Divine Liturgy

- Liturgy of the Faithful
  - Reconciliation Prayer
  - Anaphora
  - Supplications
  - Introduction to the Fraction
- Liturgy of St Cyril: Tunes & Sources
- RIT 1101: Fr Victor Lectures
- Offertory
  - □□□□□□ □□□□
- Agpeya (Horologion)
  - The Agpeya in the Coptic Orthodox Rite - Fr Basilios Sobhy (Tyrannus)
- Mystical (Silent) Prayers
- Raising of Incense
  - Litany of the Sick - HG Bishop Raphael

Liturgy of the Faithful

Reconciliation Prayer

Pray for perfect peace, love and the holy apostolic greetings

- Perfect Peace = divine peace - "the peace of God which surpasses all understanding" - the deacon should raise the cross because it is through this cross that we have peace and are reconciled. Hold it with strength because the deacon will be saved by the zeal of his service.
  - "Saved amen. And with your spirit..." - Deacon should go and stand and hold the cross with strength to declare the power of salvation through the cross
  - What is peace? Who is peace? The Lord Jesus Christ
    - "He is our Peace who made the two into one"
  - "And make us worthy of the heavenly peace which befits Your divinity and is full of salvation, that we give the same to one another in perfect love and greet one another with a holy kiss" - Reconciliation St Cyril
  - Didache - it is the responsibility of the people in the church in order not to allow any person who is not reconciled with one another to stand and approach the Communion because a person not reconciled will defile the peace of the rest of the congregation
    - There is a difference between the rebellious sinner and the repentant sinner. The above refers to the rebellious
- Love

The Triangle Corporal which was before the seal on the tomb is raised by the priest

- The seal on the tomb is removed which means the Resurrection will be revealed (the Lord rose while the tomb and seal were there... so removing the seal is not preparing the Resurrection, but preparing for the revelation of the Resurrection)
- Symbolizes the veil that was between us and God. That's why the deacon stands on the opposite side, holding the cross - to say that through the Cross, the veil is torn
- Contemplations:
  - Same corporal that Abouna uses while he's choosing the Lamb.
  - He puts it in his sleeve - when they used to offer sacrifices the priest used to put the knife in his sleeve and by it, he slaughtered the lamb. This corporal represents the knife by which the Lamb will be slaughtered.
  - Then that same corporal wraps the oblation and so it symbolizes our sins that the Lord took upon Himself and carried on the Cross (which is why Abouna will put the cross in front of it in Glory and Honor)
  - After the procession of the lamb, that corporal goes on top of the Prospherine representing the seal (death of Christ)
  - Then the corporal is held up at end of Reconciliation prayer and represents the veil

    - During Agios, that corporal goes from left to right and then West to East and ends on top of the Chalice, as if the corporal that represents sin, death, curse and punishment ends on the blood of Christ because through the Blood of Christ, our sin, death, curse and punishment was removed.
- When God grants us His divine love, THEN we can love one another with the same love. The Reconciliation Prayer describes the Reconciliation between God and Man and THEN through this reconciliation, extends to us. "Glory to God in the Highest" and THEN "peace on earth and goodwill toward men"
- Holy Apostolic Greeting
    - Without Lust
    - Without Hypocrisy
    - "Not with a vile sense that defies Your fear, nor with thoughts of guile filled with the wickedness of the traitor, for our conscience is not bent on evil. Rather, we greet one another by the eagerness of our souls and the
    - Tradition says that the Holy kiss was by the mouth (which is why only men greet men and women greet women) - tradition taken from the Jews
        - That's why St Cyril says "not with a vile sense" (lustful heart)
        - nor with thoughts of guile (like the kiss of Judas) - betrayal or hypocrisy

Greet one another with the holy kiss

- Three responses:
    - Greet one another with the holy kiss
    - Yes Lord, who are Jesus Christ the Son of God hear us and have mercy upon us
    - Offer Offer Offer in order stand with trembling...
- In most other liturgies like Lakkan and Consecration of Myron, the response starts with "Offer, Offer, Offer..." (the third part)
- Look toward the East means all of us, all the time, whether in the Church or outside the Church, we are fixing our eyes towards God who is our East
    - Paradise (Garden of Eden) was in the East
    - Parousia (Second Coming) will be from the East
    - If it meant to physically look toward the East, why would the deacon repeat the commandment in the Anaphora
    - It is not right for the deacons to look toward each other, but should be looking toward the East
- The Holy Kiss is an essential part of the Liturgy (and all Churches since the beginning have the holy kiss as an essential part)
    - It used to be that when a bishop got ordained, all of the clergy and the laity would come and give him the holy kiss
    - And then everyone baptized later (i.e. catechumens) would receive it from the Bishop first
    - So catechumens were not allowed to participate in the holy kiss because they are not members yet of the Body of Christ and did not receive the Holy Spirit
    - St Paul mentioned "Greet one another with a holy kiss" several times in his letters
    - Didascalia - Bishop every Monday should have a council with people in conflict and try to reconcile them so they have enough time to reconcile before Sunday. If they

insist on not reconciling, don't call them brethren (they are not in the Body of Christ)
    - "Let no one keep any blemish between him and his brother; no hypocrisy, no judges" - an addendum to the response in some euchologions
    - Didascalia - If there are grudges between you and your brother, your prayer will not be heard before God; your thanksgiving will not be accepted before God
    - Holy Kiss used to be before the Offering of the Lamb
    - During the Holy Kiss is the hymn of the Aspasmos (which means greeting) -
        - the Church is encouraging us to have a spirit of oneness and unity in the Liturgy - "He made us unto Himself an assembled people";
        - Someone may say "the church is crowded I can't pray" and then goes and stands in the sanctuary to pray alone. Some people see it as spiritual but it lacks the theological understanding of the Holy Kiss and that we are an "assembled people"
    - The priest does not remove the Prospherine until "Offer Offer Offer" (AFTER the people have greeted one another)
    - Pope Gabriel V - After they greet one another, now they are reconciled with the heavenly so they can have the praises of the Seraphim and can chant in the Anaphora "holy holy holy Lord of Sabaoth, heaven and earth are full of Your holy glory"
    - "You have given to us the praise of the Seraphim" - Liturgy of St Gregory - how do we get this praise of the Seraphim? We have to be reconciled with one another and with the heavenly
- Order
    - "Greet one another with the holy kiss"
    - Aspasmos is chanted (hymn of greeting) - "O Christ our Savior, make us worthy for Your holy and heavenly peace in order to praise you with the Cherubim and the Seraphim saying holy holy holy O Lord the Pantocrator; heaven and earth are full of Your glory and honor. Through the intercessions of St Mary the Mother of God, O Lord grant us the forgiveness of our sins"
        - Because the first part is omitted, many may ask "what does through the intercessions have anything to do with the Reconciliation Prayer?"
        - There is another one that says "Greet one another with a holy kiss and purify your hearts from all evil. Be ready for the gift of God that you may partake of these mysteries. Through these, we may win mercy and forgiveness of our sins according to His great mercy."
    - "Lord have mercy. Lord have mercy. Lord have mercy. Yes Lord who are Jesus Christ the son of God hear us and have mercy upon us."
    - "We worship You O Christ, with Your good Father, and the Holy Spirit for you have come and saved us."
    - "Offer in order"
        - Because we cannot offer except after we reconcile
    - "A mercy of peace a sacrifice of praise"
- This ritual explains to us how we enter into heaven
    - The prospherine is shaken three times so the bells make noise which is the sound of the Resurrection
    -

Anaphora

Anaphora

- Means Offer Up (ana = up; phora = offer)
- Includes the whole liturgy starting with the Lord be with you all
- Starts with Liturgical Dialog
  - The Lord
  - It is meet and right
- Originally, there were no signings during the Anaphora
  - In the beginning of the Anaphora, the signings happens with the corporal that was on the Body and signs the people, the altar servers, and himself
  - In Agios, the signings happen with the corporal that was on the Chalice and signs himself, the altar servers and then the people
  - In the church canons it says that since Abouna touches the bread, he cannot leave his hand uncovered in honor and glory to what he has touched
  - Why does Abouna start by signing the people, then the deacons, then himself
    - To remind him that you are here to serve the people. So you must be the last. And when you make yourself last, you will receive the peace and quietness that comes from humility.
  - If a bishop is present but not officiating the liturgy, the priest will say "the Lord be with you all" and the bishop will sign them
  - Signing the people is from the left to the right (relative to the priest) or right to the left (relative to the people).
    - In the Myron the person's right arm is anointed before his left harm (priest's left)
    - In anointing with oil, or water, the person's right arm is anointed first because it is the priests' left

The Lord be with you all

- "The Lord be with you all"
  - Some people say "The Lord be with all" or "Peace be with all" - but if that was the blessing, then it would not need "and with your spirit" since the priest is included in "all"
  - The response of "and with your spirit" shows the participation of the congregation, who when they are assembled together, can give the bishop or priest peace that they can pray for him that the Lord be with him.
  - This love, fellowship and mutual blessing qualifies us to be offered up to heaven "whenever we stand in your holy sanctuary, we are considered standing in heaven..."

    - "Their prayers which they offer on our behalf, as well as ours on their behalf, receive them upon your holy rational altar in heaven" - this is the anaphora. This is what offers us up and puts us in heaven is the fellowship.
    - You even see the priest and congregation playing off each other
        - "It is meet and right" - "Meet and right"
        - "You are He around whom stand the Cherubim full of eyes..." - "The Cherubim worship You..."
        - "holy holy holy" - "Agios Agios Agios"
- Three forms of the Liturgical Dialogue
    - The Lord be with you all
    - The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit
        - Antioch, St John Chrysostom and others
        - 1 Cor 17:15
        - Not common in Coptic Liturgies
        - Invoke the Holy Trinity starting with the Son
    - The love of God the Father, the grace of the only begotten Son and the communion of the Holy Spirit
        - Liturgy of St Gregory
        - Invoke the Holy Trinity starting with the Father
- Apostolic Traditions - when the bishop attends aghapy, he stands in the middle of the believers and before giving thanks he tells the people "The Lord be with you all" - "and with your spirit" - "Let us give thanks to God" - "Meet and right for unto Him majesty, glory and honor are due"
    - The part of "Lift up your hearts" is only liturgical (when there is evkharistia)

Lift up your hearts

- Three forms
    - Lift up your hearts
    - Lift your minds up (or Lift up your minds and hearts)
    - Lift your ears to the Lord (some Spanish traditions)
- It does not mean lift it right now, but it literally means "let us hold our hearts lifted up at all times" which is why the response is "we have them with the Lord"
- The beginning of the Anaphora is the beginning of our journey to heaven
- "Let us give thanks to Him because if He did not offer us His grace, our hearts would be bound to the earth but here we say 'it is meet and right' to give thanks to Him who lifted up our hearts where our Head is" (our Head is Christ)

Four Parts of the Anaphora

- Work of God the Father in Creation
- Incarnation
- The Cross
- Institution Narrative

Meet and Right

- Some people want to call it "worthy and just"
  - This response is not about God... it is about Thanksgiving. We are not saying that God is worthy and just to receive thanksgiving.
  - We are saying it is meet, proper, our duty, the right thing to do: to give thanks to Him
  - mosta7aq wa mostawgab
- Thanksgiving - St Basil
- Praise You, Bless You, Serve You, Worship You, Glorify You - St Gregory
- Praise You, Hymn You, Bless You, Serve you, Worship You, Thank You, Glorify You, Confess to You day and night - St Cyril

You who are seated stand - Look toward the East - Let us attend

- Keep standing, even if you are tired, wait for the Lord
- The East should not depart from our mind and our hearts (in or outside the church) and our hearts should be fixed on the altar where the Body and Blood are there
- Don't be distracted with anything, but lift up your mind and your heart to the level of the Cherubim and Seraphim who are standing around the throne of God - "and one cries to another" - they are encouraging and reminding each other that it is a time of praise and glorifying God

Anaphora of St Cyril

- Before "You who are seated stand" the Litanies are added
- In St Basil and St Gregory, they wait until the change of bread and wine to Body and Blood of Christ and say this is the suitable time to offer our prayers
- In St Cyril, they put it before the decent of the Holy Spirit because they understand that the Offering already started. The change does not happen at a moment. The descent of the Holy Spirit is just the LAST time that the priest asks the Lord to come down on the bread and wine. It is a process that started in the Offertory.
- In the Offertory he says "show Your face upon this bread and upon this cup which we have set upon this, Your priestly table. Bless them, Sanctify them, Purify them, and Change them. In order that on the one hand, this bread may indeed become Your holy Body and on the other hand the mixture in this cup Your precious Blood, and may they become..."
- Heaven and earth are FILLED with Your holy glory... so FILL this sacrifice with the blessing from You by the Holy Spirit"
- "That every knee in heaven and on earth and under the earth bow down in the name of Christ" (Philippians)
  - When we say "holy holy holy" we are fulfilling what St Paul said
- Three Major Litanies: Peace, Fathers, Assemblies
  - Six Litanies go between Peace and Fathers: Sick, Travelers, Season, King, Departed (including Commemoration and Diptych), Oblation
  - Eight Litanies go between Fathers and Assemblies
    - The Fathers are split into Patriarch and Bishop/Clergy

- Rest of the Orthodox, the Place, those standing in the place, those who asked us to remember them, himself (servant priest), priesthood

Liturgy of the Faithful

Supplications

HH Pope Tawadrous Weekly Meetings Contemplating on the Supplications

- Confirm the Foundation of the Church: https://www.youtube.com/watch?v=MfOyDH1cDCE
- The Oneness of Heart that is of love, may it take root in us:
- May the righteousness of faith grow: https://www.youtube.com/watch?v=FBnIUExR5Hg
- Straighten for us the Way of Godliness: https://www.youtube.com/watch?v=yMOxf58MgBU

- Control the shepherds, and those whom they shepherd, confirm: https://www.youtube.com/watch?v=igOaR3RfJ2Y
- Give splendor to the clergy: https://www.youtube.com/watch?v=NxXKjubpS4o
- Asceticism to the Monks: https://www.youtube.com/watch?v=Pys98Jy3LFg
- Purity to those in Virginity: https://www.youtube.com/watch?v=q6y5WR5YTPY
- A life of goodness to those in wedlock: https://www.youtube.com/watch?v=as0YbPqI_LU
- Mercy to those in repentance: https://www.youtube.com/watch?v=kiFo8n1odTY
- Goodness to the rich: https://www.youtube.com/watch?v=JPxqXAGPwdY
- Meekness to the honorable: https://www.youtube.com/watch?v=b_QFfoe4djM
- Help to the poor: https://www.youtube.com/watch?v=JVGralYcZF8
- Success to the students: https://www.youtube.com/watch?v=9G3kbGqF7Ag | https://www.youtube.com/watch?v=Bou4IKCocqs
- Work for the needy: https://www.youtube.com/watch?v=WDY9aASzy7I
- Strengthen the elders: https://www.youtube.com/watch?v=0Dmyl-a6Gg4
- Chasten the young: https://www.youtube.com/watch?v=s8tlqZmYugQ
- Restore the unbelievers: https://www.youtube.com/watch?v=-dzhiTcjCg8
- May the schisms of the Church cease
- Strip the vanity of the heretics
- Count us all in the unity of godliness

Introduction to the Fraction

- □□□□□□ ϣ□ □□□□□□□□ □□□□□□ We worship Your holy Body...
  □□□ □□□□□□ ϥ □□□□□□□□□ And Your precious Blood...
  - In the 1902 Euchologion it says: "The congregation says this response according to most of the new books, but in the old books, this response does not exist" (pg. 385)
  - In the Manuscript of the Paris Euchologion, the response does not exist
  - This response does not exist in the Liturgy of St. Gregory or the Liturgy of St. Cyril
  - There is no deacon response telling the congregation to worship here, and this is the role of the deacon: to instruct the congregation in all of their motions
    - Pray for...
    - Stand, Look towards the East, Let us attend, Offer
    - "Let us sing Alleluia" (Confession preceding distribution Alleluia)
  - The Liturgy of St. Basil addresses God the Father, but this response addresses God the Son
  - In 2016, the Rites Committee of the Holy Synod studied and discussed these responses with the recommendation of changing it to "We worship the Holy Body... and the Precious Blood"
  - https://m.facebook.com/groups/DeaconsService/permalink/1603166919877251/?anchor_composer=false

Liturgy of St Cyril: Tunes & Sources

Musical Tradition of the Liturgy of St Cyril

Very little is recorded, only the four hymns

- The Ancient Tune (لحن العتيقة): Mlm Mikhail
  - Mlm Mikhail: https://www.youtube.com/watch?v=tXhLcOYYu4s
- ϧ□□ □□□ ⲭ□□ ϩ (in the night): Mlm Nassif Abdelmessih (he taught it in the Seminary of Cairo)
  - Mlm Nassif: https://www.dropbox.com/scl/fi/nlt5v7gx8e9ns0lvnn5fq/Khen-Piegorh.mp3?rlkey=e6rgbfazdduy1knjqvcd4aops&dl=0
- □□□□□ † □□□ □□□□ `□□□□ : Mlm Tawfik and Mlm Nassif
  - Mlm Nassif: https://www.dropbox.com/scl/fi/sh4ncmlhx7gl7gfh5kci9/Commemoration-Cyril-Nenioti.mp3?rlkey=vsawflkh9w1fl45abouzeqpy9&dl=0
  - Mlm Tawfik: https://www.dropbox.com/scl/fi/fozfwa0b8huh0x2c7dko5/02-Cyrillian-Commemoration-Introduction-Cantor-Tawfik-Youssef.mp3?rlkey=tq71kufw68omgm2f6nsjxtr0t&dl=0
- □□□ □□□ ⲭ□ □□□□ - Mlm Mikhail recorded part; Complete: Mlm Nassif, Mlm Tawfik, Mlm Wisa Attia (St Mary Luxor, disciple of Mlm Mikhail), Mlm Farag Armanios (El Fayoum; disciple of Mlm Mikhail) - very similar to Mlm Nassif's recording.
  - Mlm Nassif: https://www.dropbox.com/scl/fi/85eihz9msk26vjpxdpnv7/Okoti-Je-Anon_M.Nasef-Abdelmessih.mp3?rlkey=cnfbmkwmf90e3rk0qetmusmz7&dl=0
  - Mlm Tawfik: https://www.dropbox.com/scl/fi/vt0ncaxxawu7vpnzjnu45/03-Cyrillian-Commemoration-Conclusion-Cantor-Tawfik-Youssef.mp3?rlkey=szlfmunghbzg73qs9divcmups&dl=0
  - Mlm Wissa: https://www.dropbox.com/scl/fi/57g9qi8vh7v8tkp91hln0/Okoti-Je-Anon-2.mp3?rlkey=63izn8wjvzle356fzgmxazjfk&dl=0

Fr Metias Nasr affixed the Liturgy of St Cyril on the tunes of the Liturgy of St Gregory (described below).

- Recording with HICS in the 1990s https://www.dropbox.com/scl/fo/2qzs51zs316y9k0pjx2g2/AIp5IZnM2RxfEAMDfC6X_oQ?rlke

y=d9495hkp2lsfrvpemqhdxkpiv&dl=0

Thank God, He preserved for us our tradition at the hands of our fathers the monks:

- Anba Estefanous of Om Dorman and Aqbara (originally from Deir El-Muharraq): Reconciliation Prayer, □□□□□ □□ □□□□□□
  - https://www.dropbox.com/scl/fi/3l2gir52ztbes96rdsz7c/Reconciliation-and-Anaphora-St.-Cyril.MP3?rlkey=d26c27hsyk5adx9en89pab1e3&dl=0
- Rev. Fr. the Monk Kozman al-Baramousi: Complete Liturgy of St Cyril
  - https://www.dropbox.com/scl/fo/wlf3daiasg4o1ifysi8zq/AG7QIgHyX-phvRhhMUI4fiY?rlkey=g60gmojjr78xjpp8mknis6koz&dl=0
  - Learned it from Mlm Labib Mikhail - Alexandria
  - Monk who was very knowledgeable in Liturgics, Greek Language, Coptic Language in Sahidic and Bohairic.
    - He was the translator for HH Pope Kyrillos VI in his trip to Greece
    - He was invited by the Vatican to go and translate their Coptic Manuscripts but declined
  - The elders of Deir El Baramos and HG Bishop Makarios Minya witness to him

In 2015, Fr Abraam el-Abnoby recordings a rendition of it (described below).

- https://www.dropbox.com/scl/fo/44wlnfwv313wuzoyxwnvw/AMsHQZ3M4q1KdxBzv-Xoxpg?rlkey=l8lod1ava42tdklgdrnlnx5w9&dl=0

The Rendition of Fr Metias Nasr

Description

https://www.youtube.com/watch?v=wKDpk8uBFys

<Need Notes>

Recordings

https://www.dropbox.com/scl/fo/2qzs51zs316y9k0pjx2g2/AIp5IZnM2RxfEAMDfC6X_oQ?rlkey=d9495hkp2lsfrvpemqhdxkpiv&dl=0

The Rendition of Fr Abraam El-Abnoby

Description

https://www.dropbox.com/scl/fi/007oezrt41rkpyoc1sqq8/.pdf?rlkey=26bfq71rxwvv7v8id2kabrzhx&dl=0

https://www.youtube.com/watch?v=_KZwZO7-S1A

HG Bishop Lucas of Abnob and Fat7 and Assiut el Gadeeda, and St Mina of Abnob Mountain encouraged the work of Fr Abraam el Abnoby to record the Liturgy of St Cyril

- Reconciliation Prayer
  - HG Bishop Estefanous
- Anaphora
  - HG Bishop Estefanous - Short way
  - Rev. Fr. Kozman al-Baramousi - Long Way
    - Musically, the part of □ ⲥ□□ □□□□ is similar to the Gregorian
- □□□□□ /□□□□□
  - Rev. Fr. Kozman al-Baramousi
    - Similar to the Basilian
- ⲑ□□ □□□ ⲭ□□ ⲥ
  - Cantor Nassif (Similar to Gregorian)
  - Fr Kozman records a short way
- †□□□□ □□□ (after Amen Amen Amen)
  - Has a specific tune
- Litanies, Signings, Supplications, □□□□□□□ □□□ , Fraction
  - Fr. Kozman - same as Cantor Sadek from Basil and Gregory
  - Fr Metias Nasr
- Commemoration Introduction (□□□□□ † □□□ □□□□□□□□)
  - Cantor Nassif Abdelmessih
  - Cantor Tawfik Youssef
- Commemoration Conclusion (□□□ □□□ ⲭ□ □□□□)
  - Cantor Mikhail Girgis - main source, but there is consensus on it by all
  - Cantor Nassif Abdelmessih
  - Cantor Tawfik Youssef
  - Cantor Mahrous
  - Cantor Wissa Attia
- Diptych (□□□ ⲥ □□□ □□□)
  - Well-known and recorded with consensus
  - HICS
- Litany of the Departed
  - HH Pope Kyrillos VI commissioned the Liturgy of St Basil to be recorded in a teaching way by Cantor Fahim Girgis and Dr Youssef Mansour to be sent to the churches of the Diaspora
    - Cantor Fahim Girgis - Priest parts
    - Dr Youssef Mansour (disciple of Cantor Mikhail Girgis) - Deacon parts
    - https://www.dropbox.com/scl/fo/vatkoyhi7l8fdcv0w8qsy/AEVz_SQJGNu7uY7SaFTozPU?rlkey=yls85nq1rmtegatyxu0rmbt41&dl=0
- The Ancient Tune (لحن العتيقة)
  - Cantor Mikhail Girgis
- □□□□ □□□

- Rev. Fr Kozman al-Baramousi

Recordings

Link: https://www.dropbox.com/scl/fo/44wlnfwv313wuzoyxwnvw/AMsHQZ3M4q1KdxBzv-Xoxpg?rlkey=l8lod1ava42tdklgdrnlnx5w9&dl=0

Congregation Responses in YouTube

- https://www.youtube.com/watch?v=qnoOgpFfaJU
- https://www.youtube.com/watch?v=Rn6OcoFbcm8
- https://www.youtube.com/watch?v=Kk6A_hZfLWg
- https://www.youtube.com/watch?v=BeyyoFgj1Cc
- https://www.youtube.com/watch?v=_NzgDZ1qV8g

RIT 1101: Fr Victor Lectures

Lectures recorded for the Asaph Chanter Program (RIT 1101) in Fall 2024 focusing on the Offering of Incense (Day and Night)

Offertory

Offertory

??????? ?????

https://www.facebook.com/Coptic.Researchers/posts/4165276110185953

Agpeya (Horologion)

The Agpeya in the Coptic Orthodox Rite - Fr Basilios Sobhy (Tyrannus)

https://www.youtube.com/watch?v=qbMYIsO4tPA

Mystical (Silent) Prayers

- https://churchmotherofgod.org/articles/reasons-for-secret-liturgical-prayers/?highlight=secret
- https://www.orthodoxwitness.org/inaudible-prayers-should-be-read-out-loud/
- https://www.amazon.com/Heavenly-Banquet-Understanding-Divine-Liturgy/dp/B0FDKHW7T8
    - https://books.google.com/books?id=HSohBgAAQBAJ&lpg=PA232&ots=aU2SsY9JOA&dq=inaudible%20prayer%20orthodox&pg=PA228&fbclid=IwAR32kE3k9a2ykH78vUMYvGxzPE3DzChZbMfLG9Df_UXi_tzBzugvUjQbE7w#v=onepage&q=inaudible%20prayer%20orthodox&f=false

Raising of Incense

Raising of Incense

Litany of the Sick - HG Bishop Raphael

Three types of sicknesses:

- Sickness of Spirit: Sin
- Sickness of Mind:
- Sickness of Body (obvious – Viruses, Internal issues (heart, kidney, etc), External issues (rashes, bleeding, etc))

Litany of the Sick addresses all of these.

- “Visit them with mercy and compassion, heal them.” - The word “visited” – jem epshini – efteqad (visiting, asking about, etc).
- “The spirit of sickness chase away” - Spirit of sickness does not mean “an evil spirit or an angel of sickness” – but it refers to the low spirits. When someone is sick – even the most minor of sicknesses and they freak out, stress out, etc. And we might say “their spirits are down.” Something like a Hypochondriac – they have a minor symptom so they worry it is indicative of a major illness. He’s not faking but he has a weak spirit or a spirit of sickness. Many times Abouna Reweis has visited someone who is terminally ill and when I would ask about someone and he would say “her spirit is good. She is prepared. She is not scared. She gave her confession.” He was concerned about her spirit – that the devil is not trying to bring her down. And the people who were not brought down have a strong spirit – that even when they get sick, they don’t dwell on it. But they think “ok life will move on and the sickness will be treated.” For example Pope Shenouda – there are many pictures of him hooked up to a bunch of tubes and stuff and you see him with a pen and paper writing the Keraza magazine. And when they asked him he would say “the doctors are working, and I am working” – he doesn’t let it slow him down. So the spirit of sickness is the opposite of this.
- “those who have long lain in maladies raise up and comfort” – these are people with Chronic diseases. Long-lasting.
- “those who are afflicted by unclean spirits, set them all free” – these are actual demon-possessions. And HG Bishop Raphael makes a difference here between unclean spirits and mental illness. Some people think if they have a “mental illness” that it is a demon possession and they go to try and get someone to pray for them, etc. But there’s a difference. Unclean spirits may result in a sickness but as soon as they are driven out, the sickness is gone (see Matthew 9:32-33, Matthew 12:22-23). Mental illness requires much treatment, patience and time for healing.
- “For You are He who loosens the bound and lifts up the fallen.” – Bound by a sickness of body or a sickness of mind or a sickness of spirit (sin)
- “the hope of those who have no hope and the help of those who have no helper;”

- “the comfort of the fainthearted;” – The fainthearted is the person who lets anything bother him; short temper, etc.
- “the harbor of those in the storm.” – Literally this means if someone is stuck in a storm in the middle of the ocean, he can’t reach the harbor. The harbor means safety, freedom or release from the storm. God is the harbor – the safety, freedom and release from any sickness or malady or distress.
- “All souls that are distressed” – for example. So this is someone who is “metdaye2” – something is bothering him. When we are in a Funeral prayer, we pray the Thanksgiving Prayer and then Litany of the Sick. Some people ask “why? Doesn’t make any sense to pray Litany of the Sick when someone died” – but it is a prayer for the living. The person’s family who is there – husband, wife, kids, siblings – they are distressed at the departure of their loved one. So we pray Litany of the Sick before the Litany of the Departed.
- “All souls that are bound” – Could be literally bound
- “Grant them rest, refreshment, grace, help, salvation, forgiveness of their sins and iniquities.” – we never forget to pray for forgiveness of sins. It is more important than the healing of the body.
- “As for us too, O Lord,” – We always pray for ourselves at the end of the Litany. Even litany of the departed as we talked about.
- “The sicknesses of our souls, heal” – we pray for our souls first
  “and also those of our bodies, cure” – and THEN our bodies
- “O You, the true physician of our souls and bodies, the Bishop of all flesh, visit us with Your salvation.”

What is the relationship between faith and healing?

- The woman who had the internal bleeding, Christ told her: “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.”
- The Centurion’s came to Christ about his sick servant and Christ told him “I will come and heal him.” The man said “Only speak a word and my servant will be healed.” and the Gospel tells us that Christ marveled – “I have not found such great faith, not even in Israel. Go your way; and as you have believed, so let it be done for you.”
- Acts 14 – At Lystra a man who was crippled in his feet from birth was listening to Paul speak “And Paul, looking intently at him and seeing that he had faith to be made well, said in a loud voice, “Stand upright on your feet.” And he sprang up and began walking.
- “Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective fervent prayer of a righteous man avails much.“ (James 5) - the oil needs to be accompanied with faith
- Mark 6:13 - And they cast out many demons, and anointed with oil many who were sick, and healed them. – Institution of the Sacrament

What is the relationship between sin and sickness?

- When God created man, it was not in the plan for man to get sick (body was created perfect)
- It's like a new device like a computer. If it's made by a good brand from good materials, it should last forever. And it will. But if you start to load the wrong things on it and it gets a virus – or if you drop it and damage the screen or the hard drive. From use, it may deteriorate.
- How does sickness work? If I go to the doctor with ten different symptoms – headache, vomiting, etc. He can do one of two things. He can say "here's a medicine for headache, here's one for vomiting, here's one for nausea etc." Treating the symptoms. But he may instead find the diagnosis and treat the actual sickness.
- Christ did the latter. When the paralyzed man was dropped from the ceiling He saw their faith and said "Son, your sins are forgiven you." – the scribes went crazy! And Christ asked them a question that has no answer – what is easier to say? Your sins are forgiven you? Or arise take up your bed and walk? – For the scribes, it is "Your sins are forgiven" – it's just a word that you say. It's like when Abouna says "God bless you" – it's a word. Sure it is a word for God and it's good – but compared to "Take up your bed and walk" that's not easy. If I tell someone "take up your bed and walk" that's a healing. A word is easier than a healing. But for God it is the opposite. For God, the healing is the easy part – but to forgive sins? This involved the Cross and the suffering and the death and Resurrection. So He said "that you may know that the Son of Man has power on earth to forgive sins. I say to you, arise, take up your bed, and go to your house."
- There are two types of relationships of sin and sickness
  - Sin that directly leads to sickness. Cigarette smoking – literally inhaling something that will damage your lungs. Same with the effect of other drugs and alcohol to the mind. Alcohol to the liver. Someone living a life with sex outside of marriage – STDs. Psychosomatic diseases (psycho = mind, Soma = body) – I am always anxious and it leads to affects on my body
  - Punishment
    - 1 Corinthians 11:29 "For he who eats and drinks [Eucharist] in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged.
    - "So you shall serve the Lord your God, and He will bless your bread and your water. And I will take sickness away from the midst of you. No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days." (Exodus 23:25)

Does this mean the righteous do not get sick?

- Absolutely not!
- Sickness does not always mean sin
- St Paul had a thorn in the flesh and pleaded three times with God to take it away and he said "lest I be exalted above measure."
- "Behold, happy is the man whom God corrects; Therefore do not despise the chastening of the Almighty. For He bruises, but He binds up; He wounds, but His hands make whole." (Job 5:17-18)

What’s the place of doctors?

- King Asa was a righteous king who did good for most of his life. But he made a treaty that the Lord did not approve of, and a prophet was sent to him and he threw the prophet in jail. Then at the end of his life he got some disease in his feet and the Bible tells us “he did not seek the Lord, but sought physicians” – and it says it in a very bad way like doctors are bad.
- So that’s the question – are doctors bad? If I’m sick should I go to a doctor? Or should I pray? Both!
- “Honor doctors for their services, since indeed the Lord created them. Healing comes from the Most High, and the king will reward them. The skill of doctors will make them eminent, and they will be admired in the presence of the great. The Lord created medicines out of the earth, and a sensible person won’t ignore them. Wasn’t water made sweet by means of wood so that the Lord’s strength might be known? And he endowed human beings with skill so that he would be glorified through his marvelous deeds. With those medicines, the doctor cures and takes away pain. Those who prepare ointments will make a compound out of them, and their work will never be finished, and well-being spreads over the whole world from them. My child, when you are sick, don’t look around elsewhere, but pray to the Lord, and he will heal you. Stay far from error, direct your hands rightly, and cleanse your heart from all sin. Offer a sweet-smelling sacrifice and a memorial of fine flour, and pour an offering of oil, using what you can afford. And give doctors a place, because the Lord created them also, and don’t let them leave you, because you indeed need the,. There’s a time when success is in their hands as well. They will also ask the Lord so that he might grant them rest and healing in order to preserve life. May those who sin against their creator fall into the hands of a doctor.” (Sirach 38:1-15)
- Christ told the parable of the Good Samaritan – the Good Samaritan did not just pray for the guy; he bandaged his wounds, took him to the innkeeper and charged the innkeeper with taking care of him and spending what he needs to spend.
- Luke himself was a physician

When we have a sick person:

1. Pray for him - Take him to the doctor
2. Anoint with oil – Receive treatment
3. If we think it’s an evil spirit, go for an exorcism. If it doesn’t work, take him to a mental health professional

We have to be balanced in our thinking