



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
Парафія Успіння Пресв. Богородиці

Our Mission is to joyfully
bring all people into the
knowledge, love and
service of the Holy Trinity,
Who dwells amongst us.

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am
& Melkite (Arabic) D.L. at 2 pm

new

Major Feast Days at 7pm

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

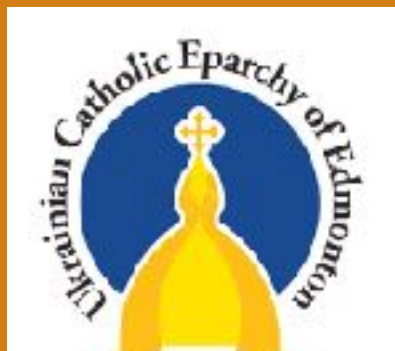
Fr. Bo Nahachewsky

Fr. Bo's cell phone:

780-340-FR.BO (3726)

Fr. Bo's Emails:

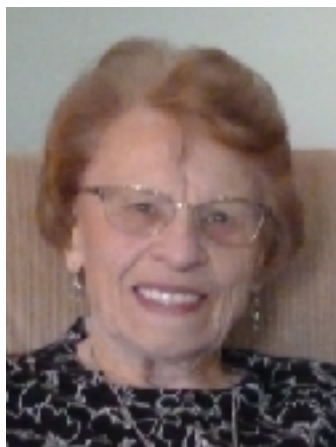
fr.nahachewsky@eeparchy.com



A PARISH OF THE UKRAINIAN
CATHOLIC EPARCHY OF
EDMONTON

November 7, 2021

Twenty-Fourth Sunday after Pentecost, Tone 7; The Thirty-Three Holy
Martyrs of Militene (284-305); Our Venerable Father and
Wonderworker Lazarus, Hermit of Mount Galesius (1054);



Our beloved sister in Christ, the handmaid of God, **Helen Moneta** has passed away during the night hours of Friday, November 5th. May Christ our God, grant her rest in heaven with all the saints, eternal memory - vichnaya pamyat.

Our parish extends our love and sympathy to all her family.

The funeral will take place on Friday, November 12 at 1 pm, however due to covid restrictions the family will be asking only those invited to attend. Everyone else will be welcome to participate online through the link that will be printed with the obituary and on the Park Memorial website:
www.parkmemorial.com

Remembrance Day

At the end of Today's liturgy we will pray a panachyda for all those who have given their lives in the many wars throughout history in defence of others. May God grant rest to them all.

The following people have served and have passed away from our parish:

1. Nick Kostyniuk - Private, Canadian Army
2. Rev. Ron Hollohan - Royal Cnd Airforce
3. Mine Kowal - Canadian Army
4. George Melanka - Royal Cnd Airforce
5. Joseph Moneta - Private Cnd Army
6. Joseph Miskew - Royal Cnd Airforce
7. Joseph Noga - Royal Cnd Airforce
8. Stan Pawlyk - Cnd Army
9. Bruno Polack - Cnd Army
10. Harry Sirman - Cnd Army
11. Carl Slone - Royal Cnd Airforce
12. George Laschuk - Cnd Army



(if you know of any other parishioners who have died and have served in any war from our parish please let Fr. Bo know so that he can include them in the panachyda also.)

eternal memory - vichnaya pamyat.

Fr. Bo will be away for the next two Sundays. Fr. Peter Brezden will take his place. There will be no bulletins or recorded liturgies till Sunday, Nov. 28.

33 Holy Martyrs of Melitene



The holy martyr Hieron was born in the city of Tiana in great Cappadocia. Raised by a pious mother, he was a kindly and good Christian.

The co-ruling emperors Diocletian (284-305) and Maximian (284-305) sent a large military detachment headed by Lysias to Cappadocia to eradicate Christianity there, and also to conscript healthy and strong men into the imperial army. Among those pressed into service,

Lysias also ordered his men to draft Hieron, who was distinguished by his great physical strength and dexterity. But Hieron refused to serve emperors who persecuted Christians. When they attempted to seize him by force and bring him to Lysias, he took a stick and started beating the soldiers who had been sent to bring him. The soldiers scattered, ashamed of being defeated by a single man. Hieron then hid himself in a cave with eighteen other Christians. Lysias would not risk losing his soldiers by storming the cave.

Upon the advice of Cyriacus, one of Hieron's friends, Lysias lifted the siege of the cave and withdrew his detachment. Then Cyriacus persuaded Hieron not to offer resistance to the authorities. He and the other new conscripts and accompanying soldiers were sent to the nearby city of Melitene.

Soon Hieron had a vision in his sleep, in which his impending martyrdom was foretold. Lysias told the soldiers gathered at Melitene to offer sacrifice to the pagan gods. Hieron and another thirty-two soldiers refused to do this, and openly confessed their faith in Christ. Then the persecutor gave orders to beat the martyrs, and to cut off Hieron's arm at the elbow. After cruel tortures they threw the martyrs into prison barely alive, and they beheaded them four days later.

A certain rich and illustrious Christian by the name of Chrysanthus ransomed Hieron's head from Lysias. When the persecutions finally ceased, he built a church on the place where they executed the holy martyrs, and he placed the venerable head in it. The bodies of all the executed saints were secretly buried by Christians. In reign of the emperor Justinian, during the construction of the church of Hagia Eirene (Holy Peace), the venerable relics were uncovered and found incorrupt.

The other martyrs are: Hesychius, Nicander, Athanasius, Mamas, Barachius, Callinicus, Theogenes, Nikon, Longinus, Theodore, Valerius, Xanthius, Theodoulus, Callimachus, Eugene, Theodochus, Ostrychius, Epiphanius, Maximian, Ducitus, Claudian, Theophilus, Gigantius, Dorotheus, Theodotus, Castrichius, Anicletus, Themelius, Eutyichius, Hilarion, Diodotus and Amonitus.

Venerable Lazarus, Wonderworker of Mount Galesius Near Ephesus

Saint Lazarus the Wonderworker of Mt Galesius near Ephesus was born in Lydia, in the city of Magnesium. An educated young man who loved God, Lazarus became a monk at the monastery of Saint Savva, the founder of great ascetic piety in Palestine. He spent ten years within the walls of the monastery, winning the love and respect of the brethren for his intense monastic struggles.

Ordained to the holy priesthood by the Patriarch of Jerusalem, Saint Lazarus returned to his native country and settled near Ephesus, on desolate Mount Galesius. Here he saw a wondrous vision: a fiery pillar, rising up to the heavens, was encircled by angels singing, "Let God arise and let His enemies be scattered."

On the place where the saint beheld this vision, he built a church in honor of the Resurrection of Christ and took upon himself the feat of pillar-dwelling. Monks soon began to flock to the great ascetic, thirsting for spiritual nourishment by the divinely-inspired words and blessed example of the saint, and a monastery was established there.

Having received a revelation about the day of his death, the saint told the brethren. Through the tearful prayers of all the monks, the Lord prolonged the earthly life of Saint Lazarus for another fifteen years.

Saint Lazarus died at 72 years of age, in the year 1053. The brethren buried the body of the saint at the pillar upon which he had struggled in asceticism. He was glorified by many miracles after his death.





Synaxis of the Archangel Michael and the Other Bodiless Powers

Commemorated on [November 8](#)

The Synaxis of the Chief of the Heavenly Hosts, Archangel Michael and the Other Heavenly Bodiless Powers: Archangels Gabriel, Raphael, Uriel, Selaphiel, Jehudiel, Barachiel, and Jeremiel was established at the beginning of the fourth century at the Council of Laodicea, which met several years before the First Ecumenical Council. The 35th Canon of the Council of Laodicea condemned and denounced as heretical the worship of angels as gods and rulers of the world, but affirmed their proper veneration.

A Feastday was established in November, the ninth month after March (with which the year began in ancient times) since there are Nine Ranks of Angels. The eighth day of the month was chosen for the Synaxis of all the Bodiless Powers of Heaven since the Day of the Dread Last Judgment is called the Eighth Day by the holy Fathers. After the end of this age (characterized by its seven days of Creation) will come the Eighth Day, and then “the Son of Man shall come in His Glory and all the holy Angels with Him” (Mt. 25:31).

The Angelic Ranks are divided into three Hierarchies: highest, middle, and lowest.

The Highest Hierarchy includes: the Seraphim, Cherubim and Thrones.

The six-winged **SERAPHIM** (Flaming, Fiery) (Is 6:12) stand closest of all to the Most Holy Trinity. They blaze with love for God and kindle such love in others.

The many-eyed **CHERUBIM** (outpouring of wisdom, enlightenment) (Gen 3:24) stand before the Lord after the Seraphim. They are radiant with the light of knowledge of God, and knowledge of the mysteries of God. Through them wisdom is poured forth, and people’s minds are enlightened so they may know God and behold His glory.

The **THRONES** (Col 1:16) stand after the Cherubim, mysteriously and incomprehensibly bearing God through the grace given them for their service. They are ministers of God’s justice, giving to tribunals, kings, etc. the capacity for righteous judgment.

The Middle Angelic Hierarchy consists of three Ranks: Dominions, Powers, and Authorities:

DOMINIONS (Col 1:16) hold dominion over the angels subject to them. They instruct the earthly authorities, established by God, to rule wisely, and to govern their lands well. The Dominions teach us to subdue sinful impulses, to subject the flesh to the spirit, to master our will, and to conquer temptation.

POWERS (1 Pet 3:22) fulfill the will of God without hesitation. They work great miracles and give the grace of wonderworking and clairvoyance to saints pleasing to God. The Powers assist people in fulfilling obediences. They also encourage them to be patient, and give them spiritual strength and fortitude.

AUTHORITIES (1 Pet 3:22, Col 1:16) have authority over the devil. They protect people from demonic temptations, and prevent demons from harming people as they would wish. They also uphold ascetics and guard them, helping people in the struggle with evil thoughts.

The Lowest Hierarchy includes the three Ranks: Principalities, Archangels, and Angels:

PRINCIPALITIES (Col 1:16) have command over the lower angels, instructing them in the fulfilling of God’s commands. They watch over the world and protect lands, nations and peoples. Principalities instruct people to render proper honor to those in authority, as befits their station. They teach those in authority to use their position, not for personal glory and gain, but to honor God, and to spread word of Him, for the benefit of those under them.

ARCHANGELS (1 Thess 4:16) are messengers of great and wondrous tidings. They reveal prophecies and the mysteries of the faith. They enlighten people to know and understand the will of God, they spread faith in God among the people, illuminating their minds with the light of the Holy Gospel.

ANGELS (1 Pet 3:22) are in the lowest rank of the heavenly hierarchy, and closest to people. They reveal the lesser mysteries of God and His intentions, guiding people to virtuous and holy life. They support those who remain steadfast, and they raise up the fallen. They never abandon us and they are always prepared to help us, if we desire it.

All the Ranks of the Heavenly Powers are called angels, although each has its own name and position by virtue of their service. The Lord reveals His will to the highest ranks of the angels, and they in turn inform the others.

to learn more about the angels read the rest of this article at: <https://www.oca.org/saints/lives/2021/11/08/103244-synaxis-of-the-archangel-michael-and-the-other-bodiless-powers>

Major Feast of the Entrance of the Theotokos to the Temple

Celebrated November 21st.

The second great feast of the Theotokos is the celebration of her entrance as a child into the Jerusalem Temple which is commemorated on the twenty-first of November. Like the feast of her nativity, this feast of Mary is without direct biblical and historical reference. But like the nativity, it is a feast filled with important spiritual significance for the Christian believer.

The texts of the service tells how Mary was brought as a small child to the temple by her parents in order to be raised there among the virgins consecrated to the service of the Lord until the time of their betrothal in marriage. According to Church tradition, Mary was solemnly received by the temple community which was headed by the priest Zacharias, the father of John the Baptist. She was led to the holy place to be “nourished” there by the angels in order to become herself the “holy of holies” of God, the living sanctuary and temple of the Divine child who was to be born in her.

There is no doubt that the verses of the Old Testament Psalm 45, used extensively in the services of the feast, provided a great inspiration for the celebration of Mary’s consecration to the service of God in the Jerusalem Temple.

Hear, O Daughter, and consider and incline your ear; forget your people and your father’s house, and the king will desire your beauty. Since he is your Lord, bow to him . . .

The princess is decked in her chamber with gold-woven robes, in many-colored robes she is led to her king, with her virgin companions, her escort, in her train.

With joy and gladness they are led along, as they enter the palace of the king.

Instead of your fathers shall be your sons; you will make them princes in all the earth. I will cause your name to be celebrated in all generations, therefore, the peoples will praise you forever and ever (Ps 45.10–17).

The Orthodox Church understands these words of the psalm to be a prophecy directly related to Mary the Theotokos. According to the Gospel of Saint Luke which is read at the Vigil of each of her feasts, Mary herself speaks the following words:

My soul magnifies the Lord and my Spirit rejoices in God my Saviour, for He has regarded the low estate of His handmaiden. For behold, hence-forth all generations shall call me blessed; for He

who is mighty has done great things for me and holy is His name. And His mercy is on those who fear Him from generation to generation (Lk 1.47–50).

The main theme of the feast of Mary’s entrance to the Temple, repeated many times in the liturgical services, is the fact that she enters the Temple to become herself the living temple of God, thus inaugurating the New Testament in which are fulfilled the prophecies of old that “the dwelling of God is with man” and that the human person is the sole proper dwelling place of the Divine Presence (Ezek 37.27; Jn 14.15–23; Acts 7.47; 2 Cor 6.11; Eph 2.18–22; 1 Pet 2.4; Rev 22.1–4).

Today is the preview of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: Rejoice, O Divine Fulfillment of the Creator’s dispensation (Troparion).

The most pure Temple of the Saviour, the precious Chamber and Virgin, the Sacred Treasure of the Glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, which the angels of God do praise. Truly this woman is the Abode of Heaven! (Kontakion).

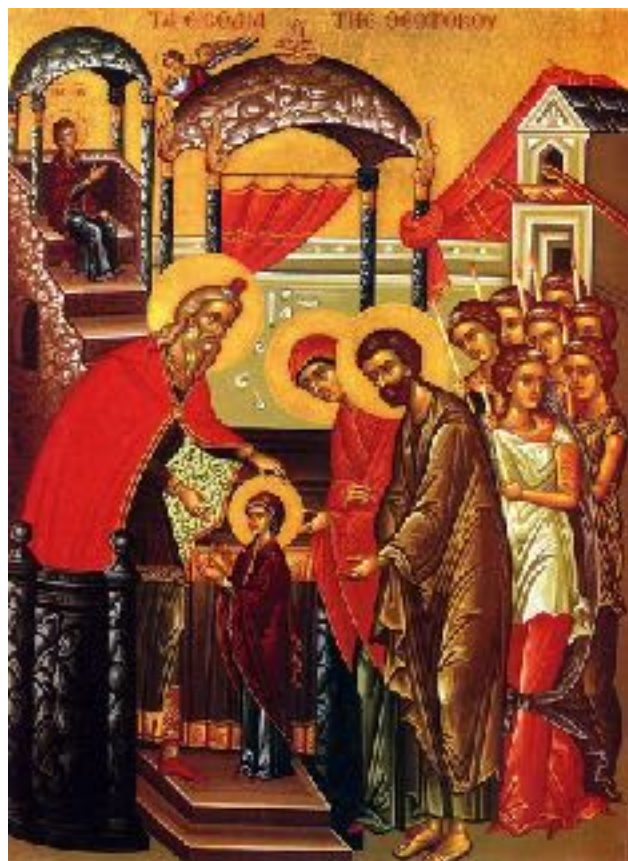
The fortieth chapter of Exodus about the building of the tabernacle is read at Vespers, together with passages from the First Book of Kings and the Prophecy of Ezekiel. Each one of these readings all end with exactly the same line, “for the glory of the Lord filled the house [tabernacle] of the Lord God Almighty” (Ex 40.35; 1 Kg 8.11; Ezek 44.4).

Once again on this feast, the Old Testament readings are interpreted as symbols of the Mother of God. This “glory of the Lord” is referred to the Mother of Christ and it “fills” her

and all people after her who “hear the word of God and keep it” as the Gospel of the festal liturgy proclaims (Lk 11.37–28). The epistle reading at the Divine Liturgy also proclaims this very same theme (Heb 9.1–7).

Thus, the feast of the Entrance of the Theotokos into the Temple is the feast which celebrates the end of the physical temple in Jerusalem as the dwelling place of God. When the child Mary enters the temple, the time of the temple comes to an end and the “preview of the good will of God” is shown forth. On this feast we celebrate—in the person of Christ’s mother—that we too are the house and tabernacle of the Lord.

. . . We are the temple of the living God, as God said, “I will live in them and move among them, and I will be their God, and they shall be my people” (2 Cor 6.16; Is 52.11).



The Life of Saint Josaphat, Martyr for Christian Unity

feast day November 12

St. Josaphat was born John Kuncevic about 1580 in Vladimir, a village of the Lithuanian Province of Volhynia (then a part of the Polish Kingdom begun under the Jagellonian Dynasty). His parents belonged to the Eastern Rite Church of Kyiv (Ukraine) which was then separated from Rome.

When John was just a child, his mother explained the icons in church. Years later he told a friend that he felt a spark of fire leave the wounded side of the Crucified and enter his own heart, which was filled with joy. This event influenced the rest of his life. He began to memorize the Church rituals and psalms. Within him grew the desire to suffer poverty and death for his Savior.

John's father sent him to Vilno in Lithuania to learn more about the family business. Nevertheless, he spent much of his leisure in reading the lives of the Saints and observing the religious ferment in the local church. The Ruthenians (the ethnic origin of his family) had been evangelized from Constantinople-modern Istanbul-and generally followed the lead of the Byzantine Church there. But because of the absorption of the Ruthenians into the Polish Kingdom, always staunch Roman Catholics, the question of reunion with Rome was hotly debated.

The Union of Brest

The bishops of the Ukrainian and Byelorussian Churches who lived within the Polish-Lithuanian Commonwealth held a Ruthenian Synod in 1595 and voted to unite with Rome under Pope Clement VIII. John Kuncevic was fifteen years old. In 1598 seven bishops signed the Union of Brest, which allowed them to retain their Eastern Rites while in full communion with the Pope. Although most of Vilno refused union, John made his profession of faith, then entered the Basilian Monastery of the Holy Trinity in Vilno, and took the name of Josaphat.

Unable to find adequate spiritual direction among the lax priests of his Order, Josaphat compensated by severe mortifications of reparation for them and for those who had refused communion with Rome. Finally spiritual guidance came in the person of John Rutsky, a convert from Calvinism and later Bishop of Kiev. In 1609 Josaphat was ordained a priest and began his career of preaching and spiritual direction and providing for the needy and homeless. Over sixty men entered the Basilian Order under his influence.

Josaphat was made the superior of a daughter monastery at Byten, where he revived devotion to the Mother of God at Zirovica. Returning to Vilno as archimandrite of the monastery, he began to reform the monks. There he also compiled texts from the Eastern Fathers and Doctors under the title "A Defense of Church Unity." All these activities led to his being appointed Coadjutor Bishop to the elderly, ailing

Bishop of Plock (Plotsk). Subsequently Josaphat became the Bishop of Plock with the title of Archeparch (Archbishop).

Called to Revitalize His Diocese

The new appointee at once called a synod to revitalize his diocese. He detached his priests from subservience to the unruly nobility and wrote "A Rule for Priests." Most of all he pursued the reunion of all with Rome. The major obstacle was the Orthodox Bishop Meletius Smotrytsky, who was aided by schismatic preachers sent from Constantinople to prevent reunion. The latter spread slanders against Josaphat and, during his absence in Warsaw to plead for reunion, agitated for Josaphat's removal from Plock. Hostility increased when he wrote to prove that St. Vladimir, had actually preached the Catholic, not Orthodox faith.

While Josaphat was visiting Vitebsk (Belarus), he was cruelly hacked to death on November 12, 1623. He was about forty-five years old.

Josaphat had said before his martyrdom, "I rejoice to offer my life for my holy Catholic faith." He had prayed, "Grant that I be found worthy, Lord, to shed my blood for the union and obedience to the Apostolic See." He had never revoked his childhood experience of the Crucified.

The Events of His Martyrdom

The mob hostile to reunion broke into the courtyard of the mansion where Archbishop Josaphat was staying. He came out of the house a commanding figure in his black robes and crossed medallions over his breast. He addressed his enemies calmly, "Why are you attacking my servants? Take your anger out upon me!"

Momentarily the mob quieted. Then two schismatics, bolder than the rest, rushed forward and slit his head open with battle-axes. As if that were not enough, they shot him as well, stripped his body, and set wild dogs to tear him apart. Tiring of their terrible

sport, the mob threw his body into the river with his penitential hairshirt tied around his neck and loaded with rocks to sink his body. His remains were subsequently recovered and hidden from further desecration.

It has been written that the blood of the martyrs is the seed of Church growth. Among the many miracles consequent to Josaphat's murder was the conversion of those assassins to the Roman union. Thousands of dissidents returned to the Catholic faith. Most significant, even Bishop Smotrytsky became an ardent supporter of the Pope!

In May 1643, twenty years later, Pope Urban VIII declared him "Blessed." But it was not until June 29, 1867, that Pope Pius IX canonized him "Saint." On November 12, 1923, the tercentenary of Josaphat's martyrdom, Pope Pius XI declared him the heavenly Patron of Reunion between Orthodox and Catholics. During the Second Vatican Council, at the express wish of Pope John XXIII, who himself was most interested in reunion, the body of St. Josaphat was finally laid to rest at the magnificent altar of St. Basil in St. Peter's Basilica. This took place on November 25, 1963.

By the Very Rev. Anselm Romb, OFM Conv., former Rector of the Basilica of St. Josaphat



Blessed Josaphata Hordashevsk, Co-Foundress of the Sisters Servants of Mary Immaculate from the SSMI website

Her Life

Michaelina Hordashevsk was born on November 20, 1869, in Lviv, Ukraine. In 1888, at 19 years of age, she took part in a spiritual retreat, directed by Fr. Jeremiah Lomnyskyj, OSBM, and, feeling called to offer her life to God, sought his direction privately. With his permission, she made a private vow of chastity for one year, in May of 1889, which she renewed in May of 1890, and then for three years in 1891. By that time, Fr. Jeremiah had also asked if she would consider being the first member of a new congregation of active religious women, which he had arranged to found with Fr. Kyrylo Seletskyj, pastor of the village of Zhuzhel.

On June 17, 1892, Fr. Jeremiah sent her to the Polish Felician Sisters in Zhovkva to experience life in an active religious community. The Felicians would have liked for her to enter their community, but Michaelina knew that belonging to a Polish community would distance her from her Ukrainian people, wounded by political oppression. On August 22 of that year, she returned to Lviv and designed and sewed her own habit, which distinguished this new community as unique.

On August 24, she was officially vested in this new habit, and received the religious name, Josaphata, after the great Ukrainian martyr for unity, St. Josaphat Kuntsevych. She then left for Zhuzhel, where she met seven girls who were to join her in this fledgling community, she as a novice, and they as postulants. On August 27, 1892, the newly-founded congregation of the Sisters Servants of Mary Immaculate was inaugurated in the church in Zhuzhel, and Sister Josaphata was appointed Superior and formation directress.

Over her whole religious life, she initiated the educational and health care ministries and oversaw the opening of many new missions, but not without trials. After the initial few years, it became apparent that the two founding priests had different visions for this congregation. Sr. Josaphata was often caught in the middle, defending her Sisters from works that were not in the spirit of their initial mandate.

By 1902, the Congregation numbered 128 Sisters in 26 homes across western Ukraine. They had their first General Chapter on August 26 of that year, at which Sr. Josaphata was elected Superior General, with Fr. Lomnyskyj ceding his position as Commissary/ Procurator of the Congregation. Internal divisions within the congregation led her to resign her position, in a letter to Metropolitan Andrei Sheptytskyj. Under the new Superior General he had appointed, she and her sister, Sr. Arsenia Hordashevsk, were denied permission to pronounce

perpetual vows for two consecutive years, and Sr. Josaphata was sent to the most difficult missions.

Without perpetual vows, she was not permitted to participate in the second General Chapter, according to the Constitution of that time. That Chapter saw her elected General Vicarress in absentia, and the delegates petitioned the Metropolitan for permission for her to pronounce her vows. Permission was granted, and the following day, May 11, 1909, she pronounced her perpetual vows and became the new General Vicarress, as elected by the Chapter.

Three years later, she began to suffer from tuberculosis of the bone. On March 16, 1919, she predicted that she would die on April 7, the Feast of the Annunciation, on the Julian calendar. She died on that day, as she predicted.



In November 1982 the mortal remains of Sister Josaphata were transferred from the cemetery in Krystynopil, Ukraine, to the Generalate in Rome. Her mortal remains were placed in an urn, which rests now in a small altar in the chapel in the Generalate. Hundreds of visitors to the Generalate have sought her intercession for their temporal and spiritual needs. The Generalate has received numerous testimonials of special graces received through her intercession.

Her Process

The Process of Canonization of the Servant of God Josaphata Hordashevsk was initiated in the Eparchy of Przemyśl in Poland in March, 1992. Present were Sister Frances Byblow, then Superior General of the Sisters Servants, and Sister Dominica Slawuta, who became the postulator, and later, wrote a biography of Sister Josaphata, "Prayer and Service", which was published in Canada in 1996. It is available in English, Ukrainian, Spanish, and now also in Slovak.

On April 6, 1998, Pope John Paul II read the decree proclaiming the heroic virtues of the Servant of God Josaphata Hordashevsk, co-foundress of the Sisters Servants of Mary Immaculate, and granted her the title of Venerable. On April 24, 2001, in the Clementine Hall at the Vatican at 11:00 am, the decree recognizing a miracle through the intercession of Venerable Sister Josaphata Hordashevsk was promulgated.

Sister Josaphata was beatified, proclaimed Blessed, by Pope John Paul II on June 27, 2001, during his pastoral visit to Lviv, Ukraine, the place of her birth.

Over a million witnessed this long-awaited event! Her first class relics — a portion of her bone — may be venerated in the chapel at the Provincial Home of the Sisters Servants in Toronto. (Though the Generalate also receives many requests for relics, requests for first class relics should include a recommendation from the bishop.)

Blessed Josaphata Feast Day

Blessed Josaphata's Feast Day has been officially assigned as November 20, the day of her birth, rather than April 7, the day of her passing, since the latter was already a major Feast of the Mother of God, Annunciation, on the Julian Calendar. As well, Sisters Servants across the world celebrate smaller "Josaphata Days" on the 7th of every month, a practice begun in anticipation of her beatification.

St. Philip's Fast - Nov 15

This fast begins forty days before the Nativity of our Lord on November 15, the day after the feast of St. Philip, and that is why it called Saint Philip's Fast (or the Philipian Fast - Pilipiwka in Ukrainian).

The Philipian Fast is a time to prepare us to receive Christ into the world and into our hearts.

On each Sunday of the fast in our church we celebrate a different figure who has helped to show us the way.

1. The first holy person we encounter is the Evangelist St.

Matthew whose feast is celebrated on November 16. St. Matthew is the first Evangelist to give us the infancy narratives in the Gospels, the first to announce the "Good News" of salvation. He begins us on our journey.

2. Next we celebrate the entrance of the Theotokos (The God bearer - Mary) into the temple. Mary goes into the Temple to prepare her heart for God. She is the Temple where the Son of God will make His home until His birth. She shows us how to be a true servants of the Lord who may give our entire life, so that we may also become worthy dwelling places for our Saviour.

3. St. Andrew who is celebrated on Nov. 30, was the first apostle called by Jesus. Tradition tells that he travelled to Slavic territories to bring the light of Christ's message to the Slavic people. He encourages, us to be the bearers of the light of Jesus to others.

4. The Feast of St. Nicholas, the Wonderworker, is on December 6. The story of this Saint is well known. St. Nicholas' life is an example to us all of preparing our hearts by loving acts for one another.

5. This week we commemorate the ancestors of our faith; the great men and women of the Bible who kept the promise of the Messiah alive through the ages; the prophets, and we

especially admire the Prophet Daniel and the faith and courage of the three children who went into the fiery furnace. They teach us to be courageous in our faith.

6. This week, we remember the ancestors of Jesus. These holy people waited and prayed with hope in their hearts that God would send the promised Saviour to the world. They remind us to wait for the saviour with hope in our hearts.



Why so many pages in today's bulletin?

All of these articles are being celebrated in the month of November.

...and ...well, Fr. Bo will be away for the next two Sundays, therefore he did not want you to run out of reading. :)

Current Covid Precautions:

- We need to wear masks
- We need to keep families 2 meters apart
- We need to limit the number of people in church to 1/3 of its normal capacity (now only 44 people)
- We can not all sing together, either we recite or we have 1 cantor (family)
- We will not be having fellowship after liturgy until further notice.

• **Please pray for** several of our parishioners and family members including (but not limited to): Kristopher, Greg, Peter, Ross, Ron, Peter, Jean, Edward, Verna, Miranda, Sarah, Marge, Ann, Louis & Rosa Maria.

• Upon the recommendation of Very Rev. Gabriel Haber, osbm, Provincial Superior, **Bishop David appointed Rev. Yosafat Khaimyk, osbm, as Assistant Pastor, Saint Basil the Great Parish, Edmonton.**

• **Happy Birthday** to lots of people including: Steven Bryson, Marie Kunec, & Maksym Pryma **who** all celebrate their birthdays this week. May God grant you all many happy years. Mnohaya Lita.

• **Next PPC meeting** is anticipated on Tuesday, November 17 at 7 pm, however, because Fr. Bo will be "on holidays" we might reconsider the timing of this meeting.



The Catholic Bishops
of Alberta and the
Northwest Territories

Les évêques catholiques
de l'Alberta et des
Territoires du Nord-Ouest

8421 - 101 Avenue, Edmonton, Alberta, Canada, T6A 0L1 | T 780.469.1010 F 780.465.3003

November 2021

Dear Sisters and Brothers in Christ,

The fourth wave of this pandemic continues to challenge us. In the midst of illness, uncertainty and insecurity, these prophetic words of Jeremiah resonate deeply: “I will heal your wounds,” says the Lord. “I will restore you to health.” These words offer comfort and hope to our Catholic school communities here in Alberta as they celebrate Catholic Education Sunday on November 7, 2021. In solidarity with our fellow Ontario Catholic educators, we embrace the theme: **Catholic Education: Rebuild, Restore, Renew Together.**

The difficult circumstances of these past two years have placed upon our families the heavy burden of worry and uncertainty as they strove to support the educational learning of their children. Our Catholic schools worked closely with parents through the dedicated efforts of trustees, superintendents, teachers and staff, all deeply committed to fulfilling the vision of Catholic education for more than 183,500 students in 450 schools across the province of Alberta. The many acts of sacrificial love made for the sake of our students give witness to our faith, and serve to rebuild, restore and renew Catholic education. Together, our parish and school communities encourage parents to continue to choose a Catholic school for their children. We are grateful for the treasure that is Catholic education, and are eager to share it.

Catholic Education Sunday is an annual event that serves to celebrate the important and critical role that our Catholic schools play in the province of Alberta. It provides us with an opportunity to recognize the vibrant faith that is the foundation of our Catholic schools, and encourages us to reflect with gratitude on the countless blessings to be found within the Catholic educational community. Catholic Education Sunday also serves to challenge each of us to step forward as advocates, inspired and emboldened to ensure the future of Catholic education as an essential dimension of the mission of the Church.

We, the Bishops of Alberta, recognize the vital role of Catholic education in the life and future of the Church and society. We are deeply committed to ensuring the integrity of our Catholic schools and the gift of faith offered to our students and their families. With hope and boldness, we must rebuild, restore and renew together the wonderful legacy of Catholic education.

As the pandemic continues to challenge us, we encourage all who have worked tirelessly to promote Catholic education to stay strong, continue your good work, pray for inspiration and guidance, and be strengthened in the promise offered to all believers: “And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast”. (*1 Peter 5:10*)

In this Year of St Joseph, during May’s Catholic Education Week, we consecrated all of Alberta’s Catholic schools to the loving care of St Joseph. As we continue to ask for the intercession of our patron saint, we call all the faithful across our province to unite in a novena prayer for our Catholic Schools.

https://docs.google.com/document/d/1AStZtrZHjFCgLJEbD-x_F4WeioS96MA0/edit

Publicly funded Catholic education is a gift which must not be taken for granted. Our commitment to Catholic education is steadfast. Together with the Alberta Catholic School Trustees’ Association (ACSTA), the Council of Catholic School Superintendents of Alberta (CCSSA) and Grateful Advocates for Catholic Education (GrACE), we shall continue our efforts to ensure the future of Catholic education in our province.

United in prayer, let us humbly and confidently ask our loving God to rebuild, restore and renew all of our Catholic schools through His providential care.

Yours sincerely in Christ,
Catholic Bishops of Alberta and NWT

Earlier this week we celebrated the 65th anniversary of the Ukrainian Catholic Church's establishment in Canada. For those of you interested, I have included the entire history as written by Fr. Athanasius McVay.

Maxim Hermaniuk and the Formation of the Ukrainian Catholic Metropolia of Canada

65 years ago, on 3 November 1956, Pope Pius XII created an ecclesiastical province (metropolia) for Ukrainian Catholics in Canada, elevating the three existing apostolic exarchates to the status of eparchies and the fourth to an archeparchy. In doing so, the Pontiff bestowed canonical recognition on an already existing reality: the Ukrainian Catholic Church in Canada (historically known as Ukrainian Greek-Catholic – UGCC), in its hierarchy, clergy, faithful, organizations and structures, had reached ecclesial maturity. Yet, a determining factor in implementing this change was the conviction that an ideal candidate had been found to serve as the first metropolitan-archbishop.



The UGCC began its canonical existence as a Church in Canada in July 1912, with the creation of an apostolic "ordinariate" led by Bishop Nykyta Budka. In the first years of immigration, the faithful were sporadically served by itinerant eparchial priests. From 1902, the Roman Catholic hierarchy enlisted missionary religious orders: Basilians (OSBM), Belgian Redemptorists (CSsR), and Sisters Servants of Mary Immaculate (SSMI). Bishop Budka established a distinct UGCC structure and recruited priests and seminarians from Austrian Galicia (western Ukraine). Throughout his tenure, the Church retained its missionary character, while fostering Canadian-born vocations.

From the outset, it was obvious that the task exceeded the abilities of a single bishop. Pope Pius X said as much to Nykyta Budka, in an audience granted to the new bishop on his way to take up his charge. It is difficult for a missionary bishop to find the time and energy to attend also to administrative matters. Only a few years into his mission, Budka asked for a second bishop to share the burden, but was told by Church officials that he was too young to be granted an auxiliary.

In December 1927, a new Apostolic Delegate to Canada, Archbishop Andrea Cassulo, recommended that the Greek-Catholic Ordinariate for Canada be divided in two or three, with additional bishoprics established in Edmonton and Toronto. Bishop Budka formally petitioned for a coadjutor bishop the following year, but Pope Pius XI decided instead to replace him with two younger men. Only one of the nominees, Basilian Father Vasylii Ladyka, was prevailed upon to accept the onerous charge.

Although Galician born, Ladyka studied theology and spent his entire priestly life in Canada. He understood that a second generation of Ukrainians required clergy better suited to local culture and conditions. In Galicia, UGCC secular clergy were heavily involved in social concerns and politics. Many of them look upon their priesthood as a profession and a means to support their families. Such a model was unsuited to the rigors of the Canadian environment, where congregations provided little financial support for their clergy and church institutions. Bishop Ladyka set about augmenting the number of missionaries from the religious orders, and training his secular clergy to conceive the priesthood as a supernatural, sacrificial mission to their flocks. The Bishop tried to ingrain in them that their first duty was to catechize their poorly instructed flocks, rather than patronizing community and nationalistic initiatives. It was easier to mould rural Canadian recruits along such lines. More challenging were attempts at convincing European clergy, who were imbued with nationalistic ideology and political causes that dominated Ukrainian life in the homeland.

In his first years, Bishop Vasylii set about repairing the financial chaos left behind by his dedicated but administratively weak predecessor, as well as restoring the confidence and support of the Roman Catholic bishops and associations. After four years of intense activity, having crisscrossed the country several times, Ladyka had been able to observe the real conditions of the UGCC in Canada. In December 1933, he concluded that the entire Dominion was too vast a jurisdiction to permit effective governance and supervision by a single bishop. In addition to more clergy, he asked Rome to divide his Ordinariate in three, with additional bishoprics to be set up in Edmonton and Toronto. In his report to the Oriental Congregation, dated 28 December, Ladyka also recommended that one of the bishops be granted the distinction of archbishop or metropolitan, to ensure harmony in the UGCC's governance.

A Second Bishop

It would take another decade before the Vatican machinery was able to provide Vasylii Ladyka with an assistant, and then only a single auxiliary bishop. In the meantime, a priest was to be deputized as vicar general for eastern Canada. The process for selecting a bishop became prolonged because the Oriental Congregation found each candidate wanting or unsuitable for Canadian conditions. An appointment that seemed imminent, in the spring of 1939, was put off to extend the list. In the meantime, Ladyka agreed to accept the displaced auxiliary of Lviv, Ivan Buchko, who had declined the appointment to Canada in 1928. That plan was never put into practice: Buchko went instead to New York City and was deported after the USA entered the Second World War.



In 1942, Bishop Ladyka's health became so precarious that the appointment of a helper could be put off no longer. The Congregation for the Eastern Church invited the general superiors of the religious orders to present candidates. The Basilians presented several while the Redemptorists declined, for lack of a suitable subject. Apostolic Delegate Cassulo composed a terna consisting of two Basilians and a secular priest. The Oriental Congregation recommended the Basilian superior of Mundare, Father Neil Savaryn, who was duly appointed auxiliary bishop by Pope Pius XII on 29 March 1943.

Developments in Canada and Europe

In the meantime, crucial developments were taking place in the UGCC. In Canada, the numbers of priests, religious, seminarians, and faithful, grew steadily in tandem with the number of churches and mission posts. Ukrainian Catholic Schools were established, as well as colleges and academies, hospitals and nursing homes administered by the SSMI. And a second order of sisters, the Missionary Sisters of Christian Charity, was founded in Toronto. Printing presses were set up by the Basilians and the Redemptorists at their respective motherhouses: Mundare, Alberta, and Yorkton, Saskatchewan. Organizations for the laity were formed locally and nationally, including the Ukrainian Catholic Brotherhood, Women's League, and Youth. Branches of the Apostleship of Prayer and Catholic Action were set up in many parishes. One of Ladyka's greatest achievements was restoring the trust of the Roman

Catholic hierarchy and its organizations (such as the Catholic Extension Society), which began to heavily subsidize UGCC causes and cover the costs of training of seminarians.

In Europe, the UGCC was being transformed under the leadership of Metropolitan Andrey Sheptytsky, who sought to revive its original Byzantine ethos and purify its worship of Latin accretions. This vision was strongly supported by orientalist scholar Eugène Tisserant, who took the helm of the Vatican department for the Eastern Churches in 1936. While the Redemptorists supported Sheptytsky's program, his suffragan bishops and the Basilians were vehemently opposed to the removal of Latinizations. The introduction of purified liturgical books in the 1940s was heavily contested and made Tisserant distrustful of the OSBM, which were placed under temporary canonical supervision, in 1946.

Following the Second World War, with the annexation of western Ukraine, the Soviets suppressed the mother Church of the Lviv-Halych Metropolia, violently merging it into the state-controlled Russian Orthodox Church. Tens of thousands of Ukrainians had been deported or fled to western Europe. Among these were UGCC faithful, priests, religious, and seminarians. Due to the lobbying by Ukrainian Canadians, including Bishop Ladyka and his representatives (such as Basilian Father Josaphat Jean), the Canadian Government accepted a large contingent of these "Displaced Persons" (DPs). The influx of clergy and faithful swelled the ranks of Church in Canada. In 1945, Bishop Ladyka's poor health forced him to spend several months convalescing in the Mundare Hospital, making the division of the Ordinariate even more urgent.

Three Apostolic Exarchates

Following the Second World War, Pope Pius XII undertook to restore the suppressed UGCC with a hierarchy in the lands of immigration. In the summer of 1947, Cardinal Tisserant made an inspection tour of North America, visiting Ukrainian Catholic communities from Montreal to Vancouver. Upon his return to Rome, he told Apostolic Delegate Idelbrando Antoniutti that at least three bishops were necessary for Canada. Antoniutti was instructed to consult Bishop Ladyka, so as to prepare a project for the division of the Ordinariate and a list of episcopal candidates. Edmonton was to be the seat of an apostolic exarchate (a term which replaced "ordinariate" for western Canada); Winnipeg was to remain the seat of the central exarchate; and Toronto was to become an exarchate for eastern Canada. Bishop Savaryn was selected for Edmonton, where the member of his own Basilian Order were most numerous. Two secular priests were selected to fill the other appointments: Isidore Boretsky for Toronto and Andrew Roboretsky (already recommended in 1939) as Ladyka's new auxiliary. Pius XII sanctioned the division of the Ordinariate into three Apostolic Exarchates on 3 March 1948. The consecrations of Boretsky and Roboretsky took place in Toronto, in June. The new Canadian hierarchy held their first conference and petitioned the Apostolic See to establish an

ecclesiastical province, headed by a metropolitan. Cardinal Tisserant judged this step to be premature, conferring instead a titular archbishopric on Ladyka, as the senior hierarch.

With healthy young bishops in place, the new exarchates expanded rapidly, accepting priests from Europe, establishing new missions, building churches, setting up branches of the newly formed lay organizations, holding congresses. But the situation was not all rosy. Ladyka had lacked the willpower to establish either a major or a minor seminary, as the Vatican had repeatedly requested. The task for training the youth fell upon the religious orders, which established their own juniorates. Also, the liturgical reform were not being as implemented as energetically and uniformly as Cardinal Tisserant desired. Ladyka's suffragan bishops quarrelled with him over the stipulated division-in-three of the former Ordinariate's liquid assets. The Apostolic Delegate reported that, although the exarchs held regular meetings, "each acts on his own accord."

Redemptorist Mission in Canada

In 1906, the Congregation of the Most Holy Redeemer (CSsR) had begun its mission to Byzantine-Rite Catholics among the Ukrainians in Canada. However, due to the demands of Bishop Budka, they also set up a community in Galicia under the supervision of Metropolitan Sheptytsky. This mission was to overtake the Canadian venture in number and importance. The Belgian CSsR struggled to convince Canadian Ukrainians of their altruistic motives. A feud with the Christian Brothers in Yorkton and other conflicts convinced the Belgian superiors to transfer Ukrainian recruits to eastern Poland, where the CSsR had been given a mission to former Greek-Catholics in Volhynia. One of their number, Nykolai Charnetsky, was selected as bishop and apostolic visitor over that mission, dubbed *Neo Unia*. That future Blessed-Martyr ordained Father Maxim Hermaniuk to the priesthood on 4 September 1938.

With the first Soviet occupation of 1939, the *Neo Unia* mission was suppressed and the CSsR shifted its focus and support back to its original Eastern-Rite mission in Canada. However, more effective superior was needed to put the Canadian mission back on track. Accordingly, at the beginning of 1948, the Belgian Provincial Superior, Father Buys, announced that Father Hermaniuk was to be transferred to Canada.



Just before the outbreak of the Second World War, in 1939, Maxim Hermaniuk was sent west for higher studies. Initially he was registered at the Angelicum in Rome but, when the war erupted, was redirected to the more prestigious Catholic University in Louvain (Leuven), in Belgium. There, Hermaniuk achieved the highest academic excellence as well as pastoral experience, especially with Ukrainian university students which he served as chaplain. When his reassignment became known, his Ukrainian confreres and Bishop Ivan Buchko (who had become Apostolic Visitor over UGCC in western Europe) complained that his transfer would be a terrible blow to the mission to Ukrainian DPs in Europe. But Hermaniuk was deemed essential for Canada, and the capable young priest was sent packing in October 1948. Shortly after his arrival, Buys named him superior of the CSsR's Ukrainian vice-province.

Saskatoon, Cathedral, new Auxiliary

Neil Savaryn had been a very deferential auxiliary bishop to Vasylii Ladyka, and continued to enjoy the latter's confidence even after he was transferred to Edmonton. Nonetheless, Ladyka entrusted financial matters to his savvy chancellor, Basil Kushnir, who was also parish priest of his tiny pro-cathedral. Kushnir was very much the model of a worldly, politicking European priest. He was successful in raising funds to build a magnificent new cathedral church for the Winnipeg exarchate. Saints Vladimir and Olga Cathedral was opened on 15 April 1951, amidst great pomp. The impressive guest list included civic and religious dignitaries, including Cardinal McGuigan of Toronto (the de facto primate of English-speaking Canada), archbishops and bishops of Latin and Byzantine Rites from Canada and USA, the Premier of Manitoba, mayors, parliamentarians, judges, the president of the University of Manitoba, and 8,000 faithful (10 of which fainted in the massive crowd, during the lengthy ceremony). This achievement consolidated Kushnir's hold over church administration and won him the papal honorific of domestic prelate (a mid-grade Monsignor).

Ladyka had presented Fathers Kushnir and Roboretsky among his choices for auxiliary bishop. Kushnir had been

excluded for his maverick style and involvement in politics. The zealous and energetic Roboretsky, assuming the charge of auxiliary in 1948, attempted to make order of Ladyka's administration. He was successful in establishing parish boundaries but ran afoul of the Basilians for insisting that their church, located directly across from the cathedral, be moved to a part of Winnipeg where a Ukrainian Catholic church was still lacking. He also crossed swords with Kushnir, who had retained the office of vicar general, over financial and administrative matters. In doing so, Roboretsky lost the confidence of his Archbishop, whose poor health had made him heavily dependent on others. A project was devised, approved by Ladyka, to split the Central Exarchate in two, creating a new bishopric in Saskatoon to which Roboretsky was to be appointed.

During the Great Winnipeg Flood of 1950, Archbishop Ladyka abandoned his flooded riverside residence and took refuge with the Basilians in Mundare. He spent several months, totally incapacitated with a weak heart, in the Mundare Hospital, where hope was lost for his recovery. On 15 August, he petitioned the Pope to appoint Bishop Savaryn apostolic administrator of the Central Exarchate. Cardinal Tisserant suspected that this was done under pressure from the Basilians. Apostolic Delegate Antoniutti, however, recommended that Savaryn remain in Edmonton, where the Basilians were in the majority, and a candidate from the other male religious order be selected.



The Superior of the Ukrainian Redemptorists, Maxim Hermaniuk, received great praise from leading Canadian and European churchmen and religious superiors, including the Basilian General Superior and Bishop Roboretsky. Hermaniuk was deemed to be the most educated UGCC clergyman in Canada. He was a devout religious, held a wide view of affairs, and spoke English better than any Ukrainian bishop. On 3 March 1951, Pius XII approved the division of the Central Exarchate into Winnipeg and Saskatoon Exarchates. Hermaniuk was appointed coadjutor to Ladyka and Roboretsky—Exarch of Saskatoon. However, the Apostolic Delegate asked that Hermaniuk's office be commuted to Auxiliary bishop, since he was still untried, and on condition that he be appointed Ladyka's Vicar General. The bishop-elect attempted to decline the appointment but to no avail. Maxim Hermaniuk was

consecrated bishop during the celebration of a Ukrainian Catholic Eucharistic Congress, on 29 June 1951, in the new Saints Vladimir and Olga Cathedral.

Storm before the Calm

The Edmonton and Toronto Exarchates began with great energy and enthusiasm and, after only a few years, were transformed with the influx of DP clergy and faithful. The Western Exarchate held a provincial synod in 1952 but, the following year, a feud began between Bishop Savaryn and the Basilians, which was actually a conflict between European and Canadian-born clergy. Savaryn had begun to replace OSBM with secular clergy, in the parishes, and initiated the liturgical purification envisioned by Metropolitan Sheptytsky and Cardinal Tisserant. Nevertheless, under the influence of a small group of DP priests, this reform was carried out in an clumsy and imprudent manner, without catechizing the faithful. The same group tried to drive the Basilians out of youth formation, targeting their summer camp, and demanded the OSBM be removed from Saint Josaphat's Cathedral. Rural Canadian-born folk resented the unfamiliar language and style of the European Fathers, and organized petitions and protests in an attempt to remove them.

The outcome of this battle, which ended only in 1959, was twofold: After much negotiation and protests, the OSBM finally gave up the cathedral in exchange for canonical rights of four churches in Mundare, Edmonton, Vegreville, and Vancouver. Savaryn lost much prestige over the affair, especially after Hermaniuk was called in to perform an apostolic visitation, which resulted in the removal of two of the DP ringleaders from the chancery. The Basilians also abandoned plans to run the UGCC minor seminary in Edmonton, turning their energies to a private high school in Toronto. The Canadian hierarchs had to approach the Redemptorists to start a minor seminary, which opened in 1956, in Roblin, Manitoba. St. Vladimir's College was a tremendous success for the forty years it was administered by the CSSR. It provided numerous vocations to the priesthood and to a number of religious orders, as well as religiously educated laity that maintained a strong, enduring Ukrainian Catholic identity.

Ladyka's final illness

Bishop Maxim Hermaniuk's first years as auxiliary bishop of the Winnipeg Exarchate were tranquil. In December 1954, Archbishop Ladyka became incapacitated once more. The exarchate's affairs ground to a halt as Hermaniuk was unable to access finances, which the Archbishop had kept entirely to himself and his private advisors. The time had come for Hermaniuk to be made coadjutor, which would give him a right to assume the governance of the Exarchate, leaving Ladyka as titular head, out of consideration for many years of dedicated service. Hermaniuk was appointed coadjutor on 25 February 1955, but Ladyka refused to give him access to the finances

and blocked an attempt to purchase property. As a result, the new apostolic delegate, Giovanni Panico, recommended that Hermaniuk be given exclusive governance. On 19 January 1956, a decree was issued by the Oriental Congregation naming Maxim Hermaniuk Apostolic Administrator of the Exarchate. When informed, in April, the Archbishop meekly accepted “the will of the Holy See,” under obedience. Vasylii Ladyka lived for another five months, cared for by the SSMI at the Exarchate’s summer camp, finally succumbing to his illness on 1 September 1956.

Metropolitan Province with Three Eparchies

In August 1951, newly-consecrated Bishop Hermaniuk informed the Apostolic Delegation in Ottawa that the Ukrainian Orthodox had elected Archbishop Ilarion (Ohienko) as Metropolitan-Archbishop of Winnipeg. That act led to the unification of two jurisdictions into a single Ukrainian Greek-Orthodox Church of Canada, and to the founding of bishoprics in Edmonton and Toronto. That December, Archbishop Antoniutti repeated his recommendation to Rome, that the UGCC be raised to a full ecclesiastical province headed by a metropolitan. The Apostolic Delegate reasoned that that new arrangement would foster greater unity and uniformity in the Canadian UGCC. But Cardinal Tisserant did not want to confer the dignity on Archbishop Ladyka, whose lacklustre performance in implementing of the purified liturgical books and establishing a distinct UGCC seminary he strongly castigated.



In the 1950s, Bishops Savaryn, Boretsky, and Roboretsky, committed serious blunders, and only Bishop Hermaniuk avoided censure. The Oriental Congregation watched his performance closely, while he took over the administration of Winnipeg from Ladyka. Having handled the transfer with great tact, and given his superior intellectual qualities, Hermaniuk was recommended for the office of metropolitan. The elevation of the UGCC in Canada was to take place at the end of celebrations of the millennium of the baptism of Saint Olha, grandmother of Prince Volodymyr and ruler of Kyivan-Rus (a

precursor of modern Ukraine) and co-patron of the Winnipeg Cathedral.

On 3 November 1956, a decree was issued raising the Apostolic Exarchates of Edmonton, Toronto, and Saskatoon to eparchies (full dioceses), and Winnipeg to an Archeparchy and head of a Metropolitan ecclesiastical province. On that day, Hermaniuk was visiting his Redemptorist confreres in Newark, New Jersey. He returned to Canada on 14 November, to take part in the Canadian Conference of Catholic Bishops. Just after noon on the following day, 15 November, Archbishop Panico informed him of his elevation. Later that day, the other bishops received the news with great joy, despite the fact that their junior had been selected for the highest dignity.



Metropolitan Maxim’s enthronement ceremony took place on 12 February 1957 at Saints Vladimir and Olga Cathedral. After initially declining to attend, out of fear of Winnipeg’s “Siberian temperatures,” Archbishop Panico accepted the invitation to perform the ritual. In his remarks, he noted that the Apostolic See of Rome had founded a new Metropolia in Lviv in 1806, when the Catholic Kyivan Metropolia was suppressed by the Russian Empire. The same Russian State had suppressed the Lviv-Halych Metropolia in 1946, but only a few months previously, word had reached the west that Metropolitan Yosyf Slipyi was still alive in Siberian captivity. Panico also honoured the memory of the first bishop, Nykyta Budka, news of whose death in the gulag had only recently reached the west.

Maxim Hermaniuk’s enthronement happened 65 years after the first Ukrainian Catholic immigrants reached Canada, in 1891. It was attended by 21 Canadian RC archbishops and bishops and the entire Ukrainian Catholic hierarchy in Canada, USA, and Europe, the Manitoba Lieutenant Governor, Premier, the Mayor of Winnipeg, and a personal representative was sent by Canadian Prime Minister, Louis Saint Laurent. For the historic occasion, Cardinal Tisserant deputized Archbishop Buchko to represent of the Oriental Congregation. The event was felt by Ukrainians around the world and would be the first of many. The following year, the American exarchates were also raised to eparchies headed by a Metropolitan in

Philadelphia. From 1957 to 1961 Apostolic exarchates for Ukrainians were established in Britain, Brazil, Australia, France, Germany, and Argentina.

Metropolitan Hermaniuk held the first Conference of the worldwide Ukrainian Catholic hierarchy at his enthronement. The same Conference, at his initiative, actively lobbied for the release of Metropolitan Yosyf (Slipyi) at the Second Vatican Council, to the great embarrassment of certain Vatican bureaucrats, who had agreed to suppress criticism of the Soviet regime in exchange for the presence of Russian Orthodox advisors. Slipyi's release and euphoric acclamation by the Council Fathers permanently altered the Catholic landscape and led to profound changes within UGCC itself. Among the UGCC hierarchs, Hermaniuk was the most important contributor to the theological preparation and discussions at the Council, during which he made at least 22 interventions. His contributions to the teachings on collegiality and ecumenism were particularly valuable. While the Council was still in session, he lent his authoritative voice in petitioning the Pope for synodal governance and for a Ukrainian Catholic patriarchate.

Metropolitan Maxim shepherded the Winnipeg Archeparchy for 36 years. During his term, the UGCC in Canada underwent many changes and challenges. In the 1950s, the UGCC started using "Ukrainian Catholic Church" as its official name. Many parishes were founded and new church buildings replaced older structures. Vladimir and Olga Cathedral was adorned with icons, frescos, and stained glass windows depicting the history of the Church. A modern Immaculate Heart of Mary School building, administered by the SSMI, replaced Saint Nicholas parochial school in 1962. In June of the same year, Hermaniuk held a provincial synod for the entire Metropolia, with delegates from all 4 eparchies. In the early 1970s, Ukrainian and English vernaculars replaced Church Slavonic as the language of liturgical worship. In 1973, he invited to Winnipeg Bishop Vasyl Velychkovsky, who had been released from the Soviet Gulag, That Confessor of the Faith died the following year and was beatified in 2001. A fifth eparchy for British Columbia and Yukon was established in 1974. And the Ukrainian Catholic seminary, so ardently desired by the Apostolic See, was finally established in Ottawa in 1981.



Upon reaching the age of 75, in 1986, Hermaniuk tendered his resignation to the Roman Pontiff, in accordance with Canon Law. The same year, he hosted a Ukrainian Youth For Christ Rally, which harkened back to a gathering he had attended in Lviv, in 1933. The Metropolitan was permitted to return to his native Ukraine, for the first time, in 1989. His resignation was finally accepted by John Paul II on 16 December 1992. Rosary in hand, Maxim Hermaniuk died on 3 May 1996 in the room which he had occupied since 1951, at the episcopal residence built by his predecessor on the banks of the Red River.

In 2012, an English translation of Hermaniuk's Second Vatican Council journal entries was published by Jaroslav Skira, following by an accompanying volume in 2020. The prelate was also mentioned, numerous times, in the diaries of the secretary of the Council's influential theological commission, Father Sabastiaan Tromp, SJ, which historian and theologian Alexandra von Teuffenbach began publishing in 2006. Thanks to the support of Hermaniuk's successors, the Ukrainian Catholic Bishops of Canada, and a lively interest by historians and theologians, we can look forward to new research on this fascinating historical figure, in the upcoming years.

