



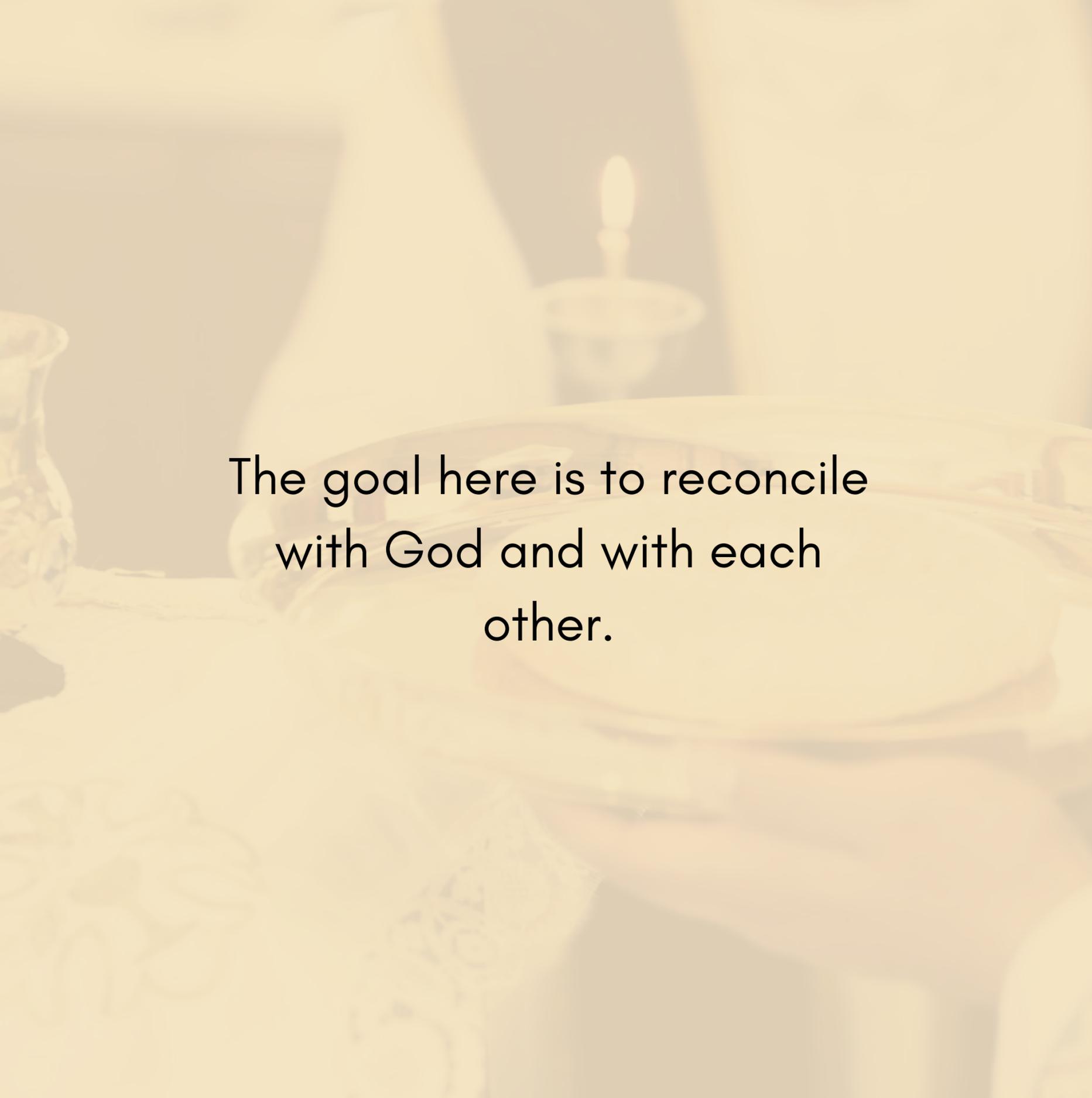
THE LITURGY OF  
THE  
*Faithful*



# *The Purpose*

1. This celebration is the sacrament of sacraments of which everything else in the church is built on.
2. These prayers are handed down by tradition.

- 
1. THE PRAYER OF RECONCILIATION
  2. THE ANAPHORA
  3. AGIOS, AGIOS, AGIOS
  4. THE INSTITUTION NARRATIVE
  5. THE LITANIES
  6. THE COMMEMORATION
  7. THE FRACTION
  8. THE CONFESSION



The goal here is to reconcile  
with God and with each  
other.

1. **THE PRAYER OF RECONCILIATION**
2. THE ANAPHORA
3. AGIOS, AGIOS, AGIOS
4. THE INSTITUTION NARRATIVE
5. THE LITANIES
6. THE COMMEMORATION
7. THE FRACTION
8. THE CONFESSION



We recite the Creed as a declaration of faith. Meanwhile the priest washes his hands 3 times and sprinkles the water before the congregation.

**Who exactly are we reconciling with here?  
How did this reconciliation come about?**

*O God, the Great the Eternal, who formed man in incorruption; and death, which entered into the world through the envy of the devil, You have destroyed by the life giving manifestation of Your only begotten Son, Our Lord, God, and Saviour Jesus Christ.*



Priest:	ΠΙΟΨΗΒ:	الكاهن:
According to	ἄσπ	بمسرتك يا الله،
Your good	πεκ†μα†	املاً قلوبنا من
will, O God,	Φνο† μοε	سلامك
fill our hearts	ἡμενεη†	
with Your	ξεν	
peace.	τσκξιρηνι.	

The priest removes the seal, and the deacon holds the cross, through which our reconciliation happens.



The priest lifts up the Eprospherine while shaking it. With a rumbling earthquake the stone of the tomb is removed!



**Is reconciliation with God enough?  
What reconciliation does God desire?**

*And make us all worthy, O our  
Master, to greet one another  
with a holy kiss, that without  
casting us into condemnation,  
we may partake of Your  
immortal and heavenly gift in  
Christ Jesus our Lord.*



After being reconciled with  
God and one another, the  
church considers us  
ascending to heaven.

Anaphora means "to lift up"

1. THE PRAYER OF  
RECONCILIATION
2. **THE ANAPHORA**
3. AGIOS, AGIOS, AGIOS
4. THE INSTITUTION NARRATIVE
5. THE LITANIES
6. THE COMMEMORATION
7. THE FRACTION
8. THE CONFESSION

**How can we have our hearts *with the Lord*?**  
**What makes God worthy of our praise?**

*The Lord be with you all  
And with your spirit*

*Lift up your hearts  
We have them with the Lord*

*Let us give thanks to the Lord  
It is meet and right*



The priest lifts up his hands, covered with the veil to pray meet and right. This resembles the seraphim covering themselves in front of God.

*The Cherubim worship you, and the seraphim glorify You, proclaiming and saying...*



The priest put the veil that was over the Eprospharine on his left hand and the one on the patent in his right. This represents the movement of the Cherubim's wings. Meanwhile the deacons fan as a symbol of the wings of the two cherubim in the holy of holies. We are lifting our eyes to the heavenly!



We remember the sacrifice  
made by Christ and this  
blesses the people and the  
priest.

1. THE PRAYER OF  
RECONCILIATION
2. THE ANAPHORA
3. **AGIOS, AGIOS, AGIOS**
4. THE INSTITUTION NARRATIVE
5. THE LITANIES
6. THE COMMEMORATION
7. THE FRACTION
8. THE CONFESSION

*Was incarnate and became man, and taught us the ways of salvation.*



The priest puts the spoon in the censer which points to the incarnation. The censer is the Virgin, and Christ the fire inside. The coal is His human nature and the fire his divine nature.



*He descended into Hades through the  
Cross*

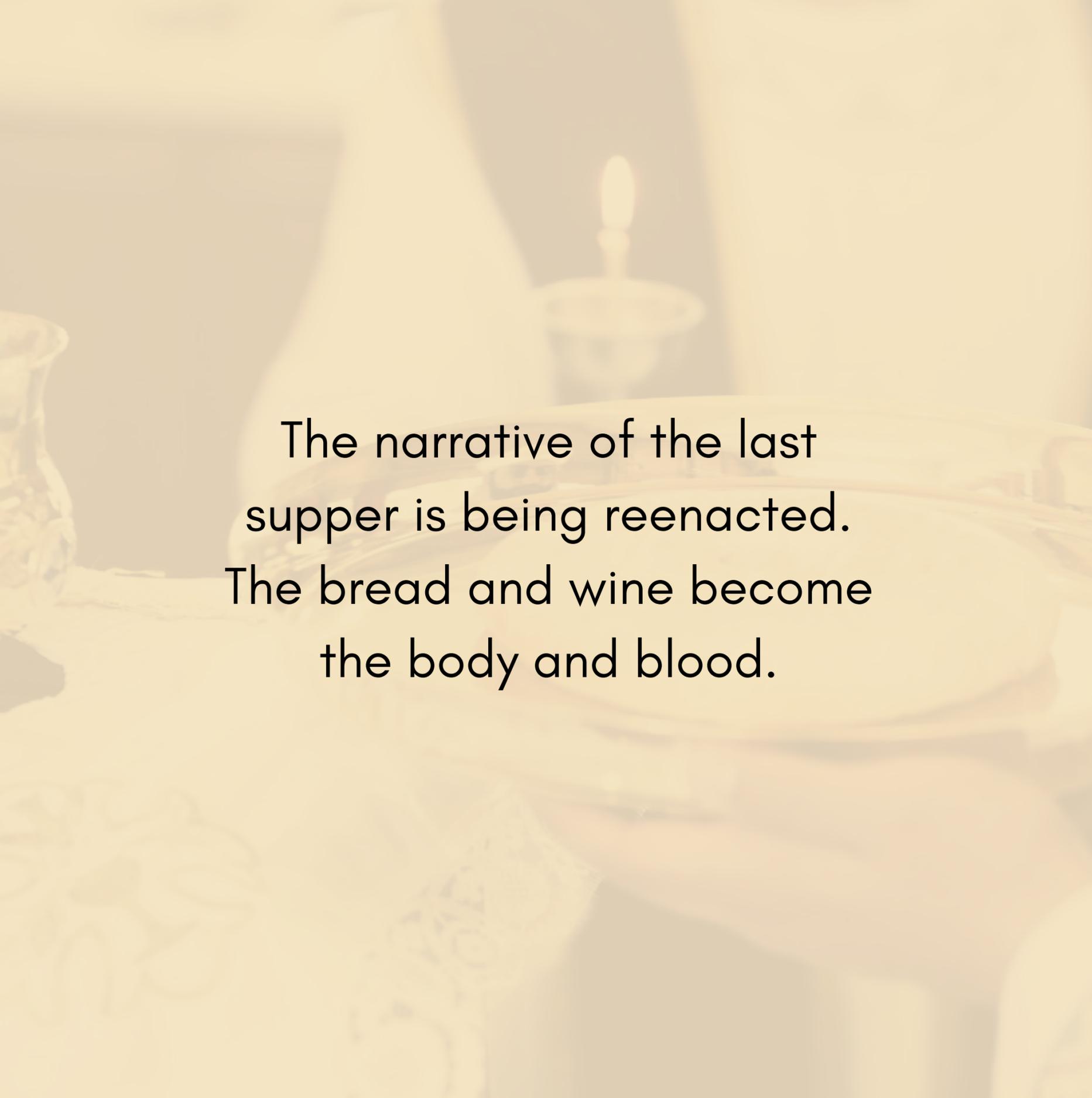
*He has appointed a day for recompense, on which He  
will appear to judge the world in righteousness, and  
give each one according to his deeds*



The priest bows while placing his chest in the likeness of the cross.

After he beats his chest as a regret for his sins.





The narrative of the last supper is being reenacted. The bread and wine become the body and blood.

1. THE PRAYER OF RECONCILIATION
2. THE ANAPHORA
3. AGIOS, AGIOS, AGIOS
4. **THE INSTITUTION NARRATIVE**
5. THE LITANIES
6. THE COMMEMORATION
7. THE FRACTION
8. THE CONFESSION

*According to your mercy O Lord, and not according to our sins*

*He instituted for us this great Mystery of godliness*



For being determined to give Himself up to death for the life of the world,

People: **Πίστεως:** **الشعب:**

We believe Πιστεύομεν

The priest washes his hands with the incense to sanctify his hands to hold the mystery. It is solely out of his mercy!



*And when He had given thanks... He blessed it ... He sanctified it*

Priest:	Πιουνη:	الكاهن:
He looked up	ἀναχουρωτ	ونظر إلى فوق نحو
toward heaven	εἰρηωι εἶτφε	السمااء، إليك يا الله
to You, O God,	εαρোক:	
who are His	φιετε φωρ	أباه وسيد كل أحد.
Father and	νωτ φνωτ	
Master of	ογος φμηβ	
everyone.	ητε ογον	

The priest holds the bread in his left hand and blesses it three times. When we give thanks and look to heaven it leads to blessing and a life of sanctification.



<b>People:</b>	<b>Πιλαος:</b>	<b>الشعب:</b>
Amen. believe, confess, we glorify.	Αμην. Πιστεύομεν καὶ ὁμολογοῦμεν καὶ δοξαζομεν.	آمين. نؤمن ونعترف ونمجّد.

He then splits the bread without separating it into two pieces because Christ's body was never separated.



He does the same with the wine, and then dips his finger and on the edge of the chalice makes a counter clock wise circle followed by a clockwise circle.



He moves the chalice from the west to east transferring us from being alienated from God to Paradise with Him. He moves the chalice left to right, from being rejected to acceptance.



*The Epiclesis*

(صلاة استدعاء الروح القدس)

Deacon: **ΠΙΔΙΑΚΩΝ:** الشماس:  
Let us attend. **Προσχωμεν:** لنصت آمين.  
Amen. **آمين.**

Then he prays the Epiclesis...

**At this point, what is in front of us on the altar?  
What changes do you want the Holy Spirit to  
invoke in you?**

*And we ask You, O Lord our God –  
we your sinful and unworthy servants  
worship you by the pleasure of Your  
goodness – that Your Holy Spirit may  
descend upon us and these gifts set  
forth, and purify them, change them,  
and manifest them as a  
sanctification of Your saints.*