

Liturgy of the Believers



Parts of the Liturgy of the Believers' Rite ⁽¹⁾

1. Reconciliation
2. Meet and Right
3. Agios “Ἄγιος”.
4. “Was incarnated” till ...”He arose from the dead”
5. The Sanctification.
6. The Litanies, the commemoration of the saints and the dyptich.



Parts of the Liturgy of the Believers' Rite (2)

7. “Those O Lord”, “lead us”, introduction of the fractions
8. The Fractions.
9. Prayers of submissions and absolutions.
10. The signings before the confession and the confession
11. The distribution of the Mystery
12. Washing the vessels and distribution of the ολωση



1. “Meet and Right” ⁽¹⁾

- The priest puts the veil that was over the “ΕΠΡΟΣΦΕΡΙΝ” on his left hand and the one that was on the paten on his right hand.
- Then he holds the cross and sign the congregation with it while saying “The Lord be with you all”, then he sign the servants on his right saying “left up your hearts” then he signs himself while saying “let us give thanks to the Lord”







1. “Meet and Right” (2)

- Afterward the priest lifts up his hands, covered with the veils and prays “meet and right”.
- The priest lifting his hands covered with the veils resemble the seraphim as after the reconciliation through the cross we became able to share the heavenly hosts their praises.



1. “Meet and Right” ⁽³⁾

- In the first part of “meet and right”, the priest praises God who exists before all ages, who created heaven and earth. In the second and the third parts, he mentions the other nine ranks of the heavenly that praise God without ceasing; the angels, archangels, the principalities, the authorities, the thrones, the dominions, the heavenly powers, the cherubim and the seraphim.



2. Agios “Αγιος” (1)

- The priest holds the cross, while his hand is covered with a veil and make three signs of the cross while saying Agios “Αγιος”. The first sign is on himself, the second is on the servants and the last is on the congregation.
- The veil on the priest hand holding the cross is the one that was on the chalice pointing that we are to be sanctified only through the blood.

2. Agios “Αγιος” (2)



- The priest signs himself first as being the one who is mostly in need for the sanctification.

3. “Was incarnated” till ...”He arose from the dead” ⁽¹⁾



- After that the priest puts a hand of incense in the censor while saying “was incarnate and became man”. When he reaches to “descended into Hades through the cross”, the priest bow while setting his arms on his chest in the likeness of the cross.



3. “Was incarnated” till ...”He arose from the dead” (2)



- Then the priest prays the part starting with “He rose from the dead” and when he says “..and give each one according to his deeds”, he beats his chest in a sign of regret for his sins.
- Putting the incense in the censor points to the incarnation of the Lord Christ.



4. The Sanctification ⁽¹⁾

- The priest puts off the veils on his hands and wash his hands with the incense ascending from the censor. This is done as he is about to hold the mysteries and sanctify them.
- Then he takes from the smoke of the incense and put it over the paten and the chalice while saying "...for being determined to give himself for the life of the world".



4. The Sanctification (2)

- Putting the smoke of the incense above the bread and the wine points to the Lord giving up himself on the cross. The incense represents the life of the Lord Christ and the altar represents the cross.



4. The Sanctification ⁽³⁾

- Then the priest takes the bread on his hands and when saying "He lifted up his eyes...", he sign the bread three times while saying "He had given thanks, ...and blessed it,...and sanctified it"
- After that the priest starts to divide the bread starting by a division into a third and two thirds from above downward without separating the pieces.











4. The Sanctification ⁽⁴⁾

- This division resemble the incarnation of the Lord (one of the Trinity) without being separated from the Father or the Holy Spirit.
- Then the priest puts his finger on the edge of the chalice and make one circle counter clockwise while saying “Likewise also the cup after supper He mixed it of wine and water”



4. The Sanctification ⁽⁵⁾

- This circle points that the blood of the Lord was shed on behalf of the whole world. Also the blood of the burnt offerings and the peace offerings in the Old Testament used to be sprinkled around the altar in a circle form.
- The movement is counter clockwise points that the blood is for the children of God who live pure life against the earthly lusts.





4. The Sanctification ⁽⁶⁾

- Then the priest holds the chalice and moves it from the west to the east and from the left to right.
- This move says that through the blood we were transferred from being aliens to God (at the west) to the paradise once more (at the east) and from being rejected (at the left) to become accepted (at the right).





4. The Sanctification ⁽⁷⁾

- Then the priest bows before the altar while saying inaudible the litany of the descent of the Holy Spirit upon the bread and the wine to change them to the body and the blood of the Lord.
- At this moment, the change takes place and the priest can not sign on anything with the cross as the Lord Christ is on the altar and being the Chief priest, He is the one who bless others.





5. The Litanies, the commemoration of the saints and the dyptich ⁽¹⁾

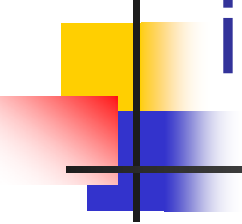


- After the conclusion of the sanctification of the mysteries, the priest takes the two veils on his hands and start praying the 7 litanies.
- After that, the priest prays the commemoration of the saints and at its end he puts a hand of incense in the censor.
- The sorrowful long hymn of the dyptich is not to be chanted on Sunday, any of the Lord's feats or the Holy Fifty days.



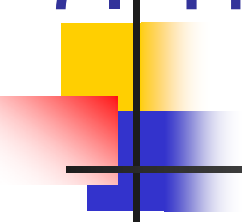


6. “Those O Lord”, “lead us”, introduction of the fractions ⁽¹⁾



- After this, the priest prays the parts of “those O Lord” and “lead us into your kingdom”. When the priest concludes by “Ἰησοῦ παντί”, he bows before the altar without signing the congregation. This is in order not to turn his face away from the sacrifice and the same time, the Lord is on the altar and He is the one who bless the people.

7. The Fraction ⁽¹⁾

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- The priest takes the Holy Body by his right hand and put it on the palm of his left hand. Then he points with his right index to the Body while saying “the Holy Body”.
 - Then he dips the tip of his right index into the chalice while saying “the precious Blood”.
 - Then with the blood on the tip of the right index he makes a cross over the whole Body (its front and its back)



7. The Fraction (2)



- Signing the Body with the Blood points to how the Lord's Body was covered with His Blood at the time of his crucifixion.
- The priest transfers the Body from his right hand to his left as this reminds us with what the Jews (the people on the right) have done by delivering the Lord to the hands of the gentiles (the people on the left)

7. The Fraction ⁽³⁾



- At this time the deacons lit the candles to honor the sacrifice and point to the Lord who shone upon us through His resurrection. Also the candle is a symbol for self sacrifice in order to give light to others.
- After that the priest starts dividing the Holy Body as a symbol of the Lord's sufferings.
- At the end of the prayers of the fraction, the congregation prays the Lord's prayer.

