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The

Largest

Eastern



Rite

IN THE

Catholic Church

**THE LARGEST
EASTERN RITE**

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Catholic Church**

by

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INTRODUCTION

During the past decade more and more pamphlets and other literature has been written about the Eastern rites. Since there are about 17 Eastern rites in the Catholic Church many of the things written refer to all of the Eastern rites in a general way, but specific descriptions are not always common to all the rites for they vary externally in many ways. It is only in faith that they are the same whether the rite be Western or Eastern. The principle of variety in rites but unity in faith will always hold true.

The rite followed by the Ukrainian Catholics known as the Byzantine-Ukrainian rite is the largest Eastern rite in the Catholic Church. With more than 700 priests, and as many churches of this rite, on this continent, it is a rite which may be observed and participated in most readily by our brother Catholics of other rites.

This pamphlet attempts to answer briefly some of the questions most frequently asked about the Ukrainian Catholics and their rite which is the largest Eastern rite in the Catholic Church.

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I. GENERAL

How many Ukrainian Catholics are there in the world?

There are over 9,000,000 Ukrainian Catholics in the world. About one million of these are in North America. There are roughly about 500,000 in the United States and about 300,000 in Canada. There are at the time of writing 15 Ukrainian Catholic bishops in the world who have jurisdiction over the Ukrainian faithful.

Are the Ukrainian Catholics true Catholics bearing allegiance to the Vicar of Christ, the Pope, in Rome?

Yes. They are Catholics in the truest sense of the world. They have the same faith and the same sacraments. They are members of the true Church as founded by Jesus Christ.

Where did the Ukrainians come from?

There are third and fourth generations of Ukrainian Canadians and Ukrainian Americans today. They originally came from Western Ukraine which was almost entirely a Catholic province of 6,000,000. Central and Eastern Ukraine is of the Orthodox (non-catholic) faith. The first Ukrainians came to Canada in 1891. They were in the United States in the late 1870's. There were three waves of Ukrainian immigration to this continent. The

first was at the turn of the century, the second in the 1920's and 30's, and the last after World War II.

Are there many Ukrainians in the world?

They are a nation of 45,000,000 people. Ukraine is a submerged nation. It has not been an independent nation outside of brief intervals of time for centuries. Although it has a distinct language, culture, and tradition it has been unable to throw off the shackles of tyranny and oppression. Ukrainian ideology today is concerned with the preservation of its national identity as well as a fierce desire and striving for independence. Today Ukraine is a satellite of the Soviet Union which under the guise of communism is activating a Russian imperialism.

Why has Ukraine always been coveted by its enemies?

Ukraine has always been known as the 'bread-basket' of Europe. Its rich, fertile, black soil has always been the envy of its enemies. Even as late as World War II huge loads of this rich top-soil were freighted by rail to Germany. Its ideal geographical location above the Black Sea, its ports and large river systems, its temperate climate, and rich natural resources have made it the pawn of envious neighbors for centuries.

Was Ukraine a nation of dynasties?

Ukraine was once a nation of glorious dynasties. Its kings and princes had diplomatic relations with the leading coun-

tries of Europe. The daughter of Jaroslaw the Wise married Henry I of France and after his death became regent of France for her son Philip I. Vladimir Monomachus married Gytha the daughter of King Harold of England. King Edward the Confessor as well as Edmund Ironside, King of the English (1016), sought refuge in Kiev.

Why did the Ukrainians come to this country?

During the 18th century the Ukrainians west of the Dnieper River were held under the subjection of the Polish landlords. This cruel system of feudal land-tenure and serfdom was finally abolished in 1848 when Ukraine was in the hands of Austria. The economic consequences which followed led to a mass migration of Ukrainians to the United States and Canada late in the 19th century.

How many Ukrainian Catholic priests are there on the North American continent?

There are about 700. At the time of writing there are 8 bishops including two archbishop-metropolitans having jurisdiction over these priests and their faithful. In Canada alone there are over 400 Ukrainian Catholic churches. For example, in the city of Winnipeg, Manitoba, (the fourth largest city in Canada) there are 15 Ukrainian Catholic parishes. Thousands of Latin rite Catholics live in the vicinity of Ukrainian Catholic churches without

A Ukrainian Catholic Bishop in Vestments



ever visiting them or hearing Mass said in another rite.

Do the Ukrainian Catholics have any other institutions in addition to their churches?

Almost every diocese has its weekly Catholic newspaper or religious magazine. These are usually published in Ukrainian and English. They have their own Catholic publishing houses. They have their own Ukrainian Catholic schools as well as high schools. They have their own hospitals, parish halls, and summer camps. They have their scouts, ladies' leagues, men's clubs, youth clubs (known as U.C.Y.), sodalities, Catholic brotherhoods, altar boys, Knights of Columbus, financial organizations, charitable institutions, choirs, drama, literary, and cultural organizations, university students' clubs, etc. In addition there are many secular organizations within the parishes which strive to preserve their own ethnic traditions and culture as well as a Ukrainian national identity.

The Ukrainian Catholics also have their own Religious Orders and Congregations on this continent. Among these are: The Basilian Order of St. Josaphat (The Basilian Fathers), the Ukrainian Redemptorist Fathers, the Studites (an ancient Order of monks), the Sisters of St. Basil, the Sisters Servants of Mary Immaculate, the Missionary Sisters of Christian Charity, the Missionary Sisters of the Mother of God, the Ukrainian Sisters of St. Joseph, as well as Ukrainian Branches of Franciscans, Benedictines, and Salesians.

Are the Ukrainians very nationalistic?

It seems proper to feel that way if one is a member of a 45,000,000 nation which has lost its independence. The French, Italians, and other ethnic groups in this country may not be as concerned with problems of nationalism as long as they see their country of origin clearly defined on the map of Europe. A newcomer Ukrainian Canadian who has suffered the ravages of World War II and who has been shuttled about the face of a continent before arriving in Canada or America may be understandably nationalistic while adapting himself to his new homeland. However, Ukrainian Canadians and Ukrainian Americans are more concerned with the fact that Divine Providence has bestowed a rite of worship upon them within the Catholic Church which is designed for Ukrainian Catholic alone. If there were no Ukrainians there would be no Ukrainian Catholic rite, and the Church through the centuries has called for the preservation of this rite.

What have the Ukrainians in Canada accomplished after 70 years?

They have preserved their faith as expressed in hundreds of churches, parish halls, in several religious orders, schools, hospitals, and charitable societies. When one considers that the first Ukrainian pioneers were of peasant stock, many of them illiterate, and arriving in a new and strange world without riches or knowledge of the language, they are to be commended for their deep interest in educating

their children. These third and fourth generation Ukrainian Canadians have entered every phase of the religious, political, social, and educational spheres of the Canadian way of life. The Ukrainian pioneers were lovers of the soil. They helped to open up new lands and frontiers and they contributed in the building of the Canadian railways and highways. Through their efforts their children and grandchildren found Canada an unbounded land of opportunity.

2. RITES

What is the largest Eastern rite in the Catholic Church?

The largest is the Ukrainian Catholic rite, or more correctly, the Byzantine-Ukrainian rite. The expression Greek Catholics has often been used in the past when referring to Ukrainian Catholics.

In addition to Latin is Mass said in any other language in Catholic churches?

Yes. Mass is said in 12 or more different languages every day of the year. The Ukrainian Catholic priest says Mass in the Old Slavonic language which is a dead language. Mass is also said in Coptic, Syriac, Geez (Ethiopic), Arabic, Greek, Rumanian, Armenian, Georgian, Magyar, and Malayalam Indian. In addition other languages are used in the Byzantine-Slavonic rite which are not istrictly liturgical, but the use of the vernacular for the convenience of the faithful is being practised. Therefore Mass is being said in such



A Ukrainian Catholic Priest in his Vestments.

modern languages as Ukrainian, Russian, German, Esthonian, English, etc.

What is meant by the word rite?

Generally speaking, the word rite is used to indicate the external performance of some act or deed which has been hallowed by continuous use and tradition. For example, we have **parliamentary rites** practised in parliament, **family rites** used at weddings, and **coronation rites** practised at the coronations of kings and queens.

What is meant by Christian rite?

It is that manner of performing all of the various services for the worship of God and the sanctification of men, including among these services the offering up of the Holy Sacrifice of the Mass, the administration of the sacraments, the recital of the Divine Office, the carrying out of all other religious and ecclesiastical functions, ceremonies, public devotions, and sacramentals.

The sum total of all these individual rites can be called a rite as one of the variety of rites found within the folds of Christ's Church. It is in this latter sense that we speak of the Latin, Byzantine, Syrian, Mozarabic, Coptic, Ethiopic, Chaldean, Ambrosian, Maronite rites, etc.

What is the origin of rites?

Every religion, even a pagan religion, has its own inherent rites. The early pagans had rites on the proper manner of worshipping their gods and bringing them sacrifices.

In the Old Testament the Jews were

obliged to follow the prescribed ritual scrupulously whether they found themselves in the temple or in the privacy of their own homes. The Jews received many of their prescriptive laws on rite from God through His holy patriarchs, through the great prophet Moses, and other outstanding leaders of the chosen people. Jesus Christ, the Savior of mankind and His Mother, the Virgin Mary, obeyed these laws literally and exactly.

Christ came on earth not only to preserve the Old Testament given to the Jews by God but to fulfil it in the New Testament. He brought the Unbloody Sacrifice of the New Testament in place of the bloody sacrifices of the Old, and the sacraments to aid the salvation of souls. Christ is the founder of the Christian religion, of Christian morals, and of the Christian cult.

In the first few centuries there were no rites as we have them now. The presiding priest, following the example of Our Lord, improvised the prayers, gave an edifying address on passages of Holy Scripture, consecrated the bread and wine, and then received and distributed it in Holy Communion.

The apostles and their successors first established themselves in greater centres from which the missionaries evangelized the outlying districts. It was not long before the principal churches developed their own form of worship which was copied by all churches associated with or dependant upon them.

Soon the bishops of the greater centres

began to reserve to themselves the exclusive power to legislate as to what pertained to ecclesiastical discipline and divine worship. Gradually the patriarchs began to assume the same responsibility for their larger and more inclusive patriarchal territories. Consequently in the West the Roman rite supplanted all other rites, and in the East five major rites were developed: Alexandrian, Antiochene, Byzantine, Chaldean, and Armenian. Many other rites were derived from the first four of these major Eastern rites.

Christ was content to found the general forms of worship He required from His faithful and left the details to His apostles and their successors, or in other words, to His Church. The elements of Christian cult come from Christ Himself, and the development or unfolding of rites came from the apostles, bishops, and fathers of the Church who received their authority from Christ Himself.

Have the popes approved this variety in rites?

The watchword of the popes through the centuries has always been, 'Variety in rite, unity in faith!' Each rite has its own inherent beauty and in its own way emphasizes or stresses some particular dogma or truth of the Church. The Ukrainian Catholic rite expresses profound reverence to the Holy Trinity as well as great devotion to the Blessed Mother, and its liturgy, services, and ecclesiastical functions redound with invocations, petitions, and hymns of praise to the Holy Trinity and to the Mother of God.



Pope John XXIII Consecrates an Eastern Rite Bishop

If a spectator were to observe a garden of roses which were all red in color he would regard this particular garden as somewhat monotonous. If the rose garden contained white roses, yellow roses, and black roses, as well as the various hues of red and pink he could truthfully exclaim that the garden was beautiful. The Catholic Church is a garden of rites and each rite in its own significant way adds to the overall beauty of its external expression of faith.

Then all rites need not be Latin?

No. Pope Benedict XV said: "The Church of Jesus Christ is neither Latin, nor Greek, nor Slav, but CATHOLIC. Members of all nations are EQUAL in the eyes of the Apostolic See Christ and the Popes want all men to be Catholics, but all need not be LATIN."

How many rites are there in the Catholic Church?

There are twenty-one rites. Four of these are Western rites, and seventeen are Eastern rites.

Which are the Eastern or Oriental rites?

There are five original Eastern rites. These are: Alexandrian, Antiochene, Byzantine, Chaldean, and Armenian. Four of these historical or original rites, namely, Alexandrian, Antiochene, Byzantine, and Chaldean are not actual, existing rites. Most of the existing Eastern rites are derivatives of these four original rites. The original Armenian rite is in actual use today and has no derivatives.

Therefore the Eastern rites are:

1. **Alexandrian:** a) Coptic, b) Ethiopic.
2. **Antiochene:** a) Malankar, b) Maronite, c) Syrian.
3. **Byzantine.** a) Bulgarian, b) Georgian, c) Greek, d) Melkite, e) Italo - Albanian, f) Rumenian, g) Russian, h) Serbian, and i) Ukrainian (Ruthenian).
4. **Chaldean:** a) Chaldean, b) Malabar.
5. **Armenian.**

The largest of these Eastern (Oriental) rites is the Byzantine-Ukrainian or, as it is popularly called, the Ukrainian Catholic rite. This rite has over 9,000,000 faithful whose spiritual care is in the hands of 15 Ukrainian Catholic bishops.

Why are the Ukrainians sometimes called Ruthenians?

“Rutheni” or Ruthenians is a term which has been used by the Church when referring to the Ukrainians. The term is not popular with Ukrainian Catholics and recent church documents and communications from Rome have used the word “Ucraini” or Ukrainians.

Where does the Byzantine rite receive its name?

From Byzantium or Constantinople. Because of this origin Byzantine Catholics are frequently called Greek Catholics which is not correct. The Byzantine rite is, after the Latin rite, the most widely used liturgy in Christendom. If all the users of this rite were Catholics, as are the 9,000,000 and more Ukrainian Catholics in the world, there would be more than 250 million Eastern Catholics in the world.

3. SAYINGS OF THE POPES

Are there any shayings of the Popes about the Eastern rites?

In 1624 Urban VIII said: "O my Ruthenians,* I hope that the East will be converted by your mediation."

Benedict XIV: "We wish all should be Catholics, not that they should become Latins!"

Pius XII: "Whatever be the difference of rite, the flame of faith is one, which enlightens and guides all the members of the Church of Christ."

Leo XIII: "The Catholic Church does not possess one rite only, but enembraces all the ancient rites of Christendom; Her unity consists not in the mechanical uniformity of all Her parts, but on the contrary, in a variety which is vivified by one principle, the Catholic Faith."

Leo XIII, *Orientalium Dignitas*, Nov. 30, 1894: "The maintenance in being of the Eastern rites is of more importance than might be imagined. The august antiquity which lends dignity to these various rites is an adornment of the whole Church and a witness to the Divine Unity of the Catholic Faith."

Pope Benedict XV, *Dei Providentis*: "In the Church of Jesus Christ that is neither Latin, nor Greek, nor Slav, but simply Catholic, there is not and cannot be any difference between her children, because no matter what they be otherwise, whether Latins, Greeks, or Slavs, or any other

* Church documents referred to the Ukrainians as Ruthenians.

nationality, all of them are equal around the table of the Holy See.”

Pius XI, *Rerum Orientalium*, Sept. 8, 1928: “The people of all rites should enjoy equal rights, regardless of their race, language, or rites. The Roman Church has always scrupulously respected and maintained the various rites, and has at all times insisted on their preservation.”

Pius XII, *Orientalis Ecclesiae*, April 9, 1944: “They will never be forced to abandon their own legitimate rites or to exchange their own venerable and traditional customs for Latin rites and customs. All these are to be held in equal esteem and equal honor, for they adorn the common Mother Church with a royal garment of many colors.”

In 867 when the German bishops protested against the introduction of the Slavonic language into the liturgy Pope Hadrian II ruled that such a rite is absolutely proper, authorized, and wholly recommended. His successor, Pope John VII, ratified this decision.

Whenever necessary for the good of the Church the Popes, through the centuries, approved and sanctioned the Byzantine-Ukrainian rite. In 1247 Pope Innocent IV firmly established it. In 1596 Pope Clement VIII, in 1615 Pope Paul V, and in 1841 Pope Gregory XVI confirmed it.

In 1605 Pope Clement VIII wrote that he wished the Byzantine-Ukrainian rite to be left intangibel. In 1624 Urban VIII forbade arbitrary transit from the Byzantine-Ukrainian rite to the Latin rite. Benedict XV said, “You know well how much our

predecessors abhorred such transits. We abhor them too, for we ardently wish the preservation and not the destruction of your rite.”

Gregory XVI, Pius IX, Pius XI (who was a member of another rite), and Pius XII spoke and wrote in a similiar vein. Pope Leo XIII in his *Orientalium Dignitas* of 1894 stated: “Any Latin missionary, whether secular or regular, who by his advice or influence shall have persuaded an Eastern Christian to adopt the Latin rite, shall incur ipso facto (immediately) suspension a divinis (interdiction to say Mass and administer the Sacraments) and all other pains threatened in the Constitution “*Demandatam*” (of Benedict XIV).

Shortly after his elevation Pope John XXIII speaking to the newly consecrated Bishop John Prashko for the Ukrainian Catholics of Australia said, “... that the Latinizing of the Ukrainian Catholic rite was a bad thing.” These are the words of a few of the Popes over the centuries, but a relatively small number of Latin rite Catholics have seemed to have heard them.

In addition the Sacred Congregation for Oriental Rites in its decree, “*Cum data fuerit*” of 1929 states: “The priests of the Latin rite are not allowed to induce any members of the Ruthenian (Ukrainian) rite to transfer to the Latin rite.

Above: St. Josaphat's Ukrainian Catholic Cathedral, Edmonton, Alberta.

Architect: Philip Ruh, O.M.I.

Below: An Iconostas in a Ukrainian Catholic Church



4. INTERRITUAL PRINCIPLES

Is it easy to change one's rite?

No. Properly, the applicant would have to present his case before the local bishop of his rite who considers whether the application is justified. If it is, the local bishop then applies to the Apostolic See for the requested transfer of rite. Such transfers are infrequently granted.

The Code of Canon Law, which may be described as the Constitution of the Catholic Church, states explicitly (Canon 98): "No one is allowed to pass from one rite to another without the authorization of the Holy See or, after a legitimate transfer, to return to his former rite without a similar authorization... The clergy shall in no way presume to induce persons of the Latin rite to pass to the Oriental rite, or persons of the Oriental rite to the Latin rite."

What is your opinion of circulars published for use of the clergy on the procedure for transfer of rite?

Ukrainian Catholics as well as other Eastern rite Catholics deeply regret the publication of any circular which would hasten the expedition of or popularize the transfer from the Eastern rite to the Latin rite. If such a circular is tempered with the spirit of the Popes through the centuries it could be justified.

Would the attendance of Ukrainian Catholic children in Latin rite Catholic schools be sufficient reason for a transfer of rite?

The Ukrainian Catholic rite is a minority rite on this continent. For this reason

there are relatively a small number of Ukrainian Catholic schools where Ukrainian Catholic children can be educated in the atmosphere and spirit of their own rite. Tens of thousands of Ukrainian Catholic children attend Latin rite Catholic schools and they are urged to do so by their priests, sisters, religious, and parents. If attendance at Latin rite schools jeopardized the existence of the Ukrainian Catholic rite in any way, the Ukrainian Catholic bishops on this continent would act to correct any discrepancy not in harmony with the wishes of the Holy See.

May one receive Holy Communion in a Ukrainian Catholic Church?

Yes, for Canon 866 of the Code of Canon Law says that you may receive Holy Communion according to any Catholic rite — “for the sake of piety”.

Would baptism of a Ukrainian Catholic child by a Latin rite priest automatically change the child's rite?

No. Even if the child was baptised by a Latin rite priest it would still remain a member of the Ukrainian Catholic rite.

Where should a Ukrainian Catholic child make its first communion?

In the Ukrainian Catholic church when there is a church of that rite in a given city or community. It is an anomaly to have Ukrainian Catholic children make their first communion in Latin rite churches when there is half-dozen or even over a dozen Ukrainian Catholic churches in some cities. This problem arises especially in first communion classes in Latin rite schools where Ukrainian

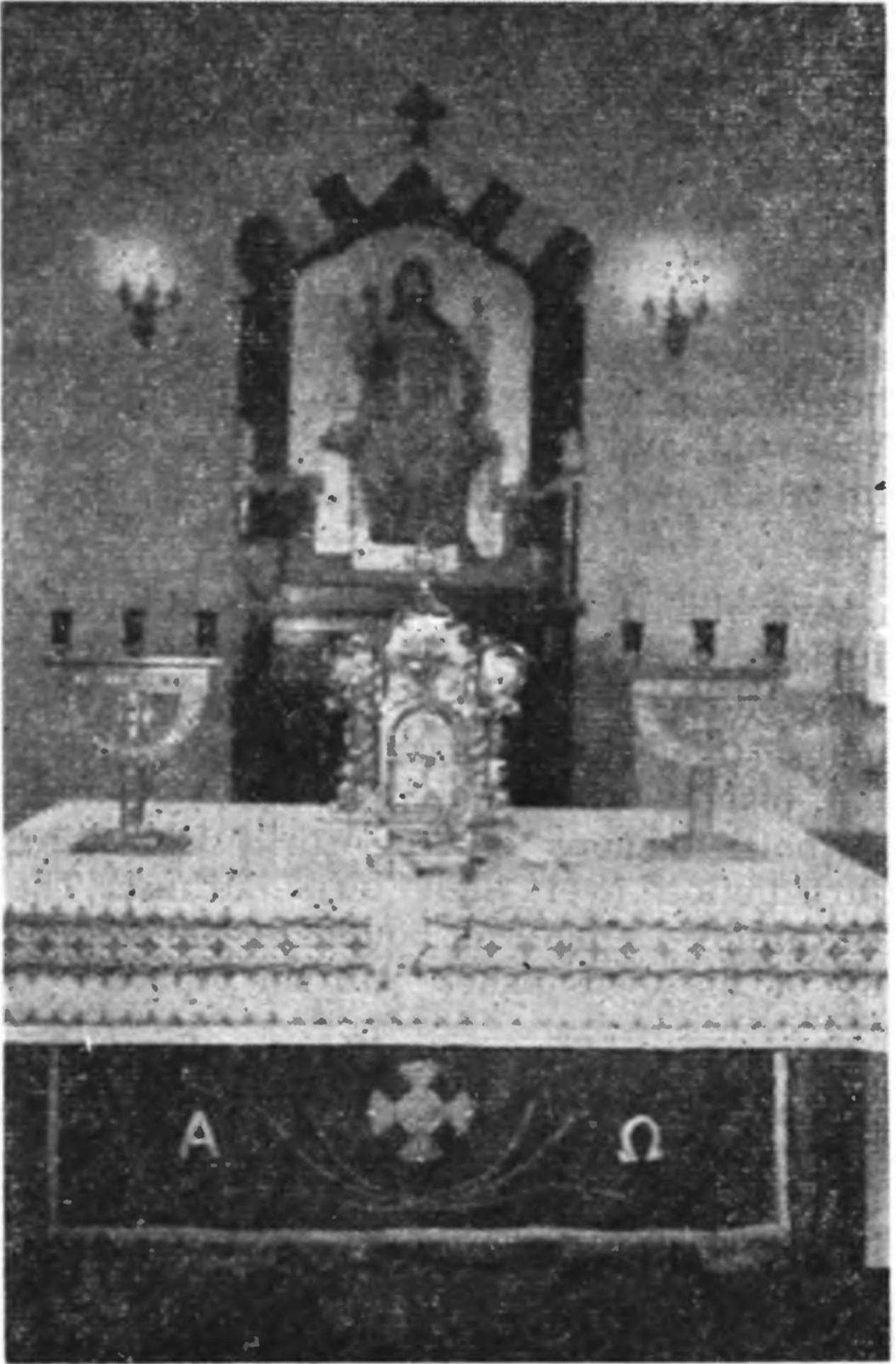
children are present. The teachers and parents should make every effort to contact and inform the local Ukrainian priest who is usually well prepared for these conditions and who will advise those concerned of the time of reception of first communion in the Ukrainian church as well as times for instruction for reception in the proper rite. First communion is one of the most memorable moments in a person's life time and should be made in one's own rite.

What about confirmation of Ukrainian Catholic children?

Ukrainian Catholic children are confirmed at the time of baptism by the ministering priest. The right to administer the sacrament of confirmation is a privilege given to Ukrainian Catholic priests and it is one which is usually reserved for bishop in the Latin rite. It would be a waste of the sacrament to attempt to administer it again.

If a Latin rite Catholic marries a Ukrainian Catholic where does the marriage take place?

Canon 88, par. 3 of the Eastern Code says: Marriage shall be celebrated before the pastor of the bridegroom unless either legal custom provides otherwise or a just reason excuses. Marriages of Catholics of mixed rite, however, are to be celebrated in the rite of the man and before his pastor, unless the man, having his domicile or quasideomicile in an Oriental region, consents to have the marriage celebrated in the rite of the bride and before her pastor.



The Altar

May a Latin rite Catholic attend Mass in a Ukrainian Catholic Church?

Yes. A Latin rite Catholic may hear Sunday Mass in the Ukrainian Catholic church and so fulfill his Sunday obligation. He may attend Mass there frequently and receive the sacraments. Ukrainian Catholic Masses are being said more frequently in Latin rite churches for the edification and benefit of those who have not had the opportunity to assist at a Mass in this rite. It is recommended that Easter duties be made in one's own parish and that Holy Viaticum and Extreme Unction be made in one's own rite, except in grave necessity.

Are the Ukrainian Catholics under the jurisdiction of the Latin rite bishops?

No, unless they are living in an area where they do not have their own Ukrainian bishop. There are now 15 Ukrainian Catholic bishops in the world who have jurisdiction over their own faithful. The Ukrainian Catholic is bound to the authority of his own bishop and no other.

Are there dioceses within a diocese?

Yes. Because there are fewer Ukrainian Catholics than Latin rite Catholics the Ukrainian dioceses are naturally larger in area. The diocese of a Ukrainian bishop in Canada can include two or more Canadian provinces and in the United States the Ukrainian bishop's authority extends over many states. His authority is limited to those boundaries which are given him upon his appointment by the Holy Sec. In any case the Ukrainian Catholic who

may be living within the diocese of the local bishop ordinary of the Latin rite is responsible only to the Ukrainian bishop Ordinary whose territory may include several dioceses of the Latin rite.

5. DIFFERENCE IN RITE

What are the main difference between the Latin rite and the Byzantine rite?

The main differences are found in the use of different languages in the liturgical services, the use of different vestments, in the structure of the Mass, in the customs and ceremonies, and in church architecture.

Are there differences in vestments?

Yes. Both bishop and priest wear vestments which differ from those worn in the Latin rite. (See photos, pp. 7 and 11).

The mitre of the Ukrainian bishop is a crown. His staff is headed with two intertwined serpents. The bishop also wears a **saccos** (a garment originally worn by byzantine kings), the diamond shaped **na-bedrynyk**, and an **omophorion** comparable to a pallium, but larger and usually made of gold brocade.

The Ukrainian priest wears a cape-like chasuble. His stole is wider and much longer and the ends are sewn together. The **stikharion** (alb) may be of white, gold, blue, etc. He wears two maniples.

What is the style of Ukrainian churches?

Ukrainian churches use the byzantine style of architecture. One of its distinguishing features is the frequent use of domes or cupolas.

Although most Ukrainian churches being built today have adopted the modern byzantine style of architecture, the old wooden churches, some of which are still in use, are an interesting study.

How is Holy Communion distributed?

The Byzantine rite uses leavened bread and not unleavened as in the Latin rite. The priest's host is a large square bearing a cross along the lines of which the fraction takes place after the consecration. The particles used for distribution amongst the faithful are smaller squares or cubes.

Ukrainian Catholics receive Holy Communion under both species of wine and bread. After the consecration the smaller particles are immersed in the consecrated wine in the chalice and a gold spoon is used to distribute these particles now imbued with the consecrated wine. When the faithful receive, they do not need to touch the spoon either with tongue or lips.

Is the Byzantine Mass longer than the Latin rite Mass?

Yes, but not too much longer. Low Mass in the Byzantine rite is said in approximately 30 minutes. High Mass, including the sermon, usually takes about an hour and a half or less.

Ordination ceremonies, consecrations of bishops, and pontifical Masses are relatively longer in both rites.

What Masses are said in the Byzantine-Ukrainian rite?

There are three forms of saying Mass in the Byzantine-Ukrainian rite. These are: the Liturgy of St. John Chrysostom which

is said on most days of the ecclesiastical year; the Liturgy of St. Basil the Great which is somewhat longer and is said 10 times a year; and the Liturgy of the Presanctified Offerings which is said on certain days of the Great Lent and which does not have the eucharistic consecration, for the Holy Offerings used in this liturgy are consecrated at an earlier liturgy. In reality the Liturgy of the Presanctified Offerings becomes a rite for the distribution of Holy Communion preceded by Vespers.

Do the Ukrainians have benediction during Mass?

Immediately after distributing Holy Communion the priest raises the communion chalice and blesses the people with the Blessed Sacrament.

What is the antimimension?

The antimimension is a rectangular piece of linen in which relics are sewn and which is anointed with holy chrism. It is designated to take the place of a consecrated altar, and because of its convenience it is often used to perform the office of a Latin portable altar stone.

How is the Blessed Sacrament reserved in the Byzantine-Ukrainian rite?

After the consecration the priest places some of the consecrated Hosts in a gold ciborium which is then placed in the tabernacle. None of the consecrated wine is reserved nor is it added to the consecrated Hosts which are being reserved.

How do they make the sign of the cross?

When the Ukrainian Catholic blesses himself he makes the bar of the cross from the right to the left. The first three fingers of the right hand are held together symbolizing the Holy Trinity. The fourth and fifth fingers are symbolic of the two natures of Christ: divine and human.

Do they genuflect upon entering a church?

They do not genuflect but make a **metania**. When the faithful bless themselves they make a bow from the waist in the direction of the altar. The metania is used in some Western rites.

Do they fast during lent?

They have four periods of lent. The original regulations for lent were very strict expressing a true spirit of penance. For example, on certain days they abstained from eating meat, eggs, and dairy products. Recently this has been eased somewhat by the proper authorities.

What is the iconostas?

The **iconostas** is a screen or partition which separates the sanctuary from the main body of the church. The iconostas is usually a work of art and may be constructed of wood, marble, or metal. It is usually profusely decorated with holy pictures or icons. It has three openings or doors. The large central opening is called the **royal door**, and the smaller doors on each side of it are referred to as the **deacons' doors**. Only the priest, deacons,



Wooden Churches

and other assistants are allowed inside the screen. The picture story on the iconostas is symbolic of the whole history, glory, and salvation of mankind as fulfilled by Christ which is continued by Him through His Church, Saints, teachers, religious, and priests.

Are bells used in Byzantine - Ukrainian churches?

The large bells are the lips of the church. They proclaim divine services, deaths, or joyful tidings in the Christian community. The small bells are not always used in some Ukrainian Catholic churches because the consecration and other important moments of the Mass, unlike the Latin rite, are said or sung aloud. It is therefore considered unnecessary to use the bells as a warning that the significant moments of Mass have arrived.

Is the altar the same?

The altar of the Ukrainian Catholic church is usually square. It stands away from the wall permitting the priest to walk around it as part of the ceremony of the Mass. There is a tabernacle on the altar and candles. A smaller altar on the side is used by the priest immediately before Mass to prepare the Holy Offerings (the bread and wine) to be used during the liturgical sacrifice.

How does the congregation participate during Mass?

The dialogue Mass now in use in the Latin rite is traditional in Ukrainian churches. During High Masses the whole

congregation sings the responses. In larger churches mixed choirs or men's choirs sing the responses as scored by leading liturgical composers. The faithful are encouraged to follow Mass carefully, and most prayer books are published in Ukrainian and English which enable all to pray and meditate the theologically beautiful prayers of the liturgy.

What is meant by concelebration?

Concelebration is the saying of Mass by several priests together, all consecrating the same bread and wine.

Do the priests of the Byzantine-Ukrainian rite concelebrate?

Yes. This usage is very common in the Byzantine - Ukrainian rite. Two or more priests say Mass at the same time at the same altar. The senior in dignity officiates at the altar, the others all saying the prayers in a low voice; blessings, etc. are given by the chief celebrant; the words of the consecration are said aloud in chorus; all communicate together. Each offers a separate, distinct, and true sacrifice.

6. CHURCH UNITY

Who is the great apostle of unity?

The great apostle of unity is St. Josaphat, Archbishop and Martyr whose feast day is observed on November 12th in the Byzantine-Ukrainian rite and on November 14th in the Latin rite.' This 'modern' Ukrainian saint and miracle worker was martyred in 1623 for his efforts in pro-

moting Church Unity. He was a member of the Order of St. Basil the Great (Basilian Fathers).

When did the break occur between the Eastern and Western Church?

The Ukrainians became Christians in 988. In the year 1054 the Byzantine Church separated from the Catholic Church refusing to recognize the authority of the patriarch of Rome, the Pope. Under the influence of Greece many Ukrainians broke away from the Catholic Church. Due to the efforts of their bishops the Ukrainians were reunited with the Catholic Church by the Union of Brest in 1596.

What is a "unite"?

After the reunion of the Ukrainians with the Catholic Church in 1596 the enemies of union hurled the term "Uniates" at the Ukrainians as an epithet of opprobrium. It resembles the term "Papists" used by the Church's enemies in England. Therefore the use of the word "unite" is offensive to Ukrainian Catholics and its continued use is to be deplored.

What are non-Catholic users of the Byzantine rites called?

They are called Orthodox. There are about 250,000,000 non-Catholic users of the Eastern rites. It is the earnest wish of the Church to bring them back into union with the Holy See.

Is the Orthodox faith the same as ours?

Except for a few points of belief they have the same faith as ours. For example,



**St. Josaphat the Apostle of Unity,
Ukrainian Archbishop and Martyr**

they do not accept the Pope as the Vicar of Christ on earth or the powers attributed to him.

Are all the Ukrainians Catholics?

Nine million are Catholics. About 36,000,000 are of Orthodox faith.

Have the Ukrainian Catholics suffered for their faith in modern times?

Yes, they are being persecuted at this very moment. Theirs is a silent tragedy for the world has heard little about the persecution of the Ukrainian Catholics in Western Ukraine, Carpatho-Ukraine, Bukovina, and Slovakia. This does not include other Eastern rite Catholics in Central Europe.

Here are the statistics of losses and sufferings of Ukrainian Catholics in Europe under the communist regime for the years 1945 to 1950.

18 bishops arrested, 12 of them liquidated.

4,749 Ukrainian Catholic priests, murdered, deported, or forbidden to perform their priestly-pastoral duties. Only a tiny percentage of these saved their lives and position by giving superficial recognition to the communistic-sponsored Russian Orthodox Church.

673 monks, including Basilians, Studites, Redemptorists, were deported, condemned or liquidated.

1,060 nuns driven from their monasteries and put to secular labors.

198 monasteries were seized, robbed, and turned into 'orthodox' institutions or state establishments.

686 church schools turned into halls for communist propaganda.

38 religious organizations destroyed.

36 religious papers, magazines, periodical, and other church-organs forced to close publication.

7,166 churches desecrated.

5,806,900 faithful were left without bishops, priests, churches, chapels, schools and institutions.

Can the Ukrainian Catholics play a role in Church unity?

Yes. As early as 1624 Pope Urban VIII said, "O my Rutheni (Ukrainians),* I hope that the East will be converted by your mediation."

How can the Ukrainian Catholics play an important role in Church unity?

No one understands the mentality of the Ukrainian Orthodox and Russian Orthodox as well as the Ukrainian Catholics. Using an identical liturgical language and an almost identical liturgy their approach to the problem of unity can be most direct. Once the millions of Ukrainian Orthodox are united with their brother Ukrainian Catholics who are subject to the Holy See, the next logical step would be to approach the problem of the conversion of Russia.

The Ukrainians can play an important role in Church unity. Pope John XXIII has called for unity of the dissident Eastern churches with the Church of Rome. He has already called leading Ukrainian Cath-

*** See note on p. 18.**

olic priests to help him with the preparations for the coming Ecumenical Council.

Although thousands of Ukrainian Catholic priests have lost their lives under the communist regime there are many hundreds of priests and sisters on this continent who are willing and ready to begin their missionary labors in Ukraine once the iron curtain is drawn back.

There are young men of the Latin rite from the United States and other countries who are studying the Byzantine-Russian rite in Rome in preparation for future missionary work in Russia. But this is a small handful of men who must learn a strange liturgical language and liturgy. They are handicapped because they must learn the language of the people and above all be steeped in the traditions, culture, and customs of a vast Slav empire. This is where the Ukrainian Catholic priests and sisters can play a vital role.

Then the matter of vocations is unusually important to the Ukrainian Catholics?

Yes. Where are we going to get the priests and sisters of our rite for the work of church unity if our children are lost to another rite around them. These are the inherent dangers which beset a minority rite which must struggle for existence within a vast and complex rite about it. The greatest need for Ukrainian Catholics today is the need for their own Catholic schools and colleges where their children can be educated in the spirit and harmony of their own rite.

Should Ukrainian children attending Latin rite Catholic schools be taught their own rite?

Yes, it is most important that Ukrainian Catholic children be taught their own rite. Otherwise after spending twelve or more years in Latin rite schools they become impregnated with the atmosphere of the Latin rite. They learn to love the Latin rite, and in many cases slowly begin to forget the transcendent beauty of their own rite, its oriental color, splendor, majesty, and its beautiful slav-liturgical music. Over the years such a child tends to develop an inferiority complex about its own rite and looks upon the Latin rite with its greater number of schools, churches, and institutions as something superior. Given enough time a child is frequently lost to the Ukrainian Catholic rite.

What attitude should Western Catholics have toward Eastern Catholics?

They should become acquainted with the rites of other Catholics and, as far as possible, worship at Mass with them, not as spectators or sightseers or listeners of beautiful choirs, but unite with them in the offering of the one Sacrifice.

Father N. Liesel in his *The Eastern Catholic Liturgies* (See suggested reading at the back) writes:

“It is perhaps to be expected that Western Catholics, being in so huge a numerical majority and generally knowing nothing of other Catholic traditions, should assume that their own ways are the only “really Catholic ways,” that they are necessarily superior, and that other ways

are merely tolerated. This is especially so when the other ways are not only different from Western practice but the contrary of it, e. g., communion in both kinds (**species**) or the ordination of married men to the priesthood. But such an attitude is grievously mistaken.”

SUGGESTED READING

Liturgics: Vol. 1, Holy Things

by M. Solovey, O.S.B.M. and J. Skwarok, O.S.B.M. **Vol. 2, Holy Services.**

(Price per volume: \$1.00).

Baptism by M. Horishny, O.S.B.M.

(Price: .10)

The Ukrainian Settlers in Canada and their Schools by J. Skwarok, O.S.B.M.

(Price: \$2.00)

Rebirth of the Church in Ukraine 1917-1930

by B. Lypkiwsky, 336 pages. (In Ukrainian only, price: \$3.00).

Our Glorious Rite by M. Solovey, O.S.B.M.

(In Ukrainian only, price: .50)

(All the above material may be obtained from the Basilian Press, 286 Lisgar Street, Toronto 3, Ontario)

The Eastern Catholic Liturgies, A Study in Words and Pictures by Rev. N. Liesel, The Newman Press, Westminster, Maryland, 1960. (Price: \$4.95).

