

# THE DIVINE LITURGY

Part 3 – Liturgy of the Faithful

April 2020



# LET'S REVIEW...

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 – ???



# LET'S REVIEW...

## Parts of the Liturgy

1. Assembly
2. Liturgy of the Word (**Catechumens**)
3. Liturgy of the Faithful / Believers

Where did this composition come from?





## The Road to Emmaus

1. Our Lord appeared and assembled with the 2 disciples
2. He explained and expounded all the scripture concerning Himself
3. He sat and broke bread with them

Luke 24:13-35



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

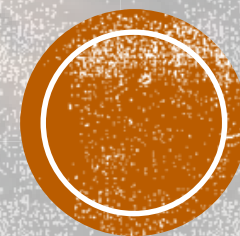
## Liturgy of the Believers

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









# LITURGY OF THE FAITHFUL





# LITURGY OF THE FAITHFUL

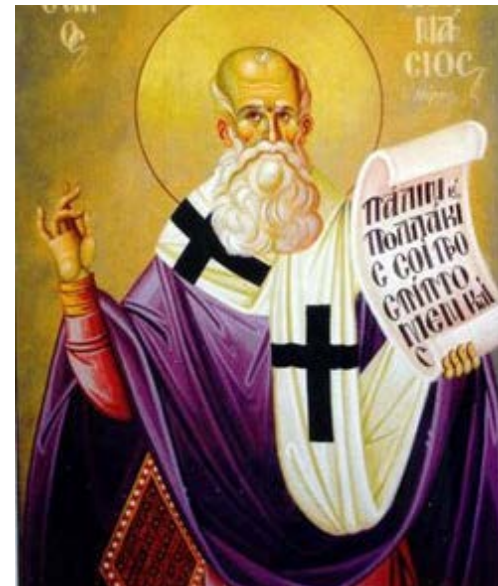
- Follows the same steps as the Lord followed in the Last Supper

1. Gave Thanks		1. Prayers of giving thanks
2. Blessed		2. Prayers of blessings
3. Broke		3. Prayers of breaking the bread
4. Gave to His Disciples		4. Communion



# THE ORTHODOX CREED

- Statement of faith, recited in unison
- Introduced into liturgy after Ecumenical Councils
- Included in liturgy to show:
  - This is a Sacrament built on faith
  - Our faith in action
- Deacon calls on the congregation “In the wisdom of God, let us attend...”
- Priest washes hands and shakes his hands





# PRAYER OF RECONCILIATION

- rec·on·cil·i·a·tion – the restoration of friendly relations
  - Reconciled with God and with one another
- First appeared in Liturgy in 6<sup>th</sup> century
- Deacon asks to Pray for perfect peace... different kind of peace than worldly peace
- Priest holds up triangular veil that was on Propsherin ← symbolizes what???
  - Lifting veil symbolizes breaking of the tomb's door seal



*“Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.”*

*~Matthew 5:23-24~*



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  - Lifting Propsherin symbolizes Resurrection



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# OFFER IN ORDER & HITEN NI`PRECBIA

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

Deacon: **ΠΙΛΙΑΚΩΝ:** الشماس:  
**Ἀσπασεσθε ἀλλήλους ἐν φιλίᾳ ἁγίῳ.** قبلوا بعضكم بعضاً بقبلة مقدسة

Lord have mercy. **Κυριε ἐλεησον.** يارب ارحم.  
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Yea, Lord, who are Jesus Christ, the Son of God, hear us and have mercy upon us. **Ὁ Κυριε: ἕτε φαι πε Ἰησοῦς Πιχριστος Πωρι ὑφνοντ: σωτην ερον ογος ναι ναν.** نعم يارب، الذي هو يسوع المسيح ابن الله، اسمعنا وارحمنا.

Offer, [offer, offer] in order. Stand with trembling. Look toward the East. Let us attend. **Προσφεριν: προσφεριν: προσφεριν κατὰ ἄτροπον: σταθητε κατὰ ἄτροπον: ἰς ἀνατολας βλεψατε: ἰπροχωμεν.** تقدموا. [تقدموا، تقدموا] على الرسم، قفوا برعدة، وإلى الشرق انظروا. ننصت.

2

People: Through the intercessions, of the Theotokos Saint Mary, O Lord grant us, the forgiveness of our sins.

**Πιλαος:** الشعب:  
**Ἐιτεν νιπρεσβια:** بشفاعات والدة الإله  
**ἵτε θεοτοκος εσοταβ** **Μαρια:** القديسة مريم، يارب أنعم  
**Πβοις ἀριζμοτ** علينا بمغفرة خطايانا.  
**ναν: ὑπιχω**  
**εβοζ ἵτε**  
**νενηοβι.**

On joyful days (see note in About Menu for details): We worship You O Christ, with Your good Father, and the Holy Spirit, for You have risen and saved us.

**Ἰενοτωωτ** نسجد لك أيها المسيح،  
**ἡμοκ ω** مع أبيك الصالح والروح  
**Πιχριστος: νεμ** القدس، لأنك قمت  
**Πεκιωτ** وخلصتنا.  
**ἡλγαθος: νεμ**  
**Πιηνευμα**  
**εσοταβ: χε**  
**ακτωνκ ακωτ**  
**ἡμον.**

A mercy of peace, a sacrifice of praise.

**Ελεος ἱρηνης** رحمة السلام، ذبيحة  
**ογσια ενεσσως.** التسييح

4

1

3



# ANAPHORA

- Anaphora begins with great prayer of thanksgiving
- 2 main parts (divided by the hymn “The Cherubim worship you...”)
- First “Eucharistic Prayer” is dialogue with congregation concerning God’s acts of **creation**
  - Deacon calls all to look towards the East
- Second “Eucharistic Prayer” is hymn of thanksgiving for God’s **salvation**
- The last sentence...

and in the last days manifested Yourself to us, who were sitting in darkness and the shadow of death,

Ουοζ ζεν ἴδαε  
 ἦτε νιερουοϋ  
 ακουωνζ ναν  
 εβολ: λνον ζα  
 νηετζεμσι ζεν  
 ηχακι νεμ  
 ἴθηιβι ἔφμου.

وفي آخر الأيام ظهرت لنا، نحنُ الجلوسُ في الظلمةِ وظلالِ الموت.

through only-begotten Son, our Lord, God, and Savior Jesus Christ,

ζιτεν πεκμονογενης ἠϋηρι Πενβοις ουοζ Πεννοϋ† ουοζ Πενωτηρ Ιησους Πιχριστος.

بابنك الوحيد ربنا وإلهنا ومخلصنا يسوع المسيح.

who, of the Holy Spirit and of the holy Virgin Mary —

Φαι ετε εβολζεν Πιηνεϋμα εουναβ: νεμ εβολζεν †παρθενος εουναβ Μαρια.

هذا الذي من الروح القدس ومن العذراء القديسة مريم.

People: Amen.

Πιλαος: Δυην.

الشعب: آمين

The deacon presents the censer to the priest, who puts a handful of incense into it.

يقدم الشماس المجرمة إلى الكاهن فيضع فيها يد بخور.

Priest: was incarnate and became man, and taught us the ways of salvation.

Πιοηβ: Δεβιχαρζ ουοζ αερρωμι: ουοζ αϋταβον εεανμωιτ ἦτε Πιοηζαι.

الكاهن: تجسد وتأنس وعلمنا طرق الخلاص.

He granted us the birth from on high through water and Spirit.

Εαερχαριζεοε ναν ἔπιμωσι πιεβολ ἔπιμωσι ζιτεν ουμωοϋ νεμ ουηινεϋμα.

وأنعم لنا بالميلاد الذي من فوق بواسطة الماء والروح.





# INSTITUTION NARRATIVE

- Named this way as it is the story of the first Eucharist and how the Lord instituted it
- The tradition behind it is believed to be older than the Gospels
- Most interactive part of liturgy, for every act re-told, the congregation responds and affirms
- Priest lifts the bread, touches with his finger, and...
  - Breaks into thirds vertically & horizontally **without separation**
  - Opens bread slightly and breathes into it
  - Broken parts divides bread by shape of a cross
- Priest touches the rim of the chalice and...
  - Breathes into it
  - Lifts the chalice and moves it in the sign of the cross
- “Do this in remembrance of me” → Anamnesis hymn





# THE EPICLESIS (INVOCATION)

- Most solemn moment of Eucharist
- Whole church pleads with God to send His Holy Spirit to sanctify the gifts
- Bread and wine are turned into Body and Blood through the mystery of the Holy Spirit
  - Orthodoxy does not follow Transubstantiation (i.e. physical change)
  - The change of the gifts is a “hidden mystery” that is exalted far above the limits of human thought or the power of speech (Alternate Prayer of Reconciliation by St. John of Bostra)
- The Holy Spirit descends not only on the gifts but on all of us, sanctifying us and the gifts!
  - Makes it possible for the priest to later boldly declare, “The holies for the holy!”





# LITANIES, COMMEMORATION & DIPTYCH

- 7 litanies... peace, fathers, clergy, mercy, place, three seasons, oblations

*“I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.”*

*~1 Timothy 2:1-2~*

- Commemoration of the Saints

*“Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us”*

*~Hebrews 12:1-2”*

- Diptych – Commemoration of the departed





# FRACTION PRAYERS

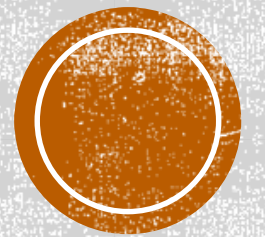
- Fractionation of the Body signifies the sufferings of the Lord on the cross
- Priest removes the veils on his hands and lifts the Body
- With his finger, dips into the blood and runs his finger around the Body
- Congregation cry “Lord Have Mercy” as this moment portrays the Crucifixion of Christ and shedding of His Blood







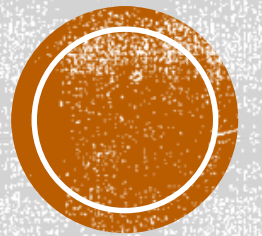
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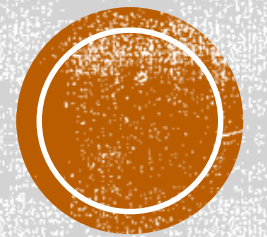
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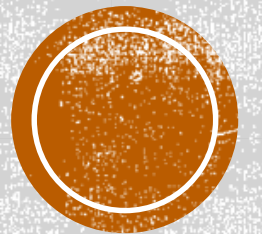
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# FINAL SIGNING AND CONFESSION

- Priest takes the Despadikon, dips into the Blood and dips around all the wounds made during the fraction 3 times
  - 3 times symbolizes 3 days Jesus remained in the tomb
- Priest also turns Despadikon upside down, between his fingers, holds between his fingers, makes sign of cross over the blood, then puts upside down in the Blood
  - Symbolizes the act of crucifying Christ





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  - Symbolizes the act of crucifying Christ
- Confession
  - Priest and Deacon exchange confessing the true Body and Blood of Jesus Christ
  - Deacon holds a cross and candle with a veil in between.
  - Veil → wings of the Seraphim... because the deacon cannot gaze at the splendor of the Lord's glory





# THE DISTRIBUTION OF THE SACRIFICE



- The serving priest communes himself with the front jewel of the Body (a.k.a the Head)
- If an associate priest is present, he communes the back jewel of the Body (known as the limbs) from the Myster(spoon)
- Serving priest then communes the altar deacons in the order of their ranks, from the right third of the Body, after fractionating its four portions
- The priest then distributes the sacrifice to the congregation, starting with the men and then proceeding to the women
- After the priest communes the Despadikon from the chalice, the Blood is communed in the same manner







# DISMISSAL

- After washing the utensils, the priest bows his head before the Lord and prays a prayer of Thanksgiving
- The deacon then pours some water in the priest's hand who breathes on it three times while saying the three signings of the cross.
- The priest stands before the altar and dismisses the angel of the Sacrifice by sprinkling some of the water on the altar and sprinkling the rest upwards saying,  
“O angel of this offering who ascends to the highest with this praise, remember us before the Lord that He may forgive us our sins.”
- The priest then dismisses the congregation by sprinkling water and distributes the Eulogia



# 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**

