

HR

PROSLAVA EUCHARISTIJE

**125 godina Utrechtska Unija
Staro-Katoličkih crkava**

subota 20 rujan 2014

Domkerk u Utrecht-u

*Wszyscy sa proszeni najpóźniej o 14.10 zajac miejsce w kosciele.
Molimo vas da zauzimate vaše mjesto u crkvi najkasnije do 14.10 s.*

*Prosimy o nie robienie zdjec.
Molimo vas da ne napraviti slike za vrijeme liturgije i da isključite mobitel*

Otvaranje

Zajednička priprema i molitva za oprostjenje.

Procesija se zaustavi u ladji crvke.

Nadbiskup stoji pred propovijedanocom i kaže:

B.: U ime Oca i Sina i Duha Svetoga.

G.: Amen

B.: Ja želim ići do oltara Gospodina

G.: ka Gospodinu, mojoj velikoj radosti.

B.: Naša pomoć je u ime Gospodnje.

G.: koji je stvorio nebo i zemlju.

B.: Bože, okreni s k nama i probudi nas,

G.: i tvoj narod će se u Tebi obradovati.

B.: Daruj nam, Gospodine, Tvoje milosrdje,

G.: i daj nam tvoj spas.

B.: jer kod Tebe je spas i milost u obilju.

G. Ti ćeš nas osloboditi od cijelog našeg duga.

Momenat tišine

*B.: Božje milosrdje + je veliko i Njegova dobrota beskrajna.
Da nam daruje da sa pomirenim srcima dolazimo pred Njegovim licem i da ga radosno hvalimo.*

Uvodni obredi

Uvod

Nadbiskup kaže:

Vrede met u.

Mir s vama

svi: **En ook met u.**

I s duhom tvojim

Powitanie przez Arcybiskupa Utrechtu.

Dobrodošlica Nadbiskupa Utrechta, predsjednika Medjunarodne Biskupske Konferencije

Kyrie - Gloria

Molitva dana

Vječiti Bože

Ti si gradio svoju crkvu

na temelju apostola i proroka

i Isus Krist, Tvoj Sin, je kamen temeljac;

daj, molimo Te,

da mi živimo po njihovom primjeru i poruci

i da smo svi tako jedni

da postanemo sveti hram

gdje Ti želiš živjeti s lagodnošću

Po Gospodinu našem Isusu Kristu, Sinu

tvome, koji s tobom živi i kraljuje,

U jedinstvu Duha Svetoga, Bog po sve vijeke vjekova

svi: **Amen.**

Jesaja 55, 1-11 Novi Savez

¹ "Ustanite, svi žedni, dođite na vodu; koji nemate novaca, dođite, kupujte žita i jedite! Dođite, kupujte vina i mlijeka bez novaca i bez plaćanja! ² Zašto izdajete novce svoje na

ono, što ne siti? Slušajte me, pa ćete jesti što je dobro, i duša će se vaša okrijepiti pretilinom! ³ Prignite uho svoje i dođite k meni, poslušajte, i duša će vasa živjeti! Sklopit ću s vama zavjet vječan: nenarušivo obećanje milosti Davidu. ⁴ Evo, dao sam ga a svjedoka narodima, za kneza i vladaoca narodima. ⁵ Evo, zvat ćeš narode, kojih ne poznaš, a narodi, koji te ne poznaju, dolaze k tebi zbog Gospoda, Boga tvojega, i zbog Sveca Izraelova; jer te je on proslavio." ⁶ Tražite Gospoda, dok se može naći, zovite ga, dok je još blizu! ⁷ Neka bezbožnik ostavi svoj put i zlikovac misli svoje! Neka se vrati Gospodu, i smilovat će mu se, Bogu našem, jer će mnogo oprostiti! ⁸ "Jer misli moje nijesu vaše misli, i putovi vaši nijesu moji putovi", veli Gospod. ⁹ "Ne, kako je nebo visoko nad zemljom, tako su putovi moji visoki nad vašim putovima i misli moje nad vašim mislima. ¹⁰ Jer kako padaju dažd i snijeg s neba i ne vraćaju se onamo, dok nije su zemlju natopili i oplodili i zazelenili, da dadne sjemena sijaču, i kruha onome koji jede. ¹¹ Tako je i s mojom riječi, koja izlazi iz mojih usta: ne vraća se k meni prazna, dok nije izvršila, što sam htio, i ispunila, za što sam je poslao. Riječ Gospodnja.

Djela apostolska 8, 26-40.

²⁶ A anđeo Gospodnji reče Filipu: "Ustani i idi prema jugu na put, koji vodi od Jerusalema u Gazu! Put je pust." ²⁷ On ustade i pođe. I gle, čovjek Etiopljanin, dvoranin i dostojanstvenik Kandake, kraljice Etiopije, koji je bio nad svim riznicama njezinim, a bio je došao u Jerusalem, da se Pokloni Bogu. ²⁸ Sad se je on vraćao kući. Sjedio je na kolima svojim i čitao proroka Izaiju. ²⁹ Tada reče Duh Filipu: "Idi i pristupi tim kolima!" ³⁰ Filip pritrča i čuje, gdje čita proroka Izaiju. Upita ga: "Razumiješ li, što čitaš?" ³¹ A on odgovori: "Kako bih mogao, ako me tko ne uputi" zamoli Filipa, te se pope i sjede s njim. ³² A mjesto iz Pisma, što ga je čitao, bilo je ovo: "Kao ovca, što se vodi na zaklanje, i kao janje, što je

nijemo pred onim, koji ga striže, ne otvori on usta svojih. ³³ U njegovu poniženju bila je uzeta osuda njegova. Tko da opiše naraštaj njegov, jer se njegov život uzima sa zemlje." ³⁴ Dvoranin upita Filipa: "Molim te, za koga ovo govori prorok? Za sebe ili za koga drugoga?" ³⁵ Tada uze Filip riječ i počne mu navješćivati radosnu vijest o Isusu, počevši od ovoga mjesta u Pismu. ³⁶ Kad su išli tako putem, dođoše do neke vode, "Evo voda", reče dvoranin. "Što brani, da budem kršten?" ³⁷ Filip reče: "Ako vjeruješ od svega srca, može to biti." On reče: "Vjerujem, da je Isus Krist Sin Božji." ³⁸ I zapovjedi, da stanu kola. Oba, Filip i dvoranin, siđoše na vodu, i on ga pokrsti. ³⁹ A kad izađoše iz vode, Duh Gospodnji uze Filipa, Dvoranin ga više ne vidje i pun radosti otide putem svojim. ⁴⁰ A Filip se nađe u Azotu. I prolazeći propovijedao je evanđelje u svim gradovima, dok ne dođe u Ceza-reju.
Riječ Gospodnja.

Ivan 15,1-8 Čokot i loza

¹ Ja sam pravi čokot, i Otac je moj vinogradar. ² Svaku lozu na meni, koja ne rađa roda, on odsiječe, i svaku, koja rada rod, očisti da rodi više roda. ³ Vi ste već čisti zbog riječi, koju vam rekoh. ⁴ Ostanite u meni, i ja u vama, Kao što loza ne može roda roditi sama od sebe, ako ne ostane na čokotu, tako i vi, ako ne ostanete u meni. ⁵ Ja sam čokot, vi loze. Tko ostaje u meni, i ja u njemu, on rodi mnogi rod, jer bez mene ne možete učiniti ništa. ⁶ Tko u meni ne ostane, izbacit će se kao loza, i osušit će se, i skupit će je, i u oganj baciti, i gorjet će. ⁷ Ako ostanete u meni, i riječi moje ostanu u vama, štogod hoćete, tražite, i bit će vam. ⁸ Stim se proslavlja Otac moj, da rodite rod mnogi i budete moji učenici.

Riječ Gospodnja

Slava tebi, Kriste

Propovijed mgr. dr. Harald Rein-a

Dear brothers and sisters in Christ,

... Planting, growing and harvesting, respectively the bearing of fruit with the example of vines are the topic in the 15th chapter of St. John's Gospel. But do not worry. I am not speaking today as an expert in viticulture.

For us as Christians gathered here, the analogies are crucial. With the vine is meant Jesus Christ, or the church he founded. God and His Holy Spirit are the planters and wine-growers. And the vines are both individual Christians and the various churches and denominations. Therefore the following questions arise for me in today's context: How do the individual Christian and the Christian Church bring fruit in the world, in Jesus Christ's sense of planting, growing and harvesting? In what form do the Old Catholic Churches of the Union of Utrecht today represent a vine? What is the Union of Utrecht's message for Christianity, for Europe and the world today?

One difficulty is that this text from the Gospel of John is not very popular with some people. For too long it has been seen as a threat to the individual. It spread the fear, among readers of the Bible and hearers of sermons, that one could never be good enough for God: that one could bring no fruit and so be cut off; that is, that at the final judgment one would be among the damned.

True enough, this cautionary aspect is also part of what Jesus says to his disciples. But it is not the main emphasis. In the centre remains Christ's promise: "Abide in me, and I in you"; "He who abides in me and I in him, bears much fruit."

I begin with planting.

The church and the churches are not an accidental product of history or societies freely established by human beings. They have been planted by God in the course of his history with the world. He let them be founded by Jesus Christ and constituted by the Holy Spirit. Also our dioceses and parishes have been planted by God as a vine and have a specific job in the vineyard of the Lord. Even though schism between the denominations is a sin, it is a reality. And in this reality, we have a special mission and destiny as a vine.

Now I come to the growing.

Growth is a sign of vitality. Jesus Christ himself has told us: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the world." (Matthew 28,19-20). However, God's promise is given to the whole Christian Church, that is, the vine. It does not cover every single branch, every individual church. There have been churches, larger than the Union of Utrecht, which have disappeared in the course of time. I am thinking here, for example, of the flourishing churches of North Africa, who fell victim to the Islamic invasion. This is also a current and tragic issue today in Iraq and Syria. And there have been churches, smaller than the Union of Utrecht, which have grown strongly. Today this is happening particularly in Africa, Asia and South America. Still, growth can never be enforced. Perhaps it is God's will that churches in other parts of the world grow rapidly and that the churches in Europe decline, despite all efforts at planting. Perhaps it is God's will that the Union of Utrecht remains a small vine. Nevertheless, growth is also possible in Europe and in our communities; growth of

personal faith, of the parish and of the church. The rest is up to God.

How can we personally grow in faith? This is simple actually: by reading the Bible, celebrating worship, prayer, undertaking a task or an office in the community, by charity and social activities outside the community. If we want to be a growing church or community, then that depends primarily on how much we as individuals live our faith and set an example.

How can we all together grow as a community? This can be understood in different ways, quantitatively and/or qualitatively. But one must not play off quantity and quality against each other. The more the quality increases, the greater is the chance that the quantity will be right. Whoever professes to be a member of a church cannot be completely free, because he or she is a part of a community. Being a part of a community means celebrating with others, sharing their problems, seeking together, suffering and rejoicing together, and joining in decision-making. Hélder Camara writes: "If one person dreams, it remains a dream. But if all dream together, it becomes reality." What is our Old Catholic dream, that is reality and will be a still greater reality? A local Catholic church which is managed jointly, according to the principle of consensus, by the faithful and the bishop and on the parish level by the faithful and the priest. A local Catholic church which has its principles, but leaves as many decisions as possible to the individual conscience. A local Catholic church that practices the equality of women in all areas as a matter of course. A local Catholic church for which dialogue with other churches and the ecumenical movement and church unity are important. A local Catholic church which has its centre in the Sunday Eucharist.

If you are asked to introduce yourself, such as in a training course or to other people at the table during the holidays, you will mention many things: name, first name, what you do, where you live, etc.; but probably not your religion. Because we in Western Europe live in a culture where personal belief is regarded as a private matter. But in the third millennium – as in the ancient church – every Christian is a missionary. The situation in the context of globalization and European unity is similar to that in the Roman Empire: People are seeking a deeper meaning in their lives – even though they have almost everything superficially. But belonging to a church is now primarily determined by personal wishes; where do I want to take part and where do I feel at home? And most people discover this, on life's journey, through personal contact. Through others speaking about their faith and telling with joy and inner conviction eg. that their religious home is a small church, a vine in the vineyard of the Lord. They are glad to be members. In this church, everyone matters and can take part in making it what it is. The greatest danger for the churches in Europe is not of being destroyed by external enemies, but of being simply forgotten and overlooked by people. Growth in faith also means speaking of one's own church in a natural and relaxed manner. In the image of the vine, this is completely clear: Only the branch that draws its strength from the vine which bears it can bear fruit. From the vine it gets juice and strength. But remaining connected to the vine does not mean closing oneself to changes in the world around one. Traditional ideas must be questioned. Valid answers must be found again and again. Sometimes it will become necessary to go new ways. The people to whom Jesus speaks in the Gospel of John have broken with their former lives, for his sake. The parable of the vine and its branches is among in the so-called farewell speeches in John's Gospel. Jesus is preparing his disciples for his death. "Nothing will remain as it is! I will no longer actually be among you". But still he says: "I will continue to stay with you, if you remain in me.

Like the branches of the vine, in which the juice rises and which keep growing and making new leaves and producing fruit".

The Union of Utrecht has also changed in the last 125 years. Here are just two current examples from the present day:

While we have till now cultivated contacts especially with the Orthodox Churches, the Anglican Churches and the Roman Catholic Church, now other autonomous Catholic churches are becoming important, as a result of migration, European unity and globalization, such as the Mariavite Church in Poland, the Church of Sweden, the Indian Mar Thoma Church (Mar Thoma Syrian Church) and the Independent Church of the Philippines (Iglesia Filipina Independiente).

The existing church fellowship with the Church of England raises the question in continental Europe, because of migration, of whether the existing church communion is just political lip service or should have structural consequences?

I am confident that we will overcome all these changes with God's help.

We are, and will with God's help remain, an ecumenical pioneer church. People come through us to faith. They find a spiritual home in us. They are strengthened with us. With us, people discover their vocation to the ministry. People in need experience help, affection and friendship.

Therefore, let us remain grateful for everything that happens to us in the name of Jesus. And as in Psalm 145, we should first and foremost thank God. It depends on him and his plan for us, not on us. "Great is the Lord and greatly to be praised, his greatness is unsearchable."

Ispovijedanje vjere

Proslava eucharistije u kojoj se pokazuje i ostvaruje život crkve u najdubljem smislu, počiva na vjeri u Trojedinu Bog. Ova vjera je izrečena u vjeroispovijest ekumenskih sabora Nikea (325) i Konstantinopela (381). Danas pjevamo ovu vjeroispovijest na latinskom, tradicionalnom liturgijskom jeziku zapadne katoličke crkve, kojoj pripadaju i crkve Utrechtske Unije.

Nadbiskup: Ispovijedajmo sa Crkvom svih vremena i mjesta našu vjeru u Trojedinog Boga:

Vernička molitva

Svi ostanu stajati ili sjednu.

Prayer of the Congress

Gospodine, Bogu našem,
Kako bismo mi mogli ustati
i ići na put prema Tebi
i prema jedan drugome
ako Ti nam ne pokazuješ put?
Mi Te molimo:
Pokazi Njega
koji je naš put i naš mir
Isus Krist, naš Gospodin,
da mi ustanemo kao Tvoje kćeri i sinovi,
preporodjeni ljudi koji idu na put
i Vas riječju i djelom ispovijedimo
kao Boga našega života
danas i svih naših dana.

Amen.

Congress Hymn 'Pilgrimage'

t. Andries Govaart, m. Christiaan Winter

1. A pilgrimage still unfulfilled,
A soil that thirsts, a barren land,
An empty vessel, hands held open,
A heart that longs to listen,
An open book, and yet I fail
To grasp it on my own.
2. Who guides the way in what I read,
Who joins to hear the word that sounds,
Who takes me by the hand and shows me
A life that's good and costly?
How can I hear a silent lamb
When I read on my own?
3. The Spirit sends an exegete:
A man who serves to guide and teach.
Old prophecies resound as new—
And seek to be fulfilled—
The Lamb is Christ, our Way. We are
No longer on our own.
4. Immersed in water and in Sp'rit
We bloom and blossom, bear new fruit.
We toil as servants to create—
Your heav'nly Kingdom here on earth—.
No other treasure needs our heart,
For you are God alone.

Prayer at the preparation of the Table

Lord, let the fire of your Holy Spirit
Sanctify these gifts
And purify our hearts
And make them an offering acceptable to you

Through Christ, our Lord.

Amen

The Eucharistic Prayer 3

See the liturgy

Prayer after Communion

God, our Father,

Sprinkle us with the dew of your Spirit

That we may bear fruits of love and faithfulness,

Peace and justice,

Today and all our days,

Now and forever.

Amen.