

THE DIVINE LITURGY

Part 1 – Introduction & Offertory

March 2020



INTRODUCTION

lit·ur·gy – the corporate services of worship of the assembled church

/'lidərjē/

We study the Liturgy through...

1. its History – biblical origin, rituals, meanings of words)
2. Sayings of the Fathers – changes, meanings of the rituals
3. the Old Testament – ???



PARTS OF THE LITURGY

1. Assembly
2. Liturgy of the Word ([Catechumens](#))
3. Liturgy of the Faithful / Believers

Where did this composition come from?



13 Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. **14** And they talked together of all these things which had happened. **15** So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. **16** But their eyes were restrained, so that they did not know Him.

17 And He said to them, “What kind of conversation *is* this that you have with one another as you walk and are sad?”

18 Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

Luke 24:13-35



The Road To Emmaus

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“where two or three are gathered in my name, there am I in the midst of them.”

(Matt. 18:20)

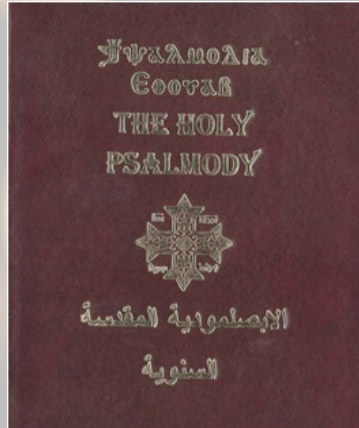
Assembly



The Road To Emmaus

THE ASSEMBLY OF THE LITURGY

- When does the Liturgy begin? When is the Assembly?
 - Vespers
 - Midnight Prayers
 - Matins
 - Agpeya Prayers



¹⁹ And He said to them, “What things?”

So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, ²⁰ and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. ²¹ But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. ²² Yes, and certain women of our company, who arrived at the tomb early, astonished us. ²³ When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. ²⁴ And certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see.”

²⁵ Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! ²⁶ Ought not the Christ to have suffered these things and to enter into His glory?” ²⁷ And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

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Liturgy of the Word



The Road To Emmaus

²⁸ Then they drew near to the village where they were going, and He indicated that He would have gone farther. ²⁹ But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.

³⁰ Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke *it*, and gave it to them. ³¹ Then their eyes were opened and they knew Him; and He vanished from their sight.

³² And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” ³³ So they rose up that very hour and returned to Jerusalem, and found the eleven and those *who were* with them gathered together, ³⁴ saying, “The Lord is risen indeed, and has appeared to Simon!” ³⁵ And they told about the things *that had happened* on the road, and how He was known to them in the breaking of bread.

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Liturgy of the Faithful



The Road To Emmaus

THE DIVINE LITURGY AS WE KNOW IT...

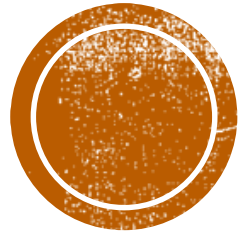
Liturgy of the Word (Catechumens)

- Offertory
- Absolution of the Ministries
- Hymn of the Intercessions
- Readings (Pauline, Catholic, Acts)
- Synexarium
- Litany of the Gospel
- Gospel

Liturgy of the Believers

- 3 Great Litanies
- Creed
- Prayer of Reconciliation
- Anaphora
- Institution Narrative
- 7 Short Litanies
- Commemoration of the Saints
- Diptych
- Introduction to the Fraction
- Fraction





THE OFFERTORY

The rite of bringing the offerings of bread and wine into the Altar



THE OFFERTORY... IN THE BEGINNING

- In very early church, occurred after the *kiss of peace*
- Catechumens were asked to leave since they were not allowed to see the holy things which belong only to the holy (the faithful)
- Doors of church were closed
- While the deacon chanted Procverin kata `tropon...
 - The Prospheerin (covering the altar from the catechumens) removed and brought into the congregation
 - Congregation would then bring their offerings of bread and wine, putting the bread in the large veil.
 - The deacon and the priest would then bring the offerings into the altar
 - Bishop would wash his hands and start Liturgy of the Faithful

Then the deacon, holding the cross, says: ثم يقول الشماس وهو رافع الصليب:

Deacon: ΠΙΔΙΑΚΩΝ: الشماس:
 Greet one another with a holy kiss. Δσπασεσθε αλληλοτε εν φιληματι αγιω. قبلوا بعضكم بعضا بقبلة مقدسة

Lord have mercy. Κυριε ελεησον: يارب ارحم.
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Yea, Lord, who are Jesus Christ, the Son of God, hear us and have mercy upon us. Οε Κυριε: ετε φαι πε Ιησουε Πιχριστου Πωρηι υφνοντ: نعم يارب، الذي هو يسوع المسيح ابن الله، اسمعنا وارحمنا.
σωτευ ερον ουοε ναι ναν.

Offer, [offer, offer] in order. Stand with trembling. Look toward the East. Let us attend. Προσφεριν: تقدموا. [تقدموا، تقدموا] على الرسم، ففوا برعدة، وإلى الشرق انظروا. ننصت.
προσφεριν: προσφεριν κατα τροπον: εσταθητε κατα τροπον: ic ανατολαε βλεψατε: προσχωμεν.

THE OFFERTORY... IN THE BEGINNING

Although the offertory is now done at the beginning of the liturgy, some of the old acts are still present

1. Prospserin still used to cover the altar
2. Still removed at this part of the liturgy
3. Priest still washes his hands at beginning of Liturgy of the Faithful (and at beginning of Liturgy of the Word)



THE OFFERTORY... THE GREAT ENTRANCE

- Early 4th century, evolved into elaborate great entrance
- Moved to beginning of liturgy
- Rather than giving gifts to altar, given ahead of time to deacons
- Offerings would be processed into church in elaborate procession
- Reasons for evolution
 1. Congregation sizes increased, making it impractical to let everyone bring their gifts to altar
 2. Catechumens became mostly infants, so there was no need to hide the offerings
 3. Peace & prosperity allowed for larger churches (instead of homes), which made processions possible





THE OFFERTORY... THE CONTEMPORARY RITE

- Elaborate procession replaced with elaborate symbolic rituals
- Priest faces the west and selects the “lamb without blemish”
 - “Your lamb shall be without blemish...” (Exodus 12:5)
 - “...but with the precious blood of Christ, as of a lamb without blemish and without spot.” (1 Peter 1:19)
- Our Lord as the Lamb – the true sacrifice
 - “The next day John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world!’” (John 1:29)
 - For indeed Christ, our Passover, was sacrificed for us.” (1 Corinthians 5:7)





THE OFFERTORY... THE CONTEMPORARY RITE

- The number of holy breads in the basket from which the priest chooses the Lamb should always be an odd number (for example 3, 5, 7)
- Selection of the sacrifice follows the story of Jacob blessing the sons of Joseph (Genesis 48:8)
- The priest holds each bread in his hands and examines them carefully to choose the best
- After the selection of the lamb, the priest rubs with slightly wet hand and wraps in a linen



THE PROCESSION OF THE LAMB

Procession also symbolizes the journey from Golgotha to the tomb

- Priest – carries the veiled lamb
- Deacon – carries the veiled wine
- Another Deacon – precedes the procession facing them as a symbol of the angels present at the tomb of Christ



Joseph & Nicodemus



REMAINING PARTS OF THE OFFERTORY



Allylouia vai pe
pi`ehoo

Psalm 116

Congregation chants "This is the day the Lord has made, let us be glad and rejoice in it."

Signing of the
Lamb

Priest pours the wine into the chalice symbolizing the pouring of the blood of Christ

Deacon chants "Praise the LORD, all you Gentiles! Laud Him, all you peoples! For His merciful kindness is great toward us, And the truth of the LORD *endures* forever." (Psalm 117)

Prayer of
Thanksgiving

Introductory prayer for every church service



THE BURIAL

- Priest covers the bread & chalice with a separate veil
- Then priest and the deacon cover the altar with the *Prospherin*, and put another veil on top of the *Prospherin*



Altar → The tomb of Christ

Paten → Coffin

Bread → Body of Christ

Veil under the bread → burial cloth

Veil covering the bread (not pictured) → shroud

4 hands of the Asterisk → hands of Joseph and Nicodemus who carried our Lord

Prospherin → stone closing the tomb

Triangular veil → seal that was placed on the tomb



DEATH AND BURIAL?

- Too much focus on death and burial?
- What is relation between this and the Eucharist?

“For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke *it* and said, “Take, eat; ^[b]this is My body which is broken ^[c] for you; do this in remembrance of Me.” ²⁵ In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.”

²⁶ For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.” (1 Corinthians 11:23-26)



REFERENCES

1. **Images and content taken from St. Mark Church, Jersey City, NJ**
2. **UNDERSTANDING THE LITURGY by Fr. Athanasius Iskander**
3. **THE SPIRITUALITY OF THE RITES OF THE HOLY LITURGY IN THE COPTIC ORTHODOX CHURCH by Bishop Mettaous**

