

ORDER OF WORSHIP



Public Worship
Preparatory Service
Holy Communion Service
(Liturgy of St James)

MAR THOMA SYRIAN CHURCH

The translations in this book are based on the Malayalam version of:

Qurbana Thaksa of the Malankara Mar Thoma Suriani Sabha
Published by the Mar Thoma Sabha Publication Board in 1942

and

Kristhiya Kirthanangal & Parasiaradhana Kramam
Published by the Mar Thoma Sabha Publication Board in 2003

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An English Translation of the Sunday Morning Worship and the St James Liturgy
As used by the Mar Thoma Syrian Church, Published in 1967

and

The Order of The Holy Qurbana in English
Published for the Mar Thoma Syrian Church by the Christian Literature Society,
Madras in 1972

and

Selected Hymns and Order of Worship in English
Published by the Mar Thoma Sabha Publication Board in 1993

[Some of the Bible verses in this Prayer Book will differ from the corresponding verses found in either the Malayalam or the English Bibles because these verses are direct translations of the verses from the Malayalam Order of Worship which were originally translated from the Syriac Bible (Peshitta)]

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FOREWORD

This prayer book marks a major step in introducing a unique and progressive translation, which preserves the ethos of the order of worship for services from the original Western Syriac which was used by our ancestors even after the reformation in 1836 and the Malayalam translation of 1942 which was guided by the great endeavour of His Grace, Titus II Mar Thoma Metropolitan, who initiated this progressive effort, with the help of Very Rev Kaniyamparambil Kurian Cor-Episcopa of the Jacobite Church, Syriac teachers like C. P. Philipose Kassesha, Olasseril Joseph Malpan, Maliyekkal M. G. Zacharia Kassesha of Karthikapally and some Hindu Malayalam pundits, that preserved the accuracy of the translation and the musical rhythm of the original tunes from Syriac. That process took four years to complete and gave new impetus to reformation ideas and traditions of the Malankara Mar Thoma Syrian Church.

The migration of Marthomites more than 100 years ago to Malaya and Singapore, followed by the migration to the west and to countries around the Persian Gulf and across the seven seas and to the cities and villages in India outside Kerala, led to the need for worship to be conducted in English and other Indian languages. In response to that, the church introduced official translations and authorised its use in all parishes. This move brought uniformity in our worship because some people had earlier been using unofficial translations of their own, in different parts of Kerala.

While the St James liturgy is the basic liturgy, there are other liturgies that have been translated, such as the liturgy of Mar Dionysius, Mar Kasthos,

Mar Peter, Mar Yuhanon, Mar Thoma of Harkelion, Mar Ivanios and a shorter version of the service that is to be conducted at the home of the sick and incapacitated, rather than in the church.

The official English translation of the St James liturgy was first published in 1972, although prayer books had been already translated in the 1940's. Dr Yuhanon Mar Thoma and Dr Alexander Mar Thoma, authorised English versions to be used in the Church wherever it was needed. The North America and Europe diocese has published a version that comprises the translation of the Malayalam Thaksa, Prayer Book for Divine Service and the other Sacraments and Rites. The church authorising more than one book of translation is essential, because of the linguistic differences in different parts of the world.

Hence I commend the efforts of the laity of the Singapore parish in producing this book. This may in future be reviewed if it is found necessary, to convey the faith and practices of the church, because there may be human errors. I hope the worshippers will be able to have a deeper understanding when they participate in the Holy Communion and the other Divine Services, Sacraments and Rites.

I appreciate the sincere work of the people who were committed and devoted to the work of this translation. I, as the Metropolitan, authorise the use of this translation in our worship services.

All Saints Day, 2015
Poolatheen



Joseph Marthoma
DR. JOSEPH MARTHOMA METROPOLITAN

Preface to the Digital Edition

The Mar Thoma Syrian Church in Singapore first embarked on the translation and transliteration of our Orders of Worship in 2010, prompted by growing numbers of our congregation who were less familiar with liturgical Malayalam. We were encouraged in this endeavour by our then Diocesan Bishop, Rt Rev Joseph Mar Barnabas, currently our Suffragan Metropolitan. Our first authorised English translation of this Order of Worship was published by Unipress Holdings, Singapore in December 2015 and has been in use in our parish since.

As news of our publications began to spread, requests for digital copies began to pour in from all over the world, and it became apparent that our publications were proving to be beneficial to other congregations with similar needs. In the last year, the number of requests for digital copies increased because of restrictions due to the global Covid-19 pandemic, which caused many services to shift online, leading to an urgent need for orders of worship that could be digitally distributed to worshippers. Many of these requests required an urgent response, and although we have thus far been able to meet the requests on time, the process was manual and dependent on the immediate availability of a member of the editorial team.

To ensure that our publications are readily available, and with the encouragement, guidance and permission of Rt Rev Joseph Mar Barnabas Suffragan Metropolitan and Chairman of the Liturgical Commission of the Malankara Mar Thoma Syrian Church, this digital edition of our publication is published at the website of the Mar Thoma Syrian Church in Singapore. In this edition, which includes a printable PDF version as well as an editable Microsoft PowerPoint version, minor corrections have been made to the formatting and syntax, and names have been updated where applicable.

We acknowledge the technical expertise and contributions of our Media Manager, Mr Santhosh C Joseph in preparing the PowerPoint version and our Webmaster, Mr Dinu Paul Joseph in preparing and uploading the digital and PowerPoint versions onto our website. The editorial advice and guidance by

Ms Alison Joseph and the members of the Publication Board of the Singapore Parish have been invaluable in executing this new endeavour.

We pray that our efforts will more readily meet the needs of other worshippers and that this more accessible digital version will be a blessing to other congregations as we all continue to worship God in spirit and truth, in a digital age.

Yours in Christ,
Rev Dr Alex Thomas,
Executive Editor & Chairman of the Publication Board
Vicar, Mar Thoma Syrian Church in Singapore

10 October 2021

(The current members of the Publication Board of the Mar Thoma Syrian Church in Singapore are: Mr Dinu Paul Joseph, Mrs Rachel Roy, Dr Roy Joseph, Mr Saju John, Mrs Sangeetha Mariamma Ipe and Mr Shaji Eapen Mammen.)

Mar Thoma Syrian Church of Malabar

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PREFACE

Various liturgies evolved and grew as they responded to appropriate and persuasive needs and challenges of various times and contexts in history. Monasteries and monastic movement played vital roles in shaping liturgical traditions. Liturgy provided identity to a faith community. According to St. Ephrem, Christ is present in the Church and the individual through Sacraments. Therefore, celebration of the liturgy constitutes the *locus theologicus par excellence*.

The most significant sacrament is the Holy Qurbana. It is a commandment of our Lord Jesus Christ (Matt. 26:26-30; Mark 14:22-25; Luke 22:15-20; 1 Cor. 11:23-26). According to the Synoptic gospels, the Last Supper during which Jesus instituted the sacrament was a Paschal meal (Matt. 26:17; Mark 14:12; Luke 22:7, 15). According to the Gospel according to John, Christ's crucifixion happened before the slaying of the Paschal lamb (John 13:1; 18:28; 19:14) and the meal happened to be before the Passover festival (John 13:1-2). It is in line with this Johannine tradition that the early Church used leavened bread for Holy Qurbana. Historically, *Qurbana* existed even before the formation of the New Testament Books (1 Cor. 11:20-21; Acts 2:42-46; 20:7).

Christian Qurbana combines the structure in the synagogue with its meaning in temple worship. At the same time, it exhibited considerable variations also. It retained the pattern in the synagogue of reading the scripture, interpretation, thanksgiving, hymns and prayers. To these, Christianity added Eucharist as commanded by Jesus (Acts 20:7; 1 Cor. 11:23-26).

Antiochian tradition concentrates on the economy of salvation by looking forward to the end of times (eschatology) and concentrates on the splendour of God. Eschatological emphasis is strong in this liturgical tradition. It understands the Eucharist as the demonstration and experience of the Salvation History and invites the worshipper to respond to it.

Of the different liturgies among the West Syrian tradition, the most important and commonly used liturgy in India is that of St. James. It is one of the most ancient liturgical traditions. It is the most authoritative treasury of faith in the Holy Trinity. The anaphora of St. James formed the main model for the composition of pattern and subject matter of almost all the West Syrian anaphoras.

The early history of the liturgy of St. James is obscure. This liturgy has been associated with James the Just, brother of Jesus and the patriarch of the Jewish Christians of Jerusalem. In the beginning, it might have been in use in the oral form. Cyril of Jerusalem (347 CE) in Homily 23, quotes a great deal of a liturgy. It follows almost the same pattern and order of the St. James' liturgy Canon 32 of the Council of Trullo (692/3 CE) which also attests the presence of the liturgy. The oldest manuscript of St. James' liturgy is Vatic. Grace. 2282, Saec. IX. This text form is dated between 670 CE and 787 CE. According to Mar Dionysius Bar Salibi, the original language of the Jerusalemite liturgy was Aramaic.

St. James' liturgy imbibed different prayers within the liturgy in relation with the theological, sociological and political climate of the places where it was adapted. Linguistic influences are also evident in these contextualised liturgies. As a result, St. James' liturgy is not just one; it has different versions. The West Syriac St. James' Liturgy that is now in use in the Malankara Mar Thoma Syrian Church is a Mesopotamian version of the Antiochian liturgy.

Within history, liturgy got contextualised. The structure and order of these are usually the same, but the prayers may differ slightly. When Justin I (518-527 CE) and Justinian (527-568 CE) expelled the non-Chalcedonians from Roman quarters, they took refuge in Syriac speaking areas and they incorporated the theological traditions of Syriac Christianity.

St. James' liturgy has three parts: the liturgy of the Preparation, the liturgy of the Word and the liturgy of the Sacrament. The preparatory service is known as *Thooyaba*. According to the tradition and faith of the Church, these prayers are an integral part of the Holy Qurbana. The purpose of this service is to make the theologising process and the assimilation and experience of the Holy Qurbana an enriching incident. In the olden days, the morning and the third-hour prayers were mandatory for the immediate preparation of the Holy Qurbana. These prayers were rich in content and full of biblical and theological meanings, helping the celebrant and the participants to immerse into the biblical and Semitic world in which these prayers were formulated.

The first part of the *Thooyaba* is called the Service of Melchizedek. The second section of the *Thooyaba* is the service of Aaron. It is celebrated behind the sanctuary veil. The main themes that are dealt with here are the vesting of the priest, commemoration and incensing. Here we witness the upholding of the Aaronic priesthood while transcending its parochialism and closed nature by affirming the universality and inclusiveness in the perfect priesthood of Jesus by highlighting the tradition of Melchizedek.

St. James' liturgy is preserved both in Greek and in Syriac. Greek and Syriac versions show variations because of later additions, but the fundamental parts remain true to its Aramaic origin. Influencing factors may vary. These variations could be in line with political, social, cultural, linguistic or theological climate of a region or period. Based upon these factors, additions, deletions, reductions, corrections and modifications were made in the liturgy. So the St. James' liturgy upheld by each church tradition is the result of such changes that happened in the historical progression of those individual churches. So is the case of the liturgy that we use and uphold.

Attend to what Most Rev Titus II Mar Thoma Metropolitan wrote in his Preface to the order of Liturgy for the Holy Qurbana: "I believe, that with the presence and revelation of the Holy Spirit, this book will be useful in a very unique way, to celebrate with fear and trembling, the sacred and obligatory Holy Communion which is established to proclaim the death of the Messiah, our Lord and Saviour until His second coming, to experience holy fellowship with Him and with

one another, and to worship our God and Father who was revealed through Him, in truth and spirit.”

I thank all who worked hard for the translation of this liturgy from Malayalam into the current English liturgy. Praying for God’s blessing upon them.

May the grace and blessings of the blessed Triune God: the Father, Son and Holy Spirit, be with all true worshippers.





Joseph Mar Barnabas Episcopa
Chairperson
Liturgical Commission of the Church
November 11, 2015 in the year of our Lord

Preface to the Qurbana Thaksa (1942)

(This is a translation of the Preface to the Qurbana Thaksa on which the Holy Communion Service and the Preparatory Service in this Book are based)

To genuinely worship in truth and spirit, praying and singing, as St. Paul says in 1 Corinthians 14:15, must be done 'with the spirit and with understanding'. Through our spiritual zeal, we must be able to experience and understand the prayers and what is being sung in our worship. In essence, worshippers must have the order of worship in a language that they can understand or in their own language. We do not believe that there is any language that is of special significance to God, or that He would not listen to the singing and praying in other languages.

It is believed that in ancient times, there was a liturgy in Malayalam, which was in use in the Malankara Mar Thoma Syrian Church, known as the 'Malankara Thaksa'. However, with the arrival of the Portuguese in the 16th century and the tyrannical attempt of Menezes to bring the Malankara Church under the dominion of the Pope in Rome, copies of the 'Malankara Thaksa', along with many other literary compositions, were searched out and destroyed.

It was from the Antiochians who arrived to help us during the turbulent times that followed that the Malankara Church obtained the Liturgy of St James. Among the many reforms that were discussed and made in accordance with the Bible by Abraham Malpan (Priest & Scholar) of Maramon Palakkunnathu, who started the Reformation in the Malankara Church, Puthuppalli Kaithayil Geevarghese Malpan and a group of 12 priests, the Liturgy of St James was also modified and was being used in worship. As that liturgy was in Syriac, the priests who used it, only chanted it in the reformed way and explained the meaning without translating the text into Malayalam or publishing it as a book.

Through the zeal of the missionaries of the Church Missionary Society (CMS) who came to help the Malankara Church in the middle of 1038 ME (1863 AD), a Liturgy Reformation Committee was formed. However, powerful opposition from the conservative wing of the Church, made this attempt fruitless. The late Vicar General, Ipe Thoma Kathanaar was the first person in our Church to translate and print the Order of Holy Communion in Malayalam. As most priests continued using Syriac, there were different modification in certain sections and because it was necessary to have conformity as far as possible, an attempt was made in 1075 ME (1900 AD) to

create a commonly acceptable order. The committee that was appointed, published an Order of Worship for Holy Communion in Malayalam on a trial basis. As there was no consensus on it, that trial was temporarily suspended. Again, in 1099 ME (1924 AD), the Consultative Assembly of the Church appointed a 12-member Liturgy Revision Committee who, after lengthy discussions and research, jointly prepared a liturgy which was printed and published. The Consultative Assembly of 1102 ME (1927 AD) however, were convinced that it was not desirable to authorise, accept and adopt a provisional and restricted Order of Holy Communion and decided that it was sufficient to confirm the general doctrines proclaimed by Abraham Malpan which contained the fundamental principles of reformation, and that Church services were to be arranged in an appropriate manner. From then on, as most of the clergy began to use the committee's liturgy, which was composed in accordance with those principles, it can be said that it was now widely in use. As the copies of this liturgy were not readily available, some other orders of worship in Malayalam began to appear once again.

Recognizing the problems that would come about when different people use dissimilar orders, I informed my fellow-bishops and clergy of my desire to formally print the committee's liturgy, along with other Orders of Worship that could be duly used along with it and for this to be made available for use by the clergy and the youth of the Church. According to the rules of the current Sabha Mandalam, this subject was presented to the Episcopal Synod. The Episcopal Synod considered the difficulty and delay that would arise from examining each sentence in the Orders of Liturgy simultaneously. As in the case of the other Orders of Worship used for various occasions in the Church, they decided to publish the liturgy for Holy Communion, under the supervision of the Metropolitan, in accordance with the reformation principles and doctrines which were established by the Consultative Assembly of 1102 ME (1927 AD). As a result of this decision, this Order of Worship is now published after carefully examining and correcting the meaning, composition and language with the counsel and help of our Bishops, Vicar-General Rev V. P. Mammen, Rev C. P. Philipose and Rev Professor M. G. Sakariah.

Instead of using the same order for every Holy Communion Service, alternative orders may be used as appropriate. For the benefit of worshippers, seven long and short orders, some alternative prayers that can be used for different occasions without any change in structure and a short order that can be used in the home of a sick person have been included in this book. In addition to having achieved

consistency in worship, the availability of this book for everyone to use during worship, will allow the congregation to truly participate in worship unlike when the liturgy was available only to the clergy.

In line with the spiritual growth and discernment of the members of the Church, timely amendments and alterations have been made to the liturgy since ancient times, as is evident in the liturgies of all Churches. The reformation attempt and change in the liturgy of the Malankara Mar Thoma Syrian Church is therefore not surprising, improper or unlawful. All our clergy are therefore hereby authorised to conduct worship according to this liturgy.

I believe, that with the presence and revelation of the Holy Spirit, this book will be useful in a very unique way, to celebrate with fear and trembling, the sacred and obligatory Holy Communion which is established to proclaim the death of the Messiah, our Lord and Saviour until His second coming, to experience holy fellowship with Him and with one another, and to worship our God and Father who was revealed through Him, in truth and spirit.

May the grace and blessings of the blessed Triune God: the Father, Son and Holy Spirit, be with all true worshippers.

Thus says,
Titus II of the Malankara throne,
Mar Thoma Metropolitan
Poolatheen, Thiruvalla
15-7-1117(ME) (1942 AD)

**ORDER
OF
PUBLIC WORSHIP**

Personal prayer to be said on entering the Sanctuary

O God, I have entered Your house and I have come before Your throne. Heavenly King, forgive all the sins I have committed against You. O God, because You are most merciful, have mercy on me and accept me just as the prodigal son was accepted. Amen.

Order Of Public Worship:

Call to Worship *(Select one or two from the following)*

1. Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden, cleanse the thoughts of our hearts through the inspiration of Your Holy Spirit, so that we may perfectly love You and worthily magnify Your holy name, through Jesus Christ our Lord. Amen.
2. Enter His gates with thanksgiving and His courts with praise; give thanks to Him and praise His name. *(Psalm 100:4)*
3. God is Spirit and His worshippers must worship in spirit and in truth. *(John 4:24)*
4. Shout for joy to the Lord, all the earth. Worship the Lord with gladness; come before Him with joyful songs. Enter His gates with thanksgiving and His courts with praise; give thanks to Him and praise His name. *(Psalm 100: 1, 2, 4)*
5. How lovely is Your dwelling place, Lord Almighty! My soul yearns, even faints for the courts of the Lord; my heart and my flesh cry out for the living God. Blessed are those who dwell in Your house! They are ever praising You. *(Psalm 84:1, 2, 4)*

Opening Hymn

Adoration (Kauma)

P. Praise be to the Father, to the Son and to the Holy Spirit.

C. As it was in the beginning, is now and forever shall be. Amen.

P. Holy, Holy, Holy, Lord God of power and might,
heaven and earth are full of Thy glory. Praise in the highest.

C. Blessed is He who has come, and is to come again in the
name of the Lord. Praise in the highest.

P. Holy art Thou, O God.*

C. Holy art Thou, Almighty Lord.*

P. Holy art Thou, Immortal Lord.*

C. O Lord the Messiah who was crucified † for us,
have mercy on us.*

(To be said three times)*

P. Our Lord, have mercy on us.

C. Our Lord, be gracious and have mercy on us.

P. Our Lord, accept our prayers and worship,
and have mercy on us.

C. Praise be to Thee, O God.

P. Praise be to Thee, O Creator.

C. Praise be to Thee, O King the Messiah,
who is gracious to us sinful servants. Bless us O Lord.

The Lord's Prayer

- P. Our Father in heaven,
C. hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our sins and offences, as we forgive those who sin against us. Lead us not into temptation but deliver us from the evil one; for Thine is the kingdom, the power and the glory, forever and ever. Amen.

Supplication

- P. O Lord God who bestows blessings, illuminate our eyes with the rays of Your blissful light. Make us joyful on this day of Your resurrection from the dead, and the dawn of Your lordship. O Lord God our Messiah, who is the hope of our lives, and the Saviour of our souls, protect us with the power of Your grace.
C. Amen.

Psalm of Confession – Psalm 51

- P. Have mercy on me O God,
according to Your graciousness;
according to the multitude of Your mercies,
blot out my transgressions.¹
C. Wash me thoroughly from my iniquity,
and cleanse me from my sin.²
P. For I know my transgressions,
and my sin is always before me.³
C. Against You, You only, have I sinned,
and done what is evil in Your sight;⁴

- P. Sprinkle me with Your hyssop and I will be pure;
wash me with it, and I will be whiter than snow.⁷
- C. Hide Your face from my sins,
and blot out all my iniquity.⁹
- P. Create in me a pure heart O God,
and renew a steadfast spirit within me.¹⁰
- C. Do not cast me away from Your presence,
or take Your Holy Spirit from me.¹¹
- P. Restore to me Your salvation and joy,
and may Your glorious Spirit uphold me.¹²
- C. O Lord, open my lips, and my mouth will sing Your praise.¹⁵
O God, You are worthy of praise. Bless us O Lord.
- P. Praise be to the Father, to the Son and to the Holy Spirit.
- C. As it was in the beginning, is now and forever shall be. Amen.

Prayers of Confession

(After silent confession, choose one of the six prayers and pray together)

Prayer 1

Almighty and most merciful God, hear our prayers as we come into Your holy presence at this time, to confess our sins and offences, trusting in Your promise, that You will accept those who truly repent. O God, we have sinned against You, and have broken all Your commandments. Willingly and unwillingly, knowingly and unknowingly, we have sinned in thought, word and deed. We deserve Your wrath and punishment for our failure to do Your holy will. We have brought dishonour and disgrace to Your name, and loss to those around us, by not doing what is pleasing in Your holy presence. O merciful and loving God, who derives no pleasure in the death of a sinner, have mercy on us

miserable sinners, forgive all our sins, and comfort us. O holy and righteous God, cleanse us from all our blemishes and stains. For the rest of our days, enable us to lead a blameless life, and make us worthy to shine like lights in this world, so that we may be unashamed to meet our Lord Jesus Christ at His second coming, and we may experience eternal bliss in Your glorious kingdom. Amen.

Prayer 2

Father God, who is the treasury of mercy and the fullness of love, we now confess our manifold sins. Our sins have made us wretched. We have caused grief and loss to others. We have brought dishonour and discredit to Your glory, and sorrow to Your paternal love. We sorrowfully confess our sins of the mind and body, and our shortcomings in public and private life. Heavenly Father, forgive us all these sins. O tender and loving Jesus, remove the burden of our sin. O sanctifying Spirit, purify us. O Triune God: the Father, the Son and the Holy Spirit, establish also in us, the inheritance that belongs to Your children. May our prayers be heard in the name of our Messiah. Amen.

Prayer 3

Almighty God the Creator, who breathed Your life-giving breath into us, and the loving Lord who inspires holy thoughts and desires in us, we plead that You forgive our manifold sins. Have mercy on us, even though we have grieved You by our sins of omission and commission. Sanctify our thoughts, aspirations and endeavours. Enlighten our hearts, and enable us to see and understand Your invisible and eternal realities. Grant us the assurance, that the sins we loath and confess, will never have dominion over us again. Make us worthy of the eternal joy of salvation, along with the saintly men and women who have pleased You, and may we experience blessedness with those

whose transgressions have been forgiven and whose sins have been absolved. We pray in the name of our Lord Jesus Christ. Amen.

Prayer 4

Almighty and eternal God our Father, You alone are the light to those in darkness, strength to those who are weak, and the only refuge to those who fall into sin. We praise You for this opportunity to confess and forsake our manifold and wretched sins. Confident that You will accept all those who come to You with a repentant heart, we plead for Your divine mercy. Through Jesus Christ, make us worthy to offer to You our praise and thanksgiving, in the firm assurance that our sins have been forgiven. Amen.

Prayer 5

Almighty and most merciful Father, we have erred and strayed from Your path like lost sheep. We have followed completely the thoughts and desires of our own hearts and have disobeyed Your holy commandments. O Lord, although we have left undone the things that we ought to have done, and done the things that we ought not to have done, have mercy on us miserable sinners and offenders. O God, You are the One who forgives those who confess their faults. According to Your promises declared to the human race through our Lord Jesus Christ, restore those who are penitent. O merciful Father, in the name of Christ, graciously enable us henceforth, to live a godly, righteous and sober life for the glory of Your holy name. Amen.

Prayer 6

O Lord, we have forgotten Your commandments: to love You with all our hearts, with all our souls, with all our minds, and with all our strength, and to love our neighbours as ourselves.

Many times, we have crucified You in various life situations. We have neglected our studies, gone astray with undesirable companions and wandered after worldly pleasures. In our homes, places of work and in our social lives, we have failed in the mission You have entrusted to us. Unable to recognise You as our Creator and Sustainer, we grope in darkness. O Lord, forgive our sins, and in Your mercy, accept us as Your heritage. Hear us we pray, in the name of our Lord. Amen.

Absolution

P. The Almighty God our heavenly Father, who in His great mercy, promised forgiveness of sins to all who turn to Him with heartfelt repentance and true faith, will have mercy on you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord.

C. Amen.

Supplication of St. Bala

P. O God who is merciful to sinners, on the day of Your judgment, be merciful to us. In the abundance of Your divine love, forgive our offences. O merciful One, we who are oppressed, knock at Your door. With Your blessings, grant us our petitions. O most merciful Jesus our Messiah, because You grant blessings on sinners who turn to You and pray with true repentance, open the door of blessings for us also. Heavenly Father, we pray that You accept our worship and bless us. We praise the One who said, "Ask, and it will be given to you; seek and you will find; knock, and the door will be opened to you."

C. O Lord, the Master of those above, and the Refuge to those below, accept our worship and shower Your blessings on us. Amen.

P. Hallelujah! Hallelujah! Hallelujah!*

C. Praise be to You, O Lord.*

*(*To be said three times)*

Thanksgiving: The Song of Virgin Mary

P. My soul magnifies the Lord,
and my spirit rejoices in God my Saviour.

C. For He has regarded the low estate of His handmaiden;
henceforth, all generations will call me blessed.

P. For He who is mighty has done great things for me,
and holy is His name.

C. His mercy is on those who fear Him
from generation to generation.

P. He has shown strength with His arm;
He has scattered the proud,
in the imagination of their hearts.

C. He has put down the mighty from their thrones,
and exalted those of low degree.

P. He has filled the hungry with good things,
and the rich He has sent empty away.

C. He has helped His servant Israel, in remembrance of His
mercy, as He spoke to our ancestors, to Abraham and to
his posterity forever. Bless us O Lord.

P. Praise be to the Father, to the Son and to the Holy Spirit.

C. As it was in the beginning, is now and forever shall be. Amen.

Anthem (Ekba)

P. We praise You: the Father, the Son and the Holy Spirit; the One true God; One in essence and power, though known in three Persons.

C. Amen.

Psalms:

(Choose one of the following Psalms on each Sunday)

Psalm 23

P. The Lord is my shepherd, I shall not be in want.¹

C. He makes me lie down in green pastures,
He leads me beside quiet waters,²

P. He restores my soul. He guides me
in paths of righteousness, for His name's sake.³

C. Even though I walk through the valley
of the shadow of death, I will fear no evil,⁴

P. For You are with me; Your rod and Your staff,
they comfort me.⁴

C. You prepare a table before me in the presence of my
enemies. You anoint my head with oil; my cup overflows.⁵

P. Surely goodness and mercy will follow me
all the days of my life,⁶

C. And I will dwell in the house of the Lord forever.⁶
O God, You are worthy of praise. Bless us O Lord.

- P. Praise be to the Father, to the Son and to the Holy Spirit.
C. As it was in the beginning, is now and forever shall be. Amen.

Psalm 103: 1, 2, 4, 5, 11-14, 17, 18

- P. Praise the Lord, my soul; all my inmost being,
praise His holy name! ¹
- C. Praise the Lord, my soul, and forget not all His benefits: ²
- P. Who redeems your life from the pit,
and crowns you with love and compassion, ⁴
- C. Who satisfies your desires with good things,
so that your youth is renewed like the eagle's. ⁵
- P. For as high as the heavens are above the earth,
so great is His love for those who fear Him; ¹¹
- C. As far as the east is from the west,
so far has He removed our transgressions from us. ¹²
- P. As a father has compassion on His children,
so the Lord has compassion on those who fear Him. ¹³
- C. For He knows how we are formed;
He remembers that we are dust. ¹⁴
- P. But from everlasting to everlasting,
the Lord's love is with those who fear Him,
and His righteousness with their children's children; ¹⁷
- C. With those who keep His covenant,
and remember to obey His precepts. ¹⁸
O God, You are worthy of praise. Bless us O Lord.
- P. Praise be to the Father, to the Son and to the Holy Spirit.
C. As it was in the beginning, is now and forever shall be. Amen.

Psalm 148

- P. Those who are asleep, rise up and praise the Lord.
Praise the Lord from the heavens;
praise Him in the heights above.¹
- C. Praise Him, all His angels;
praise Him, all His heavenly hosts.²
- P. Praise Him, sun and moon;
praise Him, all you shining stars.
Praise Him, you highest heavens
and you waters above the skies.^{3,4}
- C. Let them praise the name of the Lord,
for He declared and they were made;
at His command they were created,⁵
- P. And He established them forever and ever;
He issued a decree that will never pass away.⁶
- C. Praise the Lord from the earth,
you great sea creatures and all ocean depths,
lightning and hail, snow and clouds,
stormy winds that do His bidding,^{7,8}
- P. Praise Him, you mountains and all hills,
fruit trees and all cedars,
wild animals and all cattle,
small creatures and flying birds,^{9,10}
- C. Praise the name of the Lord, you kings of the earth
and all nations, you princes and all rulers on earth,
young men and maidens, old men and children.^{11,12}

- P. Let them praise the name of the Lord,
for His name alone is exalted;
His splendour is above the earth and the heavens.¹³
- C. And He has raised up a horn for His people,
in praise of all His righteous ones,
even for the children of Israel,
the people close to Him. Praise the Lord.¹⁴
O God, You are worthy of praise. Bless us O Lord.
- P. Praise be to the Father, to the Son and to the Holy Spirit.
- C. As it was in the beginning, is now and forever shall be. Amen.

Psalm 149

- P. Praise the Lord! Sing to the Lord a new song,
and His praise in the assembly of His faithful people.
Let Israel rejoice in their Maker;
let the people of Zion be glad in their King.^{1,2}
- C. Let them praise His name with dancing,
and make music to Him with timbrel and harp.³
- P. For the Lord is pleased with His people;
He gives salvation to the poor.⁴
- C. Let the righteous ones be strengthened in honour,
and let them praise Him upon their beds.⁵
- P. Let them praise God with their throats,
while they wield two-edged swords in their hands,
to inflict vengeance on the nations
and punishment on the peoples,
to bind their kings with fetters,
their nobles with shackles of iron,⁶⁻⁸

- C. To carry out the sentence written against them;
this is the glory of all His righteous ones.
Praise the Lord.⁹
O God, You are worthy of praise. Bless us O Lord.
- P. Praise be to the Father, to the Son and to the Holy Spirit.
- C. As it was in the beginning, is now and forever shall be. Amen.

Psalm 150

- P. Praise the Lord. Praise the Lord in His holy sanctuary;
praise Him in the firmament of His strength.¹
- C. Praise Him for His acts of power;
praise Him for His surpassing greatness.²
- P. Praise Him with the sounding of the trumpet;
praise Him with harps and with lyres.³
- C. Praise Him with tambourines and with timbrels;
praise Him with melodious stringed instruments.⁴
- P. Praise Him with the clash of cymbals,
praise Him with loud voices and shouting.⁵
- C. Let everything that has breath praise the Lord.
Praise the Lord.⁶
O God, You are worthy of praise. Bless us O Lord.
- P. Praise be to the Father, to the Son and to the Holy Spirit.
- C. As it was in the beginning, is now and forever shall be. Amen.

Psalm 113 & 117

- P. Praise be to the Lord of creation.
Praise the Lord, all you His servants; ^{113:1}
- C. Let the name of the Lord be blessed,
as it was in the beginning, is now and forever more. ^{113:2}
- P. From the rising of the sun to its setting,
the name of the Lord is great. ^{113:3}
- C. The Lord is exalted over all the nations,
His honour is above the heavens. ^{113:4}
- P. Who is like the Lord our God,
the One who sits enthroned on high, ^{113:5}
who stoops down to look on the heavens and the earth? ^{113:6}
- C. He raises the poor from the dust,
and lifts the needy from the ash heap;
to seat them with the rulers of the people. ^{113:7, 8}
- P. He settles the childless woman in her home,
as a happy mother of children. Praise the Lord. ^{113:9}
- C. Praise the Lord, all you nations; extol Him, all you peoples,
because His grace has prevailed upon us.
Truly the Lord endures forever. Praise the Lord. ^{117:1, 2}
O God, You are worthy of praise. Bless us O Lord.
- P. Praise be to the Father, to the Son and to the Holy Spirit.
- C. As it was in the beginning, is now and forever shall be. Amen.

Praise to the Trinity

- P. Praise be to the Triune God. Praise be to the Triune God.
We praise the adorable, the uncreated and self-existent, the eternal and Triune God.
- C. O God, at all times, You are worthy of praise. Amen.

Praise of the Angels

- P. Just as the heavenly angels praise You in the highest, we who are weak and sinful also praise You.

All: At all times and in all seasons, may praise be to God in the highest, peace and goodwill reign on earth, and humanity experience righteous hope. Almighty Father, heavenly King, Lord the Creator, we praise You, glorify You, worship You, raise our voices of praise to You, and also give thanks to You for the greatness of Your majesty.

O God, who is One with the Holy Spirit and with Jesus Christ, the only begotten Son of the Father, the Word, the Lamb of God who took away the sins of the world, have mercy on us. You, who took away the sins of the world, incline Your ear towards us and receive our supplications. You, who sits at the right hand of the Father in majesty, have mercy on us and bless us.

You alone are holy! You alone are the Lord! All glory be to God the Father, together with the Holy Spirit and Jesus Christ. Amen.

- P. O Lord Almighty, God of our ancestors, we will bless You and praise Your glorious, holy and eternal name, all the days of our lives, at all times and in all seasons. O Lord God, You are blessed. Your holy name is exalted, and forever established by praises. O God of all things, and Father of the truth,

together with Your only Son and the living Holy Spirit, You are worthy of praise, adoration and exaltation at all times.

C. Amen.

Supplication

P. Our Lord Jesus Christ,
shut not the door of Your blessings against us.

C. O Lord, we confess that we are sinners. Bless us.

P. O Lord, Your love brought You down to us,
so that our death might be averted by Your death.

C. O Lord, bless us. Amen.

Bible Readings: First Lesson (Old Testament)
Second Lesson (New Testament)

Prayers for the Holy Spirit

(Choose one of the following five prayers for each Sunday)

Prayer 1

P. O great God who has no beginning or end, and who keeps Your promises true to those who love You, through Your Son Jesus Christ, You accomplished the redemption of sin. You are the Sustainer of life for all, the Refuge to all who put their trust in You, and the Helper to those who seek You.

O Lord, who sent the Holy Spirit to the disciples in tongues of fire at the third hour to empower them, grant us this divine gift at all times, and allow us to be enriched through it. Through Him, sanctify us from all our private and overt sins and all thoughts that are displeasing to You. Make us worthy to thank You for all Your grace towards us and to live in Your presence with a pure heart and a virtuous mind.

C. Amen.

Prayer 2

P. O Jesus Christ our Lord, grant us also the Holy Spirit that You gave Your holy apostles in the upper room, where the mysteries were revealed. Bestow on us the spirit of wisdom and power, and the spirit of son-ship that has authority over all things, and that will abide in us forever, so that His work in us may not cease. O heavenly King, the Spirit of Truth, the Comforter who is Omnipresent, and who makes everything perfect, You are the treasury of all blessings.

O God the Holy Spirit, who is the provider of life, turn to us and dwell in us, purify us by removing all uncleanness, and save our souls. Our Lord Jesus Christ, just as You came into the midst of Your disciples and gave them Your peace, come and forever abide with us Your servants, and grant us peace. God the Father, Son and Holy Spirit, You are worthy of praise and thanksgiving forever.

C. Amen.

Prayer 3

P. O Lord the holy One, who searches all hearts, favours those who are pure, and forgives sins, You know that we are unworthy to stand in Your holy presence, or to come close to You, and are too fearful to even open our mouths before the glorious presence of Your lordship. In Your infinite grace, make us worthy to worship You according to Your will.

Since You are the God who loves the humble, at this time, forgive our sins and enable us to obtain blessings and grace. From the magnitude of Your holiness, send us the power of Your Holy Spirit, just as You sent to Your holy apostles, so that we may be strengthened and become pleasing to You.

O Lord, turn towards us, bless and protect us. Grant us a faultless life because You are the purifier of our souls, the protector of our hope, the light of our vision, and the master of our lives. With the grace of Your Holy Spirit, sanctify our bodies and spirits, so that we may all become one body, and we may receive the inheritance, along with Your saints who have pleased You. O God the Father, the Son and the Holy Spirit, You are worthy of praise, thanksgiving and honour forever.

C. Amen.

Prayer 4

P. We praise You O Lord, because You have made us worthy of the gifts of the Holy Spirit which You poured out on Your disciples who waited in unity, in accordance with Your commandments, to receive strength from above. Although we received Your gift of grace, we confess that we disregard it as a result of our sinful nature. Renew the power of the Holy Spirit in us.

O Lord, make us loving. Make us joyful and enable us to make others joyful. Allow us to experience peace. Grant us forbearance, goodness and kindness. Make us faithful to You, to others and to ourselves. May the zeal to be hospitable, grow in us. Adorn us with the imperishable ornaments of gentleness and self-control. Graciously enable us to bring forth the fruit of the Spirit, show discernment in everything, and experience peace and joy.

C. Amen.

Prayer 5

- P. O Lord, You declared that when the Holy Spirit comes, He will convict the world of sin, righteousness and judgment. May the indwelling of this Holy Spirit be always in us. Instil in us a true sense of the terrible consequences of sin and its abomination, and the ingratitude it involves. When we act unjustly, increase in us an awareness of the harsh judgment awaiting us and our human race, because of our unrighteousness as individuals, and as a community. May Your Holy Spirit dwell in us, keep us away from error, console us in our afflictions, and restrain and direct us according to Your will. May Your Spirit guide us in the path of everything true and righteous, so that in this world, we may lead a life that is pleasing to You, and in the world to come, enter into the joy of salvation that has been prepared for Your children.
- C. Amen.

Supplication

- P. O God our Father, the Lord of all things, we thank You for having brought us safely to this hour. In Your mercy, protect us this day from sin and danger, and keep us righteous. O Lord, because our trust is in You alone, may Your loving care and tender mercy be on us. O Lord, because You are gracious, teach us Your statutes and lead us in its path. O holy Lord, illuminate us with Your light. Shower on us this day, all the blessings we need. You are worthy of praise, honour and dominion forever.
- C. Amen.

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Prayers for the First Sunday

Preface (Promeon)

- P. Let us all pray to the Lord, and plead for His blessings and mercy.
- C. O Lord the source of all blessings, bless us and help us.
- P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O good Master who loves humanity, of Your own holy will, You were born as man and through the abundance of Your mercy, You entered the grave. You are by very nature, the unseen and exalted Lord and Messiah who distributes the wealth of Your treasury to all parts of the world. You are worthy of praise, honour and adoration, at this time of prayer and worship, and all the days of our lives, forever more.
- C. Amen.

Prayer (Sedra)

- P. O Lord our Messiah, who through Your redemptive act and divine love for humanity, chose the apostolic and catholic Church from all nations, bought her with the price of Your holy blood, revealed her as Your glorious bride, and made us Your own children and heritage, be gracious to us all, so that we may obey Your divine commandments and meditate on them. Sanctify us through Your holiness, make us perfect, and enable us to rejoice in You. In Your grace, enable us to proclaim Your life-giving Gospel to all nations. Generously grant harmony and peace to Your Church, and to this parish that believes in Your divinity, confesses Your crucifixion and awaits Your mercy. Grant us the joy of being at Your right hand on the day of Your second coming from heaven. We,

the children of Your faithful Church, offer praise and thanksgiving to You, to Your Father and to the Holy Spirit, now and forever more.

C. Amen.

Prayer of Incense (Ethra)

P. O Lord, in Your mercy, and rejoicing in the thanksgiving and prayers of Your sheep, accept the fruit of Your holy Church and the sweet fruit of Your priestly congregation who worship, praise and honour Your resurrection, and lovingly embrace Your wounds. Raise the horn of Your Church everywhere, so that she may render grateful offerings to You, to Your Father and to the Holy Spirit.

C. Amen.

Supplication of St James

P. O Son of God, who by Your glorious resurrection, saved the holy Church from straying, grant her Your peace and keep her children safe with the cross of light.

C. Praise to the invisible One who manifested in the flesh for us, suffered, died and then gloriously arose from the tomb.

P. O Lord, we praise You, the Father who sent You, and the Holy Spirit, because You have saved the living and the dead. O Lord, have mercy on us.

C. You are the Peace who brought peace to those in heaven and on earth. Grant peace to Your Church and keep her children safe with the cross of light.

*(Continue on Page 32: *Praise and Petition to the Most High)*

Prayers for the Second Sunday

Preface (Promeon)

- P. Let us all pray to the Lord, and plead for His blessings and mercy.
- C. O Lord the source of all blessings, bless us and help us.
- P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O good Master, Lord the Messiah, in Your indescribable grace, and without us asking, You appeared among us of Your own will to make us immortal. The agony of Your holy body has absolved our debts, Your resurrection has brought immortality to our mortal race, and has granted joy and happiness to those above and below. You are worthy of praise, honour and adoration, at this time of prayer and worship, and all the days of our lives, forever more.
- C. Amen.

Prayer (Sedra)

- P. O God the Creator and protector of all things, who is by nature the epitome of power and glory, in Your love, You came of Your own will, to suffer, be crucified for our salvation, and to endure insult, ridicule and mockery from the Jews. Though the Judge of judges, You were tried by Pilate, the governor. Though You are exalted in reverent awe by the cherubim in the most high, You were hung on a lowly cross. The sun was darkened when You were nailed naked on the cross. The veil in the temple was torn by Your grievous cry. You made the earth tremble and the rocks split. You overcame death and Satan through Your entry into the grave, and You brought life and hope for the dead.

Your resurrection brought new life and hope to all creation. O Lord of all blessings, on this day of Your life-giving and salvific resurrection, we pray for Your grace. Make us immortal and imperishable, and liberate us from low and contemptible thoughts. Empower us to be Your noble witnesses, and make us worthy to meet You joyfully at Your second coming. To You, to Your Father and to the Holy Spirit, we offer praise and thanksgiving, now and forever more.

C. Amen.

Prayer of Incense (Ethra)

P. O Lord our Messiah, who sacrificed Yourself on the cross, redeemed our debts through Your sacrifice, gave us life through Your own death, and made us arise through Your resurrection, accept our prayers and supplications, and grant us forgiveness for our sins, and deliverance from faults. O Lord, cast out every kind of heresy, controversy, disunity and schism from Your Church that was redeemed by Your holy blood, and adorn her with love, peace, unity, and the knowledge of the Triune God.

C. Amen.

St Ephrem's Supplication

P. O Lord, the Son of God, who liberated us through Your glorious resurrection, have mercy on us.

C. On the first day of the week, the Word, who is the only begotten Son of the Father, rose from the tomb and brought joy to the gathering of the beloved ones, and they preached about His resurrection.

- P. Praise be to You, O first-born of the Father. Praise be to You, O first-born of Mary. Praise be to You, O first-born from the dead.
- C. O Lord who listens to prayers and grants petitions, hear our prayers and in Your grace, grant our petitions.

*(Continue on Page 32: *Praise and Petition to the Most High)*

Prayers for the Third Sunday

Preface (Promeon)

- P. Let us all pray to the Lord, and plead for His blessings and mercy.
- C. O Lord the source of all blessings, bless us and help us.
- P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O Lord our Saviour and Messiah, who redeemed the holy Church by the power of Your glorious cross, enabled Your own flock to rejoice through Your salvific resurrection, comforted Your disciples with Your divine peace, and assured the apostles with Your glorious appearance, You are worthy of praise, honour and adoration, at this time of prayer and worship, and all the days of our lives, forever more.
- C. Amen.

Prayer (Sedra)

- P. O God, who by Your very nature is light, You illuminated Your creation by Your appearance, and You saved us mortals because You came. O our invisible Lord, in Your grace,

You became incarnate without change in nature, to save us and give us life.

Through the radiance of Your countenance, You have illuminated the valley of the shadow of death. Through Your burial, You have perfected the hope for us beyond our grave. Through Your resurrection, You have given us life. Through Your victory, You have saved us from defeat. Through Your majesty, You have removed our infirmity.

O Lord our Messiah, we raise the voice of praise and pray to You, because of the various ways through which You have accomplished our salvation. Deliver and save us from all the visible and invisible enemies who wage war against us. Grant us the glorious shield of salvation. Protect us with Your mighty right hand which is full of benevolence and mercy. Bring us closer to the destiny that is holy and pleasing to You. To You, to Your Father and to the Holy Spirit, we offer praise and thanksgiving, now and forever more.

C. Amen.

Prayer of Incense (Ethra)

P. O Lord our reconciling incense and atoning sacrifice, who sacrificed Yourself on the top of Golgotha, and absolved the sins of the world by Your death on the cross, because of Your love for humanity, hear our supplications. Grant us entry into the most holy place of Your majesty. O Lord our God, in Your mercy, grant us forgiveness for our transgressions and pardon for our sins. Help us to redirect our lives, and live in accordance with the majesty of Your name.

C. Amen.

Supplication of St James

- P. O Son of God, who by Your glorious resurrection has saved the holy Church from straying, grant her Your peace and keep her children safe with the cross of light.
- C. The mighty One who conquered death after He slept on the cross, resurrected on the third day. His burden was removed after He had stayed three days in the tomb. Through the power of God, the One who experienced suffering, arose without seeing damnation.
- P. All majesty be to the Father who resurrected His Son with His great power. All worship is due to the Son who willingly arose from the tomb. Thanks be to the Spirit, who honoured Him with triumph from among the dead. O Almighty and Triune God, praise be to You.
- C. You are the Peace who brought peace to those in heaven and on earth. Grant peace to Your Church and keep her children safe with the cross of light.

*(Continue on Page 32: *Praise and Petition to the Most High)*

Prayers for the Fourth Sunday

Preface (Promeon)

- P. Let us all pray to the Lord, and plead for His blessings and mercy.
- C. O Lord the source of all blessings, bless us and help us.
- P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. Almighty Lord our Messiah, through Your glorious resurrection, those who despised You were overthrown; through Your peace, You made the disciples rejoice;

through Your appearance, the apostles were affirmed, and Your doctrine was spread throughout all creation. You are worthy of praise, honour and adoration at this time of prayer and worship, and all the days of our lives, forever more.

C. Amen.

Prayer (Sedra)

P. O God who is the majestic Word, in Your grace, and because of Your love for us, You became man to make us partakers of Your divine nature. O Creator, though You came down to our low level of Your own will, You suffered no diminution as the Creator, and by becoming the Son of Man, Your divinity suffered no change. Though You took our form for our sake, the power of Your majesty was not destroyed and though You accepted death, You remain eternal. O Lord our Messiah who knows no suffering, through Your agony, You overturned the evil one, through Your death, You conquered death, and through Your resurrection, You revealed eternal life. O Lord, we therefore pray to You to illuminate the eyes of our understanding, so that we may see the amazing things that were accomplished through Your resurrection. Always grant us grateful hearts and willing minds, to offer sacrifices of thanksgiving every hour. In Your grace, enable us to receive from You, the rays of light that come through the wisdom of knowing You, and enable us to enter the majestic doors of Your holy sanctuary. Because You are good and love humanity, we offer praise and thanksgiving to You, to the Father and to the Holy Spirit now and forever more.

C. Amen.

Prayer of Incense (Ethra)

- P. O Lord, who through Your supreme sacrifice, redeemed us from the death of sin and damnation, illuminate our conscience with the light of the Gospel of salvation that You spread over us. Strengthen us to proclaim this good news to the people who do not know You. Shower the gifts of Your Holy Spirit on us and on them. In Your grace, enable us to believe in You and be grateful to You, so that we may, with them, experience all spiritual and temporal blessings, now and forever more.
- C. Amen.

St. Ephrem's Supplication

- P. O Lord, the Son of God, who liberated us through Your glorious resurrection, have mercy on us.
- C. On Sunday, the first day of the week, the first-born from the dead was resurrected. On that great Sunday, the Lord of Life rose from the tomb, destroyed the door of damnation and His light appeared on those who lay buried.
- P. O Lord, on Your festival, Your Church that is redeemed by Your holy blood, praises You. O Lord of festivals, those who honour Your festivals praise You. We ascribe praise and adoration to You, to the Father who sent You, and to the Holy Spirit.
- C. O Lord who listens to prayers and grants petitions, hear our prayers, be reconciled to us and in Your mercy, grant our petitions.

*(Continue on Page 32: *Praise and Petition to the Most High)*

Prayers for the Fifth Sunday

Preface (Promeon)

- P. Let us all pray to the Lord, and plead for His blessings and mercy.
- C. O Lord the source of all blessings, bless us and help us.
- P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O Lord the Messiah, the only begotten Son who offered Yourself as a sacrifice for the redemption and atonement of the sins of the whole world, who by Your crucifixion and death, saved Your flock from the wolves, who through Your self-sacrifice, reconciled our race to the holy and righteous Father, and who through Your resurrection, gave the gift of new life to those who believe in Him, You are worthy of praise, honour and adoration, at this time of prayer and worship and all the days of our lives, forever more.
- C. Amen.

Prayer (Sedra)

- P. O Lord, the Creator of heaven and earth, You submitted Yourself to sinners, in order to liberate those enslaved to sin and destruction. O Sun of Righteousness, You rose to shine as the true Light in this world that had become completely dark.

O ultimate Warrior of the world, King of Kings and Lord God our Messiah, who experienced bondage to deliver us from the oppression of the strong, we pray to You O Lord, to thank and glorify You for graciously saving Your Church from all tribulations and persecutions, establishing true faith,

allowing the light of life to shine here, and enhancing the worship of praise, thanksgiving and prayer.

O Lord, perfect Your Church with all spiritual blessings. Abundantly shower wisdom and strength from above to all its ministers. Grant joyous times and prosperous years to all the children of Your Church.

O compassionate and gracious Lord, grant forgiveness of sins and complete recovery for the sick, and comfort and peace to the destitute and oppressed. Provide for and sustain orphans and widows.

Bring an end to war, strife and rebellion, and let Your peace reign on earth. Hasten the time when people of all nations and of different languages will believe in You and know the way of salvation. We offer praise and thanksgiving to You, to the Father and to the Holy Spirit, now and forever more.

C. Amen.

Prayer of Incense (Ethra)

P. O Messiah, Saviour and defender of the faithful, who came down of Your own will, to suffer and to gather Your creation to worship You, accept the worship we offer in Your holy presence.

In Your grace, remove the stains of sin, so that we may become holy. May Your everlasting peace dwell in us. In Your grace, grant us joyful hearts to sing grateful praise to You, and to please You. Make us all worthy to worship You with fear and reverence.

C. Amen.

St Ephrem's Supplication

- P. O Lord who granted us liberation, bless us through Your resurrection.
- C. Who can forget the Son of God who gave up His majestic throne, to take away the curse of the world?
- P. All races sing Your praises because of their deliverance through Your cross. Praise be to You, Your Father and the Holy Spirit.
- C. O Lord who listens to prayers and grants petitions, hear our prayers and grant our petitions.

***Praise and Petition to the Most High**

- P. Blessed is the holy name of the Lord in the most high, forever.
- C. Blessed is the honour of the Lord in the most high, forever. Blessed is the honour of the Lord in the most high, forever and ever.
- P. Holy and glorious Trinity, bestow blessings on us.
- C. Holy and glorious Trinity, bestow blessings on us. Holy and glorious Trinity, have mercy and bestow blessings on us.
- P. You are holy and glorious forever.
- C. You are holy and glorious forever. You are holy. Blessed is Your holy name forever.
- P. Our Lord, we praise You.
- C. Our Lord, we praise You. Our eternal Refuge, we praise You. Bless us O Lord.

The Lord's Prayer

- P. Our Father in heaven,
C. hallowed be Thy name. Thy kingdom come; ...
D. From the Epistle of _____ to the_____.
C. Praise be to You, O Lord of the apostles. O Lord, graciously grant us discernment of Your Word.

Reading of the Epistle

- D. Hallelujah! Hallelujah! Hallelujah! Ascribe to the Lord sacrifices of praise, enter His courts with offerings, and worship the Lord 'in the splendour of His holiness'.
C. Hallelujah!

Second Part

Prayer

- P. O Lord who was sacrificed on the top of Golgotha, and thereby absolved the sins of the whole world, at this time, accept the prayers of Your servants who await Your abundant blessing, and sanctify our bodies and spirits. May love, peace and harmony reign among us. O Lord, at Your second coming, make us worthy of a glorious resurrection and a place at Your right hand forever.
C. Amen.

Psalm 63

- P. O God, You are my God, I shall earnestly wait for You; ¹
C. My soul thirsts for You, and my flesh yearns for You, like the thirsty and parched land that seeks water.¹

- P. In this manner, I have gazed upon You in truth,
that I may see Your might and Your honour.²
- C. Because Your mercies are better than life,
my lips will praise You.³
- P. Thus I will bless You as long as I live,
and in Your name, I will lift up my hands.⁴
- C. My soul will be satisfied as with marrow and fatness,
and with lips of praise, my mouth will sing to You.⁵
- P. On my bed I have remembered You;
I meditated on You through the watches of the night;
because You have been a Helper to me,
and in the shadow of Your wings, I will triumph.^{6,7}
- C. My soul follows close after You
and Your right hand upholds me.⁸
O God, You are worthy of praise. Bless us O Lord.
- P. Praise be to the Father, to the Son and to the Holy Spirit.
- C. As it was in the beginning, is now and forever shall be. Amen.

A Litany

- P. O Lord, the host of spirits and flaming fires praise You in the
highest. Together with them, we also sing praises aloud to
You.
- C. Remember us also O Christ, when You come.
- P. O Lord, we celebrate Your humility, we glorify Your divinity,
and Your resurrection from the dead.
- C. Remember us also O Christ, when You come.

P. O Lord, we the children of Your faithful Church worship You on earth, because You have made us rejoice through Your resurrection.

C. Remember us also O Christ, when You come.

P. O Lord, the Church and all her children praise You and glorify Your resurrection, because You came and saved Your Church from going astray.

C. Remember us also O Christ, when You come.

(The celebrant faces the congregation to read from the Gospel)

P. Peace be with you all †

C. Along with your spirit, may the Lord God make us also worthy to listen to His Word.

P. The holy Gospel of our Lord Jesus Christ that proclaims life and salvation to the world, as recorded by the [Apostle (Matthew/John) / Evangelist (Mark/Luke)]

C. Blessed is He who has come and is to come again. Praise to the Father who sent Him for our salvation. May His blessings be on all of us forever.

P. In the days of Jesus the Christ, our Lord God and Saviour, the Word of Life, God incarnate of the blessed Virgin Mary, [it happened in this way / He taught in this manner.]

C. So we believe and affirm.

Reading of the Gospel

P. Peace be with you all †

C. And also with your spirit.

Intercessory Prayers

- D. In our intercession, let us pray unceasingly to Christ the Lord, for justice and peace in the whole world and for fullness of life for every human being. O Lord, in Your mercy,
- C. hear our prayer.
- D. Let us pray for the removal of all that divides those who live in this city, and for true harmony in our country. O Lord, in Your mercy,
- C. hear our prayer.
- D. Let us pray for all who work on the land, in industry, commerce and health care, and for all who provide for our needs. O Lord, in Your mercy,
- C. hear our prayer.
- D. Let us pray for teachers, students, scientists, artists, writers and all the others who influence the minds and hearts of people. O Lord, in Your mercy,
- C. hear our prayer.
- D. Let us pray for those who are suffering, the poor and hungry, the destitute and oppressed, the sick and the dying and for all who help and care for them. O Lord, in Your mercy,
- C. hear our prayer.
- D. Let us pray for all to whom authority is entrusted in every country, and for those who exercise power over their fellow human beings. O Lord, in Your mercy,
- C. hear our prayer.

D. Let us pray for the unity of all Christians and for their witness and service to the world. O Lord, in Your mercy,

C. hear our prayer.

D. Let us pray for the bishops, priests and deacons of Your Church, that they may be faithful in their ministry. O Lord, in Your mercy,

C. hear our prayer.

D. Let us pray that we may share the eternal joy of Your kingdom with all Your people who have faithfully served You in this life. O Lord, in Your mercy,

C. hear our prayer.

All: O heavenly Father, hasten the coming of Your kingdom, and grant these petitions which we offer in the name of Your Son, our Lord and Saviour Jesus Christ. Amen.

(Additional Intercessory Prayers are on Pages 44-50)

P. O God of our ancestors, establish our foundation on the rock of faith of the prophets and apostles. Build us upon our Saviour Jesus Christ, the chief Cornerstone of the holy Church.

C. Bless us O Lord.

P. O God, shower Your mercies on our bishops, priests, and deacons, and on the people who are entrusted to their care. Sprinkle on them Your dew of life, so that they may preserve Your doctrine of truth, for the glory of our Messiah, Lord and Saviour.

C. O Lord, bless us and help us.

P. O Lord God, we pray for all administrators, legislators, judges, and others who exercise authority in our country: especially our President, Prime Minister, Cabinet Ministers, Members of Parliament and all who hold offices in the State. Implant in them wisdom, discernment, magnanimity to do good, a spirit of cooperation and trust in God, and guide them under Your care.

C. O Lord, hear our prayer. Amen.

Adoration (Kauma)

P. Praise be to the Father, to the Son and to the Holy Spirit.

C. As it was in the beginning, is now and forever shall be. Amen.

P. Holy, Holy, Holy, Lord God of power and might, heaven and earth are full of Thy glory. Praise in the highest.

C. Blessed is He who has come and is to come again in the name of the Lord. Praise in the highest.

P. Holy art Thou, O God.*

C. Holy art Thou, Almighty Lord.*

P. Holy art Thou, Immortal Lord.*

C. O Lord the Messiah who was crucified † for us, have mercy on us.*

(To be said three times)*

P. Our Lord, have mercy on us.

C. Our Lord, be gracious and have mercy on us.

P. Our Lord, accept our prayers and worship, and have mercy on us.

- C. Praise be to Thee, O God.
- P. Praise be to Thee, O Creator.
- C. Praise be to Thee, O King the Messiah,
who is gracious to us sinful servants. Bless us O Lord.

The Lord's Prayer

- P. Our Father in heaven,
- C. hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our sins and offences, as we forgive those who sin against us. Lead us not into temptation but deliver us from the evil one; for Thine is the kingdom, the power and the glory, forever and ever. Amen.

The Nicene Creed

- P. Let us affirm our faith by saying the Nicene Creed.
We believe in the One true God, the Father Almighty;
- C. Maker of heaven and earth and of all things visible and invisible.

We believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; Light of light, very God of very God; begotten not made, being of one substance with the Father, by whom all things were made; who, for us and for our salvation, came down from heaven and was incarnate by the Holy Spirit, of the Virgin Mary and was made man; He was crucified also for us in the days of Pontius Pilate; He suffered and died and was buried; on the third day He rose again by His own holy will, ascended into heaven and sits at the right hand of the Father; He shall

come again with glory, to judge both the living and the dead; and of His kingdom, there will be no end.

We believe in the Holy Spirit, the Lord and giver of life; who proceeds from the Father; who with the Father and the Son together, is worshipped and glorified; who spoke by the prophets and the apostles.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins and look forward to the resurrection of the dead and the new life of the world to come. Amen.

D. Bless us O Lord. Let us stand reverently.

C. Lord, have mercy.

Thanksgiving Prayers for Birthdays and Anniversaries

Offertory

Sermon

Closing Prayer 1

P. O Lord our God, praise be to You, praise be to You, praise be to You forever. Our Lord Jesus Christ, in Your grace and infinite mercy, hear our prayers and accept our worship. O Lord our God, come to our help and make us holy forever. Our Lord, may our worship be pleasing to You, our adoration agreeable, our supplications acceptable, and our prayers honourable to You. O Lord, may Your blessings, mercy, help, grace and all Your divine gifts, descend upon us who are weak, and dwell among our weak human race forever.

C. Amen.

(Or)

Closing Prayer 2

P. May we be guarded and protected day and night, by the glorious cross of the Son of God, which is a strong fortress for true believers, the terror for devils and the glory of the angels. May the Lord save us and protect all of us throughout our lives, from the wrath of evil human beings, the envy of Satan and non-believers, oppressive authorities, the clutches of merciless superiors, all known and unknown enemies, the snares of Satan, evil desires that afflict both body and soul, and all the powers of sin.

C. Amen.

Benediction *(The congregation stands, and the priest faces them)*

P. May the peace of God which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, our Saviour Jesus Christ. May the grace and blessings of the Holy Trinity: the Father, the Son

and the Holy Spirit, be with you and among you, protect and shield you from all harm, and make you worthy of all good gifts.

C. Amen.

(Or)

P. You are all blessed by the Lord who created the heavens and the earth. May the Lord God bless and sanctify all of you who have come prepared, and joined us in this spiritual worship. May our humble and inadequate prayers be heard and accepted before the glorious throne of the Triune God: the Father, the Son and the Holy Spirit.

C. Amen.

(When the priest is not present, the deacon says the Lord's Prayer and the Benediction that is given below)

The Lord's Prayer

D. Our Father in heaven,

C. hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our sins and offences, as we forgive those who sin against us. Lead us not into temptation but deliver us from the evil one; for Thine is the kingdom, the power and the glory, forever and ever. Amen.

Benediction

(The congregation stands)

D. May the grace of our Lord Jesus Christ, the love of God, and the communion and abiding presence of the Holy Spirit, be with us all forever.

C. Amen.

Kiss of Peace

- D. In the love of our Lord, let us greet one another with the holy and divine kiss of peace.
- C. May the love and peace of our Lord Jesus Christ abide with us forever.*

*(*Repeat till all have received the Kiss of Peace)*

Closing Hymn

Personal Meditative Prayer before leaving the Sanctuary

Almighty God, our just and supreme Father, I gratefully thank You, for graciously enabling me to come to Your holy presence today, to worship You and to listen and meditate on Your holy Word. O God, I praise You for all the goodness and graciousness that You have showered on me till this moment. O holy Father, in Your grace, empower me to always love You with all my heart, with all my soul, with all my mind and with all my strength, and to love my neighbour as myself. O God, bless all of us who have gathered here in Your holy presence today, and dismiss us with Your peace. O Lord, bless Your holy Church and those who serve and lead her, and bestow Your good gifts on all of us. In Your grace, allow me to walk blamelessly and please You, all the days of my life. Amen.

Our Father in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our sins and offences, as we forgive those who sin against us. Lead us not into temptation but deliver us from the evil one; for Thine is the kingdom, the power and the glory, forever and ever. Amen.

Additional Intercessory Prayers for Public Worship **(Thubden)**

(Please turn to Page 37 after these prayers)

1. Prayer for the Unity of Christ's Church

- D. O Lord, we pray for Your Church throughout the world. Save it from divisions that are a result of difficult situations. May the discussions that earnestly seek the unity of Churches and collaboration within them, be guided by You and bear fruit. Multiply in us Your people and our spiritual leaders, a fervent desire and enthusiasm for unity. May Your prayer that, "they may be one, just as We are One," be fulfilled in the Church.
- C. O Lord, have mercy. (Kyrie eleison.)

2. Prayer for Evangelistic Institutions

- D. O Lord, bless all the organisations that seek to spread the Gospel of life throughout the world and we remember all the brothers and sisters engaged in the preaching of Your Gospel, both in our midst and abroad. Bestow them with Your divine vision, life and strength. Help them to courageously face opposition in their places of work, and through their faith in You, to fruitfully fulfil their service. Hasten the time when every knee will bow before You and when the people who hear the message of Your Gospel of salvation, receive its light and accept You, the Saviour of the world, as their Lord and God.
- C. O Lord, have mercy. (Kyrie eleison.)

3. Prayer for 'Ashrams'

(Spiritual retreats where solace and service to the community are provided)

- D. O Lord, we pray for 'ashrams', established for a heightened experience of Christian fellowship, and to carry out useful service. Through the vision of Your continuous presence, encourage and strengthen all the men and women who serve and dwell there. May their service bring light to those in darkness, healing to those who are sick, comfort to those in sorrow, assistance to those who are agonising in poverty and encouragement to those who are demoralised.
- C. O Lord, have mercy. (Kyrie eleison.)

4. Prayer for Educational Institutions

- D. O Lord, we pray for all Sunday Schools, founded for the spiritual education and development of children. May these children be grounded in the knowledge and fear of their Saviour Jesus Christ, and grow with sound principles and clear spiritual vision.

In Your holy presence, we also remember all those who have dedicated themselves to Your service and who study in Theological Seminaries and other Educational Institutions. Graciously help them to be rooted in Your truth, so that they may work with sacrificial and sincere dedication, and bear fruit both within the Church and in all the other work that they are entrusted with. In Your mercy, bless the Educational Institutions where they are trained, and all who teach them.

We pray for all students from pre-primary onwards, for their teachers and for all who supervise them. Enable the teachers to lovingly execute their important tasks and graciously bless all their efforts, so that the children will grow up, firmly grounded on the right foundations.

We pray for the students who study in high schools, training schools and colleges, for those involved in teaching them, for all the office-bearers and for those who manage higher education and technical training. Help them all to work with self-dedication, for the glory of Your kingdom. Abundantly grant the necessary spiritual vision, knowledge and enthusiasm to all who work in the institutions involved in educational activities.

C. O Lord, have mercy. (Kyrie eleison.)

5. Prayer for Medical Institutions and Homes for the Destitute

D. O Lord, we pray for the poor and the sick, widows and orphans, the aged and the helpless. We pray for all the hospitals, orphanages, homes for the aged and centres for the destitute that are being run to help and comfort those who are distressed, and suffer in agony. O Lord, help each one working in these institutions, to be conscious that it is Your work that they are involved in. O Lord, motivate more individuals with Christian ideals, to come forward and be ready to serve, and inspire people to be generous in giving financial assistance for their worthy endeavours. In Your love, comfort and protect those taking refuge in these homes of mercy.

C. O Lord, have mercy. (Kyrie eleison.)

(Please turn to Page 37 after these prayers)

6. Prayer for People in Various Occupations

- D. O Lord, we remember and pray for those involved in agriculture, trade and industry and those who work in banks, the civil service, and in estates, as well as in various other occupations. Help them to fulfil their tasks faithfully, acknowledging that the work entrusted to them, is not for selfish purposes but for the service of the community and the progress of the country. We also pray for those who work on the land and at sea and for all those engaged in various dangerous and difficult tasks. In accordance with Your will, help us to respect them, and may they themselves and others, value the work they do, and help us to remember that the conveniences in our lives depend on their labour.
- C. O Lord, have mercy. (Kyrie eleison.)

7. Prayer for the Alleviation of Social Inequality

- D. O Lord, make us more aware of the injustice in our social structure because of the divisions between: administrators and workmen, landlords and labourers, employers and employees, the rich and the poor, superiors and those considered to be inferior. Bless all peaceful endeavours that seek to change the social system, so that the large sections of society who find themselves unable to improve their financial and social status, despite labouring intensely all day long, and those who are prevented from receiving a fair part of the profit from their labour, may receive justice.

Foster a vision and incentive among Your children, to experience cooperation not only in spiritual matters but also in financial matters. Grant each one, opportunities in life for personal development. Grant us the earnest desire for a

social and financial system that is pervaded with Christian justice, and grant us the readiness to work to accomplish it.

C. O Lord, have mercy. (Kyrie eleison.)

8. Prayer for our Church and its Institutions

D. O Lord, we pray for the Malankara Church to which we belong, which is a branch of the holy catholic Church. We pray for all the institutions and organisations that are run under its administration: the Sunday School Samajam (Association), Yuvajana Sakhyam (Youth Fellowship), 'Suvishesha Sevika Sangham' (*Women's Assembly for Service and Evangelism*), Evangelistic Association, Department of Sacred Music and Communications, Voluntary Evangelists' Association, Ashrams (*Spiritual Retreats*), Agencies for Rural Development, Medical Missions, Social Welfare Institutions, Church Animation Centres, Camp Centres, Hostels, Bible Study Centres, Theological Seminaries and all other Educational Institutions. Look with mercy upon those in positions of responsibility and those who work there, and grant them wisdom, competence and a noble vision. May the service rendered in these establishments by the workers, both as individuals and as groups, be pleasing to You. Grant them Your spiritual gifts, so that they will be able to execute their task according to Your divine will and not according to their own wishes.

C. O Lord, have mercy. (Kyrie eleison.)

(Please turn to Page 37 after these prayers)

9. Responsive Intercessory Prayers

D. In our intercession, let us pray,

for the unity of all Churches, and for a better understanding among the various Churches in this country. O Lord, in Your mercy,

C. hear our prayer.

D. for our communities of ascetics and the spiritual retreats (*ashrams*) at Aluva, Ankola, Elanthoor, Palakkad, Punalur, Satna, Sihora and others, and for the Mission Centres established by the Dioceses both in India and abroad. O Lord, in Your mercy,

C. hear our prayer.

D. for all Kindergartens, Schools, Colleges, Institutes of Technical Education and Study Centres. O Lord, in Your mercy,

C. hear our prayer.

D. for the Mar Thoma Theological Seminary, Dharma Jyoti Vidya Peeth Theological Seminary, Episcopal Jubilee Institute of Evangelism, Alexander Mar Thoma Metropolitan Bible Institute, other Theological Training Institutes and Bible Colleges. O Lord, in Your mercy,

C. hear our prayer.

D. for Medical Institutions, Nursing Schools and Colleges. O Lord, in Your mercy,

C. hear our prayer.

D. for schemes that provide homes for the homeless, and assistance for wedding expenses, for Mission Centres that

have been set up for counselling, guidance, de-addiction, rehabilitation and rural development, for orphanages, homes for the destitute, hospices, camp centres and hostels. O Lord, in Your mercy,

C. hear our prayer.

D. for all who are directly involved in spreading the Gospel, those serving in all the organisations and institutions of our Church, and for those who generously support them with their time, resources and prayer. O Lord, in Your mercy,

C. hear our prayer.

D. for all employers, employees and the unemployed. O Lord, in Your mercy,

C. hear our prayer.

D. for the other organizations of the Church: the Sunday School Samajam (Association), Youth Fellowship (Yuvajana Sakhyam), Suvishesha Sevika Sangham, Senior Citizens' Fellowship, Voluntary Evangelists' Association, Evangelistic Association, the Department of Sacred Music and Communications and the Mar Thoma Students' Conference. O Lord, in Your mercy,

C. hear our prayer.

D. for our parish, all its organizations and the mission activities which reach out to those in need within our community and those outside. We pray for all those who willingly sacrifice their time, effort and resources to support these outreach activities. O Lord, in Your mercy,

C. hear our prayer.

(Please turn to Page 37 after these prayers)

ORDER OF WORSHIP
FOR THE
PREPARATORY SERVICE
(Thooyaba)

Preparatory Service: Part I

(The celebrant stands in front of the altar and after Confessional Prayer, begins the Worship)

- P. Praise be to the Father, to the Son and to the Holy Spirit.
- C. Grant that Your blessings and mercy are showered on us who are weak and sinful, in both worlds forever. Amen.

Opening Prayer

- P. O merciful Lord our God and Creator, who loves humanity and who deserves worship from all, make us always worthy to stand in Your holy presence with understanding, reverence and true spiritual awareness and serve You, Your Father and the Holy Spirit, in purity and holiness, now and forever more.
- C. Amen.

Psalm of Confession: Psalm 51

- P. Have mercy on me O God, according to Your graciousness; according to the multitude of Your mercies, blot out my transgressions.¹
- C. Wash me thoroughly from my iniquity, and cleanse me from my sin.²
- P. For I know my transgressions, and my sin is always before me.³
- C. Against You, You only, have I sinned, and done what is evil in Your sight;⁴
- P. So that You are proved right when You speak, and justified when You judge.⁴

- C. Because in evil I was formed in the womb,
and in sin, my mother conceived me.⁵
- P. But You delighted in the truth,
and You have shown me the secrets of Your wisdom.⁶
- C. Sprinkle me with Your hyssop, and I will be pure;
wash me with it, and I will be whiter than snow.⁷
- P. Satisfy me with Your joy and gladness,
and my weary bones will rejoice.⁸
- C. Hide Your face from my sins,
and blot out all my iniquities.⁹
- P. Create in me a pure heart O God,
and renew a steadfast spirit within me.¹⁰
- C. Do not cast me away from Your presence,
or take Your Holy Spirit from me.¹¹
- P. Restore to me Your salvation and joy,
and may Your glorious Spirit uphold me.¹²
- C. For I will teach transgressors Your way,
and sinners will turn back to You.¹³
- P. My God, O God of my salvation,
save me from the guilt of bloodshed,
and my tongue will praise Your righteousness.¹⁴
- C. O Lord, open my lips,
and my mouth will sing Your praises.¹⁵
- P. You do not delight in sacrifice, or I would bring it;
You do not take pleasure in burnt offerings.¹⁶

- C. The sacrifices to God are a broken spirit; a broken and contrite heart O God, You will not despise.¹⁷
O God, You are worthy of praise. Bless us, O Lord.
- P. Praise be to the Father, to the Son and to the Holy Spirit.
- C. As it was in the beginning, is now and forever shall be. Amen.
- P. I come before the altar of God who has been the joy of my childhood. O God, I have entered Your sanctuary and O heavenly King, I worship before Your throne. Forgive all the sins that I have committed against You. O Lord, bind our feast-days with chains, to the horns of Your sacrificial altar. You are my God, and I will thank You. You are my God and I will praise You. O Jesus who is full of light, we see light only through Your light. O radiance of the heavenly Father, because You are the true light that enlightens every creature, illuminate us with Your glorious light. O righteous and holy Jesus, who dwells in the realms of light, forbid evil emotions and shameful thoughts in us and graciously enable us to carry out righteous deeds with a pure heart.
- C. Amen.

Repentance: Preface (Promeon)

- P. Let us all pray to the Lord, and plead for His blessings and mercy.
- C. O Lord the source of all blessings, bless us and help us.
- P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. To the One merciful Father who answers the prayers of sinners who call upon Him, to the One compassionate

Son, who receives the penitent who knocks at His door and to the One life-giving Holy Spirit who sanctifies the offender who seeks Him, belong praise, honour and worship, at this time and all the days of our lives, forever more.

C. Amen.

Prayer (Sedra)

P. O God who is benevolent, compassionate, gentle, loves humanity, desires graciousness over sacrifices, yearns for a contrite heart rather than burnt offerings, loves a humble spirit more than the blood of fat oxen and lambs or a fragrant sacrifice, accept the righteous and spiritual sacrifice that we offer on Your heavenly altar at this time. As we come to this worship, give us true understanding and make us worthy to present ourselves as a living sacrifice, holy and pleasing to You, and to approach You with a broken heart and a contrite spirit. Transform our lives so that we may proceed on our journey towards the new world with a transformed life, bearing lighted lamps of faith, together with those who are discerning and wise, so that we may become Your faithful and flawless sheep. O God: the Father, the Son and the Holy Spirit, make us all worthy to always sing Your praises in Your sanctuary, now and forever more.

C. Amen.

P. O Lord, I knock at Your door and plead for mercy from Your bountiful treasury. I am a sinner, who has for a long time, strayed from Your path. Help me to confess my sins, forsake them and live by Your grace. O merciful Lord, if not

at Your door, whose door can we turn to and knock?
O King, whose glory is worshipped by kings, who else can
we turn to, and plead for mercy for our transgressions?

C. Amen.

P. O God: the Father, the Son and the Holy Spirit, be our mighty
fortress and place of refuge in our battle against the evil one
and his hosts. When You separate the good from the evil,
hide us under the wings of Your mercy.

O Lord, may the sound of our worship be the key that
opens the door of heaven. May the archangels proclaim in
their columns, "How delightful are the voices of those on
earth! The Lord will swiftly grant their petitions."

C. Amen.

Prayer of Incense (Ethra)

P. O Lord, may the fragrance of our prayers always be
delightful to You. May the incense of our prayers be
pleasing to You. In Your mercy therefore, reconcile
Yourself with Your creation.

C. Amen.

Anthem (Ekba)

P. O Lord who has mercy on sinners, we have sinned against
You. Accept our supplication and forgive our sins. O Lord
and Master of all, have mercy on us.

(Or)

P. O Lord our Messiah, who accepted the sacrifice of the righteous priest Melchizedek, accept the petitions of Your servant and forgive the sins of Your parish.

C. Amen.

Closing Prayer (Hoothama)

P. O Lord, may we be worthy to offer all our thoughts, words and deeds as a fragrant sacrifice of praise. O God: the Father, the Son and the Holy Spirit, throughout our lives, enable us to be seen in Your holy presence as wholesome burnt offerings that are always blameless and pleasing to Your divinity, now and forever more.

C. Amen.

Adoration (Kauma)

P. Praise be to the Father, to the Son and to the Holy Spirit.

C. As it was in the beginning, is now and forever shall be. Amen.

P. Holy, Holy, Holy, Lord God of power and might, heaven and earth are full of Thy glory. Praise in the highest.

C. Blessed is He who has come and is to come again in the name of the Lord. Praise in the highest.

P. Holy art Thou, O God.*

C. Holy art Thou, Almighty Lord.*

P. Holy art Thou, Immortal Lord.*

C. O Lord the Messiah who was crucified † for us, have mercy on us.*

*(*To be said three times)*

- P. Our Lord, have mercy on us.
- C. Our Lord, be gracious and have mercy on us.
- P. Our Lord, accept our prayers and worship, and have mercy on us.
- C. Praise be to Thee, O God.
- P. Praise be to Thee, O Creator.
- C. Praise be to Thee, O King the Messiah who is gracious to us sinful servants. Bless us, O Lord.

The Lord's Prayer

- P. Our Father in heaven,
- C. hallowed be Thy name. Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our sins and offences, as we forgive those who sin against us. Lead us not into temptation but deliver us from the evil one; for Thine is the kingdom, the power and the glory, forever and ever. Amen.

Part II: Vesting and Preparation of the Bread and Wine

(Prayer before the vesting of the celebrant)

- P. O Lord God, remove the unholy garments with which Satan has covered me because I had leaned towards sinful deeds, and clothe me O Lord my God, with dignified garments that will at all times be appropriate for the worship that glorifies You and brings majesty to Your holy name. Amen.

(Prayer when the hands are being washed)

- P. O Lord God, completely cleanse my evil conscience and make me worthy to enter Your great, exalted, lofty and holy place with a purified heart and to stand before Your holy altar in purity, holiness, and in true faith, to always offer spiritual sacrifices to You: O Father, Son and Holy Spirit. Amen.

(Prayer when putting on the white garment)

- P. O Lord God, by the power of the Holy Spirit, clothe me with an incorruptible robe. O God: the Father, the Son and the Holy Spirit, graciously enable me to walk before You in true faith, and to be virtuous and pure, all the days of my life. Amen.

(Prayer when putting on the stole)

- P. You will equip me with strength for the battle. You will make those who stand in hostility against me, kneel in humility before me. Amen.

(Prayer when tying the girdle)

- P. O Almighty, gird me with Your sword. Your strength and majesty will always be victorious. Amen.

(Prayer when putting on the left sleeve)

- P. O God: the Father, the Son and the Holy Spirit, make us chosen vessels for the worship of Your greatness, and holy temples that befit the majesty of Your holy name, and consecrate our bodies to become righteous weapons that are always willing to do good deeds for You. ‘He trains my hands for battle and strengthens my arms like a brass bow.’ Amen.

(Prayer when putting on the right sleeve)

- P. Your right hand will help me, and Your chastisement will help me mature. Amen.

(Prayer when putting on the cope)

- P. You clothe Your priests with justice and Your righteous ones with majesty. Do not turn the face of Your Anointed, because of Your servant David. Amen.

(Prayer when placing the bread on the paten)

- P. O Lord, You were led for slaughter like a lamb, and like a sheep before its shearer, You stood silently. You did not speak because of Your humility. O Lord, You have confirmed Your throne in holiness. Establish it with Your holy hands O Lord; “The Lord will reign forever!” Amen.

(Prayer when mixing the wine and the water in the chalice)

- P. O Lord Jesus Christ, You were crucified on a tree in Jerusalem between two robbers, and Your side was pierced with a spear. Blood and water flowed from You, to atone for the sins of all creation. The one who saw this is a witness and we also believe that his witness is true. What can I render to You O Lord, for all Your goodness to me? I will take the chalice of salvation and call on the name of the Lord. I will pay my vows to the Lord in the presence of all the

people. O first-born of God the Father, accept the first-fruit from the hands of Your weak and sinful servant. Amen.

(The celebrant covers the paten and chalice with the kablana and kneels)*

P. O Lord God Almighty, who forgives the atrocities of humanity, and does not delight in the death of sinners, I lift my heart and hands and plead to You for the redemption of all my transgressions. Though I am unworthy to completely abide in You and to receive from You the divine gift of Your mysteries, I beseech You to protect my mind from the snares of adversaries, my eyes from covetousness, my ears from listening to vain things, my hands from despicable deeds, and protect me so that I may be used by You. Amen.

(The celebrant stands on the altar step and removes the cover of the paten and the chalice)

Psalm 93

P. The Lord reigns. He is robed in majesty! The Lord wears strength and is strengthened. He set the world in order that it would not be moved.¹ He sets Your throne in order from the first and You are from eternity.² O Lord, the rivers are risen, the rivers have raised their voice; the rivers are risen in purity.³ The storms of the sea are stronger than the voice of many waters; The Lord is glorious in the high places!⁴ Your testimonies are so very trustworthy; O Lord, holiness is fitting for Your house, forever!⁵

P. O Lord our Messiah, the pure and spotless Lamb of God who offered Yourself as an acceptable sacrifice to the Father, for the remission of sins and the salvation of the whole world, make us worthy to offer ourselves to You as a living sacrifice that is pleasing to You and is likened to Your sacrifice for us. Amen.

(The celebrant takes the paten in his right hand and the chalice in his left hand and crosses his arms in the form of a cross by placing his right arm over his left arm)

P. Our Lord God and Saviour Jesus Christ, we recall Your salvific ministry, and in accordance with Your divine command, we meditate upon all that You did and suffered for us. We also especially remember the annunciation through the angel, Your glorious conception and birth in human form, Your baptism in the River Jordan, the forty-day fast, the salvific suffering and crucifixion, life-giving death, honourable burial, glorious resurrection, ascension into heaven and Your eternal presence at the right hand of God the Father. Amen.

(The chalice and paten are placed on the Thableetha and covered with the Sosappa*)*

P. The glory of the majestic God fills the heavens. His majesty fills the whole of creation. Amen.

Preface (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O Lord the Messiah who lives and is the source of life and the glorious fruit of the virgin's womb, who raises the dead with Your joyful voice and makes them rejoice with You in Your joyful majesty, You are worthy of praise, worship and honour, at this time and forever more. Amen.

Prayer (Sedra)

P. O Lord, the Creator of the universe, the Sustainer of all creatures, the blessed shoot which sprang from Mary and filled the whole earth with Your magnificent fragrance, and whose glorious teachings removed the odour of ignorance from every quarter, we worship, thank and praise You. Just as Aaron, the priest at the tabernacle, averted the plague that affected the Israelites, by offering pure incense, we too offer our prayers as incense. O Lord God, accept the prayers for our sins and offences, that we Your humble servants offer to You. We will always offer praise and thanksgiving to You, to the Father and to the Holy Spirit, now and forever more. Amen.

(The celebrant puts the incense in the censer, swings the censer over the paten and chalice and prays)

P. Glory be to the merciful Father. Glory be to the merciful Son. Glory be to the living and Holy Spirit. All you righteous, praise the Lord! All the nations of the earth, praise Him! Praise be to the Father, to the Son and to the Holy Spirit. As it was in the beginning, is now and forever shall be. Amen.

Prayer of Incense (Ethra)

- P. O Lord in Your mercy, accept the worship of Your servant. Hear the prayers of Your priests. O Messiah, who is worshipped and praised along with the Father and the living Holy Spirit, we ask that You be always receptive to the service of those who worship You. Amen.
- P. O Lord our God, we ask that You remove all anger from Your people. Be merciful to the sheep of Your pasture. May Your reconciliation and peace be established throughout the entire world forever. Amen.

(The celebrant now recites the Kauma and the Nicene Creed in private)

(The Holy Communion Service begins with the singing of one or two verses of one of the Invocations)

ORDER OF WORSHIP
FOR
HOLY COMMUNION

(Liturgy of St James)

Invocation 1 – O Lord, Accept Our Prayers

(Translation of 'Aharon annacha dhoopam-pol...' which has been adapted to the tune of, 'Be still, my soul! The Lord is on Thy side': Musical Score is on Page 135)

1. O Lord who Aaron's incense did receive,
Accept our prayers and worship too we plead.
Thou who heard pleas from Ninevites and Jonah,
Answer our prayers we humbly plead, O Lord.
2. O holy Lord, our prayers to Thee we bring;
May they be our resource of mercy Lord.
O spring of all mercy and wondrous blessings,
We pray to Thee for Thy compassion, Lord.
3. Blessings Thou spread throughout this whole wide world.
Daily we praise for Thy mercy and grace.
As Thou redeemed the Ninevites O Father,
Save us we pray and anger not, O Lord.
4. We praise the One who reigns enthroned above,
Yet on that blessed lap Thou humbly lay.
Establish peace and reconcile this world Lord,
So we may sing Thy glory evermore.
5. O Lord who righteous Abel's lamb received,
Accept our sacrifice too Lord, we pray.
Thou Noah's off'ring blessed and Abraham's too
Accept our earnest prayers and grant our pleas.
6. O Saviour Lord whose radiance shines above,
Shed Thy great light on our dark days we pray.
Help us to shine, O Ray of heav'nly Father;
We bow and bless Thy sacred name always.
7. O holy One who dwells in radiant light,
The whole triumphant hosts give praise to Thee.
Thy servants humbly plead for grace and mercy;
Save us O Lord, from evil thoughts and deeds.

Invocation 2 – Jesus, Light of Light

(Musical Score is on Page 136)

- P. In Your light we see the light,
Jesus full of light.
It's Your light that shines upon our world
Light our minds
May Your light reveal the sin in our hearts
As we humbly pray,
In spirit and truth.
- C. Pure and holy One who dwells on high,
In mansions of light.
Cleanse our hearts and souls
We lift them up unto You.
Grant us purity of thought and mind,
That our prayers
May rise up to You.

Invocation 3 (Transliteration)

1. Aharon annacha dhoopam-pol praarthana sweekarikka.
Ninuvar yaachana-athupole, shushroosha kaikkolka.
Kadalil Yonayk-aruliyapol,
Adiyaarkk-utharam aruleeduka.
2. Paavanamaam thirunaamathinn-anaykkunna praarthanakal
Karunnakalinn-aanukuliathinaayi bhavikkanname.
Karunna-nithiyaam Dhevaa-Nee,
Manogunnathaal dhaya cheiyenname.
3. Lokam-okkeyil nal-varam ethra-thukiyirikkunnu.
Eesho-Dhevaa krpa-karunnakalkk-anudhinavum sthuthi.
Ninne vilicha Ninuvaayare,
Kopam-ozhichu Nee veendalo.
4. Unnatha-peedathil sthuthiyaal-uyarunnu-Nathane,
Vaazhthapettaval than madiyil hithamaay Nee vasichalo.
Naanaa-bhaagangalil Ninte svasthiyum, nirapum vasipikka.
5. Paramaarthiyaam Haabelin aadum, Nophin-kazhchayum,
Abrahaam than baliyum kaikkonda Dhaivame,
Malpraarthana Nee kaikkondu,
Mama yaachana nalkeedenname.
6. Velivu niranja Rakshakane, Nin velichamkondhe,
Irulvaasikalaam njangal innu velicham kaannunnu.
Swargastha Pithaavin kathire, shobhipikka njangale inne.
7. Shobha niranjor-aalayathil, vasikkunna Parishudhaa,
Nindhaasaraam njangalude dhushchindha dhurmoham
Shamanam cheiyvathinnayo vilikkunnu Nin naamathe.

Invocation 3 (Translation)

1. Receive our prayers as You received the incense offered by Aaron. Accept our worship, as You accepted the petitions of the Ninevites. Answer unto us Your servants, as You answered Jonah while he was at sea.
2. May the prayers we offer in Your pure and holy name, be for us, the resource of mercy.
O Lord, the treasury of mercy,
in Your goodness, have mercy on us.
3. You have showered so many good gifts throughout the world. Lord Jesus, we praise You daily for Your grace and mercy. Casting away anger,
You also redeemed the Ninevites who called on You.
4. O Master, our praises rise to Your glorious throne,
Yet You humbly chose to be laid on the lap of the blessed one.
May Your peace and reconciliation dwell in every quarter.
5. O God, who accepted the lamb of righteous Abel,
The offering of Noah and the sacrifice of Abraham,
Accept our earnest prayers
and grant our petitions.
6. O Saviour who is full of radiance, through Your light,
We who dwell in darkness, see the light today.
O Ray of the heavenly Father, make us shine today.
7. O holy One, who dwells in an abode filled with radiance,
We, Your servants, call on Your name
To smother our evil thoughts and desires.

The Ante-Communion

P. O Lord Jesus Christ, incarnate of Mary and baptised by John, shower Your blessings on us.

C. O Lord our King, the Word and the only begotten Son of the heavenly Father, we praise You. O Lord our Messiah, though You are immortal in nature, in Your grace, You became incarnate of the blessed Virgin Mary, for the life and salvation of all humanity. Without change of nature, You became the Son of Man, were crucified for us, trampled our death by Your death and destroyed it forever. O Lord our Messiah, who is One in the Holy Trinity, and is worshipped and glorified equally with Your Father and Your living and Holy Spirit, have mercy on us all. Amen.

P. Holy art Thou, O God.*

C. Holy art Thou, Almighty Lord.*

P. Holy art Thou, Immortal Lord.*

C. O Lord the Messiah who was crucified † for us, have mercy on us.*

*(*To be said three times)*

P. Lord, have mercy.*

C. Lord, have mercy.*

*(*To be said three times)*

D. The blessed Apostle Paul says, "If we or an angel from heaven, should preach a gospel to you, contrary to the gospel we preached to you, he shall be accursed." Various kinds of teachings spring up in all quarters but blessed is he who begins and ends in the teaching of God.

P. O Lord God, accept the prayers and petitions that we offer in Your holy presence at this time. O Lord our God, make us always worthy to observe in purity and holiness, Your precepts and those of Your holy apostles, and of Your Apostle Paul, the architect and builder of Your holy Church.

C. Amen.

(The deacon stands at the south side of the entrance of the Chancel and faces the west)

D. From the Epistle of _____ to the_____.

C. Praise be to You, O Lord of the apostles. O Lord, graciously grant us discernment of Your Word.

Reading of the Epistle

D. Hallelujah! Hallelujah! Hallelujah! Ascribe to the Lord sacrifices of praise, enter His courts with offerings, and worship the Lord 'in the splendour of His holiness'.

C. Hallelujah!

P. O Lord God, generously grant us knowledge of Your divine Word. Fill us with the essence of Your holy Gospel, the riches of Your divine wisdom, and the gift of Your Holy Spirit. In Your grace, enable us to willingly obey Your commandments, and perfectly fulfil Your holy will. Make us worthy to receive Your blessings and mercies at all times, now and forever more.

C. Amen.

(The celebrant puts incense in the censer)

D. Brothers and sisters, let us attend in silence, fear and reverence, and listen to the proclamation of the living Word of God from the holy Gospel of our Lord Jesus Christ.

(The celebrant faces the congregation to read the Gospel)

P. Peace be with you all. †

C. Along with your spirit, may the Lord God make us also worthy to listen to His Word.

P. The holy Gospel of our Lord Jesus Christ that proclaims life and salvation to the world, as recorded by the [Apostle (Matthew/John) / Evangelist (Mark/Luke)]

C. Blessed is He who has come and is to come again. Praise to the Father who sent Him for our salvation. May His blessings be on all of us forever.

P. In the days of Jesus the Christ our Lord God and Saviour, the Word of Life, God incarnate of the blessed Virgin Mary, [it happened in this way / He taught in this manner].

C. So we believe and affirm.

Reading of the Gospel

P. Peace be with you all. †

C. And also with your spirit. We praise You O Lord, for giving us Your Gospel, which is indeed the Light of the world, so that we may be drawn closer to You. Make us worthy to glorify You through the living words of Your Gospel, which we have now heard.

D. Bless us O Lord. Let us stand reverently.

C. Lord, have mercy.

(Alternate Promeon and Sedra are given on the following pages)

1. Page 103

5. Page 111(Passover)

9. Page 122

2. Page 105

6. Page 114

10. Page 125

3. Page 107

7. Page 116

11. Page 127

4. Page 109

8. Page 119

12. Page 129

Preface (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. The One who absolves us from our debts, pardons our sins, purifies the unrighteous, receives the penitent, rejoices in the repentance of sinners, yearns for the redemption of transgressors and promised, "Call and I will answer, knock and I will open and stretch forth my hand to pardon your sins and transgressions," is worthy of praise, honour and adoration, at this time of the fulfilment of this divine sacrifice of praise, and all the days of our lives, forever more.

C. Amen.

(The celebrant puts incense in the censer)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God, who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us.

O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all the faithful children of Your holy and glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us, the dew of Your mercy and compassion.

O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger.

Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer (Sedra)

P. Almighty Warrior, Omnipotent and glorious Lord God, with Your power and Your mighty arm, rescue us from the evil one and his hosts. O Lord, in Your grace, mercy and love for humanity, You took flesh of the blessed Virgin Mary and became incarnate for our sake. O Lord of lords, do not banish us from Your presence in Your heavenly abode, where Your greatness is extolled by the four-faced beings who are tied to Your chariots, the company of the angels and archangels who praise Your divinity, the array

of cherubim who bless, praise and glorify Your power, the six-winged seraphim who celebrate and proclaim aloud Your holiness and say, “Holy, Holy, Holy, is the Lord God Almighty”, and all the hosts, ranks and companies who worship Your awesome unity of substance with Your Father.

Show us the way of life and salvation, so that we may persevere and attain Your glorious kingdom. O Lord, we thank You for Your graciousness, and pray and plead for Your compassion. O Lord Jesus Christ, have mercy on us and help us. Lord Jesus Christ, look upon us with the eye of Your mercy.

Lord Jesus Christ, save us from our enemies and keep us under the shadow of Your cross. Lord Jesus Christ, deliver us from all the deceits of the evil one, prevent us from falling into the degradation of sin, and lift us from the pits of danger. Lord Jesus Christ, save us from all evil thoughts, impurity and blasphemy. Wash away all loathsome filth and stains, and wipe away all evil and wickedness from us.

Lord Jesus Christ, satisfy us with Your goodness and blessings, and enrich us from the treasury of Your bountiful blessings and mercy. Lord Jesus Christ, allow us to rejoice in Your joyful bridal chamber. Make us rejoice with all the servants and guests who are the children of Your kingdom. Lord Jesus Christ, invite us also, with all the righteous and the saints who are Your beloved. Keep us in the ranks of Your children who are the lambs on Your right. Lord Jesus Christ, on the day when Your magnificence is revealed, make us radiant together with the saints and the chosen ones, and give us a place on Your right at that divine banquet. We will always ascribe praise and thanksgiving to You, to the Father and to the Holy Spirit, now and forever more.

C. Amen. May the Lord accept your worship and help us by your prayers.

(The celebrant puts incense in the censer)

P. May we always receive from God, the redemption of our debts and forgiveness of our sins.

C. Amen.

Praise to the Trinity

P. Weak and sinful as we are, let us confess and say together, Holy is the Holy Father.

C. Amen.

P. Holy is the Holy Son.

C. Amen.

P. Holy is the living and Holy Spirit.

C. Amen.

D. 'Wisdom cries aloud'. Let us all stand in reverence and affirm together with our (respected priest / father in God).

The Nicene Creed

P. **We believe in the One true God, the Father Almighty,**

C. Maker of heaven and earth and of all things visible and invisible.

We believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; Light of light, very God of very God; begotten not made, being of One substance with the Father, by whom all things were made; who for us and for our salvation, came down from heaven and was incarnate by the Holy Spirit, of the Virgin Mary and was made man; He was crucified also for us in the days of Pontius Pilate; He suffered and died and was buried; on the third day He rose again by His own

holy will, ascended into heaven and sits at the right hand of the Father; He shall come again with glory, to judge both the living and the dead; and of His kingdom, there will be no end.

We believe in the Holy Spirit, the Lord and giver of life; who proceeds from the Father; who with the Father and the Son together, is worshipped and glorified; who spoke by the prophets and the apostles.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins and look forward to the resurrection of the dead and the new life of the world to come. Amen.

D. Bless us O Lord. Let us stand reverently.

C. Lord, have mercy.

Thanksgiving Prayers

Offertory

Sermon

Prayer of Confession *(Repeat after the celebrant)*

O Father, Son and Holy Spirit, I confess that I have sinned against You, in thought, word and deed. I have broken all Your commands, and deserve Your punishment. I am sorry with all my heart, for all my sins. I believe in Your promise, that You will receive those who truly repent. O Lord who is merciful and full of grace, accept me as You accepted the publican, the woman who was a sinner, and the thief on the cross. Comfort me with the consolation of Your holy Word. O Lord, grant that Your holy body and holy blood which I now partake, not bring me judgment and condemnation but life and salvation. Amen.

Declaration of Absolution

P. God Almighty will be compassionate to each of you who have truly confessed your sins. God has freely forgiven your sins and made you worthy to partake in this Holy Qurbana.

C. Amen.

(The celebrant washes his hands and then bows to the congregation)

P. My beloved, pray with me so that this worship may be acceptable to the Lord.

(Turning to the altar and kneeling, the celebrant prays in silence)

C. O Lord, we Your servants, knock at Your door. We come to Your sanctuary today and pray for Your blessings. O good Lord, sanctify us with Your truth. O Lord, hear the prayers of Your servants and answer unto us. O Lord who promised that where two or three are gathered together in Your name, You are there in their midst, in Your mercy, impart spiritual gifts to this servant who bows in Your holy presence. Send the Holy Spirit who dwelt in Your apostles, to dwell in us.

(The celebrant stands up and ascends onto the altar step)

St. James' Liturgy of the Sacrament (Anaphora)

('Prayer of Peace' for Christmas Day, Maundy Thursday and Holy Saturday - Page 101, 102)

Prayer of Peace

P. O God and Lord of all, unworthy as we are, enable us to become worthy to give peace to one another with the holy and divine kiss of peace, freed from insincerity and united in love. To You, to Your only Son and to Your Holy Spirit who is most holy, supreme, adorable and One in essence with You, we ascribe praise and thanksgiving, now and forever more.

C. Amen.

P. Peace be with you all.

C. And also with your spirit.

Kiss of Peace

D. In the love of our Lord, let us greet one another with the holy and divine kiss of peace.

(The deacon receives the kiss of peace from the celebrant and passes it on)

C. May the love and peace of our Lord Jesus Christ abide with us forever.*

*(*Repeat until everyone has received the Kiss of Peace.) (Or in song: Pg. 137)*

D. Brothers and sisters, having received this divine peace, let us bow our heads before the merciful Lord.

C. O gracious Lord our God, we bow our heads in Your holy presence.

P. O merciful Lord, You dwell on high, yet condescend to look upon things that are lowly. Send Your blessings now, on those who have bowed their heads in Your presence. Bless them with the grace of Your only Son, with whom and with Your Holy

Spirit, You are worthy of praise, honour and dominion, all the days of our lives, now and forever more.

C. Amen.

P. O God our Father, who out of Your great love for humanity, sent Your Son to the world to rescue the lambs that have gone astray, do not reject this sacrifice of grace, peace and thanksgiving. Depending only on Your mercy and not on our own righteousness, we pray that the sacrifice that You fulfilled for our salvation, not be for our condemnation but for the redemption of our sins. We express our gratefulness to You, Your only Son and to the Holy Spirit, now and forever more.

C. Amen.

(The celebrant removes the veil covering the paten and chalice and prays silently.)

D. Brothers and sisters, standing respectfully in awe and reverence, with purity, holiness, love, true faith and devotion, let us all participate in this Holy Qurbana which is now being offered. To God the Father, to whom all things belong, is offered this sacrifice of grace, peace and thanksgiving, in a spirit of unity and concord.

The First Blessing (Rooshma)

(The celebrant turns to the congregation and blesses them.)

P. May the love of God the Father, † the grace of the only begotten Son, † and the communion and abiding presence of the Holy Spirit, † be with you all forever, my dearly beloved.

C. And also with your spirit.

(The celebrant lifts his hands and prays.)

P. At this time, may all our minds, thoughts and our hearts, be in the most high place at the right hand of God the Father, where Christ the Lord has ascended.

- C. They truly are with the Lord God.
- P. To give thanks, worship and sing praises to the Creator of all,
- C. Is truly proper and justified.
- P. Let us also praise the One who is adored by the tangible and ethereal heavenly hosts, the sun, moon and all the stars, the earth and seas, and the first-born whose names have been written in heavenly Jerusalem, the angels and archangels, Principalities, Powers, Thrones, Dominions, Virtues, the many-eyed Cherubim and the six-winged Seraphim who fly together with their feet and faces hidden singing aloud, “Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of His glory.”
Like them, let us also proclaim aloud:

- C. ‘Holy, Holy, Holy, is the Lord God Almighty,
Heaven and earth, are full of His glory.’
Hosanna in the highest!

‘Blessed is He who has come
And is to come’ in the name of the Lord.
Hosanna in the highest!

(The above may also be sung to the tune on Page 138.)

Words of Institution

(The celebrant takes the paten in his hands.)

- P. When the sinless One, of His own will, chose to suffer death for us sinners, He took the bread in His holy hands.
- C. Bless, O Lord.
- P. He gave thanks + blessed + sanctified + broke it, and gave it to His holy apostles saying, **“Take, eat, this is My body that is given for you. Do this in remembrance of Me.”**
- C. Amen.
-

(The celebrant lifts the chalice)

- P. In the same way, He took the cup.
- C. Bless, O Lord.
- P. He gave thanks + blessed + sanctified + and gave it to His holy apostles saying, “**Drink this all of you, this is My blood of the new covenant which is shed for many, for the forgiveness of sins.**”
- C. Amen.
- P. As often as you eat this bread and drink this cup, you proclaim the Lord’s death until He comes.
- C. Your death O Lord, we commemorate;
Your resurrection, we celebrate;
And Your second coming we await;
May Your blessings rest upon us all.

(The above may also be sung to the tune on Page 139.)

Remembrance (Anamnesis)

- P. O Lord, we remember Your death, burial and resurrection on the third day, Your ascension into heaven and Your presence at the right hand of God the Father. We also look forward to Your second coming, when You will judge the world in righteousness, and You will render to each person according to their deeds. We therefore offer to You this service and sacrifice. O Lord, do not deal with us according to our offences. Do not requite us according to our iniquity but in the abundance of Your mercy, obliterate the sins of us Your servants. At this time, we Your people who are Your inheritance, pray to You and through You, the Church prays to Your Father:

- C. Have mercy on us, O Lord our God.
We give thanks to You; we praise You.
We glorify You; we worship You.
Have mercy on us and bless us.

(The above may also be sung to the tune on Page 140 as the celebrant prays silently for the Holy Spirit.)

- P. Answer us, O Lord. Answer us, O Lord. Answer us, O Lord, and in Your mercy, bless us.
- C. O Lord, have mercy. O Lord, have mercy. O Lord, have mercy.
(Kyrie eleison. Kyrie eleison. Kyrie eleison.)

(The above may also be sung to the tune on Page 141.)

Invocation of the Holy Spirit (Epiclesis)

(Blessing of the bread)

- P. May the Holy Spirit sanctify this bread, that it may be the holy body of our Lord Jesus Christ.
- C. Amen.

(Blessing of the wine)

- P. May the Holy Spirit sanctify the wine in this chalice, that it may be the holy blood of our Lord Jesus Christ.
- C. Amen.
- P. O Lord, sanctify the bodies, souls and spirits of those who receive these gifts, so that they may bear fruit for the stability of Your holy Church. Establish ever more firmly, 'Your holy Church that is founded on the rock of faith, against which the gates of hell shall not prevail' and preserve her to the end from strife and error. Your Church will offer praise and thanksgiving to You, to Your only Son and to the Holy Spirit, now and forever more.
- C. Amen.

The Great Intercession (Thubden)

- D.** O Lord, in Your mercy, remember all bishops who bear the burden of leading and guiding Your holy Church throughout the world, especially our father in God, Theodosius Mar Thoma Metropolitan who governs our Church, the Moderators of the Church of North India, Church of South India, the Archbishop of the Anglican Church, our Suffragan Bishops: Euyakim Mar Coorilos and Joseph Mar Barnabas, our fathers in God: Thomas Mar Timotheos, Isaac Mar Philoxenos, Abraham Mar Paulos, Mathews Mar Makarios, Gregorios Mar Stephanos, Thomas Mar Theethos... and our priests, deacons and all others affiliated with the priestly order. Give each of them the gift of Your Holy Spirit, so that they may diligently work in Your vineyard.
- C.** O Lord, have mercy. (Kyrie eleison.)
- P.** O Lord God, save us from all opposition from wicked people, violence and torment from the evil ones and all the punishments that fall on us as a result of our sins. Help us to observe Your divine commandments. We offer our praise and thanksgiving to You, to Your only Son and to the Holy Spirit, now and forever more, because You are a merciful God.
- C.** Amen.
- D.** O Lord, remember all our loved ones who are present with us, and those who have not been able to join us. Answer their prayers as You know to be best. O Lord, remember all true and faithful followers of Christ, and with Your help, support and comfort them.
- C.** O Lord, have mercy. (Kyrie eleison.)

P. O Lord God, remember all those whom we have prayed for and those whom we have forgotten to mention. Accept their sacrifices into the spaciousness of heaven, grant them the joy of Your salvation, and make them worthy to receive help from You. Empower them with Your strength, and give them Your power as their weapon. We ascribe praise and thanksgiving to You, to Your only Son and to the Holy Spirit, now and forever more, because You are a merciful God.

C. Amen.

D. O Lord God, we pray for all administrators, legislators, judges, and others who exercise authority in our country; especially our President, Prime Minister, Cabinet Ministers, Members of Parliament and all who hold offices in the State. Implant in them wisdom, discernment, magnanimity to do good, a spirit of cooperation and trust in God, and guide them under Your care.

C. O Lord, have mercy. (Kyrie eleison.)

P. O Lord, because You are the Saviour, Helper and the One who grants victory to those who depend on You, we ascribe praise and thanksgiving to You, to Your Father and to the Holy Spirit, now and forever more.

C. Amen.

D. O Lord, we remember the mother of our Lord, the blessed Virgin Mary who is worthy to be blessed by all generations of the earth, the holy prophets, apostles, preachers, evangelists, confessors, martyrs and all the saints. Make us worthy O Lord, to follow in their footsteps.

C. O Lord, have mercy. (Kyrie eleison.)

- P. O Lord God who makes impossible things possible, we pray to You. With grace and blessings from You, Your only Son and the Holy Spirit, include us in the assembly of the first-born whose names are written in heaven.
- C. Amen.
- D. O Lord, we remember the three councils of Nicaea, Constantinople and Ephesus and all the holy fathers who participated in them. O Lord, grant us grace to obey and follow their true doctrines.
- C. O Lord, have mercy. (Kyrie eleison.)
- P. O Lord God, establish in us the doctrines of the illustrious teachers who upheld Your holy name before the Gentiles, kings and sons of Israel. Remove heresies that will harm us, and make us worthy to stand blameless before Your awesome throne. We offer praise and thanksgiving to You, to Your only Son and to the Holy Spirit forever more, because You are the holy One who sanctifies the saints.
- C. Amen.
- D. O Lord, in the last day when You raise and gather all the faithful who have departed and fallen asleep in the true faith, grant that with them, we also may be counted worthy of the remission of sins and be gathered into Your heavenly kingdom.
- C. O Lord, have mercy. O Lord, have mercy. O Lord, have mercy. (Kyrie eleison. Kyrie eleison. Kyrie eleison.)
- P. O Lord God of all flesh and spirits, save us from eternal condemnation. Make us joyful in the abode that shines with Your countenance, by wiping away our transgressions and not allowing us to enter the place of Your judgment. Since there is none who is blameless in Your presence except Your only Son,

we also take refuge only in Him, in order to obtain mercy and forgiveness of sins through Him.

- C. O God, forgive all the sins that we have committed in Your holy presence, willingly and unwillingly, knowingly and unknowingly, and console and sanctify us.
- P. O Lord God, protect us from sin till the very end, so that our transgressions will not make us ashamed. Gather us with Your chosen ones, at Your appointed time and place, and according to Your plan. At this worship and at all times, may we always magnify and glorify Your most honourable, blessed and holy name, together with the holy names of our Lord Jesus Christ and Your Holy Spirit, now and forever more.
- C. Amen.
- P. Peace be with you all.
- C. And also with your spirit.
- D. God is the same forever. For generation after generation, and also for the generations of the world to come, He remains the same forever more.

The Second Blessing (Rooshma)

(The celebrant turns to the congregation and blesses them)

- P. The blessing of our great God and Saviour Jesus Christ, † be with you all forever, my dearly beloved.
- C. And with your spirit also.

(The celebrant breaks the bread and prays silently)

All: O merciful One, we knock at Your door with our supplications. Do not reject the petitions of those who worship You. O Lord, have mercy.

Litany Part 1

D. Brothers and sisters, at all times, let us pray to the Lord for the message of reconciliation, peace, blessings and mercies.

C. Our Lord, grant these in Your mercy.

D. Let us pray to the Lord at all times, for unity within Churches, peace for members of religious communities, protection for its priests, and a time of abundance for its members.

C. Our Lord, in Your mercy, grant us peace.

D. Let us always pray to the Lord, that we may become true Christians who please Him through good deeds, and honourable, pure and righteous conduct.

C. Our Lord, in Your grace, make us worthy.

D. Let us pray to the Lord to save us from the unquenchable fire, worms that do not die, excruciating pain and endless gnashing of teeth.

C. Our Lord, save us with Your cross.

D. Our Lord of lords, in Your mercy, grace and abundant blessings, grant complete recovery for the sick, consolation for the oppressed, deliverance for those in bondage, safe return for those who have gone afar, protection for those who are near, unity and love for those who are estranged, reconciliation for those who are alienated, restoration for those who are lost, consolation for those who mourn, relief for those in fear, contentment for the destitute, confidence and support for widows, satisfaction and providence for the poor, complete redemption for sinners, nobility for clergy, purity for deacons, Your peace for the world and an end to war.

C. Our Lord, in Your grace, grant these generously.

- D. Let us give thanks to God the Father and Lord of all, worship His only begotten Son, and praise His living Holy Spirit.
- C. O Lord of all blessings, we commit our lives into Your holy hands, and pray for Your blessings. O good Lord, in Your mercy, shower blessings on us.

Litany Part 2 *(Repeat each line after the priest)*

- P. Our Lord, bless us.
- P. Our Lord, have mercy and bless us.
- P. O Lord who is full of blessings, answer unto us.
- P. Our Lord, hear our prayers and supplications.
- P. Our Lord, rejoice in our repentance.
- P. Our Lord, consider our tear drops and be loving to us.
- P. Our Lord, cure our diseases and heal the sick.
- P. Our Lord, pardon our sins.
- P. Our Lord, remove from us famine and epidemics.
- P. O Lord, eliminate harsh punishments and the rod of anger.
- P. Our Lord, take away from us all envy and animosity.
- P. Our Lord, eradicate the pride and arrogance in us.
- P. O Son of David, hear us. O Son of Virgin Mary, listen to us.
- P. O Lamb of God, who took away the sins of the world, answer unto us.
- P. O Lamb of God, who took away the sins of the world, forgive us.
- P. Our Lord, praise be to You. Our Lord, praise be to You. Praise be to You, our eternal Refuge. Bless us O Lord.

Special Intercessory Prayers

P. O God the Father of our Lord Jesus Christ, who is exalted by the Cherubim, extolled by the Seraphim, exalted by tens of thousands of heavenly hosts, and who consecrates and perfects the offerings and oblations presented before You as a sweet fragrance, sanctify our bodies, souls and spirits, so that with pure hearts, we may be unashamed to address You as God our heavenly Father and pray:

All: Our Father in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our sins and offences, as we forgive those who sin against us. Lead us not into temptation but deliver us from the evil one; for Thine is the kingdom, the power and the glory, forever and ever. Amen.

(Or in song: The musical score is given on Page 142)

Our Father in heav'n, hallowed be Thy name.
Thy kingdom come,
Thy will be done on earth as in heav'n,
Give us this day, our daily bread.
Forgive us our sins, as we forgive those who sin against us.
Do not bring us to the time of trial,
but deliver us from the evil one.
For the kingdom, the power and the glory are Thine,
Now and forever. Amen.

P. O Lord God, do not lead us into temptations that are beyond our endurance, and deliver us from the evil one. We will offer praise and thanksgiving to You, to Your only begotten Son and to the Holy Spirit, now and forever more.

C. Amen.

P. Peace be with you all.

- C. And also with your spirit. O Lord and God of every blessing, we bow our heads in Your presence, before we receive Your holy body and blood.
- P. O Lord God, Your servants who wait upon You for Your abundant mercies have bowed their heads before Your holy presence. Sanctify our bodies, souls and spirits by sending Your blessings on us all. Make us worthy to receive the life-giving body and blood of our Saviour and Messiah. We will offer praise and thanksgiving to You, to Your only Son and to the Holy Spirit, now and forever more.
- C. Amen.
- P. Peace be with you all.
- C. And also with your spirit.

The Third Blessing (Rooshma)

(The celebrant turns to the congregation and blesses them)

- P. May the grace and blessings of the holy and glorious Trinity, † uncreated and self-existent, † eternal, adorable, and One in essence, † be with you all, my dearly beloved, now and forever more.
- C. And also with your spirit. O holy and glorious Trinity, shower Your blessings on us.
- D. We must participate with reverence and the fear of the Lord.
- C. O Lord, in Your mercy, shower Your blessings on us.

(The celebrant lifts the paten)

- P. Holy things for holy people.
- C. Holy is the One Father. Holy is the One Son. Holy is the One Spirit. Amen. Bless us O Lord.
-

(The celebrant lifts the chalice)

P. Praise be to the Father, to the Son and to the Holy Spirit.

C. As it was in the beginning, is now and forever shall be. Amen.

(The celebrant takes the paten in his right hand and the chalice in his left hand and crosses his arms in the form of a cross by placing his right arm over his left)

P. The One Holy Father who created the world in His mercy, is with us.

C. Amen.

P. The One Holy Son who redeemed it by His precious passion, is with us.

C. Amen.

P. The One living Holy Spirit, who perfects and fulfils all that is and that has been, is with us. May the holy name of the Lord be exalted, as it was from the beginning, both now and forever more.

C. Amen.

All: In all our prayers and offerings, let us remember and follow our saintly ancestors who counselled us while they lived, so that we would become children of God. The Son of God will favour them with salvation. O Lord, bless us and help us.

(Or in song-sung to the tune of the hymn, 'I am Coming to the Cross')

We are coming to the cross, with our prayers and offerings,
Remem'bring those dear saintly ones
Who taught us Lord, to follow Thee.

Thy children Lord, we long to be.
Salvation ours, so full and free.
Trusting in Thy grace alone,
Bless and help, we pray O Lord.

(Those who are prepared for the Holy Communion, come forward and kneel)

Prayer 1

P. O God and Lord of all, bless us.

C. Stretch forth Your holy hands and bless us.

P. O Lamb of God, Son of David,

C. O Son of Mary, hear our prayers.

P. O holy and life-giving Spirit,

C. Dwell within us forever and ever.

O Lord, have mercy. O Lord, have mercy. O Lord, have mercy.

Prayer 2

P. O Lord, out of the abundance of Your mercy, be kind to us.

C. O good One, hear our prayers and grant our petitions. O Lord, as we stand reverently, bless us. O Lord, have mercy.

(The celebrant, descends the altar step, turns to the congregation and bows.)

P. My dearly beloved brothers and sisters, pray for me. As a father has compassion on his children, so the Lord has compassion on those who fear Him.

C. As for humanity, their days are like grass, they flourish like the flowers of the field. Bless us O Lord.

(The celebrant turns to the east and returns to the altar.)

P. Praise be to the Father, to the Son and to the Holy Spirit.

C. As it was in the beginning, is now and forever shall be. Amen.

(The celebrant kneels at the altar and prays silently.)

- D. When Your servants who have departed this life after having lived in trust and hope in You, are aroused from the grave with Your life-giving voice to enter paradise, O Lord, remember us also. Let us stand in reverence.
- C. Lord, have mercy.
- D. O Lord, grant that we may all rejoice with the lambs on Your right. May we hear Your gracious voice say to us, "Come and inherit the kingdom, and experience it with the saints." Bless us O Lord.
- P. Praise be to the Father, to the Son and to the Holy Spirit.
- C. As it was in the beginning, is now and forever shall be. Amen.
- D. At Your command, death held its reign. O Lord, we praise You because death has been abolished through Your resurrection. O Lord, every mouth shall sing Your praise. O Lord, who gathers the descendants of Adam from every quarter, bless us and help us.
- C. O Son of God, who by Your death, changed our death into life, raise us from the dust, so that we may lift our voices and proclaim praises to You. O God the Father, the Son and the Holy Spirit, You are worthy of praise and adoration. Praise be to You, as it was from the beginning, and from generation to generation. Hallelujah!

(The celebrant and other clergy partake of the Holy Communion.)

(The celebrant then stands on the altar step and lifts the paten and chalice.)

- P. O Son of God who came for our salvation, and will come again for our resurrection, and for the everlasting renewal of our race, grant Your servants forgiveness of sins through Your atoning sacrifice.
- C. Amen.

(Holding the paten and chalice, the celebrant faces the congregation.)

P. O Lord our God, stretch forth Your invisible right hand, and graciously bless this congregation of worshippers, who partake of Your most precious and holy body and blood, which was broken and shed on Golgotha for the atonement of debts, the forgiveness of sins, and the blessedness of abiding in Your holy presence forever.

C. Amen.

(The celebrant descends from the altar step and comes forward.)

P. The blessing of Jesus Christ, our great God and Saviour, will be on those who bear these sacred mysteries, on those who dispense them, on those who receive them, on those who have participated, and on all those who shall participate in them. The tender mercies of God will be on us and on them, in both worlds forever.

(The celebrant returns to the altar)

C. Amen. Our Lord, bless us. Our Lord, be gracious and bless us. Our Lord, answer unto us and bless us. Our Lord, praise be to You. Our Lord, praise be to You. Our everlasting Refuge, praise be to You. Hallelujah!

(The celebrant comes forward)

P. The holy body of our Lord Jesus Christ, broken at Golgotha for the remission of debts and forgiveness of sins, is given to you for the health of your body and soul.

C. Amen.

P. The holy blood of our Lord Jesus Christ, shed at Golgotha for the remission of debts and forgiveness of sins, is given to you for the health of your body and soul.

C. Amen.

(The celebrant administers the consecrated bread and wine)

(While the last of the communicants continue to kneel, the celebrant holds the paten and chalice, stands in the Chancel and faces the congregation)

- P. O Lord our God, praise be to You, praise be to You, praise be to You forever. O Lord Jesus Christ, may Your holy body and holy blood of which we have partaken, not be for our judgment and condemnation, but for the life and salvation of us all. O God, grant us Your blessings.
- C. All the earth will bow down and worship You. Every tongue will praise Your holy name. O Lord, we praise You for Your graciousness towards us, because You give life to the dead and You are their hope.

(The celebrant returns and stands on the altar step)

Prayer of Thanksgiving (Post Communion)

- P. O Lord, we thank You for the abundance of Your mercy which has made us worthy to partake of Your heavenly table. O Lord, may Your holy body and blood that we have received, not be for our condemnation but to make us worthy to have fellowship with Your Holy Spirit, and to obtain the privileges and inheritance with all Your holy saints. We will offer praise and thanksgiving to You, to Your only Son and to the Holy Spirit, now and forever more.
- C. Amen.
- P. Peace be with you all.
- C. And also with your spirit. O Lord our God, the source of all blessings, we bow our heads before You, after having received Your holy body and blood.
- P. O great and wonderful Lord, who stooped down and descended from heaven for the salvation of humanity, have mercy on us and bless us, so that we may continually praise You, Your Father God who begot You, and Your Holy Spirit, now and forever more.
- C. Amen. Bless us O Lord.
-

Benediction of St Ephrem *(Alternate Benedictions are on Page 131-133)*

- P. O Lord our God, bless us all. O our Creator, keep us all. Show us each day, the way of salvation, O Lord and Helper of all.
- C. O Lord, bless Your servant who has ministered in Your holy presence. Accept our prayers and supplications, and pardon the offences of Your people. O Lord, make us worthy to receive Your gifts and blessings, and dismiss us with Your peace.

The Final Blessing (Rooshma)

(The celebrant turns to the congregation and blesses them)

- P. My beloved brothers and sisters, I commend you to the grace and blessings of the holy and glorious Trinity. Go now in peace, † and serve the Lord with the gifts and blessings that you have received from the atoning sacrifice of the Lord.
- C. Amen.
- P. You who are both near and far, who are saved by the victorious cross of the Lord, † and sealed with the seal of holy baptism, this Holy Trinity will absolve your debts, forgive your sins and comfort your souls.
- C. Amen.
- P. Pray for me my brothers and sisters, weak and sinful as I am, so that I may obtain mercy and help through your prayers.
Go in peace, † filled with gladness and rejoicing.
- C. May the Lord accept your ministration, and help us through your prayers. Amen.

Closing Hymn

Benediction

Prayer 1

(Individual Meditative Prayer before leaving the Sanctuary)

Almighty God, our eternal and supreme Father, I gratefully thank You, for graciously enabling me to come to Your holy presence today to worship You, and to listen and meditate on Your holy Word. O God, I praise You for all the goodness and graciousness that You have showered on me till this moment. O holy Father, in Your grace, empower me to always love You with all my heart, with all my soul, with all my mind and with all my strength, and to love my neighbour as myself. O God, bless all of us who have gathered here in Your holy presence today, and dismiss us with Your peace. O Lord, bless Your holy Church and those who serve and lead her, and bestow Your good gifts on all of us. In Your grace, enable me to walk blamelessly and please You, all the days of my life. Amen.

Prayer 2

(Individual Meditative Prayer for those who received Holy Communion)

O Lord, You were incarnate of the holy Virgin Mary, was wrapped in cloth and laid in a manger for animals. You bowed like a sinner before John the Baptist and received baptism in the river Jordan. Though You gave Yourself up like a human, You humiliated Satan and granted us victory. You stood before a judge like a criminal and received contempt, ridicule, dishonour and beatings. You were crucified among thieves, was laid in a tomb, went down to Hades, broke the bondage of death, arose in glory and entered heaven. Who can ever repay You for granting us a glorious salvation and showering us with good gifts? O merciful Lord, I have made You angry by doing unjust, deceitful, wicked, untruthful and violent deeds and I have not observed any of Your commandments. Do not chastise me according to my sins, but in Your abundant grace, rescue me and bless me. Although my actions make me unworthy, save me out of the magnitude of Your mercy, because today, I have partaken of the holy body and holy blood, with the assurance of Your

words, “Whoever eats my body and drinks my blood, and believes in me, lives in me and I will live in him and I will raise him up on the last day.” In Your mercy, purify me from my sins and blemishes, and save me, because in Your grace, You granted salvation to the human race through the holy body that was nailed on the cross, and through the blood that was shed at Golgotha. O Lord who is full of blessings, in Your mercy, have compassion on me, and give me a place on Your right when You appear in the majesty and glory of Your Father to proclaim judgment on all humanity. Amen.

The Lord’s Prayer

Our Father in heaven, hallowed be Thy name. Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our sins and offences, as we forgive those who sin against us. Lead us not into temptation but deliver us from the evil one; for Thine is the kingdom, the power and the glory, forever and ever. Amen.

A Prayer of Confession

I confess and lament over all the sins that I have committed: against You, O Almighty Father Lord; against You, O Messiah Lord, who in Your grace was born of the blessed Virgin Mary, and suffered and died for our sake, to save the world and to grant us salvation; and against You, O Lord the Holy Spirit, who gives life to everything, comforts and sanctifies. O Lord God Almighty, who forgives the atrocities of humanity and does not delight in the death of sinners, I lift my heart and hands and plead to You for the redemption of all my transgressions. Though I am unworthy to completely abide in You and to receive from You the divine gift of Your mysteries, I beseech You to protect my mind from the snares of adversaries, my eyes from covetousness, my ears from listening to vain things, my hands from despicable deeds and protect me so that I may be used by You. Amen.

Prayers of Peace for Special Days

(At the end of the prayer, please turn to Page 80)

Prayer of Peace for Christmas Day

P. O God, who in essence is conciliation, genuine peace and indivisible love, in Your abundant goodness, You created humans in an indestructible state. Although they had broken Your laws and were condemned to die as a result of the envy of the evil one, You filled the earth with heavenly peace through the life-giving advent of Your only begotten Son. O Master, who is praised by hosts of angels who say, “Glory to God in the highest and on earth peace and goodwill to the children of humanity”, fill our hearts with Your goodwill. Cleanse us now from all blemishes, deceptions, deadly vindictiveness, wickedness and craftiness, and make us worthy to give one another unblemished peace with the divine kiss, and to participate in the heavenly and imperishable gift from our Lord and Messiah. Through Him and together with Him, and the life-giving Holy Spirit who is holy in everything, supreme and adorable and who in essence is equal to You, You are worthy of praise, honour and dominion at all times, now and forever more.

C. Amen.

Prayer of Peace for Passover Thursday

P. O Lord our Messiah, who fulfilled the old, symbolic worship at that supper which was replete with mystery, and entrusted us with the new mysteries of Your grace, we beseech You to enable us to participate and partake in Your holy and mysterious supper. Make us worthy to rejoice in it with purity, holiness and without blemish. Save us from the darkness of sin and enable us to be pleasing to You in our private and public life. Both here and in the eternal life, make us joyful in the blessedness of Your kingdom

and Your heavenly bridal chamber. For all Your graciousness to us, we will offer praise, thanksgiving and worship, and be grateful to You, to Your Father and the Holy Spirit, now and forever more.

C. Amen.

(The Kiss of Peace is not given on Passover Thursday)

Prayer of Peace for Holy Saturday:

P. O Lord our Messiah, You fulfilled Your work for us in person, endured suffering and the cross, and descended into Hades to give hope and courage to humanity. Through this, You granted remission of sins and the cleansing of its defilement to all who believe in You, and You promised anew that they will rejoice with You in Your kingdom. Make us worthy to continuously experience this spiritual and heavenly joy. In Your grace, enable us to partake at Your holy table in purity and without fault. Through this fellowship, enable us to be one with You with a steadfast and devoted life. Help us to attain immortality and eternal joy through You. To You, to Your Father, and to the life-giving Holy Spirit who is holy in everything, is supreme and adorable, and who in essence is equal to You, we will offer praise and thanksgiving now, at all times, and forever more.

C. Amen.

Alternate Prayers for the Holy Communion Service

Preface 1 (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. You are the glorified, blessed and sweet fruit, and the acceptable offering that was presented as a sacrifice for the remission of our sins, and You purified us through Your sanctifying sacrifice. O Lord the Messiah, the Lamb who is the Son of the virgin ewe, You ascended the cross, redeemed us, and exempted us from the sacrifice of speechless animals. You are worthy of praise, honour and worship, at this time of the fulfilment of the divine sacrifice of thanksgiving, and all the days of our lives, forever more.

C. Amen.

(The celebrant puts incense in the censer.)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us.

O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and

glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us, the dew of Your mercy and compassion.

O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger.

Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer 1 (Sedra)

P. Almighty Lord God, who receives the sacrifices of praise from those who look up and call on You with a pure heart, accept the prayers of Your sinful servants. Draw us close to Your holy sacrificial altar. Strengthen us to offer You spiritual gifts and sacrifices for our sins, and for the transgressions of Your people. O Lord, make us worthy so that our sacrifice is acceptable to You. Through our Lord Jesus Christ, may Your blessed Holy Spirit abide with us, on these offerings, and on all Your faithful people. With Him and with Your Holy Spirit, You are always worthy of praise, honour and dominion, now and forever more.

C. Amen.

(Please turn to Page 77)

Preface 2 (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O Lord the Messiah, You offered Yourself as a sacrifice for our salvation, broke Your body to feed us, opened Your side for us to drink, and will raise us to heaven to be with You. At this time of the fulfilment of the divine sacrifice of thanksgiving, and all the days of our lives, You are worthy of praise, honour and worship, forever more.

C. Amen.

(The celebrant puts incense in the censer)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us.

O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us, the dew of Your mercy and compassion.

O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and

rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger.

Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer 2 (Sedra)

P. O God of gods, Lord of lords, the Judge of judges, the One who is dreaded by authoritarians, before whose brightness the fiery beings are amazed, and at whose appearance, the spiritual ones shudder, in Your holy presence, we worship and pray to Your divinity. You have made us worthy to worship You like the holy seraphim, and to partake in the adorable mysteries of Your divinity. O Lord, in Your abundant mercy, consecrate us to stand in Your holy presence and before Your holy altar, to serve You with purity at Your holy table, and to worship You in holiness. Sanctify this bread and wine placed before us. Purify our bodies and souls, our thoughts and deliberations and wipe away all the filth of sin from us. Make us worthy to offer pleasing and pure sacrifices, and be eligible for the blessings that You promised Your saints. Together with them and in their midst, we will always offer praise and thanksgiving to You, to Your Son and to the Holy Spirit, now and forever more.

C. Amen.

(Please turn to Page 77)

Preface 3 (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O Lord our Messiah, through the chalice of thanksgiving and salvation that You poured out from the heights of Golgotha, sinners were justified and redeemed from injustice. From the top of the cross, You shed the blood that brought redemption of sin, placed Your seal on the nations and saved them from death. At this time of the fulfilment of the divine sacrifice of thanksgiving and all the days of our lives, You are worthy of praise, honour and worship, forever more.

C. Amen.

(The celebrant puts incense in the censer)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us.

O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us, the dew of Your mercy and compassion.

O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger. Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer 3 (Sedra)

P. O Lord our Messiah and the Creator of all, who restores everything, and is the life of the universe, the breath of salvation, the imperishable and pure consecrated oil (*Mooron*) and the enduring and delightful fragrance, fill our hearts with the fragrance of Your divine wisdom. Though we are weak and mortal, You have made us worthy to worship in Your holy presence, and serve Your divine and indescribable mysteries that even the angels desire to keenly observe. O Lord, release and save us from the bondage of sin and from anxieties about vain things. Make us worthy to accomplish noble and perfect service for You under Your light and easy yoke. Allow us to live out the days of our lives righteously in Your holy presence, with renewed body and spirit. Through Your grace, and through the favour of Your blessed and glorious Father who sent You for our salvation, and through the actions of the Holy Spirit, enable us to have a life that is similar to that of the angels forever more, and a blessed end that is free from afflictions, grievances and sorrow.

C. Amen.

(Please turn to Page 77)

Preface 4 (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O Lord our Messiah, You offered Yourself as a sacrifice on the wooden cross, and through Your sacrifice, You brought remission of our debts. You died for us, and through Your death, You gave us life. You arose and through Your resurrection, You raised us up, and through Your ascension into heaven, allowed us to ascend with You. At this time of the fulfilment of the divine sacrifice of thanksgiving, and all the days of our lives, You are worthy of praise, honour and worship, forever more.

C. Amen.

(The celebrant puts incense in the censer)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us.

O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us, the dew of Your mercy and compassion.

O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger.

Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer 4 (Sedra)

P. O Lord God, at this time of the fulfilment of this divine worship, we Your servants have gathered in Your holy sanctuary, to await Your abundant blessings and pray that You bless us. O Lord, send us the wonderful gift of Your Holy Spirit. Sanctify our bodies and spirits, so that we may become worthy to receive Your holy body and priceless holy blood. Equip us with Your spiritual weapons. Adorn us with love and unity. Save us from punishments and the rod of anger. Protect us with Your victorious cross. At Your second coming, make us all worthy of the glorious position at Your right hand. We offer praise and thanksgiving to You, to Your Father and to the Holy Spirit, now and forever more.

C. Amen.

(Please turn to Page 77)

Preface 5 (For Passover Thursday)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O Lord our Messiah, the most noble One and the great High Priest, You purified us through the sanctifying sacrifice, accepted pure offerings, made spiritual worship glorious, offered Yourself once and for all as a sacrifice for our sins, cleansed our wounds through Your blood, and through Your sacrifice, brought remission of sins for the whole world. At this time of the fulfilment of the divine sacrifice of thanksgiving, and all the days of our lives, You are worthy of praise, honour and worship, forever more.

C. Amen.

(The celebrant puts incense in the censer)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us.

O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and

glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us, the dew of Your mercy and compassion.

O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger.

Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer 5 (Sedra)

P. O Lord our Messiah who is most noble in nature, in Your grace, You gifted the saints with holiness. In the upper room in Zion, You broke and gave Your holy body, and mixed Your precious blood for Your disciples, for the remission of their sins and for the atonement and salvation of all believers and said, "Do this in remembrance of Me."

Though we are unworthy, because of Your tender mercy and through the Holy Spirit, You called us close to You to conduct worship that is pleasing to You.

Remembering Your ultimate sacrifice for our salvation, we therefore celebrate with spiritual joy and say, "Behold, this is the divine sacrifice given for our salvation; this is the divine sacrifice that purifies our filth and absolves our debts; this is the divine sacrifice that opened the way for the perfect ones to enter heavenly heights; this is the divine sacrifice that was implied through the acceptable and unblemished offerings of Abel; this is the divine sacrifice given to us who are faithful and have been

saved, as an advance of the heavenly promise; this is the divine sacrifice that is offered as the weapon for the salvation of our body and soul; this is the divine sacrifice for sinners, for the absolution of their debts and forgiveness of sins; this is also the sacrifice of joy about which the godly psalmist David sang, "O taste and see that the Lord is good!"; this is also the sacrifice of thanksgiving foretold by Joshua, the son of the great high priest, Jozadak; this is the divine sacrifice exemplified by the bread and wine offered by the godly high priest, Melchizedek; this is the divine sacrifice that was compared to and shown by the prophet Moses through the slaughter of the lamb at twilight; this is the divine sacrifice that all the just and saintly ones waited to witness but could not; this is the divine sacrifice that achieved the remission of debts and forgiveness of sins for those of all races who are born again; this is the divine sacrifice that provides the holy body and the purifying blood to believers; this is the divine sacrifice that Moses, the chief among the prophets, illustrated through the bread that was kept safe on the table; this is the divine sacrifice which the fiery and spiritual cherubim and seraphim stood looking at with awe and amazement; this is the divine sacrifice which the eternal Father perfected, the beloved Son fulfilled and the Holy Spirit sanctified; this is also the divine sacrifice that was made perfect through the passion of the Person of the Triune God for the majesty of Your greatness and to make us and all the faithful, worthy to receive the rich blessedness of the good gifts from the Holy Father and the Holy Spirit. On the day of this feast and forever more, we offer praise and thanksgiving to You, to Your Father and to the Holy Spirit.

C. Amen.

(Please turn to Page 77)

Preface 6 (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O Lord the Messiah, in the magnificent and holiest place where Your invisible majesty is eternal and everlasting, You are adored in amazement through praises in triplicate, confessed as One true God, and in a way that cannot be fathomed, is known in three Persons and yet believed to be One. At this time of the fulfilment of the divine sacrifice of thanksgiving and all the days of our lives, You are worthy of praise, honour and worship, forever more.

C. Amen.

Prayer of Incense (Ethra) *(The celebrant puts incense in the censer)*

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us. O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us the dew of Your mercy and compassion. O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger. Make us all worthy of the blessed end that is reserved for the children of peace.

Generously grant us the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever.

C. Amen.

Prayer 6 (Sedra)

P. O Lord, You are beyond description and imagination, limitless, invisible, the true Life and the beginning of all things. You are the Light of light that illuminates all creation, exemplary in character and You are truly God. Your love brought You to us and You offered Yourself to God the Father, as a sacrifice for our redemption. In Your grace, enable me to do priestly service in Your holy presence with purity, to fulfil Your honourable and life-giving commandments faithfully, and to offer our bodies, souls and spirits as a pleasing sacrifice to Your Father. O Lord God, in order to do these, we appeal to Your love towards humanity to instil wisdom, discernment, discretion, courage, intelligence and the fear of God in us and may Your living Holy Spirit who gives us the experience of salvation and confirms the privilege of being heirs, sanctify us and this Holy Qurbana which is now being fulfilled. May Your Holy Spirit indwell, abide with, and sanctify our bodies and spirits and completely eradicate all blemishes and sinful emotions from our hearts. May we, with a pure heart and a humble spirit, become worthy of the perfect and divine peace which You gave Your holy disciples by saying, "My peace I give to you." Establish this eternal peace in our souls and throughout Your entire holy Church. Along with the cherubim, seraphim and all the heavenly hosts, make us worthy to say aloud in purity, "Holy, Holy, Holy is the Almighty Lord; the whole earth is full of Your glory," because You, along with Your Father and the Holy Spirit are holy and blessed, now and forever more.

C. Amen.

(Please turn to Page 77)

Preface 7 (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O Lord the Messiah and the Bread of Life, You were revealed to us in the fullness of time through Mary and appeared in Bethlehem-Ephrathah. You were affirmed by the Father and acknowledged by John at the River Jordan. You were hung on Golgotha for our salvation and descended into Hades to raise us. You released the power of death, entrusted us with this salvific mystery, and prepared and called us to the spiritual meal to which both Jews and Gentiles were invited. At this time of the fulfilment of the divine sacrifice of thanksgiving, and all the days of our lives, You are worthy of praise, honour and worship, forever more.

C. Amen.

(The celebrant puts incense in the censer)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us.

O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and glorious Church. O Lord God, comfort our bodies, souls and

spirits. Shower on us, the dew of Your mercy and compassion. O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger.

Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us, the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer 7 (Sedra)

P. O Lord our Messiah, You truly are the supreme High Priest, the sacrifice for the absolution of sins, and the divine table. You offered Yourself on Golgotha to unite the sinful human race to Your Father, and to reconcile those in heaven and on earth through the blood of Your holy body.

At this time, when we stand before You, look at us with mercy and compassion. In Your holy presence, angels tremble, archangels shudder, celestial beings are amazed, the confessors sing "Hallelujah!", the cherubim bless, and the seraphim extol Your holiness.

O Lord, after observing the shameful deeds that I have committed, do not forbid the Holy Spirit from the discerning sheep of Your parish. O Lord, do not hold back from Your parish, the blessings bought by Your blood, because of the impurity of my actions but through Your grace and abundant mercy, absolve my sins and the sins of Your people, and O Lord, forgive the faults of Your parish.

Accept this worship that we sinners offer to You. O Lord, purify sinners, forgive those who have fallen short, receive the penitent, be merciful to the guilty, bring reconciliation to those who are angry with each other, unite those who are separated and bring harmony between troublemakers. Wipe away hostility, remove all punishments and sanctify the impure. Make the proud mellow, enlighten the priests, purify the deacons, make ministrants discerning, strengthen the celibates and bless teachers and advisors with heavenly wisdom. Firmly establish Churches and sustain the religious retreats. Protect the virgins and bless those who are married. Bring home safely, those who are afar and protect those who are near.

Our Lord, may our lips offer ceaseless praise to You, to Your Father and to the Holy Spirit, now and forever more.

C. Amen.

(Please turn to Page 77)

Preface 8 (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O Lord the Messiah, You were the living sacrifice who was killed, and the sacrificial Lamb that was offered as a sacrifice, after which all animal sacrifices were obliterated. Through Your life-giving death, You attained the hope of life for all the dead and You were buried, resurrected and continue to live.

At this time of the fulfilment of the divine sacrifice of thanksgiving, and all the days of our lives, You are worthy of praise, honour and worship, forever more.

C. Amen.

(The celebrant puts incense in the censer)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us.

O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us, the dew of Your mercy and compassion.

O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger.

Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us, the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer 8 (Sedra)

P. O Lord our Messiah, the great heavenly One who receives divine sacrifices, and who willingly offered Yourself on the top of Golgotha as an acceptable sacrifice to Your invisible Father, You entrusted Yourself to mere mortals, to be offered as a sacrifice on Your holy altar.

At this time, as we stand before You, look at us with mercy and compassion. In Your holy presence, angels tremble, archangels shudder, celestial beings are amazed, the confessors sing "Hallelujah!", the cherubim bless, and the seraphim extol Your holiness.

O Lord God, grant me Your spiritual strength to overcome my weaknesses, and enable me to serve Your holy body and blood. Turn Your gaze away from the abundance of my sins and deal with me according to Your mercy, instead of judging me against Your righteousness. In the abundance of Your goodness, do not consider the multitude of my iniquities.

O Lord God, do not turn Your face away from Your people because of my transgressions. Do not withhold Your divine grace

from Your holy Church because of my own sins and do not deny her Your Holy Spirit because of the shameful deeds that I have committed. Although I have sinned and am guilty, what iniquity did these honest sheep commit? Even if the lazy shepherd committed wickedness, what iniquity did his innocent and unblemished sheep commit? You created them in Your divine image. Do not destroy them because of my sins. Do not reject those whom You created in Your own image because of my sins. Do not turn away from the door of Your blessings, those whom You bought with Your precious blood, because of my transgressions. Do not withhold Your gifts from those who were saved by Your holy cross, because of my evil ways. At this time, do not deny Your divine gifts to those whom You redeemed through Your priceless passion because of my unrighteousness, but sanctify our souls through the abundance of Your mercy and the limitless help of Your grace.

Cleanse every organ within me and in them. Purify my wretched thinking and theirs. Make us worthy, to draw near and participate in Your holy mysteries, despite our weaknesses. Cleanse my hands to serve Your holy body and blood and make their mouths worthy to receive them. O Lord, make us all worthy to truly offer together new praises with our mouths and tongues, to You, to Your Father and to the Holy Spirit, now and forever more.

C. Amen.

(Please turn to Page 77)

Preface 9 (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. The offering of Yourself to Your Father as a living and holy sacrifice, in order to accept us in accordance to Your divine will, and which enables us to offer pure and sacred prayers in Your holy presence as a righteous and holy people, is blessed. At this time of the fulfilment of the divine sacrifice of thanksgiving and all the days of our lives, You are worthy of praise, honour and worship, forever more.

C. Amen.

(The celebrant puts incense in the censer)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us.

O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us, the dew of Your mercy and compassion.

O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger.

Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer 9 (Sedra)

P. O Lord, You can be received by partaking of Your mysteries and absorbed by accepting Your body. You are the Bridegroom who called all races to the bridal chamber of Your suffering and invited Your own people to the meal associated with Your death. You are the Good Shepherd who offered Your body as food to Your flock, and shed Your blood as a drink for Your sheep, to be consumed at the indestructible dining table that is spread before the hungry, and You willingly opened the everlasting fountain to those who are thirsty. You are the Purifying Incense that was offered as a fragrance to those reeking with the stench of sin. You are the Divine Ruby that is shared by priests in Churches, from the chalice of thanksgiving that never runs dry even after all races and Your own race have drunk from it. You are the Bread of Life that was broken to satiate everyone, and the Drink of Joy that was made to flow to refresh those who are thirsty.

O Lord who loves humanity, through Your love, engrave on our tongues the illustration of Your promises. Enable us to flourish through Your love. Make us joyful through Your favour. Make us worthy to experience the appearance of Your true Being and to welcome You. In Your grace, enable us to always come close to

You through the communion of Your body and blood and our fellowship with You. Fill our breath with Your fragrance, open our mouths to glorify You, our tongues to sing Your praises and our lips to proclaim adoration to You.

Through Your mercy, may our debts be absolved. Through Your grace, may our sins be wiped away. Through Your compassion, save us from our mistakes and cleanse our impurities and blemishes with Your hyssop.

Transform us into Your glorious image. Make us temples for Your dwelling and abodes for Your glory. Make us worthy for a blessed solace and a position at Your right hand. We offer praise and thanksgiving to You, to Your Father and to the Holy Spirit, now and forever more.

C. Amen.

(Please turn to Page 77)

Preface 10 (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O most noble Master, our Lord and Messiah, You broke Your body to feed us, shed Your blood for us to drink, and You made us heirs of Your heavenly kingdom. At this time of the fulfilment of the divine sacrifice of thanksgiving and all the days of our lives, You are worthy of praise, honour and worship, forever more.

C. Amen.

(The celebrant puts incense in the censer)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us.

O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us, the dew of Your mercy and compassion.

O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and

rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger.

Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us, the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer 10 (Sedra)

P. O God our Father who is hidden from watchers and angels, at Your throne of grace, we submit on the holy sacrificial altar, our spiritual sacrifice of true repentance, praise and thanksgiving before You, before Your beloved Son who was revealed to the world through Your love, and before the Holy Spirit who makes the world holy through His indwelling.

Accept these sacrifices, absolve our debts, forgive our transgressions and wipe away all the faults of Your parish. O Lord, make us worthy to participate at Your holy table in holiness.

Protect us all our days so that we may lead a guilt-free and virtuous life. O Lord, support our aged, make our youths mature, help our children to grow in Your grace, adorn our women with the imperishable qualities of gentleness and self-control, protect the orphans and widows, heal our sick, and enable Your peace to dwell among us. We offer praise and thanksgiving to You, to Your Son and to the Holy Spirit, now and forever more.

C. Amen.

(Please turn to Page 77)

Preface 11 (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O Jesus Christ, the High Priest of our thanksgiving, and the pure and holy sacrifice that redeemed us from our sins through Your holy body, and justified the world through Your sacrifice, we praise You. O most noble One, at this time of the fulfilment of the divine sacrifice of thanksgiving, and all the days of our lives, You are worthy of praise, honour and worship, forever more.

C. Amen.

(The celebrant puts incense in the censer)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us.

O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us, the dew of Your mercy and compassion.

O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and

rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us from harsh punishments and the rod of anger.

Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us, the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer 11 (Sedra)

P. O Lord of the universe, before all ages, You were begotten from Your glorious Father without the need of a mother and in the fullness of time, were born of a virgin mother without the need of a father. You willingly offered Yourself as a sacrifice on the wooden cross, and through Your sacrifice, justified all races and nations. O Lord our Messiah, the little Lamb of the virgin ewe, at this time when we offer this sacrifice, have mercy on our wretched state. Abide with us and among us. Sanctify our hearts and minds so that You will be pleased to abide in us as You abide amidst the heavenly hosts, so that we may become consecrated dwelling places that befits Your divinity. O merciful Lord, through the communion of Your holy body and priceless blood, may all the thorny bushes of sin within us be burnt away from every part of our bodies. May Your holy body and purifying blood be the leavening agent in our lives and the foretaste of our eternal life. We will offer praise and thanksgiving to You, to Your Father and to the Holy Spirit, now and forever more.

C. Amen.

(Please turn to Page 77)

Preface 12 (Promeon)

P. Let us all pray to the Lord, and plead for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

P. May we become worthy to offer You continuous praise, thanksgiving, glory, adoration and everlasting exaltation. O great and most magnificent Lord our Messiah, You are the great High Priest who created us from nothingness, brought us into being, redeemed us from the slavery of sin, and through Your priceless blood, ordained us as Your heirs. At this time of the fulfilment of the divine sacrifice of thanksgiving and all the days of our lives, You are worthy of praise, honour and worship, forever more.

C. Amen.

(The celebrant puts incense in the censer)

Prayer of Incense (Ethra)

P. Let us all pray to the Lord for His blessings and mercy.

C. O Lord the source of all blessings, bless us and help us.

Prayer for Pardon and Mercy (Hosoyo)

P. O Lord God who alone can justify, who alone can make holy, who alone can pardon and completely remove our trespasses, in Your loving compassion, blot out my many great and innumerable sins and those of all Your faithful people. Good Lord, have mercy on us and bless us. O Lord God, in Your mercy, remember us and our families, our bishops and clergy and all faithful children of Your holy and glorious Church. O Lord God, comfort our bodies, souls and spirits. Shower on us, the dew of Your mercy and compassion. O glorious Lord, our Lord of lords, our King and Messiah, absolve us from our sins and be our Redeemer. Answer us O Lord, and rescue us with Your help and support. O God, accept our prayers and petitions, and in Your mercy, save us

from harsh punishments and the rod of anger. Make us all worthy of the blessed end that is reserved for the children of peace. Generously grant us, the fullness of Christian perfection that You cherish, is pleasing to You, and befits Your divinity. We offer to You praise and thanksgiving, all the days of our lives, now and forever more.

C. Amen.

Prayer 12 (Sedra)

P. O perfect Shepherd who gave Your life for Your sheep, we praise You and thank You. Though I am but a despicable lump of clay, You have made me worthy to serve Your divine mysteries, and have graciously enabled me to sing Your praises with the cherubim who praise Your greatness in the highest, and with the seraphim who sing, "Holy!"

Behold, I stand before the fiery place, before the throne of the flame of fire, and pray for the remission of sins of Your people, and for the redemption of all Your creation. O Lord, open Your rich treasury to those who have been unfortunate. Shower Your blessings on the sheep of Your parish. Tear the bonds of those who are in debt, and forgive the iniquity of sinners. Erase our misdeeds from Your memory. May those who were lost, return because of You and gather in Your presence. O Lord, taking refuge in Your grace, we come close to You with these offerings of thanksgiving that are placed before us. May Your Holy Spirit descend, delight in our offerings, sanctify them, purify us from injustice, adorn us with imperishable robes and make us worthy of the joy of Your salvation. We will offer praise and thanksgiving to You, Your Father and the Holy Spirit, now and forever more.

C. Amen.

(Please turn to Page 77)

Benedictions of St Ephrem

1. O Almighty One who is so full of compassion, bestow blessings on us. Show us Your servants, how to become fruitful.
2. O most merciful Lord, be gracious unto us. Provide for us always, a prosperity that never ends.
3. O Lord our Master, bless all the congregations of Christians with spiritual and material riches today.
4. Generously grant us healing, peace and nourishment. Make us contented with timely blessings.
5. O most exalted Lord, the supreme Creator, guard us every day with Your cross and sanctify us.
6. You promised, "Call and I will answer and when you knock, I will open." Fulfil this promise in us.
7. Assemble the scattered, gather those who've gone afar, restore those who've gone astray, and provide for those who seek.
8. Sanctify the impure, restrain the covetous, release the tormented and restore health to the sick.
9. O Father who is so full of mercy and is the ocean of the finest blessings, accept O Lord, the worship we offer.

Benedictions of St James

1. O God of the universe who dwells in the most high, protect us with the eye of Your mercy. Hide us with the radiance of the shadow of Your cross, and in Your mercy, bless this congregation.
2. With our mouths, we will sing thanks in Your holy presence. We will sing praise to Your Father and to Your Holy Spirit. Because we sinners have partaken from the holy table, remove from us, all our faults and stains.
3. Cleanse our transgressions and stains with Your hyssop, and remember not our debts and shortcomings. Count us in the assembly of the lambs on high, and declare unto us, "Experience heaven forever!"
4. Establish Your holy Church on the firm rock, and protect its administrators with Your arm. Adorn the priests and deacons, and may the assistants and singers be radiant.
5. Do not be angry with the nations that meditate on Your life-giving and living holy name. Eliminate war, bondage, famine and pestilence from them, and may Your peace surround them like a fortress.
6. O God of gods, You alone are eternal and the Almighty. You are the Most High One who sits upon the crystal throne. O Jesus Christ, accept our prayers, as You accepted the offering of King David.

7. O Son of God who redeemed sinners through Your sacrifice, remove my misery and pain also. O righteous One, whose heart was opened at Golgotha, quench my thirst, with the blood and water that was shed.
8. Support the aged, sanctify the middle-aged, strengthen and guide the young at heart. Grant maturity to all women and nurture infants and babies. Heal the sick, comfort the diseased, support the weak and grant contentment to those who are tormented by hunger. Sustain the destitute and the orphans and nourish them with Your blessedness.
9. O Lord, who is the focus of hope for people who have erred, in that upper room, You partook of the Passover meal with the disciples. On the cross, You gave the key to Titus and lived with the dead for three days.

LYRICS
&
MUSICAL SCORES

Invocation 1 – O Lord, Accept Our Prayers

(Page 67)

Adapted from the music by Jean Sibelius

(To be sung to the tune of 'Be still my soul! The Lord is on thy side')

$\text{♩} = 100$

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of four systems of music, each with a vocal line and a piano accompaniment line. The lyrics are written below the vocal line. The tempo is marked as quarter note = 100. The score includes a repeat sign at the end of the fourth system.

O Lord who Aa - ron's in - cense did re - ceive,
O Ho - ly Lord, our prayers to Thee we bring;
Ble - ssings Thou spread through - out this whole wide world.

— Acc - ept our prayers and wor - ship too we plead.
— May they be our re - source of mer - cy Lord.
— Dai - ly we praise for Thy mer - cy and grace.

— Thou who heard pleas from Ni - ne - vites and Jo - nah,
— O spring of all mer - cy and won - drous ble - ssings,
— As Thou re - deemed the Ni - ne - vites O Fa - ther

— An - swer our prayers we hum - bly plead, O Lord.
— We pray to Thee for Thy com - pa - ssion, Lord.
— Save us we pray and an - ger not, O Lord.

4. We praise the One who reigns enthroned above, Yet on that blessed lap Thou humbly lay.
Establish peace and reconcile this world Lord,
So we may sing Thy glory evermore.
5. O Lord who righteous Abel's lamb received,
Accept our sacrifice too Lord, we pray.
Thou Noah's off-ring blessed and Abraham's too
Accept our earnest prayers and grant our pleas.
6. O Saviour Lord whose radiance shines above,
Shed Thy great light on our dark days we pray.
Help us to shine, O Ray of heav'nly Father;
We bow and bless Thy sacred name always.
7. O Holy One who dwells in radiant light,
The whole triumphant hosts give praise to Thee.
Thy servants humbly plead for grace and mercy;
Save us O Lord, from evil thoughts and deeds.

Invocation 2 – Jesus, Light of Light

(Page 68)

Lyrics adaptation by
Dr George Abraham

Composed and arranged by
Christy Mathew

The musical score is written for a vocal line and a piano accompaniment. The key signature has three flats (B-flat, E-flat, A-flat) and the time signature is 4/4. The score is divided into systems, with measure numbers 6, 11, 15, 19, 23, and 26 marked at the beginning of each system. The lyrics are: "In Your Light we see the light, Je- sus full of Light. It's Your Light that shines up on our world, light our minds. May Your Light re-veal the sin- _ in our hearts, As we_ hum-bly pray, in spi - rit and truth. Pure and Ho - ly One who dwells on_ high, in man - sions of light. Cleanse our hearts and souls; we lift them up un to You. Grant us_ pu - ti - ty of thought_ and mind, That our_ prayers may rise, up to You."

Kiss of Peace: The Love and Peace of our Lord Jesus Christ

(Page 80)

$\text{♩} = 80$

May the love and peace of our Lord Je - sus Christ, a

bide wi - th us fo - r - e ver. May the love and peace of our

Lord Je - sus Christ, a bide wi - th us fo - r - e ver.

Holy, Holy, Holy

(Page 82)

from 'Sanctus'

$\text{♩} = 80$

Hol - ly Ho - ly Ho - ly is the Lord God Al -

The first system of music is in 4/4 time with a tempo marking of quarter note = 80. It features a treble and bass staff. The treble staff contains a vocal line with lyrics and a piano accompaniment of chords. The bass staff provides a simple harmonic accompaniment.

4

migh - ty. Heav'n and earth are full of His

The second system begins at measure 4. The vocal line continues with the lyrics 'migh - ty. Heav'n and earth are full of His'. The piano accompaniment continues with chords and a bass line.

8

glo - ry. Ho - sa - nna in the hi - gh - est

The third system begins at measure 8. The vocal line continues with the lyrics 'glo - ry. Ho - sa - nna in the hi - gh - est'. The piano accompaniment features a prominent bass line and sustained chords.

13

Blessed is He who has come and is to come in the

The fourth system begins at measure 13. The vocal line continues with the lyrics 'Blessed is He who has come and is to come in the'. The piano accompaniment continues with chords and a bass line.

16

name of the Lord. Hos - sa - nna in the hi - gh - est.

The fifth system begins at measure 16. The vocal line concludes with the lyrics 'name of the Lord. Hos - sa - nna in the hi - gh - est.'. The piano accompaniment concludes with sustained chords and a bass line.

Your Death O Lord, We Commemorate

(Page 83)

$\text{♩} = 100$

The musical score is written in 4/4 time with a key signature of one flat (Bb). It consists of four systems of music, each with a vocal line and a piano accompaniment. The lyrics are: 'Your death O Lord we commemorate. Your resurrection we celebrate. And Your second coming we await. May Your blessings rest upon us all.' The tempo is marked as quarter note = 100.

Your death O Lord we com - me - mo - rate.

Your re - sur - rec - tion we ce - le - brate.

And Your se - cond co - ming we a - wait.

May Your bless - ings rest u - pon us all.

Have Mercy on Us

(Page 84)

♩ = 100

Have mer - cy on us O Lord our

The first system of music consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has three flats (B-flat, E-flat, A-flat) and the time signature is 3/4. The tempo is marked as quarter note = 100. The lyrics are: 'Have mer - cy on us O Lord our'.

5

God. We give thanks to You we praise

The second system of music consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has three flats and the time signature is 3/4. The lyrics are: 'God. We give thanks to You we praise'.

9

You. We glo - ri - fy You we wor - ship You. Have

The third system of music consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has three flats and the time signature is 3/4. The lyrics are: 'You. We glo - ri - fy You we wor - ship You. Have'.

14

mer - cy on us and bless us

The fourth system of music consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has three flats and the time signature is 3/4. The lyrics are: 'mer - cy on us and bless us'.

O Lord, Have Mercy (Kyrie Eleison)

(Page 85-87)

♩ = 90

O Lo__ rd ha-ve mer - cy. O__ Lo__ rd ha-ve
mer - cy. O__ Lo__ rd ha -ve mer - cy.

The musical score is written in 4/4 time with a key signature of three flats (B-flat, E-flat, A-flat). It consists of two systems of music. The first system has a vocal line and a piano accompaniment. The vocal line begins with a quarter rest, followed by the lyrics 'O Lo__ rd ha-ve mer - cy. O__ Lo__ rd ha-ve'. The piano accompaniment starts with a quarter rest and provides harmonic support. The second system begins with a measure rest marked with a '4' above it, followed by the lyrics 'mer - cy. O__ Lo__ rd ha -ve mer - cy.'. The piano accompaniment continues with the same harmonic structure.

Kyrie Eleison (O Lord, Have Mercy)

(Page 85-87)

♩ = 90

Ky-rie E_____ lei son Ky-rie E_____

lei - son. Ky -rie E_____ lei - son.

The musical score is written in 4/4 time with a key signature of three flats (B-flat, E-flat, A-flat). It consists of two systems of music. The first system has a vocal line and a piano accompaniment. The vocal line begins with a quarter rest, followed by the lyrics 'Ky-rie E_____ lei son Ky-rie E_____'. The piano accompaniment starts with a quarter rest and provides harmonic support. The second system begins with a measure rest marked with a '4' above it, followed by the lyrics 'lei - son. Ky -rie E_____ lei - son.'. The piano accompaniment continues with the same harmonic structure.

The Lord's Prayer

(Page 91)

Smoothly ♩ = 112
Unison

mf

Our Fa - ther in heav'n, hal - lowed be Thy Name. Thy King - dom come,

marcato

6 *f*

Thy will be done, on earth as in heav'n. Give us this day our daily

12

bread. For - give us oursins as we for - give those who sin a - gainst us.

19

Do not bring us to the time of trial but de - liv - er us from the

22 *f*

e - vil one. *f* *Slightly slower* For the King - dom, the power, and the

27 *ff* *rit.*

glo - ry are Thine now and for ev - er. A - - men.

APPENDIX

The Malankara Mar Thoma Syrian Church, one of the ancient Churches of the world, is believed to have been founded by St Thomas in AD 52. It is an Eastern Reformed Church and in the words of our late Metropolitan, Most Rev Dr Juhanon Mar Thoma, it is a Church which is a “bridge” between the East and the West. While holding the heritage of the East, it is influenced by the West in its mission mandate and ecumenical outlook. The Church defines itself as “Apostolic in origin, Universal in nature, Biblical in faith, Evangelical in principle, Ecumenical in outlook, Oriental in worship, Democratic in function and Episcopal in character”. In these are a lot of strong and specific identities, full of insights and distinctness.

The Logo of the Church consists of a shield with its mission statement and motto: ‘Lighted to Lighten’. The cross in the centre symbolises the fact that Christ is at the centre of our faith, lives, the Church and its mission. At the centre of the cross is a wheel which is an emblem in the Indian flag, symbolising life. Life finds true fulfilment and salvation only in the atoning sacrifice of Jesus on the cross. The lotus on the right, is the traditional Indian symbol of holy living and as a lotus blossoms and rises above the water level, we too should rise above the sinful world we live in, and our lives should radiate God’s glory and fill the world with its splendour. The lamp to the left of the cross is an illustration of the Church’s motto. The message to us therefore, as spoken by Jesus on the Sermon on the Mount is, “You are the light of the world. A city built on a hill cannot be hidden; nor does anyone light a lamp and put it under a basket but on the lampstand, and it gives light to everyone in the house. Let your light shine before others, that they may see your good works and glorify your Father who is in heaven.” (Matt. 5:14-16)

Our Worship combines Eastern and reformed doctrines with ancient practices and forms of worship. In order to participate more meaningfully in the worship, life, witness and mission of our Church and to make it possible for us to appreciate the layers of meaning present in our liturgy through the prayers that echo Scripture, the reflective use of idioms and metaphors and the extended use of signs and symbols that are all hallmarks of our ancient liturgy, it is important to understand the unique and distinctive characteristics of our faith and tradition. The act of worship can take many forms. Corporate worship is the most common of them, but fundamentally, worship is the act of surrendering our bodies as a holy and living sacrifice to the Lord. This reflects the truth that the very purpose of our human lives, is to glorify the Almighty. In worship, as individuals or as a larger body of Christ, we acknowledge, adore, acquiesce to and ask of the Almighty God. A fuller understanding of the meaning of the songs we sing and the prayers we say, should lead us to the realization that we have

erred, and should spur us to repentance and confession, so that through His gracious mercy and forgiveness, we can be transformed.

The past should be cherished but it must also be relevant to the present and embrace the future. It is through true worship that worshippers are transformed and inspired to do the will of God. Let us submit ourselves to the working of the Holy Spirit and make our lives a living embodiment of our Liturgy, as we bring the good news of salvation from the “Divine Table to the Streets in the Market Place”.

The Lectionary

The infinite value of the Scripture in worship is reflected in the fact that the first part of the order of worship involves the ‘Ministry of the Word’. An ordered lectionary system used from the 6th century AD still exists. The lectionary of our Church used to be based on this, as well as on portions that reflect contemporary issues. From 2001, the scripture portions are arranged according to the common lectionary prepared by the Commission on Worship of the Communion of Churches in India.

Liturgy

The word liturgy, derived from the ancient Greek word ‘leitourgia’ meaning ‘service’, is where we get the common English translation, ‘Order of Service’. Having a liturgy, addresses our need to glorify the Lord and provides structure, context and content. It is the response of a community of believers to a holy God, through praise, thanksgiving, supplication and repentance in a prescribed order. Prayers and songs are designed to glorify the Creator while giving us the comfort of the continuance of the testimonies, wisdom and insights of our ancestors. Liturgy draws directly from Scripture and leads us to life and power in the Word. The liturgy of the early Eastern Church was patterned after Jewish worship in the synagogues. Eastern liturgy has its roots in the Greek and Syriac linguistic and liturgical traditions of Antioch and Jerusalem. The original liturgical language used in the Malankara Church is believed to be the ancient Semitic languages, Hebrew and Aramaic, the language Jesus spoke. Later this was replaced by Syriac.

There were two broad strains of liturgy in the Malankara Church. The first was a totally indigenous Order of Worship in Malayalam, which was believed to have evolved and existed up until the subjugation of the Malankara Church by the Portuguese in the sixteenth century, when these were all destroyed. The second broad strain was the Syriac liturgies, some of which have been translated and is still used today.

The Liturgy of St James

This is one of the oldest complete forms of liturgy still in use and holds an important place among the other ancient liturgies because of its harmony of thought and teachings. It is supposed to go back at least to the third or fourth century and is traditionally believed to have been originally written in Greek by James, the brother of Jesus, who later became the first Bishop of Jerusalem. He is also the author of the book of the bible that bears his name. The Liturgy of St James in Syriac was introduced to India in 1665. It is filled with expressions that evoke the richness of its origin; a melding of the language of the early Christian Church with the rich cultural and linguistic heritage of Kerala. The very Spirit that moved our ancestors through the ancient liturgies, is the same Spirit that finds its expression in our liturgy today, and moves and prepares us for the mission of the Church – to carry out the Great Commission of Christ Jesus. Drawing from the unchanging, living, divinely inspired Word of God, the frequent use of liturgy allows us to internalize God’s Word and shape our approach and actions to life around us. During the Reformation that took place in the Malankara Church in the 19th Century, the liturgy was reformed and translated into Malayalam but some Greek and Syriac terms were retained and are still in use. The Liturgy of St James that we now use, has evolved through the centuries. The Preface to the Malayalam translation of the Liturgy of St James written in 1942 by the Most Rev Titus II Mar Thoma Metropolitan, traces the history of our liturgy, its translations and reformation.

Structure of the Liturgy of St James can be divided into three parts:

1. Liturgy of the Preparation (Thooyaba): This includes prayers for the preparation of the bread and wine as well as the celebrant’s confessional, solemn re-dedication and vesting prayers to prepare him to lead the Holy Qurbana service. This may be conducted with other priests and deacons, either in private or public.

2. Liturgy of the Word (Ante-Communion): After the Old and New Testament portions for the day are read, the celebrant and the congregation sing one or two verses of an invocation of praise and the curtain opens. The celebrant, priests and deacons in the chancel become visible in the midst of fragrant incense and light. This is an awe-inspiring moment that transports us into a spiritual realm and reminds us of God’s divine presence and majesty. Our inadequacy and dependence on Him for blessings and mercy then become all the more apparent. This is followed by prayers of praise, thanksgiving, faith and trust. The readings from the Epistle and the Gospel, together with the prayers, remind us of the incarnation, baptism, public ministry and crucifixion of Jesus Christ. Our faith is then affirmed by reciting the Nicene Creed. The offering of our

gifts before the altar, is an important part of the liturgy. Through the sermon, the Scripture portions assigned for the day in the lectionary of the Church is expounded. Believers are challenged to repentance and they then participate in the sacrament of confession. The priest makes the declaration of absolution after the confessional prayer.

3. Liturgy of the Sacrament (Anaphora): This is the main section of the Qurbana Service which begins with the prayer for peace and reconciliation, and is followed by the First Blessing and the Words of Institution. Prayers of thankfulness and prayers of commemoration of Christ's acts of redemption, death, resurrection, ascension and second coming follow. The Invocation of the Holy Spirit is the prayer for the consecration of the bread and wine and for the sanctification and strengthening of the believer, through the power of the Holy Spirit. Intercessory prayers are followed by the Second Blessing. After special prayers, the Third Blessing is given. The Anaphora ends with the Final Blessing and Benediction when the faithful are dismissed and sent out into the world to proclaim the message of salvation. Six other Liturgies of the Sacrament (Anaphora) are included in the Titus II Malayalam Thaksa: Anaphora of Metropolitan St Dionysius (Athens), St Xystus the Patriarch (Rome), St Peter the Apostle, St John the Patriarch, Bishop Thomas the Harclean and Metropolitan St Ivanios, together with a shorter order of service to be used in the home of a sick person. All these liturgies have a similar pattern to that of the Liturgy of St James.

Sacrament

A sacrament is defined as 'the visible means to experience divine grace' and should therefore bring about an experience of renewal that affects the whole person. The Church has seven principal sacraments-Baptism, Confirmation, Confession, Holy Qurbana, Marriage, Ordination and Anointing of the Sick. The sacrament of Confession precedes the receiving of the Holy Qurbana and Baptism is followed immediately by Confirmation. Baptism and Qurbana are called Dominical Sacraments because they were instituted by Jesus. A person is baptized only once, because Baptism is a sacrament of a one-time initiation into the community of believers in Christ's Church and identifies us with Christ but Qurbana, being a sacrament that nurtures growth in Christian life, is repeated, as commanded by Jesus. Active participation in this sacrament is essential to a sanctified experience.

Some of the Titles used for the Sacrament initiated by Jesus:

Holy Qurbana: (from a Syriac word, which means offering/sacrifice and is the term used most often in our liturgy). A true realization of the great sacrifice that was made once and for all by God through Christ, because of His abundant love for humanity, should enable us to humbly accept His invitation to be renewed and “to offer our bodies as living sacrifices, holy and pleasing to God” for His divine purpose, in obedience to the will of God, in “true and proper worship” (Rom.12:1). Some of the terms used to denote this same sacrament are listed below and each of these terms illuminate a different facet.

Holy Communion: (from the Greek word, Koinonia – Fellowship) signifies the renewal of fellowship with Christ through His grace, and the union and reconciliation with each other through love, as we proclaim that Jesus is the Lord of our lives. (1 Cor.10:16-17)

Holy Eucharist: (from the Greek word Eucharistia/Eucharisteo – to give thanks) signifies that it is a declaration and celebration of thanksgiving (1Cor.11:24) to remember God’s offering of His only begotten Son, Jesus Christ to die on the cross, as an atonement for our sins and for the salvation of all humanity. It recalls His persecution, death, burial and resurrection, the hope of His second coming and eternal life. Thanksgiving is a very important aspect of this sacrament, remembering how Jesus himself took the bread and wine in His hands and ‘gave thanks’. It is however, not just a memorial experience of the Lord but a miraculous transforming experience of God’s grace in an act of worship. In recent times, this title has found acceptance in ecumenical gatherings.

Mass: (from the Latin word Missa – to send forth) reminds us to go forth and proclaim the good news of salvation because the essence of the fruit of this divine sacrament is not only the continuing process of transformation in our lives but the renewal of our call to mission, the strengthening of the desire to sacrifice and the inspiration to serve God’s creation by reciprocating God’s everlasting faithfulness to us in spite of our unworthiness.

The Lord’s Supper: (1 Cor.11:20), and ‘The Lord’s Table’ (1 Cor.10:21) stresses the presence of Christ as the host and refers to the Jewish meal at supper time that Jesus had with His disciples to celebrate the Passover, the day before His death when the first Qurbana was instituted. At that last supper that Jesus had with His disciples, Christ's intent was not only to institute the sacrament of the Holy Communion for the Church but also to foreshadow the events of the crucifixion on the following day. It is the Lord who invites us to His table and it provides a fore-taste of the heavenly banquet.

The Holy Sacrament: As in the definition for the word ‘sacrament’, believers declare their re-commitment of their lives in front of the believing community, enter a deeper relationship with Jesus and become partakers of the invisible divine grace.

Breaking of the Bread: This was how the early Church in Jerusalem used to refer to this sacrament. Acts 2:42, 46 and Luke 24:35 points to the need for us to be willing to be broken for others as Christ did at Calvary. Participating meaningfully in this sacrament, in thankful response to God’s gift to us, shows our commitment to not “conform to the pattern of this world”, but to be transformed so as to discern the “good, pleasing and perfect will” of God. The whole significance of repetition is in the fact that something inexpressible is being recalled and actualized, “for whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes”(1 Cor.11:26). Therefore, for believers now, as for the apostles then, the Biblical promise is the receiving of new life by His grace, through the indwelling of the Holy Spirit. The bread and wine is life-giving through the work of the Holy Spirit. The sacrament of the Holy Communion, is central to the worship of the Church. It is unchanging in its meaning, content and purpose. As a community of believers joyfully celebrate Christ’s victory over sin and death and participate in the Holy Qurbana, they experience the presence and fellowship of Christ in their lives and proclaim the hope of the glorious second coming, the final establishment of God’s kingdom and their final union with Christ. As stated in the ‘Words of Institution’, it is our solemn commitment to totally submit ourselves into God’s hands, for Him to ‘take’, ‘bless’, ‘break’ and ‘be given’ to others, to be used in accordance with His will for our lives. This is the true path of the cross and the resurrection. Our participation in this divine sacrament commissions us to proclaim the good news and convicts us to be missionaries. Some Biblical texts on the Holy Qurbana found in the New Testament: Matthew 26:17-30, Mark 14:12-26, Luke 13:29; 22:7-23, John 6:35-65; 1 Corinthians 10:16-17; 11:20-34.

The Structure of Public Worship

A call to worship by the celebrant is followed by praise and adoration of the Almighty. This leads on to a confessional prayer, the psalms and absolution. Songs and psalms of thanksgiving and praise follow. Scripture readings, prayers for the Holy Spirit and special prayers for each Sunday concludes the first part of this service. The second part consists of prayers of hope and expectancy of the second coming of Christ, the Gospel reading and intercession for others. The worship of this section ends with adoration, the reciting of the Nicene Creed, the Benediction and the Kiss of Peace.

The Nicene Creed

In the first three centuries, the Church found itself in a hostile environment, surrounded by ideas that conflicted with Scripture due to heresies and different interpretations. To counter these widening rifts within the Church, the Roman Emperor Constantine I, after his miraculous conversion to Christianity, convened in AD 325, the Council of Nicaea which was the first ecumenical council of bishops of the Christian Church. This was followed by the Councils of Constantinople (AD 381) and Ephesus (AD 431). These 3 Councils and the holy fathers who participated in them, played an important role in shaping the faith of the Church. A creed, now known as the Nicene Creed was first written in AD 325 and later expanded and revised to its present form. The Nicene Creed was drafted to be a unifying expression of beliefs, containing the basic doctrines of Christian faith. When we recite the Nicene Creed, we are joining Christians around the world in speaking the truths of the Bible because it is regarded as the creed of the Universal Church. Since we are a 'Liturgical Church', our faith statements, based on Scripture, are in our liturgy and together with the Nicene Creed, form the basis of our beliefs and the statements of faith of our Church.

The Church Building, its Layout and Furnishing

Mar Thoma Churches are usually built in the East-West direction with the Madbaha at the eastern end. One of the reasons that we face the east when we worship in Church is because the rising sun is a symbol of the risen Christ who is the Sun of Righteousness (Mal.4:2) and the expectation that Christ will appear as the Rising Sun that will never set. In addition, the second coming of Christ will be from the east (Mt. 24:27) and it points towards the heavenly Jerusalem. The Garden of Eden, the paradise prepared by God, from where humans were banished and where they hope to return to, are in the east. (Gen 2:8)

‘Madbaha’ (*Aramaic*) - place of sacrifice:

The Chancel - It is the most holy place in the sanctuary and the place of sacrifice. It represents heaven and reminds us of the divine presence of God (Isa. 6:1) and also stands symbolically for Golgotha (Calvary) where the supreme sacrifice of Jesus took place.

‘Haikala’ (*Syriac*) - congregation hall:

The Nave - This is where the worshippers are seated.

‘Darga’ (*Syriac*) - altar step:

The step in front of and adjoining the altar.

‘Thronos’ (*Greek*) - throne:

The altar-the consecrated place in the ‘madbaha’ is called the ‘thronos’ (Ps.11:4). It symbolizes the presence and seat of God (Is. 6:1). The ‘thronos’ is a reminder of Jesus’ sacrificial offering and referred to as the holy ‘Table of Life’ because the bread and wine, representing the body and blood of the Lord Jesus Christ are placed on a specially consecrated wooden ‘thableetha’ within a ‘virikoot’. This is where the elements of the Holy Qurbana are placed and consecrated. A cross is kept on top, at the centre of the ‘thronos’. On either side of it, candles are placed. The worshipping community faces the ‘thronos’ during worship.

‘Chittola’ (*Syriac*) - richly coloured cloth:

The sides of the ‘thronos’ are covered with a richly embroidered cloth representing the glory of God. It has three colours: red which signifies the blood of Christ; green which represents the earth; and white which symbolizes purity and the work of sanctification. It usually has three divisions signifying the Trinity, and a cross in the centre representing the Lord Jesus Christ. The embroidery displays bunches of grapes and stalks of wheat symbolising wine and bread, and the cross. The dove, if portrayed, signifies the Holy Spirit.

‘Thirasheela’ (*Malayalam*) - veil:

The veil of the altar in red or maroon colour, separates the most holy place from the congregational seating area in much the same way, as the sky divides heaven from earth. The veil reminds us that the ‘madbaha’ is a place that is to be set apart and observed as holy because it represents the presence of God and the mystery of the sacraments. The red colour symbolises that it is through the blood of Christ that we have gained entry into the presence of God. A veil was in use in the temple at Jerusalem and that has influenced its use in the Churches with an eastern liturgical tradition (Heb. 9:3; 10:19-23; Mt. 27:51). Though the veil may be initially closed as you enter the congregational hall, one is expected to sit silently in prayer, meditation and Bible reading. Though it may appear that you are waiting for the Qurbana to begin, in reality the Qurbana preparatory service may have already started. The celebrant, though not visible, is involved in the preparatory prayers before the opening of the veil. Each person can say the prayers given in the Order of Worship for the Preparatory Service (Thooyaba). When the veil is opened, the full revelation of God through the incarnation of Jesus is expressed and it is a reminder that we have access into God’s presence and throne of grace.

‘Azhikkakam’ (*Malayalam*) - inside the railing:

It is the place between the veil and the congregational seating area and is separated by railings. The communicants and those who come for ‘Thanksgiving Prayers’, kneel at the communion railings.

Symbols, Signs and Articles used for the Holy Qurbana:

Cross: A cross is the symbol of the risen Christ and is placed in the middle of the altar when the Church is consecrated. It is an important symbol in Christian worship. The wooden cross symbolizes the salvation event in Jesus Christ through his incarnation, public ministry, death on the cross, burial, resurrection, ascension and victory over sin. It recalls the presence of Christ with us and is a sign of victory over sin.

Candles: Lighted candles are symbols of the presence of God who is the source of light (Rev. 22:5). We too are called to walk in that Light (Lev. 24:1-4; Ex. 40:24) and in turn, be the light of the world (Jn. 8:12, Mt. 5:14-16, Eph. 5:8-9). The motto of our Church, ‘Lighted to Lighten’ should therefore be our guiding principle in life. During the time of Roman persecution, believers used to worship in the catacombs where they used candles. We use candles as a continuation of that ancient practice. In New Testament times as well, lamps were used in worship (Acts 20:8; Rev. 4:5). Just as a real candle diminishes while burning, our lives too should be spent serving sacrificially in the service of God.

Incense

This is made from the gum of a tree and it produces a sweet smell which symbolises the sweet smelling sacrifice to the Lord. In the days of the Old Testament, according to the command of God, incense was used during worship (Ex. 30:1-10, 34-38; 1 Sam. 2:28; Num. 16:6, 7, 46, 47). Fire, cloud and smoke are symbols of the divine presence and the glory of God and rising smoke represents prayers going up to God (Ps. 141:2; Rev. 5:3, 4, 8). Following this Jewish tradition, the early Christian Church also used incense in their worship. Christ in His love, gave himself for us as a fragrant offering and sacrifice to God (Eph. 5:1) and we have to offer ourselves as an offering which is sweet smelling. St Paul says that we are to be the aroma of Christ (2 Cor. 2:15) and just as the incense fills the Church, the transformed life of the believer is to be filled with God's love and divine virtue so that the world may be transformed. The incense is generally used during the worship service and also at the time of the consecration of a Church and the blessing of a house. The prayer of incense is known as the 'Ethra'.

(Ex. 3:1-5; 13:21, 22; 19:15-18; 24:15-18; Is. 6:4)

'Dhoopakkutty' (*Malayalam*) - censer:

It consists of an upper cup and a lower cup for placing the burning incense. The fragrant smoke rising from the burning incense, symbolises the sweet smelling sacrifice to the Lord and the praise and petitions from the believing community reaching up to the presence of God. The two cups are separated by a small gap and are held together with four chains. Each of the chains has 3 small bells on it. Use of the censer was part of the Old Testament worship (Ex.30:34-35, Lk.1:11). The priest or deacon swings the censer after putting the incense.

'Virikoot' (*Malayalam*) - spread cloth:

It is a cloth that is richly embroidered with grapes and stalks of wheat symbolising wine and bread, and is of the same colours of red, green and white, as on the 'chittola'. It has a specially made pouch at the centre into which the 'thableetha' is placed. It is spread over the altar and the paten and chalice are placed on it.

'Thableetha' (*Syriac*) - table (tablet):

It is a consecrated rectangular wooden plank (15"x8"x0.5") which is placed inside the specially made pouch at the centre of the 'virikoot' and is placed on the altar. During the Holy Communion Service, the paten and chalice are kept on it. It is a reminder of the sacrificial death of Jesus on the wooden cross, the breaking of His body and the shedding of His blood for the redemption of sins of the whole world. It symbolizes the presence of God and the Last Supper. It is a reminder that Qurbana is a bloodless

sacrifice that is no longer done on a stone altar. It is also used as a 'portable altar'. Each 'thableetha' has an inscription that reads '*For the Glory of God. In the name of the Father, the Son and the Holy Spirit*'. It is consecrated with holy 'Mooron' by the Metropolitan during the consecration of the Church in the presence of the Vicar and the deacon, and symbolises the relationship between him and his flock and the unity and fellowship of the Church through the Holy Qurbana.

'Peelasa' (*Syriac*) - paten:

It is the plate on which the bread for the Holy Qurbana is placed.

'Kakubo' (*Syriac*) - star:

This is a separate raised portion placed on the paten in the shape of a star so that the cloth cover over the paten will not touch the bread.

'Kasa' (*Syriac*) - chalice:

The wine (non-fermented grape juice) is mixed with water and poured into the 'kasa' in remembrance of the blood and water that flowed out when Jesus was pierced on His side with a spear, while He was on the cross. (Jn. 19:31-34)

'Tharvodo' (*Syriac*) - spoon:

It is the spoon used to serve the sanctified wine to believers. It also represents the forceps in Isaiah's vision (Is. 6:7)

'Espugo' (*Syriac*) - cushion:

It is a small red cushion on which the spoon is placed.

Gamurtho (*Syriac*) - sponge:

After touching the bread and wine, the celebrant wipes his hands on this sponge. It is kept with the spread cloth and the spoon.

'Kabalana' (*Syriac*) - cover:

They consist of two richly embroidered cloth used for covering the paten and the chalice. The covering over the paten has embroidery depicting stalks of wheat grains. The covering over the chalice has embroidery depicting grape clusters. It is also known as '*Hufoyo*'. It symbolises the cloud, representing the presence and glory of God, that filled the temple (1Kings 8:10, 11)

'Sosappa' (*Syriac*) - veil:

It is a thin white intricately embroidered cloth used for covering the paten and the chalice. It represents the presence of God among the worshippers and the holiness and glory of God covering the whole of creation. (Ex.24:15-18; Ps.72:19; Is.6:1-3)

Liturgical Acts of Worship:

The gestures of the priest and the laity and the reverence paid to the Eucharistic elements, are all part of the liturgical acts of worship in the Eastern tradition.

Bowing

When the celebrant or deacon bows to the congregation, the congregation bows as a sign of reverence and a sign of receiving God's blessings. It is also an expression of our penitence, submission and humility before God.

Lifting of hands

The celebrant raises his hands during intercession just as Moses raised both his hands in prayer (Ex. 17:11-12), as Paul instructed (1 Tim. 2:8) and like the Psalmist (Psalm 141:2). Hands are also raised to pass on blessings from God, just as Jesus lifted up His hands and blessed the disciples at His ascension (Lk. 24:50).

Washing of hands

The celebrant washes his hands during the Preparatory Service and after the prayer of confession. It symbolizes the purification from sin that is necessary for those who serve the holy God.

Standing

This was the normal practice in the early Church. We believe that God is present in the worship and when we experience the presence of God we stand as a sign of reverence and adoration.

Sitting

It was a Jewish tradition to sit and learn at the feet of the teacher, when the scripture was read and during the sermon, as the disciples did. (Lk. 10:39)

Kneeling

This shows our penitence and humility and is a response to the awareness that we are sinners who are not worthy to stand before the holy God (Rev. 5:8). During Passion Week, we prostrate before Him to acknowledge His Lordship and accept our inadequacy. It demonstrates the humility with which we seek His grace and mercy.

The Sign of the Cross

The cross symbolizes peace, love and the new life through the self-emptying, salvific act of Christ. Making the sign of the cross is a symbolic prayer reminding us of the presence of our Lord in our hearts. It is a symbol of receiving the merits of our Lord's sacrifice and our identification with the incarnation, passion, crucifixion, death, resurrection and salvation through Christ. We draw the sign of the cross with the right hand, by holding together the thumb, index and middle fingers, representing the

Trinity. When we make the sign of the cross, the line drawn from the head to the chest signifies that the incarnated God came down from heaven to earth for our salvation and we remember the salvific acts of the Lord when we draw another line from the left shoulder to the right shoulder which signifies our transference through His cross, from the left side (symbol of sin) to the right side of God (seat of salvation). Theologically, the horizontal and vertical bars of the cross symbolises the importance of having the right relationship with God so that we can maintain the correct relationship with His creation. In the Eastern tradition, during the service, the worshippers make the sign of the cross when it is indicated in the congregational response. In addition, whenever the celebrant faces the congregation and draws the sign of the cross to pass on the blessing or peace from God, the congregation responds by making the sign of the cross as a sign of receiving that blessing or peace.

The Kiss of Peace

The peace of God which the celebrant gives from the altar, is passed on to the worshippers in a symbolic act with clasped hands as the 'kaiyasoori' (*Mal.*). This gesture is not simply an external act but expresses reverence, love and reconciliation and declares that we are all united in Christ (1 Pet. 5:14). This universal practice in the Eastern liturgies is a very meaningful experience and is of apostolic origin (Rom. 16:16; 2 Cor. 13:12; 1 Pet 5:14). According to the divine command, before offering the sacrifice, one should pray for forgiveness and be reconciled with others by forgiving one another (Matt. 5: 23-24).

Posture when the Gospel is read

The celebrant stands at the middle of the 'madbaha' as the Gospel is read and faces the worshippers, signifying that the Word which took the form of Man has come to the centre of the congregation. Through the Gospel reading, Jesus speaks to the worshippers. Usually only a bishop or priest reads the Gospel. As a sign of reverence, the congregation stands during the reading of the Gospel. The Epistle is read by the Deacon who stands at the south side of the 'madbaha'.

Vestments of the Clergy:

The priest wears a white **cassock** which symbolizes the holiness received through baptism, and this has been practiced from the 2nd century (Rev. 3:5; 7:9). The black **girdle** which he wears around the waist, signifies the divine strength with which the priest is girded and when it is worn with the cassock, it signifies the ministry of servant hood and the willingness to serve at all times (John 13:4,5; Eph. 6:14). In addition, the liturgical robes used during the celebration of the sacraments also have a biblical basis and symbolic meaning and are adapted from the worship traditions in the Bible (Exodus 28; 40:13-15). The room where the vestments are kept is called the Vestry. Vestries are located on either side of the madbaha (chancel).

Liturgical garments used by the clergy when conducting sacraments abound in biblical imagery and symbolism and are adapted from the worship traditions of both the Old and New Testaments. It symbolises the adorning of the spiritual armour of God (Eph. 6:11-17). When conducting a sacrament, the celebrant wears an alb (*kuthino*), stole(*uroro*), girdle(*zunnoro*), cuff (*zendo*) and cope (*Kappa; phaino*).

The **alb** (*kuthino*) of white linen or cotton symbolizes purity, holiness and victory over sin (Rev. 22:11-13). It is also a sign of the pure wedding garment given to believers (Mt. 22:11-13). A broad strip of material called the **stole** (*uroro*) made of the same material as the cope is then worn over the neck and hangs down in front. This represents the shield of faith or breastplate of righteousness for the protection against the power of spiritual enemies (Ps. 18:39-40; Eph. 6:14). The wearing of the stole is symbolic of the minister's preparedness as a soldier of Christ in the war against evil. The celebrant removes his black girdle before wearing the stole. The special **girdle** (*zunnoro*) is a broad band worn around the waist signifying the belt of truth and divine strength with which the celebrant is girdled (Ps. 45:3), and is a symbol of readiness (Ex. 12:11) to serve in a spirit of servanthood like Christ (Jn. 12:35; 13:4). A **cuff** (*zendo*) is worn over each sleeve of the alb, going up to the elbow signifying that the hands are being prepared for action in the service of God, with a readiness to fight against the evil one and symbolises protection against enemies. The **cope** (*kappa; phaino*) is the outer garment that the celebrant wears during the Holy Qurbana and the other sacraments. It is usually made of thick silk and is a reminder of the splendour of Aaron's robe (Ex. 28:1-2, Ps. 132:9-10). Wearing these vestments sets them apart for service in the presence of God and gives them the dignity and honour with which the priest is clothed. It is a symbol of God's glory, symbolises the sacredness of the priestly duty, the righteousness with which the priest is clothed and the grace of God that makes him worthy to stand in the presence of God

to represent the people (Psalm132:9-10). The wearing of the vestments signifies the protection of the spiritual armour of God (Eph. 6:11-17).

Bishops of the Mar Thoma Syrian Church always wear a **hood/head-dress** (schema/masanaptsa) to cover their head. Originally, the hood was referred to as the 'eskimo'. It symbolises the crown of thorns that Jesus wore, the everlasting crown that believers will receive and the helmet of salvation. It has six crosses embroidered on either side representing the 12 apostles and a big cross at the centre representing Jesus Christ. This is indicative of the fact that the person wearing the 'masanaptsa' is a disciple of Christ, leads a disciplined life according to the values of the kingdom of God and is entrusted with the teachings of Jesus and the apostles. Bishops usually wear a cassock in a shade of red which signifies kingship. During the Qurbana, a bishop covers his head with a **hood** (sheelamudi) which he slips off or on, depending on whether he is facing the east (God) or the congregation (Ex. 34: 29-35; 2 Cor. 3:12-18). The special **double stole** (pathraseen) of a bishop, hangs to the front and back. Only bishops wear ceremonial **shoes** (mazon) on their feet during the Holy Communion. It signifies their readiness to tread over evil powers and their eagerness to proclaim the Gospel of peace (Eph. 6:15). It is an expression of joy, freedom, inheritance and authority (Ruth 4:7; Ps. 60:8; 108:9; Lk.15:22). They carry a **pastoral staff** (murneetha / amsavadi / crozier) to signify that a bishop is considered as the shepherd of his flock, like Jesus who is the Good Shepherd. It is also the symbol of authority, leadership and responsibility and indicates the ministry of redeeming, protecting and guiding (Jn. 10:11, 17; Heb. 13:20-22; Ps. 23:1; 1 Peter 2:25). Just as Moses led his people to Canaan, the bishop is to lead his people to the heavenly Canaan. Bishops use a **cross** (sleeba), tied to a red scarf to bless. This signifies the cross of victory over the evil one. In the eastern Churches there was a practice of kissing the bishops' ring or hand as a mark of showing allegiance to the bishop's authority.

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Glossary

Some commonly used Malayalam, Greek, Aramaic, Hebrew & Syriac words

Achen (<i>Malayalam</i>)	Priest; Father
Amen (<i>Hebrew</i>)	So be it; Truly
Anamnesis (<i>Greek</i>)	Remembrance
Anaphora (<i>Greek</i>)	‘to carry up’, offering, dedication – It represents the Prayer of Thanksgiving and is the most solemn part of the liturgy where the offering of bread and wine are consecrated. It begins with the Prayer of Peace and concludes with the last blessing
Apeksha (<i>Malayalam</i>)	Supplication
Ashram (<i>Malayalam</i>)	A spiritual retreat where solace and service to the community is provided
Baaosa (<i>Syriac</i>)	Hymn of Supplication
Barekmor (<i>Syriac</i>)	Bless us, O Lord
Christ (<i>Greek</i>)	The Anointed One
Ekba (<i>Syriac</i>)	A short one verse anthem; stanza
Ethra (<i>Syriac</i>)	A prayer when incense is put into the censer
Epiclesis (<i>Greek</i>)	Invocation of the Holy Spirit to bless the bread and wine

Eucharist (<i>Greek</i>)	Thanksgiving
Evangeliyon (<i>Greek/Syriac</i>)	Gospel
Hallelujah (<i>Hebrew/Syriac</i>)	Praise the Lord
Hoothama (<i>Syriac</i>)	A closing prayer (seal)
Hosanna (<i>Greek/Hebrew</i>)	Praise be to You; Deliver us now
Hosho vab'kulas ban leh'olmen	Now and forever more
Kauma (<i>Syriac</i>)	Adoration to be said while standing
Koodasha (<i>Malayalam</i>)	Sacrament of sanctification
Kyrie eleison (<i>Greek</i>)	Lord, have mercy
Luthiniya (<i>Syriac</i>)	Litany-Petitions with responses
Malankara (<i>Malayalam</i>)	In the 1 st century AD, there was a place in Kerala (India), near Ernakulam, known as 'Maali' which was later called 'Maaliyankara'. This was near the ancient port of 'Muziris', close to the place which is now called Kodungalloor (Cranganore) where St Thomas is believed to have first landed and established Churches
Masumoor (<i>Syriac</i>)	Psalms
Mar (<i>Aramaic/Syriac</i>)	Saint
Messiah (<i>Hebrew</i>)	Saviour, the Anointed High Priest

Mooron (<i>Syriac</i>)	Consecrated olive oil that is mixed with various spices
Namaskaaram (<i>Malayalam</i>)	Worship
Promeon (<i>Syriac</i>)	An introductory prayer or preface, which is followed by the Sedra
Qurbana (<i>Aramaic/Syriac</i>)	Offering; Sacrifice
Rooshma (<i>Syriac</i>)	Blessing (seal)
Sabha (<i>Malayalam</i>)	Church
Sedra (<i>Syriac</i>)	A long meditative prayer that is usually based on the main theme of the service. It follows the Promeon
Sleeba (<i>Syriac</i>)	Cross
Sthauman Kaalos (<i>Greek/Syriac</i>)	Let us stand reverently
Sunday School Samaajam	Sunday School Association
Suvishesha Sevika Sangham	Assembly for service and evangelism (for women)
Thooyaba (<i>Syriac</i>)	Order of Preparatory Worship before the Holy Communion Service
Thubden (<i>Syriac</i>)	'again then' - Great Intercession
Thaksa (<i>Syriac</i>)	An Order - of Worship
Yuvajana Sakhyam (<i>Malayalam</i>)	Youth Fellowship

Some Common Syriac Phrases:

Bashmo daabo, vdabro, vadrooho hayo kadeeso

(In the name of God the Father, Son and the living Holy Spirit)

Koyen-vo-mareen

(They say aloud in jubilation)

Laabhook-kaadomaro

(As the Church says to the Father)

Menaolam vadammol olam ol-meen amen

(As it is from the beginning and forever more. Amen)

Morio rahemelainoo adaraim

(Lord have mercy on us and help us)

Methulose opplaan

(Through Him, for us too)

Ruho hayo kadeeso

(The living Holy Spirit)

Shubaho Labo Labro Val Rooho Kadeesho

(Praise be to the Father, to the Son and to the Holy Spirit)

Orders of Worship published by other Dioceses and Parishes of the Mar Thoma Syrian Church

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Holy Qurbana with Malayalam on the left page and Translit. & Eng. in 2 col. on the right (1998)

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5. Order of Worship for the Dominical Feasts (English)
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