

## THE LITURGY OF THE WORD

*The first portion of the Divine Liturgy is called the Liturgy of the Word because it focuses on the proclamation of the Good News of Jesus Christ as recorded in Scripture.*

- The **Opening Doxology** – “Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit” – is our acknowledgment that we are entering, through worship, into the very Kingdom and presence of God.
- In the **Great Litany**, we pray for God’s mercy and help in facing the various needs that confront us in our daily lives.
- The **First Antiphon** – “Bless the Lord, O my soul!” – is a Psalm of praise by which we rejoice in the many blessings God has granted us.
- In the **Second Antiphon** – “Praise the Lord, O my soul! – we continue to praise God, proclaiming Him as the One “Who reigns forever.”

*Both antiphons are taken from the Old Testament Psalms.*

- The **Hymn to Christ**, the Only Begotten Son of God, follows the Second Antiphon. Written in the sixth century, this hymn proclaims Christ as “one of the Holy Trinity, glorified with the Father and the Holy Spirit.”
- The **Beatitudes**, as recorded in the Gospel of Saint Matthew, constitute the Third Antiphon. The Beatitudes remind us of the eternal blessings those who live in faithfulness to Jesus Christ will receive.
- In preparation for the Scripture readings, the Book of Gospels is carried in solemn procession during the **Little Entrance**, at which point we are invited to “worship and fall down before Christ.”



- The **Troparia and Kontakia**, which focus on the theme of the day’s Liturgy, are then sung.
- The **Trisagion** – “Holy God! Holy Mighty! Holy Immortal! Have mercy on us!” is then sung in praise of the Holy Trinity. Following these introductory hymns, we listen attentively to the Scripture readings.

- The **Responsorial Psalm**, or Prokeimenon, is chanted alternately between the Reader and the faithful in preparation for the reading of
- the **Epistle**. A different reading from the New Testament Epistles or the Acts of the Apostles is prescribed

for every Liturgy.

- In response to Psalm verses chanted by the Reader, we sing “**Alleluia!**” – “Praise the Lord!”
- The **Gospel** is the public proclamation of the revealed word of God, taken from the Gospels of Saints Matthew, Mark, Luke or John. The Gospel reading is followed by
- the **Sermon**, during which the priest continues to proclaim the Good News while challenging us to apply it to our daily lives.

### The Liturgy of the Eucharist

*Having been fed by the proclamation of the word of God, we now turn our attention to the central mystery of our faith: participation in the death and resurrection of Jesus Christ through the celebration of the Eucharist.*

*The word Eucharist refers to the Body and Blood of Christ, which we now prepare to receive. The word literally means “thanksgiving,” reminding us*

*that we must give thanks continually to God for the sacrificial death and glorious resurrection of His Son, in anticipation for His glorious Second Coming.*

- The **Great Entrance**, performed during the singing of the Cherubic Hymn, initiates the offering of our gifts of bread and wine to God. Uniting our prayer with that of the angels, we “lay aside all earthly cares, that we may receive the King of all.”
- The **Sign of Peace** reminds us that Christ is indeed in our midst, uniting us with one heart and mind in worshipping the Trinity.
- The public proclamation of the **Nicene-Constantinopolitan Creed**, the basic statement of our faith in continuous use by Orthodox Christians since the fourth century, follows the Sign of Peace.
- The **Eucharistic Kanon** recalls the institution of the Eucharist by Jesus Christ on the eve of His crucifixion and death, while during the Consecration, or Epiklesis, the Holy Spirit is invoked to change our gifts of bread and wine into the very Body and Blood of Christ.

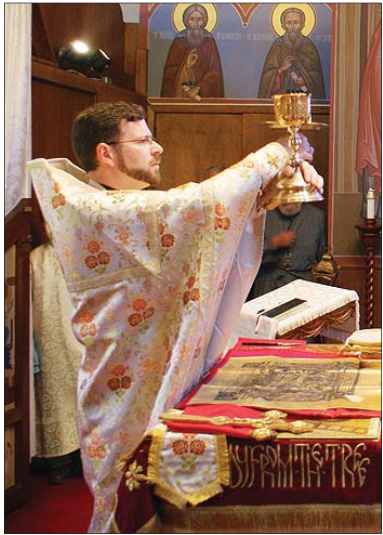


- The **Commemorations** remind us that the “bloodless sacrifice” is offered “on behalf of all and for all” – the Mother of God and all the saints, the living, the

faithful departed, the clergy and the laity, and “all mankind.”

- In singing **The Lord’s Prayer**, we acknowledge God as our heavenly Father.
- In the **Elevation of the Holy Gifts**, we worship the One Lord God, Who alone is holy yet invites us to share in His holiness.

- In the **Reception of Holy Communion**, we affirm our “common union” with the Holy Trinity and with our sisters and brothers in Christ. As Orthodox Christians, we receive the Eucharist “for the remission of sins and unto life everlasting.”



*Having received God’s greatest gift to mankind in Holy Communion, the Eucharist, we are invited*

- to “**depart in peace, in the name of the Lord,**” to witness to all what we have experienced during the Liturgy, and to serve others as Jesus Christ served us;
- to join the priest in praying for salvation and guidance as we return to our daily lives and routine, remembering to **give thanks to God** at all times;
- to receive the **Blessing of the Lord**, granted through His grace and love for mankind, now and for many years to come. In an act of final thanksgiving to God, we come forward to kiss the Holy Cross, offered for veneration by the priest.

*The **Divine Liturgy** is the common work of God’s People – clergy and laity alike – who come together*

- to praise and worship God while thanking Him for His many blessings and gifts;
- 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;
- to manifest God’s Kingdom to and in this world.

**During the Divine Liturgy, the bread and wine are offered to God on behalf of all and for all.**

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

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

### **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.*

For further information on Orthodox Christianity visit the web site of the Orthodox Church in America at [www.oca.org](http://www.oca.org)

*Make our home your home!*

**HOLY TRINITY  
ORTHODOX CHRISTIAN CHURCH**

369 Green Ave., East Meadow, NY

The Rev. Martin Kraus, Rector

*For more information, visit us at:*

[www.htocem.org](http://www.htocem.org)

516-483-3649 | [htocem@hotmail.com](mailto:htocem@hotmail.com)

# THE DIVINE LITURGY



**“Let us give  
thanks unto  
the Lord!”**

**Holy Trinity Orthodox Christian Church**

East Meadow, NY

Orthodox Church in America

Diocese of New York & New Jersey