

B. Anaphora of the Liturgy of Saint Basil the Great

- 6 The Church proclaims to the human race the presence of the Risen Christ within history, and manifests this presence in her liturgical prayer. This happens when the faithful remember the historical events of the Passion and Resurrection and thus become witnesses and communicants of the new life in Christ: "[Historical] truth and the solemnity [celebration of it] are not at variance."⁵ In the Communion of the Body and Blood of the Lord, the Church shows herself to be the one Body of Christ (see *Eph* 1:23).
- 7 In the words of Patriarch Josyf Slipyj, "Liturgical prayer becomes the harbinger of the formulations of the fundamental truths of the faith in the later Symbols, or Professions, of faith."⁶ Therefore, communal prayer is also a symbol of the common faith of the Church. One such example of the Church's faith expressed liturgically is the Eucharistic Prayer, the Anaphora (from the Greek lifting-up).
- 8 The Anaphora is at the same time at the very heart of our Catechism. It not only unites all three parts of the Catechism into an integral whole, it also imparts to it the character of worship. With Christ's Passover as its very centre, the Anaphora is the memorial of this saving event, in the context of the story of the creation and the salvation of the world by the Father, Son, and Holy Spirit. Our tradition has two Anaphoras: in the Liturgy of Saint John Chrysostom and the Liturgy of Saint Basil the Great. In this Catechism, we make use of the Anaphora of Saint Basil the Great, which describes the entire history of salvation:⁷

O Master, the One-Who-Is, Lord God, Father Almighty, who deserve worship: it is truly right and proper, and fitting the majesty of your holiness to praise you, to hymn you, to bless you, to worship you, to thank you, to glorify you, who alone are truly God; and to offer you with a contrite heart and spirit of humility this our rational worship. For it is you who have granted us the knowledge of your truth. And who can tell of all your acts of power, make all your praises heard, or recount all your wonders at every moment?

Master of all things, Lord of heaven and earth and of all creation, visible and invisible, you are seated on a throne of glory and look upon the depths. You are without beginning, invisible, incomprehensible, uncircumscribed, unchangeable, the Father of

⁵ AUGUSTINE OF HIPPO, *Sermons*, 220, Vigil of Easter: PL 39, 1089.

⁶ PATRIARCH JOSYF SLIPYJ, *3a6iNaHlitf* [Testament] (December 22, 1981).

⁷ *Liturgyicon*, The Divine Liturgy of Our Holy Father Basil the Great. English translation found in *The Divine Liturgy: An Anthology for Worship*, 287-298.

our Lord, Jesus Christ, the great God and Saviour, our hope. He is the image of your goodness, the perfect seal of your likeness—revealing you, the Father, in himself—living Word, true God, Wisdom before the ages, Life, Sanctification, Power, and the true Light. Through him the Holy Spirit was made manifest, the Spirit of truth, the grace of sonship, the pledge of the inheritance to come, the first fruit of the eternal good things, the life-giving power, the source of sanctification. Through him every rational and intelligent creature is empowered, worshipping you and ascribing to you the everlasting hymn of glory, because all things are your servants. For Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, and the many-eyed Cherubim praise you. Around you stand the Seraphim; the one with six wings and the other with six wings, and with two they cover their faces, with two their feet, and with two they fly, as they cry to one another with unceasing voices and never-silent hymns of glory, **singing, crying, exclaiming, and saying the triumphal hymn:**

Holy, holy, holy Lord of Sabaoth, heaven and earth are full of your glory! Hosanna in the highest! Blessed is he who comes in the name of the Lord. Hosanna in the highest!

With these blessed Powers, O Master who loves mankind, we sinners also cry out and say: Holy are you—truly, all-holy—and there is no measure to the majesty of your holiness. You are righteous in all your works, because you have brought all things to pass for us in justice and true judgment.

For You fashioned a man by taking dust from the earth, and honoured him, O God, with your own image. You placed him in the Paradise of delight and promised him immortal life and the enjoyment of eternal good things if he kept your commandments.

But when he disobeyed you, the true God, who had created him, and when he had been led astray by the deception of the serpent, and been slain by his own transgressions, you banished him from Paradise into this world by your just judgment, O God, and returned him to the earth, from which he had been taken. But in your Christ, you established for him the salvation which comes through rebirth.

For you did not utterly turn away from your creature, O Good One, nor did you forget the work of your hands, but you visited us in diverse ways through your compassionate mercy. You sent Prophets, you performed deeds of power through your saints, who have been well-pleasing to you in every generation; you spoke to us through the mouths of your servants the Prophets, announcing to us beforehand the salvation that was to come; you gave the law as a help; you appointed angels as guardians.