

The Liturgy – Meeting the Risen Christ (Part 2)

The Road to Emmaus – A revelation of the mystery to come

¹⁵And it came to pass, while they conversed and discussed, Jesus Himself drew near and was going together with them. ¹⁶But their eyes were held, so as not to recognize Him... ²⁵And He said to them, “O you without understanding and slow in heart to believe in all things which the prophets spoke! ²⁶“It was needful for the Christ to have suffered these things and to have entered into His glory, was it not?” ²⁷And beginning from Moses and from all of the prophets, He went on interpreting to them in all the Scriptures the things concerning Himself. [Lk. 24:25-27] ²⁹And they constrained Him, saying, “Stay with us, for it is toward evening, and the day has waned.” And He went in to stay with them. ³⁰And it came to pass, as He reclined *at table* with them, He took bread, and blessed *it*, and broke *it*, and was giving *it* to them. ³¹And their eyes were opened, and they recognized Him; and He disappeared from them. ³²And they said to one another, “Our heart was burning in us as He was speaking to us in the way and as He was opening to us the Scriptures, was it not?” [Lk. 24:15-16,25-27, 29-32]

The Liturgy – Holy Communion

- ❖ They did not recognize Him – did not know Him, without understanding
- ❖ The liturgy of the Word – Scriptures are being unveiled (Christ interprets concerning himself). The Scriptures are interpreted within the context of the Liturgy and homily (Sermon)
- ❖ Stay with us – an invitation to ***Ascend*** to know more (Anaphora)
- ❖ The *Table* appears, the *Meal* is shared - He is the *Celebrant* - took bread, and blessed *it*, and broke *it*, and was giving *it* to them
- ❖ Their eyes were opened – they became partakers in the mystery to come
- ❖ They recognized Him – Communion is *knowing* Him
- ❖ He disappeared from them – they consumed him and he vanished within them
- ❖ Their sorrow is now turned into joy – they depart for and run seven miles in the night – bear witness to the resurrection – the Lord is indeed risen!

This is an outline of the Eucharist celebration

1. The Assembly – as the body of Christ
2. Entrance – “Blessed is the Kingdom” into the Kingdom of God – Great Litany - the Church at Prayer for the world
3. The Word of God (enters into altar) – Epistle & Gospel
 1. Sermon – gift of the Church * Holy Spirit
4. Sacrament of Faithful – *Who we mystically represent the cherubim*
5. The Sacrament of Offering – Great Entrance

Ἡ Μετάδοσις



The Trisagion (Thrice-Holy) Hymn

1. The Trisagion Hymn – begins our ascent to the Table prepared for us in His kingdom

❖ The entrance into the heavenly realm is being made with the Gospel procession (Prayer of the entrance)

“Master and Lord our God, You have established in heaven the orders and hosts of angels and archangels to minister to Your glory. Grant that the holy angels may enter with us that together we may serve and glorify Your goodness, For to you belong all glory, honor and worship to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen. [Blessed is the entrance if Your saints (holy ones), always, now and forever....]

“This was the ancient beginning of the liturgy. Originally this prayer was said as the clergy and people entered through the front doors known as the *Royal Doors*. The entire assembly is making an ascent into the Kingdom of God. We are all drawing near to the altar, which is a manifestation of Christ and His Kingdom. Christ is gathering us at His sacrificial table. It is the throne of the King and Lord. (Schmemmann, Eucharist).

Come let us worship and bow before Christ. Save us O Son of God, who rose from the dead, to You we sing Alleluia.

Let us pray to be made ready to hear the holy Gospel

Prayer before singing the thrice holy hymn – **For You are holy, our God and to You we give glory to the Father and the Son and the Holy Spirit**

“Holy God you dwell among your saints. You are praised by the Seraphim with the thrice holy hymn and glorified by the cherubim and worshipped by all the heavenly powers. (Isaiah 6)

You have brought all things out of nothing into being. You have created man and women in Your likeness and adorned them with all the gifts of Your grace. (As the heavenly powers were created to worship God, so are we called created after His image and likeness)

You give wisdom and understanding to the supplicant and do not overlook the sinner but have established repentance as the Way of salvation. (*A contrite and humble spirit, You will not despise*, Psalm 51)

“Here there is no place for false humility or for separating ourselves from the gathering on the pretext of our sins. No one has ever been worthy of this participation, and no amount of righteousness can make a person able to offer the sacrifice of Christ for the world. (Schmemmann, Eucharist, p. 93)”

You have enabled us, Your lowly and unworthy servants (acknowledgment of ones’ unworthiness is how to receive the gift of being allowed to enter into the presence of God), to stand at this hour before the glory of Your holy altar and offer You due worship and praise.

Master accept the thrice holy hymn also from the lips of us sinners (Isaiah 6) and visit us in Your goodness. Forgive our voluntary and involuntary transgressions, sanctify our souls and bodies that we may worship and serve You in holiness all the days of our lives...

For You are holy our God....

"Holy is the real name of God. . . and in this word we express both that God is Absolutely Other, the One about whom we know nothing, and that He is the end of all our hunger . . . Holy is the word, the song, the "reaction" of the Church as it enters into heaven, as it stands before the heavenly glory of God." (Schmemmann, *For the Life of the World*, p. 32)

The Thrice Holy Hymn

Holy God, Holy Mighty, Holy Immortal have mercy on us (3). Glory to the Father and the Son and the Holy Spirit now and forever and unto the ages of ages amen. Holy Immortal, have mercy on us. (Again Fervently!) Holy God, Holy Mighty, Holy Immortal, have mercy on us. (Thrice-holy Hymn sung before the readings in the liturgy)

“Consider who they are that sing with you, and that should be enough to move you to vigilance. It should be sufficient when you remember that, while being clothed in a body and bound up with the flesh, you have been accounted worthy to hymn the Lord, who is common to all, together with the bodiless powers.” (Chrysostom).”

The Unveiling of the Scriptures

"The proclamation of the Word is a sacramental act par excellence because it is a transforming act. It transforms the human words of the Gospel into the Word of God and the manifestation of His Kingdom. And it transforms the man who hears the Word into a receptacle of the Word and a temple of the Spirit." (Schmemmann)

Following the reading of the Epistle, we sing: "Alleluia, Alleluia, Alleluia"

"Alleluia means more than *praise the Lord*. It comes from a type of singing called "melismatic singing." It is a greeting in the most profound sense of the term. The Gospel is now before us. The "verbal icon" of Christ - He stands before us in the Word and we cry out . . . "Alleluia, Alleluia, Alleluia" (Schmemmann)

The Homily:

In the Church, as part of the sacrament, the Holy Spirit inspires the people to receive the Word of God. This is the proclamation of the good news, of joy and of God's Kingdom in our midst.

Litany of fervent Supplication – personal needs of each (Great Litany – for the other)

Prayers for the Catechumens – preparation for entrance into the church (Church as Mission)

Dismissal of Catechumens – Sacrament of the Faithful – Great Entrance

Sacrament of Faithful

“...the Eucharist by its very nature, is a closed assembly of the Church, and that in this assembly all are ordained and all serve, each in his place, in the one liturgical action of the church. Who is serving...everyone together...no one submits to another (as laity to clergy) but all together submit to each other in the unity of the divine-human life....the Church...being His body, she is herself *priesthood, offering and sacrifice*. This is the *universal priesthood* of the Church: the very priesthood of Christ, in which she is consecrated, being His body. We are ordained so that, together constituting the Church, we may offer His sacrifice for the sins of the world...” (Schmemmann, Eucharist p. 89,91,93)

The Offering & Great Entrance

“I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, well-pleasing to God, your rational worship. [Rom. 12:1] “...you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ. [1 Pe. 2:5] fellow citizens of the saints and of the household of God, who were built up on the foundation of the apostles and prophets, Jesus Christ Himself being the cornerstone, in Whom every building, being joined together, increases to a holy temple in the Lord, in Whom you also are being built up together for a dwelling place of God in the Spirit. [Eph. 2:19-22]

The Hymn of Offering:

“We who mystically represent the Cherubim sing the thrice holy hymn to the life giving Trinity. Let us lay aside all cares of this life that we may receive the King of all invisible escorted by the angelic hosts. Alleluia. Alleluia, Alleluia.”

"May the Lord our God Remember all of you in His Kingdom"

"Remembrance is an act of Love. God remembers us and His remembrance, His love is the foundation of the world. . . The Church on its journey to heaven, remembers the world, remembers all men, remembers the whole of creation, takes it in love to God." (Schmemmann, The Eucharist, p. 36)

Our Offering is nothing other than Christ's offering of Himself

"We offer our sacrifice to God the Father, and yet we have nothing to offer but Christ Himself; for He is our life and our offering."

The Proskomide – to carry something to a certain place

The gifts make their entrance from the table of preparation inside the sanctuary, exit around the church and offered on the altar of sacrifice. Christ's offering occurred before all our offerings, so does the preparation of the gifts take place before the liturgy.

- ❖ The offering disk is the symbol (the reality of what it is) the identification of the bread and wine as the sacrifice of Christ, which encompasses all our sacrifices, our offering of our very selves to God. (Schmemmann, *The Eucharist*, p. 110)

“In Christ our earthly food (mortal food for mortal man I partaking of sin and death) which is converted into our flesh and blood...becomes that which it was created – participation in the divine life, through which the mortal is clothed in immortality and death is swallowed up...” (Schmemmann, *The Eucharist*, p. 110)

“In offering our life to God, we know that we are offering Christ – for He is our life, the life of the world...and we have nothing to bring to God except Him (He *in* us). We know that in this offering Christ is ‘the Offerer and the Offered’ the Receiver and the Received.” (Schmemmann, *The Eucharist*, p. 105).”



THE GREAT ENTRANCE

