

Adult Catechism Class for October 26, 2015

The Roles and Responsibilities of the Hierarchy of the Ukrainian Catholic Church

Part 1: Scripture Readings:

Matthew 16:18: And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.

Acts 6:1-15: Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. ...

Hebrews 13:7: Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.

Acts 4:33: And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all.

Part 2: Why is the Catholic Church Hierarchical?

The Catholic Church teaches as a doctrine of faith that Christ gave the Church, in his apostles, a hierarchical structure of an episcopal nature and that within the hierarchy and the Church he established a primacy of authority in the successor of St. Peter. This hierarchical structure is not the result of socio-political influences but stems from the will of Christ. This has been stated solemnly by both the Council of Trent and Vatican I, but it is Vatican II which has given a detailed summary: 'The Lord Jesus, having prayed at length to the Father, called to himself those whom he willed and appointed twelve to be with him, whom he might send to preach the kingdom of God (cf. Mark 3:13-19; Matthew 10:1-42). These apostles (cf. Luke 6:13) he constituted in the form of a college or permanent assembly, at the head of which he placed Peter, chosen from amongst them (cf. John 21:15-17). He sent them first of all to the children of Israel and then to all peoples (cf. Romans 1:16), so that, sharing in his power, they might make all peoples his disciples and sanctify and govern them (cf. Matthew 28:16-20; Mark 16:15; Luke 24:45-48; John 20:21-23) and thus spread the Church and, administering it under the guidance of the Lord, shepherd it all days until the end of the world (cf. Matthew 28:20). Here we have the hierarchical principle of the Church established in the persons of the apostles. The Council goes on to say that this structure, which is of divine origin, is a constitutive part of the Church for all time, not just for the beginnings of the Church but for today as well. This is so, she says, by virtue of the principle of apostolic succession. 'That divine mission, which was committed by

Christ to the apostles, is destined to last until the end of the world (cf. Matthew 28:20), since the gospel, which they are charged to hand on, is, for the Church, the principle of all its life for all time. For that very reason the apostles were careful to appoint successors in this hierarchically constituted society. This whole procedure, we are told, must be related to the will of Christ: 'He willed that the successors (of the apostles), the bishops namely, should be the shepherds in his Church until the end of the world.'^[13] And finally, the Council solemnly declares: 'The sacred synod consequently teaches that the bishops have by divine institution taken the place of the apostles as pastors of the Church, in such wise that whoever despises them despises Christ and him who sent Christ (Luke 10:16). 'This divinely instituted hierarchy, which is composed of bishops, priests and ministers' received the mission which Christ had entrusted to his apostles. 'With priests and deacons as helpers, the bishops received the charge of the community, presiding in God's stead over the flock of which they are the shepherds, in that they are teachers of doctrine, ministers of sacred worship and holders of office in government.'

Part 3: The Hierarchical Levels of the Catholic Church

The Pope (Francis) At the head of the College of Bishops and called to lead the whole Church of Christ is the Successor of Peter, the Bishop of Rome, the Holy Roman Pontiff, the Pope. _The Pope is the Vicar of Christ on Earth. He stands in Christ's place, on Christ's behalf, to shepherd Christ's flock. Lumen Gentium states: _"[T]he Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme and universal power over the whole Church, a power which he can always exercise unhindered."

The College of Cardinals Although not forming part of the official hierarchy of the Church, certain bishops are granted special status and position within the Church by being elevated to the College of Cardinals. The primary role of the College of Cardinals is to act as special advisors to the Pope and to come together on the death of a Pope to vote for his successor.

The College of Bishops Successors of the Apostles, the Bishops of the particular Churches throughout the world form the College of Bishops. Individual bishops have charge of a particular diocese or eparchy. Together as a group the Bishops may exercise power over the Universal Church by coming together in an ecumenical council (such as Vatican II). However, even ecumenical council's must be recognised and agreed to by the Successor of Peter to be valid. To the extent that the College of Bishops is not united with its head, the Pope, then it has no authority at all.

The Synod of Bishops The Synod of Bishops is a formal body within the Church. It is an advisory body to the Pope that meets in Rome on set occasions. It is largely a creature of the Second Vatican Council and many considered it to be a continuation of the Council: the Bishops coming to Rome to consider important issues and develop Church teaching. The Synod really is only an advisory body and the final decision (and teaching) remains with the Holy Father. Only Bishops together in a General Ecumenical Council have the power to teach as a College (like the Second Vatican Council). And even Ecumenical Councils are ultimately subject to the authority of the Holy Father.

Episcopal Conferences (National Conferences of Bishops) The individual Bishop has the primary duty of caring for the faithful in his diocese. It is he who must teach them and shepherd them. However, every country or region now also has an Episcopal Conference. The new Code of Canon Law reserves certain disciplinary decisions to the Episcopal Conference for a region. The Episcopal Conferences are not part of the Magisterium of the Church. They have no authority to teach in and of themselves. Their interpretations of doctrine and pronouncements on them are only binding insofar as your own bishop has lent his name to the interpretation or pronouncement.

Brothers and Nuns Although not part of the ordained hierarchy, there also exists within the Church those who are called to live a life consecrated to God. These faithful profess the "evangelical counsels" of charity, chastity, poverty and obedience under permanent vows as their state of life. This may take many forms, including nuns (consecrated virgins), hermits, monks and friars. These faithful live in community with each other according to the rules established for the community and approved by Rome.

The Laity The lay faithful are those baptised faithful not called by God to ordained ministry within the Church. The laity, being immersed in the world, are called in a special way to bring Christ to the world. Pope Pius XII said: "Lay believers are the front line of Church life; for them the Church is the animating principle of human society. Therefore, they in particular ought to have an ever-clearer consciousness not only of belonging to the Church, but of being the Church, that is to say, the community of the faithful on earth under the leadership of the Pope, the common Head, and of the bishops in communion with him. They are the Church."

Part 4: Hierarchy of the Ukrainian Catholic Church

The Ukrainian Greek Catholic Church (UGCC) is an Eastern Rite Catholic church in full communion with the Holy See. It is the largest particular church (sui juris) in the Catholic Church. The primate of the church holds the office of Archbishop-Major of Kyiv-Halych and All Rus, though the hierarchs of the church have acclaimed their primate "Patriarch" and have requested Papal recognition of, and elevation to, this title. The head of the church is Major Archbishop Sviatoslav Shevchuk, since March 2011.

The hierarchy within the body exercising authority in the Catholic church is stipulated in the Canon Law of the Catholic Church. The Catholic Church is led by the pope, who oversees the entire welfare of the church with the help of other leaders of the Church. The members of the administration of Catholic Church are the pope, cardinals, archbishops, bishops, priests and deacons. Every individual at each hierarchy level is assigned with overseeing specific functions of the church and has to coordinate with other leaders of the church to lead the Catholic believers they are representing.

The Pope (Francis) The Pope is the head of the Catholic Church and he is based at the Vatican. The pope is responsible for the general leadership of the church. However as well as being the head of the Catholic Church, he is also the head of the Vatican; which is an independent state

within the city of Rome, Italy. The pope also makes numerous appointments of persons who occupy various administrative and religious offices both in Vatican and representing the Church in different parts of the world.

The Cardinals The cardinals are appointed by the pope. They are situated in different parts of the world and they represent the pope and the Catholic Church as a whole. The body encompassing all cardinals is the College of Cardinals, whose main responsibility involves advising the pope and electing a new pope in case the pope resigns or dies. When the position of the pope falls vacant, the cardinals assemble at the Vatican for the conclave elections which leads to electing a new pope. The successor of the outgoing pope comes from the cardinals. Cardinals are also referred to as the princes of the Church and not all cardinals are bishops.

Patriarch-Major Archbishop (Sviatoslav) The Ukrainian Greek Catholic Church is headed by His Beatitude, Patriarch Sviatoslav Shevchuk. Patriarch Sviatoslav's See covers Ukraine and any Ukrainian Catholic Church in the diaspora (outside of Ukraine). Pope Paul VI devised the rank of "Major Archbishop" in the 1960s, which grants all the prerogatives of an Eastern patriarch to the head of a self-governing church in full communion with Rome, just without the title of Patriarch itself. Within their proper sui iuris churches there is no difference between patriarchs and major archbishops. However, differences exist in the order of precedence (i.e. patriarchs take precedence over major archbishops) and in the mode of accession: The election of major archbishops has to be confirmed by the pope before they are allowed to take office. No papal confirmation is needed for newly elected patriarchs before they take office. They are just required to petition the pope as soon as possible for the concession of what is called ecclesiastical communion.

Archbishops An archbishop is simply a bishop of a main or metropolitan diocese or an archdiocese. A cardinal can also concurrently hold the title of an archbishop.

Metropolitan The Ukrainian Catholic Archeparchy of Winnipeg is the Ukrainian Greek Catholic archeparchy for the country of Canada, and includes the suffragan eparchies of Edmonton, New Westminster, Saskatoon, and Toronto. It is overseen by Metropolitan Lawrence Daniel Huculak. He is the head of the Ukrainian Catholic Church in Canada.

Bishops (Bryan, Michael) A bishop is ordained to his station, just like a priest. The bishop is the teacher of church doctrine, a priest of sacred worship and a minister of church government. A typical role of a bishop is to provide pastoral governance for a diocese or eparchy and represent the Church. The pope himself is a bishop and that is why he uses the title "Venerable Brother" when addressing formally another bishop. Bishop Bryan is the head of the Ukrainian Catholic Church for the Eparchy of Saskatoon.

Dean According to the Eastern Code of Canon Law, the protopresbyter (Dean) is a presbyter (priest) who is placed over a district consisting of several parishes so that, in the name of the eparchial bishop and in the same district, he may fulfill the functions determined by law. Fr.

Yuriy Lazurko is currently the Dean of the Regina Deanery, and thus is the priest that ensures all the priests in the deanery are fulfilling their priestly obligations in their parishes according to Canon Law and the wishes of the Bishop.

Priests (Fr. Basil) A priest is an ordained minister who is responsible for administering the sacraments, including the Eucharist, baptism and marriage. A priest can belong to a specific religious order or be committed to serving a certain congregation. According to the Eastern Code of Canon Law, Clerics (priests) have, as their first obligation, to announce the Kingdom of God to all and to make manifest the love of God towards all humanity in the ministry of the Word and sacraments and even in their whole lives, so that all, loving one another and above all things loving God, may be built up and increase in the Body of Christ which is the Church. Clerics are bound by a special obligation to show reverence and obedience to the Roman Pontiff, the patriarch and the eparchial bishop.

Parish According to the Eastern Catholic Canon Law, A parish is a definite community of the Christian faithful established on a stable basis in the eparchy, whose pastoral care is entrusted to a pastor. The pastor is to be a presbyter (priest) to whom, as the principal cooperator of the eparchial bishop, is entrusted the care of souls as their proper shepherd in a determined parish under the authority of the same eparchial bishop. The eparchial bishop is not to remove from the pastor the partial or total care of certain groups of persons, buildings and places which are in the territory of the parish and are not exempt by law, except for a grave cause. The right of naming pastors belongs solely to the eparchial bishop, who freely names them. The pastor possesses stability in his office, therefore he is not to be named for a determined period of time unless for certain canonical reasons. A pastor is to have the parochial care of only one parish; however the care of several neighboring parishes can be entrusted to the same pastor due to a dearth of presbyters or in other circumstances. The **administrator** of a parish has the same rights and obligations as the pastor unless the eparchial bishop determines otherwise.

Deacons There are two types of deacons. A transitional deacon is a seminarian who is studying for the priesthood while a permanent deacon is a deacon who assists a priest. Only bishops and presbyters have the power of celebrating the Divine Liturgy. Deacons have their part in the celebration of the Divine Liturgy with bishops and presbyters according to the prescriptions of the liturgical books. Bishops have the right to preach the word of God everywhere, unless the eparchial bishop in a special case expressly forbids it. Priests have the faculty to preach where they are legitimately sent or invited. Deacons too have the same faculty, unless particular law has determined otherwise.

Minor Orders: In the Ukrainian Catholic Church, there are minor orders of candle bearer, cantor, lector and subdeacon. An **acolyte** is anyone who performs ceremonial duties such as lighting altar candles. In the Eastern Orthodox Church and Eastern Catholic Churches, the nearest equivalent of acolyte is the altar server. At one time there was a rank of minor clergy called the taper-bearer responsible for bearing lights during processions and liturgical

entrances. In the Eastern Orthodox, Oriental Orthodox and Eastern Catholic Churches, a **cantor**, is a monk or a lay person in minor orders who chants responses and hymns in the services of the church. Generally a cantor must be competent to choose and to conduct the vocals for the choir, to start any chant on demand, and to be able to identify and correct the missteps of singers placed under him. In the Ukrainian Catholic Church, the **reader (lector)** is the second highest of the minor orders of clergy. This order is higher than the Doorkeeper (now largely obsolete) and lower than the subdeacon. The reader's essential role is to read the Old Testament lessons ("parables") and the Epistle lessons during the Divine Liturgy, Vespers and other services, as well as to chant the Psalms and the verses of the Prokimen, Alleluia and certain antiphons and other hymns during the divine services. Immediately before ordination as a reader, the candidate is tonsured as a sign of his submission and obedience upon entry into the clerical state. It is a separate act from ordination. A **subdeacon** or hypodeacon is the highest of the minor orders of clergy in the Ukrainian Catholic Church. This order is higher than the reader and lower than the deacon. The subdeacon's liturgical role is primarily that of servant to the bishop. He assists the bishop during hierarchical services, (services at which a hierarchy/bishop is present and presiding) by vesting him, by looking after and presenting the trikiridikiri, placing the orletzi, operating the veil and Royal Doors, and handing the bishop and relieving him of all that he needs so as to enable him to perform his role of prayer undistracted. Outside of hierarchical services, the subdeacon serves in the altar as any other server but, as highest-ranking of the minor clergy, is responsible for co-ordinating and leading the serving team. In addition to the above duties, the subdeacon may read the reading from the Apostle at the Divine Liturgy if there is only one deacon. The subdeacon also has practical responsibilities in the care of the altar, by cleaning it, looking after the clergy vestments and the cloths of the Holy Table, cleaning and mending them, and changing them according to the feasts, fasts, and seasons. For this reason, he has a general blessing to touch the Holy Table and the Table of Oblation, which Readers and other servers may not do. He is also responsible for the training of new servers.