

**БЛАГОВІСНИК  
для Духовенства  
ТОРОНТОНСЬКОЇ  
ЄПАРХІЇ**

13 березня, 2005



**GOOD NEWS**

**for the clergy of the  
TORONTO EPARCHY**

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**The Lenten and Easter Edition of the Eparchial *Blahovisnyk* has been sponsored by Rev. John Sloan, of St. Michael's the Archangel Parish in Welland, ON. May the always generous and full of love for mankind Lord and Our Savior Jesus Christ reward you dear Father and your parishioners a hundredfold.**

**PASTORAL LETTER OF BISHOP STEPHEN**

***To the clergy, religious, faithful and friends of the Ukrainian Catholic Eparchy of Toronto and Eastern Canada.***

*Dearly Beloved in Christ,*

Great Lent is a time to focus on our spiritual life in a new and deeper way. Clergy and laity alike are called by God through the Church to take these 40 days as a time of sanctification. A sanctification that comes through intense prayer and fasting. A sanctification that comes through repentance and forgiveness.

Today, more than ever, the world is in need of the love, the mercy, and the healing power of our Lord Jesus Christ. The institution of Christian marriage, the family, and the priesthood are all under serious attack. The world is pushing forth its agenda. St. John on his first letter, reminds us that "everything that belongs to the world – what the sinful self desires, what people see and want, and everything in this world that people are so proud of – none of this comes from the Father; it all comes from the world. The world and everything in it that men desire is passing away, but he who does what God wants lives forever." 1 John: 2:16 –17.

Many of the struggles of the modern world are a result of an overall lack of self-control and lack of self-discipline. There is also a desire for immediate gratification. There are those who present a shallow, watered down Gospel message omitting the Cross and self-denial. This attempt at 'modernizing the Gospel' is empty and hollow. The Cross is the 'power of God'. (1 Corinthians 1:18)

During this Holy Season we are called to examine our lives, empty ourselves of our own self-centeredness and seek forgiveness for our failings. As we look forward

to the hope that is given to all by the Risen Lord at Easter, let us be mindful of: those who are less fortunate than we are; those facing injustice and a threat to democracy; and those afflicted by natural disasters. Each in their hearts feels helpless and hopeless. In sharing and in partaking of their suffering, we can also partake in their joy and hope.

May this time of the Great and Holy Lent be to all of us a time of closeness to God and to each other as children of God. May our fasting and abstinence and prayers and works of mercy during this Great and Holy season of Lent lead us to the joy and splendour of the Glorious Resurrection.

+ *Stephen Chmilar*



**ПАСТИРСЬКЕ ЗВЕРНЕННЯ  
ПРЕОСВЕЩЕННОГО КИР СТЕФАНА**

*До клеру, монашества, вірних і приятелів Української Католицької Єпархії Торонто і Східньої Канади.*

*Дорогі, возлюблені в Христі,*

Великий Піст є часом щоб зосередитися на нашому духовному житті в новий і глибший спосіб. Духовенство і миряни так само є покликані Богом через Церкву щоби прийняти цих сорок днів як час освячення. Освячення яке приходить через покаяння і прощення.

Сьогодні більш як коли світ потребує любов, милосердя і цілющої сили нашого Господа Ісуса Христа. Інституція Християнського подружжя, родини і священства є під серйозною загрозою. Світ накидає свій спосіб мислення. Св. Іван у його першому листі пригадує нам: „бо все, що у світі, - пожадливість тіла, пожадливість очей і гордія життя, - не від Отця, а від світу. А світ проминає, і його пожадливість; той же, хто чинить волю Божу, перебуває повіки“ (1 Ів 2, 16-17).

Багато трудностей модерного світу є результатом загального браку самоконтролі і самодисципліна також бажання безпосереднього задоволення. Є ті, котрі представляють плитку, розводнену Благовістю Євангелія, оминаючи Хрест і самовідречення. Це старання змодернізувати Євангеліє є порожнє і пuste. Хрест є Божою силою 1 Кор 1, 18.

В цей святий час ми є покликані перевірити наше життя, випорожнити себе із ставлення себе центром усього і шукати прощення за наші упадки. Коли ми дивимося вперед до надії, яка є даною усім Воскреслим Христом на Великдень, пам'ятаймо тих, які невіщаються тим, що власнимо ми; ті, які зустрічаються із несправедливістю і загрозою до демократичного життя, ті, щкі є уражені природними катастрофами. Кожен з них у їх серці відчують безрадість і безнадію. Коли ділимося і стаємо причасними у їх терпінню, ми також можемо брати участь у їх радості і надії.

Нехай цей час Великого і Святого Посту буде для всіх нас часом близькості до Бога і одних до одних, як дітей Божих. Нехай наш піст і повздержність, і молитви, і діла милосердя в часі цього Великого і Святого посного часу провадять нас до радості і яскравості славного Воскресення.

+ Стефан Хміляр



### Пастирське Послання Блаженнішого Любомира

Преосвященним Владикам, Всечеснішому Духовенству, Преподобному Монашеству, Шановним Мирянам.

Дорогі В Христі!

Багато вірних нашої Церкви особливо ті, які живуть на поселеннях в Північній і Південній Америці, обходитимуть Великдень вже при кінці цього місяця. Оскільки я також в цей час знаходжуся на цьому континенті, хоч привітати Вас зі святим великим празником Христового Воскресіння. Історія дуже давніх століть та обставине останніх десятиліть уложили так, що цей найбільший у році празник святкуємо за

різними датами. Календар сам у собі це щось замале щоб нас розділювати. Існують внутрі нашої Церкви дві традиції, головно через факт розсіяння по різних країнах і на різних континентах. Немає сумніви котра традиція в нас старша і більш загально прийнята, аж годі твердити, котра точніша чи досконаліша, бо всі вони змінні і вимагають дальшого уточнення. Бували часи коли календарні різниці були корисними для вірних нашої Церкви, бо помагали зберегти свою тотожність серед дуже різних культур, а тотожність, свідомість своїх власних релігійних традиційних вартостей не затрачувалася, а кормила духовно синів і дочок своєї Церкви.

Ділюся з вами такими роздумуваннями, бо ми увійшли в період нашої історії коли глибша свідомість переданих нам нашими предками, дідами, батьками традицій не потребує вже до такої міри зовнішніх засобів збереження, таких як числення часу, бо опирається на триваліших основах пізнання свого обряду та його вартостей. Нам усім важливо пізнати відносну вартість календаря, навіть церковного, бо в різних часах, різних околицях та країнах календарні різниці спричиняли непорозуміння, суперечки, ворожнечі в громадах, навіть в родинах. Таких напружень нам не потрібно. Нехай кожний вірний нашої Церкви свобідно собі святкує, не осуджуючи чи понижуючи свого співбрата. Досить помилок і нетерпимости з минулого.

Звернім уваги на ті духовні цінності, які нам передає, в яких нас утверджує наш обряд. За кілька днів почнемо і через 40 днів безліч разів будемо співати: Христос воскрес із мертвих, смертю смерть подолав і тим, що в гробах, життя дарував! Воскрес... смерть подолав... життя дарував. Який це славень життю! Живемо в часах, коли дар життя, який одержуємо від Бога, щораз та менше цінується. Щораз більше насилля, вбивств, самогубств. А ще гірше, що деякі форми позбавлення життя оправдуються законодавством. Ми можемо ставати покірними і послужними учасниками такої деградації, але ми можемо всупереч такому негативному наставленню співати гимн життю: Христос воскрес! З цих могутніх слів ми повинні черпати розуміння, якою вартістю в очах Божих є життя, і набиратися сили, щоб Божий дар захищати. Наша пошана і наша любов до життя, які черпаємо з нашої віри, повинні бути нашим вкладом у моральне здоров'я нашого довікля.

Зі святим празником Воскресіння вітаю Вас усіх та бажаю Вам глибоко зачерпнути наснаги у служінні Божій справі та спільному добру людей.

Христос Воскрес!

+ Любомир



**PASTORAL LETTER  
OF THE UKRAINIAN CATHOLIC BISHOPS  
OF CANADA**

To the Reverend Fathers and Deacons, Monastics and Religious, and the Faithful of the Ukrainian Catholic Church in Canada:

**Christ Has Risen**

Beloved in Christ

The glorious resurrection of our Lord is the most important event in the history of mankind. This Holy Mystery is beyond our grasp of understanding and earthly explanation. St. John Chrysostom, preaching to the faithful in Antioch said: "Just as Christ's birth did not break the seal of his mother's virginal integrity, nor did his rising from the dead break the seal of the sepulchre. And so, just as I cannot fully express his birth in words, neither can I wholly encompass His going forth from the tomb."

In order to show and give thanks to God, in what manner must we lead and live our lives? Firstly, our life should be fulfilling and full of joy. This joy should give us the impetus to become Christ-like to our neighbours. When this extraordinary joy guides our lives, then through us the grace of God will touch many and add meaning to their lives.

An atheist philosopher from the nineteenth century sarcastically said: "If you want me to believe in your redeemer, you must look more redeemed." According to these words, in order to strengthen those weak in faith, to save those who perish spiritually, our way of life must exemplify a living Gospel. In our imperfect earthly society, a sympathetic smile, a warm word, a generous gesture and a friendly disposition will help people see the light of the Resurrected Lord and Saviour that burns within our hearts.

To those that we meet, let us be the "Good News" that shines with an unsetting light. Do good deeds, be righteous and fair, sympathetic, merciful and generous, and through this we will abide by the commandments of love to our Lord and our neighbours.

Love one another with mutual affection; outdo one another in showing honour... rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly. Do not claim to be wiser than you are. Do not be overcome by evil, but overcome evil with good. (Romans 12: 10, 15, 16, 21)

The Resurrection of Christ is also the spring of mercy and forgiveness for every person in the world. During the 40 days before holy Easter, we fast and deeply pray to remind us of our Lord's unconditional love and infinite

mercy through His resurrection. Therefore, "Let us Stand Aright," forgiving everyone who caused us pain or sadness. Let us reject all resentment, hatred and jealousy. Let the Resurrection of our Lord Jesus Christ completely fulfill the beginning of our blessed new year. "So, if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new" (2 Corinthians 5;17)

Over the past year, with faith, hope, prayer and fasting, our whole Ukrainian nation asked God for the triumph of justice and independence in Ukraine. God generously granted our nation his abundant grace and blessings. Therefore, if we will walk in Christ's light, then indeed, the "Old will pass by, and new will come in all strength."

May Jesus our Lord, who conquered death by his own death, grant you peace and prosperity, especially to the people of good will around the world and those who suffer from wars and disasters. May the radiant joy and holy zeal flood your life in this glorious time of the Resurrection of our Lord.

Peace be with you! Christ has Risen!  
Peace be with you! Christ has Risen!

- + Michael Bzdel CSsR, Archbishop of Winnipeg, Metropolitan for Ukrainian Catholics in Canada
- + Michael Wiwchar CSsR, Eparchial Bishop of Saskatoon
- + Severian Yakymyshyn OSBM, Eparchial Bishop of New Westminster
- + Lawrence Huculak OSBM, Eparchial Bishop of Edmonton
- + Stephen Chmilar, Eparchial Bishop of Toronto
- + David Motiuk, Auxiliary Bishop of Winnipeg
- + Basil Filevich, Eparch Emeritus of Saskatoon
- + Cornelius Pasichny OSBM, Eparch Emeritus of Toronto

Given in Winnipeg, March, 2005.



***MASI Releases New Anthology and Double CD Resources for the Renewal of Congregational Singing by Rev. Michael Winn, MASI graduate student***

**OTTAWA (MASI)** - The Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies launched its new book, *The Divine Liturgy: An Anthology for Worship*, and the accompanying double - CD recording, *The Divine Liturgy for Congregational Singing*, on Sunday January 30, 2005 at St. John the Baptist Shrine in Ottawa, Canada. It was a full day of celebration beginning with a Divine Liturgy in the morning followed by a luncheon and a public concert in the afternoon featuring a number of local choirs singing selections from the Anthology.

All those present in the church was able to use the new Anthology for the celebration of the Divine Liturgy in the morning. The choir for the Gregorian calendar Divine Liturgy at the Shrine had been using parts of the Anthology for almost two years as part of a pre-publication assessment. While the book was new in the hands of visitors that day, parishioners were familiar with the book and how it facilitates the singing and celebration of the Divine Liturgy.

The Anthology is intended as a pastoral tool. At its core is a unified musical setting for the English translation of the Divine Liturgy of Saint John Chrysostom published by the Synod of Bishops of the Ukrainian Greco-Catholic Church in 1988. It includes the eight resurrectional troparia-kontakia for Sundays, as well as the propers for the weekday cycle, common of saints, votive propers, prayers of thanksgiving after Holy Communion, and the Panakhida service.

The Anthology also includes additional materials that are necessary for the celebration of the Divine Liturgy so often not accessible to the faithful of Ukrainian Catholic parishes in North America: preparatory prayers, propers for the Church Year, a complete Calendar of Saints, chorales, hymns, carols, blessings. Added to this is a catechetical section on Christian faith and morals, an exhaustive section for the Sacrament of Repentance (Confession) including a detailed examination of conscience, plus texts for the Hours (the Church's prayer throughout the day). The Anthology is an 1150-page treasure chest for the Ukrainian Catholic Church in North America. Yet, it is so well designed that it fits in one hand for ease of use.

The Anthology project took almost five years to complete. Well-known pastoral musicians from across North America were asked to collaborate on this project in order to ensure that the usages in parishes across North America were considered: Professor Joseph Roll, former professor of music at Saint Basil's College, Stamford, Connecticut (whose work has gained acceptance throughout North America); Professor J. Michael Thompson, director of the Metropolitan Cantor Institute, Saints Cyril and Methodius Byzantine-Catholic Seminary, Pittsburgh, Pennsylvania, director of the Schola Cantorum of Saint Peter the Apostle (which has recorded many examples of Galician and Kievan chant); Mitred Archbishop Roman Galadza, chair of the Liturgical Commission of the Eparchy of Toronto (whose publications are widely disseminated in Eastern Canada); Very Rev. John Sianchuk, CSsR, Provincial Superior of the Yorkton Province of the Ukrainian Catholic Redemptorists; and the editor-in-chief, Rev Prof. Peter Galadza, the Kule Family Chair of Eastern Christian Liturgy at the Metropolitan Sheptytsky Institute of Eastern Christian Studies at Saint Paul University, Ottawa. The pre-publication texts were reviewed by members of the Patriarchal Liturgical Commission of the Ukrainian Greco-Catholic Church delegated by His Beatitude Patriarch Lubomyr. Recognizing that the Anthology will fulfill a great need in the Ukrainian Catholic Church, His Beatitude Lubomyr has given his blessing and endorsement by writing the preface.

The church was filled to standing room only. The afternoon public concert, hosted by Rev. Andrew Onuferko, Acting Director of the Metropolitan Andrey Sheptytsky Institute, and Melita Mudri-Zubacz, a graduate student at the Institute, featured four local choirs singing selections from the Anthology much of which is recorded on the new CD, *The Divine Liturgy for Congregational Singing: the Ottawa- Carleton Catholic School Board Children's Choir*, directed by MaryAnn Dunn; the Holy Spirit Ukrainian Catholic Seminary Choir, directed by Melita Mudri-Zubacz; Chorus Ecclesiae, directed by Lawrence Harris; and, the Ewashko Singers, directed by Lawrence Ewashko. The choirs, while showing their own versatility, were able to demonstrate the intent of the Anthology and CD – not only an inspiration but first and foremost an encouragement to revive congregational singing in Ukrainian Catholic parishes across North America. The music provided in the Anthology and recorded on the CD is arranged in such a manner that the entire parish can participate in congregational singing with the leadership of only a few. This was perhaps best exemplified when the Ewashko Singers performed the Cherubic Hymn (Hryhoriy Skovoroda) as sung by a congregation, and immediately afterward sang it in four-part arrangement. While the four-part harmony was incredibly beautiful, there was a simple beauty in the Anthology arrangement that seemed to give some concert-goers, according to their own comments after the concert, the confidence to try this in their own parishes.

These new resources *The Divine Liturgy: An Anthology for Worship* (\$49.95 plus gst and shipping, bulk discounts available), and the accompanying double CD recording, *The Divine Liturgy for Congregational Singing* (\$25.00 plus gst and shipping) are available from the

Sheptytsky Institute, Saint Paul University, 223 Main Street, Ottawa, Ontario K1S 1C4,  
[www.ustpaul.ca/sheptytsky](http://www.ustpaul.ca/sheptytsky);  
[Sheptytsky@ustpaul.ca](mailto:Sheptytsky@ustpaul.ca).



*Glory to Jesus Christ!*

Greetings from the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at Saint Paul University in Ottawa.

This year we will be holding our 19th annual Summer Intensive Program at Holy Spirit Seminary in Ottawa, Ontario. We are hoping you will be able to help us by promoting this unique experience of theological study combined with liturgical prayer and community life.

The program will run from June 18 to July 16, 2005.

Two courses will be offered - THO 3325 "Theology and Spirituality of Icons" (Prof. Andriy Chirovsky) and THO 2144 "Selected Topics in Eastern Christian Spirituality: Dynamics of Identity and Faith" (Prof. Michael Hryniuk).

May God Bless you and thank you for your help.

Yours in Christ,  
Julie Daoust  
Secretary Sheptytsky Institute



## Articles on current pastoral issues

**Artificial Hydration and Nutrition for PVS patients**, by Rev. J. Torchia, O.P.

(This is a summary of the article found in The National Catholic Bioethics Quarterly, Winter 2003, Vol. 3 No 4 by Fr. Dcn. Bill Plaus)

The article starts with a patient in the Persistent Vegetative State (PVS) in order that the discussion does not get diverted by other personal concerns. There is a need to recognize that each human being has certain fundamental rights not based on future possibilities.

The position of Ashley and O'Rourke is quoted:

“When those who have responsibility for the care of an irreversibly unconscious person act on the basis of a careful and conservative diagnosis of PVS or some other condition in which present medical science has no ability to enable the person to continue human acts, further life support can only be judged “aggressive” and “extraordinary”, and thus , ceases to be obligatory. Such care, by its very nature, is highly burdensome to the caregivers and is an indignity to the dying patient. “Normal” or “comfort care” that avoids any pain or indignity to the dying patient always remains obligatory, but it need not include the continuation of nutrition and hydration by intubation.”

The position of the Church as outlined in the Catechism of the Catholic Church (art 2278) is used to support the position that “one does not will death to occur, but merely accepts the inability to impede it.”

The differences between what is ordinary from a medical standpoint and moral theology are different. A measure qualifies as ordinary when it is a) scientifically recognized; b) successful in statistical terms; and c) available. On the other hand, an ordinary measure, morally, is one that is a) beneficial; b) useful; and c) not excessively burdensome to the patient (in physical, psychological, or even financial terms). He goes on to say: “In this respect, contemporary moralists have broadened the category of extraordinary medicine to include what might be psychologically repulsive as well.” “From a Catholic moral perspective, then, the patient is given considerable leeway to accept or refuse treatment.” “This rule also applies in cases when one wishes to relinquish extraordinary care already initiated.”

Finally he goes on to say:

“While considerations of compassion are crucial to moral decision making, they are wholly irrelevant in regard to determinations of the inherent dignity and worth of human beings. From this standpoint, such attributes are rooted in what are *by their very nature*, not in what they are capable of doing.”

*As an aside and of a practical note: In our hospital we have a pamphlet that explains*

“In the final stages of illness it is also common for a patient to refuse food. The person’s body is responding to the disease process and is shutting down normal functions. Dying people usually do not feel hungry or thirst and they are not starving. Nature is at work to help them die peacefully.”

Next Review will be on the Church’s position on “Stem Cell” research.



## Pastoral Letter Of the Ukrainian Catholic Hierarchy in Canada.

*(for discussion)*

To the Clergy, Religious, Monastics and Faithful.

### ***On The Creed and the Filioque Introduction***

In the year 325, some 318 bishops gathered in Nicaea (in present-day Turkey) for an ecumenical council to discuss matters of great importance to the Church.

One of their greatest achievements was the definition of the faith, revealed to them by the Holy Spirit, and composed in the form of a creed.

Several years later, in 381, this creed was endorsed by the 150 bishops gathered in a new ecumenical council at Constantinople, notably with a few additions on the Holy Spirit.

This creed is what we know today as the Nicene-Constantinopolitan Creed.

This Creed has survived throughout the centuries as a gift of the Holy Spirit to the Church and to the people of God.

It is an expression of the basic tenants of our faith in the Holy Trinity:

“I believe in one God, the Father, the Almighty...

“I believe in one Lord, Jesus Christ, the only Son of God...

“I believe in the Holy Spirit, the Lord the giver of life....”

### ***The Filioque (“...and the Son”)***

A comparison of the Creed from the year 325 and the Creed that we pray today will reveal a discrepancy.

You will note in our Divine Liturgy books that the words in the Creed “and the Son” (“filioque” in Latin) is put in brackets. We might ask ourselves why?

This is not a trivial question since our belief in the Holy Trinity lies at the very heart of our faith.

The words, “and the Son,” were devised by some Fathers of the Latin Church in the fourth century. Later, at the end of the sixth century, the Church in Spain added them to the Creed for local usage only, while the majority of the Roman Catholic Church resisted the change. At that time, the Church in Spain was combating Arianism, a heresy that denied that the Son of God was truly God.

In the eighth century, Emperor Charlemagne decreed that “and the Son” be added to the Creed throughout the Frankish Kingdom in the West. Finally, in the eleventh century, Pope Benedict VIII added these words to the Creed throughout the Latin Church.

Eventually, the Ukrainian Catholic Church added “and the Son” to the Creed, but not until the end of the seventeenth century, in order to be more like the Roman Catholic theology and teachings.

### ***The “Filioque” Dispute***

It is important to say from the outset that the Eastern and Western Churches proclaim the same faith in the Holy Trinity, that is, that the Holy Trinity is a mystery of unity in diversity, and of diversity in unity.

God is one and, at the same time, God is three: one essence in three persons – God the Father, God the Son, and God the Holy Spirit.

However, in the past, the Eastern and Western Churches have emphasized different aspects of what might be called “the procession” of the Holy Spirit.

The difference is very technical and obscure, and difficult to understand. Yet, the words “and the Son” resulted in what has come to be known “the filioque dispute” and caused much division in the Church throughout the centuries, the consequences of which are felt even today.

### ***The Catechism of the Catholic Church***

To help us understand somewhat better this difficult notion in the Churches of the East and the West, it is worthwhile to quote here extensively from The Catechism of the Catholic Church, paragraph numbers 243-248.

“Before his Passover, Jesus announced the sending of ‘another Paraclete’ (Advocate), the Holy Spirit. At work since creation, having previously ‘spoken through the prophets,’ the Spirit will now be with and in the disciples, to teach them and guide them ‘into all the truth.’ The Holy Spirit is thus revealed as another divine person with Jesus and the Father.

“The eternal origin of the Holy Spirit is revealed in his mission in time. The Spirit is sent to the apostles and to the Church both by the Father in the name of the Son, and by the Son in person, once he had returned to the Father. The sending of the person of the Spirit after Jesus’ glorification reveals in its fullness the mystery of the Holy Trinity.

“The apostolic faith concerning the Spirit was confessed by the second ecumenical council at Constantinople (381): ‘We believe in the Holy Spirit, the

Lord and giver of life, who proceeds from the Father.” By this confession, the Church recognizes the Father as ‘the source and origin of the whole divinity.’ But the eternal origin of the Spirit is not unconnected with the Son’s origin: ‘The Holy Spirit, the third person of the Trinity, is God, one and equal with the Father and the Son, of the same substance and also of the same nature.... Yet he is not called the Spirit of the Father alone... but the Spirit of both the Father and the Son.’ The Creed of the Church from the Council of Constantinople confesses: “With the Father and the Son, he is worshipped and glorified.’

“The Latin tradition of the Creed confesses that the Spirit ‘proceeds from the Father and the Son (filioque).’ The Council of Florence in 1438 explains: ‘The Holy Spirit is eternally from Father and Son; He has his nature and subsistence at one (simul) from the Father and the Son. He proceeds eternally from both as from one principle and through one spiration.... And, since the Father has through generation given to the only-begotten Son everything that belongs to the Father, except being Father, the Son has also eternally from the Father, from whom he is eternally born, that the Holy Spirit proceeds from the Son.’

“The affirmation of the filioque does not appear in the Creed confessed in 381 at Constantinople. But Pope St. Leo I, following an ancient Latin and Alexandrian tradition, had already confessed it dogmatically in 447, even before Rome, in 451 at the Council of Chalcedon, came to recognize and receive the Symbol of 381. The use of this formula in the Creed was gradually admitted into the Latin liturgy (between the eighth and eleventh centuries). The introduction of the filioque into the Niceno-Constantinopolitan Creed by the Latin liturgy constitutes moreover, even today, a point of disagreement with the Orthodox Churches.”

“At the outset the Eastern tradition expresses the Father’s character as first origin of the Spirit. By confessing the Spirit as he ‘who proceeds from the Father,’ it affirms that he comes from the Father through the Son. The Western tradition expresses first the consubstantial communion between Father and Son, by saying that the Spirit proceeds from the Father and Son (filioque). It says this, ‘legitimately and with good reason,’ for the eternal order of the divine persons in their consubstantial communion implies that the Father, as ‘the principle without principle,’ is the first origin of the Spirit, but also that as Father of the only Son, he is, with the Son, the single principle from which the Holy Spirit proceeds. This legitimate complementarity, provided it does not become rigid, does not affect the identity of faith in the reality of the same mystery confessed.”

### ***Spiritual Renewal in the East***

At the prompting of certain Roman Pontiffs, most recently time and time again by Pope John Paul II, the Eastern Catholic Churches are currently undergoing a spiritual renewal, aimed at helping them fully realize their identity, so that the Church as a whole may “breathe with two lungs,” that of the East and that of the West.

***Recitation of the Creed  
in its Original Form***

Prompted by the Second Vatican Council, and as part of a comprehensive liturgical renewal in the Ukrainian Catholic Church, the Bishops of the Ukrainian Catholic Church in Canada have determined that the Creed once again be recited in its original form, that is, without the words “and the Son.”

We do so in full support of the Synod of Bishops of the Ukrainian Catholic Church.

We do so in support of the Roman Pontiff, who himself has publicly recited the Creed with the filioque on several occasions. In doing so, he gives witness to the Church in general, and to the Ukrainian Catholic Church in particular, that the recitation of the Creed in its original form is without prejudice to the Catholic faith.

We do so also in a greater desire to renew bonds with our Orthodox sisters and brothers, drawing nearer to that day when we may once again be one as commanded by Jesus Himself: “That they may be one, Father, as You are in me and I am in You” (John 17: 21).

***Study and Implementation***

Change is oftentimes difficult, yet necessary.

We are fully aware that the decision to return to the recitation of the Creed in its original form will be received enthusiastically by some of our faithful who already recite it without the filioque; less so by others.

Yet, by taking the time to study and educate ourselves about this particular issue and the many other matters of faith that affect our daily lives, we are convinced that your relationship with God and one with another will be strengthened and blessed. Faith does matter.

An excellent booklet and accompanying study guide entitled “The Creed and the Holy Trinity,” can help answer questions you may have and help you better understand the changes taking place in this regard. Ask your parish priest or contact the Chancery Office for a copy.

***The Creed in the Year 325***

We believe in one God the Father all-powerful, maker of heaven and of earth, and of all things both seen and unseen.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all the ages, light from light, true God from true God, begotten not made, consubstantial with the Father, through whom all things came to be; for us humans and for our salvation he came down from the heavens and became incarnate from the Holy Spirit and the Virgin Mary, became human and was crucified on our behalf under Pontius Pilate; he suffered and was buried and rose up on the third day in accordance with the scriptures; and he went up into the heavens and is seated at the Father’s right hand; he is coming again with glory to judge the living and the dead; his kingdom will have no end.

And in the Spirit, the holy, the lordly and life-giving one, proceeding forth from the Father, co-worshipped and co-glorified with Father and Son, the one who spoke

through the prophets; in one, holy, catholic and apostolic church.

We confess one baptism for the forgiving of sins. We look forward to a resurrection of the dead and life in the age to come. Amen.

***The Creed Now***

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.

I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. Light from Light, true God from true God, begotten, not made, one in being with the Father. Through Him all things were made. For us men and for our salvation He came down from heaven: by the power of the Holy Spirit He was born of the Virgin Mary, and became man. For our sake He was crucified under Pontius Pilate; He suffered, died, and was buried. On the third day He rose again in fulfillment of the Scriptures; He ascended into heaven and is seated at the right of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father [and the Son]. With the Father and the Son He is worshipped and glorified. He has spoken through the Prophets. I believe in one, holy, catholic, and apostolic Church.

I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.



**FROM THE ONTARIO CONFERENCE  
OF CATHOLIC BISHOPS**

To: Diocesan Marriage Contacts  
Re: Update #7, February 14, 2005  
Shifting into a New Phase

Bill C-38 has now gone to second reading. It will be debated in the House of Commons and then referred to a Special Committee. Our next task is to do our best to ensure that the Special Committee holds hearings around the country so that Canadians can make their views on the Bill known.

The following is the text of a letter sent to the Prime Minister and Attorney General by Bishop Smith, President, on behalf of the Ontario bishops.

Dear Prime Minister Martin: (appropriate salutation for others)

I am writing as President of the Ontario Conference of Catholic Bishops on behalf of the Catholic dioceses of Ontario. You are aware of the concerns we have about Bill C-38, The Act concerning Civil Marriage.

The government has announced that this Bill will be processed by a Special Committee rather than a standing one. We understand that the Committee will decide its own rules of procedure. On this topic we wish

to provide to you the expectations of the Catholic Bishops of Ontario.

It is our strong conviction that this Committee must give Canadians every opportunity to express their opinions on this profoundly important legislation. Citizens deserve this opportunity. The people have now heard from the courts, the media and their political representatives. In our view, it is now time that the people have an opportunity to express their view.

For these reasons, we propose the following:

- The Committee should hold meetings in every province and territory in one or more reasonably accessible places with the time allocated to each related to population.

- The Committee should hear from all of those who request to be heard.

- If the Committee should decide to place some restrictions on the number of presentations, then the presentations that are approved should be equitably divided between those in favour of the legislation and those opposed to it.

- The Committee, in addition, should request written input from the public and should provide sufficient time, (at least three weeks), for ordinary people to respond.

In our submission, anything less than these simple rules will result in an increase of the existing democratic deficit on this issue.

We respectfully submit this request in the confidence that you will appreciate its reasonableness and we await your response.

*Yours sincerely,*

*Most Rev. Richard Smith  
Bishop of Pembroke  
President of OCCB*



## EPARCHIAL NEWS

We are most grateful that Abba Kidane, from an Oriental Church in Africa has received a Byzantine Bishop's Mitre for half of the regular fee through the kindness of our Sisters Servants of Mary Immaculate. May the Lord reward them a hundredfold



Fr. Mark Zazula, OSBM is appointed chaplan to the UCWL National Executive when it comes to Toronto.



## PASTORAL IDEAS

### The Blessing of Water on the Feast of Jordan



Many of our pastors are concerned about the small attendance at services on such important holy days as the Epiphany of Our Lord. With both husband and wife working and with the distractions of the secular world many faithful, especially children, never attend such important events as the Blessing of Water. Although holy days which are not movable should be observed on the days on which they fall, it is a good pastoral practice to have a second observance on the closest Sunday. The Blessing of Fruit on Transfiguration (which may also be done on Thanksgiving) and the Blessing of Flowers commemorating the Dormition of the Mother of God are other examples.

For the observance of the Feast of Jordan (and other holy holidays), it is recommended that we try to keep as much as possible to the old traditions. As it is not always possible to have a cross made of ice, one of plastic can be made with coloured lights. (The one in the photograph above was made by Artistic Plastics of 5905 Coopers Avenue, Mississauga, Ontario L4Z 1R9 (905) 568-0322, for the sum of \$1,311.00).

If the Blessing of Water takes place at a Sunday Liturgy, it may be shortened, especially if constricted by time. The priest, proceeded by the deacon with the censor, should walk down the isles of the church when the priest blesses the faithful.

Because the faithful can become unruly when taking the blessed water, one method of control is to bless the water after your homily and have the ushers take the blessed water to the side where they can fill 6 or 9 oz. styrofoam cups with lids and stack them on trays.

The faithful can then proceed orderly at the end of the service to take the blessed water home. If you are not able to visit all your faithful when blessing homes, the faithful may be encouraged to bless their own homes, reciting the Tropar and Kondak as well as a prayer of blessing. The children can walk throughout the house carrying candles while the priest or father blesses each room.

For the "Meeting of the Lord in the Temple", candles may be blessed, preferably at the Liturgy on the closest Sunday. A variety of candles may be placed on a table in front of the church which the faithful can take for their

homes as they come up for "Merovanya". A collection basket may be placed on the side for offerings to cover the cost of the candles. Make your observances enjoyable by the faithful. After all, these are "festive" occasions.



## Report on the eparchial diaconate



At the Eparchial Clergy Conference on 3 March 2005 in Welland Ontario, Protodeacon Nestor Yurchuk gave a brief summary of the recent activities of the Eparchial Diaconate. He reported that during the past summer and fall he conducted a review of our Diaconate for Vladyka Stephen, interviewing 22 deacons as well as a number of presbyters. This review is documented in a report, entitled: The Diaconate in Christ, which was presented to the Eparchial deacons and subdeacons at a meeting on 26 February 2005 and to Bishop Stephen and his Consultors on 1 March 2005.

In essence the report assumes that a well trained, devout, committed Diaconate, in the tradition of the Eastern Church, is consistent with the Holy Father's direction that the Eastern Catholic Churches return to their traditional forms and practices as outlined in the document Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches, issued Jan 6 1996 by the Congregation for the Eastern Churches. Such a Diaconate contributes to the beauty and solemnity of our liturgical services and can be a significant, and low cost, resource to parishes and pastors as well as the Bishop, in the pastoral work of the Church, for the glory of God and the service to the faithful.

However for this to take place, the Diaconate has to be wisely managed as an organizational unit of the Church and conditions have to be created to allow it to flourish in the Eparchy.

The report outlines a diaconate renewal option which groups the activities of the Diaconate into the following 4 areas:

- rubrics – working with the Eparchial Liturgical Commission, this would involve the standardization, training, and documentation of diaconal rubrics for liturgical services in the Eparchy

- education and training – of ordained deacons and subdeacons in the areas of theology, spirituality and pastoral practices through the organization of retreats, meetings etc; it would also include the establishing of training and development requirements for the Diaconate

- vocations – the establishment codification of qualification requirements for becoming a subdeacon and deacon; the identification, organization and conduct of appropriate courses for candidates; the recruitment, screening, training and recommendation of candidates for subdiaconal and diaconal ordination in the Eparchy

- public communications – the communication to the laity and presbyters of the role of deacons and subdeacons in the Church as a way of explaining Eastern Church tradition and encouraging new vocations; this would include the publication of articles on the Diaconate in Blahovisnyk, on the Eparchial web page, and in other media accessible to the presbyters and the laity

How these functions would be organizationally structured can be worked out at a later time but it should be recognized that in order to ensure the sustainability of this option its implementation would involve substantial work by deacons and subdeacons.

The Bishop and his Consultors as well as a majority of deacons and subdeacons at their 26 February 2005 meeting expressed their support for this approach to the renewal of the Diaconate in the Toronto Eparchy.

Protodeacon Nestor said: "The preparation of the report was the easy part. Now comes the hard part – the part of planning out the work, allocating responsibilities to individual deacons and launching the various projects needed for renewal to become a reality. In the end, it will be the support and commitment of the Bishop, Consultors, Pastors and indeed all clergy along with the commitment and hard work of the deacons and subdeacons that will determine the extent of the success of the renewal effort".



## From the Chancery

Restructuring of Deaneries in the Toronto Eparchy

### **I) Hamilton Deanery**

Holy Spirit Parish, Hamilton  
St. Nicholas Parish, Hamilton  
Resurrection Parish, Hamilton  
St. Mary's Parish in Burlington  
St. Joseph's Parish in Oakville

**Dean:** Fr. Renaldo Kekis

## **2) Niagara Deanery**

St. Mary's in Niagara Falls  
Holy Protection Parish - Thorold  
St. John the Evangelist Parish, St. Catherines  
St. Cyril and Methodius Parish, St. Catherines  
St. Michael's Parish in Welland  
St. Michael's Parish - Beamsville  
Holy Dormition Parish - Grimsby

**Dean:** Fr. Bohdan Czolij

## **3) Kitchener Deanery**

Transfiguration Parish - Kitchener  
Preston/Cambridge  
Holy Protection Parish, Guelph  
Sacred Heart Parish - Waterford  
St. John the Baptist Parish - Brantford  
Holy Dormition Monastery - Woodstock

**Dean:** Fr. Wolodymyr Yanishewsky

## **4) Windsor Deanery**

St. Wolodymyr and Olha Parish - Windsor  
Christ the King Parish - London  
St. George's Parish - Sarnia  
St. Annes Conception Parish - Chatam /St. Thomas

**Dean:** Fr. Eugene Halitsky

## **Restructuring of the Toronto Deanery**

### **1) Northeastern GTA Deanery**

St. George's Parish - Oshawa  
Sts. Peter & Paul Parish - Scarboro  
St. Volodymyr the Great Parish -Thomhill  
Holy Eucharist Parish - Toronto  
St. Catherine of Alexandria Parish - Newmarket

**Dean:** Fr. Mark Zazula, OSBM

### **2) Northwestern Deanery**

Elevation of the Holy Cross - Barrie  
St. Volodymyr & Olha Parish - Cawaja  
St. Elias Parish - Brampton  
Dormition of the Mother of God Parish - Mississauga  
St. Demetrius Parish - Etobicoke

**Dean:** Fr. Roman Pankiw

### **3) Toronto Deanery**

St. Basil's Parish – 449 Vaughan Rd.  
Our Lady of Perpetual Help – 276 Bathurst St.  
Holy Protection Parish – Leeds Ave.  
St. Nicholas Parish – 770 Queen St.  
St. Josaphat's Cathedral – 143 Franklin Ave.

**Dean:** Fr. John Barszzyk



**Bishop Stephen CHMILAR with the presbyteral council appointed the following members of the clergy to the judicial tribunal:**

Fr. Renaldo Kekis – Judicial Vicar  
Fr. Evtimiy Wolinsky, Studite – adjutant judicial vicar  
Fr. Zenon Walnycky - adjutant judicial vicar  
Fr. Zenovij Diduch - adjutant judicial vicar

The ministry of the Judicial Vicar and adjutant judicial vicars is explained in the CCEC – canon 1086.

### **Canon 1086**

1. The eparchial bishop is bound to appoint a judicial vicar with ordinary judicial power, distinct from the protosyncellus, unless the smallness of the eparchy or the small number of cases suggests otherwise.
2. The judicial vicar constitutes one tribunal with the eparchial bishop, but he cannot judge cases which the eparchial bishop has reserved to himself.
3. The judicial vicar can be given assistants whose title is adjutant judicial vicars.



**New location of Chancery Office.** As of May 03,2005 the Chancery Office of the Ukrainian Catholic Eparchy of Toronto will be located at 940 East Mall, second floor, Etobicoke Ontario (corner of East Mall and Eglinton Ave. W.) An open house will be held for the clergy on June 9, 2005 following the clergy conference. The open house for the members of the laity will be held on June 12, 2005.



### **Clergy appointments:**

Fr. Ihor Petryk has been assigned to St. Elias Parish in Brampton, Ontario, as his liturgical home base. He is also available for the parishes that require coverage.

Fr. Nicholas Deak is appointed Dean for the Hungarian Deanery.



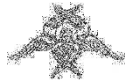
Reverend Fathers! Are you planning to take a holiday? Will you need coverage? Please advise the Chancery Office.



**The next clergy conference** will be held on June 9,2005 at 10.00am at St. Demetrius Parish, 123 La Rose Ave., Toronto, ON.



Reverend Fathers! You are reminded to carefully read and complete the Forms **Encounter of the Ukrainian Catholic Church in Canada**, which you received previously. The Encounter will take place on May 24-26, 2005 in Winnipeg, MB. All available clergy are to make necessary plans to take part in this Encounter.



Sr. Christine Dudych, SSMI, Assistant Director of the Eparchial Catechetical Centre has submitted her resignation.



#### **Volunteer Screening: a responsibility!**

Community organizations are responsible for the actions of their volunteers. This responsibility increases when people in positions of trust work with children, seniors or vulnerable adults. Groups that carefully screen their volunteers enhance the safety of those in their care. (Ontario Ministry of Citizenship and Immigration: Ontario Screening Initiative).



#### **New Spiritual Director for Holy Spirit Seminary Appointed**

Rev. Stephen Wojcichowsky has been appointed spiritual director of Holy Spirit Ukrainian Catholic Seminary in Ottawa for the academic year 2005/2006. Fr. Stephen succeeds Rev. Raymond Lukie, C.Ss.R. who served as the spiritual director of the Seminary for the past three years. Fr. Raymond will be returning to serve in parish ministry with the Ukrainian Redemptorist Fathers and Brothers of the Yorkton Province.

Всечесніший о. Стефан Войціховський є назначений духовником до Міжпархіяльної семінарії Святого Духа в Оттаві, на 2005-2006 академічний рік. Отець Стефан замінює о. Реймонда Лукія, ЧНІ, який сповняв своє служіння будучи духовником останні три роки в нашій семінарії. Отець Реймонд повернеться до душпастирського служіння у Чині оо. Редемтористів в Йорктон, Саскатчеван.



#### **ETERNAL MEMORY !**

Let us remember in our prayers: **Mr. Stephen Lozynsky**, father of Rev. Fr. Terry Lozynsky, **Mrs. Maria Bochar**, mother of Rev. Fr. Bill Bochar, **Fr. Deacon Michael Tesluk**, who have fallen asleep in the Lord. Grant them O Lord eternal rest and may their memory be eternal.



#### **NEW PUBLICATIONS**

##### **Compendium of the Social Doctrine of the Church**

The publication of the *Compendium of the Social Doctrine of the Church* represents the first Vatican release of its kind in the history of the Church. This comprehensive resource contains a complete overview of the Church's doctrine on Catholic social teaching, presented in a simple and straightforward format that makes it accessible to all.

Designed as a companion to the *Catechism of the Catholic Church*, this exhaustive reference work of more than 500 pages will be of service to all the faithful, Catholics and others, on matters related to the Church's teaching on social morality.

##### **A complete overview of the Church's social teaching**

The *Compendium of the Social Doctrine of the Church* presents in a complete and systematic manner the Church's social teaching. A far-reaching compilation, it covers all the challenging cultural and social issues facing society today, from globalization to homosexual marriage. Topics include: the environment, preventive war, terrorism, the death penalty, immigration, poverty, free markets, human rights, politics, the family, business, workers' rights, private property, and much more.

The *Compendium of the Social Doctrine of the Church* is organized in three parts. The first part deals with the fundamentals of social doctrine. The second part discusses the various social issues themselves. The third part contains a series of recommendations for the use of social doctrine in the pastoral activity of the Church and in the life of Christians, above all, the laity.

The work is accompanied by two useful indexes: a complete reference index to Scriptures and documents from the Vatican and other sources, as well as an extensive 168-page analytical index.

##### **A necessary resource for all**

Catholics and all who seek the good of humankind will find the *Compendium* not just useful, but indispensable. It is a must-have resource for leaders of social ministry at the diocesan and parish level, as well as those in religious education, schools, and youth and adult ministry. A reference for family, civil and professional life, it will be useful for Christians and all

people of good will in their private and public lives. Accessible to a universal audience, the *Compendium* is also intended as an instrument for fostering ecumenical and interreligious dialogue.

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ПОСТУЛЯЦІЯ МИТРОПОЛИТА АНДРЕЯ  
ШЕПТИЦЬКОГО ЦЕНТРАЛЬНИЙ ДЕРЖАВНИЙ  
ІСТОРИЧНИЙ АРХІВ ЕКРАНИ, ЛЬВІВ  
Серія «ДУХОВНА СПАДЩИНА»

Митрополит Андрей Шептицький, *Молитви*,  
Львів 2004.

Спадщина, що її Митрополит Андрей залишив своєму народові багата й різноманітна. Прецінна перлина у тій спадщині є молитви, які він уложив. У тих же молитвах хіба найкраще проявляється праведність його душі. У молитвах тих пізнаємо істини, які наповняли його серце.

У тих же молитвах Митрополит відкриває: нам також скарби різних літургійних свят. Ці молитви допомагають нам увійти у зміст і значення різних церковних празників та таїнств віри святої. Вони ведуть нас дорогою святості. Вони очищують і підносять наше серце. Ті молитви вчать нас як молитися і про що слід нам звертатися до Бога.

Я переконаний, що багато з нас знайдуть розраду, потіху й скріплення у іатхнених зітханнях та моліннях Божого Слуги Митрополита Андрея. Ця книжечка причиниться до збагачення нашого духовного життя.

+ *Михайл Гринчишин, ЧНІ Апостольський Екзарх*



Sacraments (Initiation, Penance, Anointing of the Sick), Commentary on Canons 840-1007, Third Edition Revised and Updated with Appendices, William H. Woestman, O.M.I., Faculty of Canon Law Saint Paul University, Ottawa – 2004.



*Vesper Divine Liturgy of Saint John Chrysostom for the Feast of the Annunciation on Great Friday*, Ukrainian Catholic Archeparchy of Philadelphia, Great Fast 2005.



## Видання Свято-Миколаївської парафії:

*Сповідь – Іспит совісти на основі Блаженств.*

*Парафіяльний Вісник (літургійно-духовне видання) на час Великого Посту. 13 березня, 2005 (рік I, ч.1).*



**The Order for the Concelebrations of Vespers, Orthros and the Divine Liturgy according to the Ruthenian recension** (a translation of Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae luxta Recensionem Ruthenorum) originally published in Latin by Sacred Congregation for the Eastern Churches, Rome 1944; Serge Keleher, Jack Figel (an english translation with annotations and illustrations) – 1996.

Available from: Eastern Christian Publications, PO Box 146, Fairfax, Virginia 22030 – USA.



**Instruction for applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches**, Congregation for the Eastern Churches, Libreria Editrice Vaticana – 1996.

Available from: Eastern Christian Publications, PO Box 146, Fairfax, Virginia 22030 – USA.



**Ambon Prayers of the Byzantine Church** (translated by David M. Petras, with Ecclesiastical approbation), 2000.



**Великий Канон Андрея Критського з поясненнями**, Свічадо – 2004. Книжку можна набути у книгарні оо. Василіян – Торонто.

Видання доповнене біблійними відсиланнями та поясненнями, аби допомогти молільникам по-особливому пережити час Великого посту, заглибившись у сповнені глибокої віри пісні Великого канону.

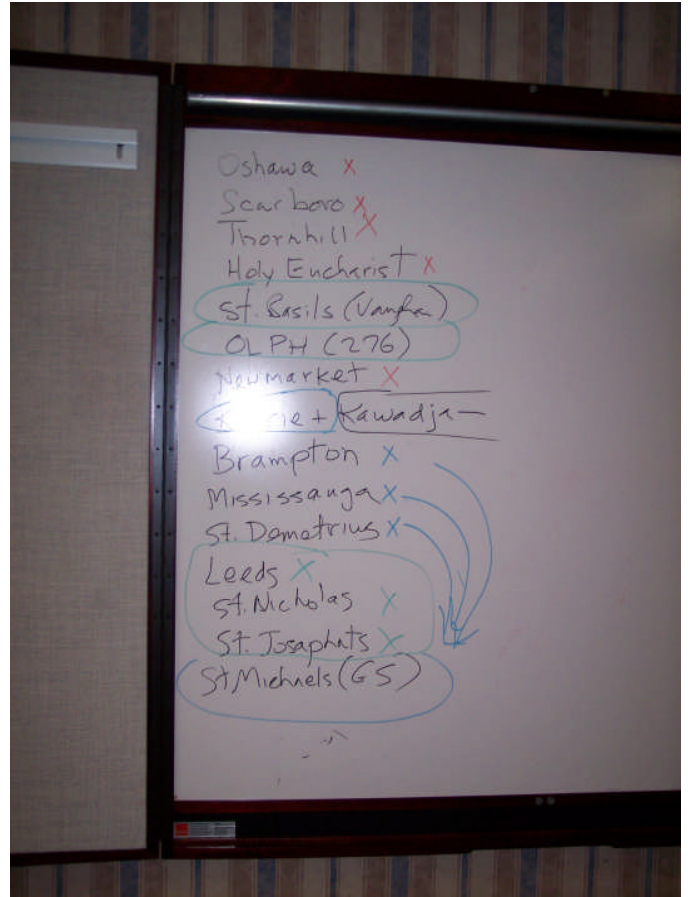


**Eparchial Photo Album**

**Eparchial Consulters Meeting: March 1-2, 2005 –  
Niagara Falls, ON.**



**Establishing the revised Deaneries for Southwestern  
Ontario.**



**Clergy Conference – March 3, 2005 Hungarian  
Parish, Welland, ON.**



Clergy Conference cont'd



Bishop's Levee – St. Nicholas Parish – Toronto.

