

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 arm (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 agnaphy, 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
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