

## ***Divine Liturgies of the Church***

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The “usual” Divine Liturgy of the Church, celebrated on most days of the year, is that attributed to Our Father Amongst the Saints, John Chrysostom, Patriarch of Constantinople at the turn of the fifth century.

The Liturgy of Our Father Amongst the Saints, Basil, Archbishop of Caesarea, Cappadocia in the late fourth century, is offered but ten times a year: His feast day, first January; the first five Sundays of Great Lent; and in conjunction with vespers, on the paramonies of Christmas and Theophany and on the mornings of Great and Holy Thursday and Great and Holy Saturday.

Somewhat longer and more beautiful, the Liturgy of Saint Basil differs from that of Saint John Chrysostom principally in the prayers of the priest, most of which are not heard by the people. The only audible portions which are consistently different are the Hirmos which follows upon the Epiclesis and the commemoration of Basil rather than John in the dismissal. However, because of the length and the beauty of the prayers, the priest may recite varying portions of them aloud throughout the Liturgy.

The older Liturgy of Saint James the Less, brother of our Lord and first bishop of Jerusalem, is now offered just once a year, on his feast day, the twenty third of October, and that but rarely outside of Jerusalem.

The Presanctified Liturgy, a beautiful conflation of Vespers and the Communion Service, is said to have been written for us by Gregory Dialogos while he was papal legate at Constantinople late in the sixth century, prior to becoming Pope of Rome. It is offered on the Wednesday and Friday evenings of Great Lent as well as the first three evenings of Great and Holy Week, and, thus holds a central place in the Springtime of Our Soul as Great Lent has been called by the Church Fathers. It is offered during this aliturgical time that the faithful may be sustained during the fast.