

Hanulya, Joseph P.  
The Eastern ritual  
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THE  
EASTERN  
RITUAL





# THE EASTERN RITUAL

—BY—

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Dedicated to the memory  
of my beloved wife,  
Mary,

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Nihil obstat

Rev. Stephen C. Gulovich D. D.  
Chancellor

## F O R E W O R D

It would take pages and pages to cite the many praises about the beauty of the Eastern Rite. Papal Encyclicals are full of such praises. And justly so.

The ideal of beauty consists in simplicity, tranquility, accuracy and unity in variety. True beauty has not only an outside form but an inside "spirit," a symbolical meaning. To appreciate beauty justly, we must know it intimately through serious study, because the perception of the beautiful is not a lightning revelation but the fruit of gradual examination to see in the visible the invisible and be delighted.

If contemplation and understanding of beauty in nature, in art, in literature, in human character diffuses a subtle joy in us, so much greater is the delight when the beauty of worshipping our Lord the God is understood.

This book was written mainly for those who are of the Eastern Rite, and especially for such members who have been bored by its lengthy services because of their lack of knowledge of its spiritual meaning and value. It was also written for all other Rites and denominations in order to help them to know, to appreciate and to enjoy the beauty of the Eastern Rite as it deserves.

The Author





“COME TO ME ALL.....  
(Matth. 11, 28.)

# INTRODUCTION

## 1. Necessity to Serve and Honor God

Every creature, by keeping the laws of nature, is serving God, the Creator.

Man, as a rational creature, has not only to serve God, but to know Him, and to love Him with all his heart, with all his mind, with all his strength, with all his soul and body.

It is quite natural for man to express his inner thoughts and feelings by outward acts. All signs, words, actions and means whereby a man is expressing his homage towards God, are called RITE. (Obrjad.)

The rite can be either private or public.

The private rite is a personal affair of every individual, but the public rite is instituted by Jesus Christ and His Church.

The book which contains the code of ceremonies, the prescribed forms of the public divine services of certain rite and their symbolic meaning, is called The Ritual. (Liturgika.)

## 2. Various Rites

The Catholic Church is the same all over the world in Faith and Morals, but is not everywhere the same Ceremonially.

During the first three centuries there was only one public rite in the Church of Jesus Christ, and it was the Eastern Rite. The Western, Latin or Roman Rite evolved only in the fourth century.

At present in the Catholic Church there are four main rites and twelve subrites, variants.

The four principal rites are: the Antiochian and the Alexandrian in the East, and the Roman and the Gallican in the West.

The still existing subrites are: I. 1. The Constitution of Apostles, in Greek; 2. Liturgy of St. James, in Greek and Syrian;

3. The Maronite, in Syrian; 4. The Caldean and the Malabar, in Syrian; 5. The Byzantine, in different languages; 6. The Armenian, in Armenian; II. 7. The Liturgy of St. Mark: 8. The Coptic; 9. The Ethiopian in Abyssinia; III. 10. The Roman, in Italy and in Old-Slavonic Glagolitsa in Macedonia; IV. 11. The Ambrosian in Milano; 12. The Mozarab in Toledo and Salamanca, Spain.

All these rites retained the essential parts instituted by Jesus Christ Himself. Among other things He taught us how to pray, how to baptize, how to ordain priests, how to absolve sinners and how to transubstantiate bread and wine. Later on the Apostles and the Holy Fathers added appropriate prayers, songs, actions and vestments.

### 3. The Nucleus of Every Rite

The nucleus of every Rite is the offering of a sacrifice. The balance is preparation and consummation.

In the Old Testament, the Jews sacrificed: fruits, grains and animals. (The Carthaginians sacrificed infants free of any blemish. Each year in Egypt a maiden was sacrificed for the purpose of insuring the safety of the country. The Druids sacrificed old men to avert public calamities, and in India, Kings sacrificed themselves for the good of their people.) Expiation was the dominant idea of all cults and forms of worship. But with those sacrifices, wherein the blood of animals: bulls, sheep, goats, doves was involved, it was impossible to effect the absolution of sins. (Hebr. 10.4) They were only the prototype of the one to come.

In the New Testament the bloody sacrifice of Jesus Christ on the Cross and the unbloody sacrifice of Himself in the Holy Mass is the focal point of our worship of God.

### 4. The Symbolism of the Rite

Every sign, word, action and vessel used in the Rite is of special significance. To understand and to love ones Rite, one must know its symbolism.

### 5. Errors Concerning Rite

1. Many confuse the Rite with Faith and Religion. They fail to properly evaluate their Rite and often abandon their Faith, Religion, while apparently observing their Rite.



“**Faith** is the substance of things to be hoped for, the evidence of things that appear not” (Hebr. 11.1) Faith is the consent of our mind, moved by will and grace, to adhere to the truths revealed by God, for God’s authority. As such, faith differs 1) from science, which adheres to natural truths, 2) from opinion, which is uncertain, 3) from confidence in divine mercy, 4) from religious feeling acquired by subjective and obscure impressions, 5) from historical consent founded on human testimony, 6) from clear and immediate beatific vision.

**Religion** is the relation between man and God. As such it comprises: 1) dogmas or revealed truths about God and man, 2) rules directing man’s life to his goal, to return to God, 3) the worship by which man professes the Lordship of God and his dependence upon Him. Consequently, Rite is only less than one-third of Religion.

2. Many, not knowing their Rite in all its beauty and symbolism, fail to appreciate it, and for any minor cause are eager to change it.

The law says: A Catholic belongs to the rite in which he is baptized or should have been baptized; rite can not be changed without the specific permission of the Pope; whoever tries to induce another to change his rite is subject to excommunication; because the Church wants all to be Catholics, but not that all should be of the Latin Rite. If the spouses are of different rite, the marriage ceremony takes place before the bride’s pastor. The wife can follow the rite of her husband while he lives and all the children follow the rite of the father. Any dispensations required are to be obtained from or through the Bishop of the bride. Eastern schismatics have to keep their rite when they join the Catholic Church.

## 6. Division of the Ritual

To perform public divine services the following are indispensable:

1. **Holy Places** reserved and consecrated for such a purpose, as: churches, chapels and cemeteries;
2. **Persons** ordained, consecrated for such services, as: Readers, Sub-Deacons, Deacons, Priests and Bishops;
3. **Vessels** used at those services, as: altar, cross, water, incense, candles, books, bells, vestments, etc.;

4. **Time** when the services are performed, as: Sundays, Holidays, Fastdays.

Accordingly the Ritual is divided into four main chapters.

#### 7. The Church. (Cerkov.)

In the Old Testament the Holy Tent, built at the command of God by Moses, the Synagogues, and later the Holy Temple of Jerusalem, built by King Solomon, served as holy places.

At the beginning of the New Testament the Christians worshipped in private homes, and during the three centuries of persecution in the Catacombs. In the sidewalls of those subterranean corridors they buried their Martyrs whose graves then served as altars.

After the Edict of Toleration proclaimed by Constantine the Great (313), the Christians began to build churches. Constantine himself and his mother, St. Helena, built great churches in Rome (St. Peter's) and in Jerusalem (Holy Sepulchre).

#### 8. The Architecture of Churches

Architecture is the art to plan, design and erect something beautiful and expressive, consistent with the purpose of the building and within the available resources.



S. Maria Maggiore in Rome



A church built this way becomes not only the place of worship but an homage to God.

All ecclesiastical architecture has been evolved from two distinct patterns: the oblong and the circular chamber.

The following Styles of ecclesiastical architecture are distinguished.

**1. The Basilica Style.** (Basilica means the hall of the king)

This style grew from the basilicas which the Romans built 120 B.C. for market purposes and for the administration of justice. The ground plan was a parallelogram (width one-half of the length). The building was divided into three, sometimes five or seven parts by columns, the central part rising higher than the other divisions. For the Altar there was an apse. Between the nave and the apse was a transept to the aisles. Vaulting was used over the aisles, but the roof of the very broad middle nave was flat, and the rafters of the roof often were left uncovered. Only after the fifth century round or square sidetowers came into use. The



St. Sophia in Constantinople

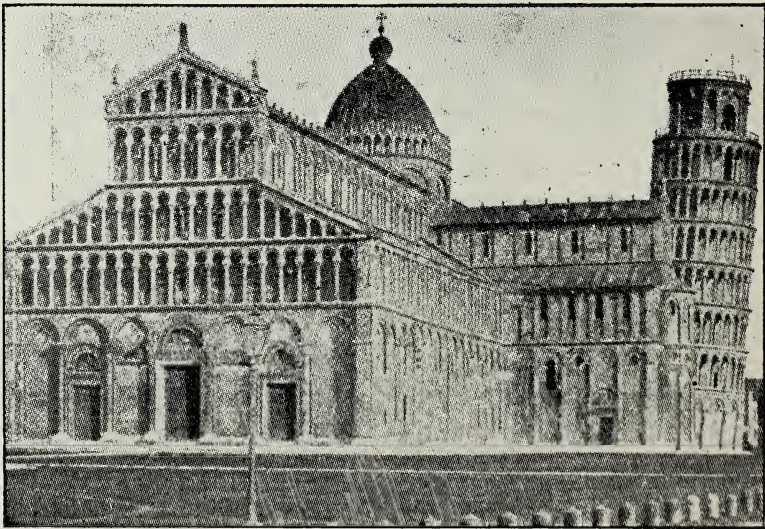
Altar stood under a decorated canopy. The walls were often adorned with pictures. The "arch of triumph" and the floor were decorated with mosaic.

The most beautiful Basilicas are those of St. Paul and S. Maria Maggiore in Rome.

2. **The Byzantine style.** The Byzantine style is a mixed style of Greek-Roman and Oriental elements. A central dome supported by half-domes. But a circular chamber without any kind of annex was unsuitable for public service, therefore a projecting Sanctuary was added on one side, a projecting porch on opposite side and two lateral projections, and so it achieved the form of the Greek cross. The nave is supported on spirally channelled columns and imposts between capitals and arches. Over the side aisles there are galleries. The roofs are covered with lead or with tiles laid directly on the vaults. The interior is gorgeously decorated with gold and mosaics.

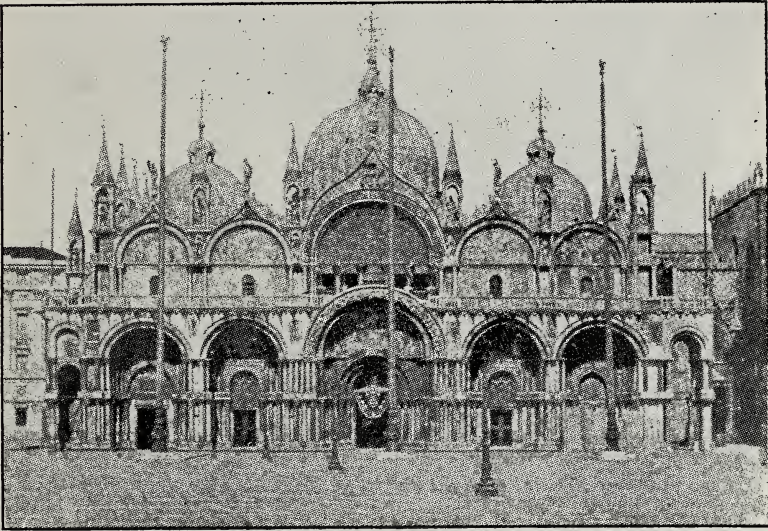
One dome is a symbol of the One Head of the Church, Jesus Christ. Three domes typify the Holy Trinity. Five domes are symbolical of our Lord Jesus Christ and the four Evangelists.

The St. Sophia of Constantinople, the monastery church of Mt. Athos, the St. Mark of Venice are the outstanding examples of that style.



Cathedral in Piza





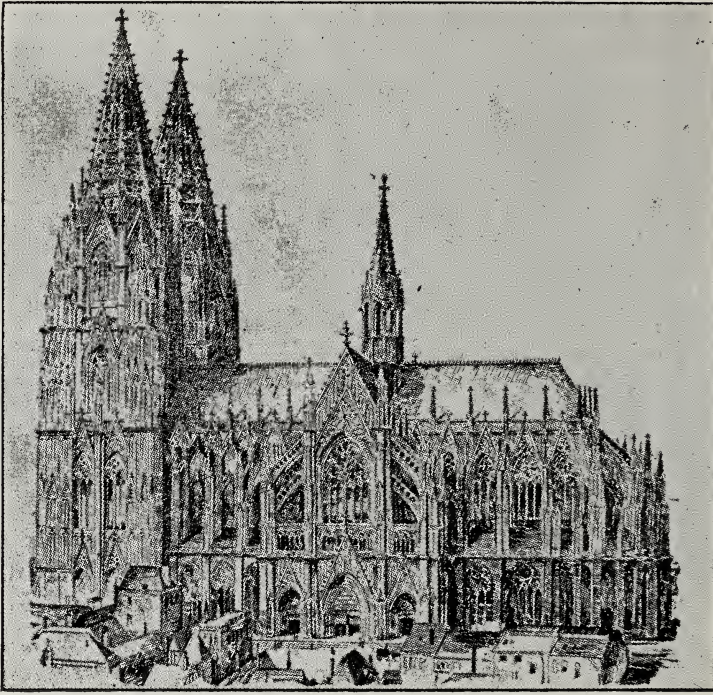
St. Mark's in Venice

3. **The Roman style.** The ground plan is of the form of a Latin (prolonged) cross. The podium is raised and the approach is by a flight of steps through an entrance portico. Semi-detached Doric columns are round the heavy walls which support the semi-circular vault. The windows are narrow and lengthly and the upper part ends in semi-circle.

The most typical churches of this style are the Cathedral in Piza and St. Andrew's in Krakow.

4. **The Gothic style.** To set aside the heavy walls demanded by the round vaulting of the ceiling, logically brought forth the pointed vaulting with narrower nave. In harmony with this all other parts, as doors, windows, decorations also had to be pointed. It also necessitated the use of many statues.

The classical examples of that style are the Cathedral of Cologne and Amiens.



Cathedral in Cologne

5. **The Romanesque style** is a transitional stage from the Roman to the Gothic styles.



Gr. Cath. Cathedral in Užhorod



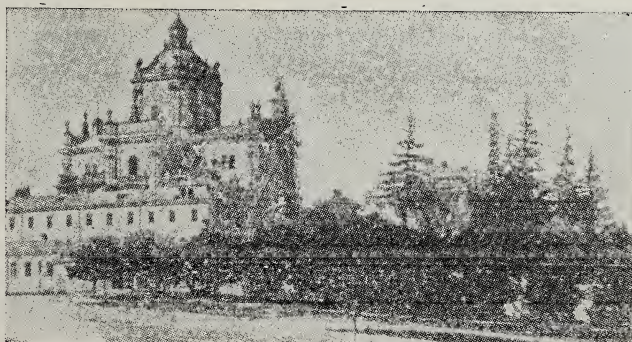
6. **The Renaissance style** of the 15th century is the revival of the ancient Greek and Roman classical architecture. Pure classic, geometrical forms, (circle, semi-circle, triangle, rectangle) are the chief decorative characteristics. A central dome and many side-domes supported on columns. Big windows allow plenty of light.

St. Peter's in Rome is the peerless example of this style.

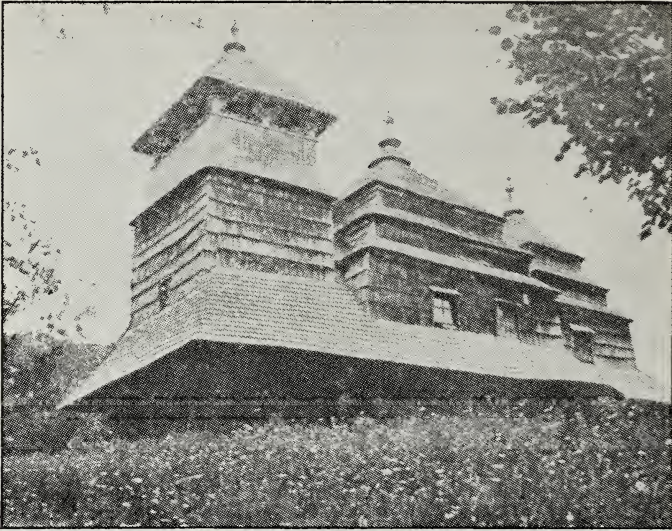


St. Peter's in Rome

7. **The Baroque style** of the 17th century grew from the Renaissance style by using rich decorations of curved lines instead of geometrical lines.



St. George's Gr. Cath. Cathedral of Lemberg



8. **The Rococo style** is an outgrowth of the Baroque style. It reproduced ornamental decorations of phantastic designs and was fitted for only internal works.

9. **The Bojko and Hucul style** of Podkarpatska Rus' is a specialty, and embraces features dissimilar to any used by all the other architectural styles.



Gr. Cath. Churches in Podkarpatska Rus'.



If possible, every church should be built with the Sanctuary turned toward the East. And even if the Sanctuary does face any other direction, it is always considered as the eastern part of the church. Consequently, the main entrance is the western part, the northern side is the right side and the southern side the left side of the church.

**The tower** of the church, extending above the building high towards heaven, is a constant reminder that in heaven is our home. The cross on the tower is the herald of the victory of Jesus Christ and of our hope to conquer with Him all the evils of this world.

The bells are used to summon the faithful to worship. During the services they are rung to call on those who, for any reason, are not in the church to unite in prayers with the worshippers. They are also rung every morning, noon and evening, and if somebody died, to remind us to pray.

The right chiming and pealing of the bells is very detailed and complicated.

### 9. The Interior of an Oriental Church

The inside of every church is divided into three main parts:

1. Porch or Vestibule, 2. Nave, 3. Sanctuary.

1. **The Vestibule** is subdivided by the door of the church into outside and inside Vestibule. The outside Vestibule was for those penitents who were forbidden to enter into the church. The inside Vestibule was for the other public penitents and for the Catechumens.

Now-a-days in the Vestibule the Church performs the first part of the Baptism, the Litia, and here wait the women who come for "churching" (Vyvodki).

2. **The Nave** is for the lay worshippers, usually divided into two groups, the men on the left and the women on the right side of the church (looking from the Sanctuary towards the Vestibule).

At the front of the Nave, on both sides, are the "Klirosy", the two pews for the singers who alternately sing the responses. (Antiphony.)

Before the Sanctuary is the "Tetrapod", a small table with a picture on it, which the faithful, coming into the church, kiss. The

pictures are changed according to the feasts. Fulfilling this custom, the faithful should not omit to pay homage to our Saviour in the Blessed Sacrament.

In the Nave there are Banners (Choruchvi) not only for decoration but as reminders that we are the soldiers of Jesus Christ and have to wage incessant warfare with the enemies of our salvation.

3. **The Sanctuary** is subdivided, by the Iconostasion, into the outer and inner Sanctuary. This division signifies the divine and human nature of Jesus Christ and the body and soul of men.

a) The outer Sanctuary consists of the "Solea", the elevated place before the Iconostasion. The central part of the Solea is rounded into a semi-circle, called "Amvon", from which the preaching is done and the announcements made.

Over the Amvon hangs the "Sanctuary Lamp" ((Vičnaja lampa) always burning in honor of Jesus Christ present on the Altar in the Holy Eucharist.

In the left corner of the Solea (instead of in the middle of the church) is the "Kathedra", a throne for the Bishop when he officially visits the church.

To the first pew is fastened the "ProceSSIONAL Cross".

b) **The Iconostasion**, a picture-screen with three doors, depicts the Holy Scripture and the glory and greatness of the holy citizens of heaven.

The central door is called "The Royal Door" (Carskija Vrata), because through it, at the divine Liturgy, the King of Glory comes forth to feed His faithful people with His own divine Body and Blood. Unordained men are not permitted to pass through it. The kings, being anointed, were allowed to pass through it. No woman may enter the Sanctuary at any time.

The Royal Doors usually are decorated with the pictures of the four Evangelists. The opening and closing of the Royal Doors, at different points of the various services, signify several things: sometime the opening of the gates of Paradise, sometime the throwing open of the entrance into the Kingdom of Heaven. The entrances and exits through it of the clergy symbolize the progress of the Saviour to and from those places where He lived. The priest



ICONOSTASION



represents the Saviour, the Deacon represents the Angel of the Lord.

The two side-doors are called the "Deacon's Doors" (Diakon-skija Dveri) or "the northern" and "the southern" doors. They are decorated either with the pictures of Angels, the messengers of God, or of the Holy Deacons, the types of the Angels.

The curtain inside the Royal Door symbolizes the veil of the Temple which, at the death of Jesus Christ, was rent in two from the top to the bottom.

\* \* \*

**Footnote.** The curtain is drawn aside at the beginning of the Holy Mass closed after the Gospel or Sermon, opened at the Cherubic Hymn, closed after the Great Entrance, opened at the words "The doors, the doors . . . closed at Holy Holy . . . opened at "Meet is it, in truth . . . closed at "Holy things to the holy . . . opened at "With the fear of God . . . and closed after blessing.

The Royal Door is opened at "Only begotten Son . . . closed after the Gospel or Sermon . . . opened at the Cherubic Hymn . . . closed after the Great Entrance . . . opened at "With fear of God . . . and closed after the final blessing

At a Pontifical Mass the Royal Door is opened at "Only begotten Son . . . closed at "Holy things to the holy . . . opened at "With fear of God . . . and closed after the general blessing.

The opening and closing of the Royal Door and the curtain is the duty of the Deacon. Hence, when a priest offers Holy Mass without a Deacon, the ritual of the doors and curtain is omitted. They are opened at the beginning and closed after the final blessing.

During the Bright Week of Easter the Royal Door and curtain are open.

\* \* \*

The pictures of the Iconostasion are arranged in the following order (from right to left, or, standing before it, from left to right).

The four main pictures are of St. Nicholas, Bl. V. Mary with the Child, Jesus as teacher, and the Patron Saint of the church.

Second row: The twelve main Feasts with the Last Supper in the centre above the Royal Door.

Third row: The twelve Apostles with Jesus Christ as Judge in the centre.

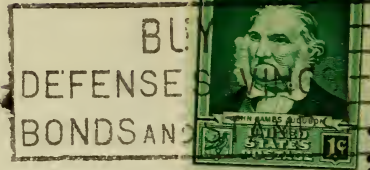


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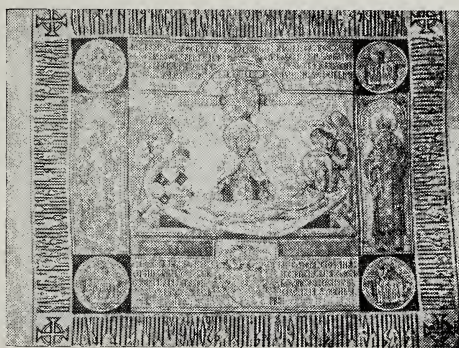
CIRCULATION DEPARTMENT



Fourth row: The twelve Prophets with the Cross in the centre and Bl. V. Mary and St. John under the Cross.

c) In the inner Sanctuary is the Altar (Prestol) which represents the throne of God in Heaven. It also represents the tomb of Jesus Christ since His Body is placed thereon. The Altar is quadri-lateral, signifying the four corners of the world, with a canopy resting on four columns.

The first covering of the Altar, a white linen, called "Kata-sarka" or "Sratchica", represents the bolt of cloth in which the Body of our Lord was wrapped. The upper covering, Inditia, of rich material, represents the glory of God's throne.



ANTIMINS

Between the two coverings is placed the "Antimins" or Vice-Altar, a linen or silken cloth, decorated with the picture of the Placing of Christ in the tomb, the four Evangelists and the tools of torture. Relics of some Saint are sewn on to the Antimins. Without an Antimins on the Altar the Holy Mass cannot be celebrated.

Upon the upper cover is placed a square of fine linen, called "Iilton" (Corporal), which symbolizes the swaddling-clothes wherein the Lord was wrapped after His birth, and also the Winding-sheet. (Plaschanitza.)

The book of the Holy Gospel (Evanhelie) is laid upon the Altar to denote that God Himself is mystically present thereon. On the right side is placed the Missal (Sužebnik). In the centre stands a crucifix because the unbloody sacrifice is offered up to God.

An Ark or Tabernacle (Kovchek) is also on the Altar. Here



in a covered chalice, called the Ciborium (Darochranitelnica) are placed the Holiest Gifts, the Blessed Sacrament, reserved for the sick, and, during Lent, for the Liturgy of the Presanctified Gifts.

The candles on the Altar are lighted during the services to typify the Light of Christ which illumines the world.

At a Pontifical Mass the double and triple branched candelabra (Dikiri and Trikiri) are used wherewith the Bishop bestows his blessing on the people. The Dikiri signifies the dual nature of Jesus Christ, the Trikiri the Holy Trinity.

Behind the Altar is the Throne (Hornoje Sidalische) for the celebrating Bishop or Priest who then represent the King of Glory. It also recalls the occasion when Jesus retired into the desert with His Apostles.

On the northern part of the Sanctuary is the Table of Oblation (Zertvennik) on which the bread and wine, necessary for the consecration, are prepared. It represents the cave of Bethlehem and the manger.

### 10. Church Utensils. (Cerkovny Sosudy)

Church utensils include all the instruments, vessels used for and during the services.

1. The Cross. Among the Gentiles the cross was the tool of punishment and consequently the symbol of shame. Since Jesus Christ, the innocent Lamb, died on the cross, "blotting out the handwriting of the decree that was against us" (1. Cor. 2.14), the cross, which is still "the stumbling block to the Jews and foolishness to the Gentiles" (I Cor. 1.23), became for the faithful Christians the symbol of victory, of power and wisdom of God, of our salvation and glory.

The different forms and names of the cross are:



The "gamma" or in Sanskrit "Swastika", the oldest form of cross, the symbol of the sun, the living flame, sign of benediction and amblem of the primitive Aryan civilization.



The "ansated cross", the symbol of life.



The equilateral or "Greek cross".



The prolonged or "Latin cross".



The "anchor cross".



The "trident", found on sepulchral slabs.



The "decussated cross" or St. Andrew's cross.



The "patriarchal cross".



The "Papal cross".



The "three-barred cross" with two explanations: 1. the first bar is the "title or inscription", the second the regular cross bar, and the third inclined at an angle, is the foot-rest; 2. the first is St. Peter's cross, the second is Jesus Christ's cross, and the third is St. Andrew's cross. St. Andrew is considered the "Apostle of the Slavs". Russia and Scotland honor St. Andrew as their chief Patron. (Cath. Encycl. 1.471.)

To the Cross is due sincere "veneration" which, as in pictures, passes from the image to the prototype, so that whoever adores the image, adores the person whom it represents. The Eastern Church has two feasts in honor of the Holy Cross. The third Sunday of the Lent is called "The Sunday of the Holy Cross" and on Sept. 14, is the feast of the Exaltation of the honorable Cross of the Lord". During those two weeks the Cross is exposed for special adoration.

2. **Holy pictures** are used for decoration and for the instruction of the faithful through examples. The Eastern Church uses only painted pictures and no carved statues.

Against the Iconoclasts of the 8 century and against the modern "Bible students" and other Protestants, the Church defined at the Seventh General (Second of Nicea) Council, 787, that the honouring of Holy Pictures is lawful, useful, pious and worthy of praise and encouragement, and that we are not permitted to speak against it as something pernicious. Through the images which we kiss, and before which we kneel, we may adore Christ and venerate the Saints whose semblances they bear. (Trid. S.25.)

God the Father is depicted as an old, eternal man with a sceptre; the world under His feet, because He is the Lord, and a triangle above His head, because He is omniscient.

God the Son is depicted: as a child on His Mother's arms; as a teacher with a book; as a shepherd with the recovered sheep around His neck; as bearing the cross; and as crucified on the cross; as risen; as sitting on the right hand of the Father and as Judge at the end of the world.

The Holy Ghost is depicted as a dove and as a fiery tongue over the Apostles.

The Blessed Virgin Mary is depicted as having been immaculately conceived, standing on a globe, with stars around Her head and with a moon and a serpent under Her feet. (Apoc.); as the Mother of Jesus Christ and as one of Perpetual Protection to the faithful.

The Angels are depicted either as little heads without body (pure spirits), or as children-youth in a white robe with wings, which signify their readiness to serve God. Michael Archangel is depicted in a coat of armour with a sword as the conqueror of Lucifer and the devils.

St. Peter is depicted holding keys, while St. Paul with an sword, and the rest of the Apostles with tools of their martyrdom.

Of the four Evangelists: St. Matthew is depicted with a young man, because he starts his gospel with the geneology of Jesus Christ; St. Mark with a lion, because his gospel is started with the preaching of St. John the Baptist in the desert; St. Luke with an ox, because he describes first the sacrifice of Zachary; and St. John with an eagle, because he writes about the divine nature of Jesus Christ. (Apoc.)

Above the head of every Saint is a halo signifying his glory in heaven.

Different symbolic signs are also used: fish, because the Greek name of it (Ichthus) \* gives the first letters of Jesus Christ, God's Son, the Saviour; lamb, signifying Jesus, the innocent lamb; **A** and **Ω**, because Jesus said that He is the beginning and the end; cross-anchor and heart representing Faith - Hope - and Love. The rest of the church is decorated with biblical pictures.

\* (Ιχθύς) I—'Ιησοῦς, X—Χριστός, Θ—Θεοῦ, Y—Υἱός,



3. **Lights.** Even in full sunlight lights are always used during the divine services. This is done not only for illumination but also to show that the Lord, who dwells in a light ineffable, illumines the world with spiritual radiance, to denote that the hearts of the faithful are warmed by a flame of love toward God and His Saints, and also to show forth spiritual joy and the triumph of the Church.

Wax and olive oil, the purest of substances and free from animal matter, are used for lighting before sacred things. They are symbols of the purity and sincerity of the worshippers. Artificial lights also are permitted, but only for decorative illumination.

The lights are kindled in accordance with the Hymns and services. The more solemn the service the more vivid the joy, the more numerous are the lights.

4. **Incense.** The Holy Gifts, the Holy Images and the people who are present at the divine services, are honored by being incensed. The Blessed Sacrament is incensed in adoration; the Altar and pictures are incensed in veneration; the priest and the people are incensed as a sanctification. The Censer (Kadilo) represents the divine ember, even Christ. The censuring of the people symbolizes the grace of the Holy Spirit shed upon all men. The censuring of the holy things signifies the desire on the part of the worshippers that their prayers shall be born up to the throne of God, like the fragrant incense and should be well-pleasing to God.

5. **Holy water.** The water is used by the priest: to asperse the people or the things blessed; at the Sacrament of Baptism; for blessing the homes of the faithful. The general blessing of the water is held twice a year, at the feast of Epiphany (Jan. 6) and on Aug. 1 in honor of the seven Martyrs of the Maccabees.

The purpose is very clearly expressed in the prayers of blessing at Epiphany when, among others, it says: "Sanctify Thou me and these waters, O Saviour, Who takest away the sins of the world. That this water may be unto the bestowing of sanctification, unto the remission of sins, unto the healing of soul and body . . . unto the sanctification of the homes . . . to deliver us from tribulation, wrath, peril and necessity. . . ."

Holy water is kept in a container called "Holy water bucket" (Kropilnica) and used with a sprinkler called "Aspergill" (Kropilo)

6. **Holy bread** or Altar bread (Prospora) Small leavened bread of pure wheat flower used for the holy sacrifice of Mass, and on main-feasts, in memory of the Agape, to be distributed to the faithful. The top of this bread is embossed with a cross and IC-XC-NI-KA, Jesus Christ conquers, inscription. The bread signifies the Bl. V. Mary.

Since the 11th century the Latin Rite Church is using unleavened bread for the same purpose. The Armenian, Maronite and Malabar Catholics also use unleavened bread.

7. **Wine.** As the right material for the Holy Mass sacrifice is used pure, fermented grape wine.

8. **Chalice** (Casa). The chalice has to be of metal and heavily gilded. It represents the chalice used by Jesus Christ at the Last Supper and signifies His tomb. The chalice is covered and wiped with a linen cloth called "Purificator" (Lention).

9. **Paten** (Diskos) a metal plate to place on it the particles of the holy bread.

10. **Star** (Zvizda). Pending from two arches, it is placed over the holy bread that it should not be touched by the covers. It signifies the star of Bethlehem.

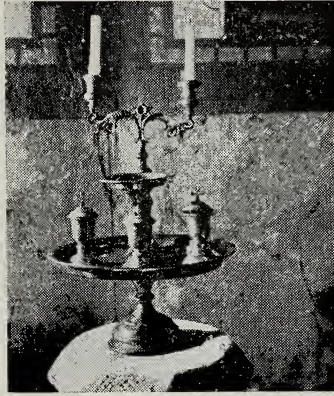
11. **Spear** (Kopia) used to cut out the particles from the holy bread. Represents the spear with which the Saviour's side was pierced.

12. **Spoon** (Ložica) with which the Holy Communion is given to the laity.

13. **Veils** (Pokrovcy). Two small ones to cover the chalice and the Paten, and a big one, called Aer (Vozduch) for covering both. The later signifies the Winding-sheet (Plasčanica) in which the Body of our Lord was wrapped.

14. **Little bells** (Zvonki) to be rung at more important parts of the service.

15. **The vessel of Litia** (Vsenočnik). A larger metal plate with containers for 5 breads, wheat, wine and oil, two candlesticks and a cross.



The Vessel of Litia

16. **The Gift's preserver**, "Ciborium" (Daročranitelnica). A covered chalice placed in the Tabernacle to preserve the Holy Gifts for the sick. It signifies the tomb of Jesus Christ.

17. **The Gifts carrier**. "Pyx" (Daronosica). A small metal container to carry the Holy Gifts to the sick.

18. **Sponge** (Hubka) with which the Paten and the chalice are wiped out after the Holy Communion. (The Council of Zamosc abolished the use of the sponge.)

### 11. Church Vestments. (Cerkovnyja Odeždy)

In the Eastern Church, besides the divinely instituted three grades of priesthood, namely, Deacon, Priest and Bishop, there are the Readers and the Sub-Deacons.

These clerics, even in private life, are wearing and should always wear distinctive clothes to signify that they are selected for a special service to God. The Cassock of a Deacon or a Priest is of black color, of a Bishop is purple, of a Cardinal-red and of the Pope is white. The habits of monks are of different form and color for easier distinction.

When officiating, the clerics wear vestments according to their rank:

....**The Reader** (Čtec) wears an Alb (Stichar), a long linen robe which reminds him to preserve chastity, and a Girdle, Cincture (Pojas) the symbol of selfmortification.



**The Sub-Deacon** (Pod-Diakon) wears the Amice (Naplesčnik), which signifies the wounds of Jesus Christ on His shoulders and face, Alb, Girdle, Gauntlets and Dalmatic. The Dalmatic is called "the robe of salvation and the garment of joy" and is symbolical of a pure and tranquil conscience, a spotless life. The Gauntlets (Narukvicy) typify the bonds with which the hands of our Lord were bound.

**The Deacon** (Diakon). The vestments of the Deacon are the same as those of the SubDeacon with addition of the Orarion which is the symbol of meekness, continence and purity of heart.

**The Priest** (Svjásčennik) wears besides Amice, Alb, Girdle, and Gauntlets, the Stole (Epitrachil) and the Chasuble (Felon, Rizy). The Stole signifies the priestly power. Without it, except in extreme necessity, no function of the priest should be performed. The Chasuble signifies the purple vestment of Jesus Christ while He was tortured and crowned by the soldiers.



Vestments of a Priest

**The Bishop** (Episkop, Vladyka). His special vestments, besides those of a priest, are: the Sakkos, the Epigonation, the Omophor, the Mitre, the Crozier, the Panagia and the Mantle.

The Sakkos signifies Christ's seamless top garment. The Omophor typifies the wandering sheep, and the Bishop, when arrayed in this vestment, represents Jesus as the God Shepherd Who took upon His shoulders the wandering sheep and brought it back to the fold. The Omophor is the symbol of episcopal dignity. The Epigonation (Nabedrennik) the symbol of a sword and reminder that the Bishop is obligated to defend the Church. Some Priests, as a token of their distinguished services, receive the right to wear the Epigonation. The Mitre (Mitra) is typical of a diadem or crown and signifies the crown of thorns of Jesus Christ. The Crozier (žezl) or Paterissa, is the symbol of the episcopal jurisdiction and power. It is conferred also upon Archimandrites, or Abbots, and upon certain Archpriests. The Cross (Krest) and the Panagia, or the picture of the Bl. V. Mary and Jesus, worn by the Bishop on his breast, are to remind him that his heart must be pure and spirit upright. The Mantle (Mantia) is a broad and



His Exc. Count Andrew Septicky,  
Gr. Cath. Metropolit, Archbishop of Lemberg



Most Rev. Soter St. Ortynsky,  
First Gr. Cath. Bishop in America. [Died Apr. 24 - 1916]

long cloak, decorated in the front with two tablets, symbolizing the Old and New Testament. Its freely flowing lines typify the wings of the Angels, hence, it is called "the angelic vestment". By covering the whole body it symbolizes the all-embracing power of strictness, piety and meekness of the Bishop. The Bishops wear a ring and, during services, gloves and special shoes.

**Color of Vestments.** The church-vestments are of white, red, green, blue, purple and black color. The white vestments are used on Sundays and Holidays, to signify the festivity and joy; the red ones on days of Martyrs as a sign of mortification and the shedding of blood for Christ's Church; the green ones on Pentecost; the blue ones are used on the feasts of Bl. V. Mary; on fasting days and during the Lent vestments of violet or purple color are used in token of penance; and the black ones at funerals, commorations for the dead, on Good Friday's Vesper and Holy Saturday's Mass up to the Gospel.

## 12. Church Books. (Cerkovny Knihi)

To perform a Mass the following books are necessary:



1. **The Missal** (Sluzebnik) which contains the Masses of St. Basil the Great, of St. John Chrysostom and the Mass of the Presanctified Gifts from St. Gregory the Great.

2. **The Gospel Book** (Evanhelie) which contains the gospel of St. Matthew, Mark, Luke and John.

3. **The Epistle Book** (Apostol) containing the Acts of Apostles, written by St. Luke; the 14 Epistles of St. Paul and the 7 general Epistles of James, Peter and John.

In the performance of all other services the following books are used:

**Horologion** (časoslov) containing the 9 daily services of Vesper, Compline, Midnight-Vigil, Matin, First - Third - Sixth and Ninth Hour, and the Noon-service together with the Calendar and Tropars, Kondaks for every day.

**Minea**, containing in 12 Volumes the services of Saints for every day of the whole year. A short extract of it is called Anthologion (prazdnična Minea).

**Oktoich**, containing the services of every day of the week according to 8 tones, continuously repeated during the year.

**Triod**. 1. The Lenten Triod (Triod Postnaja) containing the service beginning with the Sunday of "Publican and Pharisee" up to Saturday of Lazarus.

2. The Bright Triod (Cvitnaja Triod) containing the services from the Saturday of Lazarus to the Sunday of All Saints. (First Sunday after Pentecost).

**Trephologion**, containing the services of the twelve Main Feasts of Jesus Christ and the Bl. V. Mary and the Saints.

**Obsčina** (Common Book) containing the services of the same class of Saints.

**Trebnik**, containing the prayers and songs of Sacraments and Sacramentals.

**Irmologion**, containing the chants of all services set to music.

**Zbornik**, containing extracts of the principal parts of the different services for the easier use of the faithful.

**Psaltyr** (Psalm book), containing the 150 Psalms of the Old Testament, divided into 20 Kaphtisms.

**Pontifical** service book (Cinovnik) which contains the celebrations performed by a Bishop.

**Tipik**, containing the rules governing the performance of the services and the usage of the various books, vestments, utensils, etc.

### 13. Church Services. (Bohosluženiya)

#### a) Private prayers.

“We ought always to pray and not to faint” said Jesus (Luke 18.1) to get the grace, help of God without which we cannot do anything good.

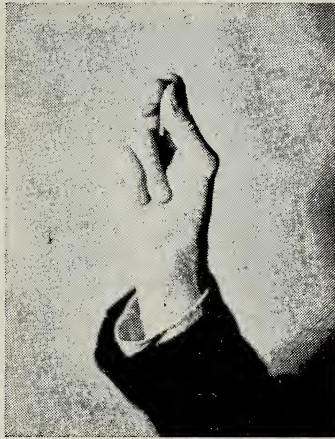
Every prayer, as conversation with God, should be full of piety of mind and heart and of decency of our body.

The men should pray with head bared and the women with head covered. (1 Cor. 11.7). While praying, in expression of our reverence or joy, or humility, or penance, or unworthiness, we put together our hands and either stay or bow our head (Malyj poklon), or bow from the hips touching the earth with our hand (velikij poklon), or strike our breast, or kneel down on both knees (kolinopreklonenie), or prostrate ourselves on the ground (metanie). There are some parts of the services when, only as a concession to physical weakness, sitting is allowed.

From Christmas to Epiphany and from Easter to Pentecost, when the joy of the worshippers is held to outweigh even their sense of lowly penitence, no kneeling is allowed. (First Gen. Council).

Every prayer is started with the sign of cross, which is made with the thumb and the first two fingers of the right hand joined at the tips (as a symbol of the Holy Trinity) and the fourth and fifth fingers being closed on the palm, as the symbol of the two, human and divine natures of Jesus Christ in one person.

Then we touch the forehead (In the name of the Father), the breast (and of the Son), the right shoulder (and of the Holy), the left shoulder (Ghost. Amen.) This is done to acknowledge that all our faculties of mind, heart, soul and strength are dedicated to the service of God. It is accompanied by the inclination of head and body.



We go first to the right shoulder because the right side is the side of honor and therefore a) Jesus is “sitteth at the right hand of the Father”, b) the Bl. V. Mary, the Queen of Heaven, “stood on the right hand, clothed in a vesture wrought with gold and divers colors” (Proskom), c) at the last judgment we hope to be put among the righteous on the right hand of Jesus Christ, the Judge. (In the Latin Rite, since the time of Innocent III. (1198-1216) they make the sign of cross with the whole hand and from left shoulder to the right shoulder.) When Bishops or Priests are bestowing the blessing, the position of their fingers of the right hand form the Greek letters IC\*XC, meaning Jesus Christ.





The sign of cross is made by the priest and the faithful at every solemn moment of the service. The frequency is very apparent to an outsider.

The Christian salutation "Glory to Jesus Christ" (Slava Isusu Christu) and its answers "Glory, forever" (Slava vo viki), or during Christmastide "Christ is born" (Christos raždajetsja) and its answer "Glorify Him" (Slavite Jeho), or during Easter time "Christ is risen" (Christos voskrese) and its answer "Indeed He is risen" (Voistinu voskrese) are also considered as a prayer, a public profession of faith.

b) Public Prayers and Hymns. (Javnoje Bohosluženie).

The Holy Mass is the centre of all public services. Around it there are nine daily public services: The Vesper, the Compline, the Midnight-Vigil, the Matin, the First - Third - Sixth and Ninth Hours and the Noon-service (if there is no Mass). They represent the nine fruits of the Holy Ghost. (Charity, Joy, Peace, Patience, Benignity, Goodness, Faith, Mildness and Continency.)

**"The Customary Invocation"** (Načalo obyčnoje). Every public service commences with the Customary Invocation, in which we glorify God: "Blessed is our God . . . or "Glory to the . . . Trinity . . . then follows "O Heavenly King . . . Holy God . . . Glory be . . . O Most Holy Trinity . . . Glory be . . . Our Father . . . Come, let us adore. . . .

**Ektenia.** During the services there are many short supplications, pronounced by the Deacon or the Priest, called "Ektenia". They are:

a) the "Great or Peace Ektenia" (Ektenia Velikaja ili Mirnaja), consisting of 12 supplications which start with "In peace let us pray to the Lord".

b) the "Little Ektenia" (Ektenia malaja) consisting of "Again and again.

c) the "Twofold Ektenia" (Ektenia suhubaja), starting with "Let us say with our whole soul. . . .

d) the "Supplicating Ektenia" (Ektenia prositelnaja) ending in "let us beseech the Lord".

Besides those there are Ektenias for the Catechumens, for the sick, for the dead and for various other intentions.

To all Ektenias is added the call for remembrance of the Bl. V. Mary and the Saints, and an Exclamation (Vozhlas). After each supplication the people respond with "Lord have mercy (Hospodi pomiluj) once or three times, or "Grant it, O Lord" (Podaj Hospodi), or "To Thee, O Lord" (Tebi hospodi), and "Amen". By these responses the people express their unanimity of purpose and spirit with the Priest.

**The songs.** The songs of the Eastern Church are replete with deep thoughts, poetic expressions and pleasant harmony.

**The Hymns (Tropari)** containing a short explanation of the Feast, or short biography of the Saint. The Hymn to the Holy Trinity is called "Troičnyi".

. . . .**The Kondak** supplements the contents of the Hymn.

**The Hymns** of the Birth-giver of God (Bohorodičen) or (Dogmat) contains the praise of the Bl. V. Mary.

**The Gradual (Prokimen)** is a verse taken either from the Psalms or the Prophecies and serves as an introduction to the reading or songs following it.

**The Antiphons (Antifony)** are verses taken from the Psalms in reference to the Feast, supplemented by a verse from the New Testament, and sung by the two choirs alternately. The "Illustrative Antiphons" (Izobrazitelnya) are taken from Psalm 102 in gratitude for the Incarnation. Then the third Antiphone is of the Beatitudes (Blaženny): "In Thy kingdom remember us, O Lord. . . .

The Canticles (Stichiry) are lengthy songs composed by the Fathers of the Church for the praise of the Feast or Saint.

**The Paremia** (Ctenia) are prophetic parables of the Old Testament read in testimony of their fulfillment in the New Testament.

**The Epistle** (Apostol) and **Gospel** (Evanhelie) are parts taken from those books for the Holy Mass of every day of the year or at other functions.

**The Canon** (Kanon) is a collection of nine songs signifying that in Heaven nine choirs of Angels are glorifying the Holy Trinity. Each song consists of five parts. The first is called "Irmos", and when repeated it is called "Katavasia". The introduction to those parts is called "Pripiv".

The first song of the Canon contains the gratitude of Mary, the sister of Moses; the second, the censuring of the Jews by Moses; the third, the gratitude of Anna, the mother of Samuel; the fourth, is the prayer of Habacuc the prophet; the fifth, the prophecy of Isaias about the Incarnation; the sixth, the song of Jonas in the fish; the seventh, and eighth, the song of the three young men in the fiery furnace at Babylon; and the ninth, the song of Zachary the prophet.

After the third song is read the "Sidalen"; after the sixth, the Kondak, Ikos and Sinaksarion, containing the further explanation of the Feast. After the eighth song the Magnificat is sung, or on great feasts, the Exaltation (Veličanie). After the ninth song is read the Exapostolarion and the Svitilen in which we ask for the heavenly enlightenment of our minds that everything that breathes should praise the Lord. Vsjakoe dychanie). . . .

**The Polujelej** (Mnohomilostiven) are taken from Psalms 135 and 136 "Praise ye the name of the Lord". . . .

**The Stepeni**: "Since my youth up many passions . . . similar to the songs sung by the Jews on their ascension to the mountain of Sion.

**The Great Doxology** (Slavoslovie) "Glory be to God in high. . . .



No instruments. The Eastern Church does not employ any musical instruments in conducting the songs. The method of singing is either Symphonic, when all sing in unison, or Antiphonic, when they sing alternately, or Hypophonic, when they respond to the intonations of the priest.

**Dismissal (Otpust).** Every public service ends with the Dismissal and blessing bestowed by the celebrant upon all present. The Dismissal is one of two kind: Great and Little Dismissal.

**Tones.** The songs of the Eastern Church are sung in many different tones. There are 8 tones for the Tropars, 8 tones for the Kondaks (4 of them identical with the Tropars), 8 tones for the Bohorodičen, 8 tones for the Graduals of Vespers, of Matins and of the Mass, 8 tones for the Canticles and 12 Similar (Podobny) tones, 8 tones for the Bolgars, and every Canon has a different melody. The tones are marked in the church-books with letters (with "titlo" above them) :

ā /1/, Ḅ /2/, ṛ /3/, ḏ /4/, ē /5/, ƒ /6/, ǣ /7/, ḥ /8/,  
ḡ /9/, ṭ /10/, ḵ /20/, ḥ /30/, ḡ /40/, ḥ /50/, ǣ /60/, ḡ /70/,  
ḥ /80/, ǣ /90/, ḡ /100/, ǣ /200/, ḥ /300/, ḡ /400/, ǣ /500/,  
ḡ /600/, ḡ /700/, ḡ /800/, ǣ /900/, ḡ /1000/, āi /11/, kā /21/.

#### 14. The Vespers. (Večerna.)

There are three types of Vespers services: the Little Vespers (malaja večerna), with four Canticles, the Daily Vespers (povsednevna večerna) with six Canticles, and the Great Vespers (Velikaja večerna), with 8-10 Canticles, Entrance and, at Great Feasts, with Paremia and Litia.

The Vespers symbolize; 1. the creation of the world, 2. the sinning of the foreparents, and 3. the promise of the redemption and its fulfillment.

After the "Customary Invocation" before the closed Royal Door, Psalm 103, in which the beauty of the created world is described, is read, and then the Great Ektenia follows.

On Saturdays, feasts of the Bl. V. Mary and feasts with Polujelej, the choir sings 6 verses from Psalms 1 and 2: "Blessed is the man . . . which signifies the sad condition of man after the sin and his sorrow.

Then the choir, after singing the two first verses of Ps. 140 "Lord, I have cried unto Thee . . . and "Let my prayer be set forth . . . starts to sing the Canticles, introducing them with verses taken from Ps. 141, 129, 116.

During this the Priest incenses the Altar and the whole church.

During "Glory . . . and "Now . . . the Priest takes the Censer (on some feasts the Gospel, too) and, being preceded by candlebearers, makes the Entrance; before the Royal Doors, which are then opened, makes the sign of the cross saying: "Wisdom, arise". The choir sings, "O tranquil light . . . (Svite tichij . . . Pho3 hilarion)

The candlebearers signify the Prophets, the Entrance symbolizes the coming of Jesus Christ, the Saviour; the Censer signifies the sacrifice of Jesus Christ; the smoke of the incense signifies the Holy Ghost "moving upon the surface of the waters" (Gen. 1.2); the opening of the Royal Door means that the Saviour came and opened the Paradise through His death on the cross. The "O tranquil light . . . song was written by St. Sophrony, Patriarch of Jerusalem in the 6th century. During this song the Priest incenses the Altar and the people in a manner signifying the sacrifices of the Old Testament, then goes behind the Altar to the Throne to signify that the Son of God, Whom the people are glorifying, conquered the world.

After the Gradual come the Paremia which suggest that Jesus Christ is the predicted Saviour; then the Twofold . . . the reading of "Vouchsafe . . . O Lord, to keep us this night without sin . . . followed by the Ektenia . . . and closed with the Dismissal and blessing

### **Litia. (Vsenarodnoe prošenie).**

On the 12 main feasts the Litia is added to the Vespers. The Priest goes to the Nave of the Church; before him on a stand are five small breads, wheat, wine and oil, around him people with lighted candles. The choir sings the Canticles of the Litia, followed by the Ektenias of the Litia; again Canticles . . . the song of Simeon Our Father . . . the Hymn . . . and the blessing of the offerings . . . "Blessed be the name of the Lord . . . Ps. 33 . . . and the Great Dismissal.

The Litia service is in memory of the procession crusades during great disasters. The song of Simeon signifies the last accords of the Old Testament about the Saviour. The blessing of the five small breads reminds us of the miracle when Jesus fed in the desert five thousand men by multiplying five loafs and two fishes. Wheat, wine and oil are also blessed because they are the most necessary articles for the life of mankind. Those articles were blessed that the faithful, after the "All-night Vigilance" (Vsenočnoe bdinie) could eat and be strengthened to be able to continue and perform the Matins.

After the Holy Mass the particles of the blessed bread are given to the faithful who come to the Priest to be anointed on their forehead with the blessed oil. This is reminiscent of the Agape, the "Supper of charity" of the first Christians.

To the greeting of the Priest "Christ be among us" (Christos posredi nas) the faithful answer "He is and will be" (Jest i budet); during Christmas and Easter corresponding greeting and answer is used.

### 15. The Compline. (Provečerie.)

The Compline is of two kinds:

The Great Compline consists of three parts: In the first part, after the Customary Invocation . . . Psalms 4.6.12.24.30 and 90 are read then the song of Isaias (8.10) "God is with us . . . (S nami boh . . .) is sung . . . "The day is past . . . Holy God . . . Tropar . . . Prayer of St. Basil.  
. . . Holy God . . . Tropar . . . Prayer of St. Basil.

The second part consists of reading Psalms 50 and 101, the prayer of penance of King Manasses . . . Kondak. . . The third part consists of reading Psalms 69.142 and Glorification. The Little Compline is similar to this third part. Then follows the Litia and the Matins.

The Compline reminds us that death, signified by the night, will come upon us and therefore we ought to close the day with gratitude, penance and glorification and so prepare for death. The Compline symbolizes the private life of Jesus Christ in Nazareth



### 16. The Midnight Vigil. (Polunočnica.)

The Midnight Vigil service is in memory of the custom of the first Christians gathered at midnight to pray for the dead and living.

It is of three types: Daily (Povsednevna). Saturdays (Subotnaja) and Sundays (Nedilnaja.)

a) The Daily Midnight Vigil service, after the Customary Invocation, consists of reading Psalms 50 and 118 . . . Creed . . . Holy God . . . Hymns: "The bridegroom is coming . . . (Se ženich hrjadet . . . ) prayer of St. Basil, or in Lent of St. Ephrem, then Psalms 120, 132 . . . Hymns for the dead . . . Hymns for the living . . . and the Dismissal. b) The Saturdays Midnight Vigil differs only in that the Psalms 53. 64. 65. 66. 67. 68. 69. are read. c) The Sunday's Midnight Vigil, after the Customary Invocation . . . and the Ps. 50, consists of the Canon of the Holy Trinity.

The Midnight vigil service is symbolic of the Resurrection and the Last Judgment, therefore we pray for the dead and for the living. It symbolizes Jesus Christ as He prepared for His public life and we greet Him: "The bridegroom is coming . . ."

### 17. The Matins. (Utreňa.)

The Morning service is three-kind. 1) The Daily Matin (Povsednevna; Utreňa) without the Gospel and when Glorification is only read; 2) The Sunday's Matin (Nedilnaja Utreňa) with the Gospel and Great Glorification sung; and 3) The Feast-Day Matin (Prazdničnaja Utreňa) adding to the former the Polujelej and the Exaltation.

The main parts of the Matins are: after the reading of Psalms 19, 20 and 3, 37, 62, 87, 102, 142 comes the Great Ektenia . . . the song "God is the Lord, and hath appeared to us . . . four times, because Jesus was four times at Jerusalem for the feast of Pasch . . . then the Hymn and Bohorodičen . . . Sidalny . . . Polujelej and Exaltation . . . "The company of the Angels was amazed . . . Upakoj . . . Stepeni Gospel and the kissing of the Gospel . . . Canon . . . Kondak . . . Magnificat . . . Svitilen . . . Canticles . . . Ektenias and Dismissal.

At the Matins of the fifth Lenten Thursday, performed the previous evening, the Canon of St. Andrew of Crete is sung and the worshippers bow at various intervals. (Poklony.)

At the Matins of Good Friday, performed the previous evening, instead of the Canon, 12 Gospels relating the Passion of Jesus Christ are read. Twelve men hold lighted candles and, after each Gospel is completed, one man extinguishes his candle signifying the manner in which the Apostles deserted Jesus Christ when He was apprehended and bound by the soldiers. The bells, which are rung at the conclusion of each Gospel, then remain silent until the Resurrection.

During the Matins we thank God for the passing night and with the break of dawn we greet with increasing joy the Saviour, Who by His coming dispelled the darkness of guile and showed us the light of virtue.

The beginning of the Matins symbolizes the Nativity of Jesus Christ; the song "God is the Lord . . . the public life of Jesus Christ; the song "The company of the Angels . . . the Resurrection of Jesus Christ. And inasmuch as it occurred without eye witnesses, the Gospel is read at the Altar. The Canticles express the universal preaching of the Gospel and by the Great Glorification the great joy over the results of the preaching.

### 18. The Hours. (Časy.)

In the Old Testament, the Jews divided day and night into 12 hours each and then into four Vigils: First, Third, Sixth and Ninth. Their first Vigil corresponded to our 6 AM, their third to 9 AM, their sixth to our Noon and their ninth to our 3 PM. The same schedule is followed at night. "From the sixth hour there was darkness over the whole earth, until the ninth hour" (Matt. 27, 45) Jesus died on the Cross during the ninth hour, our 3 PM.

The Christian Church retained this division, and hence we have First, Third, Sixth and Ninth Hour prayers to sanctify the entire day and night. The Hours are of two kind: Common and Royal.

The Common Hours consist of three Psalms and the corresponding Tropars and Kondaks.

At the Royal Hours the King attended, hence the name. At them, after the Hymn, the Gradual, Paremia, Epistle and the Gospel are added. The Royal Hours are performed at the Vigils of Christmas and Epiphany and on Good Friday.

The first Hour symbolizes the beginning of the Passion of Jesus Christ, His capture and presentation before Pilate. The third Hour symbolizes the death sentence and the tortures inflicted upon Him by the soldiers. The sixth Hour symbolizes the bearing of the Cross to Golgotha and the sufferings of the crucifixion. The ninth Hour symbolizes the death of Jesus Christ on the Cross and His descent into Purgatory.

In the prayers 1) we give thanks to God for the passed part of the day, 2) we ask that God preserve us from our enemies, 3) we ask for victory over our corporal desires, and 4) we ask that God grant peace to all mankind and save our souls from the pains of hell.

### 19. Noon Service. (Obidnica.)

If the Holy Mass is not celebrated, then, to the Ninth Hour is added the Noon Service consisting of the reading of Psalms 102, 145 . . . O only begotten Son . . . Remember us, O Lord . . . and the 8 Beatitudes . . . the Creed . . . Remit, pardon and forgive . . . prayer for the dead and Ps. 33.

### 20. Holy Mass. (Liturgia. Sv. Služba Boža.)

In the Old Testament sacrifices were offered in either a bloody or unbloody manner. The former consisted in the slaying of some animal on the sacrificial altar, while in the latter case grains, fruits were commonly offered up in supplication. Those sacrifices were acceptable to God only inasmuch as they were symbols of the sacrifice of Jesus Christ and were offered with complete faith in the promised Saviour.

The bloody sacrifice of Jesus Christ on the Cross, and its unbloody repetition in the Holy Mass is the sacrifice of the New Testament.



This unbloody sacrifice was instituted by Jesus Christ at His Last Supper when He changed the bread into His Flesh and the wine into His Blood and ordered that the Apostles and their successors, the Bishops and Priests, should "do it in commemoration of Him".

The bloody sacrifice was offered to redeem us. The unbloody sacrifice is being offered to afford us the opportunity to participate in the grace of redemption.

In the early days of Christianity the celebration of the Holy Mass was quite elementary. The faithful brought bread and wine. The Apostles prayed with the people, read to them the Holy Scripture, instructed them, then consecrated a part of the offerings and gave Holy Communion to those present. This was followed by prayers of thanksgiving, therefore it is called "Eucharistia". The remainder was served as the Supper of Charity, Agape.

In course of time additional prayers, songs and actions were introduced. In this manner the various Liturgies of the East and West were evolved.

In the East: 1. The Liturgy of St. James, or of the church of Jerusalem. It is performed even to this day in Jerusalem once a year, on the feastday of St. James. 2. The Liturgy of St. Mark, or of the church of Alexandria, which was used in Egypt up to the 13th century. 3. The Liturgy of St. Basil the Great, or the abbreviated Liturgy of St. James. It is now performed ten times a year: on the Vigils of Christmas and Epiphany, on St. Basil's day, on the five Sundays of Lent and on Thursday and Saturday of Holy Week. 4. The Liturgy of St. John Chrysostom, or the abbreviated Liturgy of St. Basil. It is performed daily.

The Liturgy of St. Basil differs from that of St. John's only in its longer prayers, furthermore that at the Consecration the introductory words "He gave it to His holy Disciples and Apostles saying" are also sung aloud, and finally, that instead of "Meet it is in truth is sung "In Thee rejoyceth, O Thou who are full of grace . . . (O tebi radujetsja. . . )

5. The Liturgy of St. Gregory the Great, or of the Presanctified Gifts, which is performed on 15 occasions during the Lent, namely, Wednesdays and Fridays of the first six weeks and Monday, Tuesday and Wednesday of the Holy Week, in order that the faithful might receive Holy Communion, because during Lent Holy Mass was performed only on Saturdays and Sundays.

In the West: 1. The Roman Liturgy, presumably originated by St. Peter. 2. The Ambrosian Liturgy of the church of Milan, which is performed there even to this day. It is similar in many respects to the Eastern Liturgies. 3. The Mozarabic Liturgy of the church of Toledo, in Spain. 4. The Gallican Liturgy, used in Lyons, Aachen, etc.

Formerly the Holy Mass was celebrated in the evening for the reason that the Lord's Supper was in the evening. Now it is offered from early dawn till noon.

Every Bishop and Priest, unless justly excused, should say Holy Mass daily. On Sundays and Holidays the Pastor is obligated to offer Holy Mass for his parishioners, on other days he can accept Stipends which, however, are given not for the Holy Mass, because the Holy Mass is of infinite value, but as a contribution to the sustentation of the Priest.

\* \* \*

The Holy Mass depicts the life of Jesus Christ on earth. Since His life is divided into three periods, namely, from Birth to Baptism; Baptism to Crucifixion; Crucifixion to Ascension, the Holy Mass is correspondingly subdivided, namely, 1) the Preparation of Oblation, 2) the Mass of the Catechumens and the Faithful, 3) the Mass of the Faithful.

### **1. The Preparation of Oblation. (Proskomedial.)**

The Priest, performing the necessary prayers before the Royal Doors and eliciting the right intention, puts on the vestments, saying the appropriate prayers, washes his hands and goes to the Table of Oblation, the symbol of the cave of Bethlehem, where leavened bread made of wheat flour and fermented grape wine is prepared. The small bread is called Prospora.

To avoid a dispute over the use of leavened and unleavened bread, it will suffice to state the historical fact that for the first ten centuries the Latin Rite also used leavened bread in Mass. (John 13.1, Matt. 26.26, Acts 2.42, 20.7.1, Cor. 10.16, etc.)

The Priest cuts out the upper part of the bread which is embossed with the sign of the cross and the Greek letters IC-XC-NI-Ka (Jesus Christ conquers). Then he pierces it with the spear, puts it on the Diskos, pours wine and a few drops of water into the chalice and covers it with the Lention.

The leavened bread represents the Bl. V. Mary; the portion which was cut out represents Jesus Christ, the "Lamb of God"; the piercing with the spear reminds us that the soldier pierced the body of Jesus Christ, and the blood and water came forth. The Diskos signifies the manger in Bethlehem.



From the bread the Priest then cuts a triangle in honor of the Blessed Virgin Mary, and puts it on the right side of the Lamb (Jesus facing him), subsequently he cuts out sufficient particles nine of which he places on the left side of the Lamb in honor of the nine choirs of Saints in Heaven. Below the Lamb he places one row of particles for the living, one row for the dead, and in the centre one particle for himself as the



representative of Jesus Christ, the "intermediator". The whole arrangement signifies the Universal Church. The star, representing the star of Bethlehem, is placed on the Diskos, which in turn is rested on the rim of the chalice and, bowing thrice, he incenses it.

The covers signify the swaddling clothes with which the Bl. V. Mary wrapped the infant Jesus. The three bows signify the three wise men and their gifts. The incensing of the gifts and later of the church represents the grace of God which filled the world at Jesus Christ's coming and reminds us that our prayers should be elevated and rise toward Heaven just as the smoke of the incense rises heavenward.

## 2. The Mass of the Catechumens. (Liturgia Ohlašennyh.)

It is that portion of the Holy Mass during which the Catechumens (those who were about to be baptized), some of the public penitents and even pagans were permitted to be present until the call of the Deacon or Priest "All Catechumens depart. . . . Then they had to retire from the church.

Here is the line of demarcation of the public life of Jesus Christ from His Baptism up to His Passion and Death.



The Priest, after a brief prayer to the Holy Ghost to guide him during the important service, begins the Holy Mass with

“Blessed be the Kingdom . . . then follows the Great Ektenia . . . the Antiphons . . . O, only begotten Son. . . . Toward the end of this song the Priest takes the Gospel book, preceded by a candlebearer, carries it around the Altar, through the north door of the Iconostasion, stops before the Royal Door and, with the Gospel book making a sign of the cross, says: “Wisdom, arise.” That is the Little Entrance.

Then come: the Antiphon, Tropar, Kondak, Hymn of the Bl. V. Mary. Holy God . . . the Priest retires to the Throne . . . Gradual . . . reading of the Epistle and Gospel . . . Sermon . . . the Twofold Ektenia and the departure of the Catechumens.

The song, “O, only begotten Son . . . composed in 6th century in Constantinople in opposition to the heretical Nestorians (who said that there were two persons in Christ as well as two natures, and that our Lady therefore is only the Mother of the human Christ, not the Mother of the divine) signifies the Baptism of Jesus Christ when Heaven opened and God the Father said: “This is my beloved Son in Whom I am well pleased”. Matt. 3.17).

The candlebearer symbolizes St. John the Baptist, the Precursor of the Messiah; the procession signifies the wandering of Jesus Christ from place to place while preaching; the retiring of the Priest to the Throne signifies Jesus Christ sitting on the right hand of God the Father, and the “Peace be to all” pronounced therefrom means that Jesus Christ made peace between Heaven and earth. The Gospel is read from the Amvon to signify that the teaching of Jesus Christ is preached to the whole world. On Easter Sunday the Gospel is read in many languages to signify that the Resurrection means redemption to all the peoples. While the Gospel is read several members of the laity hold lighted candles indicating the great spiritual joy incited by the Gospel.

### **3. The Mass of the Faithful. (Liturgia Virnych.)**

The Mass of the Faithful consists of four main parts: 1) the offering and Creed, 2) the Consecration, 3) the Holy Communion and 4) the Thanksgiving and the Dismissal with the blessing. This part of the Mass represents the life of Jesus Christ from His entrance into Jerusalem until His Ascension.

1. The Great Entrance, Offering and the Creed. (Vchod, Viruju.)

As the Catechumens have departed, the Priest says four lengthy prayers. After the third prayer the choir sings the Cherubic song: "Let us who mystically represent the Cherubim. . . during which the Priest incenses the Altar and the people (praying Ps. 50), then he goes to the Table of Oblation and in a procession carries the prepared bread and wine to the Altar. In his loud prayer he asks that God remember in His Kingdom the Pope, the Government, the Bishop, priests, founders, benefactors of the church and all true Christians. The choir answers: "That we may receive the King . . . (During the procession the Faithful should stand because the transferred gifts are not yet consecrated.)

The procession means the glorious entrance of Jesus Christ into Jerusalem.

After the Supplicating Ektenia, the Priest calls upon the Faithful that they should love each other . . . should bravely confess their faith, should be filled with fear . . . raise their hearts to God . . . and thank Him to be able and worthy to adore Him. The choir sings the Creed and the corresponding answers.

There are six separate Creeds: 1) the Apostles' Creed, 2) the Athanasian Creed (296-373), 3) the Nicæan Creed (325), 4) the Nicæo-Constantinopolitan Creed (381), 5) the Florentine Creed (1439), 6) the Tridentine (Trent) Creed (1542). They differ only as to length, not to substance.

The Eastern Church employs the Nicæo-Constantinopolitan Creed, The Western Church uses the same Creed in the Holy Mass, but in the private prayers they use the Apostles' Creed.

During the reading of the Creed the Priest elevates the big cover of the chalice and slightly shakes it. This represents the veil with which Moses covered his gleaming face (Ex. 34.33, Cor. 3.13) and that the following mystery of Consecration is hidden from us. The slight shaking of the cover means the moving grace of the Holy Spirit. When a Bishop officiates, two Priests hold the Veil over his head signifying that he is buried with Jesus to be risen with Him.



## 2. The Consecration. (Presusčestvlenie.)

The Priest concludes his prayer by "Singing the triumphant song . . . to which the choir answers: "Holy, holy, holy . . . the altar bell is rung and the people kneel. Then the Priest repeats the words of consecration used by Jesus Christ when He took the bread and said: "Take ye and eat, this is my body . . . and over the wine: "Drink ye all of this, for this is my blood of the New Testament . . . . The Transubstantiation is completed, and the people adore the elevated Gifts.

By the expressions of the triumphant song "singing, crying, calling aloud and saying "are signified the four symbols of the Evangelists according to the beginning of their Gospel: Matthew-man, saying, Mark-lion, crying, Luke-calf, calling, and John-eagle, singing. (Apoc. 4.7-8).

The song "Holy, holy, holy . . . is taken from Isaias (6.3), Apoc. 4.8) and the song of the Hebrew children (John 12.13) signifying that Heaven and earth is joined in glorifying God. The separate consecration of the two species symbolizes the death of Jesus Christ.

The Priest then prays that the Holy Ghost might renew our spirit and make us worthy of receiving the Holiest. (Epiclesis.)

The commemoration of the Glorious, the Fighting and the Suffering Church follows. After praising the Bl. V. Mary as the undefiled Mother . . . comes the Supplicating Ektenia concluded by "Our Father". . . .

## 3. Holy Communion. (Svjatoe Pričasčenie.)

The Priest, after "Peace be to you all . . . and "Bow your heads to the Lord" . . . washes his hands, takes the "Lamb", elevates It over the chalice and, describing the sign of the cross, says: "Let us attend, Holy things unto the holy". The washing of the hands signifies that we must approach the Lord with a clean body and soul.

The Priest breaks the "Lamb" into four parts, puts them on the Diskos in the form of a cross, symbolizing the crucified Jesus; takes the first and puts it into the chalice saying: "The abundance

of faith of the Holy Spirit. Amen." This act signifies the reunion of the Body and Soul of Jesus Christ, or His Resurrection.

The Priest utters this prayer before the Communion: "I believe, O Lord . . . and takes unto himself the Holy Communion. The choir sings the Hymn of the Holy Communion. (Pričasten.)

The Royal Door and the curtain are opened, signifying that the guard fled, the tombstone was rolled away, Christ is risen, and revealed, proved it by His Appearances. The Priest calls upon the people: "In the fear of God and with faith come forward" . . . and the people greet the risen Lord "Blessed is He Who cometh. . . . The priest repeats aloud the prayer before the Holy Communion, distributes the consecrated Gifts to every communicant.

The Priest puts all small cubes of consecrated bread into the chalice, and gives each communicant a particle steeped in the Precious Blood, administering It with a longhandled golden spoon. Holy Communion can be distributed without allowing the spoon to touch the mouth, namely, the communicant receives It sanding before the Iconostasion with his arms folded on his breast, puts his head back and opens his mouth well, keeping the tongue flat in his mouth; the Priest inserts the spoon, overturns it and removes it without touching the Communicant. Of course, there is not the least danger in touching.

Since the 11th century, in the Western Church the Holy Communion is given only under the species of Bread.

Both methods are right. As proof of it be mentioned. 1) When the Manichaeans taught that it was a sin to drink wine and Manes confined the use of the cup to the priesthood, Pope Gelasius (492-6) ordered that the Holy Communion should be served to the laymen under both species. Pope Leo the Great (440-61) ordered the excommunication of all who received the Holy Communion under one species. 2) At the request of Ferdinand and Albert of Bavaria, Pope Pius IV. on April 16, 1562, granted the Holy Communion under both species, but in two years the concession was withdrawn. 3) When John Huss taught that Holy Communion under one species is not valid, the General Council of Constance (1414) condemned it. In the Eastern Church at sickcalls and at the Mass of the Presanctified Gifts the Holy Communion is served only under one species.

After the Holy Communion the Priest blesses the people with the consecrated Gifts, goes to the Table of Oblation to consume the remaining sacred species and to clean the Diskos and the chalice. (The Synod of Zamosc forbade the pouring of warm water (teplota) into the chalice.

The time between the two blessings of the people with the consecrated Gifts symbolizes the 40 days from Resurrection to Ascension, and the departure of the Priest from the Altar to the Table of Oblation signifies the Ascension of Jesus Christ. The faithful sing: "Let our mouths be filled with Thy praise, O Lord . . . expressing thanks and a desire to learn and be steadfast in the faith.

It is advisable that at Easter or in danger of death the Holy Communion should be received according to one's own rite, but for the sake of piety Holy Communion can be received according to any rite. (Can. 866) The Custom to receive Holy Communion in another rite, however long, does not mean the change of the original rite. (Can. 98.5)

#### 4. The Conclusion. (Zaklučenie.)

While yet at the Table of Oblation, the Priest offers thanks to God and then, with the exclamation: "Let us depart in peace" in public prayer "O, Lord, Who doest bless them that bless Thee . . . expresses thanks and prays for peace. . . . The choir answers: "Blessed be the name of the Lord, henceforth and forever". With the Dismissal and the general blessing the Holy Mass is ended and the people can leave the church, but not sooner.

During the entire Mass and other public service the faithful should not only sing attentively and pray, but meditate about the events of our redemption symbolically presented that they be strengthened in their faith and pious life.

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A Public Mass can not be celebrated: 1) for the dead non-catholics, infidels, heretics and schismatics, 2) for those who were excommunicated by name and not absolved.

\* \* \*

Participants in the fruits of the Holy Mass are: 1) the person or persons for whom the Holy Mass is offered, 2) the officiating



Priest and 3) every member of the Church. All those become participants according to the degree of their moral unity with Jesus Christ.

No sacrifice is real without the internal offering of the offeror. In the bloody sacrifice of Golgotha, Jesus Christ was the offering and the offeror. In the unbloody sacrifice of the Holy Mass Jesus Christ invites us to come unto Him. (He that eateth my flesh and drinketh my blood, abideth in me, and I in him, ( John 6.57.) The faithful, represented by the Priest and by bread and wine, the symbols of life, become, not as individuals, but as members of His mystical body, together with Jesus Christ the offering and the offerers. (You are all one in Christ Jesus. Gal. 3.28. "Know you not that your bodies are the members of Christ?" 1 Cor. 6.15.)

Therefore, while attending Mass, we should never forget this significant role. The result of unity with Jesus Christ will foster a closer and more sincere unity among ourselves and with the Saints.

### **The Pontifical Mass. (Archijerejska Liturgia.)**

When a Bishop publicly performs a Mass, the following routine is added:

The Bishop, dressed in a Mantia, Crown and with a Crozier in his left hand, is lead in procession to the church. The figure of the processional cross is turned toward the Bishop. His arrival is heralded by the ringing of the bells and he blesses the people en route.

In the church-vestibule he is greeted 1) by the lay emissaries with bread and salt in sign of a hearty welcome, 2) by the Pastor who turns over the keys of the church to him in acknowledgement of his authority, 3) the Deacon, incensing him, says: "May the Lord of Sion bless you . . . and the choir sings: "Blessed be the name of the Lord henceforth and forever". Then the procession proceeds to the Amvon where the Bishop says the priestly prayers: "I enter into Thy house . . . prostrates himself on the stairs leading up to the Altar and recites Ps. 50. . . After another lengthy prayer, he steps to the side-throne where he puts on the liturgical vestments.

Being fully dressed, the Bishop is incensed by the Deacon: "May the Lord of Sion bless you . . . then takes the Di-Trikirion and blesses the people. The co-celebrants, accepting the Bishop's blessing, go to the Altar and begin the Mass: "Bless, Master". The Archpriest: "Blessed is the Kingdom. . . .

At the Little Entrance, when the Deacon exhorts: "Wisdom, arise" the Bishop comes to the Amvon, blesses the people with Di-trikirion and the "Holy Dance" starts, namely, while the Bishop is incensing the Altar from all sides thrice, the clergy, divided in two, walk around the Altar in opposite directions and sing: "Save Us, O Son of God. . . . The choir concludes it with: "O Come, Let Us Worship . . . Hymn, Kondak, Bohorodičen.

The Bishop goes to the Altar, sings: "For Holy Art Thou . . . chants "Holy God . . . in Greek . . . and retires to the Throne behind the Altar. Epistle, Gospel, Sermon. . . . The Bishop says the second and third supplication of the Twofold Ektenia and blesses the people first with Trikirion, then with Dikirion, and when the Archpriest said the Ektenia for the Bishop, he blesses the people with the cross.

During the Cherubic song the Bishop, washing his hands, performs the Preparation of Oblation . . . goes to the Altar . . . the clergy make the Great Entrance . . . turn over the Gifts to the Bishop, who then finishes the prayer.

Before the Creed the Bishop, after kissing the covers of the Gifts and the Altar, kisses the shoulders of the two co-celebrant priests on either side of him, saying, "Christ is in our midst" and they confer that "kiss of peace" to the rest of the clergy in similar way.

The words "Let us lift up our hearts", and "Let us give thanks to the Lord" the Bishop says turned to the people and holding the Di-Trikirion in his hands.

#### **The Mass of the Presanctified Gifts. (Preždeosvjasčena.)**

At this Mass there is no consecration but the people are given Holy Communion from the Gifts consecrated the previous Sunday. It was used since the beginning of Christianity but Gregory the Great (590-604) gave it its final form.

It is performed on the Wednesdays and Fridays of the first six weeks of Lent and on Monday, Tuesday and Wednesday of the Holy Week.

It starts with the Ninth Hour . . . then follows the first part of the Vespers. During the singing of the Canticles, the Priest takes the consecrated Gifts from the Altar to the Table of Oblation . . . pours wine and water into the chalice . . . covers and incenses the Gifts. Next is the Little Entrance with the Gospel and Censer . . . “O tranquil light . . . Paremiias . . .

Between the two Paremiias the Priest takes the Censer, the lighted triple-candelabra, first makes the sign of the cross in the direction of the Altar saying “Wisdom, arise”, then turns toward the people and making the sign of the cross says : “The light of Christ illuminating all men”, and incenses the people.

When the Paremia is finished, the Priest, kneeling before the Altar, sings four verses of Ps. 141: “O Lord, I have cried unto Thee. . . Set a watch, O Lord. . . Incline not my heart. . . Let my prayer be set forth, . . .

After every verse the choir sings: “Let my prayer be set forth . . . and the Priest prostrates himself thrice before the Altar.

Gradual . . . Epistle . . . Gospel . . . the Twofold Ektenia . . . the Ektenia for the Catechumens follow. In place of the Cherubic song is sung: “Now the powers of Heaven . . . and the Priest, being preceded by the lightbearer and incense, makes the Great Entrance silently. Placing the Gifts on the Altar, the Priest comes down and on the stairs prostrates himself thrice.

Then follows the Supplicating Ektenia which is concluded with “Our Father . . . washing of the hands and Holy Communion. “O God, save Thy people . . . is not said; instead “Let our mouths be filled . . . is sung: “O taste and see. . . Thanksgiving with Dismissal and general blessing concludes the Mass.

## 21. The Sacraments. (Tajny.)

A Sacrament is a visible action by which we receive the corresponding invisible grace of God.

There are seven Sacraments instituted by Jesus Christ: Baptism, Confirmation, Holy Eucharist, Penance, Holy Orders, Matrimony and Extreme Unction. In every Sacrament there must be: the matter, the form, the administrator and the receiver.

Sacraments of Baptism and Penance are called the Sacraments of the dead because through sin we are spiritually dead and they



restore to us the grace of life. The rest are called the Sacraments of the living, because we must already be in grace to receive them and they merely increase the grace.

The Sacraments of Baptism, Confirmation and Holy Orders impress an indelible mark upon the soul of the receiver and therefore they can be administered to the same person only once.

### 1. Baptism. (Kresčenie.)

The first and most necessary Sacrament is that of Baptism. By virtue of the pouring of water on the body and the utterance of the words: "The servant of God N.N. is baptized in the name of the Father and of the Son and of the Holy Ghost. Amen." The baptized is: a) cleansed from the Original sin and the servitude of the devil, b) he becomes a member of the Church and the child of God.

There are three kinds of Baptism: 1) The Baptism of water, 2) the Baptism of blood (Martyrs) and 3) the Baptism of desire (of pagans who were ignorant of the Baptism of water but were willing to do everything necessary to obtain their salvation.)

The words of Jesus Christ: "He that believeth and is baptized, shall be saved" (Mark 16.16) prove plainly the necessity of Baptism for our salvation, therefore Christian parents commit a mortal sin if their children are not baptized. Jesus Christ, although not required to do so, was baptized (Matt. 3.16) and He in turn baptized. (John 3.22-26.)

Usually the Priest is the administrator of the Baptism, but in case of extreme necessity anyone can validly baptize. Because of a higher rate of mortality amongst children, the Church has always urged that they be baptized as soon after birth as possible.

If an adult wishes to be baptized he must first receive instruction in the teaching and precepts of the Church. During that time they are called Catechumens. At the Baptism they answer for themselves. For a child the Sponsors answer. The parents of the baptized, infidels, non-Christians, heretics, schismatics, excommunicated or interdicted persons, public sinners, monks and nuns can not act as Sponsors, because the Sponsors assume the duty of the spiritual education of the baptized in case the parents would die or neglect it.

Through Baptism there arises a "Spiritual Relationship" between the person baptized, the sponsors, the parents of the baptized, the baptizing Priest, and it becomes an impediment to possible marriage. (Can. 768.)

The ceremony of Baptism starts in the vestibule of the church 1) with prayers of exorcism, 2) renouncement from the service of the devil, 3) promise to believe in Jesus Christ and serve Him.

The Priest makes thrice the sign of cross over the child, puts his right hand on it, signifying that he is conferring the grace of God, and prays. In the second prayer he breathes on the forehead, mouth and breast of the child expelling by it the devil and invoking the Holy Ghost.

The renouncement is done facing West, because from the West comes darkness and Satan; the promise is done facing East, because light proceeds thence. Entering the church they recite the Creed.

Before the Tetrapod the child is anointed with "oil of joy" on the forehead, the breast, the shoulders, ears, hands and the feet. This anointment means that the anointed died for this world and became a new branch of the oil-tree, Jesus Christ.

Then the child is baptized . . . and dressed in a white robe (offering, called "Križmo") as a sign that he put off the old, sinful man and put on the new man with the sanctifying grace of God. The font, if there is any, typifies Noah's ark. Finally a lighted candle is given to the baptized and sponsors to signify the supernatural light which enlightened them. For this reason Baptism is also called "Illumination" (Prosvisćenie).

## 2. Confirmation. (Miropomazanie.)

Confirmation is a Sacrament in which a baptized person receives the strengthening grace of the Holy Ghost to be able to confess the faith bravely and to live accordingly.

It was instituted by Jesus Christ by sending the Holy Ghost down upon His Apostles, who in turn administered It to the faithful. (Acts 8.17, 19.6) Holy Chrism (Miro), a mixture of 33 spices,

blessed by the Bishop on Holy Thursday, serves as matter of Confirmation, and the form is: "The seal of the gift of the Holy Ghost. Amen."

After a lengthy prayer, the Priest annoints the forehead, eyes, nose, mouth, breast, ears, hands and feet with the Holy Chrism simultaneously saying the above form. The reading of the Epistle, the Gospel and the Ektenia follows and the ceremony ends with the Dismissal.

In the Eastern Church the Confirmation is administered by the Priest immediately after the Baptism, but in the Western Church regularly only a Bishop can confirm. (For exceptions see Can 782)

### **The Churching. (Vyvodki.)**

The mother comes to the church with the baptized and confirmed child. In the Vestibule she receives a lighted candle, then the Priest prays for her that she may be cleansed from the impurity incurred through the birth, and for the child that it may be blessed, may grow and be enlightened; then he introduces them into the church, sprinkles them with the Holy Water and after the Dismissal blesses them.

In this ceremony is preserved the command that the mother should offer her child to God and herself be purified from the uncleanness of birth. (Luke 2.23, Lev. 12.6). Therefore the mother is not allowed to go anywhere until she had been churching.

### **3. Holy Eucharist. (Eucharistia.)**

Holy Eucharist is the Holiest Body and Blood of Jesus Christ under the appearance of bread and wine.

It may be considered 1) as sacrifice in the Holy Mass, and 2) as spiritual Food of the New Testament in the Holy Communion. It is the Greatest Sacrament because it not only confers the grace of God but God Himself.

Jesus Christ instituted it at His Last Supper to be always among us and feed our souls.



The Priest says the prayer: "I believe, O Lord, and I confess . . . then with a spoon takes some particles from the chalice and gives to the communicant saying: "The servant of God partaketh of the precious and holy Body and Blood of our Lord Jesus Christ unto the remission of all sins and unto life everlasting." and adds: 'Now He touched your mouth, takes away your iniquities and cleanses your sins.'

Before receiving Holy Communion we should go to Confession and fast from the previous midnight. After receiving Holy Communion we should not spit till after we ate something.

It is advisable to receive Holy Communion more often during the year, but it is obligatory to receive at least once a year, during the Easter-tide (from first Sunday of Lent until first Sunday after Pentecost).

Neglecting one's "Easter duty" is a mortal sin. He who receives Holy Communion in the state of mortal sin commits a sacrilege. (1 Cor. 2.27.)

Actually we can receive Holy Communion only once a day, but spiritually as many times as we excite sorrow for our sins and wish that Jesus may come into our heart. (Spiritual Communion.)

The Holy Eucharist is preserved in the Tabernacle (Kivot) for adoration and for the communion of the sick. When the Holy Eucharist is carried to a sick person, passers-by as well as the relatives of the sick should show the greatest possible honor by receiving the Priest into a clean abode, kneeling and adoring the Sacred Gifts he carries.

#### 4. Penance. (Pokajanie.)

Penance is a Sacrament in which the Priest, in the name of God, forgives us our sins committed after the Baptism if we confess them, feel sorry for them and have strong will to better our lives.

Jesus Christ instituted this Sacrament when He breathed upon His Apostles and said: "Receive the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." (John 20.22, Matt. 16.18.) Our sins

are the matter and the words of absolution: "I absolve thee of all thy sins" are the form of this Sacrament.

Only a Bishop or Priest, having jurisdiction can hear confessions and give valid absolution. But in case of extreme necessity any Priest can do it.

The Confession should be: 1) humble, as that of the Publican (Luke 18.13), 2) sincere, without equivocation, and 3) complete, omitting no mortal sin or their number, or any of their aggravating circumstances.

We should not be either afraid or ashamed to confess our sins, knowing that the Priest, under the Seal of Confession, is not allowed to divulge them. He rather would die, as St. John Nepomuc did, than betray the secret of Confession.

After clearly answering the questions of the Priest and listening to his advice, we should accept the penalty imposed and perform it punctually.

In the first centuries of Christianity great public sinners were obligated to make public confessions and undergo public punishments which sometime lasted for years.

Those public penitents were divided into four classes: 1) the weepers, who were not allowed to enter the church but standing or kneeling before the church ask those going in to pray for them; 2) the hearers, who could be at the Holy Mass as long as the Catechumens; 3) the kneelers, who received the blessing of the Bishop while kneeling during the services, and 4) the standing ones, who could be present at the Mass but were not admitted to take Holy Communion.

There are sins which a Priest, without special jurisdiction, can not absolve. 1) sins retained for absolution by the Pope alone, 2) sins retained for absolution by the Bishop.

There are sinners whom the Priest is not allowed to absolve: the dead, the absent, the totally insane, infidels, heretics and schismatics, those ignorant of the main Christian truths, those who have no sorrow or no desire for correction and who put not away or avoid their habitual sins or the temptations to sin. Quite

often the Priest can postpone the absolution. Such refusal or postponement has to be confessed in the next confession. Anyone who, not receiving absolution, goes nevertheless to Holy Communion, commits a sacrilege.

Through valid absolution the sins and the eternal punishment of hell are forgiven, but not the temporal punishments which we have to undergo either on earth or in Purgatory. These temporal punishments can be lessened or shortened through partial or complete Indulgences received from the treasury of the superabundant merits of Jesus Christ, the Bl. V. Mary and the Saints.

To receive an Indulgence it is necessary: to make ones confession, receive Holy Communion and fulfill the prescribed condition. Some Indulgences can be applied to the dead.

From time to time it is advisable to make a General Confession by repeating already forgiven sins and reiterating our sorrow with a firm resolution.

## 5. Holy Orders. (Svjasčenstvo.)

Holy Orders is a Sacrament administered to the clerics by the Bishop when he extends his hands over their heads and by his prayer invokes the grace of God so that the newly ordained might have the power to preach the word of God, impart the Sacraments and rule over his spiritual flock.

In Holy Orders there are two minor grades: Reader and Sub-Deacon, and three major grades: Deacon, Priest and Bishop. accordingly their ordination is different.

The Sacrament of Holy Orders was instituted by Jesus Christ when He selected 12 Apostles (Matt. 10.2) and 72 Disciples (Luke 10.1). The Church completed it by selecting 7 Deacons (Acts 6.6). Women are excluded from receiving Holy Orders. Gen. 3.16, 1 Cor. 14.34).

1. The ordination of the Reader is done before the Royal Door, at a Mass, or without Mass, as follows:

a) The candidate, bowing thrice, kneels before the Bishop, who, laying his hand upon him, prays: O Lord, Who enlightenest. . . . After "Our Father" . . . A Hymn, "O holy Apostles" . . . is read.



b) The Bishop cuts a lock of hair in form of a cross from the candidate's head, signifying that he is offered for the service of God;

c) The Bishop lays his hands upon the head of the candidate and says "O Lord, God Almighty . . . praying that God may grant him wisdom and preserve him pure, blameless. . . ."

d) The Bishop opens the Epistle book, places it upon the head of the candidate who then reads a part of it because that will be his main duty;

e) The Bishop gives him the Alb (Stichar) which he kisses and puts on himself as a sign of chastity and a virtuous life;

f) The Bishop gives him a candle which he kisses and then goes to his assigned place.

2. The ordination of the Sub-Deacon is done before the Mass at the Amvon. a) The Bishop laying hands upon his head, prays: "O Lord, our God. . . ."

b) The candidate prostrates himself while the Archpriest reads the Ektenia. . . . c) He brings the ewer and basin of water and a towel, pours water on the Bishop's hands, who then turns them over to him and puts the towel on the head of the candidate;

The main duties of the Sub-Deacon are: to keep the church utensils clean, to dress the Priest, read the Epistle and lead out the Catechumens.

3. The ordination of the Deacon is done at the Altar after the Consecration, when the Bishop says: "And may the mercy . . . be with you all."

a) The Bishop is seated on the right side of the Altar . . . the candidate, lead by the Archpriest, makes three bows and kneels before the Bishop who blesses him;

b) the candidate walks around the Altar thrice, kissing the corners of the Altar, the shoulder, ring, Epigonation of the Bishop, signifying his readiness to serve piously at the Altar and acknowledge the authority of the Bishop. Meanwhile the choir sings: "O holy Martyrs . . . Glory to Thee, O Christ . . . reminding him that he, always having before his eyes the teaching of Jesus Christ, has and will follow the Apostles and Martyrs in selfmortification.

c) The candidate goes to the Altar, bends his both knees, puts his hands in form of a cross on the Altar and his head upon his hands, then the Bishop covers the head of the candidate with the Omophor, lays his hands upon him saying: "The divine grace . . . may come upon him."

All answer: "Lord have mercy."

d) The candidate prostrates himself . . . the Archpriest sings the Ektenia . . . the Bishop prays: "O Lord, our God . . . and "O God, our Saviour. . . .

e) The candidate arises, the Bishop puts the Orar on his left shoulder and the Dalmatic saying "Aksios" (worthy) thrice . . . clergy and choir answering "Aksios".

The Deacon has the right to baptize, to read the Gospel, to preach, to give Holy Communion and to help the Priest in other services.

4. The ordination of the Priest is done at the Altar before the Cherubic song.



a, b, c, The first three acts are as at the ordination of a Deacon.

d) The candidate prostrates himself . . . the Archpriest sings

the Ektenia . . . the Bishop prays: "O God, Who hast no beginning . . . and "O God, great in might.

e) The candidate makes the Profession of Faith and the oath of obedience . . . f) The Bishop gives him the Epitrachil, Felon, Gauntlets, Mass book and chalice. He puts on the vestments and begins to con-celebrate the Holy Mass with the Bishop.

#### 5. The consecration of the Bishop.

In the early days of Christianity the clergy and the people of the local churches had a voice in the election of Bishops by giving testimony in regard to the qualities of the candidates. Now the Pope appoints the Bishops for the various Dioceses.

The consecration of a Bishop-elect is done by three Bishops. They lead him into the Sanctuary. The Papal Bull of appointment is read. He walks thrice around the Altar, kissing its corners. The choir sings: "O holy Martyrs . . . Glory be to Thee . . . then he kneels before the Altar, the two co-consecrating Bishops open the Gospel and place it on his head, signifying that he still remains under the rule of the Gospel . . . the presiding Bishop puts his hands on his head and says: "O divine grace . . . then the two other Bishops put their hands on his head and say: "Receive the Holy Ghost".

The newly consecrated Bishop makes the Profession of Faith and oath of obedience. The vestments of a Bishop are given to him one after the other: Sakkos, Omophor, Epigonation, Mitre, Cross, Crozier, which he puts on and serves Holy Mass.

### **Hierarchy. (Upravlenie.)**

Hierarchy means the totality of ruling powers in the Church for the care and control of sacred things and for the guiding of men to their eternal salvation.

Hierarchy of two kinds: of Order and of Jurisdiction.

Hierarchy of Order consists of Deacons, Priests and Bishops.

In the Hierarchy of Jurisdiction the Bishop of Rome, the Pope, as the successor of St. Peter the Apostle, has been established by Jesus Christ as the Visible Head of the entire Church-militant. He has the real Primacy of Jurisdiction in matters of



Faith, Morals, Discipline and the Government of the Church. His power is ordinary and immediate over churches and persons collectively and individually. His title is "Holy Father", he wears a white cassock, the Tiara (Triple Mitre) and the "Fisher's Ring", he lives in the Vatican. He is also the "Patriarch of West."

In the government of the Church the following assist Him:

The 70 Cardinals who, in case of a vacancy, elect the new Pope . . . the 4 Patriarchs of the East, (namely, of Constantinople, Alexandria, Antiochia and Jerusalem) . . the Exarchs and Primate . . . the Metropolitans . . . the Archbishops . . . the Bishops . . . Praelates . . . Monsignors . . . Archpriests and Vicar Generals . . . Canons . . . Consultors . . . Deans . . . Pastors and Assistants of Pastors.

In addition to the secular clergy the various Orders of the regular clergy, of monks and of the nuns-sisters assist in and supplement the work of the secular clergy.

In the Eastern Church, up to the present century, there was only one Order of males, the Basilians, and one Order of females, the Basilian Nuns. Lately the Latin Orders of St. Benedict, the Redemptorists and the Jesuits formed branches in the Eastern Rite.

The monks and nuns make simple or solemn, perpetual vow of poverty, chastity and unconditional obedience.

## 6. Matrimony. (Malženstvo.)

Matrimony is a Sacrament in which a man and a woman enter into a union for their entire lives, become husband and wife, and obtain the grace of God to fulfill the obligations of their married life.

As a natural union it was instituted by God in Paradise and Jesus Christ elevated it to the dignity of a Sacrament. (Eph. 5.32.)

The two marrying persons are the ministers of the Sacrament, their mutual consent, expressed in words or signs before the Pastor and two witnesses, is the form, and their right to each others body is the matter of the Sacrament.

Those who intend to be married must first consider whether there is any impediment, obstacle to their marriage, and if there is, whether they can obtain a dispensation.

There are two kinds of impediments: prohibitive and diriment.

The prohibitive impediments are: 1) sacred, forbidden time, 2) temporal prohibition, 3) simple engagement, 4) simple vow, 5) mixed Christian religion and 6) legal adoption. If a dispensation is not procured, the marriage would be valid but illicit (Can. 1058).

The diriment impediments are: 1) age (male under 16, female under 14), 2) Impotency, 3) Existing marriage, 4) Disparity of cult (Catholic and unbaptized person, 5) Solemn vow, 6) Holy Orders, 7) Abduction, 8) Lack of consent, 9) Crime (murder of partner, 10) Consanguinity, in the direct line to all, and in a collateral line to the third degree inclusive, 11) Affinity, in the collateral line to second degree, 12) Solemn engagement, 13) Spiritual relation of sponsors, 14) Legal relationship (civil law), 15) Error of identity, 16) Force and fear, 17) Condition contrary to the purpose of marriage, and 18) Lack of the canonical form. (Since Aug. 17, 1914, before the proper Pastor or Bishop and two witnesses.)

Marriage, concluded without a dispensation of any of those diriment impediments, is not valid, is not a marriage, only concubinage.

The engagement can be private or solemn when blessed by the Pastor. It has to be announced on three Sundays or Holidays. Those who are aware of any impediment must report it to the Pastor.

Before the marriage the principals must have marriage instructions, make their confession and receive Holy Communion.

The marriage ceremony starts in the church-vestibule. The bride first approaches with the best man, then the bridegroom with the maid of honour. When the Priest comes to them, the bridegroom steps to the bride. The Priest asks the two witnesses whether they know of any impediment existing between the parties to be married.



The marital pledge



Then the Priest puts the following two questions, first to the bridegroom and then to the bride:

1) N. N. hast thou a good, free and an unconstrained will, and a firm intention to take unto thyself as thy wife (husband) this honourable young woman (man) whom thou seest beside you?

2) Hast thou not promised thyself to any other bride (bridegroom)?

If they answered in the proper manner, the Priest goes into the church and they follow him to the Tetrapod. Here the engaged couple, to symbolize the purity of their lives, receive lighted candles.

The Priest reads the Ektenia and "O God, most pure . . . prayer, blesses the rings . . . puts them on the right hand of bridegroom and bride, signifying the indissolubility of the marriage . . . after that they kneel down, put their right hand on the Gospel and take the following pledge-oath: "I, N. take you N. for my wife (husband) and pledge to you love, faithfulness and respect (and obedience) of married life, and that I will not leave you until my death, so help me God and all Saints."

Then the Priest pronounces that they are married by saying: "What God hath joined together that let no man put asunder, and I, an unworthy servant of God by the power given to me, herewith join you in this Holy Matrimony, confirm and mark it by the authority of the Catholic Church in the name of the Father, and of the Son, and of the Holy Ghost. Amen".

The married couple arises and kisses the Gospel.

After the prayer "O Lord, Who didst create . . . the Priest blesses the crowns and puts them on the heads of the married couple. The crowns signify that through marriage they became the rulers of the family and should live in peace, accord and purity of heart.

The reading of the Epistle . . . Gospel . . . Ektenia . . . song of "Holy Martyrs . . . Turn again . . . Glory to Thee . . . Rejoice, O Isaiah . . . follows.

Then the Priest removes the crowns with a blessing and good wishes . . . and after prayer "O God, our God . . . with the Dismissal and general blessing ends the ceremony. The married couple and the bridal party kiss the cross, get their marriage Certificate. Next day the bride comes for the churching.

**Mixed marriages** The church warns the faithful against mixed marriages (Catholics and non-Catholic Christians) because little spiritual harmony can be expected and the danger of indifference or perversion is too near and too great. Dispensation is procured only under the following conditions: 1) that they consider the marriage indissoluble, 2) that all their children will be baptized and brought up as Catholics, 3) that the Catholic parent and children will not be hindered, prevented to practice their religion, 4) that no other than the Catholic ceremony take place.

In the Dismissal St. Constantine and St. Helena are invoked because they were the disseminators of the Christian-Catholic faith and St. Procopius is invoked because he instructed the twelve women to go to their death of martyrdom as to a marriage feast.

**Footnote.** In the Eastern Orthodox Church it is still customary that the married couple take three sips of wine from a common cup signifying their wish to share all joy and sorrow throughout their lives; then they are lead three times around the Tetrapod the complete circle symbolizing the eternity of their union and their obedience to the Holy Trinity.

## 7. Extreme Unction. (Jelepomazanie.)

Extreme Unction is a Sacrament in which an extremely sick person, through prayers and the annointment with blessed oil by the Priest, receives the grace of God to suffer patiently, persevere bravely up to the end in hope of salvation, forgiveness of temporal punishments. The person often regains his health sooner.

This Sacrament was instituted by Jesus Christ who healed many sick people. The annointment with oil is the matter and the prayer: "O, Holy Father. Physician of souls and bodies . . . the form of the Sacrament.

The sick person first makes his confession, receives Holy Communion, then, after the Customary Invocation and recitation of Ps. 50, Epistle and Gospel, the Priest blesses the oil and anoints the forehead, eyes, nose, mouth, breast, ears, hands and feet of the sick saying the above form. The Sacrament can be received only once during the same illness.

This Sacrament, signifying the seven gifts of the Holy Ghost, (Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord) used to be administered by seven Priests simultaneously.

If a person becomes ill, the relatives should call the Priest at once and not wait until the patient becomes weak or even loses consciousness. There is nothing to fear when calling the Priest. The Extreme Unction does not kill . . . it helps. In many cases, however, the weaker the condition of the patient the less effectively does he make his confession.

When a person is dying there is a distinct ceremony "for the parting of the soul from the body" (Na ischod duši). The dying person should hold a cross and a lighted candle signifying his faith and love of Jesus Christ. The Priest asks the sick person to renew, if he is able, his feeling of sorrow, forgiveness and love for Jesus Christ and the Bl. V. Mary, then repeats the general absolution from sins and censures, gives the Apostolic blessing and prays for a peaceful death: "O Lord, God Almighty . . . "O Master, Lord our God Almighty" . . . "O Lord, our God, Who" . . .

## 22. Sacramentals. (Osvjasčeniija i Blahoslovenija.)

Sacramentals are either a) consecrations of persons and things sacrificed and reserved for the service of God, or b) blessings for the purpose of private devotions to arouse greater piety, to drive away the evil spirit, to obtain remission of venial sins and temporal favors.

Sacramentals differ from the 7 Sacraments a) because they are instituted only by the Church and therefore they are subject to change b) because they do not produce the sanctifying grace by virtue of the rite (ex opere operato).

A permanent, debtless church can be and usually is consecrated by the Bishop by anointing with Holy Chrism the Altar and churchwalls marked on twelve places with crosses. A temporary or indebted church is only blessed by the Bishop or by an authorized Priest. There is a separate ceremony for the blessing of the foundation and the cornerstone of the churches.

Church utensils used in connection with the Holy Eucharist, as the Antimension, Chalice, Diskos, Holy Chrism, are consecrated by the Bishop, others are blessed by the Priest.

The blessing of Holy Water is two-kind: a) Grand blessing on the Feast of Epiphany, done, when possible, on a river in solemn procession, and b) Lesser blessing on the Feast of the Machabean Martyrs, Aug. 1.

With incensing, sprinkling of holy water and prayers the following are blessed:

Bread, wheat, wine and oil at every Litia;

Candles on the feast of the Meeting of the Lord (Stritenie).

Palms, pussywillows on Palm Sunday;

Meats, breads-paschas, eggs, cheese, etc., on Easter Sunday;

Fields on Sunday following St. Mark's day, April 25.

Fruits on the feast of Transfiguration (Preobraženie).

Flowers on the feast of Falling asleep of Bl. V. Mary (Uspenie).

Corpses at every Christian funeral;

A new cemetery a new house, a new fountain, a new school and people starting an important journey or pilgrimage are also blessed by the Church.

### 1. General Service of Prayer. (Moleben).

After the Customary Invocation . . . Hymn: "Have mercy on us O Lord, have mercy . . . Glory . . . Now . . . Epistle, Gospel (Matt. 7.8 or 12.27 or Luke 1.39, Ektenia and the usual Dismissal.

### 2. Processions. (Obchody.)

On some occasions, as Epiphany, Good Friday, Resurrection, Bright Monday, Monday of Pentecost, Feast of the Patron of the



church, to express more ostentatiously the prayers of glorification or gratitude or request or expiation, the Priest and the faithful leave the church and in solemn procession go either to some other church, or cemetery or a cross. The leading cross is to remind everybody that on this earth there is no other consolation but Jesus Christ. The banners carried in the procession inspire the followers always to fight without fear for faith and Church. The whole procession signifies our journeying towards Heaven.

### 3. Funerals. (Pochorony.)

At the outset it must be understood that unbaptized persons, inpenitent public sinners, apostates, heretics, schismatics, suicides and those whose bodies are to be cremated can not receive Christian-Catholic burial.

When a faithful person dies: a) his eyes and mouth are closed to signify the falling asleep of the person; b) the corpse is washed with water (Acts 9.37) in the hope of a glorious resurrection (the corpse of a Priest is not washed but annointed with oil); c) the corpse is clothed in new garments according to his own calling or rank (1 Cor. 15.24) in the hope of remaining incorruptible (1 Cor. 15.52) and that everybody has to render an account of his state of life; d) the hands are put on the breast holding a cross to indicate that he believed in Jesus Christ and to Him rendered his soul; e) around the coffin are lighted candles to signify the immortality of the soul; f) the church bells are rung so that the faithful might pray for the deceased and be reminded of their coming death; g) the Psaltir is read over the body as a prayer for the dead and as a comfort for those mourning his death.

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The funerals are of three kinds: of Children of adult laymen and of Priest.

The funeral of a child consists of: a) at the home: the Customary Invocation . . . Ps. "Praise the Lord children . . . is sung and the choir answers after every verse: "Blessed be the name of the Lord henceforth and forever". Ektenia . . . and Dismissal. b) In the church, after the Customary Invocation Ps. 121.112.102 and

23 are sung . . . with answers as above . . . Ektenia . . . “With the Saints give rest O Lord . . . Thou alone are immortal . . . is read and of it the “making of our funeral dirge the song: “Alleluja” . . . is sung.

Priest: “For Thou art O Lord . . . Holy God . . . Gradual: “Blessed is the way . . . Epistle (1 Cor. 15.39) . . . Gospel (John 6.35).

During the singing of “Who would not weep . . . O, who would not wail, my child . . . those present kiss the cross. The Priest blesses the body which is then taken to the cemetery, where, after the prayer “O Lord, Who guardest little children . . . the grave is sealed and with “Give rest eternal . . . the ceremony is ended.

## 2. Funeral of an adult layman consists of:

a) at the home: the choir sings a Hymn “When Thou hast descended unto death . . . then the Customary Invocation . . . “With the souls of the righteous. . . In the place of Thy rest . . . Glory . . . Thou art the God . . . Now . . . O Virgin, alone Pure . . . Ektenia . . . “Give rest eternal . . . blessing of the body which is then carried to the church. On the outside of the residence and outside the church Gospels are read.

b) In the church: “Alleluja . . . Blessed is he . . . And his memory . . . By dept of wisdom . . . Glory . . . Now . . . We have Thee as a bulwark . . . Kathisma 17: Blessed art the undefiled. . . . The choir answers “Blessed art Thou, O Lord, teach us Thy justification”. (Ektenia.) Priest: “I am Thine, save Thou me. . . . The choir answers O Saviour, save the soul . . . “The choir of Saints . . . “I am the image . . . God rest Thy servant . . . Hail most pure Virgin . . . Ektenia . . . Give rest with the just . . . Glory . . . Now . . . “O Christ, our God, Who from a Virgin. . . .

Then the mourning songs of St. John Damascen follow:

1 Tone: “what earthly sweetness remains unmixed” . . . 2 Tone “Every man withers like a flower” . . . 3 Tone “All mortal things are vanity” . . . 4 Tone “Where is the earthly predilection . . . 5 Tone “I called to my mind the Prophet” . . . 6 Tone “Thy creating command was my origin” . . . 7 Tone “Our Saviour and

Lifegiver, give rest" . . . 8 Tone "I weep and I wail when I reflect on death." . . .

After those the Beatitudes are sung . . . during which the Priest performs the Proskomedia. If there is no Mass, then follows the Gradual . . . Epistle (1 Thes. 4.13), Gospel (John 5.24), Sermon . . . and "Farewell kissing of the cross "Come brethren, let us say farewell unto the dead. . . . Now is all life's solemn triumph of vanities destroyed. . . . Thou our brother (sister) tell us, where are you going . . . I am going to my Lord and Judge . . . etc. . . . Glory . . . "Seeing me silent and dead . . . Now . . . "Save Thou those who place their hope in Thee . . . Then the body is carried to the cemetery. Outside the church another Gospel (John 6.48) is read. c) At the cemetery the Gospel of Lazarus (John 11.1-45) is read. Then the prayer of Absolution; "Merciful and clement Jesus Christ, our Lord and God. . . . During "Open, O earth . . . the coffin is lowered into the grave. The Priest takes a little earth on a shovel, throws it on the coffin saying: "The earth is the Lord's and the fulness thereof the universe and they that dwell in it." He also throws the ashes from the incense, seals the grave with the sign of the cross made on four sides . . . blessing the coffin with holy water and those present with the cross, with "Give rest eternal . . . the ceremony is ended.

3. The funeral of a Priest. The first part is the same as that of a lay person. But after "O Christ, our God, Who from a Virgin . . . on the first day that the body lies in state . . . 7 Antiphones, Graduals, Epistles, Gospels, Ektenias and prayers are sung; the second day a Canon of 9 Irmoses is sung . . . Ektenia . . . Svitilen . . . Ps. 148, 149, 150 are read, then Canticles (Stichiry): "The godly minister" . . . Strange is the mystery . . . He who lived in godliness . . . Glory . . . Now . . . We have come to the knowledge . . . Glory be to God on high . . . is read . . . then the mourning songs of St. John Damascen are sung as at the funeral of a lay person. Two verses of Ps. 92 "It is a good thing to give thanks . . . to tell of thy loving kindness . . . O Holy God . . . Our Father Thy rest . . . Now . . . O Holy Mother . . . Ektenia. . . .

. . . Hymn . . . Give rest with the just . . . Glory. In the place of

On the third day only a Panachida is performed after the Mass, then the farewell kissing of the cross. . . . After the prayer of Absolution, the Bishop, saying, "Jesus Christ our Lord . . . describes a cross as he pours oil on the face of the dead Priest and

finishes with Alleluja, Alleluja, Alleluja. Then the face of the dead Priest is covered with the Aer (Vozduch)

The pouring of the oil is: a) in commemoration of the Old Testament custom to annoint the dead bodies, b) to express that the deceased victoriously finished his fight. The face is covered because a life in a new world is opening before him.

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During the Bright Week all funerals are performed in white vestments and in a special manner.

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It is customary to remember the dead by Mass offerings 1) on the third day, because Jesus arose on the third day; 2) on the ninth day, so that the dead may be joined to the nine choirs of Saints; 3) on the fortieth day in memory of Christ's Ascension and the forty days of mourning of the Jews for Moses; 4) at every anniversary to signify that those who died are living in the other world and are in union with us.

The Church officially and publicly remembers the dead on five Saturdays (Zadušny Subboty): Saturday before the Meat-fast Sunday, then Second, Third and Fourth Saturday of Lent, and the Saturday before Pentecost. At the end of those Masses the names of the deceased, for whom the services are offered, are read. (hramoty.)

#### 4. Requiem Service. (Parastas, Panachida.)

The Requiem Service is similar to that of the funeral with the exception that instead of the mourning songs of St. John Damascen the Canon "When Izraël passed on foot over the deep . . . or Canon "Having crossed the water as dry land . . . is sung.

It is customary, at the Requiem Service, to place upon a small table in the church a dish of "Koliva" or "Kutia", that is, boiled wheat mixed with honey and sometimes raisins are added, to remind us of the resurrection of the dead. The grain, to bring fruit, must be buried, the honey typifies the sweetness of bliss of the future life. In the grain is set a lighted taper which symbolizes the light of the world to come. The whole is an offering of propitiation for the dead and in honor of the Lord of life and death.



Panachida is a still shorter service for the dead, consisting of "Holy God. . . With the souls of the deceased just . . . Ektenia . . . Dismissal . . . Give eternal . . . Eternal memory. . . ."

### 23. Annual Feasts. (Prazdniki.)

The church-year begins on Sept. 1. The Church ordered Feasts, Holidays, annually to commemorate the most important episodes of the life of Jesus Christ of the Bl. V. Mary and of the Saints.

1. **Easter**, the Feast of Resurrection, the "Feast of Feasts", is the centre of all Feasts.

According to the decision of the General Council of Nicaea, (325) Easter is celebrated on the Sunday, following the first full moon after the vernal equinox (March 21), and should never precede or coincide with the Jewish Passover.

When this decision was handed down, the world was using the "Julian Calendar", composed, at the order of Julius Caesar, by the famous Alexandrian astronomer, Sosigan, which by subsequent calculations was proved erroneous by the Nature, because he figured 365 days and 6 hours, instead of 365 days, 5 hours 48 minutes and 46 seconds, in which time the earth revolves around the sun. The annual difference of 11 minutes and 14 seconds in 134 years grows into one day.

In 1582 this difference accumulated to 10 days, therefore Pope Gregory XIII ordered that during that year after Oct. 4, those 10 days should be omitted, and in the future only those hundred years will be leap years of which the first two figures are divisible by four. Some Eastern Churches still use the Julian Calendar which is already 13 days behind the more accurate Gregorian Calendar.

All Feasts that depend on Easter are called Movable Feasts, the rest are called Immovable Feasts.

2. The 7 Feasts of Jesus Christ and the 5 Feasts of Bl. V. Mary are called the Twelve Great Feasts (Dvojunadesjaty Prazdniki). In addition to those the Patron's Day of a church, Diocese or Country is likewise considered as such.

Some Feasts of the Saints are celebrated publicly and are Holidays of Obligation, others are celebrated privately.

The difference between the Feasts is marked in the books with the following signs:

- ⊕ Feast of our Lord,
- ⊕ Feast of the Bl. V. Mary,
- ⊕ Feast with Litia and All Night Vigil,
- ⊕ Feast with Polujelej,
- ⊕ Feast with Great Doxology and 6 Canticles,
- ⊕ Feast with Glorification read and 6 Canticles,
- ⊕ Feast with its own Epistle, Gospel and 4 Canticles,
- ⊕ Feast with its own Hymn (Tropar),
- ⊕ Feast of daily character.

3. **The Immovable Feasts.** The following Immovable Feasts are of public observance:

Sept. 8. The Nativity of the Birth-giver of God (since 4th century).

Sept. 14. The Universal Exaltation of the Precious and Life-giving Cross. It is celebrated in memory of the finding of the Holy Cross by St. Helena, the mother of St. Constantine, and of the returning of the Holy Cross from the Persians (628). It is a day of strict fasting.

Oct. 1. Patronage of the Most Holy Birth-giver of God. (Not in Galicia).

Oct. 26. St. Great Martyr Demeter. (In Galicia).

Nov. 8. St. Michael Archangel (since 4th century).

Nov. 12. St. Josaphat, Martyr. (In Galicia).

Nov. 21. The Presentation in the Temple of the Birth-giver. (4th c.)

Dec. 6. St. Nicholas the Wonderworker, Patron of the Eastern Church.

Dec. 9. The Immaculate Conception of the Bl. V. Mary by St. Anna.

Dec. 25. The Nativity of our Lord, God and Saviour Jesus Christ.

The custom of caroling is of pagan origin (the praise of pagan god "Kolada", but turned into praise of the Newly-born Saviour.

Dec. 26. The Feast of the Bl. V. Mary as the Mother of God.

Dec. 7. St. Stephen, Protomartyr.

Jan. 1. The Circumcision of our Lord Jesus Christ, St. Basil the Great and the Civil New Year. The Civil New Year was first celebrated on March 1st, therefore the Annual Letter (*Vruči lito*) changes then; later it was transferred to Sept. 1st and once again to Jan. 1st in the 17th century.

Jan. 6. Epiphany. The Manifestation of the Holy Trinity at the Baptism of Jesus Christ. At this Feast the water is blessed with great pageantry. After the prescribed *Parameas* and a lengthy prayer, the Priest (a) immerses the lighted Triple-candle into the water to signify that the Baptism extinguishes our sins and we should preserve the chastity until the light of our life is extinguished; (b) breathes thrice upon the water in a sign of the Holy Ghost descending to expell the bad spirits; (c) blesses the water by immersing his three fingers and later the crucifix. With it he sprinkles the church and all present. Later he goes to bless the homes of his parishioners.

Jan. 30. The Three Holy Bishops: St. Basil, St. Gregory and St. John Chrysostom) (Since 1076, to settle the dispute which of them is greater before God.)

Feb. 2. The Meeting of our Lord Jesus Christ, or The Purification of the Bl. V. Mary. (Since 542.)

March 25. The Annunciation of the Birth-giver of God by Angel Gabriel. (Since 3rd century.)

April 23. St. George, Great Martyr.

June 24. The Nativity of St. John the Baptist.

June 29. Sts. Peter and Paul Apostles.

June 20. St. Elias the Prophet. (Not in Galicia.)

Aug. 6. The Transfiguration of our Lord Jesus Christ on the Mountain of Tabor. (Since 4th century.)

Aug. 15. The Falling asleep (Assumption) of the Birth-giver of God.

Aug. 29. The Beheading of St. John the Baptist. (Day of strict fast.)

4. **Movable Feasts** are: Palm Sunday, Good Friday, Easter Sunday, Ascension and Pentecost.

5. The cycle of Easter starts with the Sunday of the Publican and the Pharisee (33rd Sunday), the Prodigal son, (34th Sunday) Meat Fast, Cheese Fast, First, Second, Third, Fourth, Fifth Sunday of Lent, Palm Sunday and Easter. After Easter: Sunday of St. Thomas, of Myrrhbearing Women, of the Paralytic Man, of the Woman of Samaria, of the Blind-born Man, of the Holy Fathers of the Council of Nicaea, Pentecost and All Saints Sunday.

The Cheese Fast Sunday is also called ("Forgiveness Sunday"). The first Sunday of Lent is also called the "Sunday of Orthodoxy" in memory of the defeat of the Iconoclasts. The third Sunday of Lent is dedicated to the adoration of the Holy Cross.

6. The cycle of Christmas starts with the Sunday of the Holy Forefathers (Patriarchs and Prophets, or spiritual ancestors of the Saviour). Then the Sunday of the Holy Fathers, or corporal ancestors of Jesus Christ, and concludes with the Sundays after Christmas, before and after Epiphany.

7. Every Sunday is also in memory of the Resurrection. There are 52 Sundays in a year. Those preceding or following a Great Feast are called "Feast's Sundays", others, 32 in number, are called "Regular Sundays" (Rjadovy Nedili).

The Sunday following July 16th is dedicated to the memory of the Holy Fathers of the First General Council. The Sunday following Oct. 11th is dedicated to the memory of the Holy Fathers of the Seventh General (Second Nicaean) Council held in 787 against the Iconoclasts. The last Sunday in October is dedicated to Jesus Christ, the King of Heaven and Earth.



8. Week days. Of the week days Monday is dedicated to the honor of the Angels; Tuesday to St. John the Baptist; Wednesday and Friday to the Holy Cross; Thursday to the Apostles and to St. Nicholas, and Saturday to all the Saints.

#### 24. The Easter Service. (Voskresenie. Pascha.)

The Easter Service, being of special character, deserves a detailed explanation.

The Lenten season is to prepare the faithful to that "Feast of Feasts" to the "day which the Lord hath made to rejoice in it", with selfmortification, penance and Holy Communion.

The Easter Service, broadly taken, starts on the Saturday of Lazarus, the man whom Jesus Christ resurrected from the death. Then by Palm Sunday, on which is commemorated the glorious entrance of Jesus Christ into Jerusalem, and the day when palms are blessed and distributed to the people.

On the evening of Holy Thursday, in memory of the Passion of Christ, the Matins of Good Friday are performed and, instead of the Canon, 12 Gospels are read, and after each Gospel one of the 12 lightbearers withdraws, signifying the manner in which the Apostles abandoned their apprehended Master.

On Good Friday, in the forenoon, the Royal Hours are performed with reference to the Passion, and in the evening, after Vespers, the Winding Sheet (Plasčanica), representing the Body of the Crucified, is carried in procession and laid in a tomb. The faithful express their homage by approaching on their knees and kissing the picture of the Body of Jesus Christ.

On Easter Sunday, shortly after Midnight, or at early dawn, the Resurrection is celebrated. The Priest takes up the incensed Winding Sheet singing: "Christ is risen from the tomb, as He foretold, hath given to us life eternal and great mercy," and carries it to the Altar, or, if it has on the other side the picture of Christ risen, in procession around the church, finally stopping before the closed main doors. Meanwhile the people sing: "The Angels in Heaven are praising Thy resurrection, Jesus, Saviour, and on the earth let us praise and glorify Thee with a pure heart."

Third row: The twelve Apostles with Jesus Christ as Judge in the centre.

The procession signifies the Myrrh-bearing women; the closed door signifies that up to the time of the resurrection the Kingdom of Heaven was closed to us.

Then the Priest intones: "Christ is risen from the dead, trampling down death by death, and upon those in the tomb bestowing life. "The People repeat it after every verse. After Now . . . the Priest, using the processional crucifix, makes a sign of the cross on the closed door, the door is opened and the procession enters the church. The Priest lays the Winding Sheet on the Altar where it remains until Ascension. Ektenia follows.

Then the Canon of Resurrection is sung. It was composed by St. John Damascen and sung for the first time at the Monastery of St. Sava on Mt. Sinai. After every Irmos, the Priest incenses the people and greets them with: "Christ is risen," to which they reply: "Indeed, He is risen." (Christos voskrese. Voistinu voskrese.) The most beautiful Hymn is the ninth Refrain sung in honour of the Bl. V. Mary: "The Angel cried unto Her . . . Shine, shine, O New Jerusalem . . . and "Thou hadst fallen asleep, as Thou wert mortal . . . (Anhel vopiasje . . . Svitisja . . . Plotiju usnuv. . . .)

During the singing of the Easter Canticles the faithful come to kiss the cross. The Royal Doors remain open during the entire Bright Week to signify that God was appeased and the Kingdom of Heaven is open.

At the Mass the Gospel is read in many languages to show that all nations were redeemed and that the good tidings of redemption should reach the limits of the earth.

On Easter Sunday the "Easter baskets", filled with meat, eggs, butter in the form of a lamb, cheese and Pascha are blessed by the Church as a relief from fasting, as an outward sign of the spiritual joy, and to strengthen the faith in the resurrection symbolized by eggs as they are hatched.

## 25. Fasts. (Posty)

In the Eastern Church fasting is three-kind:

(a) Abstinence (Vozderžanie) from forbidden foods but with the

right to eat certain foods as often as desired; (b) Fast (Post) to eat permissible foods to satisfaction only once a day, usually at dinner, and on two other occasions, breakfast and supper, about one-half of the usual portion; (c) Dry eating (Suchojadenie) when allowed foods are eaten raw. Such fasting is prescribed for Good Friday, on the Feast of Exaltation of the Holy Cross, and on the Feast of the Beheading of St. John the Baptist. On this day it is customary to do without the use of dishes in reproach of Salome, who presented St. John's decapitated head to her mother on a dish.

Fasting is obligatory during Lent for every person between the ages of 21 and 60; persons from 7 to 21 years of age and above 60 years of age are obligated to abstain only.

Every Wednesday and Friday are days of Abstinence in honor of the Passion of Jesus Christ.

There are four annual fasts:

1. The Christmas Fast, Advent (Filipovka) from the day of St. Philip the Apostle (Nov. 14) up to Christmas.
2. The Lent, from Meat Fast Sunday up to Easter (Velikij Post).
3. The Sts. Peter and Paul Fast (Petrovka), from the Monday following the All Saints Sunday up to the Feast of the Apostles.
4. The Bl. V. Mary Fast, from Aug. 1 up to the Feast of Assumption, Aug. 15 (Post Bohorodicy).

## 26. Compact Weeks. (Vol'nica)

During the year there are four so called "Compact Weeks" (Volnica) when the Church, on account of the spiritual joy caused by the Feasts, allows the use of meat even on Wednesdays and Fridays. Those are: (1) the week after Christmas, (2) the week before the Prodigal son's Sunday, (3) the Bright Week after Easter, and (4) the week after Pentecost.



## INDIKTION

The 4th Indiktion, for the following (28 times 29) 532 years, started with 1941 - up to 2472.

Easter can fall on any of the 35 days between March 22nd and April 25th. Therefore there are 35 "Keys" (Kl'uč hraničnyj) for every one of those 35 days. For every year one of the 7 "Sunday letters" (Vrucil'ito) is used. In leap year one letter is skipped on March 1st.

### PASCHALIA - EASTER

To determine the day of Easter of any given year we have to know:

(1.) the letter of that year and its numerical equivalent as shown in the tabulation of Ireneus;

(2.) that the former cycles of 532 years ended in 876, 1408 and 1940.

The letter is found if we deduct the nearest ending year of the cycle from the given year. For example, 1874 — 1408 = 466 of which the letter is - II - and 10 is its equivalent.

If the equivalent is 10 or less then we add 21 and get the day of March; but if the equivalent is more than 10 then we deduct 10 and get the day of April. (10 plus 21 equals March 31; 14 minus 10 equals April 4.)

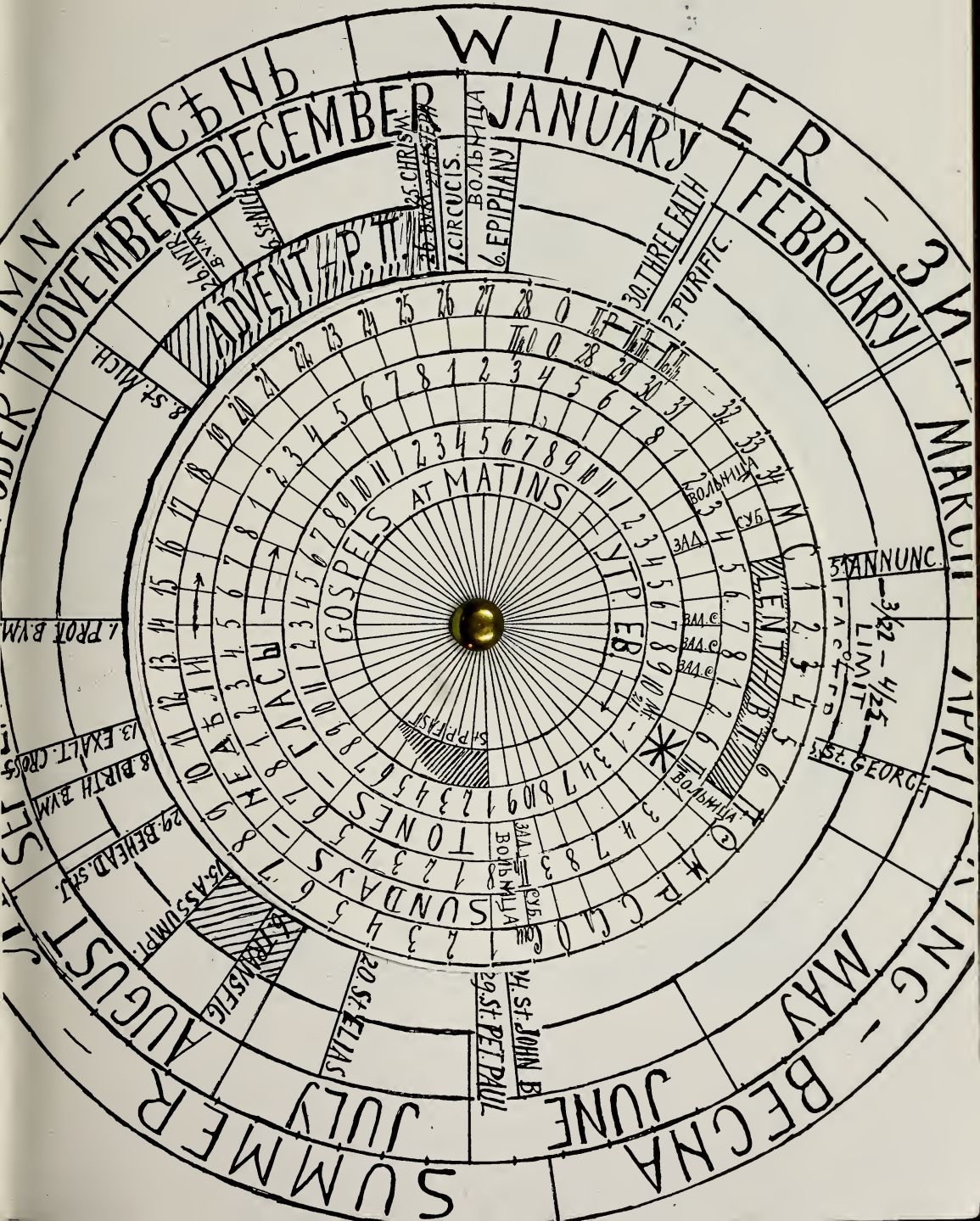
1941-Apr. 7. Jul. Cal.\*

1966- Apr. 24 Jul. Cal.

2- March 23	4- Apr. 12	7- Apr. 17	9- Apr. 9
3- Apr. 12	5- Apr. 4	8- Apr. 8	80- March 24
4- Apr. 3	6- Apr. 23	9- March 31	1- Apr. 13
5- Apr. 23	7- Apr. 8	70- Apr. 13	2- Apr. 5
6- Apr. 8	8- March 31	1- Apr. 5	3- Apr. 25
7- March 31	9- Apr. 20	2- March 27	4- Apr. 9
8- Apr. 19	60- Apr. 4	3- Apr. 16	5- Apr. 1
9- Apr. 11	1- March 27	4- Apr. 1	6- Apr. 21
50- March 27	2- Apr. 16	5- Apr. 21	7- Apr. 6
1- Apr. 16	3- Apr. 1	6- Apr. 12	8- Apr. 24
2- Apr. 7	4- Apr. 20	7- Apr. 24	9- Apr. 17
3- March 23	5- Apr. 12	8- Apr. 17	90- Apr. 2

\*Gregorian Calendar, 13 days later, - Apr. 20.

# Perpetual Calendar



ABBREVIATIONS	RULES OF ТИПІК WHEN THE FEA											
В=ВОСКР.	ПРАВИЛА ТИПІКА АЩЕ ПР											
Д=ДОГМАТЪ	VESPER-ВЕЧЕРНЯ.											
г=ДОГМАТИКЪ												
СЛ.=СЛАВА	LORD, I HAVE...				CANTICLES				HYMNS			
НСЛ=НАСЛАВНИКЪ	НА ГДН ВОЗЗ.				НА СТИХОВН.				ТРОТАРЫ			
ПР.=ПРАЗДНИКЪ	ВОСКР.	СВЯТ.	СЛ.	И НЫНѢ	ВОСКР.	СВЯТ.	СЛ.	И НЫНѢ	ВОСКР.	СВЯТ.	СЛ.	И НЫНѢ
Б=БОГОРОДИЧЕН												
СВ. БЕЗПОЛВЕЛ.	7	3	(С)	Д	В.	-	(С)	В. НСЛ.	В.	-	СВ.	Б. НСЛ.
2 СВ " "	4	3-3	СВ.	Д	В.	-	СВ.	В. НСЛ.	В.	СВ.	СВ.	Б. НСЛ.
СВ. " " ВЪ ПР. ПР. ПО ПРАЗ.	4.	3-3	ПТ.	Д	В.	-	СВ.	ПТ.	В.	-	СВ.	ПТ.
" " НА 6.	6.	4.	СВ.	Д	В.	-	СВ.	В. НСЛ.	В.	-	СВ.	Б. НСЛ.
" " ПР. ПР. ПО ПР.	3.	3-4	СВ.	Д	В.	-	СВ.	ПТ.	В.	-	СВ.	ПТ.
" ПОЛВЕЛ	4.	6.	СВ.	Д	В.	-	СВ.	В. НСЛ.	В.	-	СВ.	Б. НСЛ.
" " ВЪ ПР. ПР.	3	3-	СВ.	Д	В.	-	СВ.	ПТ.	В.	-	СВ.	ПТ.
" БДН. : МАЛ.	4	-	СВ.	г.	НА	Л	Т	И	В.	-	СВ.	Б. НСЛ.
" " : ВЕЛ.	4.	6	СВ.	Д	В.	-	СВ.	г. НСЛ.	Б. 2	СВ.		
ПР. БОГОРОД. : МАЛ.	4.		ПР.		В	1	ПР.	3	ПР.			
" " : ВЕЛ.	4.	6.	ПР.		В		ПР.		ПР	3.		
" ГОСПОД. : МАЛ.		ВСЕ ПРАЗДНИКА										
" " : ВЕЛ.		"	"	"	"	"	"	"	"	"	"	"
ПОПРАЗД.		ОТВѢТНО ПРАЗДНИКОВЪ.										
ОТДАНИЕ ПРАЗД.	4	6	ПР	Д	В.	-	ПР.		В.			ПР.

ST OF A SAINT FALLS ON A SUNDAY.  
 АЗДН. СВЯТАГО СЛУЧИТСЯ ВЪ НЕДѢЛЮ

MATTIN - УТРЕНЯ								H. MASS. ЛИТУРГІЯ.									
GOD IS THE LORD НА БОГ. ГОС.		GOSP. - ТРОКИМ. - ЕВАНГ.		CANON НА КАНОН.			CANTICLES НА ХВАЛ.			HYMNS - KOND. ТРОТТ. - КОНД				GR. EP. GOSP. ТРОК. АП. ЕВАНГ.		ВЕЛНЧАНІЕ.	
ВОСКР.	СЛ.	И ИНЫѢ	ГРАД. - ТРОКИМ. - ЕВАНГ.	ПО 3 ПѢСНѢ	ПО 6 ПѢСНѢ	ПО 8 ПѢСНѢ	ВОСКР.	СВЯТ.	СЛ.	И ИНЫѢ	ВОСКР.	СВЯТ.	СЛ.	И ИНЫѢ	В.		ТТР.
В.	СВ.	Б. НСА	В.	КО. СВ.	КО. В.	ЧЕСТ. НѢМ	В.		В. ЕВ.	ПРЕ-БЛАГ.	В.	-	КО. В.	Б.	В.		
В. СВ.	СВ.		В.														
В. 2.	СВ.	ТТР.	В.	КО. ТТР.	КО. В.	"	4	4	"	"	В. ТТР.	-	КО. В.	КО. ТТР.	В.	ТТР.	
				КО. СВ.	КО. В.												
В.	СВ.	Б. НСА															
В.	СВ.	Б. НСА	В.	КО. СВ.	КО. В.	"	4	4	"	"							
В. 2.	ТТР.	ТТР.	ТТР.	КО. В.	КО. ТТР.	"	4	4	ТТР.	"	В. 1.	ТТР.	КО. В.	КО. ТТР.	В.	ТТР.	ВЕЛ.
В. 2.	ТТР.		В.	КО. ТТР.	КО. В.	"					В. ТТР.	КО. В.	КО. ТТР.	В.	ТТР.		



## Terminology in Greek and Arabic

English	Greek	Arabic
Alb	Στυχάριον	Estekhara
Altar	Ἁγία Τράπεζα	Ma-Edat
Amice	Ἐπώμιον	Kamees
Antimins	Ἀντιμήνσιον	Endeminsy or Mindeel
Antiphones	Ἀντίφωνα	Tusbihaat
Amvon	Ἄμβων	Loulab or Mortafah
Architecture	Ἀρχιτεκτονικός	Hundasat
Baptism	Τὸ Βάπτισμα	Al-Mahmoodiat
Big Bow	Μεγάλη Μετάνοια	Sujdat Kabeerat
Bishop	Ὁ Ἐπίσκοπος	Oskof
Canon	Κανών	Nazaam
Candlestick	Κηροπήγιον	Shamhadaan
Chalice	Ποτήριον	Al-Kaas
Canticles	Κοντάκια	Madeeh
Chasuble	Φελόνιον	Batrasheel
Chr. be Among us	Ὁ Χριστός ἐν τῷ μέσῳ ἡμῶν	Almaseeh Mahna
Is and Shall be	Καὶ ἔστι καὶ ἔσται	Da-Eman Falyakoon
Christ is born	Χριστός ἐγεννήθη	Al-Maseeh Wolid
Glorify Him	Ἀληθῶς ἐγεννήθη	Hackan Innaho Wolid
Christ is Risen	Χριστός ἀνέστη	Al-Maseeh Kaam
Indeed He arose	Ἀληθῶς ἀνέστη	Hackan Kaam
Church	Ἐκκλησία, Ναός	Kaneesat
Church Book	Ἐκκλησιαστικά Βιβλία	Ketaab Kana-Esee
Churching	Τὸ Ἐκκλησίασμα	Tutheer Al-Mar-At
Church Service	Ἐκκλησιαστικά Ἀκολουθία	Khedam Kana Esiat

English	Greek	Arabic
Common Book		Ketaab Omoomy
Ciborium	Ἄρτοφόριον	Kaas Zakheerat
Communion	Θεία Κοινωνία	Mona walat
Compact Weeks	Ἄπολυταὶ Ἑβδομάδες	Asabeeh Mahloolat
Compline	Τὸ Ἀπόδειπνον	Salat Annoum
Conclusion	Ἡ Ἀπόλυσις	Khetaam
Confirmation	Μύρον	Al-Miroon or Tusbeet
Consecration	Ἁγιασμός	Tukrees
Creed	Τὸ Σύμβολον	Dustoor Eamaan
Cross	Ὁ Σταυρός	Saleeb
Crozier	Δικανίκιον, Ἐγκόλπιον	Soulajaan
Dalmatic	Δαλματικός	Kamees
Deacon	Ὁ Διάκονος	Shammas
Deacon's Door	Θύρα Διακόνου	Baab Ashemmaas
Dikiri	Δίκηρον	Dekaary
Dismissal	Ἀπόλυσις	Enseraaf
Doxology	Δοξολογία	Zoxalojia
Easter	Ἡ Ἀκολουθία τῆς Ἀναστάσεως	Al-Kiamat
Ektenia	Ἐκτενής	Salaa-Miat
Epigonation	Ἐπιγονάτιον	Ealont Marian
Epistle	Ἀπόστολος	Resaalat
Faith	Πίστις	Eamaan
Fasts	Νηστεῖαι	Soum
Feasts	Ἐτήσιοι Ἑορταί	Ahyaad
Extrim Unction	Ἐγγέλαιον	Mashat Al-Mareed
Funeral	Κηδεία	Jennaz
Gauntlet	Ἐπιμάνικιον	Akmaam

English	Greek	Arabic
Girdle	Ζώνη	Zennaar
Glory to J. Chri.	Δόξα σοι Χριστέ ὁ Θεός	Al-Mujd Lelmaseeh
Always Glory to Him	Ἄς δοξάζωμεν πάντοτε Αὐτόν.	Al-Mujd laho DaEman
Gospel	Εὐαγγέλιον.	Enjeel
Gradual	Προκείμενον	Murtabat
Great Entrance	Ἡ Μεγάλη Εἴσοδος	Easodon Kabeer
Hierarchy	Ἡ Ἱεραρχία	Darajaat Al-Kahanoot
Holy Bread	Ἀντίδορον	Korbaan
Holy Eucharist	Ἡ Θεία Εὐχαριστία	Zakheerat
Holy Mass; St. Basil	Ἡ Θεία λειτουργία τοῦ Μεγάλου Βασιλείου	Kiddas Baseelios
Holy Mass; St. Gregory	Ἡ Θεία λειτουργία τοῦ Ἁγίου Γρηγορίου	Brojeznaamy
Holy Mass; St. John Chr.	Ἡ Θεία λειτουργία τοῦ Ἁγίου Ἰωάννου τοῦ Χρισσοστόμου	Kiddas Youhanna
Holy Orders	Ἡ Ἱερωσύνη	Kahanoot
Holy Water	Ἁγιασμός	
Hours	Αἱ Ὑποσημασθῆναι	Assahaat
Horologion	Ὁρολόγιον	Ketaab Salaat
Hymns	Τροπάριον	Tarateel
Iconostasion	Εἰκονοστάσιον	Hejaab
Illiton	Εἰλητόν	Kalamat
Illustrative Antiph.	Ἀντίφωνα Δεσποτικῶν	Turneemaat
Immovable Feasts	Ἀκίνηται Ἑορταί	Al-Ahyaad Assa-bitat
Incense	Θυμίαμα	Bakhoor
Invocation	Προοίμιον	Bedayet Al-Keddas

English	Greek	Arabic
Irmologion	Εἰρημολόγιον	Ketaab Attar-Teel
Irmos	Εἰρμός	
Katasarka	Κατασάρκιον	Katasarka
Katavasia	Καταβασία	Tasabeeh or Aramees
Kondak	Κοντάκιον	Ketaab Al-khidmat
Kneeling	Γονατίζω	RokooH
Little Bow	Μικρά Μετάνοια	Sujdat Sagheerat
Little Ektenia	Μικρά Ἐκτενής	Telbat
Little Entrance	Ἡ Μικρά Εἴσοδος	Easodon Sagheer
Litia	Λιτή	
Mantle	Μανδύας	Mantiat
Matin	Ὁ Ὕμνος	Assa-Hariat
Mass of Catechumens	Λειτουργία τῶν Κατηγουμένων	Kiddas Al-Mouhoozeen
Mass of the Faithful	Λειτουργία τῶν Πιστῶν	Kiddas Al-Momineen
Matrimony	Ὁ Γάμος	Akleel
Midnight Vigil	Τὸ Μεσονυχτικόν	Salaat Nisf Alliel
Minea	Μηναῖα	12 Khidmat
Missal	Λειτουργικόν	Ketaab Al-Keddas
Mitre	Μίτρα	TaaJ
Moleben	Γενική Ἀκολουθία τῆς Προσευχῆς	Salaat Kaseerat
The Movable Feasts	Κινηταί Ἑορταί	Al-Ahyaad Al-Montakelat
Nave	Νάρθηξ, Κυρίως Ναός	Sonnel-Kaneesat
Noon Service	Μεσημβρινή Ἀκολουθία	Salaat Azzohr
Oblation	Ἀφιέρωσις	Takdemat
Oktoich	Ὀκτώηχος	Ketaab Eamaan



English	Greek	Arabic
Omophor	Ὠμοφόριον	Ameforiom
Panagia	Παναγία, Θεοτόκος	Iconat
Panachida	Παννχίς, Ἀγρυπνία	Salaat Al-Amwaat
Parastas	Παραστήσιμον ἢ Τρισάγιον	Tresogion or Nihat
Paramia	Παρομῖαι	Paramoon
Paten	Δισκάριον	Syineeyat
Penance	Ἡ Μετάνοια	Kaffarat
Plaschanitea	Ἐπιτάφιος Θρῆνος	Kafan
Polujelej	Πολυέλεος	Takareez or Flojetar
Pontifical	Ἀρχιερατικός	Hebree
Pontifical Mass	Ἡ Ἀρχιερατικὴ Λειτουργία	Kiddas Hebree
Preparation	Προσκομιδὴ	Tujheez
Presanctified Gifts Mass	Ἡ Λειτουργία τῶν Προηγιασμένων	Assabik Takdeesoha
Prostration	Γονυπέτησις	Tomaddod
Psalm	Ψαλτήριον	Mazmoor
Priest	Ὁ Πρεσβύτερος	Kahin
Processions	Θρησκευτικαὶ Πομπαὶ	Ziahaat
Pyx	Δισκοπότηρον	Bite Zakheerat
Reader	Ὁ Ἀναγνώστης	Karey
Rites	Ἱεροτελεστία	Tokoos
Religion	Θρησκεία	Deen or Deianat
Royal Door	Βασιλικὴ Θύρα	Albaab Al-Molookie
Royal Hours	Βασιλικαὶ Ὡραι	Assahaat Alra-Easiat
Sacraments	Τὰ Μυστήρια	Al-Asraar
Sacramentals	Μυσταγωγικαὶ	Al-Kodsaat

English	Greek	Arabic
Sacrifice	Θυσία	Zabeehat
Sanctuary	Τὸ Ἱερόν	Mihraab
Sakkos	Σάκκος	Bazlat Metran
Spear	Λόγχη	Harbat
Spoon	Λαβίς	Malhakat
Star	Ἄστερίσκος	Nujm
Stepeni	Αἶνοι	Anafithmy
Sponsors	Ἀνάδοχοι	Al-Kafeel
Stole	Στολή	Batrasheel
Style	Συρμός	Shakle or Taraaz
Subdeacon	Ἰποδιάκονος	Mohawen Shammas
Supplication	Δέομαι Ἰκετεύω	Tadarrohaat
Symbolism	Συμβολισμός	Rumz
Tabernacle	Ἄρτοφόριον	Hyikal
Tipik	Τυπικόν	Tabekoun
Tones	Ἦχος	Alhaan
Throne	Θρόνος	Arsh
Trebnik	Μέγα Εὐχολόγιον	Ketaab Al-Asraar
Trikiri	Τρίκηρον	Trekaary
Triod of Brightweek	Πεντηκοστάριον	Triody Al-A'aam
Triod of Lent	Τριώδιον	Triody As-Sowm
Tuifold	Διπλοῦς	Telbat Sagheerat
Veil	Πέπλος, Κάλυμμα	Καλύμματα Sitr
Vesper	Ὁ Ἑσπερινός	Salat Al-Khorooob
Vessel of Litia	Ὁ Δίσκος τῆς Λιτῆς	Aniat
Vestibule	Ὁ Πρόναος	Rawak or Mudkhal
Vestments	Ἱερά Ἄμφια	Hullat
Wine	Οἶνος	Nabeeth

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