

The Order of
The Holy Qurbana

OF

THE SYRO-MALANKARA RITE

THE ORDER OF
THE HOLY QURBANA

(THE ANAPHORA OF ST. XYSTUS)

WITH AN INTRODUCTION
AND A SHORT COMMENTARY

PUBLISHED WITH
HIERARCHICAL APPROVAL

Printed at
St. Joseph's Press, Trivandrum.

FOREWORD

This edition of the Liturgy of the Syro-Malankara Rite, with an introduction and a short commentary, was prepared by a committee under our direction. In order to take an active part in the liturgy and to develop an intelligent reverence towards it, it is essential that the people should have a good knowledge of the text and of the significance of the liturgy. This edition is intended to bring the Malankara Liturgy closer to the minds and hearts of the people.

The Holy Qurbana is at the very centre of God's economy of creation and redemption. This is signified in the Malankara Liturgy by the three altar-spreads over which the sacred vessels are placed for the Holy Sacrifice. The first of these is red and it symbolises the fiery universe; the second is green and it stands for the verdant earth; the third is white and it represents the holy Church.

The Holy Qurbana is, at the same time, the centre of Christian worship. We can offer to God no greater honour than by worthily participating in the Holy Sacrifice. There we unite ourselves to Christ, who in the sacramental species of bread and wine makes present to us once again His Sacrifice on the Cross by which He offered to God the most acceptable worship.

Again, the Holy Eucharist is the fountain-head of our spiritual life. In the Oriental Church, the Holy Eucharist is considered not merely as one of the seven Sacraments but as the centre of all the others. It is by giving Himself to us as our food and drink

that Christ makes us share in His life. "As the living Father has sent me and I live by the Father, so also he who eats Me, shall live by Me." St. Ignatius of Antioch and St. Gregory of Nyssa used to call the Holy Eucharist the medicine of immortality.

From these considerations we can very well understand why the Holy Eucharist was the central theme with which the present Ecumenical Council began its study and deliberations. The object of the Council is, above all, a renewal of spiritual life of the Church. The greatest of the pastoral tasks that the Church has set before itself for this renewal of christian life, is to bring the people of God to an ever closer and more effective participation in the Holy Qurbana. The Fathers of the Council are convinced that from such a participation in the Holy Sacrifice there will result a new flowering of christian life.

The Malankara Liturgy belongs to the family of the West Syrian or Antiochene Liturgy which for more than one reason may be stated to have begun in the Cenacle itself. The bread and wine are consecrated in the same language that Christ used in instituting the Holy Sacrifice. This Liturgy in its nucleus was brought from Jerusalem to Antioch, and it was from there that the first missionaries took the Rite and the liturgical customs to other places. In the Antiochene group of Liturgies there are about 70 different anaphoras. The most ancient and venerable of these is that of St. James 'the Brother of Our Lord'. This anaphora is the prototype for all the rest. It is one of the most sublime anaphoras in all christendom.

The shape of this liturgy is simple and easy to follow and it is enriched with elements of solemnity, majesty and mystery. The use of the vernacular for most parts of the liturgy helps to maintain a continuous dialogue between the cele-

brant and the community. This is truly a people's liturgy. The whole liturgy constantly brings before our minds the supreme importance of the mystery of the Blessed Trinity in Eucharistic Worship. It brings into focus the divine economy of salvation of the old and the new dispensations. Another of its distinguishing marks is its intimate connection with the Holy Scripture. The prayers are replete with echoes and idioms of the Bible. In the Office preceding the liturgy there are appropriate readings from the Holy Scripture, especially from the Old Testament. In the Liturgy itself there are many psalms and two readings from the Epistles, besides the Gospel. Again, this Liturgy is full of mystical symbolisms. The vestments, the sacred ornaments, and the sacred ritual are all very meaningful. These help greatly for engaging the faculties of the soul and invite the faithful to an ever deeper understanding of the mystery of the Holy Eucharist.

We hope that the present book will help our people towards a better understanding of this Mystery of our Faith and lead to their lively and fruitful participation in its celebration for the deepening of spiritual life. In this hope we are happy to present it to the devout readers.

† **The Most Rev. Benedict Mar Gregorios,**
Archbishop of Trivandrum.

† **The Rt. Rev. Zacharias Mar Athanasios,**
Bishop of Tiruvella.

Trivandrum,

The Feast of SS Peter and Paul, 1964.



THE HOLY QURBANA

INTRODUCTION

THE word Qurbana, or Qurbano, means Offering or Sacrifice, and is the name given in the Syrian Church to the Offering of the Eucharist or the Holy Sacrifice. It is also known as the Qurobo, or Access, signifying that it is through it that man 'draws near' to God. It is the most sacred act of all religion, instituted by Christ himself and continuing in the Church by his command to the present day. It is the act in which Christ himself becomes present to his people, in the saving power of his death and resurrection, communicating his divine life to them and uniting them to himself as members of his body. Having once offered himself in sacrifice in his own body on the cross for all mankind, he now continues to be offered in his mystical body, the Church, and it is the privilege of all the faithful to unite themselves with him in his Sacrifice, as members of this Body, offering themselves with him and through him to the Father.

From the earliest times there have been different rites in the Church, by which the Holy Eucharist is celebrated. Though the essential rite is always the same and is simply a repetition of the action of Christ at the Last Supper,

the language in which it is expressed and the ritual which accompanies it have always varied. Thus there are in the Church today many different rites: Latin, Greek, Russian, Syrian, Egyptian, Armenian, Ethiopian, and others, all of which go back to the early tradition of the Church and witness to her universality.

All these rites are held in equal honour in the Church and "The Roman Church", as Pius XI wrote, "has always venerated them and religiously maintained them, ordering them to be preserved and arraying herself in them like a Queen in a golden robe of rich embroidery". Each rite is a precious inheritance of the Church and goes to make up the full splendour of Catholic worship. It is, therefore, both a privilege and a duty of those who belong to the different rites of the Church to preserve in the Church all that properly belongs to the traditions of their rite.

This applies, as Pope Pius XII explained, not only to the rites themselves and their hierarchical orders but also to 'all that concerns other aspects of Christian life, provided that they are in complete accord with the true faith and with the norms of good conduct'. Thus each rite possesses a sacred tradition not only of liturgy but also of literature and art, of culture and spiritual life, which it has to preserve for the benefit of the whole Church, so as to bring out the full richness and variety of Catholicism and to show its adaptability to the different people and cultures of mankind.

THE RITE OF JERUSALEM

The first rite of the Qurbana was that which was celebrated in the Church of Jerusalem, following the example of Our Lord at the Last supper. It was known as the 'Breaking of Bread' (Acts ii, 42, 46), but later came to be known as the Eucharist

or Thanksgiving, from the solemn prayer of Thanksgiving within which the offering takes place. The essential ritual action always remains the same, following the action of Christ, when he took bread and wine (offertory), blessed them and said the words of institution (consecration), broke the bread (fraction) and gave them to his disciples (communion). At first this rite was joined to a common meal as at the Last Supper, but very soon it was separated and a preliminary service was introduced. This was based on the service of the Jewish Synagogue, which the Apostles were accustomed to attend. It consisted of reading from the Scriptures, together with Psalms and prayers and a sermon. The early Church adopted this service, gradually adding the Christian Scriptures of the New Testament to the Jewish Scriptures of the Old Testament and this has remained the structure of the first part of the Eucharistic liturgy in all rites to the present day.

THE RITE OF ANTIOCH

According to ancient tradition the rite of Antioch, which is known as the Liturgy of St. James, is none other than the original rite of Jerusalem as it was celebrated by James, the brother of the Lord, in the Church at Jerusalem. It is now held that the Rite as it now stands, is not older than the 4th or 5th century, but its principal elements go back to very early, if not apostolic, times and it is certainly one of the most venerable rites in the Church. Though the original liturgy of Jerusalem was in Aramaic, which was spoken by our Lord and the Apostles, in Antioch it was celebrated in Greek, as in all the great cities of the Roman Empire, including Rome itself. But when the faith spread into the country districts, it was translated into Aramaic or Syriac, as it came to be called, as the Roman Rite was later translated into Latin.

THE SYRIAN CHURCH

In the course of time the Syrian Church with its liturgy in Syriac spread all over the East from Syria to Mesopotamia and Persia, and even to China and India. The centre of this Church was not only in Antioch but also at Edessa on the borders of Syria and Mesopotamia and it was there that a flourishing school of Christian learning grew up in the 4th century with St. Ephrem as its great doctor. The liturgy of Edessa differed in many respects from that of Antioch and came to be known as the East Syrian or Chaldean rite. The whole Syrian liturgical tradition was enriched by St. Ephrem and his successors with an abundance of hymns and spiritual songs, and remains one of the richest sources of poetry in the Christian Church. The Syrian Church had a very strong ascetic tradition and soon became a centre of monastic life with its hermits and monks who rivalled those of Egypt in the rigour of their asceticism and the depth of their spiritual life. It was in the monasteries that the liturgy was largely developed and the monastic ideal of Christian perfection set its mark on the whole Syrian liturgy. It had also its army of martyrs, especially during the persecution of the Church in Persia in the 4th and 5th centuries, when great multitudes were slain for their faith. Thus the Syrian Church acquired a calendar of martyrs and saints of its own, which gave it a distinctive character. At the same time, being wholly semitic in its language and culture, it was in close contact with the world of the Bible and venerated the Patriarchs and Prophets of the Old Testament as its fathers in the faith as well as the Apostles in the New Testament; and above all Mary, the Mother of God, for whom it had its own deep and poetic devotion.

With all this wealth of liturgical, doctrinal and spiritual life, the Syrian Church possessed a spirit of missionary enter-

prise which carried it right across Asia to China and India and made it at one time the most widely extended Church in Christendom. Unfortunately this flourishing Church, so rich in all the best traditions of the Christian faith, was for the most part, separated from the communion of the Catholic Church in the 5th and the 6th centuries, over the question of the relation between the divine and human nature in Christ. The East Syrian Church, emphasising the reality of the human nature in Christ, came to be associated with the doctrine of Nestorius, which was condemned at the Council of Ephesus in 431 A.D.; while the West Syrian Church, emphasising the place of the divine nature, was associated with the doctrine of the Monophysites, which held that there was only 'one nature' in Christ, and was condemned at the Council of Chalcedon 451 A.D. This Church was organized by a certain Jacob Bourdono in the 6th century, and hence became known as Jacobite. It is now generally recognized that the questions which divided these churches were largely matters of terminology and that their doctrine was essentially orthodox for the most part. Thus, though divided from the rest of Christendom, they retained their rich inheritance of liturgy, doctrine and spiritual life, which remains one of the great treasures of christian tradition. In the course of time, various groups from these churches have been restored to unity with the Catholic Church, and there are now a considerable number of Syrian churches in communion with Rome, viz. the Maronites, the the Chaldeans and the Antiochene Syrians in the Middle East, and the Syro-Malabar and the Syro-Malankara churches in India.

THE SYRO-MALANKARA RITE

The original rite of the Church in India was the East Syrian or Chaldean rite. According to tradition the Gospel

was originally preached in India by St. Thomas the Apostle. It is certain that the Church was established in Kerala at a very early date, and it appears in the 6th century already as a Syrian Church under the jurisdiction of the Patriarch of Seleucia-Ctesiphon in Mesopotamia, from whom it received its bishops. Thus the Chaldean rite was used by all Christians in Kerala until the 17th century, when owing to the action of the Portuguese at the Council of Diamper (Udayamperur) in latinizing the rite, a section of the church broke away from Rome and placed themselves under the Jacobite Patriarch of Antioch. Thus they came to adopt the West Syrian rite of Antioch, which they continue to use at the present day. When in 1930 Mar Ivanios, a Jacobite Metropolitan, together with another bishop, Mar Theophilus, and a group of clergy and laity, were reconciled with Rome, they continued to use the rite of Antioch, and the Syro-Malankara church was formed, consisting of Catholics who follow the rite of Antioch in communion with Rome. Thus both the East Syrian and West Syrian rites exist in the Catholic Church in India today, the East Syrian or Chaldean rite being known as the Syro-Malabar rite. Now that the Syro-Malabar rite has been reformed and its Latinisms removed, the two rites form a living witness to the Syrian tradition of Catholic life and worship and have the responsibility of preserving within the Catholic Church the full inheritance of the Syrian Church.

THE PRIESTHOOD OF THE PEOPLE

Both these rites now make use of the vernacular in the liturgy, so that it is possible for the faithful to take their full part in the offering of the Holy Sacrifice, and thus realize the ideal of Pope Pius X of the 'full participation of the laity in the liturgy of the Church'. This principle is now set forth in

the decree on the Liturgy of the Second Vatican Council. But in order that they should do this effectively, it is very necessary that they should understand the full significance of what they are doing and the traditions of the rite to which they belong. It is necessary, above all, that they should understand that the congregation which assembles in church is a true assembly of the 'people of God', each of whom has through his or her baptism been given a share in the priesthood of Christ. Together they form a holy priesthood, in St. Peter's words, called to 'offer a spiritual sacrifice, which God accepts through Jesus Christ' (I Peter ii. 5). Priest and ministers and people together form the Body of Christ, each having his own function to perform in the offering of the Sacrifice, in which Jesus Christ himself is present, offering himself in them and through them as head of the Body.

SACRIFICE IN GENERAL

Sacrifice is the fundamental act of religion, by which we acknowledge our dependence on God and show our desire to be united with Him. To express this desire we offer a gift to God, which is a sign of our desire to offer ourselves. As a result of sin this act has also a character of expiation. We not only acknowledge our dependence on God as our creator but we also confess our sin and our need of God's forgiveness. This is expressed by the immolation of the gift which we offer, as by shedding the blood of the victim, if it is an animal. When God accepts our sacrifice we are reconciled with him and the sign of this is that we receive back our gift in communion, as a token of God's blessing. Thus we see that sacrifice is a religious act, by which man, by offering himself through a victim, turns to God, who is his good (offering or oblation), and renounces sin which is his evil (immolation), trusting that

the divine acceptance, sanctifying his offering, will win for him the heavenly alliance which he seeks (communion).

THE SACRIFICES OF THE OLD LAW

Sacrifice has been offered by mankind from the earliest times of which we have any record. In the Bible we read of the sacrifice of Cain and Abel, of Noe and Melchisedec, all of whom lived under the Natural Law, before any special revelation was given. The sacrifice of Melchisedec is of particular interest, because he offered bread and wine (Gen. xiv, I 8), which has always been considered as a figure of the Eucharist, and the Epistle to the Hebrews applies to Christ the words of the Psalm, 'You are a priest for ever according to the order of Melchisedec' (Ps. CX,4) Under the Old Law regular sacrifices were prescribed, of which the most important was the sacrifice of the Passover, which was offered in memory of the deliverance of Israel from bondage in Egypt. This again has been considered to be a figure of the sacrifice of Christ, the Lamb of God, who offered himself in sacrifice to deliver mankind from the bondage of sin. The Fathers also saw in the words of the Prophet, Malachi, when he wrote: 'From the rising of the sun, even to its setting, my name is great among the nations; and everywhere they bring sacrifice to my name and a pure offering' (Mal. i. 2), a prophecy of the sacrifice of the Eucharist.

THE SACRIFICE OF CHRIST

But all these sacrifices were, in the words of the Epistle to the Hebrews, but 'shadows of the good things to come' (Hebrews X. I). They were meant for a time and came to an end when Christ died on the cross. For by his sacrifice on the cross Christ fulfilled all the sacrifices not only of the Old

Law but also of the Natural Law. His is the sacrifice of the New Covenant by which the ancient covenant of God first with mankind and then with Israel is fulfilled in the covenant with the Church which is the New Israel. By offering himself in sacrifice for all men, and shedding his blood in atonement for the sin of the world, Christ reconciled mankind with God and fulfilled the purpose of all sacrifice. The sacrifice of the Cross was completed by the Resurrection, which was, as it were, the sign of God's acceptance of the sacrifice of Christ. By his death he paid the ransom for the sin of mankind, and by his resurrection he raised up mankind to a new life in himself. The sacrifice of Christ is thus the token of the sacrifice which all men have to make, and it is a token of supreme power, because it enables us to die with him to sin and to rise with him to a new life.

THE SACRIFICE OF THE EUCHARIST

When he offered bread and wine at the Last Supper Christ our Lord wished to leave his Church a memorial of his own sacrifice on the Cross by which that sacrifice might be represented and its saving power communicated to his disciples for all time. The sacrifice of the Eucharist is thus a 'memorial' of the sacrifice on the Cross, not in the sense that it merely recalls something which is past, but that it actually makes it present because Christ himself is really present under the outward signs of the bread and wine, offering himself in sacrifice to the Father. The sacrifice of the Eucharist is, therefore, one and the same as the sacrifice of the Cross; it is the same priest who offers it, Christ himself, and the same victim, Christ himself, who is offered, but now he offers himself through the ministry of his Church and under the outward signs of the bread and wine.

THE SACRIFICE OF THE CHURCH

The sacrifice of the Eucharist, the Qurbana, therefore, is not only the sacrifice of Jesus Christ, it is also the sacrifice of the Church, and therefore our own. When the bread and wine are offered in the Qurbana they are the symbols of the self-oblation of the Church, the Body of Christ, who offers herself in union with her Head. It is we ourselves who are represented by these signs; they are a token of our desire to offer ourselves to God in union with Christ. We should always, therefore, make the conscious offering of ourselves to God in the Qurbana; this is the essential part of the people in the sacrifice. When Christ comes at the Consecration and transforms the bread and the wine into his own body and blood, our sacrifice is taken up into his and we are made one with him, becoming one body with him. Then at the communion we receive back our offering, now immeasurably enriched; our humble offering of ourselves under the symbol of bread and wine has become the offering of Christ himself and we receive his divine life into our own being and are transformed into his likeness.

THE PRESENCE OF THE RISEN CHRIST

We must always remember that the Christ who thus makes himself present in the Qurbana is he who is now risen from the dead and sits at the right hand of the Father. The Qurbana represents not only the death of Christ but also his resurrection and ascension, so that we participate at once in his death and in his resurrection and enter with him into the presence of God where he 'ever lives to make intercession for us' (Heb. vii. 25). During the Qurbana our hearts and minds should be turned towards the risen Christ, where he sits at the right hand of the Father. In the Eastern Churches especially, the liturgy is

dominated by the presence of the Risen Christ. Our liturgy speaks of the altar as a visible representation of the altar which is above in Heaven, and the Church is seen as an image of the heavenly Jerusalem, so that in the Qurbana the praise on earth is joined to that of the angels and the saints in heaven.

THE PRESENCE OF THE HOLY SPIRIT

According to the tradition of the Eastern Church, it is not only the Risen Christ who is present in the Holy Qurbana, but also the Holy Spirit. Christ having risen from the dead and ascended into heaven, poured out his Spirit on his disciples, and this is represented in the liturgy by the Epiclesis or invocation of the Holy Spirit. In all the Eastern liturgies after the words of Institution there is an invocation of the Holy Spirit, who is asked to descend and perfect the offering. As Christ by his resurrection is said to have become a 'life-giving Spirit' (I Cor. xv. 45), so now through his living body in the Eucharist, he communicates his Spirit to his disciples. As the first part of the Qurbana represents the first stages of the economy of our salvation, the coming of Christ in the flesh, his death and resurrection and ascension, so the second part, after the consecration, represents the coming of the Holy Spirit and his dwelling among his people. This leads up to the Communion when the life of the Risen Christ is communicated to us and we become partakers in his Holy Spirit. Thus the Christian people participate in the new life of Christ in the resurrection and already anticipate the life of glory, while they wait for his second coming.

STANDING AS A SIGN OF THE RESURRECTION

It is this emphasis on the mystery of the resurrection which explains the custom, which is preserved in all the Eastern Churches, of standing during the Qurbana. Standing was the normal attitude of prayer among the Jews and this custom was followed by the early Church from the time of the Apostles. The general custom of the ancient Church was to stand for prayer, with hands raised facing the east. Kneeling was considered to be an attitude of penitence and was observed in public worship on fast-days. It was said by one of the Syrian Fathers, 'Kneeling is a sign of our fall; standing, of our resurrection.' For this reason it was the universal custom always to stand for public prayer on Sundays and at Paschal time in honour of the resurrection. This custom was considered so sacred that it was the subject of a Canon at the Ecumenical Council of Nicea in 325 A. D., which ordered that 'on the Lord's day and the days of Pentecost' (i.e. from Easter to Pentecost) 'prayer should be made to God standing.' From this time the custom was preserved throughout the Church both in the East and in the West until the Middle Ages. In the Eastern Churches this custom has been preserved to the present day and is one of those traditions which they have the privilege of preserving for the Church as a whole. It expresses not only the joy of the Christian people in the Resurrection but also their active participation in the Sacrifice which they offer together with the priest as members of the body of Christ.

Note. The custom of kneeling at Mass grew up in the Western Church in the late Middle Ages, when the Mass had come to be regarded less as a sacrifice which the people were offering with the priest than as one which was offered by the priest alone and at which the part of the people was to worship and adore as passive spectators rather than to take any active part.

THE IMAGES OF THE SAINTS

Another sign of the place of the resurrection in the Eastern Churches is found in the decoration of the church. In the ancient Church, as can still be seen in many of the old Basilicas in Rome and elsewhere, it was the custom to represent Christ in glory in the apse at the East end of the church, together with the Mother of God and the saints. In this way the eyes of the people were always turned towards the Risen Christ and the glory of the Resurrection. These pictures were either in painting or mosaic and the object was rather to focus attention on the Risen Christ and his Mystical Body than to pay honour to individual saints. Later when the cult of the individual saints gained prominence in the Eastern Church, they were represented on painted icons which were held in great honour, but not in sculpture in the round. This again is one of those differences of tradition between the East and the West, which both have their place in the Church and need to be preserved.

Note. The use of statues as objects of cult was introduced into the Western Church in the late Middle Ages. In the liturgical movement in the West, which seeks to restore both the liturgy itself and the place of christian worship to their original form, it has been suggested that a return should be made to the use of painting for the decoration of the sanctuary in accordance with the spirit of the liturgy, while statues as objects of cult should be kept in shrines in other parts of the church.

THE CHURCH-BUILDING

It is in accordance with the same principle that a Syrian church is always built with its sanctuary to the East, so that the people stand facing the east, the place of the rising sun, symbol at once of the Risen Christ and the place of his expected Second Coming from heaven. The church is divided into three parts, divided by steps : the nave (haiklo = temple),

where the people stand ; the choir (questrumo) ; and the sanctuary (madhb'ho). The sanctuary is also known as the 'holy of holies' and is divided from the rest of the church by a veil, as in the Temple in Jerusalem, which is drawn at certain times in the liturgy. The sense of the great holiness of the sanctuary, where God himself becomes present in the holy Mysteries, as he appeared to the prophet Isaia in the Temple in Jerusalem and where the angels are present with their cry of 'holy, holy, holy', is very deep in the tradition of the Syrian Church.

THE ALTAR

The altar which is in the centre, separated from the wall, usually with two lesser altars on either side, is called the 'Throne,' the place where God appears seated, as in the vision of the prophet, or the 'Table of Life', the place where the divine life is communicated to man. According to Eastern tradition the cross on the altar is either without a figure or painted or carved in low relief, never in the round. It is characteristic that the cross is regarded as a symbol of the resurrection. It is called the 'Cross of Light' and is held to represent the triumph of life over death. For this reason it was normally made of gold or silver and often studded with precious stones. It is also commonly draped with a red stole, signifying the priesthood of Christ in his sacrifice and the glory of his resurrection.

In the centre of the altar is placed the 'Tablitho', a tablet made of wood, to represent the cross on which the Christ died, which is anointed with holy chrism and inscribed with the name of the Holy Trinity by the bishop. This has now become the altar proper, and it is customary for one Qurbana only to be offered on the tablitho on one day. Over the tablitho

there is spread during the Qurbana a corporal made of three pieces of silk cloth ; one red, signifying the universe, another green, signifying the earth, and a third white, signifying the holy Church. Thus the universality of the Holy Sacrifice as the offering of the whole creation in Christ is beautifully suggested.

THE SACRED VESSELS OF THE ALTAR

The bread of the Eucharist in the Eastern rites is leavened and is divided into twelve sections impressed with twelve crosses. is known as 'Bukhro,' the 'first-born,' signifying that it is an offering of the 'first-fruits' and represents Christ, the 'first-born' of the Father (Col. 1.15). The paten (pinko) in which it is placed is somewhat deep and usually has three legs.

The chalice (koso), in which wine mixed with water is poured, is of the same form as the western ; the wine is said to represent the blood of Christ, the water, the offering of the Church, which is joined with his sacrifice.

The 'star' (kukbo), composed of two hoops of metal crossed one over the other, is used to protect the bread on the paten, when it is covered with the veil (hupoyo) during the Qurbana. It may be noted that it was originally the custom to cover both chalice and paten with a metal lid and this is still done in some parts.

The spoon (tarwodo) is used by the priest to receive communion from the chalice. It is customary to place it on a small cushion (gomuro), which can also be used to wipe the mouth and the fingers. A sponge (espugo) was also used to purify the chalice, but this is now usually replaced by a purificator.

A small finger-bowl (m'shamshonitho, lit: deaconess) is used to cleanse the fingers whenever they have touched the Sacred Host.

In addition to the two small veils (hupoyos), used to cover the chalice and paten during the Qurbana, there is a large silk-veil (shushepo), which is spread over the oblations at the offertory. It has a rich symbolic significance and is solemnly waved over the gifts before the Consecration.

The fan (marwah'tho) is a metal disc with an image of a seraph engraved upon it with small bells attached and fixed on a staff. It is carried in processions and shaken at the most solemn parts of the Qurbana, representing the adoration of the angels.

The Censer (pirmo) has short chains ornamented with twelve small bells and is swung at the full length of the chains. It is the object of a solemn blessing during the Qurbana, to which a symbolic meaning has been attached, the four chains being held to represent the Holy Trinity; the first the Father, the second and the third the Son in his two natures, and the fourth the Holy Spirit. It is customary to use incense at every Qurbana.

THE SACRED VESTMENTS

The vestments in which the priest and the other ministers are arrayed are made like those with which Aaron and the priests of the Old Testament were clothed 'for glory and for beauty' (Ex. xxvii. 2), and have a symbolic meaning. The priest wears an alb (kuthino) of white linen or cotton, symbolising purity and holiness. Over this he wears the stole (uroro), a broad strip of material worn over the neck and hanging down in front, which represents the 'breast plate of justice' (Eph. vi. 14) against the power of spiritual enemies. The girdle (zunnoro) which is of the same material as the stole is worn round the waist over the stole and signifies the divine strength with which the priest is girded as the representative

of Christ. A cuff (zendo) is worn over each sleeve of the alb, going up to the elbow, showing that the hands are prepared for action in the divine service. The chasuble (phaino), which is shaped like a cope, open down the front, though originally it was closed, is made of rich silk of any colour except black as the Eastern Churches do not distinguish any particular liturgical colours. It signifies the dignity and righteousness with which the priest is clothed, in order that he may stand worthily in the presence of God.

The shoes which the priest puts on for Qurbana are said to signify the 'preparation for the Gospel of peace' (Eph. vi. 15) and the readiness to 'bring into subjection everything which is exalted above the knowledge of God' (II Cor. x. 5) and to tread down the lusts of the flesh.

In addition to these vestments the bishop wears a hood (masnaphtho) of rich embroidered cloth, the centre of which is generally decorated with a dove, symbol of the Holy Spirit, signifying the plenitude of the Spirit which he receives. Over this he puts on the 'great stole' (uroro rabo), which is like a long scapular of rich material embroidered with various symbols. It is the sign of the bishop's special dignity and is the liturgical equivalent of the pallium in the West. On his breast he wears the pectoral cross to remind him of Christ crucified, and he carries in his hand a golden cross with a veil attached, with which he gives the blessing. He holds a pastoral staff as a sign that he is the shepherd of his flock, representing Christ, the Good Shepherd.

The bishop at all times wears on his head a 'schema' in the shape of a hood, embroidered with 12 crosses. This is a sign that the bishop is properly a monk, as all bishops in the Eastern Churches are chosen according to tradition, from among the monks and not from the married clergy. This is to

show that the bishop is in the 'state of perfection', that is of perfect consecration to the service of Christ.

THE CALENDAR

The Weekly Cycle.

The Christian week like the christian year centres on the mystery of the Resurrection. Every Sunday is a commemoration of the Resurrection of Christ. The Resurrection of Christ, bringing the hope of Resurrection to all mankind, is the 'good news' of the Gospel, but it has reference not only to the future but also to this present life. Already by his baptism a Christian has begun to participate in the new life in Christ; every Qurbana, as we have seen, makes this mystery really present. The observance of Sunday is intended to bring this great mystery to mind at the beginning of every week, so that the Christian may continually renew the memory of the Resurrection, and strive to live week by week in its light. But the other days in the week have each their special significance in the Syrian Church. Monday and Tuesday are days of 'repentance'. Repentance in the Gospel means 'conversion' or 'change of heart'. It is the theme of the preaching of both John the Baptist and Our Lord: 'Repent' for the Kingdom of God is at hand'. Thus every week the Christian has occasion to renew his faith, to turn back to God and look for the coming of his Kingdom. Wednesday in the Eastern Churches is always kept in honour of the Mother of God as, according to an ancient tradition, the Annunciation took place on a Wednesday. Thus every Wednesday calls us to reflect on the place of Mary in the economy of salvation, on her divine motherhood, as the Mother of Jesus and through him of all Christians. Thursday is kept in memory of the Apostles, to whom we owe the original preaching of the Gospel and through

whom the succession of bishops to teach and rule the Church comes down to the present day. With the Apostles the Syrian Church also associates the Prophets of the Old Testament, who prepared the way for the Gospel and the martyrs who lay down their lives in witness to it. Friday is the commemoration of the Cross recalling the mystery of the Passion of Christ by which we were redeemed and the victory over death which was won on the Cross. Finally, Saturday is dedicated to the *apad*, especially to the departed priests, through whom the ministry of the Gospel is continued. Thus at the end of the week our thoughts are turned to the end of this life and to the Second Coming of Christ which will bring the general resurrection.

The Yearly Cycle

As the Christian week centres on Sunday, the day of the Resurrection, so the Christian Year centres on the mystery of Easter. In the early Church there were but two great festivals, Easter and Pentecost, and the whole period between was regarded as a sacred season in which the Church in a sense anticipates the new life of the world to come. The liturgical year is not simply a commemoration of the past events of the life of Christ ; it is a re-enactment of the mysteries of Christ, by which the Church is able to share in their saving grace and the Christian to be conformed to the likeness of Christ. The Syrian Church begins the year at the end of October or the beginning of November with the two feasts of the Consecration and the Purification of the Church. Thus we have set before us from the beginning the mystery of the Church as the Bride of Christ, whom he prepares for his marriage festival by teaching her to follow in his footsteps. The five Sundays before Christmas are called Sundays of the Annunciation (*suboro*) and commemorate the Annunciation to Elizabeth, and Mary,

the visitation of Mary to Elizabeth, the birth of John the Baptist and the revelation to St. Joseph. Christmas is a feast of western origin and in the East it has always been somewhat overshadowed by the feast of Epiphany, which commemorates the manifestation of Jesus as the Messiah and the Son of God on the banks of Jordan and the initiation of the mystery of Baptism.

On the last two Sundays after the Epiphany before lent, the Syrian Church celebrates the commemoration of the departed priests and of all the faithful departed. This is the equivalent of 'All Souls Day' in the Western Church. Eighteen days before the fast of lent, there is a short fast of Nineveh for three days, recalling the fast proclaimed at the message of the Prophet Jona, which led the people of Nineveh to repentance. Lent commemorates the forty days fast of our Lord and is a long preparation for the Mystery of Easter. In the Syrian Church it begins on the sixth Sunday before Easter, but Saturdays and Sundays are not reckoned as days of fasting. The Sunday before Easter is called Hosana Sunday, commemorating our Lord's entry into Jerusalem when the children cried 'Hosanna'. The rest of the week is known as Passion Week (hasa), and during the last three days the service of the Church follows the story of the Passion almost hour by hour. Thursday commemorates the Last Supper and Saturday the Annunciation of the Gospel to the dead.

As Lent is a time of fasting and penitence, so Easter-tide is a time of joy and thanksgiving, in which the Church enters into the new life of resurrection. For this reason the Sunday after Easter is known as 'new sunday'. It culminates in the feast of Pentecost ten days after the Ascension of Christ, when the Holy Spirit descends on the Church and fills it with the new life. From this time onwards every Sunday commemorates the two-fold mystery of the resurrection and the gift

of the Spirit, two aspects of the same mystery, that is of the new life of communion with God which is given to us through the resurrection.

The Feasts of the Saints

The cult of the Saints grew up originally round the tombs of the martyrs whose anniversaries were celebrated each year with a solemn festival. Gradually this cult was extended to all the Saints both of the Old and the New Testament. The first place is given to our Lady. The Annunciation is recalled, as we have seen, on one of the Sundays before Christmas, but it has another special commemoration on March 25th. The day after Christmas is given to her praises. Her principal feast is the Assumption on August 15th which is preceded by a fast of fifteen days. This festival originated in the Eastern Church from which it was later brought to Rome. On Dec. 9th the Eastern Church kept of feast of the conception of Mary in the womb of St. Anne. This has now been transferred among Catholics to Dec. 8th, to coincide with the fast of the Immaculate Conception as it has developed in the Western Church. The birth day of our Lady is kept on Sept. 8th and her presentation in the Temple on Nov. 21st. There are also three special feasts of our Lady connected with the agricultural year, the feast of our Lady of the seeds, of the Harvest and of the Vines.

St. John the Baptist, the fore-runner of Christ has always been held in great veneration in the Eastern Church. His birth is celebrated not only on one of the Sundays before the Christmas but also on June 24th. He also has a feast of his praises on Jan. 7th and of his beheading on Aug. 29th. St. Stephen, the first of the Martyrs, is celebrated on Jan. 8th. The feast of St. Peter and St. Paul comes on June 29th and that of all the Apostles on June 30th. This is preceded by a 13 days fast, and it may be noted that the Friday after Pentecost and the first

seven Sundays after Pentecost are all called 'of the Appostles.' Thus the whole period immediately after Petecost recalls the memory of the preaching of the Gospel by the Apostles. In India, special honour is given to the feast of St. Thomas on July 3rd, as the Apostle of India. The finding of the Cross at Jerusalem by St. Helena, the mother of the Emperor Constantine, is celebrated with great honour on Sept. 14th. Thus at the end of the year after celebrating the mysteries of Christ and his Saints, the Church turns again to the mystery of the cross, the sign of our rcdemption and of the victory of our faith.

In addition to these more general feasts, the Syrian Church celebrates many festivals of a more special character. The Eastern Churches have their own martyrs and confessors and doctors, whose memory is always kept alive, and the Syrian Church in particular has its own special forms of devotion. The memory of the Patriarchs and Prophets of the Old Testament is commemorated in a very special way, and they are constantly called to mind as living witnesses to the mystery of the Gospel. Among martyrs the Syrian Church celebrates especially the memory of the Persian martyrs who suffered under King Sapor in the 4th century, and also of the Martyrs of Edessa, the mother Church of the East Syrian rite. St. Ignatius, the great bishop of Antioch, is celebrated on Dec. 20th and Jan. 29th, the forty Martyrs of Sebaste in Armenia on March 9th, St. George on April 23rd, the boy Kuriakose and his mother Julitta on July 15th and Shamuoni, the mother of the Maccabees and her seven sons on Aug. 1st. Of the doctors of the Eastern Church, the memory of St. Basil and St. Gregory Nazianzum is kept on Jan. 1st., the day of the Circumcision of our Lord; St. Athanatius and St. Cyril are kept on Jan. 18th, and St. John Chrysostom on Jan. 27th. But the greatest honour is paid to St. Ephrem, the Doctor of the Syrian

Church, who was declared a Doctor of the Universal Church by Pope Pius XI. His feast is kept on Jan. 28th and again with St. Isaac of Antioch on Feb. 19th, and there is a special commemoration of St. Ephrem and St. Theodore on the first Saturday in Lent. The great ascetics of Egypt and Syria, who laid the foundation of the monastic life and were looked upon as models of evangelical perfection, are all greatly venerated and are celebrated with St. Antony, the Founder of the Egyptian monasticism on Jan. 15th; St. Macarius is commemorated on Jan 19th. St. Simeon Stylites, 'the Pillar saint', who lived on the top of a pillar for the greater part of his life and converted many people by the holiness of his life and his preaching, is commemorated on Sept. 2nd and his disciple St. Daniel, on Dec. 11th.

In addition to these feasts of the Eastern Church, in the Malankara rite we celebrate the feasts of Corpus christi, the Sacred Heart, Christ the King and All Saints, and we commemorate St. Therese of Lisieux on Oct. 3rd. and St. Francis Xavier on Dec. 3rd as the Patrons of the Missions.

THE ORDER OF THE QURBANA THE PREPARATORY SERVICE

The First Service (Of Melchisedec)

The Priest, standing at the foot of the steps of the sanctuary before the Veil, signs himself with the cross and says :

Glory be to the Father and to the Son and to the Holy Spirit ; and on us weak and sinful men may mercy and compassion be shown in both worlds for ever. Amen.

The Priest with hands folded, that is, placed crosswise on the breast, says silently.

Grant us, Lord God, who are merciful and a lover of men, that with understanding and reverence and the beauty of spiritual order we may stand before you in purity and holiness and serve you as the Lord and Creator, to whom is due worship from all, Father, Son and Holy Spirit, now and always and for ever. Amen.

He proceeds to say the fifty-first Psalm :

Have mercy upon me, O God, in your loving kindness ; in the abundance of your mercy blot out my sins. Wash me thoroughly from my guilt and cleanse me from my sin. For I acknowledge my guilt, my sin is ever before me. Against you only have I sinned and done what is evil in your sight ; that you may be justified in your sentence and vindicated in your judgment. For I was born in guilt and in sin my mother conceived me. Behold you desire truth and the secrets of your wisdom you have made known to me. Sprinkle me with hyssop and I shall be clean ; wash me and I shall be whiter than snow. Fill me with your joy and gladness, and the bones

which you have humbled shall rejoice. Turn away your face from my sins and blot out all my guilt. Create in me a clean heart, O God, and renew a steadfast spirit within me. Cast me not out from your presence and take not your holy spirit from me. Restore to me your joy and your salvation and uphold me with your spirit of glory; that I may teach the wicked your way and sinners may return to you. Deliver me from bloodshed, O God, the God of my salvation; then my tongue shall praise your justice. O Lord, open my lips, and my mouth shall proclaim your praise. For you do not take pleasure in sacrifices nor delight in burnt offerings. The sacrifice of God is a contrite spirit; a heart that is humbled, O God, you will not despise. Do good, O Lord, to Sion in your good pleasure and build the walls of Jerusalem. Then shall you be pleased with the sacrifice of justice and with whole burnt-offerings; then shall they offer bullocks upon your altar.

If the Bishop is present, kissing his hand, the priest says, Bless lord and pardon. Then he gives peace to the other priests and after that he turns to the people, spreading out his hands and saying aloud:

Pray for me that I may be counted worthy to celebrate the holy and living Sacrifice for the whole Church.

People: May the Lord hear your prayers and be pleased with your sacrifice and accept your offering and give us fellowship with you.

The priest goes into the sanctuary behind the Veil and continues to pray in a low voice. Meanwhile after the Canonical hours are over, the lessons from the Old Testament are read aloud by a Reader and when they are finished a hymn is sung. See P. 39.

Priest: I will go before the altar of God, before God who is the joy of my youth.

He bows before the Table of Life at the foot of the step, saying:

I have entered your house, O God, and have worshipped before your altar ; heavenly King, pardon me all that in which I have sinned against you.

Kissing the corners of the altar, he says:

Bind our festivals, O Lord, with cords to the corners of your altar. You are my God and I will praise you ; you are my God and I will give glory to you.

Preparation of the Table

The priest, kissing the altar in the middle, gets up on the step and prepares the altar, while the server lights the candles.

Server : (in a low voice, while lighting the candles on the right i.e. north) In your light we see light Jesus, full of light. You are the true light who enlightens all creatures. Enlighten us with your joyous light, splendour of the heavenly Father.

(When lighting the candles on the left, he says :

Pure and holy one, who dwell in the habitation of light, keep from us evil passions and thoughts of hatred ; grant us that in purity of heart we may do what is just and right.

Priest : (arranging the bread, says :) He was led as a lamb to the slaughter and like a sheep before the shearer he was silent ; he did not open his mouth in his humiliation. You have made your sanctuary, Lord, a pedestal to your throne ; you have established it with your own hands.

The Lord shall rule for ever.

(Placing the bread on the paten, he says)

First-born of the heavenly Father, receive this first-born from the hands of your humble servant.

Pouring the wine into the chalice, the priest says :

Our Lord Jesus Christ was crucified on the tree between two thieves in Jerusalem, and was pierced in his side with a spear, and there flowed from it blood and water to wash away

the sins of all creation. He who saw it bore witness and we know that his witness is true.

What shall I return to the Lord for all his goodness to me? I will take the chalice of salvation and call upon the name of the Lord. I will pay my vows in the presence of all his people.

Mixing water in the chalice, he says :

O Lord God, as your divinity was united with your humanity, so unite this water with this wine.

The priest covers the mysteries with the huppoyos, and then after kissing the altar, he gets down from the step and standing in the middle before the Table of Life says the prayers of the Service of Penitence.

Proemion (hands folded)

Praise, thanksgiving, glory, honour and exaltation continually and without ceasing at all times, may we be worthy to offer to the one merciful Father, who answers sinners who call upon him; to the one merciful Son, who receives penitents who knock at his door; to the one life-giving Holy Spirit, who pardons the guilty who seek him; to whom belongs glory and honour and worship at this time and at all times and seasons and hours and moments of the days of our life for ever. Amen.

Sedro (hands extended)

O God, who are meek and gentle, humble and a lover of men, who take pleasure in mercy rather than in sacrifice, and and love a broken heart better than burnt-offerings, and receive a humble spirit more than the blood and savour of bullocks and fattened sheep, receive our spiritual sacrifice at this time on your heavenly altar and make us worthy to present ourselves to you as a living and acceptable sacrifice which may be pleasing to you as a reasonable service; that we may offer you spiritual sacrifice with a contrite heart and a humble spirit at your altar on high. Grant that we may become a glorious

flock for you without stain ; that we may be transformed by the renewal of our life and go forth renewed to the new world. Make us worthy that, with the wise and prudent virgins with shining lamps of faith, we may all sing praise in your temple, Father, Son and Holy Spirit, now and always and for ever. Amen.

Qolo (The following is said with hands folded)

At your door, O Lord, I knock and from your treasure-house I ask for mercy. I am a sinner, who for long have turned aside from your way. Help me to confess my sins and to depart from them and to live by your grace. At what door shall I knock, if not at yours, compassionate Lord? Who is there who will plead for our faults, if your mercy does not plead for them, O King whose glory is worshipped by kings?

Glory be to the Father and to the Son and to the Holy Spirit. Father, Son and Holy Spirit, be to us a high wall and a house of refuge from the evil one and his powers who fight against us. Under the wings of your mercy protect us when the good are divided from the wicked.

From age to age and for ever. Amen.

Ethro

May the fragrance of our prayers be always well-pleasing to you and let the savour of this incense show forth your graciousness towards us. By your mercy reconcile your creation with yourself, now and for ever, world without end. Amen.

Ekbo

I have sinned against you, O Lord, who has pity on sinners. Receive my supplication and forgive me my foolishness. Lord of all, have mercy upon me.

Another Ekbo

O Lord Christ, who received the offering of Melchisedec, the high priest, receive the prayer of your servants and pardon the offences of your flock.

Huthomo

May we be counted worthy to offer you the sacrifice of praise and thanksgiving, Lord, for a savour of sweetness. May all our thoughts, words and actions be whole burnt-offerings to you. Grant us, Father, Son and Holy Spirit, to stand before you without fault all the days of our life; and ever to be well-pleasing to your Godhead. (Hands extended)

Kurie eleison, kurie eleison, kurie eleison. Lord, have mercy on us; Lord, have pity and mercy on us; Lord, answer us and have mercy on us. Glory to you, Lord; glory to you, our hope for ever. Barekmor.

Our Father in heaven, hallowed be your name, your Kingdom come, your will be done on earth as in heaven. Give us this day the bread we need and forgive us our sins and offences as we have forgiven those who have offended against us; do not let us enter into temptation, but deliver us from the evil one; for yours is the kingdom, the power and the glory for ever. Amen.

The Second Service (Of Aaron).

The priest stands before the Table of Life below the step and signing himself with the sign of the cross, says:

Glory be to the Father and to the Son and to the Holy Spirit, and on us sinful men may mercy and compassion be shown in both worlds for ever. Amen.

He prays with hands folded:

Make us worthy, Lord God, that our hearts being purified and cleansed from an evil conscience, we may be able to enter the Holy of Holies, high and exalted, and to stand in purity

and dignity and holiness before your sacred altar and to offer you reasonable and spiritual sacrifice in true faith, Father, Son and Holy Spirit, now and always and for ever. Amen.

He washes his hands and takes off his outer garment, saying;

Remove from me, Lord God, the filthy garments with which Satan clothed me through the weakness of my evil deeds and clothe me with the garments which are fitting for the service of your majesty and for the glory of your holy name, our Lord and our God for ever.

Putting shoes on his feet, first the left foot, he says:

May I be shod, Lord God, with the preparation of the Gospel of peace, that I may tread on serpents and scorpions and all the powers of the enemy for ever.

And then the right foot, saying :

Cast down, Lord God, under the footstool of my feet every high thing which is exalted against your knowledge, and by your help may I tread down the passions of the flesh.

Signing the cross three times on the alb and putting it on, he says :

Clothe me, Lord, with the robe of incorruption by the power of the Holy Spirit and make me worthy to please your will by virtuous conduct all the days of my life, Father, Son and Holy Spirit, now and always and for ever. Amen.

He makes the sign of the cross three times over the stole and the girdle and puts the stole over his neck, letting it down in front, saying :

Gird me with strength for the battle and cast down beneath me all those who stand against me and scatter my enemies before me.

Tying the girdle he says :

Gird your sword about your loins, mighty one, in splendour and majesty ; your majesty is triumphant.

Signing the cross on the left hand sleeve twice he says :

Make my members instruments of righteousness, Lord, ready for all actions which are good and right. Make us holy

temples and chosen vessels fit for the service of your majesty and for the glory of your holy name, Father, Son and Holy Spirit, for ever. Amen.

Putting it on the left hand he says :

Teach my hands to fight and strengthen my arms as a bow of brass.

Signing the cross on the right hand sleeve once, he says :

Make my members instruments of righteousness, Lord, ready for all actions which are good and right. Make us holy temples and chosen vessels fit for the service of your majesty and for the glory of your holy name, Father, Son and Holy Spirit, for ever. Amen.

Putting it on the right hand he says :

Let your right hand support me and your discipline instruct me.

The Chorepiscopa and likewise the bishop, signing the cross on the head-dress and putting it on his head, says :

Who will show us any good? He shall shed the light of his countenance upon us ; you, Lord, have put joy in my heart.

The priest takes the cope and signs the cross on it three times (if the bishop is present, he goes to him, carrying the cope in his hands and the bishop signs the cross on it) saying:

Let your priests be clothed with justice,
And let your saints shout aloud for joy.
For the sake of David your servant,
Reject not the face of your anointed.

The bishop puts over the cope the great stole (Urororabo) and signs the cross on it saying,

For He will hide me under his protection on the evil day and will shelter me under the cover of his dwelling. He will set me on the rock and from henceforth my hand shall be lifted above my enemies.

The bishop puts the cross round his neck and says,

Look on it and trust in it and your face shall not be ashamed.

Taking the staff in his hands he says,

The Lord sent you the staff of life from Sion and you will rule over your enemies.

Taking the cross in the right hand, he says,

By you we will tread down our enemies and because of your name we will trample on our foes.

The priest inclines in the middle of the altar below the step and prays this prayer silently,

Lord God almighty, who forgive the sins of men and do not take pleasure in the death of sinners; to you, Lord, I stretch out the hands of my heart and from you I beg for the pardon of all my faults. Though I am not worthy I beseech you to preserve me from all attacks of the enemy; my eyes from lustful looks, my ears from listening to vain things and my hands from doing what is wrong; that my inner being may be moved by you, so that I may entirely belong to you and the gift of your sacred mysteries may be bestowed on me, now and always and for ever. Amen.

Or this prayer.

Lord, who in your grace have called me to your spiritual service and in your mercy have encouraged me to enter this holy of holies and in your compassion have strengthened me that I may stand before your holy table and speak to you with confidence; bestow on me the grace of your Holy Spirit and enlighten the inner eyes of my mind and remove from my soul the heavy burden of guilt and sin, so that I may serve honourably and without stain and praise you with your only

Son and your Holy Spirit, now and always and for ever.
Amen.

The priest ascends the step and removes the veils, saying
Psalm 93 :

The Lord reigns, he is clothed with majesty. The Lord is apparelled, he has girded himself with strength. He has also established the world, so that it cannot be moved. Your throne is established from of old, you are from everlasting. The floods have risen up, O Lord, the floods have lifted up their voice ; the floods have risen up in purity. The Lord is mightier than the noise of many waters, yes, than the mighty breakers of the sea ; the Lord on high is glorified. Your testimonies are very sure ; holiness becomes your house, for ever.

And this prayer

Pure and spotless Lamb, who offered to your Father an acceptable sacrifice for the pardon and salvation of the whole world, make us worthy to offer ourselves as a living sacrifice, which is pleasing to you and is likened to your sacrifice for us, Christ our God, for ever.

He stretches out his hands crosswise, with the right hand above the left, holding the paten in his right hand and the chalice in his left. He holds them above the tablitho and does not lower them until the prayers of general commemoration and special intentions are finished.

We recall the memory of our Lord and our God, Saviour Jesus Christ, and of all his saving economy for our sake, especially his annunciation by an angel, his birth in the flesh, his baptism in the Jordan, his saving passion, his ascent of the cross, his life—giving death, his precious burial, his glorious resurrection, his ascension into heaven and his sitting at the right hand of God the Father. We recall then at this Eucharist which is

set before us, first of all our father Adam and our mother Eve, and Mary, the holy mother of God ; the prophets and apostles and preachers and evangelists, the martyrs and confessors, just men and true pastors, the doctors of orthodox faith, the hermits and monks and those who stand to pray with us ; with all those who have been pleasing to you from Adam and Eve until the present day. We remember also our fathers and brothers and teachers, who taught us the word of truth and our dead and all the faithful departed, naming particularly those who are of our own blood and the benefactors of this church, both past and present, and all who have assisted us in word or deed, much or little, and especially him at whose request and in whose behalf this Qurbana is offered today.

Here he remembers those for whom the Qurbana is offered and anyone else he likes. If it is offered in honour of the holy Mother of God, he says :

We remember especially by name the holy Mother of God, Mary, in whose honour and for whom this Qurbana is particularly and distinctly offered, asking that she be an intercessor with you for us all who have taken refuge in the help of her prayers. Good and merciful God, by her prayers which you hear and her supplication which you accept, answer by your grace the requests of those who have chosen to honour her memory. Keep from them temptations and trials and the scourge of wrath. Pardon their offences and their sins in your mercy by the prayer of your mother and of all your saints. Amen.

If it is offered in honour of the saints, he says :

Remember, Lord, St. N. whose memory we celebrate today that he may intercede for N. who has taken refuge in the help of his prayers.

If it is offered for the sick, he says :

Merciful God, have compassion on N. and grant him health of soul and body by the prayers of your mother and of all your saints.

If it is offered for the dead, he says :

O God, grant him rest and refreshment in your abodes of light with all those who have done your will ; and make a good memory of my father and mother and all my dead and all those who have fellowship with me, and of all those who have asked or may ask of me in my weakness that they may be remembered at this Qurbana, which we in our sin offer to you, whose names are known only to you.

At every Qurbana this prayer is completed by saying three times :

O God, you are the Qurbana and to you the Qurbana is offered ; receive this Qurbana from my sinful hands in behalf of N..... (Then) : God, give rest in your mercy and a good remembrance to my father and mother, to all my dead, to my brothers and sisters and all my family and kindred. Kurie—eleison, kurie—eleison, kurie—eleison .

Then he lowers the chalice and paten, placing the chalice to the east and the paten to the west on the tablitho and covers them with the large veil (shushpo), saying :

The heavens are covered with the splendour of his glory, and all the earth is full of his praise.

He descends from the step and begins the prayer of incense.

Let us all pray and beg for mercy and compassion from the Lord. (Answer). Merciful Lord, have mercy upon us and help us.

Proemion. (hands folded)

Praise, thanksgiving, glory, honour and exaltation continually and without ceasing may we be worthy to offer to the

fair fruit which sprang from the virgin womb, and who has magnified and honoured the memory of his mother in heaven and on earth; the worshipful Lord who has given glory throughout the world to the feasts of his saints and the joy of their festivals, to the living one and giver of life, who with his gentle voice raises the dead and gives them joy with him in the bliss of glory; to whom belongs glory and honour at this time when this Eucharist is being offered and at all times and seasons and hours and moments of the days of our life for ever. Amen.

He puts on incense, saying :

To the honour and glory of the holy Trinity this incense is set by my weak and sinful hands.

He says the sedro, incensing the altar :

Sedro.

We worship and praise and glorify you, creator of the world and maker of all creatures, blessed shoot which budded and came up in the dry ground of Mary and filled the whole creation with the sweet scent of your beauty and drove away the foul smell of godlessness from every quarter by your glorious doctrine.

We offer, Lord, in your presence this incense in the manner of Aaron the priest who offered you pure incense and stayed the plague from the people of Israel. Yes, we beseech you, Lord God, receive this smoke of incense which we offer you in our poverty for our sins and offences, in behalf of the rich and the poor, the orphans and widows, the weary and the afflicted, the sick and the oppressed, and of all those who have charged us to remember them in our prayers to you, Christ our God; and in behalf of the living and the dead for the rest of their souls in the heavenly Jerusalem.

By the intercession of our father Adam and our mother Eve and the supplication of Mary your Mother, by the prayers of the prophets and apostles, the martyrs and confessors, the fathers and doctors of orthodox faith, by the petitions of the ascetics and virgins and all the just; and we will offer praise and exaltation to you, Lord, and to your Father and to your Holy Spirit, now and always and for ever. Amen.

When he finishes the Sedro, he ascends the step and holds the censer over the chalice; first to the east side saying:

Praise the Lord, you righteous. With smoke of incense may there be a remembrance of the virgin Mary, mother of God.

Then to the west side, saying:

Praise him all you peoples. With smoke of incense may there be a remembrance of the prophets, apostles and holy martyrs.

Then to the north side saying:

Glory be to the Father and to the Son and to the Holy Spirit. With smoke of incense may there be a remembrance of the doctors and priests and the just and righteous.

Then to the south side, saying:

From age to age and for ever. Amen. With smoke of incense may there be a remembrance of the holy Church and all her children.

He swings the censer in a circle over the chalice three times saying:

Receive, Lord, in your compassion the incense of your servants and be appeased by the smoke offered by your priests and be pleased with the service of your worshippers. Make thereby a good remembrance of your mother and all your

saints ; may all the faithful departed be pardoned by it, Christ the Son, who are worshipped and glorified with your Father and your Holy Spirit, now and always and for ever. Amen.

He descends the step and incenses the table of life in the middle three times, saying :

Worship to the compassionate Father,

Then he kisses the altar. While censuring the north corner of the shushepo three times, he says :

Worship to the merciful Son, who died on the cross.

He kisses the corner of the shushepo and folds it back. While censuring the south corner of the shushepo three times, he says :

Worship to the life-giving Spirit.

He kisses the south corner of the shushepo.

Huthomo. (hands extended)

May the just and righteous, the prophets, apostles and martyrs and confessors, and the holy Mother of God, and all the saints, who in all generations were pleasing to you, O God, be intercessors and suppliants to you in behalf of the souls of us all, that by their prayers and supplications wrath may be removed from your people. Have mercy on the flock of your pasture and make your peace and tranquillity dwell in the four quarters of the world ; and give rest by your grace to our faithful departed, our Lord and our God, for ever. Amen.

THE PUBLIC SERVICE

The priest puts on incense and as the sanctuary veil is drawn aside, he censes the altar, saying:

May Mary who bore you and John who baptised you be intercessors in our behalf; have mercy on us.

He goes round the altar and then turns to the people censing them.

People: I will magnify you, my Lord and my king, only Son and Word of the heavenly Father, who are immortal by nature.

Of Your grace You deigned to come for the life and salvation of all mankind, and took flesh of the holy and glorious virgin Mary, the pure Mother of God. Without change You became man and were crucified for us, Christ our God; who by Your death trampled on our death and killed it. You who are one of the holy Trinity, and are worshipped and glorified equally with Your Father and Your Holy Spirit, have pity on us all.

The Trisagion

Priest: Holy are you, O God.

People: Holy are you, the Strong.

Holy are you, the Deathless,

Who were crucified for us; have mercy on us.

(This is repeated three times)

Priest and People: * Kurie eleison, Kurie eleison, Kurie eleison.

Hymn before the First Reading:-

People: Chosen Apostles who were sent by God into the world preached the Gospel of his Son among the peoples and proclaimed the kingdom of heaven to the ends of the earth, saying.

Blessed are those who believe.

Priest (silently). Receive, Lord God, our prayers and supplications in your presence at this time and make us worthy to keep your commandments in purity and holiness, and those of your Apostles and of Paul the architect and builder of the holy Church, our Lord and our God for ever. Amen.

The Reader reads from the Acts of the Apostles or from one of the Catholic Epistles, standing on the step of the sanctuary on the north side, facing the people.

Reader: Reading from the Acts of the Apostles. **Barekmor.

People: Praise to the Lord of the Apostles and mercy on us for ever.

(The Reader begins the lesson)

Dearly Beloved "....." Barekmor.

Hymn before the Second Reading :-

People: I heard Paul, the blessed Apostle say: If anyone shall come and preach to you anything other than we have preached to you; or if an angel should come from heaven, let him be banned from the Church. Behold diverse teachings spring up on all sides; blessed is he who begins and ends in the teaching of God.

The Reader reads the Epistle, standing on the step of the sanctuary on the south side, facing the people.

* Lord, have mercy on us.

** Bless Lord;

Reader: Reading from the Epistle of Paul the Apostle to Barekmor.

People: Praise to the Lord of the Apostle and mercy on us for ever. The Reader reads the Lesson. Brethren "....." Barekmor.

The bell is rung, fans waved.

People: Halleluiah, halleluiah, offer him the sacrifice of praise and bring pure offerings and enter the courts of the Lord; worship the Lord before his holy altar.

Priest. (Silently). Grant us Lord, the knowledge of your divine words and fill us with the understanding of your holy Gospel, with the riches of your divine gifts and with the grace of your Holy Spirit. Enable us to keep your commandments with joy and to accomplish and fulfil your will, that we may be worthy of the blessings and the mercies which come from you, now and always and for ever. Amen.

The priest puts on incense while the Deacon proclaims:

In silence and awe and reverence let us listen and hear the proclamation of living words of God which are read to us from the holy Gospel of our Lord Jesus Christ.

People: May the Lord make us worthy of it.

The priest, standing in the middle at the door of the sanctuary facing the people, says:

Priest: Peace be with you all.

People: And with your spirit.

Priest: The Holy Gospel of our Lord Jesus Christ, the message of life [of the Apostle Mathew (or John)] or [from the Evangelist (Mark or Luke), who proclaims life and salvation to the world.

People: Blessed is he who has come and is to come in the name of the Lord. Glory to him who sent him for our salvation and may his mercy be upon us all.

Priest: In the time of the Dispensation (or Annunciation, or Nativity, or Baptism, or Fast, or Resurrection, according to the time of the year) of our Lord and our God and our Saviour Jesus Christ, the Word of life who was God and took flesh of the holy virgin Mary, these things then came to pass.

People: We believe and confess it.

The priest reads the Gospel. When he has finished reading, he says:

Priest: Peace be with you all.

Then he kisses the book of the Gospel.

<i>People:</i> (variable). May their prayers be a stronghold to us. Let us remember the prophets and apostles, who preached the Gospel among the peoples. Let us remember the just and righteous who triumphed and were crowned. Let us remember the martyrs and confessors who endured torments and afflictions. Let us remember the Mother of God, Mary and all the saints and the faithful departed.	<i>Priest:</i> (silently). To our Lord Jesus Christ be praise and thanks giving and blessing for his words of life to us, to the Father who sent him for our salvation and to his life-giving Holy Spirit, now and always and for ever. Amen.
---	---

+ + + + +

[Monday :- Romans 6 (1—4), 11

What then shall we say? Shall we continue in sin that grace may abound? By no means: For how shall we who are dead to sin still live in it? Do you not know that all we who have been baptized into Christ Jesus have been baptized into his death? For we were buried with him by means of baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life.

Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus.

Mark. 1 (2 — 5) As it is written in Isaias the Prophet,

“Behold, I send my messenger before thee,
who shall prepare thy way,

The voice of one crying in the desert,

“Make ready the way of the Lord,
make straight his paths,”

there came John in the desert, baptizing and preaching a baptism of repentance for the forgiveness of sins. And all the country of Judea went out to him, and all the inhabitants of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins.

Tuesday :- Ephesians 4 (20—24)

But you have not so learned Christ—for surely you have heard of him and been taught in him (as truth is in Jesus) that as regards your former manner of life you are to put off the old man, which is being corrupted through its deceptive lusts. But be renewed in the spirit of your mind, and put on the new man, which has been created according to God in justice and holiness of truth.

Mathew. 16 (24 — 28) Then Jesus said to his disciples,
“If anyone wishes to come after me, let him deny himself,

and take up his cross, and follow me. For he who would save his life will lose it ; but he who loses his life for my sake will find it. For what does it profit a man, if he gain the the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul? For the Son of Man is to come with his angels in the glory of his Father, and then he will render to everyone according to his conduct. Amen I say to you, there are some of these standing here who will not taste death, till they have seen the Son of Man coming in his kingdom.

Wednesday :- Galatians 4(1 — 5)

Now I say, as long as the heir is a child, he differs in no way from a slave, though he is the master of all, but he is under guardians and stewards until the time set by his father. So we too, when we were children, were enslaved under the elements of the world. But when the fullness of time came, God sent his Son, born of a woman, born under the law, that he might redeem those who were under the Law, that we might receive the adoption of sons.

Luke. 1 (41 — 45) And it came to pass, when Elizabeth heard the greeting of Mary, that the babe in her womb leapt. And Elizabeth was filled with the Holy Spirit, and cried out with a loud voice, saying, "Blessed art thou among women and blessed is the fruit of they womb. And how have I deserved that the mother of my Lord should come to me? For behold, the babe in my womb leapt for joy. And blessed is she who has believed because the things promised her by the Lord shall be accomplished."

Thursday : Ephesians 2 (19—22)

Therefore, you are now no longer strangers and foreigners, but you are citizens with the saints and members of God's

household ; you are built upon the foundation of the apostles and prophets with Christ Jesus himself as the chief corner stone. In him the whole structure is closely fitted together and grows into a temple holy in the Lord ; in him you too are being built together into a dwelling place for God in the Spirit.

Luke 22 (24-30) Now there arose also a dispute among them, which of them was reputed to be the greatest. But he said to them, "The kings of the Gentiles lord it over them, and they who exercise authority over them are called Benefactors. But not so with you. On the contrary, let him who is greatest among you become as the youngest, and him who is the chief as the servant. For which is greater, he who reclines at table, or he who serves? Is it not he who reclines? But I am in your midst as he who serves. But you are they who have continued with me in my trials. And I appoint to you a kingdom even as my Father has appointed to me, that you may eat and drink at my table in my kingdom ; and you shall sit upon thrones, judging the twelve tribes of Israel".

Friday : Galatians 2 (19 — 21)

For I through the Law have died to the Law that I may live to God. With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh I live in the faith of the Son of God, who loved me and gave himself up for me. I do not cast away the grace of God. For if justice is by the Law, then Christ died in vain.

John 3 (13-16). And no one has ascended into heaven except him who has descended from heaven : the Son of Man who is in heaven. "And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in him may not perish, but may have life everlasting". For God so loved the world that he gave his

only-begotten Son, that those who believe in him may not perish, but may have life everlasting.

Saturday : 1 Corinthians 15 (51-57)

Behold I tell you a mystery : We shall all indeed rise, but we shall not all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall rise incorruptible and we shall be changed. For this corruptible body must put on incorruption and this mortal body must put on immortality. But when this mortal body puts on immortality, then shall come to pass the word that is written, “Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?”.

Now the sting of death is sin, and the power of sin is the Law. But thanks be to God who has given us the victory through our Lord Jesus Christ.

John 5 (25-29). “Amen, amen, I say to you, the hour is coming, and now is here, when the dead shall hear the voice of the Son of God, and those who hear shall live. For as the Father has life in himself, even so he has given to the Son also to have life in himself ; and he has granted him power to render judgment, because he is Son of Man. Do not wonder at this, for the hour is coming in which all who are in the tombs shall hear the voice of the Son of God. And they who have done good shall come forth unto resurrection of life : but they who have done evil unto resurrection of judgment.]

+ + + + +

Deacon: *Staumen kalos

People: Kurie eleison.

* Let us stand in order.

The priest standing below the step (darga) says the Sedro.

Priest: (with hands folded) Let us all pray and beg for mercy and compassion from the Lord.

People: Merciful Lord, have mercy upon us and help us.

Priest: (hands folded). Praise, thanksgiving, glory, honour and exaltation continually and without ceasing at all times may we be worthy to offer.

Proemion: (variable) To the high priest of our faith, Jesus Christ, who was himself a pure and holy sacrifice, and in his person cleansed us from our sins and made atonement for the world by his sacrifice; to him who is good belongs glory, honour and dominion with his Father and his Holy Spirit at the time of the celebration of this divine Offering and at all times and seasons and hours and moments of the days of our life for ever. Amen.

He kisses the northern corner of the shushepo, which had been folded back and turns it down.

Then he puts on incense.

Decon. Barekmor. Before the merciful Lord and before the propitiatory alter and before these divine and heavenly mysteries incense is set by the hands of this reverend priest. Let us pray and beg for mercy and compassion from the Lord.

The Deacon then incenses the alter and the people.

Pray of Absolution.

Priest. (with hands folded). You who pardon and forgive and blot out and wipe away and do not remember our misdeeds; wipe away, Lord God, in your merciful

love my manifold, great and un-numbered sins and the sins of your faithful people, Have pity, good Lord, and have mercy on me. Remember us, Lord God, in your mercy, and the souls of our fathers and brothers and masters and teachers, our dead and all the faithful departed, children of the holy and glorious Church. Give rest, Lord God, to their souls and bodies and shed the dew of your mercy and compassion on their bones. Be to us and to them both absolution and absolver; Christ our king, Lord our Lord, Lord of glory.. Answer us, Lord; come to our aid, come to our help and save us. Receive our prayers; keep far from us, O God, in your mercy, all cruel chastisements and remove from us the dread scourge of your wrath in your loving kindness. Make us worthy of that good end which awaits the men of peace; and grant us the end that befits a christian and is pleasing to you and in accordance with your divine will. We will offer you praise and thanksgiving, now and always and for ever. Amen.

Sedro (Variable — with hands extended) Lord God Almighty, who receive the sacrifice of praise from those who call on you with all their hearts; accept from the hands of us, your sinful servants, this incense and draw us close to your holy altar. Strengthen us that we may offer you spiritual offerings and sacrifices for our sins and for the failings of your people. Grant us that we may be an acceptable sacrifice to you and that your good Spirit may rest upon us and upon these oblations which we set before you and upon all your faithful people; through Jesus Christ our Lord, to whom is the glory and the honour and the dominion with your holy Spirit, now and always and for ever.

People. Amen. May the Lord accept your service and help us by your prayers.

Priest. May we receive from God pardon of offences and forgiveness of sins in both worlds for ever.

People. Amen.

Blessing of the Censer:

He puts on incense; the fans are waved.

Priest. I, a weak and humble servant, confess and say :
Holy is the Holy Father

People. Amen. (Fans are waved)

Priest. Holy is the Holy Son.

People. Amen. (Fans are waved)

Priest. Holy is the living Holy Spirit,

The bell is rung and the fans waved and he incenses the altar and the people, while he says:—

who hallows the incense of his sinful servant and has mercy and pity on our souls and on the souls of our fathers and brothers and teachers and our dead and all the faithful departed, the children of the holy Church, in both worlds for ever.

People. Amen.

Deacon. Barekmor. Let us all stand in order, and meditating on the divine wisdom respond to the prayer of the reverend priest.

The Nicene Creed

Priest. We believe in one God,

People. the Father almighty, creator of heaven and earth and of all things visible and invisible; and in one Lord Jesus Christ, the only Son of God, who was begotten of his Father before all worlds; light of light, true God, begotten not made, being of one substance with the Father through whom all things

were made. Who for us men and for our salvation came down from heaven + and took flesh by the holy Spirit from the holy virgin Mary, Mother of God, and became man. + He was crucified + for us under Pontius Pilate and suffered and died and was buried. He rose again on the third day according to his will and ascended into heaven and sat down at the right hand of his Father, and he will come again in great glory to judge the living and the dead; whose kingdom shall have no end. We believe in the one living holy Spirit, who is Lord and giver of all life to all, who proceeds from the Father and with the Father and the Son is worshipped and glorified, who spoke by the prophets and apostles. And in one holy, catholic and apostolic Church. We confess one baptism for the remission of sins and we look for the resurrection of the dead and the new life in the world to come. Amen.

While they are saying the creed the priest washes the tips of his fingers and wipes them with the towel. While washing, he says this prayer silently.

Wash, Lord, the stain of defilement from my soul and cleanse me by the sprinkling of the water of life, that I may be worthy to enter in purity and holiness your Holy of Holies, holy and making holy, and undefiled to handle your worshipful and fearful mysteries; that with a pure conscience I may offer to you a living sacrifice, which is pleasing to your Godhead and is like your own glorious sacrifice, our Lord and our God for ever. Amen.

The priest turns to the people and stretching out his hands, says:

My beloved brethren, pray for me.

Turning to the altar he inclines before
the table of life, saying this prayer silently.

Holy Trinity, have mercy on us now and at all times. Holy Trinity, forgive us our offences and our sins. Holy Trinity, receive this Qurbana from my sinful hands on the spiritual altar which is above in heaven. O God, remit, forgive and pardon our sins and faults and misdeeds and those of all those who call on you and pray to you in true faith. O God, be mindful for good of our fathers and brothers and teachers and all the faithful departed, who have gone before and have slept in your hope, especially the living and the dead for whom this Qurbana is offered.

He ascends the step and begins
the Qurbana, that is, the Canon or Anaphora.

Deacon. Barekmor. Stoumen kalos.

People. Kurie eleison.

THE ANAPHORA (of St. Xystus).

The first three prayers of the Anaphora, when the mysteries are covered, are said with hands folded on the breast.

Prayer of Peace

Give to your Church and to the sheep of your flock, Lord, peace, tranquillity and everlasting love without end, that we may offer praise and thanksgiving to you and to your only Son and to your holy Spirit, now and always and for ever.

People. Amen.

The priest raises the palm of his right hand a little above his shoulder, and gives the peace, saying,

Priest. Peace be with you all.

People. And with your spirit.

The priest gives the hand of peace to the deacon, who passes it to the other clergy and to the nearest people, who passes it to the rest. Meanwhile the deacon says:

Deacon. Barekmor. Let each one give the holy and divine kiss of peace to his neighbour in the love of our Lord and our God.

People. Make us worthy, Lord God, of this peace all the days of our life.

Deacon. Now that the holy and divine peace has been given, let us all bow down our heads before the merciful Lord.

People. We bow down before you, our Lord and our God.

(They keep on bowing till the next prayer is over.)

Prayer of Inclination

By you, Lord, may we all be blessed and may we be worthy of the good end which belongs to men of peace, and we will offer praise and thanksgiving to you and to your only Son and to your holy Spirit, now and always and for ever.

People. Amen.

Prayer of the Veil

May these holy mysteries lead us to separation from sinful passions and familiarity with virtuous habits by this Eucharist which we offer to you, Lord; and we will offer you praise and thanksgiving, now and always and for ever.

People. Amen.

Deacon. (Fans are waved).

Let us stand in order; let us stand in awe, and in reverence, in joy, and in holiness; let us all stand, my brethren, in love and true faith; let us look with understanding in the fear of God on this dread and holy Qurbana which is

Priest. (lifts up the shushupo

and flutters it, raising and lowering it, over the mysteries, saying silently)

You are the hard rock which sent forth twelve streams of water and quenched the thirst of the twelve tribes of Israel. You are the hard rock which was

set before us by the hands
of the revered priest, who
offers in tranquillity and
peace this living sacrifice
to God the Father, the
Lord of all for our sake.

placed before the tomb of
our Saviour.

People. This Qurbana is blessing and peace and sacrifice
and thanksgiving.

The Eucharistic Prayer

(The priest after touching the tablitho makes the sign of
the cross once on himself and once on the deacons to the right
of the altar and then on those on the left; then he turns to the
right towards the people, facing the west, and signs them with
the sign of the cross thrice, saying :)

The love of God the Father + and the grace of the only
Son + and the abiding presence of the holy Spirit + be with
you all, my brethren, for ever.

People. Amen. And with your spirit.

The priest raising his hands, says:

Let our minds and thoughts and hearts be on high at
this moment, where Christ is sitting at the right hands of God
the Father.

People. Our minds and thoughts and hearts are with the
Lord God.

Priest. (With hands raised). Let us give thanks to the
Lord in holy fear.

People: It is meet and right
to give thanks to the
Lord.

Priest: (waving his hands over
the mysteries, says silently:)
With heart and mind and ton-
gue we give thanks to you,
Father, Son and Holy Spirit,
one true God.

The priest raises his voice and extends his hands saying :

Together with the unseen assemblies and the unnumbered hosts of the angels joined, like Seraphin all your faithful people, Lord, offer threefold praise while they cry aloud saying:

(Fans are waved)

People:

Holy, holy, holy, Lord God almighty, heaven and earth are full of your glory. Hosanna in the heights. Blessed is he who has come and is to come in the name of the Lord God. Glory in the heights.

Priest: (waving his hands over the mysteries, prays in silence) Holy are you, God the Father; holy is your most holy Spirit; you who by the incarnation of your Son have redeemed and delivered the world from error and sin.

The Consecration

The people stand reverently bowing and with hands folded on the breast.

When therefore he was about to accept death of his own will for the sake of us sinners, he who was without sin; on the night when he was betrayed for the sake of the life and salvation of the world, he took the bread in his hands, holy, spotless and undefiled and showed it to you, God the Father and gave thanks. (Fans are waved)

And he blessed + + and hallowed + and broke and gave it to his disciples, saying: Take, eat, this is my body, which is broken for you and for many for the forgiveness of sins and for life everlasting.

People: Amen.

Priest: Likewise also he took the chalice, after they had supped, and mingled wine and water and gave thanks.

(Fans are waved)

And he blessed + + and hallowed + and gave it to his disciples and apostles, saying: Take, drink you all, of this. This is my blood of the new covenant, which is shed for you and for many and is given for the forgiveness of sins and for life everlasting.

People: Amen.

The Anamnesis

The priest takes the spoon with the cushion (Gomuro) from the north side and kisses it and places it on the south side, when he says

Priest: Whenever you shall partake of these mysteries, you will commemorate my death and burial and resurrection until I come.

People: We commemorate, Lord, your death, we confess your resurrection and we await your second coming. May your mercy be upon us all.

The priest puts on incense, and
with folded hands raises his voice

Unforgettable indeed are the wondrous marvels of your saving economy and the dread signs of your coming, when you will reward every man according to his deeds; for which reason your Church and your flock beseech you and through you and with you, your Father, saying: (lifts up his hands) "Lord, have mercy on us".

People: Have mercy on us, God the Father Almighty.

Priest: (aloud) We also, who have received your grace give thanks to you for all things.

People: We praise you, we bless you, we worship you, and we beg of you, Lord God, have pity, good Lord, and have mercy upon us.

The Epiklesis

Deacon: (the bell is rung and fans waved) How dreadful is this moment and how fearful this time, my beloved, when the living Holy Spirit is moved to descend from the heights of heaven above and hovers and rests on this Eucharist which is set before us and hallows it. Stand and pray in silence and in fear.

People: May peace and tranquillity be with us all.

Priest: (says the epiklesis of the Holy Spirit, fluttering his right hand over the body and his left hand over the chalice silently three times).

Have pity on me, Lord, have mercy on me and on all your inheritance and accept this sacrifice by sending upon it your Holy Spirit, who proceeds from you, God the Father, eternally and partakes of your Son substantially.

Then the priest raises his voice, and lifts up his hands, saying:

Priest: Hear me, Lord; hear me, Lord; hear me, Lord; have pity and mercy upon me.

People: Kurie eleison, Kurie eleison, Kurie eleison.

Then the priest waves his right hand three times over the body and makes the sign of the cross three times, saying:
(The bell is rung and fans waved)

Priest: And perfect this bread as the body of Christ, our God.

People: Amen.

Then he waves his right hand three times over the chalice and makes the sign of the cross three times, saying:
(The bell is rung and fans waved)

Priest: And perfect this chalice as the blood of Christ, our God.

People: Amen.

The Deacon kisses the south corner of the altar and puts back the censer, while the priest kisses the altar on his left and standing upright again raises his voice saying:

Priest: May these mysteries of which we partake make us partakers of your joy, Lord, and we will offer praise and thanksgiving to you and your only Son and your Holy Spirit, now and always and for ever.

People: Amen.

At the end of the prayer said aloud, he lowers his hands over the mysteries and takes the blessing from them; and he does the same at the end of all commemorations said aloud.

The great intercession

(Prayers which are said silently are said with folded hands, those aloud with hands raised.)

Canon of the living fathers

Deacon: Barekmor. Let us pray and beseech our Lord and our God at this great and fearful and holy time for all our fathers and superiors, who rule over us to-day in this present life, and who are the shepherds and pastors of the holy churches of God in the four quarters of the world, our holy Father, Pope and our bishop, Mar with all bishops and fathers of orthodox faith. Let us beseech the Lord.

Priest: (Silently) Be Lord, to your Church and her pastors a over-tongue which is not to be come by the false doctrinest of heresy.

(At the end of each prayer of inclination the priest prays in his heart for those who are commemorated or for whom intercession is made. Then the priest raises his voice)

People: Kurie eleison

Priest: Put to silence and stop the mouth of the heretics who speak falsely against us, Lord, that we may offer praise and thanksgiving to you and to your Son and to your Holy Spirit, now and always and for ever.

People: Amen.

Canon of the brethren

Deacon: Berekmor. Again we commemorate all our faithful and true christian brethren who have beforehand asked and charged us in our poverty and weakness to remember them at this hour and at this time, Lord. On behalf of all those who, being subject to any kind of grievous temptation, take refuge in you, Lord God of strength, for their speedy deliverance and visitation by you; and on behalf of this church which is kept by God, for the concord and prosperity of all the faithful children that they may grow in virtue; Let us beseech the Lord.

Priest (silently) Be, Lord, the rewarder of those who do good and the saviour of those bound in misery.

People: Kurie eleison.

Priest: (aloud) From the groans of the poor and the cry of the needy, the want of the afflicted and the pain of the oppressed, do not turn aside and keep silent, Lord, that we may offer praise.....

People: Amen.

Canon of the rulers

Deacon: Barekmor. Again we commemorate all faithful and true christian kings, who have maintained and established the churches and the monasteries of God in the four quarters of the world in true faith, and for all christian states and for the clergy and the faithful people, that they may grow in virtue; let us beseech the Lord.

Priest: (silently) Be, Lord, a stronghold to every city and place and kingdom, which has recourse to you in true faith.

Paople: Kurie eleison.

Priest: (aloud) Bring fear upon those who go round and count the towers of your mystical Sion and disperse them, Lord, that we may offer praise.....

People: Amen.

Deacon: Barekmor. Again we commemorate the holy and glorious and ever-blessed virgin Mary, mother of God, who is worthy of blessing and praise from all generations upon earth; and with her let us remember the prophets and apostles and preachers and evangelists and martyrs and confessors and the blessed John the Baptist, fore-runner of the Lord, the holy and glorious St. Stephen, the chief

Priest: (silently) Be, Lord, the strengthener and helper of those who take part in the commemoration of the mother of your Christ and of the saints who are your friends.

of deacons and first of martyrs and the chief of the apostles, the noble St. Peter and St. Paul; let us remember likewise all the holy men and women that their prayers may be a stronghold to us. Let us beseech the Lord.

People: Kurie eleison.

Priest: (aloud) Make us and our faithful departed worthy, by your grace, of the glorious graces which are kept by you for them, that we may offer praise.....

People: Amen.

Canon of the Doctors

Deacon Barekmor. Again we commemorate those among the saints who have gone before us in holiness and slept in peace, who kept the one apostolic faith undefiled and gave and delivered it to us; we proclaim the four venerable and holy ecumenical councils of Nicaea, Constantinople, Ephesus and Chalcedon and likewise the other holy ecumenical councils and the illustrious and God-inspired fathers and revered doctors present at them. We remember James, the holy apostle and martyr, the first bishop of Jerusalem, Ignatius, Clement, Dio-

Priest (Silently)

Be, Lord, a crown of incorruptable beauty to those who lived in piety while they ruled your flock and walked in the beauty of fear towards you.

nysius, Athanasius, Julius, Basil, Gregory, Osthathius, Theophilus, John and Cyril, who was a high tower of truth and who expounded the incarnation of the Word of God, Our Lord Jesus Christ, who was made flesh. Again we remember our fathers, Mar Ephrem, Mar Jacob Mar Isaac, Mar Simeon the Stylite, and the chosen Mar Abhai, and all those before them and with them and after them, who kept the one true faith without corruption and delivered it to us. May their prayers be a stronghold to us. Let us beseech the Lord.

People: Kurie eleison.

Priest: (aloud) Do not separate us, Lord, or turn us from the pious company of our fathers, through which we have been made sons of your grace and brothers of your only Son, so that we may offer you praise.....

People: Amen.

Canon of the departed

Deacon:- Barekmor. Again we commemorate all the faithful departed who have departed in true faith and love from the holy sanctuary and from this church and from this place and from every place and region all those faithful departed who have gone before us and slept in

Priest:- (Silently) Be, Lord, the giver of rest and pardon to all the faithful departed who were redeemed by the death of your only Son.

peace and have come to you, God the Father, Lord of spirits and of all flesh; let us beg and beseech Christ our God that he may take their souls and spirits to himself; that in his abundant mercy he will grant them pardon of offences and forgiveness and of sins, and that he will lead us and them to his heavenly kingdom, and we will cry and say three times:

People: Kurie eleison, Kurie eleison, Kurie eleison.

(the deacon folds the shushepo).

Priest: (aloud) May they, Lord, be redeemed by you from death and delivered from Sheol and raised from the dust, may the grace of your Son be strengthened over them, through whom, we also hope to find mercy and forgiveness of sins for his sake, both for them and for ourselves.

People: Be appeased and pardon and forgive, O God, our faults and theirs, in all that we have sinned, willingly, or unwillingly, knowingly or unknowingly.

Priest: (silently) Be appeased and pardon O God, our faults, both of thought and word and deed, both those that are manifest and those that are hidden and known only to you.

Priest: (aloud) At the renewal of the general resurrection make us worthy, Lord, by your grace, of the happiness of your blessed kingdom that in this as in all things your all-glorious and blessed name may be praised and glorified with that of our Lord Jesus Christ and of your Holy Spirit, now and always and for ever.

People: Amen. As it was and is and shall remain from generation to generation to all ages for ever and ever, Amen.

Priest: Peace be to you all.

People: And with your spirit.

The priest blesses the people,

Signing them with the cross three times, saying:

May the mercy + of the great God, + our Saviour Jesus Christ + be with you all, my brethren, for ever.

THE SERVICE OF FRACTION

The sanctuary veil is drawn across and the priest performs the service of fraction silently.

The people meanwhile sing a hymn.. (variable)

People: Isaia saw the Seraphim like spirits of flame in the Temple. They had six wings each one of them and they ministered to your Godhead. With two wings they cover their faces lest they should look upon your Godhead and with two they cover their feet lest they should be burned by your flame; and with two they fly, while they cry: Holy, holy, holy are you. And

Priest: Thus truly did the Word of God suffer the flesh and was sacrificed and broken on the cross: and his soul was severed from his body, but his Godhead was in no wise severed either from his soul or his body. He was pierced in his side with a spear and there flowed out blood and water, a propitiation for the whole world and his body was stained with them. For the sins of the whole world the Son died on the cross. His soul came and was united to his body and he turned us from evil ways to good. By his blood he reconciled and united and knit together things in heaven with things on earth and his own people with the

we with them say,
Blessed is your
glory in your place
for ever.

(When the hymn
is finished, the
Deacon says the
Catholic)

Deacon: Let us pray
to the Lord.

peoples of the world, and the
soul with the body. The third
day he rose again from the grave
and he is one Immanuel, and
does not separate into two natures
after the inseparable union. We
believe and confess that this body
pertains to this blood and this
blood to this body.

[Or this shorter formula].

We break the heavenly bread in
the name of the Father, Amen +
in the name of the Son, Amen +
in the name of the living holy Spirit,
Amen + for life everlasting.

The Prayer of Mar Jacob

People: Kurie eleison.

Deacon: Let a good
memory be made
of the holy
mother of God,
Mary and the
faithful departed.
My brethren, let
us beseech the
Lord at all
times.

People: May their pra-
yer be a strong-
hold to us. Amen.

Deacon: We have

Father of truth, behold your Son,
a sacrifice of propitiation to you.
Accept him who died for me, that
I may obtain pardon through him.
Receive this sacrifice from my
hands and be reconciled with me;
do not remember the sins which I
have committed against your
majesty.

Behold, his blood shed on Gol-
gotha by wicked men pleads for
me; accept my petition because of
it. Great as is my guilt, great is
also your mercy. If you weigh
them, your compassion will out-

asked for abundant mercy and compassion from Christ our God and again let us beseech him for ourselves and for our fathers and brothers and rulers and teachers and for our departed and for one another. Let us give thanks to God the Father the Lord of all and let us worship his only Son and let us praise his living Holy Spirit.

People: Let us entrust our lives into the hands of the merciful Lord and beg for mercy. You who are good, have pity and mercy upon us.

weigh it more than the mountains that are weighed by you.

Look on the sins and look on the offering made for them, far greater is the offering and the sacrifice than the guilt. Because I sinned your beloved bore the nails and the spear. His sufferings are sufficient to appease you and by them I will live.

Glory to the Father who gave up his son for our salvation; worship to the Son who died on the cross and gave life to us all; thanksgiving to the spirit, who both began and completed the mystery of our salvation. Trinity, high above all, have pity on us all.

By the mercy which had compassion on the thief at your right hand, have compassion on us also, Son of God, and have mercy upon us.

Prayer of Commixture

You are Christ our God, who were pierced in the side on the height of Golgotha in Jerusalem for our sake. You are the Lamb of God, who take away the sin of the world. Pardon our offences and forgive our faults and let us stand on your right hand, our Lord and our God for ever. Amen.

(The curtain is drawn aside)

The Lord's Prayer

Priest: (aloud) Lord, open our mouths and our lips and sanctify the souls and bodies of us all; cleanse our minds and our thoughts that we may call upon you with supplication, God the father of mercy, and pray, saying :

Our Father in heaven,

People: Hallowed be your name; may your kingdom come, your will be done on earth as in heaven. Give us this day the bread we need and forgive us our sins and offences as we have forgiven those who have offended against us. Do not let us enter into temptation, but deliver us from the evil one. For yours is the kingdom, the power and the glory for ever and ever, Amen.

Priest: Those things which may do harm to us and injure us, O Lord, quickly turn that they may do good and profit us, Lord, that we may offer you praise and thanksgiving now and always and for ever.

People: Amen.

Priest: Peace be with you all.

People: And with your spirit.

Prayer of the imposition of hands

Deacon: Before we receive these holy mysteries which have been offered, let us bow down our heads before the merciful Lord.

People: We bow down before you, our Lord and our God. (They remain bowing until the priest's prayer is over.)

Priest: May all your graces and all your blessings and all your divine gifts come and descend and be poured forth on your Church and the sheep of your flock, Lord, and we will offer praise and thanksgiving to you

and to your only Son and to your Holy Spirit, now and always and for ever.

People: Amen.

Priest: Peace be to you all.

People: And with your spirit.

The priest blesses the people by signing them with the cross three times, saying:

Priest: May the grace + and the mercy of the holy and glorious Trinity + uncreated, self-existent, eternal, worshipful and consubstantial + be with you all, my brethren, for ever.

Elevation

(The priest puts on incense).

People: Amen.

Deacon: Let us look with fear and trembling.

People: Lord, have pity and have mercy upon us.

During the Elevation two servers stand one on either side, holding a lighted candle, which they raise and lower as the priest raises and lowers the mysteries.

(Lifting up the paten, the priest says while the bell is rung and the fans waved :)

Priest: Holy things to the holy.

People: (Looking up at the mysteries) There is none holy but the one holy Father, the one holy Son and the one Holy Spirit, Amen.

Then he lifts up the chalice, saying with the people :

Priest & People: (Looking up at the mysteries) Glory be to the Father, the Son and the Holy Spirit, who is one God for ever and ever, Amen.

Holding the paten in his right hand and the chalice in his left and putting the right hand over the left crosswise, he says :

Priest: The one holy Father be with us, who fashioned the world in his mercy.

People: Amen. (Fans are waved)

Priest: The one holy Son be with us, who redeemed it by his precious passion.

People: Amen. (Fans are waved)

Priest: The one living and Holy Spirit be with us, the Perfector and fulfiller of all that has been and that will be. Blessed be the name of the Lord from age to age and for ever.

People: Amen. (Fans are waved)

Then he places them on the tablitho and covers them and descends from the step.

People: Let us remember in our sacrifices and our prayers our fathers who taught us while they were alive to be the children of God in this passing world. Son of God, grant them rest in the kingdom of heaven with the just and the righteous in the world which does not pass. Lord, have mercy upon us and help us.

The Commemoration of the Saints

The priest puts on incense and begins the kuklion of the Blessed Virgin, of the Saints and of the departed.

Kuklion of the Blessed Virgin. (Ps. 45—9—13)

Priest: The king's daughter stands in glory, halleluia, halleluia, and the queen at your right hand.

People: Forget your people and your father's house, halleluia, halleluia, that the king may desire your beauty.

Priest: Glory be to the Father, to the Son and to the Holy Spirit.

People: From age to age and for ever, Amen.

Offer prayer for us, O pride of the faithful, to your Son who cameforth from you, that he may have mercy upon us all.

Staumen kalos kurie eleison.

The archangel brought a message of peace to the daughter of David and announced to her and said: the Lord is with you and shall come forth from you.

Glory be to the Father.....

Mary, you were a ship; you bore and carried and you worshipped him, who is the pilot and Lord of all creation.

Lord, have mercy upon us and help us.

By your cross, Lord Jesus, and by the prayer of Mary who bore you, make to pass and banish from us the scourge and the rod of wrath.

Kuklion of a saint. (Ps. 92/12-14.)

(The priest puts on incense.)

Priest: The just man shall spring up like a palm-tree, halleluia, and like a cedar of Lebanon shall he grow.

People: They shall spring up and grow great in old age, halleluia, they shall be fruitful and fragrant.

Glory be to the Father,.....

From age to age,.....

Your memory, O St. N. is kept here and in heaven: may those who honour your memory be helped by your prayers.

Staumen kalos. Kurie eleison.

At this time of prayer, O St. N. stand and pray at the head of your flock as you are accustomed; stretch out your right hand like Moses and bless your flock, which long for the sound of your sweet voice.

Glory be to the Father.....

Glory to the Father, who chose you, O St. N. and to the Son who honoured your memory, chosen (apostle); worship to the Holy Spirit who crowns you, O St. N.—on us be mercy by your prayers at all times.

On the Church which honours your memory, St. N. of noble

grace, may the peace and calm of your Lord dwell for ever and ever.

Kuklion of the Dead. (Ps. 103/13, 15.)

(The priest puts on incense.)

Priest: As a father pities his children, halleluia, the Lord has pity on those who fear him.

People: Man's days are like those of grass halleluia, like a flower of the field he blooms.

Glory be to the Father.....

From age to age.....

May the dead who have slept in your hope and under the protection of your compassion be raised by your living voice from the grave to paradise.

Staumen kalos kurie eleison.

The king who raises up in glory descends from the heights and gives life to the dead and raises up those in the grave. The dead rise up together from within the grave and offer praise to him who raises the dead.

Glory be to the Father.....

Praise to that word which our Lord spoke in his Gospel: every-one who eats my flesh and drinks my living blood I will not leave in Sheol; for this cause I descended and tasted death that he might live for ever.

Son of God, who by your death gave life to our death, raise us up from the dust that we may cry, saying: glory to you, O God.

While the kuklion of the dead is sung, the priest turning round and stretching out his hands says,

Priest: My beloved brethren, pray for me.

The curtain is drawn across the sanctuary. The priest inclines before the table of life and says one of the following prayers.

The Communion

Make me worthy, Lord, to eat of you in holiness; by the eating of your body may my evil desires be consumed and by the drinking of your living chalice may the passions of my flesh be quenched and by you may I be found worthy of the pardon of offences and forgiveness of sins, our Lord and our God for ever.

(Or this) Grant, Lord God, that our bodies may be sanctified by your holy body and our souls be purified by your propitiatory blood, and that they may be for the pardon of offences and the forgiveness of sins, our Lord and our God for ever.

(Or this) Grant us, Lord God, to eat your holy body and to drink your propitiatory blood, that we may be inheritors of your heavenly kingdom with all those who have pleased your holy will, our Lord and our God for ever.

Then he ascends the step and uncovers the paten and chalice. Holding the spoon in his right hand he takes with it the live coal from the chalice, saying,

You I hold who hold the bounds of the world. You I grasp who order the depths. You, O God, I place in my mouth; by you may I be delivered from the unquenchable fire and be accounted worthy of the forgiveness of sins, like the sinful woman and like the thief, our Lord and our God for ever.

While communicating, he says,

The propitiatory live coal of the body and blood of Christ our God is given to me, a weak and sinful servant, for the pardon of offences and the forgiveness of sins in both worlds for ever, Amen.

Then he puts the 'pearl' of the particle in the chalice and drinks from the chalice saying,

By your living and life-giving blood, which was poured out on the cross, may my offences be pardoned and my sins be

forgiven, Jesus, Word of God, who came for our salvation and are yet to come for our resurrection, our Lord and our God for ever, Amen.

Then communicating a priest or a deacon or a monk, he says :

The propitiatory live coal of the holy body and the propitiatory blood of Christ our God is given to the priest, (or the deacon, or the religious monk and steward of God) for the pardon of offences and the forgiveness of sins for ever.

Then he covers the paten and the chalice and puts on incense. Then he takes the paten in his right hand and the chalice in his left and turns to face the people, saying : (Fans are waved)

From your propitiatory altar may pardon come down upon your servants, Son of God, who came for our salvation and will come for our resurrection and for the renewal of our race for ever.

People : Amen.

(The priest proceeds):

Stretch forth, Lord God, your invisible right hand and bless (he blesses with the paten) this assembly of your worshippers, who receive your body and precious blood for the pardon of offences and the forgiveness of sins and confidence before your face, our Lord and our God for ever.

People : Amen.

Procession of the Mysteries.

The priest descends from the step and goes towards the people saying :

May the blessing of our great God and Saviour Jesus Christ be on those who carry these holy things and on those who give them and those who receive them, and on all those who have laboured and have had part or are having part in them. May the mercy of the Trinity be on them in both worlds for ever.

He stands with his hands cross-wise, right hand over the left.

People : Amen. Lord, have mercy upon us. Lord, have pity and mercy upon us. Lord hear us and have mercy upon us. Glory to God on high, exaltation to his mother, and to the martyrs crowns of praise, and on the departed compassion and mercy. Halleluia.

Communion of the Faithful

The faithful approach one by one and standing with hands folded on the breast cross-wise, receive the holy communion on the tongue. After receiving, they move aside and bow and return to their places.

He communicates the clerics and the people, saying:

The propitiatory live coal of the body and blood of Christ our God is given to the subdeacon (or the lector or the cantor or the true believer) for the pardon of offences and the forgiveness of sins for ever.

After giving communion he stands with his hands cross-wise and says:

Glory to you, glory to you, glory to you, our Lord and our God, for ever. Lord Jesus Christ, let your holy body which we have eaten (extends his right hand) and your propitiatory blood (extends his left hand) which we have drunk be not for judgment and not for condemnation but for the life and the salvation of all and have mercy on us all.

He blesses with the Paten and returns to the altar.

People : All the world shall bow down and worship you and every tongue shall confess your name. You are the resurrection of the dead and the blessed hope of those in the grave. We praise you, Lord God, more and more; we praise you and we give thanks for your goodness to us.

The Deacon kisses the south corner of the altar, and puts back the censer.

Prayer of Thanksgiving

The priest with his hands folded on the breast says
the prayer of thanksgiving.

Our mouths which are accustomed to earthly food give thanks for your grace by which they have been made worthy of this divine gift which is the body and blood of your only Son, through whom and with whom belongs glory and honour and dominion to you and to your Holy Spirit, now and always and for ever.

People: Amen.

Priest: Peace be with you all.

People: And with your spirit.

Deacon: After receiving these holy mysteries which have been given us, let us again bow down our heads before the merciful Lord.

People: We bow before our Lord and our God.

They remain bowing till the next prayer is over.

Priest: (Hands folded.) Christ, the heavenly bread, who came down to become for us an imperishable food, do not make us at your second coming a prey to the unquenchable fire; that we may offer praise and thanksgiving to you and your Father and your Holy Spirit, now and always and for ever.

People: Amen.

Deacon: Barekmor.

Priest: (Huthomo—variable)

Bless us all, our God; keep us all our creator; show us the way of life, helper and Lord of all.

(Or any other suited to the occasion)

People: (Variable) May the Qurbana which the priest has offered be for the satisfaction of your will, Lord; may the angels on high rejoice in it and may the faithful departed receive pardon.

The Dismissal

The priest turning towards the people blesses them,
saying:

Go in Peace + beloved brethern. We commit you to the grace and mercy of the holy Trinity with the provision and the blessings which you have received from the propitiatory altar of the Lord. You who are far and you who are near, living and departed, redeemed by the victorious cross + of the Lord and sealed with the sign of holy baptism; may he pardon your offences and forgive your faults and give rest to the souls of your departed. May I, his weak and sinful servant (The People: O Reverend Priest or Most Rev. Father if the Bishop celebrates) obtain mercy and help by your prayers and do you be glad and rejoice and pray for me.

People: Amen. May the Lord accept your Qurbana and help us by your prayers.

The curtain is drawn across the sanctuary. The priest descends from the step and inclines before the table of life saying this prayer silently:

Ablutions

May God and his elect and holy angels be pleased with the Qurbana which we have offered to-day. May his mother and his saints be magnified by it and may it give rest to all the faithful departed, especially him (or her or those) for whom and in behalf of whom this Qurbana has been offered.

(He proceeds with another prayer).

Lord, your pure and holy mouth made this promise, saying: whoever eats my body and drinks my blood and believes in me, he abides in me and I in him and I will raise him up at the last day. For us also, Lord, who have eaten your body and drunk your propitiatory blood, may it not be for judgment or for punishment or for condemnation or for accusation, for me and

for your faithful people, but let it be for pardon of offences and forgiveness of sins and for a blessed resurrection from among the dead and for openness of countenance before your dread judgment seat, our Lord and our God for ever.

He ascends the step and uncovers the chalice and paten. He takes the particle from the chalice with the spoon and communicates.

Psalm 23. The Lord will be my shepherd, I shall not want anything. He will lead me by still waters; he will restore my soul and lead me in the paths of truth. Because of your name even though I walk in the valley of the shadow of death, I will fear no evil, because you are with me. Your rod and your staff comfort me; you have set a table before me in the presence of all my enemies. You have anointed my head with oil and my cup is filled with the drink of life. Your grace and mercy shall follow me all the days of my life and I will dwell in the house of the Lord for the length of my days.

He receives the sacred body, that is he takes anything that remains over and then cleanses the paten, saying,

If any fragment remains, it remains to your knowledge, who created the world; if any fragment remains, may the Lord be its keeper and may he be propitious to us and to all men.

He places the paten on the tablitho and holds the chalice in his right hand with fingers joined, and drinks, saying,

What shall I return to the Lord for all his benefits to me? I will take the chalice of salvation and call upon the name of the Lord; I will pay my vows to the Lord in the presence of all the people.

He washes the paten and chalice, and drinks saying,

They shall be filled with the abundance of your house and you will give them to drink from your delightful stream.

He pours water on the paten and washes the spoon and star. Then he pours it in the chalice and drinks, saying,

May the living fire of your body and precious blood, Christ our God, quench the flame of fire and keep the fierce and dreadful torments from my limbs, and from the souls and bodies of the faithful departed, who were clothed in you by water and the spirit and received your body and precious blood. Call them and make them stand at the last day on your right side as you promised, our Lord and our God, praise to you for ever, Amen.

Then he pours water on the paten and washes the fingers of his right hand, saying,

Let my fingers whisper your praise and my mouth give thanks to you. By the nails in your hands and feet and by the spear which pierced your side pardon my offences and my sins.

Then the left fingers, and drinks from the chalice, saying :

Preserve me, Lord, from all harm. Let your right hand help me and preserve me from perverse actions.

He wipes the paten and then the chalice with the sponge or with the purificator, saying :

Wipe away, Lord, with the sponge of your compassion all my offences and the sins which I have committed before you. Pardon me in your loving kindness.

He washes his hands while saying Psalm 26 :

Judge me, O Lord, for I have walked in integrity; in the Lord I trust, I shall not be shaken. Search me O Lord, and try me, test my soul and my heart. For your loving kindness is before my eyes and I have walked in faith. I have not sat with wicked men nor do I consort with hypocrites. I hate the assembly of evil doers and with the wicked I will not sit. I have washed my hands in innocence and gone round your altar, O Lord, that I may hear the sound of your praise and tell of all your wondrous deeds. O Lord, I have loved the

service of your house, the place where your glory dwells. Destroy me not with sinners nor my life with men of blood, in whose hands is deceit and their right hands are full of bribes. But I have walked in integrity; redeem me and have pity on me. My foot stands in uprightness and in the church I will bless the Lord.

(And then Psalm 29)

Give to the Lord, you sons of men, give to the Lord glory and praise, give to the Lord the honour due to his name, worship the Lord in the court of his holy place. The voice of the Lord is over the waters, the God of glory thunders, the Lord over many waters. The voice of the Lord thunders, the voice of the Lord is over many waters. The voice of the Lord breaks the cedars of Lebanon. He makes them leap like calves, Lebanon and Sirion like young wild bulls. The voice of the Lord divides the flames of fire; the voice of the Lord shakes the desert, the Lord shakes the wilderness of Kadesh. The voice of the Lord shakes the branches and strips the forests and in his temple all say, Glory. The Lord turns back the flood; the Lord is enthroned as king ever. May the Lord give strength to his people, may the Lord bless his people with peace.

And he completes the order of service, saying,

Praise, thanksgiving, glory, honour and exaltation continually and without ceasing at all times may we be worthy to offer :

Proemion : To Him who by his death destroyed our death, and by his sacrifice for us atoned for all the sons of Adam; the good one whom we remember at this time and at all times and seasons and hours and moments of the days of our life for ever. Amen,

Sedro : You who raise the dead and make them to rise from their graves, receive, Lord, the souls of your servants for whom we have offered this Qurbana to-day. Make

them to dwell, Lord, in the blessed mansions of your Father's house, with Abraham, Isaac and Jacob, your friends, and with all true believers who did your will and slept in your hope. Raise them up and make them stand at your right hand and pour forth your blessings upon us all, that we may offer praise and thanksgiving to you and your Father and your Holy Spirit, now and always and for ever, Amen.

Qolo : Not for judgment nor for condemnation, Lord, let your body and blood, which we have received, be to us, but for pardon of sins and forgiveness and for resurrection at your right hand, halleluia, and for confidence in your sight.

May your body, Lord, which we have received and your living blood which we have drunk in faith be a bridge and a passage by which we may be delivered from the fire of Gehenna, halleluia, and inherit life. Glory be to the Father.....

To you, our Qurbanas are offered, Christ the King, by the hands of your servants the priests ; receive them in your loving kindness, good Lord, who are a lover of penitents, halleluia, and be appeased by them. From age to age.....

May the hands which extended their palms and received from you the pledge, Son of God, not shrink from the fierce flames at the last day at the judgment, halleluia, the hands which celebrated the mysteries.

Ethro : May this offering, which we have offered for your servants and handmaids be a savour of spiritual sweetness unto you, O God.

He puts on his own dress, saying,

If Moses made atonement for the people which had sinned, by the blood of beasts, how much more shall the faithful departed receive atonement by the living sacrifice which is offered for them.

Kurie eleison, kurie eleison, kurie eleison.

Lord, have mercy upon us ; Lord, have pity and mercy upon us ; Lord, hear us and have mercy upon us. Glory to you, Lord ; glory to you Lord, glory to you, our hope for ever.

Barekmor. Our Father in heaven.....

(Bowing before the altar :)

Into your house, O God, I have entered. Before your throne, O heavenly king, I have worshipped. Pardon me all that in which I have sinned against you.

The priest kisses the table of life in the middle, saying,

Remain in peace + holy altar of the Lord, for I do not know whether I shall return to you or not. May the Lord make me worthy of the vision of you in the assembly of the first-born, in heaven ; in this covenant I trust.

Remain in peace + holy and propitiatory altar. May the holy body and the propitiatory blood which I have received from you be for me for the pardon of offences and the forgiveness of sins and for a confident face before the dread judgment seat of our Lord and our God for ever.

Remain in peace + holy altar, table of life, and beg for me from our Lord Jesus Christ that I may not cease to remember you henceforth and for ever.

*

*

*

A SHORT COMMENTARY

THE PREPARATORY SERVICE

The First Service

The first part of the Preparatory Service when the bread and wine are prepared on the altar is called 'of Melchisedec'. This recalls the story of Melchisedec, the 'Priest of the Most High God', who brought out bread and wine at his meeting with Abraham (Gen. xiv. 18). Melchisedec is shown in the Epistle to the Hebrews to have been a type of Christ, who is called a 'Priest for ever after the manner of Melchisedec' (Heb. vi. 20). This signifies that Christ came to fulfil not only the sacrifices of the Jewish Law but also those of the Natural Law, which have been offered from the beginning of human history, so that he is the Saviour of all mankind. The prayers begin with the great penitential Psalm (Ps. li), 'Have mercy on me, O God', and express the desire for purity of heart with which the priest must approach the altar. The priest having prepared the Table asks that his sacrifice may be accepted on the spiritual altar which is above and that he and his flock may become a living sacrifice on this heavenly altar, so that they may be found worthy of the new life in God's temple above in heaven.

The Second Service

The Second Service is called 'of Aaron', because during it the priest is arrayed in sacred vestments and incenses the offerings recalling the vestments and incense which were

ordained for the priest of the Old Testament, of which Aaron was the chief. The priest makes the offering of the bread and wine, and says the Prayer of Commemoration, which recalls the mysteries of the life of Christ and then the memory of all the 'just', beginning with Adam and Eve and including the prophets, apostles, martyrs and confessors and all the faithful departed. This prayer is a survival from the ancient Book of Life which was used in the Syrian Church, which recalled the names of all the living and the dead who were specially to be remembered in the Qurbana. The priest then having recalled the special intention for which the Qurbana is being offered, incenses the gifts, saying a solemn prayer of offering.

(This part represents the period of preparation of
the coming of Christ.)

THE PUBLIC SERVICE

At the beginning of the Public Service, the Veil of the Sanctuary (which has been drawn during the Preparatory Service, while the lessons from the Old Testament are read), is drawn aside, signifying that the time of expectation is ended and the promised Messiah has now appeared. The Service opens by recalling the memory of Mary, the Mother of the Messiah, and John the Baptist who heralded his coming. There follows an anthem in praise of the Incarnation while the priest and servers go solemnly round the altar carrying lights and incense, and waving the fans.

The Trisagion

The Trisagion recalls the threefold cry of, Holy, holy, holy, of the angels before the throne of God in the vision of Isaiah. It marks the deep reverence before the infinite holiness of God with which the Church approaches the holy Sacrifice. In the

Syrian Church it is addressed not to the Holy Trinity but to Christ, the Son, which explains why the words 'who were crucified for us' are added at the end.

Kurie eleison

The threefold Kurie eleison (Lord have mercy) like Stoumen kalos (stand in order), which is said often by the deacon, are a remnant of the ancient Greek liturgy, which survives also in the Latin rite.

The Reading of the Scriptures

The reading of the Scriptures, following the ancient Jewish custom, is found in all liturgies at this point. It is the solemn proclamation of the Word of God, the 'good news' of salvation. It is intended to form a 'catechesis', that is an instruction in the mystery of the faith for all the people. In the Syrian Church there are always three readings, one from the Acts or the Catholic Epistles, one from St. Paul and one from the Gospel. They are each preceded by a chant, in which all the people join recalling the divine character of the apostolic preaching. They are all read facing the people, in the vernacular so that they can be understood by all. The reading from the Gospel is done with great solemnity, as in all liturgies, the priest standing in the centre of the sanctuary, while servers carry lights and incense.

Proemion and Sedro and Prayer of Absolution

The Proemion and Sedro is the typical form of solemn prayer in the Syrian Church, which is used in all the prayers of the Divine Office. It first offers praise and thanksgiving for the blessings which God has bestowed on us, above all in the sacrifice of his Son, and then makes petition for his grace to be given to his people. There are several Proemions and Sedros

which may be used for the Qurbana. The prayer of absolution asks for forgiveness of sins for all the faithful, both living and dead.

The Blessing of the Censer

The priest blesses the censer in the name of the Holy Trinity, making the sign of the cross three times over the chains and then turns to incense the people. It is the public confession of faith in the Holy Trinity. This blessing has been given much solemnity and is intended as a preparation for the holy Sacrifice, which is about to begin. It takes the place of the offertory which originally took place here.

The Creed

The people then recite the Creed, to make a public profession of their faith, using the form which was made at the first Council of Nicaea in 325 A.D. and revised at the Council of Constantinople in 381 A.D. The Eastern churches do not speak of the Holy Spirit proceeding 'from the Son', according to the formula which was added at the later date in the Western Church. In the Syrian Liturgy the Creed is introduced in the first person plural, 'We believe', showing that it is the common faith of the Church.

The Washing of the Hands

During the Creed the priest washes his hands as a ritual preparation for the holy sacrifice. Of this St. Cyril of Jerusalem says: Hands are a symbol of action and washing them is a sign that we ought to be pure and free from all sinful and unlawful deeds'. The priest then turns to the people, spreading out his hands in a gesture of supplication, asking them to pray for him and then prays silently before the altar.

THE ANAPHORA

The Anaphora (Offering) as it is known in the Eastern Church, or the Canon as it is called in the West, is the solemn prayer of Thanksgiving or Eucharist, which recalls the prayer of thanksgiving which our Lord uttered at the Last Supper and the words and actions which he used when he instituted the Eucharist. The original Anaphora of the rite of Antioch is that of St. James, but there are a great many others, seventy in all, which were introduced in later times. That which is here translated is the Anaphora of Pope St. Xystus.

The Kiss of Peace

The kiss of peace is of apostolic origin (Rom. 16, 16; 1 Cor. 16, 20; 2 Cor. 13, 12; 1 Peter 5, 14) and is used in every liturgy to signify the 'fellowship of the Spirit', of which the Eucharist is the outward sign. For this reason it was always confined to the faithful. The Neophytes were never permitted to exchange the kiss of peace with the faithful. It shows the love and harmony which should exist among the disciples of the Christ, as a condition for their participation in the Eucharist.

The kiss is an instance of the way in which the liturgy was regarded as the solemn putting into act before God of the whole Christian living of the Church's members. Thus the great care for interior charity and good living of the members found its expression and test at every celebration of the Eucharist.

The Prayer of the Veil

Now that the holy Sacrifice is about to begin the veil is lifted from the paten and chalice and solemnly waved over the offerings. The prayer which the priest says compares the veil

to the stone which covered the sepulchre of Christ and which is now, as it were, rolled away; and to the rock in the desert which gave water to the people of God, signifying the water of life, which Christ gives to his people in the Qurbana. (of. 1 Cor. x, 4). The Fathers say that at this moment 'when the mysteries are unveiled, the heavenly hosts and the spirits of the just made perfect come to meet and honour the holy mysteries'.

The Blessing

The priest gives the first of the three solemn blessings during the Qurbana using the words of St. Paul (of 2 Cor. xiii, 14) and making the sign of the cross over the people three times. The sign of the cross is made in the Syrian liturgy with the thumb and first two fingers joined together signifying the Holy Trinity. The people sign themselves in the same way.

The Eucharistic Prayer

The Dialogue between priest and people, which follows, is one of the most ancient liturgical formulas, found in all liturgies at this point. The people are asked to lift up their hearts and minds to where Christ sits at the right hand of his Father and then to give thanks in holy fear, to which they respond: 'It is meet and right'. They thus associate themselves with the priest in the sacred action which is about to follow. They then break into the song of the angels: 'Holy, holy, holy', recalling that the angels are present at this solemn moment, joining their praise to that of the Church on earth.

The Consecration

The words of consecration are said aloud, as is the custom in all Eastern liturgies. At the conclusion of each consecration the people say, Amen, thus uniting themselves to the sacred

action by which Christ becomes present in the offering of his Body and Blood.

The Anamnesis

Priest and people together recall the mystery of the death and resurrection of Christ which is made present in all its saving power, while they look forward to the second coming of Christ, for which this mystery prepares them (cf. 1 Cor. xii, 26). In this sacred mystery both past and future are brought near through the presence of Christ in Person among his people.

The Epiklesis

In all Eastern liturgies the consecration is followed by an Epiklesis, or Invocation, in which the Holy Spirit is asked to descend upon the gifts. The mystery of the Holy Sacrifice is considered to be completed and perfected by the action of the Holy Spirit. As the gift of the Spirit came to us as a result of the resurrection of Christ, so now the Holy Spirit is present communicating his grace and filling the hearts of the people. It reminds us that every good and perfect gift comes to us from the Father through the Son by the Holy Spirit. During the Epiklesis the priest waves his hands over the gift with a fluttering motion, signifying the descent of the Holy Spirit.

The words, which are peculiar to the Syrian Liturgy: 'Hear me, Lord', repeated three times, recall the cry of Elias, which brought down fire from heaven on the sacrifice which he had prepared. (I Kings xviii.37).

The Great Intercession.

The litany or prayer of intercession originally took place before the Anaphora, but in many liturgies it was transferred later to the Anaphora, because the prayer of intercession was

considered to have a special efficacy in the presence of the Body and Blood of Christ. Thus St. Cyril of Jerusalem says: 'It will be a great benefit to those souls for whom prayer is offered, while the holy and most sacred sacrifice lies before us'. There are six prayers of intercession, three for the living, the Pope, bishops and pastors, the faithful Christian people, and Christian kings; and three for the dead, the Saints, the Fathers of the Church and the faithful departed. (Particular names may be remembered here.)

For each intercession there are two prayers said by the priest; one silently, the other aloud and an exhortation by the deacon calling the people to pray, to which the people respond, *Kurie eleison*.

The Fraction

After the second blessing, which is taken from St. Paul's Epistle to Titus (Tit. ii. 13), the veil is drawn and the priest proceeds with the Fraction. This was originally simply the rite of the 'breaking of bread' preparatory to Communion, but it is now invested with much further symbolism. The priest breaks the bread and anoints it with the precious blood, signifying that the body and blood of Christ, which were separated in death were reunited at the resurrection. The portions of the sacred host are arranged in a pattern, so as to represent either a Lamb or a Man.

The prayer which accompanies the Fraction is a meditation based on St. Ephrem on the propitiatory sacrifice of Christ. While the priest performs the Fraction, the people sing a hymn and then the deacon recites a short prayer of intercession called the *Catholici* (General prayer) which is a shortened form of what was once a long litany at this point.

The Lord's Prayer

When the Veil has been drawn aside, the people join with the priest in saying the Lord's Prayer. This version of the Lord's Prayer concludes with the Doxology, which is found in the ancient Syrian version of the Bible, called the Peshitto. Having been reconciled with God by the sacrifice we even have confidence to address Him as our Father.

The Elevation

After the third solemn blessing, which invokes the Holy Trinity with seven-fold attributes, the priest holds up the sacred mysteries for the people to see them in preparation for communion. The words, 'Holy things to the holy' which accompany this action belong to a very ancient tradition in the liturgy. They remind us of the great holiness of these mysteries and the holiness which is required of those who approach them. The people's response, There is none other holy....., insists beautifully on the Holy Trinity as the source of all human goodness.

The Commemoration

At this point it is customary to introduce (on Sundays and feast-days) the commemorations of the blessed Virgin, the Saint of the Day and the faithful departed, which are used in the daily office of the Syrian Church.

The Procession of the Mysteries

The Veil of the Sanctuary, which is drawn for the priest's communion and the servers' in the sanctuary, is drawn aside again and the holy mysteries are held up before the people. This 'procession of the mysteries', which was originally a procession through the Church, is accompanied by lights and

incense and the waving of the fans. It is a kind of solemn invitation to the people to approach the holy table for communion. Traditionally this is said to represent the Second Coming of Christ. At the moment of Communion the Church looks 'beyond the veil' to where Christ sits at the right hand of the Father and receives his body and blood as a token of his Second Coming.

The Communion

The Communion is given to the people under both kinds, as is the custom in Eastern Churches. The particle from the host, which is called the 'live coal' recalling the live coal with which the lips of the prophet Isaiah were touched to make him clean (Is. vi, 6), is dipped in the precious blood and is received by the faithful standing, as was the universal custom of the ancient church. The holy Eucharist is a token of the new life of the Resurrection and is called by the Fathers the 'medicine' and 'gift' of immortality. The Qurbana is not only a sacrifice but also a sacred banquet which prepares us for the day when we shall share the banquet with Christ in the heavenly kingdom.

The Thanksgiving

There are two prayers of thanksgiving, the first addressed to God the Father giving thanks for the divine gift of the body and blood of Christ; the second addressed to Christ asking for his mercy at the time of his Second Coming. It is thus looking forward to the Second Coming of Christ that the Qurbana concludes. We have shared in the mystery of his life and death and resurrection, his ascension and his gift of the Holy Spirit, and now we look forward to his second coming, seeking to be so conformed to his likeness, that he may live in us and we in him.

It may be noted that according to tradition the liturgy symbolically represents the whole economy of salvation; the Preparatory Service, the time before the Incarnation; the Public Service the birth and baptism and ministry of Christ; the Anaphora his death, resurrection, ascension and Second Coming.

The Dismissal

The priest solemnly dismisses the people with a three-fold blessing, speaking of the 'provisions' which they have received for their journey in the Communion. This reminds us that it was the custom in the early Church for all who were present to receive communion and it is the desire of the Church today that all should do so. Only then can the riches of grace which the Qurbana offers to us have full effect in our lives. Priest and people rely on each other's prayers.

The Conclusion

The Qurbana is concluded behind the veil, when the priest completes his communion and says the post-communion prayers. He concludes by kissing the altar three times. It is a touching expression of veneration which is paid to the altar, where Christ becomes present day by day and which is a figure of that heavenly altar to which we hope to come when this life is over.

*

*

*