Lesson 2 2

**III. Early Christian Art: Iconography**

**As noted at Dura Europos** (see jpg), where the extensive discovery has yielded abundant examples of Iconography throughout the house church structure (e.g. frescoes of Christ as the Good Shepherd, Christ walking on water, the Samaritan woman at the well, and the myrrh-bearing women at the empty tomb),

For example, the fourth century Church historian Eusebius tells us that portraits of the Savior and of Peter and Paul had been **preserved**, and that he had examined these with his own eyes. *(Church History,* Book 7, Chapter 18).

In that very same century the famous bishop and theologian, Saint Gregory of Nyssa, (+378) tells of being deeply moved by an icon of the sacrifice of Isaac: “I have seen a painted representation of this passion, and have never passed by without shedding tears, for art brings the story vividly to the eyes.”

**IV. Fasting as Preparation for the Feasts of the Church**

Fasting was, without doubt, taught by Christ and the Apostle Paul in the NT Scriptures:

*And when you fast, do not look dismal like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly I say to you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men, but your Father who is in secret; and your Father who sees in secret will reward you. (Matthew 6:16-18)*

*All things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be enslaved by anything. Food is meant for the stomach, and the stomach for food - and God will destroy both one and the other. The body is not meant for immorality but for the Lord, and the Lord for the body. (I Corinthians 6:12-13)*

*Let not him who eats despise him who abstains, and let not him who abstains, pass judgment on him who eats, for God has welcomed him. Who are you to pass judgment on the servant of another? ... He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God.. (cf Romans 14)*

From a Baptist historian (Kent Bergulis):

*Justin Martyr (ca. 100-165). In works dating from between A.D. 150-160, Justin mentions fasting in several places. In his First Apology 37 he defends the prophets, and quotes* *Isa 58:6-7* *to argue that God prefers justice over rituals (including fasts).**In describing preparation for baptism, he says that Christians “pray and ask God with fasting for the remission of their past sins, while we pray and fast with them” (First Apol. 61.2.3).*

*Writing around the beginning of the third century, Clement of Alexandria (ca. 155-ca. 220) mentions fasting on a few occasions. He mentions the fasting of Esther when listing women who had attained high levels of spiritual perfection (Strom. 4.19). He cites Tob. 12:8, “Fasting with prayer is a good thing” (Strom. 6.12). He says that station fasts of the fourth and preparation days are practiced in order to help repel the temptations of covetousness and voluptuousness.*

And St. Basil the Great said in the 300’s:

*Therefore let’s agree, as it has been taught, that we won’t be looking gloomy on the (fasting) days that are approaching, but we will cheerfully, agreeably look forward to them, as is fitting for saints. No one is passionless when he is receiving a victory crown! No one is gloomy when a victory monument is being erected for him. Don’t make being healed gloomy*

St. Abba Dorotheus, 600’s in his writing “Directions on Spiritual Training:”

*A man who fasts wisely…wins purity and comes to humility…and proves himself a skillful builder.*

**V. Periods of Fasting in the Church**

**There are four main periods of extended fasting:**

1. The Great Lent is the period of six weeks preceding Holy Week in anticipation of the Feast of Feasts, Pascha, followed by the fasting of Holy Week. Great Lent is preceded by the *Meatfast*, that starts on the Monday after the [Sunday of the Last Judgment](https://orthodoxwiki.org/Sunday_of_the_Last_Judgment) through [Cheesefare Sunday](https://orthodoxwiki.org/Cheesefare_Sunday%22%20%5Co%20%22Cheesefare%20Sunday).
2. The Nativity Fast (or Advent), is the period from [November 15](https://orthodoxwiki.org/November_15) to [December 24](https://orthodoxwiki.org/December_24) (forty days) in anticipation of [Christmas](https://orthodoxwiki.org/Christmas), the Festival of the Nativity of the Savior.
3. The [Apostles](https://orthodoxwiki.org/Apostles)' Fast is the period from the Monday after [All Saints](https://orthodoxwiki.org/index.php?title=All_Saints&action=edit&redlink=1) (a variable feast) to the feast day of Ss. [Peter](https://orthodoxwiki.org/Apostle_Peter) and [Paul](https://orthodoxwiki.org/Apostle_Paul) on June 29.
4. The Dormition Fast is the period of the first two weeks of August in anticipation of the feast of the [Dormition](https://orthodoxwiki.org/Dormition) of the [Theotokos](https://orthodoxwiki.org/Theotokos).

*Fasting days*

* Eve of [Theophany](https://orthodoxwiki.org/Theophany) ([January 5](https://orthodoxwiki.org/January_5))
* Beheading of St. [John the Baptist](https://orthodoxwiki.org/John_the_Forerunner) ([August 29](https://orthodoxwiki.org/August_29))
* [Elevation of the Holy Cross](https://orthodoxwiki.org/Elevation_of_the_Holy_Cross) ([September 14](https://orthodoxwiki.org/September_14))
* All Wednesdays, except for Fast-Free Weeks, in remembrance of the betrayal of Christ by [Judas Iscariot](https://orthodoxwiki.org/Judas_Iscariot).
* All Fridays, except for Fast-Free Weeks, in remembrance of Christ’s Crucifixion.

*Regular fasting*

Orthodox also regularly fast on Wednesdays and Fridays to commemorate, respectively, Christ’s betrayal by Judas Iscariot and His Crucifixion. Monasteries additionally commemorate the angels on Mondays by fasting.

*Preparation for receiving the Holy Eucharist*

Fasting is a part of the preparation for receiving the [Body and Blood](https://orthodoxwiki.org/Eucharist) of [Christ](https://orthodoxwiki.org/Jesus_Christ). Additionally, confession and a specific rule of [prayers](https://orthodoxwiki.org/Prayer) are necessary for proper preparation.

For morning [Liturgies](https://orthodoxwiki.org/Divine_Liturgy), one keeps an absolute fast (no food or drink, even water) on arising from sleep until receiving Communion. Some also abstain from meat and dairy after the preceding [Vespers](https://orthodoxwiki.org/Vespers). For afternoon or evening Liturgies, one should keep an absolute fast for at least six hours.

When visiting a parish one should always contact the primary celebrant of the Divine Liturgy to verify notify him of your coming and desire to receive and ask his expectations regarding preparation for reception of the Eucharist.

Because the celebrating priest or deacon will commune and then consume the remaining Eucharist, he observes an absolute fast before every Liturgy he celebrates.

**VI . The Fasting Foods**

*Meat* & *Fish* (anything with a backbone)

*Dairy products* (eggs are in this or the previous category),

*Olive oil*

*Wine*

Additionally, during Great Lent, the size and number of meals, as well as the selection, are smaller. On many other [feast](https://orthodoxwiki.org/Feast_day) or fast days, particular foods are avoided or permitted, in lesser degrees of fasting. And most jurisdictions also adhere to a marital fast in addition to abstaining from certain foods.

**12 Major Feasts of the Church**

***Fixed Feasts***

 **Nativity of the Thotokos** **September 8th** *Tone 4*

Your nativity, O Virgin, / has proclaimed joy to the whole universe!/ The Sun of righteousness, Christ our God,/ has shone from you, O Theotokos./ By annulling the curse,/ He bestowed a blessing.// By destroying death, He has granted us eternal life.

 **Exaltation of the Cross September 14th** *Tone 1*

O Lord, save Your people / and bless Your inheritance!/ Grant victories to the Orthodox Christians/ over their adversaries;/ and by virtue of Your Cross,//preserve Your habitation!

 **Entrance of the Mother of God into the Temple November 21st***Tone 4*

Today is the prelude of the good will of God, / of the preaching of the salvation of mankind. / The Virgin appears in the Temple of God, / in anticipation proclaiming Christ to all. / Let us rejoice and sing to her:// “Rejoice, O Fulfillment of the Creator’s dispensation!”

 **Nativity of Christ December 25th** *Tone 4*

Your Nativity, O Christ our God, / has shone to the world the light of wisdom! / For by it, those who worshipped the stars, / were taught by a star to adore You, / the Sun of righteousness, / and to know You, the Orient from on high. // O Lord, glory to You!

 **Theophany/ Baptism of the Lord January 6th** *Tone 1*

When You, were baptized in the Jordan, O Lord, / the worship of the Trinity was made manifest; / for the voice of the Father bore witness unto You, / calling You His beloved Son. / And the Spirit in the form of a dove / confirmed the certainty of the word. / O Christ God, Who has appeared and has enlightened the world, / glory be to You.

 **Meeting of the Lord February 2nd** *Tone 1*

Rejoice, O Virgin Theotokos, Full of Grace! / From you shone the Sun of Righteousness, ^Christ our God, / enlightening those who sat in darkness. / Rejoice and be glad, O righteous Elder, / you accepted in your arms the ^Redeemer of our souls, // Who grants us the Resurrection

 **Annunciation of the Mother of God March 25th** *Tone 4*

Today is the beginning / of our salvation, / the revelation of the eternal mystery! / The Son of God becomes the Son of the Virgin / as Gabriel announces the coming of Grace. / Together with him let us cry to the Theotokos: / Rejoice, O Full of Grace, // the Lord is with you!

 **Transfiguration of Christ August 6th** *Tone 7*

You were transfigured on the mountain, O Christ God, /revealing Your glory to Your disciples as far as they could bear it./ Let Your everlasting Light shine also shine upon us sinners, / through the prayers of the Theotokos!//O Giver of Light, glory to You

 **Dormition of the Theotokos** **August 15th** *Tone 1*

In giving birth / you preserved your virginity. / In falling asleep you did not forsake the world, O Theotokos./ You were translated/ to life O Mother of Life,// and by your prayers you deliver our souls from death.

***Movable Feasts***

 **Triumphal Entrance of Christ into Jerusalem/ Sunday of Palms**  *Tone 1*

By raising Lazarus from the dead before your Passion, / You confirmed the universal resurrection, O Christ God./ Like the children with the palms of victory,/ we cry out to You, O Vanquisher of Death:/ “Hosanna in the highest!// Blessed is He that comes in the Name of the Lord!”

 **Ascension of Christ** *Tone 4*

You ascended in glory, O Christ our God,/ granting joy to Your Disciples by the promise of the Holy Spirit./ Through the blessing, they were assured/ that You are the Son of God // the Redeemer of the world

 **Pentecost / Descent of the Holy Spirit** *Tone 8*

Blessed are You, O Christ our God; / You have revealed the fishermen as most wise / by sending down upon them the Holy Spirit / through them you drew the world into Your net. // O lover of man glory to You!

***The Feast of Feasts: the Pascha of the Lord***

*English:*

Christ is Risen from the dead / Trampling down death by death / and upon those in the tombs bestowing life (3x)

**The Daily Cycles of Prayer**

**Vespers**

In the Orthodox Church the liturgical day begins in the evening with the setting of the sun. This practice follows the Biblical account of creation: “And there was evening and there was morning, one day” (*Gen 1:5*).

The Vespers service in the Church always begins with the chanting of the evening psalm: “...the sun knows it’s time for setting, Thou makest darkness and it is night….” (*Psalm 104: 19-20*) This psalm, which glorifies God’s creation of the world, is man’s very first act of worship, for man first of all meets God as Creator.

*Bless the Lord, oh my soul, O Lord my God, Thou art very great…*

*O Lord, how manifold are Thy works! In wisdom hast Thou made them all. The earth is full of Thy creatures (Ps 104:24).*

Following the psalm, the **Great Litany**, the opening petition of all liturgical services of the Church is intoned. In it we pray to the Lord for everyone and everything.[[1]](#footnote-1)

Following this litany from the Psalter a number of psalms are chanted. The Orthodox Psalter is divided into 20 ‘**kathismas**’ (seated) with each kathisma containing 3 **stasis** – and each stasis usually having between 1-5 psalms depending on the length. Psalter radings are normally are modified in parish churches though they are done in monasteries. On the eve of Sunday, however, sections of the first psalm and the other psalms which are chanted to begin the week are usually sung even in parish churches.

**Psalm 141** is always sung at Vespers. During this psalm the church is censed.

At this point special hymns are sung for the particular day. If it be a Church feast: songs in honor of the celebration are sung. On Saturday evenings these hymns always praise Christ’s resurrection from the dead.

The special hymns normally end with a song called a **Theotokion** which honors Mary, the Mother of Christ. Following this, the vesperal hymn is sung. This hymn belongs to every Vesper service.

*O Gladsome Light of the holy glory of the Immortal Father, heavenly, holy, blessed Jesus Christ. Now we have come to the setting of the sun and behold the light of evening. We praise God: Father, Son, and Holy Spirit. For it is right at all times to worship Thee with voices of praise, O Son of God and Giver of Life, therefore all the world glorifies Thee.*

Christ is praised as the Light which illumines man’s darkness, the Light of the world and of the Kingdom of God which shall have no evening (*Isa 60:20, Rev 21:25*).

Then more evening prayers and petitions follow with additional hymns for the particular day, all of which end with the chanting of the **Song of St Simeon**:

*Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation: which Thou hast prepared before the face of all people. A light for revelation to the Gentiles, and to be the glory of Thy people Israel (Lk 1:29-32).*

After proclaiming our own vision of Christ, the Light and Salvation of the world, we say the prayers of the **Thrice-Holy** (*trisagion*)[[2]](#footnote-2) through to the **Our Father**. We sing the main theme song of the day, called the **Troparion**,[[3]](#footnote-3) and we are dismissed with the usual benediction.

The service of Vespers takes us through creation, sin, and salvation in Christ. It leads us to the meditation of God’s word and the glorification of his love for men. It instructs us and allows us to praise God for the particular events or persons whose memory is celebrated and made present to us in the Church. It prepares us for the sleep of the night and the dawn of the new day to come. On the eves of the Divine Liturgy, it begins our movement into the most perfect communion with God in the sacramental mysteries.

Vespers is the service many newcomers to the faith attend because it is in the evening (rather than the early morning as Matins often is), and it is a fairly short service, usually running about 40 mins.

**Matins**

23

The morning service of the Church is called **Matins**.[[4]](#footnote-4) It opens with the reading of six morning psalms and the intoning of the Great Litany. After this, verses of Psalm 118 are sung:

*Priest: God is the Lord and has appeared unto us, Blessed is he that comes in the name of the Lord* The **Troparion** is then sung and then various groups of psalms which differ each day are read. Once again there are hymns on the theme of the particular day of the week and day of the year.[[5]](#footnote-5) There are intercessory prayers followed by a set of hymns and readings called the **Canon**.[[6]](#footnote-6) These songs are based on the Old Testamental canticles and conclude with the song of Mary, the so-called **Magnificat** (*Lk 1:46-55*).

The **Great Doxology** is chanted followed by the morning litanies. The troparion is also repeated once again before the congregation is dismissed to begin the activities of the day.

The Matins service of the Church unites the elements of morning psalmody and prayer with meditation on the Biblical canticles (or odes), the Gospel reading, and the particular theme of the day in the given verses and hymns.

The themes of God’s revelation and light are also always central to the morning service of the Church. Sometimes, particularly in churches of the Russian tradition, the matins and the vesper services are combined to form a long **vigil service**. On special feast days, the **blessing of bread, wheat, wine, and oil** is added to the Vespers, even when it is served separately from Matins. The faithful partake of the blessed food and are anointed with the oil as a sign of God’s mercy and grace.

Matins is the longest service next to the divine Liturgy – in many parishes (such as ours it runs about an 1:20 mins.). It is the great teaching service of the Church however. Within the canons and hymnography are found literally all the theology of the Church.

Net surprisingly, next to the Divine Liturgy, Matins is also therapeutically the most

effective service – and indeed one of the great sources of healing found in the Church.

**Evening Services of Hours, Compline and Nocturne**

In addition to the liturgical services of Vespers and Matins, there are also the services of the **Hours**, **Compline**, and **Nocturne**. These services are chanted in monasteries but have only recently been re-introduced in parish churches outside of Great Lent and Holy Week, and special feast days.

The services of **Hours** are called the **First, Third, Sixth and Ninth**. These “hours” conform generally to the hours of six and nine in the morning, noon, and three in the afternoon. The services consist mostly of psalms which are generally related to the events in the passion of Christ which took place at that particular hour of the day. The Third Hour also refers to the coming of the Holy Spirit to the disciples on Pentecost.

**Compline** is called the “after-dinner” service of the Church. Its name, both in Greek and Slavonic, indicates this. It is a service of psalms and prayers to be read following the evening meal; after Vespers has been served. On days when Vespers are connected to the Divine Liturgy, such as the eves of Christians and Epiphany, **Great Compline** is added to Matins to form a **Vigil** service. During the first week of Great Lent, the Penitential Canon of St Andrew of Crete is read at the Compline Service.

**Nocturne** is the midnight service of the Church. In monasteries it usually begins the all-night vigil of the monks. It contains a number of psalms together with the normal prayers found in other services, such as the call to worship, the Thrice-Holy, the Our Father, the Troparion, etc. Its theme is obviously the night and the need for vigilance. In the parishes, it is known almost exclusively as the service preceding **Easter Matins** at which the winding-sheet depicting the dead Saviour is taken from the tomb and is placed on the altar table.

Hours as the shortest service of the Church is also the oldest – a form of which was used in the worship of Israel and was adapted by the early Church. As previously noted, for the average Orthodox Reader (Chanter) this will take ten mintues.

**Service Books**

***During the regular time of the year***

**Horologion** (Book of hours) for the structure of the services

**The Psalter** (Book of Psalms) used daily, broken down into sections called kathisma’s and stasis. The Kathismas have three stasis and each stasis has 3-6 psalms.

**Menaion** (Book of memorials) The daily celebration of saints and feasts

**Octoechos** (Book of Eight Tones) The weekly celebration of services

***For the major feasts of Christ and the Theotokos:***

**Festal Menaion** this replaces the general Menaion before, during and after the feast and the Octoechos

***For the Great Lent***

**Lenten Triodion and Triodion Suppliment** these replace the general menaion

 and the Octoechos during Great Lent

***For the period the week before Pascha until the week of Pentecost***

**Pentecostarion** Function in the same way as the Lenten triodion

**Common Terms used in the Services**

***Canon*** is the core of the Matins and Compline and consists of a thematic grouping of hymns containing 8 Odes numbered 1, 3-9, with each ode containing:

***Irmios,*** : the beginning hymn that is sung and utilizes a special set of ‘canon tones’

***Stichos*** : a short paragraph that is chanted rather than sung, with each ode containing between 3 and 5 stichos.

***Theotokion :*** the final stichos of every ode commemorating the Theotokos.

***Katavasia*** is the same as an irmois but sung after the theotokion after each ode at major feasts, but much more commonly at the end of the 3rd, 6th, 8th & 9th Odes.

***Troparion*** is a short thematic hymn that strictly speaking is part of both Matins and Vespers but is not within the canon. However it has it’s own set of 8 tones that are also used for kontakions - which are always after then 6th ode.

***Kontakion***: is a troparion that is sung after the 3rd ode and usually followed by an:

***Ikos***: a longer stichos (a long paragraph) always an elaboration of the theme of the kontakion.

***Sedallion*** is a troparion found after the 3rd ode

***Sessional Hymns*** are troparions found before the canon but also after ode 3 like sedallion

***Magnificat*** is the hymn to the theotokos from Luke 1 set to music sung after the 8th ode: ...this is only found in the matins canon.

***Doxology:*** is based on the praise of the angels from Luke 2:14 and has its own melody, ‘Glory to God in the highest and on earth peace, good will among men...we praise you we bless you we worship you...’

***Praises or Lauds*** psalms 148-150 following the doxology in matins and is chanted and sung and interspersed with stichos in the same theme as the canon that preceded it.

***Apostica***  found in both vespers and matins, that utilize the vespers 8 stichos tones –literally the ‘*post stichos*.’ In matins the apostica follows the praises, in vespers it follows the Lord I have Cried hymns, Gladsome Light and Song of Symeon.

***The Church and Her Worship are the Created Context of the Bible***

The narratives are the vehicles to convey the ethos and spiritual truth of the covenant community. Why issues like inspiration and inerrancy are irrelevant in the Church. The Bible is the book of the Church. The context of the bible is the Church, the context for the Church is not the bible. The context of the Church is Christ experienced in Holy Tradition to His people. The bible and the Church are, like Christ, an indivisible whole. You cannot separate the Bible from the Church (Her Holy Tradition, as RC have) any more than you can separate the natures of Christ or the Persons of the God.

John 5: 39,40: *You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life.* The bible never has – never will – provide meaning. It does not interpret itself. It is for the covenant community to interpret it. We don’t have to prove any meaning of any text. It is our bible – not theirs. We know because we were there – they were not.

Christ is the hermeneutic of the bible and the Church is the context of the bible.

***The Church as a Eucharistic Community***

***John 6: 47-59***

*Most assuredly, I say to you, he who believes in Me[ has everlasting life.****48****I am the bread of life.****49****Your fathers ate the manna in the wilderness, and are dead.****50****This is the bread which comes down from heaven, that one may eat of it and not die.****51****I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”****52****The Jews therefore quarreled among themselves, saying, “How can this Man give us His flesh to eat?”****53****Then Jesus said to them, “Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.****54****Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.****55****For My flesh is food indeed and My blood is drink indeed.****56****He who eats My flesh and drinks My blood abides in Me, and I in him.****57****As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.****58****This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.”* ***59****These things He said in the synagogue as He taught in Capernaum.”*

***I Corinthians 11:***

*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;****24****and when He had given thanks, He broke it and said, “Take, eat;this is My body which is brokenfor you; do this in remembrance of Me.”****25****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.”****26****For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.****27****Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and bloodof the Lord.****28****But let a man examine himself, and so let him eat of the bread and drink of the cup.*

These (and other texts) make clear the centrality of the Eucharist to the life of the Church and the Christian. Everything else we would say about the Church is formed from this context...has to be in agreement with this for it to be the Church. So the real criteria (and argument) is, if the Eucharist is real, or what place the Eucharist holds in its perspective confessions/denominations.

The therapy of the church (all that it teaches and does) as preparation for Eucharist which functions as requirement, medicine and participation, depending on the place of our healing: slave, servant, son.

St. Basil teaches:

*There are three states by which we can please God: either by fearing hell and therefore pleasing Him, in which case we are in a state of slavery; or by fulfilling the commandments, or benefiting by seeking the profits that we will receive as reward, in which case we are in the state of wage laborers; or, by pleasing God through the love of good and in that case we are in the state of the sons of God.*

Eucharist is:

Requirement to a Slave

Medicine to a Servant

Participation to a Son

**Slave** is one, as noted, who fears hell and punishment...it civilizes but was always meant to be transitional. Typically, a cradle Orthodox who lives in obligation. It’s cultural, identity is one with culture, or one who has fallen into legalism and moralism. The *things* become ends in themselves.

He asks the question: *what do I have to do?*

**Servant**: one who has a personalized his faith and no longer driven by fear but reward. The therapy of the Church really does work. They give of themselves that they may get better, be happy and at peace. They know that you get out of what you put into this therapy. Likewise, they want reward in the next life. As the rich young ruler asked: “what must I do to have eternal life.” Hey, I’ve done it, what more do I have to do to get more?!

He asks the question, *what can I do?*

**Son**: one who participates in the love and life of God and therefore loves people and creation. He participates in God and offers us that life through his willingness and desire to participate in our lives. (2 Cor. 5:20, *we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God.*

He isn’t afraid and doesn’t want anything in this life or the next – he has it already.

Augustine summed this up: *Love God and do what you want*.

He asks the question, *what do I want to do?*

This being the case, each area of preparation the Church provides will be expressed differently depending on the inner stages of slave, servant or son.

Fasting

Slave will fast because it’s the rule, it’s what we do

Servant will fast because it he wants the therapy of Communion

Son will fast because it connects his body to Christ’s body

Services

Slave will attend because it’s required

Servant will attend as a means to gain peace

Son will attend because he experiences Christ in them

Confession/Morality

Slave will confess and grow morally because he wants to be better Orthodox

Servant will confess and grow morally because he wants to be free

Son will confess and grow morally because God is pure and he experiences God in purity

Alms

Slave will give because it is required

Servant will give because he wants to receive the grace of giving

Son will give because he loves

1. Priest or Deacon leads people in a series of intercessory prayers - with the people responding in unison with either ‘Lord have mercy,’ or ‘Grant this O Lord.’ For ex: Priest: In peace let us pray to the Lord⎯People: Lord have mercy/ Pr.: For the peace from above and for the salvation of our souls, let us pray to the Lord⎯People: Lord have mercy. [↑](#footnote-ref-1)
2. *Holy God, Holy Mighty, Holy Immortal have mercy on us (3 times). Glory to the Father and to the Son and to the Holy Spirit now and ever and unto the ages of ages, Amen. O most Holy Trinity have mercy on us, O Lord wash away our sins, O Master pardon our iniquities, O Holy One visit and heal our infirmities for your name’s sake.*

*Lord have mercy (3 times). Glory to the Father....Our Father who art in heaven...* [↑](#footnote-ref-2)
3. usually a short song using one of 8 melodies – referred to as troparion tones. For example, every Wednesday we commemorate the cross and sing the troparion to the cross in the first tone: *‘Save, O Lord Thy people and bless thine inheritance, granting to right believing Christians victory over their adversaries. And by Thy Cross, preserve Thy habitation.’* [↑](#footnote-ref-3)
4. Matins means **morning liturgy** or prayers. In Greek and Antiochian parishes it is referred to as Orthros [↑](#footnote-ref-4)
5. The week-day commemorations are: Monday: Angels, Tuesday: St. John the Baptist, Wednesday & Friday: the Cross, Thursday: Apostles and St. Nicholas, Saturday: Martyrs and departed, Sunday is the resurrection. In addition to this, Monday and Tuesday also have themes of repentance and the Theotokos has canons on Wednesday, Friday and Saturday. Every calendar day has a series of saints (partially depending on the country) with their own canons and hymns. [↑](#footnote-ref-5)
6. These parts that comprise the canons are called odes, and each canon has nine odes - only eight of which are sung outside of Great Lent however. Tone 2 is omitted during the regular part of the year. [↑](#footnote-ref-6)