

for bread and wine as “fruit of the earth and work of human hands.” Eucharistic Prayers of the Roman Church numbers two, three and four all make reference to creation and our role in praising God on behalf of creation. Yet none of these prayers, ancient or modern, have been persuasive enough to convince Christians of the need for an environmental ethic and praxis. I would argue that the new work on Trinitarian theology, on the relationality within God and the work on God’s continuing loving relationship with creation needs to be much more prominent in our calendar, prayer texts, our song texts, and in our liturgical environment. Perhaps then we might move from liturgical prayer to action on behalf of justice for the earth.

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Liturgical Changes in Russia and the Christian East? A Case Study: The Mysteries (Sacraments) of Initiation with the Eucharistic Liturgy

A popular opinion holds that the Eastern Christian Churches in general, and the Russian Orthodox Church in particular, had no need for liturgical renewal like other churches in the twentieth century. There is even an opinion that Eastern Christian Churches never reformed their liturgy. A simple look at history with its chronicling of the various liturgical changes that the Byzantine Liturgy has undergone disproves this notion. The Russian Orthodox Church, in particular, has undergone deep and difficult liturgical changes in the past; perhaps the most widely known and controversial was the seventeenth-century liturgical reform of Patriarch

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Nikon.¹ While a thorough history is beyond the scope of this study, a limited historical review can deepen our understanding of the various issues that influence Eastern Christian liturgical matters.

This historical inquiry focuses on the not so distant drama of the twentieth century with its lack of political freedom, ravages of war, and debilitating economic systems that hampered various Eastern Churches from living their ecclesial life to the fullest. A brief excursus into this complicated history will provide a background for understanding the broader issues of liturgical change. The Bolshevik revolution brought social upheaval and ruination upon so many aspects of Russian life as well as other countries subjugated by the tyranny of the Soviet Union, and it dramatically changed the Russian Orthodox Church. One of the most immediate effects was the loss of its intellectual elite via persecutions and deportations, not to mention the closing of its seminaries and theological academies. A brief historical overview of the pre-revolution, Soviet period and the post-Soviet period with an accentuation upon the Russian Orthodox liturgical studies by noting a few of its proponents provides a framework for understanding a new practice for Christian Initiation within the Eucharistic Liturgy as published by the Moscow Orthodox Patriarchate in AD 2000 — *Послѣдованіе Крещалнаго Литургии* (*The Order of the Baptismal Liturgy*).² This order unified Baptism and Chrismation within the context of the Eucharistic Divine Liturgy. It signals the revival of liturgical scholarship and its subsequent impact upon the liturgical life of the Moscow Orthodox Patriarchate.

The last section of this article presents a case study of the new order of the Mysteries (Sacraments) of Initiation by examining its various constituent parts. In order to demonstrate the broader reality of liturgical change in other Byzantine ritual churches, also it will include a brief comparison with other Byzantine churches. This case study will provide a current example of liturgical scholarship and liturgical change in various Byzantine churches.

¹ For a comprehensive history of the Nikonian reforms see: P. Meyendorff, *Russia, Ritual, and Reform: The Liturgical Reforms of Nikon in the 17th Century* (Crestwood, NY: SVS Press 1991).

² *Послѣдованіе Крещалнаго Литургии*, Moscow: Moscow Patriarchate, 2000.

HISTORICAL OVERVIEW

Pre Bolshevik Revolution: The Golden Age

Theological scholarship flourished in the Russian Orthodox Church at the end of the nineteenth century and the beginning of the twentieth century.³ The magnitude of their academic achievements is demonstrated by the production of over 500 scholarly theological monographs in Russian during the period of 1905–1918.⁴ Various councils addressing church reform were held.⁵ Liturgical scholarship during this period developed under the direction of such notable figures as Dmitrievsky, Skaballanovich, Karabinov, and Sokolov.⁶ In fact, many of their contributions form the basis of current twenty-first century liturgical research.

These prolific scholarly liturgical accomplishments yielded not only intellectually advanced works for the academic sphere, but it also affected the broader Russian Orthodox Church as witnessed in the various proposals of liturgical reform at the Council of 1917–1918 in Moscow. This historic council has been the subject of several

³ This subject has been widely studied and the following are recommended: J. W. Cunningham, *A Vanquished Hope. The Movement for Church Renewal in Russia, 1905–1906* (Crestwood, NY: St Vladimir's Seminary Press 1981); I. Smolitsch, *Geschichte der Russischen Kirche 1700–1917*, Vol. 1 (Studien zur Geschichte Osteuropas 9) (Leiden: E. J. Brill 1964; id. Vol. 2 (Forschungen zur osteuropäischen Geschichte 45) (Berlin: E. J. Brill 1991); C. Simon, "L'Église orthodoxe russe à la fin du XIX^e et au début du XX^e siècles: isolement et intégration," *Histoire du Christianisme* 11 (1995) 733–92; N. M. Zernov, *The Russian Religious Renaissance of the Twentieth Century* (London: Darton, Longman and Todd 1963). For an earlier view see N. Uspensky, "The Collision of Two Theologies in the Revision of the Russian Liturgical Books in the Seventeenth Century," in id., *Evening Worship in the Orthodox Church*, trans. P. Lazor (Crestwood, NY: St Vladimir's Seminary Press 1985) 191–240.

⁴ Н. Балашов, *На пути к литургическому возрождению: Дискуссии Православной Российской Церкви начала XX века. Поместный Собор 1917–1918гг. и предсоборный период* (Серия: Церковные реформы) (Moscow: Duxovnaja biblioteka 2000) 444–76.

⁵ A. Bogolepov, *Church Reforms in Russia 1905–1918: In Commemoration of the 50th Anniversary of the All-Russian Church Council of 1917–1918*, Bridgeport: Publications Committee of the Metropolitan Council of the Russian Orthodox Church of America, 1966.

⁶ For a general overview of many of these authors see: P. Galadza, "Liturgy and Life: The Appropriation of the *Personalization of Cult* in East-Slavic Orthodox Liturgiology, 1869–1996" *Studia Liturgica* 28 (1998) 213–20.

new studies: among them is a book by Balashov entitled *На пути к литургическому возрождению* (*Coming to Liturgical Revival*),⁷ a lengthy study by A. Kravetskij, *Священный Собор Православной Российской Церкви. Из материалов Отдела о богослужении, проповедничестве и храме* (*The Holy Sobor of the Russian Orthodox Church: From Material of the Department of Divine Worship, Preaching and Churches*),⁸ and a recently defended and published thesis by M. Mojzeš, *Il movimento liturgico nelle chiese bizantine: Analisi di alcune tendenze di riforma nel XX° secolo* (*The Liturgical Movement in the Byzantine Churches: Analysis of a Few Attempts of Reform in the Twentieth Century*).⁹

Among the issues that the 1917–1918 Russian Orthodox Council addressed were the lack of participation in the liturgy, the possibility of liturgical reform especially in the case of the typikon, liturgical language, music, the iconostasis, and the restoration of the ancient ambo to name only a few. This astounding list of liturgical issues, developed in detail by Balashov,¹⁰ Mojzeš,¹¹ and Kravetskij,¹² corrects the unfounded notion that the Russian Orthodox Church and even other Eastern Churches never discussed liturgical change.

This Council abruptly ended due to the Bolshevik Revolution which also brought a paralyzing halt to the expansive theological

⁷ Н. Балашов, *На пути к литургическому возрождению: Дискуссии Православной Российской Церкви начала XX века. Поместный Собор 1917–1918гг. и предсоборный период* (Серия: Церковные реформы) (Moscow: Dухovnaja biblioteka 2000).

⁸ А.Г. Кравецкий, “Священный Собор Православной Российской Церкви. Из материалов Отдела о богослужении, проповедничестве и храме,” *Богословские труды* 34 (1998) 200–388.

⁹ M. Mojzeš, *Il movimento liturgico nelle chiese bizantine: Analisi di alcune tendenze di riforma nel XX° secolo* (BELS 132) (Rome: C.L.V. Edizioni Liturgiche, 2005).

¹⁰ Н. Балашов, *На пути к литургическому возрождению: Дискуссии Православной Российской Церкви начала XX века. Поместный Собор 1917–1918гг. и предсоборный период* (Серия: Церковные реформы) Moscow: Dухovnaja biblioteka, 2000, 23–437.

¹¹ M. Mojzeš, *Il movimento liturgico nelle chiese bizantine: Analisi di alcune tendenze di riforma nel XX° secolo* (BELS 132) Rome: C.L.V. Edizioni Liturgiche, 2005, 43–154.

¹² А.Г. Кравецкий, “Священный Собор Православной Российской Церкви. Из материалов Отдела о богослужении, проповедничестве и храме,” *Богословские труды* 34 (1998) 200–344.

and liturgical scholarship in Russia. Professors like Skaballanovich were quickly relieved of their duties and often fell upon difficult times.¹³ This disruption of the intellectual life of the Russian Orthodox Church and the abandoning of the 1917–1918 Sobor were just some of the atrocities of the Bolshevik revolution. The early twentieth-century historical reality of the Russian Orthodox Church demonstrated hopefulness even though it was shortlived. One might even wonder what might have been if this early twentieth-century Synod had born fruit and what its possible impact on the liturgical movement of the twentieth century might have been.

Soviet Years

The difficult years of the Communist period affected not only the Russian Orthodox Church but also other churches in the Soviet Union. The forced liquidation of the Ukrainian Catholic Church with the arrest of its bishops in 1945 and the subsequent forced Synod of the Lviv in 1946 stand out as particularly dark periods.¹⁴ Even though the Russian Orthodox Church enjoyed a legal status in the Communist regime, it likewise suffered under their domination. Their church activities were severely controlled, their missionary efforts were curtailed, and their academic efforts were reduced to a minimum. For instance, in 1914 the Russian Orthodox Church had four Theological Academies and fifty-seven seminaries, while in 1939 none existed. It was only after the Second World War that the Russian Orthodox Church operated eight seminaries in 1947, of which only three continued until 1988.¹⁵

The hardship of the regime and the curtailment of intellectual activity in the Soviet Union meant that the legacy of the pre-revolutionary Russian Orthodox intellectual heritage could only

¹³ P. Galadza, "Baumstark's Kievan Contemporary, Mikhail N. Skaballanovich (1871–1931): A Sketch of His Life and Heortology," in *Comparative Liturgy Fifty Years After Anton Baumstark (1872–1948) Rome, 25–29 September 1998*, eds. R. F. Taft and G. Winkler (OCA 265) (Rome: Pontifical Oriental Institute 2001) 761–75.

¹⁴ S. Kelleher, *Passion and Resurrection – The Greek Catholic Church in Soviet Ukraine 1939–1989* (Lviv: Stauropegion 1993). See especially its historical documents in appendix 187–298, with unique documents on 238–43, 264.

¹⁵ For these statistics and please see: <http://www.uq.edu.au/~laacassi/OrthodoxChristianityandMilitantAtheism.html>.

continue in any organized manner in the Diaspora.¹⁶ It flourished in Paris at St Serge and then under the leadership of Alexander Schmemmann and John Meyendorff at St Vladimir's in Crestwood, New York. Schmemmann's seminal work on liturgical theology influenced not only Eastern, but also Western liturgists.¹⁷ Such contributions witness to the importance of Eastern theologians and liturgists as these voices from the East can often impact the wider church.

This émigré community continued to develop the theological and academic patrimony of the Russian Orthodox Church, although on a much smaller scale. Their important contributions not only kept their theology alive, but they also impacted the world stage by making Byzantine theology readily available in a variety of the major theological languages of the twentieth century.

Post Communism

This dark period did not prevail, and the fall of Communism beginning in the late eighties led to full religious freedom not only for the Russian Orthodox Church, but also for all other religious communities in the former Soviet Union. The Post-Communist era brought many changes to the former Soviet Union and to the Russian Orthodox Church. Balashov, Mojzeš, and Kravetskij testify to the current state of liturgical research in Russia. The revived interest and productivity in liturgical scholarship has produced many promising professors and researchers who ardently take advantage of the possibilities for education throughout the world and the freedom of expression. One needs only to read the latest editions of the *Богословские труды* (*Theological Works*)¹⁸ of the Moscow Orthodox Patriarchate to see the high level of scholarship

¹⁶ For a general overview see: P. Galadza, "Liturgy and Life: The Appropriation of the Personalization of Cult in East-Slavic Orthodox Liturgiology, 1869–1996" *Studia Liturgica* 28 (1998) 222–30.

¹⁷ Alexander Schmemmann, *Introduction to Liturgical Theology* (Crestwood, NY: St Vladimir's Seminary Press, 1986). This influence can be seen in: Kevin W. Irwin, *Context and Text: Method in Liturgical Theology* (Collegeville, MN: Liturgical Press 1994) and David W. Fagerberg, *What is Liturgical Theology? A Study in Methodology* (Collegeville, MN: Liturgical Press 1992).

¹⁸ *Богословские труды* published annually by the Russian Orthodox Patriarchate in Moscow.

that is currently being produced. Among the many talented liturgists, one example is Alexander Pentkovsky and his edition of the *Typikon of Patriarch Alexi the Studite*,¹⁹ along with his numerous other works.²⁰ There are various other liturgists, e.g., Y. Ruban,²¹ E. Ukhanova,²² and M. Zheltov.²³ These limited examples clearly demonstrate that a strong revival in the academic liturgical world in Russia is underway.

Among the many witnesses to growth in this post-Soviet era, one development can be seen by the fact that the Russian Orthodox Patriarchate devoted its theological conference, organized by the Holy Synod, in 2007 to liturgical matters.²⁴ The dedication of an entire conference to liturgical matters conveys the level of interest

¹⁹ Пентковский, А. М., *Типикон Патриарха Алексия Студита в Византии и на Руси* (Moscow: Izratel'stvo Moskovskoj Patriarxii 2001).

²⁰ I list only a few of his works here: А. М. Пентковский, "Константинопольский и иерусалимский богослуженные уставы," *Журнал Московской Патриархии* 4 (2001) 70–78; id., "Студийский устав и уставы студийской традиции," *Журнал Московской Патриархии* 5 (2001) 69–80; id., "Синайский апостол (Sin. Sl. 39) история текста и история рукописи," in а. М. Молдован, А. Г. Кравецкий, ред. *Литургическое источниковедение и история русского языка 2002–2003*, Moscow 2003, id., "Иерусалимский типикон в Константинополе в Палеологовский период," *Журнал Московской Патриархии* 5 (2003) 77–87 id., "Кгиторские типиконы и богослужбные синаксари евергетидской группы," *Богословские труды* 38 (2003) 321–55 id., "Антиохийская литургическая традиция в IV-V столетиях," *Журнал Московской Патриархии* 7 (2002) 73–87 id., "Литургические реформы в истории Русской Церкви и их характерные особенности," *Журнал Московской Патриархии* 2 (2001) 72–80.

²¹ Ю. И. Рубан, "Службник Варлама Хутынского (ГИМ, Син. 604/343, конец XII-начало XIII в.). Описание, тексты, комментарии," *Российский Православный Университет ап. Иоанна Богослова, Ученые записки* 2 (1996) 99–129, Ю. И. Рубан, "Как молились Древней Руси" *Россия в X-XVIII вв. Проблемы истории и источниковедения. Тезисы докладов и сообщений вторых чтений, посвященных памяти А.А. Симиана. Москва, РГГУ, 26–28 января 1995*, Moscow 1995, 483–87.

²² Е.В. Уханова, "Кафедральное Богослужение древнерусской," *Российский Православный Университет ап. Иоанна Богослова, Ученые записки* 5 (2000) 32–42.

²³ See his web site: www.mzh.mrezha.ru. М. С. Желтов, "Дребние александрийские анафоры," *Богословские труды* 38 (2003) 269–320; М. С. Желтов, "Две византийские молитвы на перенесение святых мощей," *Богословские труды* 40 (2005) 122–27; М. С. Желтов, "Чин Божественной литургии в древнейших (XI–XIV вв.) славянских Службник," *Богословские труды* 41 (2007) 272–359.

²⁴ For more information please view these websites: http://theolcom.ru/ru/text.php?SECTION_ID=38, http://theolcom.ru/ru/text.php?SECTION_ID=48,

and the value currently given to liturgy in the Russian Orthodox Church. One need only scan the list of international participants and world renowned liturgical speakers to realize the spirit of openness and value placed on scholarship by those who hosted this event.

Although the turbulent twentieth century presented many challenges for the Russian Orthodox Church, liturgical scholarship in the Russian Orthodox Church thrives today after being decimated for decades. This renewal stimulates much hope for the future.

ORDER OF CHRISTIAN INITIATION WITHIN THE
EUCCHARISTIC LITURGY

This brief historical sketch contextualizes the current state of liturgical scholarship in Russia. A case study of the Moscow Patriarchate's AD 2000 edition of the Mysteries (Sacraments) of Initiation incorporated into the Eucharistic Liturgy, entitled, *Последование Крещальной Литургии* (*The Order of the Baptismal Liturgy*),²⁵ provides a concrete example of modern liturgical change. This monumental effort marks a significant development in the liturgical life of the Russian Orthodox Church. The combination of Baptism and Chrismation within the Eucharistic Liturgy reflects the ancient tradition of initiating Christians at the Easter Vigil Liturgy in Constantinople.²⁶ This work embodies the fruits of modern scholarship, especially those of Miguel Arranz in his numerous articles on the Constantinopolitan Mysteries of Initiation²⁷ and, at least in the United States, Alexander Schmemmann's *Of Water and the Spirit: A Liturgical Study of Baptism*.²⁸ This revised *Order of*

<http://www.patriarchia.ru/db/text/209130.html>, and for the full English version of the talks see http://theolcom.ru/ru/full_text.php?TEXT_ID=343.

²⁵ *Последование Крещальной Литургии*, Moscow: Mosow Patriarchate, 2000.

²⁶ See the exhaustive and authoritative study on this issue: G. Bertonière, *The Historical Development of the Easter Vigil and Related Services in the Greek Church* (OCA 193) (Rome: Pontifical Oriental Institute 1972).

²⁷ M. Arranz, "Les Sacrements de l'ancien Euehologe constantinopolitain (1-10)" OCP 48 (1982) 284-335; OCP 49 (1983) 42-90, 284-302; OCP 50 (1984) 372-97; OCP 51 (1985) 60-86; OCP 52 (1986) 145-78; OCP 53 (1987) 59-106; OCP 55 (1989) 33-62, 317-38.

²⁸ A. Schmemmann, *Of Water and the Spirit: A Liturgical Study of Baptism* (Crestwood, NY: St Vladimir's Seminary Press 1995).

Initiation demonstrates that such scholarly research can be profitably applied to real life situations.

The Order of the Baptismal Liturgy begins with Holy Divine Liturgy's normal preparatory prayers of the priest in front of the iconostasis, the vesting prayers, and the prothesis (preparation of the gifts) prayers. The text notes that the Eighth Day, the Fortieth Day, the Entrance into the Catechumenate, the Exorcisms, the Prayer for the Completion of the Catechumenate, the Adhesions to Christ and the Handing over of the Creed all happen in advance.²⁹ In fact, this edition does not include these separate rites; rather, they are contained in the Trebnyk/Euchologion which presents each of these elements individually before the actual baptismal ceremony. Professor Arranz clearly presented the historical development of these various ceremonies contained in the oldest Constantinopolitan manuscripts in his series of profound articles elucidating the original meaning and the normative celebration of each individual service as well as its particular day and time of celebration³⁰ as found in the *Barbarini Codex*³¹ and the *Constantinopolitan Euchologia*.³² By virtue of his study, these services were seen and understood to be individual rites celebrated in their specific original order and not simply as one long ceremony, which has

²⁹ *Послѣдованіе Крещалнаго Литургии*, Moscow: Moscow Patriarchate, 2000, 23. For a good overview of the Sacraments of Initiation in the Byzantine tradition see: A. Schmemmann, *Of Water and the Spirit: A Liturgical Study of Baptism* (Crestwood, NY: St Vladimir's Seminary Press 1995) and T. Fitzgerald, "The Orthodox Rite of Christian Initiation," SVTQ 32 (1988) 309–27.

³⁰ M. Arranz, "Les Sacrements de l'ancien Euchologe constantinopolitain (1-10)" OCP 48 (1982) 284–335; OCP 49 (1983) 42–90, 284–302; OCP 50 (1984) 372–97; OCP 51 (1985) 60–86; OCP 52 (1986) 145–78; OCP 53 (1987) 59–106; OCP 55 (1989) 33–62, 317–38. See also his general overview: Arranz, M., "Évolution des rites d'incorporation et de réadmission dans l'Église selon l'Euchologe byzantin," *Gestes et paroles dans les diverses familles liturgiques* (BELS 14) Rome: C.L.V. Edizioni Liturgiche 1978, 31–75. For the fourth and fifth century evidence see: M. E. Johnson, *The Rites of Christian Initiation* (Collegeville, MN: Liturgical Press 1999).

³¹ S. Parenti & E. Velkovska, *L'Eucologio Barberini gr. 336*, Seconda edizione riveduta con traduzione in lingua italiana (BELS 80) (Rome: C.L.V. Edizioni Liturgiche 2000) 117–32.

³² M. Arranz, ed., *L'Euchologio costantinopolitano agli inizi del secolo XI: Hagiasmatarion & Archieratikon con l'aggiunta del Leiturgikon* (Rome: Pontificia Università Gregoriana 1996) 169–97.

become the customary practice in many Byzantine ritual churches. In light of this scholarship, the Moscow Orthodox Patriarchate did not rewrite the baptismal ceremonies or reword them; rather, they simply restored the ancient order and manner of celebrating these services in order to realize their proper and individual role within the unfolding Mystery of Christian Initiation.

A step by step examination of the ceremonies themselves will provide a more complete picture. The Deacon incenses the altar as normal, the ordinary dialogue with the priest follows, and then the Divine Liturgy begins with the priest singing "Blessed is the Kingdom . . ." as it normally occurs at every Holy Divine Liturgy.³³ The rubrics then indicate that the priest takes the cross and the Chrism and departs from the sanctuary with the Deacon to the baptismal font. The Deacon leads the people in praying the synapte (litany) with the prayers for those to be baptized while the priest prays: "БЛГОУТРОБНЫЙ И МЛТНЧЫЙ БЪЕ . . ." (O compassionate and merciful God . . .) and at the end of the synapte the priest is directed to say the water blessing prayer "ВЕЛІЙ ЕСИ, ГДН . . ." (Great are You, O Lord . . .) aloud. This arrangement directly follows the Euchologion/Trebnyk and is not an innovation. At the completion of the water blessing there is the blessing of the Oil of Gladness followed by the thrice cruciform pouring of the newly blessed oil into the font with the singing of Alleluia.³⁴ The person to be baptized is anointed with the Oil of Gladness on the forehead, breast, back, ears, hands, and feet with the particular concomitant prayers for each area anointed.³⁵ Immediately, the candidate is baptized with this formula: "The servant of God, *name*, is baptized in the name of the Father. Amen. Of the Son. Amen. Of the Holy Spirit. Amen."³⁶ The people then sing Psalm 31(32). The newly baptized is vested in a new garment followed by the singing of a troparion: "РНЗУ МНѢ ПОДА]ДѢ . . ." (Give me a garment . . .). The priest then immediately says aloud the following prayer before Chrismation: "БЛГОСЛОВЕНЪ ЕСИ, ГДН . . ." (Blessed are you, O Lord . . .). The priest then chrismates the newly baptized saying: "The

³³ *Послѣдованіе Крещальнаго Литургии* (Moscow: Moscow Patriarchate 2000) 25.

³⁴ *Ibid.*, 35.

³⁵ *Ibid.*, 35–36.

³⁶ *Ibid.*, 36.

Seal of the Gift of the Holy Spirit. Amen.”³⁷ The priest recites the prayer at the thrice-holy hymn at the font. During the singing of “All you who have been baptized into Christ, have put on Christ, Alleluia,” repeated three or more times as necessary while the priest gives the deacon the Gospel, takes the cross and Chrism, and leads the sponsors and the newly enlightened with candles around the font three times. At the end of the third time around, the priest and the deacon proceed to the Royal Doors. The priest recites silently the prayers of entrance into the sanctuary. The deacon proclaims: “Wisdom.” They enter into the sanctuary while the people sing “All you who have been baptized” once, then the Glory be, and the typical ending with the second half of the phrase being sung and then once again the entire phrase being sung. This entrance actually reflects the ancient entrance marking the beginning of the Liturgy.³⁸ The prokeimenon Ps 26(27):1, “The Lord is my light. He is my Savior. Whom shall I fear?” is taken and then the normal Baptismal lections derived from the Vigil of Holy Saturday are read: the Epistle (Rom 6:3-11) which speaks of dying and rising with Christ and the Gospel (Matt 28:16-20) which directs the Apostles to baptize in the name of the Father, the Son and the Holy Spirit. After the Gospel and the Homily, the Divine Liturgy then proceeds as normal.

As indicated earlier, this replicates the normal order for the Sacraments of Initiation commonly celebrated in the various ritual Byzantine churches. The change to the ordinary practice is that the Baptism and Chrismation rituals actually replace the normal *enarxis* rite (entrance rite) of the Holy Divine Liturgy. This replacement is similar to the Vespereal Divine Liturgies that occur on major feast days, such as Christmas, Theophany, and Easter, in that Vespers culminates in the reading of the Gospel followed by the entire Divine Liturgy as usual from the Gospel onward. The model for this change is the Vespereal Liturgy par excellence — the Easter Vigil Liturgy.³⁹ Structurally, this service follows the normative pat-

³⁷ *Ibid.*, 39.

³⁸ J. Mateos, *La Célébration de la parole dans la liturgie byzantine* (OCA 191) Rome: Pontifical Oriental Institute, 1971, 71–73.

³⁹ G. Bertonière, *The Historical Development of the Easter Vigil and Related Services in the Greek Church* (OCA 193) Rome: Pontifical Oriental Institute, 1972, 120–39.

tern of the Easter Vigil Liturgy and simply revives that practice.⁴⁰ The real difference is that it does not constrain its celebration to the Easter Vigil alone, thus allowing for the celebration of these Mysteries of Initiation at various times throughout the entire year.

The remaining order of the Eucharistic Liturgy offers nothing extraordinary. It is important to note that the troparion from the third hour of Lent that normally occurs in the Russian Orthodox usage right before the Epiclesis is in brackets. This indicates that it is now seen as an optional element,⁴¹ which reflects scholarly consensus that this was an addition to the anaphora at a much later date and the parenthesis represent a move toward removing it completely. The ceremony continues following the anaphora as the newly enlightened receive the Eucharist followed by the rest of the congregation. The post-communion segments all follow the normal order for the Eucharistic Liturgy except for the conclusion which includes a special mention of the newly illumined by name.

The unique theological importance of this revised order of celebrating these Mysteries rests in the manifestation of the neophyte becoming part of the community — the Body of Christ. The neophyte is not admitted to some private relationship with God done in secret. In fact, the inclusion of the newly illumined in the reception of the Eucharist together with the community indicates that this new person participates in the fullness of communal life through sharing in the Eucharist, which differs radically from the newly illumined simply partaking of a pre-consecrated Eucharist. The context within the celebration of the Eucharist most clearly demonstrates the importance of gathering and celebrating as a community.

At first glance, this intriguing ceremony seems to be a dramatic change from the normal practice of having the Baptism and Chrismation at a different time from the celebration of the Eucharist

⁴⁰ For a comprehensive treatment see: G. Bertonière, *The Historical Development of the Easter Vigil and Related Services in the Greek Church* (OCA 193) Rome: Pontifical Oriental Institute, 1972.

⁴¹ See the later Greek *mss* cited in P. N. Trempelas, Αἱ τρεῖς Λειτουργίαι κατὰ τοὺς ἐν Ἀνήναις κώδικας (Texte und Forschungen zur byzantinisch-neugriechischen Philologie 15) (Athens: Ekdideta: hypo tēs M. Patriarkēs Epistēmōnikēg Epitropēs pros Anatheōrēsīn kai ekdosīn tōn Leitourgikōn Vivliōn 1935) 113.

either before or, what is most inappropriate, immediately following the Divine Liturgy. This new order *seems* to be innovative. This critique is simply not true: the scholarly evidence demonstrates that this service respects the integrity of the traditional historical baptismal ceremonies of the Constantinopolitan Church but is an organic liturgical development of the Byzantine theological tradition. A thorough study of the original sources provided the impetus for this faith community to revitalize itself by celebrating a practice that truly bespeaks the deeper presence and work of Christ. Thus the communal notion is reinforced not just by the mere physical presence of the assembly, but by the Eucharist — the very seal of Christian unity where the Body of Christ realizes itself most completely through partaking of the Sacred Body and Blood of Christ.

OTHER BYZANTINE RITUAL CHURCHES

This example of liturgical change in the Russian Orthodox Church did not occur in a vacuum. In fact, various other Byzantine Churches have adopted similar if not identical orders of celebration. A brief survey of representative churches will provide an overview of the state of the question in their respective ecclesial communities. This presentation focuses upon churches with published texts and is intended only as a representative sampling of various Byzantine Churches.

Greek Orthodox

The Greek Orthodox Church has undergone a series of changes and adaptations to their liturgical celebrations.⁴² Perhaps the most comprehensive overview of recent change can be seen in a recent article by Pavlos Kourmarios, "Liturgical Rebirth in the Church of Greece Today: A Doubtful Effort of Liturgical Reform."⁴³ He recounts various initiatives and Encyclicals from the Holy Synod. He also speaks of the activities of diverse Metropolitan sees and

⁴² For a broader historical overview of Greek Orthodox liturgical changes in the twentieth century see: M. Mojzeš, *Il movimento liturgico nelle chiese bizantine: Analisi di alcune tendenze di riforma nel XX° secolo* (BELS 132) (Rome: C.L.V.-Edizioni Liturgiche 2005) 157–204.

⁴³ Pavlos Kourmarios, "Liturgical "Rebirth" in the Church of Greece Today: A Doubtful Effort of Liturgical Reform," *Bollettino della Badia Greca di Grottaferrata* 3-4 (2007) 119–44.

states: "Quite hesitatingly there is a growing custom of celebrating Marriage with the Holy Eucharist or having Baptism followed by the Holy Eucharist."⁴⁴ This possibility had been included in a study manual entitled, *Τό Βάπτισμα*, published in 1992, which contains several pages with the order for the Mysteries of Initiation in outline form.⁴⁵ Although this publication is a study manual without official approbation, its very existence demonstrates the state of theological research in Greece. Even though the Greek Orthodox Church does not currently have an officially approbated structure for the Mysteries of Initiation with the Eucharistic Liturgy, the theologians have been discussing it and some parishes started to implement it.

Ukrainian Catholic

The Byzantine Churches in union with Rome have seen their traditional practices regarding the Mysteries (Sacraments) of Initiation be heavily influenced by latinizations.⁴⁶ The Second Vatican Council's attention to the Mysteries of Initiation coupled with its calls for Eastern Churches to return to their authentic liturgical traditions has resulted in a substantial effort to recombine the three Mysteries of Initiation. Among the many latinizations, the denying of communion to infants has profoundly affected the Eastern Catholic Churches and their celebration of the Mysteries of Initiation.⁴⁷ This case study focuses on one Eparchy's efforts to revitalize their practice. The Ukrainian Catholic Eparchy of St Josaphat in Parma, Ohio, began to study the problem of Baptism and Christian Initiation in the late eighties and by 1991 His Grace, the Most Reverend Robert M. Moskal decreed it the policy of the

⁴⁴ *Ibid.*, 128.

⁴⁵ I. B. Κογκούλη, Σ.Κ. Οικονόμου, Π.Ι. Σκαλτσιῆ, *Τό Βάπτισμα*, (Θεία λατρεία καὶ παιδεία 2) (Thessalonika: Ekd. O. Ch.A. "Ludia," 1992) 221–24.

⁴⁶ For an overview of the issues of latinization see: Robert F. Taft, "The Problem of "Uniatism" and the "Healing of Memories": Anamnesis, not Amnesia." *Logos* 41–42 (2000–2001) 155–96. For a broader historical overview of Ukrainian Catholic liturgical changes in the twentieth century see: M. Mojzeš, *Il movimento liturgico nelle chiese bizantine: Analisi di alcune tendenze di riforma nel XX° secolo* (BELS 132) (Rome: C.L.V.-Edizioni Liturgiche 2005) 207–28.

⁴⁷ For an overview of Catholic dogmatic teaching and its impact of Eastern liturgical tradition see: M. Morozowich, "Eastern Catholic Infant Communion: Has Catholic Dogmatic Teaching Prohibited It?" *Logos* 49 (2008) 71–90.

Eparchy for all newly initiated adults and children to have their Baptism and Chrismation within the context of the Divine Liturgy and then to have the newly initiated partake in the Eucharist together with the entire community.

A provisional text was provided for the people and priests in two separate pamphlets. The first pamphlet contained the preparatory rites (Eighth Day, Fortieth Day, the Entrance into the Catechumenate, the Exorcisms, The Prayer for the Completion of the Catechumenate, the Adhesions to Christ and the Handing over of the Creed) and directed that they be celebrated in advance. The second contained the Baptism, Chrismation, and Divine Liturgy texts themselves. Following this provisional text, an official text was published by the Eparchy in 2002.⁴⁸ It contains a complete presentation of the various elements along with texts for each of the various preparatory steps mentioned above. These services all precede the actual Baptism and Chrismation within the Divine Liturgy, which is identical to the order that the Russian Orthodox have published in *The Order of the Baptismal Liturgy*. The only major difference is that the 2002 Ukrainian Catholic edition directs that the prayer “БЛАГОУТРОБНЫЙ И МЛЪТВИЧЫЙ БУДЕ . . .” (O compassionate and merciful God . . .) is to be recited silently by the priest before the “Blessed is the Kingdom. . . .”

This intriguing similarity provokes many questions. As the acknowledgement in this Parma text indicates, it resulted from over twelve years of work.⁴⁹ Although there was no collaboration with the Russian Orthodox Church on the project, the results demonstrate the importance of liturgical study. Both of these service books deeply reflect the thought and proposals of Alexander Schmemmann.⁵⁰ His seminal study provided the general structure and vision for what this ceremony should be like and why it should be celebrated within the context of the Eucharistic Liturgy. Thus, the Ukrainian Catholic Eparchy of St Josaphat produced an almost identical edition of the Mysteries of Initiation as the Moscow Patriarchate because

⁴⁸ *The Mysteries of Christian Initiation: Baptism, Chrismation, and Eucharist* (Parma: Liturgical Commission of St Josaphat Eparchy 2002).

⁴⁹ *Ibid.*, 224.

⁵⁰ Alexander Schmemmann, *Introduction to Liturgical Theology* (Crestwood, NY: St Vladimir’s Seminary Press 1986).

of the mutual influence of the liturgical scholarship and the faithfulness to it on the part of the respective church authorities.

Ruthenian Catholic

The movement for the incorporation of the Mysteries of Initiation within the Eucharistic Liturgy can be seen as well in the Ruthenian Catholic Church. The Eparchies of Parma and Van Nuys published *The Order of Holy Baptism and Holy Chrismation* in 1994. This text, a straightforward translation of the 1952 Roman Edition of the *Small Trebnyk*, provides directions for the inclusion of Baptism and Chrismation within the Divine Liturgy in a two page directive.⁵¹ In 1997, the Ruthenian Catholic Eparchy of Passaic, New Jersey, then adapted and published the same text and entitled it *The Rite of Christian Initiation*.⁵² These texts do not specifically provide the entire texts of Baptism and Chrismation within the Divine Liturgy like the other examples previously mentioned, but they do indicate the normality of its inclusion and follow the exact same order. It is important to note that the Ruthenians provide a complete set of directives for the Easter Vigil service with Baptism which stresses the importance of this period as the time for Christian Initiation.⁵³ This remarkable similarity between the various Churches demonstrates a continuity of tradition and a real possibility for consensus on a matter of liturgical change.

SUMMARY

This cursory review of Russian liturgical history and the intellectuals that shaped it provides helpful insights into the liturgical scholarship of the Russian Orthodox Church. Certainly the many accomplishments enumerated in the post-Soviet period provide great hope for the flourishing of liturgical scholarship in Russia, especially in light of the *Order of Baptismal Liturgy* published in AD 2000 by the Russian Orthodox Patriarchate which provides substantial material for reflection. The almost contemporary appearance of a new order of celebrating the Mysteries of Initiation in the Russian

⁵¹ *The Order of Holy Baptism and Holy Chrismation*, Parma: Liturgical Commission Eparchy of Parma, 1994.

⁵² *Rite of Christian Initiation (Baptism, Chrismation, and Eucharist)* Priest/Deacon Edition (Passaic: Liturgical Commission Eparchy of Passaic 1997).

⁵³ *Ibid.*

Orthodox, Ukrainian Catholic, and Ruthenian Catholic Churches together with the various indications from the Greek Orthodox Church manifests a commonality across ecclesial jurisdictions and bodes well for ecumenism.

The revised though thoroughly traditional service for the Mysteries of Initiation revitalizes the important theological emphasis upon the entire faith community as a fundamental constituent part of the ceremony; thus, the role of the Body of Christ, the *ecclesia*, is strengthened. This vibrant witness provides a new focus for understanding the importance of the initiatory process as well as a theological paradigm for exploring the richness of the Mysteries of Initiation. Not only will this revitalization lead to a richer theology, it will also bring about a more vibrant liturgical experience. In an age of infant baptism, the participation of the entire faith community provides an important locus for raising the child, in addition to helping the adult members realize more fully their own baptismal commitment. The involvement of the entire community even transforms ingrained concepts of ministry and spirituality by stressing the importance of praying together. This also helps to emphasize the role of the priest in relation to the community as its leader in prayer. In short, this ceremony can truly affect the whole community by providing an impetus for renewal. This important liturgical development demonstrates a confluence of theology, liturgical history, and pastoral practice, all of which focus upon the full experience of the new converts entering into the community.

Such liturgical changes reflect the yearnings of many over a period of years. Professor Fitzgerald's musings from 1988 provide ample thought for reflection: "If only in a formal manner, the Orthodox have maintained the unity of the various rites of Christian Initiation which have been inherited from the early Church. Certainly, the distribution of Holy Communion to the newly baptized has a profound significance which cannot be underestimated. However, the fact that this is not normally done within the context of the Eucharistic Liturgy does deserve serious examination by Orthodox theologians. When the Baptismal Service is separated from the context of the Eucharistic Liturgy the former tends to be viewed as a private ceremony which affects only the neophyte and the family. The deeper sense of the wider Christian community is frequently missing. The fact that the baptismal rites mark, among

other things, the entrance of the neophyte into the Church is diminished simply because the baptism is viewed as a 'family' matter. If this is the case in pastoral practice, then there is certainly need for a greater emphasis upon the ecclesial and social character of the sacramental-mysteries of Christian Initiation. We must remember, for example, that reception of the Eucharistic bread and wine signifies not only communion between the believer and the Lord, but also communion among all of those who are in Christ. The entire rite of Christian Initiation signifies not only the union of the neophyte with Christ, but also the union of the neophyte with all the members of the believing community, the body of Christ."⁵⁴

Slowly the aspirations, hopes, and insights of various theologians, faithful, pastors, and bishops have come to reality. This example demonstrates the crucial role of liturgical and theological research for the renewal of the church. The need for liturgical change and development remains important throughout the ages and especially in our day as the church attempts to be faithful to tradition while making it more fully alive for modern people. Great hope for this task resounds as demonstrated in the recovery of the original ethos of the Byzantine Rites of Initiation. The remarkable similarity between the various Churches not only bespeaks a continuity of tradition, faithfulness to scholarly research, and organic development of tradition, but more importantly it bolsters the hope of consensus on matters of liturgical change across varied ecclesiological jurisdictions, providing commonality and ultimately further hope for unity.

⁵⁴ T. Fitzgerald, "The Orthodox Rite of Christian Initiation," SVTQ 32 (1988) 324.



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