

- 298 The apostolic role of monastics is the sanctification of the world by means of prayer: "The monk is the one who is innocent of the world and converses continually with God alone; who sees God and is seen by him, loves him and is loved by him, and becomes light, because the monk is enlightened in an ineffable manner."<sup>254</sup> Monastics unite their prayer with the many-faceted works of the apostolate, going out to meet the needs of the Church. The spiritual life is the source from which "arises their duty of working to implant and strengthen the kingdom of Christ in souls and to extend that kingdom to every clime [i.e., place]. This duty is to be undertaken to the extent of their capacities and in keeping with the proper type of their own vocation. This can be realized through prayer or active works of the apostolate."<sup>255</sup>
- 299 The apostolic role of the laity consists in bringing the Church into all aspects of social life: "The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They ... work for the sanctification of the world from within as a leaven."<sup>256</sup> In the sanctification of the world, the laity is called to cooperate closely with the hierarchy. Saint John Chrysostom calls upon his faithful to share in his ministry: "Do not then cast all [the burden] on your teachers; do not [cast] all upon those who preside over you."<sup>257</sup>
- 300 The apostolic nature of a Church is manifested also in its missionary service to "all nations," to fashion from them one People of God. For this the Church evangelizes the cultures of nations, incarnating in them the Good News of Christ and transfiguring them by the Holy Spirit. The Church does this in order to graft within them the awareness of catholicity. The apostolicity of the Church has borne fruit:
- By divine Providence it has come about that various churches, established in various places by the apostles and their successors, have in the course of time coalesced into several groups, organically united, which, preserving the unity of faith and the unique divine constitution of the universal Church, enjoy their own discipline, their own liturgical usage, and their own theological and spiritual heritage. Some of these churches, notably the ancient

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<sup>254</sup> SYMEON THE NEW THEOLOGIAN, *Divine Hymns*, 3.

<sup>255</sup> VATICAN COUNCIL II, Dogmatic Constitution on the Church *Lumen Gentium* [Light of the Nations], 44.

<sup>256</sup> VATICAN COUNCIL II, Dogmatic Constitution on the Church *Lumen Gentium* [Light of the Nations], 31.

<sup>257</sup> JOHN CHRYSOSTOM, *Homilies on Hebrews*, 30, 4: PG 63, 428.

patriarchal churches, as parent-stocks of the Faith, so to speak, have begotten others as daughter churches.<sup>258</sup>

Eparchies, presided over by bishops, were united into Metropolitanates; and Metropolitanates into Patriarchates. The Universal (Catholic) Church will continue to grow to the fullness of Christ, "always, to the end of the age" (*Mt 28:20*).

### **3. Self-Governing Nature of the Ukrainian Catholic Church and her Communion with other Self-Governing Churches**

#### ***a. Development of Self-Governance in the Church***

301 The Son of God took on human flesh in a specific historical time and a concrete place. He was a son of the Jewish nation, accepting their customs, culture, and mentality. Similarly, the Gospel of Christ—the same yesterday, today, and tomorrow—is "clothed" in the preaching of the Church with the mentality and culture of various nations. In this way, distinctive church traditions are formed, and self-governing Churches are born and grow. "Moreover, within the Church particular Churches hold a rightful place; these Churches retain their own traditions."<sup>259</sup>

302 Patriarch Josyf Slipyj describes the particular nature of the self-governing UGCC in the following way: "The Particularity (in Ukrainian, *pomisnist*) of our Church lies in her unity with the past; her unity as a Church in both Ukraine and the diaspora; the oneness of mind with her Patriarch; and her unity with the Universal Church and her Head, the successor of the holy apostle Peter."<sup>260</sup> In accordance with her particular self-governing nature, our Church possesses a synodal structure. The Synod of Bishops holds the highest legislative and judicial authority in the Church.<sup>261</sup> It fulfils its ministry to the people of God in matters pertaining to teaching the faith, liturgical life, and pastoral governance. The Synod of Bishops is presided over by the Patriarch, the Head and Father of the self-governing (Particular) Church.

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<sup>258</sup> VATICAN COUNCIL II, Dogmatic Constitution on the Church *Lumen Gentium* [Light of the Nations], 23.

<sup>259</sup> VATICAN COUNCIL II, Dogmatic Constitution on the Church *Lumen Gentium* [Light of the Nations], 13.

<sup>260</sup> PATRIARCH JOSYF SLIPYJ, *Лист до парохії святих Володимира і Ольги в Чикаго* [Letter to Sts. Volodymyr and Olha Parish in Chicago] (September 27, 1978). 261

<sup>261</sup> See *Code of Canons of the Eastern Churches, canons 102-113*.