

Chapter 1 : Teaching Undergraduates (continued) – Introduction to Liturgy in minutes – PrayTellBlog

*The Divine Liturgy is considered the most significant ancient Christian service, not so much for its phrasing and words as for its meaning. In fact, the Divine Liturgy was in practice right after the descent of the Holy Spirit on the Disciples of Christ on the 50th day after His Resurrection, as the sacred writer of the Acts of the Apostles records (Acts ff).*

Thomas Hopko The word liturgy means common work or common action. The Divine Liturgy is the common work of the Orthodox Church. It is the official action of the Church formally gathered together as the chosen People of God. The word church, as we remember, means a gathering or assembly of people specifically chosen and called apart to perform a particular task. The Divine Liturgy is also celebrated by the Church on special feast days. It is usually celebrated daily in monasteries, and in some large cathedrals and parish churches, with the exception of the week days of Great Lent when it is not served because of its paschal character. As the common action of the People of God, the Divine Liturgy may be celebrated only once on any given day in an Orthodox Christian community. All of the members of the Church must be gathered together with their pastor in one place at one time. This includes even small children and infants who participate fully in the communion of the liturgy from the day of their entrance into the Church through baptism and chrismation. Always everyone, always together. This is the traditional expression of the Orthodox Church about the Divine Liturgy. Because of its common character, the Divine Liturgy may never be celebrated privately by the clergy alone. It may never be served just for some and not for others, but for all. It may never be served merely for some private purposes or some specific or exclusive intentions. Thus there may be, and usually are, special petitions at the Divine Liturgy for the sick or the departed, or for some very particular purposes or projects, but there is never a Divine Liturgy which is done exclusively for private individuals or specific isolated purposes or intentions. The Divine Liturgy is always "on behalf of all and for all. The Divine Liturgy is not an act of personal piety. It is not a prayer service. It is not merely one of the sacraments. The Divine Liturgy is the one common sacrament of the very being of the Church Itself. It is the one sacramental manifestation of the essence of the Church as the Community of God in heaven and on earth. It is the one unique sacramental revelation of the Church as the mystical Body and Bride of Christ. As the central mystical action of the whole church, the Divine Liturgy is always resurrectional in spirit. It is always the manifestation to his people of the Risen Christ. It is always an outpouring of the life-creating Spirit. It is always communion with God the Father. The Divine Liturgy, therefore, is never mournful or penitential. It is never the expression of the darkness and death of this world. It is always the expression and the experience of the eternal life of the Kingdom of the Blessed Trinity. It is a shorter liturgy than the so-called Liturgy of St. Basil the Great that is used only ten times during the Church Year. These two liturgies probably received their present form after the ninth century. It is not the case that they were written exactly as they now stand by the saints whose names they carry. It is quite certain, however, that the eucharistic prayers of each of these liturgies were formulated as early as the fourth and fifth centuries when these saints lived and worked in the Church. The Divine Liturgy has two main parts. The first part is the gathering, called the synaxis. It has its origin in the synagogue gatherings of the Old Testament, and is centered in the proclamation and meditation of the Word of God. The second part of the Divine Liturgy is the eucharistic sacrifice. It has its origin in the Old Testament temple worship, the priestly sacrifices of the People of God; and in the central saving event of the Old Testament, the Passover Pascha. And in the New Testament Church, the central saving event is the one perfect, eternal and all-sufficient sacrifice of Jesus Christ, the one great High Priest who is also the Lamb of God slain for the salvation of the world, the New Passover. At the Divine Liturgy the faithful Christians participate in the voluntary self-offering of Christ to the Father, accomplished once and for all upon the Cross by the power of the Holy Spirit. In and through this unique sacrifice of Christ, the faithful Christians receive Holy Communion with God. For centuries it was the practice of the Church to admit all persons to the first part of the Divine Liturgy, while reserving the second part strictly for those who were formally committed to Christ through baptism and chrismation in the Church. Non-baptized persons were not permitted even to witness the offering and receiving of Holy Communion by the faithful Christians. Thus the first part of the Divine Liturgy came to

be called the Liturgy of the Catechumens, that is, the liturgy of those who were receiving instructions in the Christian Faith in order to become members of the Church through baptism and chrismation. It also came to be called, for obvious reasons, the Liturgy of the Word. The second part of the Divine Liturgy came to be called the Liturgy of the Faithful. Although it is generally the practice in the Orthodox Church today to allow non-Orthodox Christians, and even non-Christians, to witness the Liturgy of the Faithful, it is still the practice to reserve actual participation in the sacrament of Holy Communion only to members of the Orthodox Church who are fully committed to the life and teachings of the Orthodox Faith as preserved, proclaimed and practiced by the Church throughout its history. In the commentary on the Divine Liturgy which follows, we will concentrate our attention on what happens to the Church at its "common action. This latter type of interpretation of the Divine Liturgy is an invention, which, although perhaps interesting and inspiring for some, is nevertheless completely alien to the genuine meaning and purpose of the Divine Liturgy in the Orthodox Church.

Chapter 2 : Introduction to Christian Liturgy | Fortress Press

*"Liturgy" is not the ceremonies, liturgy is the work done by them. "[I]t is in the liturgy, especially in the divine sacrifice of the Introduction to.*

As Christ the Lord was about to celebrate with the disciples the paschal supper in which he instituted the Sacrifice of his Body and Blood, he commanded that a large, furnished upper room be prepared. The present norms, too, prescribed in keeping with the will of the Second Vatican Council, together with the new Missal with which the Church of the Roman Rite will henceforth celebrate the Mass, are again a demonstration of this same solicitude of the Church, of her faith and her unaltered love for the supreme mystery of the Eucharist, and also attest to her continuous and consistent tradition, even though certain new elements have been introduced. Testimony of an Unaltered Faith 2. The sacrificial nature of the Mass, solemnly defended by the Council of Trent, because it accords with the universal tradition of the Church, [1] was once more stated by the Second Vatican Council, which pronounced these clear words about the Mass: In truth, the nature of the ministerial Priesthood proper to the Bishop and the Priest, who offer the Sacrifice in the person of Christ and who preside over the gathering of the holy people, shines forth in the form of the rite itself, on account of the more prominent place and function given to the Priest. The essential elements of this function are set out and explained clearly and extensively in the Preface for the Chrism Mass on Thursday of Holy Week, the day, namely, when the institution of the Priesthood is commemorated. For in the Preface is made clear how the conferral of Priestly power is accomplished through the laying on of hands; and, by the listing one by one of its duties, that power is described which is the continuation of the power of Christ, the High Priest of the New Testament. Moreover, by this nature of the ministerial Priesthood, something else is put in its proper light, something certainly to be held in great esteem, namely, the royal Priesthood of the faithful, whose spiritual sacrifice is brought to completion through the ministry of the Bishop and the Priests, in union with the Sacrifice of Christ, the sole Mediator. The result of this is that greater consideration is also given to some aspects of the celebration that have sometimes been accorded less attention in the course of the centuries. This people, though holy in its origin, nevertheless grows constantly in holiness by conscious, active, and fruitful participation in the mystery of the Eucharist. When it set out its instructions for the renewal of the Order of Mass, the Second Vatican Council, using, namely, the same words as did St. Pius V in the Apostolic Constitution *Quo primum*, by which the Missal of Trent was promulgated in , also ordered, among other things, that a number of rites be restored "to the original norm of the holy Fathers. Furthermore, if the inner elements of this tradition are reflected upon, it is also understood how outstandingly and felicitously the older Roman Missal is brought to fulfillment in the later one. In truly difficult times, when the Catholic faith in the sacrificial nature of the Mass, the ministerial Priesthood, and the real and perpetual presence of Christ under the Eucharistic species were called into question, St. Pius V was first of all concerned with preserving the more recent tradition, then unjustly assailed, introducing only very slight changes into the sacred rite. In fact, the Missal of differs very little from the very first printed edition of , which in turn faithfully takes up again the Missal used in the time of Pope Innocent III. Moreover, manuscript books in the Vatican Library, even though they provided material for several textual emendations, by no means made it possible to pursue inquiry into "ancient and approved authors" further back than the liturgical commentaries of the Middle Ages. Today, however, innumerable writings of scholars have shed light on the "norm of the holy Fathers," which the revisers of the Missal of St. Pius V assiduously followed. For following the first publication in of the Sacramentary called the Gregorian, critical editions of other ancient Roman and Ambrosian Sacramentaries were disseminated, often in printed form, as were ancient Hispanic and Gallican liturgical books; these editions brought to light numerous prayers of no slight spiritual value but previously unknown. In the same way, traditions of the first centuries, before the rites of East and West were formed, are now better known because of the discovery of so many liturgical documents. Furthermore, continuing progress in the study of the holy Fathers has also shed upon the theology of the mystery of the Eucharist the light brought by the doctrine of such illustrious Fathers of Christian antiquity as St. Cyril of Jerusalem, and St. Moreover, this broader view

allows us to see how the Holy Spirit endows the People of God with a marvelous fidelity in preserving the unalterable deposit of faith, even though there is a very great variety of prayers and rites. Accommodation to New Conditions For, when the Fathers of the Second Vatican Council reaffirmed the dogmatic pronouncements of the Council of Trent, they spoke at a far different time in world history, and, for that reason, were able to bring forward proposals and measures regarding pastoral life that could not have even been foreseen four centuries earlier. The Council of Trent had already recognized the great catechetical usefulness contained in the celebration of Mass but was unable to bring out all its consequences in regard to actual practice. In fact, many at that time requested that permission be given to use the vernacular in celebrating the Eucharistic Sacrifice. To such a request, the Council, by reason of the circumstances of that age, judged it a matter of duty to answer by insisting once more on the teaching of the Church as had been handed on, according to which the Eucharistic Sacrifice is in the first place the action of Christ himself, whose inherent efficacy is therefore unaffected by the manner in which the faithful participate in it. The Council for this reason stated in these firm and likewise measured words: Hence, the Second Vatican Council, having come together in order to accommodate the Church to the requirements of her proper apostolic office precisely in these times, considered thoroughly, as had the Council of Trent, the catechetical and pastoral character of the Sacred Liturgy. In this regard, although the use of the vernacular in the Sacred Liturgy is a means, admittedly of great importance, for expressing more clearly catechesis on the mystery, a catechesis inherent in the celebration itself, the Second Vatican Council ordered additionally that certain prescriptions of the Council of Trent that had not been followed everywhere be brought to fruition, such as the Homily to be given on Sundays and feast days [17] and the faculty to interject certain explanations during the sacred rites themselves. Prompted by the same intention and pastoral zeal, the Second Vatican Council was able to give renewed consideration to what was established by Trent on Communion under both kinds. And indeed, since nowadays the doctrinal principles on the complete efficacy of Eucharistic Communion received under the species of bread alone are not in any way called into question, the Council gave permission for the reception on occasion of Communion under both kinds, because this clearer form of the sacramental sign offers a particular opportunity for understanding more deeply the mystery in which the faithful participate. In this manner the Church, while remaining faithful to her office as teacher of truth, safeguarding "things old," that is, the deposit of tradition, fulfills at the same time the duty of examining and prudently adopting "things new" cf. For part of the new Missal orders the prayers of the Church in a way more open to the needs of our times. Of this kind are above all the Ritual Masses and Masses for Various Needs, in which tradition and new elements are appropriately brought together. In this way, finally, the liturgical norms of the Council of Trent have certainly been completed and perfected in many particulars by those of the Second Vatican Council, which has carried into effect the efforts to bring the faithful closer to the Sacred Liturgy that have been taken up these last four centuries and especially those of recent times, and above all the attention to the Liturgy promoted by St. Pius X and his Successors. Dogmatic Constitution on the Church, *Lumen gentium*, nos. Acta Apostolicae Sedis 42 , pp. Acta Apostolicae Sedis 57 , pp. Acta Apostolicae Sedis 60 , pp. Acta Apostolicae Sedis 59 , pp. Missae sacrificio, September 17, , chapter 8: Missae sacrificio, September 17, , chapter 9: Missae sacrificio, September 17, , chapter 6:

**Chapter 3 : GENERAL INSTRUCTION OF THE LITURGY OF THE HOURS**

*Designed as a general introduction to Christian liturgy, this book explores the meaning, history, and practice of worship in Eastern and Western, Catholic and Protestant traditions.*

In fact, the Divine Liturgy was in practice right after the descent of the Holy Spirit on the Disciples of Christ on the 50th day after His Resurrection, as the sacred writer of the Acts of the Apostles records Acts 2: The Divine Liturgy in its swaddlings at the beginning of the Christian era consisted of free hymns and prayers for the officiating of a certain framework of faith. It was officiated long before the beginning of the writings of the New Testament. The Divine Liturgy as such was the center of the inspiration of the first Christians in their communion with God and with one another. In upper rooms and catacombs the Apostles and later the Presbyters and Bishops of the primitive Christian Church offered the Divine Liturgy for its sacred Mysteries. It seems that relics and reminiscences of that time were preserved in the Divine Liturgies of the 2nd century and especially of the 4th century when the Liturgies took their final form. But whatever were the various forms of the Divine Liturgy of the primitive Church, as well as of the Church of the final formation of the Divine Liturgy, the meaning given to it by both the celebrants and the communicants was one and the same; that is, the belief of the awesome change of the sacred Species of the Bread and Wine into the precious Body and Blood of Jesus Christ, the Lord. He also stresses the point that he who draws near the cup "unworthily" will be guilty of profaning the body and blood of the Lord v. It leaves not the slightest doubt that the Apostle Paul stated in his writings that the strongest belief of the primitive Church was that of the awesome change of the Species, which initiated new members into the sacred Mysterion of the Christian religion, that is, the Holy Communion of the Body and Blood of Jesus Christ. It is not our purpose in this pamphlet to refer to all the witnesses and practices of the Apostles and the Church in order to prove this great truth of the Church. It is inscribed in stone, and it is written on sheepskins and papyri so as to leave no doubt as to the meaning of the belief of the Church. Our purpose in this pamphlet is to introduce the faithful reader into the Divine Liturgy consisting of: The Eucharist took place after the "Last Supper. Further more it seems to have been eaten only by the Disciples of Christ. Matthew and Mark read: He came to this moment, the last moment of his free life on earth, to create the Holy Eucharist and leave His own Being to the Church. In the form of these Species He has given Himself: What did the primitive Church and especially its first leaders do to embody and enact the deep meaning and belief of the Holy Eucharist? They appointed certain days and places, selected the Species to be used, formulated meaningful prayers and hymns, and determined the order as to the service, the celebrants and the communicants. In the Acts 2: Luke writes that the believers "daily Later, how ever, they were separated from each other because of discrepancies. Clement of Alexandria 3rd Century; in Paidagogos 3,1; Migne 8, uses austere language to criticize and condemn the practice of Agapae, loving-feasts, as a parody and desecration of the Christian Agape - love. The space in this pamphlet does not allow the text to be printed here in its entirety. On this day the Christians gathered together to participate in the Divine Liturgy. As to the order of the diagram of the Liturgy, Justin refers to: It is the same order that St. Chrysostom follows in his Liturgy used today. Justin the Martyr gives us only a diagram and not the actual prayers and words. At that time, although the meaning and significance of the Divine Liturgy had been determined as to the change of the Species into the Precious Body and Blood of Christ, the prayers were recited freely by the Notable. C, 30 Migne PL 1, In these prayers Jesus Christ is called "the Vineyard of David," and it is stated that "the Lord is near Some of them were created in the East, others in the West. But there are similarities which reflect one original source, that of the Apostles. Jacob James, very ancient , both in Greek. Another, ascribed to St. Mark, is that of the Presanctified Gifts by St. Of the Byzantine type are those of Basil the Great, of St. Chrysostom, and that of the Presanctified Gifts. In Alexandria, the Liturgy of Mark was used yet in the 12th century as Theodore Balsomon instructed in the 32nd canon of the Synod in Troulo. The Liturgy of the "Brother of God," James, is very ancient. The Penthecte Synod Quinisext A. It is true least in its basic prayers and diagram, which are in line with the same thoughts the 5th catechism of Cyril of Jerusalem. Those are a few documents, among many others, establishing St. The Liturgy of the Presanctified Gifts is very ancient, "known to the

Church before the initiators Basil and Chrysostom" as Patriarch Michael 12th century infers. It is ascribed rather to Apostle James or Peter. The information that Pope Gregory, the Dialogos, wrote this Liturgy is untrue for many reasons, among them that he did not know the Greek language. As for the use of this Liturgy the 52nd canon of the 6th Ecumenical Synod refers to it, decreeing that "in all the fasting days of Lent, save Saturday, Sunday and the day of Annunciation, the sacred celebration of the Presanctified Gifts should take place. It keeps its venerable character even now when it is officiated during the mornings. It is called that of the Presanctified Gifts because the Sacred Gifts have been sanctified previously in the Liturgy of St. Basil. This Liturgy is not officiated for the awesome change of the Gifts, but rather for the partaking of the Presanctified Gifts by the faithful Christians. It may be celebrated every day of the year except the ones of St. Basil and those of the Presanctified Gifts, and on Good Friday. It is shorter than that of St. Basil and much reduced compared to St. Basil's Liturgy placed a seal on the free forms of the re-enactment of the Mystic Supper of the Lord, depicting it in its finest form with a destiny of enduring far into the future. Despite the addition of hymns at later times, the St. Chrysostom Liturgy remains the same majestic religious masterpiece with grandeur and dramatic appeal matching the human expression and the divine act. The Celebrant and Communicants during the Liturgy are bound to participate and respond to each other and among them selves in the name of the Lord. It is not a scene of a vigorous actor with an inactive audience. All of them have an important part in the Divine Liturgy, both for its officiation and for their participation in it. It is a corporal worship of the whole body of Christ - His Church. Each member has an active part in it. The faithful should be there prepared to act. The Divine Liturgy is not a mere prayer offered to God; it is a real communion with God. At this moment takes place an exchange of human and divine personalities, whatever the great difference between them. Officiating the Divine Liturgy Such being the importance of the active participation of the faithful in the offering of the Divine Eucharist, the knowledge of the Divine Liturgy as to its meaning and form usually is adequate. For this reason we will refer in brief manner to various phases of the performance of the Divine Liturgy as it is seen today. Originally it constituted a part of the Liturgy when the deacon exclaimed: James the prayer of the Preparation is read during the Liturgy. In the Liturgy of Clement the prayer of Preparation took place after the dismissal of the Catechumens. Athanasios found untimely the practice of the preparation before the Divine Liturgy. Later in the 6th century the office of the Preparation was set apart, elaborated, and officiated before the Divine Liturgy, as it is now. At the same time the Cherubic hymn was inserted into the Liturgy against the protest of Patriarch Eutyhios. Symbolism and allegory entered this office of Preparation and somehow confused the coherence of the thoughts of the Liturgy by prescribing them in anticipation. The office of Preparation took its final shape in the 14th century. The Priest wears vestments - sticharion robe, epitachelion stole, girdle, epimanica cuff and phelonion the outer cape; he washes his hands and reads the prayers of Preparation. On the table of Preparation are the sacred utensils: Paten disc, Cup Chalice, spoon, spear, asterisk, two small covers, and one large overall cover Aer. Also on the table are the sacred Species - the loaf of Bread and the Wine and water to be mixed in the Chalice. All these portions are cut with the spear and placed on the Paten with prayers and commemoration. Portions also are added in the name of the faithful, both the departed and the living. Both the Paten and Chalice are covered with the two small covers and over all is placed the Aer. The Priest censes them and reads the prayer of Preparation. Chrysostom consists of readings from the Scriptures and of solemn hymns and prayers. Its spoken words are chanted by the priest and sung by the "people", who are now replaced by the cantor or the choir. Besides the spoken words, the main part of the Liturgy is read inaudibly by the priest, a custom which now prevails. It is a matter of fact that most of the "exaltations" of the priest are the ends of the prayers inaudibly read, and have not a complete meaning apart from the prayers. It is to be remembered that the Divine Liturgy is offered to enact the Holy Eucharist. Eucharist, from the Greek verb, Eucharistein, and the noun, Eucharistia, has not only the meaning of thanksgiving but, more so, that of sacrifice. Whenever Holy Communion is offered, the partaking by all the faithful is intended. As a prelude there are petitions, Bible readings, exhortations and the confession. They open the awesome drama in which all the faithful participate. This participation includes singing, reading, listening, some gestures and the partaking of Holy Communion. The following is a diagram of the Divine Liturgy: They are small prayers which the priest offers especially for the peace of the world,

with the people responding, Kyrie eleison; Lord, have mercy. These are readings from the Old Testament, especially from Psalms and , with refrains of Christian meanings and specifically references to the Resurrection of Jesus Christ. Entry with the Gospel: This entry represents the ancient practice when the priest took the Gospel by the light of torches from the crypt, an underground safeguard to protect the Gospel from destruction by the pagans, bringing it up to the Church.

**Chapter 4 : Introduction to the Divine Liturgy - Liturgy & Worship - Greek Orthodox Archdiocese of America**

*Designed as a general introduction to Christian liturgy, this book explores the meaning, history, and practice of worship in Eastern and Western, Catholic and Protestant traditions. Its chapters cover the theology of worship, the historical development of Eucharist and the Prayer Offices, the lectionary and customs of the church year, other.*

Prayer is the easiest and the hardest discipline for me. It is easy in that it does not require I have any special talents, sophisticated vocabulary, or a specific place I need to go. And yet it is difficult because I am easily distracted, lacking in faithfulness, and ignorant to the dangers of a prayerless life. Anyone else have these struggles? Prayer is a privilege that we take for granted, and a discipline many find boring. And yet, in our most desperate times what do we do? We pray, almost as if it is instinctive. It is communion with God – the experience of fellowship that allows us to draw near to Him and find help when we need it. The Privilege of Prayer To be able to draw near to God, anytime and anywhere, is a humbling privilege. As sinners, we do not deserve to have any access to Him. Infinite in holiness, perfection, righteousness and purity. Created creatures, full of pride, dead in our trespasses and sin. We are not worthy to enter into His presence, let alone speak directly to the Almighty One. But there is One who is able to set all things right. He took upon Himself our punishment; He paid our ransom so that, through faith, we could be made right with God. We are now saved by grace, adopted children of the Father, and coheirs with Christ. This means that we now belong in the presence of God. Our vileness has been covered with the righteous robe of Jesus. Therefore, we have complete access to the throne room of the Almighty before whom even the angels cover their eyes. Along with entering into the presence of God through prayer, we also have His full and loving attention. We have access to the ear of God, and this is critically important to the life of faith. The Importance of Prayer The reason so many of us are slow to pray is because we do not believe prayer is important. We think we can make it through our day without the help and guidance of God. We act as though we are resolute enough to resist temptation, strong enough to fight the attacks of Satan, savvy enough to navigate the ways of the world, and spiritual enough to figure out the word of God on our own. We believe that we are self-sufficient. The Son of God who calmed storms, banished devils, and overcame sickness, knew the importance of prayer and made it a part of His daily life. Prayer is the most important subject in practical religion. All other subjects are second to it. But none of them is as important as private prayer.

**Chapter 5 : Liturgy of the Hours introduction**

*Course Details As central to the life of the Christian person, liturgy engages the heart, body and soul in praise, thanks and worship of God as Trinity. In this course, participants will study the ritual and symbolic meaning of liturgy, its structural elements and its importance to Christian worship and life.*

December 15, posted by Michael Raia Central mural in the triumphal arch above the apse of St. For a wonderful video clip series outlining these concepts in a slightly different format: Elements of the Catholic Mass. All of these writings are well worth the read. Human beings are made for love and communion with God. For this reason, at every time and in every place, God draws close to man. He calls man to seek him, to know him, to love him with all his strength" CCC 1. Both are integral to a healthy and vibrant spiritual life. Father, Son, and Spirit. This is possible because of our being grafted onto Christ by means of his mystical Body. In turn, Christ presents his Body of which we are a part to the Father in sacrifice on our behalf. During the Mass, we profess what we call the Mystery of Faith. This is our memorial, our observance of his command, and also our making present of the events that followed his last supper. Christ is the head "we are represented in the priest" we are body, and we always present our worship to the Father. This is the proper orientation of our liturgical prayer and action. Be mindful that every action is part of worship. Sing along when appropriate, listen attentively to the readings and homily if not read and prepare before Mass , pray along earnestly with the prayers, maintain an engaged and reverent posture. Particularly during the *Sorsum Corda* "lift up your hearts" and the Doxology "through him, with him, in him" , these are crucial moments the faithful are being invited to join our individual and collective sacrifices to that of Christ to present perfectly to the Father. Our ritual observance of this sacrifice as a Church demands our attention and participation as individual baptized members of the Body. The post-communion prayer explains the expected fruit of the mystery that is celebrated GIRM Benedict XVI in *Sacramentum Caritas* explains that authentic liturgical participation presumes conversion from sin. This is why the Church asks of her faithful that they be absolved of mortal sin prior to approaching the altar. The conversion to know the Christ we seek in the breaking of the bread is the transformation that is required for the liturgy to be effective in our lives. SC 55 The goal is for the liturgy to give life to the Christian mission. In fact, the liturgy demands justice. The natural action at the close of the liturgy is directed outward towards the service to which we are called by our baptism *ite missa est - GO FORTH!* Therefore liturgy is inseparable from social justice "our baptismal responsibility to love one another and serve those in need as Christ commanded. The Eucharist is food for our journey. We can most effectively serve others like Christ if we take on his appearance. They bring the faith to life and communicate in a way that is deeper and more tangible than concept alone. If we want to more fully participate in the liturgy, we need to be formed in the symbolic and mystical language of the Church. Not only in the prayers and actions of the liturgy, but in the liturgical arts, we see the beauty of the Mass revealed, which leads us into the mystery, into worship. These things point to what is happening in the liturgy so that we may understand and participate. As a result, the liturgy deserves the best that we can realistically provide or do with what we have been given. The offering of our gifts and talents to surround the liturgy with beauty and adorn it with layers of meaning is an ancient and praiseworthy practice. However, the Church is clear that how this takes place is a matter that deserves great attention and effort, and will vary between cultures and times. However, this idea is not in conflict with nor diminishes the Christian responsibility to serve.

**Chapter 6 : An Introduction to the Liturgy of the Hours | Our Lady of Mercy**

*This course provides an introduction to the history, theology, and praxis of the Liturgy of the Catholic Church, and explores the function of the Liturgy as an integral component of the Christian mission.*

Endnotes 2 February Chapter I: Public and common prayer by the people of God is rightly considered to be among the primary duties of the Church. From the very beginning those who were baptized "devoted themselves to the teaching of the apostles and to the community, to the breaking of the bread, and to prayer" Acts 2: The Acts of the Apostles give frequent testimony to the fact that the Christian community prayed with one accord. Then, in different places, it soon became the established practice to assign special times for common prayer, for example, the last hour of the day when evening draws on and the lamp is lighted, or the first hour when night draws to a close with the rising of the sun. In the course of time other hours came to be sanctified by prayer in common. These were seen by the Fathers as foreshadowed in the Acts of the Apostles. There we read of the disciples gathered together at the third hour. Such prayer in common gradually took the form of a set cycle of hours. This liturgy of the hours or divine office, enriched by readings, is principally a prayer of praise and petition. Indeed, it is the prayer of the Church with Christ and to Christ. In his goodness the Son of God, who is one with his Father see Jn I come, God, to do your will" Heb The Gospels many times show us Christ at prayer: He used the traditional blessings of God at meals, as is expressly mentioned in connection with the multiplication of the loaves, [21] the last supper [22] and the meal at Emmaus. By a single offering on the altar of the cross "he has made perfect forever those who are being sanctified" Heb Raised from the dead, he lives for ever, making intercession for us. Prayer of the Church Command to Pray 5. Jesus has commanded us to do as he did. On many occasions he said: They instruct us on prayer in the Holy Spirit, [38] through Christ, [39] offered to God, [40] as to its persistence and constancy, [41] its power to sanctify, [42] and on prayer of praise, [43] thanks, [44] petition, [45] and intercession for all. Since we are entirely dependent on God, we must acknowledge and express this sovereignty of the Creator, as the devout people of every age have done by means of prayer. Prayer directed to God must be linked with Christ, the Lord of all, the one Mediator [47] through whom alone we have access to God. In Christ and in Christ alone human worship of God receives its redemptive value and attains its goal. There is a special and very close bond between Christ and those whom he makes members of his Body, the Church, through the sacrament of rebirth. Thus, from the Head all the riches belonging to the Son flow throughout the whole Body: It is the one Savior of his Body, the Lord Christ Jesus, who prays for us and in us and who is prayed to by us. He prays for us as our priest, in us as our Head; he is prayed to by us as our God. Recognize therefore our own voice in him and his voice in us. Action of the Holy Spirit 8. The unity of the Church at prayer is brought about by the Holy Spirit, who is the same in Christ, [52] in the whole Church, and in every baptized person. It is this Spirit who "helps us in our weakness" and "intercedes for us with longings too deep for words" Rom 8: As the Spirit of the Son, he gives us "the spirit of adopted children, by which we cry out: Abba, Father" Rom 8: There can be therefore no Christian prayer without the action of the Holy Spirit, who unites the whole Church and leads it through the Son to the Father. Community Character of Prayer 9. It follows that the example and precept of our Lord and the apostles in regard to constant and persevering prayer are not to be seen as a purely legal regulation. They belong to the very essence of the Church itself, which is a community and which in prayer must express its nature as a community. Hence, when the community of believers is first mentioned in the Acts of the Apostles, it is seen as a community gathered together at prayer "with the women and Mary, the mother of Jesus, and his brothers" Acts 1: Their oneness in spirit was founded on the word of God, on the communion of charity, on prayer, and on the eucharist. Christ himself has said: Liturgy of the Hours Consecration of Time The Church has been faithful in obeying this instruction; it never ceases to offer prayer and makes this exhortation its own: The Church fulfills this precept not only by celebrating the eucharist but in other ways also, especially through the liturgy of the hours. By ancient Christian tradition what distinguishes the liturgy of the hours from other liturgical services is that it consecrates to God the whole cycle of the day and the night. The purpose of the liturgy of the hours is to sanctify the day and the whole range of human

activity. Therefore its structure has been revised in such a way as to make each hour once more correspond as nearly as possible to natural time and to take account of the circumstances of life today. To the different hours of the day the liturgy of the hours extends [59] the praise and thanksgiving, the memorial of the mysteries of salvation, the petitions and the foretaste of heavenly glory that are present in the eucharistic mystery, "the center and high point in the whole life of the Christian community. Priesthood of Christ in the Liturgy of the Hours In the Holy Spirit Christ carries out through the Church "the task of redeeming humanity and giving perfect glory to God," [61] not only when the eucharist is celebrated and the sacraments administered but also in other ways and especially when the liturgy of the hours is celebrated. Our sanctification is accomplished [64] and worship is offered to God in the liturgy of the hours in such a way that an exchange or dialogue is set up between God and us, in which "God is speaking to his people In the liturgy of the hours the Church exercises the priestly office of its Head and offers to God "without ceasing" [68] a sacrifice of praise, that is, a tribute of lips acknowledging his name. When the Church offers praise to God in the liturgy of the hours, it unites itself with that hymn of praise sung throughout all ages in the halls of heaven; [72] it also receives a foretaste of the song of praise in heaven, described by John in the Book of Revelation, the song sung continually before the throne of God and of the Lamb. Already "the end of the ages has come upon us see I Cor Petition and Intercession But besides the praise of God, the Church in the liturgy of the hours expresses the prayers and desires of all the faithful; indeed, it prays to Christ, and through him to the Father, for the salvation of the whole world. The ecclesial community thus exercises a truly maternal function in bringing souls to Christ, not only by charity, good example, and works of penance but also by prayer. It is of the essence of the Church to be visible yet endowed with invisible resources, eager to act yet intent on contemplation, present in this world yet not at home in it. Seeking Christ, penetrating ever more deeply into his mystery through prayer [90] they should offer praise and petition to God with the same mind and heart as the divine Redeemer when he prayed. Participants in the Liturgy of the Hours Celebration in Common The liturgy of the hours, like other liturgical services, is not a private matter but belongs to the whole Body of the Church, whose life it both expresses and affects. For "in the local Church the one, holy, catholic, and apostolic Church is truly present and at work. When, in the absence of the bishop, a chapter of canons or other priests celebrate the liturgy of the hours, they should always respect the true time of day and, as far as possible, the people should take part. The same is to be said of collegiate chapters. Wherever possible, other groups of the faithful should celebrate the liturgy of the hours communally in church. This especially applies to parishes - the cells of the diocese, established under their pastors, taking the place of the bishop; they "represent in some degree the visible Church established throughout the world. Hence, when the people are invited to the liturgy of the hours and come together in unity of heart and voice, they show forth the Church in its celebration of the mystery of Christ. Those in holy orders or with a special canonical mission [96] have the responsibility of initiating and directing the prayer of the community; "they should expend every effort so that those entrusted to their care may become of one mind in prayer. Communities of canons, monks, nuns, and other religious who celebrate the liturgy of the hours by rule or according to their constitutions, whether with the general rite or a particular rite, in whole or in part, represent in a special way the Church at prayer. They are a fuller sign of the Church as it continuously praises God with one voice and they fulfill the duty of "working," above all by prayer, "to build up and increase the whole Mystical Body of Christ, and for the good of the local Churches. Even when having no obligation to communal celebration, all sacred ministers and all clerics living in a community or meeting together should arrange to say at least some part of the liturgy of the hours in common, particularly morning prayer and evening prayer. Men and women religious not bound to a common celebration, as well as members of any institute of perfection, are strongly urged to gather together, by themselves or with the people, to celebrate the liturgy of the hours or part of it. The laity must learn above all how in the liturgy they are adoring God the Father in spirit and in truth; [] they should bear in mind that through public worship and prayer they reach all humanity and can contribute significantly to the salvation of the whole world. Sacred ministers have the liturgy of the hours entrusted to them in such a particular way that even when the faithful are not present they are to pray it themselves with the adaptations necessary under these circumstances. His prayer in the recitation of the liturgy of the hours is always made in the name of the Church

and on behalf of the Church entrusted to him. Hence bishops, priests, and other sacred ministers, who have received from the Church the mandate to celebrate the liturgy of the hours see no. They should, first and foremost, attach due importance to those hours that are, so to speak, the two hinges of the liturgy of the hours, that is, morning prayer and evening prayer, which should not be omitted except for a serious reason. They should faithfully pray the office of readings, which is above all a liturgical celebration of the word of God. In this way they fulfill daily a duty that is peculiarly their own, that is, of receiving the word of God into their lives, so that they may become more perfect as disciples of the Lord and experience more deeply the unfathomable riches of Christ. It is most fitting that permanent deacons recite daily at least some part of the liturgy of the hours, to be determined by the conference of bishops. Cathedral and collegiate chapters should celebrate in choir those parts of the liturgy of the hours that are prescribed for them by the general law or by particular law. In private recitation individual members of these chapters should include those hours that are recited in their chapter, in addition to the hours prescribed for all sacred ministers. Religious communities bound to the recitation of the liturgy of the hours and their individual members should celebrate the hours in keeping with their own particular law; but the prescription of no. Communities bound to choir should celebrate the whole sequence of the hours daily in choir; [] when absent from choir their members should recite the hours in keeping with their own particular law; but the prescriptions in no. Other religious communities and their individual members are advised to celebrate some parts of the liturgy of the hours, in accordance with their own situation, for it is the prayer of the Church and makes the whole Church, scattered throughout the world, one in heart and mind. The structure of the liturgy of the hours follows laws of its own and incorporates in its own way elements found in other Christian celebrations. Thus it is so constructed that, after a hymn, there is always psalmody, then a long or short reading of sacred Scripture, and finally prayer of petition. In a celebration in common and in private recitation the essential structure of this liturgy remains the same, that is, it is a conversation between God and his people. It also better provides for the different literary genres that make up the liturgy of the hours. Sanctification of the Day: Introduction to the Whole Office The whole office begins as a rule with an invitatory. This consists in the verse, Lord, open my lips. And my mouth will proclaim your praise, and Ps It is preferable to recite the invitatory psalm responsorially as it is set out in the text, that is, with the antiphon recited at the beginning, then repeated, and repeated again after each strophe. The invitatory psalm with its antiphon may be omitted, however, when the invitatory is the prelude to morning prayer. The variation of the invitatory antiphon, to suit the different liturgical days, is indicated at its place of occurrence. Morning Prayer and Evening Prayer As is clear from many of the elements that make it up, morning prayer is intended and arranged to sanctify the morning.

#### Chapter 7 : VLCFF @ UD > Course Details

*Page 7 - Sacred scripture is of the greatest importance in the celebration of the liturgy. For it is from scripture that lessons are read and explained in the homily, and psalms are sung; the prayers, collects, and liturgical songs are scriptural in their inspiration, and it is from the scriptures that actions and signs derive their meaning.*

#### Chapter 8 : Handbook for Liturgical Studies: Introduction to the liturgy - Anscar J. Chupungco - Google Books

*Liturgy is an "action" of the whole Christ" (CCC ). PARTICIPATION IN THE DIVINE LIFE OF THE TRINITY The Trinity is a constant dialogue of love between three distinct persons: Father, Son, and Spirit.*

#### Chapter 9 : Liturgy Courses at St. Joseph's Seminary: Introduction to Liturgy

*A simple introduction to praying the Liturgy of the Hours When we first pick up a breviary, a prayer book, some book for praying the Liturgy of the Hours (Daily office, Prayer of the Church, breviary, Daily Prayer) the details of what is suggested can overwhelm us.*