

303 A self-governing (Particular) Church has its own sources of Christian tradition, its own theology, spirituality, and piety (or Christian lifestyle), its own liturgical and canonical heritage; in other words, and its own ways of professing the mysteries of salvation.²⁶² The life of a self-governing Church is crowned by her saints, martyrs, and confessors. A very important sign of a self-governing Church is her missionary orientation, which is made manifest in preaching Christ's Gospel to non-Christians of various nations and cultures. The full stature of the development of a self-governing Church is the Patriarchate: "A Church's patriarchate is the visible sign of the maturity and autonomy of a self-governing Church, and a powerful force in ecclesial and national life."²⁶³

b. Development of Communion among Sister Churches

304 The fullness of Christ's Church operates in every self-governing Church that remains in communion with other self-governing Churches. The visible sign of communion among Churches is the universal Pontiff, the Pope of Rome, whose primacy in love and in teaching ministry belongs to the heritage of faith of all Christianity. Extolling Pope Saint Clement, Metropolitan Ilarion of Kyiv acknowledged him to be "the praise of martyrs, the adornment of hierarchs, and the unshakable foundation of the Church of Christ, against which the gates of hell cannot prevail."²⁶⁴ Communion with the Church of Rome is the sign and condition for belonging to the Universal Church. "For from the coming down of the Incarnate Word among us, all the churches in every part of the world have possessed that greatest church alone as their base and foundation."²⁶⁵

305 "Around the Eucharist and sacred worship, self-governing Churches were formed within the one Church of Christ."²⁶⁶ In every self-governing Church, the mystery of God's love is fulfilled in the ministry of the Eucharist, and on this basis, the custom developed to refer to self-governing Churches as "Sister-Churches."²⁶⁷ Every self-governing Church has the saving faith, an uninterrupted apostolic inheritance, and true Holy Mysteries. Thus, the name "Sister-Church" signifies the

²⁶² See PATRIARCH JOSYF SLIPYJ, *Звіт про католицьку Церкву в Україні* [Report on the Catholic Church in Ukraine] (July 18, 1982).

²⁶³ PATRIARCH JOSYF SLIPYJ, *Завіщання* [Testament] (December 22, 1981).

²⁶⁴ ILARION, METROPOLITAN OF KYIV, *Sermon on the Renewal of the Church of the Tithes*.

²⁶⁵ MAXIMOS THE CONFESSOR, *Theological and Polemical Treatises*: PG 91,137-140.

²⁶⁶ PATRIARCH JOSYF ²⁶⁶ SLIPYJ, *266 Послання про Євхаристію* [Pastoral Letter on the Eucharist] (August 19, 1976).

²⁶⁷ See JOHN PAUL II, *Encyclical Ut unum sifit* [That All May be One], 57.

recognition of these attributes in another Church. It also mph the equality of self-governing Churches.

306 The communion of Churches has been clouded by the sin of ecclesial divisions. In the history of the Sister-Churches, it became necessary to overcome consequences of human sin and weakness. An example of overcoming such ecclesial division was the communion of Churches achieved at the Council of Florence—and subsequently, on the basis of the Florentine tradition, at the Union of Brest:

"Let the heavens be glad, and let the earth rejoice" [Ps 95[96]:11], for the wall that divided the western and the eastern church has been removed, peace and harmony have returned, since the cornerstone, Christ, who made both one [see Eph 2:20; 2:14], has joined both sides with a very strong bond of love and peace, uniting and holding them together in a covenant of everlasting unity²⁶⁸

The path to renewal of communion among Churches depends up renewed awareness of the self-governing Churches that they are Sister-Churches in the bosom of the one, holy, catholic and apostolic Church "And now ... the Lord is enabling us to discover ourselves as `Sister-Churches' once more, in spite of the obstacles which were once raised between us."²⁶⁹

c. Development of Ecclesial Communion within the Kyivan Metropolitanate

307 Born in the Baptism of Saint Volodymyr, the Metropolitanate of Kyiv became the Daughter-Church of the Church of Constantinople, and through her remained in communion with the Church of Rome and other self-governing Churches within the Universal Church. Despite the break in communion between the Roman and Constantinopolitan Churches, the Kyivan Metropolitanate remained in communion with both Churches. In 1596, through the Union of Brest, the Kyivan Metropolitanate, faithful to her ancient traditions, reconfirmed her communion with the Church of Rome. Thus, the UGCC is the direct heir of the Kyivan Metropolitanate, in communion with the Church of Rome.

308 Christian Churches are aware of the fact that the communion of Churches "is neither absorption nor fusion ... Unity is a meeting in truth and love."²⁷⁰ This encounter leads to unity in faith and common

²⁶⁸ COUNCIL OF FLORENCE, *Bull Laetentur caeli* [Let the Heavens Rejoice] (July 6,1439).

²⁶⁹ JOHN PAUL II, Encyclical *Ut unum sifit* [That All May be One], 57.

²⁷⁰ JOHN PAUL II, Encyclical *Slavorum Apostoli* [Apostles to the Slays], 27.