

A Report on the Ottawa Colloquium on the Future of the Ukrainian Greco-Catholic Church in North America

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The Sheptytsky Institute is regularly approached by various individuals and organizations for elucidation and analysis of or consultation on a broad range of church-related issues. Much of this consulting work is carried on by individual professors. Sometimes, however, the Institute is asked to do more than any one scholar can hope to achieve.

After being approached on a variety of occasions by Mrs. Roma Hayda of the Ukrainian Patriarchal Society about who should be consulted on a given question, she and I came up with the idea of getting some of the best minds in the Ukrainian Greco-Catholic Church in North America together in one place at the same time. This might seem like it would have been an obvious thing to do a while back, but in reality it had never been done. So we did it, sending out, on 23 September 2014, an invitation to an initial twenty persons.¹ (The number of invitations was partially conditioned by the number of rooms available at Holy Spirit Ukrainian Catholic Seminary. The Seminary's Rector, Fr. Michael Winn, was extremely accommodating in working with Mrs. Hayda and myself, and his contribution to the success of the Colloquium is not to be underestimated.)

¹ See Appendix A for the initial invitation to the Ottawa Colloquium.

It was announced from the beginning that this would be a closed forum, with participation by invitation only. The purpose of such a restriction was to keep the forum a manageable size so that genuine discussion might take place. The restricted list was never meant to be exclusive of anyone or any group, but rather to make sure that the most active thinkers/ writers of the Ukrainian Greco-Catholic Church in North America would have a chance to interact on a deeper level. In fact, much thought and discussion went into the creation of the list of invitees. Some omissions came to light during the colloquium itself. Several people might well have been invited but were not included in the initial list due to oversight by the planners, who explained in their invitation the purpose of the gathering thus:

The idea is to gather some of the Ukrainian Catholic Church's finest thinkers together, not so much for a scholarly conference this time, but rather for a heart-to-heart conversation about our Church, its present and its future. Non-specialists rarely get a chance to be nourished by the kind of thinking that is a matter of course for each of us on the list. Thus, it is hoped that some very thought-provoking and life-giving ideas will be exchanged in this context.²

The reasoning behind this was simple. Many of the scholars and writers invited (but by no means all) knew each other personally, but rarely had the chance to discuss the issues closest to their hearts because they met primarily at scholarly conferences or other major events, where papers on narrow topics were delivered and the time for personal interaction was limited. A number of the participants knew others only by name or reputation, but had never met.

The Ukrainian Patriarchal Society took upon itself the funding of airfare as well as room and board at Holy Spirit Seminary. The society secured the generous financial support of the Yonkers Ukrainian Federal Credit Union, the Self-Reliance

² Ibid.

Federal Credit Union of New York, and the Heritage Foundation of Chicago.

The original list of those invited included the following (asterisks indicate Sheptytsky Institute alumni):

From Ottawa:

1. Fr. Andriy Chirovsky, S.Th.D., convener, (Sheptytsky Institute)
2. Fr. Peter Galadza, Ph.D. (Sheptytsky Institute)
3. His Excellency Andrew Bennet,* Ph.D. (Ambassador, Canadian Office of Religious Freedom)
4. Prof. Brian Butcher,* Ph.D. (Sheptytsky Institute)
5. Fr. Andrew Onuferko, S.Th.D. (Sheptytsky Institute)
6. Fr. Michael Winn,* S.Th.L. (Rector, Holy Spirit Seminary)

From Toronto and environs:

7. Fr. Alexander Laschuk,* JCD, Cand. (Sheptytsky Institute)
8. Prof. Jaroslav Skira, Ph.D. (Toronto School of Theology)
9. Fr. Myroslaw Tataryn, Ph.D. (University of St. Jerome, Waterloo, ON)

From Richmond, British Columbia:

10. Fr. Richard Soo, SJ

From Edmonton, Alberta:

11. Bishop David Motiuk, J.C.D.
12. Prof. Suzette Philips,* Ph.D. (University of Alberta)

From South Bend/Fort Wayne, IN:

13. Fr. Yuri Avvakumov, Ph.D. (University of Notre Dame)
14. Prof. Adam DeVille,* Ph.D. (University of Saint Francis)

From Hartford, CT:

15. Mrs. Roma Hayda, Ukrainian Patriarchal Society

From Kerhonkson, NY:

16. Fr. Ivan Kaszczak, Ph.D. independent scholar

From Washington, DC:

17. Andrew Sorokowski, Ph.D., President, Ukrainian Patriarchal Society
18. Fr. Mark Morozowich, S.E.O.D. (Catholic University of America)

From Vienna, Austria:

19. Daniel Galadza,* S.E.O.D. (University of Vienna)

From Lviv, Ukraine:

20. Anatolii Babynskyi, S.T.L. (Editor, *Patriarkhat*)

In the end, Bishop David Motiuk was not able to attend. In his stead, former Sheptytsky Institute Director, Fr. Stephen Wojcichowsky, S.T.L.* of Edmonton was invited. Fr. Mark Morozowich, interim provost of Catholic University of America, was unable to free himself of commitments tied to commencement exercises at that university. Fr. Roman Rytsar*, Ph.D. of Ottawa was added to the roster, as was Fr. Gregory Zubacz,* JCD of Fresno-Pacific University in Fresno, CA. Thus, the final number of participants was increased to twenty-one. It is remarkable to note that of the twenty-one present, ten were Sheptytsky Institute alumni. Nine of the total were laypeople and the rest were clergy.

The Ottawa Colloquium was conceived as an experience that would model well a way of theologizing. The schedule, therefore, included a strong liturgical life. The weekend started with a Moleben to the Holy Spirit, and included First Hour, Great Vespers, Great Matins and Divine Liturgy. Providentially, on Saturday evening a concert took place at St. John the Baptist Ukrainian Catholic National Shrine: Roman Hurko's Divine Liturgy #3-English, and many of the Colloquium participants attended it as well. Meal times and breaks allowed for socializing and personal relationships so as to enable the participants to focus on the important questions before them during the sessions themselves without distraction. The fact that everyone (except for several local Ottawans) was staying at the seminary allowed for maximum cohesion within the

group and close adherence to the schedule, which included seven sessions:

Friday, May 8, 2015

Afternoon – Arrival of participants

17:00 Light Supper

19:00 Moleben to the Holy Spirit, welcome, introductions and Session 1

21:00 “The session after the session” (convivialities)

Saturday, May 9, 2015

07:45 First Hour (Seminary Chapel)

08:00 Breakfast

09:00 Session 2

10:30 Break

10:45 Session 3

12:00 Lunch

13:30 Session 4

15:00 Break

15:15 Session 5

17:00 Supper

18:00 Great Vespers (St. John the Baptist Ukrainian Catholic National Shrine)

19:30 Concert: Roman Hurko’s new Divine Liturgy #3 - English (Shrine)

Sunday, May 10, 2015

07:30 Great Matins (Seminary Chapel)

08:30 Divine Liturgy (Seminary Chapel)

09:30 Breakfast

10:00 Session 6

12:30 Lunch

13:00 Session 7

15:00 Departure

As soon as the invitations went out, the question was raised about whether papers were required and which questions would be discussed. In fact, no papers had been planned. The whole idea of this colloquium was to allow the Holy Spirit

to move among the participants and for the flow of the discussion to be directed by this openness to the Spirit, with a concomitant dedication to discipline in both the schedule and the discussions themselves. Instead of specific themes assigned to each of the seven discussion sessions, a document with reflections was circulated in order to spur the thinking of all those invited. After all, these were people who live and breathe the issues facing the Ukrainian Greco-Catholic Church in North America. They would have plenty to share if given the right circumstances. The following themes were sent to the participants by the convener along with relevant reflections:³

- 1) Ecclesiological Descriptors
- 2) The Diaspora and Ukraine
- 3) *Ressourcement* and Mission
- 4) Pastoral Preparation and Theological Education of Future Clergy and Lay Leaders
- 5) The Blessings of Smallness

In addition to these five themes, two other documents were circulated. One was actually a packet of information detailing the Vibrant Parish Initiative, contributed by Bp. Ken (Nowakowski) of the Eparchy of New Westminster, BC, director of the working group for the implementation of strategic development of the Ukrainian Greco-Catholic Church till 2020.⁴ The other was a letter from Mrs. Roma Hayda of the Ukrainian Patriarchal Society, which asked that the question of the importance of acculturation for the Kyivan Church worldwide be explicitly considered, as it was only obliquely referred to in the themes for reflection.

Several individuals were asked to play key roles. Fr. Stephen Wojcichowsky served as the moderator of the discussion sessions. Fr. Gregory Zubacz served as timekeeper. Fr. Richard Soo, SJ and Prof. Suzette Brémault-Phillips were asked to give summaries of the various discussions at the conclusion of the sessions.

³ Appendix C.

⁴ Appendix D.

After the Moleben to the Holy Spirit on Friday evening, as participants took their places around the table, the mood was cautiously optimistic. The convener welcomed everyone and spoke of the historic nature of this colloquium. “In the early 1980’s, when I was beginning to teach at Catholic Theological Union in Chicago, the dean, Robert Schreiter, said to me: ‘Andriy, you are the only full-time professional Ukrainian Catholic theologian in the United States.’ (In Canada, Prof. Petro B.T. Bilaniuk was teaching at the University of St. Michael’s College). ‘Your goal should be to become un-alone.’ Today, thirty years later, as I look around this hall, I can thank God that indeed I am no longer alone!”

Mrs. Roma Hayda of the Ukrainian Patriarchal Society also offered welcome and thanks to the Sheptytsky Institute and the convener. Extra copies of the themes for reflection and schedules were distributed. The convener then explained: “These themes were distributed beforehand in order to spark, once again, your own reflections on various issues. You were invited precisely because of your demonstrated ability to think and express yourselves clearly, rationally, and with great love for the matter at hand – our Church.”

It was decided that in the course of the discussions each participant would be given a maximum of five minutes per intervention so as to enable as many as possible to take positions and allow a real conversation to develop without being dominated by any small group of individuals. In fact, across the three days of the colloquium only once did a speaker use up their five-minute allotment. Fr. Stephen Wojcichowsky kept the sessions running smoothly, making sure that speakers would be acknowledged and given the floor in the order in which they volunteered.

The convener reminded members to “speak your heart, but use your mind.” There were no guarantees that the colloquium would be successful, he added. “It all depends on whether we get out of the way and allow the Holy Spirit into these proceedings. When you return to your teaching, writing, and public speaking engagements after this Colloquium, it is my hope that you will do so with greater clarity, greater nuance and greater authority, which arises from knowing that we hold

a vision in common.” This was the point of the Colloquium: to allow participants to thrash out some issues in depth in order to build a common vision that they would continue to spread through the work that they regularly do. This vision would then take root in the minds and hearts of the Church at large as something that arises from the grassroots – a complement to what is presented by those who hold positions of leadership in the Church.

Participants were reminded of the phrase from the Council of Jerusalem in Acts 15:28: “It seemed good to the Holy Spirit and to us.” The Ottawa Colloquium had begun precisely with a prayerful invocation of the Holy Spirit and a denunciation of any and all evil spirits working to ruin this precious time together. After dedicating the colloquium to the memory of Metropolitan Andrey Sheptytsky, and handing off the proceedings to Fr. Stephen Wojcichowsky, the convener threw out the first question of the weekend: “What is it that is crucial for us to discuss in these days, and in what order shall we proceed?”

During this opening session a wide array of topics came to the fore. It would be impossible to fully transmit what was discussed and the deep insights that were presented in so many of the interventions, but at least a cursory description can be attempted. What appears here is the fruit of my own furious note-taking as some of the best minds in the UGCC spoke out. I will not be able to summarize each of the seven sessions in detail, but this first one was indeed a crucial introduction for all of us to the talents that were present in the room. That is why I will go into a little more depth in describing this session.

The issue of theological language was raised by Fr. Myroslaw Tataryn. “We have been defined by others. We in North America are continually talking with other Christians, but we so often do so in the language of others. What is our own theological language and description of who we are?”

Fr. Peter Galadza focused on accountability in the Church. “We don’t have mechanisms to call ourselves to accountability, for example in the implementation of things decided long ago. The laity is especially at a loss in this regard. The people desire something, but because of the lack of mechanisms of

accountability, their legitimate requests are sometimes seen as personal attacks on those in authority.”

Prof. Jaroslav Skira spoke to the question of self-identification as relating to mission and evangelization. “Words like *diaspora* mean very little to some who see themselves very much as being from here rather than from some other place.”

Fr. Ivan Kaszczak zeroed in on the centrality of the gospel. “My Church’s goal is to teach and preach the gospel of Jesus Christ. This is both *from* the people and *for* the people of God. It is very easy for every parish to become a club that turns in on itself. The broader vocation of bringing the good news to the world is often lost.”

Fr. Stephen Wojcichowsky offered a comment on the need to identify ourselves. At a meeting of the Ukrainian Orthodox and Ukrainian Catholic bishops of North America a couple of years ago, the discussions centered on the questions: “What unites us, what divides us, and what is needed to bring us together?” During that meeting, Fr. Yaroslav Buciora of the Ukrainian Orthodox Church of Canada stated that Ukrainian Catholics need to develop their own ecclesiology.

Fr. Richard Soo, SJ, who is of Chinese ancestry, but who has served, among other things, as the chancellor of the Archeparchy of Winnipeg and the editor of the archeparchial newspaper, *Progress*, and now serves a parish in Richmond, BC, asked “Do I belong in our Church? Am I a full member or simply a guest or perhaps guest-worker?” Paraphrasing the earliest Christian dilemma posed by Gentile membership in an originally all-Jewish Christianity, he smilingly asked: “Does one have to be a Jew to belong to the Ukrainian Catholic Church? Do we think of ourselves as a real Church or rather as an ethnic branch of the ‘real’ Church?”

Prof. Suzette Brémault-Phillips returned to more universal emphases by bringing up questions that arise for her as a theologian and medical rehabilitationist in a major secular university. Retaining the Word of God within what calls itself “spirituality” in today’s world is a great challenge. “How does one engage in evangelization in an increasingly secularized environment? Many of those who start out as ‘churched’ become ‘unchurched’ when they enter the academic and professional

worlds.” She saw hope in a certain emphasis placed on virtue and character development in various fields of human development, but also perceived the wholeness of the Christian message being increasingly supplanted by so-called “positive psychology,” which refuses dimensions of Christian asceticism. She then called for the development of competency “in order for us to *be* incarnate love in this world.”

Mrs. Roma Hayda said she resonated with what had been said by earlier interlocutors and then drew attention to the home customs that form a bridge between the liturgy in the church and daily life – the domestic Church. She offered several examples connected to the great feasts of the year, including Christmas and Pascha.

When Anatolii Babynskyi asked whether there are differences between the reasons that people go to church in Ukraine and the reasons they go in North America, Fr. Andrew Onuferko responded that it really depends on the parish. One parish has programs that draw parents with young children, another has an approachable priest, yet another has very beautiful services.

Dr. Andrew Sorokowski stated that there is a need to find out from the people who do *not* attend why it is that they do not attend. “Why should people belong to *this* Church, a Church that has Slavic Byzantine roots and is now presenting itself to a wider world?”

Fr. Ivan Kaszczak emphasized that the Holy Spirit endowed the Ukrainian Church with something that needs to be shared with others. “Wouldn’t it be great,” he asked, “if a hundred years from now someone were singing ‘Mnohaya Lita’ and explained that this was something that had been brought to this country by Ukrainians?” Fr. Onuferko interjected that what we are talking about is the interplay between the general and the unique. “A balance is required between the universal aspects of being Church and the things that make us unique.” The secularization of society has led to the loss of the sense of the sacred, the loss of the sense of the awesomeness of God. The Kyivan tradition contributes precisely this.

Dr. Daniel Galadza, who grew up in Canada but is now working in Vienna, compared the situation of the Church in

North America with that of the Church in Europe. “Our Church in Western Europe presents a very interesting case, because in some ways it seems to be half-way between the experience of the Church in Ukraine and that in North America.” A perceptible change has occurred there since the *Maidan*. One vocabulary is used for self-description and another is used to discuss the Church’s mission. The difference depends on who we are talking to.

Fr. Andriy Chirovsky emphasized that we now live in a post-*Maidan* era, in times that have been vastly complicated by Russia’s invasion of Ukraine. “We cannot pretend that the Ukrainian Church in North America is where it was even two years ago in its relationship with North America and Ukraine. Everything has been affected by these realities.”

Fr. Yuri Avvakumov followed up on this idea. “This is the point. Every one of these questions is different now. We can’t approach these various issues in the same way as before the *Maidan*.” As a former resident of Germany, he further emphasized that “the road to universality is the authenticity of your specificity,” something to which North America is much more open than Western Europe is. Fr. Avvakumov added that in his teaching at the University of Notre Dame, he addresses a very diverse student body, but that when he touches upon issues regarding Ukraine and Russia, he gets a very significant response. “It’s crucial to seize this opportunity, this moment in history, both to lobby the West for support and to bring out the gospel dimension of these momentous events.”

The conversation went on to a nexus of questions revolving around the identity of the UGCC, including:

- its mission in the North American context
- the fundamental reality that Church is about preaching the gospel, not passing on an identity
- the crucial importance of education in the Church at all levels
- the issue of communication and translation of knowledge
- a recognition of culture as a subset of identity with all of the complexity that this introduces in each social context in which the Church lives

- the question of stewardship and what can be learned from the ways that the Coptic Church approaches these issues, which are often very different from standard North American approaches
- the massive challenges that non-Christian re-defining of sexuality and gender poses in today's world
- whether the "revolution of dignity" is in fact a determining factor of our identity as Church: the *Maidan* and its seminal role for the Church needs to be looked at precisely within the social context of secularization because the *Maidan* is represented as a turn to European values at a time when Europe represents a secularist approach that is in fact quite distant from the reality of the "Revolution of Dignity" in which faith, prayer, and the Church played an enormous role.⁵

With regard to the larger context in which the UGCC finds itself today, several speakers drew attention to other strengths and challenges:

- Fr. Gregory Zubacz drew attention to the fact that the Church may soon be facing not just being shunted aside, but actual criminalization, where the Church's stance on crucial moral issues will be soon seen not only as unacceptable but actually opposed to the accepted social order in a world that is quickly moving from a post-Christian to an anti-Christian stance. "This is a question of the very survival of the Church," he added.
- Dr. Adam DeVille addressed the ecclesiological importance of accountability in the Church and also spoke to the issue of the specificity of size in a North American context. "Small is good. A significant number of Roman Catholics I know have left their church because they felt

⁵ See "Address of His Beatitude Sviatoslav (Shevchuk) at the University of St. Michael's College in Toronto, May 2, 2014," *Logos: A Journal of Eastern Christian Studies* 55 (2014): 1–14. See also Andriy Chirovsky, "Good and Bad News Regarding the Conflict in Ukraine: A Revolution of Dignity and an Ecumenism of Engagement," *Logos: A Journal of Eastern Christian Studies* 55 (2014): 289–301.

they were lost in a huge parish – one number among thousands. There are many things that large congregations simply cannot do because they do not offer the intimacy of a small parish,” of which the UGCC in North America has plenty.

- Fr. Stephen Wojcichowsky raised the question of how ecclesiological perspectives inform other aspects of our theologizing. “There is simply not enough scholarship on, or communication about, moral issues. In some ways we are not yet ecclesologically ready to do moral theology.”
- Fr. Richard Soo turned his attention to the challenges of the UGCC evangelizing in a multicultural world, and questions that go beyond an understanding of mission to the actual issues of missionary practice.
- Bringing up the concrete realities of the formation of seminarians, Holy Spirit Rector, Fr. Michael Winn, emphasized the basic issues of what constitutes the human foundation that allows one to even begin to deal with moral issues today.
- Fr. Andrew Onuferko reminded participants that the Vibrant Parish Initiative, also known as “Vision 2020,” is actually an attempt to pastorally address some of the issues raised.

This first session of the colloquium immediately demonstrated to all present that the concerns on everyone’s hearts were not so much questions of academic approaches to theology – even though most participants were accomplished scholars; the issues raised were clearly pastoral. No frustration was raised at the banalities of parish or eparchial life. No attacks were launched on any parties in the Church. No negativity was voiced, even when sensitive topics were brought up. A noticeable optimism could be felt in the room as the evening’s deliberations drew to a conclusion. A simple reception followed and participants had a chance to make new acquaintances and renew old friendships all the while continuing the insightful conversations of the first session.

Saturday morning began with the First Hour in the chapel. A group photo was taken⁶ and members shared breakfast together before sitting down to a heavy schedule of discussions spread over two sessions before the members greeted the arrival of Terrence Prendergast, Roman Catholic archbishop of Ottawa, who joined us for lunch. When the archbishop heard that Ukrainian Catholic theologians from all over North America were coming to his city, he asked if he could meet the group and joined us for an informal meal.

Saturday morning had begun with a brief summary by Fr. Richard Soo of what he perceived had happened the evening before. He joked that he had heard some good news and some bad news and that it could be divided into some questions that could be described as *ad intra* while others were *ad extra*. The former could be summarized as: “How do we fix our Church? It’s clearly not perfect. It could be better.” But the latter revealed that “we have a treasure; so how do we share this treasure with those who are inside our church, but especially those who are outside?”

After this summary, the session took off in earnest, with the participants pulling the discussion in various directions. However, *ad intra* questions dominated. Nevertheless, even in this discussion, Fr. Yuri Avvakumov raised the question of whether “this is all just about pastoral theology or is it, in fact, a theological analysis of the present moment in history?” The conversation seemed diffuse and unfocused for a while. In the meantime, we decided that we would not even attempt to produce an agreed statement because this could result in a colossal waste of time. Instead, a committee of three would be asked to produce a simple press release. After all, the main hoped-for result of the Colloquium would be a renewed and deepened unity of vision that each of us could bring to our teaching, preaching, and writing.

I remember thinking, as the session went on, how truly dangerous it was to proceed without a clear agenda because with such a gathering of strongly held opinions and theological perspectives, the centrifugal forces were all too powerful. And

⁶ See Appendix G.

yet, we had been sincere in our prayer to the Holy Spirit. We tried to get out of the way of the Spirit. Would our Colloquium simply unravel? And then, suddenly, with seconds on the clock before our scheduled break, the entire assembly came to perfect consensus on where to go with our next session. We would discuss the very name of our Church on the grounds that words have important ramifications and the way that the Church identifies itself needs to be addressed precisely to deal with some of the aforementioned questions, especially evangelization and mission.

Session three was thus dedicated to nomenclature. The participants were acutely aware of the fact that such a discussion could potentially degenerate into petty terminological disagreements. And yet that did not occur. Fr. Richard Soo asked what really is at stake when we use the term *sui iuris* and how that is similar to, but different from, the Orthodox concept of an autonomous Church? Fr. Peter Galadza asked that the discussion focus instead on what each word means in the name “Ukrainian Greco-Catholic Church” and what the implications are of these meanings. Fr. Ivan Kaszczak said that we often speak of our communion with Rome, but what exactly do we mean by this? Dr. Brian Butcher responded by pointing out that our Church’s history revolves around union with Rome, but in using that term we often fail to capitalize on the reality of our commonality with other Eastern Christians, even other Eastern Catholics, with whom we are in full and visible communion. Fr. Yuri Avvakumov stated that whether we like it or not, Church unions are a part of our history. We share this with other Eastern Churches as well (not only other Byzantine Catholics). This actually offers us the opportunity to transcend ethnic boundaries. Unionism is an early form of the ecumenical idea, and no apology is needed for it. In fact, there was a whole unionist culture represented by figures like Demetrios Kydones. These constitute an alternative to a Palamas-centered vision of Orthodoxy.

Fr. Myroslav Tataryn noted that the questions of nomenclature and of the content of the term “*sui iuris*” are largely juridical issues. However, is the nomenclature that we are currently saddled with juridically adequate? “Kyivan Catholic

Church” would be a nice name, but in this post-Maidan era of Russian aggression against everything Ukrainian, is it realistic to turn away from the word “Ukrainian”? Fr. Soo mentioned that he has used the term “Eastern Catholic” even though he did not like it because it was too generic. Fr. Zubacz shared that in his last parish in Manitoba they used “St. Michael’s Catholic Church (Ukrainian).”

Fr. Avvakumov emphasized that the correct usage would be Greco-Catholic, since that is how it reads in Empress Maria Theresa’s German term, “Griechisch-Katholische Kirche,” not Griechische Katholische Kirche. The Ukrainian name “Греко-Католицька Церква” (*Hreko-Katolyts’ka Tserkva*) is based on that Austrian term. Fr. Galadza noted that the term “Ukrainian Catholic” has now become familiar to three generations of our membership in North America. It is also popular because it is more concise. That being said, “Ukrainian Greco-Catholic” is a term that helps to establish the all-important notion of universality, that this Church is more than simply ethnic “because the word ‘Ukrainian’ in North America means an ethnicity.” Fr. Laschuk added that in the post-*Maidan* reality in Toronto’s four schools run by the UGCC, a number of Russian-speaking families pulled their students out of the school because of the renewed emphasis on Ukrainian identity and Russian-Ukrainian tensions. Fr. Avvakumov then commented that if one is welcoming, the name is actually not that important, and if one is not welcoming as a Church, then a different name won’t help. Fr. Soo mentioned that “Ukrainian Catholic Church” *seems clear* to people and they do not seek further explanations of the term. On the other hand, “Ukrainian Greco-Catholic” or even “Ukrainian Greek-Catholic” *seem unclear* to people. Counter-intuitively, this is sometimes an advantage, since it invites further exploration and further explanation of this Church’s identity.

Fr. Galadza made an impassioned plea to provide an *interpretation* of the name of this Church so as to prevent untoward manipulation of the name “Ukrainian” in a dangerous exclusivist nationalist sense. He explained that the name “Kyivan Catholic Church”, in Ukrainian “Київська Католицька Церква” (*Kyivs’ka Katolyts’ka Tserkva*) would be ideal but would have

a very unfortunate acronym in Ukrainian that would prove to be embarrassing. He was alarmed that in the English translation of *Christ Our Pascha*, the catechism of the UGCC, the term “Ukrainian Catholic” is used throughout, even though the Ukrainian original uses the equivalent of “Ukrainian Greco-Catholic Church.” Dr. Skira emphasized that some of the most successful parishes of the UGCC in the Toronto area do not put Ukrainian identity in the forefront, and seem to be able to serve both Ukrainians and non-Ukrainians quite well. Several participants addressed the issue of the names that appeared on real estate title documents both in North America and in Ukraine after the Church came out of the catacombs. All of this has left its mark, of course, and is quite understandable, even if unfortunate.

In the end, a general consensus was reached. While the name “Ukrainian Greco-Catholic Church” still begins with a word that sends an ethnic message that could easily be misinterpreted, it is nevertheless much better than the name “Ukrainian Greek-Catholic.” Participants agreed that at the very least in their own writing and speaking engagements they would use the former in order to give witness to others about its virtues – even while recognizing that the official name for now is still “Ukrainian Greek Catholic Church.” In fact, “Greco-Catholic” has been the usage preferred by *Logos: A Journal of Eastern Christian Studies*, since the early 1990’s.⁷

Prof. Suzette Brémault-Phillips offered a summary at the end of this third session. While discussing the name of the Church and its effect on documents and the broader context of Church life are important, and an exploration of the identity of the Church for both internal use and other purposes might be useful, “we might have taken a longer track than necessary to get where we eventually want to arrive. Not all, but a lot of the

⁷ See “A Note on Terminology,” *Logos: A Journal of Eastern Christian Studies* 34 (1993):7. Having said all this, discerning readers will note that in the article in the present issue by Athanasius McVay and his accompanying tranche of documents, “Greek Catholic” dominates precisely because these are reproductions of historical documents when such usage dominated. It is, of course, a violation of historiographical conventions to alter past documents to suit today’s standards.

discussion has centered on internal issues. Not as much time or energy has been spent so far on the future or on a vision for tomorrow.”

Session four began after the lunch break; its discussions overflowed into the fifth session as both sessions were focused to a large degree on *ad extra* issues. With the help of Fr. Andrew Onuferko, the group looked at major societal trends, focusing at first on threats, obstacles, and challenges that face the Church. The question of a culture that is increasingly hostile to Christianity was examined from multiple perspectives. While Orthodox tradition seems to be ideally suited to rural situations with a stable culture, today we face wholesale urbanization, family breakdown, the domination of liberal capitalism as the only economic model, an information overload and dehumanizing technology, with a concomitant loss of anthropology and interpersonal dysfunction. The exploitation of persons and the environment seem to be the accepted norm. Fr. Avvakumov offered a caution that this concern should not be interpreted as simply exalting the socio-economic agenda of the left, which has its own problems. Dr. DeVille recommended that participants familiarize themselves with Peter L. Berger’s *Between Relativism and Fundamentalism*⁸ since it offers a brilliant critique of extremes.

The discussion went on to cover the problems of the marginalization of beauty, a favouring of minimalism, and the forced re-definition of basic realities. The realities of an aging population and the financial ramifications that go with it were mentioned. Also signaled was the usurpation of the traditional roles of the clergy by psychological professionals who purposefully exclude the clergy from various roles by means of certifications. A significant rise of aggression against the seal of confession has been documented. All of this has been accompanied by a general disrespect for tradition, the loss of a sense of sin and the need for repentance and an alarming dismissal of the very category of objective truth. The loss of trust, skepticism towards all authority, and a sense of entitlement seem to be rampant.

⁸ Peter L. Berger, ed., *Between Relativism and Fundamentalism: Religious Resources for a Middle Position* (Grand Rapids: Eerdmans, 2009).

All of this left a distinctively dark mood in the room, but hope began to break through as participants reported on positive developments that are sometimes overshadowed by distressing news. Intervention after intervention recounted how the opposite of what might be expected was occurring on many levels and how many of the core values of our Church's life offered an antidote to what was negative and destructive in the surrounding world. For those who are open to it, the UGCC can and does offer an alternative to the moral and societal decay of the surrounding world. And such a perspective also allows us to perceive what is true and good and beautiful around us as well, enabling cooperation with that which is life giving.

During this extended afternoon period, attention was also paid to the Vibrant Parish Initiative, some documentation of which had been sent to the participants along with greetings from Bp. Ken Nowakowski. Since Fr. Onuferko is the secretary-general of this synodal commission, he was able to share some of the vision that went into the development of this program and report on its implementation in the various countries in which the UGCC has hierarchical structures. The participants of the Colloquium voiced their general support for this effort, which is an attempt to pro-actively plan for the future and to set strategic goals rather than simply react to problems that arise.

After an early supper, participants were transported to St. John the Baptist Ukrainian Catholic National Shrine. There they had the opportunity to participate in Great Vespers (served mostly in English), gloriously sung by a mostly young congregation. While this is a regular feature of life in Ottawa, stemming from the efforts of the Sheptytsky Institute and Holy Spirit Seminary, who many years ago pooled their efforts to enhance the liturgical life of the parish, for many of the out-of-town participants this was a rare and wonderful gift.

Sunday morning began with Matins and Divine Liturgy in the chapel of Holy Spirit Seminary, also sung beautifully. After a late breakfast it was decided to alter the schedule and to delay lunch until the very end, thus having the last two sessions back to back. During session six, it was decided to

send a letter to Patriarch Sviatoslav and all of the North American bishops of the UGCC, with greetings and a brief report of what had transpired. (The bishops had been informed of the event beforehand and would, therefore expect to hear some details.) The communiqué would also be circulated to the press and posted on the Sheptytsky Institute website and other social media. A committee consisting of Adam DeVille, Suzette Brémault-Phillips, Jaroslav Skira, and Andriy Chirovsky duly prepared and issued the release.

The idea was raised for the Sheptytsky Institute Study Days to be held in various cities (they have previously been held in Edmonton, and this year are being held in Toronto) so that more of our Church in North America could be exposed to the Institute's offerings. The focus might be the future of the UGCC in North America. The crucial issue is finding local committees who will help to work out the concrete details. Fr. Ivan Kaszczak emphasized that there are existing institutions like St. Basil's College in Stamford that could easily be used for such purposes. Other institutions might also be willing to host such events.

Ambassador Andrew Bennett, turned the attention of the participants to a focus on the New Evangelization. "Our Church and its beauty are attractive to people," he said. Better use needs to be made of the zeal of recent converts, people who might be non-Ukrainian and therefore unburdened by some of the ethno-centrism that weighs down people who are trying to preserve an ethnic identity in the face of assimilatory processes. People need to be equipped with apologetics in language that comes from our own Eastern, Kyivan tradition, so that they can respond to societal challenges. The UGCC needs to see the spreading of the gospel as a top priority.

Fr. Yuri Avvakumov brought the conversation back to the question of what is happening between Russia and Ukraine. This is not just a political issue. It is a genuinely theological topic. The main threat to the UGCC is the aggressive stance by Russia, but at the same time this provides a great opportunity because the *Maidan* and Russia's hybrid war furnish us with the chance to speak about these events theologically. What does this have to do with the UGCC in North America? In one

sense we have an outsider's view of events, since we are not in Ukraine. On the other hand we have an insider's viewpoint, since we do look at things through the lens of the UGCC. The broader world needs to come to understand what is really at stake here in a theological and spiritual sense.

The problem is that Russia's stance today is based on a particular form of Orthodox ideology (including Eurasianism, a Russian form of anti-Westernism). Much of the West identifies Orthodoxy with its Russian form, but this is by far not the only possible expression of Orthodoxy, which cannot be reduced to a political ideology. A discussion arose on the topic. Ambassador Bennett emphasized that in Canada one can run across converts to Orthodoxy who unfortunately relativize, saying that Russia simply has a different system, a different hierarchy of values that need to be respected as they stand. Others noted that some adherents of this approach can even be found in small pockets of the pro-life movement in North America. There are conservative Catholics and Orthodox who idealize Putin, because they mistakenly see in him some sort of protector of traditional values. Prof. DeVille noted here that he has been involved with the Orthodox Theological Society of America, where they have been struggling with these questions of what has been called "Orthodox Fundamentalism." Metr. John Zizioulas and Prof. Christos Yannaras have done this as well.

Bennett recounted how seminarians in Lviv discussing Euro-integration asked: "Are we doing the right thing? What is our role right now?" He answered that the proper role is to speak to Europe and to the West about the emphasis on human dignity that is at the core of the *Maidan* and post-*Maidan* developments. He concluded by saying: "We non-Ukrainians, both in the UGCC and beyond it, receive a tremendous gift from this Church's martyrdom for the sake of truth and the gospel."

Fr. Richard Soo described how the *Maidan* changed his own life profoundly, especially the morning of the massacre. Since then he has followed events closely on Facebook and Twitter and "all of these things now have a part in my prayer." There is a liberation theology perspective here that is clear,

since Ukraine's struggle is for social justice and human freedom. He recounted how someone mentioned to him that "Ukraine is the icon corner of the world" right now. "On the surface of things, it doesn't appear to be connected to the work that I am doing in my parish in Richmond, BC in a Chinese neighborhood, but in reality it is, very much so." Not only do events in Ukraine need to be interpreted for people: they also tie in to similar struggles in other parts of the world, like the Umbrella Revolution in Hong Kong. In British Columbia all the parishes are praying for both causes.

Fr. Peter Galadza emphasized that when we talk about political topics, we must always do so from the perspective of our faith. Metr. Andrey Sheptytsky both taught this and practiced it in his own very complicated times. A consistent response emanating from Catholic social teaching is what is required. There are those who defend the "revolution of dignity" but simultaneously stand for abortion on demand. "It is understandable that those who are tied by ethnicity to the events in Ukraine will want to take a stand on these issues," he said. The real question is: "What is the moral obligation of non-Ukrainian members of the UGCC with regard to these issues?"

Following through on the group's decision, Fr. Peter then returned briefly to an issue that had been raised in an earlier session but delayed. He proposed a motion that a letter be sent to Bp. David Motiuk with a copy to other members of the Patriarchal Catechetical Commission, that the term "Ukrainian Greco-Catholic Church" be used in the English edition of the catechism *Christ Our Pascha*, wherever the Ukrainian original refers to "Українська Греко-Католицька Церква." This motion was carried, with the understanding that it would be fulfilled by inclusion of this question in the summary and greetings sent to Patriarch Sviatoslav and the North American bishops.

Prof. Adam DeVille turned the conversation back to the *Maidan* and its aftermath. It needs to be viewed through the prism of the communion of the Churches. Those Christians in North America, including those who are not Ukrainian or even Catholic, cannot simply dismiss the war in Ukraine if Saint Paul is right that when one part of the body suffers, we all suf-

fer. Seen thus, questions of national identity and ethnicity will then fall into their proper place. Prof. Brian Butcher insisted that as Ukrainian Greco-Catholics we are guided by two basic sets of relationships: there is a vertical relationship that we have with our Mother Church in Kyiv, but at the same time we have a horizontal relationship with other Greco-Catholic Churches in North America. It would be a shame to lose either of these due to overemphasis of the other.

Dr. Daniel Galadza called for a channeling of the energies of the Revolution of Dignity into North American moral issues. He also invited the participants to pray for a proposal that he has submitted to the Pro Oriente Foundation for a conference in Vienna in June 2016 on the 70th anniversary of the Pseudo-Council of Lviv. It is high time for the Patriarchate of Moscow and the head of its Department of External Affairs to explain that Church's position on the suppression of the Ukrainian Greco-Catholic Church to an audience of scholars who will submit them to critical scrutiny.

A general summary of the weekend, offered by several participants, recounted what had happened during these days together. The conversation began with the question of what we might need to talk about. We all knew where we wanted to go, but differed on how to get there. A lot of passion was expressed at certain moments. We looked at major threats to the Church and major opportunities presented by the circumstances in which we and our Church find ourselves. We rejoiced in the richness and potential that our Church possesses despite its many weaknesses. There are excellent resources available to respond to the challenges of our times.

The liturgical life we enjoyed together was integral to the colloquium: we had repeated opportunities to open ourselves to the action of God and to worship with one heart and one mind. Our liturgical life together contextualized our discussions and at the same time uncovered the *telos* of what we are about.

As we watched the clock wind down, our Sunday discussions became very practical and concrete as we focused on two new initiatives. First, we resolved that next year's Sheptytsky Institute Study Days should be held, if at all possible, in

multiple locations, and focus on the future of the Ukrainian Greco-Catholic Church in North America.

Second, the question was posed: should we establish a society for theological reflection on the Ukrainian Greco-Catholic Church in North America and other religious questions? The response was an overwhelming and unanimous “yes.” A steering committee composed of Andriy Chirovsky, Adam DeVille and Brian Butcher has been formed and begun work on whether it would be feasible to try to resurrect the Ukrainian Theological Society (founded in the 1920’s by Sheptytsky), which has gone dormant in Ukraine; or whether it is more practical to create something entirely new. The committee will bring its proposals to the conference on the state of theological education in the UGCC in the diaspora which has been mandated by the 2014 Synod of Bishops of the UGCC, and which will be organized by Fr. Peter Galadza and the Sheptytsky Institute. Such a conference should take place in mid-2016.

The Ottawa Colloquium on the Future of the Ukrainian Greco-Catholic Church in North America was unique in a number of ways. Not only was it historic as the first such gathering of theologians of this Church in the USA and Canada, it was also unique in that it modeled a pneumatic approach to theologizing where radical trust in the guidance of the Holy Spirit was expected, and indeed, received. This article is but a meager attempt at relaying at least some of what happened in Ottawa. It is my hope that a theological society will indeed come into being, allowing for sustained reflection and deep and frank discussion among those who have dedicated their lives to understanding and further sharing what the Holy Spirit has accomplished and continues to do through the Kyivan Church of the Catholic communion, as it lives its life in North America.

Appendix A – 23 September 2014 Invitation to the Ottawa Colloquium

Appendix B – 11 April 2015 Letter to Ukrainian Greco-Catholic Bishops of North America

Appendix C – 3 May 2015 Document with Themes for Reflection

Appendix D – Vibrant Parish Materials from Bp. Ken Nowakowski

Appendix E – 12 May 2015 Letter to Patriarch Sviatoslav and the Ukrainian Greco-Catholic Hierarchy of North America

Appendix F – Communiqué Regarding the Ottawa Colloquium, and Photo

Appendix G – Communiqué Regarding the pre-Colloquium Visit with the Papal Nuncio to Canada, and Photo

Appendix A

23 September 2014 Invitation to the Ottawa Colloquium

UNIVERSITÉ SAINT-PAUL

INSTITUTE MÉTROPOLITE ANDREY SHEPTYTSKY
POUR L'ÉTUDE DU CHRISTIANISME ORIENTAL



SAINT PAUL UNIVERSITY

METROPOLITAN ANDREY SHEPTYTSKY
INSTITUTE OF EASTERN CHRISTIAN STUDIES

ІНСТИТУТ СХІДНО-ХРИСТІАНСЬКИХ НАУК ІМ. МИТРОПОЛИТА АНДРЕЯ ШЕПТИЦЬКОГО

223 Main St. Ottawa, Ontario Canada K1S 1C4
TEL: (613) 236-1393 FAX: (613) 782-3026

September 23, 2014

Слава Ісусу Христу! Glory to Jesus Christ!

Dear Friends,

Please accept this communication as both an invitation and a "save-the-date" for a unique conversation jointly sponsored by the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies and the Ukrainian Patriarchal Society. The provisional name for the conference is "**The Ottawa Colloquium on the UGCC in North America**". It will be held on May 8-10 at Holy Spirit Ukrainian Catholic Seminary in Ottawa, where all of the out of town participants will have room and board fully covered for the three days and two nights. The Colloquium will begin Friday, May 8, 2015 at 6:00PM and conclude on Sunday May 10, 2015 at 3:00PM. **This will be a closed forum, with participation by invitation only.**

The general topic under discussion will be the self-understanding of the UGCC and the many challenges it faces. At a later date the organizers will supply you with a more detailed list of proposed session topics and related questions to ponder in preparation for the gathering. **The purpose of this first communication is simply to invite you and to ask you to set aside the dates of May 8-10, 2015.** We know you are a very busy individual and we realize that you need advance notice. The dates were chosen because the seminary building will be available at this time, just after the departure of the seminarians, and just before the formation staff need to travel to Ukraine for various meetings. Having everyone together in the same facility, with a refectory and a chapel at our disposal, will allow for maximum contact and reduce time required for travel and meals.

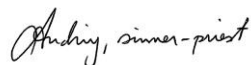
Only **twenty persons** are being invited to participate. The initiative for this gathering has come from the Ukrainian Patriarchal Society. It is the hope of the Society that our conversations/discussions will be taped and that portions might be transcribed, translated into Ukrainian and edited for publication in *Patriarkhat* magazine, published in L'viv. The idea is to gather some of the Ukrainian Catholic Church's finest thinkers together, not so much for a scholarly conference this time, but rather for a heart-to-heart conversation about our Church, its present and its future. Non-specialists rarely get a chance to be nourished by the kind of thinking that is a matter of course for each of us

on the list. Thus, it is hoped that some very thought-provoking and life-giving ideas will be exchanged in this context, and that excerpts will be able to be published in installments over the months to follow, creating further discussions and fostering an engaged membership in the Church both in Ukraine and beyond. Some of you have either contributed articles to Patriarkhat or have been interviewed by this review. You know that there is nothing quite like this journal anywhere else in the UGCC.

A second benefit will be the opportunity for us to gather for some fellowship and for the kind of conversations many of us wish we could have if only we were in one place together with no other agenda. Well, the opportunity is finally presenting itself. We hope you will plan on joining us. We will be in touch with you *personally* to indicate the level at which we will be able to subsidize the travel costs of the non-Ottawa participants. It is certainly our hope to be able to cover airfare as well as room and board for all of our invited participants.

Please allow me to conclude with a simple statement of fact. You have been included in the list of invitees because the organizers find you to be someone that has something important to say and because you represent a high level of expertise. Please take this invitation very seriously. There is nothing rebellious, surreptitious or conspiratorial about this gathering. We hope for an exchange of ideas and the building of some consensus around vision, but there are no pre-conceived notions and no hidden agenda is at play. We will pray together, share ideas together, eat together and be together. There may be some sleeping together, but we expect that to occur only during our sessions, especially during the dreaded after-lunch time slot!

Your servant in Christ,

A handwritten signature in cursive script that reads "Andriy, sinner-priest".

Andriy Chirovsky
Peter and Doris Kule Chair of Eastern Christian Theology and Spirituality
Founder, Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies

List of invitees for Ottawa Colloquium, May 8-10, 2015

Ottawa:

1. Fr. Andriy Chirovsky
 2. Fr. Peter Galadza
 3. Dr. Andrew Bennet
 4. Dr. Brian Butcher
 5. Fr. Andrew Onuferko
 6. Fr. Michael Winn, Rector, Holy Spirit Sem.
-

Toronto:

7. Fr. Alexander Laschuk
 8. Dr. Jaroslav Skira
 9. Fr. Myroslav Tataryn
-

British Columbia:

10. Fr. Richard Soo, SJ
-

Edmonton:

11. Bishop David Motiuk
 12. Dr. Suzette Philips
-

South Bend/Fort Wayne, IN:

13. Fr. Yuri Avvakumov
 14. Dr. Adam DeVille
-

New York/Newark

15. Roma Hayda, Patriarchal Society
 16. Fr. Ivan Kaszczak
-

Washington, DC

17. Dr. Andrew Sorokowski, Patriarchal Society President
18. Fr. Mark Morozowich

Vienna, Austria

19. Dr. Danylo Galadza

Lviv, Ukraine

20. Anatoliy Babinsky, «Patriiarkhat» Editor

Appendix B
11 April 2015 Letter to Ukrainian
Greco-Catholic Bishops of North America

April 11, 2015

Христос Воскрес!
Високопреосвященні та Преосвященні владика Винніпезької та
Філядельфійської Митрополій

First of all, please allow me to wish you a blessed remainder of the Paschal Season. I write to inform you of a scholarly initiative that will likely be of great interest to you. On May 8–10 the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, with assistance from the Ukrainian Patriarchal Society, is sponsoring the Ottawa Colloquium on the Future of the Ukrainian Greco-Catholic Church in North America. The event will be held at Holy Spirit Seminary in Ottawa. This will be a closed forum, with participation by invitation only, for the simple reason that the facilities at the seminary place limits on accommodations. The organizers also wanted to keep the event small, since it will consist of joint prayer/liturgical life and seven sessions of discussions on various aspects of the future of our Church in North America. The attendees are all leading thinkers in our Church. A list of attendees is presented below for your information.

I hasten to assure you that there is **nothing conspiratorial or rebellious in this undertaking**. The people who will be attending either know each other or know of each other, and want to get to know each other. There will be no formal papers presented. Rather, there will be a fraternal discussion in which we hope to be guided by the Holy Spirit and by personal discipline. Most of us attend scholarly conferences with each other but never have the time or circumstance to sit down and thrash out some central understandings of the identity, and more importantly the mission, of our Church. Each of us has ideas. Some of them are not yet mature. Hopefully, as we listen to each other we will all develop a broader and deeper understanding of a number of issues and then over the next few years we will each apply some of these insights in our scholarly and pastoral work.

The Editor-in-Chief of *Patriarkhat* magazine, Mr. Anatolii Babynskyi of L'viv, will be present. All of the discussion sessions

will be recorded. He will have them transcribed and translated into Ukrainian so as to mine them for highlights that will be published as conversation starters in that journal. We have not yet decided whether we will want to publish some of these items in English as well. That may happen, if we can find funds for that work. We certainly will have nothing to hide at this colloquium. All participants will be asked to speak with the knowledge that our broader Church will be listening in. No caustic remarks or attacks on anyone will be tolerated. We are looking for constructive insights to assist us in our work in the years ahead.

[The schedule and list of attendees was provided here. See above.]

I humbly ask our Most Reverend Hierarchs to keep the Ottawa Colloquium in your prayers and to bless this gathering of some of the leading thinkers of our Church. May it be only for the building up of the Kingdom of God, and for the building up of the communion of the Holy Spirit in our midst. After the event, we will be forwarding a communiqué. I simply wanted you to feel informed about this effort even before it becomes public so that if any questions arise, you will be equipped with at least some preliminary but important information.

Of course, if there is anything that you would like a gathering of thinkers/scholars and pastoral leaders of our Church to discuss, we would welcome your suggestions. Personally, I find it so gratifying that we have so many bright minds among the lower clergy and laity of our Church. I expect this to be a very blessed and very joyful event.

Requesting your apostolic blessing on this work,

I remain your Graces' and your Excellencies' faithful servant,

Rt. Rev. Mitred Protopresbyter Andriy Chirovsky, S.Th.D.,
Peter and Doris Kule Professor of Eastern Christian Theology and Spirituality;
Founder and First Director, Metropolitan Andrey Sheptytsky
Institute of Eastern Christian Studies;
Faculty of Theology, Saint Paul University, Ottawa, Canada;
Faculty of Graduate and Postdoctoral Studies, University of Ottawa
(Ottawa, Canada).

Appendix C
3 May 2015 Document with Themes for Reflection



Ottawa Colloquium
on the Future of the Ukrainian
Greco-Catholic Church in
North America, May 8–10, 2015

Themes for Reflection

In order to get us all thinking in advance about various aspects of the subject at hand, I am distributing some themes for your reflection. As I have mentioned in earlier correspondence, we want this experience to be open to the Holy Spirit. I am not unaware of what happened to the preparatory schemata that were sent out to the Council fathers at Vatican II. We will not have as much time as they did, but I certainly don't want anyone to think that the issues you consider most important will be left out. These themes are simply for our reflection and for the sake of gathering some thoughts. Nobody is trying to impose any one line of thinking on anyone else. We are gathering for a free discussion among committed members of our Church who are *in the habit* of thinking about such issues (and many more). The point is for us to exchange ideas and for a common vision to grow out of our interchange. We mull these things over individually, but we rarely have enough time or the sheer physical opportunity to get together and share our thoughts with each other. Please **do not** think of these themes as limiting the proposed discussion at the Colloquium. Each of these themes contains various sub-themes, sometimes explicitly stated and

sometimes only implied. The purpose of this document is to get us all thinking and praying in advance about certain issues. The Holy Spirit will do the rest, I trust.

It is my hope that all of us will take something home from this colloquium that will mature in our hearts and minds. We will continue to write and speak about these various questions in various venues, and as we do, perhaps some common vision will emerge: a vision that will prophetically inspire wider circles in our Church. Without vision the people perish.

1) Ecclesiological Descriptors

Of discussions on the identity of our Church there is no end. I am not suggesting that we become fixated on this topic. We need to focus more on **mission**. However, our sponsors from the Ukrainian Patriarchal Society have asked us to dwell on proper ecclesiological descriptors for our Church. A *sui iuris* Church means one thing in Latin canonical legislation and another when describing Eastern Catholics. The terms “autonomous” and “self-governing” have been used, but without consistency or adequate delineation. The terminology of Sister Churches has been applied within the Catholic Communion, but, again, not always with a full elaboration of its meaning. How does one adequately describe the Church of Kyiv-Halych, the Ukrainian Greco-Catholic Church, in coherent ecclesiological terms? This abstracts from the question of whether it is a Major-Archiepiscopal or Patriarchal Church. How does one describe authentic ecclesial reality and the fullness of a Church’s life in the present situation of the UGCC and is there some sense in elaborating different possible understanding for the future? What are the implications of our full and visible communion with Rome, including both opportunities and challenges?

2) The Diaspora and Ukraine

What would be a healthy way to understand the relationship between the Kyivan Church in Ukraine and its various structures outside of Ukraine. I am using the word “diaspora” in the simple sense of dispersion, without any theological baggage of

implied return to the homeland. The two metropolias in the United States and Canada belong to the one Ukrainian Greco-Catholic Church and their bishops are members of this Church's Synod. There are other structures that involve the Canadian and American eparchies with the Church in Ukraine and with other Ukrainian Catholic structures beyond Ukraine. Nevertheless, the nomination of bishops for the diaspora follows a different formula than that used in Ukraine. The decisions of the Synod of Bishops are also applied differently outside the "ancestral territory". The intermediary function of the Congregation for the Eastern Churches can either foster or undermine the unity of the now global reality of the Kyivan Church. What can be said of the long-term prospects for this Church to continue as a more or less united reality given cultural assimilation in various countries? How does a Church like ours respond to processes of globalization? In a generation or two, will the leaders of our Church in North America be equipped (linguistically and culturally) to be active participants in the Synod of Bishops or in Patriarchal Sobors and various commissions? Will the Ukrainian Catholic Church in North America eventually merge with other Eastern Catholic jurisdictions on the continent that use the Constantinopolitan liturgical tradition to become another *sui iuris* Church or is it reasonable to presume that the Kyivan Church will continue as the global Church that Patriarch Sviatoslav likes to describe? What are the realities of cooperation and real sharing between the two North American Metropolias? How can these be enhanced?

3) Ressourcement and Mission

On occasion we hear certain voices questioning whether our Church is ready for mission, given the fact that the *ressourcement* and return to the fullness of our own tradition mandated by Vatican II and vitally emphasized by the heads of our Church from Metropolitan Andrey Sheptytsky on, have only partially been accomplished. Are these in some way in conflict or do they both represent characteristics of a living Church? While still greatly burdened with ethnic and even nationalistic baggage in many areas, the Kyivan Church continues to attract

non-Ukrainians who find in it something vibrant and attractive. What are some of the ways that the ethnic origins of this Church are simultaneously a blessing and a burden? How is it possible to distill the greatest strengths of an inherited legacy bequeathed to us by an “ethnic church” without remaining primarily an ethnic church in diaspora (which has no ecclesial validity beyond several generations)? How can this Church accommodate and attract new waves of immigration from Ukraine without frustrating those non-Ukrainian members who have aligned their lives with this Church and must have an appropriate say in its future? How does one effectively reach out to new waves of immigration from Ukraine without perpetuating a narrowly ethnic orientation? In the end, where we are headed must triumph over where we are from, but the connection with where we are from (in the broadest sense of the idea, not just geography or ethnicity) is what gives us rootedness. How can these be held in tension? *What is the mission of our Church in North America?* How much of our past needs to be organically incorporated into our future as we carry out that mission?

4) Pastoral Preparation and Theological Education of Future Clergy and Lay Leaders

As the notoriously cranky but often deeply insightful Fr. Dmytro Blazheyovsky used to emphasize: “Where do you get Church leadership? These leaders need to be formed.” What kind of clergy and lay leaders do we think we need? How do they need to be prepared for successful ministry? What structures, programs, etc. do we have in place and what else is necessary: short term, medium and long term?

What parish and extra-parochial, eparchial and even broader structures and programs do we now have that are under-used or that could be strengthened in order to enhance the ability of hierarchs, clergy and lay leaders to successfully carry out the mission of the Church. What vehicles for liturgical renewal are in place and what still needs to be done?

What vehicles for evangelization are available to us now, and what needs to be developed? What needs to be done in order to overcome the clericalism that still plagues much of our Church, in order to free properly formed lay leaders to dynamically expand the reach of our Church, without reducing the clergy to simple liturgical functionaries?

5) The Blessings of Smallness

One of our constant complaints is that we are simply too small in numbers to offer the kinds of programming that people want and need. While we still have some larger parishes in certain cities in North America, many of our communities are indeed very small, and sometimes quite distant from one another. Our eparchies find it difficult to do things together, and our parishes also find this a challenge. Funds for many wonderfully imagined projects are often simply unavailable. With the growing trend towards married clergy, pastors with families in small parishes that cannot adequately support them often need to take on additional employment as teachers, chaplains, etc., often utilizing bi-ritual faculties in order to assist the Latin Church in its dire clergy shortage. This may leave the priest's own parish with diminished opportunities, reducing his own availability to only what is absolutely indispensable. This is a real problem, even though the Pauline model of supporting one's ministry through the work of one's own hands can be a blessed option, with its own advantages.

There is, nevertheless some advantage also to being small. An intimacy is available to our people that cannot be found in large and anonymous congregations. Things can be achieved in the small parish that would be unthinkable in a large one. Can we identify some of these strengths and then put more emphasis on them in order to empower the little communities to not be afraid, but to confidently explore the strengths and opportunities of smallness, even while hoping, praying and working towards growth?

6) The Vibrant Parish Initiative in the UGCC

Bishop Ken Nowakowski, Director of the Working Group for the Implementation of Strategic Development of the Ukrainian Greek-Catholic Church till 2020, has sent both his greetings for our Colloquium, and a packet of information about the program of revitalization of parish life that is being worked on throughout our Church in Ukraine and the Diaspora. This is being forwarded to you in an attachment. I would ask you to familiarize yourself with these materials. This represents a rather unique effort at mobilizing various energies around the following qualities of a vibrant parish:

Elements of a Vibrant Parish

1. **The Word of God and Catechesis (*Kerygma*)** – teaching the truths of the faith and their role in everyday life.
2. **Liturgy and Prayer** – participation in liturgical, sacramental and prayer life for the sanctification of the People of God.
3. **Service to our Neighbour (*Diakonia*)** – giving attention to those in need, both within the parish and “in the world.”
4. **Leadership – Stewardship** – the ministry of the Bishop and the clergy with the cooperation of the laity in the stewardship of gifts (time, talent, treasure) for the common good.
5. **Communion – Unity (*Koinonia*)** – fostering spiritual unity in the Church of Christ and promoting the unity of all Christians (ecumenism).
6. **Missionary Spirit** – witnessing to a life in Christ, while inviting others to participate.

These six elements of parish life are framed by the following context.

General Characteristics of the Ukrainian Greek Catholic Church

- **Eastern Christian Heritage** – awareness and fostering of the spiritual treasure of the Byzantine-Kyivan tradition: its liturgy, theology, spirituality, and discipline.

- **Focus on the Person** – conviction that Christ is the Way, the Truth and the Life for every person.
- **Spirit of Renunciation for Christ's sake (*Kenosis*)** – preparedness for self-sacrifice in the midst of challenges to the faith.
- **Witnessing and Serving Unity with the Successor of St. Peter** – membership in the Universal (Catholic) Church, as expressed in Christ's prayer: "That all may be one."
- **Accessibility and Openness** – willingness to share one's spiritual treasure with all who desire to encounter Christ.

This effort is especially interesting, because it is, in fact, a general strategic plan, initiated several years ago for the purpose of envisioning where we would like our Church (in Ukraine *and* the Diaspora) to be in the year 2020 and beyond. Considerable effort has gone into the implementation of this plan across the whole Church in something resembling an organized fashion. You may have encountered this effort in one way or another. Of course, certain eparchies are more advanced in their implementation, while certain others lag behind. Certain clergy respond to it enthusiastically, and get their parishes involved while others refer to it cynically as a top-down effort which will only serve to fill the binders of Church bureaucrats with endless minutes and reports so that these can be presented to the Synod and filed away as an accomplishment while the Church remains stagnant. The latter assessment is really not helpful, since the Vabrant Parish initiative is a sincere effort to inspire and mobilize members of our Church to approach the general mission of our Church in an organized and rational manner.

What we might want to do is to look at these materials with an eye to what we might think needs to be strengthened and emphasized, in order to be able to support it through our own teaching, writing and speaking engagements. Fr. Andrew Onuferko, who is the Secretary of the Working Group, will be participating in our Colloquium. He is uniquely positioned to

take any constructive proposals that we might present to our Hierarchy.

About our Sessions

In order to have almost two dozen of our most esteemed thinkers express themselves on various topics, we will need to be extremely disciplined with our time, which is not one of the pre-eminent characteristics of Eastern Christians. Our liturgy is verbose and we tend to be loquacious also. We will have a timekeeper, who will strictly control allotted speaking time and remind each of us (adamantly, if necessary) of how much time we have to express an idea. We are all expected to abide by this timetable. Please do not harbor hard feelings towards the timekeeper. Our moderator(s) – separate from the timekeeper – will keep things moving. We aim to record all the discussions. Some of them will be published, at the very least in Ukrainian translation, and quite possibly in English as well. We do not yet have any funding for follow-up activities such as editing and publication of our sessions in English, or any means to continue the conversation. If you can assist with any of this, please do let us know. What we need is people who can actually do things rather than people who tell us in excruciating detail what we should do, but who are unwilling to do any of it themselves.

IF YOU FEEL STRONGLY THAT A CRUCIAL THEME HAS BEEN LEFT OUT, PLEASE FEEL FREE TO RESPOND TO ALL WITH A BRIEF ELABORATION OF THE QUESTION THAT IS BURNING IN YOUR HEART. WE WILL TRY TO INCORPORATE IT INTO OUR SESSIONS.

Your servant in Christ,

Andriy, sinner-priest, Convener of the Colloquium, 3 May 2015

Appendix D
Vibrant Parish Materials from Bp. Ken Nowakowski



WORKING GROUP FOR THE IMPLEMENTATION OF
STRATEGIC DEVELOPMENT
OF THE UKRAINIAN GREEK-CATHOLIC CHURCH TILL 2020

Rt. Rev. Mitred Protopresbyter Andriy Chirovsky, S.Th.D.
Peter and Doris Kule Professor of Eastern Christian Theology
and Spirituality;
Metropolitan Andrey Sheptytsky Institute of Eastern Christian
Studies
Saint Paul University
223 Main Street, Ottawa, ON, K1S 1C4, Canada

Christ is Risen!
Lviv, April 30, 2015
Dear Fr. Andriy,

Thank you for sharing with me your information regarding the Ottawa Colloquium on the Future of the Ukrainian Greco-Catholic Church in North America. Although I received no actual agenda, I gather from the general description and the selection of participants, that the Colloquium will discuss many of the issues we've been addressing as part of our ongoing Vibrant Parish program.

Since it is important that we travel together as Church, I would like to suggest that your Colloquium consider both the six elements of the Vibrant Parish and the Strategic priorities set out by our Synod of Bishops at the session in Brazil in 2011. I am enclosing these documents for your consideration. You may explore these documents in their entirety, or choose to focus on one or more aspects, given your time constraints.

Since the Sheptytsky Institute is particularly involved in theological formation of clergy and laity, I imagine that education programs and their impact on the life of the Church in North America will be part of your reflection. In any case, I hope that you will share the results of your deliberations with me, as chair of the Working Group to Implement the Strategic Plan of the Church till 2020. On my part, I can assure you that your good work will receive due consideration.

As you know, this year our Church is gathering for the VI Session of the Patriarchal Sobor in Ivano-Frankivsk on the Vibrant Parish theme. For the past two years, our eparchies have been holding their own sobors on the same theme, in preparation for the Patriarchal Sobor. Indeed, I know that many participants in the Ottawa Colloquium have participated in their respective eparchial assemblies. These Sobors, on both the eparchial and patriarchal levels, are to be milestones, to critically assess the impact of the vision our Bishops set out for the life of the Church four years ago, to imagine where we would like our Church to be five years from now, and to commit ourselves to living according to that vision.

Looking forward to receiving the results of your reflections I assure you of my prayers and support.

In Christ,

A handwritten signature in black ink, consisting of a small cross symbol followed by the name 'Ken' in a cursive script.

Bishop of New Westminster
Director of the Working Group for the Implementation
of Strategic Development of the Ukrainian Greek-Catholic
Church till 2020

ONE PAGE OUTLINE

The Vibrant Parish: A Place to Encounter the Living Christ

Under the leadership of the local bishop and close communion with him, the parish plays a fundamental role in the Church. For it is in the parish that the faithful most frequently encounter Christ through Christian instruction, community prayer and service to one's neighbour. In promoting and enlivening our parish life, we also enliven the entire Church.

Elements of a Vibrant Parish

1. **The Word of God and Catechesis (*Kerygma*)** – teaching the truths of the faith and their role in everyday life.
2. **Liturgy and Prayer** – participation in liturgical, sacramental and prayer life for the sanctification of the People of God.
3. **Service to our Neighbour (*Diakonia*)** – giving attention to those in need, both within the parish and “in the world”.
4. **Leadership – Stewardship** – the ministry of the Bishop and the clergy with the cooperation of the laity in the stewardship of gifts (time, talent, treasure) for the common good.
5. **Communion – Unity (*Koinonia*)** – fostering spiritual unity in the Church of Christ and promoting the unity of all Christians (ecumenism).
6. **Missionary Spirit** – witnessing to a life in Christ, while inviting others to participate.

General Characteristics the Ukrainian Greek-Catholic Church

- **Eastern Christian Heritage** – awareness and fostering of the spiritual treasure of the Byzantine-Kyivan tradition: its liturgy, theology, spirituality, and discipline.
- **Focus on the Person** – conviction that Christ is the Way, the Truth and the Life for every person.
- **Spirit of Renunciation for Christ's sake (*Kenosis*)** – preparedness for self-sacrifice in the midst of challenges to the faith.
- **Witnessing and Serving Unity with the Successor of St. Peter** – membership in the Universal (Catholic) Church, as expressed in Christ's prayer: “That all may be one.”
- **Accessibility and Openness** – willingness to share one's spiritual treasure with all who desire to encounter Christ.

**PRIORITY DIRECTIONS OF DEVELOPMENT
FOR THE UGCC for 2013-2015**

Within the framework of the program «THE VIBRANT PARISH –
A PLACE TO ENCOUNTER THE LIVING CHRIST»

INTRODUCTION

In 2011, the Synod of Bishops of the Ukrainian Greek Catholic Church approved 12 main directions of development of the Ukrainian Greek Catholic Church within the framework of the Vision 2020 Strategy: “Vibrant parishes – the Place to Encounter the Living Christ”.

12 Main directions of development for 2020

1. Catechesis
2. Ecumenism
3. Unity (within the Ukrainian Greek Catholic Church)
4. Fostering our eastern identity
5. Evangelization/Mystagogy (*Votserkovlennya*)
6. Formation of clergy and religious
7. Formation of laity
8. Serving migrants
9. Youth ministry
10. Financial management
11. Social service ministry
12. Education

Priorities for 2013-15:

1. Catechesis
2. Liturgy and prayer (fostering eastern identity)
3. Social ministry/diakonia
4. Youth ministry
5. Formation of laity
6. Formation of clergy and religious

1. CATECHESIS

On the patriarchal level

1. Translate the new Catechism of the Church into different languages: English, Portuguese, Russian, Polish, Spanish, French, Polish and Belarusian.
2. Implement the new catechumenate program into UGCC pastoral ministry.
3. Develop mechanisms to ensure catechetical ministry for children of migrants and the formation of catechists in countries where no structures Church.
4. Create and implement programs for Bible study (the biblical apostolate).
5. Publish a commentary on Scripture.
6. Create a catechist association, which would unite all catechists of the UGCC.
7. Hold meetings for those responsible for catechetical ministry every two years.
8. Organize and conduct educational and cultural programs for children and adolescents (International Festival of Sacred Music “Song of the Heart” and other thematic contests).
9. Establish a mandatory course in Catechesis with practicals at all seminaries and other theological institutions of the UGCC.

On the patriarchal / eparchial level

1. Develop new parish catechetical materials for different age groups based on the new Catechism of the Church, making them available as an Internet resource in different languages.
 - a. Provide additional parishes catechetical programs for adults (e.g. on biblical, liturgical, moral themes)
 - b. Develop a program for godparents and parents of children who are preparing for their First Confession.

At the eparchial level

1. Organize parish conferences and presentations of the new Catechism.
2. Analyze existing parish catechetical programs and develop, where necessary, new programs based on the new Catechism of the Church.
3. In cooperation with Catechetical Institutes, ensure the formation of parish catechists based on the new Catechism of the UGCC.

4. Provide educational and theological training for persons in catechetical leadership positions on the eparchial and deanery levels.
5. Provide training for leaders of the biblical apostolate.

On the parish level

1. Organize a catechetical school or catechetical courses for all age groups: children, youth and adults.
2. Implement catechetical programs based on the new UGCC Catechism for different age categories.
3. Set up a parish catechetical council comprised of: pastor, administrator, assistant pastor, catechists and parents.
4. Form bible reading groups at the parish.

2. LITURGY AND PRAYER

On the patriarchal level

1. Create a Department of Liturgical Theology at the Ukrainian Catholic University (UCU) to provide professional training and scholarly and pastoral work on liturgical matters.
2. Develop close cooperation between the UCU Department of Liturgical Theology and the Patriarchal Liturgical Commission (PLC).
3. Take the necessary steps towards developing unity in liturgical practices in the Church:
 - a. Provide uniformity in liturgical training in seminaries, catechetical and cantor schools.
 - b. Provide ongoing formation for priests on liturgical matters.
4. Create a set of guidelines-instructions for publishing liturgical texts, their translation and republication based on the existing Instruction on Publishing, accepted by the Synod of Bishops of the Kiev-Galicia Major Archbishopric.
5. Publish a complete collection of the *textus receptus* of liturgical books in Church Slavonic, and then progressively translate the texts into Ukrainian and other languages according to the list compiled by the Synod of Bishops in 2008 (*Psaltyr, Trebnyk, Book of the Prayer of the Hours-Chasoslov* (unchanging parts), *Festal Menaion, Sunday Oktoikh*, etc.)
6. Analyze the relationship between liturgical and paraliturgical prayer and strongly emphasize the dignity and importance of our liturgical tradition.
7. Prepare liturgical texts honoring the blessed martyrs of the Church and submit them to the Synod for approval.
8. Prepare liturgical prayers and petitions for the martyrs, confessors and righteous of the Church and submit them for approval to the Synod.
9. Publish a common Church Calendar and Typikon, taking into account both the Julian and Gregorian calendars.
10. Develop and publish a series of booklets-brochures, explaining the various parts of our liturgical prayer tradition.
11. Through cooperation with educational institutions and Church commissions foster the development of our Eastern heritage, especially in the areas of evangelization, catechesis and theological education, “teaching on the mystery of Christ and the history of salvation so that it clearly shows their connection with the liturgy” (SC 16).

12. Develop and publish a set of festal icons according to our sacred art tradition.
13. Initiate the preparation and publication of a thematic series of important patristic and modern mystagogical catechesis and patristic liturgical commentaries to Scriptures that are a permanent part of the liturgy.

At the eparchial level (with assistance from the patriarchal level)

1. Found an eparchial school for cantors or provide continuous formation courses for cantors, ensuring an adequate level of formation and education.
2. Provide uniform liturgical teaching (following the main program guidelines and list of topics developed by the PLC) in eparchial seminaries, catechetical and cantor schools.
3. Develop certificate programs for laity (reviewing their content with the Patriarchal Liturgical Commission) to foster a greater knowledge of our liturgical traditions and heritage, through educational institutions such as the Ukrainian Catholic University in Lviv, the Pontifical Oriental Institute in Rome, the Sheptytsky Institute in Ottawa or other eparchial structures (iconography, liturgical music, conscious and active participation of the faithful in the liturgy) and encourage the laity to participate in these programs.
4. Develop liturgical practices in cathedral churches, which are a model for parishes and religious communities. This includes the *Ustav* (official liturgical books), iconography, music, and church discipline (fasting, *zahalnytsi*, holidays, liturgical year, etc.).

On the parish level

1. Conduct liturgical catechesis for the faithful in the parish.
2. Revive the idea of a prayer corner (*pokuttya*) in the family tradition and encourage the faithful to daily personal and communal prayer.
3. Hold daily Divine Liturgy and Prayers of the Hours (*Chasoslov*) in the parish church.
4. Encourage the faithful to participate in worship services, not only on Sundays and holidays, but during other days of the week.
5. On Sundays and holidays, in addition to the Liturgy, introduce Matins and Vespers services.
6. Emphasize the importance of learning and practicing daily prayers, the prayers of the Prayer of the Hours (*Chasoslov*) and prayers before and after meals.

3. SOCIAL SERVICE / DIAKONIA

On the patriarchal level

1. Establish a “Council of Social Service Ministry” to coordinate, promote and share experiences of social service ministry in the UGCC.
 - a. Form a plan for the development of social service ministry among the faithful of the UGCC in Ukraine and abroad.
2. Elaborate and introduce into seminary curriculum a series of lectures on “Social service” within the course “Practical / special pastoral theology.”
3. Enhance cooperation with relevant educational institutions in Ukraine and abroad.

On the patriarchal / eparchial level

1. Provide professional training opportunities, courses, seminars for social service staff and volunteers in church and state educational institutions in Ukraine and abroad to help them to further their ministry and to develop their skills.
2. (In Ukraine) Develop a program of activities for 2013, dedicated to diakonia as an expression of a living faith.
3. Foster the development of volunteering in the UGCC.
4. Popularize existing social service ministries through: audio -video -and printed materials, conferences, workshops and sharing best practices.
5. Ensure coordination and cooperation between institutions involved in social work in the Eparchy.

On the parish level

1. Identify a person (or group of persons) responsible for developing the charitable service ministry of the parish, and encourage all the faithful in the active participation in charitable service as an expression of a living faith.
2. In each parish establish your own charitable program or actively support already existing charitable initiatives organized by the church or other community organizations.
3. Promote and spread the practice of “charity weeks / days” and other initiatives designed to popularize social service ministry in the Church and society.
4. (In Ukraine) Implement the program of activities planned for 2013, dedicated to diakonia as an expression of living faith.

4. YOUTH

On the patriarchal level

1. Together with the Patriarchal Catechetical and Youth Commission of the UGCC prepare texts for a Youth Catechism and review them with youth organizations in Ukraine and abroad.
2. Open the dyvensvit.org website to the whole Church and engage young people from the diaspora to participation.
 - a. Translate materials of the website dyvensvit.org into different languages (English, Portuguese)
 - b. Create an opportunity for diocesan commissions, Christian youth organizations and other youth pastoral institutions to create sub-pages;
 - c. Establish a forum for dialogue, exchange of experiences and best practices of youth structures in the Church.
 - d. Appoint a web-site / forum coordinator.
3. Develop programs, materials (and handbooks as needed) in the following:
 - a. Retreats for young people.
 - b. “The first steps in youth ministry at my parish” (guidelines for creating a youth group in the parish).
 - c. Training youth leaders.
 - d. “How to discover your vocation.”
 - e. “Fostering a missionary spirit and social service.”
 - f. “Know the treasures of your own spiritual tradition.”
4. Ensure appropriate participation of youth at World Youth Day, and various international and interdenominational prayer meetings.
5. Foster the coordination and development of the academic chaplaincy on the eparchial level.

At the eparchial level

1. Each eparchy / exarchate appoint a person responsible (or a Commission) for the development of youth pastoral care in parishes and schools and facilitate cooperation with the webpage forum coordinator of *dyvensvit*.
 - a. Develop a 3 year plan for youth ministry in the eparchy.
2. Where there are college age students studying on the territory of the Eparchy, actively develop university chaplaincy.
3. Organize Christian camps for teenagers and young people.
4. With the support of the Ukrainian Patriarchal Commission on Youth hold regular trainings for youth leaders.

5. Require every pastor who has youth under his care, to organize a parish youth group.
6. Organize youth meetings at the level of deaneries, the eparchy and inter-eparchy.
7. Develop cooperation with youth community organizations. (CYM, Plast etc.)
8. Ensure that each Christian and community youth organization has a priest liaison or chaplain from the Eparchy.
9. During canonical visitations to parishes pay special attention to the state of pastoral care of young people.

On the parish level

1. In every parish where there are young people, establish a youth group.
2. Involve properly prepared and active young people in the life of the parish, especially in matters serving others and evangelization in the parish and beyond.
3. Where possible, found other youth community groups and activities at the parish (for example: Plast, sports teams)

5. FORMATION OF LAITY

On the patriarchal level

1. Prepare programs and materials for honoring the lay martyrs of the Ukrainian Church: e.g. – the holy martyrs Borys and Hlib, Pratulyn martyrs, contemporary 20th century martyrs of Ukraine (Liturgical texts, icons, informational materials, catechesis)
2. Develop UGCC program guidelines and materials for preparation for the sacrament of marriage.
3. Develop guidelines and primary materials for a “Formation program for laity” for those serving in the parish. Program components would include:
 - a. Foundations of the Christian faith.
 - b. Vocation and mission of the laity.
 - c. Creating and organizing a lay organization.
 - d. Practical formation of laity for active ministry in the parish (Christian leadership-stewardship).

At the eparchial level

1. Appoint a person (or a Commission) on the eparchial level who would be responsible for the lay formation.
2. Adapt the “Formation program for laity” (*see above*) to local needs and begin training for lay persons involved in ministry at the parish. Subsequently, develop a program of continuous formations for lay persons actively serving in parishes.
3. Organize training for lay persons assisting priests in marriage preparation courses.
4. Create network of family and community movements (movement of young families, family counseling centers, etc ...).
5. Organize a cantor school for lay persons or continuous formation courses for cantors ensuring an adequate level of the program.
6. Assist in the creation of professional Christian associations (doctors, lawyers, etc), providing them with spiritual support and care.
 - a. Introduce pilgrimage and retreat programs for professional groups (teachers, businessmen, policemen, doctors ...) at pilgrimage centers in the eparchy.
7. Periodically make presentations about existing lay communities, movements and organizations, at deaneries.

On the parish level

1. Create or revitalize Parish Councils: pastoral and economic councils, engaging spiritually mature and well prepared lay people-professionals.
2. Hold retreats or formational days based on the “Formation Program for Laity” for those persons involved in the administration of the parish. (Palamar, brotherhood and sisterhood leaders, treasurers, etc ...)
3. For the general formation of laity – particular emphasis in the coming year:
 - a. Bible study groups at the parish to foster the daily reading and study of Sacred Scripture: privately and in the family.
 - b. Joint reading and studying of the new Catechism of the Church, *Christ Our Passover*.
4. Encourage the faithful to greater participation in liturgical services of the Church through liturgical catechesis: explanation of iconography and liturgical music, and helping lay groups to foster the practice of common liturgical prayer.
5. Ensure proper preparation for the sacrament of marriage in parishes and eparchial centers, and where there are enough young couples, create a community-group of young families.
6. Offer catechesis for parents and godparents in preparation for baptism, to help them raise their children in faith and love for God and neighbor, and to participate actively in the life of the church community.
7. Hold retreats twice a year (Christmas and Lent). Once a year organize a parish pilgrimage. Every five years hold a mission at the parish.

6. FORMATION OF CLERGY and RELIGIOUS

A. FORMATION OF CLERGY

On the patriarchal level

1. Adapt the *Instrumentum Laboris* (2012) into a program for seminarians as part of the development strategy of the UGCC for 2020 “The Vibrant Parish – A Place to Encounter the Living Christ.” *
2. Develop program guidelines and materials for eparchial permanent formation programs for priests, including a formation for priest families, particularly for the priest’s wife. (Personal family formation and formation for parish service)

On the eparchial level

1. Implement and develop “the program of evangelization and missionary formation in UGCC seminaries” (Kyiv, 2009).
2. In all eparchies and exarchates incorporate measures for the development of vocations outlined in the document “Directions for Fostering Religious Vocations in the Church.”
3. Develop continuing formation programs for priests of the eparchy, based on the program guidelines and materials developed by the Patriarchal Commission on Priestly formation.
4. Provide continuing education training for seminary personnel. (Courses, training in pedagogy, psychology, etc.)
5. Implement activities and measures for the development of vocations in the eparchy as outlined in the document “Directions for Fostering Religious Vocations in the Church” (document attached).
6. During parish visitations and meetings with youth organizations, promote the priestly vocation as a way of serving the community.
7. Establish an Eparchial Office for Fostering Vocations and designate a Vocations Director.
8. Ensure adequate support for priests (and their families) – Benefits and retirement.

On the parish level

1. Parish priests promote vocations to the priesthood and consecrated life through:
 - a. Encouraging young boys to participation as altar servers and holding additional activities with them.
 - b. Encouraging young people to participate in deanery and eparchial meetings and programs for youth interested in religious life.

- c. Sermons on vocations.
 - d. Meetings and retreats for the youth in the parish on the discernment of vocations.
 - e. Personal conversations.
2. In parochial schools and organizations emphasize the value of religious vocations among young people.
 3. In parishes where there is more than one priest, the priests should foster their own regular common prayer together (for example: Prayer of the Hours (*Chasoslov*)).
 4. Support the connection between parish communities and seminarians of the Eparchy (particularly seminarians and their home parishes).
 5. Encourage parish communities to support individual eparchial seminarians, especially those who come from poor families and also priests entrusted with a special pastoral ministry (chaplaincy and missionary activities).
 6. Develop solidarity with priests and parishes in missionary territory.

B. FORMATION OF RELIGIOUS

On the patriarchal level

1. Implement the decisions of the 2011 Synod, which pertain to religious life in the UGCC.
2. Introduce a course at UGCC seminaries “The Theology of Consecrated Life” in order to better understand the meaning and goals of religious life.
3. Develop common educational and formational programs for religious to deepen the formational experience of religious during their novitiate, temporary vows and following final profession.
4. Organize systematic and regular educational courses to prepare superiors, formators, economes, secretaries and others serving their religious communities in a professional capacity.
5. Create a “school of spirituality” for those religious who do not have formal theological education.
6. In cooperation with other Church institutions develop and implement a “Vocations Awareness Program” for parishes.
7. Encourage monasteries, religious orders, religious communities and other institutes of consecrated life to review (renew) their statutory documents (constitutions, *ustavy*, rules) and their formational and pastoral programs, taking into consideration the documents of the Church, the Decisions of the Synod of Bishops of the UGCC and the Resolutions of the 5th Session of the Patriarchal Assembly (*Sobor*) on Consecrated Life.
8. Foster and celebrate the memory of consecrated persons and their heroic witness throughout the history of the Church, with a special focus on the blessed martyrs of the UGCC in the 20th century.
9. Monitor the implementation of the decisions of the 2011 Synod of Bishops, in the spirit of the 5th Patriarchal Assembly (*Sobor*), which pertain to religious life.

On the eparchial level

1. Include members of religious institutes in pastoral and missionary service, through cooperation with the local bishop, clergy and laity as well as establish contemplative monasteries.
2. Draw particular attention to fostering vocations to consecrated life, during pastoral and canonical visitations.
3. Create an eparchial council for superiors of religious orders and institutes of consecrated life.
4. Call religious to more active participation in missionary and evangelization activity of the Church, particularly in eastern Ukraine

and also among migrant communities, providing whatever assistance is necessary.

On the parish level

1. Organize parish activities to emphasize the beauty and importance of vocations to the religious life.

Appendix E
12 May 2015 Letter to Patriarch Sviatoslav and the
Ukrainian Greco-Catholic Hierarchy of North America

May 12, 2015

Христос Воскрес!
Ваше Блаженство!
Високопреосвященні та Преосвященні Владики
Вінніпезької та Філядельфійської Митрополій!

Звертаюся до Вас з великою радістю з нагоди успішного
колоквіюму в Оттаві.

As you remember from my communication of several weeks ago, I informed you that we were preparing to bring together almost two dozen theologians, thinkers and writers of the Ukrainian Greco-Catholic Church in North America for a Colloquium with seven sessions, a significant amount of liturgical prayer, and a unique approach to theologizing. Our Colloquium did not have academic papers or even assigned topics for its seven sessions. That is why it was difficult to inform you more exactly of the content of our deliberations beforehand. We decided to do something very risky. Instead of telling participants what subjects we would discuss and when, we **prayed very hard to the Holy Spirit and trusted that he would guide us in our deliberations**. As this was the first such gathering of theologians for our Church in North America, we allowed the first session to focus on what each participant thought was absolutely crucial to discuss. Many good ideas surfaced. In the next session we addressed the various possibilities of how we might indeed tackle the various subjects raised. Toward the end of this session, complete unanimity developed as to the topic for the next session, in which we discussed the theological implications of the nomenclature used for our Church, and we came to a consensus that “Ukrainian Greco-Catholic Church” was much more correct than “Ukrainian Greek Catholic Church,”

notwithstanding various juridical issues. At stake are aspects of theological discourse on the Church.

Further sessions looked at the Vibrant Parish Initiative, which was sent to us by Bp. Ken Nowakowski and presented by Fr. Andrew Onuferko. Participants expressed support. We examined various challenges and threats posed to our Church by assorted societal pressures, and then went on to assess how various aspects of our Church life, in fact equip us to rise to these challenges. In our final session we unanimously agreed to work toward the establishment of a theological scholarly society that would bring together scholars who are engaged in the study of the Ukrainian Greco-Catholic Church in North America. We also decided to send greetings and a short summary of what transpired to our hierarchy in North America as well as Patriarch Sviatoslav. It is on behalf of all the participants that I extend these greetings to you, our Bishops. As you know, the Synod of Bishops mandated that the Sheptytsky Institute organize a conference on the state of theological education and research in our Church in North America. We hope to hold it in about a year's time. At that Congress we hope to hold the founding meeting of the aforementioned scholarly society. I am among the members of the Steering Committee.

A proposal was made at the Colloquium that the present letter also include an appeal to our hierarchy to keep consistent the nomenclature of our Church in *Christ Our Pascha*, the catechism of our Church. We humbly request that wherever the name “Українська Греко-Католицька Церква” appears in Ukrainian that it be rendered in English as “Ukrainian Greco-Catholic Church.”

Several of the participants of the Ottawa Colloquium will be delegates to the Patriarchal Sobor. We would be happy to further explain what it is that we discussed at our Colloquium, if Your Beatitude, Your Graces or Your Excellencies would so desire. I will be happy to answer any questions as well, either

by email or by telephone. I enclose the press releases and photos that are being shared with the press.

With filial devotion and love,
For all of the participants of the Ottawa Colloquium,

Rt. Rev. Mitred Protopresbyter Andriy Chirovsky, S.Th.D.
Peter and Doris Kule Professor of Eastern Christian Theology
and Spirituality;
Founder and First Director, Metropolitan Andrey Sheptytsky
Institute of Eastern Christian Studies;
Faculty of Theology, Saint Paul University, Ottawa, Canada;
Faculty of Graduate and Postdoctoral Studies, University of
Ottawa.

Appendix F
Communiqué Regarding the Ottawa Colloquium,
and Photo

UGCC Theologians Meet to Continue Growth
of Scholarly Endeavors

By Adam DeVille, University of Saint Francis

Nearly two-dozen theologians, thinkers, and writers of the Ukrainian Greco-Catholic Church (UGCC) from across North America gathered from May 8–10 in Ottawa to plan future endeavors, including a new scholarly society. Meeting at Holy Spirit Seminary in Canada’s capital, leading thinkers from across North America met at an event sponsored by the Ukrainian Patriarchal Society and the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, and convened by Fr. Andriy Chirovsky. The Ottawa Colloquium on the Future of the Ukrainian Greco-Catholic Church in North America was underwritten by the generous financial support of the Yonkers Ukrainian Federal Credit Union, the Self-Reliance Federal Credit Union of New York, and the Heritage Foundation of Chicago.

Though most of the participants were full-time academics at universities in Canada, the USA, and Europe, the Colloquium was not a typical academic conference with a pre-arranged slate of scholarly papers to be delivered. Nor was it a typical church meeting – though bishops of the UGCC in North America were certainly informed. Bishop Ken (Nowakowski) of New Westminster, British Columbia sent written greetings.

With much prayer and frank discussion, participants used nearly three days of meetings to consider a wide array of challenges and opportunities facing the UGCC in North America in particular. Part of the time was given over to a deeper understanding of the strategic Vision 2020 initiative (also known as the Vibrant Parish Initiative), which is a project initiated by the Synod of Bishops; the Colloquium voiced

support for this effort. Such a diverse gathering of Ukrainian Greco-Catholic Theologians of North America has never before been accomplished.

Serious attention was paid to the opportunities presented by the 2014 Revolution of Dignity and the challenges created by the Russian invasion of Ukraine. Participants were deeply convinced that these are not simply political events, but that they represent widely variant visions of Church and society. Their impact on the life of the Church not only in Ukraine but also worldwide should be studied more deeply by theologians.

Participants agreed that they would heretofore in their writing and teaching refer to the Church as “The Ukrainian Greco-Catholic Church” because the legal title of the Church in English (Ukrainian *Greek-Catholic*) is a mistranslation of the Ukrainian “Українська Греко-Католицька Церква,” as well as the German “*Griechisch-Katholische Kirche*,” the designation given to this Church by the Austro-Hungarian Empire several hundred years ago (not “*Griechische Katholische Kirche*”). The nomenclature has theological and pastoral ramifications and should not be taken lightly. The use of the word “Greek” confuses ethnic terms with those signifying an inherited tradition. The usage “Greco-Catholic” has been endorsed for theological reasons by the Sheptytsky Institute’s peer-reviewed journal, *Logos: a Journal of Eastern Christian Studies*, since the early 1990’s.

In the end, the participants unanimously voted to create a scholarly society for Ukrainian Greco-Catholic intellectual endeavors in and for North America. A steering committee was formed to explore a charter for this society and further details about it will be announced later this year.



**Ottawa Colloquium Participants in Chapel
of Holy Spirit Seminary**

Front row, left to right: Fr. Andriy Onuferko, (Sheptytsky Institute), Fr. Ivan Kaszczak, (Stamford Eparchy), Fr. Richard Soo, (New Westminster Eparchy), Mrs. Roma Hayda (Ukr. Patriarchal Society), Dr. Adam DeVille (University of St. Francis), Dr. Suzette Brémault-Phillips (University of Alberta), Fr. Gregory Zubacz (Fresno Pacific University), Fr. Stephen Wojcichowsky (Edmonton Eparchy), Fr. Andriy Chirovsky (Sheptytsky Institute, Convenor)

Back Row, left to right: Fr. Michael Winn (Rector, Holy Spirit Seminary), Dr. Andrew Sorokowski (Pres., Patriarchal Society) Dr. Brian Butcher (Sheptytsky Institute), Mr. Ihor Hayda, Dr. Daniel Galadza (University of Vienna), Anatolii Babynskyi (Editor, *Patriarkhat Magazine*, Lviv), Fr. Roman Rytsar (Sheptytsky Institute), Fr. Alexander Laschuk (Sheptytsky Institute), Fr. Myroslav Tataryn (University of St. Jerome), Dr. Jaroslav Skira (Toronto School of Theology), Fr. Peter Galadza (Acting Director, Sheptytsky Institute), Fr. Yuriy Avvakumov (University of Notre Dame)

Appendix G
Communiqué Regarding the pre-Colloquium Visit
with the Papal Nuncio to Canada, and Photo

Ukrainian Catholic Delegation Visits
Apostolic Nuncio to Canada

On Friday, May 8, 2015, just before the beginning of the Sheptytsky Institute's Ottawa Colloquium on the Future of the Ukrainian Greco-Catholic Church in North America, a delegation visited the Apostolic Nuncio, Archbp. Luigi Bonazzi, to inform him on the situation in Ukraine. The conversation was cordial but forthright, the various Ukrainian Catholic leaders emphasizing that the Church in Ukraine deserves unambiguous solidarity from the worldwide Catholic Church during this time of foreign aggression. The delegation underlined that the Catholic Church has long put forward the Just War Theory that differentiates clearly between aggression and self-defense. The Ukrainian cause especially needs assistance in the struggle with outright disinformation disseminated by the Russian government with the assistance of the Moscow Patriarchate.

Apostolic Nuncio Archbp. Luigi Bonazzi was presented with the latest volume of *Logos: A Journal of Eastern Christian Studies*, in which the editorial by Fr. Andriy Chirovsky analyzes from a religious point of view the *Maidan* and the situation following the Russian invasion.



Left to right: Anatolii Babynskyi, editor of *Patriarkhat* magazine (L'viv), Fr. Andriy Chirovsky, Sheptytsky Institute (Ottawa), Archbp. Luigi Bonazzi, Apostolic Nuncio, Fr. Michael Winn, Rector, Holy Spirit Seminary (Ottawa), Dr. Andrew Sorokowski, President of the Ukrainian Patriarchal Society (Washington, DC)

Photo: Robert Ryan