

Aspects of Liturgical Prayer Life
in the Diaspora
Presentation to the Synod of Bishops of
the Ukrainian Greco-Catholic Church
September 5–7, 2017

Daniel Galadza

Your Beatitude, Patriarch Sviatoslav,
Most Reverend Metropolitans, Archbishops, and Bishops
of the Synod of the Ukrainian Greco-Catholic Church,

It is an honour for me to inform you about a matter that is central to the life of our global Church, namely the liturgical life of the Ukrainian Greco-Catholic Church (UGCC) in the diaspora. This presentation sets out the current state of affairs concerning the liturgical life of the UGCC – both problems and successes – and concludes with concrete and practical suggestions for the continued fostering of liturgical practices in order to give liturgy – the worship of the Living God – its due place as the central act of the assembled Church – the Body of Christ. Before arriving at the heart of this presentation, I would first like to clarify some key terms, in order that no confusion should arise regarding the topic of this presentation.

1. Introduction: Definition of Key Terms and Context

First, when speaking of “liturgy” I hope that we all understand that we are speaking of the divine work of both God and people, which is the “summit toward which the activity of the Church is directed [and] at the same time ... the font from

which all her power flows,”¹ that which makes present today what was visible in our Lord, God, and Saviour Jesus Christ,² and is the heart of theology – not just a discussion of rubrics. Just as in any discipline, a fuller knowledge of liturgy (namely, the proper celebration of liturgical rites, as well as their history and theology) requires greater study than offered by an introductory (i.e. seminary) education and demands experience that not every member of the clergy possesses;³ yet, even without a

¹ “... Liturgia est culmen ad quod actio Ecclesiae tendit et simul fons unde omnis eius virtus emanat...” Sacrosanctum Concilium §10. The English translation quoted above is from “Constitution on the Sacred Liturgy – *Sacrosanctum Concilium*,” The Holy See, originally promulgated December 4, 1963, accessed November 22, 2018, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html.

² “quod itaque in redemptoris nostri conspicuum fuit in sacramenta trasivit.” Pope St. Leo the Great, *Sermon* 74.2; PL 54:398. For an English translation, see *St. Leo the Great: Sermons*, trans. Jane Patricia Freeland, CSJB, and Agnes Josephine Conway, SSJ, Fathers of the Church 93 (Washington, DC: Catholic University of America Press, 1996), 326. See also Peter Galadza, “Liturgy and Life: The Appropriation of the ‘Personalization of Cult’ in East-Slavic Orthodox Liturgiology, 1869–1996,” *Studia Liturgica* 28 (1998): 210–231; and Yuri P. Avvakumov, “Sacramental Ritual in Middle and Later Byzantine Theology: Ninth-Fifteenth Centuries,” in *The Oxford Handbook of Sacramental Theology*, ed. Hans Boersma and Matthew Levering (Oxford: Oxford University Press, 2015), 249–266.

³ The UGCC is fortunate to have had numerous liturgical scholars over the last several decades researching the Byzantine, and especially the Kyivan-Ukrainian, liturgical tradition. A selection of the most notable and relevant publications include: Laurence Daniel Huculak, OSBM, *The Divine Liturgy of St. John Chrysostom in the Kievan Metropolitan Province During the Period of the Union with Rome (1596–1839)*, Analecta OSBM, Series II, Section I (Rome: PP. Basiliani, 1990); Peter Galadza, *The Theology and Liturgical Work of Andrei Sheptytsky (1865–1944)*, Orientalia Christiana Analecta 272 (Rome: Pontifical Oriental Institute, 2004); Mark M. Morozowich, “Eastern Catholic Infant Communion: Has Catholic Dogmatic Teaching Prohibited It?,” *Logos: A Journal of Eastern Christian Studies* 49, no. 1–2 (2008): 71–90; Michael Petrowycz, “The *Recensio Ruthena* Slavic Sanctoral Reform: Principles, Results, Perspectives,” *Bollettino della Badia Greca di Grottaferrata*, Third Series, 5 (2008): 283–298; id., “The Addition of Slavic Saints to Seventeenth-Century Liturgical Calendars of the Kyivan Metropolitanate,” in *Inquiries into Eastern Christian Worship: Selected Papers of the Second International Congress of the Society of Oriental Liturgy, Rome, 17–21 September 2008*, ed. Bert Groen, Steven Hawkes-Teeples, and Stefanos Alexopoulos, Eastern Christian Studies 12 (Leuven: Peeters, 2012), 331–

degree in liturgical studies and without significant experience, it is quite common in our Church for everyone to hold a personal opinion on what they themselves consider to be right and wrong. Nonetheless, to return to our discussion of what liturgy is, one can summarize its meaning by stating that liturgy is the life of the Church in action: “church” is the noun, “liturgy” is the verb.⁴

Second, the label “diaspora” is an unfortunate term because it allows one to assume that our Church is not really the Church of the people of God in the place where they are found, whether in the suburbs of Chicago, or North Battleford, Saskatchewan, or Paris, France, but rather, that it is somehow more authentically a Church when it is in Vynnyky or Buchach, Ukraine. Moreover, today the “diaspora” of our Church is very diverse, both in terms of its global reach and its history. Simple geography explains why North and South America, as well as Australia, have less connection to Ukraine than Europe does.⁵ The various histories and completely different contexts of these regions explain why it is dangerous to speak of “*the diaspora*” as a monolithic whole, just as it is dangerous to speak of Ukraine without recognizing differences between, for example, Lviv, Ternopil, Ivano-Frankivsk, Gali-

343; Hlib Lonchyna, “Metropolitan Andrew Sheptytsky and Liturgical Reform: A Case Study,” in Groen, *Inquiries into Eastern Christian Worship*, 367–374; and Oleksandr Petrynko, “Die Liturgiekonstitution des Zweiten Vaticanums und die aktuelle Gestalt der Göttlichen Liturgie in der Ukrainischen Griechisch-Katholischen Kirche (UGKK),” *Ostkirchliche Studien* 60 (2011): 139–156. A summary of these studies can be found in Daniel Galadza, “Die griechisch-katholischen Kirchen und die liturgische Erneuerung. 50 Jahre nach Sacrosanctum Concilium,” in *Erbe und Erneuerung. Die Liturgiekonstitution des Zweiten Vatikanischen Konzils und ihre Folgen*, ed. Hans-Jürgen Feulner et al. (Vienna: Lit Verlag, 2015), 95–117. Rather than ignore these scholarly works, the UGCC needs to take liturgical scholarship more seriously and encourage professors and students to research the traditions of their own Church.

⁴ David W. Fagerberg, *Theologia Prima: What is Liturgical Theology?* 2nd ed. (Chicago: Hillenbrand, 2004).

⁵ In some parts of Europe, it is possible to have breakfast at home, get in your car, and be in Western Ukraine for dinner – depending, of course, on how fast you drive. The distance – both physical and psychological – between Europe and North America created by the Atlantic Ocean makes it impossible to think in similar terms.