



TIME ETERNAL INFOGRAPHICS

# 5 WAYS THE DIVINE LITURGY

CONNECTS TIME, HISTORY, AND ETERNITY

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With quotes from:  
*Orthodox Worship: A Living Continuity with the Synagogue,  
the Temple, and the Early Church*

## NOT JUST A HERE-AND-NOW THING

The Divine Liturgy is...

first and foremost a celebration of worship - one that is transcendent in character. Not just a here-and-now thing, it is worship in the Kingdom of God.

(Williams and Anstall, *Orthodox Worship*, p. 9)

## CONTINUITY WITH TEMPLE WORSHIP

The apostles...

were Jews who recognized and accepted Jesus Christ as the promised Messiah... For this reason, we see a highly a highly developed Christian liturgical order in use even by the end of the first century.

(Williams and Anstall, *Orthodox Worship*, p. 13)

## MAKING CHRIST COMPREHENSIBLE

Christians did not view their Jewish liturgical practices

as passe. Nor did they simply continue in some kind of mindless habit of outmoded ritual. They maintained this liturgy as their own, as described in the inspired Scriptures of the Old Covenant carried over into the New. In fact, **that Jewish liturgy made the work of God in Jesus Christ comprehensible.**

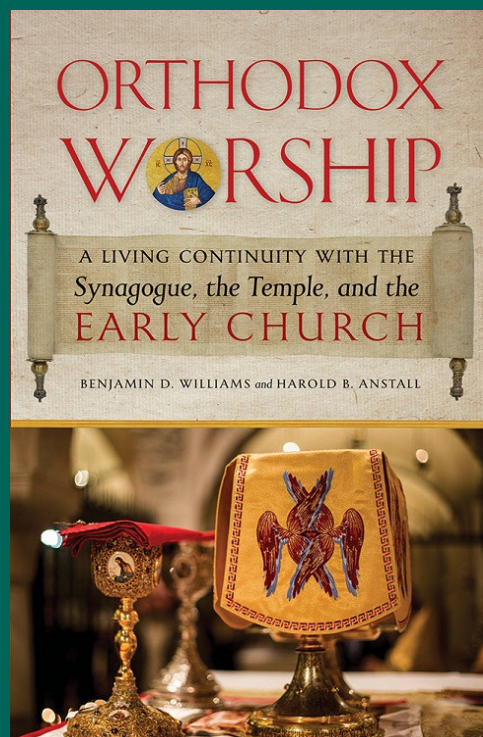
(Williams and Anstall, *Orthodox Worship*, p. 23)

## THE END OF OUR DESIRES

To bless the kingdom...

is to declare it to be the goal, the end of all our desires and interests, of our whole life, the supreme and ultimate value of all that exists. To bless is to accept in love, and to move toward what is loved and accepted.

(Fr. Alexander Schmemmann, *For the Life of the World*, qtd. in Williams and Anstall, *Orthodox Worship*, p. 95)



To learn more about the intersection between the Liturgy, time, and Church history, check out the recently updated edition of Williams and Anstall's *Orthodox Worship: A Living Continuity with the Synagogue, the Temple, and the Early Church* (Ancient Faith Publishing, 2018)