

The Kievan Church Study Group Ottawa Consultation

Резюме

Третє зібрання Студійної Групи Київської Церкви відбулося в Інституті ім. Митрополита Андрея Шептицького при Університеті св. Павла в Оттаві, в днях 21-23 квітня, 1993 р. Як звичайно, на цьому місці друкуються доповіді виголошені під час цього зібрання та відповіді на ці ж доповіді. Бракує тільки доповідей проф. д-ра Романа Єренюка, ректора Української Православної Колегії св. Андрія в Вінніпезі та о. проф. Романа Мірчука, віце-ректора Української Греко-католицької Семінарії Святого Духа біля Львова. Ці доповіді подавали православну та греко-католицьку перспективу на українську церковну історіографію.

Студійна Група Київської Церкви складається з владик та науковців. Це неформальний неофіційний екуменічний діалог, який ведеться між зацікавленими особами з Української Греко-католицької Церкви, а особами з Царгородської Патріархії та Церков в повній єдності зі Вселенським Патріархом. Перші два зібрання Студійної Групи Київської Церкви відбулися в Оксфорді в Англії (серпень, 1992 р.) та в Стемфорді, США (жовтень, 1992 р.).

В цьому числі *Логос*-у друкується також доповідь Кир Василя Лостена про різні рівні римського авторитету, яка була виголошена під час четвертого зібрання Студійної Групи в Стемфорді, США (грудень, 1993 р.). Інші доповіді з цього зібрання друкуватимуться тоді коли їхні автори надішлють їх до редакції журналу. В секції „Документи” знаходиться ряд матеріалів, які відносяться до праці Студійної Групи Київської Церкви.



The third consultation of the Kievan Church Study Group was held at the Sheptytsky Institute in Ottawa, April 21–23, 1993. The timing was particularly auspicious; the Paschal joy of Bright week resounding through the oft-repeated Easter troparion helped unite the participants through sung praise of the Risen Lord as well as through the usual insightful presentations and irenic discussions. Most of the papers presented at that consultation appear in this issue of *Logos*.

Present at the Ottawa Consultation were, from the Ecumenical Patriarchate of Constantinople and affiliated Churches: His Grace, Bishop Vsevolod (Majdansky) of Scopelos, His Grace, Bishop Kallistos (Ware) of Diokleia, Very Rev. Protopresbyter Emmanuel Clapsis, Very Rev. Archpriest Ihor Kutash, Very Rev. Archpriest Anthony Ugolnik, and Dr. Roman Yereniuk. In attendance from the Ukrainian Greco-Catholic Church of Kiev: His Grace, Metropolitan Maxim (Hermaniuk) of Winnipeg, His Grace, Bishop Basil (Losten) of Stamford, Very Rev. Archimandrite Boniface (Luykx) of Mount Tabor, Very Rev. Archimandrite Serge (Keleher), Very Rev. Archpriest Roman Mirchuk, Fr. Peter Galadza, Fr. Andrew Onuferko, and Fr. Andriy Chirovsky.

In addition to the papers published here, the members also heard a paper from Prof. Dr. Roman Yereniuk, Principal of Saint Andrew's College, Winnipeg, on the Ukrainian Orthodox view of Ukrainian Church Historiography and a companion presentation on the Ukrainian Catholic approach from Archpriest Roman Mirchuk, who is now vice-rector of Holy Spirit Ukrainian Catholic Seminary in Rudno near L'viv, Ukraine. Considerable time was spent in preparing a joint response to the so-called "Arricia Draft," in anticipation of the next meeting of the International Joint commission for Orthodox-Catholic Ecumenical Dialogue which had already been scheduled for June, 1993, in Balamand, Lebanon. This joint response is appended here.

Other highlights of the week included tours of Canada's picturesque capital and a visit to the Ukrainian Embassy, where members of the Study Group were warmly received by His Excellency Levko Lukianenko, Ambassador of Ukraine to Canada. His Grace Bishop Kallistos concluded the week with an address to a standing-room-only audience in the main amphitheatre of Saint

Paul University, sponsored by the Sheptytsky Institute. The lecture, entitled "What Can Orthodoxy Offer the West Today?" is available on audiocassette and can be purchased from the Institute.



Reflections on the Ariccia Working Draft by the Kievan Church Study Group

Meeting in Ottawa, Canada, April 21–23, 1993

(a) We are, in general, very pleased with the irenic tone and intent of the Working Draft. We realize that the topic discussed is a deviation from the real work of the Joint Commission – theological reflection on the issues common to the Roman Catholic and Orthodox Churches. At the same time, we appreciate the need for a set of guidelines aimed at the urgent task of establishing and developing positive relations between Orthodox and Eastern Catholic Churches. We particularly welcome the emphatic insistence upon respect for freedom of conscience and upon the need for mutual forgiveness.

(b) We respectfully offer some comments and suggestions from our perspective as a group of scholars and clergy from these communities, who are engaged in consultation on precisely some of the matters that the Working Draft addresses.

(c) In reviewing the Working Draft, we felt that the Joint International Commission could be more sensitive to the way in which different communities will receive some of the terminology. For example, a clearer definition of "proselytism" is needed.

- (d) We are unclear about the precise ecclesiological implications of the term "Sister Churches," and we feel the need for further and better development of this concept.
- (e) We found Paragraph 5 to be particularly confusing. The times and places mentioned should be presented with greater clarity. Both of the Churches in question and not just the "secular authorities" have been implicated in the use of inappropriate methods. We respectfully suggest that the paragraph be re-written to reflect this fact.
- (f) In deploring Roman "Uniatism," we note that although the Eastern Catholic Churches are a result of this inappropriate model and method of Church unity, it was not they who developed it. Accordingly, continued use of the term "Uniate" to denote Eastern Catholics ought to be abandoned.
- (g) We find the phrase "the renewed discovery and estimation of the Church as communion" in Paragraph 7 particularly apt.
- (h) Paragraph 9 ought to read: "Difficulties caused by *the existence of the Eastern Catholic Churches for the Orthodox Church will in time disappear.*" Also the entire phrase "still in an illicit situation" should be replaced by the word "outlawed."
- (i) The mutual respect which this document requires (Paragraph 13) appears to be called into question by the restrictions that the Vatican imposes on the Eastern Catholic Churches as regards autonomy and the married clergy in the diaspora. These restrictions should be removed with a view to the eventual re-union between the Eastern Catholic Churches and the Orthodox Church envisioned by this document.
- (j) The relations between the Eastern Catholic and local Orthodox Churches will possibly remain a matter of concern for some time. If the recommendations proposed in the Ariccia draft are to bear good fruit, they must be put into practice. Thus we note with pleasure the recommendation of Paragraph 18 for joint commis-

sions, and propose a *standing* joint commission at the very highest level to keep these matters under constant review. Incidentally, it would be useful for both sides to bring complaints of violence to each other rather than the media. Such a joint commission could be a useful mediator in dealing with such incidents. This does not, of course, exclude taking complaints to appropriate secular authorities.

(k) We accept and are prepared to engage in the admittedly complex task of developing a common historiography suggested in several paragraphs (particularly Paragraph 22). We deplore the distribution and importation of polemical literature in regions of inter-ecclesial conflict.

(l) We attach crucial significance (see Paragraph 24) to the witness and sufferings of the martyrs and confessors in all our different traditions, and we are convinced that their intercessions will prove decisive in drawing us closer together.

