

circumstances in their lives, for example, the health of a sick person. Prayer-services (molebens) are also celebrated on the occasion of particular events in the life of an ecclesial community. Thus, they can take place during the patronal feast of a church or on saints' feast days.

529 The variety of prayer-services (molebens) is grounded in the desire to render human activity spiritual, to engage in it with God's help and blessing. Replete with intercessions, these services have the character of insistent, profound prayer, which unites those praying in a moving love for God and one another.

c. Christmas and Theophany Carols, Religious Hymns (Chorales)

530 Indigenous original compositions of sung prayer began to appear on the territory of Rus-Ukraine from the beginnings of Christianity there. Elements of the Old Rus culture were aptly adapted to express the Christian Good News. A particular example of such inculturation is Christmas and Theophany carols. Under Christian influence, folk carols became the re-telling in song of the birth of the God-man from the Virgin Mary in Bethlehem. Recognizing the true God in Jesus Christ, "heaven and earth" and "angels and people" join in jubilation. The universal joy of all creation is expressed in the images of the sun, moon, and stars, which, like all creation, come to worship the Divine Infant.

531 On the eve of Theophany, the Baptism of Christ, special carols of this feast are added to the usual Christmas carols. In Ukrainian they are called shchedrivky, from the word for generous. The Ukrainian name alludes to the fact that the Theophany in the Jordan River became the generous source of the Christian life, from which in turn flow all of God's good gifts: happiness, health, longevity, and the like. Such, in fact, are the good wishes mentioned in these carols and the accompanying greetings.

532 The people's faith in Christ and the Mother of God has also found prayerful expression in other folk-religious songs—the metric hymns, or chorales (in Ukrainian, kanty). A vivid example of such a prayer-hymn is the Song About the Pochaiv (Monastery) Mother of God. These religious songs, grouped in cycles, can be addressed to the Lord, the Mother of God, or the saints. The faithful sing them during pilgrimages to holy places, in churches, in their homes, and elsewhere. These songs express the authentic Christian "soul of the people," and the better examples are veritable "folk psalms."

III. THE TIME AND SPACE OF THE CHURCH'S PRAYER

A. Introduction: Unity of the Visible and Invisible in the Liturgical Life of the Church

533 the Church's Divine Services constitute God's service to people and the people's service to God. The Father, Son, and Holy Spirit—the God we cannot see—manifests his presence through liturgical actions. The Son of God, Jesus Christ, became human for the salvation of humans, to lift them to the "things not seen" (Heb 11:1). In the liturgical services people discover and recognize God's grace, love, peace, and salvation. And they mystically enter the kingdom of God. In the celebration of the liturgical services, people reach the unreachable God, that is, they are divinized (see 2 Pt 1:4).

534 In Christian worship, the High Priest is Christ himself: "For it is you who offer and you who are offered." He is the Priest who offers sacrifice and is himself the Sacrifice. In the Church, this offering of Christ becomes visible in liturgical services. There the faithful offer "[themselves] and one another and [their] whole life to Christ." Through the visible signs of worship people grow in the interior spiritual divine service which Saint Paul called rational worship when he wrote: "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual [rational] worship" (Rom 12:1) (in Church Slavonic, slovesnoye sluzheniye, from slovo—logos).

535 The earthly liturgy is inseparably united to the invisible heavenly liturgy: "Let us who mystically represent the cherubim and sing the Thrice-Holy Hymn to the life-giving Trinity now lay aside all cares of life, that we may receive the King of all, escorted invisibly by ranks of angels." Because of Christ's Incarnation, heaven, which is unseen, stoops to earth, and that which is visible on earth, on account of the Resurrection, is filled with the unseen heavenly. This is why the liturgy is heaven on earth, and during its celebration we, who are earthly, partake of heavenly bread, that is, Christ. Indeed, the Eucharist is the union of the seen and unseen, the earthly and the heavenly, the human and the divine—of time and eternity. Such joining of time and eternity in the Church's liturgy is vividly described by Saint John Chrysostom:

We believe not the very things which we see, but some things we see, and others believe. For such is the nature of our Mysteries.... The unbeliever, hearing of a washing, counts it merely as water: