Divine Liturgy Series Part 1 of 5 - Fr. Herman January 4, 2026

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.
Christ is born >> Glorify him
Christ has come from heaven >> Receive him
Christ is on earth >> Be lifted up.

Standing before God in the Divine Liturgy. Today we begin a deliberate and demanding journey through the Divine Liturgy. This is not a sentimental reflection on worship nor an aesthetic appreciation of sacred forms, it is a call to stand honestly before God and to recognize what the Liturgy truly does to those who enter it. The Divine Liturgy is not a religious event of we observe; it is the place where God summons his people, speaks His Word, imposes His will and forms a people who must answer to Him. The Divine Liturgy begins with the words, "**Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit**." In this first sermon, I want to establish the ground on which the following weeks everything else will stand. I will show that the Divine Liturgy places us before God, under His authority and that the Liturgy disciplines us through God's Word and God's Command and that the Liturgy sends us into the world as those accountable for what we have received. And because this sermon opens the five-part series, which we will continue to the beginning of next month, I will also indicate where we are going. Next, we will attend carefully to the Liturgy of the Word. Then we will enter the Liturgy of the faithful, and then the offering of the gifts. After that, we will talk about the reality of Holy Communion and the life that follows its reception. And finally, we will gather all that has been taught and face the demand to live the Liturgy beyond the walls of the church and beyond that brief period of time we spend together on a Sunday morning. This is our path today, standing before God, being disciplined by his Word, and being sent in obedience.

The **first point the Divine Liturgy** places us before God, under His Authority. The Divine Liturgy does not begin with human initiative it begins with God. God summons. God gathers. God speaks. When the faithful assemble, they do not come as autonomous individuals or spectators evaluating a religious service. They come as those summoned before the living God, whose

presence judges every heart. The Liturgy strips away illusions of neutrality and comfort. It establishes a relationship of authority. God is Lord, and his people stand before him to hear and to obey. In the Liturgy, we are confronted with a God who is not manageable or negotiable. His Word is proclaimed, not suggested. His Commandments are given, not debated. The prayers of the Liturgy do not flatter us. They humble us. The posture of worship, standing, bowing, listening, teaches us that we are not equals entering a conversation, but servants, indeed slaves, entering the presence of the Master. **This standing before God is not symbolic. It is real**.

The Liturgy places us in a position of accountability. It exposes presumption, dissolves entitlement, and reveals whether we are willing to submit ourselves to the Will of God or whether we merely tolerate His presence. So do not approach the Liturgy casually. Let the fear of God govern how you enter, how you listen, and how you respond. Recognize that you stand before the Lord who speaks and expects obedience.

Now, since the Liturgy establishes our standing before God, we must now consider how God acts upon us once we stand there. And this **leads us to the second point** that I want you to take in. The Divine Liturgy disciplines us through God's word and command. Once God has summoned His people together, He speaks to them. The Liturgy of the word is not information for reflection, but command for obedience. Scripture is proclaimed so that the Will of God may be made clear and so that the hearts of the faithful may be tested. God's word does not invite discussion. It demands response.

Through the readings, prayers, proclamation, the Liturgy disciplines the faithful. It exposes where the heart resists God, where habits contradict His will, and where obedience has been delayed. The Word of God confronts sin, corrects error, and orders life according to the divine truth. To hear without obeying is to harden the heart. To listen without repentance is to stand condemned by the very word that gives life. The Liturgy teaches submission not through sentiment, but through repetition and discipline. Week after week, the faithful are placed under the same word, the same prayers, the same commands, so that obedience becomes habitual and resistance is worn down. **God does not entertain his people. He trains them**. So do not resist the Word when it confronts you. Allow the teaching of the Liturgy to expose disobedience and to correct your life. Submit where God

commands rather than explaining yourself away. Because God establishes our standing and disciplines us by His Word, the Liturgy necessarily directs us beyond it.

And this leads to the **third important point**. The Divine Liturgy sends us into the world accountable for what we have received. The Divine Liturgy does not conclude by releasing the faithful from obligation; it concludes by sending them under obligation. The dismissal is not an ending but a commissioning. Those who have stood before God heard his word and submitted themselves to His command are now sent to live according. The Liturgy prepares people who must answer for what they have heard. The world does not need observers of worship. It needs men and women whose lives have been disciplined by obedience!

Those sent forth from the Liturgy carry responsibility to speak truth, to resist sin, to show mercy, and to live in a way that reflects submission to God rather than conformity to this world. The faithful do not leave the Liturgy unchanged, if they have truly stood before God. They live under judgment and under mercy accountable for what has been given to them. The Liturgy forms a people whose lives must bear witness to the Authority of God. So do not separate worship from life carry the commands of God into your actions into your decisions and your relationships. Live as one who has stood before God and must now answer to Him. Now the Liturgy establishes our standing and disciplines our obedience and sends us forth under responsibility. These truths must be gathered together and faced honestly and imbibed by us.

Today we have seen that the Divine Liturgy places us under and before the living God and His authority. It disciplines us through His Word and Command. It sends us into the world accountable for what we have received. This sermon establishes the foundation for the following presentations on the Divine Liturgy. In the next sermon, we will attend more closely to the Liturgy of the Word and the responsibility of hearing rightly. After that, we will enter the Liturgy of the faithful and the offering of our lives to God. Then we will confront the reality of Holy Communion and the life demanded of those who receive Christ. Finally, we will gather all of these teachings and face the call to live the Liturgy beyond the walls of the church.

May we never treat the Divine Liturgy as something familiar or harmless. It is not. May we enter with reverence, hear with obedience, and live with faithfulness, knowing that we stand before God who speaks and who will judge.

In the name of the Father and of the Son and of the Holy Spirit. Help us, save us, have mercy upon us, and keep us, O God, by thy grace.

No link as technical issue prevented recording of Orthros and Liturgy services

Commentary on the Liturgy Series 2 of 5 - Fr. Herman
January 11, 2026

In the name of the Father and of the Son and of the Holy Spirit.
Amen.

This today is the second of a five-part series on the divine Liturgy . Last Sunday, we established that the divine Liturgy places us before God under his authority. We now turn to what God does once His people are gathered in his presence. God speaks. God says, "Wisdom, let us attend." And in so doing, he is indicating that he does not speak to entertain, to inform, but to command, to judge, and to give life. The Liturgy of the Word is the moment when God addresses his people directly. And everything that follows depends on whether that Word is received in obedience or resisted in hardness of heart. In this sermon, I will show that the proclamation of scripture in the divine Liturgy is God's authoritative address to his people. That hearing the Word places us under judgment as well as mercy and that the Word of God demands concrete obedience from those who stand before him. This is the necessary next
step in our journey.

Since God has summoned us into his presence, he now teaches us by His Word and holds us accountable for how we heal. So the very first point is in the Liturgy God speaks with authority. When the scriptures are proclaimed in

the divine Liturgy, it is God Himself who speaks. The readings are not historical artifacts, inspirational texts or material for discussion. They are the living voice of God addressing his people in the present moment. The church does not explain the Word before hearing it. She stands in silence and listens because the Lord is speaking. God's Word in the Liturgy is performative. It does what it says! It exposes sin, reveals truth, and calls the hearer into obedience. The faithful do not gather to evaluate the Word, but to submit to the Word. This is **the first point**. The posture of listening, standing, attending, and responding teaches that the Word comes from above and places the hearer under its authority. To hear God's Word in the Liturgy is to stand under command. God speaks so that His will may be known and obeyed, not admired and certainly not forgotten. So don't listen casually when the scriptures are proclaimed. Attend carefully knowing that God is addressing you and that his Word places you under obligation. Since God speaks with authority in the Liturgy, hearing his Word inevitably becomes a matter of judgment.

But that's not all. And this is the **second point**. Hearing the Word places us under judgment, yes, but also under mercy. God's Word never leaves ever leaves the hearer unchanged. It either softens the heart in repentance or hardens it in resistance. When the Word is proclaimed in the Liturgy, it tests the faithful, judging not only actions but intentions and exposing what lies hidden within the heart. It exposes obedience where it is rendered and rebellion where it remains. This judgment is not opposed to mercy. It is the means by which mercy is given. God reveals sin so that it may be repented of and exposes resistance so that it may be overcome. But the same Word that heals also condemns when it is ignored. To hear without obeying is not neutrality, it is rejection! The Liturgy therefore teaches the faithful to fear the Word of God not with terror but with seriousness. Those who stand before God must reckon with what they have heard. Do not explain away the Word when it confronts you. Allow it to judge your habits, your priorities, and your obedience. Receive correction as mercy rather than resisting. Because the Word of God judges and gives life. It necessarily demands a response beyond the moment and the instant of the hearing.

And this leads us to our **final point**. The Word of God demands obedience in life. The Liturgy does not end with the proclamation of the Word. It presses the Word into our lives. God speaks so that his people may live differently.

The hearing of scripture without obedience is contradiction. Those who hear God's command and remain unchanged deny the authority of the one who spoke. The Word proclaimed in the Liturgy orders the entire life of the faithful. It governs speech, conduct, decisions, and relationships. It forms a people who know what God requires and who are therefore responsible to live according to those requirements. Obedience is not optional! It is the proper response to Divine speech. Those who hear rightly are prepared to move deeper into the Liturgy, toward offering and sacrifice. Those who refuse to obey remain divided, hearing with their ears but not with their hearts.

In the Liturgy, we are called to lift up our hearts unto the Lord, in scripture upon which the Liturgy is based. The heart refers to the will and the intention. Therefore, to lift one's heart to the Lord is to put oneself in the submissive posture of obedience and acquiescence to God's will. Carry the Word you have heard into your daily life. Let it govern your actions and decisions, knowing that God speaks in theLiturgy so that his people may obey Him everywhere. Since God speaks, judges, and commands to his Word, the Liturgy of the Word prepares us for the offering that must follow, which is the Eucharist. Today we have seen that in the divine Liturgy God speaks with authority and His Word places the hearer under judgment and mercy and that obedience is the necessary response to hearing rightly. This teaching builds upon what we have already seen that is those who stand before God must listen as those accountable to him. In the next sermon, we will move from hearing to offering. Having been addressed by God's Word, we will consider how the Liturgy of the faithful calls the people of God to present themselves, their labor, their lives in obedience and in sacrifice.

May we never hear the Word lightly. May we attend with serious attention, receive correction, with humility, and obey with faithfulness, knowing that the Lord will speak and judge us one day.

In the name of the Father and of the Son and of the Holy Spirit.

Help us save us have mercy upon us and keep us oh God by thy Grace

Link to homily -> https://youtu.be/x2MdXCIK9k4?t=5261

Divine Liturgy Series Part 3 of 5 - Fr. Herman January 18, 2026

In the name of the Father and of the Son and of the Holy Spirit. >> Amen. Christ is among us. >> He is and ever shall be!

Today we are talking about offering ourselves to God in obedience. In the first two installments of this five-part series on the Divine Liturgy, we spoke of standing before God and hearing his word. Today in this third part will deal with how the Divine Liturgy now presses the faithful toward a necessary response. God does not speak so that his people may remain unchanged. **He speaks so that they may obey Him**. The Liturgy of the faithful begins precisely at this point. Once God has addressed his people, he commands them to offer themselves before Him with the words, "The doors, the doors in wisdom, let us attend." Traditionally in our church, the catechumans would be dismissed at that point.

In this sermon, I will show that the Liturgy of the faithful is God's summons to obedient offering. That the presentation of the gifts of bread and wine places the whole life of the faithful before God. And that true offering requires surrender, rather than mere gesture. Since God has spoken and judged through his word, He now demands a response that takes concrete form in offering and in sacrifice, which leads to the very first point. God commands his people to offer themselves before him. The transition from the Liturgy of the Word to the Liturgy of the faithful is not accidental. God speaks first, then he commands action. The dismissal of the Catechumans makes clear that only those prepared to respond in obedience remain. The faithful do not stay because they are worthy, however, but because they are now **responsible**. In the preparation or the presentation of the gifts, God calls his people to place their lives before him. Bread and wine are brought forward, but they represent far more than material elements. They stand for labor, time, endurance, obedience. God does not ask for words at this moment. He commands offering. The Liturgy teaches that worship without offering is incomplete. To stand before God and withhold obedience is to contradict the very act of worship itself. So do not withhold yourself when

God commands offering. Place your labor, your time, and your obedience before him without reservation, without holding anything back.

Since God commands his people to offer themselves, the meaning of this offering must now be made clear. Which leads to the **second point**. The offering places the whole life under God's authority. The offering in the Divine Liturgy is not symbolic performance. It is the placing of the whole life under God's authority. What is brought to the altar represents everything that sustains daily life, food and drink. By commanding this offering, God claims lordship over the entirety of our lives, not merely moments of worship. The prayers of the offering make this unmistakable. God is acknowledged as the one who receives, sanctifies, and transforms what is placed before him. The faithful do not control the outcome of the offering. They surrender it. **God alone gives it purpose and meaning**. Through this act, the Liturgy trains obedience. The faithful learn that nothing they possess stands outside God's claim. Time, strength, work, and desire are all placed under his command. Do not restrict God's authority to the walls of the church. Submit every aspect of your life to his command, knowing that the offering teaches total obedience. Now, because God claims the whole of life through offering, the Liturgy now draws the faithful into the great remembrance and surrender, which leads us to the **third point**.

The offering prepares the faithful for sacrifice and communion with God. The offering of the bread and wine leads directly into the great prayer of remembrance and thanksgiving. That is the anaphora. God recalls in the anaphora his saving acts not to inform his people but to draw them into obedience shaped by sacrifice. What God has done demands a response that mirrors his self-giving. The faithful are reminded that obedience is indeed costly. To offer oneself to God is to accept transformation, which may often be quite painful but nonetheless necessary. God does not receive offerings to leave his people unchanged. He receives them to sanctify and to reshape them according to his will. The Liturgy therefore prepares the faithful for communion, by first teaching them to surrender. Only those who have learned to offer themselves in obedience are ready to receive the gift that God gives. Do not approach the holy gifts without this surrender. Let the discipline of offering prepare you to receive what God gives according to his gracious and generous will. Since God commands offering, claims the

whole of life and preserves his people through surrender. The purpose of the Liturgy of the faithful becomes clear.

Today we have seen that the Liturgy of the faithful is God's command to obedient offering. That the presentation of the gifts places the whole life under God's divine authority and that surrender prepares the faithful for sacrifice and communion with the God who made them. This teaching follows necessarily from what has come before. Those who have stood before God and those who have heard His Word must now respond in action. Now in the next sermon we will confront the reality of Holy Communion and the life demanded of those who receive Christ. The Liturgy does not permit separation. remember, between worship and obedience. God claims his people entirely and he gives himself to those who submit to his will. May we here in Lewes, Delaware in 2026 never offer empty gestures. May we offer ourselves in obedience knowing that the Lord who commands surrender also gives us life.

In the name of the Father and of the Son and of the Holy Spirit. Help us, save us, have mercy upon us, and keep us, oh God, by thy grace.

Link to sermon -> https://youtu.be/iS2OxIxrbyI?t=5595

Divine Liturgy Series Part 4 of 5 - Fr. Herman February 1, 2026

Christ is among us >> He is and ever shall be!

Today we are on our fourth installment of the five-part series on the Divine Liturgy. Today we're going to talk about receiving Christ in Holy Communion. Having stood before God, having heard his word, and having offered ourselves in obedience, the Divine Liturgy now brings the faithful to its most demanding and most dangerous moment. God gives Himself to His people and cautions them with these words, “With the fear of God, with faith and with love draw near.” Holy Communion is not a conclusion added at the end

of a long series of prayers. No, it is the culmination of Divine action that claims the whole person. In Communion, God does not merely bless us. He enters into us. In this sermon, I will show that Holy Communion is God's gift given under judgment and mercy. That receiving the Holy Gifts binds the believer in obedience to God and that Communion extends beyond the chalice into the whole of one's life.

Since God has spoken, commanded, and received the offering of His people, He now gives Himself to those who stand before him. So God in fact gives Himself to His people in Holy Communion. He expects us to receive him in humility like that sinner today in the Gospel. Holy Communion is God's act before it is our act. The faithful do not ascend to God. God descends to them in humility. He gives His body and His blood not as symbols or simply a reminder but as a real participation in His life. This Gift is offered not casually. It is given within the discipline of prayer, repentance and obedience. God gives Himself freely, yet not without demand. The prayers before Communion make clear that the one who receives must do so with fear, faith, and love. That is to say, the person must be prepared. God does not enter the faithful as guests who ask permission. He does not ask permission. He enters as Lord. In Communion, God binds His people to Himself. He establishes Communion not only with him but among those who receive. The whole Church is gathered together as a body in this reception. God establishes Communion not only with him but the whole Church, not here but also throughout the world.

Faithful people are joined to Christ, but they are no longer free to live as isolated individuals. They are claimed by what they have received. There is an **obligation** incumbent upon them. So do not approach the chalice lightly. receive it with reverence, knowing that God gives Himself to those who must now live under obedience, under his lordship in submission to him. who humbled himself and gave himself for them. Since God gives Himself in Holy Communion, receiving the Holy Gifts necessarily places us under judgment and mercy. This Holy Communion is both healing and fire. God enters the faithful to cleanse, to strengthen, and to give life. At the same time, His presence exposes sin condemns hypocrisy. And this same gift that heals the obedient judges the unrepentant. That's why preparation is required. The prayers of the liturgy speak clearly about this reality. Communion is given, remember, for the remission of sins and unto life

everlasting. Yet we also pray that we receive it not unto judgment or condemnation.

This double language teaches that Communion is not neutral. It's God's presence. And whenever God is presence, present, He always reveals the truth about us. And He never denies Himself and his Holiness. Those who receive without repentance place themselves in danger. Those who receive with humility and obedience receive mercy. God does not change. The heart of the one who receives determines whether the gift becomes life or judgment. It's up to us. So do not hide sin or resist repentance. Stand honestly before the God who made you when you approach the chalice, knowing that his presence judges and heals at the same time. Now because Holy Communion binds the faithful to God and places them under responsibility, it effects necessarily extend beyond the moment of the reception because Holy Communion governs the life that follows the reception. The Divine Liturgy does not end at the chalice. It continues, the prayers of thanksgiving make this clear that Communion shapes everything that follows. Those who have received God in the body and in the blood, in the bread and in the wine, must now live accordingly. Communion governs our speech, our conduct, and our relationships. It forbids hypocrisy. It demands integrity. One cannot receive the body and blood of Christ and continue to live in defiance of his commandments. The faithful leave the liturgy bearing God within them and therefore bearing responsibility. The dismissal at the very end sends the faithful into the world as those claimed by God. These are the ones within whom God dwells because Communion entered into them. Christ himself entered in to their very body. Their lives now must bear witness to the Lord they have received.

Don't separate Communion from your daily life.

Let what you receive at the Chalice govern how you speak, how you act, and how you live before God and your fellow human beings. Now since God gives Himself judging and healing us through Communion and sends his people under responsibility, the meaning of Holy Communion becomes abundantly clear. Today we have seen that the Holy Communion is God's gift under judgment and mercy. That receiving the Holy Gifts binds the faithful to obedience. That the Communion governs the life that follows the

liturgy. This teaching completes the movement from standing before God where we started to hearing his word and to offering ourselves in obedience.

In the final installment of this five-part series on the liturgy, we will gather all that has been given and speak about the call to live the Divine Liturgy beyond the walls of our church. Remember, God does not give himself so that his people may remain unchanged. He gives himself so that they may live under his lordship in every place. Remember how the liturgy began? Blessed is the kingdom and the king has subjects. They are his servants. He is their Lord. So may we approach the Chalice with fear, faith, and love, and receive the Lord with humility as that publican did in today's Gospel reading and in obedience to the one who has given himself for us.

In the name of the Father, the Son and of the Holy Spirit >> Amen
Link to homily -> https://youtu.be/DURB09T65NE?t=5415

Divine Liturgy Series Part 5 of 5 - Fr. Herman February 8, 2026

Christ is among us >> He is and ever shall be!

Today we are going to talk about living the Divine Liturgy in the world. The responsibility imparted to us in the Divine Liturgy does not end when the faithful leave the church building. The Divine Liturgy concludes when God sends his people forth under **obligation**. When we hear the words, "Let us depart in peace," we are not being simply dismissed. We are being commissioned. Everything that has taken place, standing before God, hearing his word, offering obedience, receiving holy communion, moves toward this final act. God sends those whom he has addressed and fed to live under his authority in the world. T he operative word that characterizes this life to be lived in the world is "**Peace**." This peace is not merely experienced, it is made. Our Lord declares, "Blessed are the peacemakers, for they shall be called children of God." In scripture, peace, שָׁלוֹם (Shalom);

in Greek, ειρήνη (eiríni); in Arabic, سلام (salam) does not mean the absence of conflict. It means wholeness, right order, and restored relationships under God's rule.

To live in peace is to live a life ordered by obedience, a life that is sound, a life that is complete, a life that is whole. And this leads to the very first point. God sends His people under obligation to live in this peace, in this wholeness. The dismissal of the Divine Liturgy is not a polite conclusion. It is a command. God releases His people from the gathered assembly in order to place them under responsibility in the world where they spend most of their time. Those who are sent have already stood before God, heard his word, offered themselves, and received his divine gift. They now go forth bearing the weight of what they have received.

The liturgy teaches that the faithful do not leave as private individuals. They leave as those who have been claimed by God. Their actions, words, and decisions now stand under Divine scrutiny. To be sent in peace means to live under God's rule in every place where his people go. Peace therefore is not withdrawal from the world but a faithful presence within the world. It is the fruit of obedience. Where God's authority is honored, peace is made visible. Soundness and wholeness and reconciliation is found. where his authority is resisted.

However, peace fractures and conflict arises. The sending of the faithful declares that obedience and therefore peace is not confined to sacred space. God's authority extends into the homes and into the workplaces, into the relationships, and into the conflicts that we meet throughout the week. To depart in peace is to depart resolved to live rightly ordered lives under God.

So don't treat the dismissal as an ending.

Receive it as God's command to live in peace by living under his authority in every aspect of your life wherever you go.

Since God sends his people under obligation to live in this peace, the life beyond the church becomes the place where God is testing us. So the world

becomes the arena where peace is lived and God scrutinizes us. Once sent, the faithful enter a world shaped by competing powers and false loyalties. The Divine Liturgy prepares them to resist these forces by training them in obedience because peace cannot exist where rival authorities are obeyed. As the Lord said, “You cannot serve two masters.” You will either love the one and hate the other or be devoted to the one and despise the other. You cannot serve two masters if you want this peace that God wants to give you. **What has been received in worship must now be enacted in daily life**. The Word heard in the liturgy governs speech and conduct. The offering made at the altar teaches self-giving and self-restraint. Communion forbids hypocrisy and demands integrity.

This is the wholeness. This is the שָׁלוֹם (shalom). This is the peace.

Peace cannot be sustained where worship and life are divided.

The liturgy forms a people who understand that peace flows from obedience. שָׁלוֹם (shalom) in scripture follows righteousness. It is the settled order that comes when life is aligned with God's will. For this reason, peace is not occasional. It is continual. God claims every moment, not just sacred time, not just this little bit of time we spend on a Sunday morning. The faithful are sent into the world to live as peace makers. Not by compromise, but by faithfulness. They carry into the world the order they have received from God. So do not divide worship from daily life. Allow the discipline of the Liturgy to govern your decisions, your work, and your relationships, even with those you don't like. That peace may be lived and made visible in this world, so that God's glory may be commended. Because peace is lived through obedience beyond the gathered assembly here, the faithful remain accountable to God for what they have received.

And again, let me restate. God holds his people accountable for the peace they've been given.

That is for the wholeness that came into their bodies when they opened their mouths and received the sacred gifts of the body and blood of Christ. The body and blood are one. It's complete. It's whole. It's perfect. And we are to live that wholeness, that peace in the world.

God does not send his people into the world therefore without expecting something from us. Those who have heard his Word and received his gift are accountable for how they live. The Divine Liturgy increases this responsibility. It does not reduce it. The faithful are judged not by what they claim therefore but how they obey. God has spoken. God has given Himself. God has commanded a response. The life of the faithful becomes a testimony either to peace received and lived out or to peace and wholeness refused. This accountability is not meant to burden us but to clarify the teaching for us and make the straight path before our feet.

The faithful know before whom they stand and to whom they must answer.

God's mercy does not remove responsibility. It establishes it.

Peace is preserved where obedience is maintained. Do not forget what you have heard and have received in the Divine Liturgy. Live vigilantly knowing that God holds his people accountable for living the peace they have received. God sends his people in peace. He tests their obedience in the world and holds them accountable. **This is the purpose of the Divine Liturgy**.

Now throughout this series in the Divine Liturgy, we have seen that the liturgy places us before God. It teaches us by his word. It commands our offering. In it, God gives himself in Holy Communion and sends us forth under responsibility. The liturgy is not an isolated event. It is God's means of forming a people who are to live under his authority and therefore live in peace in wholeness in שָׁלוֹם (shalom), ειρήνη (eiríni), سلام (salam).

This is why God's gospel given to us today, the Prodical Son gospel speaks so clearly to us. The son returns to the father and this return is not merely an emotional relief. He comes back to his father in peace living under his authority and there he finds wholeness, restoration and life itself. So it is with us. Peace is not found in departure from God but in return. It is not found in independence but in obedience. The Divine Liturgy sends us into the world so that we may live as sons and daughters who know where they belong. And only those who are peace makers are called the children of God.

May we depart in peace, not as words spoken, but as lives ordered under God's will, until we stand once more before him in his presence. In the name of the Father and of the Son and of the Holy Spirit. Help us, save us, have mercy upon us, and keep us, oh God, by thy grace,

Link to homily -> https://youtu.be/Og0v7HsTors?t=5446