

Commentary on Divine Liturgy

The Consecration

- The Institution Narrative
- The Anamnesis
- The Epiclesis

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- The Institution Narrative

During the Institution Narrative :

- + **The priest remembers the story of the institution of the sacrament, in the Last Supper.**
- + **He utters the same words, which Jesus said.**
- + **The deacons stand around the altar with lighted candles.**

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- **The Institution Narrative**

During the Institution Narrative, cont. :

+The Priest places the two corporals on the altar.

+The deacon brings the censer to The Priest to incense his hands in preparation...

+ The Congregation allowed to sit T or F

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The Institution Narrative, cont.

When saying “He broke it...”, the Priest:

- + breaks the bread into three parts, from the top to the bottom, without separation (above and below the Spadikon in cross form).**
- + places one-third of it on his right hand and the two-thirds of it on his left.**
- + opens the bread slightly and breathes the Holy Spirit onto it.**

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The Institution Narrative, cont.

After blessing the cup, the Priest:

+ moves it gently towards west, east, north and south in the form of a cross.

+ moving it from west to east signifies our transformation from darkness to light.

+ from left to right signifies moving us to the right hand of the Father with our Savior.

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- **The Anamnesis**
- + **Anamnesis is a Greek term which means recalling to mind.**
- + **The Anamnesis is a living proclamation for our Lord Jesus' death and resurrection and remembrance of Him until His Coming.**
- + **In the Eucharist, remembrance means the living memory rather than just remembering.**

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The Anamnesis, cont.

- + The Priest says the same words that Jesus said when instituting the Eucharist. They were also affirmed by St. Paul.**
- + We `remember' Christ, Who died for us and rose from the dead, not merely as an historical event, but as an existing, true sacrifice.**

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The Anamnesis, cont.

- + The offering of the oblations to God the Father is intertwined with the memorial action.**
- + The oblation is offered on behalf of all humanity, those who departed, those now living, those now being born, and for those who will come after us (St. John Chrys on Matthew 25).**

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- **The Epiclesis (Invocation of the Holy Spirit)**
- + **the most solemn moment of the Eucharist, when the whole Church, having offered the oblation to God the Father, now pleads with Him to send His Holy Spirit upon the whole congregation and upon the gifts, so that both the congregation and the gifts become sanctified by the Holy Spirit.**

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The Epiclesis, cont.

+ The Priest prays inaudibly:

And we ask You, O Lord, our God, we, Your sinful and unworthy servants; we worship You by the pleasure of Your goodness; that Your Holy Spirit descend upon us and upon these gifts set forth, and purify them, change them, and manifest them as a sanctification of Your saints.

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The Epiclesis, cont., The Nature of the change:

The Orthodox Churches believe it is “mystical” and not “physical”. This is explained in the Prayer of Reconciliation attributed to St. John, Bishop of Bostra (6th century). It tells us the change of the gifts is a “hidden mystery” that is exalted above the limits of human thought.

It is revealed to us, the “babes” who, in faith, believe in the mystery without probing its nature, the babes who cry out loud, “I believe, so be it”

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- **The Seven Minor Litanies:**
 - + **The Litany of Safety**
 - + **The Litany of the Fathers**
 - + **the Litany of the Ministers**
 - + **The Litany of Mercy**
 - + **The Litany of Places**
 - + **The Litany of the Waters, Sowing, and Harvesting**
 - + **The Litany of Oblations**