

## **Adult Catechism March 6, 2017**

### *Christ Our Pascha: Prayer in the Ukrainian Catholic Tradition: The Divine Liturgy*

#### **Part 1: The Prayer of our Ukrainian Catholic Church is Trinitarian, Ecclesial, Eschatological, and Cosmic**

The Church is one because of her origin in the three Persons of the one God, the Father and the Son and the Holy Spirit. The Church is one also because of her founder, Jesus Christ, who has founded one Church and not many (cf. Mt 16:18), who has one single flock (cf. Jn 10:16; 21:15), who has one Body (cf. Rom 12:5; 1 Cor 12:27, Col 1:18; Eph 1:23) and one Bride (cf. Eph 5:27). The Church is one, finally, because she is the Temple of the one Holy Spirit, who builds, animates and sanctifies the Church. As Gregory of Nazianzus (329-389) wrote, "The Church is called one not because she is in one place, but she is one in faith and in her calling in one hope, in one mother, and in her birth from the womb of the one baptismal font, in one food of the divine books, in one body and blood of the Saviour, in one head and crown and cloth that we put on: Christ" The word "Church" (ekklēsia) relates to the assembly of faithful convened by God the Father in Jesus Christ through the Holy Spirit. The intimate relation between the faithful and the Holy Trinity and also among the faithful themselves is expressed in New Testament Greek by the term *koinonia*, which means "communion". St John declares to his readers "that which we have seen and heard we proclaim also to you, so that you may have communion (*koinonia*) with us; and our communion (*koinonia*) is with the Father and with his Son Jesus Christ" (1 Jn 1:3). St Paul blesses the Corinthians with the prayer that "the grace of the Lord Jesus Christ and the love of God and the communion (*koinonia*) of the Holy Spirit be with you all" (2 Cor 13:14).

The term *koinonia* comprises two essential dimensions: (1) the vertical-transcendent communion of all the faithful with God the Father in the Lord Jesus Christ by the Holy Spirit and (2) the horizontal communion of all the faithful in all time and all space with each other, a special aspect of which is the communion of the one Church on earth and in heaven. Without either of these dimensions the Church would not be the Church. The Johannine imagery of the vine and branches illustrates beautifully both these vertical and horizontal dimensions of ecclesial communion. The communion between the members of the Church has as its source and model their communion with Jesus: "Abide in me, and I in you" (Jn 15:4). At the same time, this communion takes the form of love, and has as its source and model the communion that exists between the Father and Jesus: "As the Father has loved me, so have I loved you; abide in my love" (Jn 15:9).

The ecclesial community has its origin in God the Father, from whom "every good endowment and every perfect gift" is coming (James 1:17). He calls the people of God together by means of the Holy Covenant. In this way, he has established a relationship both with his people and among the people. The mission of the Son and the Holy Spirit for the Church is rooted in the Father. It is the Father who sends his only-begotten Son and the Holy Spirit into the world. The Son prays to the Father for the unity of his disciples in the image of his own unity with the

Father: "as you Father are in me and I am in you" (Jn 17:21b). Everything in the life and mission of the Church is directed to the glorification of the Father so that in the end, "God may be everything to every one" (1 Cor 15:28).

The intimate communion between the faithful and the Holy Trinity and also between the faithful themselves is the fruit of the reconciliation brought about by Jesus' sacrifice on the Cross: "for he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end" (Eph 2:14-16).

The image of the Church as the body of Christ casts light on the intimate bond between Christ and the members of the Church. Christ is the head of the Church, which is his body. As her head, he loves and gives himself up for her; he nourishes and tenderly cares for her (cf. Eph 5:22-30). His members are "in him" and he is "in them" (Gal 2:20); they are baptized "into him" (1 Cor 12:13). They suffer "with him", so that they may also be glorified "with him" (Rom 8:17). He is the source of authority, which the whole body must honour and obey (cf. Col 2:10). He is also "the head over all things for the Church, which is his body, the fullness of him who fills all in all" (Eph 1:22-23).

"Christ died and lived again, that he might be Lord both of the dead and of the living." Christ's Ascension into heaven signifies his participation, in his humanity, in God's power and authority. Jesus Christ is Lord: he possesses all power in heaven and on earth. He is "far above all rule and authority and power and dominion", for the Father "has put all things under his feet." Christ is Lord of the cosmos and of history. In him human history and indeed all creation are "set forth" and transcendently fulfilled.

As Lord, Christ is also head of the Church, which is his Body. Taken up to heaven and glorified after he had thus fully accomplished his mission, Christ dwells on earth in his Church. The redemption is the source of the authority that Christ, by virtue of the Holy Spirit, exercises over the Church. "The kingdom of Christ [is] already present in mystery", "on earth, the seed and the beginning of the kingdom".

Since the Ascension God's plan has entered into its fulfillment. We are already at "the last hour". "Already the final age of the world is with us, and the renewal of the world is irrevocably under way; it is even now anticipated in a certain real way, for the Church on earth is endowed already with a sanctity that is real but imperfect." Christ's kingdom already manifests its presence through the miraculous signs that attend its proclamation by the Church.

Though already present in his Church, Christ's reign is nevertheless yet to be fulfilled "with power and great glory" by the King's return to earth. This reign is still under attack by the evil powers, even though they have been defeated definitively by Christ's Passover. Until everything is subject to him, "until there be realized new heavens and a new earth in which justice dwells, the pilgrim Church, in her sacraments and institutions, which belong to this present age, carries the mark of this world which will pass, and she herself takes her place among the creatures

which groan and travail yet and await the revelation of the sons of God." That is why Christians pray, above all in the Eucharist, to hasten Christ's return by saying to him: Marana tha! "Our Lord, come!"

Before his Ascension Christ affirmed that the hour had not yet come for the glorious establishment of the messianic kingdom awaited by Israel which, according to the prophets, was to bring all men the definitive order of justice, love and peace. According to the Lord, the present time is the time of the Spirit and of witness, but also a time still marked by "distress" and the trial of evil which does not spare the Church and ushers in the struggles of the last days. It is a time of waiting and watching. Since the Ascension Christ's coming in glory has been imminent, even though "it is not for you to know times or seasons which the Father has fixed by his own authority." This eschatological coming could be accomplished at any moment, even if both it and the final trial that will precede it are "delayed".

The Church will enter the glory of the kingdom only through this final Passover, when she will follow her Lord in his death and Resurrection. The kingdom will be fulfilled, then, not by a historic triumph of the Church through a progressive ascendancy, but only by God's victory over the final unleashing of evil, which will cause his Bride to come down from heaven. God's triumph over the revolt of evil will take the form of the Last Judgment after the final cosmic upheaval of this passing world. Taken from  
[http://www.vatican.va/archive/ccc\\_css/archive/catechism/p1s2c2a7.htm](http://www.vatican.va/archive/ccc_css/archive/catechism/p1s2c2a7.htm)

**Part 2: The Divine Liturgy:** The essential elements of the public worship of the Catholic Church, in the Sacrifice of the Eucharist and the administration of the sacraments, are the same in all Catholic rites. What is called the "Mass" in the West is called "Divine Liturgy" in the Eastern Churches. It is an English translation of the Greek, "Thia Liturgia". Liturgy was the most important public act in the Ancient Greek world. We call the Liturgy Divine (or God's) because, through it, we partake of the Divine Nature; it is God's supreme act for humanity. In the Latin Rite, the Eucharistic Sacrifice became popularly known as Missa (Mass); a word spoken by the priest at the end of the Liturgy, "Ite, missa est" Go, you are sent forth (the Mass is finished). In the Divine Liturgy, the Sacrifice of Jesus' Body and Blood is re-enacted and re-presented to the Church by the Lord Himself, Who is our Eternal High Priest. He uses the ordained priesthood as his instrument, as he uses bread and wine, to enable us to approach Him. The Sacrifice of Calvary is the act that redeemed the world from the slavery of sin. The rite celebrated in the Ukrainian Catholic Church is the Byzantine rite, which originated in the ancient Church at Constantinople. The Liturgy of St. John Chrysostom is most often used within the Byzantine rite, but is not the only Liturgy available. Worship in the Ukrainian Catholic Church is characterized by a great sense of God's holiness, a reverence for the sacred, a humble dependence on the power and mercy of God and faith in the intercessory power of the Mother of God and all the Saints. There is a strong tradition of congregational singing without instrumentation, with traditional melodies adopted to our liturgical texts. In Canada, the majority of the Divine Liturgy is said in English, with some Churches still saying the Liturgy in Ukrainian.

The Liturgy consists of three main parts:

1. The Preparation, during which the priest prepares the bread and chalice for Communion.
2. The Liturgy of the Word, which includes particular readings, prayers and a homily.
3. The Liturgy of Sacrifice, the main part of Divine Liturgy when the Creed is recited, the Holy Gifts are Consecrated and Communion is received.

### **Divine Liturgy: The Preparation**

Prior to Divine Liturgy the priest prepares the bread and wine which will be consecrated during the Liturgy of the Eucharist. Reciting Scripture passages from the Prophets and the Gospels which speak of the sacrifice of Jesus Christ, he cuts small loaves of leavened bread into smaller pieces which will be distributed as Holy Communion. He remembers and prays for the needs of the living and the deceased.

### **Divine Liturgy: The Word**

During the Liturgy of the Word the focus is on the proclamation of the Gospel -the Good News of Jesus Christ -as recorded in the Scriptures. The major portions are as follows:

1. *Opening Doxology*: "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit." Our worship, which is a participation in the Kingdom of God, is always focused on the One God who is Three Persons.
2. *Great Litany*: Here we pray for our various needs, asking the Lord to have mercy on us.
3. *The Antiphons*: These Psalm verses are joyful expressions of praise in which we thank God for His gracious works of love, mercy, and salvation.
4. *Hymn to Christ, the Only-Begotten Son of God*: We proclaim that Jesus, the Incarnate Second Person of the Trinity, is true God and true man.
5. *The Little Entrance*: All are solemnly invited to worship the risen Christ as we pay homage to his presence in the Holy Gospel.
6. *The Troparia and Kontakia*: In which we hear the theme of the day's Liturgy.
7. *The Trisagion*: We glorify the Holy Trinity with these words: "Holy God, Holy and Mighty, holy and Immortal, have mercy on us." Following these introductory hymns, the Scriptures for the day are read in this order:
8. *The Prokimenon*: A responsorial Psalm.
9. *The Epistle*: Taken from the New Testament, this usually addresses a particular aspect of the Christian life.
10. *The Alleluia*: Two Psalm verses separated by the singing of "Alleluia," which means "Praise the Lord."
11. *The Gospel*: The public proclamation of the Word of God, taken from one of the four Gospels: Matthew, Mark, Luke, or John. We always stand during the reading of the Gospel.
12. *The Homily*: The sermon in which the priest proclaims the Good News of Christ while applying it to our daily lives.

### **Divine Liturgy: The Sacrifice**

"In the Liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present." [CCC 1085]

Having been fed by the Word of God, we now turn to the central mystery of our faith - participation in the death and resurrection of Jesus Christ through the celebration of the Eucharist. "Eucharist" refers to the Body and Blood of Christ; it literally means "thanksgiving," and it expresses our gratitude for the forgiveness of sins and eternal life we receive in Holy Communion. "Primarily in the Eucharist . . . the Liturgy is the memorial of the mystery of salvation." [CCC 1099]

The Liturgy of the Sacrifice is as follows:

- *The Great Entrance:* While the Cherubic Hymn is sung, the bread and wine are brought to the altar. We are invited to unite ourselves with the angels in worship and to "lay aside all earthly cares so that we may receive the King of All."
- *The Creed:* A declaration of our common faith in the Trinity, the deity of Christ, and other tenets of the Catholic Church.
- *The Eucharistic Prayer:* Recalls the institution of the Eucharist by Christ at the Last Supper and proclaims the holiness and love of God through the death, resurrection, and ascension of the Saviour.
- *The Consecration:* The gifts of bread and wine are changed, by the power of the Holy Spirit, into the Body and Blood of Jesus Christ.
- *The Commemorations:* These help us to recall all those for whom our sacrifice is offered.
- *The Lord's Prayer:* Our acknowledgement that God is our Heavenly Father.
- *Prayer Before Communion:* We profess our faith in Christ's real presence in the Eucharist, and ask Him to make us worthy to receive Him in the sacrament.
- *Reception of Holy Communion:* The climax of the Liturgy, when we partake of the Eucharist, "the source and summit of the Christian life." [CCC 1324] By partaking of Holy Communion we fulfill the purpose of our worship by uniting ourselves with Christ "for the forgiveness of sins and unto life everlasting." All Catholics are welcome & encouraged to receive Holy Communion provided they have fasted and go to Confession regularly. All Orthodox are encouraged to follow the Canons of their Church and are welcome to Holy Communion as well in the spirit of *Oeconomia*.

After receiving the Eucharist, we express our thanks by worshipping the Trinity who saves us:

- *We pray to depart in peace,* in the name of the Lord, in order to bear witness to Christ, our Saviour and Lord.
- *We pray for salvation and guidance* during the closing prayer recited by the priest in the center of the Church.
- *We receive the Lord's blessing,* proclaimed by the priest through the veneration of the Cross, and take a piece of the Antidor (blessed bread). Pieces of this bread, which is not the Eucharist, are especially for those who could not receive Communion and for those who could not come to Liturgy.

"In the earthly Liturgy we share in a foretaste of that heavenly Liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, Minister of the sanctuary and of the true tabernacle. With all the warriors of the heavenly army we sing a hymn of glory to the Lord; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory." [CCC 1090]

### **Part 3: Comparison of Different Liturgies Used in the Ukrainian**

**Catholic Church** In the Byzantine Church, we use *the Anafora of Saint John Chrysostom and of Saint Basil the Great*. Over centuries, Saint John Chrysostom's shorter anafora became the ordinary Eucharistic prayer and Saint Basil's longer anafora was reserved for ten special days during the year. Since the 1960s, the Latin Rite has also restored several different Eucharistic Prayers.

Some historians believe that the Liturgy of St. Basil was, until the twelfth century, the principle liturgy of the Byzantine Churches. Full of biblical imagery and theological depth, its Eucharistic Prayer is very beautiful. The Eucharistic prayer of St. John Chrysostom is shorter and not as rhetorical. It originated perhaps as a weekday anafora, and gradually replaced the Anafora of St. Basil.

Our Church prescribes that the Liturgy (Eucharistic Prayer) of Saint Basil be celebrated on the five Sundays of Great Lent, on the vigils of Easter, Christmas and Theophany, on Holy Thursday and on the Feast of St. Basil.

Until recent times, the Eucharistic Prayer was prayed inaudibly. Before the introduction of Liturgy Books, the faithful would not have been very aware of the difference between the two Liturgies. In recent years, the public celebration of the Liturgy of Saint Basil has been somewhat neglected, because of lack of available translations.

**The Presanctified Liturgy** was used on fast-days, when the Eucharistic Liturgy was considered too festive to celebrate. This service is basically a Liturgy of the Word (its first half is a Vespers), at which pre-consecrated Eucharist is distributed. Today our Church celebrates the Presanctified Liturgy in Lent; in the Latin Church it is celebrated only on Good Friday.

Deacons in the Eastern Churches do not celebrate the Sacraments, but assist at the Liturgical services. During the Divine Liturgy, they proclaim the Gospel of the Lord. In recent years, where no priest was available, deacons have been authorized to celebrate a kind of presanctified liturgy. Due to lack of available texts, the faithful used the ordinary text of the Divine Liturgy, with the deacon omitting the Eucharistic Prayers of consecration.

Early Christian churches were built with the altar at the east end. The priest, together with the congregation, faced east, towards the Lord. The priest leads his flock towards the rising sun, symbol of the coming of the Lord. Pope Benedict XVI has written about the importance of the priest and congregation facing the same direction.

Can the priest alter the text and ceremonies of the Liturgy? No, as they do not belong to him. The priest is the servant of the Liturgy and not vice-versa. Altering the Liturgy is similar to the violation of copyright, the misuse of someone else's words. In the Ukrainian Catholic Church, liturgical changes are the competency of the Major-Archbishop together with the Synod of Bishops, with the approval of the Apostolic See.

### **Part 4: Other Forms of Divine Liturgies used by Orthodox and Eastern**

**Catholic Churches: The Liturgy of Saint James or Jacobite Liturgy** is the oldest complete form of the Eastern varieties of the Divine Liturgy still in use among certain Christian Churches.

It is based on the traditions of the ancient rite of the Early Christian Church of Jerusalem, as the Mystagogic Catecheses of St Cyril of Jerusalem imply. Forming the historical basis of the Liturgy of Antioch, it is still the principal liturgy of the Syriac Orthodox Church, Malankara Orthodox Syrian Church, Malankara Jacobite Syrian Church, Marthoma Syrian Church, Syrian Catholic Church, Syro-Malankara Catholic Church, Maronite Church. It is also occasionally used in the Eastern Orthodox Church and Melkite Catholic Church. The Liturgy is associated with the name of James the Just, the brother of Jesus and patriarch among the Jewish Christians at Jerusalem. Saint James was martyred at the hands of a mob incensed at his preaching about Jesus and his "transgression of the Law" - an accusation made by the Jewish High Priest of the time, Hanan ben Hanan. The Liturgy of St. James is commonly celebrated on the feast day of Saint James (October 23) and the first Sunday after Christmas, and then almost exclusively celebrated on a daily basis in Jerusalem, in the Eastern Orthodox Church. The Liturgy of Saint James is long, taking some hours to complete in full. The recitation of the Divine Liturgy is performed according to the worship rubrics of a particular Rite, with specific parts chanted by the presider, the lectors, the choir, and the congregated faithful, at certain times in unison. Like other compositions in the Byzantine tradition, the Divine Liturgy of St. James as celebrated in Greek forms the basis of the English transcription. In its Syrian form, the Liturgy is still used in the Syriac and Indian Churches - Catholic and Orthodox - both in a Syriac translation and in Malayalam and English.

***The Liturgy of Saint Cyril (or Anaphora of Saint Cyril)*** is one of the three Anaphoras used at present by the Coptic Orthodox Church and it retains the liturgical peculiarities which have originated in the early Christian Egypt, thus forming the core of the historical Alexandrian Rite. When reference is made to its Greek version, this text is usually known as Liturgy of ***Saint Mark (or Anaphora of Saint Mark)***. This liturgy can be used at present by the Coptic Orthodox Church of Alexandria, as well as by the Coptic Catholic Church, during the Lent time, but its prolongation and particular melodies makes its use uncommon today.