



БЛАГОВІСНИК THE GOOD NEWS



БЛАГОВІСНИК

для Духовенства
Торонтонської Єпархії
і Східної Канади



THE GOOD NEWS

for the clergy of the
Eparchy of Toronto and
Eastern Canada

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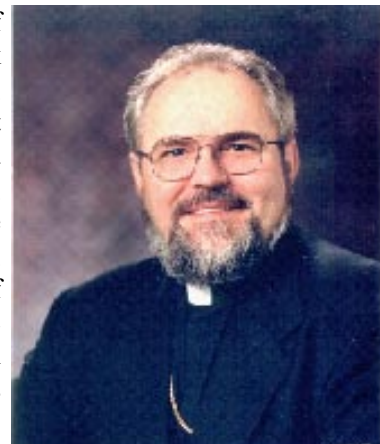
Newly Appointed Archbishop-Metropolitan of Ukrainian Catholics in Canada

His Holiness, Pope Benedict XVI, accepted the resignation of Most Rev. Michael BZDEL of the Archeparchy (Archdiocese) of Winnipeg. It was presented in accord with canon 210, §1 of the Code of Canons of the Eastern Churches.

At the same time, the Holy Father appointed Most Rev. Lawrence HUCULAK, until now Eparchial (Diocesan) Bishop of Edmonton, as Archbishop of Winnipeg and Metropolitan of Ukrainian Catholics in Canada.

“I am grateful to Our Lord for having had the privilege to serve the Ukrainian Catholic Church in Canada as its metropolitan for the last twelve years,” said His Grace Metropolitan Michael, “I would like to assure Archbishop Lawrence of my prayerful and fraternal support.”

The enthronement of Archbishop Huculak took place 10:00 am, Saturday, February 11, 2006, at Saints Volodymyr and Olga Cathedral, Winnipeg, by His Beatitude Lubomyr Cardinal Husar, Major Archbishop of the Ukrainian Catholic Church, who came from Kyiv, Ukraine for this occasion.



“This is an exciting time for the Ukrainian Catholic Church in Canada, we are entering our 50th Jubilee Year since the establishment of the Metropolitan See of the Ukrainian Catholic Church and establishment of the Eparchies of Toronto, Saskatoon and Edmonton,” said Most Rev. Lawrence. “Last May in Winnipeg, at the Encounter of the Ukrainian Catholic Church in Canada, when all of our bishops, many members of the clergy gathered with Cardinal Husar to reflect on our mission in Canada we were all filled with a sense of renewed enthusiasm for our pastoral ministry. It is in this spirit that I look forward to serving our Canadian Ukrainian Catholic Church as its metropolitan.”

Archbishop Lawrence was born on January 25, 1951, in Vernon, British Columbia, Canada. Following perpetual religious vows in the Order of Saint Basil the Great, he was ordained a priest on August 28, 1977. He holds a doctorate in liturgy from the Pontifical Oriental Institute in Rome. On April 3, 1997, he was ordained a bishop for the Eparchy of Edmonton.

The Archeparchy of Winnipeg has a Ukrainian Catholic population of 29,740, 144 parishes and missions, 46 diocesan and religious priests, 13 deacons, and 27 women religious.

Мецинат Євген Коструба



У нашому щоденному християнському житті є багато добродушних осіб, які завжди своїми вчинками відкликаються на потреби інших. Серед таких людей, доброї волі є мецинат п. Євген Коструба, який почувши про потребу допомогти оплатити рент Єпископської канцелярії дав свою згоду оплатити в блаженну пам'ять любячої дружини Наді. Це людина

духовності і доброти, допоможе всім, які потребують помочі, не тільки тут в діяспорі, але й по замежами, а особливо в Україні. В імені нашої Єпархії і всього духовенства складаю найщирішу подяку і свої молитви. Уділяю Єпископське благословення для п. Євгена і його родини на дальше щасливе Богом Благословенне життя.

CURRICULUM VITAE LAWRENCE HUCULAK, OSBM

Most Reverence Lawrence Huculak, OSBM, was born on January 25, 1951 in Vernon, British Columbia, the son of Andrew and Katherine (nee Marcyniuk). He attended elementary and high school in Vernon and also St. Vladimir's College in Roblin, Manitoba.

He joined the Basilian Fathers (Order of St. Basil the Great – Ukrainian Rite) in 1969 in Ottawa and made his novitiate at St. Josaphat's Monastery in Glen Cove, New York, from 1971 to 1972. He earned a Bachelor of Arts degree with concentration in philosophy from the University of Ottawa in 1974 and continued with theological studies at St. Anselm's University in Rome. He was ordained to the priesthood on August 28, 1977.

He specialized in liturgical studies at the Pontifical Oriental Institute in Rome. In 1985, he defended his doctoral thesis entitled: "The Divine Liturgy of St. John Chrysostom in the Kievan Metropolitan Province during the Period of Union with Rome (1596-1839)." The director of his thesis was Jesuit Liturgist, Robert Taft, SJ. With the publication of his work in 1990 in the Basilian Fathers publications series *Analecta OSBM*, he was awarded a Doctorate in Oriental Studies.

After eleven years in Rome, he returned to Canada in the spring of 1986 and was appointed pastor of Sts. Peter and Paul Parish in Mundare, Alberta. In September of 1996, he was appointed superior (ihumen) of Sts. Peter and Paul Monastery in Mundare and Master of Novices. He was also the director of the Basilian Fathers Museum in Mundare.

Since 1992, he has been adjunct lecturer at Newman Theological College, Edmonton, teaching courses on Byzantine Liturgy during the Summer School in Liturgical Studies.

On April 3, 1997, he was ordained bishop, and on April 6, he was installed as bishop of the Ukrainian Catholic Eparchy of Edmonton.

Bishop Lawrence is a member of the Synod of Bishops of the Ukrainian Catholic Church. Through the synod he is a member of the synodal liturgical commission and the synodal commission for priestly formation.

Bishop Lawrence is also a member of the Canadian Conference of Catholic Bishops (CCCБ), where he has served on: the canon law and inter-rite commission, the Anglican/Roman Catholic Bishops' Dialogue, and CCCБ Permanent Council as the elected representative of the Catholic Bishops of Western Canada.

CURRICULUM VITAE ЛАВРЕНТІЯ ГУЦУЛЯКА, ЧСВВ

Преосвященний Лаврентій Гуцуляк, ЧСВВ, народився 25-ого січня 1951 р. у Вернон, провінція Бритійська Колумбія,

Канада, у родині Андрія і Катерини з роду Марцинок. Закінчив початкову та середню освіту у Вернон, як також Колегію св. Володимира у Роблін, провінція Манітоба.

Вступив до оо. Василіян українського обряду в Оттаві у 1969 р., а новіціат закінчив в Монастирі св. Йосафата у Глен Ков, штат Нью Йорк, у 1971-1972 роках. Здобув диплом бакалавра з філософії на університеті в Оттаві у 1974 р.; згодом продовжував свої богословські студії при Університеті св. Ансельма в Римі.

Рукоположений на священника 28-ого серпня 1977 р.

Свою спеціалізацію у літургійних студіях довершив на Папському Східньому Інституті в Римі. 18-ого листопада 1985 оборонив свою докторську тезу: "The Divine liturgy of St. John Chrysostom in the Kievan Metropolitan Province during the period of union with Rome (1596-1839)". Директором тези був відомий професор єзуїт Роберт Тафт, Т.І. Видавництво оо. Василіян "Analecta OSBM" друком видало цю працю, а повищий Інститут привласнив о. Лаврентієві титул доктора Східних Студій (DSEO).

Весною 1986 року, по довгих 11 роках в Римі, о. Лаврентій повертає до Канади та приймає назначення пароха Української Католицької Парафії свв. Петра і Павла у Мондері аж по 1996. У вересні 1996 стає ігуменом Монастиря свв. Петра і Павла у Мондері та магістром новиків. У той же час він був директором Музею Отців Василіян у Мондері.

Вже від 1992 року читав виклади Богословської колегії ім. Ньюмена в Едмонтоні, викладаючи візантійську літургію вчас літнього семестру, т. зв. Літньої школи літургійних студій.

3-ого квітня 1997 відбулась хіротонія о. Лаврентія на єпископа; 6-ого квітня здійснено інсталяцію на Едмонтонського Єпарха Української Католицької Церкви у Катедральному соборі св. свщм. Йосафата.

Владика Лаврентій є членом Синоду владик Української Католицької Церкви. Почерез Синод він також член Синодальної літургійної комісії, як також Синодальної комісії священничого формування.

Владика Лаврентій є членом Канадської конференції католицьких єпископів (CCCБ), де він брав участь у Канонічній та Між-обрядовій комісії, у Англійсько-Католицькому діалозі Єпископів, та останньо був вибраний католицькими єпископами Західньої Канади представником постійної Ради Канадської конференції католицьких єпископів в Оттаві.



Message on the 50th Anniversary of the Canadian Ukrainian Catholic Metropolia

Reverend Clergy, Monastic Brothers and Sisters,

Beloved in Christ Brothers and Sisters,

“Go, therefore, and make disciples of all nations: baptizing them in the name of the Father and of the Son and of the Holy Spirit; and teaching them to observe all that I have commanded you. And know that I am with you, even to the end of time (Mt. 28:19-20)

With gratitude to Almighty God and His Divine Providence we greet all of you on the occasion of the 50th anniversary of our Canadian Ukrainian Catholic Metropolia.

This year, we should be especially grateful to God for the numerous graces that our Ukrainian Catholic Church in Canada has received from the Lord. 2006 marks the fiftieth anniversary of the establishment of our Metropolia. In 1956, The Servant of God Pope Pius XII united our Church under a single Metropolitan See, demonstrating to the entire world his special Fatherly solicitude for our Church.

Beloved in Christ, fifty years later, we the bishops of the Canadian Metropolia ask you to thank the Lord, together with us, for the past and to look towards the future.

From their very first days in Canada, our Ukrainian People recognized the need for their birthright- their Ukrainian Church and Rite. Our People entered this new and unknown land, in order to seek a better future for their children. Yet, being a people of deep faith, it was important to them, even necessary that their faith be a part of this inheritance. As the years passed, and many churches were built across the Canadian prairies, our ancestors song of praise arose before the Lord as a hymn of thanksgiving for all that He has provided. The settlers were sustained in their faith with the arrival of clergy and dedicated religious Fathers, Brothers and Sisters. Priestly and Religious vocations from among the new Canadians came forth as the result of the people's prayer and the Christian example of their family lives.

When we recall all their superhuman efforts, we bow our heads in reverence before the hundreds of men and women who gave their life in service to God, preserving their ancestral faith and prudently guiding the flock, taught their children and us to love and to treasure all that the Lord has commanded.

After twenty years, our own bishops were established in Winnipeg, Edmonton, Toronto, and Saskatoon, and later in New Westminster, British Columbia. By 1956, our Church

had matured and was ready for the establishment of its own Metropolia; an event of historical significance.

With this pastoral letter, we encourage each one of our Canadian eparchies, together with each and every parish, celebrate this anniversary in a worthy fashion. Our ardent desire is that, together, we would value an event which caused so much spiritual good for our people!

The Ukrainian Catholic Church in Canada has served the needs of the Church around the world, in providing missionaries, superiors, sisters and bishops for the Ukrainian Catholic Church worldwide.

We are conscious and proud of the fact that, in the bosom of the Catholic Church, we have our own eparchies and our own church structures.

We the bishops of this Canadian Metropolia constitute an important part of our entire Church. We participate annually in the Synod of Ukrainian Catholic Bishops. We elect bishops to guide our Church. In these and other things, we bear the responsibility for the Ukrainian Catholic Church in the various countries of the world, including our Mother Church in Ukraine.

Dearly beloved, we are conscious that our work and responsibilities are not decreasing. Only together with you, united in the spirit of prayer, can we continue to build-up the Body of Christ in earth. We are also aware that our Church in Canada is not merely a passing reality, subject to times and circumstances. We are conscious that the contemporary vision of our Church in Canada will be much enriched by calling to mind the lives and sacrifices of the first settlers. We are aware this is absolutely necessary for us to understand our mission today. We cannot leave aside these considerations for tomorrow for our world is moving forward and we must not be left behind.

Let us make every effort to renew ourselves in Christ, to enrich ourselves with the wisdom of the Gospel and the Lord's words: *“Go, therefore, and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit; and teaching them to observe all that I have commanded you. And know that I am with you, even to the end of time. time (Mt 28:19-20)*

We must always search out new ways to realize our pastoral mission. Thus, we your shepherds regard the Clergy Encounter in Winnipeg, in May 2005, as a joyful and

significant event in the life of our Church! We rejoice in every effort to re-discover the traditions of our Church and Rite, our common solicitude in Canada, the traditions that we share as a Particular Church. We rejoice in our proper awareness of worship, to be communicated not only to our Ukrainian faithful, but also to all people of good will, who have come to appreciate our rich Eastern Church inheritance. In these traditions, may we all renew and discover ourselves in Christ. In today's world full of indifference, may we establish deep roots of faith, worship and devotion to the Heavenly Mother of God.

On this Golden Jubilee of our Metropolia our chief desire must be to beseech Almighty God to guide us in finding spiritual values, to overcome our weaknesses and faults. Let us examine ourselves how can we follow God's providential plan for us, by seeking the answers to our future in the Lord Jesus Christ Himself

Wherefore, our desire for you, beloved in Christ, that we necessarily renew ourselves in Christ, recognizing our mission here on earth. God gifted us with understanding and

talents, so that the seed sown by our pioneer ancestors, the first missionaries and by many dedicated and holy families, would bring forth a rich spiritual harvest from generation to generation.

All together we are the Church, Christ's Body, which must bring forth fruits of renewal.

In celebrating this great Jubilee of our Metropolia in each of your church congregations, let us renew ourselves in the Holy Faith. Let us inspire among our children and grandchildren love for our Ukrainian Church, so that our spiritual inheritance would continue to grow, increasing with Christ's power in its missionary longing for the greater glory of God!

Yours in Christ the Lord, The Bishops of the Canadian Ukrainian Catholic Metropolia:

- + Michael Bzdel, *Metropolitan of Winnipeg and All Canada*
- + Michael Wiwchar, *Eparch of Saskatoon*
- + Severian Yalrymyshyn, *Eparch of New Westminster*
- + Lawrence Huculak, *Eparch of Edmonton*
- + Stephen Chmilar, *Eparch of Toronto*
- + David Motiuk, *Auxiliary Eparch of Winnipeg*
- + Basil Filevich, *Eparch emeritus of Saskatoon*
- + Cornelius Pasichny, *Eparch emeritus of Toronto*

Given at Winnipeg, January 30, 2006

Всесвітліше духовенство, Преподобне монашество, Преподобні сестри, Возлюблені в Христі, браття й сестри!

“Ідіть, отже, і зробіть учнями всі народи: християчи їх в ім'я Отця і Сина і Святого Духа; навчаючи їх берегти все, що я Вам заповідав. Отож я з вами по всі дні аж до кінця віку (Мт. 28:19-20)

Вдячні Всемогучому Богові та Його ласкавому провидінні ми вітаємо Вас усіх з цим 50-літнім ювілеєм нашої Митрополії в Канаді.

Цей 2006 рік має стати роком окремої вдячності Богові за численні ласки, що наша Українська Католицька Церква в Канаді отримала. Цей рік є ювілейний роком повстання нашої Митрополії. Св. пам. Папа Пій XII творячи нашу канадську церковну одиницю -митрополію у 1956 році, дав світові ясно зрозуміти, що він дорожить самим буттям нашої Церкви.

Возлюблені в Христі! Саме 50 років пізніше, ми єпископи Канадської митрополії, звертаємось до Вас, щоб ми спільно подякували Богові за минуле, та старались поглянути у наше майбутнє.

Наш нарід від перших своїх кроків на канадській землі, відчував та тужив за рідною Церквою. Нашому глибоко віруючому народові було дуже важним та конечним, щоб йдучи в новий незнаний світ за кращим завтра для своїх дітей, не стратити своєї віри в Бога!

Минали роки, творилась Церква на просторах Канадських прерій, будувались Церкви у містах та селах, лунала церковна пісня, як вияв сталого благодарення. Приїзд духовних пастирів та відданих сестер скорим темпом завершував духовні сподівання нашого народу. Покликання збільшались, народ духовно відживав!

Коли ми згадуємо ці надлюдські зусилля соток відданих мужчин та жінок, що своє життя дали на службу Богові, ми з повагою клонимо наші голови перед тими, що зберегли прадіддівську віру та вели мудро Богу паству вірних, навчаючи їх та нас любити та цінити все, що наш Господь нам заповідав.

У скорому часі повставали єпископські осідки у Вінніпезі, Едмонтоні, Саскатуні та Торонто, а останньою повстала Нью-Вестмінстерська єпархія. У 1956 році дійшло до завершення нашої церковної побудови, нашої Митрополії.

Це подія історичної ваги!

Цим зверненням ми заохочуємо кожну нашу Єпархію в Канаді, а саме кожну парафію гідно звеличити цю подію. Нашим бажанням є, щоб ми взаємно оцінили те, що сталося для нашого добра в Канаді. Українська Католицька Церква в Канаді, не лише служила потребам в Канаді, вона вийшла поза її кордони видаючи з своїх рядів місіонарів, настоятелів, сестер та єпископів для цілої Української Католицької Церкви.

Ми свідомі та горді того, що у лоні Католицької Церкви ми маємо свої єпархії, що маємо свою власну церковну структуру.

Ми, єпископи з нашим митрополитом в Канаді, творимо невід'ємну частку цілої нашої Церкви. Ми, єпископи Канади, щорічно сходимось на Синоди українських єпископів, ми беремо живу участь у житті Церкви, ми вибираємо нових єпископів для проводу Церкви, ми несемо відповідальність за ціле добро нашої Церкви у різних державах світу, включно з нашою Матірною Церквою в Україні.

Дорогі в Христі! Ми свідомі, що наш тягар праці не меншає, що ми можемо лише спільно, об'єднані в душі молитви разом з усіма Вами будувати це Боже царство на землі. Ми свідомі також, що наша Церква в Канаді, це не тимчасове явище, яке обмежене часом та обставинами. Ми свідомі, що погляд на буття нашої Церкви тут в Канаді, стає багато більшим, як це бачили, відчували, яким жили наші перші поселенці. Ми свідомі, що нам конечно себе пізнати та зрозуміти наше післанництво. Ми свідомі також, що це не можна відкладати на завтра, бо життя спішить, а ми не можемо лишатись позаду.

Ми робимо усі зусилля, щоб себе відновити в Христі, зачерпнути мудрості св. Євангелії та зрозуміти слова Христа "Ідіть, отже, і зробіть учнями всі народи: християчи їх в ім'я Отця і Сина і Святого Духа; навчаючи їх берегти все, що я вам заповідав. Отож я з вами по всі дні аж до кінця віку (Мт. 28:19-20).

Тому ми, Ваші пастирі, з радістю дивились на зустріч духовенства у Вінніпезі у травні 2005 року, яку ми сердечно бажали від довгого часу. Ми маємо кожночасно шукати нових шляхів у нашій місійній праці! Ми радіємо також кожним зусиллям у пізнанні нашого обряду, нашого спільного надбання в Канаді, нашої церковної традиції та нам питоменного розуміння богочитання, щоб ми могли його передати не лише нашим Вірним, але усім людям доброї волі, що захопившись нашою

східною церковною спадщиною, могли б себе відновити в Христі, себе віднайти в Христі та в цьому байдужому світі пустити коріння глибокої віри, богочитання та відданості нашій небесній Матері Богородиці.

Цей золотий ювілей нашої Митрополії має стати нашим остаточним бажанням просити Всемогучого Бога віднайти свої духові цінності; подолати наші слабості та наші немочі; запитатись себе де ми не виконали плану даного нам Божим провидінням; відшукати розв'язки в самому Христі для нашого дальшого буття!

Тому наша заохота до Вас, возлюблених в Христі, що нам конечно себе відновити в Христі, пізнавши нашу місію тут на землі. Бог дарив нас розумом та здібностями, щоб зерно посіяне нашими піонерами, нашими місіонарями та нашими відданими та святими родинами могло приносити плід з покоління в покоління.

Ми, дорогі в Христі, всі разом є Церквою, що має нести плоди віднови в Христі нашому Учителеві.

Святкуючи у всіх наших церковних громадах цей величний ювілей нашої Митрополії, відновім себе у нашій святій вірі, відновім любов до нашої Церкви у наших дітях та внуках, щоб наша духовна спадщина міцніла, набирала Христової сили у її місійному стремлінні на вічну Божу славу!

Віддані завжди в Христі Господі Ваші єпископи Канадської Митрополії,

- + Михайль Бздель, *Митрополит Вінніпегський і всієї Канади*
- + Михайль Вівчар, *Єпарх Саскатунський*
- + Северіян Якимишин, *Єпарх Нью-Вестмінстерський*
- + Лаврентій Гуцуляк, *Єпарх Едмонтонський*
- + Стефан Хміляр, *Єпарх Торонтонський*
- + Давид Мотюк, *Єпарх-помічник Вінніпегський*
- + Василій Філевич, *Єпарх-емерит Саскатунський*
- + Корнелій Пасічний, *Єпарх-емерит Торонтонський*

Дано у Вінніпезі, 30 січня 2006 р. Б.



St. John The Theologian Ukrainian Catholic Parish - St. Catharines, Ontario



In March, 1981, His Excellency Bishop Isidore Borecky officially announced the creation of a new Ukrainian Catholic Parish in the north end of St. Catharines. This parish was placed under the patronage of St. John the Theologian and was to serve especially those of second, third or more generation Ukrainian in Canada as well as all those in mixed marriages, so that they too, may worship in the beautiful Byzantine tradition of their parents and grandparents. St. John was to be

the parish that would be relevant to their lives and Canadian experience. Fr. Walter Dacko was appointed the first pastor. On April 5, 1981, after three weeks of rushed preparations, during which a handful of volunteers built portable altars, sewed altar linens, and prepared liturgical texts, the first Sunday Divine Liturgy was held at Assumption School in the gym, with approximately 200 people participating.

The groundwork of developing the parish continued in earnest and on Sunday June 6, 1981, Bishop Isidore visited the parish for the first time, celebrating the first Pontifical Divine Liturgy and presiding at the Solemn Opening of the parish. In the years to follow, Father Walter Dacko, together with parish council and the help of many parishioners, had the awesome responsibility of leading the parish through its first exciting stages. Although Sunday Liturgies continued at Assumption School, a more permanent parish base was established in August, 1981. At this time, St. Sophia Religious Association of Ukrainian Catholics was searching for a headquarters in St. Catharines, and with Fr. Walter being the Executive Director, jointly purchased a parcel of land for \$400,000.00 that was 4.8 acres. St. Sophia acquired the old farm house and one acre of land, and the parish acquired the remaining 3.8 acres for the construction of a Church building. In late summer of 1981, the land at 91 Lakeshore Road was quickly cleared of unwanted trees, old buildings and rubble by parish volunteers. Due to the generosity of the St. Sophia Association, the old farm house became a temporary hub of activity for St. John's. "St. Sophia House" as it was fondly known, became the parish office, a chapel for daily Liturgies, and the place where all major fundraising took place - pyrohy and holuptsi, pies, breads, tarts and much more were produced from the small kitchen and the basement on a daily

basis by a large group of volunteers full of enthusiasm for this new community. Plans were then laid out for the building of the Church with Nakashima & Timoon of Toronto being the architects. On October 3, 1982, Bishop Isidore visited again for the solemn blessing of the land and the laying of the foundation stone, which officially began the construction of the new church.

The following year, 1983, proved to be an exciting one. A joint cost-sharing grant to create employment for 250,000.00 from the federal and provincial governments significantly speeded up the process of building and encouraged generous donations from parishioners and friends. John Tries Construction was contracted as project manager for the building of the church. While the fundraising committee worked hard to raise moneys needed, the new structure slowly began to take shape. By mid-winter of 1994, the interior finishing was well underway. The first week of April was a flurry of activity as parish volunteers hurried to complete the painting and staining. On Saturday, April 7, dozens of men and women showed up to clean, dust, and polish up the interior of the church. The next day, April 8, 1994, exactly three years after the first service at Assumption School, Bishop Isidore blessed the entrance into the newly erected church and led in all the clergy and faithful for the first Divine Liturgy. The next few months were devoted to finishing touches in and around the new church. Stucco was completed, carpet installed, landscaping finished etc. On October 21, 1984, Bishop Isidore once again visited - this time for the consecration of the new church. In the altar were placed the relics of St. John the Theologian and Pope St. Martin IV, who was exiled and later died in Ukraine.

With the end of the construction phase of the church, significant attention was given to parish life and fundraising. Interior decoration would proceed slowly. Chairs had served the church for 4 years, and in 1988, a campaign was started to install pews. The campaign being successful, the pews were installed. Another campaign in 1990 - 91 raised enough money for stained glass windows - designed and installed by Bullas Glass Studios of Kitchener. Icons were slowly commissioned and placed and as of 2005 the Iconostas was installed.

The creation of this new parish in St. Catharines attracted many Ukrainian Catholic families in St. Catharines and surrounding area. In the first few months there were 70 registered families, by 1991 there were 175 families registered and to date the registration is maintained at approximately 185 families. Many non-Ukrainians as well have found their way

to St. John's enjoying our Liturgy and fellowship. In the 24 years of St. John's existence there have been 203 Baptisms, 82 Marriages and 202 people have passed on to eternity. Fr. Bohdan Bilinsky entered into diaconate and priesthood via St. John's and was ordained to diaconate in Holy Dormiton Monastery in Woodstock and was ordained to priesthood in Odessa, Ukraine by Bishop Paul Vasylyk. The parish also witnessed the ordination of one of its founding members as well. On June 3, 1984 Anton Szymychalski was ordained to the diaconate by Bishop Isidore Borecky in St. John's Church. On May 12, 1985 Bishop Isidore visited St. John's again to ordain Deacon Anton to Holy Priesthood. In 1997 Fr. Anton was raised to Rt. Rev. Mitrophoric Archpriest. Shortly after; due to serious illness Fr. Anton was transferred from Northern Ontario where he had served for 16 years. After a year of recovery he was appointed to his home parish on September 3, 2001 as pastor until the present.

St. John's continues to be a thriving vibrant community. We have just recently finished the construction of our new Activity Centre, where we hold many functions that allow for growth and fellowship. We have an active parish council, dedicated office staff, a youth group, and choir that now number 28 voices under the direction of Fr. Anton and Ms. Svitlana Karpus from Ukraine. Programs are always being developed for our children and our seniors, and we have some of the most dedicated volunteers in the Eparchy, putting in 5 to 6 days a week in our kitchen - baking, cooking, catering and selling in our store. No one at St. John's is paid - all is a labour of love...even cleaning and maintaining our buildings and properties is done by our dedicated members. God has truly blessed this community, and as we strive to live the Gospel message we wish to share with you our "Mission Statement":

The Byzantine Catholic Community of St. John the Theologian, rooted in the rich tradition and spiritual heritage of the Kievan Church of Ukraine, acknowledges the command from Christ to "Go therefore, and baptize all nations..." thereby recognizing that God is the Father of us all, Christ the Brother, and that the Holy Spirit calls us to unity. For this reason we will always strive to be a "living" Christian community.

We will reach out to those seeking a loving God and supporting community; and let them know that at St. John's all are welcome, and that each is equally valuable both in the eyes of God and our parish community.

We will be active Christians, serving one another, consoling one another, affirming one another, and accepting one another as we are, just as our God accepts us. We will challenge each

other to grow, and we will do all of this in the spirit of love that Christ commands in the Gospel: "love one another, as I have loved you."

We will not judge others, but rather, accept them into our community recognizing that all are weak and sinners. Rather we will work together, learning to forgive one another as Jesus taught us through the Lord's prayer: "Forgive us our trespasses as we forgive those who trespass against us." And we will learn to forgive each other "seventy times seven" just as our Lord forgives us.

We will always have a special place in our hearts for the Holy Mother of God, for she is our mother. We will promote devotion and love toward Mary, our intercessor, and one whom we can always turn to in time of need. She loves and cares for her children. We acknowledge that true devotion to Mary strengthens our relationship with Christ, it does not diminish it.

We will reach out in a special way to the elderly, the infirm, the depressed and sorrowing, to children and youth alike, and to all those who need to know that they are of value. We are all children of the One God, and we must learn to live together as children, trusting one another, loving one another unconditionally, and supporting one another regardless of what has caused the need to rise.

We recognize that our strength is in recognizing who we are: "Companions on a journey." Although we know that the Kingdom is "within" we also know that one day we will be in the "fullness of that Kingdom. Nourished with the Eucharist, and by community prayer and worship, with confidence we look forward to the day when leaving this world we hear the words of our Saviour: "You have done your best for Me, now enter into the home of my Father." Holy Mary, Mother of God, pray for us.

St. John the Theologian Ukrainian Catholic Church

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Ukrainian Catholic Community Celebrates with Fr. Chirovsky

By Rosemary O'Hearn

Two events brought the Ukrainian Catholic community together this past weekend at Saint John the Baptist Ukrainian Catholic Shrine in Ottawa. The first was a Pontifical Divine Liturgy, during which Fr. Andriy Chirovsky was elevated to the rank of mitred protopresbyter. The following day, Fr. Chirovsky celebrated a Divine Liturgy in thanksgiving for his 25 years of priestly ministry.



Fr. Chirovsky is well known to the Ukrainian Catholic Community in Ottawa as well as throughout Canada and the US. He is the founder of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, initially established at Catholic Theological Union in Chicago in 1986. In 1990, Fr. Chirovsky transferred to Saint Paul University in Ottawa. The Institute was established as a unit of the Faculty of Theology in 1992, and has since developed a full program of theological studies, from a one-year certificate to the doctorate. In 2003, Fr. Andriy moved to Arizona for personal health reasons. He continues to teach students at the Sheptytsky Institute through teleconferencing and with frequent trips to Ottawa.

The Pontifical Divine Liturgy was presided over by Bishop Stephen Chmilar who drove from Toronto for the occasion. He was delighted to “honor and praise someone who received a calling from our Lord and is truly honouring it.” He noted that the bestowal of Fr. Andriy’s new mitre will make him stand out among the people and he thanked Fr. Chirovsky “for bringing joy and beauty to our Church.”

Long-time friend and Acting Director of the Institute, Fr. Andrew Onuferko delivered the homily. He asked the community to pray for Fr. Andriy’s work as a theologian and teacher, for his priestly ministry, and for his desire to do the good in life. “Fr. Andriy is someone who loves God and we need to recognize his new mitre as a sign of Fr. Andriy’s continued desire to do everything in his power to work for the good.”

Fr. Chirovsky thanked the bishop for bestowing this blessing upon his head but stressed it belonged to the Institute and to those he has worked with over the years at the Sheptytsky Institute and on the Sheptytsky Institute Foundation. “MASI is the work of many people and there aren’t enough mitres around for those who deserve them. I must first bow to those who have helped me along the way.” He thanked Fr. Andrew Onuferko, as well as fellow professors Fr. Peter Galadza and

Fr. John Jillions. He acknowledged the support of Foundation President Eugene Cherwick and Directors Ed. Hladunewich and Walter Bilous who were present for the occasion. He recognized Vice-Rector Colin Levangie and the administration of Saint Paul University. Finally, he expressed his gratitude to Peter and Doris Kule, and to the many others who support the Institute in prayer and generous giving.

The following morning, Fr. Andriy celebrated the early morning Ukrainian Divine Liturgy in celebration of 25 years of priesthood. Fr. Peter Galadza preached before the parish community, noting Fr. Chirovsky’s remarkable achievements and dedication, against great odds. The Ukrainian Catholic Women’s League generously provided a reception in the Church Hall after the service. Fr. Andriy thanked the Saint John the Baptist Shrine for allowing him to minister there for over a decade. He expressed his deep love for the Ottawa community and asked for continued prayers for himself, his wife, Halyna and the rest of his family.

Fr. Chirovsky, born in 1956 in New Jersey, studied in Rome at the Pontifical Urban University, at Seton Hall University in New Jersey, at St. Michael’s College, University of Toronto, where he earned an M.A. in Theology at the Institute of Christian Thought, and did doctoral studies at the University of Notre Dame and St. Mary of the Lake, earning a doctorate in Sacred Theology in 1990. He is the Peter and Doris Kule Professor of Eastern Christian Theology and Spirituality at Saint Paul University. He is also the Editor-in-Chief of the respected scholarly revue: *Logos: A Journal of Eastern Christian Studies*.

The author of numerous books and articles of both a scholarly and popular nature, Fr. Chirovsky has lectured extensively throughout North America, Europe and Australia. He married Halyna Pawlyshyn of Rochester, NY in 1979. They have two children, Sophia (born in 1983) and Alexander (born in 1987). He was ordained to the priesthood by Patriarch Josyf (the Confessor) Cardinal Slipyj in Castelgandolfo, in 1980.

In addition to published articles on iconography, Fr. Chirovsky also produced two video programs on the subject: *The Iconography of Sts. Volodymyr and Olha Church in Chicago*, and the six-hour series: *To Write an Icon*, both available from the Sheptytsky Institute in Ottawa.



An Interview with Fr. ANDRIY CHIROVSKY

by Adam DeVille

Excerpts taken from article in Progress Jan 16, 2006

Adam DeVille: Why did you get the mitre?

“The document from Patriarch Lubomyr mentions the long-term effective leading of the Sheptytsky Institute, teaching, [and] active and creative scholarly work. But I really believe that it’s a way of giving recognition to the Sheptytsky Institute. An institute can’t wear a mitre so they had to pick somebody who actually has a head. That’s why, I suppose, this fell upon me. I have never really understood ecclesiastical honours.... But...I would not want to be misunderstood: I am grateful though I did not seek this. I was encouraged by a number of people to accept this distinction because, as they said, ‘The Church needs to get used to honoring education and scholarship and intellectual work as an authentic ministry within the Church.’... I feel rather uncomfortable with it but as I said on the day when Bishop Stephen (Chmilar) granted it to me with love and generosity..., ‘I will try to wear this mitre as a reminder to me of our Lord’s crown of thorns, not as a reminder...that I am somehow special. The mitre calls me to responsibility and self-sacrifice.’”

III. The Early History of MASI:

AD: So you got these honours for founding the Institute. Tell us about your early vision and experiences setting up MASI.

“I first thought that the Ukrainian Catholic University (UCU) in Rome would be the place where our Church could develop its own theological tradition. I was a student there in the mid-1970s and I traveled to many Ukrainian communities in North America with a presentation about the UCU, ‘The Ukrainian Catholic University: A Necessity for Every Ukrainian.’

“I was so convinced that the rediscovery of our own theological, liturgical, spiritual, and canonical tradition would lead to a great rebirth of the Ukrainian people as a whole and would have ecumenical implications to benefit not only Ukrainian Catholics but Ukrainian Orthodox as well. Unfortunately, the UCU was not ready to take some of the risks....”

AD: What did you do after this was turned down?

“It was at that point that I realized that I would have to do something myself. Patriarch Joseph had come up to me when I was 18...and he thrust his finger into my chest, saying, ‘You! You will do a doctorate and you will teach our theological tradition.’ This was ever-present in my mind because I was by now teaching at Catholic Theological Union (CTU). I began to explore possibilities of creating an

institute that could function as part of a larger institution and I knew that we had to start small even if my ultimate goal was much larger....

“...I knew it wouldn’t be easy so I approached every single professor of CTU—including a Jewish rabbi!—to...guide my project through all of the potential minefields of academic politics. And so I had well over 50 meetings with individual professors, adjusting a word here, a phrase there, in...the proposal for the institute of Eastern Christian studies (ECS). Finally, at the faculty assembly of May 1986, the proposal to formally create the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies was..., thanks be to God, unanimously accepted.

“We held our first summer program in 1987 at Holy Transfiguration Monastery in Redwood Valley, California (popularly known as ‘Mt. Tabor’) with around 15 students... plus the monks. The students came from across North America.

In addition to the summer program, we had more courses in ECS added in Chicago at CTU and several people were able to complete an M.A. in theology with a specialization in ECS, either by attending CTU in Chicago or by attending a long series of summer programs. For example, Lesia Nahachevsky, from Saskatoon, did her M.A. by attending nine (I think) summer programs in a row.”

IV: MASI Moves from Chicago to Ottawa:

AD: How did the Institute get from Chicago to Ottawa?

“I had hoped that our bishops would take notice of the Sheptytsky Institute and...there was one hierarch in particular who was deeply interested...: the late Metropolitan Maxim Hermaniuk....

“In January of 1989, I was scheduled to undergo serious surgery on the cervical spine. The doctor told me to make sure I had my documents in order and that I had plans for my family in place because the surgery might be dangerous. In addition to the usual will and insurance policies, I made sure to write down the master plan for the multiphase development of...MASI.... I mailed that document to the only member of our hierarchy who seemed truly interested, namely Met. Maxim, hoping that if anything happened to me, he would somehow see to it that this Institute was indeed developed.

“After a very difficult operation, with some major complications, I was finally able to call Met. Maxim some three weeks later. I thanked him for his encouragement and we talked about where the Institute might be best developed further. He wanted me to explore the possibilities at Saint Paul University (SPU) in Ottawa, and I assured him that I

planned to visit Ottawa in the summer. Met. Maxim sounded rather disappointed and said that the Ukrainian Catholic bishops of Canada would be meeting soon in Edmonton and he would have preferred for me to travel to Ottawa to bring to him the report of negotiations before that Edmonton meeting in March. I realized that this was an opportunity not to be missed, and so against my better judgment I decided to get to Ottawa as soon as possible. My doctor was completely against any travel...but when I insisted, he said that he would write down in my file that he forbade me to lift more than one pound.

I got permission to fly to Winnipeg the next weekend. Met. Maxim was enthused and directed me to present myself at the bishops' meeting in Edmonton the following weekend! ... Without daring to ask the physician, I flew to Edmonton. The bishops were seeking a project with which to mark the 100th anniversary of Ukrainian settlement in Canada. I encouraged them to do something bold...by investing in the minds of our future priests, religious, and lay leaders....On that day, the bishops of Canada decided unanimously to sponsor the relocation of the Sheptytsky Institute from CTU in Chicago to SPU in Ottawa. The bishops of Canada had indeed made a courageous move. They extended their moral and financial patronage over this project presented to them by a very naive, young (I was 32) priest in whom they had little reason to put their trust....

Thus God has blessed us in incredible ways. When, in the early years, when I would show people the master plan, many scoffed and said that this was work for several generations, but God has enabled us to establish bachelor, master, licentiate, and doctoral programs. When you consider that St. Vladimir's Seminary (Orthodox Church of America) and Holy Cross Seminary (Greek Orthodox) have existed for approximately three-quarters of a century and still do not have a Ph.D. program, it becomes clear that our ability to have fully accredited programs up to and including the Ph.D./Th.D., is simply amazing. And to think that people are still waiting for a miracle that can be attributed to Metropolitan Andrei! I can tell you that Met. Andrei Sheptytsky and Patr. Joseph (Cardinal Slipyj) were both intimately involved in every step of our amazing progress.

V: Institute Life in Ottawa Currently:

AD: Where is the Institute now in its development and where is it going?

"The Institute currently has 3 full-time professors and a nice group of part-time instructors. However, taking into consideration...the need to develop such things as a Doctor of Ministry program and wide-ranging distance-education initiatives, including both satellite campuses and internet-based courses..., we desperately need several more full-time

professors. Now this is dependent entirely on finding further funding. Frankly, we need more courageous people like Peter and Doris Kule who care enough about the future of our Church...that they would be willing to make donations that go beyond the comfortable. It would not be an exaggeration to say that the professors and administrative staff of the Institute have made a gift of their lives to this cause, sacrificing more than I feel comfortable describing....

"We also need to further our outreach, including basic advertising. Far too many people do not know we exist! If any of you have sons or daughters, grandsons and granddaughters, neighbours, nieces and nephews, please tell them to consider MASI for their university education. Melita Mudri-Zubacz, whose husband, Fr. Gregory, is a new priest in the Archeparchy of Winnipeg, just finished an M.A. with us, and she came to Ottawa after hearing me speak in Saskatoon several years ago, when I said to the audience: 'Tell your sons but also tell your daughters!'

VI: Facing the Future:

AD: Where would you like to see MASI in 5 years?

"Within 5 years, we absolutely have to add at least two more full-time professors. In addition, I hope that in this short period we will be able to establish the beginnings of our Internet-based programs and perhaps at least one satellite campus."

AD: What about 25 years?

"The Lord has more amazing plans for this Institute than my feeble brain can handle. I only pray that I not be in the way and that my colleagues and fellow workers also always allow the Holy Spirit to guide the Institute....We have much more to do than we now understand because there will be new people who will come to our Church, people who do not yet know of her existence, who are not ethnically bound to our tradition but who will come to love it if we allow the Holy Spirit to pour Himself out powerfully and explode all the barriers that we think exist. Let it come!

"I ask anyone who reads this to pray for our Institute: for our spiritual and physical health and that the Lord might protect us from any and all temptations to pride, to self-centredness, to an arrogant approach to learning and teaching. We especially need an outpouring of the Holy Spirit to bind all those who work for the Institute together in mutual love and support, in forgiveness, and in a courage to risk everything for the Lord who is the truth that we teach, the way that we live, and the love that we all so desperately long for."



Father Mykola Komar Elevated to the Rank of Mitred Protopresbyter

It was Sunday December 11, 2005. It was a grand day!

The day before the krylos had a rehearsal preparing for the Pontifical Divine Liturgy. The altar boys had their own rehearsal. Everything had to be clicking the next day and clicked it did. Archdeacon Nestor Yurchuk sent us very detailed notes about the whole ceremony.

Bishop Stephen with a procession leading the way entered the Church of Sts Cyril and Methodius in St.

Catharines, which was filled to capacity. Our new Church Council Chairperson Aleksandr Haljkevic and UCWLC Head Natalie Konyt welcomed Bishop Stephen at the entrance. Fr. Bohdan Choly, the Pastor, presented the Bishop with the Cross as a sign of submission. As the Divine Liturgy began Bishop Stephen sat on his Episcopal Chair among the people and Father Mykola Komar stood next to him. After the Small Entrance with the Gospel, Father Mykola Komar, escorted by Archdeacon Nestor, walked to the altar and then proceeded from the altar to the Bishop stopping three times and bowing each time to the Bishop.

Bishop Stephen then proceeded with the prayers solemnly elevating Father Mykola Komar to the rank of Mitred Protopresbyter. Father Komar was visibly moved as the people sang "Axios". The Sister Servants of Mary Immaculate in Toronto prepared the beautiful mitre. Iconographer Nestor Komar, son Father Mykola, painted the four icons on the mitre: St. Joseph (a reminder that Fr. Mykola is a married priest with children), St. Nicholas (Father Mykola's patron saint who looks a bit like him), St. Athanasius (looks like Patriarch Slipyj who ordained Father Mykola to the priesthood) and St. Andrew (looks like Metropolitan Sheptycky - Fr. Mykola's lifelong spiritual hero and mentor). Fr. Choly later mentioned at the reception that this mitre was unique in having original icons painted for it.

Father Komar had a very moving sermon and he did address the issue of receiving this honour at the age of 89. He expressed his gratitude to Bishop Stephen for bestowing this honour upon him. Father then made an analogy of Jesus often saying throughout His life that His hour had not yet come - Jesus' hour of death and glory. Before Jesus entered His Passion He was bestowed a great honour in being



anointed with myrrh as King by Mary. He had also been welcomed on Palm Sunday as a King. "And so as one of my friend priests teased me just recently, - Fr. Komar would say, - this mitre has been given to you for your funeral."

During his sermon Father Mykola Komar very movingly explained that this honour of a mitre he had to share with his lifelong companion, Maria Komar, his wife, who stood by him and helped him very extensively throughout his ministry. Father Komar's large extended family was on hand. Andrei Komar and his son Nikolai videotaped the whole celebration. Even granddaughter Lara Komar secretly took a train from her college in Peterborough to surprise her grandfather. "I just had to be here" - Lara said.

After a very beautiful Liturgical Service we all went to the church hall for brunch. Here Deacon John Kit spoke of all of Father's accomplishments. When he mentioned his own diaconate as part of Father's work, he broke down. In his speech on behalf of the family George Komar, son of Father Mykola, made some interesting analogies between his father and Pope John Paul II. The whole day was filled with electricity and strong emotion.

A week later on Monday December 19 on St. Nicholas' Feast Day and his name day, Father Mykola Komar would preside at the Divine Liturgy and don the mitre as the main celebrant.

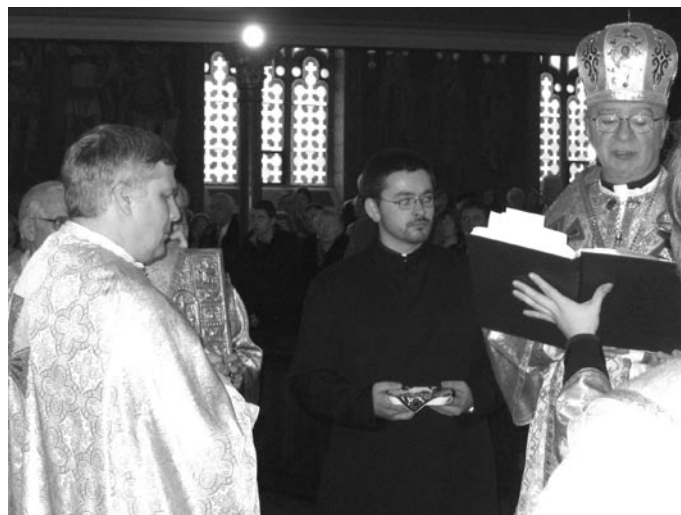


РАДІСНИЙ ПРАЗНИК У ПАРАФІЇ СВ. МИКОЛАЯ - м. Торонто

19 грудня припадає велике свято - День Святого Миколая. З великим успіхом відбувся традиційний храмовий празник, який покликав велике число мирян до парафії Святого Миколая. Архиерейську Святу Літургію відправив Владика Стефан Хміляр з участю чисельного духовенства. До Святої Літургії співав молодіжний хор - їхній літургійний спів будовав дуже приємне молитовне почування.

Преосвященний Владика в окремий спосіб звернувся до парафіян з вітанням: "Це Свято є окремої ваги і радості, бо ж молимося разом, а церковний провід тішиться Вашою живучою глибокою вірою і працею". З великою радістю Владика вітав усіх присутніх, висловлюючи щире подяку мирянам та священикам Свято-Миколаївської парафії за багатогранну діяльність. У цій молитовно-радісній атмосфері під час Святої Літургії Владика, в душі доброти, проголосив, що церква надала Всесв. о. др. Роману Лобаю титул отця Крилошанина, даруючи хрест служіння Богові і своєму народові та з призначенням пароха Свято-Миколаївської церкви. В тому святковому та особливому звичаю було щось містичне, із спадщини наших церковних надбань, і це кріпило присутніх на душі. Владика підкреслив, що віра дарує священничі покликання, а отець-доктор Роман Лобай з глибоким розумінням ставиться до священничих завдань, до служіння нашому народові з відчуттям відповідальності за долю своєї церкви. "Нехай буде прославлений Господь, який збагатив нашу церкву даром священства для служіння людству". Празничний день наповнився радістю, виявом вдячності і молитви. Наша церква і наші миряни найбільш урочисто відзначають празник Святого Отця Миколая, бо культ Святого Миколая з давніх-давен почитаний в Україні. Під час проповіді Всесв. отець-парох подякував за почесне довір'я і підкреслив, що священник при допомозі церкви сповняє важне релігійно-культурне і суспільне завдання. Відправа Святої Літургії була урочистою, спів отців і хору звучав радісно і достойною. Святкування скріпили незгасиму любов до нашої церкви.

Після закінчення Св. Літургії, в церковній аудиторії, при гарно накритих столах засіло велике число мирян. Голова БУК Ігор Ключас сповняв завдання господаря празничної гостини. Щиро вітав присутніх, наголосивши, що цей празник став своєрідним родинним святом нашої парафії. Відтак попросив Преосвященного Владика розпочати трапезу молитвою. Шкільна дітвора мистецько-музичним popisом ясно заманіфестувала особливе почитання Святого Миколая. її виступ пригадав старшому поколінню події дитинства. Ця гарна казка



часто залишається у людей на все життя.

У приємній атмосфері при каві голова парафіяльної ради В. Луців і М. Цибульський привітали мирян, підкреслюючи, що маємо велике щастя, коли бачимо біля престолу двох священиків, вихованців нашої парафії. Для нас це має особливе значення. Студенти й надалі знаходять щирсердечну опіку у нашого мирянства. Голова відділу ЛУКЖК У. Смеречинська підкреслила, що наші вірні з великою пошаною і любов'ю відносяться до своїх отців духовних і вказала на їх заслуги.

Отець-парох др. Р. Лобай поділився з присутніми своїми студентсько-священничими споминами та щирим словом підкреслив велику працю наших прицерковних організацій і активність нашого мирянства. Серед присутніх панував дух доброти, любові і ласки. У приємній атмосфері по спільній молитві щасливі миряни розходились домів.

Із Різдвяними Святами вітаєм вірних!

Пресова референтна відділу ЛУКЖК І.В.



Ordination in Hamilton

On December 16, 2005, Bishop Stephen came to Hamilton on a pastoral visit to Holy Spirit Ukrainian Catholic Church and Holy Spirit Elementary School. During this visit he celebrated the Divine Liturgy for the faculty and students of said school and ordained this author to the sub-diaconate.

The occasion of this ordination provided Bishop Stephen with an opportunity to especially confirm the teachers and students in their Catholic mission. During His Excellency's homily this was successful on at least two points. First, Bishop Stephen outlined for our teachers that they too share along with parents and pastors in the responsibility of fostering religious vocations among children. The Catholic schools in our Eparchy provide unique and valuable occasions to positively influence the religious life of our youth; teachers are key to that process. Second, and most important, Bishop Stephen exhorted the students to not be afraid in considering a religious vocation. Only the Lord knows how many vocations

may have been planted by those words.

The entire day reinforced by belief that people are eager to respond positively when they see a man take a step closer to committed service and sacrifice on behalf

of Christ and His Church. I am ever appreciative of Bishop Stephen's encouragement as my calling to Holy Orders deepens.

In Christ and His Holy Mother,
Jason Charron



Коли митрополит Андрей (Шептицький) буде беатифікований залежить від нас



В останні дні липня відбулася низка святкувань, присвячених 140-й річниці від дня народження митрополита Андрея Шептицького. Було відправлено панахиду в його рідному селі Прилбичах на Яворівщині, Архієрейську Службу Божу у Львові та проведено святкування у Львівському палаці мистецтв під назвою «Як будувати рідну Хату». Ці заходи ще раз нагадали громадськості не лише про велич, значимість і актуальність постаті митрополита, а й про проблему проголошення Андрея Шептицького блаженным (беатифікація), а згодом і святым (канонізація), -повідомляє газета «Поступ».

У січні 2005 року минуло 50 років від дня проголошення декрету про початок процесу беатифікації Слуги Божого митрополита Андрея Шептицького. Уся документознавча робота з підготовки до прославлення Слуги Божого Андрея вже виконана, не вистачає лише чуда, яке б підтвердило очевидну святість цієї непересічної постаті. «...Чудо ж не трапилось лише через непопулярність постаті митрополита серед населення, якого навмисне замовчували та дискредитували протягом багатьох років. Але це, без сумніву, зміниться. Адже щораз більше людей дізнається про подвижницьке життя й діяльність цієї людини, відвідує його могилу в соборі св. Юра у Львові, молиться до нього», - вважає пані Оксана Гайова завідувач сектору релігієзнавства Львівського державного історичного архіву. А сам митрополит перед смертю обіцяв: «...Коли люди почнуть свої молитви зносити до мене, я обов'язково прийду на допомогу».



The Bilaniuk Collection: A Resource for Eastern Christian Studies

By Rosemary O'Hearn

The Very Rev. Prof. Dr. Petro B.T. Bilaniuk was an accomplished Ukrainian Catholic theologian and an avid book collector. After his death in 1998, his extensive library was donated in memoriam to the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at Saint Paul University in Ottawa and was recently integrated into the University's Jean-Léon Allie Library. At the official opening of the Collection last week, the widow of the late Very Rev. Prof. Dr. Petro B.T. Bilaniuk, Marie Therese, herself a Ph.D., remarked, "I was so happy when my (late) husband promised his books to the Metropolitan Andrey Sheptytsky Institute!" Having lived in a house weighed so heavily with books that the floors sagged, she remembers suggesting that they buy a second home and leave the first house for the books.

The donated collection represents a lifetime of systematic book purchases, consuming an average of 25 percent of Fr. Bilaniuk's family budget. As Fr. Andriy Chirovsky noted in his taped presentation from Arizona, "He was cognizant that he was building a library not just for himself, but for the Ukrainian Church. Students studying at the Institute, as well as visiting scholars, can now benefit from the time, effort and money that Prof. Bilaniuk put into developing this collection."

While Saint Paul University has the largest theological library in Canada, it only began to develop its holdings in Eastern Christian Studies in the early nineties when the Institute moved to Ottawa. Chief Librarian André Paris noted that "as soon as the Sheptytsky Institute approached the Library with the idea of this donation, the Library seized on the opportunity, understanding the value of the collection and its importance for Eastern Christian Studies." The collection contains over one thousand entries of books, multi-volume editions, periodicals, pamphlets, music and art publications in the field of Eastern Slavic Christendom. There are materials on moral theology, philosophy, Christian art and architecture, biography, old Ukrainian literature, medieval Slavic Christianity, Byzantine history and general history of Ukraine.

Prof. Bilaniuk was born on August 4, 1932, in Zalischyky, Galicia (about 40 miles east of Kolomyia). He emigrated to Canada in 1949. After earning a number of degrees, including two doctorates, he joined the Faculty of St. Michael's College at the University of Toronto in 1962.

Prof. Bilaniuk was soon recognized as a leading authority on the theology, history and culture of the Eastern Christian Churches, and a pioneer of

Ukrainian theological scholarship. He authored over 160 articles and 13 books.

Over 70 people attended the official Collection opening. The master of ceremonies, Acting Director of the Institute Fr. Andrew T. Onuferko, thanked the Bilaniuk family on behalf of the Institute and University community. Vice-Rector Academics, Denis Hurtubise, emphasized the value of the collection for the university's Eastern Christian Studies Programs. The Ukrainian Men's Choir of Ottawa, "Akord", provided a musical interlude, performing a select number of tradition Ukrainian Christmas carols. The evening concluded with a reception.

January 17, 2006 Saint Paul University in Ottawa



Bilaniuk Family: Left to right: Miroslawa, Nykolai, Marie Therese; Boris, Olexa, Ksenia and Joseph Bilaniuk.

Родина Біланюків: зліва направо: Мирослава і Микола, Марія Тереза; Борис, Олекса, Ксеня і Йосиф Біланюки

(Photo Rosemary O'Hearn)

Колекція Біланюка як надбання для східно-християнських наук

Розмарі О'Герн

Покійний о. проф. др. Петро Біланюк був визначним українським католицьким богословом і завзятим колекціонером книг. Після його смерті у 1998 році, Інститут східно-християнських наук ім. Митр. Андрея Шептицького при Університеті святого Павла в Оттаві одержав його цінну бібліотеку в спадок. Нещодавно колекцію включено до університетської бібліотеки ім. Жана-Леона Алі. На урочистому відкритті колекції, що відбулося в середу, 17 січня, п. д-р Марія Тереза Біланюк, вдова покійного, зізналася: “Я була така щаслива, коли мій (тепер уже покійний) чоловік заповів усі свої книги передати до Інституту ім. Митр. Андрея Шептицького!” Жити в домі, настільки обтяженому книгами, що аж провисла підлога, було нелегко. Вона пригадала момент, коли запропонувала чоловікові купити сусідний дім, а перший залишити лишень для книг.

Подаровану колекцію о. Біланюк збирав протягом цілого життя, систематично купуючи різні книжки, на що витрачалося майже 25 відсотків сімейного бюджету Біланюків. На трансльованому з Арізони записі о. проф. Андрій Чировський зазначив: “Отець Петро Біланюк розумів, що він будував бібліотеку не лише для себе, а й для Української Церкви. Студенти Інституту і вчені, котрі приїжджатимуть сюди на дослідження, матимуть зараз чималу користь з того часу, зусиль і грошей, які проф. Біланюк вклав у розвиток цієї колекції.”

Попри те, що Університет святого Павла має найбільшу богословську бібліотеку в Канаді, його надбання у сфері східно-християнських наук тільки-но почало розвиватися у ранніх дев'яностих, коли Інститут перенісся в Оттаву. Директор бібліотеки Андре Парі відзначив, що “як тільки Інститут Шептицького запропонував бібліотеці прийняти такий дар, цю нагоду одразу підхопили, усвідомлюючи значення колекції і її важливість для східно-християнських наук.” Колекція налічує понад тисячу примірників книжок, багатотомні видання, періодику, довідники, музичні та художні публікації у сфері східнослов'янського християнського світу. Крім того, є матеріали з морального богослов'я, філософії, християнського мистецтва й архітектури, біографії, видання старої української літератури, історія середньовічного слов'янського християнства, історія Візантії та загальна історія України.

Отець проф. Петро Біланюк народився 4 серпня 1932 року в м. Заліщики, що на Галичині (близько 65 кілометрів на схід від Коломиї). У 1949 році він емігрував до Канади. Здобувши кілька наукових ступенів, зокрема два докторські, проф. Біланюк з 1962 року почав працювати в Коледжі святого Михаїла при Торонтонському Університеті. У наукових колах він вважався справжнім спеціалістом у сфері богослов'я, історії та культури східних християнських Церков. Проф. Біланюк займає особливе місце в історії розвитку української богословської думки ХХ століття. Він написав понад 160 статей і 13 книг.

Понад 70 осіб відвідали офіційне відкриття колекції. Господар вечора, в.о. директора Інституту Шептицького о. Андрій Онуферко склав подяку родині Біланюків від імені Інституту та всієї університетської спільноти. Віце-ректор з наукових питань, проф. Дені Уртубіз, наголосив на вагомості колекції Біланюка та її значенні для університетських програм зі східно-християнських наук. Український чоловічий хор Оттави, “Акорд”, приготував невеликий концерт, під час якого виконав декілька традиційних українських колядок. Наприкінці урочистого відкриття гостей чекав невеликий почастунок.



Marie Therese Bilaniuk delivers her address, acting Director of the Institute, Fr. Andrew Onuferko on the left

Марія Тереза Біланюк виголошує промову, з ліва о. директора Інституту о. Андрій Онуферкою

(Photo: Roman Planchak)



Священство стало головною темою цьогорічного Синоду Єпископів УГКЦ

24-31 серпня 2005 року у Львові проходив Синод Єпископів Української Греко-Католицької Церкви. У роботі Синоду, який очолює Глава УГКЦ Блаженніший Любомир (Гузар), взяли участь 36 владик УГКЦ з України та з-за кордону. Основною темою робочих засідань стало питання формування, виховання та життя священників.

Як повідомив для прес-секретаріату Глави УГКЦ Преосвященний Владика Лаврентій (Гуцуляк), голова Синодальної літургійної комісії, Єпарх Едмонтонський (Канада), владика, члени Синоду, передусім висловили своє визнання священникам УГКЦ за їхню жертвовність, не зважаючи на важкі умови життя, їхню відданість Богові і Церкві, старанність у виконанні своїх душпастирських обов'язків.

Під час дискусій на цю тему владика звертали свою увагу на різні етапи життя священника: формування і плекання покликання, освіти, формацію, життя душпастиря на парафії тощо. Єпископи зокрема назвали такі позитиви у системі священницької формації (сучасної і яка була в минулому):

- Добрий приклад духовних провідників, форматорів.
- Мобілізація сил під час перебування Церкви у підпіллі проти переслідувань.
- Високий рівень навчання літургії і літургійного співу.
- Катехитична формація.
- Солідна інтелектуальна (ака демічна) формація.
- Ґрунтовна духовна формація.
- Приклад єпископа і його особиста підтримка у духовному житті.
- Позитивна динаміка вдосконалення семінарійної формації, особливо в останні роки.
- Готовність послужити всім категоріям людей, навіть упослідженим.
- Навички працювати з молоддю і дітьми.
- Уміння катехизувати дорослих.
- Сумлінне ставлення до проповідництва.
- Монастирська формація.
- Позитивна роль доброї дружини священника.

- Зразкова витривалість священників старшого віку.
- Підготовленість і добрий вишкіл викладачів.
- Можливість частій сповіді та вибору сповідника тощо.

Аналізуючи питання формування, виховання та життя священників, члени Синоду Єпископів УГКЦ вказали також і на негативи у системі священничої формації, зокрема:

- Брак східного літургійного життя.
- Брак спільнотного життя.
- Брак літургійного східного богослов'я.
- Брак пасторальної формації.
- Надлишок академічності і брак людяності.
- Відсутність розуміння ролі мирян у Церкві.
- Брак духу місійності.
- Небажання щоденного служіння Божественної Літургії.
- Відкликання під час студій у семінарії до військової служби.
- Брак знання мови.
- Брак літератури та інше.

За словами Владика Лаврентія, дискусія на тему священства на цьогорічному Синоді не завершилася, а тільки розпочинається - тепер владика хочуть звернутися до джерел і представити, що говорить про священство наша Київська Церква зокрема і Східні Церкви взагалі. «Хочемо запевнити душпастирів і вірних, що ми цікавимося цим питанням і старатимемося знайти розв'язки на всі актуальні проблеми щодо священства», - сказав на завершення Владика Лаврентій.



Address of His Beatitude Lubomyr to the faithful of the UGCC

At the beginning of the second stage of fundraising for the Construction of the Patriarchal Sobor (Cathedral) of the Resurrection of Christ in Kyiv

Dearly beloved in Christ!

On Sunday, August 21, 2005 the see of the Major Archbishop of the Ukrainian Greek Catholic Church was transferred from Lviv to Kyiv. This act was important not only for Greek Catholics who live in Ukraine, but also for the faithful of our Church all over the world, because it has become a symbol of our unity. The church of the Resurrection of Christ is the material representation of this unity. The place of its construction is dear to all of us (not only to the residents of Kyiv), and each of us can call this Sobor his or her own.

Since Kyiv has become the city of residence of the Head of our Church, the completion of this Sobor is particularly crucial. It is important to make the Sobor of the Resurrection of Christ the centre of our Church's liturgical and prayer life as soon as possible. Each of us, all the faithful of our Church, should help in this. Therefore, we turn to you again with the request for your financial assistance, as we announce the launch of the second stage of the construction of the Sobor in Kyiv.

Upon the completion of the first stage of construction, we would like to express our gratitude to all those who made a donation and to ensure all the donors that we will pray to the Lord that He grant them a fitting reward. These donations helped to complete more than two thirds of the construction.

However, we cannot limit this second stage of construction of the spiritual centre of our Church only to gathering donations. Everything that has spiritual and religious meaning, even if built of stone or other material, reaches its goal and serves its goal only if it is sanctified with prayer. In taking money from our wallet to donate towards a good cause, we make, it would seem, a completely external gesture. But, in fact, this is done from Divine inspiration, because first the Lord's grace touches our heart, and only then does our hand reach out to give its gift. Therefore, in praying for the Lord's blessing for further generosity, we also ask you to entrust this matter to the Lord. Only when we sincerely and humbly ask for God's grace will we see good results.

May our Merciful Lord give us his abundant blessing for the completion of this godly work.

May the blessing of the Lord be upon you!

+LUBOMYR

Звернення Блаженнішого Любомира до вірних Української Греко-Католицької Церкви з приводу другого етапу збирання коштів на будівництво Патріаршого собору Воскресіння Христового у Києві

Дорогі у Христі!

У неділю, 21 серпня цього року, було здійснено перенесення осідку Верховного Архієпископа Української Греко-Католицької Церкви зі Львова до Києва. Цей акт важливий не тільки для греко-католиків, які проживають на території України, а й для вірних нашої Церкви усіх куточків світу, адже він став символом нашої єдності. Матеріальним виразом цієї єдності є храм Воскресіння Христового, що його споруджують у Києві. Місце будівництва цього храму стало для нас усіх (а не тільки для киян) рідним місцем, і сам собор кожен з нас може назвати своїм.

Тепер, коли осідком Глави нашої Церкви став Київ, завершення цього храму набуло особливої актуальності. Потрібно якнайшвидше зробити собор Воскресіння Христового центром літургійного й молитовного життя нашої Церкви. Цьому повинен посприяти кожен з нас, усі вірні нашої Церкви. Тому знову звертаємося до Вас із проханням про Вашу матеріальну підтримку та проголошуємо другий етап будівництва собору в Києві.

Завершуючи перший етап будівництва, хочемо щиро подякувати тим, хто склав свою пожертву, і запевнити усіх жертводавців у тому, що будемо вимолювати для них у Господа належної винагороди. Завдяки цим жертвам ми виконали майже дві третини будівельних робіт.

Не можна, однак, обмежити другий етап будівництва духовного центру нашої Церкви акцією збирання пожертв. Усе, що має духовно-релігійне значення, навіть, якщо збудоване з каміння чи іншого матеріалу, досягає своєї мети і слугує їй, якщо освячене молитвою. Сягнувши рукою в гаманець, щоб скласти пожертву на добру справу, ми, здавалося б, робимо цілковито зовнішній жест, та насправді це відбувається з Божого натхнення, бо спершу Господня благодать зрушує наше серце, і аж після того рука простягається за своїм даром. Тому, вимолюючи Господнього благословення на дальшу жертвність, просимо Вас поручати Господові цю справу. Тільки тоді, коли щиро й покійно виблагаємо Божої ласки, побачимо добрі результати.

Нехай Милостивий Господь щедро нас благословить на завершення богоугодної справи.

Благословення Господнє на Вас!

+ ЛЮБОМИР



His Excellency Bishop Stephen Celebrates the Feast of Theophany with the Children of St. Sofia School

Школа св. Софії. Мали велику приємність бачити гарну картину, коли до Собору Успення Присвятої Богородиці під'їзжали автобуси один за одним з школи св. Софії. Діти один за другим йшли до церкви на святочне Йорданське Богослуження і освячення води. А друга несподіванка для дітей була, коли вони побачили гостя Преосвященного Владика Кир Стефана. Наповнилась повна церква дітей, які своїми голосочками колядок величали Народження і Хрещення Ісуса Христа. Владика Кир Стефан Хмільяр в сослуженні о. настоятеля, і декана Романа Паньківа, о. Романа Триноги, о. Стефана Дідура, о. протодиякона Нестора Юрчука і диякона Мичел Кіти, Вівтарної дружини, Дівчат світлоносиць величаво і святочно відправляли Божественну Літургію. По прочитанню Євангелія о. парох Роман Паньків в імені отців, дітей, учителів і дерекції школи св. Софії привітав Владика Кир Стефана і попросив до святочного слова привіту і Єпископського Благословення. Преосвящений Владика мав дуже змістовну і повчальну проповідь, а після уділив їм своє батьківське духовне Єпископське Благословення. Після Богослуження отці благословляючи дітей давали фляшечки з освяченою водою. Діти з радісними усмішками і співом колядок поверталися назад до школи.



St. Sofia School It was a great pleasure, and a picture to be seen, as the busses from St. Sofia school started arriving, one after another, at our church for the school's traditional Feast of Jordan Divine Liturgy and blessing of water. Upon their arrival in the church the children had the pleasant surprise of seeing that His Excellency Most Rev. Bishop Stephen Chmilar came to celebrate the Liturgy. The church soon filled with children, who with their angelic voices sang carols to celebrate the birth and baptism of Jesus Christ. Co-celebrating with Bishop Stephen were our administrator Rev. Dean Roman Pankiw, Rev. Roman Trynoga, Rev. Stefan Didur, Rev. Protodeacon Nestor Yurchuk, and deacon Mitchell Kita with the help of our Altar boys and Candlebearers. After the reading of the Gospel, Rev. Roman Pankiw greeted our Bishop Most Rev. Stephen in the name of our parish priests, the children, teachers and administration of St. Sofia school, and asked His Excellency to address them. Bishop Stephen gave His fatherly blessings and a very special homily to the children. After the Liturgy, the children received individual blessings and a bottle of Holy water to take home with them. With newly uplifted spirits and to the sound of Christmas carols on their lips the children returned to school.



Spiritual and Religious Care and Health Information Privacy

Ontario Conference of Catholic Bishops to Chaplaincy Contacts in Dioceses

Attached you will find a statement prepared by the Ministry of Health on the ways in which chaplains can access information about patients of their religious group in health care institutions. This document is part of the "toolkit" concerning the Privacy of Personal Health Information Act sent to all health care institutions by the Ontario Hospital Association.

Spiritual and religious care is an important aspect of the programs and services that hospitals make available to patients. Indeed, accrediting bodies recognize that a patient's spiritual needs should be considered in determining the appropriate care for the patient (e.g., Canadian Council on

Health Services Accreditation (1999)). In order to deliver such programs and services, hospitals often need to use personal health information about patients and disclose that information to others. The Personal Health Information Protection Act, 2004 (PHIPA) includes provisions that support the information exchanges that are necessary to deliver such programs and services while respecting the privacy of patients.

Collecting information about a patient's religious affiliation

Hospitals may collect information about a patient's religious affiliation in a variety of ways. For example, a hospital may choose to request information about the religious affiliation of a patient as part of the information that a patient provides

at time of admission. A patient may provide the information orally to an agent of the hospital, such as an admitting clerk, or in writing by including the information on a form.

Using information to deliver spiritual and religious care programs within hospitals

Many hospitals have programs to provide patients and their families with spiritual or religious care. The program may include, for example, visits from hospital staff or volunteers, such as: chaplains; clergy; trained lay spiritual care visitors; faith group leaders; or other spiritual or religious care providers. The program may also include such activities as the provision of appropriate religious services to a patient or arranging a visit from a representative of the patient's religious organization.

Where a hospital has such program in place, the hospital may use a patient's personal health information without the consent of the patient for the purpose of delivering the program to the patient. [s. 37(1)(c)] This use of the patient's personal health information may include providing the information to an agent of the hospital, such as spiritual care visitor or chaplain. For example, a hospital may use information about the patient's religious affiliation by providing the information to a spiritual care visitor who volunteers with the hospital for the purpose of arranging a visit with the patient, or a staffperson.

Disclosure of information to religious organization based on implied consent

A hospital may rely on an individual's implied consent to provide a patient's name and location in the hospital to a representative of a religious organization where:

- the patient provided information about his/her affiliation to the religious organization to the hospital; and
- the hospital has offered the patient the opportunity to withhold or withdraw his/her consent to provide the information to the religious organization but the patient has not done so. [s. 20(4)]

To provide a patient with this opportunity to withhold or withdraw consent, a form on which a patient records his/her religious affiliation, or the agent of the hospital to whom a patient provides the information, for instance, could make it clear that the hospital may provide the patient's name and location in the hospital to a representative of the religious organization, unless the patient withholds or withdraws his/her consent by indicating to the hospital that he/she does not want that information to be provided. Alternatively, the hospital may notify patients of the opportunity to withhold or withdraw consent as part of a broader notice that a hospital develops to inform patients of the hospital's information practices.

Where a patient does not withhold or withdraw his/her consent to the hospital's provision of the patient's information to a representative of the religious organization with which the patient is affiliated, the hospital may rely on the patient's implied consent to provide this information to the representative of the appropriate religious organization. For example, a representative of a religious organization may work outside a hospital but attend at the hospital weekly to visit patients. Upon or prior to the representative's arrival, on the basis of the patient's implied consent, the hospital may disclose to the representative the names and room numbers of the patients who have indicated that they belong to the representative's religious organization.

In some instances, a hospital may have information about a patient's religious affiliation, but may not be able to offer the patient the opportunity to withhold or withdraw his/her consent to provide the information to a representative of the applicable religious organization. For example, a hospital may not have this opportunity when admitting an unconscious patient. In such instances, PHIPA does not permit the hospital to disclose this information about the patient's religious affiliation to a representative of the applicable religious organization on the basis of the patient's implied consent.

Disclosure of information to religious organization based on express consent

Whether orally or in writing, a patient may expressly indicate to a nurse, chaplain or other member of a hospital's team that he/she would like the hospital to communicate to a representative of a particular religious organization on the patient's behalf, for example, to arrange a visit. Depending on the circumstances, such a request may constitute or lead to the patient's express consent to the hospital's disclosure of the patient's personal health information to the religious organization.

Substitute decision-makers' consent on behalf of patients

Where a patient's substitute decision-maker is available, the substitute decision-maker may consent to a hospital's disclosure of personal health information to a religious organization on the patient's behalf. [s. 23] A parent of a child, for instance, may indicate to a nurse that he/she would like a representative of a religious organization to visit his/her child and ask the nurse to communicate with the hospital's chaplain about coordinating the visit.

Information about a patient's location and health status

Where a representative of a religious organization is aware that a particular individual is a patient in a hospital, the hospital may disclose certain information about the patient to the representative at the request of the representative, in the same way that the hospital may disclose such information to others. The hospital may disclose information to the effect that the individual is a patient in the hospital, information about the individual's general health status (e.g., described as critical, poor, fair, stable or satisfactory), and the location of the individual in the facility. The hospital may disclose this information without the consent of the individual, provided that the hospital offers the individual the option, at the first reasonable opportunity after admission, to object to such

disclosures, and the patient has not made such an objection. [s. 38(3)] A hospital may provide a patient with the option to make the objection, for example, through forms that the individual completes, discussions with the patient, or notices in the patient's room.

Through effective communication with religious organizations in its community and hospital staff and volunteers, a hospital can both respect the privacy of its patients in accordance with PHIPA and ensure the availability of spiritual and religious care programs to its patients.



From the Chancery

Reminder

All visiting priests are to report to the chancery office before asking to concelebrate at the parishes of the eparchy. It is the responsibility of the pastors to make sure that the proper procedures has been followed regarding this matter.

Sincerely in Christ,

Rev. Roman Lobay, Chancellor



Please Pray for:

Rev. Joseph Krupp

Rt. Rev. Andriy Chirovsky

Rev. Stephan Komarnicky

Rev. Jaroslaw Lazoryk

Rev. Victor Soroka, OSBM

Rev. Bohdan Winnicki's father, who is ill in Poland.



Appointments

Rev. Roman Lobay, Pastor of St. Nicholas Parish

Rev. Bohdan Choly, Eparchial Youth Director



Obituary

Rev. Ihor Chabursky

We are saddened to announce the passing of Reverend Fr. Ihor Chabursky in Kitchener on Thursday, December 22, 2005.

“Give eternal rest to your servant among your saints, O Christ!”

Поручаємо душу бл.п. о. Ігоря Вашим ласкави молитвам.

Вічна Йому Пам'ять!



Marriage Preparation 2006

The Eparchy of Toronto & Eastern Canada promotes Marriage Preparation Sessions. Our aim is to promote marital skills to a better and more fulfilling marriage through discussion, role playing, sharing, getting to know your partner and yourself.

When? - weekend of April 7 - 9, 2006

Where? - Mt. Mary Retreat Centre

437 Wilson St. E., Ancaster, Ontario, L9G 3K4
905-648-4485

Facilitators: Fr. Bohdan Winnicki, Councillor - Individual & Family Therapy, C.A.P.P.E.
Oksana Loza, Councillor - Individual & Family Therapy, C.A.P.P.E.

Cost: \$225 per person (accommodations & meals included)

Register before March 31, 2006



Letter of Thanks

Most Reverend Steven Chmilar, D.D
Eparch of Toronto and Eastern Canada

February 14, 2006.

Glory to Jesus Christ!

Your Excellency,

Some time has now passed since the untimely and unexpected death of Fr. Bill. As I reflect on the tributes paid to him by your Excellency and Eparch Emeritus, Bishop Cornelius, Fr. Bohdan Bilinsky and Fr. Roman Lobay in your homilies and the publication, “The Good News”, I cannot be thankful enough for the support these words have been to myself and my family during these challenging times.

I wish to thank all the clergy who concelebrated the Parastas services and those that concelebrated the 40th day commemorative liturgy. Your attendance was a public declaration of the respect and the high regard you had for Fr. Bill. This too has been a source of comfort and support to the family as well as to the larger community that keeps a watchful eye on how well “one of its own” is respected. Fr. Bill’s passing provided an excellent opportunity to show the community the solidarity of the clergy and the communities of the faithful they represented. As well, thank you for all the letters, emails, phone calls and the many liturgies offered for the repose of his soul. The family realizes all clergy could not attend, but we know that all were present in spirit. The services were serene, peaceful and uplifting. I also thank Fr. Roman Galadza for leading the clergy and people in community singing as well as the St. Demetrius Choir for their beautifully sung responses during the liturgy.

I would also like to thank Fr. John Tataryn for opening up the doors of St. Demetrius. Many of the parish organizations were involved in ensuring that the clergy and faithful were well tended to. The family is grateful that the liturgical services and tryzna were at St. Demetrius. Fr. Bill served the community for many years and was considered a “favoured son” by many. This was attested to by the outpouring of donations in his honour to the construction of the “Sunshine Room” on the 4th floor of the Ukrainian Canadian Care Centre. The room will be dedicated in his honour of his name. As well, the family has given permission to use Fr. Bill’s name for fundraising purposes dedicated to the completion of the 4th floor. The family hopes that funds will be raised to construct a solarium off the Sunshine Room so that the 4th floor residents will be able to have a touch of the outdoors all year round. It would appear that Fr. Bill is still at work.

Your Excellency, it is evident that your vision for the Eparchy was grounded in gospel values and this was Fr. Bill’s dream as well. He looked forward to working with you and all the clergy and their parishes in the Eparchy. His work is what gave him a sense of purpose. Thank you for giving him the opportunity to serve in a manner that offered him completeness. And thank you to all the clergy who helped to lead along the way and to make the journey easier to travel.

I would hope that the work begun by Fr. Bill not be in vain and that clergy support you in your pastoral work and assist you in fulfilling the vision you have for the Eparchy of Toronto and Eastern Canada.

God bless all.

Respectfully yours,

Helen Bochar



Photos from the Bishop's Levee



