



Divine Liturgy III

Liturgy of the Faithful

Liturgy of the Faithful

*Know that we, as many of us partake of the Body,
as many as taste of that Blood, we partake of
something which is no way different or separate
from that which is enthroned on high, which is
adored by the angels, which is next to Power
Uncorrupt. Of that we taste. Oh, how many are
the ways to salvation! St John Chrysostom.*

Liturgy of the Faithful

- Preparation - the Procession with Holy Gifts - Cherubic Hymn
- Holy Anaphora (Offering) including the consecration
- Holy Communion and dismissal

Liturgy of the Faithful

- Begin the Liturgy of the Faithful (p20)
- Opens the antimimension on the altar.
Means “instead of the table”



Antimension

- Reminder that Church of Christ not confined to any certain place.
- Where did many early Christians worship?
 - Catacombs - on tombs of martyrs
- Image of Nicodemus and Joseph of Arimathea taking down Jesus from Cross.
- Contains signature of Bishop authorizing Liturgy.



Cherubic Hymn (p 21)

- *We, who mystically represent the cherubim, and who sing the Thrice Holy Hymn to the life giving Trinity,*
- *let us **put away all worldly care**, that we may receive the King of all invisibly escorted by the angelic hosts.*
- *Alleluia, Alleluia, Alleluia (p21)*



Cherubic Hymn

- ***Put away all worldly cares.***

What does this mean?

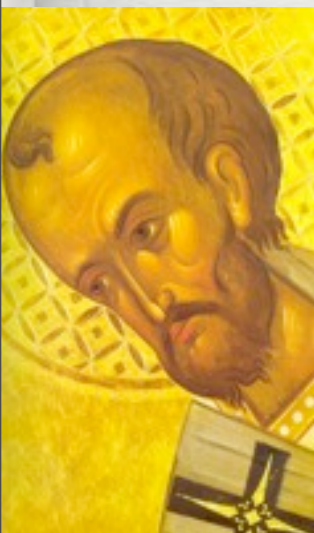
- Like Jesus has just come on TV to address nation. Entire attention is demanded.

Saint John Chrysostom says,

“The Magi came out of Persia in order to go to worship Christ (Mat 2:1-2); so you likewise should withdraw from the concerns of everyday life and make your way towards Jesus.”



Cherubic Hymn



Saint John Chrysostom,

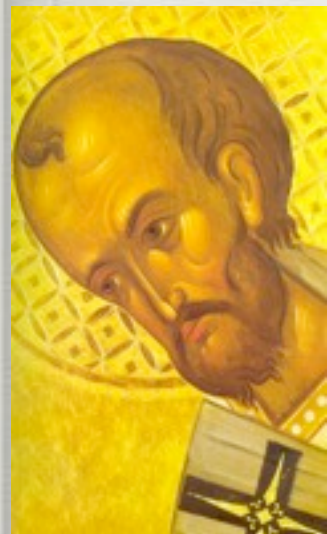
Whoever is concerned to pursue the path of virtue and wants to ascend from earth to heaven,

abandons all that is materially visible,

and with all his powers devotes himself to the struggle that this path involves.

- *Until he manages to ascend to the **very height of heaven,***
- *he neither pauses nor is he seduced by anything he sees [on his way].*
- *The true festival is where there is salvation of souls, peace and concord, where no worldly activity remains..*

Cherubic Hymn



*The soul that has not learned to despise the **petty concerns of everyday life***

*will **not** be able to marvel at the things of heaven.*

Let no one enter into the church bringing with him the cares, distractions or fears of everyday life.

- *Let us **all** enter having first left all these things **outside** the outer door of the church.*
- *We are entering a **heavenly place**...*

Cherubic Hymn

- Cherubic Hymn invites us “to receive the **king of all**.”
Who is this king of all?
- Jesus Christ
Who on earth compares with His authority?
- Came with **humility** - people did not recognize Him.
Now too, He comes humbly as Bread and Wine, to offer His sacrifice for salvation of world.
- Stand with **reverence** to receive Him with great gratitude when the gifts are offered later.
Remember **why you came** to the service!



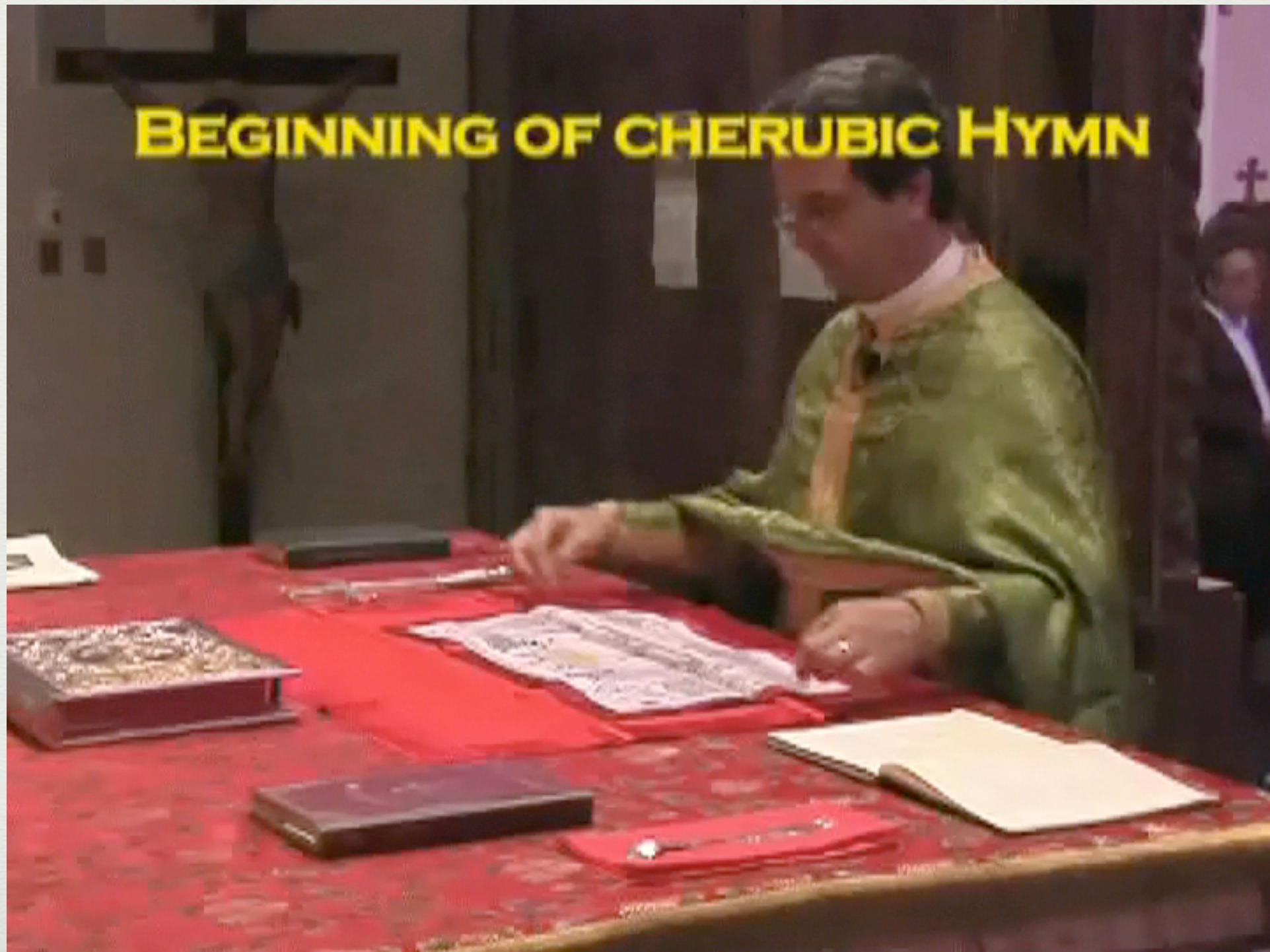
Cherubic Hymn

- During prayer of Cherubic Hymn (p 21) celebrant acknowledges and confesses his unworthiness.
- *I implore Thee, who alone art good, and ready to listen: Look down upon me, **Thy sinful and unprofitable servant**, and cleanse my soul and my heart from all evil conscience; and enable me by the power of your Holy spirit, to stand before Thy Holy Altar and consecrate Thy Holy and Immaculate Body and Precious Blood...*
- The sacrament is **not** dependent on Priest's holiness but on the mercy of God.
- Priest relies on God's love for mankind. *"He is the one who offers and is offered, who receives [the offering] and is distributed."*



Priest's Prayer

- While Choir sings this hymn celebrants prepare themselves.



Censing

- Priest censes altar, sanctuary, icon and people while he recites Psalm 50
- Censing is symbol of prayer. Sweet smelling Smoke of incense raises up like our prayers
- Clergy make three prostrations kissing antimimension saying, *have mercy on me a sinner*".
- Celebrants bow to each other asking for forgiveness.





Road of Repentance

- Psalm 50 is psalm of repentance.
*“Have mercy on Me, O God,
according to your **great mercy**; and
according to the multitude of your
compassion blot out my
transgressions, wash me thoroughly
from my iniquity, and cleanse me
from my sin. for I acknowledge my
iniquity and my sin is ever before
me....”*



50th Psalm

- Why was David who killed the lion and defeated the giant Goliath so repentant?
- Fell in love with Bathsheba who was married
- Sent her husband into battle where he was sure to die and was killed.
- What were his major sins?
 - Adultery and Murder
- ∴ Prayer of extreme repentance.
- Include it in your daily prayers.



Preparing for Entrance

- Celebrant shows by example road to sanctification is repentance
- Through repentance and receiving of Holy Communion our baptism is renewed.
- The sacrament all about receiving His Grace for our renewal, joining our will with His.
- When Christ enters our assembly we are accounted worthy of Holy Mysteries.



Preparing for the Entrance

- Go to Prothesis.
Deacon asks, *Master lift up*
- Priest places the aer (the cloth covering the gifts) on his shoulders and reverently gives him veiled paten.



Great Entrance

Great Entrance (p22)

- Exit north door of sanctuary, down left aisle and up middle, preceded by altar boys with censor, candles and cross.
- Deacon proclaims, ***Remember us all, O Lord our God, in Your Kingdom, Now and forever, unto the ages of ages.***
- Where do we hear these words in Scripture?
 - The Thief crucified to right of Christ. (Luke 23:42)
- Remember Christ's mercy, He did not curse His crucifiers but blessed and forgave them.
"forgive them, Father; for they know not what they do" (Luke 23:34)
- We are now in the Heavenly Banquet hall, but, to taste the spiritual food, we need to **repent** and **commit our whole lives to God** as His servant.



Great Entrance

- Gifts held in front of face indicating it is Christ who now goes up to Golgotha to be sacrificed.
- Procession helps us experience reality of Christ's coming & Passion.
- Joined with all saints and all angelic powers escorting our Lord who comes to the mystical sacrifice.
- As gifts pass by, we show great reverence and bow asking Lord to remember us in His Kingdom.



Holy Spirit

- The censor precedes the gifts signifying the presence of the Holy Spirit as fire and and sweet smelling smoke.
- Through Holy Spirit we are restored to Paradise, ascend to heaven, return to divine adoption, have courage to call God our Father, become partakers of God's grace, being called children of light.
- Gifts placed on altar and censed.
- In some churches royal doors are closed symbolizing Christ's entry into tomb.



Great Entrance



Remember us all, O Lord our God
In Thy Kingdom, Now and forever,
and from all ages to all ages.

Litany (p 22-23)

- Deacon says, *“Let us complete our prayers to the Lord.”*

- We ask for His mercy:

For the Precious Gifts here presented.

That these gifts may be acceptable to God

- *For this Holy House and for those who enter it with reverence
faith and the fear of God.*

*For our deliverance from all affliction, wrath, danger and
distress.*

Help us have mercy on us, and keep O God, by your grace.

- How does Congregation respond?

- ***Lord have mercy.***



Fervent Supplication

- Next petitions we *ask of the Lord* - the response is *Grant this O Lord*.
- We ask for our **perfection**
That his whole day may be perfect, holy, peaceful, and sinless.
- Our spiritual life is **unending journey** towards perfection.
- Saint Ephram says
“those who are dispassionate, progressing insatiably further and further towards their ultimate desire, make perfection endless... And perfection certainly is perfect by the measure of human powers, but it is also without end, because it is always surpassing itself in its daily progress, and is raised ever higher by its ascent towards God.
- Why are we asking for perfection at this point?
 - Christ asks us to *“Be perfect as your heavenly Father is perfect.”* (Mt 5:48)
 - Perfection comes from divine perfecting gifts of eucharistic Mystery we are about to receive.

Fervent Supplication



- What does it mean to ask for a ***holy day***?
 - A day set aside for God, dedicated to Him, fulfilling His will.
 - We are to live “*as God’s chosen ones, holy and beloved.*” (Col 3:12)
 - God “*chose us in Christ before the foundations of the world to be holy and blameless before Him in love.*” (Eph 1:4; Col 1:22)
- What does it mean to ask for ***peaceful day***?
 - Give us grace to be like Him
 - “*God is a God not of disorder but of peace.*” (1 Cor 14:33)
 - to live in “*the peace of God which surpasses all understanding.*” (Phil 4:7)
 - Both Christ and Paul urge us to “*be at peace with one another.*” (Mk 9:50; 1 Thess 5:13)

Fervent Supplication



- What does it mean to have *sinless* day?
Is this possible?
 - Only possible with God's grace. A gift we now pray for.
 - Christ told the paralytic,
Go and sin no more so nothing worse happen to you. (John 5:14)
- Liturgy introduces us to life to come: **perfect, holy, sinless.**

Guardian Angel

- We now ask: *For an angel of peace, a faithful Guide, a Guardian of our souls and bodies.*
- When do we receive a guardian angel?
 - At our Baptism. This angel is with us unless we drive him away through sinful behavior. We ask for our angels assistance and from other angelic beings to guard us from temptation and evil.
 - Angels protect even the lowliest. Christ says *“See that you do not despise any of these little ones. Their angels in heaven, I tell you, are always in the presence of my Father in heaven.”* (Matt 18:10)
- What are we asking for?
 - We are asking for our life to be such that it will **not** drive our angel away. It’s our guardian angel who will carry our soul to heaven.



Forgiveness



- Next we ask: *for the forgiveness and remission of our sins and transgressions.*
- We were given remission of our sins at Baptism why do we have to ask now for this?
 - Still have tendency to sin and have sinned since our Baptism.
 - Must keep asking for forgiveness and remission of sins and never take God's forgiveness for granted.
 - Must periodically participate in sacrament of Confession and immediately after any grave sin.
- *"Blessed is he whose transgressions are forgiven, whose sins are covered. Blessed is the man to whom the Lord imputes no iniquity, and whose spirit there is no deceit."* (Ps 31:1-2)

What is Good for Our Souls

- *For things that are good and **profitable unto our souls**, and for peace in the world.*
- What is *profitable* to our souls?



St John Chrysostom says,

***“You yourself do not know** what is in your best interest – unlike **God who knows** your interests very well. Often we ask for things that are dangerous: yet God, who is more concerned about your salvation, does not pay attention to your request, but in every case takes care of our interests.”*

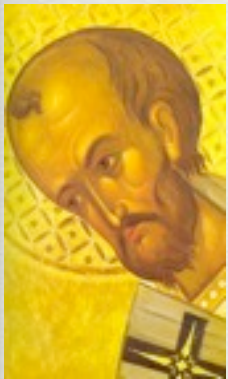
- We are blinded by our passions and find it difficult to see what is in our best interest.

What is Profitable

- Church teaches us to pray for those things which are profitable for the life to come.
- What are they?
 - Repentance, forgiveness, overcoming sinful passions, living a life of purity, increase in virtue, obedience, humility, faith, peace, grace; to know, love and serve God; compassion, charity, salvation, to be granted eternal life, God's mercy & compassion, spiritual joy, peace, spiritual healing, guidance to truth, illumination, wisdom, holiness and sanctification.
- Remember:
“Strive first for the Kingdom of God and His righteousness, and all these things will be given to you as well.” (Mt 6:33)

What is Profitable

- What happens if we pray for the wrong things?
 - do not be surprised if God does not grant us our request.
 - *We ask for a stone instead of the Bread of life* (cf Mat 7:9)



Saint John advises: *“Let your petitions be spiritual, and then without fail you will receive what you ask.”*

Don't just pray for worldly things but ask for spiritual things, *“what is good and profitable for our souls”*.

- We must leave our requests up to God's judgment. *“Thy will be done.”*

Peace & Repentance

- Next we ask: *That we may complete the remainder of our lives in peace and repentance.*
- *What is this peace?*
 - calm conscience.
 - Comes with love of God and neighbor.
When we no longer cause any harm to anyone there is nothing to feel sorry for.
 - This is true happiness & we have kingdom of God in us.
- Repentance is means we are able to find peace we have lost.
- This state of repentance is a condition we should be in **each day**, not only when we have confession.
- *“This time of life is time for repentance.”* Gregory Palamas



End of life

- *That the end of our lives may be Christian, without pain, blameless and peaceful, and for a good account at the fearful judgment-seat of Christ.*
- Why is it beneficial to look to our death?
 - No one knows how much time we will have here on earth. The day of Final Judgment is unknown. *“He will come as a thief in the night”*, says Jesus.
 - We should not be afraid to look at face of death when we are prepared through repentance.
- Devil always tries to take advantage of these last moments, therefore the agony we often see at time of death.
Need to prepare now.
- Though participation in Gift to come we are renewed for the life to come.



Litany

- *Commemorating our most holy immaculate, most blessed glorious Lady Theotokos and Ever Virgin Mary with all the Saints let us offer ourselves, one another and our **whole life** to Christ our God.*
- With humility we put our hands in God's, again committing to Him our **whole life** as well as all our faithful friends and neighbors.
- We respond, *To You O Lord*
Giving our consent proclaiming **we are all Yours, Lord!**



Prayer of Offering

- While litany is being recited priest offers silent prayer (p 23)
- He asks God, *“receive the sacrifice of praise from those who call upon thee with their whole heart, receive also the supplication of us sinners and accept it at thy Holy Altar...”*
- What have we given with our *Whole heart*”.
 - **Ourselves.** We love Him like the saints, like Paul who said *Who shall separate us from the love of Christ?*. (Rom 8:35)
- He continues the prayer for God to *“make us worthy to find grace in Thy sight, that our sacrifice shall be well pleasing to Thee.”*



Peace be with You All

- The priest offer us a blessing
Peace be with you all (p 24)
- Remember, peace is way to love. We must be at peace with all as we are now approaching our encounter with Christ who **is** Peace and Love.
- How do we respond?
- *And with your spirit.* We return request to priest.



Love One Another



- The Deacon intones (p25): *Let us love one another so that with one mind we may confess.*
- To participate in Holy Gifts we must be in unity with all gathered. If there is not peace, He will not be able to enter within.
- What unites us?
 - Communion of love among the faithful. This comes first so that Holy Communion may follow.
 - Christ says, *“By this shall all men know your are my disciples, if you have love one to another.”* (John 13:35)
- At this time clergy exchange a kiss of peace. At one time the entire congregation would exchange this kiss of peace.

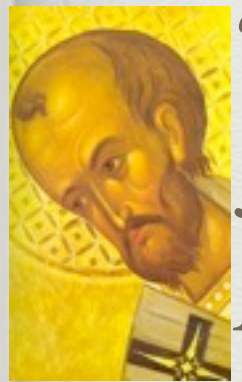
Guard the Doors

- The Deacon now calls for the doors to be secured.
The doors, the doors! With wisdom let us attend. (p 25)
- Why is this here?
 - Sacrament was secret in Early Church
Many scorned and mocked these sacred rites so they were not revealed to non-believers.
Church had doorkeepers.
 - Apostolic Constitutions say: *“Let the doors of the church be guarded, lest any unbeliever or uninitiated person should enter.*
- When you hear these words, *the Doors*, force yourself to be most attentive and participate as one who is holy, reverent, with mind and heart fully focused on God.



Creed (p 25-26)

- Faithful confess their faith reciting Creed
Gathered in love among fellow believers
- What is source of Creed?
 - Ecumenical Councils of 325 & 381.
- This confession is,



“Mystical thanksgiving which we shall offer in the next life for the wondrous events and ways in which the all-wise providence of God has dealt with us, by which we have been saved.” Saint John Chrysostom

- Priest waves aer over chalice like a victory flag of Christendom proclaiming her victories and triumphs.



The doors! The doors!
In wisdom, let us be attentive.

Anaphora

Holy Anaphora

- Deacon says: *Let us **stand aright**; let us stand with awe, let us attend, that we may present the Holy Offering in peace.*
(p 26)
- Who is making the offering?
 - We, all the faithful
 - Words used by Archangel Michael when Lucifer fell from heaven.
We are called to **stand fast, firm in faith** as we approach most solemn part of Liturgy.
- Goes back to Apostolic Constitutions which says,
Stand up; let us be standing with fear and trembling to make our offering to the Lord."



Holy Anaphora

- Think of in whose presence you are, and with whom you will call upon God -- the Cherubim.
- Focus only on heaven, you are now standing at very throne of God surrounded by the Seraphim. Heaven and earth are fully merged on the Altar.
- Our gifts are now going to be offered up – raised up to God!
- No longer an earthly altar. Raised up to Altar above the heavens.
- People respond: *An Offering (mercy) of peace, a sacrifice of praise.*
- Instead of the oil and animal sacrifices of the OT, we are offering peace and praise - a bloodless sacrifice.



Holy Anaphora

- Priest intones:
*The grace of our Lord Jesus Christ, and the love of God the Father, and the **communion of the Holy Spirit** be with you all.*
- People: *and with thy spirit*
- With the love of God the Father,
through the way of grace of our Lord Jesus Christ, and communion of Holy Spirit that comes upon entire assembly of the church and on each person individually,
We become partakers of the gifts of the Holy Trinity.



Holy Anaphora

- Priest: *Let us lift up our hearts to the Lord*
- What does it mean to lift up our hearts to God?
 - Set our affection on things above, not on things of this earth.
 - Just like when the Apostles were led up the mountain and shown divinity of Christ we too are being led up that mountain to place where mystery of communion of Holy Spirit is celebrated.
- Or attention must be focused on this divine act taking place. Nothing should disturb us at this point.
- Moved to a place **beyond reason**. Let your soul soar to fully experience the desire for Divine food of the Eucharist - an encounter with God.



Holy Anaphora

- Follow action of Priest and lift up your hands as he does - an ancient Jewish custom in prayer.

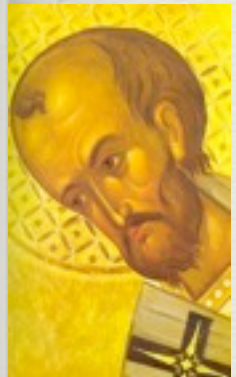
Remember we are the continuation of the ancient faith, now the chosen people Israel.

- People respond:
We lift [our hearts] up to the Lord



Holy Anaphora

- Priest: *Let us give thanks [thanksgiving] unto the Lord*
- We are ready to offer the Sacrifice by giving thanks to Lord.



The Mystery “*is called Eucharist (thanksgiving) because its the recollection of many benefactions, showing us culmination of divine Providence.*” St John Chrysostom

- We give thanks to God for all His benefactions
- People: *It is proper and right*
- *What does this signify?*
 - We all agree that Divine Liturgy should be celebrated.
 - Once priest receives this agreement then he can proceed.

Giving Thanks - Great Anaphora



- Priest prays quietly (p 27):
For you God are ineffable, incomprehensible, invisible, inconceivable, ever existing and eternally the same...
- *You brought us out of existence into being. When we fall you raised us up again*
- *You left nothing undone until you had brought us up to heaven and granted us your kingdom to come...*
- *We thank you for this Liturgy... surrounded with thousands of archangels and myriads of angels, the Cherubim and Seraphim, six winged and many eyed, soaring aloft upon their wings.*

Giving Thanks

- Why did God create mankind?
 - To be **near** Him, to **love** Him, sing **praise** of His glory.
- When we fell what did He do?
 - **Sent Christ** for our renewal and to free us from sin, show us a new way of life, and prepare us for path to heaven.
- Renewal took place in **Baptism** when joined with Christ and His Church.
- Given a guardian angel and permitted to participate in **Sacraments**
- When we are **thankful** for all He has given us, we become a receptacle for His goodness. Humility

- Priest concludes his prayer intoning (p 28):
Singing, proclaiming the triumphal hymn and saying...
- At this point Deacon removes the star from the discos readying the gifts for consecration to become actual body of Christ.



Triumphant Hymn

- Choir sings (p28): *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.*
- Hymn of angels heard by Isaiah as he ascended to heaven. (Isa 6:3)
- Proclaims victory of Christ. (Mat 21:9, Ps 117:26)
- *Holy, Holy , Holy* reveals the three Divine Persons
- *Lord of Sabaoth* reveals the one Lordship and single deity. Sabaoth means hosts of heaven, the angels.
- Confesses God as Creator of the Cosmos. His Glory can be found in all earthly things as well as heavenly.
- *Ever since the creation... His eternal power and deity, has been clearly perceived in the things that have been made.* (Rom 1:20)



Triumphant Hymn

- What is meaning of *Hosannah*?
 - Comes from Hebrew *hoshi'a na* meaning *save us*. Shortened, became an exclamation of joy, triumph and exultation.
 - *Blessed is He who comes in the name of the Lord*, has mesianic meaning & same praise given Jesus as he entered Jerusalem
 - Here means He is the One expected to come and is here now sitting on the throne of glory.
- Expresses unity of heavenly and angelic worlds. Angels and men give glory together.
- Open your spiritual senses and be aware you are singing with the angels in heaven proclaiming the victorious Lord is here with us.



Great Anaphora Continues



- Priest prays quietly (p28):
...Holy are you and all-Holy, you and your only-begotten Son and your Holy Spirit....
- *who did so love your world as to give your only-begotten Son, that everyone who believes in Him might not perish, but have eternal life...*
[He] gave himself up, for the life of the world, he took bread in His holy, most pure and unblemished hands
- *and when He had given thanks and had blessed, sanctified and broken it, gave it to His holy disciples and Apostles saying:*



Great Anaphora



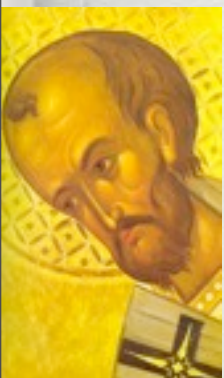
- Priest continues (p29):
Take eat; this is My Body, which is broken for you, for forgiveness of sins. (Matt 26:26; I Cor 11:24)
- People: Amen
- *Likewise after the supper He also took the cup saying: Drink from this, all of you; this is my Blood of the New Testament, which is shed for you and for many for the forgiveness of sins.*
(Matt 26: 27-8; Luke 22:20)
- People: *Amen*
- Pause and reflect on greatness of His love.
- Sacrifice of Christ is manifestation of divine love.

Great Anaphora

- *Take, eat, this is My Body...*
- In Paradise God told man not to eat and he died. Now He tells him to eat and He will live forever for his salvation.
- Eating in disobedience man lost communion with God now this new Food of obedience to His Word we regain the communion we lost.

Great Anaphora

- *Which is broken for you...*
 - What did Christ do at the mystical supper?
 - At the Mystical supper Christ first blessed the bread and then broke it and gave it to His disciples.
- Chrysostom says, *“What He did not endure on the Cross He submits now in His Sacrifice for His love of you; He permits Himself to be broken in pieces that all may be filled.”*
- Like the miracle of the feeding of the thousands the Liturgy fills everyone distributing His body through the hands of His clergy.



Great Anaphora

- *He took the cup saying drink of it all of you; this is My Blood*
- At the supper only the disciples were allowed to drink.
- To participate we too have to be disciples.
- We must be baptized, Chrismated first. Christ did not have an open communion and neither do we.

Great Anaphora



- What is meant by *Blood of the New Testament*?
- He shows that He is going to die and offers as testament, a will. It is His blood, once and for all time, that heals mankind restoring our relationship with God now drawing us near in Liturgical worship.
- *He abolishes the first in order to establish the second* (Heb 10:9)
- God grants forgiveness of sins and inheritance of His heavenly Kingdom through the sacrifice of Christ and the pouring out of His Blood to those who believe in Him and who obey His commandments.

Great Anaphora

- We become participants in His new Covenant when we partake of the Holy Mysteries gaining eternal life.

Listen to John's words:

A small, square icon of St. John the Evangelist, depicted with a halo, a beard, and a long hair, wearing a blue robe with a gold border. It is positioned to the left of the text.

In this love of God was made manifest among us, that God sent His only-begotten Son into the world, that we might live through Him. In this is love, not that we loved God but that He loved us and sent His Son to be the expiation for our sins (1 John 4:9-10).

- It is this act where we live out our faith in its fullness. We accept His sacrifice and take His Body and Blood into our own in mystical communion so we can become like Him.

Great Anaphora

- The Eucharist is not an image of the sacrifice but an actual sacrifice because Christ is sacrificed and offered to the faithful.



John Chrysostom says, *“You are approaching an awesome and holy Sacrifice... Christ lies before you slain.”*

This is one and the same sacrifice as took place on Golgotha. *“Christ having brought Himself as an offering...He is ever being slain, sanctifying those who partake.”*

Great Anaphora

- Is this an reenactment of the Last Supper?
- No, not a repetition but is the the mystical supper itself.
- Christ offers and is offered. Saint John says, *“believe that even now this is the Supper at which Christ was present. In no way is that Supper different from this Mystery... for it is He that offers both the one and the other.”*
- Christ is actually present.. It is Christ who invites us and who receives us

Great Anaphora

- Saint Cyril of Alexandria says,
- *The mystical Table is laid. The life-giving Cup is full. the King of glory sends forth the invitation to the Supper, the Son of God receives the guests... The personified Wisdom of God the Father, which has built Herself a temple not made by hands, distributes His Body in the form of bread and offers His life-giving Blood in the form of wine. What a fearful mystery... What incomprehensible condescension! What unfathomable compassion!*
- To participate in Christ's Supper is to see and taste His love!
- He gives a new commandment: *"That you love one another even as I have loved you" (John 13:34)... Even as the father has loved me, so have I loved you; abide in my love (John 15:9)*
- When we participate in the Eucharist we are participating in the Supper of the divine Love and are called to abide in that love.

