

During the Liturgy of the Eucharist:

- **The Great Entrance** is performed while the **Cherubic Hymn** is chanted. Our gifts of bread and wine are brought in procession to the altar where they will be offered to God. We are invited to “lay aside all earthly cares so that we may receive the King of all.”
- **The Peace** is our affirmation of Christ’s presence and love as we praise the Trinity “with one mind and one heart.”
- **The Creed** is the proclamation of our common Faith in the Trinity.
- **The Eucharistic Canon** recalls the institution of the Eucharist. We celebrate the love God shared with us through the death, resurrection, and ascension of Jesus Christ, and we joyfully anticipate His Second Coming.
- During **the Consecration**, we call upon the Holy Spirit to change our gifts of bread and wine into the very Body and Blood of Christ.
- **The Commemorations** enable us to prayerfully remember all for whom our gifts are being offered.
- In **the Lord’s Prayer** we approach God as our heavenly Father.
- **The Elevation**, during which the priest raises the Body of Christ before the eyes of the faithful, is an expression of our conviction that God alone is holy.

The climax of the Liturgy is **the reception of the Eucharist**. We enter unto a *common union* with Him and with His People as we “taste the fountain of immortality.”

Having been nourished with the Body and Blood of Christ, we render thanks to God for bestowing His heavenly Spirit upon us. We are then invited:

- to “**depart in peace, in the Name of the Lord,**” in order to publicly proclaim all that we have received and experienced during the Divine Liturgy;
- to pray for salvation and guidance during **the Closing Prayer** which the priest offers in the midst of the people; and
- to **receive the Lord’s blessing**, proclaimed by the priest, by venerating the holy cross.

#### THE LITURGY IN OUR LIVES

The end of every Divine Liturgy prepares us for the beginning of the next. If we strive to live and apply all that has been experienced in our public worship, our lives become an inseparable part of the Liturgy and the Liturgy becomes an inseparable part of our lives. Having placed ourselves in the very presence of God, we are no longer children of this world but inheritors of the Kingdom of God and recipients of everlasting life.

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# THE DIVINE LITURGY



## THE DIVINE LITURGY

The Divine Liturgy is the *common work* or *common action* of God's people - clergy and laity alike - who come together:

- to **praise and worship God** while thanking Him for His many gifts and blessings;
- to **publicly proclaim the Good News** of the risen Christ while awaiting His Second Coming;
- to **partake of the Eucharist** - the very Body and Blood of Jesus Christ - which is offered to the faithful for the forgiveness of their sins and unto life everlasting; and
- to **manifest God's Kingdom** in this world.

The two most commonly celebrated versions of the Divine Liturgy are:

- **the Liturgy of Saint John Chrysostom** - celebrated on most Sundays and feast days; and
- **the Liturgy of Saint Basil the Great** - celebrated on Lenten Sundays, the feast of Saint Basil, and several other occasions.



## THE LITURGY OF THE WORD

The first portion of the Divine Liturgy, **the Liturgy of the Word**, revolves around the proclamation of the Good News of Jesus Christ as revealed in the Holy Scriptures.

- **The Opening Doxology** - "Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit" - reminds us that in worship, we are entering the Kingdom of God.
- During **The Great Litany**, we pray for the various needs which confront us in our daily lives.
- **The Antiphon** joyfully expresses our praise through the singing of psalms, while
- **the Hymn to Christ, the Only-begotten Son of God**, is our acknowledgement of Jesus Christ as true God, true Man, and the Saviour of all.
- **The Little Entrance** is our solemn invitation to worship the risen Christ.
- **The Troparia and Kontakia** proclaim the theme of the day's Liturgy.
- By singing **the Trisagion** - "Holy God, Holy Mighty, Holy Immortal, have mercy on us" - we glorify the Holy Trinity.

Following these introductory hymns, **the Holy Scriptures** are proclaimed.

- **The Prokeimenon** is a psalm chanted by the reader. It prepares us for the Epistle Lesson.

- **The Epistle Lesson** is taken from the New Testament epistles or the Acts of the Apostles and generally emphasises a particular aspect of Christian life.
- **The Gospel Lesson** - the public proclamation of the Word of God - is taken from the Gospels of Saints Matthew, Mark, Luke and John. After the Gospel we hear the Sermon.
- **The Sermon** is a discourse during which the priest reflects upon the Good News of Jesus Christ as it applies to our daily lives.



## THE LITURGY OF THE EUCHARIST

Having been nourished by the Word of God, we now turn our attention to the central mystery of our Faith - the death and resurrection of Jesus Christ - by celebrating **the Liturgy of the Eucharist**. The word *Eucharist* literally means *thanksgiving*, hence, by receiving Christ's Body and Blood in the Eucharist, we offer God the ultimate expression of our thanks.