

### **Editor's Note**

Quite unexpectedly, the first of the five following documents came into the possession of *Logos* in early June 2005, immediately after the conclusion of the first gathering of all Canadian Ukrainian Catholic clergy in forty years. These five documents were written before, or in the immediate aftermath of, the last such gathering, also in Winnipeg, in 1965. Each was an old typescript, some of them heavily censored, and they have been reproduced faithfully here except for a few minor alterations which are clearly indicated in the notes. We reproduce them in what we take to be chronological order insofar as this can be ascertained.

The sixth document here was circulated at the Winnipeg 2005 clergy encounter, and is also reproduced here *ad perpetuam rei memoriam*.



Winnipeg Meeting 1965 [in handwriting] Fr. A. Muzyka [handwriting]  
File# [handwriting]

## SUGGESTIONS FOR THE RENEWAL OF OUR CHURCH<sup>1</sup>

*“The Kingdom of God ... is like a grain of mustard seed  
... it is like leaven” (Matt.13:31)*

Our Lord tells us the Church is like a seed or like yeast. Now a seed is a living organism which slowly but surely grows and changes, and it has such potency and vigour that we cannot at any time tell what it will be like tomorrow or next year. Yeast is an agent of slow gradual growth and it has such a powerful influence on its surroundings that it changes everything around it.

Many responsible people tell us that if the Church is to have any influence in the world of 1965, it must change, it must speak in the language that the world of today understands. But the problem is that the Church is strongly traditional and almost automatically resists any important changes.

NOW THE MOST IMPORTANT TRUTH OF OUR RELIGIOUS LIFE AT THIS TIME IS THAT THE CATHOLIC CHURCH THROUGH THE ECUMENICAL COUNCIL HAS OFFICIALLY APPROVED SUCH CHANGE. The seed and the yeast are suddenly acting their part and the changes in the Church that have already taken place are disturbing to many.

No one should be surprised that the present moment, with its challenges, burning questions, doubts, difficulties and risks, is causing a lot of tension and disturbance within the Church. After all, when so much that men love and live by is at stake, as it is now in the Church, is it surprising that dedicated and sincere people will argue and contest every change with every ounce of strength they have?

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<sup>1</sup> *Editor's Note:* The original typescript of this document has been reproduced carefully with minor corrections for spelling and style.

Perhaps the most important point to remember during all the controversy and discussion – BEWARE OF THE EXTREMIST, the zealot, the person who thinks he is infallible and has all the truth on his side.

Open discussion and controversy is wholesome, constructive and enlightening. But there is nothing so fatal to discussion as the fierce intervention of the passionate zealot who is so convinced that he is right and everyone else wrong that he refuses even to listen to the arguments of his opponent.

At this time, our Church in Canada is undergoing a painful crisis. Our problems are deep and complicated. How do we change our Church life to make it meaningful and fruitful for our people living in Canada in 1965? How can our liturgy be reformed so that it will instruct and inspire our young people? How do we look after the spiritual needs of our parishioners who no longer speak or understand Ukrainian? What is the vernacular for our people? How much English should we use in our churches? These and many other problems need to be discussed, studied and resolved with open-minded concern, with intelligence and honesty.

For this reason, priests from the four eparchies of Canada met in an informal meeting [?]<sup>2</sup>, on the 1<sup>st</sup> and 2<sup>nd</sup> of November, 1965, in Winnipeg, Manitoba. After much discussion, study, and honest questioning, some definite conclusions were drawn and positive recommendations made, in an attempt to revitalize our Church in Canada.

1. The Problem: THE PRESENT IMAGE OF OUR CHURCH IS BAD. IT IS PRESENTED AS A CHURCH IN EXILE, A NON-CANADIAN CHURCH, LIMITED TO ONE NATIONAL GROUP.

People of non-Ukrainian background who belong to our Church (through mixed marriages, inter-marriages, conversion) and second and third generation Canadians cannot feel at home in our Church and are at best considered as second-rate members.

The present image and spirit of our Church is non-Canadian and does not meet the needs of our people in Canada.

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<sup>2</sup> *Editor's Note*: The original text is unclear at this point.

Recommendation: OUR CHURCH MUST BE PRESENTED AS PART OF THE CATHOLIC CHURCH IN CANADA, INTERESTED IN CANADIAN CHURCH LIFE, SHARING ALL OF ITS PRIVILEGES AND OBLIGATIONS.

Our Church must be presented as a “Catholic Church” (and not a national group) open to anyone who wants to express his faith in the Byzantine Rite.

Our Church must also heed the words of our Lord, “Go preach to all nations,” and not leave missionary activity to the Roman Rite.

The term “Catholic Church of the Byzantine Rite” and not “Ukrainian Catholic Church” should be used so as not to alienate people of other ethnic backgrounds who belong to our Church.

2. The Problem: THE LANGUAGE USED IN OUR CHURCH SERVICES, AND BY MANY PASTORS IN THE CARE OF SOULS, IS NOT UNDERSTOOD BY A LARGE PERCENTAGE OF OUR FAITHFUL, AND EVEN CLERGY, IN CANADA.

Many of our faithful, especially the youth, are repulsed and leave our Church because they do not understand the language used. The Canadian census shows that between the year 1950 and the year 1960, over 80,000 of our faithful left our Church, many most certainly because of the language. A large percentage of our marriages are of mixed national background (over 75%) and these people are expected to belong to a parish and go to a church service where they understand nothing. With the change to the vernacular in the Roman Rite, and the reform of their Liturgy, we can expect our situation to deteriorate and many more of our faithful to leave our Church and Rite.

Recommendation: THE VERNACULAR SHOULD BE USED IN OUR CHURCH SERVICES, UKRAINIAN FOR THE UKRAINIAN-SPEAKING, ENGLISH FOR THE ENGLISH-SPEAKING.

In most city parishes and larger centers, pastors should be appointed who are bilingual and are able to look after the needs of all the parishioners. One of the qualifications of

priests assigned to these larger parishes should be that they have a good knowledge of English.

With the use of English at conventions, meetings, conferences, etc., the laity and many priests will be able to express their ideas and not be made to feel they are a second-class group.

3. The Problem: MANY OF OUR FAITHFUL HAVE LEFT OUR CHURCH AND RITE, ESPECIALLY YOUNG MARRIED PEOPLE, BECAUSE THE IMAGE OF OUR CHURCH AS A NATIONAL CHURCH IN EXILE IS OBNOXIOUS, THE OLD SLAVONIC LANGUAGE USED IS NOT UNDERSTOOD, THE JULIAN CALENDAR IS REGARDED AS OUTDATED, AND LAWS OF FAST AND ABSTINENCE AND HOLY DAYS OF OBLIGATION ARE SO OUTDATED THAT OUR CHURCH IS MADE TO LOOK LIKE A MUSEUM-PIECE.

Recommendation: THE IMAGE OF OUR CHURCH MUST BE THAT OF THE CATHOLIC CHURCH IN CANADA.

The language used in church should be the language of the country, the language of the people.

All new parishes should be established on the Gregorian Calendar. Old parishes should be brought up to date as soon as possible. (In larger cities, one parish could remain on the Julian calendar for those who consider it expedient.)

Canadian-born priests should be on the board of consultors to the bishops as they best understand the needs of the Canadian-born faithful who form the largest percentage of the faithful. These boards of consultors should have regular meetings and should not be simply figurative appointments.

4. The Problem: OUR EPARCHIAL NEWSPAPERS ARE MORE INTERESTED IN PROPAGATING UKRAINIAN POLITICAL AND NATIONAL IDEALS THAN CATHOLICISM. UP TO 95% OF OUR YOUNG FAMILIES READ VERY LITTLE OR NO UKRAINIAN AT ALL.

Recommendation: A GOOD CATHOLIC NEWSPAPER IS MOST NECESSARY IF WE ARE TO HAVE WELL INFORMED, INTELLIGENT FAITHFUL, WHO KNOW THEIR FAITH AND RITE, AND

ARE LIVING IN THE SPIRIT OF THE NEW REFORMED CHURCH OF THE COUNCIL.

Our eparchial newspapers should be religious and Catholic in nature or cease to exist.

A separate newspaper should be edited for our English-speaking faithful in Canada.

5. The Problem: OUR CHILDREN AND YOUTH ARE NOT EDUCATED IN THEIR FAITH AND RITE AND UPON LEAVING HOME AND BECOMING INDEPENDENT OF THEIR PARENTS OFTEN LEAVE OUR CHURCH.

Recommendation: WHEREVER POSSIBLE WE SHOULD BUILD AND SUPPORT OUR OWN DAY SCHOOLS, PRIMARY AND SECONDARY. THE ROMAN RITE BISHOPS AND SEPARATE SCHOOL BOARDS SHOULD BE APPROACHED FOR THEIR SUPPORT.

Catechism classes should be well organized in every parish and should not be held second in importance to Ukrainian School courses.

Children should be taught religion and not merely forced to memorize prayers and answers in a language they do not understand.

Religion classes for our youth should be of primary importance. During these formative years the pastor must show interest in his young people, speaking to them in the language they understand, encouraging them to serve at the altar and be leaders in the Church.

6. The Problem: WE HAVE NO VOCATIONS TO THE PRIESTHOOD. WITHOUT NEW BLOOD, YOUNG PRIESTS WHO WOULD ENTER THE RANKS OF OUR CLERGY AND BRING NEW IDEAS, NEW METHODS THAT COULD RENEW THE LIFE OF OUR CHURCH IN CANADA [*sic*].

Without new priests, we are becoming senile and dying of old age.

Recommendation: VOCATIONS TO THE PRIESTHOOD AND RELIGIOUS ORDERS MUST BE MADE THE MOST IMPORTANT PROJECT IN EVERY EPARCHY.

Public prayers for vocations should be included in the Liturgy.

Vocation conferences and rallies should be organized in every eparchy.

A priest vocation director should be appointed and given every co-operation.

A House of Studies for seminarians of our rite should be established in co-operation with a Catholic University, such as in Ottawa, in Canada, supported by all the eparchies.

Our bishops and priests should show greater interest in prospective candidates to the priesthood and should give more encouragement to seminarians.

Religious communities and the diocesan clergy should not be in competition or an end unto themselves but should aim to form one family for the salvation of souls and the preservation of our Church.

7. The Problem: MOST EPARCHIES HAVE NO ADEQUATE SICKNESS INSURANCE OR PENSION PLAN FOR THEIR PRIESTS.

Disabled priests, or those who are too old to serve in a parish, are left to shift for themselves, or forced to depend on relatives. This forces priests to become very money-conscious, trying to provide for times of illness or old age. This has resulted in the scandalous practice of grasping for stipends and disgracing the custom of blessing homes and graves.

This lack of care for the clergy is an impediment to vocations. Parents oppose their sons becoming priests who could very well find themselves begging for a living when they become disabled or aged.

Recommendation: IMMEDIATE STEPS SHOULD BE TAKEN FOR AN ADEQUATE SICKNESS INSURANCE AND PENSION PLAN, SIMILAR TO THOSE OFFERED IN MANY OF THE ROMAN RITE DIOCESES.



The salary system for priests should be corrected so that every priest will receive an adequate salary whether he serves in a small mission or a large city parish.

The obnoxious system of stipends for sacraments and sacramentals, which often leads to abuses and scandal, should be replaced by an adequate salary system which would add dignity and security to the material support of the priest.

It is our hope that these criticisms and suggestions be taken in the same spirit that prevailed during our informal meeting in Winnipeg, a spirit of loving concern for our Church in Canada. It is our prayer that these suggestions be acted upon as soon as possible.

The Catholic Church, through the Council, has officially approved renewal and reform, and in many of our churches there have been changes made, including attempts at renewing our parish life and modernizing our Liturgy. Nothing can stop the yeast from acting, the seed from growing. But these powerful forces for change and renewal need direction.

The Holy Spirit presides over our Church, over both the clergy and the laity. And far from being disturbed by the changes, doubts and difficulties, the truth-giving Spirit is pleased. For after all, do we not believe that it was the Holy Spirit who inspired the Council and the changes and reforms that have followed? "Come Holy Spirit" is our prayer, "come into our minds and hearts and help us see that the Church is like a seed, like leaven that must grow and change."

Fr. Andrew Muzyka<sup>3</sup>

Fr. Moris Bosey

SIGNED BY:

Rev. M. Bosey

Rev. O. Kucharik

Rev. W. Kostiuik

Rev. G. Rudachek

Very Rev. B. Dzurman

Rev. J. Tataryn

Rev. J. Kristalovich

Rev. J. Worona

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<sup>3</sup> *Editor's Note:* These two names are written in by hand in the original.

Rev. M. Greschuk\*  
Rev. E. Rudachek\*  
Rev. W. Wasilishen

Rev. A. Muzyka  
Rev. A. Luhovy

\* withdrew names claiming they  
did not mean to be party to the  
conclusions and recommendations –  
Fr. AM.<sup>4</sup>

Several priests, who were either not able to be present at the last session or not at all, have expressed their desire to have their names signed to this document. We thought it only fair to give all our clergy an opportunity to do so. If you wish to have your name added to this document please sign the following form and return before December 1, 1965, after which time it will be presented to all our bishops.

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I wish to have my name added to the signatures on this document which will be presented as recommendations for the well-fare of our Church in Canada.

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(signature)



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<sup>4</sup> *Editor's Note:* This explanatory note is written in by hand in the original. Fr. M. Greschuk would go on to become bishop of the Eparchy of Edmonton.