



Ukrainian Rite Bimonthly  
November/December 1995

\$2.00

# Beacon



*"Glory to God in high heaven  
peace on earth to those on whom His  
favor rests"*

*(Luke 2, 14)*

## **Христос Родився! Christ Is Born!**

On the occasion of the Birth of Our Lord and Savior Jesus Christ,

### **the Beacon Greet**

Our Most Rev. Major Archbishop Cardinal Myroslav Ivan  
Lubachivsky,  
all the Bishops of the Ukrainian Catholic Church,  
the Very Rev. Isidore Patrylo, OSBM, Superior General of the Basilian  
Order of St. Josaphat,  
all the Provincial Superiors of the Basilian Order,  
all the Ukrainian priests and religious lay brothers,  
the Sister Servants of the Mary Immaculate,  
the Sisters of St. Basil the Great,  
the Ukrainian Sisters of St. Joseph,  
all the faithful of the Ukrainian Catholic Church,  
our subscribers and readers.

We ask Jesus Christ to bless all of you with the choicest of His blessings.

We pray and ask the King of Peace to bring peace to all the nations  
engaged in warfare,

to bring peace to all our homes,

to bring peace to those parents whose children have lost their way,  
to bring peace to all those whose health is failing, to the bedridden,  
and to all the youth and children who are experiencing the difficulties  
of growing up in today's complicated, fast moving society,  
to the lonely and forgotten, the orphans, the hospitalized and the  
imprisoned.

May Jesus Christ come to each one of us at Christmas time and be  
born once again in our hearts!

## **Христос Родився! Christ Is Born!**

---

**Cover:** Icon of the Nativity of Jesus Christ, Immaculate Conception  
Ukrainian Catholic Cathedral, Philadelphia, Pennsylvania.





# Beacon

Ukrainian Rite

Bimonthly

Volume 29 No. 6

November/December 1995

**Editor:** Ignatius Holowaychuk, OSBM. **Editorial Assistant:** Victoria Hunchak, SSMI. **Art Consultant:** Ruth Aney, SSMI. Send all correspondence, materials for art publication, books for review, and periodicals to the editor at: **952 Green Valley Crescent, Ottawa, Ontario, Canada K2C 3K7, Tel: (613) 723-1673, Fax (613) 723-1673.**

**Business Manager:** Damien Weleschuk, OSBM. **Tel: (416) 234-1212, Fax (416) 234-1213.** Send orders for new or renewed subscriptions, and all correspondence about subscriptions, undelivered copies, and changes of address to the address at the bottom of the page.

- |   |                                 |
|---|---------------------------------|
| 2. Editorial: Need for Holy Families  | <b>Fr. I. Holowaychuk, OSBM</b> |
| 4. Church News  |                                 |
| 14. Ukrainian Digest  |                                 |
| 23. The Festive Holy Day of the Birth, in the Flesh, of our Lord God and Saviour Jesus Christ                           | <b>Fr. B. Dribnenky, OSBM</b>   |
| 27. My Christmas Pledge   | <b>Author Unknown</b>           |
| 28. Reflections   | <b>Sister B. Sereda, SSMI</b>   |
| 29. The Priestly Dignity Is Great, But So Is the Burden   | <b>Fr. E. Richlark, OSBM</b>    |
| 30. Why In The Liturgy People Strike Their Breast When They Ask For Forgiveness   | <b>Msgr. V. P. Bozyk</b>        |
| 31. Christ Is Born  | <b>T. V. Lozynsky</b>           |
| 32. Celebrating the 400th Anniversary of the Union of Berestia and the 350th Anniversary of the Union of Uzhorod-Part 2 | <b>H. Porochiwnyk</b>           |
| 37. The Release of Metropolitan Josyf Slipij From 18 Years of Imprisonment in Soviet Prisons                            | <b>Fr. J. Denischuk, CSsR</b>   |
| 41. God Communicates Now, And Evidently Through Nature If He So Chooses   | <b>E. Bayda Stecyk</b>          |
| 45. Metropolitan Veliamyn Rutsky (Part 3)   | <b>Fr. I. Nazarko, OSBM</b>     |

**BEACON is published bimonthly by the Order of Saint Basil the Great in Canada, at the Basilian Press, 265 Bering Ave., Toronto, Ontario, Canada, M8Z 3A5. Subscription Rate: \$12.00 yearly; \$2.00 per copy. Second class mail registration number: 1379. ISSN 0382-6384.**

**NOTE:** The editor reserves the right to select and position submitted articles.

## Need For Holy Families

As we celebrate the Birth of Our Lord and Savior Jesus Christ, once again we pray that the peace of Christ might reign in the hearts of all people. Christmas is a family feast day. It is a time when members of the family gather to celebrate together the Nativity of Son of God. Having made their peace with God and with one another by meeting Jesus Christ in the sacrament of Penance, they complete and perfect their Christmas celebration by taking part in the Christmas Divine Liturgy. A feeling of joy and happiness fills their hearts as they receive Jesus Christ in Holy Communion. The source of this Christmas joy and happiness is the knowledge that they have faithfully fulfilled their duties to God and to one another throughout the entire past year.

Families today need the example of holy families. We want our family to be a holy family. But because human nature has suffered a disorder due to Original Sin, we are not free of sin, suffering and trial. It is therefore a struggle to remain confirmed in good. For the family to be holy, to remain confirmed in good, especially in these days when the traditional concept of the family is being attacked, the encouragement and example of a model family is required. The model family for every Christian family is the Holy Family, the family of Joseph, Mary and Jesus.

The example of the Holy Family teaches us that it is possible for families to become holy. It teaches us the importance of placing our lives in the hands of God. It teaches us to place our confidence in God and accept the plans of Divine Providence. It teaches us that God helps those who help themselves.

After Christ's birth, King Herod sent his soldiers to destroy the child Jesus because he feared that the new born King would be a contender for his throne. An angel of the Lord warned St. Joseph in his sleep of the impending danger and commanded him to take Mary and the Child Jesus and flee to Egypt.

Faced with a similar situation, we probably would have many doubts, many different and "better" solutions to the problem. The angel's solution was that much more difficult because the contemporary means of transportation did not exist at the time of Christ's birth. That trip by night through the desert was a difficult and dangerous one for the Holy Family. We are tempted to suggest that avoiding the dangers of such a trip might be a better option. And we would be thinking in purely human terms. We would be doubting the goodness and wisdom of God.

And what did St. Joseph do? Holy Scripture says: "Joseph got up and took the child and his mother and left that night for Egypt." (Matthew 2, 14) It must have been a great inconvenience - getting up at night, not having



time to prepare adequately and starting out on a journey by night, into a foreign land and unknown circumstances, Joseph on foot leading Mary holding the child in her arms and sitting on a donkey as depicted in many holy pictures. But neither Joseph nor Mary raised any objections. Obedient to the angel's command, they fled to Egypt. They had no way of knowing how it all would turn out. The only assurance and comfort they had was the knowledge that God, Who saved the child from Herod's soldiers, would let no harm come to them.

How often does it happen that when family difficulties arise, we begin to have doubts concerning God's goodness and question the dictates of His providence. We forget that our lives are in God's hands and that God will not allow anything to work against our spiritual good. He will not allow us to be tempted beyond our strength, but will give us the strength to deal with our difficulties and crosses.

Today, more and more couples, when faced with marital problems opt for divorce. Divorce is simply not a solution to family problems. It is true that in some grave cases of mental or physical abuse, separation is warranted. But in the majority of cases, the solution is faithfulness to God and to the marriage commitment. Creating a holy family is the best solution to all marriage problems. In the holy family, the members of the family have respect for one another, are patient and kind to one another, are forgiving of offenses. Patience, kindness, forgiveness can help not only solve many marital problems, but also prevent them from occurring.

Creating a holy family requires not only that members of the family cooperate with the graces they receive but also that they put forth the effort necessary to sanctify themselves. Divine Providence saved the life of the child Jesus. But in saving Christ's life, effort was also required of Mary and Joseph.

The first step in creating a holy family is desiring it. The desire then turns into action as the members diligently work towards forming a holy family. And they have prayer, the sacraments and the Divine Liturgy to help them! There are many married couples living holy lives. Pope John Paul II has asked us to find married couples who have led holy lives, died in the state of sanctifying grace and to propose them for canonization. One such couple is the former Governor General of Canada, Georges Vanier and his wife Pauline. Mr. Vanier had a chapel built in his residence. There he spent much time in prayer. When he was in office, Georges and his wife made it a point to take part in the Divine Liturgy every day. The holiness of their lives is also reflected in their children. Jean Vanier founded the L'Arche programs throughout the world. Their daughter Therese is a doctor and works with the poor.

May the joy, peace and happiness of Christmas remain with all of you during the Christmas season and throughout the whole New Year

# Church News

---

## Vatican's Position on Women's Issues

**Progress** - The Vatican has held a press briefing to present its stand on women's issues at the Beijing UN Conference. The text was released to the world September 4, the first day of the conference. In part, it reads:

"The Holy See wants the Conference in Beijing to be an occasion for reflection, and above all, to take operative decisions that promote the dignity, the rights and the holistic development of women....

"The draft of the Platform for Action of the Preparatory Document is a basis of discussion for the Conference on women. It is alarming that more 50 percent of the text has not obtained a consensus and goes to Beijing in brackets...."

"Men and women enjoy the same identical dignity. The dignity of women is prerequisite to any recognition on the part of the State.... Only the particular attention of the Conference to the inalienable dignity of each woman can avoid discrimination founded on 'pragmatic' reasoning" ....

"The family is the fundamental unit of society. For this reason there needs to be special protection of it by society. This fact has been recognized and emphasized in international documents on human rights up to the present time....

"In the Platform for Action there is an alarming tendency to speak of the family solely in negative terms. Instead of underscoring the duties of the State regarding the family and of discussing more adequate family policies, there is an almost conscious non-advertence to the crucial, social importance of the family. In contrast to the document approved at Cairo (1994), which has a section on the family, it is alarming that the preparatory Document for Beijing does not include any chapter on the family. The absence in the Document or practically any consideration of the role and work of woman in the family arouses suspicion....

"Access to education, on all levels, is a pivotal in the liberation and promotion of women... Education is the road that averts poverty. The Holy See cannot help but cite in this area its own experience, down through the centuries and still active today in more than 300,000 social welfare institutions worldwide, many of these specializing in the education of women of all cultures and religions.

"The ideological imbalance present in the platform for Action is more evident in the chapter devoted to health. The document gives preference to sexually transmitted diseases of those which refer to reproduction. These represent only a part of woman's health problems.



Other diseases, such as tropical ones - which each year become more contagious and cause more deaths than sexually transmitted diseases - are not given serious consideration....

"The unbalanced emphasis in the chapter on so-called 'reproductive rights,' 'safe sex' and 'safe abortion' runs the risk of altering the aim and the sense of this Conference. While the official theme of the Conference is 'action for equality, development and peace,' it has already been presented as a conference 'on the rights of women and their reproductive health.' This reduction again penalizes the interests of the majority of women...

"Abortion is not a problem uniquely concerning women; it involves also men and society. Surprisingly, this aspect is absent in the Platform for Action...

"At Cairo and at Copenhagen the recommendations to governments were approved, according to which services to minors and adolescents have to be offered and carried out. 'In accordance with the Convention of the Rights of the Child and in recognition of the rights, duties and responsibility of the parents and of other persons responsible for minors.' Some Western States seem to have changed their opinion on this point, now finding it difficult to affirm in the Beijing Document the very commitment made only six months ago at Copenhagen."

## **Search for Married Couples Worthy of Sainthood**

**Catholic Trends** - The Vatican is looking into the church's past to find married couples worthy of sainthood because they are needed as "convincing examples" in this era when marriages are under heavy burdens, said Msgr. Helmut Moll, writing in the Vatican newspaper *L'Osservatore Romano*. Moll, an official of the Vatican's doctrinal congregation and a consultant to the Congregation for Sainthood Causes, said Vatican officials are sure such couples exist, but it is up to local churches to promote their sainthood causes. "We mean two people whose love never faded, whose promise of mutual fidelity was never broken and who unmasked such false solutions as 'trial marriage' or 'limited marriage,'" he said. The majority of such couples "live hidden lives," he said. "Most of them avoid the glare of public opinion." He noted that some married couples already figure in the church's list of saints, usually martyrs.

## **Women in Church Life**

**The Catholic Register - Castel Gondolfo, Italy (CNS)** - Pope John Paul II has called on the church to support women's participation in church life through a variety of existing ecclesial activities. While the priesthood is reserved to males, the Pope said Sept. 3 women

should be involved in church consultation and decision-making "without discrimination."

He made the remarks during a Sunday blessing the day before the start of the Fourth World Conference on Women in Beijing, at which the Vatican delegates were mostly women.

"Today I am appealing to the entire church community to favor in every way women's participation in its internal life."

This means taking advantage of the existing roles open to women, including service at the altar, pastoral and administrative councils, diocesan synods and particular councils, and various church institutions, curias and tribunals."

He pointed out that women are sometimes entrusted with the pastoral care of parishes where there is a clergy shortage. This role does not include ministerial tasks reserved to the priesthood.

### **Women In Politics**

**The Catholic Register - Castel Gondolfo, Italy (CNS)** - Politics can benefit from the presence of more women, especially when peace is at stake, Pope John Paul II said.

The growing number of women running for office and winning elections "is a process to encourage," the Pope said Aug. 27 during his midday Angelus address.

"Politics, which is aimed at promoting the common good, should

take advantage of the complementary gifts of men and women," he said in the address, part of a series of talks on topics related to the Sept. 4-15 UN Fourth World Conference on Women. But there should be no expectation of "miracles" from politics just because more women are becoming involved, Pope John Paul said. "The quality of politics is measured by the authenticity of the values which inspire them, as well as by competence, commitment and the moral consistency of those who dedicate themselves to such an important service," he said.

### **New Catechism for U.S. Eastern-rite Catholics**

**Catholic Trends** - The first volume of a three-volume catechism for U. S. Eastern-rite Catholics has been published by the Eastern-rite bishops of the United States. Called "Light for Life," the catechism has the same official weight for Eastern Catholics as the "Catechism of the Catholic Church" has for Latin-rite Catholics. Volume 2 and 3 will focus on liturgical traditions and the faith life of the believer. The second volume will be released in about a year, the third in about two years. Volume I, "The Mystery Believed," is available from God With Us Publications, Box 99203, Pittsburgh, PA 15233; phone: 412-771-9119.



## Youth Pilgrimage Draws Many

**Progress - Vatican City** - In his Erosion linkup from the Valley of Montorso near Lareto, Italy, where he addressed 500,000 young people gathered here for European Youth Pilgrimage, the Pope said: "You are in the spring of life, you are blossoming trees called to become laden with fruit...."

Despite its problems, this is an extraordinary time when each one of you should know how to assume fully your own personal and social responsibilities."

Six European cities were linked up: Belfast, Ireland; Paris, France; Santiago de Compostela, Spain; The Hill of the Crosses, Lithuania; Dresden, Germany and Sarajevo, Bosnia-Herzegovina, while 12 national televisions covered the meeting. 454 accredited journalists were present.

"You must not forget what your roots are. The tree which wishes to grow and bear fruit must use its roots to draw nourishment from good soil. Young people of Europe," Pope John Paul went on, "the Gospel is the soil in which to place the roots of your future."

Vatican Information Service

## Coadjutor Archbishop for San Francisco

**Catholic Trends** - Archbishop William Levada of Portland, Ore., was named coadjutor archbishop and eventual successor to Arch-

bishop John Quinn of San Francisco. An announcement in San Francisco said Quinn asked Pope John Paul II for a coadjutor last January. Quinn received approval in April and submitted a list of candidates. "Prominent on this list was Archbishop Levada," the announcement said. Levada, 59, has been a bishop since 1983 and head of the Archdiocese of Portland since 1986. He is a former official of the Vatican Congregation for the Doctrine of the Faith. Quinn, 66, a bishop since 1967, has headed the Archdiocese of San Francisco since 1977. Quinn is a former president of the National Conference of Catholic Bishops...

.. "I was appointed a bishop at the age of 38," Quinn said. "I have served as a bishop for almost 30 years. In these turbulent times no corporate CEO or university president remains under the pressure of office anywhere near that length of time." He added, "Actually, I have thought of retiring for many years." The announcement gave no specific date for Quinn's retirement but indicated it could come by next spring.

## Archbishop Resigns

**Catholic Trends** - Archbishop John Roach's resignation after 20 years as archbishop of St. Paul and Minneapolis has been accepted by Pope John Paul II. Archbishop Harry Flynn, 62, coadjutor archbishop for the past 18 months,

automatically succeeds him in the Midwest archdiocese of nearly 700,000 Catholics. Roach is 74. He was president of the National Conference of Catholic Bishops from 1980-1983.

### **English Scripture Translation Unacceptable**

**The Catholic Register - Washington (CNS)** - U. S. bishops have been warned that a new inclusive language Scripture translation published Sept. 11 by Oxford University Press is "a distortion of the inspired Word of God."

"The editors of this volume have done a great disservice to biblical scholarship and the need for a balanced use of inclusive language", a Sept. 5 memo said.

The text at issue translates New Testament references to God the Father as "Father-Mother" and changes "son" to "child" or "the human one" when referring to Jesus. Edited by a panel of U. S. Protestant scholars, it is called *The New Testament and Psalms: An Inclusive Version*.

Bishop Donald W. Trautman of Erie, Pa., chairman of the bishops' Committee on the Liturgy and author of the memo, called the text "a most irresponsible translation that offends the doctrine of the church and revealed truth of Father, Son and Holy Spirit."

"This new English translation eliminates all references to God the Father," he told the bishops. "The

Lord's Prayer begins 'Our Father-Mother in heaven.'"

He called the Oxford version "not so much a translation as a rewrite based on contemporary political and social ideologies."

"This is a rewriting of the Scriptures. It is not the Bible. It's irresponsible," Trautman said.

### **Queen Elizabeth to Attend Service in a Catholic Church**

**Catholic Trends** - Queen Elizabeth II, head of the Church of England, will attend a service in a Catholic church for the first time, she announced. Cardinal George Basil Hume of Westminster invited the queen to an ecumenical service marking the 100th anniversary of Westminster Cathedral Nov. 30. The service will include hymns and prayers, but not a Mass. "It is the first time the queen has been to full service at a Catholic cathedral or church," a palace spokesman said.

### **Women Must Be Allowed to Develop their Potential**

**Catholic Trends** - "Situations in which women are prevented from developing all of their potential and from offering the richness of their gifts are to be considered profoundly unjust not only to women themselves, but to all of society," Pope John Paul II said July 23 during his Angelus address at Castel Gondolfo, the pope's summer residence. His remarks were part of a



series of talks in preparation for the U.N. World Conference on Women this September in Beijing. "Without the contribution of women, society is less alive, culture is less rich and peace is more insecure," the pope said.

### **Permanent Deacons**

**Catholic Trends** - Development of a directory on permanent deacons - their selection, spirituality and ministry - will be the focus of the Vatican Congregation for the Clergy's fall plenary session. According to the new edition of the Vatican's Statistical Yearbook of the Church, which gives figures through the end of 1993, the church worldwide then had 20,456 permanent deacons. More than half of the world's permanent deacons were ordained in U. S. dioceses. To prepare for its fall meeting, the Vatican clergy congregation sent questionnaires to the world's bishops. Archbishop Crescenzo Sepe, secretary of the congregation, said early this month (August) that more than 1,300 dioceses - almost half the total - had responded. The deacon is neither a "major layman" nor a "minor priest," Sepe said in an interview with the Italian newspaper *Avvenire*. He said, "The sacramentality of the diaconate and its state within the church is a question that must be examined more in depth."

... The Vatican's yearbook says that at the end of 1993, 349 of the

world's parishes were entrusted to deacons; 131 to religious brothers; 1,068 to religious women; and 1,614 to lay people. (In 1978, by contrast, 81 parishes in the world were entrusted to permanent deacons; 43 to religious brothers; 464 to religious women; and 458 to lay leaders.) But the Vatican statistics show the number of diocesan and religious-order priests diminishing by just 76 from the previous year. The yearbook reports a total of 404,560 diocesan and religious-order priests around the world. The yearbook reports a worldwide Catholic population of almost 965 million - an increase of 6.3 million over the previous year. The Vatican Secretariat of State estimates the number of the world's Catholics to be 4.5 million higher than reported because the yearbook's figures reflect information provided by dioceses and other church jurisdictions, some of which operate under circumstances that make reporting difficult. The five nations with the most Catholics are: Brazil, 132.5 million; Mexico, almost 87 million; Italy, slightly more than 55.7 million; the United States, 55.7 million; the Philippines, 55 million.

### **Coadjutor for Bishop Garcia**

**Western Catholic Reporter** - The executive secretary of Mexico's bishops' doctrinal commission said a coadjutor was assigned to Bishop Samuel Ruiz Garcia because Ruiz

was inattentive to his pastoral duties. Father Flaviano Amatulli said a decision was made at the Vatican to "balance" the pastoral role of the church in San Cristobal with the naming of 50-year old Bishop Raul Vera Lopez as the coadjutor. Vera has the right to become head of the diocese when Ruiz leaves office or dies. Amatulli said non-Catholic churches have spread in the San Cristobal Diocese as a result of Ruiz's "inattention" to his pastoral duties and the influence of liberation theology among the diocesan pastoral team.

### **Ex-Anglican Clergyman Ordained**

**Western Catholic Reporter** - John Gordon Jolliffe, a married man and former Anglican clergyman, was ordained to the priesthood July 2 by Vancouver Archbishop Adam Exner at the Seminary of Christ the King in Mission, B.C. Jolliffe studied for two years at Newman Theological College in Edmonton before applying to be ordained. He grew up in North Vancouver and in 1981 was ordained for the Anglican Diocese of the Caribou, based in Kamloops. The following year he married his wife Barbara. They have two children, Matthew and Sarah. Exner met the Jolliffes in Winnipeg, where John was serving as a military chaplain, and in August 1990 the archbishop received the couple into the Catholic Church. Jolliffe expects

to continue working as a military chaplain until his retirement from the military.

### **Shroud of Turin To Be Displayed**

**The Catholic Register - Turin, Italy (CNS)** - The Shroud of Turin, believed by some to have been the burial cloth of Christ, will be publicly displayed in 1998 and the year 2000.

Archbishop Giovanni Saldarini of Turin, where the shroud is housed, said the two exhibits were approved by Pope John Paul II, who is expected to visit the northern Italian city during the 1998 showing.

The shroud, a 14-foot linen cloth bearing the image of a man, has been the subject of much debate and scientific testing. In 1988, experts using carbon-14 testing on pieces of the cloth concluded it was a medieval counterfeit.

Other church officials, including Saldarini, have pointed out that no conclusive scientific explanation has yet been offered for the photonegative image contained in the cloth. The image bears signs of wounds that correspond to the Gospel accounts of Jesus' suffering during His crucifixion.

The shroud, owned for centuries by the House of Savoy, the Italian royal family, was willed to the Vatican in 1983. The Pope accepted the gift but let it in the custody of the archdiocese of Turin.



## **Male-Female Differences - a Gift From God**

**The Catholic Register - Beijing (CNS)** - Mother Teresa of Calcutta urged delegates to the UN women's conference to recognize the differences between men and women as a gift from God. "All God's gifts are good, but they are not all the same," said a message from the founder of the Missionaries of Charity released Sept. 11. God created all people to love and to be loved, she said, but God also created man and woman to be different. "A woman's love is one image of the love of God, and a man's love is another image of God's love," she said in the message distributed by Guatemalan delegates Mercedes Arzu Wilson, president of Family of the Americas. "Woman and man complete each other, and together show forth God's love more fully than either can do alone."

## **Clinton Talks to Catholic Editors**

**The Catholic Register - Washington (CNS)** - Often the target of criticism from organizations such as the Christian Coalition, U. S. President Bill Clinton told a group of Catholic newspaper editors that deep religious convictions are an appropriate basis for political activism. "I suppose I've been the most explicit and consistent defender of the right of people of religious convictions to also be public citizens and be active in the

political process," Clinton said in a round-table interview with 18 editors from around the country Sept. 15. Among more than a dozen topics covered, Clinton also talked about U.S.-Vatican relations. "People come into the political arena motivated by all kinds of things, but I think there is no higher motivation than to seek to be on God's side in your life," he said in response to a question about the role of the religious right during the 90-minute White House session.

## **Catholic Movie Review Line Debuts in U.S.A.**

**Sower - Washington (CNS)** - The Catholic Communication Campaign launched a nationwide toll-free movie review line Sept. 6. The number is (800) 311-4222. The line offers reviews of six current top-grossing movies plus a recommended "video of the week" selected by the U.S. Catholic Conference Office for Film and Broadcasting. The reviews are capsule plot and content summaries and will include the USCC classification, Motion Picture Association of America rating, and a brief description of material viewers might find offensive. The Office for Film and Broadcasting usually reviews four new movies each week, so the menu of movies on the review line is likely to change completely over any two-week period. The reviews are written by

Henry Herx, director of film and broadcasting office, and Gerri Pare, a staff member of the office. Herx in 1962 was the founding director of the Archdiocese of Chicago's Center for Film Study, which was later affiliated with the National Legion of Decency. In 1965, the Legion of Decency was renamed the National Catholic Office for Motion Pictures and became part of the USCC. Herx joined the office's New York staff in 1968 and it was renamed the Office of Film and Broadcasting in 1969. He has taught film courses at Fordham and DePaul. Herx is the editor of "The Family Guide to Movies and Videos," which offers capsule reviews of 7,500 movies now on video. Ms. Pare, before joining the USCC, was director of promotion and publicity for MCA TV, and once worked on the film department of the Museum of Modern Art in New York.

### **Aging Clergy In Canada**

**Catholic Trends** - Canada will have fewer than 3,000 priests under the age 65 by the turn of the century, according to a new study conducted by the Canadian bishops' Commission for Relations With Associations of Priests, Religious and Laity. It showed that in the late 1960s, diocesan priests numbered 9,000; as of 1993, there were 6,318 active diocesan priests throughout Canada. Religious priests active in diocesan pastoral work numbered

4,089 in 1993. The study indicates that the average age of priests has increased steadily, with 42.2 percent of priests over the age of 65 in 1993.

### **Pope to Visit South America**

**Western Catholic Reporter** - Pope John Paul plans to make a week-long visit next February to four Latin American countries, Vatican sources said. The pope will make stops in El Salvador, Guatemala, Nicaragua and Venezuela, the sources said Sept. 12. He has visited each of the countries once previously. Meanwhile, a Vatican official said the pope was already making plans to visit Brazil for a third time in 1997.

### **Auxiliary Bishop E. Moore Dies**

**Catholic Trends** - Auxiliary Bishop Emerson Moore of New York died Sept. 14 at age 57 after a lengthy illness. When he was named a bishop in 1982, Moore became the sixth black Catholic bishop in the nation. Moore's death leaves 11 active black Catholic bishops in the United States today. In 1984, Moore was arrested for civil disobedience after illegally blocking the entrance to the South African consulate in New York to protest apartheid. In an interview after his arrest, Moore said there was a "logical progression" from his statements on apartheid to his act of civil disobedience. "Its a topic about which I



feel very strongly. There has to be a witness of the church in this area," he said.

### **Environment Resource Packet Available**

**Catholic Trends** - A new resource packet to help a parish integrate environmental concerns into its other ongoing concerns is available from the U. S. bishops' Office for Environmental Justice. Titled "Peace With God the Creator, Peace With All Creation, the packet is the second of three the office plans as part of the bishops' response to global, regional and local environmental problems. Included in the packet are homily helps, prayer cards, clip art and brief background papers. To obtain the packet, call 1-800-235-8722.

### **Concerning Deacon Formation**

**Progress** - Archbishop Crescenzo Sepe, secretary of the Sacred Congregation for the Clergy, recently revealed that the Vatican is taking a fresh look at the diaconate. In an interview published in the Italian newspaper *Avvenire*, he said that there is a need for the Vatican to clarify "the sacramentality of the diaconate and its state within the Church."

After surveying the world's bishops for their experiences with the permanent diaconate, reinstated by Pope Paul VI in 1967, and receiving responses from 1,300

bishops, Sepe said the congregation would devote its fall, 1995 plenary session to drafting a directory to govern the selection and formation of deacons.

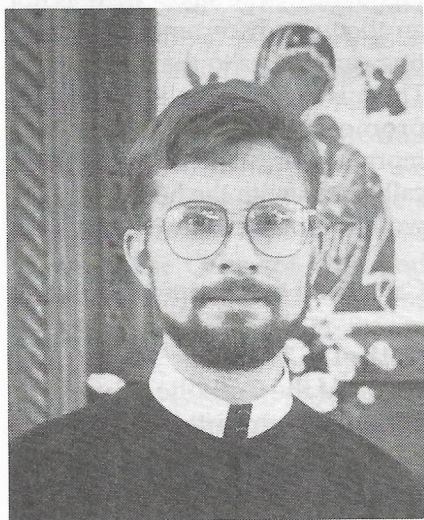
Frequently, Sepe said, "there is not an adequate discernment in admitting candidates to the diaconate ... There is a superficiality in having promoted candidates who are morally, spiritually, or psychologically weak with the hope that they would improve in the future."

### **Catechism on Computers**

**Catholic Trends** - The "Catechism of the Catholic Church for Personal Computers" is expected to be issued this fall in several formats, including a three-language CD-ROM. The U.S. Catholic Conference, licensed to disseminate the catechism in the United States, developed the computer presentation and will offer imprint editions to other publishers. The CD-ROM version, expected to have a suggested retail price under \$100, will feature the full text of the catechism in English, Spanish and French for use on any of three standard computer operating systems: Windows, MS-DOS and Macintosh. Diskette versions are expected to have a suggested retail price of under \$50. Each set of 3.5 inch diskettes will have the text in a single language for use on one of the three operating systems.

# Ukrainian Digest

## Ordination of Father Gregory Hrynkiw, OSBM



His Excellency, Bishop Basil Filevich, Eparch of the Saskatoon Eparchy, ordained Deacon Gregory Hrynkiw, OSBM to the priesthood on August 15, 1995 in St. Mary's Church, Yorkton, Saskatchewan.

Father Gregory, the youngest of three children of Steven and Adline Hrynkiw, was born on November 30, 1966 in Canora, Saskatchewan. After completing elementary school in Canora, he went to St. Vladimir's College in Roblin, Manitoba for High School studies. He also studied at the University of Manitoba and at the University of Brandon.

Father Gregory entered the

Basilian Order in Mundare, Alberta on January 21, 1989. He professed temporary vows on August 6, 1991. He professed his Solemn Profession of vows in Rome on January 1, 1995.

In Rome, Father Gregory studied at the Angelicum University of St. Thomas Aquinas from 1991 to 1993, graduating with a Bachelor's Degree in Philosophy. This past year he graduated in Sacred Theology at the Roman Athenaeum of the Holy Cross (Opus Dei).



(Bishop Severian Yakymyshyn, OSBM with Father Provincial Isidore Dziadyk, OSBM and Deacon Gregory Hrynkiw, OSBM on his left at St. John the Baptist Shrine, July 23. Father Andrew Wach, Rector of Holy Spirit Ukrainian Catholic Seminary is seen behind the Bishop's scepter.)



His Excellency, Bishop Severian Yakymyshyn, OSBM ordained Father Gregory to the subdiaconate on July 22 and to the diaconate on July 23, 1995 in St. John the Baptist Ukrainian Catholic Shrine in Ottawa.

Concelebrating at the Pontifical Divine Liturgy on July 23 were Fr. Provincial Isidore Dziadyk, OSBM, Fr. Cyril Mykytiuk, OSBM, Fr. Ignatius Holowaychuk, OSBM, Fr. Andriy Chirovsky and Fr. Andrew Wach. Deacon Zenon Hentosz and Deacon Andrew Gudz performed the function of deacons. Knights of Columbus formed an Honor Guard. The Parish choir under the direction of Slava Sheciw sang.

A reception in St. John the Baptist parish hall, prepared by the Parish UCWL, followed the Pontifical Divine Liturgy.

Father Gregory celebrated his first solemn Divine Liturgy in his home parish, Sts. Peter and Paul Church in Canora, Saskatchewan. Father Gregory returned to Rome to further his studies in Sacred Theology.

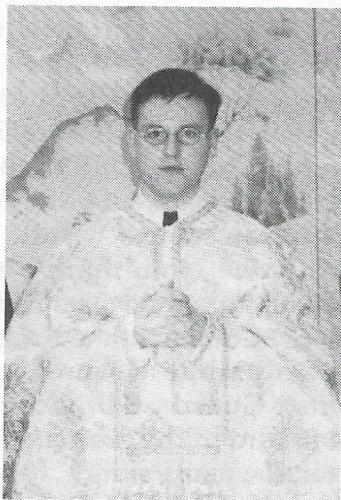
God bless Father Gregory with the choicest of His blessing and the Mother of God always protect him. (Information provided by Father Provincial Isidore Dziadyk, OSBM.)

### **New Evangelization in Ukraine**

**Mirror** - "For 4 years now we

have had four of our sisters living and working in Ukraine," the provincial superior of the Mary Ward Sisters writes from Bratislava, Slovakia. "The first works as a catechist in four parishes; the second cares for poor families; the third runs a Church bakery and the fourth is involved with the construction of our new convent in Ushgorod. This will also include a pastoral center for children and young people. Very soon 25 sisters and novices will be living there. The sisters' pastoral, social and charitable work is a blessing for the people."

### **Ordination In Winnipeg**



His Excellency, Bishop Myron Daciuk, OSBM, Eparch of Edmonton Eparchy, ordained Deacon Athanasius McVay, OSBM to the priesthood on

Sept. 10, 1995 in St. Nicholas Ukrainian Catholic Church in Winnipeg. This occasion accorded the parishioners of St. Nicholas' Parish an opportunity to honor Bishop Myron Daciuk on the occasion of his 50 Anniversary of ordination to the priesthood.

Concelebrating at the Pontifical Divine Liturgy were Fr. Isidore Dziadyk, OSBM, Fr. Myron Chimy, OSBM, Fr. Matthew Drury, OSBM and Fr. Cornelius Pasichny, OSBM. They were assisted by Deacon Theodosius Machinski, OSBM and Deacon Nestor Yakiwchuk. Metropolitan Emeritus Archbishop Maxim Hermaniuk, CSsR delivered the sermon in Ukrainian while Father Provincial Isidore Dziadyk, delivered the sermon in English. Altar Boys were Bro. Joseph Coffey, OSBM, Bro. Stephen Krysak, OSBM, Walter Krawec as well as Anthony, Jonathan and Michael Zalyniak. The Father Filipow Council of the Knights of Columbus formed the Honor Guard. St. Nicholas choir under the direction of Peter Kwasny sang. Father Provincial Isidore Dziadyk, OSBM acted as Archdeacon and presented the candidate. Father Joseph Pidskalny, OSBM was the procession cross bearer.

Following the Divine Liturgy, a reception was held at the St. Nicholas Parish Hall.

Father Athanasius was born on June 6, 1970 in Winnipeg, Manitoba. He lived in Winnipeg until he entered the Basilian Order. He competed elementary and Junior High School at Dalhousie, Chancellor and Arthur A. Leach schools. He graduated from the Jesuit run St. Paul's High School in 1988.

Father Athanasius accepted God's call and entered the Novitiate of the Basilian Order in Canada at Mundare, Alberta on Sept. 1, 1988. After he received the monastic habit on July 29, 1989, he began his "canonical year" of Novitiate. On the Feast of Transfiguration of our Lord, August 6, 1990, he professed temporary vows.

That September, Father Athanasius traveled to Rome, Italy to begin his studies in preparation for the priesthood. From 1990 to 1992, he completed his courses in Philosophy at the Pontifical University of St. Thomas Aquinas, "Angelicum" run by the Dominican Order. In June of 1995, he completed a three year Bachelor's program (STB) at the same university. Father Athanasius returned to Rome to begin his Licentiate (Mas-



ters) program in Church History at the Gregorian University, run by the Jesuits.

In the summer of 1991, Father Athanasius had the opportunity of traveling to Ukraine and visiting many Basilian monasteries and missions.

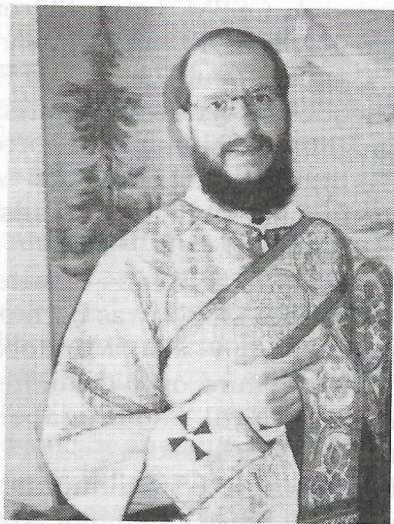
During each of the following summers, Father Athanasius had the privilege of participating in the annual Ukrainian Choir Director's Seminars in Edmonton, Alberta as well as teaching children at St. Basil's Villa at Pigeon Lake, Alberta.

Father Athanasius made his Solemn profession of perpetual vows, consecrating himself to God forever as a Basilian on June 4, 1995 in Rome. He was ordained to the subdiaconate on Sept. 7 at St. Nicholas Church and to the diaconate on Sept. 8, 1995 at Holy Family Church in Winnipeg. He was ordained a priest at St. Nicholas Church on Sept. 10 and celebrated his first Solemn Divine Liturgy of Thanksgiving at Holy Family Church on Sept. 17 and at St. Nicholas Church on Sept. 24.

God bless Father Athanasius with the choicest of His blessings and the Mother of God always protect him!

(Information supplied by Father Provincial Isidore Dziadyk, OSBM)

## Ordination to the Subdiaconate and Diaconate



His Excellency, Bishop Myron Daciuk, OSBM, Eparch of Edmonton, ordained Bro. Theodosius Machinski, OSBM and Bro. Athanasius McVay, OSBM to the subdiaconate at St. Nicholas Church on Sept. 7, and to the diaconate at Holy Family Church on Sept. 8, 1995. Father Provincial Isidore Dziadyk, OSBM acted as Archdeacon and the presented the candidates at both ordinations. The following priests concelebrated at the Divine Liturgy on Sept. 7: Fr. Isidore Dziadyk, OSBM, Fr. Cornelius Pasichny, OSBM, Fr. Joseph Pidskalny, OSBM, Fr. Myron Chimy, OSBM. Following the Divine Liturgy, a reception was held in St. Nicholas Church hall.

Concelebrating at the Divine Liturgy on Sept. 8 were Fr. Isidore Dziadyk, OSBM, Fr. Fr. Myron Chimy, OSBM, Fr. Michael Winn, Fr. Matthew Drury, OSBM and Fr. Theodore Reznowski. Parish Knights of Columbus honored the Bishop as honor guards. A reception in Holy Family Parish Hall followed.

Deacon Theodosius Walter Machinski, OSBM was born on July 2, 1962 in Libau, Manitoba. He is the third of five children born to Emil and Elizabeth (Popiel) Machinski.

He completed elementary school at Libau and Junior High School at East Selkirk, Manitoba. His senior High School years were spent at the Lord Selkirk Regional Comprehensive High School in Selkirk, where he majored in Electrical Studies. Deacon Theodosius continued his electrical studies at Red River Community College in Winnipeg. He worked at Safeway Electric for four years. During this time, Deacon Theodosius became more active in church life, teaching catechism, helping with the youth group at St. Nicholas Church, as well as helping the retreats for the Eparchy. It was at this time that he heard Christ's call and wished to dedicate his life to the service of Christ in the Basilian Order of St. Josaphat. Deacon Theodosius entered the

Basilian Fathers' Novitiate in Mundare on August 30, 1987. He received his monastic habit on April 28, 1988 and made his first profession of temporary vows in Mundare on April 26, 1989.

In the fall of 1989, he went to the Basilian Fathers' house of studies in Rome, Italy. There he completed his Philosophical studies at the Pontifical University of St. Thomas Aquinas "Angelicum", 1989-1991. He began studies of Sacred Theology at the same University. Later, he finished his studies at the Seminary of Christ the King in Mission, B.C., where in the fall of 1994, he received the degree of Master of Divinity.

During the summer months, Deacon Theodosius returned to Canada to help the Fathers in our monasteries. He spent many a summer helping to run the children's camp at St. Basil's Villa, Pigeon Lake, Alberta. This last year, he helped at our Basilian Press in Toronto, Ontario.

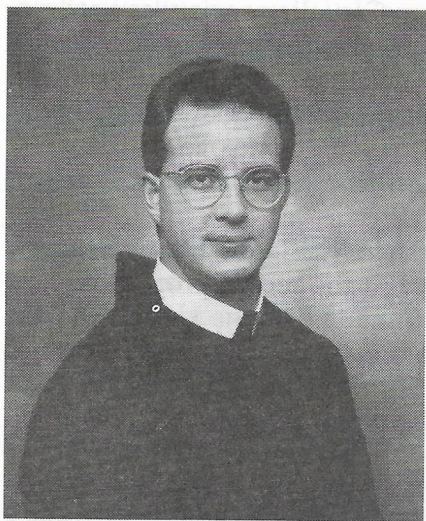
Deacon Theodosius made his Solemn Profession of Perpetual Vows on July 9, 1995. After being ordained a Deacon, he returned to Rome.

God bless Bro. Theodosius with the choices of His blessings and the Mother of God always protect him!

(Information supplied by Father Provincial Isidore Dziadyk, OSBM.)



## Brother Stephen Krysak, OSBM Professes Solemn Vows



Brother Stephen Duane Krysak, OSBM made his Solemn Profession of Vows before the Provincial Superior of the Basilian Order in Canada, Father Isidore Dziadyk, OSBM on July 16, 1995 at Holy Trinity Ukrainian Catholic Church, Vegreville, Alberta.

Brother Stephen, son of Peter and Sally (Dziadyk) Krysak was born on May 14, 1968 in Vegreville, Alberta. He entered the Basilian Order in Mundare on Sept. 12, 1987 and professed temporary vows on April 26, 1989. After returning from Rome, he joined the staff at the Basilian Press. At the present time, Bro. Stephen is furthering his education.

God bless Bro. Stephen with the choicest of His blessings and the Mother of God always protect him!

## The UCWL Position Paper on Assisted Suicide and Euthanasia

The Ukrainian Catholic Women's League of Canada, UCWL, represents over 6,300 members throughout Canada. Based on Ukrainian cultural tradition and Judeo-Christian ethics, it is the strong and firm conviction of the UCWL that human life must be respected and protected from the moment of conception to natural death. Accordingly, the UCWL strongly opposes assisted suicide and euthanasia.

The UCWL affirms its support for the present law (Section 241 of the Criminal Code of Canada) that the deliberate taking of a human life should remain a crime. The law should not be changed, and deliberate taking of human life should remain a crime.

### Restrictions and Safeguards

The UCWL expresses great concern with the claim that Canada will have strict guidelines in place to protect against abuse or misuse of assisted suicide and euthanasia.

Contrary to claims that "safeguards" will prevent the possibility of abuse, the experiences of other countries tell us otherwise. Germany and the Netherlands are a classic example of the so-called slippery slope reality where voluntary killings have expanded to involuntary euthanasia. The Netherlands

"slippery slope" experience shows that there is a rapid inclusion of children, the handicapped, the incompetent, the elderly and the chronically ill.

We feel that Canada is not somewhat different, or better than other countries. It is evident that it has been impossible to have a little bit of euthanasia. Once the social barriers against killing was removed, the gate became wide open.

We feel that once you start looking at killing as a means to solve people's problems, (be it under the guise of "compassion" or "death with dignity") then you will find more and more problems. Legislation of this kind would tend to support suicide as a solution to people's problems. Freedom and Autonomy

The UCWL rejects the claim that to deny the right to assisted suicide is to deny the individual freedom and autonomy.

The Netherlands experience reveals that the involuntary euthanasia outstrips the voluntary euthanasia; here the vulnerable people have their protection removed.

Experiences reveal that suicide is never painless. There are ramifications of suicide. The survivors of a loved one's suicide are often left to cope with grief and guilt.

The UCWL appeals to the Government of Canada to consider

the ramifications of suicide - the effects on the family, friends and on Canadian society as a whole, and the consequences of suicide and euthanasia should not be forgotten or dismissed in the current debate over euthanasia. Ending Suffering or Ending Lives

The UCWLC is very perturbed with the recent propaganda, in Canada and the U.S.A., to gain acceptance of assisted suicide or euthanasia for the terminally ill who request it.

The propaganda rhetoric choice, compassion, and self-determination tend to promote suicide as a courageous, wise, merciful and a progressive act. The popular phrase "death with dignity" is yet another example of highest expression of honor used to render praise to the request to die.

The phrase "quality of life" tends to reflect a deadly attitude that supposedly "unproductive" members of our society have lives without a purpose. We feel that this is a value judgment of life and thereby lowers the value and respect we hold for each human being in all its stages in our society.

#### Palliative Care

The UCWL believes that "dying with dignity" involves the greatest attention to the most basic needs of the human person - physical, emotional, as well as spiritual. The terminally ill need



to be surrounded with compassion, love, tenderness, and the best palliative care available so that the burdens of suffering, loneliness and grief are lessened. The UCWLC urges the Government to capitalize to the success of good palliative care to provide help for the weak and the vulnerable without the dangers of assisted suicide, and further the UCWLC appeals to the Government to give serious consideration to expanding palliative care centers that would be accessible to all dying persons in Canada.

#### Conclusion

The UCWLC urges all Canadians to reflect on the potential consequences of decriminalizing assisted suicide or legalizing euthanasia. We believe that the consequences of such action would have far-reaching implications for all Canadians and for the kind of society in which we live. The UCWLC strongly urges the Government of Canada to continue enforcing the existing laws, rejecting assisted suicide and euthanasia, and focusing on the legitimate object of this government to provide leadership in pursuit of excellence in the care of human life and happiness and not their destruction. This revised UCWLC Position Paper was accepted by a motion at the National Executive meeting of the Ukrainian Catholic

Women's League of Canada, at Edmonton, Alberta, on August 4th, 1994.

#### **Nikander Bukowsky Supports Ukrainian Church Studies**

**Press Release** - The Anna and Nikander Bukowsky Fund was established the Canadian Institute of Ukrainian Studies in 1988. It is currently capitalized at \$116,600, and interest from the fund is used to support various CIUS scholarly projects. Given the establishment of a Ukrainian Church Studies Program at CIUS, Mr. Nikander Bukowsky decided in January 1995 to change the terms governing the use of proceeds from this fund, designating projects on the history of the Ukrainian churches as one of the priority items to be supported by the fund. The program is to be based on the research library and archive of Professor Bohdan Bociurkiw, which he is donating to CIUS. Mr. Nikander Bukowsky is well known in Canada as a community activist who has devoted many decades to working for the Ukrainian organizations of Saskatchewan and the New Community Savings and Credit Union. He was born on 4 November 1905 into the Orthodox family of Ivan and Ksenia Bukowsky in the town of Vyshnevets, Volhynia. He began his working life at the age of

13, and at age 23, on his father's advice, he traveled to Canada to find a job. In April 1929 Nikander Bukowsky settled in Saskatoon, associating himself permanently with this prominent center of Ukrainian life in Canada. The young Bukowsky became an active member of the Ukrainian Veterans' Association, and later, in 1932, of the Ukrainian National Federation. He served five terms as head of Saskatoon UNF branch. During the great Depression, Nikander Bukowsky worked for New Pathway Publishers, serving as a member of the board. In 1939 he became one of the founders of the first Ukrainian credit union in Saskatoon, New Community. He was to spend 35 years of devoted service in this institution. Anna and Nikander Bukowsky have always been generous

donors to the development of Ukrainian scholarship. Mr. Bukowsky has been a sustaining member of the Ukrainian Cultural and Educational Center (Oseredok) in Winnipeg, a founding member of the Ukrainian Canadian Foundation of Taras Shevchenko, and a generous donor to CIUS. Together with his family, Mr. Bukowsky belongs to the Holy Trinity Ukrainian Orthodox parish in Saskatoon.

Mr. Nikander Bukowsky's decision to support the Ukrainian Church Studies Program was made in consultation with the Director of CIUS, and should serve as yet another stimulus for the development of this important CIUS program on the eve of the second millennium of world Christianity.



(Little Entrance during the Divine Liturgy of Thanksgiving, which Father Modest Gnesko, OSBM celebrated on the occasion of his 50 Year Anniversary of Priesthood at St. Basil's Church, Edmonton on June 11, 1995.)



## The Festive Holy Day of the Birth, in the Flesh, of our Lord God and Saviour Jesus Christ

The above is the full liturgical name of the Holy Day we call Christmas. The liturgy of the Eastern Church has been always meticulous regarding its usage of the proper terms of reference. There is a vast theological difference between *Christ born of the Father* (the Creed) and *Christ born of the Virgin Mary*.

There is one other point of reflection: If the Church had consistently retained the proper terms of reference in its official announcements and publications as it has done in the liturgy regarding this Holy Day, we would have much less need to be annoyed and concerned with Christmas being so blatantly commercialized and secularized as it is today.

There is a tendency in the secularistic media to portray Christmas as something of a carry-over or a copy of the pagan festival of the sun-god instituted by the Roman emperor Aurelius in the third century B.C. on the occasion of the winter solstice. In fact, this speaks of the wisdom and vitality of the pristine Church as it transferred the fascination of mankind with the power of light over darkness

from the natural to the supernatural level.

Basically and originally, Christmas is the victory of Christianity over paganism.

### The Christmas Liturgy - An Edifying Enlightenment

Traditionally, the celebration of this Holy Day has a full and elaborately planned liturgical program.

The main festivity of Christmas begins with the vigil (*Навчір'я Різдва Христового*) on the previous day with the liturgy of the *Grand Hours*\*. Composed mostly of the appropriate psalms, hymns and selected readings from the Sacred Scriptures of the Old and New Testaments, this liturgy is a masterpiece of systematic theological composition which teaches and enlightens, exhorts and inspires the individual Christ-

---

\* The name was later changed to Royal Hours because this liturgy was customarily attended by the royalty.

ian to believe in the coming and presence" of the Divine Saviour, the promised and long awaited Messiah. This is performed in a manner much more efficient than any series of theological dissertations or catechetical lectures can ever accomplish. We have here the actual Church, nourished by the Word of God and enlivened by the Holy Spirit, as it lives and thrives in its faith in Christ, the omnipresent Saviour.

At the Grand Hours the faithful hear the amazingly accurate and confirming proclamations of the following pertinent prophecies contained in the Scriptures of the Old Testament:

"You, O Bethlehem, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.. And he shall stand and feed his flock in the strength of the Lord, in the majesty of the name of the Lord, his God. And they shall dwell secure, for now he shall be great to the ends of the earth." (Book of Micah, 5,2,4 - VII Cent. B.C.)

"The Lord himself will give you a sign. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel."

"Understand this, you peoples, and submit yourselves; hear this, all you mighty countries unto the uttermost ends of the earth and submit yourselves; you shall rise in your might, you shall be overthrown; you shall take council together but it will come to naught, speak a word, but it will not stand, for God is with us." (Book of Isaiah, 7,14; 8,9-10 - Seventh century, B.C.)

The readings from the Epistles of the New Testament at the *Grand Hours* further enhance and clarify the message and meaning of Christmas:

"In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he made purification for sins, he sat down at the right hand of the majesty on high, having become

---

\*\* This is another aspect of the venerable and rich Greek theological term *parousia* which is not exclusively restricted to the *Second and Glorious Coming*.

---

\* The Hebrew "Immanuel" means "God is with us."



as much superior to angels as the name he has obtained is more excellent than theirs." (Heb. 1,1-4) Now before faith came, we were confirmed under the law, kept under restraint until faith should be revealed. So the law was our custodian until Christ came, that we might be justified by faith.

"For in Christ Jesus you are all sons of God, through faith. For as many of you as have been baptized in Christ have put on Christ. There is neither Jew or Greek, there is neither slave nor free, there is neither male or female; for you are all one in Christ Jesus." (Gal. 2,23-28)

### **"God is With Us"**

On Christmas night, at the *Grand Compline Service*, we have the soul stirring hymn "God Is With Us." Taken in its entirety from the Book of Isaiah (Chapter 8), its powerful message and inspiration is unmistakably that of the Holy Spirit.

**God is with us,  
understand, all you nations,  
and submit yourselves -  
for God is with us.**

This message is repeated after each of the nineteen verses from the Book of Isaiah, each proclaiming the various and several results of God *appearing on earth and living among men* (Bar. 3,37) These are as follows:

"Submit, you mighty ones; arm yourselves, and you shall be over-

thrown; take counsel, and it shall come to naught; the word you will speak shall not stand.

The Lord of Hosts, revere Him as the Holy One; Him you shall fear; He will become a sanctuary, and a stone of offense.

I will hope in the Lord, and through Him I shall be saved; I and the children God has given me.

The people who walked in the darkness have seen a great light; those who dwelt in the shadow of death, on them the light has shone. To us a child is born, a son is given; the dominion shall rest upon his shoulders; and his Name shall be called Mighty God, Everlasting Father, Prince of Peace. And of his dominion of peace and justice there shall be no end."

The last verse is a masterful and final complement from the New Testament: *Glory to the Father, and to the Son, and to the Holy Spirit, now and always, unto ages of ages - for God is with us.*

To appreciate the full significance of this magnificent hymn, one must properly understand its meaning within the Christmas-Theophany context. Why does it say "God is with us" and not "We are with God?"

There are two stages in the realization of Christ's mission in saving mankind: 1. In the descent stage the Son assumes our human nature, becomes one of us, takes

our sins upon himself. It is at this stage the **God is with us**. Obedient to the will of the Father, he suffers the self-sacrificial crucifixion for us. 2. In the ascent stage, our Saviour is resurrected by "*the glory of the Father*" (Rom. 6,4). He thereby raises us up to a new life, to a communion in his Divine Sonship. It is then that **we are with God**.

### **The Summit of the Festive Celebration - The Divine Liturgy**

The foregoing liturgical services lead to, and culminate in the solemn Christmas Divine Liturgy. This sacramental Church\* celebration is exceptionally rich in sacred and mystical insights and experiences of profound personal Christian inspiration and enlightenment.

Ironically, this personal spiritual uplifting and salutary experience is oftentimes overshadowed, muted or distracted by the glitter of pageantry and operatic or concert-like performances.

At the very outset, a commentary is in order regarding a contradiction which is self-evident but hardly ever acknowledged, let alone resolved. The fact that Christ was born in an animal shelter and laid in the manger was definitely not incidental. It certainly was designed by divine providence for our edification. This first of the many Gospel lessons on the Christian value of simplicity and

liberating disregard for affluence should certainly have a bearing on our Christmas liturgical celebrations. The following commentary of Father Josef Jungmann S.J., a leading theologian-liturgist and prime contributor of the Vatican II *Constitution on the Sacred Liturgy*, is quite clear and definitive regarding this aspect of the liturgy in general. In his book *PUBLIC WORSHIP* (p. 6-7) he states:

"It has long been self-evident that within the house of God all arts should find a place. Nevertheless, some limitations are needed in the matter. Christian antiquity strove for a long time to prevent the inclusion of music in divine worship - that is, of genuinely artistic singing. Even as late as the Council of Trent there was much difference of opinion as to whether polyphonic singing ought to be allowed in church. When Romanesque was in full flower, St. Bernard arose to stigmatize this earthly splendor as unbecoming to the house of God. And later still St. Francis of Assisi, of set purpose, gave an example of the utmost poverty in the churches of his order.

"Admittedly, the arts do also constitute a danger for the liturgy. The community prayer of the people, for instance, finds expression in the song; next this song is refined to a higher artistic standard within the competence only of skilled singers - and the people are condemned to silence. Then comes the final step when the singing is further elaborated till it becomes concert music, retaining indeed the religious texts,

---

\* An assembled community of believers in the Risen Lord and Saviour Jesus Christ.



## My Christmas Pledge

I promise:

- to make Christmas a holy day with Christ, not a holiday without Him.

- to observe Christmas as the birthday of Christ, not a day to give and receive material things.

- to remember that the real symbols of Christmas are the Star, the Stable and the Crib - not Santa Claus and his reindeer.

- to remember to teach my children that "Santa Claus" is the name of St. Nicholas, who gave to the poor in honor of Christ.

- to help one poor family in honor of Jesus, Mary and Joseph, the Holy Family.

- to send Christmas cards remindful

of Him, the Infant Savior, not cards decorated only with candy canes, dogs, ribbons, and wreaths.

- to make room in my home for Him, with a Christmas crib to remind me that He was born in a stable.

- during this season, in a special way, to honor Mary, His Mother, who kept the first Christmas vigil beside the manger.

- to begin this day by leading my family to His table, to receive the Bread of Life.

- to give today and every day, "Glory to God in the highest," to work and pray for "Peace on earth to men of good will."

*(continuation from page 26)*

but utterly worldly in its spirit and ministering only to aesthetic tastes.

"In art there seems to be a kind of centrifugal force, a tendency to break loose from the holy foundation of humble divine worship and become an end to itself. It is necessary, therefore, to constantly return to the vital principles for its proper use."

We live in a fast paced (and accelerating) world with its predominant life-style of unabashed materialism and preoccupation with affluence as the top-priority goal of life - combined with an unprecedented disregard for traditional religious values. Today we have something described as "religionless Christianity", a vast number of self-styled

Christians who choose to come to church only on Christmas and Easter. This trend will not remain forever. It must either be reversed, or it will certainly spread and become still more prevalent in the coming generations. The local Church must either apply **all the resources within its means** to redeem itself to full relevance - or else be doomed to eventual extinction.

*(This article is taken from Chapter 4 of Father Bernard Dribnenky's book entitled "The Year of Eternity" Two sections, not given in this article, namely "The Real and Out-of-This World Spirit of Christmas Celebration" and "Christ - the Sun of Justice" complete Chapter 4. Father Dribnenky's book can be purchased from the Basilian Press in Toronto.)*

## REFLECTIONS

Sometimes we think, I do, "How lucky were all those who saw Jesus, heard Him, touched Him, were healed by Him!" True! Yet, when we attend Mass we are "nourished" by the same Body and Blood of the Lord in Holy Communion. Through faith the same Jesus lives in us. In this way, the Eucharist makes God's kingdom real in us and with us; it's heaven here and now. St. Paul reminds Colossians and us: "You have died (to sin) and your life is hidden with Christ in God." All the way to heaven is Heaven because Jesus said, "I am the Way."

How great is God's love for us! God loves the world so much that He gave His Own Son, so that anyone who believes in Him may not die but have eternal life. (John 3:16)

How great is God's love for us! "With everlasting love I have loved You". (Jer. 31:3) "I have carved your name on the palms of my Hands." (Is. 49:16)

St. Luke tells us that the disciples of Jesus argued at the Last Supper which of them was greater. They had not yet received the Holy Spirit.

How do we prepare to celebrate God's mystery of love, we, too, can ask ourselves? Do we feel drawn to the Mass? Is Eucharist the center of our life? Do we try to open ourselves to the inspirations that come

to us from the Word and the Holy Spirit? Eucharist, "God with us", is a gracious gift by which God gives Himself to us that we might have life and have it to the full so that our joy might be complete.

At the Last Supper, Our Lord told His disciples, "As I have washed your feet, so, too, you must wash each other's". To wash feet is an example of total service of Him Who gave His Body and His Blood for our salvation. It is the Holy Spirit Who stirs in us noble desires of sharing the Love of the Father and of Christ with our brethren. "What soever you do for these, my least ones, you do it unto me", declared Jesus.

Holy Eucharist helps powerfully-restores, renews, sustains us on our life-journey to the Father. He who eats my Body ... has life eternal and I will raise him on the last day.

.... "Blessed are those servants whom the Master finds watching on His return (Second coming of Christ.) (Luke 12:37)

Let us pray to Mary, Mother of God, for the grace to allow the Charity of Christ to transform us.

Eucharistic Lord Jesus!

We need and we want

Your efficacious grace

To know, love and serve you.

O Divine Jesus,

Are we to love You less?

Because you love us more?



## **"The Priestly Dignity Is Great, But So Is The Burden"**

-St. Lawrence Justinian

*(This is the second part of a sermon which Father E. Richlark delivered on June 11, 1995 at Father Modest Gnesko's Thanksgiving Divine Liturgy on the occasion of his 50 Anniversary of Priesthood.)*

**B**oth the dignity and the burden of the priest are truly great, my friends, and it is with great joy that we celebrate the anniversary of a man who as a continuation of Christ, has earned that dignity and shouldered that burden for the past 50 years.

To you, Fr. Modest, in the name of all present, I say thank you. We thank you for having shown us in your person the great dignity of the priesthood. We thank you for having shouldered the burdens of the priesthood. We ask you to continue to carry that burden and that dignity till such time, hopefully many years hence, as Almighty God shall call you to serve at his heavenly altar, for we know the good that you do. We realize how much we as Christians, as Catholics need your priestly assistance, your intervention before the throne of Almighty God on our behalf. We assure you of our prayers that God might grant you the graces necessary to lighten your burden and to make you ever more Christ-like.

As a brother priest, I personally thank you, Father, for the example

which you have and which you continue to set for me and for my brother-priests in your life-long dedication to an ideal, service to God and to man, the details of which I am sure others will speak of at length during the banquet which will follow this Liturgy. In an age when throughout society we see less and less of that personal and life-long commitment, it is reassuring to see someone in whom that ideal has not only lessened, but rather has increased. Because of this I thank you for the example which you have set for me and for my brother priests through your personal commitment over the last 50 years.

To you, his brother, and members of Fr. Modest's family, I say you have reason to be proud, for you have a brother, a member of your family, who dedicated himself 50 years ago to the service of God and God's people, and who has faithfully in a Christ-like manner borne the dignity and the burdens of the priesthood without faltering.

*(continued on page 30)*

## Why In the Divine Liturgy (The Mass) People Strike Their Breast When They Ask For Forgiveness

We are not pure intelligent beings like the angels. Their actions are pure intelligence and strong will. We are human beings having a soul which is intelligent, reasoning and free will plus a body. Often we use signs to express something especially when we cannot express ourselves fully by words. Particularly when feelings are very great. When you

see Americans sing their national anthem they place their hand over their heart to express their love for their country. Signs have meaning. When you wish for silence you hold your finger to your lips, Shhh. Everyone knows what that means. When we strike our breast it is accepted to be a sign of sorrow, as if saying, it is my fault and I am sorry.

*(continuation from page 29)*

You his many friends have reason be proud of such a friend for his fidelity in the service of God for the past 50 years is an assurance of his fidelity and service to you.

I ask that all of you remember always that you have a divine obligation to help him fittingly carry both the dignity and the burdens of the priesthood, and there are many ways in which you can do this. Many of you will undoubtedly find temporal ways to ease his burden, to lighten his load. Of the greatest importance, though, is the assistance which you must give him through your prayers to Almighty God on his behalf. I ask you to join him in

this Mass of Thanksgiving for all of the help which God has given him till now.

At the same time, I ask you to pray frequently that God might give him the physical strength and spiritual stamina to continue faithfully and fervently in this great service dedicated to God and to you in whatever way, in whatever position his ecclesiastical superiors might ask him to serve, for many years to come.

The dignity of the priest is great, but the burdens of the priest are equally great and it is your obligation to help him through your prayers and through your sacrifices. It is an obligation which I trust you will willingly faithfully and fittingly fulfill.



## Christ Is Born

**C**hristmas, the birth of our Lord Jesus Christ, is a joyous celebration in the lives of Christians since this event witnesses to God's personalized love for each one of us. God loves us so much that He gives us His Son, the fullness of His love, so that we may experience him and proclaim "God is with us!" "Z namy Boh!"

We find the excitement of "God is with us!" in the writings and lives of the early Christians. They believed that God had manifested His love for them by living it out in human terms. He died for them but yet He lives. His Spirit pulsates in the world and in their lives. Everything that happens, everyone that lives is sharing in this outpouring of Divine Love.

As Christians we reflect upon this loving act of God during our Christmas celebrations. God had taken the first step towards us. He has given and continues to give His unconditional love.

This reflection enables us to realize and then proclaim the Good News that God's love is shared by everyone. But before the proclamation there must be a vibrant reaction to this personalized love. How can we not respond to Divine Love? When we respond to this Divine Love we begin living full Christian

lives since a consuming transformation occurs. God begins to share His life with us. Not only does He live in us but He manifests Himself to our neighbor through us. Our neighbor understands this loving God by experiencing us as loving people. Love is not a concept or words - it is an act, deeds.

The most beautiful characteristic of love is that it is not static but continues to grow and develop. When does a husband love his wife? Love never reaches an end. It is a growth into infinity.

"Christ Is Born!" can be equated to "Love is born!" God loves us. Let us respond to God's love with the only appropriate response - LOVE!



**The Christmas Mystery**  
525. Jesus was born in a humble stable, into a poor family. Simple shepherds were the first witnesses to this event. In this poverty heaven's glory was made manifest. The Church never tires of singing the glory of this night.

*Catechism of the Catholic Church*

## **Celebrating the 400th Anniversary of the Union of Berestia and the 350th Anniversary of the Union of Uzhorod**

*(This is the second part of an address given by H. Porochiwnyk to the 18th Congress of the Ukrainian Catholics of Canada, on Thursday, June 29, 1995 in Edmonton, Alberta.)*

In order to get at least some understanding of the issue involved, let us briefly look into history.

Our forefathers received their Christian faith in 988, at that time one and undivided in the Church of East and West. Only seven years back we celebrated our Christian Millennium. The permanent breakup of the One Holy Catholic and Apostolic Church occurred in 1054 A.D. in Constantinople (66 years after the baptizing of Ukraine), when Patriarch Kelualij and the representative of Pope Leo IX, Cardinal Humbert, excommunicated each other in the heat of a dispute. The Kievan Metropoly, as daughter church of the patriarchy of Constantinople, followed its spiritual leaders, although, having the privilege of autonomy, never formally abrogated its relationship with

Rome. Its two metropolitans took a leading role in union attempts: Peter Akerovych in Lyons, 1245, and Isidore in Florence in 1439.

The 12th, 13th and 14th centuries brought vast changes to our nation. Personal feuds between princes, and a series of Mongol-Tartar invasions destroyed the spiritual and political life of the state. Ukrainian lands on the right bank (of the Dniπρο) fell under the domain of the Polish-Lithuanian Commonwealth and Roman Catholic oppression, whereas the northeastern terrains fell under the Moscovites who emerged from under Mongol-Tartar domination, gained strength, in time established a separate metropoly and in 1589, their own Moscow Patriarchy. On the European stage, the year 1453 saw the Muslims



conquer Constantinople, thus bringing to an end the Byzantine Empire. The Patriarch of Constantinople lost his independence and became powerless under the Turkish Sultans. Under their orders the Church in Ukraine had to sever any connections with Rome while the Patriarchs were forbidden to have any connections with their flock beyond Turkish borders. Our Church thus lost the continuity of spiritual nourishment and leadership.

In the 16th century the West was gripped by the Protestant movement (Reformation) which shook the Catholic Church to its very foundations. In the process of counter-reformation, the Church relied on extreme centralization of administration and conformity of ritual, thereby upsetting many independent Churches. Unfortunately many forces of this centralization and conformism are still practiced today, in spite of the winds of freedom given vent during Vatican II. Such new winds blew into Ukraine, which after the loss of its independence, became the political toy for the expansionist ambitions of its neighbors. As a result, the Kievan Metropolis, which under the circumstances served as but an

ersatz state, fell into decay. As the Patriarchs became powerless the metropolitans fell totally under the control of the secular powers of the Lithuanian-Polish state. The metropolitan had only the power to ordain candidates for the bishop nominated by the king. They very often were lay people without any theological background and came to be nominated on the basis of monies paid. These were so-called "church donations" and were distributed to the chosen ones, usually in exchange for political or military services. No wonder then that episcopal sees were occupied by people totally unworthy, uneducated and fully immoral. Bishops so installed tried to recoup their money by selling church properties, expropriating monastic lands and offering parishes to unworthy priests. It is clear that under such circumstances the life of the priesthood, monastic and secular, was very low. Their main distinguishing feature was sheer ignorance, lack of general knowledge and even of elementary tenets of faith. In addition, there appeared a strong Polish chauvinism and proselytism to Roman-Catholicism, which in turn led to polonization.

A large part of the Ukrainian aristocracy and nobility, instead of supporting their Church, went along the path of least resistance and left it because they wished to enjoy the privileges of the Polish nobility, abhorred the illiteracy of their own clergy, and wanted to meet their spiritual needs. Ukrainian families of nobility, who were at first strong defenders of the orthodox faith, lost interest and, after becoming Polish noblemen, became strong persecutors of the orthodox faith, long even before the Union of Berestia.

Newest studies point out very clearly that the main motivation for the Berestia Union was the wish on the part of the hierarchy to pull the Ukrainian Church out of decay.

The Ukrainian Church found itself in a triangle of spiritual suffocation and slow death between the Roman-Catholic messianism of Poland, the uni-orthodoxy of Moscow and the paralysis of the mother Church in Constantinople at the hands of the Muslims.

There remained few alternatives: become latinized in Roman Catholic uniformism and polonize, or sink into Moscovite orthodoxy and become russified. Either way the choice meant loss of an ancient spiritual heritage, of a distinct identity and effectively become without a past.

Amidst such an unpredictable situation, the bishops of our Church discovered one other possibility of help - restoration of unity with the Roman See, the Apostolic Center, which unites all in love regardless of cultural differences and with no ambition for territorial expansion, the unity that existed at the time of the coming of Christianity to Ukraine during the rule of Volodymyr the Great. Such were the leading reasons for the reestablishing of the relationship with the Roman See. A similar path was taken in 1646 in the Uzhorod Union by the Pryashiv Eparchy in Transcarpathia, then under Hungarian domination. Both branches of the once



single Kievan Metropolis ventured into centuries of history. After the dismemberment of Poland at the end of the 18th century the majority of Ukrainian lands fell under the rule of the Russian empire. The reunited Church flourished only in those lands which came under the rule of Austria-Hungary, where it also enjoyed a short period of glorious revival. After World War II it again became victim of Russian communist persecution. In 1946 she was officially liquidated, but unofficially went underground. After 40 years of persecution, this Church, physically and spiritually exhausted, by God's Providence emerged to new life again.

The un-united (orthodox Church), soon after the political agreement in Pereyaslav, was subordinated to the Moscovite Church and ceased to exist as such, totally submerged in Russian orthodoxy. Although an independent movement appeared here and there, it was brutally crushed or manipulated by Moscow,

acting according to the old Roman dictum of "divide and conquer." It is no coincidence, then, that presently in a free Kyiv and in a free Ukraine there are no fewer than three Ukrainian Orthodox Patriarchs.

What Did the Act of Berestia Give Us?

Renowned historian and theologian, Fr. Athanasius Velykyj, OSBM, gave the following summation: "It is the constitution of Ukrainian Catholicism, valid to this day. It is one of the more important acts of all Christianity and will long remain so until such time as it is revised in major portions, as was reserved to be the right of the bishops among the terms of agreement with the Roman See. These conditions were reaffirmed by the Vatican II Ecumenical Council in the "Decree on Eastern Catholic Churches"." The author continues:

"It is indeed a pleasant discovery for the Ukrainian researcher. that in those turbulent times of national

political upheaval, there were great astute church leaders accomplishing great deeds, giving true leadership to their Church and people, despite the danger of losing their prestige and leaving themselves open to disrespect, persecution and misunderstanding by their own people...."

So as not to be overly subjective, let us refer to statements by some esteemed representatives of the Orthodox Church: Bishop Vsevolod (Majdansky) the Archhierarch of the Ukrainian Orthodox Church in the United States, states: "By concluding the Union of Berestia the Metropolitan and the bishops did not perceive that they

would be introducing something new, nor did they seek to change or diminish the orthodox faith. They recognized the Church of Rome, 'as presiding in love' according to the words of St. Ignatius of Antioch: they recognized the Roman Church as 'orthodox in faith and catholic in love' - a phrase often used by Pope Paul II. All Fathers of the Union of Berestia believed that the restoration of unity with that Church was a renewal of bonds which had never broken, and that this was in the best interests of the Kievan Church" (Logos, 1-2, 1993)

*(to be continued)*



*(Participants of the 18th Congress of Ukrainian Catholics of Canada, which took place in Edmonton from June 29 to July 2, 1995.)*



## The Release of Metropolitan Josyf Slipij From 18 Years of Imprisonment in Soviet Prisons

The story begins in Rome, where on March 28, 1962, Pope John XXIII appointed Metropolitan J. Slipij Cardinal "in pectore" (in his heart) due to the fact that the Metropolitan was still in prison in Mordovia.<sup>1</sup> The Pope prayed for his release many years and contributed much to his liberation. He kept a photograph of Metropolitan Slipij on his desk. In October of 1962, 15 Ukrainian Catholic bishops from the free world arrived in Rome to take part in the Vatican Ecumenical Council II. In November, during the first session, they protested the presence of two representatives of the Russian Orthodox Patriarch Alexis at the Council, because of the persecution of the underground Ukrainian Catholic Church and Metropolitan Josyf Slipij's unjust 18 year imprisonment in Siberian camps. Their declaration was distributed at the Council floor, and published in the Italian daily "Giornale d'Italia,"

November 21, 1962. The media spread it throughout the world.<sup>2</sup> The first reaction at the Council was from the two Russian Orthodox representatives - Prot. Vitalij Borovoj and Archimandrite Vladimir Kotlarov. They wanted to leave the Council immediately. However, the Secretariat of Christian Unity, headed by Cardinal Augustin Bea, reported that the Russian representatives were invited to the Council as observer-delegates, and the Secretariat had nothing to do with the declaration of the Ukrainian bishops.<sup>3</sup> Subsequently, Cardinal Bea, his secretary Msgr. Jan Willebrands and Cardinal Gustavo Testa, Secretary of the Oriental Churches, held a meeting with the Russian Orthodox representatives and persuaded them to help release Metropolitan J. Slipij from incarceration. They promised that they would present the matter to the proper

---

1. Intrepido Pastore - Storia Della Liberazione, Del. Metropolitan Josyf Slipij - Fr. Ivan Choma, p. 323.

2. Ukrainian Bishops at Vatican II Council - Bishop A. Sapelak, pp. 95-100.

3. L'Osservatore Romano, November 25, 1962.

authorities upon their return to Moscow.<sup>4</sup>

One week later, November 28, the general secretary of the Council read a communiqué, inviting the Council fathers to begin a Novena of prayers in preparation for the Feast of the Immaculate Conception of the Blessed Virgin Mary. The Novena was intended for all the bishops present and for all those who, as Pope John requested, were not able to attend because of grave obstacles (Metropolitan Josyf Slipij, Archbishop J. Beran of Prague, Cardinal J. Mindszenty and others).<sup>5</sup> In the meantime, Archbishop Angelo Dell'Acqua, Deputy Secretary of the Vatican State, a close friend of Pope John XXIII, came up with another genial idea - to approach Premier Nikita Khrushchev through American channels.<sup>6</sup>

In the fall of 1962, a meeting was held in Andover, Massachusetts between the American and Soviet delegates. The purpose of this meeting was to explore, on the private and unofficial level, problems facing each nation.

---

4. *Il Giorno*, Milan, February 11, 1963, p. 2.

5. *L'Osservatore Romano*, November 29, 1962.

6. *The Invisible Stigmata*, Milena Rudnycka, p. 440.

Fr. Felix P. Morlion, President of Pro Deo University in Rome, attended this meeting. On October 21, minutes before President Kennedy announced his decision to order American Naval Vessels to intercept Soviet missile ships headed for Cuba, Fr. Morlion met with Norman Cousins, the editor of "Saturday Review" from New York. Fr. Morlion thought that Papal intervention in the Cuban crisis would avert a nuclear war. He phoned the Vatican and Pope John was eager to play a useful role, while Norman Cousins phoned the White House and President John F. Kennedy welcomed the offer of the Pope's intervention. Father Morlion also consulted with the leaders of the Soviet delegation at Andover, one of whom telephoned Moscow and reported on the Pope's proposal, calling for withdrawal of both the military ships and the blockade. This was acceptable to Premier Khrushchev, furthermore, the Premier argued that direct communication be established between Rome and Moscow in the cause of a workable peace. Norman Cousins then received a telephone call from Ambassador Anatoly F. Dobrinin in Washington, and December 14



was suggested as a possible date for him to meet N. Khrushchev in Moscow.<sup>7</sup>

Before leaving for Rome on December 1, Cousins visited President Kennedy at the White House. In Rome he met Fr. Morlion, Msgr. Igino Cardinale, Chief of Protocol in the Vatican Department of State, Archbishop A. Dell'Acqua and Cardinal A. Bea. He was not able to see Pope John, who was ill. However, Cardinal Bea gave Cousins the message from the Holy Father - to improve religious conditions in the Soviet Union and free Archbishop J. Slipij, who had been imprisoned for 18 years.

Early in December Cousins left Rome for Moscow. On December 6, he had a three-hour meeting with Premier Khrushchev who spoke on a variety of subjects: their families, Tito, Stalin, the Andover Conference, Pope John XXIII, President J. F. Kennedy, the United Nations, the Cold War, nuclear weapons, the Cuban Crisis, improved relations with the Vatican, etc.

When Cousins asked about "religious freedom guaranteed under the Soviet Constitution,"

and the release of Metropolitan J. Slipij, Khrushchev became impatient, "I am familiar with the Slipij case," and then for 20 minutes described the religious situation in Ukraine in 1947.... Cousins insisted that he did not come to argue the original case, but it was now 18 years since the Archbishop was imprisoned.

The Premier shook his head: "It is not a good idea. I would like to improve relations with the Vatican, but this is not the way to do it. In fact, it would be the worst thing I could do." Cousins continued, "I can assure you that Pope John is not seeking the Archbishop's release for purposes of making propaganda against you. all the Pope wants is to give Archbishop Slipij a chance to live his few remaining years as a free man."

"Let me think this over," Khrushchev said, "It is not an easy question. I welcome the opportunity to have good relations with the Catholic Church. I have a liking for Pope John. I think we can really understand each other."

Early next morning December 7, Cousins was on his way to Rome. Here, he gave a report to all concerned and had a special audience with Pope John XXIII, who asked him: "Do you think Archbishop Slipij will be released?" Cousins

---

7. "Saturday Review," New York, Norman Cousins, Oct. 30, 1971.

replied that he had no way of knowing.

Cousins left Rome for New York. Two days later, December 11, 1962, Ambassador Dobrynin asked him to come to the Soviet Embassy in Washington where he informed Cousins that his request was granted: "Archbishop Slipij was being released." Strangely enough, the news of his release came right after all bishops of the Council ended their Novena in Rome in December of 1962. Man proposes, but God disposes.

Cousins left the Soviet Embassy, went across the street to the nearest telephone booth, which happened to be in the lobby of the Washington Headquarters of the United Automobile Workers, 1126 - 16th Street, N.W.,<sup>8</sup> and relayed the news to Monsignor Cardinale in Rome, who immediately notified the Holy Father.

The official Vatican newspaper, "L'Osservatore Romano,"

announced the circumstances of the Metropolitan's release (only in 1965 when he was raised to the dignity of a cardinal): "Archbishop J. Slipij was released to freedom from Mordovia through the fatherly efforts of Pope John XXIII. His release from the unjust condemnation was decided by the Supreme Soviet Presidium and direct  
*(continued on the back cover)*



*(Most Rev. Major Archbishop,  
Metropolitan Josyf Cardinal  
Slipij)*

---

8. Today the headquarters of the International Union of Electronic, Technical, Salaried and Machine Workers, AFL-CIO.



## God Communicates Now, And Evidently Through Nature If He So Chooses

Let's talk telephones. Immediately we're into God's intricacies of creation. Telephones involve electro-magnetic waves and impulses and scientific development using the Creator's ingenuity to create the earth and its atmosphere, the universe and its space, the heavens and its secrets. God set up the communication system and allowed the technology in due time to benefit from His Creation. We're here on earth created with ears and mouths and minds and inner hearts to tap into God's internet or rather to let God nudge us.

God can speak to us through His creation. It may take us some time to understand His message. Unlike His messages to wise Daniel as given in Daniel 9, we too, are spoken to as He taps us on the shoulder. We could respond with "Uh, huh". Perhaps it's "How mighty and majestic Thou art God! Thank you for acknowledging me, Holy God. I will obey You, God."

Just for a greater appreciation of God's communication to Daniel in 539 B.C. in ancient Babylon,

we can refer to Daniel 9, 21-22 (Old Testament. I was still occupied with this prayer, when Gabriel, the one whom I had seen before in my vision came to me in rapid flight at the time of the evening sacrifice. He instructed me in these words: "Daniel, I have now come to give you understanding. When you began your petition an answer was given which I have come to announce, because you are beloved. Therefore, mark the answer and understand the vision." Then followed the Angel Gabriel's explanation of the destruction of the temple which was to take place in the future. Obviously, God addresses the wise and prayerful.

God used His creation, the Star of Bethlehem to point to the place where His Son was to be born. Matthew 2: 2,7,9. Where is the newborn king of the Jews? We observed his star at its rising and her come to pay him homage ... Herod called the astrologers aside and found out from them the exact time of the star's appearance. ... after their audience with the king, they set out. The star which they had

observed at its rising went ahead of them until it came to a standstill over the place where the child was. They were overjoyed at seeing the star, and on entering the house, found the child with Mary his mother. They prostrated themselves and did him homage.

How uniquely God used His Creation to explain Himself in this reference. The footnote states that the action of the star was to be a symbol of faith leading the Gentiles to the discovery of Jesus as their king and savior. The wise men were summoned by God to learn from Him.

To research scientists in various scientific disciplines, God must speak myriads of ways in using the complexities of His creation to address them. The learned learn from God in their scientific studies.

However, God chose shepherds to go and see His newborn Son. Therefore, He chooses all of us to learn of Him and from Him and it could be through His creation. However, God chose the shepherds in having the angels come to them to make their announcement of the birth of Jesus. He chose the responsible, untutored shepherds to witness the event of God coming to earth. Shepherds are knowledgeable of God's cre-

ation, having witnessed the birth of lambs and observed life in the great outdoors.

Luke 2,13-18. Suddenly, there was with the angel a multitude of heavenly host, praising God and saying, "Glory to God in the high heaven, peace on earth to those on whom his favor rests." When the angel had returned to heaven, the shepherds said to one another: Let us go over to Bethlehem and see this event which the Lord has made known to us. They went in haste and found Mary and Joseph, and the baby lying in the manger, once they saw, they understood what had been told them, concerning this child. All who heard of it were astonished at the report given them by the shepherds.

Obviously, understanding God's intention can be a factor sometimes realized, sometimes not so. The shepherds obeyed and learned.

How has God spoken to you through His creation? Reflect on positive happenings in your life and on negative events in your life involving nature. Before Christmas at our house we had a telephone conference whereby eleven siblings were hooked up by telephone discussing the estate left behind by a brother in British Columbia to whom everyone referred



to as a nature lover. He was very much absorbed by God's creation. He called his little hideaway in the foot hills of the mountains as God's country. He delighted in the creek murmuring in the flow past his very modest cabin. His conversations would draw attention to the glories of nature, the deer sauntering into his yard, the fish in the brook, the peace surrounding his place. He had no desire for any significant material amenities or gains. He did have a radio and a small truck. My husband's family felt their brother was depriving himself of the comforts of urban living. However, their brother could have underscored Daniel's praises.

"Bless the Lord, all you works of the Lord, praise and exalt him above all forever. (3, 57)

Your heavens, bless the Lord, praise and exalt him above all forever. (59)

All you waters above the heavens, bless the Lord, praise and exalt him above all forever. (60)

Sun and moon, bless the Lord, praise and exalt him above all forever. (62)

All you winds, bless the Lord; praise and exalt him above all forever. (65)

Frost and chill, bless the Lord, praise and exalt him above all

forever. (69)

Ice and snow, bless the Lord, praise and exalt him above all forever. (70)

Lightening and clouds bless the Lord; praise and exalt him above all forever. (73)

Let the earth bless the Lord, praise and exalt him forever. (74)

Mountains and hills bless the Lord, praise and exalt him above all forever. (75)

\* Deliver us by your wonders, and bring glory to your name, O Lord. (43)

Give thanks to the Lord for his is good, for his mercy endures forever. (89)

The telephone conference related that this humble man who held God's creation in an exultation of God's wonders had an estate of considerable value because of the trees he would not sell or harvest. He enjoyed it as God had provided. Now his siblings were asked to evaluate his patch of God's country and consider how to deal with it. He had died in his chair with the radio on. God in His grace had honored the brother's love of His creation in resolving the brother's faithfulness.

Stop and reflect on your experiences with God's creation. Have a table conference with you family or friends and consider how God may have spoken to you through His mighty creation.

One evening our home conversation turned to a T.V. cooking show viewed. Our daughter told us how fascinated she was about a nature's hiker's ingenious lunch on a mountain side. The hiker had packed her knapsack with a chicken on the roast by filling the cavity with red-hot barbecue charcoal. Five hours into the hike came the delights of a great lunch and a great mountain view.

Very soon at this table the nature experiences buried in the treasure box of memories sparked into remembrances, blessing us as we related them to one another.

I was reminded of a small, flat charcoal heater my Dad used to keep his feet warm while hauling grain in an open sleigh during the cold winters in Saskatchewan. Early pioneer days brought to mind warm black bearskin coats, caps and mitts for long distance hauling and the trustworthy team of horses. God's creation, a team of horses, true helpmates to man not only for work but on occasion to bring home the farmer.

An overwhelming remembrance came to me. It was a very cold crisp winter night. We young ones were snuggled and bundled up in an open

sleigh on our way to a school Christmas concert. Dad held the reins and called to the horses pulling the sleigh. I looked up at the sky. It was dark all around, but the sky was so very close and so very full of the brightest, most glorious stars so close together, so sparkling and brilliant, so beautiful and awe inspiring, a one-time show of a night sky of beauty ever to be remembered.

The stories we related were like speaking of our encounters with God. He seemed very close and very present. To be sure, we were in the Great Mighty Palm of God's Hand; secure. The sharing of the stories lingered on as a prayerful experience. WITH God as the SPEAKER.

You know of St. Francis of Assisi, and, perhaps how he first established a real live nativity scene for a Christmas Mass in Italy. Do you know that Pope John Paul II in 1979 declared St. Francis as the patron saint of ecology? The nature stories about St. Francis express his love for God and his love for God's creatures. These are stories of harmony and a life close to creation. He is referred to as a creation mystic. The stories tell

*(continued on page 48)*



## Metropolitan Veliamyn Rutsky (1613 - 1637) - Part 4

The main purpose of the Kobrynsky Synod was that it might become an overture for negotiations between Catholics and Orthodox on the basis of a common synod, for discussing a way to unite, in a so called common union. For this reason, the Metropolitan sent invitations to all the Orthodox Bishops and to the Velensky Brotherhood. The King by means of a separate letter assured both sides a safe arrival and return. However, because this was shortly after St. Josaphat's murder, no one came from the other side. This infuriated everyone against the non-uniates, who felt safer under the protection of the Cossacks in the district of Kyiv. For this reason, the Catholic Bishops entered into deliberations on other Church matters. It was decided to establish a common spiritual seminary for the education of secular clergy. The monastery at Minsk was appropriated for the seminary. The Bishops imposed upon themselves a tax for this purpose, the Metropolitan designated a sizable amount from his income, and the Pope also donated a siz-

able sum. This seminary came into existence around 1635 in Minsk. It existed for eight years. After that came the stormy period of the Khmelnitsky epoch. The seminary burned down. Later it was rebuilt. It was also resolved at the Synod in Kobryn that synods were to be held every four years and in that time the Bishops were to submit a report to the Metropolitan concerning the state of their eparchies. Archives were to be kept in all eparchies, where property title deeds could be kept. All simony was severely condemned and it was resolved to remove all friction between the black and white clergy. The Metropolitan left Kobryn in the care of his new Auxiliary Raphael Korcak - the Halytsky Bishop, whom he consecrated after the Synod. Pope Urban 8 confirmed the resolutions of the Kobrynsky Sobor by means of a separate letter dated 1629.

Rutsky was very much concerned about the purity of the eastern rite. He fought decisively against those transferring to the Latin rite, because this weakened our Church and gave

ammunition into the hands of the non-uniates, as it were, that the Union is only a small bridge to latinization and polanization. This unhealthy manifestation was evident even among the Basilians at that time. But the rector of the Kyivan academy, Cassian Sakovych, by birth a Galician, converted to the Union, eventually accepted the Latin rite and remained in it despite the prohibition of Rome and the Metropolitan. Then the Polish Jesuits started everywhere to attract to Latinism the Ukrainian aristocracy, whom they impressed by means of their education. Firstly, youth who studied at the Jesuit colleges, served in the army or at the royal palace, were converting to Latinism. Rutsky appealed to Rome and even considered forbidding Ukrainian children from going to Jesuit schools, unless a dike prevented the conversion to Latinism. At the beginning of 1624, Rutsky sent to Rome perhaps the greatest memorial in which he enumerated five main difficulties to the strengthening and spreading of the holy Union in Ukraine and Byelorussia. According to the Metropolitan's opinion, these five obstacles were: 1) opposition of the non-uniates and protestants. 2) the indifference of the Catholics in

defending Ukrainian Catholicism as well as too little help from their part. 3) conversion from the Greek to the Latin rite. 4) suspicion concerning the sincerity of the intentions of the Latins in regards to the people of the eastern rite. 5) lack of the means for defending the union. Of all five of these obstacles Rutsky most completely developed the third concerning the danger and harm from the transference of Ukrainians to the Latin rite, and demanding decisive regulations from the Apostolic See in this matter in order to remedy the abuse. The Apostolic See viewed very seriously Rutsky's memorial and already on February 7, 1624 the Congregation for the Propagation of the Faith issued a severe decree, in which anyone at all was forbidden for any reason at all to transfer to the Latin rite without permission of the Apostolic See, and the Latin hierarchy was forbidden from accepting anyone to the Latin rite under the threat of penalties. This directive of the Apostolic See induced a real storm in Polish circles and King Sigismund 3 categorically objected to the declaration of such a decree. In order to prevent a split, the Apostolic See mitigated somewhat this decree limiting it only to religious people. Pope Urban 8's entire



pontificate was an answer to the other four points of Rutsky's memorial. This great Pope appointed the Ukrainian people and their Church as an intermediary for the union of the entire Christian east.

The Polish, seeing that the Union was in no way a means for their political purposes, changed their connections to it. Their connections to the Union became now openly hostile. The Congregation for the Propagation of Faith appealed through Nuncio Lancelotti to the Latin Bishops so they would express their opinion concerning the Union. Amongst others, the Krakivsky Bishop wrote, that the Union is harmful, and the Lvivsky Bishop advised liquidating it and spreading "pure Catholicism". In 1625, the Apostolic Nuncio wrote literally the following to Rome: "The Polish here treat the Union like the Jews in Rome, and they treat their Churches, on an equal footing with synagogues". The Latin Bishops elevate themselves above the uniate Metropolitan, and the Latin Velensky Auxiliary Bishop, A. Wojna even demanded precedence before Metropolitan Rutsky. The Cholmensky Latin Bishop demanded that the uniate Bishops give him a report of their activity and that our parish priests pay him a tax.

Rutsky fought against all of this with fortitude and perseverance worthy of admiration. He wrote complaints to Rome against the Polish clergy, defended the Union and its rights by pen, traveled to Warsaw to the Sejm and there rose before the senators and the King in defense of the Union. Rutsky fought like a hero for the physical existence of our Church, which was found between the hammer of the Polish Latin Catholics and the anvil of the non-uniates. Rome - the Apostolic See, which attempted equalization of both Churches, but without success - was the only which supported the Union. Pope Urban 8 by means of his letter to the Gneznensky Archbishop in 1628, asked him to defend the Union "against harmful insubordination". The Pope wrote the same thing to King Sigismund 3, asking him to intercede and defend the uniates and make the admission of uniate Bishops to the Senate easier.

---

### The Good Shepherd

I have other sheep  
that do not belong to this fold.  
I must lead them, too,  
and they shall hear my voice.  
There shall be one flock, then,  
one shepherd.

John 10, 16

(continuation from page 44)  
of how he preached to birds  
and reasoned with a wolf.

Here are a few excerpts  
from the prayer poem of St.  
Francis of Assisi:

Most High, all powerful  
good Lord

Yours are the praises, the  
glory, the honor and all  
blessing

... Praised be You, my Lord,  
with all your creatures espe-  
cially Sir Brother Sun, who  
is day and through whom  
You give light.

And he is beautiful and  
radiant with great splendor,  
and bears a likeness of You,  
Most High One.

Praised be You, my Lord,  
through Sister Moon and  
the stars in heaven. You  
formed them clear and pre-  
cious and beautiful.

... Praised be You, my Lord,  
through Brother Fire, through  
whom You light the night  
and he is beautiful and play-  
ful and robust and strong.

... Praise by You, my Lord,  
through our Sister Mother  
Earth, who sustains and  
governs us.

...Praise by You, my Lord,  
through our Sister Bodily  
Death,

... Blessed are those whom  
death will find in Your most  
holy will.

Let's remember Jesus  
prayed in the Garden of  
Gethsemani. He spoke to  
storms and quieted them.  
He cursed the fig tree. His  
disciples heard all this.

One more short story from  
me. Our house overlooks  
the Saskatchewan River, so  
everyday we are blessed by  
the restfulness of tall trees  
growing on the bank. God  
gave us this house. He gave  
me a dream of the interior  
design of one room. My  
husband found an ad in the  
newspaper and so we found  
our house.

The Western Catholic  
Reporter arrived at this  
house. It contained the  
following special announce-  
ment: Basilian Father  
Stephen Yakymyshyn was  
appointed June 23/95 by  
Pope John Paul as bishop  
for the New Westminster  
Eparchy. "I enjoy nature  
because to me that repre-  
sents God's Creation" - a  
most fitting quote from  
Bishop Severian Stephen  
Yakymyshyn to end my  
story.



(continuation from page 40)

intervention of Premier Nikita Khrushchev.<sup>9</sup>

The 71-year old Metropolitan received the news of his release from imprisonment in Mordovia almost two months later, January 26, 1963. He was brought to Moscow on January 28 and accommodated in one of the finer hotels awaiting a representative from the Vatican.

It is important to note here that Archbishop Slipij did not want to leave for Rome but to return to his Metropolitan See in Lviv.<sup>10</sup> However, on February 2, Cardinal Willebrands, Secretary of Christian Unity, came to Moscow in the company of Prof. Vitalij Borovoj (one of the Russian Orthodox observers at the Vatican Council) and handed him a letter from Pope

John XXIII, who wanted to see him in Rome. The Holy Father also gave the Archbishop a gift, a "precious mother of pearl rosary with a golden cross engraved with the Pop's coat of arms."<sup>11</sup>

Being in Moscow for a whole week, Metropolitan Slipij requested that his friend Wasyl Welychkowskyj, from Lviv, come and visit him in the hotel. Fr. Welychkowskyj, CSsR, arrived in Moscow, and that is when Metropolitan Slipij secretly consecrated him bishop on February 4, 1962. After consecration Welychkowskyj left for Western Ukraine as bishop in charge of the underground Ukrainian Catholic Church, while the intrepid Metropolitan left for Rome as a free man.<sup>12</sup>

---

9. L'Osservatore Romano, February 22-23, 1965.

10. Fr. Marian Butrynsky, "The Improbable Triumvirate" - "The Sower", September 27, 1987, p. 10.

---

11 The Invisible Stigmata - Milena Rudnycka, pp. 118-120.

12 Intrepido Pastore, Op. Citato, Fr. Ivan Choma, p. 340. Information also related by Bishop Wasyl Welychkowskyj, CSsR top Fr. J. Denischuk, CSsR in Ituna, Saskatchewan, Sept. 17-22, 1972.

SUBSCRIBE TO



# Beacon

THE UKRAINIAN-RITE BIMONTHLY

and every other month you will receive

48 pages

of varied articles and features

which inform and instruct,

interpret, encourage and inspire,

and will keep you in touch

with your Church, your people, your heritage,

\$12.00 a year

Send your name, address and payment to

BEACON

265 Bering Avenue  
Toronto, Ont., Canada  
M8Z 3A5

Tel: (416) 234-1212

Fax: (416) 234-1213

Editor (Ottawa) Tel: (613) 723-1673

BACK ISSUES ARE AVAILABLE