

INTRODUCTION

On October 18, 1990, with the apostolic constitution, *Sacri canones*, Pope John Paul II promulgated the common law of the Eastern Catholic Churches, the *Codex canonum Ecclesiarum orientalium*. Together with the promulgation of the canon law of the Latin Church, the *Codex iuris canonici* (1983), and the reform of the Roman Curia, *Pastor bonus* (1988), the promulgation of the Eastern Code completed the disciplinary renewal of the entire Catholic Church mandated by the Second Vatican Council.

However, the disciplinary renewal of the Eastern Catholic Churches will not be complete until each of the twenty-one *sui iuris*, or autonomous, Eastern Churches promulgates its own particular law, that is, those laws which, as a result of the principle of subsidiarity, are not common to all the Eastern Catholic Churches. Thus, the Ukrainian Catholic Church, through its legislative body, the Synod of Bishops, must revise its own particular law in light of the teachings of the Second Vatican Council and the Eastern Code.

The intent of this work is to identify the particular law of the Ukrainian Catholic Church in Canada. Though never severing ties with its Mother Church in Ukraine, this Church has developed its own particular law over the last one hundred years shaped by historical, geographical, and cultural circumstances, not to mention more than fifty years of relative isolation from the persecuted Church in Ukraine. To ignore this canonical collection, or that of any of the countries where the Ukrainian Catholic Church has established itself, would invalidate the process of drafting the particular law of the Ukrainian Church.

The primary purpose of this study is to identify the major sources of the particular law of the Ukrainian Catholic Church in Canada. Chapter 1 treats the decrees of the Apostolic See of Rome issued specifically for this Church. Chapter 2 concerns the documents and decrees promulgated by the Ukrainian Catholic Church in Canada and by the Synod of Bishops of the Ukrainian Church. These sources

are reproduced in the Appendix, together with an English translation, and then applied to certain issues of contemporary canonical import for this Church. Thus, Chapter 3 treats clerics, their sacred ordination, and their rights and obligations; Chapter 4 deals with divine worship, especially the sacraments.

My hope is that identifying the sources of the particular law of the Ukrainian Catholic Church in Canada and demonstrating their application will lead to a better understanding of this body of legislation.