

БЛАГОВІСНИК
для Духовенства
ТОРОНТОНСЬКОЇ
ЄПАРХІЇ

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GOOD NEWS
for the clergy of the
TORONTO EPARCHY

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The Special Encounter 2005 Edition of the Eparchial *Blahovisnyk* has been sponsored by Rev. Nicholas Deak, of St. John the Baptist 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.

Christ is among us! - He is and always will be!
Krisztus Közöttünk! - Van és Lesz!

THE HUNGARIAN GR. CATH. PARISHES SHORT HISTORY IN A NUT SHELL.

HAMILTON Parish officially was established Nov. 24, 1935 in Hamilton, Ontario. In 1949 at the request of the Apostolic Nuncio Bishop Isidore Borecky invited Rev. Dr. George Papp to serve the Hungarian Greek Catholics in Canada. Rev. George Papp Dr. faithfully visited the Greek Catholics in South Western Ontario, Courtland, Welland and Windsor. In the year of 1956 His Grace Most Rev. +Isidore Borecky established The Hungarian Greek Catholic Deanery. The first Dean appointed was Rev. Dr. George Papp Pastor of St. Michael the Archangel Church. The church was at 554 John St. North Hamilton and then later at 213 James St. North, In 1959 His Holiness Pope John XXIII elevated Rev. Dr. G. Papp to be a Msgr. Papal Prelate. In 1972 The Parish Community bought the present church property on 521 West 5th. In Hamilton. In 1973 they built the present church building. Msgr. Dr. G. Papp died 1976. In 1976 Rt. Rev. Msgr. Stephen Bodnar was appointed as the new Dean from Courtland, Ontario. The Present church is free of debt. It is served by Rev. Nicholas Deak as Administrator.

COURTLAND, ONTARIO
St. George Hungarian Greek Catholic Church, RR#2,
Courtland Ontario NOJ 1EO

In 1950 Courtland was the Mission of Hamilton and served by Rev. Dr. G. Papp. In 1954 the Parish of St. George Hungarian Greek Catholic Church was established. In 1956 the present church was built. Bishop Isidore Borecky blessed the church on July 8th 1956. In 1960 the rectory was finished. The mission period had come to an end. The first pastor was appointed in 1960, Rev. Fr. Joseph Erdei O.S.B.M. In 1969 Rev. Stephen Bodnar was appointed as pastor of the church. In 1976 Rev. Fr. S. Bodnar was appointed as the Dean for the Hungarian Greek Catholic churches. Rt. Rev. Msgr. S Bodnar retired January 31st 2005. Presently the parish is being served by Rev. Fr. Ferenc Mak. He is also serving the Hungarian R. C. Church, St. Ladislav in Courtland.

WINDSOR, ONTARIO
St. Mary's Protection of the Mother of God, 631
Giles Blvd. E., Windsor, Ont.
N9A 4E3

The task to organize a Hungarian Greek Catholic Parish began in 1950 by Msgr. George Papp. In 1953 Bishop Isidore Borecky appointed Rev. Fr. Bela Nyika as Pastor. In 1954 construction began to the Church Hall and Rectory. In 1958 the Church was built and construction was completed. Many priests have served the community of the Protection of the Mother of God church. In 1985 serving the parish Msgr. S. Bodnar was elevated as Mitrochoric Arch Priest. In 1991 Rev. Fr.

Lajos Angyal arrive from Hungary and at present time he is serving the Hungarian Greek Catholic community and the St. Anthony R. C. Church in Windsor,

WELLAND, ONTARIO

St. John the Baptist Hungarian Greek Catholic Church, 111 Second St., Welland, Ontario L3B 4T8

In 1950 Rev. Fr. G. Papp held his first mission in Welland. 1950 September 10th. The Parish Community was established by Bishop Isidore Borecky. The first pastor, Rev. Fr. Dr. Minya Lajos, a Ukrainian priest, who mastered the Hungarian language to the literary level. 1951 the first Hungarian priest was appointed as pastor. Rev. Fr. Dr. Dezso Revesz.

1978 Rt. Rev. Msgr. C. B. Dachuck was appointed as administrator. 1986 June 8th. Most Rev. Isidore Borecky ordained Mr. Laszlo Marozsan to be a deacon. In 1990 September 23rd. Most Rev. Isidore Borecky ordained Mr. Nicholas Deak as a deacon. In 1991 July 31st. the Metropolitan of Lviv, Ukraine Most. Rev. Wolodymyr Sterniuk ordained him a priest then 1992 November 6th. Bishop Isidore Borecky appointed him as the pastor of the parish. 2005 January 31st, the Hungarian Dean retired. 2005 March 3rd. Most. Rev. Stephen Chmilar Bishop of Toronto and Eastern Canada appointed Fr. N. Deak as the Dean for the Hungarian Greek Catholics in Ontario.



WINNIPEG 2005 – UKRAINIAN CATHOLIC CLERGY ENCOUNTER

We Are the Carriers of All We Have Received

An Interview with His Beatitude Lubomyr

His Beatitude Lubomyr was recently in Winnipeg to meet with the Permanent Synod of the Ukrainian Greek Catholic Church. All the Canadian clergy, their wives, the religious, and monastics were invited to meet in Winnipeg at the same time in order to reflect on the "Mission of the Ukrainian Catholic Church in Canada and Its Future." His Beatitude addressed the participants on Wednesday, 25 May 2005 and later met with Progress News for an interview which we present below.

Your Beatitude, could you share with our readers why the Permanent Synod has met in Winnipeg and what topics and/or issues you have discussed?



About three years ago, we had decided that since we, the Permanent Synod, which is a group of four bishops [Metropolitan Michael Bzdel (Winnipeg, Canada), Metropolitan Stefan Soroka (Philadelphia, USA), Bishop Yulian Boronovskiy (Sambir-Drohobych, Ukraine) and Volodymyr Yushchak (Wrozlav-Gdansk, Poland)], who are consultors in the name of the Synod of the Church, that of the three meetings we have each year, one of those meetings would be made outside of Ukraine in one of the countries where our Church is already well established. The purpose [of the meeting] is to emphasize the unity of the Church; that means that this Permanent Synod feels at home in this particular locality as much as it feels at home in Ukraine because of the presence of our Church. And secondly, the members of the Permanent Synod by meeting the clergy, primarily the bishops of that region, and the priests - we do not have in our program because of a lack of time, a meeting with lay people, unfortunately. Maybe we will develop that as time comes - primarily with bishops and then the clergy hopefully, to get to know, to understand the particular problems of that region. We started this program three years ago. Last year we had our meeting in Poland. We spent a whole week in meeting and then we visited many different localities; our bishops accompanied us, meeting with some of the local clergy, and the Latin bishops. We met four or five Ukrainian communities because we spent that week traveling; we spent two days in Peremyshl [Poland], we had a chance to meet our communities in different situations. These are the two purposes of this decision. We have to perfect this program. We have to perfect it trying to also as much as possible to get in touch with the laity in each country where we will in the future have our meetings. This will take four to six years before we have visited all the major, already well-settled churches. So far our experience has been very satisfactory.

There are two most important issues that we always take under consideration. One of them is the preparation of the future General Synod. We always discuss the program, the times, etc. Secondly, we try to, being a small number, and being movable in time and visiting, to identify the problems which should be taken under consideration by the General Synod. We also, especially in Winnipeg, had spent some time in discussing the structure of our Church. We do have statutes of the Synod and since the period of probation has already finished, we have worked on corrections, and additions using the latest documents that are normative for us, and also much of our own experience to perfect the work of the Synod itself, as a body of bishops (the ruling body practically directed under the guidance of the Head of the Church - Major Archbishop) and also Synod as event that place every year for a certain number of days. Also, we still have to work on the period between General Synods and all the mechanisms and organisms of how to execute the decisions of a Synod and how to make these decisions a living reality, to give them a certain vitality within our communities worldwide.

During this Encounter you have met with the Canadian Bishops, clergy, religious and monastics. Has anything surprised you? Have you learned anything new?

For me it was a very great and pleasant surprise the number of priests who are taking part in this meeting. Last year we had a similar meeting in the United States. It was a first. Based on this experience of the previous year, the bishops of Canada are doing something similar - inviting all of the priests to come. If these meetings do continue, their encounters will be better organized with more profit for the Church and for the priests. I think this is a very natural development. I was very happy with the experience I had in Washington last year. I was very grateful to Metropolitan Stefan Soroka that he called all the bishops and priests; and a good number came, from the Atlantic to the Pacific, from all over the United States. Experiencing this meeting here in Canada, I am very happy by the number, and I think that the program is somewhat improved, although not yet perfect, but certainly an improvement over the first experience from last year, which is to be expected. Our original suggestion to Metropolitan Michael was that we would like to meet the local clergy. We did not think of an all Canadian representation. It was a pleasant surprise. We do hope that such a meeting, such an exchange of ideas, these workshops that have been carried out, that they will be very profitable. I have already heard from the priests that it would be so nice if such meetings would happen at least once every five years. They feel that this is also very profitable.

In your homily of last Sunday at the Cathedral and in your address today at the Encounter, you spoke of the term "Ukrainian Catholic." You mentioned that "Ukrainian" should be understood as an opening statement. Could you expand on this?

Our Church, the Ukrainian Catholic Church, came from Ukraine - physically. It is based on the immigrants, those who had left Ukraine 120 years ago. So by its composition, by its background, it is Ukrainian. These are the people who brought our Church into Canada. They were served by clergy, by religious, and by bishops who came from Ukraine. In this sense, Ukraine was the source, the land of origin, for our Church here. And in this sense, calling it "Ukrainian" is to my mind perfectly correct because it immediately shows the origin and explains why certain traditions, certain ways of looking at things, the way of building of our churches, conducting our services, this makes it immediately clear. The fact of origin is not I would say a binding element in the sense that having this origin we have to stay within a very closed system not allowing anyone who is not Ukrainian to enter into it. I think the fact that our Church has come here, come from Ukraine, and brought with it all these spiritual treasures and traditions, that the Church here is well established, and that it has already a history, a noticeable history, that has over these hundred years been mother to so many members; I think this fact -that inculturation has taken place - that this Church is at home in Canada, very much at home, that it should not close itself. Anyone who wants to come, who likes it, or who comes because of mixed marriage, or because of personal interest, or for whatever other reason, that he should be welcome. He who comes must realize the origin of that Church.

There should not be an attempt to change the character, to pretend that it has a different origin, or that it should be different. It has this particular origin. This is an historical fact. This is also an existential fact -this is how we are. He who comes must recognize it. We on our part should not, however, be so narrow minded as to impose on him our language, our culture and say, "Unless you become Ukrainian you have no place." We have to be open and respect his interest, his desire, and welcome him, make him feel at home. In other words, we have to find a balance between retaining our spiritual traditions, all that we have brought here, what is the best, what is important for the spiritual life, with a certain accommodation for people who come to us through marriage or for other reasons so that they would realize that they are coming into a Church that has its roots in Ukraine and still not feel rejected or unwanted.

Because they do not have roots in Ukraine?

...because they do not have because they come from different cultures. So this very delicate has to be established.

What is it that unites therefore those who are of Ukrainian origin and those who are not of Ukrainian origin in the same Church?

Basically, what unites is spiritual values that are expressed in our way. There is only one Lord, one faith, one Church for us. We have a certain way of expressing our faith that corresponds to our character, our national temperament, our group temperament. This is what we offer: Here we are, we have these goods we are willing to share. Who comes has to respect it. And if he likes it he is most welcome. If he does not like it, no one is forced to it. There should be absolute freedom. But there has to be a clear identity. Identity, as I mentioned this morning, is a question of what we have received. Our great grandparents and parents brought certain things with them. This is what identifies us. If we begin to radically try to change all this then we lose our connection to the reality that was given to us. Then we create something completely new. Then we are not the carrier of those goods which we have had.

The Church in Ukraine has now been enjoying freedom and independence since 1990 – 15 years now. Could you reflect on the progress that has been made and the challenges that remain?

The progress has been considerable. We have come from the underground. We had to reorganize, to begin our life anew. In the years 1989-1991, many of those communities that had been forced to become part of the Russian Orthodox Church had declared their desire to become Ukrainian Catholic communities. Now they had to reorganize themselves. Then we have had to train priests because we had a shortage (now we pretty well have sufficient numbers) - catechism, Catholic press, Catholic social institutions - all this had to be re-activated or began anew. We have not done everything - by no means — we still have a lot to do especially in line of education. But a lot has been accomplished. A lot has been done.

The greatest challenge that we face is to bring moral truths, moral principles to be the guiding principles in personal, family, community and public life - on all these levels because here communism has had the greatest impact and has wounded people spiritually. To heal these wounds we have to come back to living according to God's will, to divine law, which is not an easy process because people do not change so easily. They have been for two full generations educated under communism. This leaves an impact on any person no

matter how righteous. Some of this dirt has remains and it is not easy to shake it off. Many people have become accustomed to it — they were trained in this way – they have been deprived of this sense of morality in personal, family and public life. To bring back this sense of morality in our life is, I would consider, our primary duty. Along with this naturally goes education; people have to be educated to be shown, to be formed to live according to the divine law.

On moral education, at the last Sobor the laity came up with a list of ten commandments for the moral life. Has this been embraced by our faithful in Ukraine?

It has been distributed and we trust - I cannot say that it 100%. It all depends on the local priest and how much he brought this to the people. It was not something that was simply a handed-out paper. It required a certain explanation, a deepening of understanding of what was being said, and of helping people through sacraments, through confession, through education, to to understand and to live these suggestions - because they are not commandments but suggestions, very practical and useful suggestions.

My last question has to do with recent history - the death of Pope John Paul II (some have begun to call him Pope John Paul the Great already). You were present for his funeral, and were also present for the conclave, and for the inauguration of our new Pope Benedict XVI. Have you had an opportunity to speak to His Holiness Pope Benedict XVI about the Ukrainian Catholic Church in general and the Patriarchate in particular?

Yes, I did. The attitude of the Holy Father is very encouraging. It was not superficial, by no means. It was on the contrary I find a very serious attitude on his part. He is by profession a theologian. By this new appointment of choice, he is the Pastor. This is something new in his life. He has knowledge not only in theology in general but also enough knowledge - he has been Rome next to our late Holy Father for many years - he is well informed about situations. This is why his responses in our encounter, in our audience, I found to be very satisfying and very encouraging for our further continued development and continued work.

The interview was conducted by Fr. Michael Winn on behalf of Progress News.





Evangelization & the UGCC

Address at Clergy Encounter 2005 by the Rev. Dr. Andrij Chirovsky, Ph.D. Founding Director of the Metropolitan Sheptytsky Institute for Eastern Christian Studies

Evangelization is not first and foremost something that we do. It is first of all something that happens to us. It happens in us. The Gospel changes us. We are transformed – transfigured – by the Gospel. The Greek word for Transfiguration is "metamorphosis" (as in the transformation of caterpillar into butterfly).

You can choose not to change! But then you're stuck in your cocoon!

How painful can change be? Evangelization will bring change, and it will hurt.

It will be very good, but it will hurt! There is a dying to self, to the old self, the comfortable self. We see in a new way. We see the urgency of various causes. We see the need for cradle to grave catechesis, for continuing education for the clergy, for outreach to the poor and marginalized. We see the need to understand the bible better, more deeply. We see the need, we hunger for the mind of the Church Fathers. We cry out for change both inside ourselves and throughout the Church. We call for accountability. We want to involve laypeople, women, young adults. We start welcoming new members of the family, and the family is inevitably, inexorably changed. We hope that the change will not kill. We pray that God be in control, as he was when Abraham pulled out his knife (cf. the Sacrifice of Isaac, Gen 22:1-18)

How ready was the Virgin Mary to be evangelized?

Mary said yes and became the Mother of God, the Mother of our Salvation. But first she said: "Wait! How can this be?" The Good News, the Best News, was so hard. It meant being misunderstood by the man she was to marry. God has done wonderful things for me, but sometimes they have hurt on the way to wonderful. Sometimes they have been awful before they became awe-filled.

Do we believe that the News is Good?

Look at Joseph in the Icon of the Nativity. The Good News is good! It really is. But it was really hard for Joseph. It was really hard for a lot of people to accept the Good News that salvation comes through crucifixion, or that we must eat Jesus' Body in order to have life. Many people left Jesus over this bit of Good News.

It's a risky business, this Evangelization. It's going to bring change. But it's a risk worth taking. Last Easter in the United States 180,000 people were received into the Catholic Church at the Easter Vigil. Evangelization can pay off big time!

We just might succeed!

But you have to actually take the risk. You have to believe that our Church has something to offer the human race. You have to believe that people might thank God for the invitation to join our Church. You have to believe that "if you build it, they will come." What happened to us? We had in our Divine Liturgy, in every single Divine Liturgy, prayers for Catechumens (those who have been evangelized and are preparing to be baptized. We said: "But we don't have any catechumens! So let's get rid of the prayers. Who would want to join us? We have to be here. Why would anyone else come? We'll never have catechumens. Let's cut out the prayer. Luckily God hears our prayers even when we don't pray them and sends us catechumens anyways.

What will it take?

When will we really believe that we have the best kept secret on the planet? When will we believe that we have Divine Life in our Church and that many in the human race would give anything to join us, if they only knew we existed! When will we put the internet to use? When will we get serious about training ourselves to spread the Gospel? Yes, we need extensive training, because from 1596 until 1965, the Catholic Church did not permit us to engage in missionary work and we got used to it. We got used to sleep-walking through that part of Christian life. We thought it was something the Roman Catholics do. We still think that way sometimes.

"Go and make disciples of all nations..."

(not some nations)
(not just your own nation)
ALL nations Mt.28:19

We really do not need to quote Vatican II on this. Jesus put it so clearly. And he did not say "Those of you who worship in the Latin Rite, go out and make disciples of all nations." He just said "GO!"

Holiness is the key

"Acquire the Holy Spirit and thousands around you will be saved."

— Saint Seraphim of Sarov

It's not about learning the trick of how to do it. It's about being a real Christian in everything, so that God is in everything we say and do and think and breathe and people see God and they fall in love with God. If we are in love, others will fall right into that love. Holiness — sanctity — is so extremely attractive.

The world is full of wondrous possibilities, but it is also a deceptive world of temptations

The tragedy is that we don't fall in love with God. We just sort of tolerate God. Ok, God: just this once. Ok, God, I'll give you my will, how about tomorrow? It's not like we hate God. God is nice, in manageable doses. But God wants everything! It's unreasonable! G.K. Chesterton said that the tragedy of the human race is not that we choose the worst things, but rather that we choose the second best instead of the best.

People are not stupid!

(at least not always)

In the end, somehow many of us get it. Being made in God's image helps, I guess. We finally figure out that Holiness is good and that the Good news, although hard sometimes, really is, well — GOOD! We begin to get the point about life, about God, about most things. We begin (just begin, mind you) to make some wiser choices. At least until we forget again or just plain lose our way and sin again, and again, and again.

How long can we wait: the end of the world?

We want to get back to God and to holiness and to spreading the Good News, but somehow we are just too busy doing things like cleaning out the garage, or doing the taxes — or something of ultimate importance, like watching TV.

What's to stop us?

It's not like there are kings or queens or tsars or tsisars to stop us... What's to stop us?

And please don't tell me it's the proverbial "them". You know : "When are THEY going to do something about this or that? Why don't they start something up. They really should take care of things..."

Нас багато. Нас не подолати.

Our Young people want a challenge!

If we want young people to get involved in our Church, we've got to make it HARD for them. It seems counterintuitive at first, but why do people always want to get into exclusive places and own hard to get stuff? Young people want a challenge. If we make our Church so easy that it seems desperate, it will be desperate. It needs to be challenging. The narrow path is hard, but it's exciting!

To be part of something important

Doesn't everybody want to be involved in something meaningful? We don't need to entertain people. Entertainment is coming out of our ears. We need to show people that in our Church, everything counts. It's the big time!

After evangelizing: what is needed is community. And Beautiful, Lively, Participatory, Joyful-Yet-Reverend Liturgy builds community. Good beautiful liturgy. There is nothing on earth like our Liturgy. Like St. Volodymyr's emissaries said so long ago: Is it heaven or earth. We can't tell sometimes. The beauty is so overwhelming.

Nothing attracts like Holiness

Sanctity is the single most attractive thing on earth. Want proof? How about the funeral of pope John Paul II? No Hollywood superstar could bare enough skin to get that much attention. The planet was transfixed. The human race is hungry for sanctity. It's ours for the asking. Just chase after God until he catches you. And when He does, start running, because the human race will be in hot pursuit!

Needed:

- 1) A School of Evangelization**
- 2) Mission efforts for our young people, here and in Ukraine**

We need to start a school of evangelization for our Church. I hope that we can do so through the Sheptytsky Institute, so that the students get fed on what makes our Church special, and get to know our own vocation as Church. We need to train people, give them university credits if they need them, and send them off on mission projects to places like Welcome Home, to reconnect with people all over Canada who just stopped coming to

Church and who need to be found again, and for some, to go to Ukraine and other places on this planet where we are sorely missed.

Evangelization of Others should not mean abandonment of our own people.

I am not afraid that we will lose our identity, or that our family will cease to be a family. We need to be smart about this. Never turn your back on your most loyal backers. That's just plain stupid. But never turn others away conciously or unconsciously. We need to constantly evaluate ourselves on how we are doing in this regard.

Two mistaken approaches that kill the Church we love

- A Church only for Ukrainians
- A Church for everybody except Ukrainians

What attracts young people to our Church?

- *Its relative smallness
(You can actually know the priest!)
- *The beauty, depth and reverence
- * The witness of the Church of the Martyrs
"Beauty saves."
- Fyodor Dostoyevsky
Church of the Martyrs
A Church of Strong Women

Community is essential

In a smaller parish, it is actually possible to get to know people, to live a community life!

- We have what it takes.
- God will help!
- Let's get going!
- Evangelization
- We'll wonder why we waited so long!



CANON LAW & LITURGY
"Liturgical Renewal and the Ukrainian Catholic Church"
Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches (Introduction & C. 1)

Everyone should realize that it is of supreme importance to understand, venerate, reserve and

foster the rich liturgical and spiritual heritage of the Eastern Churches in order faithfully to preserve the fullness of Christian tradition, and to bring about reconciliation between Eastern and Western Christians.



[Editor's note: This Canonical Document, issued by the Vatican in 1996, was the subject of of the Seminar, "Liturgical Renewal in the Ukrainian Catholic Church", by Vladyka Lawrence (Huculak) of Edmonton at the Clergy Encounter 2005 in Winnipeg. The Canonical Document will be presented serially in Progress]

Introduction

1. The Mystery of salvation in history and in liturgy

The Father, incomprehensible and unchangeable, has revealed to humanity his mystery, his plan of love, realized through the Son in the Holy Spirit, for the salvation of mankind. In creation, he called the cosmos into existence and rendered it beautiful for man, made in the image and likeness (cf. Gen. 1:26) of God. And when man knew the bitter experience of sin, the Father did not abandon him, but bandaged his wounds with his mercy, offering his salvation and reconciling to himself the ancestors, patriarchs, the just, and the entire lineage of the elect and forming an alliance with his people.

In the fullness of time, by the work of the Holy Spirit, the Word made himself flesh of the Virgin Mary, assuming unto himself and espousing human nature in the virgin's womb. After having dwelt among men and having announced, with words and signs, the Gospel of the Kingdom, he so loved the Church, his spouse, that he offered himself in the supreme oblation on the Cross to remove her every stain and re-clothe her with beauty and splendor. In the Pascal Mystery of his death and

resurrection, he, the new Passover, holocaust and priest, poured out blood and water on the Church, a symbol of the sacraments, and poured out the gift of the Holy Spirit upon her. Having entered the sanctuary of heaven, he intercedes for mankind (cf. Heb. 7:25). Since then, the Church, which is his Spouse and Body, walks in time and space, always united with heaven and oriented toward the eternal wedding in the communion of saints, without ever ceasing to acclaim and invoke him until he returns.

Out of the baptismal font, the Lord Christ generates children, who bear the image of the Resurrected, to the Church. These, united to Christ in the Holy Spirit, are rendered fit to celebrate with Christ the sacred liturgy, spiritual worship.

The liturgy of the Church is first of all celebration, by means of the Holy Spirit, of the mystery of our salvation, accomplished in the Passover of the Lord Jesus, in obedience to the eternal will of the heavenly Father. In the sacramental mystery, the risen Christ offers himself, rendering us fully conformed to his image through the gift of his Spirit, so that for us "life means Christ" (Phil. 1:21).

The Lord makes himself present when the Word of God is proclaimed in the assembly and welcomed with a pure heart. In Christian Initiation, the children of the Church receive the gift to die with, be buried with, and be raised with Christ the Lord (cf. Rom. 6:1-11; Col. 2:20; 3:1-4). In being conformed to Christ the Priest, it has been given to some of his children, chosen for the ministry of priesthood, to serve his priestly, prophetic, and royal people, and to pronounce the epiclesis so that the Spirit may place them in the presence of the divine majesty, to render him glory and praise, and to express thanksgiving. In the wedding Feast of the Eucharist, the Spouse offers her his Body and Blood, the beginning of the promised and invoked kingdom, rendered ardent by the fire of the Spirit. In Marriage, the Church unites herself to the Spouse in the fecundity of new children and in the commitment of witness and evangelization. In the sacrament of Forgiveness, the son that was lost but has been found (cf. Lk. 15:11-32) is re-admitted to the presence of the Father. In the holy Oil for the sick, the Church invokes her Lord for healing and the remission of sins. United to Christ praying, to whom the monk in particular aspires his whole existence, she offers up praise, thanksgiving, and epicletic supplication to the Father continuously in the Holy Spirit. Her liturgy extends itself in the "time of salvation," the scansion of which are laden with grace. In the complexity of these mysteries, the terrestrial liturgy already unites the earth to heaven, and thus to the divine and perfect liturgy celebrated there, until the time when, upon the return of her Lord, humanity will be allowed to see God as he is and to unceasingly adore the most holy Trinity.

2. Liturgy in the Eastern Churches

In the Apostolic Letter <Orientale Lumen>, John Paul II invites one to listen to the Churches of the East, "living interpreters of the treasure of tradition they preserve," inasmuch as - says the Pope - "in contemplating it, before my eyes appear elements of great significance (or a fuller and more thorough understanding of the Christian experience. These elements are capable of giving a more complete Christian response to the expectations of the men and women of today. Indeed, in comparison to any other culture, the Christian East has a unique and privileged role as the original setting where the Church was born." In this perspective, remembering "with what love the Eastern Christians celebrate the sacred liturgy," he underscores that in the liturgical celebration the sense of mystery "is so strongly felt by all the faithful of the Christian East" and that "liturgical prayer in the East shows a great aptitude for involving the human person in his or her totality: the mystery is sung in the loftiness of its content, but also in the warmth of the sentiments it awakens in the heart of redeemed humanity. In the sacred act, even bodiliness is summoned to praise, and beauty, which in the East is one of the best loved names expressing the divine harmony and the model of transfigured humanity, appears everywhere: in the shape of the church, in the sounds, in the colours, in the lights, in the scents. The lengthy duration of the celebrations, the repeated invocations, everything expresses gradual identification with the mystery celebrated with one's whole person. Thus the prayer of the Church already becomes participation in the heavenly liturgy, an anticipation of the final beatitude."

This confirms even more the invaluable affirmation of the conciliar Decree on ecumenism: "Everyone should realize that it is of supreme importance to understand, venerate, preserve and foster the rich liturgical and spiritual heritage of the Eastern Churches in order faithfully to preserve the fullness of Christian tradition, and to bring about reconciliation between Eastern and Western Christians."

CHAPTER I

The Meaning and Nature of the Instruction

3. The Second Vatican Council and the liturgy

"Every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old" (Mt. 13:52). This expression summarizes the disposition of the Fathers assembled in the Second Vatican Council. The Constitutions and Decrees approved by the Council itself, as well, as the interpretive and applicative

documents for the implementation of the decisions made during the Council, aspire to this gospel verse.

It is not by chance that the first document published by Vatican Council II was that of the holy liturgy. The same Council emphasized the importance of such a choice, noting that to revive and restore the liturgy must be considered "a sign of the providential dispositions of God in our time, and as a movement of the Holy Spirit in his Church," because the liturgy daily builds up those who are in the Church, making of them a holy temple of the Lord, a dwelling place for God in the Spirit (cf. Eph 2:21-22), to the mature measure of the fullness of Christ (cf. Eph 4:13). At the same time it marvelously increases their power to preach Christ.

Prepared by decades of reflection elaborated in particular by the then-called liturgical movement, the Constitution on the Sacred Liturgy was followed by intense collegiate activity which sought to clarify and gradually introduce it in the life of the Western Church, spreading its spirit, codifying some of the rules and inserting them in the liturgical books.

4. Conciliar and post-conciliar principles and norms for the Eastern Churches

All the Christian Churches are founded on the one message of Christ and necessarily share a common heritage. Therefore, quite a number of principles of the conciliar Constitution on the sacred liturgy universally provide valid elements for the liturgies of all the Churches and should be applied even in the celebrations of Churches that do not follow the Roman rite. The practical norms of the Constitution and those of the Code of Canon Law promulgated in 1983 must be understood as affecting only the Latin Church. The principles and norms of liturgical nature which directly concern the Eastern Churches are found instead in various conciliar documents, such as in <Lumen Gentium> (n. 23), <Unitatis Redintegratio> (nn. 14-17) and even more importantly in <Orientalium Ecclesiarum>. These exalt the inalienable value of the specific, and thus diversified, traditions of the Eastern Churches. After the Second Vatican Council, the most important collection of norms for the Eastern Churches is constituted by the Code of Canons of the Eastern Churches.

The quoted documents disclose general principles and practical norms regarding several aspects of ecclesial life. Some legislate in liturgical matters, indicating obligatory norms for all Catholic Eastern Churches. Obviously, these do not pretend to exhaust the totality of the indications regulating the liturgical celebrations for every single Church <sui iuris>. Such prescriptions belong, in fact, to the particular laws of each Church.

5. The present Instruction for the application of the liturgical prescriptions of the Code of Canons of the Eastern Churches

The liturgical laws valid for all the Eastern Churches are important because they provide the general orientation. However, being distributed among various texts, they risk remaining ignored, poorly coordinated and poorly interpreted. It seemed opportune, therefore, to gather them in a systematic whole, completing them with further clarification: thus, the intent of the Instruction, presented to the Eastern Churches which are in full communion with the Apostolic See, is to help them fully realize their own identity. The authoritative general directive of this Instruction, formulated to be implemented in Eastern celebrations and liturgical life, articulates itself in propositions of a juridical-pastoral nature, constantly taking initiative from a theological perspective.

The Instruction poses the following objectives:

- * to lead to a more profound understanding of the immense richness of the authentic Eastern traditions, which are to be scrupulously maintained and communicated to all the faithful; to arrange the liturgical norms valid for all the Catholic Eastern Churches in an organic summary and to introduce recovery, where necessary of the Eastern liturgical authenticity, according to the Tradition which each Eastern Church has inherited from the Apostles through the Fathers;

- * to exhort a permanent liturgical formation to be organized on a solid basis, for both the clergy - beginning with seminarians and formation institutes - and the people of God through schools of mystagogical catechesis;

- * to list the principles in common for the elaboration of Liturgical Directories for the individual Churches <sui iuris>.

The frequent comparison with the Roman liturgy is intended to highlight the Eastern uniqueness, which risks being compromised or even eliminated in the contact with the Latin Church, her institutions, her doctrinal elaboration, her liturgical practices, and her internal organization which is often more developed also because of more favorable historical vicissitudes.



God is now awakening a sleeping giant, and He calls us to a new evangelization....



Excerpts from the Address given by the Most Rev. DAVID (Motiuk), auxiliary bishop of Winnipeg

Introduction

I want to begin by likening our Church in Canada to that of a sleeping giant awakening from a long and deep sleep. It is my belief that our Church has potential beyond imagination, untapped in recent times, and it must take its rightful place among other Churches in bringing the message of Good News to the people of God.

Next I want to reflect on the Second Vatican Council as a pivotal point in our Church's history. Some say that until the Council, our Church, and indeed all Eastern Catholic Churches, were prevented from evangelizing outside of our ethnic communities. After the Council, all this has changed. Two significant areas flow from this new reality: need for Church leadership and faithfulness to our Eastern Christian and Ukrainian patrimony and heritage.

The Sleeping Giant of the Ukrainian Catholic Church

Cannot the Ukrainian Catholic Church, the largest of all Eastern Catholic Churches, be likened to the Sleeping Giant, now awakening at the dawn of a new millennium? Does not the joy and renewal which the Church in Ukraine is now experiencing, following much time spent in the catacombs under Soviet repression, represent the resurrection of a body which has been dormant for several decades? And do we as the Ukrainian Catholic Church in Canada now not stand at the threshold of a new springtime contemplate our own

destiny, at one and the same time united with our Mother Church in Ukraine, yet somehow unique and independent following some 100 years of having forged our own presence on the Canadian landscape?

Do we not now hear the call of the Lord: "Awake! O Sleeping Giant. I command you to rise and answer the call of a new evangelization!"?

Canada is very much once again mission territory when it comes to matters of faith and religion. A missionary attitude in ministry is called for: "Obeying the mandate of Christ to evangelize all peoples, and moved by the grace and charity of the Holy Spirit, the Church recognizes itself to be totally missionary" (CCEO can. 584, §1).

The Ukrainian Catholic Church in Canada, likened to a Sleeping Giant, is called to awaken from its slumber to this ecclesial reality, responding first to its own flock, and then reach out to the one million plus Canadians (that is, one in thirty Canadians) who proudly self-profess their Ukrainian heritage, building up and renewing their faith. And then, reaching even further, beyond the confines of its traditional boundaries, opening the treasures of our Eastern Christian patrimony to the millions in Canada of the unchurched and weak in faith.

In other words, our Ukrainian Catholic Church in Canada, is called to take awaken and to take its rightful place among all others in seeking the Kingdom of God, radiating faith, hope and charity, acting like leaven for the sanctification of the world.

Second Vatican Council

In my estimation, the Second Vatican Council is a pivotal point in the history of and for the future of the Ukrainian Catholic Church in Canada.

As for the Ukrainian Catholic Church, it seems that the spirit and teachings of the Council remain to a large degree as a lost treasure chest, resting at the bottom of an ocean floor, waiting for discovery and a sharing of the riches it contains.

For me, two important signposts emanate from the Second Vatican Council, which deserve our attention: 1) need for leadership and 2) faithfulness to the Christian East.

Need for Leadership

Now, more than ever, how far a community is pastorally alive, liturgically active, ecumenically sensitive and socially committed depends on leadership in the Church: individual bishops, pastors, religious, monastics and lay leaders.

Bishop as the Vicar of Christ

As in the Early Church, as in the present, we look for leadership to our bishops, to whom is entrusted a portion

of the people of God "to shepherd, with the cooperation of the presbyters, in such a way that, adhering to its pastor and gathered by him through the gospel and the Eucharist in the Holy Spirit, it [the local Church, that is, an eparchy] constitutes a particular Church in which the one, holy, catholic and apostolic Church of Christ truly exists and is operative" (CCEO, can. 177, §1).

It is the Second Vatican Council which reminds us of the awesomeness of the pastoral responsibility of the episcopal ministry, which can be emphasized here by recalling but one of the titles associated with the ministry of shepherding, namely, the bishop as "Vicar of Christ."

The title "Vicar of Christ" is first used in the person of the Roman Pontiff:

But the Second Vatican Council teaches us that it is not the Roman Pontiff alone who is the Vicar of Christ, but each and every bishop:

"The eparchial bishop, to whom the eparchy has been entrusted to shepherd in his own name, governs it as the vicar and legate of Christ; the power which he exercises personally in the name of Christ..." (CCEO, can. 178).

Clerical, Religious and Monastic Leadership

The Second Vatican Council Decree on the Pastoral Office of Bishops in the Church, *Christus dominus*, reminds us that "all priests, whether eparchial or religious, together with the bishop share in and exercise the one priesthood of Christ and are, therefore, ordained to be prudent cooperators of the episcopal order (no. 28).

Laity

More and more do we need to recognize that lay persons, through baptism and according to their own vocation, share in the common priesthood of Christ. "In their private, family and politico-social life it is for them to be witnesses to Christ and manifest him to others, to defend just legislation in society, and radiating faith, hope and charity, to act like leaven for the sanctification of the world."

Faithfulness to Our Eastern Christian Heritage

I want to recall here two quotations by Pope John Paul II regarding faithfulness to our Eastern heritage.

In 1984, when Pope John Paul II visited Canada, speaking to our faithful at Saints Volodymyr and Olga Cathedral, Winnipeg, on our meaningful participation in fostering Christian unity, he said:

You are in a privileged position to fulfill that request of the Second Vatican Council which is expressed in the Decree on Ecumenism: namely, "Everyone should realize that it is of supreme importance to understand,

venerate, preserve and foster the rich liturgical and spiritual heritage of the Eastern Churches in order to faithfully preserve the fullness of Christian tradition, and to bring about reconciliation between Eastern and Western Christians" (*Unitatis Redintegratio*, 15). Your Ukrainian heritage and your Byzantine spirituality, theology and liturgy prepare you well for this important task of fostering reconciliation and full communion. May the hearts of all bishops, priests, religious and laity be filled with a burning desire that the prayer of Christ be realized: "May they all be one, Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me" (John 17).

Eastern Instruction (1996), Oriental Lumen (1995), and Ut unum sint (1995)

One example of how our Church in Canada can be more faithful to our Eastern heritage is to implement with pastoral prudence, but with zeal, the 1996 Eastern Instruction.

Many of the Eastern Catholic Churches, following the reestablishment of communion with the Bishop of Rome in the 16th and 17th centuries, introduced certain Latin practices into their liturgical celebrations, most notably in the administration of the sacraments.

The Second Vatican Council wanted to reverse these changes and thus strongly encouraged the Eastern Churches to restore their genuine liturgical and spiritual heritage where possible. These changes are reflected in the Eastern Code.

In 1996 the Congregation for the Eastern Churches published an Instruction explaining and situating the general liturgical norms found in the Eastern Code: *Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches*.

In my mind, these documents, and others, are intended by their authors to renew and revitalize the Church, that we might be inspired and that our Church in Canada might truly be a means of salvation and eternal life to the people of God.

Ministering to Canadians (Source: Program for Priestly Formation, CCCB, 2001)

Renewal of the Ukrainian Catholic Church in Canada must be faithful to the universal Church's commitment to renewal as indicated by the Second Vatican Council and be sensitive to the multicultural context of Canadian Society.

To address these concrete social and cultural influences, our Church in Canada - clergy, religious, monastic and laity - is called to develop a much stronger and more zealous evangelizing and missionary thrust. In other words, our Church is called to shift from a maintenance to a mission stance.

With the Second Vatican Council, a new appreciation has arisen among Catholics in Canada, including Ukrainian Catholics, of their active participation in the life and mission of the Church. Having been incorporated into Christ and his Church through baptism, all the baptized - and not just the priest - share in various ways in the priestly work of Jesus Christ.

Future Challenges: Putting Out into the Deep

As we "Start Afresh from Christ," what specific challenges might await us?

Hans Kōng, in his book *The Catholic Church*, reflects on the Church of the Future. I believe that his reflections are equally valid for our Church in Canada as they remain our challenges as well. The Church of the future is one which reflects:

A social world order: a society in which human beings have equal rights, live in solidarity with one another, and in which the ever-widening gulf between rich and poor is bridged;

A plural world order: a reconciled diversity of cultures, traditions and peoples in Europe, in which there is no place for anti-Semitism and xenophobia;

A world order in partnership: a renewed fellowship of men and women in the church and society, in which at every level women bear the same responsibility as men, and in which they can freely contribute their gifts, insights, values and experiences;

A world order which furthers peace: a society in which the establishment of peace and the peaceful resolution of conflicts is supported, and a community of peoples who contribute in solidarity towards the well-being of others; and

A world order which is friendly to nature: a fellowship of human beings with all creatures, in which their rights and integrity are also observed.

Other challenges include:

What's in a name? "Ukrainian Catholic Church," "Ukrainian Greek-Catholic Church," "Ukrainian-Byzantine Catholic Church," etc., pose difficulties for some, citing national or ethnic ghettoism and exclusivity in support for a name change which reflects our identity. Some suggest "Kyivan Church" as an alternative. Whatever, the name of our Church will remain a challenge for us for the future.

Greater attention to the poor and marginalized.

Dignity of the older person.

Place of youth in the Church

Use of media and mass communications as a means of evangelization.

Greater defense of and collaboration among the other Eastern Catholic Churches in Canada, through the establishment of an Assembly of Eastern Catholic hierarchs, similar to the Canadian Conference of Catholic bishops, whose purpose is that "by sharing the

insights of wisdom born of experience and by the exchange of views, the pooling of their resources is achieved for the common good of the Churches, so that unity of action is fostered, common works are facilitated, the good of religion is more readily promoted and ecclesiastical discipline is preserved more effectively" (CCEO, can. 322, §1). A Vulcan proverb comes to mind here: "Infinite diversity, infinite combinations."

Conclusion:

Jesus called himself the Shepherd and spent his time on earth caring for many who came across his path and many more whom he sought out.

Now all believers, you and I, carry on that mission, keeping watch over God's flock until the Shepherd returns.

Now, to all of us I say: Hear the call of the Lord: "Awake! O Sleeping Giant, I command you to arise and answer the call of a new evangelization."

(The above articles reprinted from *Progress – Ukrainian Catholic News*)



о. Василь Цимбалістий, ЧСВВ

Зустріч Канадського духовенства в Вінніпезі з Главою нашої Церкви Блаженнішим Любомиром Гузарем і членами Постійного Синоду УГКЦ

У другій половині травня ц. р. особлива увага нашої Церкви в Канаді була зосереджена на осідок нашої Митрополії в Вінніпегу, де в перше в Північній Америці проходив Постійний Синод нашої Церкви.

До минулого року всі засідання Постійного Синоду здійснювалися в Україні. Беручи до уваги, що УГКЦ існує і поза межами України, Владики Синоду Єпископів УГКЦ, щоб краще познайомитися з обставинами всієї нашої Церкви, рішили раз-у-рік відбувати засідання Постійного Синоду в якійсь із країн нашого поселення. Торік вперше Постійний Синод відбувся поза межами України - в Польщі, а цього року у Вінніпезі, Канада.

Постійний Синод творять Патріарх та чотири Єпископи обрані на п'ятиріччя. Теперішніми членами Постійного Синоду, крім Глави нашої Церкви Блаженнішого Любомира Гузара, є Філядельфійський митрополит Владика Стефан Сорока, Самбірсько-

Дрогобицький єпарх Владика Юліян Вороновський, Апостольський Екзарх для українців Франції, країн Бенілюксу і Швейцарії Владика Михаїл Гринчишин, ЧНІ, та Вроцлавсько-Гданський єпарх Владика Володимир Ющак, ЧСВВ. Засідання Постійного Синоду у Вінніпезі пройшло 23-го і 24-го травня. Синод присвятив особливу увагу підготовці Синоду Єпископів УГКЦ, який проходить у серпні ц.р. у Львові.

Візит членів Постійного Синоду до Канади почався у неділю, 22-го травня. Цього дня Синодальні Владика відслужили Архиєрейську Божественну Літургію в Катедральному соборі Святих Володимира і Ольги. Разом із Блаженнішим Любомиром співслужили всі члени Постійного Синоду та Владика і священники Канадської митрополії.

Історична Все-канадська Зустріч духовенства УГКЦ з Главою нашої Церкви

Переведення засідання Постійного Синоду в Вінніпезі створило нагоду для українського католицького духовенства Канади, щоб здійснити свою Першу Все-канадську зустріч. Виникла, отже рідкісна нагода, щоб якнайбільше число канадського духовенства зустрілося разом з Главою нашої Церкви, з членами Постійного Синоду та з усіма канадськими владиками. Це дійсно була надзвичайна нагода для канадського духовенства та разом із Провідниками нашої Церкви подумати про місію і покликання нашої Церкви в Україні та в країнах нашого поселення, а зокрема в Канаді.

Ця важлива зустріч здійснилася від 24-до 26-го травня, ц. р. Вона зібрала разом у Вінніпезі більшість духовенства всіх 5-ох канадських єпархій. У Зустріч взяло участь 12 єпископів і 250 учасників: священників, дияконів, семінаристів, монахинь та добродійок. Самих священників прибуло біля 200. Зустріч пройшла в великому духовному піднесенні та в взаємному збагаченні. Учасники протягом трьох днів спільної молитви, роздумів, доповідей, проаналізували своє покликання, свою місію та поглибили знання про себе самих, а особливо про місію і сучасний стан нашої Церкви в Канаді.

З'їзд духовенства у Вінніпезі засвідчив, що наша Помісна УКЦ, яка понад ста років тому пішла за нашим народом у країни поселення, незважаючи на різні мовні і культурні обставини, постійно намагалася вірно служити своєму народові. Вона доклала великих зусиль, щоб берегти спільну літургійну традицію і спільне розуміння церковної

помісності. Наша Церква в країнах нашого поселення постійно старалася знаходити спільну мову порозуміння, щоб корені Матірної Церкви залишилися спільним нашим надбанням. Вона допомагала нам шукати те, що нас єднає в одну святу Помісну Українську Греко-Католицьку Церкву.

Слід підкреслити, що учасники Зустрічі розглядали покликання і місію нашої Церкви в Канаді та в інших країнах нашого поселення, базуючись на ґрунтовних напрямних, які в своєму початковому слові подав учасникам Зустрічі Глава нашої Церкви Блаженніший Любомир. Він підкреслив, що покликання духовенства і сучасна його місія в Канаді та в країнах поселення, повинна здійснюватись із особливою увагою на: Євангелізацію, на святість духовенства і мирян та на збереження скарбів нашої Церкви.

Програма Зустрічі

Зустріч пройшла в міському готелі «Sheraton». Почалася вона під вечір 24-го травня. Після реєстрації учасників, о годині 7-й увечір у конференційному залу Високопреосвященіший митрополит Михайло Бздел відслужив Молебень до Матері Божої в якому взяв участь Блаженніший Любомир та всі учасники Зустрічі. Після Молебня Митрополит Михайло привітав Владика Стефана Хмільяра, єпарха Торонта і Східної Канади з нагоди його уродин, які проходили цього дня, а учасники заспівали йому мнолітствіє.

Відтак у тому самому приміщенні було традиційне прийняття «сир і вино», під час якого учасники мали нагоду знайомитися та зустрічати гостей зі всіх кутків Канади.



Другий день Зустрічі

Другий день зустрічі почався о годині 7:45 ранку архиєрейською св. Літургією, яку відслужив Блаженніший Любомир у співслуженні членів Постійного Синоду владик: Митрополита Стефана Сороки, Юліана Вороновського, Михаїла Гринчишина, ЧНІ, Володимира Юцака, ЧСВВ, та канадських владик: Вінніпезького Митрополита Михайла Бздея, ЧНІ, та його владика-помічника Давида Мотюка, Едмонтонського єпарха Лаврентія Гуцуляка, ЧСВВ, Нью-Вестмінстерського єпарха Северіяна Якимішина, ЧСВВ, Саскатунського єпарха Михайла Вівчара, ЧНІ, Торонтського єпарха Стефана Хміляра та владика-емерита Корнілія Пасічного, ЧСВВ. Св. Літургію співслужило біля двіста священиків. Співом провадив всеч. о. Роман Галадза, парох церкви св. Іллі в Брамптоні, що біля Торонта.

Після сніданку о годині 10:30 канцлер Едмонтонської єпархії всеч. о. Михайло Ковальчик представив достойного гостя і головного доповідача Зустрічі Главу нашої Церкви Блаженнішого Любомира, який доповідав на тему: «Покликання УГКЦерви поза межами України (загальний огляд)».

Нижче подаємо провідні думки із доповіді Блаженнішого Любомира:

1. Хто я є? Яке є наше покликання?
Необхідно нам намагатися збагнути яке є покликання нашої Церкви і старатися віднайти відповідь на покликання, що Його дав Бог нашій Церкві. Чому Бог дав мені це покликання в Українській Церкві. Ми одержали нашу Церкву - це та сама Церква Христова, але маємо децю відмінного. Чому Українська Католицька Церква? Що наша Церква має робити? Багато наших людей від 1900 до 2005 року покинуло Україну, а тепер прибуває т. зв. «Четверта хвиля». Чому Бог послав нас у цей спосіб? Чому Він розсіяв нас по світі: В США, Бразилії, Аргентині, Канаді, тощо? Очевидно, що Бог має свої плани. Які ж вони? Ми тут разом, щоб зрозуміти, яка є Божа воля стосовно нас і нашої Церкви?

2. Синодальність. - Це читати знаки, вести виміну думок, бути разом, йти разом. Чому Бог нас тут поставив? Яка є наша місія в Канаді?

3. Святість життя і єдність народу.
Святість і єдність не полягає в однаковості, але в єдності з Христом. Святість мусить у нас бути. Наша Церква покликання нас вести і допомагати нам жити в святості і в близькості Бога.

4. Сопричастя - Воно не зменшує особистостей людини.

4. Широке виховання. Потрібно належного виховання, щоб бути собою і шанувати різnorodність. Бути справжніми християнами - це

жити спільно. Бог дав нам різні засоби, щоб ми були ближче Нього, як наприклад: Слово Боже, Євангелію, Заповіді Божі, Св. Тайни, традицію, тощо. Усе це становить цінний скарб і дари, і ми покликанні їх захищати.

Ми існуємо в певних групах, культурі, тощо. Усюди, в кожній країні ми ті самі, але кожна країна має свої притаманності, особливості.

Шануймо, захищаймо, розвиваймо і уживаймо ці скарби, що їх ми маємо. Людина яка свідомо того, що посідає тим ділиться з іншими людьми, але не так чинить людина депресна. В Україні є люди наставлені проти Бога і релігійно байдужі внаслідок минулих переслідувань. Вони не користувались цими скарбами, які нам дані Богом. Потрібно наполегливо нам плекати серед нас щире бажання єдності.

Після доповіді протягом 20 хвилин Блаженніший відповідав на різні запити слухачів.

Хід дальшої Зустрічі розвивався на базі роздумів, що їх подав у своїй доповіді достойний доповідач: Покликання і місія нашої Церкви в країнах поселення, євангелізація, святість життя, зближення до Бога, збереження наших скарбів і плекання щирого бажання єдності.

В пообідній порі о годині 2-ій доповідав Владика-помічник Вінніпезької Архиепархії Давид Мотюк на тему: «Покликання Української Католицької Церкви в Канаді (детальний розгляд)». Під час своєї доповіді владика Давид представив свою цінну 424 сторінкову книжку, яку щойно видав Університет св. Павла в Оттаві під наголовком: «Eastern Christians in the New World». У виданні зібрана історична і канонічна студія про Українську Католицьку Церкву в Канаді.

Наступним доповідачем о годині 14:30 був о. д-р Андрій Чировський. Доповідав він на тему: Українська Католицька Церква і Євангелізація. У своїй доповіді о. д-р Андрій користувався різними прозірками.

Від години 3:30 до 4:30 пополудні проходила розмова одночасно в 16-ох групах. Висновки тих групних дискусій наступного дня представив на загальному зібранні всеч. о. Стефан Войціховський, з едмонтонської єпархії.

О годині 7-ій увечір у приміщенні Зустрічі був святковий бенкет під час якого в розважальній частині виступили з програмою місцеві діти Школи Сестер Службниць Непорочного Серця Марії і група танцювального гуртка молоді.

Третій день Зустрічі

Третій день Зустрічі розпочався о год. 9-ій ранку відправою Першого Часа. Відтак рівночасно в окремих залах проходили семінарі, на які учасники зголошувалися відповідно до своїх зацікавлень. Для

однієї групи доповідав о. д-р Андрій Чировський на тему: «Євангелізація і Божественна Літургія, Престол Гостинності».

Для другої групи доповідав о. д-р Петро Ґаладза на тему: «Англійська мова в Літургії»

Для третьої групи, найчисленнішої доповідав Владика Лаврентій Гуцуляк, ЧСВВ, на тему: «Літургійне Оновлення й Інструкція з 1996 р. про Застосування Літургійних Приписів Кодексу Канонів Східних Церков». Владика Лаврентій у своїй доповіді згадав практику двох популярних молінь, які значно скріпляють і піддержують духовне життя вірних та сприяють євангелізації, а ними є проказування вервиці і Хресна Дорога. На жаль, проти проказування вервиці і правлення Хресної Дороги, не рідко виникають закиди, немов би це латинські практики, не сумісні з нашим обрядом. Доповідач додав, що легко усунути те чи інше моління, але, що дати народові на їхнє місце? Наприкінці доповіді ці дві практики підтримав Високопреосвященничий Митрополит Михайло Бздел. На захист проказування Вервиці митрополит Михайло навів слова нашого ґенія Тараса Шевченка, про монаха, який накинувши каптур, узяв чотки в руки і пішов молитися за Україну. Сказав він теж: «Божа Мати дала нам Вервицю, а Ісус Христос дав нам Хресну Дорогу». Присутні схвалили вияснення Митрополита Михайла рясними оплесками. Стосовно Хресної Дороги, додамо від себе, що не слід забути, що один із посібників Хресної Дороги, з якого Святіший Отець Іван Павло II правив Хресну Дорогу у Велику П'ятницю в Римському Колісею, уклав теперішній Царгородський Вселенський Патріярх Вартоломей I, не латинник, а Глава Східного християнства.

Наступний семінар був о годині 11:00 ранку.

Для першої групи доповідала Вікторія Адамс на тему: «Релігійне Виховання від Народження до Смерті». Для другої групи доповідав о. студит Тарас Крайчук на тему: «Монашество в УКЦ». Для третьої групи доповідали о. Михайло Лоза і Оксана Лоза з Торонта на тему: «Підтримка духовенства і Релігійної Родини».

Для четвертої групи доповідали с. Тереса Матвіїв, СПДМ, о. Іван Сіянчук, ЧНІ, і о. Володимир Мудрий на тему: «Канада й Нові Блаженні: Священномученик Никита Будка, Блаженна Йосафата Гордашевська, СПДМ, і священномученик Василь Величковський, ЧНІ.

Останній семінар пройшов пополудні о годині 13-ій.

Для першої групи доповідав о. Андрій Качур на тему: «Партикулярне Право УКЦ». Для другої групи доповідав о. Лаврентій Кондра, ЧНІ, на тему: «Опіка над Вбогими».

Для третьої групи доповідала Тамара Лісовська на тему: «Молодь і Євангелізація».

Для четвертої групи доповідали о. Ричард Су, Т.І. та о. д-р Андрій Онуферко на тему: «Плекання Єдності Християн».

Врешті для п'ятої групи доповідав о. Михайло Вин з Вінніпегу на тему: «УКЦ та Інтернет».

О годині 2-ій пополудні підсумок дводенних доповідей і дискусій подав о. Стефан Войціховський з Едмонтону.

Наприкінці Зустрічі о год. 2-15 до 3-ої була дискусія і заключне Слово Блаженнішого Любомира. Зустріч закінчено молитвою.



Ця історична Зустріч Все-канадського духовенства пройшла у великому духовному піднесенні та викликала загальне задоволення в усіх учасників. Це вперше в історії нашої Церкви в Канаді біля двіста священників стало разом із Главою нашої Української Католицької Церкви Блаженнішим Любомиром довкруги св. престолу, щоб разом відслужити Євхаристійну Жертву.

Вінніпезька Зустріч мала ще й особливе значення бо відбулася у році присвяченому Присвятій Євхаристії. Зустріч із Проводом нашої Церкви, спільна молитва, спільні роздуми, нагода нашому духовенству зі всіх п'ятох канадських епархій взаємно познайомитися і дружньо поділитися своїми думками, очевидно духовно збагатило всіх її учасників. Усі покидали Вінніпег з бажанням, щоб за 5 років знову зустрінутися, вже не в Вінніпегу, але мабуть у Торонто.

Хай ласкавий Господь щедро поблагословить зусилля нашої Церкви в Канаді, та всі ті роздуми, які виникли в серцях нашого духовенства. Особливо хай благословить проявлене щире бажання нової Євангелізації, збереження скарбів нашої Церкви, скріплення в народі св. віри та в усіх підсилить молитву і прагнення святості і єдності, якої Христос

Господь так гаряче просив Отця Небесного на Тайні Вечері.

Наше признання і подяка Митрополитові Михайлові Бзделеві та всім тим, що причинилися до успішного проведення цієї історичної Зустрічі, а Богові хай буде слава.



June 7, 2005

Prot. no. B/106/2005

Your Holiness,

In recent days, I was blessed to host a meeting of the Permanent Synod of the Ukrainian Catholic Church May 21-29, 2005 and a gathering of the Ukrainian Catholic bishops, clergy, clergy wives, religious and monastics of Canada in Winnipeg for a national encounter on the theme *Mission of the Ukrainian Catholic Church in Canada and Its Future* (May 24-26). On behalf of all the participants of these events, I send warm greetings and assure Your Holiness of our closeness to you in prayer.

I am convinced that the Winnipeg Encounter will be remembered as a particular historical moment in the life of our Church in Canada, already well into its second century of existence. Every Ukrainian Catholic eparchy in Canada was widely represented at the Encounter. Over 250 priests, deacons, seminarians, religious and monastics were able to meet and pray with the Father and Head of our Church, Lubomyr Cardinal Husar. His

presence, as well as that of the Bishops of the Permanent Synod, was a sign of our unity with the Ukrainian Catholic Church, dispersed throughout the world, and of the particular historical, spiritual, liturgical and theological patrimony we all share.

At the same time, we were able to focus on the particular concerns, needs and opportunities of our Church in Canada. We reflected on our commitment to serve those who were born and baptized in our parish communities, on the need to reach out to those who may have left the Church, and on our mandate to preach the Good News of Our Lord to those, who have yet to hear it. We addressed such concerns and issues as, Liturgical renewal, Evangelization, Youth Ministry, Ecumenical Work and Formation, Family Ministry, Use of the Internet for the Gospel, and much more. Throughout the Encounter we were united in the love of our heavenly Father, the grace of our Lord Jesus Christ and the fellowship of the Holy Spirit. We returned to our homes, determined to carry out the mission of service, evangelization and spiritual renewal in our communities.

On the occasion of this special gathering in Canada, we wished to assure Your Holiness of our prayers at the beginning of your service to the Church as the successor of Peter. May the wisdom, the strength, and the peace of our Lord always be with you. We entrust you to the loving protection of the most holy and most blessed Theotokos and Ever-Virgin Mary.

On behalf of the all the members of the Permanent Synod of the Ukrainian Catholic Church and all the Ukrainian Catholic bishops, clergy, clergy wives, religious, and monastics of Canada, whose signatures are attached, I ask for your Apostolic Blessing.

Devotedly Yours in Christ Jesus,

Most Rev. Michael Bzdel
Archbishop of Winnipeg
Metropolitan for Ukrainian Catholics in Canada



Retraction! The previous issue of the *Blahovisnyk* contained an article on hydration that did not fully reflect the teaching of the catholic Church. Below is the correct article on hydration consistent with the teaching of the Catholic Church.

Care for Patients in a “Permanent” Vegetative State

Pope John Paul II, Servus Servorum Dei

1. I cordially greet all of you who took part in the International Congress: "Life-Sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas". I wish to extend a special greeting to Bishop Elio Sgreccia, Vice-President of the Pontifical Academy for Life, and to Prof. Gian Luigi Gigli, President of the International Federation of Catholic Medical Associations and selfless champion of the fundamental value of life, who has kindly expressed your shared feelings.

This important Congress, organized jointly by the Pontifical Academy for Life and the International Federation of Catholic Medical Associations, is dealing with a very significant issue: the clinical condition called the "vegetative state". The complex scientific, ethical, social and pastoral implications of such a condition require in-depth reflections and a fruitful interdisciplinary dialogue, as evidenced by the intense and carefully structured programme of your work sessions.

2. With deep esteem and sincere hope, the Church encourages the efforts of men and women of science who, sometimes at great sacrifice, daily dedicate their task of study and research to the improvement of the diagnostic, therapeutic, prognostic and rehabilitative possibilities confronting those patients who rely completely on those who care for and assist them. The person in a vegetative state, in fact, shows no evident sign of self-awareness or of awareness of the environment, and seems unable to interact with others or to react to specific stimuli.

Scientists and researchers realize that one must, first of all, arrive at a correct diagnosis, which usually requires prolonged and careful observation in specialized centres, given also the high number of diagnostic errors reported in the literature. Moreover, not a few of these persons, with appropriate treatment and with specific rehabilitation programmes, have been able to emerge from a vegetative state. On the contrary, many others unfortunately remain prisoners of their condition even for long stretches of time and without needing technological support.

In particular, the term permanent vegetative state has been coined to indicate the condition of those patients whose "vegetative state" continues for over a year. Actually, there is no different diagnosis that corresponds to such a definition, but only a conventional prognostic judgment, relative to the fact that the recovery of patients, statistically speaking, is ever more difficult as the condition of vegetative state is prolonged in time.



Comment by the President of the Canadian Conference of Catholic Bishops on the Passing of Bill C-38 by the House of Commons

1. With the House of Commons having passed Bill C-38 on 28 June 2005, Canadians take another unfortunate step toward eliminating civil and social recognition and appreciation for the unique importance of the committed relationship of a man and a woman in marriage.

2. The issues at stake are not only the basis and the definition of marriage as established and celebrated since time immemorial by all religions and cultures, and as inscribed in nature. What is also at risk is the future of marriage as a fundamental social institution, together with the importance that society accords the irreplaceable role of a husband and wife in conceiving and raising children. Their partnership assures a stable context for family life, continuity with past and future generations, and gender models involving both mother and father.

3. The passage of Bill C-38 by the House of Commons, like the difficulties in health care, are indications that Canadians are witnessing a dangerous deterioration of their communal values. This worrisome decline in shared concern and care for the common good is also evident in the continuing high rates of marriage breakdown, the annual number of abortions, and the declining number of births.

4. Given the political manoeuvring on Bill C-38, it is particularly troubling to note the continued refusal by certain political parties and their leaders to recognize and respect freedom of conscience and religion. Members of Parliament were forced to follow a political deadline and to vote along party lines on an issue which deeply divides and troubles Canadians. This is an ominous sign of what can be expected in future debates on the application of Bill C-38 in the provinces and territories with regard to human rights legislation and the solemnization of marriage, as well as regarding school policies on moral and social questions. The addition of several amendments to Bill C-38 does not diminish significant concerns about protecting freedom of conscience and religion which the Canadian Charter of Rights and Freedoms identifies as among the most basic of human rights. These apprehensions were repeatedly expressed by a number of groups appearing before the Special Legislative Committee.

5. The Canadian Conference of Catholic Bishops calls on the Senate to exercise in full its role of assuring a "second and sober" look at the proposed legislation, in order to give prudent consideration to all the various social, religious, legal and civil consequences of Bill C-38, and also in order to provide access to public hearings to as many Canadians as possible in all regions and from all walks of life, including the many ethnic cultures which have serious reservations about this proposed legislation.

Most Reverend Brendan M. O'Brien
Archbishop of St. John's

President
Canadian Conference of Catholic Bishops



News From Holy Spirit Seminary in Ottawa:

Holy Spirit Ukrainian Catholic Seminary in Ottawa officially closed its academic year the second last week of April. The Seminarians have departed for their summer break and will be returning at the end of August.

This year the Eparchy of Toronto had four men in formation at Holy Spirit Seminary.

Deacon Vasyl Kornitsky was on his pastoral internship year in Toronto. Deacon Vasyl, or Fr. Vasyl as of May 5th was assigned to Holy Eucharist and Saint Demetrius Parishes. During this intense year of pastoral internship Deacon Vasyl was able to fully participate in the parish life of two similar and yet diverse parishes in the Eparchy. He served as a deacon at the Altar during liturgical services, visited the elderly and sick, prepared and delivered homilies. After his ordination Fr. Vasyl will be journeying to Rome where he will begin three years of studies for a License degree in Eastern Canon Law at the Pontifical Oriental Institute.

Jason Charron has now completed his academic formation in Ottawa, receiving a Masters Degree of Theology in Eastern Christian Studies at the Metropolitan Andrey Sheptytsky Institute. Jason and his wife Halya and their three preschool daughters will be moving to Hamilton where Jason will begin his pastoral internship year.

Subdeacon Yuriy Pankiw has now completed his third year of formation at the Seminary. Yuriy was

appointed Prefect of Students for Holy Spirit Seminary for the upcoming academic year. Yuriy will be spending his summer break in Mississauga working and assisting in the pastoral and liturgical life in his home parish, Holy Dormition of the Mother of God.

Grygoriy Chorniy has completed his second year at Holy Spirit Seminary. He had previously been a seminarian in the Ivano-Frankivsk Theological Institute. Grygoriy was appointed Treasurer of the Seminarians' student association for the upcoming academic year. This summer Grygoriy will be in Toronto working and assisting in the pastoral and liturgical life in his home parish, Saint Josaphat's Cathedral.

This year completed Fr. Raymond Lukie, C.Ss.R. his third and final year as Spiritual Director at the Seminary. Fr. Raymond will be returning to parish ministry with the Ukrainian Redemptorist Fathers and Brothers - with an assignment somewhere in Western Canada. Fr. Raymond provided weekly spiritual conferences, coordinated the liturgical services at the Seminary and was the personal spiritual director to many of the seminarians. He will be succeeded by Fr. Stephen Wojcichowsky, who is a priest of the Eparchy of Toronto, but has been serving the Church in the Eparchy of Edmonton as the Religious Coordinator of the Catholic School System in Edmonton.

Melita Mudri-Zubacz, the Seminary's Liturgical Music Instructor will also be leaving Ottawa this year. She along with her husband, Fr. Greg and their daughter Sofia will be moving to Winnipeg, where Fr. Greg will begin his pastoral ministry in rural Manitoba. Melita will be working with the Archeparchy Chancery Office. Melita will be succeeded by one of her students from the Seminary, Yuriy Derkach. Yuriy has completed his formal formation for ordained ministry for the Eparchy of Saskatoon and is currently his entering his second year in the Music BA Honours Degree program at the University of Ottawa.



Priestly Ordination at St. Demetrius Church in Toronto

On May 5, 2005, the feast of the Ascension of Our Lord, Fr. Vasyl Kornitsky was ordained a priest at Saint Demetrius Church in Toronto by Most Rev. Stephen Chmilar, Eparch of Toronto and Eastern Canada. Co-celebrating and serving at the Divine Liturgy were 17 priests, 9 deacons, subdeacons and altar boys.

Following the Pontifical Divine Liturgy a reception was given in the church hall. Fr. Peter Babej welcomed the newly ordained priest to Priesthood. Among guests at the ordination were Fr. Vasyl's sister, nephew, niece and godmother from Ukraine, Sisters Servants of Mary Immaculate, seminarians, Knights of Columbus, friends from St. Demetrius and Holy Eucharist parishes, Ottawa, Toronto and the United States.

Fr. Vasyl was born and raised in Ukraine. After High School graduation he attended the Ivano-Frankivsk Ukrainian Catholic Seminary, St. Basil College-Seminary in Stamford, CT, USA and just recently graduated from St. Paul University and Holy Spirit Seminary in Ottawa.

Fr. Vasyl was ordained a deacon by Most Rev. Stephen Chmilar on March 28, 2004 at the Holy Dormition Church in Mississauga. Prior to his priestly ordination, Fr. Vasyl was completing his Pastoral Internship Program at St. Demetrius and Holy Eucharist parishes in Toronto under supervision of Rt. Rev. John Tataryn and Rev. Peter Babej.

For the summer, Fr. Vasyl was working in the parish of St. Demetrius. In August, he will have traveled to Rome, Italy, where he will study Canon Law at the Oriental Institute.



Marian Festival

For the last three years, May 31 has become a day when the community of La Rose Avenue could expect a street parade as it was in the 'olden times.' The two Catholic Churches on La Rose Ave. have been joining for a Day of Pilgrimage in honour of Mary, the Mother of God.





As the once public Christian feasts of Christmas, Santa Claus, St. Jean-Baptiste, were times for outdoor street celebrations for all Christians, have now lost its original meaning, All Saints Roman Catholic and St. Demetrius Ukrainian Byzantine Catholic parishes pour to the streets to praise the Ever-Virgin each in their Tradition. Praising her in song and music, carrying processional icons, statues, banners, praying the rosary, carrying candles, children, seniors, families, young and old, Altar servers, deacons, priests, Bishop, Knights of Columbus, Vanguard – Ukrainian Marching Band, parishioners from other Catholic Churches of Toronto together embellished the pleasant event. As the pilgrimage progressed, more people joined in, and others stood along the sidewalk and watched, some gazed from their apartments; some out of curiosity other joined in prayer. In conclusion an Akathist was celebrated out doors in English, Ukrainian and Italian, lead by His Grace John Pazak (Eparch of Toronto and all Canada for Slovaks) who then distributed and blessed commemorative medallions of the Theotokos.

It became apparent that the need for our Church to publicly expression her faith was filled. – Presvyata Bohorodytse Spasy Nas!



FROM THE CHANCERY

Deaths: Archdeacon Paul Stephaniuk, June 16, 2005

Reverend Archdeacon Paul Stephaniuk

Born on July 14, 1916 in Newdale, Manitoba, he served in the anti-aircraft corps for the Canadian army during WWII, met and married wife Zena Wychowski overseas and returned to live in Toronto until his retirement. In Toronto, he worked as an inspector for the Department of Agriculture, helped establish St. Demetrius Ukrainian Catholic Church parish, after being a long-time member of St. Josaphat's Cathedral. He was involved in the community ratepayers association, was a scout leader (Akela), Fourth Degree Knight for the Knights of Columbus and was always very active in his church.

He studied at St. Augustine seminary in Toronto, Ontario and the Deaconate course in Winnipeg, Manitoba. Reverend Paul was ordained on May 27, 1976 in Toronto, Ontario by The Most Reverend Bishop Isidor Borecky D.D. He was the first Deacon of the Ukrainian Catholic Church in Canada. His pastoral work included administrator of parishes in Port Alberni, Nanaimo and Chaplain in Parksville and other work in northern regions of Vancouver Island, British Columbia. He also served as a Chaplain for Knights of Columbus at Father John Eckert Council and assisted Father Lance Magdziak at St. James Parish in Seaforth.

Prayer service and visitation were held at St. James Roman Catholic Church (Seaforth) on Sunday 7 to 9 p.m., and Divine Liturgy and Panakhyda was held on Monday, June 20, 2005 at St. James Church at 11 a.m. officiated by Fr. Lance Magdziak, Fr. Dcn. Malachy McErlain, Rt. Rev. John Tataryn, Fr. Zenowy Didukh, Fr. Peter Shumelda, Fr. Andrij Figol, Fr. Dcn. Nestor Yurchuk, Fr. Dcn. Leo Melnyk and several Latin Rite priests and deacons. Interment at St. James Cemetery, Seaforth.

Fr. Deacon Paul leaves behind in sorrow his wife Zena, children Bill, Mary, Anne and Timothy and nine grandchildren



Retirements

Retirement: Rt. Rev. Radu Roscanu



Notification

Exarchate for Romanians: Suppressed



Leave of Absence Granted

Rev. Taras Dusanowskyj, as of August 01, 2005



Appointments:

Rev. Oleg Kachur, Assistant at St. Nicholas Church, Toronto August 01, 2005

Rev. Petro Dvirnyk, Administrator of Sts. Peter & Paul August 01, 2005

Rev. Roman Lahola, Administrator of St. Andryj the Apostle, Montreal, October 01, 2005

Rev. Vasile Lupsac, Assistant at St. Josaphat's Cathedral, Toronto, July 03, 2005

Rev. Bohdan Bilinsky, Administrator, St. George's, Oshawa September 01, 2005

Rev. Volodymyr Krivoglavj, Exaltation of the Holy Cross, Thunder Bay, September 01, 2005

Rev. Gheorge Suta, Administrator of the Transfiguration Romanian Greek Catholics, Montreal, April 24, 2005

Rev. Ferenc Mak, Administrator of St. George's Hungarian Greek Catholics, Courtland, Ontario, September 01, 2005

We welcome to our eparchy Fr. Marianus Struc. Fr. Marianus comes to us via Stamford Eparchy. He does

have previous ties with our eparchy, having been ordained to the holy Presbyterate by Bishop Isidore Borecky of Blessed Memory.



Meeting of all Deans

There will be a meeting of all Deans on Tuesday, August 16-th 2005 beginning at 10:00 am at the Chancery Office. Deans are asked to bring reports of meetings and activities in their Deanery which have taken place over the last year.



Encounter 2005 – A follow up.

In November of this year all Chancellors of the Metropolia will meet to discuss Encounter 2005 and to plan for a future conference, possibly in the Eparchy of Toronto.



Encounter 2005 a Summary

Please check the archeparchy of Winnipeg website www.archeparchy.ca. Very soon you will find Fr. Stephen Wojchichowsky's summary of all the recommendations made at Encounter 2005.



Coming soon

Priesty honours (mitred priests, canons, etc.) by Rt. Rev. Nicholas Komar.



Correction:

A previous issue of Blahovystnyk reported Holy Ghost parish of Sydney NS as not submitting Cathdromaticum. Fr. Roman Dusanowskyj, pastor of Holy Ghost parish and whose territory also includes the provinces of Prince Edward Island, New Brunswick, and Newfoundland and Labrador has corrected our error. To Holy Ghost parish we at the Chancery Office submit our humble apologies.



International Eucharistic Congress

Fr. Roman Lahola has been appointed as our Eparchial Representative to the "International Eucharistic Congress" to be held in Quebec City in 2008 (June 15^h to June 22nd)



ATTENTION!

New Addresses for Contacting the Chancery

Most Rev. Stephen Chmilar, Eparch or
Rt. Rev. Bill Bochar, Chancellor or
The Chancery Office

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Eastern Canada
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Священнича конференція Торонтонської Єпархії у парафії св. Великомученика Димитрія, Торонто, Онтаріо







**Марійський Відпуст у парафії
св. Великомученика Димитрія,
Торонто, Онтаріо**



Зустріч 2005 у Вінніпеґу, Канада



