

Clement were traditionally used to bless the new metropolitans of Kyiv during their installation. In the eleventh century the myrrh-streaming relics of Saint Nicholas were transferred from Myra of Lycia (in pre-sent-day Turkey) to the Italian city of Bari. This event is commemorated on May 9/22, and the feast is called "the summer Saint Nicholas." In the Kyivan-Caves Patericon there is also mention of the transfer of the relics of Saint Theodosius of the Caves (August 14/27). The relics of Saint Josaphat, archbishop of Polotsk, journeyed for several centuries, evading desecration, until in 1963 they found a place of veneration in Saint Peter's Basilica in Rome.

620 In our day, after the glorification of numerous new martyrs of the Ukrainian Catholic Church, the relics of several of them have been transferred from their original place of burial to an appropriate site of veneration. Pilgrimages to these locales, where pilgrims receive numerous healings through the prayers of the righteous or through contact with their relics, are yet another confirmation of God's victory, through time and space, over suffering, illness, and death. These miracles occur due to the grace of the Holy Spirit, bestowed through the intercession of the righteous and the faith of the pilgrims themselves.

3. Liturgical Chant

621 Liturgical or church singing is an expression of worship. Church singing is doxological prayer by which the Church is united with the angelic choirs in glorifying the Most Holy Trinity. The source of this doxology (glorification) is contemplation of the Trinity. Indeed, this is why liturgical singing is exalted theological music. In liturgical singing we take part in the angelic choirs' "incorporeal"⁴²⁶ singing, thus "mystically representing the Cherubim."

622 In order to resonate the Cherubim's singing, a person needs the grace and power of the Holy Spirit. That is why a person at prayer may be compared to an "instrument" of the Holy Spirit.⁴²⁷ As a wind instrument emits sound because it is filled with breath, so a person produces the sounds of prayer because he or she is filled with the "breath" of the Holy Spirit. Thus, sung prayer is a double form of prayer: the person prays at an audible level, but the Holy Spirit also prays through the Son to the Father (see Rom 8:26). The liturgical singing of a Church choir is an earthly icon of the heavenly singing of the angelic choirs.

⁴²⁶ *Akathist Hymn to the Mother of God, Oikos 1.*

⁴²⁷ *Floral Triodion*, Pentecost Friday, Matins, Sessional Hymn; see Menaion, The Three Holy Hierarchs (January 30/February 12), Vespers, Apostichon.

- 623 The texts of Scripture, as well as patristic and conciliar texts, are proclaimed in liturgical chant. The Church's divinely inspired singers, saints such as Roman the Melodist and John of Damascus, composed liturgical hymns on the basis of Scripture and the teachings of the Holy Fathers. According to their particular forms, these hymns received the names troparion, kontakion, sticheron, heirmos, oikos, etc. "Through liturgical singing the assembled Church community prays with scriptural texts and enriches its spiritual culture by absorbing the mindset of the Holy Fathers. In time, this spiritual and prayerful experience of the ecclesial community becomes a source of its own particular tradition, expressed in distinctive liturgical chants. The most renowned liturgical chants of our Church are the Kyivan and the Galician.
- 624 Through liturgical chant, the church singer, keeping humbly to the proper ritual prescriptions, becomes an authentic instrument of the Holy Spirit, called to attune the assembly to communal prayer. Liturgical singing is not a "concert of sacred music" during which people are divided between "performers" and an "audience." Rather, this singing incorporates everyone into an act of common prayer. Thus, the singing in which God's people take part at worship always becomes an unrepeatable event in which free persons unite and act as one in order to pray "with one voice and one heart."

4. Bearing and Gestures during Divine Services

- 625 The physical bearing and gestures of a Christian during prayer are elements of the Church's prayer and visible signs of personal faith and piety. These include: the sign of the Cross, standing, the raising of hands, kneeling, bows and prostrations, and the kissing of holy objects.
- 626 By the sign of the holy Cross, the Christian professes faith in the Most Holy Trinity and the Incarnation of God's Son. We make the sign of the Cross with our right hand, devoutly and without haste, pronouncing the words, "In the name of the Father, and of the Son, and of the Holy Spirit. Amen. "Joining the first three fingers of our hand is a sign of our profession of faith in the Holy Trinity, while bending the remaining two to the palm of the hand signifies our confession of two natures—divine and human—in the incarnate Son of God. Signing ourselves crosswise, from the forehead to the breast and from the right shoulder to the left, we profess the Paschal Mystery of Christ—his dying and rising. Every time we sign ourselves with the hilly Cross, saying "In the name of the Father, and of the Son, and of the Holy Spirit," we profess