

**"HE HAS
 INSTITUTED FOR
 US THIS GREAT
 SACRAMENT
 UNTO
 GODLINESS."**

(The Divine Liturgy)



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SAID : Take, eat, this is my body

OUR VALUES AND BELIEFS AS ORTHODOX CHRISTIANS

EUCCHARIST
 The Sacrament of Sacraments

Jesus Institutes the Sacrament

✦ On the night before He died, Jesus gathered His disciples around Him to eat the Paschal Supper, and as they were eating, "Jesus took bread blessed it and broke it, and gave it to the disciples and said, "Take, eat, this is my body." Then He took the cup, and gave thanks, and gave it to them saying, " Drink from it, all of you for this is my blood of the new covenant, which is shed for many for the remission of sins." (Matthew 26: 28)

How could it be? :

✦ Even though the disciples were staggered about that, yet Jesus reassured them saying " Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you----For My Flesh is food indeed and My Blood is drink indeed. He who eats My Flesh and drinks My Blood abides in Me and I in him." (John 6:53-56). The disciples dared not to ask Him how could that be. Their previous experience with Him had already made them arrive to the conclusion that however surprising His actions might be they were not to be questioned.

It Is A Mystery

✦ Our Church has accepted without murmuring the assertion of the Lord considering could the bread becomes His body or How the wine becomes His blood as a mystery which is not revealed to us.....Neither are we to enquire about how water became wine in the wedding at Cane of Galelee, or how the five loaves fed the multitudes, with twelve baskets to spare.

A Central Act

✦ Since its birth, our church, has clung to this tradition, that the bread and the wine, through the prayer of the Divine Liturgy become the true body and the true blood of Christ by the power and action of the Holy Spirit, and that is the central act of our liturgical service.

Our Liturgical Service

✦ It is simply a service in which the faithful gather to worship God together. And this is what St. Luke meant when He said, "They devoted themselves to the apostles teaching and fellowship, to the breaking of bread and the prayers."(Acts 2:42)

The Holy Communion

✦ The Divine Liturgy revolves around the reception of the Holy communion as we proclaim Christ's death and resurrection while waiting for His Second Coming. It is a continuation of the Last supper which Christ shared with His disciples on the eve of His crucifixion. It is our ultimate sign of thanksgiving to God for all He has done for us.

The Tradition

✦ Our Liturgy keeps alive the tradition that our fathers the apostles delivered to us. To this, St. Paul the apostle gave witness when he said, "For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat, this is My body which is broken for you....In the same manner He also took the cup after supper saying, "This cup is the new covenant in My Blood. This do, as often as you drink it in remembrance of Me." (1Corinth. 11:23-25) It is worth mentioning that tradition exists in the church even before the Gospels were written.

CONTEST No. 1

Winners:

- 1- Basem El Gohary - Milwaukee/Wisconsin.
- 2- Shereen & Mark Mikhael - Northbrook/IL.
- 3- Peter Youssef - Northbrook/Illinois.
- 4- Alfred Halaka - Madison/Wisconsin.
- 5- Andrew Shehata - Cincinnati/Ohio.

CONGRATULATIONS

Correct Answers:

- 1-b, 2-a, 3-c, 4-c, 5-a, 6-c, 7-c, 8-a, 9-a
- 10 : a/T, b/F, c/T, d/F.



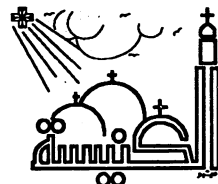
Know Your CHURCH

إبراهيم كنيسة

The Divine Liturgy

القداس الالهى

- 5 -



The purpose of this series is to familiarize the readers with the Divine Liturgy that they can participate more in it, enjoy it, and spiritually benefit of it.

The Spirituality Of The Raising Of Incense Service

The last thing we talked about was the prayer of "O Lord, have mercy upon us" after which Abouna prays:

The Litany of the Gospel

While standing and censing in front of the sanctuary, abouna asks God to make us all worthy to listen to His word—There are people whose hearts have been hardened that the Word of God can find no entry. Even though Jesus says, "The word that I speak to you is spirit and they are life." (John 6:36) yet, they still think that God's Word is irrelevant to their life and they can get on without it....What a blessing they deprive themselves from! Hasn't Jesus said, "Blessed are those who listen to God's Word and keep it" (Luke 11: 28). God keep us from the heart that has lost the power to feel how important God's Word is.....

Also, in this litany, abouna prays for all those who ask him to remember them in the prayers he lifts up unto God. So, whenever you ask abouna to pray on your behalf, you may rest assured that he will not forget about you, because this comes spontaneously when he prays the litany of the Gospel. After that comes:

Reading of the Holy Gospel

As Simon the elder did when he took Jesus, God's Word and Saviour of the world, Abouna enters the sanctuary, and goes once around the altar censing and sharing Simon his Joy, repeating his praise, "Lord, you are letting your servant depart in peace, for my eyes have seen your salvation." (Luke 2:29)

Afterwards, a Deacon addresses the people; "Stand in the fear of God and listen to the Holy Gospel." The Gospel is then read, while the people stand listening to God's Words...these beautiful words which were described by the prophet David as: "Sweeter also than honey and the honey comb."

(Psalm 19:10).

The Three Absolutions

These are prayers, by which abouna terminates the raising of incense service.

While facing the East, abouna prays inaudibly the first two absolutions, asking God to bestow His peace upon His people and to protect them from Satan's evil powers.

As for the third absolution, abouna prays it audibly, facing the West and raising the cross. While the people bow their heads in reverence, abouna prays this absolution on their behalf asking God to forgive and absolute them. When this absolution is over, all the people stand up and go to abouna and kiss the cross and the Gospel which he holds.

The Final blessing

Abouna ends the raising of incense service, by asking God through the intercession of St. Mary and all the saints, to bless the people and Grant them His peace.

By the end of the matins service, if there is going to be a Divine Liturgy, abouna starts the relevant preparations, and this will be our topic in the next issue.

اجتماعيات



تهنئى الكنيسة:

الآب الموقر القس اسحق بطرس طانيوس
بمرور ٤ سنوات على رسامته. الرب نسال
ان يؤيده بروحه وأن يبارك خدمته.

روحانية خدمة رفع البخور

كانت صلاة « اللهم ارحمنا » هي آخر ما تحدثنا عنه في المرة السابقة، على ذلك:

اوشية الانجيل:

يصليها ابونا الكاهن امام باب الهيكل وهو يبخر، وفيها يسأل الرب ان يجعلنا مستحقين لان نسمع ونعمل بالانجيل المقدسة... ان هناك من الناس من تقست قلوبهم لدرجة ان كلمة الله مع قوتها وفعاليتها لا تجد الطريق اليهم. ومع ان الرب يسرع يقول « ان الكلام الذى اكلكم به هو روح وحياءة (يوحنا ٦: ٦٢) الا انهم يظنون انه يمكنهم ان يحيوا بدونها، وهم بذلك يحرمون انفسهم من تلك البركة العظيمة التى وعد بها الرب عندما قال «طوبى للذين يسمعون كلام الله ويحفظونه (لوقا ١١: ٢٨)... الرب يحفظ قلوبنا حتى لا نتقسي للدرجة التى ينعدم فيها الشعور باهمية كلمة الله والحاجة اليها.

وفي هذه الاوشية أيضاً يصلى ابونا الكاهن من اجل اولئك الذين طلبوا منه ان يذكرهم امام الرب... وبذلك يطمن اولئك الطالبون ان الكاهن لن ينسى ان يذكرهم فى صلاته لانه يفعل ذلك تلقائياً عندما يصلى اوشية الانجيل، ولا مجال للنسيان.

قراءة الانجيل المقدس:

بعد ذلك، يدخل الكاهن الهيكل، وهو اذ يتمثل بسمعان الشيخ الذى حمل الطفل يسوع، كلمة الله ومخلص العالم، فإنه يطوف مرة واحدة حول المذبح مبخراً ومشاركاً سمعان فى فرحه، مردداً تسبحة «الآن تطلق عندك ياسيد حسب قولك بسلام لان عيني قد ابصرتا خلاصك...» (لوقا ٢٥: ٢٠) بعد ذلك، ينادى الشماس الشعب قائلاً «قفوا بخوف الله وانصتوا لسماع الانجيل المقدس...» وعندئذ يقف الجميع ليسمعوا كلام الله الطور... ذلك الكلام الذى وصفه داود النبى بأنه «احلى من العسل وقطر الشهادة» (مز ١١٩: ١٠)

التحليل الثلاثة:

يصليها الكاهن امام الهيكل وبها يختم خدمة رفع البخور، وهو يصل التحليلين الاولين منها سراً وهو متجه للشرق وفيهما يطلب سلماً وحفظاً للشعب من الشيطان وكل قواته الشريرة. أما التحليل الثالث فيصله الكاهن جهراً وهو متجه للشرق ورافعا الصليب، بينما يحنى المصلون رؤوسهم خاشعين، وفى هذا التحليل يسأل الكاهن الرب ان يحل الشعب من خطاياهم ويفرغها له. وبإنتهاء هذا التحليل ينهض الجميع ويذهبون حيث الآب الكاهن ويقبلون الصليب والبشارة التى فى يده.

البركة الختامية:

يختتم الكاهن خدمة رفع بخور باكر بان يمنح الشعب البركة والسلام متشفعا فى ذلك بالسيدة المذراء وجميع القديسين. وفى حالة اقامة القداس الالهى بعد خدمة رفع البخور فانه يبدأ الاستعداد لذلك. وهذا سوف نتحدث عنه فى المرة لبقادمة بمشيئة الرب.