



CATECHETICAL
DIRECTORY
OF THE UKRAINIAN
CATHOLIC CHURCH

CATECHETICAL COMMISSION OF THE
UKRAINIAN CATHOLIC CHURCH

**CATECHETICAL
DIRECTORY OF THE
UKRAINIAN CATHOLIC
CHURCH**

MONASTERY OF THE STUDITE MONKS,
«SVICHADO» PUBLISHERS, LVIV

ЛЬВІВ
МОНАСТІР МОНАХІВ СТУДИТСЬКОГО УСТАВУ
ВИДАВНИЧИЙ ВІДДІЛ «СВІЧАДО»
2000

ISBN 966-561-182-8

TABLE OF CONTENTS

PREFACE	9
INTRODUCTION	12
 PART I	
CATECHESIS IN THE EVANGELIZING MISSION OF THE CHURCH	15
<i>CHAPTER 1.</i>	
THE REVELATION OF THE TRINITY	15
<i>CHAPTER 2.</i>	
SALVATION HISTORY AND CATECHESIS	18
<i>CHAPTER 3.</i>	
EVANGELIZATION AND CATECHESIS	20
<i>CHAPTER 4.</i>	
NATURE, GOAL AND TASK OF CATECHESIS	22
1. Nature of Catechesis	22
2. Goal of Catechesis	22
3. The Task of Catechesis	22
<i>CHAPTER 5.</i>	
AN HISTORICAL SURVEY OF THE METHODS OF CATECHESIS	25
1. Catechesis in the Apostolic and Early Church	25
2. The Catechumenate	26
3. The Great Lent	28
4. The Mystery of Christian Initiation: Baptism, Chrismation and Eucharist	28
<i>CHAPTER 6.</i>	
AN HISTORICAL SURVEY OF CATECHESIS IN UKRAINE	29
<i>CHAPTER 7.</i>	
CONTEMPORARY METHODS OF CATECHESIS	31
 PART II	
THE EASTERN SPIRITUAL HERITAGE AND CATECHESIS IN THE UKRAINIAN CATHOLIC CHURCH	33
<i>CHAPTER 1.</i>	
THEOLOGICAL CONTEXT	34
1. Deification or Theosis	34

CHAPTER 2.	
LITURGY	39
CHAPTER 3.	
SPIRITUAL CONTEXT	41
1. Prayer	41
2. Mary, the Mother of God, the Theotokos	43
CHAPTER 4.	
THE ICON	44
CHAPTER 5.	
INCULTURATION: CATECHESIS THROUGH NATIONAL CULTURE	45
 PART III	
THE ORGANIZATION OF CATECHESIS IN THE UKRAINIAN CATHOLIC CHURCH	46
CHAPTER 1.	
CATECHIST FORMATION	48
1. Those Responsible for Catechesis	51
<i>a. Parents</i>	51
<i>b. Godparents</i>	51
<i>c. Hierarchy</i>	52
<i>d. Priests and Deacons</i>	52
<i>e. Religious</i>	53
<i>f. Laity</i>	54
2. Centers of Catechetical Formation	55
3. Catechetical Educational Institutions	55
CHAPTER 2.	
THOSE TO BE CATECHIZED	56
1. Children	58
2. Youth	59
3. Adults	61
4. Families	62
5. The Elderly	63
6. Persons with Special Needs	63
7. The Poor	63
8. Opportune Catechesis	64
CHAPTER 3.	
CATECHESIS AND CHRISTIAN SOCIAL TEACHING	65
CHAPTER 4.	
PLACES OF CATECHESIS	67
1. Family	67
2. Sunday (weekly) Parochial School	68

3. Catholic Day Schools	69
4. State and Private Schools (Possibilities for Cooperation)	70
<i>CHAPTER 5.</i>	
PROVIDING PROGRAMS	71
1. A Program of Development and Formation in the Spirit of Eastern Christianity	71
2. Kindergarten Programs	71
3. School Programs	72
4. Higher Education Programs	72
5. Audiovisual Programs	72
<i>CHAPTER 6.</i>	
PROVIDING STRUCTURES	73
1. On the Synodal-Patriarchal Level	73
2. On the Metropolitan (National) Level	74
3. On the Eparchial, and Exarchial, Levels	74
4. On the Deanery (Vicariate) Level	75
5. In the Parish	75
CONCLUSION	76

PREFACE

1. In a separate decree *Orientalium Ecclesiarum* the epoch-making Vatican Council II called special attention to the Eastern Catholic Churches. To renew the universal dimension of Christianity and to avoid the danger of an exclusively Latin perception of the Catholic Church, the Universal Church forthrightly proclaimed the eastern identity of the Eastern Catholic Churches, specifically in their liturgical, disciplinary and spiritual heritage, exhorting their members: «They themselves are to carry out all these prescriptions with the greatest fidelity. They are to aim always at a more perfect knowledge and practice of their rites, and if they have fallen away due to circumstances of times or persons, they are to strive to return to their ancestral traditions»¹.

2. Vatican Council II also commissioned the preparation of «a Directory for the catechetical instruction of Christian people»². Fulfilling the needs of the Church and of the times, the hierarchy of the Ukrainian Catholic Church, by a resolution of the Synod in October, 1996,³ decided to entrust the work of preparing a project «Catechetical Directory of the Ukrainian Catholic Church», to the Patriarchal Catechetical Commission, and to present

¹ Decree on the Eastern Catholic Churches, *Orientalium Ecclesiarum*, 6.

² Decree on the Pastoral Office of Bishops in the Church, *Dominus Christus*, 44.

³ Cf. *Decrees and Decisions of the Synod of the Ukrainian Catholic Church*, 1996, #34.

it to the next Synod. The document was prepared for study by the Synod of 1998 and accepted «ad experimentum» for a period of one year. With active participation of representatives from the eparchies of Ukraine and the Diaspora, during the course of the year the text of the Directory was composed and presented for study to the Synod in September, 1999. By Resolution No.12, the Catechetical Directory of the Ukrainian Catholic Church was approved.

3. While remaining faithful to the Directives of the Universal Church which have a universal character, the «Catechetical Directory of the Ukrainian Catholic Church» endeavours to:

- situate catechesis in the evangelizing mission of the Church;
- define the specifics of catechesis in the Eastern Catholic Church;
- trace historically the roots of catechesis in the Ukrainian Catholic Church.

The aim of the «Catechetical Directory of the Ukrainian Catholic Church» is to offer reflections and principles which could serve as a foundation for the working out of practical directives for the formation of catechists and for the actual application of catechesis in the Ukrainian Catholic Church.

It is addressed to bishops who are responsible for seminary formation and for on-going formation of priests and religious, to directors of catechetical centres and those responsible for the formation of catechists, as well as to publishers of catechetical materials.

4. The «Catechetical Directory of the Ukrainian Catholic Church» comprises an introduction and three parts.

The *Introduction* presents a catechesis centered in its entirety in Christ the Teacher. Jesus is the teacher and model. All catechesis begins and ends in Him.

Part I has seven chapters. It clarifies the nature, meaning and goals of catechesis. It includes an historical survey of the methods of catechesis in the early Church and in Ukraine. It concludes with an overview of contemporary methods of catechesis.

Part II has five chapters. It introduces us to some of the fundamental elements of the spiritual and theological tradition of the Ukrainian Catholic Church. The aim of this section is to provide material for the transmission of the faith through catechesis.

Part III comprises six chapters. It determines who ought to be catechized, and touches on the many and varied situations and contexts in catechizing. In it attention is given to the formation of catechists and to the merit of a programmed and structured catechesis.

5. It is hoped that the publication of this directory will provide new incentive for a deeper understanding of the riches of our Ukrainian Catholic spiritual and ecclesial heritage.

INTRODUCTION

6. «In the beginning was the Word: the Word was with God and the Word was God... Through him all things came to be, not one thing had its being but through him. All that came to be had life in him and that life was the light of men, a light that shines in the dark, a light that darkness could not overpower... The Word was made flesh, he lived among us, and we saw his glory, the glory that is his as the only Son of the Father, full of grace and truth... Indeed, from his fullness we have, all of us, received – yes, grace in return for grace... No one has ever seen God; it is the only Son, who is nearest to the Father's heart, who has made him known» (John 1, 1-18).

7. The excerpt from the Gospel cited above, which is read on Pascha or Easter Sunday, is the foundation and summary of all Eastern catechesis. It proclaims the glory of the Word who became the One who brought us back to God. St. Athanasius says: «God became one of us that we could become god». Humanity, created by the Creator, was missioned to draw all creation to God. Instead, humanity suffered a rupture of cosmic proportions and consequences. God alone could undo the damage. The Incarnation witnesses that the original bond between God and humanity – the «image and likeness» – had indeed never been broken, even when humanity found itself unable to fulfill its original call to draw all creation to God. Thus, the Incarnation of the Son of God was and is an event of cosmic meaning. The restoration of creation through

the birth, life and death of the Son of God reinstated humanity to its original state of pre-eminence among all creatures and to its original responsibility for the world.

8. Christ is the Way, the Truth and the Life. He came to reveal to us the Kingdom of His Father. He is the Teacher. Therefore, all catechesis must base itself on His person. The Icon of «Christ the Teacher», portraying the Person of Christ, is found in all catechisms. Speaking of catechetics, Pope John Paul II stated: « Accordingly, the definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity»⁴.

9. Various historical vicissitudes contributed to the fact that today a large segment of the population of Ukraine lives outside its borders. When Ukrainians emigrated to other countries, they took with them the faith of their Church, expressed in the customs, rituals and traditions of their culture. It is in these new countries that catechesis must be faithful to the Eastern Catholic tradition and to their Church while adapting to the cultures of these countries.

10. Wheresoever Christians find themselves in a pluralistic society, they are called to dialogue. On the road to Emmaus the Lord listened to the dis-

⁴ *Catechesi Tradendae*, 5.

ciples and heard their replies. The word spoken by catechists ought to be an «echo» of the Word of God. Christians enter into dialogue with people of a given culture in order to enable them to respond to Christ's call to them. They invite all to reveal their gifts. They witness through their words and the experience of their Christian lives as they grow in apostolic maturity.

Part I
CATECHESIS
IN THE EVANGELIZING MISSION
OF THE CHURCH

11. «Go, therefore, make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you» (Mt 28,19-20).

In two millennia of Christianity many people have come to believe in Christ and a rich Christian culture has developed. Nevertheless, on the threshold of the third millennium the missionary command of the Saviour is far from fulfilled. There are many more of those who have not heard about Christ at all, than of those who, having heard, have believed. It is also a sign of the times that, as a result of secularism and atheism, entire peoples and continents require a new evangelization and conversion (metanoia).

Chapter 1.
The Revelation of the Trinity

12. Catechesis has its beginning and end in the Trinity. The God of Revelation is the Trinity: Father, Son, and Holy Spirit, a divine communion of Persons. These Persons are revealed in the creation of heaven and earth. The Father creates through the Word: «Let there be...» (Gen 1,3); «All things were made by Him» (Jn 1,3); «All things were created by Him, and for Him» (Col 1,16). And when it was

created, «the earth was without form, and void... And the Spirit of God moved upon the face of the waters» (Gen 1,2). Thus all creation is the revelation of a loving God: Father, Son, and Holy Spirit. The Spirit «renewing the face of the earth», directs creation to the Son, «in whom everything is created» (Jn 1,3), so that in Him it may come to the Father: «And when all things shall be subdued unto Him, then shall the Son also himself be subject unto Him that put all things under Him, that God may be all in all» (1 Cor 15,28).

13. The divine communion of Persons of the Trinity calls us into a similar communion with the Trinity and with each other: «Let us make man (and woman) in our image, after our likeness» (Gen 1,26). Christ is the image of God (cf. Col 1,15), and in His «image» the Father creates humans and through His Spirit gives life to them.

Born of the Spirit and reconciled with Christ, each person is capable of realizing his or her original call in deification. The relationship of the Father, Son, and Holy Spirit is the model of all relationships. It is through the relationship with the Trinity and in communion with each other that each person is capable of appropriating his or her original true image.

14. The Incarnation was part of God's salvific plan from the beginning of time. From the moment of humanity's first sin the Father gradually prepared creation to receive His Firstborn Son: «At various times in the past and in various different ways, God spoke to our ancestors through the prophets; but in

our own time, the last days, he has spoken to us through his Son» (Heb 1,1-2).

Mary, the Virgin of Nazareth, opened herself up to the action of the Holy Spirit, and in the «fullness of time» the Son of God was conceived in her womb and was born of her. This mysterious act of God is the gift of salvation to every person. Mary's surrender to the action of the Holy Spirit has become an example for everyone of how to allow God's Spirit to bring about personal transformation through openness and choice.

The baptism of Jesus Christ in the Jordan River is a revelation of the Trinity: «Suddenly the heavens opened and he saw the Spirit of God descending like a dove and coming down on him. And a voice spoke from heaven, 'This is my Son, the beloved; my favour rests on him'» (Mt 3,16-17). This is also a catechesis on the divinity of Jesus, «the light of the world» (Jn 8,12).

The Son, «the Lamb of God who takes away the sin of the world» (Jn 1,29), reveals the truth about a human being, who is transformed in Christ and through Christ from a slave of sin into a beloved son or daughter. For that reason «being as all men are, he was humbler yet, even to accepting death, death on a cross» (Phil 2,8). To quote one of the church liturgical verses: «He sought Adam all over the earth, and not finding him on earth, he went down even into hell»⁵. This is the greatest kenosis (self-emptying) of God.

In the Resurrection of Christ, God raises humanity from the dead; in the Ascension, He glori-

⁵ *Jerusalem Matins*, Station I, v 25.

fies it; and in the Descent of the Holy Spirit He makes humanity godlike. The new Adam – Christ, raises the Old Adam – fallen humankind. At Pentecost, a new creation – the Church, arises from the womb of the old.

Each person is a witness to the great saving deeds of a loving God. The revelation of the possibility of a new life in Christ is truly Good News (Gospel) for humanity, and the mission of the Church of Christ is to proclaim it.

Chapter 2.

Salvation History and Catechesis

15. With the words: «Having taken clay from the earth and having formed man, and honoured him, with your likeness», the anaphora of the Divine Liturgy of St. Basil lays out the entire plan of salvation. The story of Adam and Eve is mentioned in the prayer: «You placed him in a paradise of delight. But when he disobeyed You, was deceived through the serpent's guile, and was subjected to death through his own transgression», humanity was not abandoned, for God was planning for it «the salvation of regeneration which is in your Christ». The human race ought to have been ready to meet the Messiah, for «You watched over man in many ways through the depth of your love; you sent forth prophets; you worked mighty signs through your saints who were pleasing to You in every age». Part of the plan was to help humanity live: «You gave man the Law (Ten Commandments) to aid him». The culmination point of the plan was the coming of the Messiah. «Although He was God before creation, He was seen on earth and had his conversa-

tion among men; and being incarnate of the holy Virgin, emptied Himself and assumed the nature of a servant, and was found in the likeness of the body of our humiliation. Having lived in this world and offered precepts of salvation and turned us away from the errors of idolatry, and after He had cleansed us with water and sanctified us with the Holy Spirit, He brought us to the knowledge of You, the true God and Father. Through the cross He went down into Hades; He rose again the third day, preparing a way for the resurrection of all flesh from the dead». God's plan did not finish here. «And He left us memorials of His salutary passion, these which we have brought about by his command», – this is the Divine Liturgy.

16. For the deification of every person and the acceptance of their salvation in time and space, the Father in his mercy gave an Eternal High Priest, who once and for always offered Himself as a sacrifice on the cross, so that each time this is liturgically remembered, we could become one body with Him. The Incarnate presence of the eternal and divine Word is a manifestation of the mystery of God. In the deified and glorified human nature of Jesus, that is, His Body, the Church, through the holy Table of the Word and the paschal banquet of the Eucharist, continues to give us His salvific grace. We further pray in the Divine Liturgy of St. Basil: «Unite all of us, who receive communion from the one bread and the one chalice, to one another for the fellowship of the Holy Spirit».

Chapter 3.

Evangelization and Catechesis

17. The Good News about «God who became one of us that we could become god»⁶ became the basis of the evangelization of the world. Today this same source may be utilized to proclaim the gospel to the entire world by well-prepared teachers and preachers commissioned by the Church⁷. All teachers, whether clergy or laity, have the right and responsibility to carry out the command of Christ: «Go therefore, make disciples of all the nations» (Mt 28,19).

18. The command of the Lord began to be realized when at Pentecost the apostles received the Holy Spirit and boldly proclaimed the Good News (cf. Acts 2). The apostolic kerygma consisted of the announcement of the Paschal event (the death and resurrection of Jesus Christ), the personal testimonies of eyewitnesses to these events, the call to repentance and conversion and then baptism. From the kerygma began the evangelization of the world.

The Gospels were written with these kerygmatic aims: «...that you might believe that Jesus is the Christ, the Son of God; and that in believing you might have life through his name» (Jn 20,31).

19. The possibility of new life in Christ is truly Good News for humanity, and the work of Christ's Church is to proclaim it through evangelization. The apostles were sent to preach to the world, fulfilling

⁶ St. Athanasius, *On the Incarnation of the Word*.

⁷ *Code of Canons of the Eastern Churches*, can. 610, §4.

God's plan. The first step in evangelization is – «Go» and «proclaim».

Proclaiming and preaching lead to believing. Faith is from hearing. How can they believe if they have not heard; how can they hear if there is no preaching (cf. Rm 10,14-17). The Apostle Paul also says: «I should be punished if I did not preach the Gospel» (1 Cor 9,16). The second step in evangelization is to form and teach.

Conversion, belief, and then baptism lead one into becoming a «disciple of Christ». One's further evangelization, that which comes after one believes, introduces one into the Christian way of thought, life and into the Christian community, through the Holy Mysteries (sacraments) and various ministries. The third step in evangelization is to accept and bring to unity.

20. In this manner evangelization gradually goes into catechization with its expressed plan of initiation into a life in the Holy Mysteries and introduction to the essential truths of the faith (mystagogy)⁸.

Catechization must teach all that Christ commanded (cf. Mt 28,20). Such organized and systematic catechesis takes place through the passing on of the Church's teachings from one generation to the next. It constantly accompanies the spiritual growth of the Christian community, which is strengthened by the Word of God and the Eucharist, in love of God and neighbour.

⁸ Cf. *Instruction for the Application of Liturgical Rules of the Code of Canons of the Eastern Churches*, 30, 42.

Chapter 4.

Nature, Goal and Task of Catechesis

1. Nature of Catechesis

21. Catechesis is an essentially ecclesial act, for the Church is called to be the teacher of faith. The Church passes on the living faith. Acting thus, she reveals herself as the Mother of all those born of God by the action of the Holy Spirit. The Church introduces people into the great ecclesial family.

Catechization is an orderly process of learning the teaching of Christ, and a daily coming closer to his Person, with the result that faith attains maturity and a disciple of Christ is formed⁹.

2. Goal of Catechesis

22. The goal of catechesis is to introduce one into intimate communion with Jesus Christ. This necessarily leads to a deeper relationship with the Most Holy Trinity as well as a deeper communion, through the Church – the Body of Christ – with other people. Thus, catechesis leads to a spiritual maturity in Christ, to deification.

3. The Task of Catechesis

23. The task of catechesis is to assist others to know and celebrate Christ. It also educates and forms for knowledgeable participation in the Holy Mysteries of the Church, most especially the Eucharist. It also educates morally, in the spirit of the Beatitudes. All catechizing takes place in an atmosphere of prayerful contemplation of Christ the Teacher.

⁹ *Code of Canons of the Eastern Churches*, can. 617.

The task of catechesis is also to introduce the person into the community, creating an atmosphere of fraternal love. The missionary nature of catechesis is expressed in the encouragement of Christians to an active ministry in their daily lives. They ought to work to create a more just world, to align themselves with the poor and the marginalized, as did Christ. While clearly expressing its own Church doctrine, catechesis provides a consciousness of and respect for other confessions and Churches in order to awaken a desire for unity. Each of these tasks is inseparably united with the others, creating an integrated development of Christianity.

24. «We will be faithful to Sacred Scripture and the faith of the Holy Fathers», says St. Athanasius¹⁰.

The fundamental source of catechesis is the Revelation of the Father, Son, and Holy Spirit, passed on to humanity through divinely inspired persons. Revelation is passed on by the Church through Sacred Scripture and Sacred Tradition. Sacred Scripture is the divinely inspired written Word of God. St. Basil the Great writes: «The entire Holy Writ (Scripture) is divinely inspired and beneficial. It has been inspired by the Holy Spirit with the aim that we humans, each of us and all jointly, as if in a hospital of souls, might choose our medicine each according to his need»¹¹.

25. Commentaries on the Sacred Scripture by inspired writers, the writings of the Fathers of the Church, the desert fathers (and mothers), are an-

¹⁰ St. Athanasius, *Adversus Orientales*, ad. XIII.

¹¹ St. Basil the Great, *Homilies on the Psalms*, 10.

other source of Catechesis. «The best road to finding what is suitable is also to contemplate the divinely inspired books, for they contain both the lessons of good works and the written lives of blessed persons, like living icons of the life of God. They are included so that we may imitate their good works»¹². Likewise, the preached word enters the person's inner world and the Holy Spirit awakens the desire to return to the Father (The Prodigal Son).

26. The liturgical life of the Church occupies a special place as a source of catechesis. The spiritually awakened person responds to God in words and gestures, uniting with God and others in a common Eucharist. In the liturgical services the word is proclaimed, heard, and interiorized.

27. Iconography and hagiography also belong to sources of catechesis. Having been created «in the image of Christ» (the prototype of all icons), the individual grows into «the fullness of Christ» by contemplating the icons of Christ, the Mother of God, and the saints. One grows not only by gazing at pictorial icons, but also by imitating the saints – the living icons of Christ.

28. Eastern theology and spirituality have a cosmic dimension. Therefore, contemplating creation and discovering therefrom the wisdom, power and beauty of God, is an important source of catechesis. «The heavens declare the glory of God, the vault of heaven proclaims his handiwork» (Ps 19,1).

¹² St. Basil the Great, *Letters*, 2.

29. Drawing on such varied sources, catechesis in the Eastern Catholic Churches has always sought to be integrative, organically uniting spirit and intellect, word and image, and the spiritual experience of the Church and of the individual.

Chapter 5.

An Historical Survey of the Methods of Catechesis

30. «In order to learn and to be formed, the lifestyle of our ancestors should be understood and one should follow in their footsteps, being faithful to the divine laws. In order to renew oneself at baptism, one ought to lead a life like they – who were cleansed – led»¹³.

The history of the Church of the first millennium served as the basis for such catechesis, and the Church of the third millennium can draw on the great wealth of its experience. To begin with, it is imperative to return to the ancient practice of the catechumenate and mystagogy. For this reason it is important to familiarize oneself with the methods that were used then since they contributed significantly to the rapid spread of the Church.

1. Catechesis in the Apostolic and Early Church

31. In the first century catechesis enjoyed great success. Its beginnings were the oral preaching of the Apostles, subsequently put down in writing. Examples of the latter are the Gospels, the Epistles of St. Paul, the Didache, and the Professions of Faith. In time, catechesis assumed an organizational

¹³ St. Ambrose, *De Mysteriis*, 1, 1.

form known as the catechumenate, the goal of which was to prepare candidates for baptism through instruction in the Christian faith. A person who confessed the faith and put it into practice, could become a Christian.

2. The Catechumenate

32. In the Church of the Patristic period, an extensive three-year catechization was a prerequisite for the reception of the Holy Mystery of Baptism. The Church attached primary significance to it. The Fathers of the Church were excellent catechists (e.g. Cyril of Jerusalem, John Chrysostom) as shown by their catecheses which have come down to us. The catechesis of that time had a dynamic and integral character. It was regarded as a spiritual path from the catechumenate through enlightenment to mystagogy.

33. The catechumenate began with the presentation of the new candidate to the members of the Christian community gathered in the Church for the Eucharist. The name of the candidate was announced. If the community agreed to accept the candidate, he or she was proclaimed a member of the community. In preparation for the Baptism of the catechumen, the community would begin to pray for him or her during the Liturgy. The catechumen was given a place in the church atrium. The atrium was the external image of the internal state of the catechumen: he or she had already left the world, but had not yet entered the Church, the temple of the faithful. In view of this, the catechumen would leave the Church at the end of the Liturgy of the Word.

34. As a matter of course, therefore, the center of liturgical worship for the catechumen was the reading of and listening to the Word of God, for which the individual prepared by prayer that the heart be open and receptive. Then the Word of God could truly become transforming. The Holy Fathers took great pleasure in speaking and explaining the Word of God, both in the Church and outside its confines. Their marvellous commentaries, in which each word of the Bible is prayerfully and ingeniously thought through, have become the foundation of the Tradition of the Holy Fathers¹⁴.

35. The Catechumens expressed their reactions to the Word of God and also posed their questions about the Christian faith during meetings held in catechetical schools, the most famous of which were in Alexandria and Antioch. It is in these schools that theology had its beginnings, as a profound reply to questions relating to personal salvation.

The catechumen experienced communion with Christ not only through the Word of God but also through the liturgical cycle, by praying and entering into the principal events of the life of the Saviour in the holy days of the Church year. The three-year catechumenate period corresponded to the three years of Christ's public ministry. During this time the catechumens gradually came to make a mature decision: to follow Christ further or to leave. Thanks to the catechumenate practice, the Church of Christ was able to successfully avoid religious superfi-

¹⁴ For example: St. Basil the Great, *The Homilies on the Hexaemeron*.

ality as well as formalistic performance of Church practices.

3. The Great Lent

36. In the third year of preparation, at the beginning of the Great Lent, there was a second proclamation in the church of the names of those people who were preparing for Baptism. They were already considered *photozomenoi* – «those who are preparing for enlightenment». Their catechesis concentrated on the Creed which taught them in what to believe; the «Our Father» prayer which taught them how and for what to pray; the Gospels which taught them how to live. Examples of catechesis based on the Creed are the baptismal catechisms of St. Cyril of Jerusalem and St. John Chrysostom. Catechesis was completed on Easter Night with the parting exhortation «The Preached Word» to the catechumens. An echo of this is still evident in the churches at Easter Matins.

4. The Mystery of Christian Initiation: Baptism, Chrismation and Eucharist

37. Baptism expresses the mystery of the death and resurrection of Christ, and leads one into it. For this, it is an initiation into this mystery. «Baptism is the ransom of captives, the remission of sins, the death of sin, the re-birth of the soul, a holy indelible seal, chariot to heaven, heavenly joy, granting of the Kingdom, gift of sonship»¹⁵.

¹⁵ St. Cyril of Jerusalem, *Lectures on the Christian Sacraments, the Procatechesis*.

38. In Baptism Christians become participants in Christ's resurrection; in Chrismation they receive the seal of the gift of the Holy Spirit; in the Eucharist they are deified through the reception of the Body and Blood of Christ. As dynamic stages in the Christian initiation, these three Sacred Mysteries were received during a single process which spanned the final weeks of Lent and included the renunciation of Satan on Good Friday, and the actual baptism, Chrismation and Communion at the Easter vigil. Throughout Bright Week and clothed in bright vestments, the newly baptized looked for all opportunities to savour anew the Word of God, to reflect anew on the death and resurrection of their Lord, to which the Spirit of the Father led them¹⁶.

39. The Eastern Churches, including the Kyivan Church, have preserved the basic elements of Patristic catechesis to our day.

Chapter 6. An Historical Survey of Catechesis in Ukraine

40. For the newly converted Rus'-Ukraine, the Liturgy with its grandeur and mysticism provided a living and unique catechesis. This tradition entered deep into the consciousness of the Ukrainian people and became one of its spiritual treasures. Indeed, such a catechesis is an example of the

¹⁶ Cf. *Instruction for the Application of Liturgical Rules of the Code of Canons of the Eastern Churches*, 30.

«inculturation» of Christianity in its encounter with other cultures.

The first catechetical works in Ukraine were the translations of the Eastern Fathers, collected in separate anthologies (e.g. «Izbornyk of Sviatoslav»; «Lives of the Saints»; «Paterikon»; «Instructions»). Liturgical books, especially the «Psalter», became books constantly referred to in many Christian families.

The basis for catechesis in the Galician-Volhynian principality was the sermon in its various forms. This period defines itself by a flowering of popular piety, mainly due to the appearance of many miraculous icons and Marian pilgrimage sites, which gradually became the mainstay of Eastern Christianity against Latin and Protestant influences.

41. The decision of the Episcopate at the Union of Brest to remain faithful to the Eastern Traditions, put into play also new perspectives for our catechesis. In addition, sharp polemics with the opponents of union and with Protestants significantly invigorated our theology, which had totally disappeared. The entire post-Tridentine period is marked by a perceptive revival of catechetical activity. A fruit of the apologetical discussions was the appearance of various catechisms, in Ukraine, too, for the most part in the Western model of «questions and answers»¹⁷.

42. At the end of the nineteenth century, catechetics in Ukraine finds itself listed among theological

¹⁷ St. Josaphat Kuncevych, *Catechism and Rules for Priests*; Petro Mohyla, *The Orthodox Confession of Faith and Trebnyk*.

disciplines. Works of pastoral theology («Pastyrs'ke Bohosloviie») by Bishop Julian Pelesh were basic. The work of the Catechetical Society and the unstinted efforts of catechists endowed with leadership qualities (E. Huzar and Y. Dzerowych), contributed greatly to the golden era of catechetics in Ukraine at the beginning of the twentieth century.

43. Through force of circumstances, the Ukrainian Catholic Church in the catacombs did not have the possibility to publish new catechisms. By this time, however, communities in the countries of our immigration were ready to take over, and catechetical manuals and literature continued to be published and distributed.

44. Divine truths do not change, but the people to whom they are addressed and the method of transmitting them, change. Notwithstanding the monumental work and efforts of our predecessors – to whom we are duly grateful – our rich history, drawing as it does from the sources of the Kyivan tradition and the teachings of the Apostles and the Eastern Fathers, beckons us to move forward and build a new future for our catechesis.

Chapter 7.

Contemporary Methods of Catechesis

45. «The ability to adapt oneself to contemporary circumstances is a sign of a mature person»¹⁸.

¹⁸ St. Basil the Great, *Homilies*, 8.

In our time, there are ever increasing calls for an awareness of the need for continuing catechization and for a catechumenate for those already baptized. These calls are a reaction to a definitely reduced understanding of the place of catechesis in the second millennium of Christianity.

46. Responding to the needs of today, the Ukrainian Catholic Church, basing itself on its rich patrimony, is engaged in formulating contemporary methods of catechesis. Foremost among these methods is biblical catechesis. Another method is liturgical catechesis, fundamentals of which are liturgical prayer, the liturgical year, iconography and sacred art. And yet another method is anthropological catechesis, with its interpretation of life's situations in the light of Divine Revelation.

It must be remembered that the basic task of catechesis is the presentation of Divine Revelation in such a way that those catechized may be spiritualized and transformed.

Part II

THE EASTERN SPIRITUAL HERITAGE AND CATECHESIS IN THE UKRAINIAN CATHOLIC CHURCH

47. «In the study of revealed truth East and West have used different methods and approaches in understanding and confessing divine things... these various theological formulations are often to be considered complementary rather than conflicting»¹⁹.

48. From the very beginnings of Kyivan Christianity the Ukrainian Catholic Church, in its relations with other Churches, has had two dimensions: particularity and communion.

1. *Particularity*. Into this enters the rite, language, liturgy, liturgical traditions, spirituality and worship, theology and structure of the Church²⁰. The Ukrainian Catholic Church needs to research, deepen and develop these aspects of a particular Church.

2. *Communion*. This could be an example for other churches of the West and East in their interrelationships. «The gradual and mutual estrangement between the Churches of the West and the East deprived them of the benefits of mutual exchanges and cooperation. 'Now, after a long period of division and mutual misunderstanding, the Lord is enabling us to discover ourselves as 'Sister Churches'

¹⁹ John Paul II, Apostolic Letter, *Orientalis Lumen*, 5.

²⁰ Josyf Slipyj, *Works*, v 14, p. 273.

once more, in spite of the obstacles which were once raised between us.' With the grace of God a great effort must be made to re-establish full communion among them, the source of such good for the Church of Christ. This effort calls for all our good will, humble prayer and a steadfast cooperation which never yields to discouragement»²¹.

Chapter 1.

Theological context

49. The Ukrainian Catholic Church is the Church of Kyiv. From the time of the baptism of Kyivan Rus' in 988, she accepted her Church tradition from the Church of Constantinople, and carefully nurtures it to the present time.

The theological tradition of the Kyivan Church developed in the light of the decisions of the Seven Ecumenical Councils. It is rooted in Sacred Scripture, Sacred Tradition, and in the teachings of the Church Fathers, particularly Eastern. This theology is expressed in her liturgical life and Church law. Together, all this defines her theological tradition.

1. Deification or Theosis

50. God said: «Let us make a human being in our image and likeness» (Gen 1,26). Eastern theology teaches that divine life is a permanent inheritance, and it is inherent that humanity grow in God's life. Even when humanity turned away from God, God did not turn away from humanity. God planned to send a redeemer to return humanity to its original state. «God loved the world so much that He gave

²¹ John Paul II, Encyclical, *Ut Unum Sint*, 56, 57.

his only Son, so that everyone who believes in him may not be lost but may have eternal life» (Jn 3,16).

51. Deification is a process of transforming and returning to the original gift of being like God and growing in God. Deification is the goal of human life. This was God's plan from the moment of the creation of the world. The Bible often speaks of the human heart longing for God: «As a deer longs for flowing streams, so my soul longs for you, O God» (Ps 42,1). This great longing gives witness to the fact that human nature has never been disconnected from God. The whole human reality was made to participate in the trinitarian life. A human being is given the grace to become what God is by nature. St. Athanasius said that God became a human being in order that a human being may become god. The purpose of one's life is to «be perfect just as your Father in heaven is perfect» (Mt 5,48). It is God who makes one perfect inviting one to be «a partaker of the divine nature» (2 Pt 1,4). While perfection may seem impossible, what is «impossible with human beings, is possible with God» (Lk 18,27). Perfection, here, is not speaking of the moral life, but about God's infinite love in which human beings are to participate.

52. Theosis is precisely that theological concept by which the Fathers and Byzantine theologians have explained the process of the deification of the human person – the revelation which was given to Adam at creation and lost by him as a result of the Fall, but followed to perfection by Our Lord Jesus Christ.

53. Deification is impossible without the Incarnation. «The Word was made flesh and he lived among us» (Jn 1,14), so that we may have life to the full. The Word became flesh so that we might share in the divine life. As St. Athanasius has written: «He became a human being so that the body may be sanctified and transformed together with the soul»²². Our bodies, which are an essential element of who we are, are created in the likeness and image of God. From the moment of creation a human being was an image of God. The likeness is related to the divine adoption of humanity (sonship). Accepting Christ in faith may also be regarded as a process of development of the divine likeness. Image and likeness are both the goal and task of a human being.

54. St. Athanasius never relinquished his thinking regarding the full meaning of the Incarnation and perpetually repeated that a human being is deified through the Word. He also emphasized that deification is the goal of the Incarnation. From this it follows that deification is also the fulfilment of the Incarnation. Therefore, in order that a person may attain deification, the Incarnation is necessary, for it restores to the human creature God's grace which was originally enjoyed but from which it had fallen through sin²³.

55. God participates in the life of a human being through an uncreated divine nature; no one can be-

²² St. Athanasius, *On the Incarnation of the Word*, 50.

²³ St. Athanasius, *On the Incarnation of the Word*.

come fully a partaker of God's essence except through this uncreated energy. The Church Fathers clearly differentiate between essence and energy. Human creatures cannot participate in God's essence, but they can participate in God's uncreated energies. Energy is an outward manifestation of the Most Holy Trinity before creation: for example – divine love, divine wisdom, divine truth, etc. If a human being were in union with the essence of God, no longer would he/she be a creature.

56. God watches over and cares for us. God desires not only that we be saved, but that we become «children of God». Through union with Christ, we become by grace what God is by nature. This is the plan of God for humanity, and this is the plan of God for each of us as individuals. That is why we pray in the Our Father: «Thy will be done». For it is only in living according to the plan of God that we can attain true happiness. True eternal bliss is the living in the incessant circulation of God's love which exists among the persons of the Triune God. This is the kingdom of heaven. This is the kingdom of God, where humanity becomes one in life and love with its Creator. «Whoever sees God has obtained all the good of which one can conceive»²⁴.

57. Deification involves the body. Since a human being is a unity of body and soul, and since the Incarnate Christ has saved and redeemed the whole person, it follows that a person's body is deified at the same time as the soul. In that divine likeness

²⁴ St. Gregory of Nyssa, *Homilies on the Beatitudes*, 6.

which a human being is called to realize within himself or herself, the body has its place. The full deification of the body must wait, however, until the Last Day, for in this present life the glory of the saints is, as a rule, an inner splendour; but when the righteous rise from the dead and are clothed with a spiritual body, then their sanctity will be outwardly manifest.

58. By sinning, human beings «forfeited God's glory» (Rm 3,23). From that time on, God manifested his holiness by revealing and giving his name, in order to restore humans to the image of the Creator (cf. Col 3,10). This process of redemption is accomplished, by the grace of God, through human choice. As St. John Chrysostom wrote: «Ours is to choose and to wish; but God's to complete and to bring to an end»²⁵. In the Liturgy of St. John Chrysostom we pray: «You brought us from nothingness into being and after we fell, You raised us up again. You did not cease doing everything until You led us to heaven and granted us Your future kingdom».

59. Clement of Alexandria coined the word «synergy», which indicates the cooperation between the divine energy and the human will. The greatest example of this is the *fiat* of the Blessed Virgin Mary. Such cooperation exists between God and a human person and in the communion of people among themselves. We share our life within the Church, which is a source of divine energy. Those on earth pray to-

²⁵ St. John Chrysostom, *On the Epistle to the Hebrews*, XII, 5.

gether with those in heaven. This communion of saints binds us all together in love. As we ask others on earth to join us in prayer, so, too, we ask the saints in heaven to join us in prayer.

60. Based on the writings and insights of the Cappadocian Fathers, the Eastern Church stresses that God is absolutely transcendent and the human mind is incapable of identifying or defining God. By saying what God is not, it is speaking the truth, for no human word can define what God is. Therefore, the Eastern Church prays not in definitions, but in lofty forms, beyond superlatives: «Your power is beyond comparison, Your glory is beyond comprehension, Your mercy is beyond measure, and Your love for mankind is beyond expression»²⁶. This is the basis of apophatic theology. This does not mean that the Eastern Church does not uphold cataphatic forms of theology; she simply stresses one form over the other.

Chapter 2.

Liturgy

61. The Liturgy has been a basic source of catechesis for centuries. An understanding of the Liturgy leads one to the roots of Eastern spirituality and theology. The Decree on Ecumenism of the Second Vatican Council states: «Everyone knows with what great love the Eastern Churches celebrate the sacred liturgy, especially the Eucharistic mystery, source of the Church's life and pledge of fu-

²⁶ Prayer of the First Antiphon, *Divine Liturgy of St. John Chrysostom*.

ture glory. In this mystery the faithful, united with their bishops, have access to God the Father through the Son, the Word made flesh who suffered and was glorified, in the outpouring of the holy Spirit. And so, made 'sharers of the divine nature' (2 Pt 1,4), they enter into communion with the most Holy Trinity»²⁷.

62. The Divine Liturgy is the source of spirituality of Eastern Christians. The Liturgy is the place of theophany and transfiguration, the place where God and the individual meet, where each person participates in the mystery of redemption. Wherever the Liturgy is celebrated, that place becomes «heaven on earth»; a place where one can «lay aside all earthly cares and welcome the king of all»²⁸.

63. Light, one of the main themes in the Eastern liturgy, is used to show the transformation of our life in Christ. The Johannine image of light predominates in Eastern spirituality and mysticism. St. Irenaeus wrote: «To see the light is to be in the light and participate in its clarity»²⁹.

At the end of the Divine Liturgies of St. John Chrysostom and St. Basil the Great, we pray: «We have seen the true light, we have received the heavenly spirit, we have found the true faith, let us worship the undivided Trinity».

²⁷ Decree on Ecumenism, *Unitatis Redintegratio*, 15.

²⁸ Cherubic hymn, *Divine Liturgy of St. John Chrysostom*.

²⁹ St. Irenaeus, *Against Heresies*, IV, 20, 5.

64. The liturgical life of the East is permeated with the Resurrection. The Gospel is inseparably linked to the liturgical cycle of feasts and fasts that unfold throughout the year. The Resurrection imparts a new meaning to life. It occupies the central place in the life of the Church; every Sunday is the Pasch; every Liturgy celebrates the Resurrection.

65. Jesus Christ gave his disciples the promise of resurrection. In the Creed we say: «I await the resurrection of the dead and the life of the world to come». Jesus' resurrection is already the fulfilment of this promise. St. Paul writes: «...so that as Christ was raised from the dead by the Father's glory, we too might live a new life» (Rm 6,4).

Chapter 3.

Spiritual Context

1. Prayer

66. «Apart from the Sacred Mysteries and good deeds, there is no other way to enter into God's grace except prayer»³⁰. The conveyance of prayerful experience is an inseparable part of integral catechesis. This experience is the basis for intellectual catechesis, without which catechesis degenerates into a theoretical imparting of information. The experience of prayer is conveyed through introduction to the prayer of the heart, especially the Jesus prayer: «Lord Jesus Christ, Son of God, have mercy on me a sinner». Constant prayer permits one to pull together the knowledge gained in catechism and to unite it with the everyday life of the Christian. As

³⁰ Metropolitan Andrey Sheptytsky, *On Prayer*.

long as the mind is not united with the heart, the knowledge in it confuses the individual and disperses one's attention. The mind in the heart is a catechesis which enters the person's very center and is enlightened there by the Spirit of understanding. As Evargius of Pontus put it: «Knowledge is in the mind, understanding in the heart».

67. Prayerfulness endows human thinking with a theocentric perspective, allows one to conquer the habitual egocentrism of one's reception of the Good News, permits one to unite spirit and soul, heart and mind, love and cognition, religion and science. Thus, prayer is not a form or framework for rational catechesis, but the spiritual context in which catechesis becomes an authentic transfer of faith. Introduction to the practice of constant prayer is one of the most characteristic traits of the Eastern identity of catechesis.

68. St. Gregory of Nyssa, commenting on Ecclesiastes 3,7 – «a time to keep silent» – wrote: «In speaking of God, when there is a question of His essence, then is the time to keep silent. When, however, it is a question of His operation, a knowledge of which can come down to us, that is the time to speak ...» Contemplation of God is «the better portion». Contemplation begins with putting oneself in the presence of God and remaining there in silence.

69. This treasure of the Eastern Church is found in two forms, each of which should be maintained and valued, and shared with all the faithful. These forms are the «desert» spirituality of St. Anthony

and the «evangelical» tradition of St. Basil. In our monastic spirituality, each individual is regarded as a person in process – on a pilgrimage. The most important element of the pilgrimage is prayer. As Evargius of Pontus noted: «we were not commanded to work, to be diligent and to constantly fast, but it was indicated that we must pray ceaselessly». For this reason, the «prayer of the heart» known also as the Jesus Prayer, is an important element of any catechesis about prayer.

2. Mary, the Mother of God, the Theotokos

70. The Third Ecumenical Council of Ephesus in 431 A.D. called Mary the Mother of God or the Theotokos. God became human to save us and He did this through Mary. Hence, by her *fiat* she became inseparable from the person and mission of her Son. She is the mother of the Incarnate Logos, the Mother of God. The name *Theotokos* proclaims the unity of Christ as both God and man. To deny her this title is to separate the Incarnate God into two persons thus destroying the bond between God and humanity. Hence, the name of Theotokos holds a central place in the doctrine of the Incarnation. Since deification takes place in and through her Son, she becomes Mother of the whole Church.

71. The Church proclaims Mary as «more honourable than the cherubim and incomparably more glorious than the seraphim». Of all God's creatures, Mary is the example, par excellence, of synergy or cooperation between God's will and human freedom. When the Angel announced to her that she would become the Mother of the Most High, she replied: «I

am the handmaid of the Lord; let what you have said be done to me» (Lk 1,38). Her example of total submission to God's will has inspired and continues to inspire generations of Christians.

72. Teachings concerning Mary should be part of any total catechetical program, because she is «a living catechism» and «the mother and model of catechists»³¹. She always points to her Son, the Word of God that was made flesh and dwelt among us.

Chapter 4. The Icon

73. Holy icons reveal to the eyes of the faithful the life and miracles of the Incarnate Word, the saints and the Church³². Looking at an icon and discerning in it the image of Christ, one discovers the «image of Christ» in oneself, that is, one discovers one's own dignity. Opening oneself up to the blessed world of the icon, the individual is filled with grace and experiences God as the Light which illuminates all the dark corners of one's inner world. Communing with an icon teaches one to penetrate to the depths of one's being, so that one may be changed and transformed. In this way, the icon helps to form a mature Christian.

74. The catechesis of the Eastern tradition ensures the integrity of the understanding of Christ as Word and as Image of God. For this purpose it brings icons

³¹ John Paul II, *Catechesi Tradendae*, 73.

³² Cf. *Instruction for the Application of Liturgical Rules of the Code of Canons of the Eastern Churches*, 108.

into the world and teaches us to look at the events of salvation through the «heavenly windows» of icons. In liturgical divine services, this is emphasized by the censuring of icons and of the congregation, constantly making us aware that each person is a true icon of Christ. Contemplating icons during liturgy helps to recreate and fix these events in the memory of the one contemplating them³³.

Chapter 5. Inculturation: Catechesis through National Culture

75. Two thousand years ago, Jesus Christ announced His teaching in the cultural milieu in which he lived. St. Paul preached the same Gospel to the Greeks in the context of their world view. By the action of the Holy Spirit, this same Gospel was accepted in 988 into the Rus'-Ukrainian culture. The Ukrainian people came to love their faith which found its expression in language, song, art, music, customs... Ukrainian culture became Christian. When Ukrainians emigrated to other countries, they brought with them their faith, expressed in Ukrainian customs, rites, traditions and culture. In the new lands of settlement, in new surroundings, they expressed their faith through the traditions of the Ukrainian Catholic Church.

Today the Church needs to find new ways of transmitting the faith through evangelization and catechization, taking into account the milieu in which she finds herself.

³³ *Instruction for the Application of Liturgical Rules of the Code of Canons of the Eastern Churches*, 108.

Part III
THE ORGANIZATION
OF CATECHESIS
IN THE UKRAINIAN CATHOLIC
CHURCH

76. The entire economy of salvation has a missionary character, and finds its source and image in the mystery of the Most Holy Trinity and the mission of the Divine Persons. The Church is missionary in its very nature for she is called to continue the mission of the Son and the Holy Spirit «to the end of time» (Mt 28,20) and to «the ends of the earth» (Acts 1,8). Hence, the entire people of God, and in a unique way, catechists, participate in the apostolic mission and sending of Christ in accordance with His command (cf. Mt 28,19).

77. The Apostle Paul sees the service of the Word as a gift accepted by the community (cf. Acts 8,14). Among the various gifts of God, there is the gift of teaching (cf. Rm 12,7). The Church needs the constant presence of catechists; at the same time the service of catechists is realized in the community. «And who does not know, that a human being is a community and social creature and not a savage and solitary one. Nothing befits our nature more than a life of community and mutual help, and love of one another»³⁴.

³⁴ St. Basil the Great, *Detailed Rules*, 3.

Metropolitan Andrey Sheptytsky emphasized that «catechists have a very important mission in Christ's Church for children and young people as well as for the Holy Church and the world»³⁵. This relationship between the community and the catechists points to the need for appropriate systematic and ongoing formation, which is accomplished in the Church.

78. The Second Vatican Council devoted much attention to practical pastoral issues of the organization and development of catechesis. The Declaration on Christian Education underscores that catechetical formation «illumines and strengthens the faith, develops a life in harmony with the spirit of Christ, stimulates a conscious and fervent participation in the liturgical mystery and encourages to an active part in the apostolate»³⁶.

79. The Decree on the Church's Missionary Activity underscores the need to return to the ancient practice of the catechumenate and mystagogy³⁷. And it speaks of catechists as helpers and collaborators of the priests in religious education³⁸. The hierarchs are to organize appropriate training and courses for the catechists, and for those totally dedicated to catechesis, they are to provide compensation for their work, and social security.

³⁵ *Newsletter of the Lviv Archeparchy*: 25.11.1904, #16.

³⁶ Declaration on Christian Education, *Gravissimum Educationis*, 4.

³⁷ Cf. Decree on the Church's Missionary Activity, *Ad Gentes*, 14.

³⁸ Cf. Decree on the Church's Missionary Activity, *Ad Gentes*, 17.

Chapter 1.

Catechist Formation

80. The goal of catechist formation is their preparation for fulfilling a triple mission: to hear the Word of God, to accept it, and to witness to it (cf. 1 Jn 1,1-4). Once the Word of God is accepted, it awakens and nurtures faith, the foundation of Christian life. Metropolitan Andrey Sheptytsky emphasized three fundamental principles regarding the formation of pastors and catechists:

- «They should strive to cultivate a spirit of faith and piety through appropriate spiritual exercises», the most important of which are daily meditation, sacrament of confession and an annual retreat.
- «They should approach the Holy Eucharist with the deepest humility, boundless devotion and great love and desire...»
- «They should unceasingly petition the Lord God for themselves and for others, and place themselves under the protection of the Blessed Mother of God»³⁹.

81. The fundamental source for the formation of catechists is Sacred Scripture. Sacred Scripture must, above all, be a source of prayer and life by which the catechist lives and will pass on to others, and not merely used as an argument to confirm catechetical definitions. «The reading of Sacred Scripture should be accompanied by prayer and they should be closely interwoven, because through prayer we are purified and through reading we are

³⁹ *Newsletter of the Lviv Archeparchy: 25.11.1904, #16.*

instructed... when we pray, we speak to Him, when we read, it is He who speaks to us»⁴⁰.

82. The task and goal of the liturgical formation of catechists is their preparation for active participation in liturgical divine services and the Holy Mysteries, in which all baptized persons have the right and the obligation to take part⁴¹. Metropolitan Andrey Sheptytsky considered liturgical rites to be «a confession of faith and a visible, external manifestation of the truths of faith. They are a type of relationship of the individual to God, and therefore are a nourishment for piety»⁴². Thus, catechists should know the liturgical services well and reflect them in their lives by frequenting the sacraments, so that they will be able to introduce those that are being catechized into the mystagogy of salvation. «Blessed is he who approaches the purest sacraments of the Saviour with awe, trepidation and piety, conscious that he is taking into himself eternal Life»⁴³.

In order to carry out such an important mission, it is necessary to be a person of prayer, and to pray for the success of the catechetical work. Metropolitan Andrey further exhorted that «To knowledge, methodology, personal enthusiasm, the catechist must still add a great deal of prayer».

⁴⁰ Smarahd, *Commentary on the Rules*, 4, 56.

⁴¹ Cf. Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, 14.

⁴² Metropolitan Andrey Sheptytsky, *Rules for Catechists*, 1905.

⁴³ St. Ephrem the Syrian, *On the Beatitudes*.

83. Successful catechization requires that catechists be aware and thoroughly acquainted with the realities of the life of the community in which they are called to carry out their catechetical service. «The Church always has the responsibility to discern the signs of the times and to explain them in light of the Gospel»⁴⁴. The presence of God in human history was confirmed by the fact of the coming of Jesus Christ, who through His Incarnation emphasized the value of human life, and by His death and resurrection gave it a new, salvific content (cf. Jn 12,32).

84. Besides giving them responsibilities, Canon Law, especially the Code of Canons for the Eastern Catholic Churches, gives catechists the following rights: so that catechists, «valid cooperators of the sacred ministers, can fittingly discharge their function in the work of evangelization and in liturgical activity, a just remuneration for the catechists is to be provided by particular law»⁴⁵. «The catechetical commission ought to have a catechetical center, which is to be of service... for a coordinated and more efficacious way of accomplishing the catechetical task and to be at the service of the ongoing formation of catechists»⁴⁶.

A response to this call signifies that one not only desires to give of one's time and talent to the catechization of others, but that one is also desirous of growing in one's own faith.

⁴⁴ Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, 4.

⁴⁵ *Code of Canons of the Eastern Churches*, can. 591, art 2.

⁴⁶ *Code of Canons of the Eastern Churches*, can. 622, art 2.

1. Those Responsible for Catechesis

85. The catechist is a person who is called, appropriately prepared, formed, and sent by the Church to serve the Word and to educate the people of God in the faith⁴⁷. «Let all who are engaged in catechesis remember that they represent the Church. And that they have been sent to communicate the revealed Word of God, not their own; they are therefore to present the entire doctrine of the Church, albeit adapted to those they are catechizing and responsive to the needs of their culture»⁴⁸.

a. Parents

86. The first catechists children encounter are their parents. In the Christian family the child comes to know God through parental love, family prayer, good example, and introduction to the foundations of Christianity⁴⁹. «If parents brought up their own children with care, there would be no need for laws, or courts, or revenge, or capital punishment»⁵⁰.

b. Godparents

87. Parents or the Christian home, the «domestic Church», is helped in its catechetical ministry by representatives of the «large Church», the Christian community. By receiving the newly christened child into their arms during the Baptismal ceremony, godparents assume responsibility for the upbringing.

⁴⁷ Cf. *Code of Canons of the Eastern Churches*, can 624.

⁴⁸ *Code of Canons of the Eastern Churches*, can 626.

⁴⁹ Cf. Dogmatic Constitution on the Church, *Lumen Gentium*, 11; Decree on the Apostolate of Lay People, *Apostolicam Actuositatem*, 11, 30; *Catechesi Tradendae*, 68; *Code of Canons of the Eastern Churches*, cann. 618, 627.

⁵⁰ St. John Chrysostom, *On the Education of Children*.

ing in the faith and in the practice of Christian life of their godchild⁵¹. The spiritual care, initiation into the sacramental life of the Church, and support in achieving maturity in liturgical and prayer life of their godchild is the essence of their specific calling. They open up the Church for the newly baptized as a spiritual family in Christ, experiencing this reality more deeply in a special way, that is, on the level of spiritual parenthood.

c. Hierarchy

88. The internal growth of the Church is only possible when the bishops give catechesis the priority it deserves in their concerns. «Be assured that if catechesis is carried out well in the local churches, everything else will become easier»⁵². Following the example of the Apostles, the bishop should be the first preacher, teacher of the Word and educator of the faith in his Church; he should inspire and maintain true zeal for catechesis⁵³.

d. Priests and Deacons

89. Priests and deacons, as collaborators with their bishops, must become true educators of the faith⁵⁴,

⁵¹ Cf. *Code of Canons of the Eastern Churches*, can 618.

⁵² *Catechesi Tradendae*, 63.

⁵³ Cf. Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, 12-14; Dogmatic Constitution on the Church, *Lumen Gentium*, 24, 25; *Catechesi Tradendae*, 63; *Code of Canons of the Eastern Churches*, cann. 617, 623.

⁵⁴ Cf. Dogmatic Constitution on the Church, *Lumen Gentium*, 28; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, 4; Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, 30; Decree on the Church's Missionary Activity, *Ad Gentes*, 39; *Code of Canons of the Eastern Churches*, cann. 619, 624.

and must remember that all the faithful have the right to catechesis, while all pastors have the responsibility to provide it⁵⁵.

In the first place, it is the pastor who shoulders the responsibility for providing for the catechetical needs, for carrying out the objectives and priorities in his parish. He should direct the catechetical process of the community, encourage and support those called to catechize, and see to it that the basic directives of the Church are properly carried out.

e. Religious

90. By virtue of their monastic calling, religious have a special mandate for evangelization and catechesis. Many orders and congregations in our Church have a special charism for service to the Word of God and for educating in the faith by their living example⁵⁶.

It is precisely those who are consecrated to God who are to witness by their lives, even among non-Christians⁵⁷, to the presence of a Christ who is pure, poor, obedient, and dedicated to prayer and mission⁵⁸.

⁵⁵ Cf. *Catechesi Tradendae*, 64; *Decrees and Decisions of the Synod of Bishops of the Ukrainian Catholic Church*, 1996, #40.

⁵⁶ Cf. Dogmatic Constitution on the Church, *Lumen Gentium*, 44; Decree on the Renewal of Religious Life, *Perfectae Caritatis*, 20; Decree on the Church's Missionary Activity, *Ad Gentes*, 40; Apostolic Exhortation, *Evangelii Nuntiandi*, 69; *Catechesi Tradendae*, 65; *Code of Canons of the Eastern Churches*, cann. 410, 624.

⁵⁷ Cf. Dogmatic Constitution on the Church, *Lumen Gentium*, 46; Apostolic Exhortation, *Evangelii Nuntiandi*, 69.

⁵⁸ Cf. Dogmatic Constitution on the Church, *Lumen Gentium*, 44, 46.

f. Laity

91. A sign of the times today is the action of the Holy Spirit making the laity ever more conscious of their responsibility for preaching the Gospel. As participants in the prophetic, royal, and priestly mission of Christ, the laity dedicate themselves to religious education of many generations⁵⁹. The activity of lay catechists, men and to an even greater extent women, «often modest and inconspicuous, but carried out with zeal and generosity, is a prominent form of the apostolate of the laity. This is especially important in places where, for various reasons, young Christians do not receive appropriate religious education in their families»⁶⁰.

92. Lay people, missioned for catechetical service by the bishops, deserve special support for their work. They need to have spiritual care and direction, all the necessary materials, economic security, and appropriate structures⁶¹.

Catechists would best be chosen from within the community. They should be faithful to the Church and her teaching, live their faith, be active participants in the Church's prayer life, especially the Eucharist. It stands to reason that catechists not only be provided with initial formation and knowledge, but also with an ongoing program to deepen their knowledge of Sacred Scripture, theology, liturgy, catechetics and spirituality.

⁵⁹ Cf. *Code of Canons of the Eastern Churches*, cann. 591, 624.

⁶⁰ *Catechesi Tradendae*, 66.

⁶¹ Cf. *Catechesi Tradendae*, 63.

2. Centers of Catechetical Formation

93. The Second Vatican Council stressed the importance of preparing seminarians for priestly ministry, first of all in catechetics⁶². Catechetical formation in seminaries should become the decisive element in courses of study for ongoing formation of priests⁶³.

94. In addition, monastic orders and congregations, particularly those that have a special charism of service to the Word of God and to education in the faith, should have a precise and systematic program of catechetical formation in their plan for ongoing formation⁶⁴. «Consecrated persons must be as intellectually open and flexible as possible, according to the needs of our times, in planning and execution of apostolic services and take advantage of the achievements of cultural development»⁶⁵.

3. Catechetical Educational Institutions

95. No pastoral initiative is successful without well-prepared and educated persons. Therefore, for the appropriate formation of catechists, the organization of suitable centers and institutions, such as eparchial catechetical centers and catechetical institutes, is required⁶⁶.

⁶² Cf. Decree on the Training of Priests, *Optatam Totius*, 19.

⁶³ Cf. *General Directory for Catechesis*, 1999, 234.

⁶⁴ Cf. John Paul II, *Vita Consecrata*, 69.

⁶⁵ John Paul II, *Vita Consecrata*, 71.

⁶⁶ Cf. *Catechesi Tradendae*, 71.

The bishops are responsible in the first instance for catechetical training⁶⁷. As well, in eparchial catechetical pastoral work, absolute priority should be given to the formation of lay catechists⁶⁸.

96. The maintenance and development of parish initiatives which aim for the spiritual growth and continuing formation of catechists, such as centers of prayer, spiritual gatherings, and retreats, is mandatory. These assist catechists to grow personally and collectively in spirituality and in an awareness of the meaning of a parish community.

Chapter 2.

Those to be Catechized

97. «All the baptized, because they are called by God to maturity of faith, need and have therefore a right to adequate catechesis. It is thus a primary responsibility of the Church to respond to this in a fitting and satisfactory manner»⁶⁹.

98. St. Irenaeus speaks of the divine pedagogy. He calls it the «economy» of God, namely, all that God has done, does, and will do in order to reveal Himself to us and communicate to us His divine life.

From the moment of creation, God slowly, yet deliberately, planned the preparation of humanity for the complete Revelation of Himself⁷⁰, which attained its peak when the Word of God became flesh.

⁶⁷ Cf. Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, 14.

⁶⁸ Cf. *General Directory for Catechesis*, 234.

⁶⁹ *General Directory for Catechesis*, 167.

⁷⁰ Cf. St. Irenaeus, *Against Heresies*, III.20.

99. As a constituent part of that plan, the Holy Spirit was sent upon the Church and through the Mysteries of Baptism and Chrismation came to dwell in each of us. «All of us who have received one and the same Holy Spirit, are in a sense blended together with one another and with God. It is Christ, together with the Father and his own Spirit who come to dwell in each of us. Though we are many, still the Spirit is one and undivided and He binds the spirits of each and every one of us»⁷¹. It is the Spirit that makes us one, yet we are all different from each other.

Catechesis begins from the one God and leads back to Him, but cannot be the same for each individual because each is unique. To ensure an appropriate and satisfactory catechesis, the Church formulates directives and guides for catechizing people in groups, usually differentiated by age.

100. The model for all catechesis, even if organized by age groups, is Christ the Teacher. We are called to teach as Jesus taught. When He taught the people He took into account their situation, their needs, and their capacity for learning.

«Catechesis based on different age groups is an essential task of the Christian community»⁷². The various stages in the journey of faith must be carefully integrated so that successive phases of catechesis harmoniously complete the catechesis of childhood⁷³.

⁷¹ St. Cyril of Alexandria, *The Commentary on the Gospel of John*, 11.11.

⁷² *General Directory for Catechesis*, 167.

⁷³ Cf. *General Directory of Catechesis*, 171.

1. Children

101. Jesus said: «Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs» (Mk 10,14). And in Matthew's Gospel we read that the Lord said we are to become as children (cf. Mt 18,3).

102. The faith must be presented to children in a positive way, because all children by virtue of their creation in the image and likeness of God are good. This goodness must be noticed and built upon. Catechesis that says that children (also youth and adults) need to come to faith through fear, is contrary to our tradition. St. Basil the Great reminds us: «If we turn away from evil out of fear of punishment, we are in the position of slaves... Finally, if we obey for the sake of the good itself and out of love for him who commands, we are in the position of children»⁷⁴.

103. The Lord taught children in a manner different from what he used for teaching adults. It is advantageous to use modern educational tools, especially those concerning learning styles, age-appropriate methods of learning, and the stages of faith development, in our catechesis of children. Since the goal of catechesis is spiritual and psychological unity and maturity, it must be remembered that faith is influential in the development of the person according to the cultural climate in which the person is developing his or her Christian character.

⁷⁴ St. Basil the Great, *Detailed Rules*, 3.

104. When a child is initiated into the Church, he or she is received into the Church community. This is a reminder to us that catechesis and growth in the faith take place within the Church. Catechetical instruction in the faith community is under the direction of the parish priest in order to assure that it is faithful to the deposit of faith and the tradition of the Church. Preparation for any of the Holy Mysteries is done within the local parish or institution approved by the local hierarch.

2. Youth

105. By virtue of their Baptism, youth are full members of the Church and have the right to receive from the Church an age-appropriate catechesis. This means that their catechesis must be different from that of children or adults.

The model for all catechesis is the model of the catechumenate. In the age of catechumens, the Church was concerned that the person be converted and that this involve a metanoia, a change of heart. This was not just an intellectual assent to the will of God, but rather the turning of one's heart totally to God. In order for this to happen, the individual not only had catechetical instruction, but he or she was also supported by the faith witness of sponsors, godparents, and especially the local Church community. The process for a person reaching adulthood in the faith was an ecclesial effort.

106. In the catechumenate, evangelization was part of the catechesis. Youth need to be evangelized even if they are already members of the Church. The example of the early Church, where people were at-

tracted to membership by the living witness of a member or members of the Christian community, is relevant today for youth ministry. Youth must be evangelized in sports, in various social events – always and everywhere, wherever youth gather.

107. In our contemporary world there are youth found in places where evangelization and catechesis are not normally associated with parish ministry. The Church must minister to youth in the armed services of their country, in schools of higher academic learning, in technical schools and institutes, in prisons, in shelters, in drug and alcohol rehabilitation centers, or wherever they may be. They have a right to know the mystery of faith and the Good News of Christ's gift of salvation for them, no matter how far they have gone from the Church. The Church has as its example the «waiting father» in the parable of the prodigal Son, who ran to meet his son in joy and not in judgment.

108. Evangelization involves teaching but also the faith witness of the community. At the same time, youth, too, as members of the Church, are called to evangelize one another. It goes without saying that youth should be included in the mission of the Church. They could serve in the Church at the altar, as cantors and as choir members, as catechists, as visitors to the elderly and shut-ins, to name a few ministries.

109. To witness Christ to the youth is not the prerogative of the catechist and priest, but the duty of the whole community. It is truly a special calling

by God for all members of the community to minister to youth.

The faith of young people, who are becoming progressively independent of their parents, is often exposed to a variety of tests. Of inestimable importance in this period of their life is the support of believing parents, who demonstrate by their example the preciousness of their faith.

3. Adults

110. Life is a pilgrimage in which we cooperate with God in order to arrive at the future kingdom. St. Gregory of Nyssa compares this to climbing, in which a person starts anew each day. «He who climbs never stops going from beginning to beginning, through beginnings that have no end. He never stops, desiring what he already knows»⁷⁵. With our limited abilities, we can never know or love God enough. As St. Gregory continues: «Christian perfection has but one limit, that of having none»⁷⁶. Every adult must come to an awareness that, in order to attain salvation, it is necessary to continue one's education and growth in the faith. Therefore, every local Church is obliged to provide opportunities for adults to learn more, to experience the spiritual life more, and to witness to the faith.

111. The Church gives direction for adult catechesis: catechesis for adults must take serious account of their experience, of their milieu and of the challenges which they encounter in life.

⁷⁵ St. Gregory of Nyssa, *Accurate Exposition of the Canticle of Canticles*, 8.

⁷⁶ St. Gregory of Nyssa, *Life of Moses*.

4. Families

112. The family is an icon of the Holy Trinity. It is God who creates a family, which becomes a domestic Church for all its members. Parents are the first and primary catechists. Their most powerful lessons are taught through their witness of the faith. But today, with the pressures of modern society, the passing on of the faith is in danger. Many Christian families are tempted beyond their strength to abandon Christian values. The Church must help these families come to a better understanding that the graces they receive in the Holy Mysteries are sufficient to overcome these temptations.

The family is the basic social entity in all human organization, therefore, persons called to create a family ought to be valued and supported. It is absolutely indispensable that all members of the Church hold in high regard the role of a family in society, and work to strengthen the very institution of family within the community.

113. Since marriage and family life are divine institutions, the Church is bound to support them. Persons who are married should remember that their spouse is a gift from God, as are their children. The lives of many of the saints can be an inspiration to families. In the family of St. Basil the Great, we see parents who became saints, as well as several of their children. Their lives are a witness that family life is filled with God's grace. It is a path to heaven, in which the husband helps his wife and the wife helps her husband. Together, through their prayer, love and mutual respect, they model the love of the Trinity to their children.

5. The Elderly

114. The elderly also have a right to adequate pastoral care, and to catechesis. Their wisdom and life experience is a treasure, which may be utilized in the formation of the younger generations.

Families with elderly parents who are in need of care should be taught the value of the elderly among them.

6. Persons with Special Needs

115. There are persons in our community who require special help because of their physical, emotional and mental challenges. It is the obligation of the Church to provide them with personalized and adequate formation as members of the Church according to their ability. This catechesis, though specialized, should not segregate them. The entire community should support them with love and concern. The faith witness of the challenged can be a model and a stimulus to the faith of the larger community.

Catechists who are called to this particular form of ministry need special training.

7. The Poor

116. The lack of material goods, although interiorly a negative, can lead people to begin, in prayer, to acknowledge their dependence upon God. At the same time, poverty can result in people losing faith and confidence in a loving God especially when they do not feel the support from the Church community.

Persons who are poor and needy are entitled to the same quality religious instruction as any other member of the Church. Pedagogy teaches us that

one's need for food and social security have to be addressed before one can be truly open to religious instruction. For this reason, catechesis is part of the social ministry of the Church. «What good is it, my brothers, if someone says he has faith but does not have works? ... If a brother or sister has nothing to wear and has no food for the day, and one of them says to them, 'Go in peace, keep warm, and eat well' ... what good is it?» (James 2,14-16).

8. Opportune Catechesis

117. It is difficult to gather people together in our contemporary urbanized society. Therefore Sunday homilies are becoming more and more important as means of catechization. That is why, for example, sermons like those by St. John Chrysostom on the Gospel could well be utilized as a form of systematic catechetical teachings.

118. There should be adequate catechesis to prepare for the reception of the Sacred Mysteries (sacraments), not only regarding the mystery itself but also adapted to the recipient's need. If the faithful, besides participating in the Divine Liturgy, come together for other liturgical prayer, this occasion could be used for catechizing them.

119. In addition to the above mentioned occasions, there are yet many other times when the faithful gather, for example: religious celebrations, pilgrimages, or other events relating to our religious and social life. These are possibilities for catechizing. It is most important to seize on these occasions, since often many of the participants are not practis-

ing Christians. This could be an opportune moment of grace for them.

Chapter 3.

Catechesis and Christian Social Teaching

120. The prophets of Israel proclaimed to the people that there was a special covenant of love between God and His people. This covenant of love was also a covenant of justice. The new covenant established by Christ at the Last Supper was the fulfilment of all previous covenants. The Hebrew prophets cried out against injustices to the poor and weak; Jesus proclaimed that He had come to «bring the good news to the poor, to proclaim liberty to captives, and to the blind new sight» (Lk 4,18). Jesus Himself identified with the «least of these» (Mt 25,45). We Christians must see Jesus in every person, especially in the less fortunate.

121. Because each person is created in the image of God, each is capable through divine grace to grow in the likeness of God. Each person, from the moment of conception to the moment of natural death, regardless of social position or any other factor, by his or her very nature deserves respect, has inherent dignity, and a right to life.

122. Catechesis must include important elements of Christian social teaching. Each person has a fundamental right to those things that are required for human decency. It is indispensable for all members of the Church to work for just wages and satisfactory living conditions.

123. Each person has definite responsibilities and each is called to proclaim the presence of Christ. Where there is a Christian there is Christ. All members of the Church must work as Christ present in the world; all are called to make God's love present to each and every member of society.

124. Work, since it is the means by which God has given humans the power to sustain themselves, has dignity. If the dignity of work is to be protected, then the basic rights of workers must be respected – the right to productive work, to decent and fair wages, to private property, to organize and to manifest economic initiative. All members of the Church must acknowledge that work is not just making a living but rather a participation in God's creation.

125. Catechesis in the Ukrainian Catholic Church should prepare its members to be responsible members of their society. To vote according to moral principles where there is a choice, is seen as the moral responsibility of all members. Members of the Church have a right to know how to work for justice in order to bring about a world of love. Catechesis at all age levels should assist members of the Church to carry out their responsibilities to society and God.

Chapter 4.

Places of Catechesis

1. Family

126. In its essence, the Church is the family of God. From its very beginnings, its foundation were those who became believers «with their entire households». And they in their turn desired that their entire households should be saved through faith in Jesus Christ. By accepting the faith these families became oases of Christian life in an unbelieving world.

Therefore, the Church should constantly help and support such families in the realization of their apostolic mission. As the primary building block of Christ's Church, the Christian family is the fundamental place of upbringing in prayer. Built upon the Holy Mystery (sacrament) of marriage, it is the «domestic church» where parents are the first preachers of the faith for their children by word and example, caring for the calling of each child.

127. Mutual love in the family brings up children capable of loving their neighbour and seeing Christ in each person. Praying together cultivates piety and a sense of belonging to the Christian community. Attendance at Liturgy by the whole family teaches children to love Christian traditions and ritual forms of divine worship, and matures them to openly profess their faith.

128. It is the obligation of parents, or their legal surrogates, using available methods, to open up for children at an early age the truth about God and

about the basics of the Christian faith, and progressively with their development and maturity, to see to the deepening of their knowledge and the perfection of the practice of the Christian life. Such an attitude to the upbringing of children obligates parents to care constantly for their own level of spirituality: to deepen their prayer life, to understand the tenets of the Christian faith, to study Sacred Scripture and the spiritual heritage of Christ's Church, and to practise them in everyday life.

2. Sunday (weekly) Parochial School

129. The aim of the catechization of children, youth, and adults is contemplation of the Word of God in prayer, its actualization in one's life, and also its constant spiritualization in one's heart. Sunday school, as a form of education established through the efforts of the parish with the blessing of the bishop, is a call to realize this goal in the following manner:

1. To assist the pastor in the formation of the pupils through catechetical instruction and evangelization.
2. To encourage the pupils to take an active part in parish life and in various kinds of Christian practices.
3. To familiarize the pupils with the subjects of the humanities cycle, indispensable for the formation of an integrated personality.
4. To conduct teaching in accord with the program approved by the Church authority.

130. Like other Catholic educational institutions, Sunday schools should form an integrated human

person. They are to cultivate Christian virtues and foster the development of each child's physical, intellectual and moral qualities.

131. Sunday school teachers are selected by the bishop from the clergy and laity who have received the appropriate training, and they teach in the name of the Church. They are therefore obligated to build the teaching process on the basis of approved programs, at the same time teaching their pupils to love and respect other Christian confessions according to ecumenical principles.

132. The bishop exercises supervision over the activity and the state of education in Sunday schools personally or through eparchial catechetical structures. For their part, the clergy and faithful should support the initiatives of the Church in founding, directing, and maintaining of Sunday schools.

3. Catholic Day Schools

133. Throughout its history the Church has always fostered Christian education. In addition to monastery schools, the Church has inspired the creation of Catholic schools. These are educational institutions on a general-education level that give priority to educating students on the basis of the Christian faith and Christian fellowship, and rooted in Christian culture. Such a form of education, while guaranteeing a general-level education, fosters the development of high moral standards and love for one's neighbour, one's culture and traditions.

134. Catholic schools are founded by the eparchial bishop or by higher Church authority, or by juridical or private persons recognized and approved by the Church⁷⁷.

135. The mission of Catholic schools is the spiritual, individual, human, and social education of young people, as well as the creation of an atmosphere of freedom and love animated by an evangelical spirit, so that all human culture would be oriented toward the Good News of salvation by Christ. The teaching of general-education courses in Catholic schools is conducted according to the program of general-education schools approved by the appropriate state organs, taking into consideration the specifics of Catholic education and teaching. The teachers in such schools are selected by the bishop from among well qualified specialists, who also by the witness of their lives will serve as examples of committed Christians.

4. State and Private Schools (Possibilities for Cooperation)

136. It is the right and duty of the Church to provide for the education of society in a highly moral and Christian spirit. Since public and private schools have children of Christian families as their students, the Church reserves the right to work with these educational institutions with the aim of influencing the educational processes in them. This cooperation should be agreed upon and officially confirmed by both parties in advance.

⁷⁷ Cf. *Code of Canons of the Eastern Churches*, can 632.

In the event that the principles of Christian education are ignored in public or private schools, the bishop, both individually and in the name of the parents, has the right and the moral obligation to appeal to the state authorities.

Chapter 5.

Providing Programs

1. A Program of Development and Formation in the Spirit of Eastern Christianity

137. The program of development and formation in the spirit of Eastern Christianity fosters the creation of a special Eastern-Christian witness of the Gospel, which will recall, renew and present the Eastern Catholic witness in a manner, peculiar to the Kyivan Church, and yet meaningful to the contemporary person. The program utilizes all possible means to bring the Christian Tradition to each individual in the various age levels: child, teenager, youth, young person, adult, aged, as well as to those who require a special educational approach.

The rules for programs indicated in the Directory are only general principles; the Ukrainian Catholic Church in each country will develop its own detailed programs in the context of its current situation, taking into account the differences in each country and region.

2. Kindergarten Programs

138. The program of Christian formation in kindergartens can be conducted within the program of state pre-schools, or included in a whole complex of educational approaches in Christian Church kin-

dergartens. The Christian process of upbringing employs good pedagogy, is aware of the psychological development of young children, and aims for the harmonious development of the child in an atmosphere of Christian love.

3. School Programs

139. The goal of school programs is to accompany the child in its growth, in years, faith, and grace, and a maturation towards freedom and responsibility. Catechesis is to help in forming the individual as a Christian and an active citizen of his country.

4. Higher Education Programs

140. Catechesis in higher educational institutions aims at introducing students into a Christian world, familiarizing them with the basic Christian values and giving them a profound understanding of the Christian world view. Such values include concepts of God, the Church, the individual and the world, freedom and dignity of human beings, the choice between good and evil, love and marriage, family and society, sin and its consequences.

5. Audiovisual Programs

141. The media are a sign of the times and offer a great opportunity for catechization. In addition to video and audiocassettes, the Church needs to work on producing auxiliary catechetical materials: catechetical manuals and workbooks, pedagogical materials, posters, coloring books, etc. By utilizing the mass media in every available way, the Church will be able to significantly broaden the educational and didactic possibilities of evangelization and catechesis.

Chapter 6.

Providing Structures

142. The Second Vatican Council and the post-conciliar documents clearly emphasize the urgent need for coordinating all pastoral work in order to reflect the unity of the Church⁷⁸.

The catechetical structure of the Ukrainian Catholic Church exists within the hierarchical structure of the Church, is formed in accord with the requirements of the Code of Canons of the Eastern Churches, as well as the Catechetical Directories of the Universal Church, and can be introduced at all levels: synodal-patriarchal, metropolitan (national), eparchial (exarchial), deanery (vicariate), parochial.

All catechetical structural units are hierarchically accountable and take part in the executive authority of the hierarchy by means of delegated powers; they also have the right of legislative initiative by means of councils or commissions.

1. On the Synodal-Patriarchal Level

143. The highest legislative and executive organ of the Ukrainian Catholic Church is the Synod of Bishops under the Head of the Church. For catechetical matters requiring preparation and study before they are decided on, the Synod creates a Synodal Catechetical Commission, appointing a chairperson and members⁷⁹. The Patriarchal Catechetical Commission is subordinated to the chairper-

⁷⁸ Cf. Decree on the Pastoral Office of Bishops in the Church, *Christus Dominus*, 17.

⁷⁹ Cf. *Statutes of the Synod of the Bishops of the Ukrainian Catholic Church*, Art 13 #1,2.

son of the Synodal Catechetical Commission⁸⁰ and participates in the legislative authority of the Synod by means of a collective advisory vote. In addition to the chairperson, who is appointed by the Synod of Bishops, the membership of the Patriarchal Catechetical Commission comprises the chairpersons of the Metropolitan, Eparchial and Exarchial Catechetical Commissions⁸¹, and other voting members, whose work in the Commission is deemed expedient by its chairperson.

2. On the Metropolitan (National) Level

144. Where the necessity exists, Metropolitan (National) Catechetical Centers are created on the metropolitan level which have the same structure as eparchial centers.

3. On the Eparchial, and Exarchial, Levels

145. On the eparchial level, in accord with the requirements of Canons 191 and 623, and Decision No. 38 of the Synod of Bishops of the Ukrainian Catholic Church in 1996, an Eparchial Catechetical Commission shall be created. It is in essence a collegial advisory organ, and participates in the legislative and executive authority of the Bishop. The chairperson of the commission is appointed by decree of the Bishop. The chairperson of the Eparchial Catechetical Commission is a member *ex officio* of the Pastoral Council and other eparchial pastoral

⁸⁰ Cf. *Decrees and Decisions of the Synod of Bishops of the Ukrainian Catholic Church*, 1997, #3, 1.3.

⁸¹ Cf. *Decrees and Decisions of the Synod of Bishops of the Ukrainian Catholic Church*, 1996, #35.

councils. The functional responsibilities of the Catechetical Commission include coordination and operational administration of what pertains to evangelization, catechization and schooling. This is carried out through organizational measures, visitations, inspections, methodological discussions, and other appropriate ways. The Eparchial Catechetical Commission should have an Eparchial Catechetical Center⁸². The budget for the Eparchial Catechetical Center must come from the eparchial budget. The chairperson of the Eparchial Catechetical Commission is a member *ex officio* of the Eparchial economic council.

The same structure and process apply on the Exarchial level.

4. On the Deanery (Vicariate) Level

146. On the deanery (vicariate) level of the hierarchical structure, where such a level exists, in accord with Canon 278 and Chapter III of the Code of Canons of the Eastern Churches, the deanery (vicarial or municipal) catechetical center functions under the direction of the dean (protopresbyter), who, if need be, appoints a director for the center.

5. In the Parish

147. On the parochial level, cooperation between the parish priest and the parochial catechetical council takes place similarly to that on the deanery level, with the added feature that the person entrusted with catechization in the parish is a member *ex officio* of the council of the parish confraternity (church committee).

⁸² Cf. *Code of Canons of the Eastern Churches*, cann. 622, 623.

CONCLUSION

148. In his teachings and pastoral directives Metropolitan Andrey Sheptytsky often emphasized the importance and role of catechesis, and the function of catechists, whom he always encouraged. His instructions are equally valid for our time, when we, as a unified Ukrainian Catholic Church in Ukraine and in the countries of immigration, are endeavouring to produce a common «Directory of the Ukrainian Catholic Church» for catechesis in our Church.

The writings on catechetics of the great spiritual leader and pastor of the Ukrainian Church and people, most fully express the aim of this Directory, as well as our wishes for its embodiment in our lives:

«One cannot adequately outline for oneself how important the teaching of catechism is for the child for his whole life. A word from divine teaching, presented with care by a devout catechist, could so impress itself on the mind and heart of the child that nothing in life can erase it. Truthfully the whole direction of his life; life's most basic concepts; all Christian virtues; and from this, all the value given to his work, is dependent on whether in his early years he had been taken up with the learning of faith.

A priest, catechists, teaching religion to children, are engaged in the most excellent and greatest deed which could ever be entrusted to a person. Through their efforts the child, who is to be a member of Christ's Church and a citizen of his country, by having imprinted on his soul the signs of Christ's virtues, develops within himself the life of a Christian.

As a sculptor using clay sculptures works of art, so a priest and a catechist sculpture an image and likeness of Jesus Christ in the soul of a child which by its very nature is soft as wax. It is as if they were painting an icon of Christ, and, obviously, the more care, knowledge, artistic skill... a feel for the child's emotions and character needs, his errors and passions, the more prayer and sacrifice is put into this work, the more perfect and greater will be the artistic work of their hands[...]

Their first characteristic is a love for children. It will teach them the path to their hearts, to find the means, the words which children understand more easily and make their own. It will teach them to speak with warmth which inspires and draws to Christ. It will teach them to hand on the tenets of religion with such conviction that they please and are attractive, that they warm up the heart, enlighten it, in order that love may become life and open wide the horizons before their budding intellects[...]

It stands to reason that a catechist must know all the dictates and methodology of catechetics and adapt them to the circumstances of life. Without this he will commit many errors. Having said the foregoing, he must, in addition, put his soul and heart into catechetics. In his hands the teaching of catechism must not die or become bureaucratic. It must be a work of art. Then it will become for him a joy, it will totally absorb him and give him so much satisfaction, that he will never be remiss in the teaching of it»⁸³.

⁸³ Metropolitan Andrey Sheptytsky, *Catechesis*, Newsletter of the Archeparchy of Lviv: August 15, 1934.

Metropolitan Andrey Sheptytsky was aware that priests and bishops alone could not fully satisfy the pastoral demands of catechesis of children and youth, and so he appealed to the laity, inviting them to give their share to the important catechetical apostolate.

«Dear Brothers and Sisters... Help us, your priests, help me, your Archpastor, to spread the knowledge of our holy faith, the teaching of catechism, among the people, especially our young people. This is the way in which you can best include yourself according to your abilities in the pastoral work of the Church; in which you can best through your deeds show your Christian love of neighbour and, thereby, truly manifest an exalted and magnanimous love of your people»⁸⁴.

Given at the Archcathedral Sobor of St. George in Lviv, November 1, 1999, on the 55th anniversary of the death of the Servant of God Metropolitan Andrey – a great Pastor and Catechist.

† LUBOMYR

Auxiliary Bishop to the Head of the
Ukrainian Catholic Church

⁸⁴ Metropolitan Andrey Sheptytsky, *To the Faithful. On the Knowledge of Catechesis*, Newsletter of the Archeparchy of Lviv: April, 1937.

Підп. до друку 14.05.00. Формат 84х90/32.
Офс. друк. Обл.-вид. арк. 2,6. Ум. фарбовідб. 2,8.
Обл.-вид. арк. 2,2. Вид. № 14. Зам.

Монастир Монахів Студитського Уставу
Видавничий відділ «Свічадо»
79008, Львів, а/с 808, вул. Винниченка, 22
тел. 74-23-09; тел./факс 97-16-33; svichado@mail.lviv.ua