

Adult Catechism May 2, 2016

Comparing the Roman Catholic and Ukrainian Catholic Devotional Prayer Services

Part 1: Scripture Readings:

Philippians 4:6-7: do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

John 14:13-14: Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

Mark 11:24: Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours.

Part 2: What is prayer? Prayer is a form of communication, a way of talking to God or to the saints. Prayer may be formal or informal. While formal prayer is an important element of Christian worship, prayer itself is not synonymous with worship or adoration. The word pray is first found in Middle English, meaning to "ask earnestly." It comes from the Old French *preier*, which is derived from the Latin word *precari*, which simply means to entreat or ask. In fact, although pray is not often used this way anymore, it can simply mean "please," as in "pray continue your story." While we often think of prayer primarily as asking God for something, prayer, properly understood, is a conversation with God or with the saints. Just as we cannot hold a conversation with another person unless he can hear us, the very act of praying is an implicit recognition of the presence of God or the saints here with us. And in praying, we strengthen that recognition of the presence of God, which draws us closer to Him. That is why the Church recommends that we pray frequently and make prayer an important part of our daily lives.

Many people (Catholics included) find it odd to speak of "praying to the saints." But if we understand what prayer truly means, we should recognize that there is no problem with this phrase. The trouble is that many Christians confuse prayer with worship, and they understand quite rightly that worship belongs to God alone, and not to the saints. But while Christian worship always includes prayer, and many prayers are written as a form of worship, not all prayer is worship. Indeed, prayers of adoration or worship are only one of the five types of prayer.

Part 3: What are the 5 types of Prayer?

1. Adoration: In prayers of adoration or worship, we praise the greatness of God, and we acknowledge our dependence on him in all things. The Mass or Divine Liturgy and the other liturgies of the Church are full of prayers of this sort, such as the Gloria (or Glory to God). Among private prayers, the Act of Faith is a prayer of adoration. (O my God, I firmly believe that you are one God in three divine persons, Father, Son and Holy Spirit. I believe that your divine Son became man and died for our sins, and that he will come to judge the living and the dead. I believe these and all the truths which the holy Catholic Church teaches, because in revealing them you can neither deceive nor be deceived.)

2. Expiation: In a prayer of expiation or contrition, we acknowledge our sinfulness and ask God for His forgiveness and mercy. The Confiteor or Penitential Rite at the beginning of Mass, and the Agnus Dei (or Lamb of God) before Communion, are prayers of expiation, as is the Act of Contrition. (O my God, I am

sorry for my sins because I have offended you. I know I should love you above all things. Help me to do penance, to do better, and to avoid anything that might lead me to sin. Amen.)

3. Love: Prayers of love or charity are just that—expressions of our love for God, the source and object of all love. The Act of Charity is perhaps the best example of a prayer of love. (O my God, I love you above all things with my whole heart and soul because you are all good and worthy of all my love. I love my neighbor as myself for the love of you. I forgive all who have injured me and ask pardon of all whom I have injured. Amen.

4. Petition: Prayers of petition are the type of prayer with which we are most familiar. In them, we ask God for things we need—primarily spiritual needs, but physical ones as well. Our prayers of petition should always include a statement of our willingness to accept God's Will, whether He directly answers our prayer or not. The Our Father is a good example of a prayer of petition, and the line "Thy will be done" shows that, in the end, we acknowledge that God's plans for us are more important.

5. Thanksgiving: Perhaps the most neglected type of prayer is prayer of thanksgiving. While Grace Before Meals is a good example of a prayer of thanksgiving, we should get into the habit of thanking God throughout the day for the good things that happen to us and to others.

Part 4: What are the Common Devotional Prayers and traditions of the Roman Catholic Church?

1. The Rosary Like all the great saints, Saint Dominic (1170-1221) deeply loved God's Mother, Mary. He dedicated his splendid priests, the Dominicans, to her. Dominic taught men to love the name of Jesus. He longed to make them know and love the sweet Mother of Jesus. He wanted them to pray to her, to think of her, to recall the wonderful life of Jesus and Mary. Mary loved her son, Dominic. So she gave him a string of beads like a necklace. She taught him how to use it. She asked him to give it to the world. And from that day on, men and women have used the Rosary when they pray to God's Mother.

The spread of the Rosary, a Marian devotion, is attributed to the preaching of St. Dominic. The Rosary has for centuries been at the heart of the Dominican Order. Pope Pius XI stated, "The Rosary of Mary is the principle and foundation on which the very Order of Saint Dominic rests for making perfect the life of its members and obtaining the salvation of others." For centuries, Dominicans have been instrumental in spreading the rosary and emphasizing the Catholic belief in the power of the rosary.

Sometimes, when we pray to Mary, we talk to her. Sometimes, when we pray to Mary, we just think about her and her Son. When we use the Rosary, we talk to her and think about her and Jesus at the same time. For our vocal prayers we use the Apostles Creed, the Our Father, the Hail Mary, the Glory Be to the Father. For our mental prayers, we think about the great events in the life of Mary and her divine Son called Mysteries. So when we use the Rosary, we talk to the Blessed Trinity, to Our Father in Heaven, and to Mary herself. And all the while we keep think about the great events that filled the life of Jesus and Mary on earth.

Often we call the Rosary our "beads." Almost every Catholic carries these beads in his pocket or in her purse. Little children love to say them with their parents. When Catholics die, usually their beads are twined through their fingers and they are buried with them. Great saints have called their beads a ladder leading up to heaven. But simple, uneducated people loved them too. Today, good Catholics say them when they walk, in street cars, while they wait for friends, at night in their rooms, driving their autos, wherever they have a minute to think of Jesus and talk to Mary.

Most beads are only one-third the full Rosary. The beads start with a crucifix. On this, we recite the Apostles Creed. Then on all the large beads we say the Our Father. At the beginning of the Rosary there

is one of these large beads. Following it are three small beads. On each bead we say the Hail Mary. The beads are connected with a chain. When we come to the big space that follows each group of Hail Marys we say the Glory Be to the Father. The beads are grouped in decades called Mysteries; one Our Father, ten Hail Marys, and one Glory Be. On a small set of beads, there are five decades. On a complete Rosary, there are now twenty decades, with the inclusion of the Luminous Mysteries.

So when we start the Rosary, we ask ourselves what day of the week it is. If it is Monday or Thursday, we say, "For the five decades of my beads, I will think of the things that filled Mary's heart with joy." These are the Joyful Mysteries. If it is Tuesday or Friday, we say, "Today I will think of the things that made the heart of our Mother sad." These are the Sorrowful Mysteries. If it is Wednesday or Saturday, we say, "This day I will think only of those things which made Mary deeply happy." These are the Glorious Mysteries. If it is Sunday in Advent and up to Lent, we think of the Joyful Mysteries. During Lent on Sunday we think of the Sorrowful Mysteries. The rest of the year on Sundays we think of the Glorious Mysteries, the Luminous Mysteries are to be said on Thursdays.

Archbishop Fulton Sheen said, "The rosary is the book of the blind, where souls see and there enact the greatest drama of love the world has ever known; it is the book of the simple, which initiates them into mysteries and knowledge more satisfying than the education of other men; it is the book of the aged, whose eyes close upon the shadow of this world, and open on the substance of the next. The power of the rosary is beyond description."

The Mysteries of the Rosary:

Joyful Mystery of the Rosary (Monday & Saturday)

- I. The Annunciation of the Lord to Mary
- II. The Visitation of Mary to Elizabeth
- III. The Nativity of our Lord Jesus Christ
- IV. The Presentation of our Lord
- V. Finding Jesus in the Temple at age 12

Sorrowful Mystery of the Rosary (Tuesday & Friday)

- I. The Agony of Jesus in the Garden
- II. The Scourging at the Pillar
- III. Jesus is Crowned with Thorns
- IV. Jesus Carried the Cross
- V. The Crucifixion of our Lord

Glorious Mystery of the Rosary (Wednesday & Sunday)

- I. The Resurrection of Jesus Christ
- II. The Ascension of Jesus to Heaven
- III. The Descent of the Holy Ghost
- IV. The Assumption of Mary into Heaven
- V. Mary is Crowned as Queen of Heaven and Earth

Luminous Mystery of the Rosary (Thursday)

- I. The Baptism in the Jordan
- II. The Wedding at Cana
- III. The Proclamation of the Kingdom
- IV. The Transfiguration
- V. The Institution of the Eucharist

2. The Stations of the Cross The Stations of the Cross are a 14-step Catholic devotion that commemorates Jesus Christ's last day on Earth as a man. The 14 devotions, or stations, focus on specific events of His last day, beginning with His condemnation. The stations are commonly used as a mini pilgrimage as the individual moves from station to station. At each station, the individual recalls and meditates on a specific event from Christ's last day. Specific prayers are recited, then the individual moves to the next station until all 14 are complete. The Stations of the Cross are commonly found in churches as a series of 14 small icons or images. They can also appear in church yards arranged along paths. The stations are most commonly prayed during Lent on Wednesdays and Fridays, and especially on Good Friday, the day of the year upon which the events actually occurred. This devotion has evolved over time. Tradition holds that our Blessed Mother visited daily the scenes of our Lord's passion. After Constantine legalized Christianity in the year 312, this pathway was marked with its important stations. St. Jerome (342-420), living in Bethlehem during the later part of his life, attested to the crowds of pilgrims from various countries who visited those holy places and followed the Way of the Cross. In the fifth century, an interest developed in the Church to "reproduce" the holy places in other areas so pilgrims who could not actually travel to the Holy Land could do so in a devotional, spiritual way in their hearts.

- 1st Station: Jesus is condemned to death
- 2nd Station: Jesus carries His cross
- 3rd Station: Jesus falls the first time
- 4th Station: Jesus meets his mother
- 5th Station: Simon of Cyrene helps Jesus to carry his cross
- 6th Station: Veronica wipes the face of Jesus
- 7th Station: Jesus falls the second time
- 8th Station: Jesus meets the women of Jerusalem
- 9th Station: Jesus falls a third time
- 10th Station: Jesus clothes are taken away
- 11th Station: Jesus is nailed to the cross
- 12th Station: Jesus dies on the cross
- 13th Station: The body of Jesus is taken down from the cross
- 14th Station: Jesus is laid in the tomb

3. The Brown Scapular of Our Lady of Mt. Carmel A magnificent assurance of salvation is Our Lady's Brown Scapular. One of the great mysteries of our time is that the great majority of Catholics either ignore or have forgotten the Blessed Virgin Mary's promise that "whoever dies wearing this (Scapular) shall not suffer eternal fire." She further says: "Wear it devoutly and perseveringly. It is my garment. To be clothed in it means you are continually thinking of me, and I in turn, am always thinking of you and helping you to secure eternal life." Many Catholics may not know that it is the wish of our Holy Father, the Pope, that the Scapular Medal should not be worn in place of the Cloth Scapular without sufficient reason. Mary cannot be pleased with any one who substitutes the medal out of vanity, or fear to make open profession of religion. Such persons run the risk of not receiving the Promise. The medal has never been noted for any of the miraculous preservations attributed to the Brown Cloth Scapular. During the Scapular Anniversary celebration in Rome, Pope Pius XII told a very large audience to wear the brown Scapular as a sign of consecration to the Immaculate Heart of Mary. Our Lady asked for this consecration in the last apparition at Fatima, when She appeared as Our Lady of Mount Carmel, holding the Brown Scapular out to the whole world. It was her last loving appeal to souls to wear her Scapular as a sign of Consecration to her Immaculate Heart. Blessed Claude de la Colombiere, the renowned Jesuit and spiritual director of St. Margaret Mary, gives a point which is enlightening. He said: "Because all the

forms of our love for the Blessed Virgin, all its various modes of expression cannot be equally pleasing to Her, and therefore do not assist us in the same degree to Heaven, I say without a moment's hesitation the BROWN SCAPULAR is the most favoured of all!" He also adds: "No devotion has been confirmed by more numerous authentic miracles than the Brown Scapular."

4. Chaplet of Divine Mercy: The message of The Divine Mercy is simple. It is that God loves us – all of us. And, he wants us to recognize that His mercy is greater than our sins, so that we will call upon Him with trust, receive His mercy, and let it flow through us to others. Thus, all will come to share His joy. The Divine Mercy message is one we can call to mind simply by remembering ABC: A - Ask for His Mercy. God wants us to approach Him in prayer constantly, repenting of our sins and asking Him to pour His mercy out upon us and upon the whole world. B - Be merciful. God wants us to receive His mercy and let it flow through us to others. He wants us to extend love and forgiveness to others just as He does to us. C - Completely trust in Jesus. God wants us to know that the graces of His mercy are dependent upon our trust. The more we trust in Jesus, the more we will receive. This message and devotion to Jesus as The Divine Mercy is based on the writings of Saint Faustina Kowalska, an uneducated Polish nun who, in obedience to her spiritual director, wrote a diary of about 600 pages recording the revelations she received about God's mercy. Even before her death in 1938, the devotion to The Divine Mercy had begun to spread. The message and devotional practices proposed in the Diary of Saint Faustina and set forth in this web site and other publications of the Marians of the Immaculate Conception are completely in accordance with the teachings of Church and are firmly rooted in the Gospel message of our Merciful Savior. Properly understood and implemented, they will help us grow as genuine followers of Christ. Spend time to learn more about the mercy of God, learn to trust in Jesus, and live your life as merciful to others, as Christ is merciful to you.

Prayers of Divine Mercy: You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us. O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in You! Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ, in atonement for our sins and those of the whole world. For the sake of His sorrowful Passion, have mercy on us and on the whole world. O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in You! Eternal God, in whom mercy is endless and the treasury of compassion --- inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.

Part 5: What are the Common Prayers and Devotional Services of the Ukrainian Catholic Church?

1. The Jesus Prayer and Prayer Beads: The classical form of the Jesus Prayer is, "**Lord Jesus Christ, Son of God, have mercy on me, a sinner.**" The actual words of our short prayers can vary. We might say the classic version of the Jesus Prayer, or we might say, "Lord Jesus Christ, have mercy on me." We may say, "Lord Jesus, have mercy." Or, we might say a Psalm verse, or a Bible quote, or some other prayer. Monks of old said, "Lord, make haste to help me. Lord, make speed to save me," all day long.

The history of the Jesus Prayer goes back, as far as we know, to the early sixth century, with Diadochos, who taught that repetition of the prayer leads to inner stillness. Even earlier John Cassian recommended this type of prayer. In the fourth century Egypt, in Nitria, short "arrow" prayers were practiced. Abba Macarius of Egypt said there is no need to waste time with words. It is enough to hold out your hands

and say, "Lord, according to your desire and your wisdom, have mercy." If pressed in the struggle, say, "Lord, save me!" or say, "Lord." He knows what is best for us, and will have mercy upon us.

We are all called to pray without ceasing, says St. Paul in 1 Thess 5:17. The real question is, how. The Jesus Prayer provides one good way to pray constantly. In fact, the Jesus Prayer is the most widespread and most specifically Eastern Christian spiritual prayer, according to Metropolitan Corneanu. Our task is to draw nearer to God. St. Isaac of Syria says that it is impossible to draw near to God by any means other than increasing prayer.

Biblically, knowing a person's name gave power over that person. Name was linked with being. In the Old Testament, God would not disclose His name. In the New Testament, Jesus explicitly gives us God's name, Father, and tells us to use the name in prayer. Jesus gives us access to the Godhead through the name. Jesus told His Apostles that they hadn't really used His Name in prayer enough. "Hitherto you have asked nothing in My Name; ask and you will receive, that your joy may be full" (Jn 16:23).

Trying to pray repetitively is an inner asceticism. According to St Ignatius Brianchaninov, trying to pray without ceasing is a "hidden martyrdom." Clearly, the Jesus Prayer is not only for monks. We are told that the prayer is for cab drivers, social workers, business persons, teachers, professional baseball players (not necessarily used to win a game), psychiatrists. We use the Jesus Prayer to do God's will, not our own bidding. Anyone, everyone can say the Jesus Prayer. There are no prerequisites for saying the Jesus Prayer. We are all sinners and need to pray, always. We try to keep the Commandments, be living members of His Body on earth, and try to find a guide. Bishop Kallistos Ware has sound advice for those who simply can't find a suitable guide. "But those who have no personal contact with starets may still practice the Prayer without any fear, so long as they do so only for limited periods - initially, for no more than ten or fifteen minutes at a time - and so long as they make no attempt to interfere with the body's natural rhythms."

The Jesus Prayer is recommended in the morning, following our prayer rule, for some period of time, perhaps 10 or 15 minutes. If that is impossible, then sometime before noon, or in the evening. This might be called "formal" use of the prayer. The second form of the Jesus Prayer is the "free" use of the prayer. This means at any and all other times of the day, or night. This is especially true for the semi-automatic tasks such as driving, doing dishes, walking, being unable to sleep, etc. The Jesus Prayer is notably useful in time of extreme concern or upset. When alone, we might find it helpful to pray the Jesus Prayer, out loud. This can help lower the distraction level.

The Jesus Prayer is also called the Prayer of the Heart. In Eastern Christianity, the mind and heart are to be used as one. St Theophan tells us to keep our "mind in the heart" at all times. Heart means the physical muscle pumping blood, and emotions/feelings, and the innermost core of the person, the spirit. Heart is associated with the physical organ, but not identical with it. Heart means our innermost chamber, our secret dwelling place where God lives. "The heart is but a small vessel; and yet dragons and lions are there, and there poisonous creatures and all the treasures of wickedness; rough, uneven paths are there, and gaping chasms. There likewise is God, there are the angels, the heavenly cities and the treasures of grace; all things are there." So says St. Macarius. Someone said the heart is a dimension of interior consciousness, awareness, where we come in touch with an inner space, a space of no dimensions. Silence is a choice. We choose the things we want to do. These things, then, order and measure our lives. Someone said that Christians "order and measure" their lives from communion to communion. We might also say the Christians "order and measure" their lives from silence to silence. Silence, at its best, is God-awareness. We quiet down our outer and inner lives, and listen to God speak. Someone said that when God speaks, His words are like the sound of a flutter of a bird's wings. We need to be attentive if we are to hear anything. Outer silence is a choice. Inner silence can usually be achieved

only by substituting one thought for another. Hence, the Jesus Prayer overrides our usual compulsive stream of consciousness about our own anxieties. Beginning with this form of prayer, then we might be led to deeper inner stillness, prayer without words.

Contemplation has been described as clear awareness without words. Contemplation is a "seeing clearly." We lay aside thoughts, not to lead to a vacuum or drowsiness, but to inner plenitude. We deny to affirm. Wordless contemplation is not an absence, but a presence, a God-awareness. The aim is to bring us into a direct meeting with a personal God, on God's terms. Inner silence, inner stillness, called hesychia, is experienced by wordless sitting, imageless contemplation. When consciousness strays, a phrase like "Lord Jesus" can be used to bring the mind back, and then the person sits quietly in the presence of the Lord.

The Eastern Christian understanding of the role of the body in prayer rests upon a sound anthropology. The body, soul and spirit act as a single unit, not divided or split up. Therefore, the body has a role in prayer. How we involve the body can be understood in three ways. Sometimes this is called psychotechniques. 1. Breathing, 2. Inner Exploration, and 3. Posture. Across the centuries, these issues have been explosive:

1. Breathing. Bishop Kallistos Ware says that if we pray the Jesus Prayer for short periods, ten or fifteen minutes at the beginning, then there is no problem matching the words of the prayer to our breath. We are to breath naturally, without playing with the rhythm of the breath. On the inhale, we can say, "Lord Jesus Christ, Son of God." On the exhale, we can say, "have mercy on me, a sinner." We are to breath and pray slowly and reverently and attentively.

2. Inner Exploration. Inner exploration usually means following our breath into the nostrils, down into the lungs, around the insides, and out. This is unquestioningly, forbidden. The dangers involved in all this cannot be exaggerated.

3. Posture. The usual position, as recommended by Bishop Kallistos Ware, is a comfortable sitting position in a chair. Sometimes standing is recommended. Usually the eyes are kept closed. Posture can take many forms, as long as the postures are reverent.

Eastern Christian prayer ropes (chotki) are usually soft and made of wool. The purpose is to help us concentrate, not necessarily to count. In the famous book, *The Way of the Pilgrim*, the pilgrim said the prayer 2,000, then 6,000, then 12,000 times. Is 12,000 Jesus Prayers better than 2,000? Absolutely not. Quantity has nothing to do with love, and a living relationship with Jesus. The pilgrim did 12,000, no more and no less, as an act of obedience to his spiritual father, not because he was "making progress." He also prayed much because that was his "heart's desire." Every prayer is an act of love, made to the Author of Love, Who is waiting expectantly for our desire, and our acceptance of His Love.

2. Moleben: A moleben (also called a moleben, service of intercession, or service of supplication) is a supplication prayer service in honor of either our Lord Jesus Christ, the Mother of God, or a particular saint or martyr. It is a Slavic service, but closely related to the Paraklesis service. A moleben is usually served by an ordained priest, but a laymen can also do a moleben, although in a modified form. A paraklesis is a service of supplication specifically for the living (as opposed to a Memorial Service, which is a supplication for the departed). This service is most often addressed to the Theotokos, but may be used to seek the intercessions of any saint. The distinguishing feature of a paraklesis is the inclusion of a supplicatory canon to the saint whose intercessions are being sought. A paraklesis can be served as a stand-alone service or, in a slightly abbreviated form, in conjunction with Vespers. It is appropriate to be served at any time of need. In Slavic practice, there is a similar service that is called a moleben—this service is either served as a stand-alone service or in conjunction with the Divine Liturgy.

3. Vespers: Vespers is first service of the Daily Cycle of divine services celebrated in the Orthodox Church. Because the liturgical day begins at sunset, Vespers is traditionally served in the early evening. For many parishes, Vespers is the principal evening service.

The Vespers service (the first service of the liturgical day) is meant to remind us of the Old Testament period, the creation of the world, the first human beings fall into sin, of their expulsion from Paradise, their repentance and prayer for salvation, the hope of mankind in accordance with the promise of God for a Saviour and ending with the fulfillment of that promise. The service begins with the opening of the Royal Doors and the silent censuring of the Altar Table and the entire sanctuary so that clouds of incense fill the depths of the sanctuary. The silent censuring represents the beginning of the creation of the world. Without form and void, and the Spirit of God hovered over the original material earth, breathing upon it a life-creating power, but the creating word of God had not yet begun to resound.

The 103rd Psalm describes the creation of the world and glorifies the wisdom of God. As it is chanted, the priest goes forth from the sanctuary and completes the censuring of the entire church and the faithful therein. This sacred action not only remembers the creation of the world, but of the blessed life in Paradise of the first human beings, when the Lord God Himself walked among them. The open Royal Gates signify that at that time the gates of Paradise were open for all people.

To symbolize how man was deceived by the devil and transgressed against the will of God and fell into sin, the Royal Doors are closed. Because of their fall, mankind was deprived of blessed life in Paradise. They were driven out of Paradise and the gates were closed to them. The deacon comes out from the sanctuary and stands before the closed Royal Gates, as Adam did before the sealed entrance into Paradise, and intones the Great Litany asking for peace from above, and to send down upon us "from on high" the peace of Heaven and that He save our souls.

During the chanting of these verses the deacon censes the church once more. This entire period of the divine service, beginning with the opening of the Royal Gates, through the petitions of the Great Ektenia and the chanting of the psalms, represents the miserable state of mankind to which it was subjected by the fall of our forefathers into sin. With the fall all the deprivations, pains and sufferings we experience came into our lives. We cry out to God, "Lord, have mercy" and request peace and salvation for our souls. We feel contrition that we heeded the ungodly counsel of the Devil. God is asked for the forgiveness of our sins and deliverance from troubles, and all hope in his mercy is placed in God. The censuring at this time signifies the sacrifices of the Old Testament and the people's own prayers as well, which are offer to God.

The Old Testament verses of these psalms of "Lord, I have cried" are alternated with New testament hymns composed in honor of the saint or feast of the day. The last verse is called the Theotokion, or Dogmatikon, since it is sung in honor of the Mother of God, and in it is set forth the dogma on the incarnation of the Son of God from the Virgin Mary.

During the chanting of the Theotokion the Royal Gates are opened, and the Vespers Entry is made. At this time the choir chants a hymn to the Son of God, our Lord Jesus Christ: "O Gladsome Light". In the hymn, the Son of God is called the Gentle Light that comes from the Heavenly Father, because He came to this earth not in the fullness of divine glory but in the gentle radiance of this glory. This hymn also says that only with reverent voices, and not with sinful mouths, can He be worthily exalted and the necessary glorification be accomplished. The entry reminds the faithful how the Old Testament righteous, in harmony with the promise of God that was manifest in prototypes and prophecies, expected the coming of the Saviour, and how He appeared in the world for the salvation of the human

race. The censer at the entry signifies that our prayers, by the intercession of our Lord the Saviour, are offered to God like incense. It also signifies the presence of the Holy Spirit in the church. The blessing with the sign of the Cross shows that by means of the Cross of the Lord the doors into Paradise are opened again.

Christ is praised as the Light which illumines man's darkness, the Light of the world and of the Kingdom of God which shall have no evening.

At this time, the prokeimenon is chanted, and on the more important feasts there are readings selections from the Scriptures in which there is a prophecy or a prototype which relates to the event being celebrated, or in which edifying teachings are set forth, which relate to the saint commemorated that day.

Vespers ends with the reading of the prayer of St. Simeon the God-Receiver, "Now lettest Thou Thy servant depart in peace" This prayer is followed by the reading of the Trisagion and the Lord's Prayer, and the singing of the salutation of the Theotokos, "O Theotokos and Virgin, Rejoice!...", or the troparion of the feast, and finally the thrice-chanted prayer of the Psalmist: "Blessed be the name of the Lord from henceforth and for evermore." The 33rd Psalm is then chanted until the verse, "But they that seek the Lord shall not be deprived of any good thing." Then follows the priestly blessing, "The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages."

4. Akathist: An akathist (Greek, akathistos) is a hymn dedicated to a saint, holy event, or one of the persons of the Holy Trinity. The word akathist itself means "not sitting." The akathist par excellence is that written in the 6th century to the Theotokos. In its use as part of the Salutations to the Theotokos service (used in the Byzantine tradition during Great Lent), it is often known by its Greek or Arabic names, Chairetismoi and Madayeh, respectively. The writing of akathists (occasionally spelled acathist) continues today as part of the general composition of an akolouthia, especially in the Slavic tradition, although not all are widely known nor translated beyond the original language. Isaac E. Lambertsen has done a large amount of translation work, including many different akathists. Most of the newer akathists are pastiche, that is, a generic form imitating the original 6th century akathist into which a particular saint's name is inserted.

The Trisagion Prayers are often said as a prelude to the akathist hymn. The akathist hymn itself is divided into thirteen parts, each of which has a kontakion and an oikos. The kontakion usually ends with the exclamation: "Alleluia!" Within the latter part of the oikos comes an anaphoric entreaty, such as "Come!" or "Rejoice!" The thirteenth kontakion (which does not have a corresponding ikos) is usually followed by the repetition of the first ikos and kontakion. After the thirteen kontakia and ikoi, additional prayers are added, such as a troparion and another kontakion. In some akathists, Psalms are also included.

5. Matins (also spelled Mattins, from the Latin, matutinae, "morning"), also called Orthros (from Greek, meaning "morning", "dawn" or "day break"), is the longest and most complex of the daily cycle services. Matins is celebrated in the morning, unless it is celebrated as part of a vigil in the evening. The morning service of the Church is called Matins. It opens with the reading of six morning psalms and the intoning of the Great Litany. After this, verses of Psalm 118 are sung: *God is the Lord and has revealed himself unto us. Blessed is he who comes in the name of the Lord.*

The Troparion is then sung and, if it be a monastery, various groups of psalms which differ each day are read. Once again there are hymns on the theme of the particular day. On major feast days, special praises and psalms are sung, which on the Lord's Day sing of Christ's resurrection from the dead. On

major feasts and on Sundays, the Gospel is also read.

After the Gospel there is a long intercessory prayer followed by a set of hymns and readings called the Canon. These songs are based on the Old Testament canticles and conclude with the song of Mary, the so-called Magnificat (Lk 1.46–55). The Great Doxology is chanted followed by the morning litanies. The troparion is also repeated once again before the congregation is dismissed to begin the activities of the day. The Matins service of the Church unites the elements of morning psalmody and prayer with meditation on the Biblical canticles, the Gospel reading, and the particular theme of the day in the given verses and hymns. The themes of God's revelation and light are also always central to the morning service of the Church. Sometimes, particularly in churches of the Russian tradition, the Matins and the Vespers services are combined to form a long vigil service. On special feast days, the blessing of bread, wheat, wine, and oil is added to the Vespers, even when it is served separately from Matins. The faithful partake of the blessed food and are anointed with the oil as a sign of God's mercy and grace.

6. Hours: There are also other prayer services in the Eastern Christian tradition such as the hours. The Hours are four relatively brief prayer services of the Daily Cycle that mark the various principal hours of the day. First Hour corresponds to daybreak (6:00 a.m.). Third Hour corresponds to mid-morning (9:00 a.m.) Sixth Hour corresponds to mid-day (12:00 noon) Ninth Hour corresponds to mid-afternoon (3:00 p.m.) These services, together with the other services of the Daily Cycle, are usually contained in a bound collection called the Book of Hours, also known as the Horologion (Greek) or Chasoslov (Slavonic). Three chapters from the Psalter appointed for the particular Hour are read (First Hour: Psalms 5, 89, 100; Third Hour: Psalms 16, 24, 50; Sixth Hour: Psalms 53, 54, 90; Ninth Hour: Psalms 83, 84, 85) The troparion of the day is chanted. The theotokion and Psalm verses of the Hour are chanted. The Trisagion Prayers are prayed. The kontakion appointed for the Hour is chanted. The Prayer of the Hours Thou Who at all times and at every hour ... is prayed. The final prayer appointed for the Hour is prayed.