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Echoing the Church's universal tradition, my saintly predecessor, Metropolitan Andrey Sheptytsky, proclaimed in 1934 that "the most important source of the supernatural life is participation in divine services" (Pastoral Letter, *On the Liturgical Life*). The aim of the present publication, *The Divine Liturgy: An Anthology for Worship*, is to help all of us partake more fully of that ever living source. Thus it is with great joy that I commend the present volume, published by the Sheptytsky Institute of Eastern Christian Studies in Ottawa, Canada, with the generous support of Saint Demetrius Ukrainian Catholic Church in Toronto, and the Committee for Ukrainian Christian Education, also of Toronto.

This book fills a very great need in our Church. It is the first publication that reproduces the official 1988 Ukrainian Catholic Synod's English translation of the Divine Liturgy of Saint John Chrysostom – and the propers that were published with that edition – while also providing a full treasury of music, additional propers, hymns and preparatory prayers. All of this additional material has been carefully prepared by a group of pastoral liturgists and musicians, representing different regions of our Church in North America. It has also been reviewed by members of the Ukrainian Catholic Church's Liturgical Commission, Bishop Hlib Lonchyna and Bishop Lawrence Huculak. I sincerely thank all of them for their tireless work in the preparation of this book.

After several years of use, our Liturgical Commission will again review those sections published here which go beyond the above-mentioned 1988 translation of the Divine Liturgy, in order to make a conclusive determination about the merits of this additional material. However, in the meantime, I heartily endorse and

commend the present volume for use in all of the eparchies throughout our Church.

In our day, when God's presence is so frequently ignored in daily life, may this volume help all of us immerse ourselves in the reality of that Presence, a life-giving presence renewed in our midst on a daily basis by the Mystery of our Lord's offering to the Father in the power of the Holy Spirit – to Whom be glory for ever and ever. Amen.

+ *Lubomyr*
+ LUBOMYR

Given at our Cathedral of St. George's in Lviv on June 27, 2004,
Commemoration of Bishop Nykolai (Nicholas) Charnetsky
and the Twenty-six Martyrs and Confessors

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INTRODUCTION

“Let us commend ourselves and one another and our whole life to Christ our God.” These words ring out at every Divine Liturgy. The present volume is an attempt to facilitate that kind of offering of all that we are – individually and communally – to the One Who gave His life for us, so that we might revel in the Life of the Trinity.

The core of this book is the English translation of the Divine Liturgy of Saint John Chrysostom published in 1988 by the Synod of Bishops of the Ukrainian Greco-Catholic Church. That translation included the prayers of thanksgiving after Communion, the eight resurrectional troparia-kontakia, as well as the propers of the weekday cycle, common of saints, votive propers, and panakhyda. All of these translations are reproduced here. Although several words or phrases of that translation may at some point in the future be altered by the Church’s Synod (in view of the findings of recent scholarship), the editors of the present volume were not mandated to make these changes.¹ In either case, the latter are quite tolerable, and most unbiased critics agree that the 1988 UGCC English translation of the Divine Liturgy is a generally felicitous and accurate version deserving continued dissemination.

The above-mentioned text (henceforth, *Liturgicon*) remains the official service book of the Chrysostom Liturgy for the Ukrainian Greco-Catholic Church. The present volume is only intended to

¹ There is only one exception (see page 329 of present volume). For an explanation, see the article cited below in footnote 2.

Incidentally, the title “Patriarch” appears in the litanies only because at the time of publication the official recognition of the Ukrainian Greco-Catholic patriarchate seems imminent.



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serve as a pastoral tool enshrining and amplifying the *Litugicon's* contents.

The musical settings for the Divine Liturgy follow the chant of the Ukrainian Church, with several pieces from other traditions. Those familiar with how this chant has been set in other publications will notice that an attempt has been made to rationalize the settings by paying careful attention to the accent structure of English as well as felicity of melodic flow. To guarantee that the usages of North American Ukrainian Catholicism as a whole were considered, those pastoral musicians who for decades now have produced settings of the English translation of the Liturgy were invited to collaborate on this project. Thus Prof. Joseph Roll, formerly of Saint Basil's College (whose work has gained acceptance throughout North America); Mitred Archpriest Roman Galadza, chair of the Eparchy of Toronto's Liturgical Commission (whose publications are widely disseminated in Eastern Canada); and Fr. John Sianchuk, CSSR, Provincial Superior of the Yorkton Province of the Redemptorist Fathers (whose work is widely used in Western Canada) were brought together to arrive at a musical consensus. Professor J. Michael Thompson, presently director of the Metropolitan Cantor Institute of the Byzantine Catholic Seminary of Saints Cyril and Methodius in Pittsburgh, and director of the Schola Cantorum of Saint Peter the Apostle, which has recorded many examples of Galician and Kievan chant, was involved in the project from beginning to end. He frequently provided neutral "adjudication" when differing renditions of chant had to be reconciled. Amazingly, however, all five members of the project committee almost always arrived at a consensus regarding the "Englishing" of the chants.

The present volume also contains additional material, necessary or helpful for the celebration of the Divine Liturgy, which until now has not been easily accessible to Ukrainian Catholic worshippers at large. All of these materials – from the preparatory prayers, to propers for the Church Year, to chorales and blessings – were originally intended for use within the Eparchy of Toronto, which explains why the committee that worked on the text was relatively small. As the project evolved, it became evident that the

imprimatur of the Church's primate would be necessary and so these new texts were reviewed by members of the Ukrainian Greco-Catholic Church's Liturgical Commission delegated for this purpose by Patriarch Lubomyr Husar. While the text of the *Liturgicon* remains official, the other translations found in the present volume will be reviewed again after several years to determine whether any alterations need to be made.

Turning to the contents, note that great emphasis has been placed on preparation for the Divine Liturgy. Without repentance and reflection, Liturgy soon becomes a burdensome formality. Consequently, the traditional prayers of preparation for Communion are found here along with materials for the Mystery of Repentance. The examination of conscience, incidentally, can be done even when one is not preparing for Confession. Note also, that while it may not always be possible to recite all of these preparatory prayers for Communion, at least some of them should be prayed. In our day, when the time before the Liturgy is frequently spent in a car, parents can do a great service for their children and their own spiritual growth by having their daughters and sons read these prayers on the way to church – if not earlier.

This brings us directly to the question of faith formation. Our introductory note to the Lesser Hours (p. 54) highlights the role of young people in chanting the Hours. At a time when we seek ways to “socialize” our youth into the Church's life by entrusting liturgical roles to them, we know that not every student can be expected to proclaim the epistle, for example. However, chanting, or even simply reading, the Hours every Sunday before the Divine Liturgy certainly commends itself.

This dimension of participation is central to the present volume. The Second Vatican Council's Decree on the Sacred Liturgy (*par.* 14) declares that all the faithful are to participate in worship fully, consciously, and effectively. For many decades, a hallmark of liturgical practice in Western Ukraine – whether Galicia or the Carpathian region – was vibrant congregational singing. This volume aims to restore that practice not only by providing music for the Liturgy, but also, as it were, enabling each worshipper “to become a cantor.” Thus access is provided to everything needed

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for the service, save the readings (which, out of respect for the Word, should always be proclaimed from a lectionary). One will recall the practice of Transcarpathia where the simplest villager not only owned an *Izbornyk* (anthology), but thoroughly mastered its contents. The accompanying CDs containing the more important chants found in this book should also help foster congregational singing.

The propers which were not included in the 1988 *Liturgicon* have been translated here on the basis of the official editions for Ukrainian and Ruthenian Byzantine Catholics (the *Recensio ruthena*) published in Rome between the 1940s and 1960s. However, the Greek text naturally served as the linguistic “control” for the translation.² The typicon (ordo) prescriptions are those of Fr. Isydor Dolnytsky’s *Typik*, Lviv, 1899, except in some details where the *Recensio ruthena* reflects other usage, or where – in the case of services almost entirely neglected today – certain pastoral modifications are appropriate *e.g.*, Vespers with Liturgy of Saint Basil on the eves of great feasts. Another area of pastorally inspired modification is the provision for a two-year cycle of readings for the second to thirty-first Sunday after Pentecost. This, of course, is a significant modification of Byzantine practice. However, for decades now clergy have desired a “fuller diet” of Scripture for the Sunday readings, a desire encouraged by Vatican II’s Decree on the Liturgy (*par.* 35). The proposal suggested in the present volume involves simply proclaiming the *Saturday morning lections* on Sunday every *second* year. This is a modest and reasonable way to meet the desire for an expansion of the Sunday lectionary, first because it does not require the publication of new lectionaries, and second, because a fair number of parishes no longer have Liturgies on Saturday morning due to the practice of celebrating anticipatory Liturgies on Saturday evening.

Another pastoral modification is the inclusion of alternate ambo prayers. Until at least the fourteenth century, service books of the

² An explanation of our translation theory can be found in the article “Principles Applied in the Compilation and Translation of *The Divine Liturgy: An Anthology for Worship*” published in *Studia Liturgica* 35 (2005).

Church of Rus'-Ukraine included such alternate prayers. The English version provided here is the work of the well-known Byzantine-Ruthenian liturgist, Fr. David Petras. We sincerely thank Fr. Petras for permission to include his translation of these prayers here.

These pastoral modifications are frequently preceded by the phrase, "if permitted." The competent authority for granting this permission is the local bishop, and his decision, of course, must be respected.

The liturgical calendar includes the confessors, martyrs, and righteous of Rus'-Ukraine, beatified by Pope John Paul II during his pastoral visit to Ukraine on June 27, 2001, as well as wonder-working icons venerated in this Church. We pray that the sacrifice of these blessed will not only inspire worthy participation in the Mysteries, but also foster commitment to liturgy after the Liturgy – a life of service to others.

The chorales (hymns) found near the end of the present volume posed one of the most difficult challenges for its compilers. Since at least the seventeenth century, Ukrainian Christians have composed thousands of such chorales. Today, the average parish sings only a small number of these gems. It took the project committee several days just to establish which chorales should be included. As will be evident to anyone familiar with this legacy, some of the better chorales are not included here, simply because they are no longer known to congregations. Should a fuller collection ever be published, these will certainly be included. More significant, however, was the problem of translation. Since the 1960s scores of English renditions of these chorales have circulated. In many instances, they have been less than felicitous, though the beautiful work of Mitred Archpriest Conrad Dachuck, included here, stands out as a real exception. While fully cognizant that other translations presented here are not beyond criticism, we hope that they represent an improvement over previous attempts. One should keep in mind that because the chorales are not canonical liturgical texts, a far greater freedom is permissible in rendering them into other languages.



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This volume also includes blessings usually employed in conjunction with the Divine Liturgy. A section of newer blessings has been added. These pertain to persons and situations that are particularly relevant in our day and age. The same Spirit, who has inspired the blessing of everything from salt to beehives, has inspired Ukrainian Greco-Catholics to seek ways of blessing catechists, grandparents, and altar servers. Thus, these texts, which have circulated unofficially in certain communities, have now been included here – but again, with a provisional status that will be reviewed after several years.

May the use of this book bring abundant blessings to all of us, so that we might indeed experience more intensely the Lord's future kingdom, and with one voice and one heart sing the praises of Father, Son and Holy Spirit, now and forever. Amen.

Fr. Peter Galadza, Editor-in-Chief
Kule Family Professor of Liturgy, Sheptytsky Institute
June 27, 2004

Commemoration of Bishop Nykolai (Nicholas) Charnetsky and
the Twenty-six New Martyrs and Confessors of Rus'-Ukraine