

# Liturgy of the Word





# Parts of the Liturgy of the Catechumens' Rite

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1. The Pauline's procession of incense
  1. The reading of the Pauline epistle.
2. The reading of the Catholic epistle.
3. The Acts' procession of incense
  1. The reading of the Acts
4. The Synxarium.
5. The Litany of the Gospel followed by the Gospel's reading, and the three long litanies.
6. The Creed

# 1. The Pauline's procession of incense and the reading of the Pauline epistle <sup>(1)</sup>

- After praying the absolution of the servants the priest enters the Sanctuary and put incense in the censor to start the incense procession for the Pauline epistle in the same way as in the procession of incense during the vespers or matins' raising of incense.





# 1. The Pauline's procession of incense and the reading of the Pauline epistle (2)

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- During the Pauline's procession of incense, the priest go through the whole church?
  - St. Paul went preaching the gospel to all nations.
- The priest starts the procession in the church from the left side (north) to the right (south)?
  - Through the service of St. Paul we were transferred from darkness (with those rejected on the left side) to light (with those accepted on the right side).

## 2. The reading of the Catholic epistle (1)

- There is no procession of incense for the **Καθολικόν** and the priest does not come out from the sanctuary?
  - The commandment of the Lord to His disciples was not to leave Jerusalem and wait for the promise of the Father; that is the Holy Spirit.





### 3. The Acts' procession of incense and the reading of the Acts <sup>(1)</sup>

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- The priest puts one hand of incense in the censor to start the Acts' procession of incense.
- After the three circuits in the sanctuary (around the altar), the priest go in the church starting from the southern side (right) to the northern side (left) only in the second chorus and not in the whole church.



### 3. The Acts' procession of incense and the reading of the Acts (2)

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- After this the priest conclude the procession before the gate of the sanctuary without going inside as in the Pauline's procession.
- The procession of the Acts is not in the whole church as the service of the disciples was mainly in Jerusalem and Judea (not as St. Paul which extended to the whole world).

### 3. The Acts' procession of incense and the reading of the Acts <sup>(3)</sup>



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- The Acts' procession of incense goes from right to left as the disciples preached to the Jews who were from the right side people (being the people of God previously), but when they rejected the faith, the apostles were directed to the Gentiles who were the people of the left side.





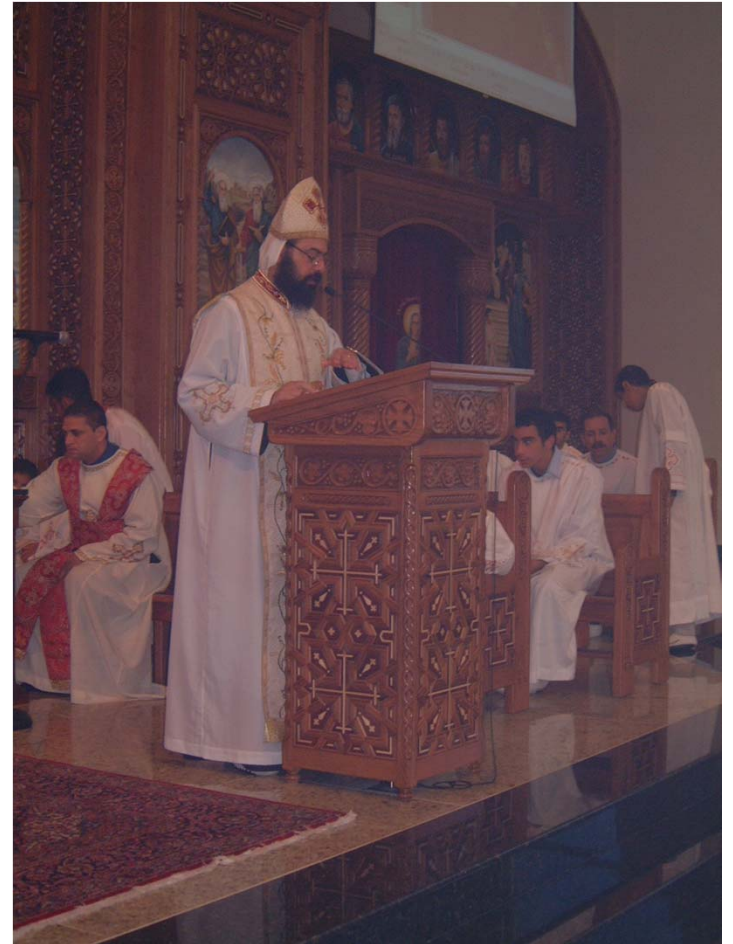
### 3. The Acts' procession of incense and the reading of the Acts <sup>(4)</sup>

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- The priest conclude the Acts' procession of incense at the door of the sanctuary as the apostles when they went to preach they did not come back to Jerusalem again as they were martyred away from it.

## 4. The Synxarion <sup>(1)</sup>

- It is the reading of the biography of the saints who were martyred or departed in the same day.
- It is read after the Acts as it is a continuation of the history of the church that started by the Apostles.
- Usually, the Synxarion is not read during the Holy Fifty days as the joy of the resurrection surpasses every thing else and takes the whole attention of the church.



## 5. The Litany of the Gospel followed by the Gospel's reading, and the three long litanies<sup>(1)</sup>

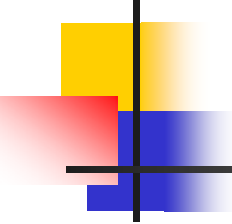


- The litany of the Gospel and the Gospel reading are similar to that during the raising of incense (Vespers & Matins).

## 5. The Litany of the Gospel followed by the Gospel's reading, and the three long litanies<sup>(1)</sup>

- During the reading of the Gospel, the gospel is put on the “Mangalia” denoting the appearance of the Lord Christ as a Teacher. After the reading, the gospel is put behind the throne that include the chalice denoting the appearance of the Lord at that time as a Sacrifice.



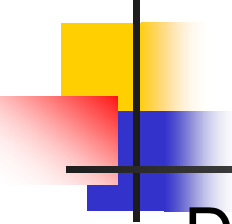


## 5. The Litany of the Gospel followed by the Gospel's reading, and the three long litanies<sup>(2)</sup>

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- The three long litanies are:
  - The peace of the Church
  - The Church Fathers
  - The Assembly.

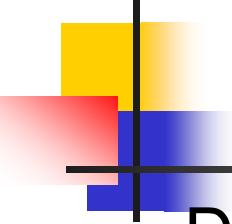
(these litanies may be prayed loudly or inaudibly)



## 5. The Litany of the Gospel followed by the Gospel's reading, and the three long litanies<sup>(3)</sup>

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- During the Litany of the Peace of the Church, the priest signs the congregation with the cross when saying "...let not the death of sin have dominion over us, nor over your people" as with the sign of the cross, the sin was abolished.



## 5. The Litany of the Gospel followed by the Gospel's reading, and the three long litanies<sup>(4)</sup>

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- During the Litany of the Church Fathers, the priest points to the congregation with the incense box while saying "...and our prayers on their behalf" as incense symbolizes the prayers as king David said:  
*"Let my prayer be set before You as incense,  
The lifting up of my hands as the evening sacrifice"*

Psalm 141:2

## 5. The Litany of the Gospel followed by the Gospel's reading, and the three long litanies<sup>(5)</sup>

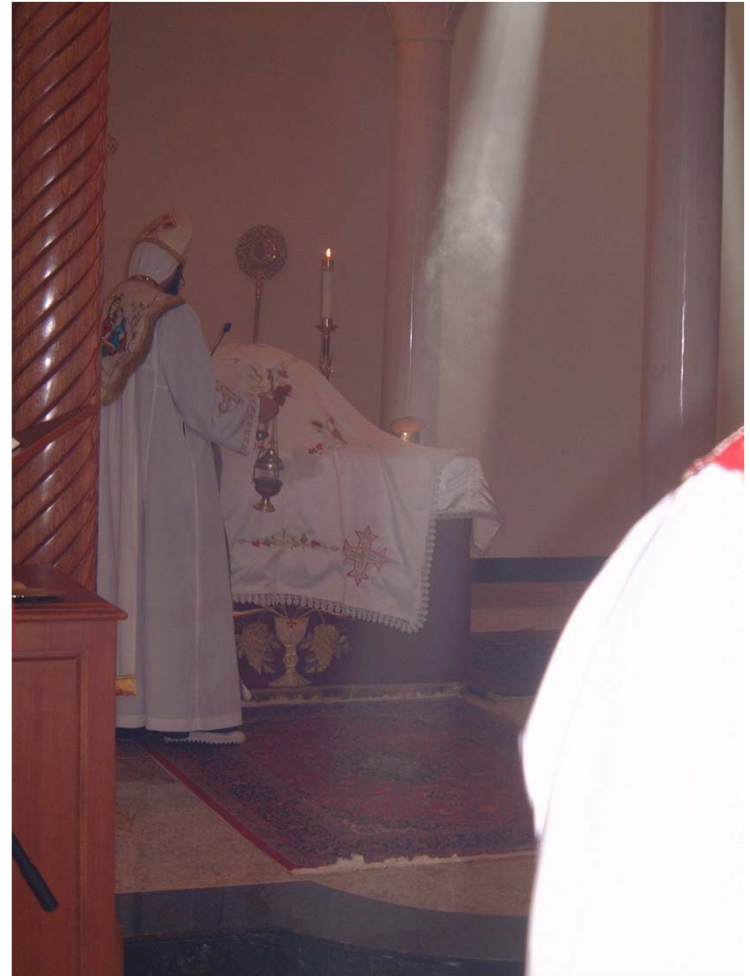
- During the Litany of the Assembly, and when saying “..houses of prayers, houses of purity, houses of blessings”, the priest raise the incense above the altar in the likeness of a cross as a sanctification of the altar and asking that the church will be always a house of prayers, purity, and blessings.





## 5. The Litany of the Gospel followed by the Gospel's reading, and the three long litanies<sup>(6)</sup>

- When the priest raise the side of the “Προσφεριν” at the end of the Litany of the Assembly, he gives incense to the Mysteries pointing to the spices and perfumes that the women came with to the tomb to put on the Lord's body on Sunday early morning.



## 6. The Creed

- The deacon, standing on the right side of the sanctuary, says “Listen with the wisdom of God. Lord have mercy,. Truly we believe..)
- The congregation then, in one accord, recite the Creed loudly.
- Meanwhile, the priest washes his hands three times and sprinkle the water before the congregation as if saying “I am innocent”

