

## How I benefit from the Holy Mass

### Code: 11/CH/2

### 1. General Aims of the unit

To live and practice the spiritual life through our church sacramental life .

### 2. Special aims of the lesson

1. To revise the different Liturgies in the Coptic church , the main parts of the Coptic Liturgy, the differences between the Catechumen and faithful Liturgies ( all these are studied in previous years – 2 lessons in Yr. 8 and 1 lesson in Yr. 9)
2. To emphasise the fact that on the altar is “the Body and Blood “ of our Saviour
3. To stress the benefits of having the holy “ Body and Blood” as mentioned in the NT
 

➤ 1. For forgiveness of sins	Matt. 26:26-30
➤ 2. For Christ remembrance ( Anamnesis)	Luke 22:17-21
➤ 3. To live forever	John 6:51 ,54 ,57
➤ 4. To be risen in the last day	John 6:54
➤ 5. To abide in Christ and Christ abides in us	John 6: 56
➤ 6. To be United together as we are sharing in His one Body	1Cor. 10:15-17
➤ 7. To preach His death till His next coming	1 Co. 11 :26
4. Stress the penalty of having the Body and Blood in an unworthily manner 1 Cor. 11:27-30
5. Highlight our attitudes and readiness to receive these Holies; some examples;
 

➤	1. Remember that we are invited to the Lord’s sacrifice which was on the Cross
➤	2. Remember that everyone have to bring his/her gift ( Prosfora) to offer to Christ. The main things will be our hearts, our attention , and our concentration.
➤	3. Repentance and confession on a regular basis are mandatory to have from the Body and Blood on the Altar
➤	3. Share with Abona in the parts he prays by contemplation in them.
➤	4. Share with the congregation in all the responses with your voice and enthusiasm . Don’t be silent because praising is an acceptable sacrifice.
➤	5. Don’t talk for any reason . Close your eyes and pray , praise and asking forgiveness and repent to be granted the Body and Blood of Christ.
➤	6. Don’t forget to pray before attending the Liturgy and come as early as possible.
➤	7. Keep the day of having the Eucharist as holy as possible. Remember you receive the body of our Lord Jesus Christ within you.

### 3. Outcomes:

**By the end of this lessons the teens are able to:**

1. Remember by heart the main parts of the holy Mass.
2. Remember by heart the gifts we receive from the Eucharist , and preferably the verses.
3. Debate “how to be ready to receive this sacrament?”. [ It is preferable that all the above points came from the teens]
4. Debate the way we have to behave during the Liturgy.
5. Write in a sheet of paper the promises the teens presented to the Lord and in relation to attending in His house and during the Liturgy.

**6. Verses :**

Matt. 21:13 ; Acts 2:42 ; 1 Cor. 11:23-31

- 6.References :**
1. How to benefit from the Mass
  2. The attached notes

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## Notes

The word “Liturgy” is classic Greek word means “ a public service undertaken on behalf of people” .  
It comes from :

1. “Liow” means “people”
2. “Ergia” means “work”

+ In The epistle of Hebrews ch.8:6, 9:21 , the word means “the service of the alter, or the priestly service.

+ The Church used the word since the apostolic era to cover all the worship which is officially organized by her , and shared by all her members.

+ The word now is usually applied to the performance of “Eucharist” , although there are other liturgies , as “the Liturgy of Baptism”, “the Liturgy of Water”,.....

+ Originally the “Offertory”, was a part of the “Faithful” liturgy, but since the 5<sup>th</sup>. Century it was performed at the beginning of the whole Liturgy , so that the people , on hearing the word of God and receiving the holy communion would be prepared to renew their covenant with God .(1)

### The Liturgies of the Coptic Church

1.St . Basil the Great	2. St. Gregory	3. St. Cyril (St. Mark)
Addresses the Father	Addresses the Son	Addresses the Father
Most frequently used over the year	Often used in the Major feasts of The Lord , and the 50 days after the resurrection.	Rarely used , mainly in the Lent
Common in structure		Different as the Litanies are before the consecration.

### The Liturgy

The Liturgy	
The Liturgy of Time (The Divine Office)	The Eucharist

### The Liturgy of Time

a. Daily Cycle	b. Weekly Cycle	c. Monthly Cycle	d. Yearly Cycle
1. The Vesper (evening incense)	1. The Psalmody	1. Remembrance of Annunciation, Birth, and Resurrection Feasts on 29 <sup>th</sup> .of Coptic month.	1. The 7 major Feasts of the Lord
2. Matins (morning incense)	The resurrection day (Sunday)	2. St. Mary Feast on 21 <sup>st</sup> . of Coptic month.	2. The 7 minor Feasts of the Lord.
3. Psalms Prayers (canonical hours)	3. The Crucifixion day (Friday)	3. Archangel Michael Feast on 12 <sup>th</sup> . Of Coptic month.	3. The Feasts of Saints.

*The Liturgy Of Eucharist*

1. The Liturgy of Catechumen	2. The Liturgy of Faithful		
	1.The Offertory	2. The Pre-Anaphora	3. The Anaphora

*The Offertory*

A. The Preparation				B. Choosing the Lamb		C. Prayer of Thank giving	D. Offertory Prayer
A1.Pu tt-ing on the Sacred Vest ments	A2. The Prayer of Preparation	A3. The Psalm Prayer	A4. Washing hands	B1. The rite of choosing the lamb	B2.The turn around the Alter and crossing the Oblation.		

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*St. Mark's Church  
Servants' Camp*

## THE LITURGY OF THE BELIEVERS

### INTRODUCTION

- ❖ The OFFORTORY was practiced after the Liturgy of the Catechumen till approximately the seventh or eighth century and was performed after the Spasmus Adam (exchange a holy kiss)
- ❖ At the end of sermon there are two sets of Litanies . The first set is before the leaving of the Catechumen ( these litanies started with the litany for the sick and ends with the litany for Catechumen and now prayed inaudibly). Now these petitions are prayed also before the gospel during raising the incense during the days of the great Lent ) . The second set prayed after their departure (the three great litanies ; the peace , the fathers and the congregation .
- ❖ Anaphora means “offering” and given to the main part of the Liturgy of the believers. [ Ana =up , Phora = raise ]
- ❖ All the prayers starts always with “pray” and “peace with you”, and St. Cyril the great ( 412-444 AD ) says that this is the custom since the beginning

### THE LITURGY OF BELIEVERS (ANAPHORA)

#### **a) The Introduction**

1. The prayer of the veil
2. The 3 great litanies the peace , the fathers and the congregation
3. The Creed
4. Washing the hands

#### **b) Pre- Anaphora**

1. The reconciliation prayer
2. The holy Kiss

#### **c) The Anaphora**

1. The Liturgical dialogue
2. The heavenly Hymn (the cherubim praise )
3. Holy , Holy , Holy
4. The institution Narrative
5. The Anamnesis
6. The Invocation of the Holy Spirit
7. The small Litanies , the commemoration of Saints and the diptych
8. The fraction
9. The Holies are for the holy people and the last confession
10. The distribution and dismissal

### The Liturgy of Believers (Anaphora)

## **a) The Introduction**

### **1. The prayer of the veil**

The priest prays it while bowing the head before entering the Altar while the gospel is read

### **2. The 3 great litanies the peace , the fathers and the congregation**

The litanies are very ancient tradition . We read about them since the end of the first century from St. Clement. The church since the beginning prays for all its members , starting from the bishop and ending with the infants, the alive and the departed. Some of the litanies moved to the middle of the Liturgy of St. Basil.

The power of the litany and its acceptance by the Lord is due to the share of all the congregation in the petition as they as they say Amen (or Lord have mercy) after each petition.

It is noticed in the litany for the fathers the share of prayers between the congregation and the fathers “... the prayers which they offer for all your people and our prayers for them ...” which indicate the importance of all the church to pray for each other.

The priest put incense in the censer.

In the litany for congregation the priest turns and crosses the people and takes the censer and offer incense over the altar making the sign of cross , and under the Prosphereine.(Ebn –Kabar (1324+ AD )

Incense represents the life of the Son which is a sweet aroma offered to the Father on the Altar. All the blessings are presented in the form of a cross to get its power and blessings.

### **3. The Creed**

It is the outcome of the 1<sup>st</sup>. and 2<sup>nd</sup>. ecumenical councils . It is introduced in the Liturgy of Eucharist about the 6<sup>th</sup>. century , but was always used in the Liturgy of Baptism. It emphasises the unity of the believers . It is the unity of faith and love.

Before reciting the creed , a deacon stand at the door of the sanctuary with the cross raised in his right hand to proclaim the introduction to the creed. The cross symbolise the “bronze serpent” whoever looked at it healed , and so the creed when it is recited in faith.

### **4. Washing the hands**

The priest washes his hands three times It has two meanings ; one is practical as it is preparation to touch the body of Christ and the second is spiritual to encourage the purity of heart .

In the 15<sup>th</sup> century Pope Gabriel the 5<sup>th</sup>. wrote about the practice of the priest wrings his hands at the door of the Sanctuary absolving himself of the people unreadiness if they have the Body and Blood in an unworthy manner.

The priest bows before the congregation saying “I have sinned forgive me” The congregation respond “We are not worthy , absolve us and pray for us “

## **b) Pre- Anaphora Prayers**

### **1. The Reconciliation prayer**

The reconciliation prayer announce our conciliation with the Father through His only begotten Son and the spread of peace on earth through the incarnation of Jesus Christ. And we ask Him to make us worthy for the holy kiss to be able to partake of the holy sacraments .

The prerequisite to share in the holy sacrament are “heavenly peace , and the heartily love” .

The priest prays the reconciliation prayer with bared hands (without veils)to represent Adam who was exiled from the paradise naked. But after the reconciliation prayer , he covered his hands with veils to represent the hands of our Lord Jesus Christ who is the only one who gives grace as He is the High priest .

Opposite to him (facing west) , a deacon raised the cross “ Pray for the perfect piece .....” warning the congregation from accepting any piece except that of Jesus Christ. Raising the cross indicates that only Jesus Christ through His sacrifice on the cross is able to give us the true piece .

The priest takes the triangular veil ( which represent the seal on the tomb of Jesus ) from the top of the Prosphereine, carries it with his hands to indicate that the seals were broken to prepare for the announcement of the resurrection of Jesus Christ.

### **2. The holy Kiss**

The response of the deacon “Exchange a holy kiss ...” actually is composed of 3 parts :

1. “Exchange a holy kiss with one another “ so the congregation kiss each other while reciting the “Spasmus ( a kiss or salutation) Adam” .

[ O our Lord Jesus Christ make us worthy for your heavenly peace . So we may praise you with the Cherubim and the Seraphim proclaiming and saying “Holy ,Holy , Holy the Lord of hosts , heaven and earth are full of Your glory and honour .

through the mother of God St. Mary ..... ,

through the intercession of the three illuminated Michael , Gabriel and Rafael ... etc.

O Lord grant us the forgiveness of our sins . [ these intercessions are moved after the hymn of the censor “this is the cencer..” ]

We worship You O Christ with Your Gracious Father and the Holy Spirit ...”

2. The Deacon removes the Prosphereine , raise the cross and says: “Lord have mercy , Lord have mercy , Lord have mercy . O Lord Jesus Christ hear us and have mercy on us. Raising and waving the Prosphereine and the voice of its rattles represents the resurrection of the Lord and the beginning of the Anaphora which is the mystery of our entering heaven
3. Then the deacon says “ Let us offer , let us offer , let us offer in this order . Stand in reverence and look east wood. Let us attend” [ this was the time for everyone to bring his offering to the church]

The congregation : The gift of peace , the sacrifice of praise.

## **d) The Anaphora**

The Anaphora starts with the last part of the previous response of the deacon (part 3). The church now is in heaven

### **1. The Liturgical dialogue**

This is very ancient in the church. In these prayers the priest uses the veil which covers the lamb in his right hand . And the veil which represent the seal is on the left hand. He turns to the west and crosses first the congregation saying “the Lord is with you”. Then he crosses the deacons saying “Lift up your hearts”. And at last himself saying “Let us give thanks to the Lord”. This dialog emphasise that the whole church is raised to heaven and is giving thanks to the Lord.

### **2. The heavenly Hymn (the cherubim praise )**

As we are in heaven , we share all the heavenly creature in praising and worshipping the Lord the creator. This is why the deacon reminds us to “stand up” in the spiritual sense and to “look towards the east” to the Alter and the new paradise .The deacon ends with “let us attend” to direct the congregation to stop thinking in the wordily things and concentrate and listen to the praise of the Cherubim(Isaiah 6) .

The congregation respond with the Spasmos Watos “ Holy , Holy Holy .....”

### **3. Holy , Holy , Holy**

The church uses the “Stereotyped form” for dialogue between the priest and the congregation. [ The priest or congregation pick up the last word of the other party to start his prayer. As an example the deacon says “you who seated stand up” , the priest starts “before whom stand the angels ..”

The priest put the veil on his left hand on the Alter , moves the veil on his right hand to the left and take the veil on the chalice in his right hand and crosses himself first saying “holy” , then crosses the deacons to the right saying “holy”. Then he turned to the west and crosses the congregation saying “Holy”

In the beginning of the Anaphora the priest uses the lamb veil to cross he congregation , then the deacons and at last himself because the Lamb of God came for the congregation to save them from sins and matching with the words of the priest “the Lord is with you all”

But when crossing with the veil of the chalice –and as the priest represents Jesus Himself- then he crosses himself first because the blood of Christ covered Him first.

The crossing with the veil of the chalice is a symbol of sanctification with the Blood of our Lord Jesus Christ. So when the priest crosses himself, the deacons and the congregation , then everyone gain the power of sanctification through the cross and the blood of Christ.

Following this is the history of Salvation starting from the creation then the fall , followed by incarnation , suffering , crucifixion , ascension , sitting at the right Hand of the Father and ending with the next coming to judge everyone according to his deeds. The congregation respond :” let it be according to ....”

### **4. The institution Narrative**



Now the church stands before the heavenly altar at the most significant moments of the Eucharistic act. The priest utters the words of Jesus Christ Himself i.e. the institution narrative.

The priest censes his hands 3 times which symbolise the share of the Holy Trinity in our salvation and moves incense to the oblations to indicate that what is on the altar is the Christ Himself who raised Himself on the cross on our behalf and was accepted by His Good Father as a sweet aroma.

The priest prays “ He instituted for us ....”

The priest takes the bread by his hands , wave it from his right hand to the left (this is a sacrifice traditions from the OT).

The deacons carrying candles to indicate that the sufferings , crucifixion and death of Jesus Christ lead to the shining of the light of resurrection.

The acts of thanksgiving , blessing , sanctification either it is offered to the Father or as in our Liturgy now, the thanksgiving is offered to the Father (He gave thanks)and the other two acts are on the oblation (He blessed it , He sanctified it ).The priest crosses the lamb and the chalice three times to stamp them with the seal of the King.

Some of the believers cross themselves when the priest crosses the oblation as to offer themselves to the Lord as a sacrifice.

When the Priest says “He divide it and gave it .... ,” he break slightly the bread into two parts (1/3 to the right and 2/3 to the left). He then slightly breaks the top part of the bread with the tip of his finger and place the oblation again in the paten

When the priest says “ He tasted ...” he slightly inclined the chalice crosswise. The priest applies what he says , as he is the first to taste from the chalice before anyone else .

## **5. The Anamnesis**

The meaning of the word is not just “remembrance” of an absent thing but it is “recollection of an event, happened in the past before God and its effect is extending up till now”

The priest proclaim through the institution narrative that this Eucharist is done in “anamnesis” of the sacrifice of the Lord on the cross

The priest points to the bread and chalice and says “ For every time you eat ....”

The congregation respond : Amen , Amen , Amen , .....

The priest says : “As we commemorate ....”

## **6. The Invocation of the Holy Spirit**

As the deacon says” Worship the Lord ...” .

The Congregation bowing down “we praise you ,...”

Then the priest prays inaudibly for the Holy Spirit to descend upon us and upon the offerings to purify them and manifest them holy Body and Blood for your saints. He crosses the bread with three crosses and the chalice with three crosses . At this moment what is on the altar is the Body and Blood of Christ. ”. So at this moment the completion of the manifestation of the body and blood of Christ. Since this moment any crossing will be from the Body and Blood of Jesus .

The mystery of Eucharist is the work of the Son through His Holy Spirit

There is an invocation of the Son on the oblation when the priest prays the prayer of oblation in the “Offertory”

## 7. The small Litanies , the commemoration of Saints and the diptych

The body and blood of the Lord Jesus Christ is on the alter , so the church put before Him all its petitions of everyone living or departed.

The church prays the 7 short litanies for the living members:

- 1) the peace of the church
- 2) the fathers of the church
- 3) the priests and the deacons
- 4) all the congregation
- 5) the place where we live
- 6) the water , the plants and the weather
- 7) the oblations

For the departed members, for the Saints she prays for the repose of their souls and also asking their prayers(commemoration of saints)

For all the other departed she prays for the repose of their souls (Diptych “ diptych means two leaved folder, one for the living requests and the other for the departed)).

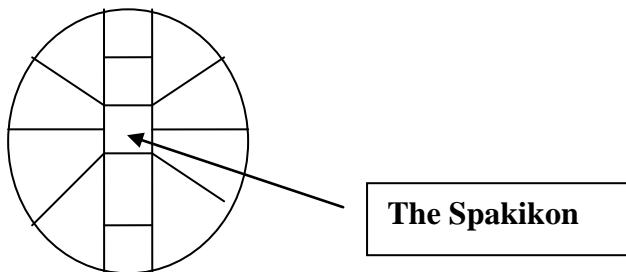
## 8. The fraction

There are 3 prayers before the fraction

- 1) a prayer to keep the church in faith
- 2) to bring her into His Kingdom
- 3) a thanksgiving prayer for His saving deeds

The priest took the body on his left hand and touches the blood with his finger and crossing the Body with the Blood to symbolise the blood gushed from His side

The priest divided the body into 12 parts around the “Spadikon – (belonging to the master)”



At the end of the fraction the congregation prays “Our Father who art in heaven..”. This prayer entered the Liturgy of Eucharist since about the 4<sup>th</sup>. century

There are 2 prayers after “ Our Father..”

1. the prayer of submission to the Father (inaudibly) while the congregation bow his head according to the response of the deacon
2. The absolution to the Father (inaudibly). Then he prays “Remember O Lord ....”

## 9. The Holies are for the holy people and the last confession

The Priest pick-up “the Spadikon” raised it up and dips it in the Blood saying “the holies are for the holy people. The congregation answered “One is the Holy Father ,...” because our holiness is coming from the Holiness of the Holy Trinity (holy means dedicated to God”

The priest carries “the Spadikon” back to the Body and makes the sign of the cross 3 times saying “ Holy body ....”

Then he turns the Spadikon upside down in the chalice.

Then he raise up the platen and prays the last confession , the deacon on the west raising the cross in his hand and a tappet in his left hand and a triangular veil between them declaring the work of the cross which manifested in the resurrection which represented by the tapper.

## **10. The distribution and dismissal**

The congregation sings the psalm 150, followed by what is suitable.

After cleaning the platen and chalice , the priest sprinkling the water and dismisses the congregation after saying the blessing.