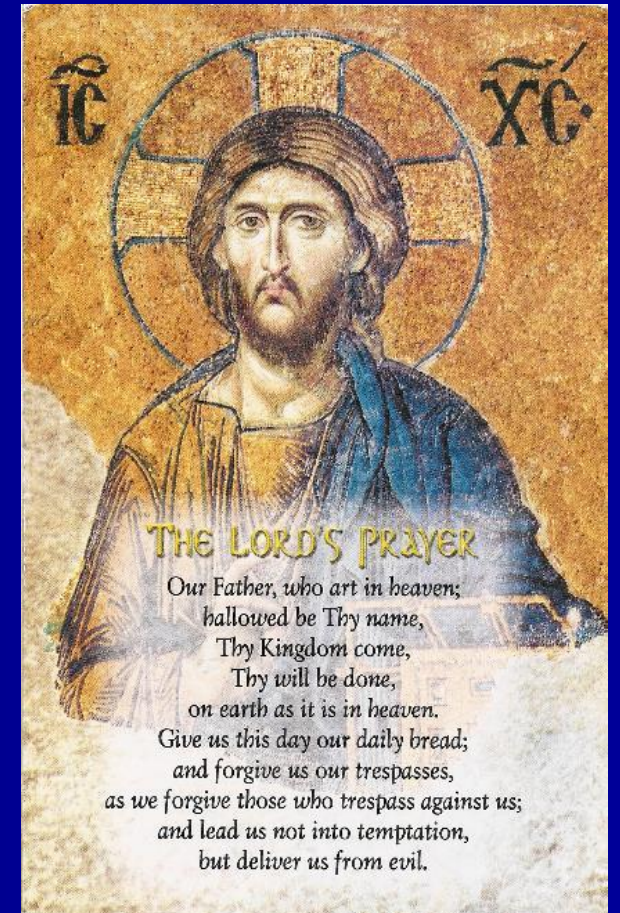


Fall 2020 Adult Study: Worship - Liturgy and Sacraments

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Session 7: The Liturgy of Time

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Prayer before the Gospel

Illumine our hearts, O Master Who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our minds to the understanding of thy Gospel teachings. Implant in us also the fear of thy blessed commandments, that trampling all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well pleasing unto Thee, for Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee we ascribe glory, together with thy Father, Who is from everlasting, and thine All-Holy, Good and Life-giving Spirit: now and ever and unto ages of ages. Amen.

Celebrations and Feast Days

- In the Bible, in the Old Testament, God both ordained and commanded celebration of various feasts, both weekly and annually. In the New Testament, we see that our Lord Jesus Christ Himself observed these celebrations, including the feasts of Tabernacles, Hanukkah, Passover, Pentecost, etc.

Why Celebrations and Feast Days

- With His coming, Christ did not abolish the Old Testament Law or its celebrations, but He fulfilled them. He took their significance to wholly a new level. He declared that the Kingdom of God had come with power. Celebrations and feast days are part of how we fulfill Jesus' command to go out and declare:

Why Celebrations and Feast Days

- “The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.” Mark 1.15
- “Look carefully then how you walk, not as unwise men but as wise, making the most of [redeeming/sanctifying] the time, because the days are evil.” (Eph. 5.16)
- “Whether you eat or drink or whatever you do, do all things to the glory of God.” (1 Cor. 10.31)

How We Celebrate

- We prepare for each celebration with prayer and fasting.
- For greater feasts the fast runs some length; for Pascha, the total period of Holy Week, Lent and pre-Lent amounts to a 55-day fast.

How We Celebrate

- Christians pray at home, in churches and throughout the day, but the ultimate celebration is always that of the Eucharistic assembly, where we give thanks, offer our sacrifice of praise (Hebrews 13.15) and participate in a Holy Communion with Christ and the whole Body of the faithful. The Teaching of the Twelve Apostles, from about 90 AD, instructs the believers:

How We Celebrate

- “On the Lord's own day, assemble in common to break bread and offer thanks, but first confess your sins, so that your sacrifice may be pure. However, no one quarreling with his brother may join your meeting until they are reconciled; your sacrifice must not be defiled For this is that which was spoken by the Lord: In every place and time offer to me a pure sacrifice....” (Chapter 14)

Summary of Worship

by Fr. Alexander Schmemmann

- “The Church as life and grace is realized through her worship. The Greek word for worship - *leiturgia* - means more than common prayer: it means corporate action, in which everyone takes an active part, is a participant and not only an 'attendant.' The nature of this action is both corporate and personal. It is corporate because through the unity and faith of its participants it realizes and fulfills the reality of the Church, i.e. the presence of Christ among

those who believe in Him. It is personal because this reality is every time conveyed to me, given me for my personal edification, for my own growth in grace. Thus in worship I am both an active 'builder' of the Church - and to be this is my Christian duty - and I am also its 'beneficiary' - for the whole of the Church's treasure is offered to me, is a Divine gift to me.” (*Liturgy and Life*, p. 23)

Sanctification of Time

- "Continue steadfastly in prayer....making the most of [redeeming or sanctifying] the time." (Col. 4.2-5)
- "Look carefully then how you walk, not as unwise men but as wise, making the most of [redeeming/sanctifying] the time, because the days are evil." (Eph. 5.16)
- Christ's advent has renewed and sanctified the world [= made holy, dedicated for God's service].

Sanctification of Time

- "Thy Kingdom come; Thy will be done, on earth as it is in Heaven."
- "Pray without ceasing." (1 Thess. 5.17)
 - Three times a day (bare minimum!). Dan. 6.10; Ps. 55.17.

Sanctification of Time

- "Seven times a day I praise Thee for thy righteous ordinances." (Ps. 119.164)
- Specific hours of prayer. Acts 3.1; 10.30; Ps. 119.62.
- All of time is sanctified by being punctuated with prayer, thanksgiving and glory to God.

Sanctification of Time

- All of life thus becomes part of a rhythm of worship.
- "Whether you eat or drink or whatever you do, do all things to the glory of God." (1 Cor. 10.31)
- "I appeal to you...present your bodies as a living sacrifice, holy and pleasing to God, which is your rational (*logikos*) worship." (Rom. 12.1)

Daily Cycle

- Vespers/Lamp Lighting (6 pm)
 - Creation/new day -"evening and morning": Ps. 104; Gen. 1
 - Evening sacrifice: Ps. 141; Ex. 30.8
 - Removal of Jesus' Body from the Cross: Mk 15.42-47; Lk. 23.54

Daily Cycle

- Compline/After Supper (9 pm)
 - "God is with us": Is. 8.8, 10
 - Christ is with His disciples in the Church: Jn. 6.16-17; Mt. 14.30-31

Daily Cycle

- Midnight/Cockcrow (12 midnight)
 - Peter's denial of Jesus: Mk. 14.72.
 - "The Bridegroom cometh" -watchfulness: Mt. 25.6; Mt. 24.45 51
 - Jesus prays at Gethsemane -"watch, and pray": Mt. 26.41

Daily Cycle

- Matins/First Hour (6 am)
 - Resurrection -Christ is the True Light: Mk. 16.2; Jn. 20.1
 - Thanks for the new day, for God's raising us up.
- Third Hour (9 am)
 - Christ condemned and crucified: Mk. 15.25
 - Descent of the Holy Spirit: Acts 2.15

Daily Cycle

- Sixth Hour (12 noon): Crucifixion of Christ and darkness over all the earth: Mk. 15.33; Mt. 27.45
- Ninth Hour (3 pm)
 - The repentance of the thief and Jesus' promise of paradise: Lk. 23.43
 - Death of Jesus according to the flesh: Mk. 15.34; Mt. 27.46

Weekly Cycle

- Sunday: Resurrection, "Day of the Lord," new creation, the eighth day
- Monday: angels (incorporeal powers)
- Tuesday: John the Baptist (Forerunner) and all the prophets
- Wednesday: the betrayal of Jesus and the precious Cross (fast day)

Weekly Cycle

- Thursday: Apostles (and Nicholas of Myra); institution of the Lord's Supper
- Friday: Crucifixion of Christ and the precious Cross (fast day)
- Saturday: Sabbath/completion of creation; descent of Christ to hades; all saints and the departed

Octoechos Cycle

- 7 vs. 8
 - This world
 - Of the Kingdom

Eothina Cycle

– Mt. 28:16-20

– Mk. 16:1-8

– Mk. 16:9-20

– Lk. 24:1-12

– Lk. 24:12-35

– Lk. 24:36-53

– Jn. 20:1-10

– Jn. 20:11-18

– Jn. 20:19-31

– Jn. 21:1-14

– Jn. 21:15-25

Annual Fasts

- Christmas (Advent) Fast - November 15 - December 24
- Great Lent and Holy Week (55 days all together, inc. preparation)
- Holy Apostles Fast - Monday, 9th day after Pentecost - June 28

Annual Fasts

- Theotokos Fast - August 1-14
- Day before Epiphany - January 5
- Exaltation of the Holy Cross - September 14

Annual Fasts

- Beheading of St. John the Baptist - August 29
- Every Wednesday and Friday except:
 - The week following Pascha
 - The 12 days of Christmas: December 25 - January 4
 - The week following Pentecost
 - The third week before Great Lent (after Publican and Pharisee)

Annual Feasts

- The Nativity of the Theotokos - September 8
- The Exaltation of the Holy Cross - September 14
- The Entrance of the Theotokos to the Temple -
November 21
- The Nativity of the Lord Jesus Christ - December 25
- Mt. 1:18-2:23, Lk. 1:26-2:2

Annual Feasts

- Epiphany (Theophany) - January 6 - Mt. 3:13-17, Mk. 1:9-11, Lk. 3:21-22, Jn. 1:29-34
- The Meeting of the Lord, The Presentation of Christ in the Temple - February 2 - Lk. 2:22-40
- The Annunciation - March 25 - Lk. 1:26-38
- Pascha - The Feast of Feasts - The Resurrection of the Lord Jesus Christ - Mt. 28:1-15, Mk. 16:1-14, Lk. 24:1-11, Jn. 20:1-23

Annual Feasts

- Palm Sunday, The Triumphal Entrance of the Lord into Jerusalem - The Sunday before Pascha - Mt. 21:1-16, Mk. 11:1-10, Lk. 19:28-40, Jn. 12:12-19
- The Ascension - Forty days after Pascha - Mt. 28:16-20, Mk. 16:19, Lk. 24:50-53, Acts 1:1-11

Annual Feasts

- Pentecost - Fifty days after Pascha - Acts 2:1-42
- The Transfiguration of the Lord Jesus Christ - August 6 - Mt. 17:1-8, Mk. 9:2-8, Lk. 9:28-36
- The Falling Asleep of the Theotokos (Dormition; not Assumption) - August 15

Concerning Prayer

- "And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, that they may be seen by men. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

Concerning Prayer

- "And in praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him. Pray then like this:

Concerning Prayer

- Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts,
As we also have forgiven our debtors;
And lead us not into temptation,
But deliver us from evil.

Concerning Prayer

- For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Matthew 6:5-15

Concerning Fasting

- “And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.” Matthew 6:16-18