that would allow its Slavic population which had historically practiced Orthodoxy to be under the jurisdiction of the Pope, as the PLC was a Catholic kingdom. The support by the leadership of the PLC was necessary for the successful creation of the Church union. However, when the Polish-Lithuanian Commonwealth collapsed, Greek Catholics found themselves split between two polities: The Habsburg Empire and the Russian Empire. In the Habsburg Empire, the Church received official state support, in the form of state-run seminaries and funding of Church property as part of the Habsburg's state support of Catholicism. In the Russian Empire, the Greek Catholic Church was repressed and its clergy and adherents forcibly converted to Russian Orthodoxy. Eventually, the Greek Catholics who had been part of the Habsburg Empire became part of Poland when the Habsburg Empire collapsed. In interwar Poland, they were marginalized by the Polish state. When that territory eventually became part of the USSR, the Greek Catholic Church was banned and its clergy, believers, and property forcibly transferred to the Russian Orthodox Church. Some Greek Catholics became Orthodox, but others continued to practice in the underground. The Greek Catholic Church was able to re-emerge as a legal entity only when the Soviet Union collapsed in 1991. Today, the Church receives support from the Ukrainian state which views the Church as having importance as a Ukrainian national institution, not just a religious one.

Reference: Bociurkiw, Bohdan. *The Ukrainian Greek Catholic Church and the Soviet State 1939-1950*. Canadian Institute of Ukrainian Studies Press, n.d..

Reference: Skinner, Barbara. *The Western Front of the Eastern Church : Uniate and Orthodox Conflict in 18th-century Poland, Ukraine, Belarus, and Russia*. Northern Illinois University Press, n.d..



Are the priests paid by polity:

– No

Notes: During the Soviet period, all priests of any religious denomination were employees of the state and thus paid by the state. The Greek Catholic Church was forcibly suppressed by the Soviet state but many of its priests continued to work as priests but for the Russian Orthodox Church, even as they still considered themselves Greek Catholic priests. These priests were employees of the Soviet state and were paid by the state.



Is religious infrastructure paid for by the polity:

– Yes

Notes: Today, some religious infrastructure, including Church seen to have historic or national significance, have their maintenance supported by the Ukrainian state. Historically, both the Polish-Lithuanian Commonwealth and later the Habsburg Empire helped finance the building of infrastructure for the Ukrainian Greek Catholic Church as a means of buttressing the prestige and legitimacy of the Church. During the Soviet period, all Church property was nationalized and transferred to the Soviet state. The entity within the Soviet state that controlled the Church infrastructure was the Committee for the Affairs of the Russian Orthodox Church (CAROC) because the Greek Catholic Church was forcibly absorbed into the Russian Orthodox Church in 1946. When the Soviet Union collapsed, a process began to return this property to the Ukrainian Greek Catholic Church, but this process is not yet complete.

↳ Are the head of the polity and the head of the religion the same figure:

– No

↳ Are political officials equivalent to religious officials:

– No

↳ Is religious observance enforced by the polity:

– No

↳ Polity legal code is roughly coterminous with religious code:

– No

↳ Polity provides preferential economic treatment (e.g. tax, exemption)

– Yes

Notes: Both the Ukrainian Greek Catholic Church and the Orthodox Church of Ukraine receive preferential treatment under the law by the Ukrainian state, including in terms of taxes and financial support for Church institutions.

Is there a conception of apostasy in the religious group:

– Yes

↳ Are apostates prosecuted or punished:

– Yes

↳ Apostates are socially shunned and/or publicly vilified:

– Yes

Notes: Historically, apostates in the Greek Catholic Church were punished by rejection from the Church community. Today, as Ukraine becomes more multi-confessional, apostasy still exists but the community is more accepting of those who leave the community.

↳ Wealth, civil rights, and/or social capital are taken by authorities:

– No

↳ Do apostates receive corporal punishment:

– No

↳ Do apostates receive divine punishment:

– Yes

↳ Punished in the afterlife:

– Yes

↳ Cursed by "high god":

– Yes

↳ Cursed by other supernatural being(s):

– No

↳ Other divine punishment:

– No

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Estimated population, numeric: 3600000

Notes: The number 3.6 million comes from the Catholic News Agency. Worldwide, there are 5.5 million Greek Catholics, according to the official website of the Ukrainian Greek Catholic Church. The majority of these Greek Catholics live in Ukraine and within Ukraine, they are concentrated in Ukraine's western region.

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Estimated population, percentage of sample region: 9

Notes: According to a 2021 study by the Razumkov Centre in Ukraine, Greek Catholics make up approximately 9% of the population of Ukraine. Of this 9%, 94% are concentrated in Ukraine's western regions.

Reference: https://razumkov.org.ua/uploads/article/2021_Religiya_eng.pdf. "SPECIFICS OF RELIGIOUS AND CHURCH SELF-DETERMINATION OF CITIZENS OF UKRAINE: TRENDS 2000-2021". https://razumkov.org.ua/uploads/article/2021_Religiya_eng.pdf, n.d..

Nature of religious group [please select one]:

– Small religious group (seen as being part of a related larger religious group)

Notes: The Ukrainian Greek Catholic Church sees itself as carrying on the eastern-rite traditions of medieval Kyiv, just as the Orthodox Churches of Ukraine do. Various attempts at unifying these churches have occurred historically. However, the Church is under the jurisdiction of the Vatican and is recognized as an Eastern Catholic Church in full communion with the Apostolic See

Are there recognized leaders in the religious group:

– Yes

Reference: <https://ugcc.ua/en/church/structure/>. "Structure of the Ukrainian Greek Catholic Church".
<https://ugcc.ua/en/church/structure/>, n.d..

↳ Is there a hierarchy among these leaders:

– Yes

↳ A single leader of a local community:

– Yes

Notes: The UGCC is headed by the Major Archbishop of Kyiv and Halych, His Beatitude Sviatoslav (Shevchuk). He is elected by the Holy Synod of Bishops of the UGCC. The Roman Bishop blesses the choice of the Synod. [Source: <https://ugcc.ua/en/church/structure/>]

↳ Are leaders believed to possess supernatural powers or qualities:

– Yes

↳ Powers are acquired by individual deeds carried out in past lives:

– No

↳ Powers are acquired by individual deeds carried out in the current life:

– Yes

↳ Powers are inherited:

– No

↳ Powers are culturally transmitted from a supernatural being:

– No

↳ Powers are culturally transmitted from another human (e.g. teacher):

– No

↳ Powers are associated with leadership office they assume:

– Yes

Notes: In Eastern-Rite Christianity, priest are believed to have a special power to communicate with God.

↳ Are religious leaders chosen:

– Yes

↳ A leader chooses his/her own replacement:

– Yes

Notes: Some leaders do choose their own replacement, as when Church Metropolitan Sheptytsky chose Iosyf Slipy as his replacement, a choice he expected to be honored after his death. But the process for choosing the leader of the Greek Catholic Church is formalized through an election by the synod of bishops.

↳ Are leaders considered fallible:

– Yes

↳ Charges of fallibility made by a leader's own followers:

– Yes

↳ Charges of fallibility made by other leaders in the religious group:

– Yes

↳ Charges of fallibility made by a political ruler:

– No

↳ Are close followers or disciples of a religious leader required to obediently and unquestionably accept the leader's pronouncements on all matters:

– No

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also "oral scriptures" (e.g. the Vedas of India).

– Yes

↳ Are they written:

– Yes

Notes: The Scriptures of the Ukrainian Greek Catholic Church include the Old Testament and the New Testament known as the Bible. In addition, the Ukrainian Greek Catholic Church (like other Eastern Churches) relies on "patristics" or the writings of the Eastern Fathers (early Church

fathers), who lived in the first through eight centuries.

Reference: Roccaslavo, Joan. *The Eastern Catholic Churches: An Introduction to Their Worship and Spirituality*. Collegeville: The Liturgical Press, 1992.

↳ Are they oral:

– No

↳ Is there a story (or a set of stories) associated with the origin of scripture:

– Yes

↳ Revealed by a high god:

– Yes

Notes: Scripture represents God's words.

↳ Revealed by other supernatural being:

– No

↳ Inspired by high god:

– No

↳ Inspired by other supernatural being:

– No

↳ Originated from divine or semi-divine human beings:

– No

↳ Originated from non-divine human being:

– No

Architecture, Geography

Is monumental religious architecture present:

– Yes

↳ In the average settlement, what percentage of area is taken up by all religious monuments:

– I don't know

↳ Size of largest single religious monument, square meters:

– I don't know

Notes: Cannot locate the largest Ukrainian Greek Catholic Cathedral in the world, but the recently built Ukrainian Greek Cathedral in Kyiv is quite large, at 60 meters tall and covering 1.72 hectares of ground. Source: <https://sobor.ugcc.church/>

↳ Height of largest single religious monument, meters:

– I don't know

↳ Size of average monument, square meters:

– I don't know

↳ Height of average monument, meters:

– I don't know

↳ In the largest settlement, what percentage of area is taken up by all religious monuments:

– I don't know

Are there different types of religious monumental architecture:

– Yes

↳ Tombs:

– Yes

↳ Cemeteries:

– Yes

↳ Temples:

– Yes

Notes: Important Greek Catholic centers, including administrative eparchies, are marked by cathedrals

↳ Altars:

– Yes

Notes: Greek Catholic Churches can include either latin-Rite or eastern-Rite altars. More common is to have an eastern-Rite altar which consists of an iconostasis and "holy doors" which conceal preparation of certain rituals by the clergy from the parishioners.

↳ Devotional markers:

– Yes

Notes: Devotional markers such as crosses are present near Greek Catholic shrines and other holy places.

↳ Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:

– No

↳ Other type of religious monumental architecture:

– No

Is iconography present:

– Yes

↳ Where is iconography present [select all that apply]:

– At home

– Only religious public space

– Some public spaces

Notes: It is customary for Greek Catholics to have iconography, especially in the forms of religious icons and crosses, in their homes. Crosses and icons are also present inside Churches as well as in public spaces, especially in the western Ukrainian regions where Greek Catholics are concentrated.

↳ Are there distinct features in the religious group's iconography:

– Yes

↳ Eyes (stylized or not):

– No

↳ Supernatural beings (zoomorphic):

– No

↳ Supernatural beings (geomorphic):

– No

↳ Supernatural beings (anthropomorphic):

– No

↳ Supernatural beings (abstract symbol):

– No

↳ Portrayals of afterlife:

– No

↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):

– Yes

↳ Humans:

– No

↳ Other features of iconography:

– Yes

Notes: Greek Catholic iconography is known for its blending of eastern-Rite and Latin-Rite elements. Because of the Church's role in the Ukrainian national movement, these icons also include Ukrainian folk motifs. See: <https://archpitt.org/the-veneration-of-icons-in-the-tradition-of-the-byzantine-rite/>

Are there specific sites dedicated to sacred practice or considered sacred:

– Yes

↳ Are sacred site oriented to environmental features:

"Environmental features" refers to features in the landscape, mountains, rivers, cardinal directions etc...

– Yes

Notes: Some Greek Catholic shrines are indicated by natural features, including holy springs. A map of these "holy sources" can be found on the UGCC website: <https://map.ugcc.ua/>

Are pilgrimages present:

– Yes

↳ How strict is pilgrimage:

– Optional (common)

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer “no” only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– No

Belief in afterlife:

– Yes



Is the spatial location of the afterlife specified or described by the religious group:

– No

Reincarnation in this world:

– No

Are there special treatments for adherents' corpses:

– Yes



Cremation:

– Yes

Notes: Some Greek Catholics are cremated, but this is not required.



Mummification:

– No



Interment:

– No



Cannibalism:

– No



Exposure to elements (e.g. air drying):

– No



Feeding to animals:

– No

↳ Secondary burial:

– No

↳ Re-treatment of corpse:

– No

↳ Other intensive (in terms of time or resources expended) treatment of corpse :

– No

Are co-sacrifices present in tomb/burial:

– No

Are grave goods present:

– No

Are formal burials present:

– Yes

↳ As cenotaphs:

– Yes

↳ In cemetery:

– Yes

↳ Family tomb-crypt:

– Yes

↳ Domestic (individuals interred beneath house, or in areas used for normal domestic activities):

– No

↳ Other formal burial type:

– No

Supernatural Beings

Are supernatural beings present:

– Yes

↳ A supreme high god is present:

– Yes

↳ The supreme high god is anthropomorphic:

– Yes

Notes: Greek Catholics espouse trinitarian doctrine, but there has historically been debate within the Church about the positions of the Son vs. the Spirit in the Holy Trinity. Specifically, one of the original schisms between the Eastern and Western churches was over the filioque, or the idea that the Holy Spirit emanates from the Father and the Son. In the Eastern tradition, the filioque is rejected in favor of the "monarch principle" or the idea that the Holy Spirit comes from the Father only. Whether to affirm the filioque has led to debates within the Greek Catholic Church because of its combined eastern-Rite and latin-Rite elements. According to the official website of the UGCC today, "According to the articles of the Union of Brest, all the rites, services, and structure of the Greek Catholic Church are to be preserved intact, as in the Eastern Orthodox Church. The Greek Catholic Church, in turn, submitted to the Pope and acknowledged the legitimacy of the Catholic dogma regarding the descent of the Holy Spirit from the Father and the Son (filioque)..." Still, many Ukrainian Greek Catholic congregations do not recite the filioque as part of the liturgy.

↳ The supreme high god is a sky deity:

– Yes

↳ The supreme high god is chthonic (of the underworld):

– No

↳ The supreme high god is fused with the monarch (king=high god):

– No

↳ The monarch is seen as a manifestation or emanation of the high god:

– No

↳ The supreme high god is a kin relation to elites:

– No

↳ The supreme high god has another type of loyalty-connection to elites:

– No

- ↳ The supreme high god is unquestionably good:
 - Yes

- ↳ Other feature(s) of supreme high god:
 - No

- ↳ The supreme high god has knowledge of this world:
 - Yes

- ↳ The supreme god's knowledge is restricted to particular domain of human affairs:
 - No

- ↳ The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:
 - No

- ↳ The supreme high god's knowledge is unrestricted within the sample region:
 - Yes

- ↳ The supreme high god's knowledge is unrestricted outside of sample region:
 - Yes

- ↳ The supreme high god can see you everywhere normally visible (in public):
 - Yes

- ↳ The supreme high god can see you everywhere (in the dark, at home):
 - Yes

- ↳ The supreme high god can see inside heart/mind (hidden motives):
 - Yes

- ↳ The supreme high god knows your basic character (personal essence):
 - Yes

- ↳ The supreme high god knows what will happen to you, what you will do (future sight):
 - Yes
- ↳ The supreme high god has other knowledge of this world:
 - Yes [specify]: Supreme God is all-knowing
- ↳ The supreme high god has deliberate causal efficacy in the world:
 - Yes
- ↳ The supreme high god can reward:
 - Yes
- ↳ The supreme high god can punish:
 - Yes
- ↳ The supreme high god has indirect causal efficacy in the world:
 - Yes
- ↳ The supreme high god exhibits positive emotion:
 - Yes
- ↳ The supreme high god exhibits negative emotion:
 - Yes
- ↳ The supreme high god possesses hunger:
 - No
- ↳ Is it permissible to worship supernatural beings other than the high god:
 - Yes
 - Notes: Saint worship is permitted.
- ↳ The supreme high god possesses/exhibits some other feature:
 - No
- ↳ The supreme high god communicates with the living:
 - Yes

- ↳ In waking, everyday life:
 - Yes
- ↳ In dreams:
 - Yes
- ↳ In trance possession:
 - Yes
- ↳ Through divination practices:
 - Yes
- ↳ Only through religious specialists:
 - No
- ↳ Only through monarch
 - No
- ↳ Other form of communication with living:
 - No

↳ Previously human spirits are present:
– No

↳ Non-human supernatural beings are present:
– Yes

Notes: These exist in the form of saints. In the Ukrainian Greek Catholic Church, the first saints venerated were the saints of the Byzantine Church and later martyrs associated with religious persecution in the Ukrainian lands. Ukrainian Orthodox and Ukrainian Greek Catholic Churches recognize most of the same saints, with a few notable exceptions. These saints are associated with feast days, pilgrimages to their burial places, and have churches and other sacred sites named after them. While these saints were once human, they are seen as having acquired supernatural powers during their life, powers that allow them to have supernatural abilities after death. Icons painted of these saints can be kissed as part of spiritual devotion. In addition to these saints, a key supernatural being is Mary Mother of God. She is considered a key figure for redemption and is prayed to and venerated.

Reference: Korovytsky, Ivan, and Mykhailo Vavryk. "saints" [the Internet Encyclopedia of Ukraine], n.d.. <http://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5C%5CA%5CSaints.htm>.

- ↳ These supernatural beings can be seen:
 - Yes

- ↳ These supernatural beings can be physically felt:
 - Yes

- ↳ Non-human supernatural beings have knowledge of this world:
 - Yes

- ↳ Non-human supernatural beings have knowledge restricted to particular domain of human affairs:
 - No

- ↳ Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:
 - No

- ↳ Non-human supernatural beings have knowledge unrestricted within the sample region:
 - Yes

- ↳ Non-human supernatural beings have knowledge unrestricted outside of sample region:
 - Yes

- ↳ Non-human supernatural beings can see you everywhere normally visible (in public):
 - Yes

- ↳ Non-human supernatural beings can see you everywhere (in the dark, at home):
 - Yes

- ↳ Non-human supernatural beings can see inside heart/mind (hidden motives):
 - Yes

- ↳ Non-human supernatural beings knows your basic character (personal essence):

– Yes

↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):

– Yes

↳ Non-human supernatural beings have other knowledge of this world:

– No

↳ Non-human supernatural beings have deliberate causal efficacy in the world:

– Yes

↳ These supernatural beings can reward:

– Yes

↳ These supernatural beings can punish:

– Yes

↳ These supernatural beings have indirect causal efficacy in the world:

– Yes

↳ These supernatural beings exhibit positive emotion:

– Yes

↳ These supernatural beings exhibit negative emotion:

– Yes

↳ These supernatural beings possess hunger:

– No

↳ These supernatural beings possess/exhibit some other feature:

– No

↳ Does the religious group possess a variety of supernatural beings:

– No

Notes: Supernatural beings mainly consist of saints

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes

↳ There is supernatural monitoring of prosocial norm adherence in particular:

Prosocial norms are norms that enhance cooperation among members of the group, including obviously "moral" or "ethical" norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.

– Yes

↳ Supernatural beings care about taboos:

– Yes

↳ Food:

– Yes

Notes: Greek Catholics are supposed to observe certain dietary restrictions, including fasting and restricting at certain times of the year. This is monitored by God.

↳ Sacred space(s):

– Yes

Notes: There are restrictions on behavior in sacred spaces

↳ Sacred object(s):

– Yes

↳ Supernatural beings care about other:

– No

↳ Supernatural beings care about murder of coreligionists:

– Yes

↳ Supernatural beings care about murder of members of other religions:

– Yes

Notes: In a famous pastoral letter, Church Metropolitan Andrei Sheptytsky (metropolitan 1900-1944) reminded his parishioners of this during the Nazi occupation of Ukraine in a letter entitled "Thou Shalt Not Kill." Source: Magosci's "Morality and Reality: The Life of Andrei Sheptytsky"

- ↳ Supernatural beings care about murder of members of other polities:
 - Yes
- ↳ Supernatural beings care about sex:
 - Yes
 - ↳ Adultery:
 - Yes
 - ↳ Incest:
 - Yes
 - ↳ Other sexual practices:
 - Yes [specify]: Scripture references various sexual practices that are said to go against religious practice
- ↳ Supernatural beings care about lying:
 - Yes
- ↳ Supernatural beings care about honouring oaths:
 - Yes
- ↳ Supernatural beings care about laziness:
 - Yes
- ↳ Supernatural beings care about sorcery:
 - Yes
- ↳ Supernatural beings care about non-lethal fighting:
 - Yes
- ↳ Supernatural beings care about shirking risk:
 - Yes
- ↳ Supernatural beings care about disrespecting elders:
 - Yes

↳ Supernatural beings care about gossiping:

– Yes

↳ Supernatural beings care about property crimes:

– Yes

↳ Supernatural beings care about proper ritual observance:

– Yes

↳ Supernatural beings care about performance of rituals:

– Yes

Notes: One of the distinctions religious specialists have noted about Eastern-rite Christianity is the importance of rituals--specifically the value of orthopraxy in Eastern Christianity compared to other Christian denominations. This is true in the Ukrainian Greek Catholic Church, but because of the hybrid nature of the Church, there is a large degree of variance in how rituals are performed. As much as there is a strong belief that the performance of rituals is important to God, there is also an understanding that these rituals will vary at the parish level.

Reference: Naumescu, Vlad. Modes of Religiosity in Eastern Christianity : Religious Processes and Social Change in Ukraine. LIT, n.d..

↳ Supernatural beings care about conversion of non-religionists:

– Yes

↳ Supernatural beings care about economic fairness:

– Yes

↳ Supernatural beings care about personal hygiene:

– Yes

↳ Supernatural beings care about other:

– No

Do supernatural beings mete out punishment:

– Yes

↳ Is the cause or agent of supernatural punishment known:

– Yes

↳ Done only by high god:

– Yes

↳ Done by many supernatural beings:

– No

↳ Done through impersonal cause-effect principle:

– No

↳ Done by other entities or through other means [specify]

– No

↳ Is the reason for supernatural punishment known:

– Yes

↳ Done to enforce religious ritual-devotional adherence:

– Yes

↳ Done to enforce group norms:

– Yes

↳ Done to inhibit selfishness:

– Yes

↳ Done randomly:

– No

↳ Other [specify]

– No

↳ Supernatural punishments are meted out in the afterlife:

– Yes

↳ Supernatural punishments in the afterlife are highly emphasized by the religious group:

– Yes

- ↳ Punishment in the afterlife consists of mild sensory displeasure:
 - No
- ↳ Punishment in the afterlife consists of extreme sensory displeasure:
 - Yes
- ↳ Punishment in the afterlife consists of reincarnation as an inferior life form:
 - No
- ↳ Punishment in the afterlife consists of reincarnation in an inferior realm:
 - No
- ↳ Other [specify]
 - No
- ↳ Supernatural punishments are meted out in this lifetime:
 - Yes
- ↳ Supernatural punishments in this life are highly emphasized by the religious group:
 - Yes
- ↳ Punishment in this life consists of bad luck:
 - Yes
- ↳ Punishment in this life consists of political failure:
 - No
- ↳ Punishment in this life consists of defeat in battle:
 - Yes
- ↳ Punishment in this life consists of crop failure or bad weather:
 - Yes
- ↳ Punishment in this life consists of disaster on journeys.
 - Yes

- ↳ Punishment in this life consists of mild sensory displeasure:
 - No
- ↳ Punishment in this life consists of extreme sensory displeasure:
 - No
- ↳ Punishment in this life consists of sickness or illness:
 - Yes
- ↳ Punishment in this life consists of impaired reproduction:
 - Yes
- ↳ Punishment in this life consists of bad luck visited on descendants:
 - No
- ↳ Other [specify]
 - No

Do supernatural beings bestow rewards:

– Yes

- ↳ Is the cause/purpose of supernatural rewards known:
 - Yes
 - ↳ Done only by high god:
 - Yes
 - ↳ Done by many supernatural beings:
 - No
 - ↳ Done through impersonal cause-effect principle:
 - No
 - ↳ Done to enforce religious ritual-devotional adherence:
 - Yes

↳ Done to enforce group norms:

– Yes

↳ Done to inhibit selfishness:

– Yes

↳ Done randomly:

– No

↳ Supernatural rewards are bestowed out in the afterlife:

– Yes

↳ Supernatural rewards in the afterlife are highly emphasized by the religious group:

– Yes

↳ Reward in the afterlife consists of mild sensory pleasure:

– Yes

↳ Reward in the afterlife consists of extreme sensory pleasure:

– Yes

↳ Reward in the afterlife consists of eternal happiness:

– Yes

↳ Reward in the afterlife consists of reincarnation as a superior life form:

– No

↳ Reward in the afterlife consists of reincarnation in a superior realm:

– No

↳ Other [specify]

– No

↳ Supernatural rewards are bestowed out in this lifetime:

– Yes

↳ Supernatural rewards in this life are highly emphasized by the religious group:
– Yes

↳ Reward in this life consists of good luck:
– Yes

↳ Reward in this life consists of political success or power:
– No

↳ Reward in this life consists of success in battle:
– Yes
Notes: The Greek Catholic Church maintains a robust military chaplaincy that advocates these ideas

↳ Reward in this life consists of peace or social stability:
– Yes
Notes: Greek Catholics priests consistently pray for peace and encourage their parishioners that religious devotion can bring peace

↳ Reward in this life consists of healthy crops or good weather:
– Yes

↳ Reward in this life consists of success on journeys:
– Yes

↳ Reward in this life consists of mild sensory pleasure:
– No

↳ Reward in this life consists of extreme sensory pleasure:
– No

↳ Reward in this life consists of enhanced health:
– Yes

↳ Reward in this life consists of enhanced reproductive success:
– Yes

↳ Reward in this life consists of fortune visited on descendants:

– No

↳ Other [specify]

– No

Messianism/Eschatology

Are messianic beliefs present:

– Yes

↳ Is the messiah's whereabouts or time of coming known?

– No

Notes: The timing of the return of Jesus Christ (the messiah) is not known

↳ Is the messiah's purpose known:

– Yes

↳ Messiah is a political figure who restores political rule:

– No

↳ Messiah is a priestly figure who restores religious traditions:

– No

↳ Other purpose:

– Yes [specify]: The Second Coming of Christ will create a new world order, but the details of this are debated among theologians.

Is an eschatology present:

– Yes

Notes: Greek Catholic eschatology draws on Eastern-rite theology

Reference: Cunningham, Mary B., and Elizabeth Theokritoff, eds.. *The Cambridge Companion to Orthodox Christian Theology*. Edited by Mary B. Cunningham and Elizabeth Theokritoff. Cambridge University Press, 2009. <https://doi.org/https://doi.org/10.1017/CCOL9780521864848>.

↳ Eschaton in this lifetime:

– Field doesn't know

↳ Eschaton at specified time in future:

– No

↳ Eschaton at unspecified time in near future:

– Yes

Notes: Interpretations vary about whether the end days are near or far

↳ Eschaton at unspecified time in distant future:

– Yes

Notes: Interpretations vary about whether the end days are near or far

↳ Eschaton at some other time:

– No

↳ Adherents need to perform specific tasks to bring about World's end:

– Yes

Notes: Different interpretations of the Bible result in various tasks needing to be accomplished to bring about the end days or Kingdom of God

↳ Divine judgment event:

– Yes

Notes: The event is known as "the rapture"

↳ Restoration of the world:

– No

Notes: In Eastern-rite Christianity this is not a "restoration," but instead a new world order will begin known as "The Kingdom of God"

↳ Start of a new temporal cycle:

– Yes

↳ Establishment of a new political system:

– Yes

↳ Establishment of a new religious system:

– No

↳ Will anyone survive the eschaton:

– Yes

↳ All religious in-group members will survive the eschaton:

– No

↳ A subset of religion in-group members will survive the eschaton:

– Yes

Notes: Debates exist on this question in Eastern-rite theology, but Church fathers seem to argue that the righteous (however defined) among the community will survive

↳ All members of the sample region will survive the eschaton:

– No

↳ Everyone in the world will survive the eschaton:

– No

↳ Other survival condition:

– No

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Is there a conventional vs. moral distinction in the religious group:

– Yes

↳ What is the nature of this distinction:

– Present and clear

↳ Are specifically moral norms prescribed by the religious group:

– Yes

↳ Specifically moral norms are implicitly linked to vague metaphysical concepts:

– Yes

Notes: An important concept in Eastern Churches, including the Ukrainian Greek

Catholic Church, is the concept of "divinization" or the imperative to be like God in our actions. As Roccasalvo argues in her introductory text to Eastern Christianity, "The word divinization may be summed up in one of the best loved verses in all of the Christian East, 'God become one of us, that we might become as God...' To the Eastern Christian holiness has less to do with the active pursuit of virtue than with remaining attentive and ready to be interiorly transformed...Because God has endowed us with free will, we can allow ourselves to be transformed by God's divine life...Yet we may choose to remain impervious and resist God's deifying grace." (13)

Reference: Roccasalvo, Joan. *The Eastern Catholic Churches: An Introduction to Their Worship and Spirituality*. Collegeville: The Liturgical Press, 1992.

↳ Specifically moral norms are explicitly linked to vague metaphysical entities:

– Yes

↳ Specifically moral norms are linked to impersonal cosmic order (e.g. karma):

– Yes

↳ Specifically moral norms are linked in some way to an anthropomorphic being:

– Yes

Notes: In this case, the anthropomorphic being is the "Son" in the Trinity, Jesus Christ.

↳ Specifically moral norms are linked explicitly to commands of anthropomorphic being:

– Yes

↳ Specifically moral norms are have no special connection to metaphysical:

– No

↳ Moral norms apply to:

– All individuals within society

Are there centrally important virtues advocated by the religious group:

– Yes

Notes: Greek Catholic communities typically emphasize virtues as identified in Eastern-rite Christianity. But because some communities have more influence from Catholic communities, the emphasis in these virtues can shift.

Reference: <https://www.oca.org/orthodoxy/the-orthodox-faith/spirituality/the-virtues>. "The Virtues". <https://www.oca.org/orthodoxy/the-orthodox-faith/spirituality/the-virtues>, n.d..

↳ Honesty / trustworthiness / integrity:

– Yes

↳ Courage (in battle):

– No

Notes: Not an emphasized virtue, but one that adherents do pray for

↳ Courage (generic):

– No

↳ Compassion / empathy / kindness / benevolence:

– Yes

↳ Mercy / forgiveness / tolerance:

– Yes

↳ Generosity / charity:

– Yes

↳ Selflessness / selfless giving:

– Yes

↳ Righteousness / moral rectitude:

– Yes

↳ Ritual purity / ritual adherence / abstention from sources of impurity:

– Yes

↳ Respectfulness / courtesy:

– Yes

↳ Familial obedience / filial piety:

– Yes

↳ Fidelity / loyalty:

– Yes

- ↳ Cooperation:
 - Yes
- ↳ Independence / creativity / freedom:
 - No
- ↳ Moderation / frugality:
 - Yes
- ↳ Forbearance / fortitude / patience:
 - Yes
- ↳ Diligence / self-discipline / excellence:
 - Yes
- ↳ Assertiveness / decisiveness / confidence / initiative:
 - No
- ↳ Strength (physical):
 - No
- ↳ Power / status / nobility:
 - No
- ↳ Humility / modesty:
 - Yes
- ↳ Contentment / serenity / equanimity:
 - No
- ↳ Joyfulness / enthusiasm / cheerfulness:
 - No
- ↳ Optimism / hope:
 - No

- ↳ Gratitude / thankfulness:
 - Yes
- ↳ Reverence / awe / wonder:
 - Yes
- ↳ Faith / belief / trust / devotion:
 - Yes
- ↳ Wisdom / understanding:
 - Yes
- ↳ Discernment / intelligence:
 - No
- ↳ Beauty / attractiveness:
 - No
- ↳ Cleanliness (physical) / orderliness:
 - No
- ↳ Other important virtues advocated by the religious group:
 - No

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– No

Notes: Ukrainian Greek Catholic believers are not celibate, but the celibacy question for clergy has been a debated one in the history of the Church. Greek Catholic priests are not celibate and have historically been encouraged to marry and start families, but at times in the history of the Church, particularly when the influence of the Roman Catholic Church was strong, certain orders of Greek Catholic clergy did practice celibacy. Today, these priests make up a very small minority of Greek Catholic clergy and typically only those who take monastic vows practice celibacy.

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– Yes

↳ Monogamy (males):

– Yes

↳ Monogamy (females):

– Yes

↳ Other sexual constraints (males):

– Yes

Notes: The Bible suggests various sexual constraints.

↳ Other sexual constraints (females):

– Yes

Notes: The Bible suggests various sexual constraints.

Does membership in this religious group require castration:

– No

Does membership in this religious group require fasting:

– Yes

Notes: Fasting is required for certain religious observances. The most important fast is preceded by "Great Lent" [In Ukrainian literally "Great Fast" or Velykyi Pist] which is a forty day period where food and drink are permitted, but certain restrictions are applied (see subsequent note). On the last Monday before Ash Wednesday, the end of "Great Lent" a rigorous fast is observed.

Reference: Roccasalvo, Joan. *The Eastern Catholic Churches: An Introduction to Their Worship and Spirituality*. Collegeville: The Liturgical Press, 1992.

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– Yes

Notes: During the forty or 46 day period [depending on latin-Rite vs. eastern rite calendars] preceding Easter/The Feast of the Resurrection, eastern Catholics observe a period of food restriction known as "Great Lent" or "Great Fast" [Ukrainian: Velykyi Pist]. In the Ukrainian Greek Catholic Church customs in this period vary depending on their parish's level of latinization or Latin-Rite influence. Observing lent requires abstaining from meat, eggs, and dairy products. Greek Catholics who follow the Basilian Order or more Latinized rituals observe Lent more in the fashion of Latin-rite Catholics.

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

Does membership in this religious group require painful physical positions or transitory painful wounds:

– No

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

Does membership in this religious group require self-sacrifice (suicide):

– No

Does membership in this religious group require sacrifice of property/valuable items:

– No

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

– Yes

Notes: The Eucharistic Liturgy, observed on Sundays by Greek Catholics, is highly emphasized in the Ukrainian Greek Catholic Church, as in other Eastern Churches. As Roccasalvo notes in her introduction to Eastern Catholic churches, "Sunday worship is not merely a segment of life; it is [italicized in original] our life unitd and offered with Christ in the living sacrifice of love."

Reference: Roccasalvo, Joan. *The Eastern Catholic Churches: An Introduction to Their Worship and Spirituality*. Collegeville: The Liturgical Press, 1992.

Does membership in this religious group require physical risk taking:

– No

Does membership in this religious group require accepting ethical precepts:

– Yes

Does membership in this religious group require marginalization by out-group members:

– Yes

Notes: Historically, Greek Catholics have been marginalized by Roman Catholic and Orthodox communities. In the most extreme cases, Greek Catholics were forced to convert to Russian Orthodoxy both in the 19th and 20th centuries by the government of imperial Russia and later the Soviet Union. In today's Ukraine they do not suffer marginalization from the majority Orthodox population

Does membership in this religious group require participation in small-scale rituals (private, household):

– No

Notes: The most important rituals in the Greek Catholic Church are done in churches and chapels-- these include the sacraments and the Divine Liturgy. However, during the Soviet period when much of the religious life of the Greek Catholic Church was forced "underground" many rituals began to take place at home and at the private homes of clergy.

Reference: Budz, Kateryna. "After "reunion": Soviet Power and the "reunited" and "non-reunited" Greco-catholic Clergy in Eastern Galicia (1950s-1960s". Logos, n.d..

Reference: Hurkina, Svitlana, and Andriy Mykhaleyko, eds.. To the Light of Resurrection Through the Thorns of the Catacombs: The Underground Activity and Reemergence of the Ukrainian Greek Catholic Church. Edited by Svitlana Hurkina and Andriy Mykhaleyko. Institute of Church History of the Ukrainian Catholic University, n.d..

Does membership in this religious group require participation in large-scale rituals:

i.e. involving two or more households; includes large-scale "ceremonies" and "festivals."

– Yes

Notes: Large-scale rituals and the observance of them during the Liturgy are highly emphasized in the Ukrainian Greek Catholic Church, as in other Eastern Churches. The most significant large-scale ritual is Holy Communion, or the Eucharist. In this ritual, the bread and wine are given to members of the Church who are expected to understand this as the real presence of Christ, his body and blood in the form of bread and wine. There are two significant differences between Eastern-rite and Latin-rite observances of this ritual: First, all members of the Church are offered the Eucharist, including infants, as long as they have been baptized. Second, Eastern Churches have a separate ritual the precedes Holy Communion known as the "offertory" rite, a separate ceremony which includes a series of prayers and actions to prepare the bread and wine. In some Ukrainian Greek Catholic parishes, where there is more of a Latin-rite influence, the Eucharist is prepared more in line with the Latin-rite traditions.



On average, for large-scale rituals how many participants gather in one location:

– Field doesn't know

Notes: Attendance at Divine Liturgy varies immensely across parishes within the Ukrainian Greek Catholic Church.



What is the average interval of time between performances (in hours):

Performances here refers to large-scale rituals.

– Average interval [hours]: 168

Notes: Most large-scale rituals happen in churches and occur on a weekly basis. These rituals occur as part of the Divine Liturgy (Sunday prayers)

↳ Are there orthodoxy checks:

Orthodoxy checks are mechanisms used to ensure that rituals are interpreted in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper interpretation, etc.

– Yes

Notes: Supervision of the priesthood

↳ Are there orthopraxy checks:

Orthopraxy checks are mechanisms used to ensure that rituals are performed in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper procedure, etc.

– Yes

Notes: Supervision of the priesthood. The issue of surveillance of orthodoxy and orthopraxy is particularly charged with the Ukrainian Greek Catholic Church because while today it is the priesthood who supervised ritual, historically it was secular officials who were monitoring the rituals in the Church. During campaigns of forced transfer to Orthodoxy both imperial Russian and Soviet officials regularly monitored rituals in Greek Catholic Churches that had been forcibly transferred to Orthodoxy to ensure they were "Eastern" enough. During campaigns of forced latinization, it was Church latinizers who wanted to ensure that parishes were adopting latinization reforms. Today, the Ukrainian Greek Catholic Church has a high tolerance for variances among rituals, accepting more "latinized" or "easternized" practices as part of the diversity of the Church

↳ Does participation entail synchronic practices:

– Yes

Notes: Synchronic practices involving the body and the voice are a key part of the Divine Liturgy in Eastern Catholic churches, including the Ukrainian Greek Catholic Church. Examples of these include singing and chanting prayers in harmony and in unison, doing the sign of the Cross (from right to left), and also smelling together through the presence of incense.

Reference: Roccasalvo, Joan. *The Eastern Catholic Churches: An Introduction to Their Worship and Spirituality*. Collegeville: The Liturgical Press, 1992.

↳ Is there use of intoxicants:

– Yes

Notes: Wine is used during Communion but not for the purpose of intoxication

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– No

Does the group employ fictive kinship terminology:

– Yes

↳ Fictive kinship terminology universal:

– Yes

Notes: Adherents are "brothers and sisters" and influential leaders in the Church are called "Church fathers." These "Fathers" are seen as "Fathers" of the Church through their writings on topics key to the formation of the Church's theology and ritual and this body of writing references their "Fatherly" source in referring to them as "patristics"

↳ Fictive kinship terminology widespread:

– Yes

↳ Fictive kinship terminology employed but uncommon:

– No

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– A state

Notes: The Ukrainian Greek Catholic Church is a religious group within the state of Ukraine

Welfare

Does the religious group in question provide institutionalized famine relief:

– Yes

Notes: The Greek Catholic Church engages in various charitable endeavors through Catholic charity networks, including food relief

Reference: <https://www.caritas.org/where-caritas-work/europe/ukraine/>. "Caritas".
<https://www.caritas.org/where-caritas-work/europe/ukraine/>, n.d..

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: The Ukrainian Greek Catholic Church supports local charities as well as running its own charitable organizations. Food relief is obtained through these charities, not the institution of the Church. Food relief can also be obtained through the Ukrainian state and private services.

Does the religious group in question provide institutionalized poverty relief:

– Yes

Notes: See previous notes about Catholic charity networks

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: The Ukrainian Greek Catholic Church supports local charities as well as running its own charitable organizations. Poverty relief is obtained through these charities, not the institution of the Church. Poverty relief can also be obtained through the Ukrainian state and private services.

Does the religious group in question provide institutionalized care for the elderly and infirm:

– Yes

Notes: See previous notes about Catholic charity networks

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: The Ukrainian Greek Catholic Church supports local charities as well as running its own charitable organizations. Care for the elderly and sick is obtained through these charities, not the institution of the Church. This care can also be obtained through the Ukrainian state and private services.

Education

Does the religious group provide formal education to its adherents:

– Yes



Is formal education restricted to religious professionals:

– No

Notes: The Ukrainian Greek Catholic Church has a network of educational institutions, some for the training of clergy but others for the laypeople. One example of this is the Ukrainian Catholic University in L'viv, Ukraine, which provides both religious and secular education for religious professionals, laity, as well as non-Greek Catholics. See: <https://ucu.edu.ua/en/>

Is formal education available to the group's adherents through an institution(s) other than the religious group:

– Yes



Is extra-religious education open to both males and females:

– Yes

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– Yes

Notes: The structure of the Church bureaucracy is explained on its website. See <https://ugcc.ua/en/church/structure/>

Do the group's adherents interact with other institutional bureaucracies:

– Yes

Notes: The adherents interact with the bureaucracy of the Ukrainian state

Public Works

Does the religious group in question provide public food storage:

– No

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: Public food storage is supplied by the state or private organizations in Ukraine

Does the religious group in question provide water management (irrigation, flood control):

– No

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: Water management is supplied by the Ukrainian state as well as private water management services

Does the religious group in question provide transportation infrastructure:

– No

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: Transportation is supplied by the Ukrainian state as well as private services

Taxation

Does the religious group in question levy taxes or tithes:

– Yes

Notes: Tithes, or donations to the Church, are levied but they are optional and not required for Church members.

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: Adherents are expected to pay taxes to the Ukrainian state. But the Church institution itself is exempt from state taxes.

Enforcement

Does the religious group in question provide an institutionalized police force:

– No

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

– Yes

Notes: They interact with a police force run by the Ukrainian state

Does the religious group in question provide institutionalized judges:

– Yes

Notes: The Ukrainian Greek Catholic Church has judges to deal with internal Church matters, known as "The Ordinary Tribunal." The Church describes this system as follows: "The Tribunal of the UGCC is the Ordinary Tribunal of the Major Archbishop of the UGCC, formed by following the requirements of Canon 1063 § 1 of the CCEC. The UGCC formed the Tribunal on July 12, 1993, following the decree of His Beatitude Myroslav Ivan Lyubachivsky, and approved by the decree of His Beatitude Lubomyr Husar dated February 17, 2005. The jurisdiction and competence of the UGCC Tribunal are regulated by the CCEC and the Particular Law of the UGCC. The UGCC Tribunal is part of the Curia of the Major Archbishop of the UGCC (Canon 114 § 1); all its workers are directly subordinate to the Major Archbishop. Source: <https://ugcc.ua/en/church/structure/>

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

– Yes

Notes: Adherents interact with the legal system of the Ukrainian state

Does the religious group in question enforce institutionalized punishment:

– No

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

– Yes

↳ Do the institutionalized punishments include execution:

– No

Notes: The Ukrainian state does not use capital punishment

↳ Do the institutionalized punishments include exile:

– No

↳ Do the institutionalized punishments include corporal punishments:

– No

↳ Do the institutionalized punishments include ostracism:

– No

↳ Do the institutionalized punishments include seizure of property:

– Yes

Notes: The Ukrainian state has the jurisdiction to seize property of adherents if they violate Ukrainian state law

Does the religious group in question have a formal legal code:

– No

Notes: Greek Catholics, like other Eastern-Rite Christians, do not have a formal legal code.

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

– Yes

Notes: Adherents are subject to the formal legal code established by the Ukrainian state.

Warfare

Does religious group in question possess an institutionalized military:

– No

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

– Yes

Notes: Greek Catholics participate in the Ukrainian state military and are indeed over-represented in Ukraine's military. The Ukrainian Greek Catholic Church was the first Ukrainian institution to have a military chaplaincy and even built a Church specifically to serve Greek Catholics in the military. This Church is known as the "Garrison Church" and is located in L'viv Ukraine. See <https://www.latimes.com/world-nation/story/2022-05-01/ukraine-garrison-church>

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

– Yes

Notes: They are protected by and subject to the military of the Ukrainian state

Written Language

Does the religious group in question possess its own distinct written language:

– No

Notes: No, but the liturgy is written in Church Slavonic, a language that is used in sacred practices but not in the daily lives of Greek Catholics. Church Slavonic is also used by Orthodox communities.

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: Adherents of the Greek Catholic Church in Ukraine are majority Ukrainian-speakers. Although members also speak Russian and Polish in large numbers.

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

– Yes

Calendar

Does the religious group in question possess a formal calendar:

– Yes

Notes: There is debate within the Greek Catholic community about which religious calendar to use, the Latin calendar or the Eastern-rite calendar. These debates have not yet been resolved and so different communities use different calendars.

Reference: Pavlyshyn, Oleh. "The Calendar Question in the Ukrainian Greek Catholic Church, 1900-1930". *Journal of Ukrainian Studies* 37 (n.d.). <https://cius-archives.ca/items/show/1448>.

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: Ukrainian Greek Catholics in secular life use the Gregorian Calendar

Food Production

Does the religious group in question provide food for themselves:

– Yes



Please characterize the forms/level of food production [choose all that apply]:

– Hunting (including marine animals)

– Fishing

– Small-scale agriculture / horticultural gardens or orchards

– Large-scale agriculture (e.g., monocropping, organized irrigation systems)

Notes: Ukrainian Greek Catholics historically have been a rural community who primarily sustained themselves through agricultural. Over time, Greek Catholics have become more urbanized and engage in a variety of professions, with agriculture being only one of them

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

– Yes



Please characterize the forms/levels of food production [choose all that apply]:

– Other [specify in comments]

Notes: Food production occurs outside the community as well and Greek Catholics participate in the local economy to procure food

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