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LITURGY OF THE NAME AND LITURGY OF THE BODY. NOMINALIST AND CORPORATIST DIMENSIONS OF ORTHODOX LITURGY AS THEY STAND IN RELATION TO REPRESENTATIVE DEMOCRACY

This study aims to situate the concept of political representation within the context of liturgical theology. Representation is the act of making another present. “Faithful” representation requires being touched and changed by the intelligent activity of the represented. This is afforded by the communication. The “name” is the word which draws persons into the further exchange of words. It is the lasting presence of another’s communicative action in my life. The sustenance of communication is underwritten by calling upon each other’s “name” and thereby inviting each other into further conversation. By “hallowing” the name, I let another person stay with me not just as a nominal presence of the “name” but as an impact upon me of everything that “comes with the name” – burdens and debts, glory and infamy, sin and punishment. To “hallow the name” is to proceed to the corporal sharing in that which the name refers to. In this case, it leads to “mutual indwelling” and “mutual witness” – the relationship whose parties can say to one another things like, “I am you and you are me”, “You are my code of conduct”. In this article, I hypothesize that “hallowing the name” and “breaking of bread” comprise the dialectic of the communion, comprised of the nominalist liturgy of the “word” and the corporatist liturgy of the “bread”. The “liturgy of the word” is the exchange of names – the faithful receive the teaching, the word of God, and hallow the Name of God, the exchange that ends in the baptism in the Name of God (receiving of the true new name of the faithful) and the “liturgy of the bread” is the exchange of “what goes with the name” – the faithful give up the sin which goes with the name of Adam, and receive immortality which is associated with the Name of Jehovah, the exchange whose acme is the Eucharist, our intake of the Body of God and God’s intake of us into God’s Body. I contend that this tension between the liturgy of the name and of the body can illuminate the tension between the nominalist and corporatist dimensions of representation in contemporary representative democracies.

Keywords: **Christian Church, liturgy, imiaslavie, eucharist, philosophy of language, political representation, corporatism, ecclesiology, liturgical theology, orthodoxy.**

In cites: Bakirov, D. (2022). Liturgy of the Name and Liturgy of the Body. Nominalist and Corporatist Dimensions of Orthodox Liturgy as they Stand in Relation to Representative Democracy. *The Journal of V. N. Karazin Kharkiv National University, Series "Theory of Culture and Philosophy of Science"*, (66), 31-38. <https://doi.org/10.26565/2306-6687-2022-66-04>

1.

The Eastern Orthodox liturgy is a ritualized reenactment of the so-called “Last Supper”, the event when Jesus of Nazareth broke bread and poured wine for his disciples, declaring that these are his “flesh” and “blood”. Christians reenact this event, Christ’s thanksgiving (Greek eucharistia), because it is constitutive of them as Christians, as members of Christ’s Mystical Body, his Church. And the reason why it is constitutive is because the Eucharist is the literal illustration of the Christian unity, whose shape is love. Love is simply your presence in me and mine in you. You being mindful of me and me being mindful of you. You keeping my name in your speech and me keeping yours in mine. You witnessing to me with your actions and me witnessing to you with mine. The Eucharist, if you like, takes this “interpenetration” or “co-inherence” to the limit, makes it concrete and central. Christians take Christ’s body into themselves so that Christ becomes present in them and they become present in Christ’s “mystical body”, his Church. To say that the Eucharist constitutes the

Church is to say that this community is constituted by the relations of love between its “head” and “members” — Christ and Christians. The philosophy of education and training of all mankind on the basis of reason should become a priority for the development of modern society.

How do we know that this is what going on in the Eucharist? It is indicated by what Jesus says and does during the so-called Last Supper. You will recall that he “blessed” the bread he broke and “gave thanks” upon taking the cup. As noted Spinks in his admirable exposition, these suggest two distinct prayer genres, “a berakah over the bread and an eucharistia over the cup” [Spinks 2013, pp. 17-18]. What Jesus is doing here is a kind of elevation of his whole being to the level of the Jewish cult, of a liturgical rite. Because the very next thing he said after the disciples had drunk from the cup was, “This is my blood of the covenant, which is poured out for many”...

This takes us to Moses’ splashing of the blood of offerings on the altar and the people in Exodus 24:5-8. Which implies the creation of a new covenantal community. Both communities, the Mosaic Jews and the Christians, are constituted as a “body politic” by the act of eating the Paschal Lamb.

As writes Spinks, “the cumulative witness of the New Testament associates the last meal with the time of Passover” [ibid, p. 6]. Another link between the Eucharist and the covenantal vocabulary of the Hebrew Scriptures was suggested by Margaret Barker, who argued that Jesus or early Christian communities regarded the Eucharist as the new Bread of the Presence (Leviticus 24) [Barker 2003, p. 88]. She based her argument on the analysis of the usage of the word anamnesis. You will recall that “the Septuagint renders the title of Psalm 38 *eis anamnesin peri sabbatou*” [Spinks 2013, p. 20]. For Barker, the Bread of the Presence offered to the Lord on the day of the Sabbath was a memorial of the eternal covenant. We have to grant it to her that Christ’s saying “do this in remembrance of me” has the overtones of the memorial of the covenant. In any case, for the Orthodox Christians, what happens during the Last Supper is Jesus establishing the liturgy. The Biblical accounts of the Last Supper are the “Institution Narrative” of the liturgy.

Imagine the community. A number of Christians from a given area. They know that thing about love, they try to be good Christians. The question is – how can they remind themselves of the need to be good Christians in precisely the way we were discussing? How can they celebrate, commemorate, and coordinate the same principle of love that animates their community? The liturgy elucidates the practical consequences or implications of the central Eucharistic exchange. How it lays out the applications of the Eucharist in the farther reaches of human life. To show how liturgy does this we have to prove the logical continuity between the first and the second halves of the Liturgy. Already in Justyn Martyr’s chapter 65 of the First Apology we read of the basic structure of the liturgy. First, the teachings are based on the readings and the making of common prayers, or intercessions. Second, the distribution of the communion. The two are separated by the Kiss of Peace [Spinks, p. 31].

From the perspective of the Orthodox Church, the continuity here is that this structure was gradually developed by the work of the Spirit, who is effectively this sheer act of mutual intercession, representation, substitution, or, if you like, advocacy, which is what the word “paraclete” actually means, being as it is a calque from Roman *advocatus*. Which means that the substance of continuity is the continuity of this act. The intercessory nature of Christian liturgical action can be discerned in the author of the Orthodox Church’s most frequently celebrated liturgy John Chrysostom, who argued that “we ourselves will also be able to enjoy more liberty of speech and be deemed worthy of God’s most abundant philanthropy, in this present life as well as on the future day of horror, through the prayers (*εὐχαῖς*) and intercessions (*πρεσβείαις*) of those acceptable to God...” [PG 53, col. 81].

One can think of the liturgy as a stadal approach to this most intimate type of communion, the actual intake of the body. The festal meal is, if you like, the acme of this crescendo of intimacy. The ritual layers that surround the Eucharist are the articulation of the repercussions of the Eucharistic exchange. These layers are the Eucharist “by other means”, a kind of “spillover” of the Eucharist into all dimensions of human life.

At the most fundamental level, the part of the Liturgy before the Eucharist, the intercessory prayer, is the Eucharist with words, Eucharist in language. It is sometimes called “the liturgy of the Word”, or “the liturgy of the catechumens”, from Greek: *κατήχησις*, “instruction by word of mouth”. This liturgy is the “exchange of names” — people praise the Name of God and raise their names and the names of their significant others to God. Whereas the second part of the liturgy is the

“liturgy of the faithful” in whom the Name of God dwells and works, “liturgy of the bread”. In the first part, the liturgy of the catechumens, we exchange “names”: we intercede before saints and God on behalf of the world; and God gives us his teaching; In the second part, the liturgy of the faithful, we exchange the “inner form” of the names; we give Christ our sins and Christ gives us his body.

On the one hand, we take others, the whole world, into our speech, our prayer, and raise it to God. On the other hand, the whole liturgical life of the Church is about entering into the relations of mutual intercessions, directed to God through a cascade of intercession which ends with the saints, martyrs, apostles, angels, John the Forerunner and Mary the Mother of God, who represent us to Christ “in the hour of our death”. Again, the faithful end up “represented into” Christ so that the Father can accept them as “members” of his Son’s “body”, as his “children”.

The liturgy is the beginning of a “conquest” of all domains of life which starts with the domain of language, the way we present one another to God in speech. We take each other’s names into the presence of God, which is allegedly the center of the lives of the faithful, which means that, by the same token, we take one another into the center of our lives. And from that center, we cannot help but become present in each other’s life. This intercessory representation is the continuation of the eucharistic representation because they have the same outcome — the co-inherence of persons in one another. In the concluding remarks on the early anaphoras, Spinks states that “If we take what little evidence we have – the prayers from the Acts of Thomas and Acts of John, Didache 9–10, Addai and Mari, Strasbourg 254, Apostolic Constitutions 7.25 and even the prayer of the Apostolic Tradition, we have extremely varied prayers, with little in common” [p. 66].

2.

“The name of Jesus... has inclined [Trypho] very strongly to adopt [the view that Jesus is the Messiah]: “our nation waits for Christ; and we admit that all the Scriptures which you have quoted refer to Him. Moreover, I do also admit that the name of Jesus, by which the son of Nave (Nun) was called, has inclined me very strongly to adopt this view” [Dialogue with Trypho the Jew, lxxxix; ANF, 1:244; Dialogue avec Tryphon, ed. and trans. by Georges Archambault, 2 vols (Paris: Librairie Alphonse Picard, 1909), 2:80.] I suggest that early anaphoras might have contained the early Name Christology, attested in Harris’ Christological Name Theologies dissertation [Harris 2013]. This Name Christology became blurred as time passed. But in the beginning, it is the “namesake-ness” of Jehovah and Jesus that allowed the early communities to identify Christ as God – which makes up for the original “High Christology”. It stands to reason that the earliest anaphoras might have conveyed the sense that the liturgy is the exchange between heaven and earth in terms of the exchange of “names”: God’s Name “Jesus” comes to the earth and rests on the bread so as to turn it into the Body of Christ; the faithful eat this Body so as to be taken into heaven in the Name of “Jesus”. Those who are baptized “in Jesus’ Name” are “gathered in Jesus’ Name”, and therefore Christ is present in their midst.

God causes the Name “Jesus” to rest on the bread of the Eucharist, the New Temple where God dwells: “... there shall be a place which the LORD your God shall choose to cause his name to dwell” (Deuteronomy 12:11 KJV).

The language of the Eucharist that comes close to the Name Christology can be found in the Acts of Thomas, Chapter 158. The “liturgy of the word” turns into the “liturgy of the bread” when the Name of Jesus comes to “rest” in the bread and wine of the Eucharist. As writes Spinks, “the element over which Jesus is named will be for forgiveness of sins and those who eat it will be immortal. But there is also invocation – the naming of the Name – the Mother of the ineffable mystery and of hidden authorities and powers, identified as the name of Jesus. The power is invoked to come and settle on the bread so that those who receive will be released from their sins” [Spinks 2013, p. 42].

The Name plays a significant role in another exhibit of early Christian literature, Didache: “9.5. [...] let no one eat or drink of your Eucharist, unless they have been baptized into the name of the Lord [...] 10.1 After you have had your fill, give thanks thus: 10.2 We give thanks to you holy Father for your holy Name which you have made to dwell in our hearts and for the knowledge, faith and immortality which you have revealed to us through Jesus your servant. To you be glory for ever. 10.3 You Lord almighty have created everything for the sake of your Name; you have given human beings food and drink to partake with enjoyment so that they might give thanks; but to us you have given the grace of spiritual food and drink and of eternal life through Jesus your servant.” [Didache. Gerald G. Walsh. The Apostolic Fathers, Catholic University of America Press, 1947, p. 179].

Another instance is Strasbourg Gr. 254. In its Doxology, we read, “your ‘name is great among all the nations, and in every place incense is offered to your holy name and a pure sacrifice” [quoted in Jaspers and Cumming 1980, p. 53-54]. And, in the litany, the faithful pray “for all of us who call upon [your] name... Remember those of whom we make mention today, both those whose names we say [and] whose we do not say” [ibid].

As the Post-Nicaean Eucharistic Prayer forms become more homogeneous, the emphasis on the Name becomes less clear. However, by no means does the importance of the Name fade away completely. Consider the Liturgy of St. John Chrysostom, as a rule, ministered in the Byzantine Churches. The liturgy of the catechumens starts and ends with the exchange of names between heaven and earth. In the Great Litany, human names are elevated to God together with the petitions. In Psalm 102, God’s Name is blessed — “Bless my soul, his holy Name” At the very end of the liturgy of the Catechumens, right where the liturgy of the word shifts into the liturgy of the bread, the congregation prays for the catechumens: “That they also with us may glorify Thine all-honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit” (Litany of the Catechumens, p. 118).

The liturgy of the faithful goes past the exchange of names — it is the exchange of goes “with the name” or of what is “under the name”, of the “substance”. The faithful receive the immortality by receiving the body of Jesus and in return give God their sins. Thus, in the Litany of the Faithful, for the first time in the liturgy there comes the petition for the forgiveness of sins: “Pardon and remission of our sins and offenses, let us ask of the Lord” (p. 121). Besides, the whole event of Communion is interlocked with the event of the confession of sins to the priest who stands for Christ in the sense of forgiveness of sins by Christ enacted in sync with the priest’s listening and raking these sins into his memory. What happens in the liturgy of the faithful is the perichoresis of the divine and human natures – which is exactly what one should expect from the performative re-enactment of the life of Jesus.

In the Litany of Supplication of the Holy Anaphora, intercessory prayer engulfs bread and wine: “For the precious Gifts offered and sanctified, let us pray to the Lord”, “send down upon us in return the divine grace and the gift of the Holy Spirit” [The Divine Liturgy, ed. by Holy Transfiguration Monastery. p. 127]. After the Communion, the congregation is dismissed “in the Name of the Lord”. The Litany of Thanksgiving: “In peace let us depart... In the Name of the Lord” [ibid, p. 132]. Near the end of service, the Name of God is blessed as in the beginning of the service: “Blessed be the Name of the Lord, from henceforth and forevermore (3 times)” [ibid, p. 135; emphasis mine]. To illuminate the transition between the first and the second parts of the liturgy, we should examine the act that separates the catechumens and the faithful — the Baptism.

3.

The rite of passage between the “liturgy of the word” and the “liturgy of the bread” is the Baptism. Christ both instituted and exemplified the rite of Baptism [McKinion 2001, p. 5]. Baptism is preceded by the time of instruction of the catechumens [ibid, p. 6]. The period of transformative development ends with the act of being baptised in the Name of the Father and of the Son and of the Holy Spirit, which is believed to effect the washing away of sins [ibid, p. 7]. As wrote Justin Martyr, “there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and the Lord of the universe” [quoted in ibid, p. 9].

Gregory of Nazianzen claimed that, “the virtue of baptism is to be understood as a covenant with God for a second life and a purer conversation” [quoted in ibid, p. 22].

“As time passed, the importance of baptism became its effects on the individual, with a lessened focus on the community.” [McKinion 2001, p. 6] The early baptismal images tend to depict the settings “drawn from the narrative of Jesus’ baptism by John” [Jensen 2010, p. 128], such as the open air and “flowing water” [ibid, p. 129]. Most of the accounts of baptism in the New Testament seem to place them outdoors. A possible exception is the baptism of Paul, “which might have taken place inside a private house,” suggests Jensen. Early baptismal accounts present the people who are baptised as naked, as if to demonstrate that they strip off of “the old nature with its practices [Col. 3.9] [see Jensen 2010, p. 158]. For Cyril of Jerusalem, baptismal nudity “manifests at least two key aspects of the rite in the fourth century – sharing in the passion of Christ and renewing the pre-lapsarian condition of Adam” [ibid, p. 158]. There is also a noteworthy connection between baptism and naming. Besides being baptised in the Name of the Trinity, a newly baptised is also baptised into a new name she receives. Another word for baptism, “christening”, conveys this sense

of giving something a new name. Baptism can be seen as this act of calling a person by her “true” name, which grants her access into the community of mutual convocation, ecclesia, into the conversation with God in Jesus, in whom everyone is called by her or his true name. We can think of the rite of baptism as the final point in the “liturgy of the word”, whence the “exchange of names” between heaven and earth is completed – a believer receives and “incorporates” the word of God, learns God’s teaching and hallows God’s Name, and, “in return”, her “true” name is uttered in heaven, “written in the book of life” (Revelation 20:15).

Whereas the early orthodox liturgical life centred on substitution more than on deification, later orthodoxy moved toward the emphasis on theosis at the expense of substitution, partly in reaction to the allegedly too juridic and forensic soteriology which became prominent in the West. This can already be seen in the difference between the Liturgy of St. Basil the Great and the Liturgy of St. John Chrysostom. In contrast to the latter, the Holy Anaphora in St. Basil’s Liturgy contains the language of “ransom”: “He gave Himself as ransom to death in which we were held captive, sold under sin” [Greek: ἔδωκεν ἑαυτὸν ἀντάλλαγμα τῷ θανάτῳ, ἐν ᾧ κατειχόμεθα, πεπραμένοι ὑπὸ τὴν ἁμαρτίαν] [Liturgy of St. Basil. The Holy Anaphora, p. 21. See GOARCH Digital Chant Stand; Link: <https://dcs.goarch.org/goa/dcs/p/b/skeleton/liturgy/basil/gr-en/bk.skeleton.liturgy.basil.pdf>].

Conclusion. The Dialectic of Nominalism and Corporatism.

Let us define politics as the unfinishable process of negotiation between the private and the public interest during which the two are defined increasingly accurately while simultaneously remaining ultimately intractable. The valuable intervention of Michael Hjälms *Liberation of the Ecclesia* [2011] reminds us of the liberal necessity to allow space for the dialectic of nominalist and corporatist representation. One has a common loyalty (one’s State, the “common interest”) and a loyalty to civil society (one’s interest group, the “corporate interest”). Liberalism acknowledges that a person cannot be reduced to either of the two. Yes, a person is a person-in-concrete-relations of production and growth, in-community; however, a person is also necessarily more than the sum of these concrete relations, a person is also directly related to language, which is a person’s life in her or his “name”. While the religious path is one from Baptism toward Eucharist, the political path is one from Eucharist toward Baptism – toward getting in touch with our “real names”. We start as corporate members, first of all as members of the Church. But, through politics, we repeatedly transcend and rediscover this embeddedness. Representation has to include that which pertains to the name and that which pertains to the body. Perhaps this is where one is justified in saying that “what the Church does the secular government cannot do.” The Church provides us with the ultimate corporate representation, our identity as members of Corpus Christi. In the realm of secular politics, a person can be a member of all sorts of corporations. That is the sober ground from which one starts. However, at the end of the day, a person’s purely political life, the action undertaken “in her name”, must liberate her from her corporate embeddedness. She must have the freedom to demand representative action that stands at odds with her own corporate interest. This is the gift of liberal democracies – the capacity to acknowledge and even celebrate the fact that our identities are unavoidably and beneficially contradictory.

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The article was received by the editors 02.09.2022

The article is recommended for printing 27.10.2022

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ЛІТУРГІЯ ІМЕНІ ТА ЛІТУРГІЯ ТІЛА. НОМІНАЛІСТИЧНІ ТА КОРПОРАТИВНІ АСПЕКТИ ПРАВОСЛАВНОЇ ЛІТУРГІЇ В КОНТЕКСТІ ЇХ ВІДНОШЕННЯ ДО ПРЕДСТАВНИЦЬКОЇ ДЕМОКРАТІЇ

Це дослідження спрямоване на визначення концепції політичного представництва в контексті літургійної теології. Представництво - це дія, що робить іншого присутнім. " Faithful" представництво вимагає бути доторкнутим і змінним розумовою діяльністю представленого. Це досягається за допомогою спілкування. "Name " - це слово, яке залучає осіб до подальшого обміну словами. Це тривалий вплив іншої комунікативної дії в моєму житті. Підтримка спілкування забезпечується звертанням одне до одного за їх "іменем" та таким чином запрошуємо одне одного до подальшої розмови. "To hallow the name" означає дозволяти іншій особі залишатися зі мною не лише як іменна присутність "імені", але й як вплив на мене всього, що "іде з іменем" - тягарі та борги, слава та погана слава, гріх та покарання. "To hallow the name" - це перехід до тілесної спільності з тим, на кого вказує ім'я. У цьому випадку воно призводить до "взаємного проживання" та "взаємного свідчення" - відношення, в якому сторони можуть говорити одне одному "Я - це ти, а ти - це я". У цій статті я припускаю, що "свячення імені" та "ламання хліба" становлять діалектику спільноти, складеної з номіналістичної літургії "слова" та корпоративної літургії "хліба".. "Літургія слова" - це обмін іменами - вірні отримують вчення, слово Боже, та святкують Ім'я Бога, обмін, що завершується хрещенням у Ім'я

Бога (отриманням справжнього нового імені вірних) та "літургія хліба" - це обмін "тим, що іде з іменем" вірні позбуваються гріха, який іде з іменем Адама, та отримують бессмертя, яке асоціюється з Ім'ям Єгови, обмін, вершина якого - Євхаристія, наше прийняття Тіла Бога та Бога, який приймає нас у Своє Тіло. Я стверджую, що ця напруга між літургією імені та тіла може проявитися напругу між номіналістичними та корпоративними аспектами представництва в сучасних представницьких демократіях.

Ключові слова: **Християнська Церква, літургія, імяслав'я, євхаристія, філософія мови, політичне представництво, корпоратизм, еклезіологія, літургійна теологія, православ'я**

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Стаття надійшла до редакції 02.09.2022

Стаття рекомендована до друку 27.10.2022