

continued from page 1

Eparchy since the death of Bishop RICHARD (Seminack) last August until now. A Ukrainian translation was read by Very Reverend Mykhailo Kuzma.

His Eminence Metropolitan-Archbishop STEFAN (Soroka) of the Ukrainian Catholic Archeparchy of Philadelphia began the ceremony of enthronement, calling forth His Beatitude Sviatoslav to impart the insignia of the episcopal office, and escort Bishop Benedict to the *cathedra* (chair) in place in the main church of the eparchy and declare him worthy of his new office, proclaiming Αξιως! (*Axios*). After a resounding affirmation by the clergy and congregation, Bishop Benedict sat in his chair to receive the clergy of the eparchy over which he is the overseer.

Led into the Holy Place, Bishop Benedict joined the concelebrating hierarchs to continue the Divine Liturgy, the conclusion of which was accompanied by the prayerful petition that God grant His servant, Bishop Benedict “many years!”

Concluding the liturgical celebration, a meal was prepared at the Ukrainian Cultural Center of Ss Volodymyr and Olha Parish.



Bishop Benedict took the microphone to speak among the people present.



**The Work Begins**

Friday was spent as a “business” session. After the Divine Liturgy, priests had time for breakfast. After Bishop Benedict led a panakhyda for our deceased hierarchs and clergy, there was a presentation by His Grace, Bishop BORIS (Gudziak) of Paris who outlined a development program that optimizes the strong points of St Nicholas Eparchy.



**Bishop Visits Two Parishes**

On the weekend prior to his enthronement, Bishop Benedict visited two nearby parishes. His Grace celebrated the Divine Liturgy at St Michael’s in South Side Chicago at 9:30.

That same day, Nativity of the BVM Parish in Palos Park was having their annual parish picnic, beginning at noon.

Both occasions allowed time for parishioners at each parish a chance to meet our new bishop.

← Parishioners at St Michael’s Church approached for the Antidoron. At Nativity of the BVM, → our bishop congratulated dance troupe members.



**Bishop Benedict: A Ukrainian Successor of the Apostles**

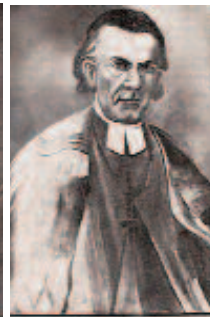
From the earliest days of the Church, it was important that the leaders of the Church be successors of the Apostles. As Tertullian wrote around the year 200: “[The apostles] founded churches in every city, from which all the other



IOAN INOCENTIU (Klein)



SPYRYDON (Litwinowicz)



JOSYF (Sembratovyc)

churches, one after another, derived the tradition of the faith, and the seeds of doctrine, and are every day deriving them, that they may become churches. Indeed, it

is on this account only that they will be able to deem themselves apostolic, as being the offspring of apostolic churches. Every sort of thing must necessarily revert to its original for its classification. Therefore the churches, although they are so many and so great, comprise but the one primitive Church, [founded] by the apostles, from

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## Bishop Benedict: A Ukrainian Successor of the Apostles

which they all [spring]. In this way, all are primitive, and all are apostolic, while they are all proved to be one in unity" (*Against the Heretics*) This is the beginning of what we call today "Apostolic Succession".

Apostolic Succession includes three different elements: 1) a direct line of the imposition of hands from the Apostles; 2) right doctrine, or as Tertullian calls it, "derived the tradition of faith and the seeds of doctrine," and: 3) full communion in the one primitive Church founded by the apostles.

This great concern of the Church is based on the need to assure the salvation of the faithful. Apostolic succession guarantees that the imposition of hands, the passing on of the gift of ordination, is apostolic, making the person ordained a descendant of the line of the apostles. So as our Lord breathed on the Apostles saying "who sins you forgive"...is passed down to the present generation through the imposition of hands.

The faithful can be sure that the teaching they receive is the faith that was handed on to the Apostles and that as the Apostles were in communion with one another, our bishops are in communion with each other and we are in communion with our bishop through the Mystery of Chrismation and the anointing with Chrism.

The Ukrainian Greek Catholic Church traditionally holds that St Andrew the First-Called selected the first bishops. This Church originally had close ties with the Patriarch of Constantinople which valued apostolic succession and kept the apostolic line. Patriarch Jeremias II consecrated MYCHAJLO (Rohozav) in Vilnius as Metropol-

itan of Kiev in August, 1589. Archbishop Rohozav was instrumental in the Union of Brest, which brought the Church of Kiev into communion with the Church of Rome on October 8, 1596.

As the Metropolitan Archbishop, he brought his line of Apostolic succession into Catholicism. So the consecration of Archbishop HIPACY (Ipatij) Pocij (Potij) in 1593 put Potij in the line of Jeremias II and upon his signing of the Union of Brest reaffirmed this as a Catholic line. In 1613 long after the Union, Potij consecrated JOSYF Veliamyn (Rutski) archbishop of Kyiv-Halyč. Thus we have a firmly-established Catholic line of succession.

Not wanting to bore you, the reader, with a list of names. I will just list some of the notable names in this line, which has expanded outside of Ukraine and then back into Ukraine. There is GYORGY (Bizantsiy),



LEFT: SYLVESTER (Sembratovyc)

RIGHT: JULIAN (Kuilovskiy)

titular bishop of Armenia and IOAN INOCENTIU (Klein) in Romania, who also happened to be a Basilian. The Basilians brought the line to Palestine with the consecration of VASILJE (Bosicskovich). It was brought back to Ukraine when IOAN (Lemeni) of Fagaras in Romania conse-

crated Archbishop SPYRYDON (Litwinowicz) as Archbishop of Lviv. In Lviv the line continues with JOSYF (Sembratovyc), Sylvester (Sembratovyc). JULIAN (Kuilovskiy), ANDRIJ (Sheptytsky), JOSYF (Slipyj), LUBOMYR (Husar) and IHOR (Vozniak), who consecrated BENEDICT (Aleksiychuk) on September 5, 2010. To further guarantee the apostolic succession just in case there is a question of the episcopal lineage of the principal consecrator and to be symbolic of the work of the Holy Trinity, there are usually two other consecrators. In the case of Bishop Benedict, they were: Bishop JULIAN (Voronovsky), who is of the same line of succession up to Cardinal Slipyj who consecrated Archbishop Sterniuk, who consecrated Bishop Voronovsky, and Bishop PAUL (Chomnycky) who was consecrated by LUBOMYR (Cardinal Husar). [Note: *The spellings of the above names are not the traditional Ukrainian transliteration into English. You can see the whole list at <http://www.catholic-hierarchy.org/bishop/balek.html>. Spelling on this list is probably based upon the Latin transliterations.*]

Looking at these lines can be interesting. There is a Ukrainian connection for Pope St John Paul II who was consecrated a bishop by Archbishop Eugeniusz Baziak, of Lviv of the Latins.

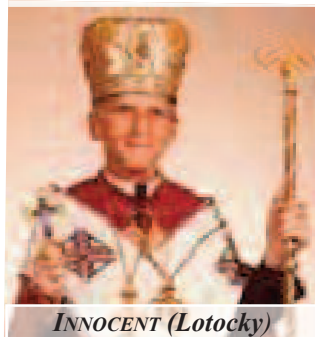
All this means is that Bishop Benedict is a successor of the apostles through the imposition of hands that we can document back to Archbishop MYCHAJLO (Rohozav) making him a not only a child of Ukraine being born in Borshchivka but also a true Ukrainian successor to the Apostles.

*Fr Jonathan Morse*

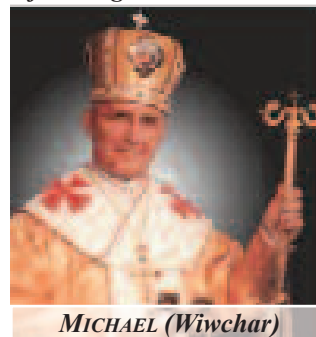
### *The Former eparchs of Chicago*



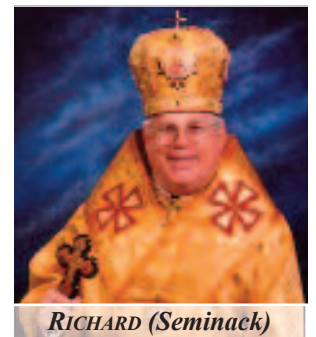
JAROSLAW (Gabro)



INNOCENT (Lotocky)



MICHAEL (Wiwchar)



RICHARD (Seminack)